

TRANSLATED

FROM URDOO.



G O D



*be praised and glorified that this*

## VALUABLE PAMPHLET

which contains an account of the blessings of

*Her Most Gracious Majesty, the Empress of India,*

may she ever prosper, and states briefly the manifold earthly and heavenly blessings with which the world has been favored in Her Majesty's reign through the auspicious influence of her brilliant Star, has been written and appropriately named

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## THE STAR OF THE EMPRESS

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BY

MIRZA GHULAM AHMAD,





*The Promised Messiah,*

*Chief of Qadian, Punjab, India.*

LAHORE;

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I BEG to state that on the occasion of Her Most Gracious Majesty's Diamond Jubilee, I, in all sincerity and with the best intentions, took pains to write. "*The Tuhfa-i-Qaisriya*" and submitted it to Her Majesty the Empress, but to my great regret and utter disappointment, I was not favored with an acknowledgment. The excellent manners of Her Majesty being so well-known, I cannot bring myself to believe that Her Majesty should have been presented with my pamphlet and should have declined to reply. Fearing a like fate for this pamphlet also, I beseech, in the name of Her Most Gracious Majesty, the proper officials that they may forward it to Her Majesty. Being an old man, I do not know whether I may or may not have another chance of submitting to Her Majesty such a petition; and I therefore adjure the great officials of Her Majesty that not for my sake but out of respect to Her Majesty who has not her equal in greatness, prosperity and morals, they should present this pamphlet to the Empress of India. The *elect* of God to whom He spoke in the past ages, as He speaks to me now, had also occasion to write to the contemporary sovereigns and those gracious monarchs replied with kindness and courtesy. I cannot, therefore, be led to believe that the Empress of India, who is the Light of Europe, should decline to grant me the favor of a reply.

THE AUTHOR.

# In the Name of the most Merciful God.

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IT is meet that this humble present to Her most gracious Majesty, the Empress of India and the Queen of England, may she be ever prosperous, should be commenced with a prayer to Almighty God that He may prolong the life of our illustrious Empress, that Her Majesty's star may always be in the ascendant, her dignity and eminence ever on the increase, and that the welfare of her children and friends may always be a source of satisfaction to her.

The writer, Mirza Ghulam Ahmad Qadiani, who lives at Qadian, a small village in the Gurdaspur district (Punjab) situated at a distance of about 70 miles to the north-east of Lahore, humbly requests Her Majesty to grant the following lines the favor of a perusal. Almost all the people of this country bear love and sincere attachment to Her Majesty, varying only with everybody's understanding, wisdom and the extent of his realizing the benefits of this Government—an attachment due to the comforts they enjoy on account of the administration of fair and impartial justice, the dispensation of equitable rules, the promoting of the welfare of the subjects, the measures adopted for public peace and tranquility, and the plans undertaken for the benefit and good of all classes of people with unbounded generosity and at the cost of millions of rupees to the Government. This, although, is generally the case and exceptions to it are rare—there being, perhaps, a few individuals who in secret entertain rebellious ideas and who, I believe, lead their lives like savages and beasts—yet I feel bound to say that my knowledge of the benefits and rights of this Government, a detailed account of which was given in my pamphlet, *The Tuhfa-i-Qaisriya*, has produced in me such a high degree of sincere love, unflinching devotion and true loyalty towards Her Majesty and the officers to whom she has entrusted the administration of this powerful kingdom, that words are inadequate to convey a true idea of it. It was the result of this sincere love and affection that, on Her Majesty's sixty year's Jubilee, I wrote a pamphlet in Urdu which bore the name of *Tuhfa-i-Qaisriya* (*i. e.*, a present to the Empress), and submitted a copy of it to Her Majesty on that auspicious occasion. I was fully confident that I would be honored with an acknowledgment of my humble present and that royal favors would be showered upon me beyond my expectations. It was the moral excellence of Her Majesty that produced such a conviction in my mind—those amiable manners of Her Majesty which are known as well in the East as in the West, and whose equal in extent and quality, like the vast territories governed by that royal personage, is nowhere to be found. I was astonished, however, that I was not favored with a single word of kindness from Her Majesty. I cannot admit that my humble present, *i. e.*, *The Tuhfa-i-Qaisriya*, should have been presented to Her

