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JUNE 1915.

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بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

نَحْمَدُهٗ وَرَضَلِیْ عَلَیْ رَسُوْلِهِ الْکَرِیْمِ

## How the Prophecies OF Ahmad are being Fulfilled.

Every day's Reuter's cables remind us of the remarkable prophecies of Ahmad that are meeting with terrible fulfilment. In order to refresh the memory of our readers, we give below quotations from the Prophecy of the Promised Messiah and draw their attention to what is happening on land and sea and in the skies so that they may see in what a horror-striking way the terrible words of Ahmad's prophecy are being fulfilled every day before the eyes of the whole world.

Ahmad said (*vide* the *Review of Religions* for October 1906):—

“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 will present such scenes of horror 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 on the world. Had I not come, these cala-

mities 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."

In the course of the same prophecy, Ahmad wrote :—

"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."

He also wrote a short poem describing the terrible calamity with which humnity was about to be afflicted in accordance with his plain prophecy. The following is a translation of his prophetic verses :—

"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 the navel string.

"An earthquake\* shall suddenly bring a terrible shaking over men, trees 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 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.

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\*In the *Barahin-i-Ahmadiya*, Part V, wherein this poem is published, Ahmad says that though the coming calamity is described as an Earthquake in the word of God, yet this did not show that it was necessarily to be an earthquake in the literal sense of the word, for the word also signified any great disaster that might be compared to an earthquake for its fearfulness.

“ 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, 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.”

We ask the reader to read, on the one hand, the prophecies of Ahmad quoted above and consider, on the other, the great earthquake that is, in the words of the prophecy, shaking men, trees, stones and seas. What a true description of the present world-wide calamity is given in the foregoing predictions? Is not every word of these prophecies being literally fulfilled? Those who read the accounts of the war as furnished by Reuter and war correspondents will testify that never a truer description of a coming event was given by a prophet. The war is no doubt a terrible war and its horrors are so appalling that no one could even dream of them, but all these horrors were revealed beforehand to a messenger of God who warned the world of the coming calamity by beat of drum and said: “ Those who show fear before the calamity comes shall be shown mercy.”

Though Reuter's cables bear daily testimony to the wonderful fulfilment of Ahmad's prophecy, yet we think it will not be out of place to give here some extracts from the war news with a view to impress the reader with the grandeur of the prophecy and the terrible way in which it is being fulfilled:—

An Amsterdam message, dated the 4th May, says:—

“ A despatch from Eckloo states that the cannonade round Ypres on the 2nd was the most formidable of the war. It was heard and felt through the whole of Flanders and the houses at Bruges and the villages on the Dutch frontier trembled. The

losses of the Germans were terrible. Flemish towns and villages in German possession are overflowing with wounded and many have been found dead in ambulances. Numerous closed trains full of dead passed through Thielt on Saturday and Sunday."

A report from Field Marshall French on the use by Germany of poisonous gases says:—

"Since the method was first used the enemy have adopted it for both offence and defence, whenever the wind has been favourable. The effect is not merely disabling or even painlessly fatal, as has been suggested in the German Press, but the victims suffer acutely and a large proportion die a painful and lingering death. It appears that those surviving are permanently injured in the lungs and will possibly be invalids for life. I am of opinion that the enemy have definitely decided to use these gases as a normal procedure and protests will be useless."

The *Morning Post's* Petrograd correspondent says:—

"Poisonous clouds of dense smoke rolled heavily along the depression where the Russian trenches were. The scenes which followed were appalling. Not only men but every living thing suffered. Hardly a horse, cow or barndoor fowl was left alive in the villages. Little children and women were killed in numbers. The gas caused suffocation, agonising pains, gasping for breath and sometimes frothing at the lips."

In the House of Commons Mr. Asquith emphasised that time would be better spent in counteracting such action than in making representations.

A French *communiqué* issued early in June says:—

"We sprayed burning liquid on the enemy's trenches at Vanquis as a reprisal."

The *Pioneer* of June 10, 1915, says:—

"The counter-measures taken by the Allies have not yet been disclosed, but special correspondents have stated that the French will have no compunction now in using asphyxiating shells charged with turpinite. That composition has already been credited with having extraordinary power, the gas on explosion exercising a most deadly effect over a considerable area.....One may regret that the horrors of the war are increasing and that the loss of life grows daily. But when an

enemy is to be dealt with who has cast aside all ideas of humanity and civilization there can be no squeamishness in dealing with him. He has to be destroyed in order that the world may be delivered from the menace of his savage methods."

The sinking of the *Lusitania* which resulted in the death of about 1,500 innocent souls, including women and children, also deserves to be counted among the horrors of the present war.

In order to be convinced of the truth of Ahmad's prophecy one need only read an account of the battle of Neuve Chapelle. The London News Agency has received from a correspondent a full and independent description of the battle and we give below a few fragmentary extracts in order to show how horrible is the war that is now raging in Europe and what an eloquent but awful testimony it bears to the truth of the prophecy quoted above:—

"Then a hell broke loose. With a mighty, hideous screeching burst of noise hundreds of guns spoke. The men in front trenches were deafened by the sharp reports of the field guns spitting out their shells at close range to cut through the Germans' barbed wire entanglements. In some cases the trajectory of these vicious missiles was so flat that they passed only a few feet above the British trenches.

"The din was continuous. An officer who had the curious idea of putting his ear to the ground said it was as though the earth were being smitten great blows with a Titan's hammer. After the first few shells had plunged screaming amid clouds of earth and dust into the German trenches, a dense pall of smoke hung over the German lines.....In some places the troops were smothered in earth and dust or even spattered with blood from the hideous fragments of human bodies that went hurling through the air. At one point the upper half of a German officer, his cap crammed on his head, was blown into one of our trenches. Words will never convey any adequate idea of the horror of those five and thirty minutes.

"The Germans left alive in the trenches, half demented with fright, surrounded by a welter of dead and dying men, mostly surrendered."

“There was bloody work in the village of Neuve Chapelle .....The village was a sight that the men say they will never forget. It looked as if an earthquake had struck it. The published photographs do not give any idea of the indescribable marks of ruins to which our guns reduced it. The chaos is so utter that the very line of the street is all but obliterated. Once upon a time Neuve Chapelle must have been a pretty little place.....Now hardly stone remains upon stone.”

“It was indeed a scene of desolation into which the Rifle Brigade—the first regiment to enter the village, I believe—raced headlong. Of the church only the bare shell remained, the interior lost to view beneath a gigantic mound of *debris*. The little churchyard was devastated, the very dead plucked from their graves, broken coffins and ancient bones scattered about amid the fresher dead, the slain of that morning—grey-green forms asprawl athwart the tombs. Of all that once fat village but two things remained intact, two great crucifixes reared aloft one in the church-yard, the other over against the chateau. From the cross that is the emblem of our faith the figure of Christ, yet intact though all pitted with bullet marks looked down in mute agony on the slaying in the village.

The din and confusion were indescribable. Through the thick pall of shell smoke, Germans were seen on all sides, some emerging half dazed from cellars and dugouts, their hands above their heads, others dodging round the shattered houses, others firing from the windows from behind carts, even from behind the overturned tombstones. Machine guns were firing from the houses on the outskirts, rapping out their nerve-racking note above the noise of the rifles.

“Many strange incidents were observed. In one cellar a portly German was found dancing about in an agony of fear screaming in a high-pitched voice in English: “Mercy mercy! I am married!” “Your missus wou’t thank us for sending you home!” retorted one of the men who took him prisoner, and his life was spared. A Rifle Brigade subaltern, falling over a sandbag into a German trench, came upon two officers, hardly more than boys, their hands above their heads. Their faces were ashen grey,



they were trembling. One said gravely in good English: "Don't shoot! I am from London also!"

