

Case No. 2 is that of the Rev. Archie Douglass, mission worker and street preacher, brought from Colorado Springs to Pontiac, Mich., where he is well known, "charged with a serious offence against a 15-year-old girl of the latter city." The third case is, as said one. The Rev. B. H. Fulkerson, a Methodist minister late in charge of a pastorate at Eureka Springs, Ark., went on an evangelizing tour with sister Carey, who is also a soul-saver. He attempted suicide at Joplin, Mo., because the brethren got after him. Sister Carey is separated from her husband, and appears to have separated the Rev. Fulkerson from his wife. The Rev. Mr. Hickman, pastor of a Methodist church at Joplin, said of Fulkerson, who at last accounts was in a hospital, that "this is a startling example of what a man will do when he has gotten out from under the grace of God." There has been doubt whether the New Thoughtists could be called religious sect and their organization a church. They exhibit some of the stigmata of the real thing. Their pastor in this city, the Rev. Frank W. Sears, is sued for divorce by Mrs. Sears, who also preaches and is at this writing on his trial. Miss Pauline Langdon, with whom he has apparently domiciled at home and travelled abroad, is co-respondent, affinity, and soul-mate. The Rev. Dr. Sears contributes the thought that man-made marriage laws are not binding, and he does not recognize them, doing only that which is good in the eye of God. The Catholic priest of this week's combination is the Rev. Father John Kolodziejczik of Chicago, head of St. Anthony's Orphanage. His offence is against a little girl, an inmate of the orphanage, so-called, which is a fake. Municipal Judge Scully said, in holding the Catholic clergyman guilty: "This priest is worse than some of the burglars I have had in here." The theory excusing ministers when they go wrong is that they use so much of their strength in phrasing morality that they have none left for putting it in practice.—*Youth Seeker*.

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رسول الله صلى الله عليه وسلم
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Ahmad as a Prophet—V.

AHMAD'S PROPHECIES ABOUT HIS CHILDREN.

Before we discuss the prophecies of Ahmad, we wish to remind the readers that Ahmad did not come to establish any new religion. He was a follower of Islam and he came to show the truth of the religion which he followed. Islam is the only living religion. All other religions are dead. The proof of this is to be found in the fact that it is only in Islam that there have been appearing men to whom God spoke as He spoke to the elect of by-gone days and through whom God showed heavenly signs as He did through His chosen people in former times. God raised Ahmad in accordance with His old promise, in order to show that to-day the only true religion is Islam, for it is in Islam alone that there can appear men like Ahmad. He showed many heavenly signs and made many prophecies which came out true, and challenged the followers of other creeds to do the same if the religion they followed was the true religion leading to God. God's purpose in raising Ahmad was to demonstrate the truth of Islam. Therefore when we discuss the prophecies of Ahmad, we have a twofold object in view. We not only mean to show that Ahmad was the promised messenger of the latter days, but that the religion of Islam among whose followers there can appear men like Ahmad and to whose truth he bore witness is the only living and true religion on the face of the Earth. Those who will ponder over these signs of the truth of Ahmad will not only recognise in him the prophet whose advent had been predicted by the great prophets of the world, but will also see that the Holy Prophet of Arabia, whose follower Ahmad was and to whose truth he was a living

testimony, was a true prophet.

God revealed so many things to Ahmad beforehand that there remains not the slightest doubt as to his being a recipient of divine revelation. The facts revealed to him related to his private life, to his family, to his followers, to his enemies and to the world at large. There was hardly any matter of moment connected with his own person or his family that was not revealed to him before it occurred. From this you can judge how numerous must be the things that God revealed to him before their occurrence. Thus even matters of his private life were a sign of his truth. His marriage was a sign and so was the birth of each one of his children. And it is with these signs that I intend to deal in this article.

He contracted two marriages, one when he was 15 or 16 years of age and the other after he became recipient of divine revelation. From his first wife he had two sons who were born not long after the marriage. One of these two, Fazal Ahmad, is dead, and the other, Sultan Ahmad, holds an important Government post.