Majesty and not received the kind regard of a reply. Surely there has been some other obstruction quite independent of the will and intention of Her Majesty, and one, perhaps, of which Her Majesty has no knowledge. But the high opinion I entertain of the Queen's kindness towards her subjects has emboldened me to call Her Majesty's attention to *The Tuhfa-i-Qaisriya* again, that I may feel the pleasure of being favored with a royal acknowledgment.

With this object I have written the following lines and I take the liberty of stating here that I belong to a noble Mughul family in the Punjab. Before the Sikh ascendancy, my ancestors were the heads of an independent state, and my great-grandfather Mirza Gul Muhammad was such a wise and strong ruler, an able politician, a good administrator, prudent, virtuous, and devoted to the welfare of his subjects that when the Chaghtai Monarchs of Delhi lost all power on account of their inability to rule, habits of dissipation, idleness and weakness, some viziers tried to place him on the royal throne; but as the Chaghtai rule had run its course and was destined to come to an end, the proposal failed. In the time of the Sikhs we were subjected to various hardships; our ancestors were driven away from all of their possessions, and were every moment in fear of their enemies. Before the English set their foot on the soil, our state had utterly fallen and only five villages were left in our possession. My father, the late Mirza Ghulam Murtaza, who had experienced all kinds of sufferings and adversity during the Sikh rule, watched as anxiously for the advance of the British as a thirsty man looks for water. At last when the English conquered the country and the British Government finally settled itself here by taking charge of the administration into its own hands, my father welcomed it as gladly as if he had found a treasure of invaluable jewels. He was a devoted well-wisher of the British rule and in the Mutiny of 1857 gave a practical proof of his loyalty by supplying the Government with 50 horse at his own cost. Even after this he was always ready, heart and soul, to support the cause of the British Government whenever an opportunity should offer itself, and had the Mutiny of 1857 not been put down in time, he was prepared to help the Government with 100 more horse. Thus passed the days of his life. After his death, the writer, diverting his attention from all worldly occupations, turned all his energies solely to God. But in thus keeping aloof from the entanglements of the world, I have not been remiss in rendering invaluable service to the British Government. I wrote books, pamphlets and notices and circulated about 50,000 of them in India and foreign countries. I showed the benefits of the British Government which rendered it the bounden duty of every Muslim to observe true fidelity to this Government and to pray for its welfare. These books were written in different languages, Urdu, Persian and Arabic, and circulated in almost all the great Muslim countries, in the holy cities of Mecca and Medina, in Constantinople the capital of Turkey, in Syria and Egypt, in Cabul and other towns of Afghanistan. The result of this wide publication was that false ideas which the teachings of the ignorant *Mullas* had made prevalent in the Muslim countries, were to a great extent uprooted. The service thus rendered by me is almost unique and I am proud of the fact that amongst the Muslims of India I

stand alone in thus loyally serving the cause of the British rule. It should not be imagined that I have laid the Government under any obligation by upholding its cause, for I am fully conscious that it was on the advent of the blessed rule of the British that we and our ancestors were delivered from a fiery furnace. I, with my friends, therefore, raise up my hands in prayer to God: "O Lord! preserve our blessed Empress long over us; let Thy grace attend Her Majesty in every step she takes; and lengthen the days of her prosperity. Amen!"