"If you would hear the manner of their death then follow me first to the extreme right of the line to that sinister group of ruined houses known as Port Arthur. We are with the 1st-39th Garhwalis, a tough regiment, that shows its worth in Burma and in the Tirah campaign.

"Whistles blow, the men leave their trenches. Instantly they are withered by a fearful blast of fire. The German trench is untouched. So is the barbed wire, 200 yards of it. The Garhwalis never waver. All the officers of the leading companies are killed, right ahead of their men. The battalion staggers under the blast of fire, loses its direction, swings to the right and captures, after fierce in-fighting with bayonet and knife, a section of trench there, only to be cut off in the upshot by the Germans in the intact trench."

A few more quotations about the battle of Neuve Chapelle will not be out of place.

One account says:—

"The original configuration of the German first line is in many places hard to trace, for the ground has been so furrowed and pitted by shells that there remains nothing but confused mounds which represent the former parapets, and hollows representing the trenches and dug-outs."

The Eye-witness with the headquarters describing the battle says:—

"At a moderate estimate, the German losses were 18,000 exclusive of prisoners.....Sometimes the Germans lay down with their hands up when we opened fire.....Prisoners stated that in some cases all the officers had been killed and whole battalions destroyed.....The effect of our initial bombardment can be judged from the fact that when the British approached the German trenches at Neuve Chapelle some of the survivors crawled painfully out and knelt holding up their hands, being utterly dazed. (Truly said the Promised Messiah, 'Men shall lose their senses and birds their consciousness and all pigeons and nightingales shall forget their warbling.' During such bombardment not only men but even the

birds of the air must lose their senses.—Ed. R. R.) The village itself was a shambles and a medley of ruins.”

Another account says :—

“ Prisoners who had fought throughout the war say that they had never experienced such a bombardment as at Neuve Chapelle. One Prussian officer said :—‘ You don’t fight, you murder. We never had a chance. There was a shell every ten yards.’”

The ‘ Eye-witness ’ with the Headquarters writes :—

“ Line after line went down with our rifles. In the phraseology of a sepoy, ‘ shooting the enemy was like cutting grain ’ .....None escaped.”

A letter published in the *Cologne Gazette* gives the following account of the French artillery :—

“ For three weeks past we have had very heavy fighting every day. The French return again and again to the attack with an admirable energy. It is often almost like madness. Hundreds of dead often fill the space between the two wire entrenchments. But hardly is there a little quiet after a hot battle when the French artillery begins its concert afresh. And what a concert ! I think it impossible to describe a French artillery attack, and to be exposed to such an attack for hours is for me the most terrible thing in the war. One simply remains lying down by the hour wherever one happens to be. Our position has already been shot into such a condition that one could see neither trenches nor anything else. Recently, in order to protect ourselves better, we have taken to making galleries three or four metres deep down in the trenches, and we stay there until the storm has passed. But even this is not completely satisfactory. Even one of these galleries was destroyed lately by a shell.”

In the following letter which has been sent to the *Pioneer*, an officer in France gives some awful personal experiences :—

“ I came up to the trenches last Sunday night, the 7th March.

“ Exactly at 7-30 a.m. on the 10th of March the most awful noise I have ever heard started. . . . Several hundred guns (I can’t say how many) ranging from mountain guns to —inch guns, all fired as hard as they could. The ammunition must have

been unlimited. I expect you have heard one or two guns being fired, but multiply that by several hundred, and then rifle fire, and then the German fire and the noise of shells bursting, and you may get some idea of the inferno that reigned. It was terrific, and a marvellous sight. . . . To add to the noise was the screaming of the shells, as they passed overhead. The small shrapnel come over with a loud scream, the huge big shells pass over very slowly and whistle in an extraordinary way. The effect of the shells is absolutely marvellous. The shrapnel burst in the air, and you can see the bullets go flying on and then sending up little clouds of earth. Then there are the big shells which drop, and burst in the ground. The noise of these going off is colossal, and a huge fountain of earth goes flying up into the air. I saw one huge shell pitch in the German trench opposite there and some Germans were simply blown to bits.

“After a bit we advanced on our left, and captured 1,200; there were 2,000 dead lying about, and I expect about 6,000 were wounded. The battle raged all day.”

The methods employed by one enemy against the other are greatly adding to the horrors of warfare. We have already referred to the use of poisonous gases by the Germans; and the British have decided to pay the Germans in their own coin. The following incident reveals another method of warfare employed by the Germans against their enemies. A Paris message says:—

“Official details of the Malancourt affair mentioned in the *communiqué* on the 27th February show that the French and German trenches were here very close and hidden from each other by undergrowth. The fighting was conducted by saps, mines and hand grenades. Suddenly at noon the men in one trench saw a thick dark smoke rising over their parapet to a height of forty metres. The occupants of other trenches thought that we had exploded a mine. The defenders of the trench felt a rush of hot air and in a few seconds they were drenched with scalding liquid like pitch, played over them in jets through the smoke, as if squirted from pumps. The Germans concealed in the smoke cut the barbed wire entanglements and

rushed the trench but were driven out on the following morning."

A Paris message, dated the 5th March, says :—

"An army surgeon gives a terrible account of the injuries received from German petrol sprayers. He saw wounded with their features horribly disfigured, with limbs swollen and uniform burnt. Some of the lesser wounded, describing their experiences, said it had been a quiet day when the French suddenly found that jets of petrol were being directed at their trenches. An officer ordered the men to extinguish their pipes but it was of no avail as a few seconds later fire grenades were rained upon them. The trench caught fire, and the Germans profiting by the confusion approached and threw lighted torches increasing the blaze. It was impossible to escape from the torrent of fire, and the French, with their clothes streaming with petrol, were forced to abandon the trench."

As regards eastern theatre of war, it was announced in March last that the German invasion of Russian Poland had been accompanied by the destruction of 95 towns and 4,500 villages, the total damage being estimated at over a hundred millions sterling. How true are the words of the Promised Messiah who said :—"I see cities falling down and I find inhabited places in ruin."

Some idea of the terrible character of the war may be formed from the following brief cable sent by the *Pioneer's* London correspondent on the 10th May, 1915 :—

"Our share of the lines was subjected to forty minutes' heavy bombardment. The earth shook under the constant detonations."

It is remarkable how the prophecy of Ahmad is being literally fulfilled. Speaking of the survivors of the *Formidable* which sank a little after midnight on the 1st January, 1915, a London cable says :—

"Some were rescued having no trousers. All were suffering from exposure. One man remarked when rescued, 'Here we are again, undress uniform ; swimming costume.'"

A correspondent of the *Sphere*, speaking of the Belgian town of Contich wrote on 28th November, 1914 :—"The German guns

had been brought upto the bank of a river near by, and from the position they threw shrapnel into the doomed town. There were many who had to flee naked as they were down the streets in panic, when the enemy opened fire on them. The place presented a picture of utter desolation."

These incidents remind us of the following words of Ahmad's prophecy : —

"The naked shall not have time to tie the navel-string."

A message dated the 1st June, 1915, says :— "Turkish prisoners that have arrived at Cairo from Gallipoli affirm that Ottoman losses have been terribly heavy, whole regiments being practically annihilated. Only 120 could be collected out of a regiment of 3,000. An Arab officer declared that they had lost 40,000 when he was captured a fortnight ago.....Many were dazed and paralysed by shock." Truly said Ahmad, "Men shall lose their senses and birds their consciousness." A recent message says: "Information has reached Petrograd that peace meetings have been held in many German towns in consequence of the appalling German losses in Galicia where it is stated that an army of a hundred-and-fifty thousand men was annihilated and recreated in a single month." The *Pioneer's* special correspondent sent the following message on 8th June :— "Never since the battle of Arras commenced has the enemy fought with such tenacity and courage ; never have the French better proved their ascendancy. German bravery has meant shedding rivers of un-availing blood." How true, then, have the prophetic words of Ahmad turned out to be, who said, "Death will make such havoc that streams of blood will flow."

