

# THE REVIEW OF RELIGIONS.

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بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

نصده و نصلي على رسوله الكريم

## 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, Bushir, 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 made 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.



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 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 it for certain that I am with thee, 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. He will be mild of heart and will be filled with intellectual as well as spiritual knowledge. He will be the fourth after three. Mon-

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\*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, *i.e.*, 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 an event 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, *i.e.*, 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 maulawees 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."

#### PROPHECY 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, *i.e.*, 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:—

انہوں نے کہا اے والا یہی ہے یا دوسرے کی رالہ تکین

*i.e.*, "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 ارسلناه شاهدا ومبشرا ونذيرا كصيب من السماء فيم ظلمات ورعد  
وبرق - كل شيئي تحت قدميه -

"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 (*vide* his announcement dated 20th February, 1886).

### FURTHER REVELATIONS ABOUT THE PROMISED ONE.

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

اہم ارلوالعزم پیدا مولا - وہ حسن اور احسان میں تیرا نظیر مولا -  
 وہ تیری ہی نسل سے مولا فرزند دلہند گرامی راجمند مظہر الحق  
 والعداء - کان اللہ نزل من السماء

“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 Ishtihar* 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 ارسلناه شاهدا ومبشرا ونذيرا كصيب من السماء في ظلمات ورعد  
وبرق - كل شيئي تحت قدميه -

*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 *Imams*, 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 abeyance 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 another son. On 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 تى قمر الالنبيا و امرى بتاتى - يصر الله وجهى و يذير بر ما نك - سيولد  
لب الولد و يدنى منك الفضل ان نورى قريب

"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 *Aeenah-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:—

منکرین کے مازم کرنے کے لئے ایک اور پیشگوئی

“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:—

انا نبشروک بغلام

“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 *Ziya-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-Atham* and again in the supplement to the *Anjam-i-Atham*. 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-Atham*, he wrote:—

و بشرنی ربی برابع رحمته

“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-Atham*, 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-Atham* was published on September 14, 1893, 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 13th June, 1899, the soul of the child was once more represented as addressing Ahmad in the following words:—

انى اسقط من الله واميبه

"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 *Tiryag-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

Mubarak Ahmad passed away on 16th September, 1907, at the age of 8 years 2 months and 2 days. Thus we see that two of the sons whose birth was predicted by Ahmad died young and in both cases the revelations announcing their birth also indicated beforehand their early death. This was also in accordance with another revelation of Ahmad which said that some of his children would die young. Thus each of the sons of Ahmad from his second wife is a sign of God, each coming in fulfilment of prophecies published beforehand, and in the case of those that have died, not only their birth was a sign of God, but also their death, because in their case both events were foretold in the prophecies concerning them. Do not these prophecies establish the existence, the omniscience and omnipotence of God, and do they not show that Ahmad was truly a prophet of God come to the world to establish the truth of Islam and of the Holy Prophet (may peace and the blessings of God be upon him), for he said he received the gift of revelation by following the Holy Prophet of Arabia (صلى الله عليه وآله وسلم)?

#### THE PROMISED ONE.

I think it is hardly necessary for me to say to which of the sons of Ahmad the prophecies point as the Promised One, for the revelations published by him are so clear that it requires no effort on our part to see which of his sons is the object of the prophecies.

He is evidently Hazrat Mirza Bashir-ud-Din Mahmud Ahmad and the reasons for picking him out as the promised one are briefly the following:—

Firstly, the prophecy said:—"With him (Bashir I) is Fazl who will come when he (Bashir I) has come." These words show that the promised one was to come immediately after Bashir I, and the son that came immediately after Bashir I was Bashir-ud-Din Mahmud Ahmad.

Secondly, the prophecy said the birth of the Promised One was to take place when Bashir I had lifted his steps, that is, had departed from this world. This also leads to the same conclusion, *viz.*, that the Promised One was to come immediately after Bashir I.



Thirdly, Bashir I came as a fore-runner of the Promised One for which reason both were mentioned in one and the same prophecy. This fact also clearly showed that the Promised one was to come immediately after Bashir I.

Fourthly, subsequent events also point to Mirza Bashir-ud-Din Mahmud Ahmad as the Promised One. One of the names of the Promised One is Fazl-i-Omar. Omar was the second successor to the Holy Prophet (may peace and the blessings of God be upon him) and Mirza Bashir-ud-Din Mahmud Ahmad happens to be the second successor to the Promised Messiah. Thus he is the Omar of the Ahmadiyya movement.

Fifthly, Ahmad wrote that God made the death of Bashir I as the means of the sending down of the blessings that are showered upon the patient; and that the blessings that are granted to the faithful through prophets and their successors would be granted through the second Bashir and we have seen that Mirza Bashir-ud-Din has been made by God a successor to the Promised Messiah. By the by, these words of Ahmad indicate the necessity for the Ahmadis of choosing successors to the Promised Messiah for this is said to be the means of drawing the blessings of God, and God be thanked that the Ahmadis have seen this necessity and we have now among us the second successor to Ahmad.

Sixthly, the prophecies give Mahmud Ahmad as the name of the Promised One and represent him as "a man of determination" and Ahmad in his notification dated July 15, 1888, said: "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 who will prove a man of determination," and we see that the son who in accordance with this prophecy was born soon after the above notification, was Mirza Bashir-ud-Din Mahmud Ahmad. This shows that he was the promised "Mahmud Ahmad," "the man of determination," or in other words the Promised One, for these are the names of the Promised One.

Seventhly, though at the birth of our present leader, Ahmad was not informed by God that the child born to him that day was the Promised One, nor was it necessary that God should have done so, yet as all the prophecies evidently pointed to him as the Promised son, he called him by the names of the Promised

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, Jesus, 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

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

teachings ascribed to Jesus in the Christian scriptures have actually been traced to Jewish, Egyptian, Babylonian, Persian and other sources and that for the compilers of these books and even for Jesus it was quite easy to have borrowed the teachings from the said sources. But this is not all. The very fabric of the Christian religion and even the story of Jesus is shown to have been made up of materials borrowed from heathen and Jewish sources. It has been clearly shown by unbiassed scholars that Christians have freely drawn upon Jewish and even heathen sources for materials for the life of Jesus as well as for their religion and their scriptures.

To illustrate this, we take some of the events described by the Gospel writers as having occurred at the time of Jesus' birth.

