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CONTENTS.

	PAGE.
A SHORT SKETCH OF THE AHMADIYYA MOVEMENT	171
EXTRAORDINARY OCCURRENCES	205
A FRESH SIGN	207
NOTES AND COMMENTS	214

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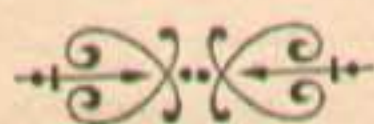
VOL. V.]

MAY, 1906.

[No. 5.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
نَحْمَدُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ

A Short Sketch of the Ahmadiyya Movement.



The Ahmaddiya movement stands in the same relation to Islam in which Christianity stood to Judaism. By Christianity here is meant, not Christianity as it is preached or practised now, but the Christianity which Islam represents to be the true religion taught by Jesus Christ. The chief characteristic which distinguished Christianity from all other sects of Judaism was its acceptance of Jesus as the expected Messiah of the Hebrews in whom all the hopes and prophecies of Israel were fulfilled, and the chief characteristic which distinguishes the Ahmadiyya movement from all other sects of Islam is its acceptance of Mirza Ghulam Ahmad, the founder of the movement, as the Promised Messiah and Mahdi of the Muslims in whom all the hopes and prophecies of Islam concerning its future triumph and greatness are fulfilled. But there is an important difference here. As the Mosaic law was meant only for the Israelites, the mission of Jesus was also originally limited to the Hebrew people only, and he was essentially the Messiah of the Israelites and not of any other people or nation. But the mission of Islam, unlike that of Judaism, is universal, and the mission of the Ahmadiyya movement, unlike that of Christianity, is similarly universal. This universality of its mission is indicated in the claims of its founder to have come in fulfilment of the hopes and prophecies, not of the Muslims only, but of every people who entertain such hopes and expect

a reformer in the last ages. Thus Ahmad claims to be the Promised Mahdi and Messiah of the Muslims, and the Promised Messiah of the Christians and the Promised *Avatar* of the Hindus. These three claims point to the universality of the Ahmadiyya mission.

The history of the movement is not a very long one. It was established in 1889. Up to that time the founder of the movement was looked upon by a great majority of the Indian Muslims as a great Muslim reformer, and his claim to be a recipient of Divine revelation which became widely known through his first great work, the *Barāhin-i-Ahmadiyya*, the first volume of which appeared in 1880, was generally admitted. There is a tradition of the Holy Prophet which says that "in the beginning of every century (of the Muslim era) God will raise one who shall reform the faith." In accordance with this prophecy, the founder of the Ahmadiyya movement announced as early as 1880 that he was the reformer who had to appear in the beginning of the 14th century of Hejira and the Muslim public generally accepted him as such. His famous work, the *Barāhin-i-Ahmadiyya*, was hailed by the Muslims as the best work that was ever written on Islam during the thirteen hundred years that had elapsed since its birth, a view to which Maulvi Muhammad Husain of Batala, now one of his bitterest enemies, gave candid expression in his *Isha'at-us-Sunnat*. But though his claims were thus admitted, the new movement did not come into existence till 1889 when the founder of the movement published a manifesto, stating that he was commanded by God to accept *bai'at* from the people and to take them into his discipleship. This announcement which was made on the 1st Dec. 1888 drew many people to him, and excited very little or no opposition. But the course of the movement was not destined to run smooth beyond the short period of two years. In 1891, Ahmad declared that the Muslims were in error in believing Jesus Christ to be alive, that he was dead and Almighty God had raised him (Ahmad) in the spirit and power of Jesus Christ in accordance with the promise contained in prophecies speaking of the advent of the Messiah in the last ages. The claim was not altogether a new one, for he had already published, in the *Barāhin-i-Ahmadiyya*, revelations in which he was addressed as Christ and a vision to the purport that he and Jesus were two parts of one and the same essence. The announcement nevertheless excited great opposition and changed the feeling

of friendship and reverence in which he had been held up to that time into one of bitter animosity and strong ill-will. Maulvi Muhammad Husain, the admirer of former days, stirred up the whole country from one end to the other with a *fatwa* of heresy against him. The preparation of the *fatwa* cast the Maulvi immense pains, for he had to travel from place to place to obtain the signatures of the leading *Mullas* and *Maulvis* of the country. The verdict returned was one of arch-heresy, and the exasperated *Mullas* gave vent to their bitter feelings against the claimant in the harshest words and pronounced almost brutish judgments. They enjoined the Muslim public to refrain from having any connection with any member of the new movement. Marriage-relations with them were utterly forbidden, Muslim graveyards were pronounced to be too sacred for them, places of public worship were declared closed for them, and their persecution was announced to be a meritorious deed. Some of the *Mullas* went farther still and declared that the founder and the members of the movement could be murdered with impunity, their murder being a deed of great merit, and that their properties could be taken away by all unlawful means. In a country like India where the masses being uneducated are entirely under the control of the religious leaders, the *fatwas* could not but have a deterrent effect upon the growth of the movement. But the movement continued to make a slow and steady advance in the face of the severest opposition from all sections of the Muslim community and in fact from all religious denominations.

The claimant to Messiahship explained his position in three books issued soon after the announcement referred to above. These were the *Fateh Islam*, the *Tauzih-i-Mardm* and the *Izdla-i-Auhdm*. But arguments failed to mitigate the opposition against the new movement which went on growing stronger day by day. In 1894, an incident happened which gave a severe blow to the opposition. There was a prophecy* based on the Holy Quran and a tradition of the Holy Prophet that at the appearance of the Mahdi both the moon and the sun would suffer an eclipse in the month of Ramazan on specified dates, the lunar eclipse taking place on the 13th of Ramazan and the solar eclipse on the 28th of the same month. This, the prophecy indicated, was a sign of the advent of the true Mahdi which would distinguish him from all other claimants. The Ramazan of 1894 witnessed the fulfilment of this prophecy and a change was thus

*See Alquran.

brought about in the attitude of the public towards the movement. There was of course no great influx of people into it immediately, but people who could think for themselves saw that though the movement struck at some of their cherished beliefs, the hand of God was working in its support. Thus it was that at the close of 1896 the movement could count 313 members.

Meanwhile other circumstances had taken place which had an effect upon the growth of the movement. The founder of the movement had already proved himself in the *Barahin-i-Ahmadiyya* a valiant defender of Islam as against hostile religions. His announcement in 1891 that Jesus Christ was dead was a great attack upon Christianity because it dealt a blow at the very foundations of that religion. In 1894, a great controversy was arranged between him on the side of Islam, and Mr. Abdulla Atham, pensioner, E. A. C., and Dr. Henry Martyn Clarke of the Church Missionary Society, Amritsar, on the side of Christianity. It was in this controversy that Christianity received a further severe blow from him in the form of a principle of controversy, adherence to which he demanded from his opponents because of its reasonableness. What he required was that each of the contending parties should produce every assertion and every argument brought forward in support of that assertion, from the book which it accepted as an inspired book, because it was reasonable that a book which claimed to be inspired should contain all the assertions and arguments of its own truth and the truth of the principles it inculcates and of the falsehood of the opposite principles. But the Christian controversialists tacitly admitted the imperfection of their sacred books because they were unable to abide by this just principle. At the close of the controversy, the Promised Messiah announced a prophecy foretelling the death of his opponent Abdulla Atham to be brought about within 15 months if he did not during the same time turn to truth. Atham benefitted by the condition, but after fifteen months had passed, he again recurred to his former ideas and concealed true evidence refusing to take an oath that he had not fulfilled the condition of the prophecy, and his death within seven months from the death of his final refusal showed the clear fulfilment of the prophecy.

The year 1897 is of special importance in the history of the movement. It was in that year that the plague first made its

appearance in the Punjab. Long before it had been published in the *Barahin-i-Ahmadiyya* that heavy disasters would overtake the country. The plague was one of these. It was one of the mighty attacks referred to in a revelation published in the same book which runs as follows: "A warner came into world, but the world did not accept him; God, however, will accept him and make manifest his truth with very mighty attacks." The next year while the plague was yet limited to but a few villages in only one or two districts of the Punjab and the Provincial Government was taking all precautionary measures such as cordon, quarantine, evacuation, inoculation, &c., against its spread and enforcing the most stringent rules for carrying them out, Ahmad published a manifesto on the 6th February 1898, containing a vision to the effect that he had seen plants of a dark colour being planted by the angels in different parts of the Punjab, which, he was told, represented the bubonic plague. On the basis of this vision, he announced a prophecy in this manifesto that a virulent and wide-spread outburst of the plague in the Punjab was feared. This came to pass in the succeeding few years when the Punjab was affected with plague to an extent to which no other province was affected.

Another important event of the year 1897 was the death of Pandit Lekh Ram, an Arya Samaj leader. The importance of this event in connection with the Ahmadiyya movement is due to prophecy which had been announced more than five years before. The Arya Samaj had early assumed an hostile attitude towards the new movement, and there had even been controversies between the Arya Samaj leaders and the founder of the movement. Pandit Lekh Ram, who sought fame through religious controversies and controversial literature, came to Qadian soon after the publication of the fourth volume of the *Barahin-i-Ahmadiyya*, in which its author had announced many prophecies and had also called attention to the fulfilment of many of his prophecies, one of which related to the death of the founder of Arya Samaj. The book was published in 1884 and Lekh Ram came to Qadian at the end of November 1885. The correspondence which passed between the parties on this occasion, in which Lekh Ram repeatedly demanded a heavenly sign, and the agreement subsequently come to between them, are published in a

pamphlet called the *Istifta*, which contains a detailed account of the announcement and the fulfilment of the prophecies relating to Lekh Ram's death. On the 28th of February 1893 was announced the first prophecy foretelling Lekh Ram's death within six years from that date and this was followed by later announcements foretelling other particulars about the same. The notifications and books in which they were published were given a very wide circulation, and Lekh Ram himself published the gist of this prophecy in one of his writings. It was in accordance with these prophecies that Lekh Ram was murdered on the 6th March, 1897, in his own house in one of the most populous streets of Lahore city. The murderer was never discovered. The Arya Samaj zealots were further exasperated and on their representations a house-search was made of all the buildings in connection with the Ahmadiyya movement which only cast further light upon the guiltlessness of the founder of the movement. The clear fulfilment of this grand prophecy, in which the Arya Samaj suffered, according to the agreement entered into by its own representative, a signal defeat, in which the truth of Islam and the Ahmadiyya movement was made manifest, was clearly admitted not only by thousands of Muslims who joined the ranks of the movement, but even by hundreds of unprejudiced Hindus, some of whom had the moral courage to admit in writing the supernaturalness of the prophecy. (See the *Tiryāq-ul-Qulūb*).