In short, read the words of the prophecy on the one hand and look at the terrible scene that is being enacted on the face of the earth on the other, and you will have no option but to admit that the prophecy has been terribly fulfilled. Consider the tone of certainty with which the prophecy was announced. The prophet proclaimed :—

"The days are near, nay they are at the door, when the world shall see an unparalleled scene of devastation.....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'."

Again, "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."

Thus he not only foretold the most terrible disaster that ever befell humanity but also proclaimed aloud that the said unparalleled calamity was near, nay at the door. Mark how true the words have turned out to be. O gentle reader, will you still doubt the truth of the Promised Prophet of the Latter Days? He concluded his prophetic poem with the following significant words:—

"Don't deny this through impatience 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."

What certainty these words breathe, and how wonderfully subsequent events have confirmed their truth!

Indescribably terrible though the present calamity is, yet the wrath of God, in accordance with the words of the prophecy, is adding to the terror of the calamity by other disasters such as the recent railway disaster at Carlisle which is responsible for the death of a large number of soldiers under the most tragic circumstances.\* Would the world lend an ear to the cry of the prophet so that God may turn to it with mercy. God spoke to His messenger about 40 years ago, saying:—

"A warner came in the world, but the world accepted him not; God, however, will accept him, and will manifest his truth by powerful attacks."

The present war is one of the powerful attacks with which God is demonstrating the truth of His prophet.

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\*The newspapers bring full details of this terrible railway accident. Over 200 persons, mostly soldiers, were killed, many of them being burned to death and a large number of others injured, some of them very seriously. The troop train was occupied by

about 500 officers and men of the 7th Royal Scots, and not more than about 50 of these came through the ordeal without either death or injury. The scene furnished a series of horrors to which, fortunately there is no parallel in the records of railway disasters in Great Britain. When the three trains came into contact there was a mountain of wreckage from which steam and fire issued, while wood crackled and men screamed and groaned in their helplessness beneath what was a veritable bonfire. The passengers were enveloped in a vortex of flame, which quickly spelt their doom. The sight beneath the burned vehicles at the main point of collision was something which made the most stout-hearted shudder. Charred arms, legs, and bodies were visible, and in what was left of one carriage seven corpses were seen. The flames had got such a great hold that nothing seemed capable of subduing them. The remains of five engines were lying in close proximity. They had been scarred and frizzled, and looked like pieces of old iron twisted into all kinds of shapes.

Some of the poor victims had escaped the scorching which had obliterated in others all likeness to human creatures, and thirty or forty were placed in the outhouse awaiting identification. Others bore no trace whatever of human form, all that remained being a few blackened bones. In some cases it was quite impossible to say whether the bones were those of one or more persons, so that it also necessarily became a matter of speculation as to how many of the dead were really being removed. The fire was of unprecedented ferocity, and causes are sought as to whether there was any special reason to account for it.

"It was a pure hell," said Sergeant John Combe in describing the scene which followed the colliding of the Express with the overturned carriages of the troop train, "and I would rather fight a thousand Germans than go through this again. The shrieks and moans of the men as they were being slowly roasted were terrible to hear. I saw the headless body of one man with outstretched arms hanging high up in one part of the wreckage. All our train was simply smashed to pieces. Then the fire started in the centre, and the flames soon spread to each end. We had ammunition in our train, and explosions were going off every few

minutes, throwing the *debris* high up into the air. One poor fellow was fixed and jammed by the arm, and a doctor amputated the limb and thus saved his life. Had he not been released he would have been burned to death. One poor fellow whose legs were horribly burned was pinned down, and it was impossible to get him out. The flames were simply eating him up, and were getting near his face. He was in the greatest agony, and shouted, 'For God's sake shoot me.' "

A soldier home from France said the scenes beggared anything he had seen in the trenches. Men were lying about smashed in the most horrible manner—heads, legs and arms being disconnected from bodies. While many soldiers were doubtless killed instantly, the flames secured others who were jammed under the *debris*.

A young Patrick man said, his carriage was piled up on the top of the preceding one, and he had to jump out of the window, a height of 20 ft. After the doctors arrived many victims had limbs amputated on the spot. The narrator performed the nerve-racking task of holding a man who was pinned by the arms until the doctor released him by severing the limb. Many persons were buried in the wreckage who could not be rescued before the devouring flames reached them and sealed their fate. He saw a woman and child burned to death.





## Qadian and the Ahmadis.

“ O monstrous, dead, unprofitable world,  
 That thou canst hear, and hearing hold thy way,  
 A voice oracular hath peal'd to-day,  
 To-day a hero's banner is unfurl'd,  
 Hast thou no lip for welcome ?”  
 “ Man is blind because of sin ;  
 Revelation makes him sure.  
 Without that who looks within,  
 Looks in vain for all's obscure.”

M. ARNOLD,

Qadian is a moderate sized village 10 miles from the railway station of Batala on the Amritsar-Pathankote line. From Calcutta one has to go by the East Indian Railway up to Ambala and there change for Amritsar. Here there is another change before one reaches Batala. The 10 miles from Batala to Qadian one has to go by ekka. The village contains a mixed population of Hindus, Sikhs and Muhammadans. Most of the latter are followers of Mirza Ghulam Ahmad, the Promised Messiah whose advent and teachings have brought and are going to bring such momentous changes in the history of Islam.

This gentleman was the son of Mirza Ghulam Murtaza. The family was an old one which owned considerable jagirs in and round the village which was their seat. When the Sikhs came into power in the Punjab, the family was forcibly driven from the jagir, but with the advent of the British portions of it were recovered and Mirza Ghulam Murtaza lived the life of a well-to-do\* middle class gentleman. Mirza Ghulam Ahmad was born in 1839. From his childhood he was of a retiring disposition. His time was given to study, prayer and meditation. He had no liking nor any aptitude for “business” in the sense the word is generally understood. On several occasions when his father employed him on the affairs of the estate, he is said to have proved a failure by his

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\*It is not certainly known in what year Ahmad was born. Most probably the year of his birth was a little prior to this.—  
 Ed. R.R.

scrupulous regard for honesty and probity. Luckily for him the income from the family property rendered it unnecessary for him to work for a living. He prayed and meditated and at last God spoke to him in revelations. He published a number of these in the "Barahin Ahmadia." More numerous grew these revelations and at last in 1880 at the age of 41 years he announced that God had selected him to be a "Khalifa" or "Mujaddid" and later on in 1891 the Promised Messiah, the latter day Messenger who was expected under different names by the followers of all creeds to save benighted humanity in the hour of its tribulation. He was, he said, a follower of the last and greatest of prophets (on whom be peace) and had been awarded the honour of Messiahship by reason of his following that great master. The duty assigned to him was to restore Islam to its pristine glory as taught and practised by the Holy Prophet, to purify it of all such later accretions as had dimmed its original lustre, to show men how to live and die in strict obedience of its laws and to establish its superiority to all other creeds of the world. Like the prophets of old he was "a glad tidings" and a "warning" to men. Such a claim naturally aroused opposition from every quarter. The doctors of Islam were no less infuriated than the Christian clergy or the Hindu pandits by reason of their authority being called into question and many of their cherished notions being blown utterly to the wind. Individually and collectively they tried to prevail against him. But it ended as such contests always end. The one with God with him prevailed against the many who spoke what they had no real knowledge about. Before his death in 1908 at the advanced age of 69 years he saw his doctrines accepted by more than 400,000 of people in Afghanistan, the Punjab and other provinces of India, the Malay States and Arabia. Nor were his achievements to be measured by the number of followers alone. In public lectures, in books and tracts he had effectually broken "the Cross" or Church Christianity by proving that the so-called sacrifice upon the cross and the bodily ascension of Christ did never actually happen, he had proved that the Sikh cult was really an off-shoot of Islam, that Nanak (peace be on him) was actually a Mussalman, that modern Hinduism has been permeated with doctrines repugnant alike to moral and spiritual