In The *Tuhfa-i-Qaisriya* which was submitted to Her Majesty, I stated at length my circumstances, and my services and prayed for the long life and prosperity of Her Majesty. The excellent manners of Her Majesty which are of a world-wide fame, kept me long waiting for a reply, of which I am not still despaired. I look upon it as impossible that the humble present of a supplicant like me, which was the outcome of a sincere love and written with much toil, should have been brought before Her Majesty and refused the favor of a kind reply. Nay, I am certain that it must have met with a reply. My strong conviction in this respect, based on a sure knowledge of the gracious manners of Her Majesty, has encouraged me to address Her Majesty a second time. Not only has my hand traced the words of this humble petition but my heart, full of love and gratitude, forced it to submit to Her Majesty this token of my sincerity. I pray Almighty God that it may find Her Majesty in good cheer, health and happiness, and that He may inspire Her Majesty to know with her pure intellect the true love and sincere affection I bear towards Her Majesty and to condescend to be gracious enough to favor me with a kind reply.

And I am commanded to bear this good tidings to the illustrious Empress of India that as on earth and through physical causes, Almighty God has, with his perfect grace and wisdom, established the rule of Her Majesty in this and other countries, so that the earth may be filled with peace and justice, so He has ordained in Heaven that to give full effect to the real objects of our blessed Queen, which consist in the promoting of justice, peace and the welfare of mankind, the extinction of all evil, the reform of morals and the extirpation of savage manners, a spiritual system should be established with His own hand from Heaven which should assist in the fulfilment of the great object which Her Majesty has at heart, and thus aid with heavenly rain the growth of peace, security and good-will of which Her Majesty has sown the seed. To fulfil His word given of old as to the coming of the Promised Messiah, He has sent me from Heaven, so that in the spirit of that Prince of peace who was born at Bethlehem and brought up at Nazareth, I may employ myself in advancing the cause of the good and blessed objects of Her Majesty the Empress. He anointed me with numerous blessings and made me His Messiah that He Himself may from Heaven assist Her Majesty in her pure aims. Blessed Empress! may God preserve thee long and make us happy by thy long age, prosperity and success. The coming of the promised Messiah in thy reign which is full of the light of sincerity, is a sure sign and testimony from God that thou hast far excelled the monarchs of the world in thy love for peace and security, good management, sympathy for thy subjects and the spreading of justice and equity.

The Muslims and the Christians agree that the Promised Messiah will appear at a time when the wolf and the lamb shall feed together and children will play with serpents. Know it then glorious Empress ! that it is thy reign and thy time, in which these signs have been fulfilled. Let them see who have eyes and let them understand whom prejudice has not blinded. Know it great Empress ! that it is thy reign which has gathered ferocious beasts and poor animals in one place ; the righteous who are innocent as children play with the wicked who resemble serpents, and have not the least fear under thy peaceful sway. What more peaceful reign than thine can we expect the Promised Messiah to appear in. Noble Queen ! thy good intentions are drawing towards them aid from heaven, and it is on account of the attraction of thy sincerity, that heaven, attended with Divine grace, is drawing near to earth. Hence it is that no other than thy reign is fit for the appearance of the Promised Messiah. God Almighty has willed to bring down a light from heaven in thy brilliant reign, for light attracts light and darkness draws more darkness. Blessed and glorious Queen ! the writings which foretell the appearance of the Messiah, clearly point to thy peaceful reign. But it was necessary that the Promised Messiah should appear in the same way as Elias appeared in the person of John, *i. e.*, John in his power and spirit was Elias in the sight of God. The same law holds here, *i. e.*, in thy blessed reign one has been granted the power and spirit of Jesus and has been called Messiah. It was unavoidable that he should have come, for the holy words of the Scriptures cannot pass away without being fulfilled.