The third important event of the year 1897 was the prosecution of the founder of the Ahmadiyya movement by the Christian Missionaries, in which they were assisted by some Arya Samaj leaders and some Muslim Maulvis. The death of Atham and Lekh Ram according to prophecies published beforehand had proved a source of great discomfort to Christianity and Arya Samaj, for it had according to the admissions of their own representatives determined their falsity, and both people now sought to bring the movement to naught and its founder to disgrace by some other means. Accordingly three Indian Christian Missionaries got up a case of alleged abetment of murder against him, and Dr. Henry Martyn Clarke under whom they served undertook the prosecution, while the president of the Arya Samaj, L. Rambhaj Dat, acted as counsel for prosecution. The complaint was lodged in the first instance in the Court of the District

Magistrate of Amritsar, who at once issued a warrant for the arrest of the founder of the Ahmadiyya movement, but he soon found that he had no jurisdiction in the case, and sent the case for trial to the Court of the District Magistrate of Gurdaspur. About two months before Dr. Clarke's case, Ahmad had published a vision as if lightning were about to fall on his house but it did not. Along with this vision there was a revelation saying: "It is nothing but a threatening from the authorities," and another saying "*ibrá*" which means acquittal (see Kitáb-ul-Bariyyat). The judgment of the Magistrate clearly set forth all the circumstances of the case, and he not only acquitted the accused, but even came to the conclusion that false evidence had been concocted by the Christian Missionaries who made Dr. Clarke a tool to incriminate their religious opponent. The end of this case had been watched by the public with the utmost interest, for it could have brought the movement to naught if the Magistrate had not seen with a keen sight that the great mass of the evidence before him against the accused was a fabrication of the Christian Missionaries. But the judgment not only established the innocence of the founder of the Ahmadiyya movement, but even showed that the methods employed by the opponents of the movement to bring it to naught were of the meanest character. (See Kitáb-ul-Bariyyat).

The three events referred to above made the basis of the Ahmadiyya movement stronger than ever, for its opponents began to see that some unknown hand frustrated all their designs against it. Within the next few years and especially during the years 1901 and 1902, when the attacks of the plague became most virulent and destructive in the Punjab, the number of the members rose to about two hundred thousand. In the census taken in March 1901, 11,087 Muslims of the Ahmadiyya sect were returned for the Bombay presidency, while in the Punjab, which is the centre of the action of the movement, only 1,113 males over the age of fifteen were returned. But taking into consideration the figures for Bombay and the circumstance that the greatest conquests of the movement have been made in the Punjab, that province could not have less than 50,000 Ahmadi Muslims at the date of the census. The incompleteness of the official returns seems to be due to two circumstances, the refusal of the enumerators in many cases to note the sect of an Ahmadi, on account of the great prejudice prevailing against the new

movement, and the assigning of the distinctive appellation, Ahmadiyya, to the movement after census operations had begun, many of the members living in distant villages thus remaining ignorant of the name. The opposition though still continuing has largely abated, and the number of the members in all parts of the world is estimated at 300,000. Outside India, the movement has taken a root in Afghanistan, Persia, Arabia, Egypt, Australia, British Africa and even America. Since 1901, the sect has made a progress by bounds and strides, and has its members from among *Raïses*, Jagirdars, respectable government officials, merchants, pleaders, learned Maulvis and highly educated men. In 1902, another attempt was made to involve the founder of the movement in a criminal case, the prosecutor in this case being a Maulvi. But the final judgment in this case too instead of retarding the progress of the movement as thought by its opponents proved a source of strength to it, the reason being that nearly eighteen months before the judgment prophecies had been published to the effect that the end of the cases shall be against the prosecutor (*Review of Religions*, Vol. II, page 288). The lower court gave a judgment for the prosecutor, but the judgment was reversed by the court of appeal, while the complainant in this case was found guilty in the counter-case instituted against him by one of the members of the Ahmadiyya movement (*Review of Religions*, Vol. IV, page 39). Beyond the borders of India, the sect has taken a deep root in Afghanistan where the attempts of the present Amir to stop the progress of the movement by force has only given it an impetus in that country, and the stoning to death of Maulvi Abdul Latif, the leader of the movement there, and the murder of one of his faithful companions, Abdul Rahman, have served only as an announcement in letters written in blood in a country where ordinary means of announcement are forbidden (*Review of Religions*, Vol. II, 11 and 12).

The name Ahmadiyya was appropriated by the movement in November 1900 for the purpose of ascertaining the true number of its followers, but as the announcement was issued after census operations had begun, the returns were very incomplete. The following quotation from the Bombay Census Report which is itself based on the announcement referred to above explains the significance of the name: "After laying down some excellent rules of conduct for his

disciples, he explains his reasons for naming the sect 'the Ahmadiyya,' by referring to the two names of the prophet, the 'Jalali' name Muhammad, significant of his triumphant career, and the 'Jamali' name Ahmad, pointing to the peace and tranquility that he was to spread in the world. By denouncing the doctrine of *Jihad* and all crimes of violence committed in the name of religion, the Imam claims that he and his disciples can be fitly described as "Ahmadiyya." (Census of India, 1901, Vol. IX, Bombay, Part I). These remarks may require a little further explanation. Muhammad means, "one who is greatly praised in the world," and the name was, therefore, significant of the great glory which the Holy Prophet, Muhammad, was destined to attain, and the significance of this prophetic name came to light during the Medinite period of the Holy Prophet's life. But the Holy Prophet had also the name Ahmad, which means "one who praises greatly." The Meccan period of the Holy Prophet's life was a manifestation of this name, because this period was marked, not by any glory like that which the Holy Prophet attained at Medina, but by his own praising and glorifying the name of God. These two periods of the Holy Prophet's life and his two names were really an image of the two Divine attributes, *viz.*, beauty and glory. In these last ages the manifestation of the name Ahmad is again destined to be the chief characteristic of the progress of Islam, and the Ahmadiyya movement is the true representative of that phase.

The central doctrine of the Ahmadiyya movement is that its founder is the *Promised Messiah* and the *Promised Mahdi*, and it is his doctrine which brings it face to face with the cherished beliefs of two of the most important religions of the world. And first we have to see what is the significance underlying these two names. The following passage from a writing of the founder himself will best explain this. He writes:—

"As I have been given the name of Messiah by God with reference to the creatures' rights and am an incarnation of Jesus Christ on account of having been sent in his spirit and character and cast in the same mould, so I have received the name of Muhammad Ahmad by virtue of my function as a reformer of the transgression of Creator's authority. To spread the Unity of God, therefore, I have been sent in the spirit and character and cast in the mould of the Holy Prophet, Muhammad, may peace and the blessings of God be

upon him. Thus I am at once *Isa Masih* and *Muhammad Mahdi*. *Masih* is a title given to Jesus Christ and it means one who is anointed and blessed by God, His vicegerent on earth and a truthful and righteous person. The title of Mahdi was given to the Holy Prophet Muhammad, and it means one who is naturally guided and the heir to all truths, and in whom the attribute "guide" of the Almighty is fully represented. The grace of God and His mercy have made me the heir to both these titles in this age and manifested them conjointly in my person. This is the true interpretation of my claim to the titles of *Isa Masih* and *Muhammad Mahdi*. The way in which this manifestation has taken place is known in Islamic terminology as *barúz*.* I am, therefore, a *barúz* of Jesus as well as of Muhammad, peace be with them, and my person is spiritually a combination of the persons of these two eminent prophets. As Messiah my duty is to prohibit the Muslims from savage attacks and bloodshed, in accordance with the traditions which clearly lay down that when the Messiah shall appear in the world, he shall put an end to religious wars My function as Mahdi consists in re-establishing the Unity of God with heavenly signs. It was with miraculous signs alone that our Holy Prophet, may peace and the blessings of God be upon him, impressed the idolatrous population of Arabia with the grandeur, the omnipotence and the glory of God. Like my Master, I have also been helped with the holy spirit. The Lord that appeared to the prophets of old, appeared to Moses from Sinai, rose up from Seir to Jesus Christ and shone forth from Mount Paran upon Muhammad, may peace and the blessings of God be upon him, the same powerful Lord has appeared to me in all His glory He revealed to me that the belief of the majority of Christians in the world with regard to Jesus Christ (such for instance as in the doctrines of Trinity, Atonement, &c.,) is a serious error and a deviation from the right path. Heavenly signs support my claim, my prayers are accepted; future events are made known to me, and the deep and secret things of which none but God has knowledge are revealed to me." (Supplement to Jihad and the British Government, page v).

* *Barúz* means the spiritual appearance of one in the person of another, the two bearing a striking resemblance to each other in their qualities and character and being as like one another as two peas.

The claim of the founder of the movement to be the Promised Mahdi strikes at the root of the orthodox but erroneous doctrine that the Mahdi will be a man of blood, who along with the Messiah will wage wars against the non-Muslims until they are all slain or accept the faith of Islam. As against this doctrine of a bloody Mahdi which has often proved a source of great trouble especially in Africa, the Ahmadiyya movement holds that the traditions speaking of the bloody Mahdi are all unreliable, that the Messiah and the Mahdi are really two names of one and the same messenger of God whose advent in the last ages was foretold as is indicated in the tradition لا مهدي الا عيسى i.e., "There is no Mahdi other than the Messiah," which is met with in one of the six authentic works on traditions, and that the only reliable tradition in connection with the nature of the message of that person is that recorded in the Sahih Bukhāree, the most reliable work on tradition, which says that 'he will put an end to religious wars' (*Jehad and the British Government*, page 9). As regards the traditions speaking of the advent of a bloody Mahdi, the Ahmadiyya movement holds that they are forged (*Kashful Ghita*, page 11). The Ahmadiyya movement further holds that the popular doctrine of *Jehad*, or taking away the life of a man simply on the score of religion, can never be uprooted unless the orthodox doctrine of the advent of a bloody Mahdi disappears first, for the root idea underlying this latter doctrine is the doctrine of *Jehad*. If *Jehad* is illegal, even the Mahdi cannot wage wars to convert unbelievers to Islam, and if it is true that a bloody Mahdi must appear and shed the blood of non-Muslims until they accept Islam as the orthodox doctrine holds, then the slaying of a non-Muslim on account of his professing a different faith cannot be objected to. (See *Review of Religions*, Vol. IV, No. 3, article "A Christian Government and the Muhammadans.")

The most important doctrine of the Ahmadiyya movement arises out of the claim of its founder to be the Promised Messiah or Messenger of the last ages. This doctrine may be considered from two different points of view, firstly in its relation to Christianity and secondly in its relation to Islam. In its relation to Christianity, the doctrine is interpreted in the same light as the doctrine of the advent of Elijah was interpreted by Jesus Christ. The distinguishing sign of the appearance of the true Messiah, according to the

Jewish Scriptures, was the second advent of Elijah before that of the Messiah. Accordingly when Jesus claimed to be the Promised Messiah of the Israelites, they questioned him about the prophecy relating to the advent of Elijah. The interpretation given by Jesus was that John the Baptist was the Elijah which was to come (Matt. xi: 14) because he came "in the spirit and power of Elijah" (Luke i: 17). It is exactly in accordance with the interpretation given by Jesus that the Ahmadiyya movement interprets the doctrine of the second advent of Christ, and looks upon the advent of its leader "in the spirit and power" of Christ as the second advent of Christ. It is a remarkable fact that long before he claimed to be the Promised Messiah and to have come in the spirit and power of Christ and while he as yet adhered to the orthodox Muslim doctrine regarding the second advent of Jesus, he saw a vision, which he published in the *Barahin-i-Ahmadiyya*, to the effect that he and Jesus were parts of the same spiritual essence, i.e., one in spirit and power. This revelation, received nearly ten years before he claimed to be the Promised Messiah, shows clearly that Almighty God meant him from the beginning to fill that office although he himself did not know it, for in the same book in which this vision was published, the author expressed his adherence to the ordinary doctrine of the second advent of Jesus. It shows clearly that the claim to Promised Messiahship was not the idea of his own brain. Besides this vision there are many revelations published in the same book in which their recipient is plainly addressed as Jesus, and all this while he knew nothing that he was to fill the office of the Messiah.