laws, that Islam, as taught and practised by the Holy Prophet (peace be on him), offered the only way to lead man to God. Such was the man and such the magnitude of his claim who came and went away "like a thief"\* while the world went on busy with exploiting new spheres for its industrial and commercial activity, piling armament upon armament, bending all the resources of its mind and intellect to add yet one another item to its stock of comfort and greed. The mighty claimant passed away in 1908. The community chose as his Khalifa or successor one redoubtable man Maulavi Hakim Nuruddin, known and respected throughout Northern India for his learning and piety. He guided the community up to 1914. The main feature of his work appears to have been internal organisation. One excellent High English School with an extensive hostel and a mosque attached to it, one Madrassa, two industrial classes, a system of daily public lessons in the Quran for men and women separately: these bear testimony to the zeal for education which moved the leader. At his death the community elected Mirza Bashiruddin Mahmood Ahmad, the fourth son of the Promised Messiah, to be their second Khalifa. He is a young man below 30 years of age, fair of complexion, of medium height, slender of built, with a clean broad forehead, thin lips, thick, short beard, eyes which through their half-open lids always look to the ground, modest and retiring in habits, such is the appearance of the man who now guides the destiny of this community. I had occasion to meet him several times and to hear his public discourses and lectures. I was also present at several lessons given by him in the Quran. He is a keen observer, an accurate thinker, an earnest student, perfectly alive to the serious responsibilities of his position. He loves and feels for his flock. His life is simple and retiring and his manners sincere and affable. His all-absorbing ambition is to serve Islam and to bring its truth to every human door. The grandest human cause has found in him an enthusiastic heart, full of faith and confident of ultimate success.

The first thing that strikes a visitor at Qadian is the intensely religious life of the new community. They have three mosques, at

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\* Matthew, xxiv. 43.

one of which the Khalifa himself leads the prayers. I attended prayers at all the three mosques. The prayers are not, as we see outside, a formal repetition of words in an unknown tongue. Here the people understand what they say in their prayer. The words touch their hearts and bring tears to their eyes. The *sajdahs* are comparatively longer than common, and after the prescribed verses of the Quran have been uttered in Arabic the suppliant pours out his soul to his Maker in his own language. All the male members of the community offer their five daily prayers in the mosques. The Juma prayer is offered in the big mosque, the *Masjidi-Aksa* as it is called. I had occasion to attend two of these prayers. They were led by the Khlaifa. After a passage had been recited from the Quran, the *Khutba* was delivered in Urdu. It was an impromptu lecture upon matters affecting the community. There was nothing of the nature of stereotype about it. It contained admonitions and instructions and told the people what they had to hope and what to fear. Religion is here something living and not a dead formality. In their homes the people devote most of their time to teaching or hearing about religious matters. I found a small shop-owner in his shop reading and explaining the Quran to two other of his fellow tradesmen. When customers came he attended to them, and soon returned to his book. A carpenter was working in front of my room. I heard him humming something in an undertone. I listened and found it was a passage from the Quran. Early one morning a beggar was passing in a field and chanting a scrap from some song. It was a *gazel* of the Promised Messiah. These people are never tired of speaking or hearing about spiritual matters or about the Promised Messiah. One old man when asked to tell some anecdote from the life of the Promised Messiah immediately fell into a paroxysm of sobbing and weeping. People are anxious to do little services just to win the approbation of their God. Late one dark night we were stranded in the village. The narrow lanes were full of dirt and mire and walking without a light was risky. One shopkeeper was passing with a smoky lantern. His house was some distance away. He saw us waiting in the street and guessed our predicament, and in spite of our protests forced us to accept his lantern. He was an

Afghan. There is a number of these people who have left their homes to escape from persecution and have settled here. Shabby, rough-looking men with unkempt exteriors and harsh voices, but talk to them and you will at once discover that the heart is soft and loving as an infant's. They know no rank and are strangers to conventions. They will embrace and hug you like a child and will prattle out their feelings without reserve. Some of them keep small stalls where they earn incomes which in Bengal will be considered hardly sufficient for bare living. But they are content and happy at being so near to the spot where dwelt the Promised Messiah.

Social order has been changed. Caste, class and rank have disappeared. Equality and fraternity which were the boast of Islam and which unhappily had all but disappeared from among the Mussalmans have been rehabilitated. Respectability here consists in piety. I saw about ten marriages performed during my stay. The parties were of diverse conditions of life, such as in our parts would hardly be considered proper matches. But there is here no question of injured respectability. The *mahr* offered is small to suit the income of the husband, between two to three hundred rupees was the rate I saw. There is nothing like a big *Den mahrs* which the husband has neither the means nor the intention to pay. The ceremony is simple but impressive and not in the least costly. There is no procession or party nor rich feasting. The bridegroom in most of the marriages I witnessed came to the mosque for the *Zohor* prayer in his every day clothes, the wife's guardian or representative was also present and when the prayer was over, the *khalifa* stood up and announced that a marriage was going to be performed between such and such. At his word the bridegroom stood up from amidst the congregation and expressed his willingness to the marriage and the *mahr*. The *khalifa* then addressed the wife's representative who similarly gave his consent. A passage from the Quran was recited, *khutba* or extempore lecture on the holiness of the marriage tie or the duties of husbands and wives or something on an allied subject was delivered, a *munajat* followed in which the whole congregation joined and the ceremony was over. Only in two cases out of the eight or ten I saw, was there anything like feasting. In one

of these sweets worth a rupee or so were distributed among the congregation and in the other the congregation was treated to a feast. This took place in the mosque itself after the Isha prayers. The cloths were spread and a modest kind of *polao*, meat, bread, *zarda* and perhaps *firni* were served. Each couple of guests shared one plate between them. My companion was a convert Sikh and as it happened that in the Punjab they take the *zarda* with the *polao*, while in Bengal *zarda* is taken after the *polao*, by the time I had done with the *polao* and was going for the *zarda*, my friend who was sharing with me the *polao* had in the passage cleanly emptied the plate of *zarda*. I grew wiser after that and learnt that while in Rome one should do as Romans do. Private life has grown simpler and been freed from conventions. One day we saw some fish being hawked. My friend who was also a Bengalee and I stopped to see the fish. My friend wanted to buy some but for some reason or other it did not happen. One shopkeeper marked us and perhaps thought that being Bengalees fish would be a treat for us. He had made a purchase and next noon he invited us to eat with him. It was simple bread and fish. But the warmth and kindness of the offer and the heart that prompted it made it dearer than our grandest fashionable party.

The status of women has improved, and they take an intelligent part in the communal life. They go about freely in their *Burqa* and men in the street make room for them. They attend the Juma prayers in the Musjidi-Aksa; of which a portion has been partitioned off for their use. There they often seem to be accompanied by their babies, for the noise made by these urchins is sometimes considerable. A lesson is delivered every morning on the Quran for the benefit of the ladies. During the time of the Annual Conference of the Ahmadis in December last, 400 Ahmadi ladies assembled at Qadian and held a conference of their own. It marks a good deal of advance and though it may not satisfy the through and through enthusiast for European civilisation, will satisfy all reasonable demands of intelligent companionship.

The movement is still in its infancy, but the line of working already adopted will indicate the policy of its leaders. The Promised Messiah or Madhi did not preach a *Jehad* by the sword.