From his second wife, marriage with whom took place in accordance with divine revelations, he had five sons: the first born, Bashir, died at the age of a little more than a year and the last born, Mubarak Ahmad, died at the age of nearly eight. The remaining three sons are respectively in the 26th, 22nd, and 20th years of their lives. The birth of each of these five sons was predicted by Ahmad long before they were born and each of them is a remarkable sign of the truth of their illustrious father. Though a great future and an eminent spiritual rank is promised for each of the three surviving sons, yet one of them is particularly spoken of as a great reformer.

Before I begin to discuss the prophecies which Ahmad wrote about his sons, I wish to let the reader know that he widely circulated these prophecies among the followers of different religions by means of printed notices, so that their fulfilment might be a sign not only of his own truth but also of the truth of Islam. They evoked a good deal of criticism and comment. The original notices are still extant and are not only in the possession of his followers but also in possession of his foes.

PROPHECY REGARDING THE PROMISED REFORMER.

On 20th February, 1886, he issued a notice predicting the birth of the son that was destined to be a reformer. The prophecy begins thus:—

“I give thee a sign of mercy, such as thou hast asked of me. I have heard thy supplications and have accepted thy prayers and have made thy journey* blessed for thee. So I give thee a sign of power, mercy and nearness to God, a sign of divine grace and favour; I give thee the key of victory and success. Peace to thee, O victorious one. God said this, so that those who were desirous of life might get rid of the claws of death, that those who were lying buried in the graves might come out, that the dignity of the faith of Islam and the rank of the word of God might be revealed to men, that Truth might come with all its blessings and that Falsehood might flee with all its evils, that the people might know that I am powerful and can do what I will, that they might know that I am powerful and can do what I will, that those who believe not in the existence of God and deny and reject His religion, His Book and His Holy Prophet Muhammad Mustafa (may peace and the blessings of God be upon him) might have a clear sign, and that the path of the wicked might become manifest. So I convey to thee the glad tidings that a handsome and pure child shall be given thee. Thou shalt have a sharp-witted son. He will be thy seed, thy child, and thy offspring. *A beautiful and pure child comes as thy guest. His name is Immanuel and Bashir too. He has been given a holy soul, and he is free from impurity. He is the light of God. Blessed is he that comes from heaven.* With him is Fazl that will come when he comes. He (Fazl) will be a man of glory, dignity and fortune. He will come into the world and will heal many through his messianic breath and divine spirit. He is a word of God, for the mercy and jealousy of God have sent him from His word of glory. He will be of extremely quick understanding and sharp intellect as well as spiritual knowledge. He will be the fourth after three. Mon-

*The reference is to a journey which Ahmad made to Hoshiarpur and Ludhiana.

day, blessed Monday, a son dear to the heart, honoured, and of good luck, a manifestation of the First and the Last (viz., God) a manifestation of Truth and Glory, as if God had descended from heavens, whose descent will be very blessed and a cause of the manifestation of divine glory. There comes Light, the Light that God hath anointed with the perfume of His pleasure. We shall breathe into him our spirit, and God's protection will attend him. He will grow quickly and will be the cause of the release of the captives and will become famous to the ends of the Earth, and nations will be blessed in him. Then he will be raised to his particular point in heaven. And it was a thing ordained." The prophecy adds:—"Numerous will be thy posterity, and I will multiply and bless thy progeny, but some of thy children will also die young. And thy descendants will spread in different countries in very large numbers."

As was disclosed to him through revelation later, the above prophecy, though principally dealing with a son that was destined to become a great reformer, also spoke of the birth of another son who was to precede the birth of the promised reformer, and the lines italicised in the above quotation referred to him. The sentence that comes immediately after the announcement of the son that was to come as a guest is: "With him is Fazl that will come when he comes." This sentence, as Ahmad wrote on the basis of divine revelation, announced the birth of the promised reformer, Fazl being one of his names. To which of his sons the prophecies point as the promised reformer, we will discuss later. What I now wish the reader to bear in mind is that the notice quoted above announced the birth of two sons, one of them being destined to become a great reformer and the other coming as a forerunner. The latter was called Bashir, *z.c.*, the bearer of glad tidings, and as Bashir is also one of the names of the promised reformer, we will refer to the forerunner as Bashir I.