The claim to Promised Messiahship in the sense explained above brought the movement face to face with Christianity with respect to the central doctrine of that religion, viz., the resurrection of Jesus. As the Jews believed on the strength of their sacred books that Elijah had been taken up alive into heaven, the Christians entertain a similar belief with respect to Jesus. But they further maintain that Jesus died on the cross, was buried, and rose on the third day. The Gospels do not tell us what explanation Jesus gave of the alleged ascent of Elijah to heaven when he interpreted his second advent as the advent of John in his "spirit and power." But in the case of the Ahmadiyya movement such explanation has not been wanting. It

holds as against the orthodox Christian doctrine that Jesus did not die on the cross but only swooned, that he was not buried but placed in a comfortable spacious room hewn into a rock, that he did not rise from the dead but only recovered from the swoon, that he did not ascend to heaven, but came to Afghanistan and India to preach to the lost tribes of Israel, and that he now lies buried in the Khan Yar Street at Srinagar, Cashmere, where he is known under several names, Yus Asaf (which is only a corruption of the Hebrew Yasu' Asaf, meaning Jesus the gatherer of the lost sheep), Shahzada Nabi (which means a prince-prophet, being a title of Jesus), and Nabi Sâhib (the prophet). The evidence for these assertions is as follows :—

(i). Evidence from the Gospels. (1) Jesus prophetically likens his own fate to that of Jonah (Matt. 12 : 39, 40 ; Luke, 11 : 29, 30). But Jonah never died in the whale's belly or wherever he was, though he could not have been taken but for a dead man. Jesus, therefore, prophesied that he would remain alive like Jonah. (2) Jesus said that he had been sent to the lost sheep of the house of Israel (Matt. 15 : 24), and that he had come "to seek and save that which was lost" (Luke 19 : 10). It is certain that the Jews at Palestine did not represent more than two tribes of Israel and the other ten tribes had long before settled in the East. These were, therefore, properly the *lost* sheep and they were to be *sought* and saved. It was, therefore, to these tribes that Jesus betook himself after the crisis of crucifixion. (3) The dream of Pilate's wife (Matt. 27 : 19) was meant to save the life of Jesus. Why should the angel have appeared to the Magistrate's wife pleading for the safety of Jesus if it had not been God's will that he should be saved. (4) The prayer of Jesus the night before his arrest affords another very strong evidence of his being taken down alive from the cross, for the prayer of a righteous man in distress and affliction is never rejected by God. In fact Almighty God had promised to save him from the disgraceful death on the cross, and Jesus was referring to this promise when he cried "My God, My God, why hast thou forsaken me" (Matt. 27 : 46). Heb. 5 : 7 makes the matter still more clear, for there the acceptance of this prayer of Jesus is admitted in clear words : "When he had offered up prayers and supplications with strong crying and tears

unto Him *that was able to save him from death, and was heard in that he feared.* In fact, no clearer evidence than this is needed to show that Jesus did not die on the cross. (5) Jesus remained on the cross for a few hours only, but death by crucifixion was always tardy. The two men crucified along with Jesus were still alive when taken down from the cross, and therefore Jesus could not have died so soon. (6) The breaking of legs which was resorted to in the case of the other two criminals was dispensed with in the case of Jesus. (7) The side of Jesus being pierced, blood rushed out, and this was a certain sign of life. (8) Even Pilate did not believe that Jesus could die so soon (Mark 15 : 44). (9) Jesus was not buried like the other culprits, but was taken in charge by a wealthy disciple of his who lavished care upon him and put him in a spacious room, hewn in the side of a rock. (10) When the tomb was seen on the third day, the stone was found to have been removed from its mouth which would not have been the case if there had been a supernatural rising. (11) Mary when she saw him, supposed him to be the gardener (John 20 : 15), which shows that Jesus had disguised himself as a gardener. Such disguise would not have been needed if Jesus had risen from the dead. (12) It was in the same body of flesh that the disciples saw Jesus, and the wounds were still there deep enough for a man to thrust his hand in, and he still felt hunger and ate as his disciples ate (Luke 24 : 39-43). (13) Jesus undertook a journey to Galilee with two of his disciples walking side by side with him. It shows clearly that he was flying, as an ordinary man would have fled from the country where he was persecuted to some place of safety. If his object had been to rise to heaven, he would not have undertaken a journey to Galilee. It can hardly be assumed that Galilee was a station where tickets were available for an upward journey. (14) In all the post-crucifixion appearances Jesus is found concealing and hiding himself as if he feared being discovered. A risen Jesus should have made a public appearance and should not have shown any fear of being discovered by the persecuting Jews.

(ii). The evidence furnished by the other sources is conclusive both against Christians and Muhammadans. One of the sources from which the Ahmadiyya movement draws an argument in support of its assertion is the ointment which is known under the names

مرهم عيسى or the Ointment of Jesus, مرهم حوارین or the ointment of the disciples, and مرهم رسل or the ointment of the apostles. It is mentioned in numerous works on medicine, the names of a few of which are given in the Review of Religions, Vol. II, No. 10. This ointment is said to have been prepared for Jesus by his apostles, and the different names given to it corroborate this statement. It is spoken of highly by medical authorities as having an extraordinary efficacy in healing wounds. Since there is no evidence that Jesus ever received any wounds besides those which he received on the cross, the conclusion arrived at is clearly this that the ointment was prepared by the apostles for the wounds of their master which he received on the cross.

(iii). The discovery of the tomb at Srinagar is looked upon by the Ahmadiyya movement as the third source of evidence showing that Jesus did not die on the cross. Several circumstances are mentioned as supporting this conclusion. (1) Oral testimony, based on tradition, of the people of Cashmere tells us that the tomb belongs to one who bore the name of Yus Asaf, who was known as a *Nabi* (prophet) and as *Shahzada* (prince), who came to Cashmere from some country in the West some 1900 years ago. The tomb is also known as that of *Nabi Sahib*. (2) The *Tarikh Azami*, an historical work written some two hundred years ago, says referring to this tomb on page 82: "The tomb is generally known as that of a prophet. He was a prince who came to Cashmere from a foreign land. He was perfect in his piety, righteousness and devotion. He was made a prophet by God and was engaged in preaching to the people of Cashmere. His name was Yus Asaf." (3) The *Ikmal-ud-Din*, an Arabic work, a thousand years old, says: "He, (Yus Asaf), wandered about in several lands and towns until he reached a land and lived and stayed therein until death overtook him." (4) Joseph Jacobs also states on the authority of a very old version of the story of Yus Asaf that he (Joasaph) at last reached Cashmere and there died. (*Barlaam and Josaphat*, p. cv). (5) There are many circumstances which identify Yus Asaf with Jesus. (a) There is conclusive testimony that he was a foreigner and not a resident of Cashmere or India. (b) He is universally known as a *Nabi* or a prophet among the Muslims, and therefore he cannot be a Muslim saint; for no Muslim saint has been called

a *Nabi* after the Holy Prophet. The word *Nabi* occurs only in two languages, viz., Arabic and Hebrew, and no Indian saint could be called a *Nabi*. But the only *Nabi* in Arabia was the Holy Prophet Muhammad, and therefore Yus Asaf can only be a Hebrew prophet.

(c) The time which tradition and history ascribe to Yus Asaf is the time of the prophet Jesus. (d) The name *Yus* is clearly the same as *Yasu*, the Hebrew original of the word Jesus. (e) It is even stated that Yus Asaf was an Israelite fugitive who came from Syria. It is easy to see that such a fugitive could be none but Jesus, for the time of the two is the same. Moreover, the life of no other Israelite prophet is attended with the mysterious circumstances with which the life of Jesus is attended. (f) Besides being called a *Nabi*, Yus Asaf is called a *Shahzada* or a prince, and this also identifies him with Jesus. (g) The teachings of Yus Asaf have a striking resemblance with those of Jesus. Some of the parables in the two are quite identical. For instance, compare the following parable uttered by Yus Asaf with Matt. 13: 3, Mark 4: 3, and Luke 8: 5: "When the sower sows his seed, some falls on the highway where the passengers tread it under foot. Others are blown away by the wind. Others picked up by the birds. Some seeds fall on rocky ground and grow only till the roots reach the rock. Others fall among the thistles. Only a small portion falls in rich earth, where it grows and brings forth fruit. The sower is the sage; the seed is his wisdom. The seeds that fall by the way side, &c., are pieces of wisdom that come into one ear only to go out of the other. Those falling on rocky ground are not taken to heart. Those among thorns meet with opposition from the senses. Only that which takes root in the heart brings forth fruit in the character" (Barlaám and Josaphat, page cxi).

(h) Still more striking is the circumstance that the prophet Yus Asaf gives the name *Bushra* (Hebrew and Arabic for Gospel) to the Word he preached, as in the following passage from the *Ikmal-ud-Din*: "Then he began to compare the tree to *Bushra* (Gospel) which he preached to the people, and he likened the spring of water to the wisdom and knowledge which he possessed, and the birds he compared to the people that swarmed round him and accepted his religion." The identity in parables and names of the books preached by Jesus and Yus Asaf clearly shows that Yus Asaf was no other than Jesus.

(i) The book of Yus Asaf was translated into almost all the European

languages, and the Christian world has always held him in great honour. Even a church was raised in honor of his name in Sicily. These circumstances show that the Christians, even if they did not recognise the actual identity of these two personages, at least admitted a strong and close connection between them. But considering the time of Yus Asaf, the conclusion is inevitable that if Yus Asaf was not Jesus, he was one of his disciples. But as none of his disciples was ever called a *Nabi* or a prince, the only possible conclusion to which all these circumstances lead is that Yus Asaf was no other than Jesus. (j) Christian writers have tried to identify Yus Asaf with Buddha asserting that the word is a corruption of Bodhisatva which was first changed into Josaphat and then into Yus Asaf. But the mere possibility of the corruption of one word into an entirely different word is no proof. Besides this, the remains of Yus Asaf lie at Srinagar while those of Buddha have been discovered elsewhere, which conclusively shows that Buddha and Yus Asaf are two entirely different persons.