### **The Star of Jesus.**

Matthew says: "When Jesus was born in Bethlehem of Judea, in the days of Herod the King, there came wise men, from the east, to Jerusalem, saying, Where is he that is born king of the Jews? For we have seen his star in the east, and are come to worship him." Now the critics say, the idea of the star is a borrowed one. All ancient peoples believed in astronomical influence on human affairs and it was commonly held that the births of great men were heralded by the appearance of peculiar stars. In China, a new star appeared at the birth of Yu, founder of the first dynasty, as was also the case when the sage Laoutze was born. In Mexico, the 'Morning Star' was the symbol of the national saviour Quetzalcoatil. The early Christians, however, did not need to look so far for such an ideal; they easily found a parallel in the unusual star reported by the friends of Terah to have appeared on the night of Abraham's birth, which they said shone so brightly in the east.

### **SINGING OF THE ANGELS.**

Another event said to have occurred at the time of Jesus' birth is the alleged singing of angels. Luke says, "And lo, the angel of the Lord came upon them, and the glory of the hero shone round about them; and suddenly there was with the angel a multitude of the heavenly host, praising God and saying, Glory to God in the highest; and on earth peace, good will towards men."

This idea too was by no means new. Similar phenomenon is said to have been witnessed at the birth of Krishna, when 'the clouds emitted low pleasing sounds and poured down a rain of flowers.' Similarly we are told that on the eve of the birth of Confucius 'celestial music sounded in the ears of his mother.' When Buddha was born, a marvellous light, it is said, illumined the earth. At the birth of Osiris, a voice, it is alleged, was heard proclaiming that the ruler of the earth was born.

### The wise men and their Gifts.

The wise men's visit has also its parallels in the stories of other great men. The child Buddha is said to have been visited by wise men who immediately recognised in him all the characteristics of divinity. At the time of Confucius' birth, "five celestial sages entered the house whilst vocal and instrumental music filled the air." The incident related in connection with the birth of Mithra, the Persian god, almost exactly corresponds to the story of the wise men as given by Matthew. About Mithra, it is said that he was visited by wise men called Magi at the time of his birth, and was presented by them with gifts of gold, frankincense and myrrh. Speaking of the wise men from the east (or the Magi), Matthew says: "And when they were come into the house, they saw the young child with Mary, his mother, and fell down and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold and frankincense and myrrh."

The same story is told by Plato in relation to the birth of Socrates.

### The Slaughter of the Innocents.

The story of the massacre of the infants and the flight of the family into Egypt has its counterpart in other stories. King Kansa sought the life of Krishna and sent messengers to kill all infants in the neighbouring places, but a heavenly voice warned his foster-mother to fly with him across the river Jumna. Salivahana, Indian god, had a similar experience. Similarly, tradition says that at Abraham's birth, Nimrod sought to kill him, fearing a prophecy which said that a child was born which was destined to bring about the downfall of Nimrod. The result was that Nimrod killed as many as 70,000 children. Similar stories are told of Perseus, Herakles, Paris, Jason, Bacchus, Romulus, and Remus as is well known to students of the classics; similarly, in imitation of these stories the compiler of the first Gospel, say the critics, represents Herod as "exceeding wroth," and as sending forth and slaying "all the children that were in Bethlehem and in all the coasts thereof, from two years old and under according to the time which he had diligently enquired of the wise men."

## Self done is well done.

Self-exertion is one of the golden rules of conduct. It is the secret of success with many a great man of the world. Dependence on others breeds a number of unmanly qualities. Flattery and subservience are among the failings of those who like to lead their lives, not as masters of their selves working out their own salvation by their own personal efforts, but as toadies and parasites. Such hangers-on are the veriest banes of the society and their increase in a community serves to hasten the downward march of degradation. It is therefore necessary that a thriving community must keep the spirit of self-work and self-help alive among its circles. The perfection of human powers and faculties and realisation of the best fruit out of them all is the ideal of Islam. All the teachings of Islam are directed towards this supreme object. Islam requires its votaries to be thorough going and practical, *لا تزر وازرة وزر اخرى* "No burdened soul shall bear the burden of another." (vi, 164.)

"Every one is to bear his own burden." It is hard for a Moslem living under the guidance of the Holy Quran to stoop so low as to condescend to hang on others. To be a Moslem is to carry one's own burden. This induces him to depend upon his own efforts and enhances his working to the fullest extent. The idea becomes supplemented and confirmed by another verse—

ليس لانسان الا ما سعى

"Man is to reap the fruit of his own labour." (liii, 40.) He can not idle away his time like a do-nothing drone without seriously violating the teachings of his Holy Book. This is enough to create in him the spirit of ever-preparedness and readiness. If he keeps only these verses of the Holy Quran in view, he is always up and doing and can put forth all his energies and powers to grapple with even the hardest problem of life. Laziness and indolence are reckoned among the abominable sins, and activity and self-help are believed to be in words and deeds as the key to a successful life. One need not despair of success under any circumstances, if he is going by these guiding rules of the Holy Quran. Let him follow them and success will follow him like a handmaid. The western countries are perpetually boasting of their advanced civilisation, but if the wise ways of life and practical principles of work are the requisites of civilisation, we are proud to declare that Islam has outdone all the bragging and blistering builders of civilisation in the inculcation of sound and practical principles and promulgation of healthy laws and suitable rules of life. This, of course, does not prevent us from the exercise of the equally noble quality of mutual help. With the perfection of self is the perfection of the society. While working for one's self one cannot ignore his fellow creatures. Self-help is in no way inconsistent with mutual help. Mutual help is only another form of self-help. Helping a needy friend is also a part of man's duty. Thus helping those who deserve his help, man is not going beyond the sphere of self-help.