His mission was a mission of peace. Truth was to be spread by force of reason and argument. Education is the main instrument of such a propaganda, and to this has been devoted the whole energy of the community. Here we have a High English school affiliated to the Punjab University. The building which has almost been finished for its accommodation will cost Rs. 75,000 out of which the community has contributed Rs. 40,000 and Government the balance. The plan is magnificent. The equipment is of superior quality. There are now about 400 students, nearly half of whom live in the attached hostel. The staff is strong and the members are all Ahmadis, some of whom draw pay much smaller than what they could command elsewhere. Government contributes Rs. 400 a month towards the upkeep of the institution. The attached hostel is a quadrangular block of building with accommodation for 200 inmates. This building, which cost Rs. 60,000 and for which the community had to contribute another 30,000 rupees has a very imposing frontage. I had opportunities to observe the boys at odd times of the day and the night, and to meet them in the hostel and outside it. I found their behaviour always correct. The intense religious tone of the community shows itself in these educational institutions. In the school an intelligent study of the Quran is a compulsory subject for every Muhammadan boy. There is a regular syllabus for the subject and no class promotion is allowed without a satisfactory completion of the course. In the Hostel, I found the boys in the dim dusk of the morning just after the morning prayers—for the morning prayer at Qadian is held long before day-break—sitting round their lamps in groups of 4 or 5 and reading the Holy Quran, not droning or crooning as is the custom with us here, but studying intelligently as they do with any other subject of their school studies; and the younger chaps clustering round their room master—there are 18 of such, as I can remember—to look after and assist the boys in their studies—with copies of the Quran in their hands reading and explaining the same. Well can I say that a boy of 10 or 12 years from this institution will be found to possess a more intelligent acquaintance with the Quran than many a University student of our parts. Daily prayers are compulsory, but the rule needs

not be enforced by any penalty. When the gong strikes the hour of prayer, the inmates of the room march out and form a line in front of the room. The room master takes command and marches them off to the mosque. The school mosque, another pucca building, is within the school precincts and can accommodate about a thousand worshippers at a time. When the prayer is over the boys are marched back in the same way as they came. Any absentee is found out at once by a blank in the ranks. The school, the hostel, the mosque and the teachers' quarters are all situated outside the village amidst extensive grounds. There is plenty of outdoor life and sports and teachers freely mix with the boys in the games. Altogether the institution in its buildings, appointments, organisation and general tone is far superior to anything of its kind we have here in Bengal. For the study of Arabic and its allied subjects there is one Madrasah. The curriculum here has been drawn up with due regard to the requirements of modern times. English, modern history, geography and mathematics find their due places in the curriculum. For the passed students of the institution there is a special class for the training of *Muballagin* or preachers. Here lectures are delivered by several learned professors. The students are selected from among the most promising of the passed students of the Madrasah. These receive stipends and have to live in a hostel of their own. There are now 10 students in this special class. There are two industrial classes, one to teach carpentry and the other tailoring. The pupils in these classes in addition to manual skill have to learn the Quran. I paid a visit to the tailoring class. There were 19 or 22 pupils (I have forgotten the exact number). I found a batch of three of the boys studying the Quran with a master, while the rest were employed upon tailoring work. When one batch had finished their lesson they went to the manual work and another batch went to the Quran teacher. All the boys here, I think I was so told, came with a general education upto or above the Primary stage. For the girls there was a girls' school but I had no opportunity for making any detailed enquiries about it. Besides these regular institutions there is arrangement for public lessons in the Quran. These are open to every one and are very popular. Students of the English school and the Madrasah as well as traders and out-



siders attend these lectures which are delivered by the Khalifa himself as well as by several other eminent theologians. I had an opportunity to be present at one of these lessons, and I found about 200 people attending. I was told that the assembly was smaller than usual. The lecture took place in the *Masjidi Aksa* in the afternoon between the Asar and the Mughrib prayers. A similar lesson is delivered every morning for the benefit of the ladies. One *Raku* of the Quran was, I was told, the usual lesson for the day.

Such are the results achieved by the new movement which strike even the casual observer. The significance of some of them is much deeper than what appears on the surface. Take for example the abolition of caste and class distinction and extravagance in marriage and other social functions. The evils have always been recognised by every thinking Musalman as anti-Islamic and a good deal has been spoken and written against them. But the evils are still rampant and show no sign of diminution. It strikes me that man being himself a creature of society, something more than human force is required to mould a society. The leader who can make a new society does not work by human means alone. In this case the leader claims to derive his authority direct from God. He is another of those prophets or messengers who in ages gone by furnished humanity with living evidence of the existence of God. He has proved his claim by all those tests which have before this proved the truth of all claimants to prophethood.\* People wonder and pass by. They

\*Some of the tests are noted below :—

1. The prophet must himself claim his office. A claim set up by the followers is of no value.
2. Absolute purity of life. All the prophets are recognised to be sinless.
3. Prevailing ignorance and immorality of the time when a prophet makes his advent.
4. Purifying influence of the prophet's teachings and association.
5. Public opposition and ridicule. All true prophets are sure to be opposed and ridiculed.
6. Extraordinary signs which accompany a prophet and due fulfilment of prophecies made by him.
7. "Mubahela" or prayer duel.
8. Unfailing happening of calamities, *e.g.*, famine, plague, earthquakes, war.
9. Fulfilment of previous prophecies relating to the prophet.
10. Ultimate victory of the prophet over all opposition.

An enquiry into the history of the Promised Messiah will show all the above tests as well fulfilled in his case as in the case of any previous prophet.

wonder and can not believe that a prophet should rise in this age of civilisation and light. They discard him because the last and greatest of prophets has passed and no more of prophets do they expect. They will not have the patience to hear and consider what he has to say concerning himself. He was, he said, a Khalifa, an Imam, a Mujadded, a Rasul, a Nabi. He had got these ranks by being a servant of the last and greatest prophet (on whom be peace) whose lover he was and from whom he was not separate. His dignity is dignity derived from that of the last and greatest Prophet and as all dignity derived by a servant from his master still belongs to his master, the dignity of the Messiah is really a part of the dignity of the last and greatest Prophet whose prophethood will not cease till the last day. "Will the Messiah give us Empire?" they ask. So was Jesus asked to give the Jews a temporal Kingdom. The same history is repeated but man would not take lesson. Is it a matter of indifference whether we believe him or no? The sovereign has graciously been pleased to send a viceregent to live among His people and to speak to them concerning Him. The people acknowledge him not and will not hear what he has to say. Will the relation between the sovereign and His people continue after this the same as before? Come, all those whom power and help have not made their bond-slaves, whose hopes are not centered in this present life, who believe that the great God who spoke to and guided His people in the past has not changed His habits and His ways and ceased all communication with His creatures, come and enquire. Sincere and humble seeking is half-way to truth. Your "Islamic Missions," your "Institutes," your widow and orphan societies, your educational efforts show that you are not indifferent to truth. Cast personal thought aside and see whether the new teacher will not give you a solution of your problems for it is to solve human problems that messengers are sent by God. Remember that to God belongs the empire of this world and the next, that as in days gone by He raised the wandering Arabs from the depth of degradation to the height of spiritual and material dignity because they followed His messenger, so it is still in His power to raise you, who are now fallen so low, to spiritual and temporal eminences. Young men of the University, your minds are comparatively free from prejudices and preconceptions. Think of this subject and see whether your hearts have any enthusiasm for such a cause. Sublime is the end and glorious the fight to which it summons you. Noble is he who accepts a truth when it is brought to him but thrice noble is he who seeks for a truth when he has it not.

ABUL HASHAM KHAN CHAUDHRY.

BARISAL, BENGAL.