(iv). The Messiah promised to the Israelites was the Messiah of all the Israelite tribes, ten of which had settled in the East in Afghanistan and Cashmere. Therefore it was necessary that he should have gone to them. The following evidence is cited in support of the assertion that these two people represent the ten lost tribes of Israel. (1) The Afghans unanimously claim to be of an Israelite descent. Prejudice against the Jews is so strong that such a claim could never have been made if there had been no truth underneath it. They have also family genealogies through which they trace their descent to Israel. Nor is the claim a new one; it is as old as the race itself. (2) In their physical features the Afghans and the Kashmiris bear no resemblance to their neighbours, but their resemblance with the Jews is most striking. (3) In their dress, character and customs here is the same resemblance. (4) Some proper names among the Afghans and the Kashmiris are clearly of Israelite origin, such as the names of certain tribes of Afghans and the names of certain places in Cashmere. (5) The names of certain towns in Afghanistan and Cashmere are the very names which their cities &c. bore in their ancient home. For instance the modern names Kabul, Punach, Zaida, Himis, Gilgit, Laddakh, Leh, Suro, Suket, may be compared with Cabul

Phœnicia, Zidon or Sidon, Hams, Golgotha, Laadah, Lehi, Shur, and Succoth of Ancient Syria. (6) Eminent writers and travellers have borne testimony to the same effect.

In its relation to Islam, the doctrine of Promised Messiahship is interpreted by the Ahmadiyya movement in the following manner. Almighty God laid down the foundation of the Israelite law with Moses, the great law-giver of Israel and brought the Mosaic dispensation to a close by raising a Messiah. Thus Moses was the first and Christ the last prophet of the Mosaic dispensation. Almighty God had moreover promised to Moses that another prophet "like unto" him would be raised from among his brethren (Deut. 18: 18). He also said to the Holy Prophet Muhammad that he was the promised prophet who was the like of Moses (Alquran lxxiii: 15). Again he promised that he would raise successors to the founder of Islam "like unto" the successors that had been raised to Moses (Alquran xxiv: 54). In accordance with this promise it was necessary that the last successor of the Holy Prophet Muhammad should be the like of the last successor of Moses, *i.e.*, a Messiah should appear among the Muslims like the Messiah that had appeared among the Jews. The leader of the Ahmadiyya movement claims that he is the Messiah promised to the Muslims and the following points of resemblance are mentioned. (1) The Jews expected a Messiah who should be a temporal ruler, and delivering them from foreign yoke establish a Jewish Kingdom throughout the world. The Muslims also expect a Messiah who would wage wars against the non-Muslims and slay all of them, and establish a Muslim empire in the whole world. (2) As quite against the expectations and cherished hopes of the Jews, the Messiah that appeared among them was a man of peace, in like manner the Messiah that has appeared among the Muslims has come to preach his word in peace and to establish the superiority of Islam, not by the sword, but by arguments and heavenly signs. (3) At the appearance of the Jewish Messiah, the Jews were divided into various contending sects, so are the Muslims at the appearance of the Muslim Messiah. (4) In the country where the Israelite Messiah appeared, the Israelites were the subject people. Similarly Muslim dominion has ceased to exist in the country in which the Muslim Messiah has made his appearance. (5) The English rule under which the Muslim Messiah has appeared bears a striking resemblance to the Roman rule

under which the Israelite Messiah made his appearance. (6) As the Jews had fallen off from true purity and righteousness at the advent of their Messiah, similar is the case now with the Muslims. (7) The Jews were punished with a severe spread of plague on their persecution of their Messiah; the people of this country have also been punished with a terrible plague on account of their rejection of the Promised Messiah. (8) As the Jews sought to have their Messiah tried at law and put to death, the opponents of the Muslim Messiah also sought to have him put to death by involving him in a case, and as the Pharisees there appeared in court to give evidence against Jesus, the Maulvis here appeared to give evidence that the claimant to Messiahship deserved to be murdered. (9) Though Jesus was the last of Israelite prophets and the last successor of Moses, yet he was not himself of Israelite descent for he had no Israelite father. Similarly the man who now claims to be the Messiah and the last successor of the Holy Prophet Muhammad is not descended from the Quresh.

This interpretation of the Messianic hopes in Islam is based on the death of Jesus, while the majority of the Muslims in this age believe that he is alive. Here again, therefore, the Ahmadiyya movement has to contend with the orthodox doctrine of Jesus' life. The controversy is however in this case limited only to what the Holy Quran says on the point. In his first polemical work, the *Izalat-ul-Auham*, directed against the orthodox Muslim view, the founder of the Ahmadiyya movement supported his assertion as to the death of Jesus by some thirty verses of the Holy Quran. One of these may be quoted by way of illustration. In v: 117, Jesus is made to say in answer to a question from Almighty God if he had taught the people to take him for a God: "And I was a witness of their actions so long as I lived among them, but when Thou causedst me to die, Thou didst watch over them." The word *tawaffa* which has been here translated as causing a man to die never carries any other significance, and those who think that it means "taking up with the physical body to heaven" attach to it a significance which is against all authorities for the word has never been used in this sense even once in the whole of Arabic literature including the Holy Quran and the traditions of the Holy Prophet. The verse, therefore, signifies that the Christians departed from the true teachings of Jesus after his death. It more-

over contradicts the personal second coming of Jesus, for he shows his ignorance of what the Christians did after him which he could not have done if he had come a second time and seen what errors they are involved in. Traditions are also cited by the Ahmadiyya movement in support of its assertion. ~~There is a tradition, for instance,~~ which says that the Holy Prophet saw Jesus among the prophets who were admittedly dead. There is another tradition which says that Jesus lived for 120 years, and this is a circumstance which supports the contention that the tomb at Srinagar which is known as the tomb of Yus Asaf is really the tomb of Jesus, for tradition ascribes the same age to the occupant of the tomb. Verses of the Holy Quran are also cited in support of the assertion that Jesus was obliged to take refuge in some other country. Especially xxiii: 52 is advanced as containing a plain reference to his flight. It runs as follows: "And we gave the son of Mary and his mother a refuge on a lofty place which was secure and watered with springs." This it is alleged, is a clear description of Cashmere. It is further clear that the word *awa* used in this verse signifies the giving of refuge at the time of some great danger, and with the exception of crucifixion no event of great misfortune or danger to Jesus is recorded in history.

The proof brought forward in support of the assertion that Mirza Ghulam Ahmad, the founder of the Ahmadiyya movement, is the Promised Messiah may be broadly described as falling under the following headings:—

(1). The negative part of the proof is the proof relating to the death of Jesus.

(2). As regards the positive part, two points have already been stated, *viz.*, firstly, the resemblance of the founder of the Ahmadiyya movement, the Muslim Messiah, to the founder of Christianity, the Israelite Messiah, and secondly, the parallelism between the Mosaic and the Muhammadan dispensations.

The third point is the correspondence between the first Adam and the Second Adam, as the Promised Messiah is called in prophetic utterances. Adam was created on a Friday, *i.e.*, at the close of the sixth day. But a day with the Lord is equal to a thousand years.

Therefore the second Adam must appear at the end of the sixth and in the beginning of the seventh thousand after Adam, which has already set in.

Fourthly, the seventh thousand after Adam has been generally looked upon as the millennium of the Kingdom of God and its beginning as the time of the advent of the Promised Messiah.

Fifthly, the signs of the advent of the Promised Messiah are all fulfilled, and it is for this reason that both the Muslims and the Christians are anxiously waiting for him, and some are even of opinion that the time of his advent has already passed. The great signs of the advent according to Christians such as the pestilences and earthquakes are too manifest to need any proof. The earth is being shaken in a manner which is extraordinary. Only within the month of April, the world has witnessed three of the most disastrous shocks it has ever seen, *viz.*, the eruption of the Vesuvius, the destruction of Formosa and the terrible destruction of San Francisco. These pestilences and earthquakes are moreover in accordance with the prophecies announced by the claimant to promised Messiahship that terrible earthquakes will work havoc on all sides in the world. The clearest sign of the advent of the promised messenger, according to Islamic prophecies, was the eclipse of the sun and the moon on specified dates in the month of Ramazan which is spoken of both in the Holy Quran and the traditions of the Holy Prophet. This took place in the year 1894. Among other signs are the appearance of the plague, the prevalence of the religion of the cross, the appearance of *Zussinnain*, the coming into existence of a new conveyance which has made conveyance by means of camels fall into disuse, &c.

Sixthly, the testimony of the past saints that the Promised Messiah must appear in the beginning of the fourteenth century of Hejira, and the testimony of many contemporary saints that the Promised Messiah has appeared in the person of the founder of the Ahmadiyya movement.

Seventhly, if ever a religious reformer was needed, he is needed now, for faith is vanishing from most hearts. The prophets of God are always sent in the time of need, because Almighty God looks to the spiritual needs of men as He looks to their physical needs.

Eighthly, the signs shown by the claimant to promised Messiahship which include the fulfilment of prophecies, the acceptance of prayers, miraculous elegance of style in the Arabic tongue, growth in the number of disciples, the good effect of the doctrine on their lives, the assistance and protection granted by God, the failure of opponents and the success of the mission and many other kinds of signs.

The chief object which the Ahmadiyya movement sets before itself is the regeneration of mankind through renewal and re-animation of faith in God and pointing out the true way to release from the bondage of sin. How this object is attained by joining the movement is thus explained. A belief in God is simply a lip-belief if there is no certainty in the mind as to the truth of what is professed with the tongue. The existence of God, though it may be inferred from nature, is *known* only through revelation and through the wonderful manifestations of Divine power and knowledge which are shown through the prophets and messengers of God. It is for this reason that Almighty God has been raising His messengers from time to time, so that witnessing the manifestations of Divine power, people may have a certain faith in God which may work a pure transformation in their lives. The signs of the prophets of yore are now merely stories of the past and they cannot generate a living faith in the heart. This is the reason of the great moral depravity and spiritual lethargy which is witnessed in the world. Hence Almighty God has sent a messenger, the Promised Messenger of the last ages—because He who promised knew that a heavenly messenger would be needed in the last ages for the regeneration of the world. He is come to re-animate faith and to generate true certainty in the heart with regard to His existence by extraordinary signs which make one directly witness the wonderful manifestations of Divine power and knowledge. Unless such a living faith is generated in the heart, a man can *never* be released from the bondage of sin, and can never attain to true union with God. Without certainty in the heart a man can *never* overcome sins, and without fresh heavenly signs showing wonderful Divine power and knowledge there can be no certainty, and without a prophet of God to whom the deep secrets of the future are made known, there can be no fresh heavenly signs. It is such a prophet of God that the Ahmadiyya movement has found in its leader, and it is for

this reason that most of the members of this movement are daily making a progress in purity and righteousness and in attaining a union with God. Thus the movement claims to be the only religious revival in the world in this age in the true sense of the word.