Glorious Empress, and pride of nations ! it is a well-known Divine Law that if the ruler be well-intentioned and have the welfare of his subjects at heart, then when he has done his best in spreading goodness and peace and his sympathetic heart longs to see a pure transformation worked in his subjects, the grace of God comes into motion on Heaven and a great spiritual reformer is sent on earth to give effect to his noble desires. Thus the sympathetic heart and the good intentions and resolutions of a just ruler unite to produce the person of a great Reformer. This happens when a just king appears as an earthly redeemer and his untiring resolution and sympathy for mankind naturally call for a heavenly redeemer. So it happened in the time of Jesus. The Cæsar at that time was a well-meaning person who hated oppression and injustice and sought the welfare and salvation of mankind. The Lord of heavens then caused the bright moon (*i. e.*, Jesus Christ) to appear from Nazareth, for, as the word *Nasira* (*i. e.* Nazareth) means in Hebrew freshness and verdure, God intended the same verdure and freshness to appear spiritually in the hearts of men. Illustrious Empress ! may God preserve thee long ; thy sympathy and good intentions for thy subjects do not fall short of the Cæsar ; nay I assert they are far superior to his. For, the shelter thy rule affords to thy poor subjects, the real sympathy they receive at thy hands, thy best endeavours for their welfare, and the so many practical proofs of thy sympathy and good intentions—these are the noble and blessed characteristics of thy reign, which one would in vain look for in the times of the Cæsars. The works of thy hand which are all characterized by goodness

and benevolence, do most of all call for the Power of God to lend thee a helping hand, for thou art anxious for the peace, welfare and salvation of thy people and art engaged day and night in plans for the good of thy subjects. It is the result of thy blessings, good intentions and true sympathy that the Promised Messiah has come into the world. The Almighty Lord remembered the poor and miserable souls on earth in thy reign and, moved to compassion, sent His Messiah from Heaven. The Messiah has appeared in thy country and in thy territories so that it may be a testimony for the world that thy earthly justice has attracted a Government of heavenly justice, and thy merciful treatment on earth created a scheme of mercy on Heaven.

As the appearance of the Messiah shall be a final judgment for the distinction between right and wrong, for which reason the Messiah is called the *Hakam* (i. e., Judge), and as in the word *Nasirah* (Nazareth) there was a reference to a period of spiritual verdure and freshness, so the place of the present Messiah's birth was called *Islampur Qazi Majjhi*, that the word *Qazi* (Judge) may contain a reference to that final Judgment from God by which the righteous are given the glad tidings of an eternal happiness and that it may contain a happy allusion to *Hakam* (Judge), the title given to the Promised Messiah. *Islampur Qazi Majjhi* was the name under which this village was known in the time of Baber (the first Mughul Emperor) when a large portion of the vast territory called *Majjah* was granted to my ancestors as governors. In process of time the rulers assumed independence and by frequent use the word *Qazi* was changed into *Qadi*, eventually taking the form of *Qadian* (under which name the village is known at present). In short *Nasirah* and *Islampur Qazi* are significant names, the one denoting a period of spiritual freshness and the other that of a spiritual judgment, this latter being the function of the Promised Messiah. Great Queen and renowned Empress ! may God prolong thy days with ever increasing happiness and prosperity. Blessed is thy reign, for the hand of God assists thee from heaven in the attainment of thy objects ; His angels are clearing the paths of thy good intentions and sympathy for thy subjects ; the vapours of thy justice, rising to heavens, are condensing into clouds that with their life-bestowing showers they may grant the verdure and freshness of spring to the whole land. Wicked is the man who does not value thy reign and mischievous is the person who shows no gratitude for the benefits granted by thee. It is admitted on all hands that heart finds way to heart and therefore I need not express in elegant and high-flown language that I bear true love to thee, and that attachment and respect for thee are rooted particularly in my heart. Prayers for thee flow from our lips and hearts like running water day and night. We do not obey thee because of the fear of penal laws but thy manifold excellences have attracted our souls to thee. August Empress of India ! we offer our humble congratulations to thee on thy greatness and the celebrity of thy good name ; the eye of the Lord is upon the country which is under thy eyes, the hand of the grace of God is upon the people which is under thy sway. It is due to thy good intentions that Almighty God has sent me to re-establish the ways of righteousness, purity and peace.

