

Vol. V.

No. 6.

THE REVIEW OF RELIGIONS

JUNE 1906.

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QADIAN,

DISTRICT GURDASPUR, PUNJAB, INDIA.

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

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
نَحْمَدُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ

The Revival.

The Revival is the chief talk of the Christian missionaries now a days. Take up any Christian religious paper, and you will find whole columns devoted to the description of the Revival meetings. We are told that since the day of the Pentecost when the holy spirit came down upon the apostles of Jesus with "a sound from heaven as of a rushing mighty wind" and in "cloven tongues like as of fire," there has never been in the world such a mighty outpouring of the spirit. The Revival meetings are said to be remarkable for the great weeping of those present, praying together in agony in loud voices, trances and quakings, wild gestures and ejaculations, hysteric cries and convulsions. According to some they are a sign of the immediate advent of Jesus Christ, while others think that the promise of the second advent of Christ is finding fulfilment in these Revivals. They are, moreover, considered a proof of the truth of the Christian religion, because, it is alleged, they have a sanctifying power, and many sinners are confessing their sins and obtaining pardon for the same. It is on account of the claims set up for the Revival that it becomes necessary to discuss the true nature of this movement in the Christian religion.

The first thing we have to see about the Revival is the classes of persons of which the Revival meetings are generally composed. The following remark which is taken from the Revival notes in the *Christian Patriot*, Madras, throws light on this point. "The spirit-filled girls cannot suppress their sorrow for sin or their joy of salvation. They burst into loud crying, and laughing, they shake, they tremble, some of them dance with joy." I fear the zealous advocates of Christianity are mistaking cases of hysteria for being filled

with the spirit, just as Jesus Christ and his apostles mistook apoplexy for possession with demons. In fact, it is the girls, the boys and the women upon whom the revivalists largely count for success in the meetings. The following few notes culled from the above-mentioned paper would serve to illustrate the truth of this remark: "It was the opinion of conservative observers that to a goodly number of the *girls* in the school, in particular, had come a real spiritual experience." "Class-work was laid aside and nearly every *girl* who reached the age of accountability of the one hundred and seventy-five in our school has professed conversion Large numbers of the *boys* in the American Methodist Institute have been converted and are now working for others." "Several new hymns were introduced and these were called the heavenly songs or the Angels' hymns because they were sung first of all by some *girls* in a trance and noted down at the time." "The *young girl* that has been so wonderfully used of God was present." "Most of our *boys* who were blessed in the Revival are still standing true. Some are in a measure back-slidden, pray for them. There was never before so much preaching done by the *orphan lads* as now. This preaching is not only to the companies of people—sometime to the number of 150—who come in for help under the pressure of famine, and to whom the boys tell in fervent words the story of God's love" "I am writing these lines at Mukti where I am spending a few days, and am having the privilege of addressing the *girls and women* in a series of meetings. These *girls and women*, remember, are converts, comparatively recent converts, from heathenism, and in many cases heathenism in its worst form, and, therefore, the undertow of their antecedents is terrible." "We are thanking God for an awakening in Chingleput and the neighbourhood, more especially among the *boarding-school boys and girls*." "The whole school in Akola of nearly 200 *young men and boys* were crying under deep conviction at one time." (*Italics are mine*).

These few notes are sufficient to show that the holy spirit is especially favouring young school boys and hysteric girls and women, that is to say, persons who are feeble in mind, and who being most susceptible of outward influence are the readiest to be frenzied by the excitement caused by the big Revival gatherings. A report

from a different centre confirms the conclusion that it is only the weak-minded persons who are most affected by the Revival methods. The Rev. Dr. R. A. Torrey, the famous American revivalist, is reported to have remarked in the course of a sermon delivered in Philadelphia: "The hardest people in the world to convert are the educated, the available and the cultured It is not with the drunkards, it is not with the fallen women, but with the people who live in Broad Street and in West Philadelphia, college graduates and theological students It is easy to convict the drunkard of sin." It is easy to see that drunkenness and harlotry are among the great morbidic agents which weaken the intellect and enfeeble the mind. Hence it is that Dr. Torrey finds it so easy to further the cause of Revivalism with the help of drunkards and harlots, while he finds it impossible to bring the educated and the cultured into Revival circles. Similarly a study of the great Revival of Wales has shown that the more numerous among those who attended the Revival meetings were either "weak-minded persons who were morbidly possessed at the time" or "arrant impostors whose interest it was to make a pretense of earnest piety," and that the number of those who really believed in the Revival methods was very small. It is, moreover, a fact that among those who follow the Revival methods, there have been many cases of insanity, from which it appears that their brain conditions are generally abnormal.

The next consideration which throws light on the nature of the Revival relates to the Revival methods. They are quite in consonance with the classes of persons of which the meetings are generally composed. There are wild scenes of excitement at the Revival meetings. Some one stands up and begins to cry aloud in great agony and the others imitate him; then he suddenly changes his mood and begins to laugh, and by his laughter stirs the risibilities of the whole gathering of his weak-minded companions; then he shivers and quakes and the others are impressed, thinking that the holy spirit has come down upon him with so great a power that he cannot bear it; again the scene changes and wild dances follow. When tired of these frenzies, they begin to pray, but actually do little more than rave. All the scenes of excitement over, all have a satisfaction that they have been saved by Jesus. In support of these assertions, I refer to the following quotations from the Revival notes in the *Christian Patriot*:—

"The spirit-filled girls cannot suppress their sorrow for sin or their joy of salvation. They burst into loud crying and laughing, they shake, they tremble, some of them dance with joy, and almost all pray simultaneously in loud voices." Concerning services at the great Mairang Revival meeting, "the most wonderful services ever held since the day of the Pentecost," we are told of persons "dancing for hours in the middle of the congregation." At another meeting "the spirit certainly was poured out last Tuesday after ten full days of waiting. The characteristic of the meeting was joy and praise—the one theme Jesus. Boys that have always been known as quiet and shy began to dance and praise, and they have been at it ever since." Concerning the great Assam Revival, the Rev. Jones writes: "I suppose this is the most wonderful Christian gathering ever held in India I am afraid there will be no regular services here, it is impossible, men do nothing but sing and pray and dance, and so many get into trances and shiver; it is terrible to watch them. The people are now in a state of religious excitement, one can scarcely have a word with any of them. One or two of the white missionaries are in the same condition." The Khassee Revival meeting held at Mairang is again described in the following words by a reverend gentleman: "Listen to the singing, it is only a short hymn of two or three stanzas, but it takes nearly an hour to go through it, sometimes a line is repeated hundreds of times, and all seem lost in joyful praise. One hymn ending with 'Jesus only that can satisfy my wants' made some of the people wild with joy at one service Many Christians at first would have been shocked at the dancing, if it can be called dancing, the way they sway their bodies, their hands and their feet, but there is something wonderfully fascinating in it. Some hundreds went into trances and the way they trembled and shook was extremely painful to witness, but they seemed quite unconscious of it. It is difficult to account for these trances and quakings. I believe that the spirit comes so powerfully upon them, that their weak bodies cannot stand the strain."

Such are the methods of Revivalism, and one doubts if those who believe these hysteric movements to be the outpouring of the spirit are in their senses. It has already been shown that those who are most affected by these meetings are generally weak-minded persons. We are told by Mr. Jones that "their weak bodies

cannot stand the strain" of the powerful descent of the spirit, but the truth is that their weak minds yield to the excitement of the moment. What has the spirit to do with foolish boys and girls or feeble-minded men and women, weeping and laughing, dancing and shivering and raving like mad men. Such wild and frantic scenes are not peculiar to the Revival meetings, but they may be witnessed at any gathering of men of the type of whom the Revival meetings are composed. It may be asked, what is the reason of the movement spreading so fast and wide in countries situated at so great a distance from each other? The secret of this lies in imitation. One man gets up in a meeting and he is overpowered by a consciousness of sinfulness—sinfulness which shows the inefficacy of the blood of Jesus to sweep off sin. He is supposed to be under the power of the holy spirit, for how else could there be any conviction of sin. The more feeble-minded members of the audience are impressed by his frantic gestures and his trances, and they soon begin to follow his methods. The reports of the meeting are advertised abroad in the Christian papers in the whole world, for the missionaries having no argument of the truth of their religion in their hands have to catch at straws. Reports fly off to newspapers in different parts of the world, and vivid accounts of the alleged Revival and of the supposed outpouring of the spirit make their appearance in Christian papers. There is a desire of imitation in human nature, and perhaps stronger than this is the desire to be looked upon as pious. These two desires find their manifestation in Christian Endeavour meetings first, which soon develop into Revival meetings. Nor are external appearances forgotten, and there is the same laughing and weeping, the same dancing and shivering and the same raving. So long as the Christian missionaries are extolling the Revival meetings, the Revival epidemic goes on spreading like wild-fire. But if they gather up the courage to denounce these frantic movements, the holy spirit would soon leave its imbecile victims for some more useful work than dancing and crying.