It is thus by the re-animation of faith and the re-awakening of mankind to spiritual life that the Ahmadiyya movement wishes to accomplish the great object of the triumph of the religion of Islam in the world. The current Muslim belief regarding the Promised Messiah also holds the great object of his advent to be the triumph of Islam, but it is considered that the accomplishment of this object will be brought about by compulsion, *i.e.*, by slaying all those who refuse to accept Islam, which is directly contradicted by the Holy Quran in the verse which says that "there should be no compulsion in faith." It is true that the great object of the advent of the Promised Messiah is to establish the supremacy of Islam, but such supremacy can be brought about only by extraordinary heavenly signs and wonderful manifestations of Divine power which carry conviction to the hearts of all seekers after truth that Islam is the only true religion. This is what the Holy Quran says: "God is He who has sent His Messenger with guidance and the true religion that he may make it triumphant over all the religions." (ix: 33; xlviii: 28; lxi: 9). This verse is taken by many commentators to relate to the time of the Promised Messiah. Hence the Ahmadiyya movement is displaying a zeal for the propagation of Islam which is not met with in any other Islamic sect.

A tradition of the Holy Prophet states that the Promised Messiah shall break the cross, this being mentioned as one of the great objects of his advent. The orthodox Muslims would take these words literally, but the Ahmadiyya movement interprets them as meaning, as in fact they plainly indicate, the overthrow of the religion of the cross. This object, the Ahmadiyya movement asserts, has been brought about by the discovery of the tomb of Jesus at Srinagar, for this circumstance subverts the very foundations of the Christian religion. If Jesus did not rise from the dead and ascend to heaven, the Christian religion has been preached in vain. No other single circumstance could have dealt such a blow to this religion, and hence it is that the tradition aptly describes it as the breaking of the cross.

The chief points of difference between the Ahmadiyya movement and the orthodox Muslim sects are as follows :—

(i). The Ahmadiyya movement holds that Islam is a living religion, by which it means that in Islam the door to Divine revelation is always open and that a true Muslim begins to lead a heavenly life in this very world. The orthodox Muslim belief is that Divine revelation has for ever been discontinued, such being also the belief of all other religions. The argument given for the Ahmadiyya doctrine is threefold. (1) Various verses of the Holy Quran are quoted *e.g.*, in the *Fatiha* which is the most important prayer taught to Muslims, they are commanded by Almighty God to pray: "O Lord, show us the right path, the path of those upon whom Thou hast bestowed Thy blessings." This prayer would not have been taught if Almighty God had not meant to bestow these blessings, the highest of which all is Divine revelation. Traditions are also cited; for instance, there is a tradition which says: "Verily God will raise for the Muslims at the commencement of every century a man who shall re-animate their faith." (2) Reason also requires that if Divine revelation was granted in the past, it should also be granted now or in the future. All the religions teach that Almighty God sees the doings of His creatures and that He listens to their prayers. They also hold that He spoke at some time, for instance according to the Hindus in the beginning of this cycle; according to the Jews, to the prophets of Israel; according to the Christians, till the time of the apostles of Jesus; according to the Muslims, till the time of the Holy Prophet. If, therefore, He still continues to see and hear, as all these religions maintain, it is quite unreasonable to assert that He has ceased to speak. The fact is that as He spoke to His chosen ones before, He speaks even now, but only to His chosen ones, and His Word is distinguished from ordinary words by the wonderful prophecies which it announces and the deep secrets of the future which it reveals. (3.) The presence in Islam of a recipient of Divine revelation, such as the founder of the Ahmadiyya movement is, shows conclusively that Islam is a living religion. In fact if a religion has not in it the vital power of making a man attain such close union with God that he may be spoken to by Him, it is not a religion which is needed for humanity, for humanity needs a religion which should uplift and elevate it. If such a religion claims that it is a living religion, it makes an

assertion for which it has no argument. The Ahmadiyya movement is from this point of view the sole representative of a living religion, for its founder proves the truth of his being a recipient of Divine revelation by the mighty prophecies which are disclosed in the word he receives and by other conclusive proofs.

(ii). The Ahmadiyya movement denies the principle that religion may be propagated by means of the sword as against the orthodox belief that expects a Mahdi and a Messiah who will slay all non-Muslims who refuse to accept Islam. This movement denies the advent of any such Mahdi or Messiah, and holds all traditions speaking of such advent to be untrustworthy, while it takes Ahmad of Qadian to be the true Mahdi and Messiah who has come to establish the supremacy of Islam by heavenly signs and arguments. It bases its belief on the Holy Quran which not only plainly says that there is no compulsion in faith, but rejects the bloody Mahdi and Messiah by promising a last successor to the Holy Prophet who would walk in the footsteps of the last successor of Moses in his method of preaching. It also relies on the Sahih Bukharee which says that the Promised Messiah shall put an end to religious wars, and thus correct the error in which the Muslims shall have been involved.

(iii). This movement holds that the Holy Prophet is the seal of prophets, and no other prophet can appear after him except one who is spiritually his disciple and who receives the gift of prophecy through him. It is only a true Muslim who walks in the footsteps of the Holy Prophet that can become a prophet. It is in this sense that this movement considers its founder to be a prophet. As against this, the orthodox Muslims hold that though the Holy Prophet is the seal of prophets, yet the prophet Jesus who lived six hundred years before him must come a second time after him, thus breaking the finality of his prophethood, the prophethood of Jesus being independent of the prophethood of the Holy Prophet Muhammad. The Ahmadiyya movement further holds that since the Muslims are called "the best of all people" in the Holy Quran, therefore, an Israelite prophet, Jesus, son of Mary, who was not one of them, could not be sent as a prophet to them. In support of the same view is quoted the verse which shows that successors to the Holy Prophet shall be raised from among the Muslims (xxiv: 54).

(iv). The movement lays great stress on the death of Jesus, not only because it is the basis of the claim of its founder to Promised Messiahship, but because it is the most destructive weapon which strikes at the very root of Christianity and pulls down its building from the foundations. As against this, the orthodox Muslims believe that Jesus with his body of clay has been taken up alive into heavens. The error of this belief has been shown elsewhere.

(v.) The Ahmadiyya movement denies that Divine attributes are possessed by others. For instance, Almighty God creates life but no human being can do it. Hence it denies that Jesus could make birds and breathe life into them, which is one of the miracles attributed to Jesus by the orthodox Muslims. The verse of the Holy Quran from which this conclusion is drawn is interpreted by the Ahmadiyya movement in a different manner. Similarly, the orthodox Muslims hold that the *Dajjal* (anti-Christ) would come with the powers of the Divine Being, i.e., he would be able to give life to the dead, to send down or withhold rain, &c., but the Ahmadiyya movement rejects the idea as false, and interprets the anti-Christ doctrine differently. It identifies anti-Christian teachings with such teachings of the Christian churches as the atonement and Divinity of Jesus Christ, and thus considers the prophecy of the advent of the *Dajjal* to have been fulfilled by the spread of the missionaries in all lands. *Dajjal* signifies a deceiver and the missionaries no doubt deceive people by their false teachings. For a clear exposition of the doctrine, see the *Review of Religions* for November, 1905.

(vi.) In the relative value which is generally attached by the Muslims to the Holy Quran and the traditions of the Holy Prophet, the Ahmadiyya movement again differs from the orthodox. The latter generally attach more value to traditions than to the Holy Quran, and make its verses subject to what is said in traditions. But the Ahmadiyya movement makes the Quran a judge of the traditions, and reject every tradition as false and fabricated which may be opposed to the Holy Quran. This, according to the movement, is in fact the best criterion for judging true traditions from false ones.

It may be mentioned here that while the Ahmadiyya movement condemns all doctrines which attribute the dignity of Godhead to

Jesus, it also condemns the Christian doctrine which attributes curse to him. According to the Bible, death on cross was an accursed death. So if Jesus died on the cross, he, too, was accursed. The Christians admit that he was accursed, but they never pause to think what the word signifies. The Arabic word for curse is لعن which signifies separation from God and subjection to the wrath of God. One who is subjected to لعن or curse becomes an enemy of God, in fact, a devil, for ملعون or accursed is one of the names given to Satan. Hebrew and Arabic being akin to each other, the word has the same signification in Hebrew as in Arabic.

Thus if Jesus was subjected to curse, we must conclude that he too became an enemy of God, a friend of the devil, and was for ever separated from God. But we cannot suppose even for a moment that Jesus ever became an enemy of God and that really God's wrath descended on him. He was a righteous man and could not be subject to curse in the real sense of the word, even for the twinkling of an eye. Every word has a signification and the idea contained in it can never be separated from it. A man cannot both be called a leper and have a soft, smooth skin. Similarly a man cannot both be an accursed man and a friend of God. Curse is not a meaningless term, it has an odious signification. If Jesus was subjected to curse, he was subjected to it in the same sense in which Satan was subjected to it. So if Jesus died an accursed death, he cannot be called a righteous man. It is a heinous sin to attribute the real significance of the word curse to Jesus. So all those who believe Jesus to be a righteous man, must admit that he was never subjected to curse in the real signification of the word, and consequently that he did not die the accursed death of the cross.

The teachings of the Ahmadiyya movement are the true Islamic teachings with such differences from the current doctrines as have been pointed out above and with some other minor differences. The ten conditions on which disciples are initiated into the Ahmadiyya society were first published on the 12th January 1889. The following is a brief summary of these :—

1. That the disciple shall promise with a sincere heart that he shall not be guilty of any kind of *shirk* so long as he lives.
2. That he shall eschew all evil, such as falsehood, fornication,

looking lustfully at others, transgression of Divine commandments, cruelty to any creature of God, rebellion against government, &c. ; and that he shall not allow himself to be led away by his passions.

3. That he shall be regular in saying the five daily prayers and shall also try to say the night-prayers (*tahajjud*), and that he shall invoke Divine blessings upon the Holy Prophet, ask forgiveness of his sins from God and seek His protection, and, remembering the numerous Divine blessings upon him, glorify and praise the name of God under all circumstances.

4. That he shall not in any way injure mankind in general and the Muslims in particular by his hand or tongue or otherwise.

5. That he shall remain faithful to God under all circumstances, whether happy or grieved, in affluence or in need, and that he shall submit to the will of God in all cases and be prepared to suffer any hardship or disgrace in His path, and that he shall not under any trial turn his face away from Him, but shall make the tie of union closer.

6. That he shall not follow his sensual desires and shall submit to the Holy Quran and take the words and deeds of the Holy Prophet as the rule of his life.

7. That he shall entirely forsake self-conceit and haughtiness and lead his life in submission, humility and meekness.

8. That he shall consider the interest of his religion and its glory and sympathy with Islam as dearer than all other interests, viz., his property, the honour in which he is held, his children and everything that is dear to him.

9. That he shall sympathise with all the creatures of God only for His sake, and so far as it lies in his power benefit mankind with his God-given faculties and blessings.

10. That he shall remain faithful to the promise which he makes at the time of *bai'at* so long as he lives only for God's sake, and that the tie which unites him to his master into whose hand he has given his hand shall be more powerful than all worldly

relations and kinships and the ordinary relations of master and servant.