I have received this knowledge from God that there is one defect in Muslims and one in Christians which keeps both these nations away from each other and from a true spiritual life, and which is the cause of their mutual hatred. The defect of the Muslims consists in their holding two very dangerous and utterly false doctrines. The first is that they regard the *Jehád* by sword as a principle of their faith. On account of this mania they look upon the murder of an innocent human being as an act of great merit. Although this doctrine has to a great extent been reformed in British India and thousands of Muslims have given up such savage ideas which is due to my continual efforts for the last twenty-two years, yet there is no doubt that in some foreign countries there are still to be found many zealous advocates of this view. It would seem that such people regard wars and compulsion as the essence of Islam; but they are mistaken. The holy Qurán, in clear words, forbids the taking up of the sword for the propagation of the faith and enjoins upon its followers to set good examples and show the excellence of the system for purposes of proselytism. It should not be imagined that Islam (in its early days) required its adherents to fight with the sword; for, the sword was resorted to either in self-defence or for keeping up peace and order, and was never meant to force conversion. It is much to be regretted that this false doctrine still finds favor with some Muslims, notwithstanding that I have circulated more than 50,000 of my books, pamphlets and handbills in India and foreign countries for its extirpation. I am sure that time will soon come when the skirt of Muslim garment shall be declared free of this spot.

The second doctrine to which reference has above been made, consists in the Muslim expectation of a bloody Mahdi and bloody Messiah, who, they think, would fill the earth with infidel blood. This view also is quite unfounded. Our works of authority say that the Promised Messiah will wage no wars, nor take up sword, but that all his works will be done after the manner and spirit of Jesus with whom his resemblance will be so great that he might be regarded as the very same person. These are the two mistakes in the modern Muslim which are the cause of his hatred towards other nations. I have been appointed to remove these mistakes and it is for this judgment that the title of *Qazi* or *Hakam* has been granted to me.

As to the corresponding Christian mistake it consists in their using the word *la'nat* (*i. e.* curse) regarding such a great and sacred person as Christ whom the Gospels call 'the Light.' They are not perhaps aware that the word *la'n* or *la'nat* is of Hebrew and Arabic origin and signifies that the heart of the person (who is subject to it) should wholly turn away from God and separating from that Source of all purity should become as corrupt and impure as the body becomes by leprosy. The Hebrew and Arabic Lexicographers agree that a person is said to be *mal'un* (*i. e.*, becomes subject to curse) when his heart cuts asunder from God all connections of love, knowledge and obedience, and his obedience to Satan is so great that he becomes a son of darkness. God is displeased with him and he with God; God becomes his enemy and he an enemy of God. Hence Satan is



called *la'in* (*i. e.* accursed). To apply that name to Jesus ; to liken his pure and illumined heart to the dark heart of Satan ; to think of him who was all light, who came from heaven, who was the way to knowledge and the way to God, who was the manifestation of God, that he became subject to curse, was rejected from God's presence, his heart lost all light, he hated God, became an enemy to Him, blind to His knowledge, and a child of Satan, and was entitled to the name which is applied to Satan exclusively—is a doctrine at the mere hearing of which the body shudders and the heart-strings are rent. Did the heart of God's Messiah ever so much turn away from Him as Satan's ? Did such a period ever come upon God's holy Messiah when he really hated God and became an enemy to Him ? This is an abominable mistake and a presumption at which the heavens are about to be shattered to pieces.

In short, the Muslim doctrine of *Jehad* is an evil as regards the creatures, but the Christian doctrine above referred to is an evil as regards the Creator Himself. If it is possible that light and darkness may exist in one place at one and the same time, then also may it be considered possible that the heart of Jesus Christ had ever become subject to the poisonous effects of *la'nat*. If the salvation of mankind depends upon this rudeness towards a holy prophet of God it is desirable that none should be saved ; for, the death of all the sinful in the world is much better than that a light and an enlightened one like Christ should be adjudged as plunged into the depths of the enmity of God, the darkness of error and of curse. I have been doing my best to reform these dangerous doctrines of the Muslims and the Christians, and I thank God that He has made me successful in both these undertakings. As I was accompanied by heavenly signs and Divine miracles, I had not to toil much to convince the Muslims. Thousands of them seeing the wonderful and supernatural signs of God, followed me and bade farewell to those dangerous doctrines which had prevailed amongst them in days of barbarism. My followers, thus, constitute a class who are true well-wishers of this Government and far surpass their fellow-subjects in their zeal for the welfare of this rule.