These are all facts which the reader can easily discover in the Revival notes in the Christian papers. For instance, the *Christian Patriot*, while warning the Revival leaders of imitation in its issue of the 10th February last, makes some remarks which give rise to the above conclusion. It says: "Revival news are published in most Christian weeklies in India. The external manifestations that often

accompany the Revival are usually vividly described. The danger for Christian workers, therefore, is to suppose that these are inseparable from the work of the spirit, and consequently to urge their people to put on these externals. It often happens that the people, too, on being informed that these are the accompaniments of the Revival in other places force themselves to such outward non-essentials." The manner in which Revivals are brought about further supports the same conclusion. Speaking of the Revival in Australia a writer in the *Christian Patriot* of 10th March last says: "How did it come about you will ask. We invited Miss T——'s Bible class members here. After tea came hymns, prayers, and a few short addresses on the Welsh Revival, and then in a little while, apart from man altogether, as we were praying, the Holy Spirit came in power, and we were astonished when we heard seven persons, two men and five girls, cry out for salvation. Christ entered their hearts. Since then we are having conversions every week."

It is claimed by the Revivalist leaders that the frantic movements and utterances witnessed in Revival meetings are not "merely physical, for some would be speaking violently for hours and then come out of their trance and feel as well as ever." This is certainly not an argument to prove that the movements are brought about by the workings of the holy spirit. It shows a perfect ignorance of the spiritual life in man to take these savage scenes for outpourings of the Holy Spirit. The Revivalists are only copying the methods of other ignorant sects. For instance, there is the sect of "Pentecostal Dancers." The following account of a meeting of theirs at the Secular Hall, Camberwell, as given by an eye-witness is taken from a recent issue of the *Civil and Military Gazette*, which shows the meeting to be every whit a Revival meeting. The writer says:—

"The service began with the singing of hymns. The women sang with a certain wildness, in ear-piercing nasal tones, but there was nothing at all unusual to one who was accustomed to a Salvation Army meeting. The first strange touch came with a shriek from the back of the hall—'Oh, I am in Heaven,' and a sickly girl whom I afterwards discovered to be blind, bounded up the gangway between the chairs in an awkward galop As the singing went on, in a rolling, rhythmic lilt, broken every now and

then by piercing screams from the octroon, a rosy-cheeked girl exclaimed: 'Oh, I am so happy!' and began to glide backwards and forwards across the open space, swinging her arms in time to the music. Then a tall, hard-featured woman sprang up and down two or three times where she stood, and a scrubby young man made three backward springs in the air. For a moment all the women in the front-row were dancing, one or two shyly and shame-facedly, but with a rapturous expression. Some times they leaped into the air half a dozen times where they stood; sometimes they sprang backwards some ten paces or so, flat-footed and from both legs simultaneously; and sometimes they 'gigged' round and round."

This is the description of as good a Revival meeting as any that was ever held in the Khassee hills or in Wales. But no Christian missionary will like to give the meeting the credit that the singing and dancing was due to an overwhelming presence of the holy spirit, though there is not the least difference between the epileptic movements in the two cases. There are the same "much-used girls," the same shrieks of joy, the same frantic movements and savage dancing, the same singing and praying. In fact, such feats with similar expressions of alternate joy and grief may be witnessed among all ignorant people, and to call them outpourings of the holy spirit is the veriest absurdity. For instance, there are the Naushahis, a branch of the Qadria sect of Muslims. They have their meetings which are generally held annually. In these meetings pious songs are sung by the Qawwals, over which those present go into trances first, then with a sudden shriek they swing their bodies to and fro and make movements as under epileptic compulsion. In this condition, they are seized by their saner friends, and are hung by the feet upon trees, heads downward, where they continue to swing their bodies to and fro in the most violent manner. These frantic movements continue for about an hour and then the swinging and the convulsions cease, and they are again their own-selves. After they come out of the trance they are as well as they were at the beginning. Similarly there are various Hindu and Muslim sects which follow these methods, but no one ever thinks of attributing these wild scenes to the unbearable power of the holy spirit. Our Christian friends who are eulogising the Revival methods, and thus aiding in the spread of the Revival epidemic, should bear

in mind that such wild scenes of excitement are to be met with among the ignorant and superstitious classes of all religions, and to look upon them as sign of a real revival in the Christian church is nothing more than a delusion. Even the confession of sins and the prayer should not mislead any sensible person, for it has been rightly remarked by a Christian that "you can create noise; you can create confessions; you can create simultaneous prayers; but *you cannot create a Revival.*"

If Jesus is only a man and nothing more, it makes no difference that some ignorant boys and some foolish girls are satisfied that he is really a God and repeat "Jesus only that can satisfy my wants" with rapturous excitement a hundred or a thousand times. The few fools who have gathered round the Clapton Messiah, Pigott, are as deeply convinced of his godhead as the three hundred or four hundred million Christians of the godhead of Jesus. The former sing equally rapturous songs to the glory of Pigott and their joy knows no bounds because of the presence of their Lord with them. Thus even ignoring the hysterical expressions of joy and grief which give to the Revival meetings their chief importance, the confession of sins, the songs of praise and the prayers in agony do not afford any proof of the presence of the holy spirit, because these are due to a superstitious fear and the superstitious hope that Jesus can take up the burden of a man's sins. The emotional in man is, in fact, affected by intense feelings of any kind. The satisfaction and pleasure which an idol-worshipper finds in prostrating himself before his idol are in no way inferior to the satisfaction and pleasure witnessed in Revival meetings, and therefore it is not in these conditions that we can find the true criterion of the presence of the holy spirit.

The Christian missionaries in fact make the holy spirit a child's play when they attribute dancing and all those epileptic movements to its presence. Nor do a man's weeping and confessing his sins show that a transformation has been wrought in him by the holy spirit, for the transformation that is wrought by the holy spirit is permanent and abiding and is not due to the excitement of the moment. The holy spirit comes upon the man whose heart it finds to be completely prepared for a close and strong union with God. Mere humbleness and weeping in prayers does not bring about such close union with God; this is described by the Holy

Quran to be the first step in the spiritual advancement of man and in the way to seek a union with God. The Holy Book says:

قد افلح المؤمنون الذين هم في صلاتهم خاشعون والذين هم عن اللغو معرضون والذين هم للزكاة فالعلون والذين هم لفروجهم حافظون والذين هم لاماناتهم وعهدهم راعون والذين هم على صلواتهم يحافظون (المؤمنون)

Happy are the faithful (in having found a close union with God) who are truly humble in their prayers, and who keep aloof from vain talk, and who are acting in their religious service for God's purification of them, and who control their passions and who are faithful to their covenants and observe their trusts, and who are constant at their

prayers" (xxiii: 1-5). Humility in prayers is here described to be the very first step in the spiritual advancement of man, and therefore it is not the goal which one should try to attain to. On the other hand, the man who is humble in prayers is liable to fall off from this first step if he does not rise higher still. The mere circumstance that a man weeps while praying does not show that he has attained union with God or that the holy spirit has come upon him, for it often happens that impressions which are not based on realities affect a man to the same degree and make him weep in the same manner as if they had been based on realities. A Muslim may be weeping while praying to God, a Christian while praying to Jesus to take away his sins, a Hindu while praying to an idol, and so on, there being not the least difference so far as external conditions are concerned. It is for this reason that the Holy Quran tells us that mere weeping or humbleness in prayers does not show that the holy spirit has come down upon a man and that he is truly felicitous.

A man may be very humble in his prayers, but his humility may be limited only to the prayer-meeting. So it happens in the Revival meetings and the utmost that can be said in favour of those who are greatly moved at such meetings is that they are humble in the presence of others. It is not shown that the same humility is witnessed in their private prayers or that they are moved to such a degree by the consciousness of the presence of God that the whole course of their lives is changed and they keep aloof from all the vain talks in which they indulged before. Hence the Holy Quran tells us that the next step in spiritual advancement which moreover shows the sincerity of the first step is that a man should

refrain from all vain talks, which he certainly will if the feeling which makes him weep and show humility in his prayers is based on sincerity and is not the outcome of a momentary excitement. Humility in prayers should prepare the heart to receive Divine lights and therefore it does no good to the man who feigns humility on one occasion, but soon after gives himself up to vain and idle talk. Therefore even humble prayers cannot make a man attain to the goal if he does not rise higher and fulfil the second condition.

The next step in spiritual advancement is that a man should be acting in his religious service for purification. Prayer is not the end, but the means to the attainment of an end, and that end is purification. Weeping and humility in prayers are, therefore, only useful if the object is to be purified by the Hand of God, but if that object is not kept in view, no agony in prayers and no cry of suffering has the least value. The fourth stage is reached when a man learns to curb his passions, for without this purification cannot be brought about. The next higher step is that a man should faithfully keep his covenants, not his agreements with men only, but still more earnestly and faithfully the promises which he has made to God. When a man prays to God with earnestness, humility and weeping, he promises to refrain from all evil deeds in future, for without such promise his repentance is useless. Repenting does not mean only sorrowing for the past, as the votaries of Revivalism seem to take it, but it indicates a change in the course of one's life for the future. We should not praise a man for his great grief for the evils which he has already done, but for the steadfastness with which he keeps his promise of shunning evil for the future. A man may frighten a meeting of several thousands with his shrieks for the evil which he has done in the past, but his frightful shrieks are no guarantee that he shall walk uprightly in the future. Agony is not always brought about by the presence of the holy spirit, for if it had been so, we should have no back-sliders, whereas in the Revival meetings hundreds of those who cry in great agony in one meeting are found involved in the same black and horrible deeds by the time that a second meeting is held. The Revival leaders tell us that the falling back into evil ways is due to the circumstance that they were reclaimed from heathenism of the lowest type, but this excuse is of itself sufficient to entitle one to question the presence of the holy spirit in the Revival meetings.