When the foregoing notice was published by Ahmad it was subjected to hostile criticism in the press. The sceptics made two assertions in order to annihilate the value of the prophecy. Some said that a son had already been born to him and that the so-called prophecy referred to a son ~~that had already taken~~

place. Others said that even a midwife could say whether the child in the womb was male or female and that therefore the prophecy made by Ahmad was no prophecy. In reply to these objections Ahmad published another notice on March 22, 1886.

In reply to the first allegation he said, "Up to the present day, 22, 22nd March, 1886 no son has been born to me except the first two sons who are more than 22 and 20 years old, respectively, but we know that such a son (as described in the announcement dated 20th February, 1886) must be born in nine years according to the promise of God and the allegation that a son was born to me month-and-a-half ago is a mere lie."

In reply to the second objection he said:

"No midwife nor even an experienced doctor could say that his verdict was sure to turn out true and that there was no possibility of its turning out wrong. Their opinion about this matter is a mere conjecture which often fails.

"Moreover, this prophecy was published about two years ago among many Hindus and many Mussalmans including Maulwees and reciters of the Holy Quran. Among the Hindus who were apprised of this prophecy are Malawa Mall, a bitter opponent, and Sharampat, both residents of Qadian. Even an ignorant man can see that the prophecy taken as a whole is so above human powers that no body can have any doubt as to its being a sign of God. If anybody entertains any doubt as to its being a sign of God, let him make a similar prophecy comprising a similar sign. I wish the readers to bear in mind that it is not merely a prophecy but a grand heavenly sign meant by God to reveal the truth and greatness of the Holy Prophet, Muhammad, may peace and the blessings of God be upon him. Really this sign is hundreds of times higher and greater and grander than bringing a dead man to life. For, what is bringing a dead man to life but to recall a soul by means of prayer. . . . But this is a thing which the sceptics are not inclined to believe. . . . Besides it has also been said that such men remained alive only for a few minutes. But even if it be supposed that such a person remained alive for many years, of what good could an ordinary man thus restored to life be to the world? But in the present case God ~~having accepted my prayer has, through His mercy and as one of~~

the blessings of the Holy Prophet, promised to send a soul whose blessings will spread throughout the world."

When the above notice was published by Ahmad on March 22, 1886, the objection was raised in certain quarters that "the period of 9 years fixed for the birth of the promised son was sufficiently long and that there was every probability of a son being born in such a long space of time."

Replying to this objection Ahmad wrote on April 8, 1886:—

"In the first place, it should be remembered that even if the period fixed had been twice as long as nine years, it would have detracted nothing from the grandeur of a prophecy which gave the glad tidings of a son of the type described in the previous announcements. Every just man will admit it to be beyond the power of a mortal to predict the birth of so grand a personage and that such a promise from the Lord in answer to a prayer is not only a prophecy but a grand heavenly sign."

PROPHETRY ABOUT BASHIR I.

In the prophecy about the Promised Reformer I have already pointed out the words which referred to Bashir I, who was to act as a fore-runner of the promised Reformer. The portion of the prophecy relating to Bashir I begins with the words:—

"A beautiful and pure child comes as thy guest." In his notification dated April 8, 1886, he made the following further announcement:

"To-day on April 8, 1886, it has been disclosed to me that a son is to be born soon, *zai*, either in the present conception or in the one following it. But it has not been made known to me whether this son is the promised son or the promised one is to be born at any other time in the period of 9 years. This disclosure was followed by the following revelation:—

انور الله لي يا رسول الله

zai, "They said, Is this the promised one or should we wait for another?" As I am only a poor mortal, I say only that which is disclosed to me. If anything more is disclosed to me later, I shall publish it.