## Theology *versus* Science.

Commenting on a recent pamphlet entitled "Bryan's Prince of Peace" Mr. M. M. Mangasarian writes a lengthy article in *The Truth Seeker* of July 4, 1914. The article is a vigorous tirade against the Christian deity and His miracles. Mr. Mangasarian's views seem to be bordering upon atheism, the idea of God has not, in my opinion, come home to his mind with the force of reality. I am quite prepared to fall in with what he has got to say about the miracles of the Christian scriptures, but as to his revolting sarcasm about God, I simply pity his lack of penetrating insight into the nature of things. I have no reason to doubt that Mr. Mangasarian has made a thorough study of the Christian theology and is, to all intents and purposes, fit to examine Christian scripture in the light of Science. But if he takes it into his head to explode away the world-wide faith in the existence of God, which is after all co-eval with mankind, on the strength of his meagre research, he cannot stand a chance of grappling with this hardest of problems with any degree of success. All the revealed religions of the world are at one in holding to the belief in the existence of God. Consequently in attempting to sweep this God-idea off the face of the earth, he provokes opposition from all the four quarters of the globe. His arrogant challenge stares the whole world in the face. I hope he himself will agree with me in thinking that in sending forth such a world-wide challenge he ought to have extended his investigation beyond the narrow sphere of Christianity and carefully looked into the religious literature of other revealed faiths as well. I cannot deny his keen-witted common sense and deep learning, but to suppose that Mr. M. M. Mangasarian and his party possess the entire amount of common sense extant under the Sun to the total deprivation of the rest of the world is a clear symptom of midsummer moon madness. No sunstruck lunatic will ever condescend to go to such an extreme. It is not enough for him, and of course for anybody else too, to question such truth as pervades the whole mankind. The infinitesimal minority which every now and then sends forth feeble puffs of dissent may well be ignored for purposes of calculation. If the Christian theology has failed to carry conviction to his mind, he must

have studied other religions, and after feeling the cumulative force and the combined weight of all the different arguments which all the revealed religions have to adduce, he ought to have arrived at a definite conclusion for or against the idea on whichever side the force of reason appeared to him to preponderate.

Leaving alone all that refers purely to the Christian theology, I now proceed to consider his arguments.

"I have always been interested," says he, "in calling attention to the difference between science and theology. Science limits its activities to the visible; theology is always coquetting with the invisible. There can be no science where there is no light, and there can be no theology where there is light. \* \* The word God, like the word chance, represents our ignorance. When we do not know who made this or who made that, we say 'God knows,' which really means nobody knows. The words 'God' and 'chance' are the frontiers of the boundaries of human knowledge. Beyond the line of knowledge lies the unknown, and that is chance, accident—God."

Continuing he writes to say:—

"It is this increasing illumination which alarms the theologian. The progress of knowledge compels him to look for some spot in the Universe still dark, some cave, some thick bush, which he may still regard as the dwelling place of the unknown. He guards with zeal and jealousy every new darkness until advancing science compels him to seek a newer darkness. In vain he warns science from his latest retreat, in vain he calls it 'holy ground'; in vain he invokes anathemas, and hurls epithets at science. Slowly but surely the rising sun, of knowledge compels him to move again. Science has made a tramp of the theologian. As each dark place becomes lighted up the theologian packs up his effects to move to the next darkness."

Further on he adds:—

"As to Mr. Bryan's arguments that there would be fewer difficulties to overcome if we started with the Creator, instead of starting with the material. I answer that according to the law of cause and effect a material universe could not very well have a spirit for its author, nor could a spirit have a material universe



for its offspring. Why should an immaterial being create matter? How can there be any point of contact between spirit and matter? In a spiritual universe why should be any matter at all? It is the inability of the metaphysician to meet that point which has driven so many of them to deny the material universe altogether."

This is practically all that the writer has to say to present a comparative view of science and theology. With due deference to his deep learning I feel inclined to declare that there is little force in his argument although he is at great pains to cover it under a forcible flow of words. The sum and substance of his reasoning against the theist can be expressed in a sentence of his "What science cannot discover, God cannot reveal." I am at my wit's end to understand how my learned friend can afford to make such a thoughtless statement. Science is not at all a foreign element. It is only another name for the cumulated sum-total of human observation and experiment. The proposition rests on a *prima facie* absurdity. 'God cannot reveal what science cannot discover' amounts to saying that man is a self-sufficient creature and that he does not in any way stand, nor has he ever stood, in need of any extraneous aid. At this time when we find that the experience of ages and the fruit of labours of generations after generations are at our service, it is easy for us to sit down and indulge fancies like the one under discussion, but everything becomes clear and the problem gets within a measurable distance of solution, if we cast a look back at the time when mankind were ushered into being, and the fuss and bustle of science was not falling upon the ears of the primitive dwellers of the earth. Even at that initial stage when science was an absolute nonentity, mankind needed some kind of knowledge to make living possible and provide themselves with the necessaries of life. Where were they the primordial lives of the earth to obtain the needful knowledge from? The advocates of science were not yet born to give them necessary instruction and to initiate them into even the rudiments of science. What was there to be done? Knowledge is not a thing that bubbles forth from within the inner self of man. Of course man has got the receptive and assimilative power, but what is to be received and assimilated must as a matter of course

come from outside. Will Mr. Mangasarian enlighten us on what ought to have been done at such a time. It is all easier said than done. To explain the above phenomena without a belief in the existence of God is a scientific impossibility. Let the agnostics and the atheists of the world say what they like, the existence of God is an absolutely undeniable fact, and one cannot afford to discard it without doing violence to his conscience. "What Science cannot discover God cannot reveal": let us examine this saying in all its bearings. Science in its true and real significance is the sum-total of the accumulated experience and carefully garnered observations of the human race from times immemorial. It is the common heritage of human species. Wherever the scientific lore may happen to flourish, the other parts of the earth do sooner or later come to share it. Thus it is self-evident that science is the common asset of mankind and not the exclusive monopoly of any one people. The theologian being a unit of this worldwide nationality cannot be dispossessed of the common heritage of mankind. He surely enjoys his share of it and is not precluded from contributing to the advance of science or from profiting thereby. He is as well within his rights to claim it as his as anybody else. If the theologian is none the better for his theology, and his life has been uselessly spent in the vain pursuit of discovering a mare's nest, we are simply sorry for him and will hasten to advise him to give up such a wild goose chase. Our critic is quite right to condemn the American theologian who cannot show any justification for the toil and moil he undergoes in the name of his theology. It is really the result, the net gain, which an act or pursuit gives rise to that ultimately becomes an incentive to the latter. Nothing is good or evil in its nature in the universe; good and evil are, on the other hand, relative terms. No action divorced from the consequence it is capable of producing can claim our consideration in any sense whatever. The American theologian cannot vindicate the *raison d'être* of his calling. "What ultimate benefit you enjoy?" is the question which stares the theologian in the face and baffles his acute power of speech and rhetoric flow of words. With all his eloquence he fails to prove that his theology is well worth the trouble it entails. "You will be saved in faith and find rest in Jesus" is

the theologian's plea for all his exertions. The promise involves a hollow solace. With such an apology it is not strange if theology comes to assume a repellent aspect and lose all attraction for the seekers after truth. If our critic has been disgusted with the old theology of the New World, he need not despair. Where there is a will there is a way. He can find a theology which carries man much beyond the narrowed sphere of science and makes him feel the full force of spiritual faculties. He ought to study Islamic theology before he hurls angry anathemas at the devoted head of the poor theologian of his own country. "What science cannot discover God cannot reveal" truly mirrors the helpless state in which the poor American theologian happens to find himself. Can he by any means supplement the scientific store of knowledge? Can his theology have the efficacy of a stopgap to supply the blanks left, by science? Can he carry the seeker beyond the borders of science and the confines of earthly knowledge? The only answer to all these crucial questions cannot but be in the negative. The theologian can not complain if his adherents begin to fall away from him and take to scepticism, atheism or agnosticism.