## False Pretenders and True Messengers of God.

The word of God lays down an unmistakable criterion to distinguish between a true prophet and a false pretender. Speaking of the Holy Prophet, on whom be peace and the blessings of God, the Holy Quran says:—

ولو تقول علينا بعض الاقاويل لاخذنا منه باليمين ثم لقطعنا منه الوتين  
فما منكم من احد عذرنا جزين

“Why if he had invented against us any sayings, We would have seized him by the right hand, then We would have cut his jugular vein; nor could any one of you have kept us off from him.” (lxix, 45.) This verse shows that those who falsely claim to be recipients of divine revelation bring down upon themselves the wrath of God and are consumed with the fire of divine punishment in this very life. This is done so that false pretenders to divine revelation may be made distinguishable from true messengers of God. If the false prophets are allowed to prosper like the true ones, it will become difficult for the people to distinguish an impostor from a true prophet of God. The same criterion is laid down in the Bible also. God said to Moses:—

“But the prophet which presume to speak a word in my name which I have not commanded him to speak even that prophet shall die.” What this verse means is plain enough. It clearly means that such prophets are soon brought to nought, so that the people may not be deceived by them. Their life is brought to a speedy end and they fail to achieve their object. God’s wrath is kindled against false claimants to prophecy. Consider what God says about the false prophets of the time of Jeremiah:—

“By sword and famine shall those prophets be consumed.” (Jer. xiv.) “How long shall this be in the heart of the prophets, that prophesy lies.....Are not My words as fire, and as a hammer that breaketh the rock in pieces?.....Behold I am against the prophets that have lying dreams, and tell them and cause My people to err by their lying.” (Jer., xxiii.)

Jesus compares false prophets to evil trees and refers to their inevitable fate by saying: “Every tree that bringeth not forth good fruit is hewn down, and cast into the fire.”

It is a curious fact that side by side with true prophets there have been appearing false prophets, who by their sad failure, have borne testimony to the truth of the true messengers of God. The words of Gamaliel recorded in the Acts, v, 35—39, deserve to be written in letters of gold. Addressing a council of learned Jews, Gamaliel said:—

“Ye men of Israel, take heed to yourselves what ye intend to do as touching these men (disciples of Jesus). For before these days rose up Theudus, boasting himself to be somebody; to whom a number of men, about four hundred, joined themselves: who was slain; and all, as many as obeyed him, were scattered and brought to nought. After this man rose up Judas of Galilee in the days of the taxing, and drew away much people after him; he also perished; and all, even as many as obey him were dispersed. And now I say unto you, refrain from these men, and let them alone: for if this counsel or this work be of men, it will come to nought: but if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God.”

The above testimony shows that in the days of Jesus there appeared impostors whose sad failure served a great purpose. It enabled thoughtful men to distinguish between truth and falsehood. It was the fate of these impostors which led Gamaliel to arrive at the important conclusion that “if this counsel or this work be of men, it will come to nought: but if it be of God, ye cannot overthrow it.” So reasonable was this conclusion that we are told that all the learned men present could not but agree to it.

The same events were repeated in the days of the Holy Prophet, may peace and the blessings of God be upon him, for in his days also there arose false claimants to prophethood who by meeting the fate of impostors, bore testimony to his truth. And the present age has been no exception to the rule. This age, in accordance with the prophecies of the world, witnessed the advent of a great Messenger of God and in his time also, as in the time of his great predecessors, there appeared many impostors who sealed his truth by their dismal fate. These impostors were not confined to India but appeared in different countries, for the message of the Divine Messenger of the present age had reached

all parts of the earth. Speaking of the pretenders that appeared in America, the *Truth Seeker* says: "Few of them have left a trace, the most fortunate in that respect being Teed, Dowie and Mrs. Eddy. Teed's Koreshans stick together in a colony somewhere in Florida, Dowie's Christian Catholics still hold property near Chicago, and Mrs. Eddy's Christian Scientists will probably last out this generation. But where are the relics of Lewis the Light Mr. Vosburg, and Elijah Skaggs?"

Though every pretender is sure to meet with failure, so that the world, by comparing their fate with the success of the true Messengers of God, may be able to see the truth of the latter, yet the wrath of God is particularly kindled against those who falsely claim to be recipients of divine revelation. Such impostors are soon brought to nought, so that their fate may serve as a warning. Mrs. Eddy, so far as we know, did not fall under the category of such pretenders, Dr. Dowie of Chicago, however, did. He claimed to be a Messenger of God and published many lying prophecies, and the result was that he was visited with the wrath of God. He was expelled from his own city by his own followers, was stricken with paralysis and died a raving maniac, covered with disgrace and infamy. He met with this fate in accordance with a prophecy of Ahmad and his miserable death served as a sign of the truth of the latter.



## How a notable member of the Khwaja Jama'at became a disciple of Ahmad.

"ALLADIN BUILDINGS,"

Oxford Street,

Secunderabad, 19th April, 1915.

Hazrat Khalifatul Masih,  
Qadian.

السلام عليكم ورحمت الله وبركاته

MOST RESPECTED SIR,

I belong to Khwaja Shiah Imami Ismaili Jama'at whose Leader is H. H. the Aga Khan. In this Jama'at there are many notable citizens of Bombay such as Sir Currimbhoy Ebrahim (Bart.), Sir Fazalbhoy Currimbhoy, Sir Ebrahim Rahimtula, Mr. Fazalbhoy Chinoy, Late Sheriff of Bombay, Mr. Kassam Ally Jairaj Peerbhoy, &c., but as regards religious matters the said community is awfully backward.

Very few know the Quran or Islamic Faith, but most of them regard the Aga Khan more than a human being. All their faith consists in serving their said Leader; they can be well compared to Christians whose conduct towards Jesus Christ (peace be on him) is similar to theirs.

There is another section of Khwaja Jama'at called Shiah Asnaashri. They are more religious, but they are mad after the martyrdom of Imam Hussain (peace be on him.)

Our family settled in Secunderabad in 1882, and since then we have had little to do with the said Jama'at except on marriage occasions. In Secunderabad we had to deal with *sunnat jamd'at*.

About 20 months ago I got a copy of your *Review of Religions* by chance. My attention was drawn to an advertisement regarding the *Teachings of Islam*. I got the book and my conduct was entirely changed. I felt I came out of a dark life of 36 years. In fact I had been dead for so long a time and a new life was breathed into me. I liked the book so much that I got it translated into Gujrati, so that Gujrati-knowing Muslim Brothers

might also profit by it. This book is written by the Great Reformer, Mirza Ghulam Ahmed Saheb, and I believe he is really a Divine Messenger, otherwise it would never have created such an effect. Through his book I came to know what real relation man has with God and all other beauties of Islam, for which I first thank my Gracious God and secondly the Divine Messenger Hazrat Ghulam Ahmad Sahib (peace be on him).

Perhaps your goodself may ask why I delayed to be an Ahmadi for so long a time when I was so deeply affected. It was, Sir, for two reasons :—

- (1) I was under the impression, as many of the present day Muslims are, that it is not an essential part of faith to believe in anyone when once we have believed in our Holy Prophet Muhammad (peace and blessings of God be on him).
- (2) If I did this publicly it would create great unpleasantness amongst family members, friends, Khwaja Jama'at and other Muslims.

But my Gracious God desired to lead me to the right path, therefore He inspired your goodself to send some of your representatives in H. H. the Nizam's Dominions to bring out the people from darkness and I was one of those who benefitted by this.

Your able representatives, brothers Mufti Mahomed Sadiq Saheb and Hafiz Roshan Ally Saheb, and the local representative Basharat Ahmad Saheb took great pains for nearly 6 weeks and without getting themselves tired on any occasion very politely explained every matter regarding the claims of the Promised Messiah and Mahdi and the result was that I publicly declared myself an Ahmadi on Friday, the 9th instant.