The founder of the movement lays great stress upon the attainment of purity and righteousness and upon forbearance under persecutions. It is impossible to quote all such passages from his voluminous works. The best collection of them is contained in the Noah's Ark from which the following passage is taken:—

“Ye people! who call yourselves my followers, you cannot be recognised as my followers upon heaven until your footsteps fall on the path of true righteousness. Say your five daily prayers with your whole heart, humbling yourselves before God and fearing Him in such a manner as if you actually see Him. Keep your fasts faithfully for the sake of God. Those of you whom the Law requires must give alms in accordance with its directions. If the pilgrimage to Mecca is obligatory upon you and there is no obstacle, you must perform the pilgrimage. Do good so as to love it well and forsake evil so as to hate it bitterly. Know it for certain that no deed rises up to God which is devoid of true righteousness. Righteousness is the root of every goodness; if the root has not dried the deed shall prosper. It is necessary that you should be tried with various inflictions and adversities as the faithful before you were tried. Beware that you stumble. Earth cannot inflict any harm upon you if the tie by which you are bound to heaven is a strong tie. Again I say to you, do not imagine that your mere outward entrance into my sect will do. An outward act is nothing if unattended with a transformation of the heart. Almighty God sees your hearts and shall deal with you according to their state. Hear, and in saying this I am discharged of the responsibility of delivering my message to you, that sin is a poison and therefore shun it, and that the disobedience of God is an abominable death and therefore eschew it. Pray God that strength be given to you. He who is faint hearted when he prays, and does not consider God as powerful over everything except where He Himself has promised to the contrary, is not of my followers. He who forsakes not lying and deceit is not of my followers. He who is involved in the greedy love of this world and does not even raise his eyes to look to the next, is not of my follow-

ers. He who does not in practice give a preference to matters of religion over his worldly affairs is not of my followers. He who does not repent of every evil and wickedness, such as drinking wine, gambling, looking to lust, dishonesty, bribery and every other iniquity, is not of my followers. He who is not regular in his five daily prayers is not of my followers. He who is not constantly supplicating before God and praying to Him with humbleness of heart is not of my followers. He who forsakes not the company of the wicked who cast their evil influence over him, is not of my followers. He who does not revere his parents, or does not obey them in that which is fair and not against the Holy Quran, or does not care to serve them to his utmost, is not of my followers. He who is not kind and gentle towards his wife and her relatives is not of my followers. He who refuses his neighbour the least good in his power is not of my followers. He who forgives not the trespasses of others and harbours revenge, is not of my followers. The husband who is false to his wife or the wife that is false to her husband is not of my followers. He who breaks in any way the promise which he makes at the time of *Bai'at* is not of my followers. He who does not believe in me as the Promised Messiah and Mahdi is not of my followers. He who is not ready to obey me in all that is fair is not of my followers. He who sits with the wicked and chimes in with those who reject me is not of my followers. Every fornicator, transgressor, drunkard, murderer, thief, gambler, usurper, wrong-doer, liar, forger, every dishonest person, every one given to bribery, every accuser of his brother or sister, and every one who sits in such company, is not of my followers. Every one who does not repent of his wicked deeds, and hates not the congregation of evil-doers, is not of my followers."

Politically, the movement has exercised and is exercising a most wholesome influence in India as well as abroad. The name of the Mahdi has always been associated with bloodshed and the appearance of a claimant to Mahdiship has everywhere proved a source of great trouble to peaceful governments. The hope of the advent of a bloody Mahdi, moreover, keeps alive the spirit of ghaziism, for the root idea of both these doctrines is the same, *viz.*, the legality of taking away a non-Muslim's life simply on the score of his professing a

different religion. There is also the danger of disturbance being caused anywhere on the appearance of any false claimant. The doctrine of Mahdi being attended with such dangerous consequences, the change wrought in that belief by the Ahmadiyya movement is most salubrious. Expositions of the doctrine of *Jehad* as given by the founder of the movement have been considered by the most eminent politicians to be highly beneficial for promoting the peace of the country and extirpating the false notions of *ghaziism*. Thus in 1900, Sir F. Cunningham, then Commissioner and Superintendent Peshawar Division, wrote to the founder of the movement: "So far as I can judge, it appears to be a just and enlightened exposition of the doctrines of Islam, and is equally creditable to your learning and judgment. I have no doubt such a statement from a teacher of your reputation will be welcomed by all good Muhammadans as a vindication of their faith, and as proof that Islam does not countenance crimes which ignorant and wicked men may commit under the cloak of religion. I should be glad to see your *Risala* and *Fatwa* widely distributed in Frontier districts." More recently, Professor Toy of Harvard University has, while writing on the "*Muslim Peril*" in an American Magazine, recognised the great service which the Ahmadiyya movement has done to the cause of Islam in removing the blot of *Jehad* from its face.

Besides the important service which the Ahmadiyya movement has rendered by extirpating the erroneous doctrine of *Jehad*, it has not been slow in serving the Government on other occasions. At the appearance of the plague when the efforts of the Government to combat the disease were received most distrustfully by the masses, and there had been affrays between the police and the people in many places, the founder of the Ahmadiyya movement called a meeting of his followers at Qadian on 2nd May, 1898, urging them to behave most peacefully and submit to the Government measures. The following note of this meeting appeared in the *Civil and Military Gazette* of Lahore on the 10th June: "The gist of the address was to the effect that Government was actuated solely by dictates of humanity in its measures for the suppression of the disease; that these measures are necessary; that stories that Government desires to poison the people are both lies and foolish and should not be believed for a

moment by any body with pretensions of being sensible ; and that for females to put aside the *pardah* in so far as to come out of the house into the open for segregation purposes with the face properly veiled is no violation of the principles of Muhammadanism in times of imminent danger such as a visitation by the hand of God." The timely support thus rendered was acknowledged by the Government in a letter No. 213S, dated 11th June 1898. Again on the occasion of the war in Transvaal, prayers were offered for the victory of the English, and subscription was also raised by the members of the movement for the help of the wounded at Transvaal.

A good deal of controversial literature has sprung up in connection with the Ahmadiyya movement. The most important controversy with non-Muslims was that of 1893, in which the Christians formed the other side. But there are many other controversial writings on both sides. Some years later the founder of the movement challenged the Bishop of Lahore to a controversy on that dignitary making some very injudicious attacks on Islam in a public meeting at Lahore. Many Anglo-Indian papers urged the Bishop to accept the challenge and severely criticised his refusal to meet his adversary on a common platform. An important controversy with the Arya Samaj is the subject of a book entitled the *Surma-i-Chashm-i-Arya*, published after the *Barahin-i-Ahmadiyya*. The controversy with Lekh Ram never took place. With the Muslims the leader of the Ahmadiyya movement held many controversies on points in which he differed from the orthodox, but all such controversies he stopped in 1897. The tone of most of the controversial writings against the Ahmadiyya movement is of the most depraved character, and the most obscene and filthy attacks have been made upon, and scurrilous abuses hurled at, the founder of the movement. On the other hand, the opponents have charged the founder of the movement with the use of harsh words. But on which side unnecessary and unprovoked harshness has actually been employed is clear from the circumstance that the Ahmadiyya movement has always had to take the defensive part. Another circumstance which throws much light upon this question is the desire of the founder of the Ahmadiyya movement which has again and again found expression in memorials to the Government and other writings that all religious controversialists should be restricted

by the legislature from making attacks on other religions. Three different proposals for the regulation of religious controversies were submitted to the Imperial Government of India in a memorial, dated 22nd September 1898, by the founder of the Ahmadiyya movement which were as follows :—

“ 1. That the Government should order the advocates of various religions neither to attack the faiths of others, nor to subject them to any criticism, so that the feelings of others might not be injured. On the other hand, they should be allowed to preach only the beauties and excellences of their own faiths without going out of the way to attack those of others. For every sensible person realizes that the true mission of every religion lies in laying it in its true light before the public and explaining its beauties without any hinderance from outside No one can deny that religious liberty does not consist in injuring the feelings of the followers of a particular faith by abusing their holy teachers and sacred leaders or misrepresenting the articles of their belief.

“ 2. The same end may also be achieved by enjoining upon religious leaders to abstain from at least that class of attacks to which their own faiths and recognised religious books are exposed.

“ 3. If the Government does not approve of either of the methods suggested above, it may add a proviso to S. 153A. of I. P. C. that in religious controversies, the controversialists should not bring forward unwarrantable and unjustifiable objections against their opponents' religions.”

The movement has at present at its headquarters a number of periodicals, some of which belong to the propaganda and others are individual enterprises in the interests of the propaganda. *The Review of Religions* is in English, and the others are in oriental languages.* Of these two† are monthly, one quarterly, and two‡ weekly. The movement has a high school of its own which was raised some two years ago to the standard of a college teaching up to the Intermediate examination, but the plan had to be given up on account of the new University regulations. The High School has now started a monthly magazine§ of its own, a special feature of which would be ample explanatory notes on the text of the Holy Quran. The founder of the

*The English and Urdu editions of the *Review of Religions*.

†The *Tashhiz-ul-Azhan*.

‡*Alhakam* and the *Badr*.

§The *Ta'lim-ul-Islam*.

movement has written nearly sixty volumes. The first and the most important of these is the *Barahin-a-Ahmadiyya* which contains a large number of prophecies which are now being fulfilled almost a quarter of a century after their publication. The special features of some other works have already been noted in passing. A few more may be mentioned here. In the *Minan-ur-Rahmán* which has not seen publication yet, the aim is to show that Arabic is the mother of all languages. The *Sat Bachan* contains an account of the *Chola* of Nanak and shows by strong and conclusive arguments which have never been refuted that the founder of Sikhism was a true Muslim who obeyed all the Muslim ordinances. The *Masih Hindustan men* (Christ in India) which has also not been published yet proves that Jesus came to India after the event of the crucifixion and lived here to a very old age, finding rest at last in the sacred sepulchre at Khan Yar Street in Srinagar, and that the second Messiah has also appeared in India. The Arabic works are mostly written in elegant Arabic, the like of which no opponent has been able to produce though they have been challenged again and again during the course of about 15 years. The *Tiryaq-ul-Qulúb* and the *Nazool-ul-Masih* contain some of the more important signs that have been shown: the latter of these has however not been published yet.

The founder of the movement predicts a great future for it. Two promises, he says, were made concerning the success and triumph of his mission, both of which are published in the *Barahin-i-Ahmadiyya*. The first of these related to his own life time and foretold an unparalleled triumph in spite of the hardest opposition. It foretold that people would flock to him from all quarters. This promise was made at a time when he had not a single follower. The second promise foretold the great success of the movement after the founder's death which consists in its triumph over all the religions of the world. In his will which has been published lately, he has clearly explained this point, and the wonderful fulfilment of the first promise is shown to be a clear indication that the second promise will also be fulfilled. It is also predicted that the movement will achieve great success under the guidance of one of his sons who will be Divinely inspired, but until God appoints such a person to accept *bai'at*, any member of the movement whose righteousness is borne

testimony to by forty of his brethren may initiate persons into the movement, the management being under the control of an association which has already been appointed under the name of the Sadr Anjuman-i-Ahmadiyya.

Extraordinary Occurrences.