I will be guilty of unpardonable ingratitude to the merciful and gracious God of the universe if I suppress my feelings of unbounded pleasure and unstinted pride at the fact that Islamic theology has all that our critic cannot find in his American out-of-date theology. His dictum that what science cannot discover God cannot reveal meets with an utter breakdown against the prophetic profusion which consists in quite a wealth of information distinctly above the scientific horizon. Islam does not rest contented with a bare reference to the miracles of forgotten antiquities and tales of bygone ages. It offers the fresh signs of ever-recurring heavenly dispensations which strike home into sane mind with the force of living facts. To quote concrete instances, let me tell the writer in *The Truth Seeker* that here in India there appeared in our midst a holy personage who belonged to the class of ideal theologians. Such unique personalities are doubtless few and far between, but theology has held its own against crushing onslaughts of the modern and ancient criticism only through the auspicious instrumentality of these exalted persons who have

been gracing the surface of this planet from time to time since the creation of the world. Mirza Gulam Ahmad of Qadian, the Promised Messiah, stood up to support the cause of theology, pointing out the enormous element which has crept into all the different theological schools of the world and winnowing out the purest grain out of the mass of chaff. He presented to the listening world the true theology in its pristine purity. He established the fact with quite a number of cogent arguments that Science is only an offshoot, a legitimate offspring, of theology. Theology gave a forcible impetus to science. After receiving all the needful help from scientific knowledge, one cannot do away with the necessity of groping in an abyss of ignorance. Science cannot convert ignorance into absolute knowledge; the omission must be supplied to attain to perfection. Where are we to look up to? Here theology comes to the rescue, and begins to lead the inquirer just where Science has left him alone. Science deals with many a difficult problem, but its sphere is confined to the visible and to what can fall within the narrow compass of human observation and experience. Whatever is beyond human experience and above every day observation is clearly outside the bounds of science. Hence it is beyond dispute that science can discover only what can somehow or other come within range of human faculties. Here arises a very serious problem. Science stops dead when the knowledge of the unfathomable future comes to rack our brain. No amount of scientific learning has yet enabled the world to have a peep ahead and read the unknowable future. With all the advance of Science the future has remained as much a sealed book now as ever before. It is only when the present begins to foreshadow the immediate future with such visible indications that the latter has almost become an indispensable factor in the comprehension of the former, that man can venture to probe the future. But even then his knowledge seldom rises to the level of a certainty, but remains little better than a conjecture. In short it is agreed on all hands that for science the vast expanse of endless future is a *terra incognita*. If, however, the much abused theology can lead us into future where our much vaunted science leaves us entirely in the dark, if theology can make startling revelations of the dis-

tant future much too far off from the influence of the present and quite inaccessible for science, if theology can achieve what science has failed to accomplish, the superiority of theology over science will have to be admitted. Christian theology repudiates at the very outset the necessity of any distinctive character for his theology. Why should one feel inclined to indulge in a pursuit which involves no likelihood of resulting in any appreciable gain? But Islam does not present a theology which runs counter to science or in any way hampers the advance of it. Islamic theology, as already said, simply serves to supplement science, where science fails, Islamic theology takes the lead and brightens up the path of spiritual progress.

Can any branch of Science foretell events years before their occurrence? No, certainly not. But if science does not, theology does. Let me enumerate a few out of many instances which go to establish the superiority of theology over science. The well-known case of Dr. Dowie can be easily studied nearer home. The Promised Messiah challenged him to a prayer duel. The latter pretended to pose as the forerunner of Christ and predicted the wholesale extinction of the non-Christians. The Promised Messiah asked him to desist from seeking the destruction of so many of God's creatures and choose him alone for the exercise of his destructive instincts. Dr. Dowie turned a deaf ear to the challenge and continued his arrogant talk without impunity. As a punishment for his impudence the Promised Messiah foretold that the arrogant pretender would die a miserable death in his lifetime. What happened thereafter is a matter of history and cannot be denied. All his followers deserted him, all his inner vices were exposed, he was smitten with paralysis, and at last died a raving maniac setting seal to the truth of the Promised Messiah.

(2) Again, Persia was enjoying all-round peace, when on 15th January 1905 the Promised Messiah made it known to the world that Persia would be shaken to the very foundation. How the Persian empire fared some time later was a general spectacle and every eye is familiar with the ghastly scene of bloodshed which plunged the royal affairs into horrible confusion and the poor country into dire disaster. The tottering relic of the vanishing glory hovering to-day over the face of the empire is a living testimony to the truth of the Promised Messiah.

(3) Some years back our seismologist was busy coquetting in vain with his forecasts of the future and was only grovelling in total ignorance when the Promised Messiah announced that a terrible earthquake of unusual severity was to occur. The busy scientist paid no heed to his pronouncement, but the truth had a time for its fulfilment. The memorable 4th of April about a year after the publication of the prophecy witnessed an earthquake of unprecedented severity, to the entire surprise and wonder of the whole world. The remains of quite a large number of architectural master-pieces that fell victim to the severity of the shock and the crumbling foundations of a good many others are but so many sad reminders of the frightful occurrence which notified the truth of a grand prophecy all the world over in the twinkling of an eye.