Now when my Gracious God has opened my eyes towards the right path I will try to devote the rest of my life to the service of this cause by warning other Muslim brothers not to be careless regarding this serious matter, and I trust the Almighty God will help me in this matter.

Now I beg to lay before your goodself some of the difficulties which I experienced before I became an Ahmadi. I must admit I was afraid to join your movement as the majority of the present-day Muslims condemned it. I therefore began to gather all their

objections but I never found them unanimous. Even the so-called Maulvies differed amongst themselves.

Some said Isa ibne Mariam (Jesus, son of Mary) was taken up to heavens and would descend as Messiah.

Others said Isa ibne Mariam is dead but God has the power to restore him to life and send him from heavens.

Few are aware of the same kind of prophecy made by prophet Malachi regarding the second advent of Elijah and very few know that Jesus explaining the meaning of this prophecy said that a prophet who once finished his duty and departed could not return in his own person again, but that another one was raised in his spirit and power.

Some say Mirza Saheb claims to be a prophet, while our Prophet is the last prophet, but when they are told that Mirza Saheb does acknowledge our prophet as last of the prophets and that he will be the first man to call that man infidel who claims to be an independent prophet, and that he is come in the power and spirit of Jesus as happened in the previous case, they can not answer this and say they do not know of the previous case.

Some say Mirza Saheb claims to receive revelation; and they are told that Mirza Saheb does admit that revelation regarding further laws has been discontinued as the religion of Islam has been completed, but that the Quranic verses clearly show that angels do descend on holy persons; then they admit their ignorance of such verses.

Some say Mirza Saheb explains verses of the Quran by inference *بإدراك* but when some verses are recited to them and they are asked to explain them without inference. they can not do it and admit that *بإدراك* is necessary in some cases.

From all these, I was deeply convinced that the opposition of the Muslims against the claims of the Messiah and Mahdí is quite groundless.

But the pity is that the majority of the ordinary seekers after truth have to suffer as they are unaware that the Maulvies on whom they depend are so divided amongst themselves about the truth.

Of course all these points are explained in Mirza Saheb's books but not all in one place as in *عسل مصفى* (Asal-e-Musaffa)



but the latter is also a bulky volume. I therefore beg your goodself's permission to lay before you my humble suggestions regarding the matter and hope to be excused for the liberty taken,

- (1) A small book containing all the important points regarding the proof of the claims of the Promised Messiah and Mahdi under different headings, some of which I have mentioned above, with quotations from the Quran and traditions, etc., should be published by your Department.
- (2) Large numbers of these books, say 500 or 1,000 or as may be suitable, should be bought by one or more Ahmadies of different places and they must distribute them amongst the people of their locality free of charge.
- (3) Every Ahmadi should be a missionary and should try his best to make a good number of Ahmadis every year. He who fails to convert even one person or he who fails to submit his report to your goodself of the endeavours he has made by the end of the year should be considered as having rendered no service to the movement or he may be classed as a nominal Ahmadi.
- (4) Conditions and application forms of Baiat should be published in Urdu and English and supplied to the members of the movement, who would hand it to every new member and obtain his signature on the application form of Baiat which is to be in duplicate, one to be kept by himself and the other to be submitted to your goodself.

In conclusion, I beg to be excused for giving you the trouble of reading this long letter and encroaching upon your valuable time.

Your most humble servant,  
ABDULLAH ALLAHDIN.

## Our Foreign Missionaries.

The *Ceylon Independent* for May 13, 1915, says, under the heading, "Kandy Muslim Young Men's Association":—

"A very interesting and inspiring lecture on 'Islam' was delivered at the above Association Hall by Moulvi Hafiz Gulam Mohamed, B.A. Mr. N. D. Amit presided, and introduced the lecturer. The learned lecturer dwelt on the purity of 'Islam' in accordance with the Holy Quran and authenticated traditions of the Holy Prophet. He also pointed out and recommended the rejection of superstitious ideas which have crept in since the propagation of Islam in its purity. The lecture was ably interpreted into Tamil by Mr. S. T. Rahman, ex-acting Mudaliyar of the District of Kandy. At the conclusion Mr. A. M. A. Azeez, a member of the Association, proposed a vote of thanks to the lecturer, and this was seconded by Mr. I. M. Yousuf (Hony. Secretary) who also thanked the interpreter and Mr. C. H. Mantara, the Hony. Secretary of the Orient Sports Club, Slave Island, for his kind presence and assistance rendered towards the success of the function. Mr. S. M. Assan thanked the audience in Tamil for their presence on the occasion. The meeting terminated with a vote of thanks to the chair."

We are glad to announce that thirty men in Ceylon have accepted Ahmad as the Promised Messiah and Mahdi and have organised themselves into an Ahmadiyya Association. We congratulate our brother Hafiz Maulawi Ghulam Muhammad, B.A., on this success and earnestly pray that God, out of His infinite mercy, may prosper the seed sown by him in the historic island of Ceylon and cause it to grow into a big tree. He sailed on the 27th May for Mauritius, where the small community of our Ahmadi brethren is impatiently awaiting him. We wish our brother God-speed.

Our brother Chaudhri Fateh Muhammad Sayal, M.A., writes from London:—

"With the grace of God, good seed has been sown in Southsea. I delivered three lectures there last Saturday and Sunday. The last one on the Ahmadiyya Movement was in a Unitarian Church. At this lecture many people of Southsea were

present and God gave me special strength to speak and convey the message with full force."

### AN ENGLISH LADY ACCEPTS AHMAD.

Chaudhri Fateh Muhammad Sayal sends us a letter which an English lady wrote to him from Southsea and in the course of which she says :—

I wrote yesterday to Mirza Mahmud Ahmad, and in my letter I told him, or at least I tried to tell him, how much I treasure the truths of Islam as taught by the Master, Ahmad. I also told him that I believe the Master, Ahmad, to be all he claimed to be, and that I very much valued the glorious truths given in that very beautiful book "The Teachings of Islam." If I were to write until the end of my days, it would still be impossible for me to express how deeply grateful I feel for the very wonderful way I have been led to the truth of Islam as taught by the Master Ahmad. May God's choicest blessings rest on him. I pray that I may be worthy to come within the pale of his influence and thoughts. The truths he taught will always be to me the ever burning lamp of Divine Truth.



## Mahdi and Messiah.

### CLAIMS OF THE AHMADIYYA MOVEMENT.

#### To Unite Moslems, Hindus and Christians.

*(Reproduced from the "Birmingham Illustrated Weekly Mercury.")*

One of the most remarkable religious movements of modern times is that which bears the title "Ahmadiyya," after the reformer Mirza Ghulam Ahmad, who, in 1880, declared that he was the expected reformer who had to appear in the beginning of the 14th century of the Hejira.

Ahmad was a teacher who preferred solitude to fame, but responded to what he declared to be the command of God, and asserted that he combined in his person the Promised Mahdi and Messiah of the Moslems, the Promised Messiah of the Christians, and the Promised Avatar of the Hindus. These three claims established the universality of the Ahmadiyya mission, but the second involved the affirmation that Jesus did not die on the Cross but only swooned; that he was not buried, but placed in a comfortable spacious room hewn into a rock; that he did not rise from the dead, but only recovered from the swoon; that he did not ascend to heaven, but went to Afghanistan and India to preach to the lost tribes of Israel, and that he now lies buried in Cashmere. Ahmad also declared that the time-honoured belief of the Mahomedans in the holy war, or jehad, was mistaken, and that he was appointed to bring peace and concord between the warring creeds. All religions, he said, in effect, accepted God as the basic principle; therefore unity was possible and desirable, not through the sword, but through teaching.