BIRTH OF BASHIR I.

The above prophecy saw its fulfilment on August 7, 1887

when, in accordance with the promise of God, a son was born to him. On that very day he issued a notification in which he said: "O Readers, I give you the good tidings that the son about whose birth I published a prophecy, saying, on the basis of divine revelation, that if he is not born in the present conception, he will surely be born in the one next to it, is born to-day on 16th Zee-Qaada, 1304 A. H., or August 7, 1887 A. D., at about half past one after midnight. So God be praised for this." This son was named Bashir.

On the day of his birth Ahmad received the following revelations:—

انا رسلا ما صد ارحمها وندى اهدى من السماء فطلعت رعد
رعدى - كل شيى تحت قد صبه -

"We have sent him as a witness, a bearer of glad tidings, and a warner, like heavy rain from the clouds containing darkness, thunder and lightning: all these things are under his feet."

DEATH OF BASHIR I.

This son did not live long. He passed away on November 4, 1888. That he would live only for a short time was clearly indicated in the words: "A beautiful and pure child comes as thy guest." The word *guest* contained a prophecy of his early end and the prophecy was fulfilled. The revelation received on the day of his birth likened him to rain from the clouds containing darkness, thunder and lightning. The words of this revelation also occur in the Holy Quran where they refer to trials that come in the way of men of weak faith. They were appropriately used with reference to Bashir I, since his death was to prove a great stumbling block to many that were weak in faith.

In short, Bashir I was a sign of God in many ways. Both his birth and death took place in accordance with the revelations received by Ahmad; not only the fact of his birth was foretold in the word of God revealed to him, but it was also announced that his birth was near at hand. Again, the word of God said, he was to come as a guest, which clearly showed that he was not to live long among us. The words 'free from impurity' also pointed to the same conclusion. Again, the words

revealed on the day of his birth showed that he was to prove a trial for many people of weak faith, and so it was. He came to give the glad tidings of the promised one and departed having fulfilled the purpose of his life. His death fulfilled another prophecy of Ahmad which said that some of his children would die young (*viz*, his announcement dated 20th February, 1886).

FURTHER REVELATIONS ABOUT THE PROMISED ONE.

On July 10, 1887, Ahmad published the following revelations :-

ایہ ارزا لزم پیدا ہو گا۔ وہ حسن اور احسان میں تیرا نظیر ہو گا۔
 وہ تیری ہی نسل سے ہو گا۔ فرزند و لہجہ کرا می و ارجمند مطہر الحق
 والہاء۔ کان ارار نزل منی الہاء۔

"There will be born a man of determination; he will be thy like in spiritual beauty and excellence. He will be of thy seed: a son, dear to the heart, honoured and of good luck, a manifestation of truth and glory, as if Allah had descended from the heavens."

On July 15, 1888, when Bashir I was yet alive, he published another notice in which after referring to the birth of Bashir I in fulfilment of his prophecy, he made another announcement in the following words:—"God has given me the promise of another son who is to be born very soon and who is to be called Mahmud Ahmad and he will prove a man of determination in his deeds."

On December 1, 1888, Ahmad issued a notification in reply to the criticisms in the press on the death of Bashir I, which took place on November 4, 1888. This notification was published on green paper and is therefore known as *sabz Tshikhar* or the green-coloured notification. In this he wrote:—