(4) India was enjoying the best of health, and the medical man with all his scientific lore could not say anything of its future, when the Promised Messiah warned the people of India against a dreadful pestilence, but, as usual, neither the laymen nor the medical men lent a listening ear to the greatest of the benefactors. But the design of God cannot be frustrated, India fell into the clutches of a Plague the ravages of which repeat every year many a tale of woe and millions of poor souls have fallen a prey to it. He also said beforehand that no earthly remedy would be of any avail, and that it was true and sincere repentance from sinful tendencies that could avert it. This part of the prophecy is only too true; although the benign Government is doing its level best to combat the disease, nothing has yet been discovered which may be said to be an effective check upon the virulence of the epidemic. Every time it re-appears with new aspects baffling the healing acumen of the doctors and physicians.

(5) Long before the present day he not only foretold the occurrence of a sanguinary war on the face of the earth, but also gave a rueful description of the gigantic tragedy. The Oracle was yet making loud harrangues in the cause of peace and prosperity in complete ignorance of what was reserved in store for the civilised world, when the Promised Messiah pictured out with all vividness the awful scene of a bloody warfare. At the time

of perfect peace such an announcement, unwarranted as it appeared by all possible indications of the existing circumstances, could not but be dismissed with a contemptuous wink of the eye by the proud politician, but to-day the Press Bureau daily sends a thrill of horror throughout the length and breadth of the wide Earth by spreading abroad the grim details of the war theatre. The appalling magnitude of the war operations can be easily gauged by the mighty hosts of the belligerents. There is no doubt that the bloody description foreboding a deadly conflict of unparalleled character finds its answer in the warfare that darkens the fair face of Europe to-day.

(6) There is one prophecy of equal significance which is yet to see its fulfilment. The Promised Messiah has forewarned the continents of Europe and America against the furious outbreak of a deadly plague which will make life wholly unsafe. Like other prophecies this one also has yet failed to rouse the slumbering people from their hide-bound lethargy. With the announcement of the prophecy he told the people that all prophecies which are in the form of perdition from On-High can be warded off by true and sincere repentance. Europe and other Christian countries have heard a timely notice of the impending wrath of God, they can take advantage of it and turn to God with all humility, then He the Compassionate God of the universe would have mercy on them and the approaching evil could be averted.

I should like to ask my worthy friend Mr. Mangasarian, whether he can with all his scientific knowledge discover such wonderful pieces of paramount importance involving tremendous issues. If he has time to ponder over these few cases in his calmer moments, he will be convinced of the homage which his science has been compelled to pay to the much maligned theology. There is one excuse for him. He has met with a theology in his country which is nothing more than a roundabout talk of bygone days and legendary talks of old miracles. With such theology he was bound to be disgusted at first sight, but now when the charms of true theology has been to some extent laid bare before him there is no reason why he should not pay attention to it and study it in right earnest.

ABDUL HAQUE.

## A Ceylon Missionary's Attack on our Holy Prophet.

I have just happened to see a pamphlet containing a speech delivered by Mr. John Ferguson at a meeting of the Colombo Gleaners' Union. It is entitled "Mohammedanism in Ceylon." Though this subject has little to do with the Prophet's personal character, yet Mr. Ferguson thought fit to drag into his speech the personality of the Holy Prophet (peace be on him). I cannot reproduce the words used by the speaker which, in my opinion, are too indecent for a respectable journal.

Mr. Ferguson objects to the later days of the Holy Prophet's life and says "success ruined Mohammed's character." How our critic of Islam has come to this conclusion is quite a mystery to me, but if I conjecture a reason, I feel inclined to say that the partial success which fell to the lot of Jesus Christ struck him as a sad antithesis to the complete success of our Holy Prophet and provoked him into bitter invectives against the latter. According to him our prophet grew into "a politician heading a party and carrying fire and sword to his enemies." This remark shows how ignorant he is of the early history of Islam. The Prophet and those that followed him were ruthlessly treated for thirteen long years at Mecca. They were tortured in many ways and some of them had to sacrifice their lives for their faith. Many of them were compelled to leave their home and seek refuge in distant lands, and at last the Prophet himself had to fly for his life to Medina where fresh troubles awaited him. Notwithstanding all this, the Almighty did not allow the Faithful to take up arms against the unbelievers. Patience and resignation to the will of God were thus the first lessons which the early converts to Islam had to learn; and when at last permission to fight was given, it was in these memorable words of the Qaran: "Fight in the way of God against those who fight against you, but remember, do not transgress, for God does not love those that transgress." (ii, 186.) Again, in the same connection, God says: "There is no compulsion in religion, for verily Truth is clearly distinguishable from falsehood." (ii, 157.) Elsewhere the Almighty addresses the Prophet thus: "If any one of those who join gods with God ask



an asylum of thee, grant him an asylum so that he may hear the word of God, and then escort him to his place of safety." (ix, 6.) From this it is clear that the accusation of wilful murder and robbery is entirely unwarranted and malicious and deserves the contempt of all sober-minded persons. Though the verses quoted above clearly show the attitude of the Muslims in their wars, yet the following event of the prophet's life will throw more light on the subject. At the fall of Mecca the prophet was victorious and could treat the vanquished in whatever manner he liked. He could wreak vengeance on those who had subjected his followers to severest tortures and had even threatened his very life, but we find that he displayed no feeling of revenge and pardoned them saying "there is no vengeance on you to-day." The Meccans responded to this act of kindness by embracing Islam.

Next the critic has laid great stress on the Prophet's treatment of the Jews, therefore a word about them will not be out of place. When the Prophet came to Medina which was mainly inhabited by the Jews, he entered into an alliance with them. He promised to help them in times of need and allowed them perfect freedom of worship. The Jews were in return required to fight for the Muslims against any attack that might threaten them. But by and by the Jews grew jealous of the Muslims and secretly opened communication with the Meccans and even tried to kill the Prophet by underhand means. Thus at Medina the Muslims were exposed to two dangers—one from the Meccans and other pagan tribes of Arabia and the other from the Jews, their neighbours. So at last when these secret foes of Islam openly joined the Quraish in plotting against the life of the Holy Prophet, he was obliged to banish some of the more turbulent tribes. Such, in brief, are the events to which Mr. Ferguson has alluded as "robbery, assassination and murders of the most cruel type."