"The cooling down of the ardour of some and reasserting of the old bad ways on the part of the others," which is taking place in Revival centres clearly undermines the assumption of the reality of the Revival, for if the trances and the weeping are brought about by the holy spirit, its effect cannot be annihilated so soon. It is all the work of emotion and there is no reality under it. Even in the case of those who are reported to be still standing true, it cannot be said with certainty that a permanent change or pure transformation has been brought about in their lives.

Thus it is that the last stage of spiritual advancement is reached which is attained by being constant at prayers according to the Holy Quran. Being constant at prayers means that a man should have such a strong union with God that he should under all circumstances consider himself to be in His glorious presence. Such a man does not stand in need of being reminded that he owes a duty to God, but is at every moment full of the consciousness of Divine presence. To him it is death to be out of His majestic presence at any moment. Prayer to God is the food of his soul and it is far more precious to him than ordinary bread and water. When a man has reached this stage of spiritual advancement Almighty God sends His spirit upon him which is as a soul in the spiritual body. This is called the holy spirit. It dispels every darkness and purifies the heart of every dross. Those who attribute the strange scenes at the Revival meetings to the presence of the holy spirit are absolutely ignorant of what the holy spirit is and how its light illumines the heart of the man upon whom it descends.

There is also a misconception with regard to the true object of a religious revival. The Revival mania which is now affecting Christian circles to so large an extent is not a revival at all in the true significance of that word. The definition of a Revival given by a Christian writer is that it is "a cleansing and awakening of the Church to an apprehension of its normal life in Christ and to service for the unsaved." From the facts that have been given above, it will appear that in the so-called Revivals there is no cleansing, in fact there is nothing more than momentary emotional excitement of some ignorant and feeble-minded persons. Cleansing from sins has never been brought about in the world except through the instrumentality of a prophet of God, and it is an unvariable Divine law that whenever

the earth is defiled with impiety and worldliness, Almighty God commissions one of His chosen servants to bring about a regeneration and revival of faith. Sinfulness is only generated in the death of faith, and no cleansing can be brought about unless a new life is imparted to faith. This was the chief object of the teachings of all the prophets of God whether they appeared in India, China, Syria or Arabia. Everyone who follows any religion knows that regeneration or revival of faith in God was brought about only by wonderful heavenly signs manifested through the prophets of God, and hence if Revival can now be brought about in the world, it can only be brought about through a Messenger of God. This is an unvariable Divine law and the whole history of religion bears testimony to it. Singing and dancing revivals were never inaugurated by any prophet of God, and this is sufficient to show that the Revivals which are noised abroad in Christian circles are awkward human efforts to bring about through Christianity a regeneration which normally working it has failed to produce. To the Muslims is promised a revival in the beginning of every new century of Hejira, but this revival is in accordance with the Divine law, for of it we are told in a tradition of the Holy Prophet that "Almighty God will raise in the beginning of every century one who shall revive for it its faith." The Muslim faith, therefore, witnesses in the beginning of every new century a revival which is completely in accordance with the Divine laws and the Divine promise. Regarding the last ages, Almighty God had given a promise of a marvellous Revival to be brought about through the advent of the Messiah which is quite in accordance with Divine laws, but nowhere in the whole history of religion do we find a promise that a Revival would be brought about through dancing men, quaking boys and shrieking girls. If a revival of faith could be brought about in this queer manner, Almighty God should not have sent His prophets for the same purpose. God's way of bringing about a spiritual and moral regeneration in the world is to raise a prophet, and such a one He has even now raised in the person of the Promised Messiah, all the signs of whose advent as foretold in prophecies, have been fulfilled. With his advent a silent but progressive regeneration has been put into operation which every whit agrees with the regenerations inaugurated by the prophets of yore.

The Founder of the Ahmadiyya Movement.

Mirza Ghulam Ahmad, the founder of the Ahmadiyya movement, was born at Qadian in the year 1839 C. E., which was marked by the death of Ranjit Singh, the Sikh ruler of the Punjab. His father's name was Mirza Ghulam Murtaza, and the family is descended from the Barlas tribe of the Moghul family. His ancestors had a long residence in Khorasan, a province of Persia, being of the dignitaries of the land. In the tenth century of Hejira when Babar ruled India, one of his ancestors, Mirza Hadi Beg, emigrated from Persia, most probably on account of some family dissensions, and left his home with his family and about two hundred attendants to seek shelter in India. Settling in a vast and fertile Sub-Himalayn plain to the North-East of Lahore, he built a village here at a distance of about 70 miles from Lahore, which he called Islampur. The ruling monarch granted him a vast tract of land which was, and is still called, the Majjha as a *jagir* with the right to exercise the powers of a *Qadi* or ruler in his *jagir*. Hence Islampur became known as Islampur Qadi Majjhi which ultimately assumed the shortened form of Qadi,* and at last became known as Qadian. Qadian or Islampur was thus for a long time the capital of the small state which the emigrants had received as a *jagir*.

In the latter days of the Moghul Empire when it was undergoing the process of dissolution, the *jagir* granted to the ancestors of Ahmad became an independent state. In the early days of the Sikhs when on account of the anarchy and oppressions caused by that people, Islam and the Muslims were receiving blows everywhere, Qadian remained the centre of peace and prosperity for them for a long time. Mirza Gul Muhammad, the great grandfather of Ahmad, was the head of the family then, and after the manner of the good Oriental monarchs, his purse was open for the learned and his table received the poor and the strangers freely. He had only eighty-

* There is a tradition of the Holy Prophet (see Jawahir-ul-Asrar, page 56) that the Mahdi will appear in a village named Kada. This name is evidently the same as Kadⁱ or Qadi.

five villages in his possession, but on account of his great love for piety and learning, many of the learned men who could not find shelter elsewhere met a warm reception at Qadian. After the death of Mirza Gul Muhammad, his son, Mirza Ata Muhammad, became the chief, but he was soon overpowered by the Sikhs who seized village after village, until not a single village except Qadian was left in his possession. The place was strongly fortified, but a body of the Sikhs called Ram Garhis made an entry into the town under false pretences and took possession of the place. Mirza Ata Muhammad, the chief of the place, and his whole family were made prisoners and turned out of their possessions. Their houses and mosques were made desolate and the library was burned down. After inflicting all kinds of tortures, the Sikhs at last bade the family leave the village of Qadian. Thus expelled from their homes they sought shelter in another state, where Mirza Ata Muhammad was poisoned to death by his enemies. In the latter days of Ranjit Singh's ascendancy, Mirza Ghulam Murtaza obtained five villages out of the *jagir* of his ancestors and re-settled at Qadian.

Thus at the time of the birth of Ahmad in 1839, the family had once more been restored to a part of the estate which it had held so long. The time of the great tribulation had passed and prosperity had once more dawned upon it. Ahmad himself writes on this point as follows: "At the time of my birth the days of the distress of the family had changed into those of comparative prosperity, and it is the mercy of God that I did not witness any of the afflictions of the times of distress, but neither did I inherit the greatness and estate of my forefathers. Just like Christ (on whom be peace) who was only nominally a prince and did not inherit any greatness of the house of David, I am descended from a princely line, but I do not inherit aught of their greatness save the name only. This was done that there might be a resemblance between Jesus and me in this respect. It is true that like Jesus (on whom be peace) I do not say that I have not where to lay my head, but it cannot be denied that my family greatness came to an end before I was born. This was done that Almighty God should lay down with me the foundation of another kind of greatness, as He revealed to me the word which I published in the Barahin-i-Ahmadiyya: سُبْحَانَ اللَّهِ تَبَارَكَ وَتَعَالَى زَادَ مَجْدِي

Almighty God who is Holy, Blessed, and Glorious

Pure and Great, has given thee an excellence greater than that of thy family. The name of thy forefathers shall be cut off, and thy name shall be made great.' He also gave me the glad tidings, saying: 'I shall bless thee and bless thee mightily, so that even kings shall seek blessings from thy clothes.'"

The Sikh anarchy was soon after Ahmad's birth replaced by the peace and security of the British rule, and the Punjab Muslims once more breathed freely. Mirza Ghulam Murtaza showed his staunch loyalty to the British rule in the Mutiny of 1857, and assisted the Government with fifty horses and fifty sowars, a service which, considering the scantiness of his means after the Sikh depredations, is all the more creditable. This valuable and timely help at a time when the loyalty of India had been severely shaken was appreciated by the Government and the Mirza henceforward was highly esteemed by the high English officials. Mirza Ghulam Qadir, the elder brother of Mirza Ghulam Ahmad, served the force under General Nicholson at Timmu Ghat and fought against the mutineers. These valuable services of the family have found mention in Sir Lepel Griffin's "Punjab Chiefs."