"After all occurrences and wonders of nature have been shown, will come the occurrence of your death" (Review of Religions, Vol. V, page 25).

The above was written on the 24th December last, i.e., a week before the commencement of the year 1906, and these words were further explained thus: "Regarding the occurrences spoken of in the above revelation, I have been informed that death will work havoc on all sides. There will be earthquakes so severe that they will present to the eye the scene of the day of judgment, and will, as it were, turn the earth upside down, and the lives of many would be embittered. But on those who repent and eschew evil, God will have mercy. Every prophet had spoken of this time, and it is necessary that every thing should happen according as it was foretold. But those who make their hearts upright and walk in ways which are liked by God shall have no fear nor grief. Addressing me Almighty God said, 'Thou art a warner from Me. I have sent thee that the righteous may be separated from the wicked.' And He said: 'A warner came into the world, but the world did not accept him, but God will accept him and make clear his truth by mighty attacks. I will shower so many blessings upon thee that kings will seek blessings from thy clothes,'" (Review of Religions, Vol. V, page 25).

These lines were written by one who claims to be a recipient of Divine revelation and a Messenger of God in the last ages, and the words were laughed at when they were uttered. But who knew that their fulfilment would bring grief so soon. The following note in the editorial column of the *Pioneer* of 22nd April which briefly notices the desolation and disaster that has been brought about by extraordinary occurrences is sufficient to draw calls the reader's attention to the words of the prophecy

now so clearly fulfilled, that "death will work havoc on all sides." It runs thus :—

"The year 1906 has not yet run a third of its length, but it has already contrived to compress into its annals a series of calamities and disasters that would suffice for ten. Hardly a week has been free from the convulsions of Nature that have travelled so impartially round the world. The West Indies saw the commencement with an eruption at Martinique, said to have been the worst known for sixty years, accompanied with great volcanic activity in the neighbouring islands. Followed a disastrous storm-wave and inundation in the valley of the Mississippi. Formosa is visited by two earthquakes of the severest character in successive months, probably far more violent than that which has been the means of destroying Frisco. An explosion of firedamp in a French mine, where such a thing was previously unheard of, produces the worst colliery disaster of which there is any record. The last survivors of this catastrophe have hardly been brought to the surface, before our sympathies are called off to South Italy, where Vesuvius bursts out with a violence unknown for centuries and threatens to stifle Naples herself under dust and ashes. Before the safety of the fair Calabrian capital is well assured, the centre of this general disturbance of underground nature has travelled to the equally beautiful and smiling coast of California, and has laid the delectable city of the Western world in ruins. *It would be hard to parallel such general havoc since the first century A. D.* when earthquakes and eruptions were abroad throughout Europe and Asia Minor, giving currency to ideas which are reflected in the imagery of the Apocalypse. The impression of wrath to come would no doubt have been stronger still had the early Christian been able to read of what was simultaneously happening across the Atlantic and the Pacific in his daily morning paper." (Italics in the above are mine. Ed., R. R.)

The prophecy as worded above and published before these occurrences is clearly fulfilled in the disasters and earthquakes that have since overtaken the world. If the materialistic world fails to see any connection between these dire disasters to humanity and the great prevalence of sin, no sensible person can at any rate deny the clear connection which they have with the wonderful prophecies published

before their occurrence. One of the revelations published in the February issue of the Urdu edition of this magazine as well as in other newspapers describes the devastation brought about by the eruption of Vesuvius in the clearest and most exact words. It runs thus: **یوم تاتى السماء بدخان مبين وترى الارض يومئذ خامة مصفرة**: "The day is near when the heaven shall bring obvious smoke, (i.e., shall send down a punishment in the form of smoke, so explained at the time of its publication) and thou wilt see the earth on that day as having died and become like extinguished ashes, grey and without any green upon it." Compare with this the description of the country around Vesuvius as given in telegrams: "The country for miles around Vesuvius presents a picture of terrible grey desolation. No vestige of green remains, and all the towns and villages are more or less buried in ashes some six feet deep recalling the days of Pompeii The whole region is under a dense pall."

The telegraphic accounts of the destruction of San Francisco are still more appalling. The whole city has been practically burned down and an area of 25 square miles is said to be all ashes. A population of over three hundred thousand men is homeless, and in a most pitiable condition. Besides San Francisco, many other Californian towns have been destroyed, and there is wreck and ruin, death and desolation on all sides. A fashionable city that was revelling in the night lay in ruins in the morning. San Francisco, "the free and easy San Francisco" as an American describes it, has brought ruin upon it by its bold transgressions and glaring vices, but no other centre of vice would take a lesson from it. Like those cities that were destroyed in the past by the wrath of heaven, San Francisco has called the wrath of heaven upon it in accordance with the word of prophecy that had been announced beforehand: would that there were some one to take a warning from its disastrous fate.

A Fresh Sign.

(By the Promised Messiah.)

The following revelation came to me on the 29th April 1906: **دشمن کا بھی ایک وارنگلا—و تلک الايام ندا ولها بين الناس** These words signify that something will happen concerning me or any one of my followers which will be a source of grief to us and a source of

pleasure to our opponents. It may be either a trial from God or an affliction from the hands of an enemy. After this Almighty God says that the days of happiness and grief, or the days of success and reverses, are alternated among men. Sometimes it happens that joy and victory fall to the lot of God's people and the enemy is disgraced and discomfited, as it happened in the battle of Badr in the time of our Holy Prophet when the unbelievers suffered a signal defeat, and their reputed leaders and chiefs, one of whom was Abu Jehl, fell in the battle. This was a source of great joy to the believers. Then came the turn of joy for the unbelievers, and in the battle of Ohud some of the companions of the Holy Prophet became martyrs and the Holy Prophet himself received wounds, and the Muslims were greatly dismayed. At that time some people who were ignorant of the Divine laws argued within themselves saying that such a disaster should not have befallen them as they were in the right and their opponents in error.* Almighty God then gave them the reply which is mentioned in the Holy Quran in the following words: *وان يمسسكم قرح فقد مس القوم قرح مثله وتلك الايام نداولها بين الناس* i.e., "If a wound has befallen you, a wound like it has already befallen the people, (i.e., your opponents), and We alternate these days of success and reverses among men" (iii: 134). In other words, the Muslims were told not to grieve for the loss and injuries sustained at Ohud, for their opponents had sustained similar loss and injuries at Badr, and had lost even their leader Abu Jehl and the great chiefs of the Quresh in that field. As against this, the Muslims sustained a loss at Ohud in losing Hamza and some other companions. This was in accordance with the Divine law according to which if the disbelievers are discomfited on one occasion, the believers are made to suffer a loss on another. For such has been the Divine law from the beginning that sometimes assistance and victory are granted to the believers which

*The cases of Abdullah Atham and Lekh Ram were of a similar nature. The prophecy relating to the death of Atham was a conditional one and he died in accordance with the condition, but the opponents of the movement showed great joy at the circumstance that he did not die within the time stated in the prophecy. Accordingly the matter was one in which the opponents had an occasion to cast a doubt upon the fulfilment of the prophecy. As the manifestation of many signs had been a source of extreme grief to the opponents, Almighty God gave them an occasion to be temporarily joyful in accordance with His law. But their joy came soon to a termination, for the clear fulfilment of the prophecy regarding Lekh Ram soon after the death of Atham shut the mouths of carpers for ever.

make them joyful and again they are subjected to trials which make the unbelievers leap with joy, for they think that the affliction sent on the believers would crush them and bring them to naught. Thus Almighty God says in the holy revelation which He has sent upon me referring to this Divine law of alternation that since He has been granting to me His assistance and victory in the form of signs of mercy to me for a long time which have been a source of continual suffering and gnawing grief to my opponents, it is necessary that an occasion should be given to them now to be joyful. In accordance with this revelation something must happen which should be a source of grief to us and a source of joy to our opponents.

The signs which have been manifested by Almighty God in my support are as follows :—Firstly, Maulvi Karm Din of Bhin in the Jhelum district instituted two criminal cases of defamation against me at Jhelum. In both these cases Almighty God informed me before the cases came on for hearing that the said Karm Din would not be successful and that I would be acquitted and saved from his mischievous designs. On receiving this revelation from Almighty God, I published the prophecy in a book entitled the *Mawdhib-ur-Rahmān*.* The book was published before I made my appearance in the court, and was distributed freely both at Jhelum and at Qadian. The judgment given in the cases fulfilled the prophecy, for both suits were dismissed and I was discharged, the Sessions Judge upholding the judgment of the Magistrate.

After the dismissal of these two complaints, Karm Din instituted another criminal case against me on the basis of what had been written in the *Mawdhib-ur-Rahmān*. A criminal case had also been instituted against him by one of my followers long before this. Regarding the end of these cases, Almighty God informed me more than eighteen months before their decision that I would be acquitted and that my opponent Karm Din would be punished. This prophecy was

*The words in the original are as follows : “ And one of my signs is this that my God, the knower and the wise, informed me concerning a mean person and his great calumny, and revealed to me that he intends to lower my reputation and He showed me three visions and I saw that I was brought into a court of justice like one who is under arrest, and I saw that I was ultimately acquitted, though after some time, and I was given the glad news that the evil shall fall back upon my enemy, the liar and the defamer.” (The *Mawahib-ur-Rahman*, page 129).

published at that very time in the newspapers *Alhakm* and the *Badr*.^{*} The final judgment in these two cases was again in accordance with the prophecy, for I was acquitted while Karm Din was found guilty and punished with fine. These were two signs which appeared one after the other, *viz.*, the punishment of Karm Din and my acquittal.

Fourthly, Almighty God informed me that a severe shock of earthquake would be felt in this country which would bring about a devastation of buildings and a great loss of lives. These prophecies too I published beforehand in the two newspapers, *Alhakm* and the *Badr*.^{*} This prophecy was fulfilled by the earthquake of 4th April 1905, whose destruction does not need to be mentioned. This was the fourth sign.

Fifthly, Almighty God again informed me that another severe shock of earthquake would be felt in the spring of 1906, and that it would come after the 25th of February. In accordance with this prophecy, a severe shock of earthquake was felt on the night of the 28th February which devastated hundreds of buildings and caused considerable loss of life. This was the fifth sign which appeared in my support.

^{*}This prophecy was also published in the Review of Religions in the number for July 1903, where it is contained in the following words:—

"A PROPHECY WITH REGARD TO THE END OF THE CASES.

"On Monday night, *i.e.*, the night between 28th and 29th June 1903, a heavenly magnetism took possession of my ideas, and my attention was drawn to the question: What will be the end of the criminal cases instituted by Maulvi Karm Din of Bhin (Jhelum district) against me or those instituted by some of my followers against the said Karm Din? Under the influence of this magnetism my condition was changed to one in which Divine revelation is granted, and the word of God came to me: **ان الله مع الذين اتقوا والذين هم محسنون فيه** يا تالسا ئلين The following interpretation of these words was infused into my mind: Of the two parties to these cases, Almighty God will be with those, and will grant assistance and victory to them, who are righteous, do not tell lies, are not unjust, do not bring forward false charges, do not unjustly oppress others by deception, fraud and dishonesty, and shun every evil, and who, on account of the fear of God, are true sympathisers and well-wishers of their fellow-beings and do good to them, and who are not led by their passions to bestiality, iniquity and evil, but who are ever ready to do good to every one. These are the people to whom the decisions of these cases will be favorable. Then will not only one sign, but many signs appear for those who inquire as to the party which is in the right, and peace be on those who follow truth and guidance. Mirza Ghulam Ahmad Qadian: 29th June 1903." For fulfilment of this prophecy, See R. of R., Vol. IV, page 39.