There is however another event to which our critic might have referred when he talked of assassination, and therefore we had better mention it here. Even after the banishment of some Jewish clans the Jews were not at rest. They always kept waiting for some opportunity to do mischief. Therefore when the Meccans attacked Medina with an army of about ten thousand strong, the Jews who had promised to help the Muslims on such

occasions deserted the Muslims, and while some of them openly joined the besieging hosts that lay outside the town, others threatened the Muslims from within. The Quran has described this critical position of the Muslims in these words: "When they (*i.e.*, your enemies) came upon you from your front and from behind and the sight became confused, and the hearts reached to the throats and the people imagined of God strange imaginations, verily at that time the Faithful were put to trial and were shaken violently." But a panic seized upon the infidel hordes who fled away at night in great confusion and disorder and the Prophet turned upon the Jews and besieged them. The siege continued for many days and at last the besieged proposed S'ad bin Ma'az to propose punishment for them. Sa'd who had seen their treachery on many occasions decided that their fighting men should be killed. Thus some sixty of them were put to the sword. Had the case been brought to the Prophet he would have certainly showed some clemency. Mr. Ferguson can not be in the dark about the punishment of traitors according to the law of his country. He can easily meet with instances in which treason was punished with death, and up to this time death is thought to be the most condign punishment for high treason. He seems to be quite ignorant even of the words of Jesus Christ when he said, "Think not that I came to send peace on the earth: I came not to send peace but a sword." Read in the light of the commandment of Jesus to his followers to buy swords, these words cannot fail to lead one to the conclusion that he too like David and some other prophets, would have resorted to the sword if circumstances had been favourable.

After this, the speaker most shamelessly describes the Holy Prophet as a man of evil passions, and objects to his marrying many wives. It is simply astonishing to hear a Christian talking like this. He can not afford to shut his eyes against the fact that almost all, if not all, the true and inspired prophets of yore on whose sole authority he and others of his co-religionists exalt Jesus Christ to the dignity of Godhood were polygamists. How can a believer in the books of such prophets find fault with the prophet of Arabia who remained single till he was of twenty-five, when he married a woman who besides being a widow was his

senior by fifteen years? The prophet lived with her till he was fifty-two. It is no doubt true that after her death he married other wives, but only one of them was maiden, all others being widows. Youth is the sunniest part of human life, often enough swayed by carnal desires and passions, but to our entire amazement and resistless admiration we find the prophet spending his youthful days in austere piety and God-fearing attitude in all the activities of his life. He passes the whole of his youth with an elderly lady and does not ever think of entering into plural wedlock till towards the evening of his life. A summary look at his life brings home to us the truth that all of his matrimonial relations were based on the soundest of principles and wisest of policies which ultimately resulted in the welding together of many warring tribes and patching up many feuds of very very old standing. Turning to Jesus we meet with a sad contrast. His lifelong celibacy, however good for him, certainly falls short of an object lesson for his followers.

Polygamy has proved a great blessing to the Muslims. It has proved a potent safeguard against sexual sins which reign supreme in non-Moslem lands. Besides this the wives of the Prophet taught the precepts of Islam to the weaker sex with great ease, whereas in the absence of such teachers the Christian women had no other course open to them than hanging on men to learn the teaching of their lord, the result being a free intermingling of both the sexes with its consequent evils.

Mr. Ferguson also says that the Prophet sanctioned facile divorce. In answer to this, I refer him to a saying of the Prophet which runs as follows: "Of all the things allowed by God under exceptional circumstances divorce displeases Him most." Besides this there may be quoted many verses from the Quran itself showing that divorce is allowable in cases of extreme necessity. Thus divorce is not a facile step as Mr. Ferguson alleges, but an exceedingly uphill task hedged round by obstacles of no ordinary nature.

The next objection of the critic is that "whereas Jesus Christ liberated and exalted woman as no religion had ever done, the result of Mohammad's teaching is to degrade woman in many countries almost to an animal." We call the attention of our

reader to the following verses of the Quran. "It is not allowed you to be heirs of women (by marrying them) against their will." (iv, 23). And then speaking of the division of property between husband and wife the Quran says, "For men is that which they earn and for women is that which they earn." (iv, 36). And again "They are a garment for you and you are a garment for them." (ii, 183). Elsewhere God says that He has created men male and female that they may find peace in each other's company and that He has also created love and tenderness betwixt them. (xxx, 20.) Again the Holy Quran says, "Deal kindly with them (your wives). If you despise them, remember you may despise a thing in which God has placed immense good." These are some of the verses of the Quran which speak of the relations of man with woman, yet Mr. Ferguson says that Islam "degrades woman to an animal."

Next the critic prides himself on the fact that "the Quran actually threatens severe punishment on those who despise the Christian Scriptures." Though we have not anywhere read of the punishment that our friend talks of, yet surely every true Muslim must respect all the prophets of God including Christ. He must also maintain a reverential attitude to all the heavenly books of the world. He believes the Quran to be the only law for mankind. All other books have suffered corruption; but for the Quran, we find the clear promise of the Almighty, "Verily it is We that have sent down the Quran and it is We that shall save it from corruption." As to the present teaching of the Christian scriptures the Quran gives the following verdict:—  
 "Surely now are they unbelievers who say, 'God is the Messiah, son of Mary; for the Messiah said 'O children of Israel, worship God, my Lord and your Lord.' Verily those who join other gods with God, God doth exclude from Paradise, and their abode is the Fire; and for the unjust are no helpers. They surely are unbelievers who say 'God is a third of three:' for there is no God but one God; and if they refrain not from what they say, a grievous chastisement shall assuredly befall such of them as believe not."

Then Mr. Ferguson goes on to describe the condition of the Muslims of Ceylon and perhaps wants to prove the truth of his own religion by saying that Islamic teachings are not acted upon

in that island. Though this has been contradicted by a Colombo Mohammedan resident, yet even if it had been true it would have hardly brought any discredit to Islam itself. For if such a thing can prove the falsehood of a religion, Christianity would suffer most, because the spiritual condition of the Europe of to-day is simply beneath notice.


The next remark of Mr. Ferguson is that, "if Mohammedans only compared the two books, the Quran and the Bible, they would become Christians." Time does not permit me to compare in full the teachings of the Quran with those of the Bible, otherwise the comparison would not have failed to interest our readers. But I may only quote here the beginning of the Quran and that of the Bible that the reader may be able to form some opinion. The Quran begins with the following verses. "In the name of Allah, the most compassionate and merciful. All praises are due to Allah, the sustainer of the Universe, the compassionate, the merciful, and the Master of the day of Judgment. Thee alone do we worship and thy help only do we invoke. Guide us to the right path, the path of those to whom thou hast been gracious, not of those who have incurred thy wrath or have gone astray." Amen. The New Testament begins like this: "The book of the generation of Jesus Christ, the son of David, the son of Abraham.