In his childhood, Mirza Ghulam Ahmad received education at his home. He learned the Holy Quran and some Persian books from a tutor named Fazl-i-Ilahi, and later on some books on Arabic Grammar from another tutor, named Fazl Ahmad. When he was seventeen or eighteen years old, another tutor Gul Ali Shah was employed to teach him ordinary Arabic text books of those days. He also learned some works on medicine from his father who was a famous physician in his time. From his early days, Ahmad had studious habits and loved to remain in seclusion with his books. His father was on this account very anxious for him and repeatedly asked him to leave his seclusion and books for the more practical work of life, by which he meant that he should assist him in carrying out the plans which he was conceiving for the recovery of his lost *jagir*. But such worldly occupations were hateful to Ahmad and he did not care in the least for the restoration of the lost dignity and honour of the family. Such occupations were not in accordance with his heart's desire, but in obedience to his father's wishes, he did whatever was required of him. At one time he was compelled to accept Government service

at Sialkot where he passed several years of his life. Though he passed his time in these worldly occupations under a sort of compulsion from his father, yet his experience in these lines of life only made upon his pure heart a deeper impression of the moral degeneration of those with whom he came into contact in his sphere of action. It was for this reason that even working among them he did not mix with them. When his day's work was finished he would come directly to his house, and there seek the company of the sages of the past in the pages of his books. Only those who were interested in religion would seek his company. Even at that early age he astonished those who listened to him with the power and clearness with which he expounded religious truths and supported the cause of Islam. Even some Christian missionaries used to listen to his conversation with rapt attention, so great was the attraction of his words. At last his father recalled him from his service, and he was for a time again involved in Zamindari affairs. His father's failures in the attempts which he made to recover his family *jagir* and the great grief which gnawed his soul ever afterwards on that account made a deep impress upon Ahmad's soul, and all these incidents made the worldly attractions weaker and weaker every day. Mirza Ghulam Murtaza still had some villages and besides that received an annual gratuity and a handsome pension, but the failures and reverses which he had met preyed upon his mind and he was always in great grief. These circumstances brought to him at last the conviction that the course which his son followed was the only way which could lead to true happiness. He ultimately saw the vanity of life, and some six months before his death built a mosque in the centre of the town which is its Juma' Masjid, and directed that he should be buried in the yard of the mosque.

Mirza Ghulam Murtaza died in June 1876, and the following account of his death is from the pen of his son: "I was told in a vision that the time of my father's death had drawn nigh. At the time that I saw this vision, I was at Lahore. I made haste to reach Qadian and found him very ill, but I never thought that he would die so soon, for the disease had abated to a certain extent. The next day we were all sitting by his bedside when at noon he told me

to rest for a while for it was the month of June and the heat was

excessive. When I lay down for rest, I received the revelation **والسما والطارق** 'By heaven and by the accident which shall befall after sunset,' and I was given to understand that this revelation was a kind of condolence from the Almighty, and that the accident which was to befall after sunset was no other than the death of my father. When I received this revelation which foretold the death of my father, human weakness made me think that since some of the sources of the income of our family would stop with my father's death, we might be put in trouble. No sooner the idea passed into my mind, than I received a second revelation saying: **اليس الله بكاف** 'Is not God sufficient for His servant.' This revelation brought a wonderful complacency and satisfaction to my mind, and went into my heart like a nail of iron. I call the Lord to witness that He brought about the fulfilment of the joyful news contained in this revelation in a wonderful manner My father died that very day after sunset, and it was the first day in my life that I saw such a sign of mercy from God Thus I passed about forty years of my life under my father. His passing away from this life marked the dawn of a new era upon me, and I began to receive Divine revelations in a wonderful manner. I cannot say what deed of mine drew this grace of God to me, but I feel that my mind had a natural attraction for faithfulness to God which no power in the world could counteract."

There is one important consideration. Many schools of the Muslim Sufis require their votaries to undergo various forms of devotional exercises, of which no trace is found in the practice of the Holy Prophet. Ahmad belonged to none of these schools and he never practised such innovations. He hated from his early life the practice of ~~chilla and other ascetic practices~~ opposed to the word and spirit of the Holy Quran. His only devotional exercise was a study of the Holy Quran in solitude. On one occasion he saw a vision in which an old man appeared to him saying that according to the law of prophethood, fasting was necessary in order to get prepared for receiving Divine lights. On the basis of this vision he kept fasts for a period of about eight or nine months, reducing his food during this time to nearly two or three morsels. But he did it so privately, as to keep the fact concealed from his nearest relatives, making special arrangements for the disposal of the food which he received

regularly. But this long fasting had no injurious effect upon his health. During this time he saw many wonderful visions, some of which were later on published in the Barahin-i-Ahmadiyya, whose fulfilment years after showed that they were actual revelations from God and not the hallucinations of a mad man. It showed practically what others have theoretically asserted that "man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

By this time Ahmad had begun to contribute articles on religious subjects to some Urdu periodicals, and his powerful writings began to draw the attention of the public. But his writings soon began to assume a more permanent form. The year 1880 saw the publication of the first two parts of his famous writing the Barahin-i-Ahmadiyya, along with which there was an offer of Rs. 10,000 for its refutation. Two years later, *i.e.*, in the closing year of the thirteenth century of Hejira, he published a third part of the same book, in which were published several revelations which he had received from God, in one of which he claimed to be the promised reformer of the fourteenth century of Hejira. This revelation which is published on page 238 of the book runs thus: *الرحمن علم القرآن لتذرفو ما ما نذرا باوهم ولتستبين سبيل المجرمين . قل انى امرت وانا اول الامومنين* "The Merciful God has taught thee the Quran so that thou mayest warn a people whose fathers have not been warned and so that the erroneous path of the guilty may be seen manifestly. Say, I have been commanded by God to deliver His message and I am the first of believers." This claim was at the publication of the Barahin-i-Ahmadiyya generally accepted by the Muslim theologians and laymen, and they rejoiced at the appearance of a reformer among them in accordance with the prophecy which promised a reformer to the Muslims in the beginning of every new century. Two years later came out the fourth part of the Barahin-i-Ahmadiyya which contained a most powerful refutation of all religious principles opposed to Islam. The book though yet incomplete was hailed throughout India as the best and most powerful exposition of Islamic doctrines in the whole Muslim religious literature. It won this recognition in spite of the fact that it contained all the material which formed the basis of later differences with the orthodox Muslims.

In this work were published revelations in which he was addressed as Messenger of God, as a Prophet, and as a warner. He was even addressed as Jesus Christ and as the Messiah. But in spite of this he was recognised as the recipient of Divine revelation by the leading Muslim theologians.

Matters remained in this condition for seven years during which time Ahmad was generally admitted to be the religious leader and inspired reformer of the Muslims. On the first of December 1888, he announced that Almighty God had commanded him to accept *bai'at* from the people, thus forming into a separate class those who came to spiritual life through him. But the year 1891 was a time of great transition in his life, and it divides his life into two parts from more points of view than one. It was the year in which he announced that he was the *Promised Messenger* of the last ages, the *Promised Messiah* and *Mahdi*. As a *Messenger of Heaven*, the Muslim submitted to his claims and had no fault to find with him, but as the *Promised Messenger*, there was no epithet of irreverence, no word of calumny, which was not applied to him. He was called an impostor, an arch-heretic and the anti-Christ. Through such a trial every prophet of God has to pass. Jesus Christ was recognised as a learned rabbi so long as he did not announce that he was the *Promised Messiah* of the Israelites, but no sooner he said that he was the *Messiah* than he was pelted with stones and had to fly for his life from place to place hiding himself wherever he could. The Holy Prophet Muhammad, may peace and the blessings of God be upon him, was reputed as the most righteous man in Arabia and had won the distinctive title of *Al-amin* from his compatriots, but when he said that he had been sent as the messenger of heaven to regenerate the world, the whole country turned against him and instead of being revered and honored as hitherto, he was abused and persecuted bitterly. The same Divine law was fulfilled in the case of Ahmad. His virtues and his righteousness were recognised by all; he was hailed as the reformer for the fourteenth century of Hejira and was even accepted to be a recipient of Divine revelation and a messenger of heaven, but as soon as he said that he was no other than the promised messenger of the last ages, he was proclaimed to be an arch-heretic by the very men who had only a year or two before extolled his valuable services in the cause of Islam.

There is another circumstance in Ahmad's life in which the fulfilment of the same Divine law with regard to the prophets of God is witnessed. A prophet's life is generally admitted to be pure and blameless till the time that he claims to be a prophet of God, but after his claim to prophethood, various charges are laid against him. It is to this law that the Holy Quran refers in the verse: "فقد لبشت فيكم عمرا من قبله (فلا تعقلون)" "Verily I have dwelt among you a life time before it;—have you not then any sense." (x: 17). This is in fact a challenge to the unbelievers to produce any charge against him relating to the forty years of his life before he claimed to be a messenger of God, and their silence notwithstanding this clear challenge showed the blamelessness of his former life. The rebuke to the unbelievers in the latter part of the verse, "have you not then any sense," draws attention to the inconsistency of which they were guilty. They admitted on the one hand that the Holy Prophet had been the *al-amin* of the nation up to his fortieth year and that they could not lay any blame to his charge up to that period of his life. They knew of no covetousness, no dishonesty, no deceit, no falsehood, no desire to be great, in his life till that year. But, on the other hand, they attributed to him all these evils when they pronounced him to be an impostor. Was it possible that the whole course of his life which was on all hands admitted to be the most virtuous on this earth should have changed so soon for one of the blackest character? The unbelievers admitted that till he reached the advanced age of forty years, he possessed a pure and spotless character and had not only shunned all kinds of evil, but even won a reputation for his great virtues. How did it come about then that the man who had never in his whole life told a single lie and who was known and trusted by the whole of Arabia as the truthful one quite inexplicably began to concoct the most dangerous lies and pile falsehood upon falsehood to deceive mankind? How was it that he whose heart overflowed with sympathy, not only for man but even for the brute creation of God, so suddenly became the most hard-hearted man in the world, a deceiver of mankind and a destroyer of their peace. It was to this inconsistency of the unbelievers that the words of the Holy Quran, "have you not any sense?" referred.