"Some of my opponents, speaking of my deceased son, say tauntingly in their papers and notifications that he was the promised son about whom it was said in my notifications dated 20th February, 1886, 8th April, 1886, and 7th August, 1887, that he was to be a man of glory, dignity and fortune and that nations were to be blessed in him. But let it be known to the reader that those who have passed this judgment are either deceived or have attempted to deceive others. The fact is that in any of the notifications that

were published by me before 7th August, 1887, the month in which the deceased son was born, no one will be able to point out even a single word in which the son that is now dead was declared to be the promised reformer that was to live a sufficiently long life. Nay, the notifications dated 8th April, 1886 and 7th August, 1887, respectively, show that the word of God did not fix the deceased son as the promised son..... The word of God foretold the birth of two sons and it also stated that some of my children would die young, so, according to the first of these predictions, a son was born and he died, and as regards the second son, whom the word of God speaks of as the second Bashir and who is also to be called Mahmud, though this son is not born up to this day, the 1st of December, 1888, yet according to the promise of God, he is sure to be born in the period fixed (*viz*, nine years). Earth and heavens may pass away but the promise of the Lord can not pass away.

"We also wish to state for the benefit of the readers that the death of Bashir I did not come as a sudden shock. On the other hand God had informed me beforehand in clear words that the child had done his work and that his death was near at hand. Nay, the very revelations received on the day of his birth indicated his early death and showed that he would be a great trial for the people of the world. Consider, for instance, the words of the revelation—

انا ارسلنا ذنبا عدا ورسيدنا ورنه لولا كصيب من السماء نفيظ ظلمنا ورنه
 ورنق - كل شيبي تحت قد صير -

i.e., "We sent him as a witness, a bearer of glad tidings, and a Warner. He is like the heavy rain wherein there is darkness, thunder and lightning. All these things are under his feet, *i.e.*, they will come to pass after he lifts his steps or departs from this world. The darkness refers to the trial in which the people were involved on account of his death. In revelation the word *darkness* is followed by the words *thunder and lightning*. The order of the words shows that the death of the child would be followed first by darkness and then by thunder and lightning. So it was in this order that the prophecy began to be fulfilled, *i.e.*, at first there was darkness of trials and now this darkness is to be followed by thunder and lightning. And just as the darkness

came into existence after the death of Bashir I, rest assured that the promised thunder and lightning will also come into existence. When the lightning comes, it will dispel the darkness of doubt from the people's minds. Then the objections which the thoughtless people are now raising will vanish. . . . So, O ye people who have witnessed the darkness, do not be perplexed, but rejoice and leap with joy, for now after this will come light.

"There are two very important means by which God showers His mercy and blessings on his people:—

"Firstly, He opens the door of His forgiveness and mercy on those who are patient under trials. The Holy Quran says:—

"And convey glad tidings to the patient who, when an affliction visits them, say, 'Verily, we are Allah's and to Him we shall return.' These are the people on whom God sends His blessings and His mercy and these are the guided."

"The second means by which God sends His blessings is the raising of the apostles, the prophets, the *Inams*, the saints, and *khaleefahs* (successors to prophets and saints), so that people may take the right path by following their guidance and may attain to salvation by moulding themselves after their model. So God willed that both these kinds of blessings be shown through my children.

"So, in order to send the blessings of the first kind, He sent down Bashir I (bearer of glad tidings) so that through him the faithful might receive blessings promised to the patient and that he might thus really be a bearer of glad tidings to the steadfast as his name implied.

"And to complete the blessings of the second kind, God will send the second Bashir, whose birth was foretold, before the death of Bashir I, in my notification dated July 10, 1888. God has revealed it to me that a second Bashir will be given me who will also be called Mahmud and he will be a man of determination. God creates what He pleases. God has also revealed it to me that the prophecy published in my notification dated 20th February, 1886, pertained to two sons: it referred to the first Bashir upto the words 'Blessed is he that comes from heaven' and what follows pertains to the second Bashir. . . . This part begins with the words "With him (the first Bashir) is Fazl who will come when he

(the first Bashir) has come." Thus in the word of God he has been called Fazl. His second name is Mahmud and his third name is Bashir the second. And in another revelation he has been named Fazl-i-Omar. And it was necessary that his coming should have remained in ~~obscure~~ *obscure* until the late Bashir had been born and again raised up, for divine wisdom had put all these things under his feet. The late Bashir was a fore-runner to the second Bashir, hence their mention in one and the same prophecy."