"Abraham begat Isaac; Isaac begat Jacob; and Jacob begat Judah and his brethren." And so on. These are two specimens from the Quran and the Bible and I think a sensible man needs no comments to judge the worth of the two books. Mr. Ferguson seems to be entirely ignorant of the teachings of the Quran, otherwise he would never have talked of comparing the Bible with it. His ignorance is still more clearly shown when we find him stating that Mohammedans fast thirty days from February 15th to March 15th. It is a pity that our learned critic does not even know that the Muslims fast in Ramadan which is a lunar month and therefore it can not be permanently identified with the dates given by Mr. Ferguson.

Towards the end of his speech, the speaker describes Jesus Christ as "the all-sufficient Saviour of mankind, of every kindred, race and tongue" But perhaps Mr. Ferguson has not carefully read the new Testament for, therein we find that when Christ

sent forth his disciples to propagate his teachings, he charged them saying, "Go not into the way of the Gentiles and enter not into any city of the Samaritans; but go rather to the lost sheep of the house of Israel." On another occasion Jesus said to a Canaanite woman, "I was not sent but unto the lost sheep of house of Israel." These two quotations clearly show that it is the height of absurdity to call Jesus the saviour of the whole mankind while he himself denies it. On the other hand, we see that the prophet of Islam was not a messenger to the lost sheep of any one people but to the whole world. The Almighty says to the prophet in the Quran, "Say, O ye people of the world, I am a messenger of God to you all." At another place Allah says to the prophet "We have not sent thee but as a blessing to the whole universe." Let the reader judge for himself which is the 'saviour of mankind' Christ or Mohammed.

MIRZA BASHIR AHMAD.



## Prophecies that All Men Should Know.

"A Warner came into the world, but the world accepted him not; God, however, will accept him, and will show his truth by mighty attacks."

So said the word of God revealed to Ahmad, the Promised Messiah, about a quarter of a century ago, and we have witnessed the truth of these words times without number. Many are the prophecies which he made and which met with a remarkable fulfilment and numerous are the signs which God showed to establish his truth. Before there was any sign of plague in India, he predicted its outbreak in unmistakable language, and the whole world is a witness to the havoc which this pestilence has wrought on the soil of India. Similarly, he foretold that the earth was about to be visited by disastrous earthquakes some of which were to be unparalleled in their magnitude and destructiveness, and I need not remind the reader how true this prophecy has turned out to be. America has seen a sign of his truth in Dr. Dowie of Chicago who died a wreck in fulfilment of his prophecy. The political world has seen proofs of his truth in the rise of Japan into a power after the Russo-Japanese war, the annexation of Korea by Japan, the overthrow of the Shah and the setting in of an era of anarchy in Persia, the amendment of the Partition of Bengal on the memorable day of the Royal Durbar at Delhi, and the defeat of Turkey in Thrace and her subsequent victory over Bulgaria. The mighty attacks, however, by means of which the Almighty promised to demonstrate to the world the truth of His apostle have not yet come to an end. The attacks still continue, and they will not cease until the world is shaken from its lethargy by means of terrible calamities foretold in the word of God revealed to the Promised Messiah. Sin and iniquity reign in the world, but the Holy Quran says: "We do not inflict punishment until We raise a messenger." (xvii, 17). So in accordance with this law of His, He raised a messenger who, among other warnings, issued the following warning to the world at large. This warning was published in the *Review of Religions* for October, 1906, under the heading "A Prophecy that all men should know." It runs thus:—

"Bear in mind that Almighty God has informed me of earthquakes in general. Know it for certain, then, that as earthquakes have come in America, Europe and Asia, in accordance with my former prophecies, more will yet occur in diverse places, some of

which would be so severe that the destruction wrought by them will be unparalleled in the world's history and will remind men of the destruction of the judgment day. Death will make such havoc that streams of blood will flow. In fact, so great will be the destruction on the earth's surface as the world has not witnessed before. Many places shall be turned upside down and they would present such scenes of devastation that one would think they had never been inhabited. Other calamities of a terrible nature from earth as well as heaven will come upon men, so that the wise men will be convinced of their extraordinariness. Then will men in great bewilderment begin to ask themselves, What was going to happen. Many shall be saved and many shall be destroyed. The days are near, nay they are at the door, when the world shall see an unparalleled scene of devastation. Not only will great earthquakes come, but other calamities from heaven and earth will also visit the earth. All this will be brought about because men have forsaken God and with all their heart and all their soul they are bent low upon the world. Had I not come, these calamities would also have been put off for a while, but with my appearance the secret designs of the wrath of God have been made manifest, for He says that 'punishment is not sent upon a people until a messenger is raised.' Those who show fear before the calamity comes shall be shown mercy.

"Do you think that you can be saved by your own plans? That cannot be. Do not think that severe earthquakes have come in distant places in America and your country is safe, for I see that greater distress is in store for you. Thou, O Europe! art not safe, nor thou, O Asia! And ye that dwell in islands! no self-made deity will assist you on that day. I see cities falling down and I find inhabited places in ruin. The Omnipotent God has kept silence for a long time while detestable deeds were done in His sight, but now He will show His face with great awe. Let him who has ears hear that that time is not distant. I strove hard to gather men under the protection of God, but it is necessary that the writing of Fate should be fulfilled. I say to you truly that the turn of this country is drawing near. The days of Noah will you again witness and the scene of Lot's land you will see with your own eyes. But God is slow in sending His wrath. Repent that mercy may be shown to you. He who forsakes God is a worm, not a man, and he who does not fear Him is dead, not living."

The prophecy was published in Urdu in the *Haqiqat-ul-Wahy*, and in English in *The Review of Religions* for October, 1906, and again in the *Review of Religions* for April, 1907, in an article dealing with the death of Dr. Dowie of Chicago. This article was also published in the form of a pamphlet which was broadly circulated both in Europe and America. It is hardly necessary for us to make any comments on the prophecy. What has occurred in the world since the prophecy was published



has made its truth too clear to leave any room for doubt. The prophecy, for instance, predicted terrible earthquakes "some of which," it was said, "would be so severe that the destruction wrought by them will be unparalleled in the world's history." Who is there that can deny the truth of the prophetic word? Have not disastrous earthquakes devastated various parts of the earth since the above prophecy was published, as they had done before the publication of the said prophecy in accordance with his previous predictions, and has not the destruction wrought by some of them been unparalleled in the world's history? Think, for instance, of the terrible upheaval of 20th December, 1908, which wiped out of existence the towns of Messina and Reggio de Calabria. Of this earthquake the *Pioneer* rightly remarked: "An unparalleled one, and as it has no precedent in magnitude, neither it is likely to have any sequel."