A similar inconsistency is witnessed in the conduct of the Mus-

lims towards the founder of the Ahmadiyya movement, and exactly the same words are used of him in his revelations published in the Barahin-i-Ahmadiyya as are used of the Holy Prophet in the Holy Quran. Here too, the attention of the opponents is drawn to the strange inconsistency of their conduct in the words, "Verily I have dwelt among you a life-time before it—have you not then any sense?" The whole course of the life of Ahmad till the time that he claimed to be the Promised Messiah is admitted by his bitterest enemies to be free of all blame, but there is no blame which is not laid to his charge after the announcement of the claim to Messiahship. It is alleged by his enemies that he seeks reputation by these claims, but when we cast a glance at his past life, it appears that from his very childhood he has been a lover of solitude and averse to the seeking of reputation. He always loved the corner of solitude and it was with great aversion and only in obedience to his father's orders that he accepted employment or engaged in his zamindari affairs. When any one came to his father and asked him where Mirza Ghulam Ahmad was, he used to tell the inquirer to seek him in some corner of the mosque. His father always remonstrated with him on this account and often exhorted him to be more careful of his world. But all his exhortations were in vain, and he did not care in the least to become a great man in the world and never turned his attention to the interests of this life. In fact, he was naturally averse to all such ideas and passed more than forty years of his life practically in solitude, for though he now and then came into contact with others it was under compulsion that he did so. He never desired to be known by others, and as soon as he had performed the duty imposed upon him, he repaired to his corner of solitude. The family of Mirza Ghulam Murtaza was a well-known one, but no one knew his son Mirza Ghulam Ahmad except a few villagers with whom he had to come into contact in the transaction of his zamindari affairs. His was a disposition quite opposed to the seeking of reputation and that disposition still remains unchanged. The seekers of reputation are so from their earliest days as are also the lovers of solitude. Ahmad belonged to the latter category, and the allegation that he seeks reputation is most preposterous. The man whose very nature is averse to seeking reputation, as the first fifty years of his life conclusively show, cannot be charged with the evil motive of seeking reputation in advancing certain

claims, for such a supposition is inconsistent with the whole course of his previous life. Similarly, many other objections advanced against him after his laying claim to the Promised Messiahship can be easily proved to be false on referring to the previous course of his simple and spotless life, for there are many characteristics of human disposition in which such a sudden change is impossible.

Another circumstance which divides Ahmad's life before the claim to Promised Messiahship from that after it is that the latter period is only a fulfilment of the promises of the earlier and this is true in more senses than one. Even the brief outline of his earlier life which has been given above shows clearly that he was being prepared by the hand of the Almighty for the fulfilment of some great purpose. The repeated admonitions of his father to pay more regard to the concerns of this life and his persevering attitude of indifference to the mean cares of this world and constant retiring to the corner of solitude to hold communion with God, he spoke with clearness that he was destined to fulfil some greater object. More clearly still, this phase of his latter life being a fulfilment of the promises of the earlier manifests itself in the revelations published in the third and fourth parts of the *Barahin-i-Ahmadiyya*, the former of which was published as early as 1882. Some of the promises made (see Part III, page 240) are as follows: "Thy opponents will desire to extinguish the light of God with the breath of their mouths, but God shall make His light perfect, though those who do not believe in thee shall hate it. When Divine assistance and victory will come to thee, then will it be said: 'Is it not true?' They will devise plans and God also will devise plans and God is the best of planners. Beware that the assistance of God is near at hand. Presents will come to thee from distant corners, and people will flock to thee from every distant path. God will assist thee from Himself. People whom We will inspire from heaven will come to thy assistance. There can be no change in the Words of God. Verily We have granted thee a manifest victory. Thou art before Our eyes, God will exalt for thee thy renown, and complete His blessings upon thee in this life and the next. People will come to thee in large numbers, get not therefore thou tired of them and turn not thou away from them. (There will be some who will leave their homes to live near thee) and they will

be the companions of the *mat.*" These are some of the promises which were made to the founder of the Ahmadiyya movement before he announced his claim to Messiahship, and they have all been fulfilled in the latter part of his life. There is a distance of about a quarter of a century between the publication of the prophecies and their fulfilment. This is in exact accordance with the two periods of the Holy Prophet Muhammad's life, *viz.*, the pre-Flight period and the post-Flight period. There too mighty promises of victories were made to the Holy Prophet while he was yet at Mecca and quite alone and helpless among his powerful enemies, and these promises came to fulfilment after his flight to Medina. Thus the year of the announcement of Ahmad's claim to Promised Messiahship divides his life into the same two parts into which the Flight divides the life of the Holy Prophet. The first period is the period of the announcement of prophecies containing promises of future victory to the messenger of God and discomfiture of his enemies, and the second period is the period of the fulfilment of these promises after the messenger has passed through the flaming fire of opposition. There is no other circumstance which affords so clear a proof of the truth of a Divine messenger, and this historical proof is met with only in the lives of our Holy Prophet and the founder of the Ahmadiyya movement.

The announcement of the claim to Promised Messiahship took place in 1891. Since then the life of the founder of the Ahmadiyya movement has been one of strong opposition on all sides. Hindus, Muhammadans, Christians and Sikhs have singly as well as combinedly done their utmost to bring him to naught. Nor has the scope of the persecution been limited to papers only. This was only the first step, and the whole country was at first excited through *fatwas* of heresy by the leading *Mullas* of the country. The verdict pronounced was one of arch-heresy, but some of the exasperated *Mullas* did not hesitate to declare that even his property and life could be taken away with impunity. Opposition spread like wild fire from one sect to another and from one corner of the country to the other. Whatever the differences of the different Muslim sects among themselves and however bitter the feelings of enmity of the different religions towards each other, they forgot all differences and hostilities when opposition to the founder of the Ahmadiyya movement became

their common interest. An example of the united action of hostile religions against him is afforded in Dr. Clarke's case, of which I will say something later on. The question of paramount importance which arises here is, how is it that the designs of so many people against one man are ultimately frustrated? When the whole world turns against a solitary and helpless man, it cannot be supposed that he can overcome the world by his own might. Certainly there must be a power higher and mightier than the world in his support which brings to naught the power of the whole world. The mighty fire of opposition whose all-devouring flames reach the heavens cannot be extinguished by one man with the breath of his mouth. Here then is seen the hand of God working in support of His servant. This is what happens in the case of every prophet of God. The whole world is bent upon his extirpation, but the power which works in his support is too great for the power of the whole world. The fire of opposition and persecution rages on all sides, but there is a mighty power which holds it back at every instant and it cannot touch him.

This opposition which arose after the year 1891 was foretold long before and the prophecies relating to it were published as early as 1882 in the third part of the Barahin-i-Ahmadiyya, some of which have already been quoted. Such deep knowledge of the future cannot belong to a human being, and this is the second circumstance which makes the opposition a sign of his truth. But stranger still is the fortitude shown in bearing all this opposition. It is easy to see what the state of the mind of a man must be who is bitterly opposed and persecuted on all sides and whose very life is every moment in danger. Even a powerful monarch with strong armies at his command cannot show the adamant fortitude which has been shown by the founder of the Ahmadiyya movement in the opposition which he has met after 1891, and which every prophet of God meets when he announces the message with which he is entrusted. No abuse, no denunciation, no persecution, no prosecution and no threat of murder has during these long years disturbed for a single moment the equilibrium of his mind or caused him to entertain for an instant the idea of giving up in despair the cause which he furthers. Who is not aware that the most resolute monarch

when he meets with opposition from his people readily yields to them in many points, but never does a prophet of God under the severest trial recede a single step from the position which he has taken. Even nature relaxes her inexorable laws in his case, for being subjected to the hardest trials and severest persecutions, without any sympathisers or friends, he is still as well as if opposition did not exist, whereas if any one else were placed under similar circumstances, he would soon become insane.

The different journeys which Mirza Ghulam Ahmad has had to undertake from time to time have a peculiar importance in his life. In the early days of his life when in obedience to his father's orders and quite against his own wishes he had to manage the zamindari affairs, he had often to travel in connection with the cases relating to his father's zamindari estate. Every great prophet of whom we have any record had to undertake long journeys whether in connection with the profession which he followed in his early days or on some other account. The secret of this seems to be that, on the one hand, the prophet may by coming into contact with different kinds of men become acquainted with their inner conditions, and that, on the other, he may himself be accustomed to the hard life which is necessarily a prophet's lot on account of the hardships and persecutions which he must meet from his opponents in his later life. More than forty years before our time, the means of travel were attended with none of the facilities of these days, and often had Ahmad to travel the whole distance from Qadian to Dalhousie on foot. The beautiful scenery of the mountains only made upon his heart a deeper impress of Divine glory, and every scene of nature led his ideas from the apparent beauty of the scene to the real beauty of Him who was the maker of all this. Often when speaking of these days he has remarked: "Whenever I had to go to Dalhousie, the verdure of the mountains and the flowing water of springs made my heart overflow with the praise and glory of God, and prayer in those hours of loneliness was a source of great delight to me."