BIRTH OF BASHIR-UD-DIN MAHMUD AHMAD.

The 12th of January, 1889, witnessed the birth of a son to Ahmad. We have seen that on 15th July, 1889, Ahmad issued a notification saying, "God has given me the promise of another son who is to be born very soon and is to be called Mahmud Ahmad, and he will prove a man of determination in his deeds." So this prophecy was fulfilled on the twelfth day of January in the year eighteen hundred and eighty-nine, a son being born to him on that day whom, in accordance with the prophecies referred to above, he called both Bashir and Mahmud Ahmad, his full name being Bashir-ud-Din Mahmud Ahmad.

PROPHECY No. 3.

I have already given two prophecies of Ahmad, dealing respectively with the first and the second Bashir. I now pass on to another prophecy announcing the birth of Bashir-December 10, 1892, *i.e.*, about four years after the birth of Bashir-ud-Din Mahmud Ahmad, Ahmad received another revelation which runs thus:—

يا نبي قسرا يا نبيا وامرنا يا نبي - يسر الله وجهك ودينك نور ما ف - سينو له
 لك الوال ودينك في صنف الامل ان نوري قريبي

"The moon of the prophets shall come and thy work shall prosper. Allah shall bring joy on thy countenance and cause thy argument to shine. A son shall be born to thee and divine bounty shall be brought near thee. Verily my light is near at hand." The reader will find these revelations in a work of Ahmad, known as the *Aenah-i-Kamalat-i-Islam* (published in

February 1893). The son whose birth was announced in the foregoing revelations was born on April 20, 1893. He was called Bashir Ahmad and the fulfilment of the prophecy was published on the very day of his birth by means of a notification bearing the following heading:—

مكتوب من الله تعالى في يوم ولدت

“Fulfilment of another Prophecy for the confutation of the opponents.”

PROPHECY No. 4.

On 24th May, 1895, another son, named Shareef Ahmad, was born to Ahmad, whose birth was foretold by him in a book called the *Anwar-i-Islam*, on page 39 of which we read the following revelation:—

يا نبى الله

“We give thee glad tidings of a son.” This book was published in September, 1894, and nine months after the publication of the work was born the son whose name is Shareef Ahmad. The fulfilment of this prophecy was recorded in the *Ziyat-ul-Haq*.

PROPHECY No 5.

Shareef Ahmad was followed by Mubarak Ahmad (now deceased) who was born on June 14, 1899. His birth was foretold by Ahmad in his work the *Anjam-i-Atkam* and again in the supplement to the *Anjam-i-Atkam*. From his second wife, he had now three sons living, viz., Bashir-ud-Din Mahmud Ahmad, Bashir Ahmad and Shareef Ahmad. On p. 182 and 183 of the *Anjam-i-Atkam*, he wrote:—

وذكرنى في رضى وحمد

“My Lord has given me the glad tidings of a fourth son.”

“While I was in a state of half-sleep and half-wakefulness, the soul of the fourth moved in my back and calling to his brothers said, ‘Between you and me is the period of a day from the Lord.’ On p. 58 of the supplement to the *Anjam-i-Atkam*, he wrote, addressing a bitter opponent of his, named Abdul Haq of Amritsar:—

“God has also repeatedly informed me of the birth of a fourth son and we assure Abdul Haq that he will not die until he

has heard the fulfilment of this prophecy. Now let him try to avert the fulfilment of this prophecy by praying to God if the can.” The *Anjam-i-Atkam* was published on September 14, 1894, and the supplement in January, 1897, and as I have already said, Mubarak Ahmad was born on June 14, 1899. It will also be interesting to the readers to learn that while, on the one hand, Ahmad told Abdul Haq that he would not die until he had heard the fulfilment of the prophecy, he also wrote that his opponent would have neither a son nor a daughter born to him. And so it was.