But Ahmad said: "Not only will great earthquakes come, but other calamities from heaven and earth will also visit the earth." He wrote: "Death will make such havoc that streams of blood will flow. In fact, so great will be the destruction on the earth's surface as the world has not witnessed before." And those terrible calamities were not to be long in coming. He said: "The days are near, nay they are at the door, when the world shall see an unparalleled scene of devastation." Can any person deny that these words have proved only too true. Already much havoc had been wrought during the war in Tripoli, the Balkan war, the Mexican war, the Chinese and the Persian Revolutions, but these horrible disasters have been eclipsed by the war which has now broken out in Europe. This calamity is the greatest one that has ever visited this earth. And God knows what is to come after. In short, the word of the Prophet has met with a terrible fulfilment and the fulfilment of his prophecy is one of the most powerful attacks by means of which God promised to show to the world the truth of His holy messenger. His prophecies show that the world is to witness great calamities and we publish this warning once more to call the attention of the world to the messenger that appeared in this age in accordance with old prophecies, not only found in the Holy Quran and the Bible but also in the sacred scriptures of other religions.

We give below for the information of the public some other prophecies of Ahmad, which have already been published in the pages of the *Review of Religions* from time to time.

I. In his work, the *Barahin-i-Ahmadiyya*, Part V, written in 1905, he depicted the coming disasters in an Urdu poem, which, translated into English prose, runs thus:—

"Some time later on the world shall witness a sign which will shake towns, villages and meadows to the very foundations. The wrath of God shall change the face of earth and the naked shall not have time to tie his navel string.

"An earthquake shall suddenly bring a terrible shaking over men, trees, stones and seas.

"The earth shall turn upside down in the twinkling of an eye and streams of blood shall flow like the water of a rivulet.

"Those who had at night silver-white garments on, will find themselves soaked in blood at dawn.

"Men shall lose their senses and birds their consciousness, and all pigeons and nightingales shall forget their warbling.

"The time and the hour is very hard on every wayfarer who will miss the way in utter helplessness and total despair.

"With the blood of the dead the streams of the mountains shall become red like red wine.

"All men and spirits shall lose their presence of mind for fear and even the Tsar of Russia shall feel miserable at that moment.

"That heavenly sign will be a specimen of God's wrath, heaven shall direct its charges against the world with its drawn dagger.

"Don't deny this through impatience, O undiscerning youth, because on it rests the truth of my claim.

"It proceeds from the revelation of God and shall certainly come to pass, but you must be patient for some time like the God-fearing."

2. On May 11th, 1906, he received the following revelation :

کشتیاں چلتی ہیں تا ہوں کشتیاں

*i.e.*, "Ships sail about so that there may be duels."

3. On 4th April, 1907, he received a revelation saying :—

یورپ اور ہندوستان میں ایک قسم کی طاعون پھیلے گی  
جو بہت ہی سخت ہوگی

*i.e.*, "In Europe and other Christian countries there will appear a plague which will be very severe."

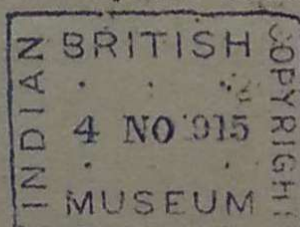
4. On April 4, 1907, he received another revelation about the state of Afghanistan :—

ریاست کا بل میں قریب پچاس ہزار آدمی مرینگے

"In the state of Kabul there shall die about 85 thousand men."

Let the world wait for the fulfilment of these prophecies. They come from the mouth of a prophet who did not speak of his own accord, but spoke only what was revealed to him from God and therefore they are sure to be fulfilled.

Persons desiring detailed information about Ahmad, the Promised Messiah, or Islam should write to Mirza Bashir-ud-Din Mahmud Ahmad, son of, and second successor to, the Promised Messiah.



## THE TEACHINGS OF ISLAM.

Is an English translation of the paper written by the late Mirza Ghulam Ahmad, the Promised Messiah, for the Great Religious Conference held at Lahore in December 1896. It contains two hundred pages of learned disquisitions on the following five subjects from a Muslim's point of view, *viz.*, (1) the physical, moral and spiritual conditions of man; (2) the state of man in the life after death; (3) the real object of man's existence and the means of its attainment; (4) the effect of actions in the present life and the life to come; and (5) the sources of Divine knowledge.

The paper contains an exposition of Islam, such as is not met with in any book hitherto published on Islam in any language. Even among the books written by the Promised Messiah, "The Teachings of Islam" occupies a unique position. It is in fact a comprehensive commentary of the Holy Quran, throwing on its teachings and doctrines a light such as was never shed before. Late Count Tolstoy expressed the following opinion on one of its parts:—"I approved very much two articles, How to get rid of 'Sin' and 'the Life to come.' The idea is very profound and very true." No English knowing Mussalman should be without a copy of this valuable book. The price of the book is Re. 1-4 or 1s. 6d. net, and it can be had from the Manager, "Review of Religions," Qadian, India, or Messrs. Luzac and Co., 46, Great Russel Street, London, W. C.

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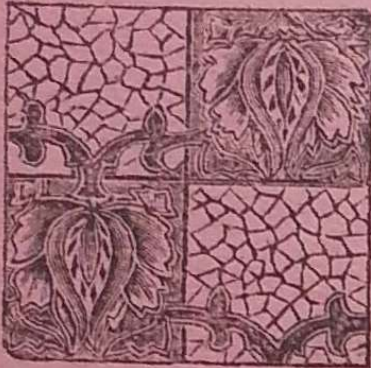
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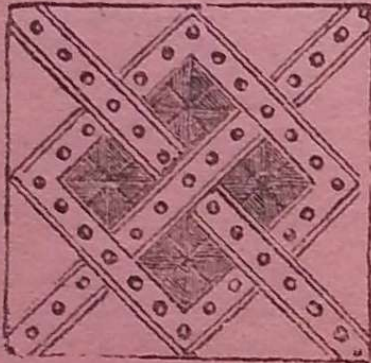


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