To remove the Christian error God has assisted me in such a wonderful manner that I cannot find words to offer thanks to Him. By conclusive arguments and on sure and certain grounds, it has been shown that Jesus did not expire on the cross but God saved him from that accursed death ; and by His grace he was put *alive* into the grave in a state of senselessness and came out *alive*, as his own words in the Gospels indicate, *viz.*, that his state in the grave will resemble that of the prophet Jonas in the whale's belly. Jesus is reported to have said that he will show the miracle of the prophet Jonas. These words were fulfilled when he entered into the sepulchre and came out of it *alive*. This is what we learn from the Gospels but we have further got very good news. It has been shown by clear and cogent arguments that the tomb of Jesus is situated at Sirinagar, Cashmere. It has also been proved that Jesus fled from Palestine, came to Afghanistan *via* Nisibis, stayed in the Laghmán mountains for some time, then proceeded to Cashmere and at last died at the age of 120 years at Sirinagar where his tomb may still be

seen in the *Khan Yar* street. All this I have stated at length in my work "**Christ in India**" (in press). This is a decisive victory I have won and I know that sooner or later it would result in bringing about a union in the two great nations, Muslims and Christians, which have long been separated. All quarrels will then come to an end and the two nations will shake hands with each other in true love and friendship. Such being the Will of God in heaven, our Government has also directed its intention to create a union among the different nations, as is evident from the recent Seditious Law. The secret is that when Divine Will makes a preparation on heaven, the same ideas find entrance into the hearts of earthly Governments.

In short, on account of the good intentions of Her Majesty the Queen, Almighty God has brought about from heaven such favorable circumstances that a union may be effected between the Muslims and the Christians so that in future they may not be called by two different names. After this, no sensible person can hold this belief about Jesus Christ that his pure heart had at any time been tainted with the poison of curse. For, curse was a consequence of the death on the cross and when it is proved that he did not expire on the cross, the belief in curse also falls to the ground. There is no doubt that by the efficacy of his prayers when he prayed in the garden the whole night long, and according to the word of the angel who appeared to Pilate's wife in a dream directing her to have Jesus set free, and his own statement of his resemblance to the prophet Jonas which he had declared to be a sign of the fate he shall meet with, Almighty God saved Jesus from the death on the cross and its consequence—the curse. His pitiable voice, '*Eli Eli lama sabachthani*' was listened to. This is a clear proof, on learning which the hearts of seekers after truth will leap with joy. This also is a fruit of the blessings of Her Majesty that a false accusation with which Jesus had been charged for about 1900 years, has been cleared off in Her Majesty's reign.

I do not think it proper to lengthen this humble petition, although I am conscious of the inadequacy of my expression and know that my words have failed to convey to Her Majesty the force of my love, obedience and gratefulness towards her. I bring it to an end (as I commenced it) with a prayer, that may Almighty God who is Lord of earth and heavens and gives rewards for good deeds, bestow on Her Majesty a good reward, keep His grace in close company with her and grant her the true and eternal happiness of the next world. May He keep Her Majesty happy here below and provide for her eternal happiness. May He order His angels to enlighten the heart of this auspicious and august Queen, who looks compassionately on so many creatures, with an inspiration which crosses the mind in an instant like a flash of lightning and illumines the heart and works an unexpected transformation. Almighty God, keep our gracious Queen happy in every way and let a supernatural power from Thee draw her to the eternal lights and cause her to enter into an eternal happiness, for nothing is impossible with Thee. *Amen!* Let all say, *Amen!*

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