After the death of his father, when Ahmad became an author, he had often to go to Amritsar to get the manuscript printed, for there was no printing press at Qadian. The whole of the Barahin-i-Ahmadiyya was published in this manner. How often must he

have longed in those days for a printing press in his own village, but neither his means allowed him to establish himself a press here, nor had the village any importance to induce any body to start a printing press here as a commercial enterprise. Yet the longing of his heart was not to be left unfulfilled. There is nothing he longed for that Almighty God has not brought about. At present there are four printing presses in the same village which once lacked even one. At Amritsar he used to stay at the house of Sheikh Ghulam Husain, Rais of Amritsar, and all those who came into contact with him in that city, from the menial servants of the press to his respectable host, were impressed with his piety and righteousness. His time there was spent in reading the proofs of the work for which he undertook these journeys, while the spare hours were devoted to controversies with the Christians or to conversations on the beauties of Islam which drew many hearers.

Another important journey which was undertaken after the completion of the fourth part of the Barahin-i-Ahmadiyya which was published in 1884, was that to Hoshiarpur, where in the month of March 1886 C.E. a controversy was arranged and held between Ahmad and L. Murli Dhar, an Arya Samaj leader of Hoshiarpur. The proceedings of this controversy form a part of the Surma-i-Chashm-i-Arya and the important question discussed in it is the Arya Samaj doctrine which denies the creation of matter and soul by God and the permanence of salvation. After the controversy the Arya Samaj leaders were invited to a *mubahala*, which meant that both parties should pray to God that the party in error should be destroyed before the other's eyes, but none of the Arya Samaj leaders had the courage to accept this challenge. After this Ahmad went to Ludhiana, and it was there that on the 1st December 1888, he issued an announcement to the effect that he had been commanded by God to accept *bai'at* from people. It was again at Ludhiana that the claim to Promised Messiahship was announced in 1891. It was here and on this occasion that a controversy with Maulvi Muhammad Husain of Batala was held from 20th to 29th July 1891. Particulars of this controversy are contained in a pamphlet entitled *Alhaq*. From there he went to Delhi in the September of the same year where the mobs behaved quite savagely and their *Multas* only fanned the fire by their excited speeches and misrepresentations. All plans of a controversy

with the Delhi *Mullas* failed, and at last in the end of October a controversy was held with Maulvi Muhammad Bashir who was invited from Bhopal. In January 1892, a visit was paid to Lahore for the purpose of removing the misconceptions that were produced by hostile *Mullas*. From Lahore he went to Sialkote, and from there he came back to Qadian.

In May 1893 he had again to go to Amritsar for holding a controversy with Abdulla Atham which lasted for two weeks and ended in a prophecy relating to the death of Abdulla Atham. In September 1895, he undertook a very important journey to Dera Baba Nanak, a village in the Gurdaspur District. The circumstances which led to this journey and the important results to which it gave birth are fully related in the Sat Bachan which was soon afterwards written. At Dera Nanak is preserved a *chola*, which is a relic of Nanak himself and which is in the custody of his descendants. It is a long cloak with short sleeves and is made of brown cloth. A tradition in the Sakhi of Bhai Bala, more commonly known as Angad's Sakhi, states that the *chola* was sent down to Nanak from heaven and that upon it were written the words of nature in Arabic, Turkish, Persian, Hindi and Sanskrit. It is reasonable to conclude from this tradition that either the writing on the *chola* had been revealed to Nanak, in which case the words would be spoken of as having come down from heaven, or possibly the *chola* may have been the gift of some person whom Nanak took for his spiritual guide. Upon Nanak's death the *chola* passed to his first successor Angad and thus to successive Gurus till the time of the fifth Guru Arjan Das. In his time the *chola* was won by one Tola Ram in recognition of some great service done. After some time it fell into the hands of Kabli Mal, a descendant of Nanak, and since then it has remained in the hands of his descendants at Dera Nanak. On account of the high repute and sanctity in which the *chola* was held by the followers of Nanak, the practice became common at an early date of offering to it coverings to protect it from wear and tear. The mystery which hung about the *chola* became deeper by the increased number of coverings which hid it altogether from the eye of the worshipper. Only a part of the sleeve was shown, but by constant handling the letters on it became quite obscure.

The founder of the Ahmadiyya movement had already come to

the conclusion on considering various sorts of evidence that Nanak was in fact a true Muslim, and therefore he thought of solving the mystery about the *chola* also. Accordingly, on the 30th September 1895 he set off to Dera Nanak with some of his friends. By special arrangements made with the guardian of the *chola*, the numerous coverings, mostly of silk or fine cloth, were taken off and the actual writing on the *chola* was brought to light. It contained nothing but verses of the Holy Quran which were copied at once. This wonderful disclosure of the writing on the *chola* showed clearly that Nanak was a true Muslim because otherwise he could not wear a cloak with such words on it as that "the true religion with God is the faith of Islam." And though the orthodox Sikhs who are more inclined to Hinduism than Islam were greatly excited at the appearance of the book, yet the truth of the statements made in it concerning the *chola* has never been questioned.

After this Ahmad had to leave Qadian on several occasions in connection with certain cases with one or two exceptions only. In 1897 he had to appear in the court of the District Magistrate of Gurdaspur in connection with the charge of abetment of murder brought forward by Clarke, a Christian Missionary. In the same year he had to go to Multan as a witness in a case. In the next year, he had again to go several times to Gurdaspur and Pathankot to answer a charge of breach of peace which it was alleged by the Police he threatened by the publication of certain prophecies. In January 1903 he had to go to Jhelum to answer charges in two cases of defamation which were dismissed at the first hearing. Here he was received with great enthusiasm by the public and nearly one thousand persons entered into his *bai'at* in a single day. During the latter part of the year 1903 he had to make his appearance several times at Gurdaspur in connection with another defamation case which took nearly eighteen months. For nearly five months it had a daily hearing, and during this time he had to take up his residence at Gurdaspur. From there he went to Lahore during an interim and there delivered a lecture to an audience of over ten thousand persons of all classes and creeds. Since then he had to leave Qadian twice, going to Sialkot in November 1904 and to Delhi in October 1905. At Sialkot was delivered his famous lecture in the course of which he explained his mission to the Hindus that he

had come in fulfilment of the promises made to them respecting the advent of an Avatar in the last ages. At the latter place the people had been changed in their attitude since his first visit in 1891, but as informed in a revelation before starting he still found the doors of Delhi shut against him. While coming back from there he delivered a lecture at Ludhiana, and another at Amritsar. But at the latter place the lecture had hardly been begun when the mobs began to make a noise. The lecture had accordingly to be stopped and the mobs instigated by their *Mullas* pelted him with stones when he was leaving the lecture-hall. Such is the treatment which the prophets of God have always received at the hands of the mobs.

Notwithstanding his reservedness and love of solitude and his hatred of litigation, Ahmad has often had to make his appearance in courts. In early life he did this duty simply in obedience to his father's orders. But even while conducting these cases he was never remiss in his duty to God. When the prayer-time came, he never knew any other business. Often would the case come up for hearing and he would be engaged in his devotions. It was in the law-suits that his love for truth became known to all those concerned. Not for the sake of any interest would he allow a word of falsehood to pass his lips. For this he had become so famous that even his opponents in these cases were conscious of it. Later in his life when he began to contribute articles to newspapers, he was involved in a case by the postal authorities for having forwarded a letter in a packet sent through the Post Office which by the postal by-laws then in vogue was a criminal offence. His counsel in this case when called as a witness in a later case affirmed that in that case notwithstanding that his honour was at stake he refused to make a statement as an accused which was in the least untruthful, although a false answer would have saved him. But the very truth of the statement so impressed the Magistrate that he at once acquitted him. Another anecdote of earlier days is related by a trustworthy witness which shows his great hatred for litigation. The final appeal of a case was pending in the Chief Court, Lahore, and he was staying with Syed Muhammad Ali Shah of Qadian who was then posted at Lahore. One day he came back from the Chief Court in a very cheerful mood and his host witnessing this change in him thought that the case had been decided in his favour and asked him

if it was so. "No" was the answer, "but it gives me pleasure that it has come to an end and there would be no more litigation."

The cases of later life in which Ahmad was involved after announcing his claim to Promised Messiahship began in 1897. Long before these cases began, he had received and published a revelation saying: *يُضْرِكُكَ اللَّهُ فِي سَوَاطِينِ* "Almighty God will assist thee in many fields." Thus the promise of Divine assistance and success in these cases had been given to him long before they had any existence. But apart from this, in almost every case he received revelations informing him beforehand of the institution of the case and of success in it. It is remarkable that a person who should be sued every now and then in criminal courts should have success on his side in all cases, especially when it is borne in mind that prosecutions against him have often been conducted by men who had at their back mighty forces. So many attempts have been made to incriminate him, but not one has been attended with success. The following record of criminal cases instituted against him, some of which were of a very serious nature, but in all of which without a single exception the prosecution hopelessly failed, shows clearly that only God's hand could save a man who had all earthly forces directed against him. The first of these criminal cases was concocted, as the Magistrate's judgment finally established, by some native Christian missionaries, while the prosecutor was Dr. Henry Martyn Clarke of the Church Missionary Society. The charge against the Promised Messiah was that he had sent a young man named Abdul Hamid to Amritsar with instructions to murder Dr. Clarke. The statement made by Dr. Clarke was supported by his subordinates. The Muhammadans were represented by Maulvi Muhammad Husain of Batala who came to give evidence for the prosecution, while the President of the Arya Samaj offered his services as a counsel to lead case for the prosecutor free of charge. Thus three nations had made a common cause against one man and thousands looked with expectant eyes to the day when the sentence should be pronounced against him. But the Magistrate saw with a keen sight that the mass of evidence against the accused was mostly a fabrication, and on further enquiry he found such to be the case. Some weeks before the institution of the proceedings, the Promised Messiah had received a vision to the effect

that lightning came down upon his house, but that it did no harm. Along with it were the words: "This is naught but a threatening from the authorities." In the course of the proceedings other revelations were received foretelling his clearance from the charge. All these revelations are published on the title-page of the *Kitab-ul-Bariyyat*. The case though to all appearance a very serious one ended in accordance with these revelations.