The reader will see that Mubarak Ahmad was not born until above three years had elapsed after the publication of the prophecy. During this time his opponents became impatient and began to make adverse criticisms on his prophecy. Thereupon Ahmad offered up humble supplications to God to which he received the following reply on April 13, 1899: “Wait a while; I shall give thee a pure son.” This revelation was immediately followed by another revelation:—

“O my Lord, grant health to this my wife.” This revelation implied that at the time of the promised son’s birth his wife would become ill and would then recover from her illness. Full two months after the above revelation, i.e., on the 15th June, 1899, the soul of the child was once more represented as addressing Ahmad in the following words:—

اننى اصبى الله وراضى

“I descend from Allah and shall again ascend to Him” and on the following day was born the son who was named Mubarak Ahmad.

DEATH OF MUBARAK AHMAD.

The words “and I shall again ascend to Him” in the revelation quoted above indicated the early death of Mubarak Ahmad as Ahmad himself interpreted the words in the his work the *Triyat-ul-Qulub* (published on October 28, 1902). Thus the words of the revelation put in the mouth of Mubarak Ahmad, viz., “I descend from Allah and shall again ascend to him,” announced both the birth and the early death of Mubarak Ahmad and both parts of the prophecy were fulfilled in accordance with the interpretation put upon the words by Ahmad himself, for

One, viz., Bashir and Mahmud Ahmad, combining both the names in the compound name of Bashir-ud-Din Mahmud Ahmad, and in his subsequent writings also he has been speaking of him as the son that was born to him in accordance with the announcements pertaining to the Promised One.

Eighthly, of the Promised one it was said that he would be the fourth after three. Our present leader fulfils this condition also, for, as Ahmad himself tells us, he had two sons from his first wife and the third was Bashir I, who preceded Mirza Bashir-ud-Din Mahmud Ahmad. Thus he was the fourth after three.

Ninthly, when Mirza Bashir-ud-Din Mahmud Ahmad finished the Quran, Ahmad wrote a long poem repeatedly praying that that day, or the day of the Ameen as it was called, might be blessed and we find that that day was June 7, 1897, which was Monday. This was a fulfilment of the words of the prophecy "Monday, blessed Monday."

Tenthly, those who know our present leader will testify that the revelations which speak of his natural qualities also apply to him in an eminent degree.

Eleventhly, he was born in the prescribed period of 9 years.

Christian Parallels in other creeds.*

All prophets taught the same truth and therefore it was but inevitable that the teachings of the Holy Prophet (may peace and the blessings of God be upon him) should have had parallels in other religions. We do not believe the divine gift of revelation to be confined to one people, as the Christians do. On the other hand, the Holy Quran teaches expressly that divine messengers have appeared in all nations and that they all taught the same truths. Therefore if Christians are able to point to certain teachings of Moses, Zoroaster, Buddha, Krishna or Confucius which bear a striking resemblance to the teachings of the Holy Prophet, this does not show that the latter was not an inspired prophet. On the other hand, the remarkable resemblance between the teachings of men who appeared in different ages and in different countries with little or no means of communication only testifies to the statement of the Holy Quran that God has been raising prophets in all lands and that the source of the teachings of all these prophets is one, viz., divine revelation. Besides, it is absurd to think that the Holy Prophet borrowed his teachings and doctrines from the sources to which attempts are made to trace them, for not only he himself was an illiterate prophet but appeared in an age and in a city when and where it was impossible to have access to the sources from which the contents of the Holy Quran are alleged to have been drawn.

The Christian missionary is a strange sort of person. He makes attacks on Islam forgetting that those very attacks are being made with greater force against his own religion. He traces the teachings of the Holy Prophet promulgated at Mecca to Jewish Christian, Egyptian, Babylonian, Zoroastrian and Indian sources, although he knows that at Mecca there were neither Jews nor Christians nor Egyptians nor Babylonians nor Zoroastrians nor Sanskrit Scholars, nor was there any library containing the religious literature of any of these people. But while tracing the contents of the Holy Quran to these sources, he forgets that the

*Readers are referred to the "Truth Seeker, New York," for a fuller discussion of the subject.