†For details as to the 4th and 5th signs, See R. of R., Vol. IV, page 187, and Vol. V, page 119.

Sixthly, there was a man named Chiragh Din who lived at Jammu. He was one of my disciples at first but afterwards became a renegade, and having made a common cause with the Christian Missionaries set up a claim to prophethood. Thereupon I prayed to God against him, and Almighty God revealed to me that He would annihilate him and destroy him and send down His wrath upon him.* It was also hinted that he would die of plague and accordingly the prophecy was published as a supplement to the *Dafi-ul-Bala*, a pamphlet on plague. One year after the publication of his work, the *Minarat-ul-Masih*, in which he described me as the Dajjal (Anti-Christ), he was consumed by the wrath of heaven. The plague seized his two sons and his daughter first and they all perished before his eyes. Then on the 4th April 1906, he was seized with plague and died in great torture. This was the sixth sign manifested in my support.

Seventhly, another sign appeared in connection with the death of Chiragh Din. Shortly before his death he had a ~~vision~~ conversation with me, and after stating my claims and his own imprecated the curse of God upon whichever of us was the liar, and prayed to God saying that He might judge between right and wrong, and of us two destroy him who was a liar and the enemy of truth. Hardly two or three days had elapsed after his addressing this prayer to Almighty God when the judgment of God came down upon him, and his death was brought about with severe torture. He saw his whole progeny perishing before him, and after this grievous woe had befallen him, he was himself overtaken by the wrath of heaven, and departed from this world with a grievous and sorrowful heart. These afflictions further showed that his belief in God was no more than a lip-belief for after the death of his children he was heard saying that even God had become his enemy. This was the seventh sign that Almighty God showed in my support.

The eighth sign has been shown in connection with the disaster which has overtaken Dr. Dowie of Zion, America. He

*The original words published in the *Dafi-ul-Bala* are as follows: "To-night at the time of the moon eclipse, I received the following revelation concerning Chirag Din (ذی یب من یریب) that is to say, if he doubts still and does not believe in me and does not repent of his claim to messengership, I shall annihilate him and bring destruction upon his head and overtake him with My wrath."

claimed to be Elijah the restorer, the forerunner of the Messiah, and he also said that he was inspired by God. On his prophesying the destruction of the Muslims, I challenged him to a *Mubahala*, both of us praying to God that whichever of the two was a liar should die in the life-time of the other. He assumed silence and showed disdain and vain-gloriousness; and therefore I published an announcement in which I foretold that even if he refused to accept the challenge, disaster would certainly overtake him. Quotations from this announcement were published in American newspapers which are referred to in the Review of Religions, in Vol. II, No. 12 and elsewhere. Soon after this publication, Dr. Dowie was stricken with paralysis (Oct. 1, 1905), and now he is quite laid down with this disease, and being unable to work he has been compelled to leave the management of Zion city into other hands.* This is the eighth sign which Almighty God has manifested in my support and to which the whole of America bears witness and which the recent downfall of Dowie has made all the more clear.

Ninthly, Almighty God spoke to me by His holy revelation saying: "Many a house of an enemy thou hast made desolate." In this revelation it was foretold that many of my enemies would die and their homes made desolate after them. So it has taken place and I learn that many of my enemies who were impure and hard of heart have been swept off with their families in this year. Details would be given in a separate pamphlet. This is the ninth sign making my truth manifest to the world.

Tenthly, I announced it again and again during the last year giving wide circulation to such announcements that the world would shortly witness very severe earthquakes, some of which would bring about a devastation on earth which would bring before the mind the scene of the day of judgment, and that death would work havoc on all sides. In accordance with this prophecy, the beginning of 1906 has seen some of the severest earthquakes and eruptions that the world has ever witnessed. The destructive earthquakes of Formosa, the terrible eruption at Martinique and the consequent earthquake in the West Indies, the still more terrible eruption

*Other circumstances which have brought a disaster upon Dowie's head will be detailed in the next issue. (Ed. R. R.)

of the Vesuvius, the like of which has not been known for centuries the disastrous earthquake which devastated San Francisco and then resulted in a conflagration reducing the most beautiful city of the Western World to ashes, all these scenes of devastation and death are sure to impress the hardest heart as fulfilling the prophecy referred to above. But this is not all ; for Almighty God informed me some time ago that five more terrible shocks of earthquake would yet be witnessed.

Some of my opponents say that the earthquakes of Europe and America cannot be signs in my support, for these people are not aware of my claim. In the first place it is not true that Europe and America are ignorant of my appearance, for my claims have been often spoken of and commented upon in many well-known English and American newspapers. Many of them commented upon my challenge to Dr. Dowie and admitted that Dowie fled from the contest. Under these circumstances Europe and America cannot be said to be ignorant of my claims. Besides this, my prophecies concerning all these disasters were published before their occurrence, and they spoke of earthquakes in the whole world, and the English publications containing such prophecies were circulated, in Europe and America, among those who belong to this propaganda as well as in the public generally. These people had, therefore, clear knowledge of these prophecies. Moreover, these earthquakes are the signs of the wrath of heaven at the great iniquities prevailing on the earth, and as their occurrence is in accordance with my prophecies, it cannot be denied that they are signs showing my truth. These visitations are due to the sins of men, and they point to me as the true messenger of heaven, for I foretold of all these disasters before they came upon men. Those who are dead have been punished for their sins, but for the others it is a sign, but if it is not heeded some other punishment will overtake them.

So many signs appearing one after another in my support have caused my opponents great grief. Hence Almighty God now informs me that something will be manifested which will be a source of joy to them, for such is the Divine law that even the opponents are given an occasion of rejoicing, though it may be very short, but the end is always for the righteous and they are ultimately successful and victorious. And peace on him who follows guidance.

MIRZA GHULAM AHMAD,
Promised Messiah.

Notes and Comments.

We are living in the days of encyclopædias. The *Jewish Encyclopædia* has just been brought to a close, and an *Encyclopædia of Islam* is already in active preparation at Leiden. While the news would be read with interest by the Muslim world, it is not a matter of small regret to the Muslims that the work has not been taken in hand by Muslims. It is, on the other hand, entirely in the hands of European Orientalists, and though we hold in great respect their learning and researches of Arabic language and literature, the Muslim world would have liked to see the names of learned Muhammadans in the list of editors. This defect in this otherwise most important publication, which is of the deepest interest to Muslims, deprives it of much of its value, and we hope the promoters of the scheme will take this matter into consideration. Religious questions at least should be entirely in the hands of Muslims.

The *Improvement Era* shows in an article on "Christianity in Japan," the falsity of the idea that Christianity is making a rapid progress in Japan. The war seems to have had an effect just the opposite of what the Christians thought. The friendly expressions of the Japanese for Christianity and the Christian nations were, we are told, a political tactic "to counteract any disadvantages that Japan might receive, in consequence of the professed alarm on Russia's part, especially in the financial world." As regards the conduct of the Christian missionaries, it is the same throughout the whole world. They have a desire to look all-important and to hold leadership in their hands. The spirit of independence of the Japanese could not bear such conduct and the Japanese Christians have asserted their entire independence of foreign missions. "For upwards of twenty years, there has been a strong feeling among these Japanese Christians that they were able to take care of themselves, and carry on the mission work in a better manner than the missionaries from abroad could do it for them. They have, therefore, simply said, give us the money expended by your missionaries, and we will accomplish a great deal more good with it. But the missionaries were loth to give up the keys to the money-box, and likewise their employment, and so they have disregarded the wishes of these Japanese Protestants. The result has been that the Japanese Presbyterians and Congregationalists—and there are some very able men among them—have determined to carry on the work of the special churches, independent of missionary aid, and have resolved that, 'no church receiving aid from foreign missions shall be recognised as a church after 1907.'" Rev. T. Harada, the Japanese Christian who has been lecturing in India, gave expression to similar views in answer to an interviewer at Madras. In answer to the question whether he entertained the hope that Chris

tianity would become the national religion of Japan, he only replied that "either Japan will be a Christian nation or non-religious." Referring to the ill-feeling between Japanese Christians and the Christian missionaries, he remarked: "Somehow Japanese Christians, especially the leaders of the various churches, did not like the way in which missionaries were carrying on their work, as if they were masters and the Japanese workers were their servants because employed by them."

MORALITY OF CHRISTIAN PRIESTS.

The *London Quarterly Review* for April has an article on "the Argument for Foreign Missions" from the pen of Professor Garvie. The writer after admitting the error of the Christian Church which "for many centuries condemned all religions outside its pale as false and wicked," and recognising that now "it has become not at all unusual to compare the excellences of the other religions with the defects of Christendom, to show, if not its inferiority, yet that it cannot claim superiority over others" thinks that the evangelization of the whole world is necessary for its moral elevation, because, "the constraining love of Christ is the moral dynamic that all men need," and holds that the moral superiority of the Christian religion can be determined by comparing "either the actual life of the masses in Christian and non-Christian lands, or the saints whom paganism can show with the saints who confess that by the grace of Christ they are what they are."

Professor Garvie seems to have made these remarks only with implicit confidence in the morality of the Christian masses and the holy orders of the faith and without consulting facts, which are so painful that I would not have referred to them, had it not been necessary to remove this misconception. The condition of the masses in Christian countries is a most deplorable one, being at the depth of degradation. But they may be said to be so bent down upon the gratification of the animal passions as not to have that "constraining love of Christ" which is the "moral dynamic." The clergy indeed who preach Christ day and night, and whom the holy spirit has called to that high office, may be presumed to have enough of the moral dynamic," and hence according to the argument advanced above for foreign missions, we may take them as representatives of the highest Christian morality. For this purpose one may find a good deal of information in the "Crimes of Preachers" which has a brief record of some of the crimes with which the clergy of the United States and Canada have been charged in courts. There is no unnamable crime from which the "love of Christ" has saved the holy men, adultery and seduction heading the list. The totals given at the end of the book stand thus: "Crimes charged from 1898 to 1905, against women in a sexual way, 445; other offences charged 529. In the previous twenty years, against women in a sexual way, 1431; against women in other ways, 279; other crimes charged, 1356."

These are the "saints" of Christianity who are called to their office by the Holy Spirit and who have the love of Christ deep in their heart, "the saints who confess that by the grace of Christ they are what they are." I do not think the holy men of any other faith have descended to such a depth of immorality. There is no need of a comparison here between Christian saints and heathen saints, and there is enough food for reflection for any one who casting off prejudice for a while can think for himself.

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