The next criminal case arose out of a prophecy. Maulvi Muhammad Husain of Batala and some of his followers had been publishing a long series of abusive and calumnious writings against the Promised Messiah. When their abuses and calumnies reached the climax, he published a manifesto on the 21st November 1898 in which he announced that Almighty God had informed him that Maulvi Muhammad Husain and his friends would be brought to disgrace, within thirteen months, and that evil similar to that which they had done to him would befall them. The Police authorities made this announcement a ground for prosecution under S. 107 of the Criminal Procedure Code of India for alleged apprehension of breach of peace. As regards the prophecy itself, it was fulfilled within a few days of its publication. Maulvi Muhammad Husain apparently stuck to the belief in a Ghazi Mahdi as the orthodox do, but in a paper written in English and meant for the Government, he expressed the view that the traditions relating to the advent of a bloody Mahdi were all open to question and unauthentic. This paper fell by chance into the hands of the Promised Messiah, and one of his disciples undertook to obtain a *fatwa* as to the person who held such a view with regard to the Mahdi. The Maulvis unanimously declared that such a person was a heretic and applied to him all those epithets of abuse which at one time they had applied to the Promised Messiah at the instigation of Muhammad Husain. Thus was Muhammad Husain brought to disgrace, his disgrace being similar to that which he had tried to bring upon the Promised Messiah. As regards the case which was based on the announcement of the prophecy, the Promised Messiah wrote a pamphlet entitled the *Haqiqat-ul-Mahdi* containing revelations as to the end of the case and published it before the case came on for final hearing in the Court of the District Magistrate of Gurdaspur. Some of the copies were distributed at the door of the Court on the day of hearing. The revelations foretold that he would be acquitted.

and that his opponent Muhammad Husain would be prohibited from issuing any more obscene literature concerning him. The judgment of the case was exactly in accordance with the prophecies, and so greatly impressed those who had only an hour or two before read the prophecies that even his Christian counsel when questioned by one of his disciples on coming out of the Court room as to what turn the case had taken, replied that the prophecy of his master had been fulfilled.

In the concluding months of 1902, two charges of criminal defamation were preferred against him on the basis of a certain writing, and warrants were issued by the Magistrate of Jhelum. Nearly a year before this he had seen a vision, which was published in *Alhakam* in November 1901, to the effect that warrants would be issued against him, but that ultimately he would be acquitted. After the institution of the criminal proceedings against him it was again revealed to him that the prosecutor would be discomfited and that he would be discharged. This revelation was published in the *Mawdhib-ur-Rahmdn*, which was then in press, on page 129, and the book was published and circulated three days before the case came for hearing, as its title page shows. On the very day of hearing the book was distributed freely in the court compound. The fact of the publication of the book before the hearing of the cases was attested by the complainant himself in a later case which he brought against the Promised Messiah on the basis of certain words used in the prophecy mentioned above. The judgment of the court was delivered two days after the first hearing, and it established the truth of the prophecy in a wonderful manner.

The same complainant preferred another complaint of criminal defamation against the Promised Messiah about a week after the judgment in the first two cases, on the basis indicated above. Regarding the end of this case the first revelation was that a victory would be granted like the victory of the day of Honein, in which battle the Muslim forces were first defeated, but they soon afterwards recovered their position and routed the enemy. Another revelation which the Promised Messiah received at Gurdaspur on the day of the first hearing of the case was *سا کر مکی بعد تو ھینک* "I will honour thee after thy disgrace." Before the filing of this case, one of the followers of the

Promised Messiah had filed a defamation case against the complainant in the other case. Regarding the end of these two cases he published a prophecy on the 29th June 1903, about eighteen months before the final judgment in them was declared. In this prophecy which was published also in the *Review of Religions* for July 1903, it was foretold that the Promised Messiah would be acquitted while his opponent would be punished in the case against him. The judgment of these cases was in accordance with these prophecies, for the lower court adjudged the Promised Messiah to be guilty of the charge brought against him, but the court of appeal established his innocence, while his opponent was punished.

These were the attempts made to involve him criminally, and the manner in which the institution and the end of these cases were foretold and the wonderful manner in which the evil designs and plots of all his opponents working in conjunction with each other were brought to naught are among the clearest and most conclusive proofs that the hand of God is working in his support. It will be seen that in all these cases he was the defendant. In only one case he appeared as a plaintiff and that was a civil case and there too he was successful. In 1900, the way to his mosque and house was obstructed by certain of his relatives, and it was then under compulsion that he resorted to a civil court of justice for redress. Another civil case was instituted against him at Gurgaon. The claim was for Rs. 1,000, and the basis of this case was an announcement to the effect that if any Christian could prove that Jesus had shown more signs than the Promised Messiah, the latter would give him Rs. 1,000. Strangely enough, it was not a Christian who came forward to claim the prize, but a Muhammadan Maulvi. The suit was dismissed after two hearings. In short, there is not a single case, civil or criminal, in which he did not come out successful, or in which his enemies achieved their object. With opposition raging on all sides and with prophecies for success in each case published beforehand, the circumstances cannot be attributed to mere chance.

Enough has been said of his controversies in speaking of the Ahmadiyya movement. But it may be added here that the discussion

and exposition of religious truths has been his vocation from his earliest days. Besides the performance of his worldly duties the only occasion on which he came into contact with other men was the expounding of some Islamic doctrine or the discussion of some religious point. The controversies of Ahmad, however, have not only made a powerful exposure of the weak points and errors of other religions, but have also brought out the beauties of Islam in all their brilliance. He has even been desirous of bringing about an agreement between the advocates of various religions as to the future spirit of religious controversy so as to make it least offensive to the feelings of others by the observance of certain rules in advancing objections against other religions or by utterly omitting such objections. It was with this object that he proposed a conference of the different religions, but though the proposal was not met with acceptance from other religious leaders, the object he had in view was brought about a year later through the efforts of a Hindu gentleman, and a great Religious Conference was held at Lahore in December 1896. Five questions were set for solution by the advocates of different religions. Several days before the meeting of the conference Ahmad published a revelation to the effect that his answers to these questions would far surpass all others in their merits and excellence, and the announcement containing this revelation was distributed beforehand. When the paper was read by the late Maulvi Abdul Karim of Sialkote, one of the leading disciples of the Promised Messiah, the whole audience in one accord admitted its superiority and excellence over others and the paper was listened to with rapt attention in two sittings. The reports of the conference published in different secular newspapers, including the *Civil and Military Gazette* of Lahore, all agreed as to its excellence. The paper was written on altogether uncontroversial lines.

The great stress which he lays in all controversies is the testing of the truth of a religion by some criterion which should universally be admitted to be the criterion of a true religion. The followers of the different religions assert that theirs is the only religion which can release a man from the bondage of sin and make him attain salvation and true union with God, and the only religion free from all objections and faults, and that the founder of their religion is a

sinless person. But there is no religion with which fault has not been found by its opponents, and there is no religious leader to whom sinfulness has not been ascribed by his fault-finders. Nor can the mere assertion of freeing from sins and making one attain a close union with God be accepted as true till some evidence is given of the truth of the allegation. It is this evidence which affords to us the criterion distinguishing a true from a false religion, and it is in the manifestation of heavenly signs in all ages that this evidence is to be sought. For, if the manifestation of heavenly signs was the criterion which distinguished a true religion at its birth from all corrupt forms of religion, it cannot be denied that the same circumstance must afford the true criterion now in testing the truth of one in the midst of so many contending religions. But the manifestation of heavenly signs is not claimed in this age by any religion except Islam as represented by the Ahmadiyya movement.

Besides controversies, there is another mode of testing the truth of a religion which is recognised in Islam, and the principle underlying which cannot be denied by any one who believes in the existence of a God who holds all power in His hands. This is technically called *Mubdhalah* and means the joining of two parties in imprecating the curse of God upon whichever of the two intentionally sticks to the erroneous path. To such heavenly judgment, Ahmad invited the Arya Samaj after the controversy at Hoshiarpur in 1886, but the Arya Samaj assumed silence. In 1893, after the controversy with Atham, a Muhammadan Maulvi Abdul Haq had *Mubdhalah* with him, but it was only one-sided, viz., while Abdul Haq pronounced a curse upon the Promised Messiah, the latter did not do the same. The wonderful progress made by the sect after that year clearly showed that the curse of Abdul Haq was fruitless. Some other men had a different type of *Mubdhalah* with him. Maulvi Ghulam Dastgir of Qasur wrote a book in the course of which he published a prayer to God that of the two parties (himself and the founder of the Ahmadiyya movement), the unjust should die soon and be brought to naught. Within about a month from the date of this prayer, Ghulam Dastgir died. A similar *Mubdhalah* was held by Maulvi Muhammad Ismail of Aligarh and Chiragh-ud-Din of Jammun and they both died within a short

period. To a similar *Mubdhala* Ahmad invited Dr. Dowie of America and wrote further that if he refused to accept the challenge, even then he would be overtaken by a great disaster. This announcement was published in many American newspapers. Dr. Dowie chose to remain silent, and now he lies not only a wreck in his bodily health being stricken by paralysis, but has also been dethroned by his very disciples and turned out of his favorite Zion. He is no more recognised as Elijah and apostle, and grave charges are advanced against him by those who have been in his trust all this while.

The writings of Ahmad inviting men to accept him as the Promised Messenger and Islam as the true religion are all of a general nature, but two of these may be specially mentioned. These are a letter to the Amir of Afghanistan and one to her late Majesty, the Queen Empress. The letter to the Amir was written in Shawwal 1313 A. H., i.e., 1896 C. E. It invites the Amir to accept him as the Promised Messiah. The following passage written in a private letter to a Muslim ruler shows the sincerity of the founder of the Ahmadiyya movement in his expressions of loyalty to the British Government. The following is a literal translation: "I have no concern with the kingdom of this world. I came in humility, and in humility shall I go. I am commanded that in this age of great tribulation, I should place the arguments of the truth Islam with mildness before the people of different countries. I have, therefore, no ill-feeling against the British Government under whose shelter I lead my life in peace and security. Nay I thank God and am grateful to Him for His blessings that He has sent me for the service of His faith under such a peaceful rule. And why should I not be thankful to God, for notwithstanding poverty and helplessness and the disturbance caused by the ignorant men of my own people, I am calmly doing my work under the English rule. The peace I have found under this rule is so great that if I do not express my obligations to this rule, I shall be ungrateful to my Lord. And I shall be unjust if I do not mention the fact that we have the same freedom for the propagation of Islam under this rule as the Christian Missionaries have for the preaching of their faith. Nay, the advantages of this freedom are greater in our case, for we can derive benefit from it while the others cannot, for whereas they are in error,

we are in the right, and those in error cannot derive any advantage from freedom. Nay, such freedom is harmful to them, for their errors are exposed more and more every day."

The other instance of the deliverance of a message to a potentate is to be met with in the case of the late Queen Empress. In the year 1897, on the occasion of Her Majesty's second Jubilee, he wrote a book entitled the *Tuhfa i-Qaisariyya*, meaning, a Present to the Empress. In the next year he wrote another pamphlet entitled the *Sitara-i-Qaisara*, or the Star of the Empress, an English translation of which was sent to Her Majesty. In both these books it was shown that Jesus had really died and they contained an invitation to her Majesty to accept Islam.

A few words may be said as to the service which Mirza Ghulam Ahmad has done to Government. I have stated above that his family won a distinction for its faithful services. To this distinction Ahmad has greatly added. His numerous writings not only contain expressions of gratitude for the manifold blessings of the British rule, but by the absolute denial of the legality of wars on the score of religion, a denial which is the logical outcome of his claim to be the Promised Messiah and Mahdi, he has inculcated a principle which has exercised the most healthy influence on the general attitude of the Muslims towards the British rule. Other services done to the Government by the founder of the Ahmadiyya movement have been referred to in speaking of the movement.

Notwithstanding the change from time to time of the attitude of the public towards the claims of Mirza Ghulam Ahmad, a reader of his writings cannot discover the least difference between the Ahmad of to-day and the Ahmad of the time of the *Barahin-i-Ahmadiyya*. In letters and articles of still earlier dates the same personality is clearly witnessed. The one theme of all his writings is the superiority of Islam over all other religions because of the continuity of the gift of revelation in this religion. It is on this that he laid stress thirty years ago, and it is on this that he lays stress to-day. In like manner, he has not from the time that he began to receive revelation entertained the slightest doubt as to the Divine origin and truth of the words he has been receiving. He was as sure of the truth of the words, "Is not God

sufficient for His servant," revealed to him at his father's death thirty years ago, as he is of any words which he receives now. His belief with regard to the acceptance of the prayers addressed to God has also been the same throughout the whole course of his life, and he has from the beginning held that Almighty God accepts the prayers of His chosen servants and that He informs them beforehand of such acceptance so that it may be a sign that their prayers have really been accepted. His belief with regard to the excellence of the Holy Prophet over all other prophets has also been the same throughout, and we find it stated in his earliest writings in poetry as well as in prose that no Divine blessing can be attained except through the Holy Prophet. This is the doctrine which he teaches now when he says that no old prophet can come back, but that it must be a follower of the Holy Prophet who should be raised to the dignity of the Messiah, because the Divine blessings which an old prophet attained to were not attained through the Holy Prophet.

By the lunar year Ahmad is now in his seventieth year. Long ago he received a revelation which was published at the time that he would live to the age of eighty years or thereabouts or add some years to eighty. Another revelation published in the *Barahin-i-Ahmadiyya* promised him a natural death, clearly indicating that at some future moment great excitement would prevail against him and he would be in danger of being murdered, but that all such evil designs would be frustrated and he would ultimately die a natural death. The *fatwas* of murder passed against him after his claim to Promised Messiahship showed the truth of these words. He has also been threatened with murder by a secret hand several times, but the hand of God has always saved him. The date when he first began to receive revelation cannot be fixed with exactness, but there is on record a revelation of as early a date as 1868 or 1869. It is mentioned in the fourth part of the *Barahin-i-Ahmadiyya* on page 520. Some people asked him to hold a controversy with Maulvi Muhammad Husain of Batala. He went to that place, but on hearing the explanation given by the said Maulvi, he refused to hold any controversy. This was entirely out of respect for truth. On the same night, he received a revelation in Urdu, saying: "Thy God has been pleased with thee on this account, and

He shall bless thee highly so much so that kings will seek blessings from thy clothes." On the 24th December 1905, he published his will containing revelations speaking of his approaching end, but foretelling at the same time that great disasters and severe earthquakes would visit the earth before he is called back. Among his earlier revelations there are also those which foretell that he would see his son's sons, a prophecy which has also been brought to fulfilment. In fact, there is no phase of his life which is devoid of prophecy. Regarding every one of his children he published prophecies before his birth. A man cannot, on the basis of human knowledge, assert that he can live for a year or two more, but in the case of Ahmad we find prophecies of more than thirty years foretelling a long life and all the important events of that life. From his youth he is affected with two diseases, *viz.*, polyuria and syncope. There is a prophecy of the Holy Prophet, saying that the Promised Messiah would come in two yellow mantles, by which are meant in the vision language two diseases, as all books on the interpretation of dreams bear witness to.

He is as much respected and honored for his sanctity inside his house as outside it. His prayers are always longest and offered with greatest humility when he is alone. In public he never says long prayers or utters cries in his prayers. At times he would remain for hours praying to God. He has a specially-built *Bait-ud-Du'a*, house of prayer, in his house which is only seven feet long and four feet wide. It was purposely built so narrow so that no one may interfere with him while he is there. Those who live nearest to him have the greatest faith in his prayers, because they often witness their good effect and their acceptance by Almighty of God. Even little children and his domestic servants request him to pray for them when they see him going to prayers. When any one in difficulty or distress comes to him, he tells him to pray to God with true humility and ask His forgiveness and protection. His wife and children who are the most deeply acquainted with his private life are most of all convinced of his truth. Inside his house his conversation is the same as outside, the greatness and glory of God, His manifestation of Himself through His wonderful signs, and so on. The more a man knows him, the more he learns to respect him.

In his habits he is very simple. His diet and his clothing are models of simplicity. He never gives much attention to the one or much time to the other. For a long time he used to dine with his friends and guests both the principal meals of the day. His hospitality is the proverbial hospitality of the Orient. If necessary, he would leave his own compartments for a guest. On the occasion of his departure, he would sometimes accompany him on foot even to the distance of two or three miles. He can concentrate his attention on the subject before him to such an extent that he is quite unaware of what is passing near him. Sometimes a number of children when playing about him make a great noise, but they cannot disturb him. If personally provoked, he is never angry or in wrath. He has never beaten a servant. He is not even severe on any one for not having done a thing in accordance with his orders. The little dishonesties of domestic servants he always passes over indulgently. When some body complains to him of the dishonesty of a servant in some trivial matter, he answers that high morals cannot be expected of men employed to do such low and menial work and that one should learn to bear with them. He is very patient and forbearing. He has been abused face to face when sitting with his guests and friends, but on such occasions he only asked his friends to remain silent. Often for hours would some body go on reciting his story or reading some paper which he has written and he would listen to it with patience, however devoid of interest it may be. Among his disciples he sits like an ordinary man, and a new comer cannot recognise him from his position. He is very kind to his friends and is so regardful of the tie of friendship that he is never the first to break it. Under trials and difficulties his fortitude is very great. When involved in such a serious case as that instituted by Dr. Clarke, no one could discover an expression of anxiety in his face. He is sometimes severe upon his opponents, but it is only when their attack is on religion. Never has a personal attack provoked him.

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Qadian, District Gurdaspur, India.

Artistic Printing Works, Lahore.