*400,000 Members.*

Naturally, claims so far-reaching aroused considerable opposition on the part of the orthodox, but Ahmad foretold many happenings and was able to point to the accomplishment of certain signs which were to denote the advent of the Promised Messiah. Gradually he developed a movement which embraces to-day over 400,000 members in various parts of the world, and this despite

the fact that in early days he stood almost alone, subject to the openly-expressed doubts and active opposition of those who were animated by respect for the accepted interpretations of their respective creeds. Ahmad ran counter to many of their essential conceptions, and the incredulity was proportionately great.

The Ahmadiyya movement stands in the same relation to Islam as Christianity—not the Christianity preached or practised now, but the Christianity which Islam represents to be the true religion taught by Jesus Christ—stood to Judaism. An important difference between the Messiahship of Christ and the mission of the Ahmadiyya movement, it is urged by the followers of Ahmad, is that the former was limited originally to the Hebrew people, while the latter has a universal appeal. The universality of the Ahmadiyya Mission lies in the claim of its founder to have come in fulfilment of the hopes and prophecies, not only of the Moslems, but of every people who entertain such hopes and expect a reformer in the last ages.

The history of the movement dates from 1889. Prior to that year, Ahmad had been regarded by a great majority of the Indian Moslems as a great religious reformer, and his claim to be a recipient of Divine revelation, which became generally known through his first great work—he wrote sixty books in all—was widely admitted. It was not until 1889, however, that the movement, as such, became definitely established. In that year, Ahmad published a manifesto stating that he was commanded by God to accept bai'at from the people, and to take them into his discipleship. This announcement drew many people to him, and excited little or no opposition; the first two years passed uneventfully.

#### *Christ Alive or Dead?*

In 1891 Ahmad declared that the Moslems were in error in believing Jesus Christ to be alive, that he was dead, and Almighty God had raised him (Ahmad) in the spirit and power of Jesus Christ in accordance with the promise contained in prophecies speaking of the advent of the Messiah in the last age. Ill-will and active antagonism resulted from this declaration, and Ahmad was proclaimed an arch-heretic by the leading Mullas and Maulavis of the country, the Moslem public being enjoined to refrain from

having anything to do with members of the new sect, marriage with whom was forbidden. In fact the latter were placed outside the pale of the orthodox Mahomedan community. This pronouncement seriously retarded the growth of the movement, which continued steady and slow.

An eclipse of both moon and sun prophesied in the Quran as timed to indicate the advent of the promised Messiah took place in 1894, and Ahmad's position was substantially strengthened thereby. Large numbers of people then joined the movement.

In 1891, Ahmad made his assertion as to Christ's death, and, in 1894, engaged in controversy with Christian leaders on the point. At that time he foretold the death of their principal champion, unless the latter turned to the "truth" within fifteen months. This the Christian advocate did, but reverted to his former profession of faith shortly afterwards, and he died within seven months of so doing. This, coupled with prophecies of impending visitations of plague and disease, which were fulfilled, gave a further fillip to the Ahmadiyya movement.

Outside India the movement has taken root in Afghanistan, Persia, Arabia, Egypt, Australia, British Africa, and America.

#### *Central Doctrine.*

The central doctrine of the Ahmadiyya movement is that its founder is the Promised Messiah and the Promised Madhi, which Ahmad put forward in the following terms:—

"As I have been given the name of Messiah by God with reference to the creatures' rights and am an incarnation of Jesus Christ on account of having been sent in his spirit and character and cast in the same mould, so I have received the name of Muhammad Ahmad by virtue of my function as a reformer of the transgression of Creator's authority. To spread the Unity of God, therefore, I have been sent in the spirit and character, and cast in the mould of, the Holy Prophet, Muhammad, may peace and the blessings of God be upon him. Thus I am at once Isa Masih and Muhammad Madhi. Masih is a title given to Jesus Christ, and it means one who is anointed and blessed by God, His vice-regent on earth, and the title of Mahdi was given to the Holy Prophet, Muhammad, and it means one who is naturally guided and the heir to all truths, and in whom the attribute 'guide' of

the Almighty is fully represented. The grace of God and His mercy made me heir to both these titles in this age and manifested them conjointly in my person. . . . and my person is spiritually a combination of the persons of these eminent prophets (Christ and Muhammad). As Messiah, my duty is to prohibit the Muslims from savage attacks and bloodshed, in accordance with the traditions which clearly lay down that when the Messiah shall appear in the world, he shall put an end to religious wars. . . . My function as Mahdi consists in re-establishing the Unity of God with heavenly signs."

The Ahmadiyya movement, and its teachings, have helped the British Government materially in discouraging "holy wars," or jihads, and in educating native opinion as to the good intention prompting measures for famine and plague prevention, measures which might have been interpreted as aimed at insulting, or weakening, or destroying, their faiths

Ahmad died in 1908, and has been succeeded by one of his sons. One of the teacher's last acts was the issue of a "Message of Peace" which obtained wide circulation and attracted much attention.

Ahmad foretold unparalleled triumph for the movement he founded, which, he said, ultimately would embrace all the religions of the world.



## Roman Catholics and Protestants in the Punjab.

The *Harvest Field* for June, 1915, reviewing the Annual Report of the American United Presbyterian Mission, Punjab, says :—

“The Roman Catholics have proselytised very largely amongst the Christians of the Mission. We read sentences like these :—‘In this section we found Catholics in 22 out of 49 villages. Some of the villages had gone in a body, while a number of families had gone from each of the others.’ ‘The Roman Catholics have preyed upon the flocks.’ ‘In some of the remote villages where the people have joined the Roman Catholics, old mud idols are still worshipped.’ Their knowledge of the difference between Protestants and Catholics is not very profound, judging from the following incident :—

“In a village we recently visited, the women were very friendly, and we had a pleasant service with them. At the close, an old woman said very apologetically, ‘We are Roman Catholics, but I did not know it till the other day my son told me.’ ‘Then you are not really one,’ I said, ‘if you did not know anything about it except what your son told you.’ ‘Oh yes,’ she said, ‘I suppose I am a Roman Catholic if the rest of them are.’”

If the Indian Roman Catholics are not really Roman Catholics because they know nothing about this sect of Christianity, the same is equally true of the large majority of the native Protestants. It is the low-caste Indians, *viz.*, the sweepers and chamars, &c., who generally go to the Protestant religion and most of them are as ignorant of the religion they profess to follow as the old woman referred to in the foregoing quotation. All they know is that they are *Isaee* (Christians). Their knowledge of Christianity does not go any farther. The old woman did not know the difference between Roman Catholics and Protestants because she did not know what Christianity was. She was at first Protestant because her son had told her that they were Protestants and now she was a Roman Catholic because her son had told her so. She understood little either of Protestantism or of Roman Catholicism.



And what was true of her is true of the majority of the so-called converts to Christianity. The writer of the annual report relates the incident of the old woman to show that the converts to Roman Catholicism are really ignorant of it, but the incident also shows that the Christians among whom the Roman Catholics proselytise are as ignorant of Protestantism as of Roman Catholicism, for if they had known what Christianity as represented by Protestants is, it would have been by no means difficult for them to understand what Roman Catholicism is. If the converts from Protestantism to Roman Catholicism are ignorant of the latter creed, this shows that they were equally ignorant of the former creed, for if they had known what their old creed was, they would have found no difficulty in understanding what their new creed signified. They are ignorant of their new creed because they were ignorant of their old creed. Thus if the Annual Report of the United Presbyterian Church shows that the converts from Protestantism to Roman Catholicism know little about the doctrines of the latter sect, this is a clear proof of the fact that they knew little about Protestantism also.

From the Report it appears that not only the Roman Catholics but also other sects are striving to divide the church. "Many proselytising sects have been at work, such as the Plymouth Brethren, Salvation Army and Seventh Day Adventists." "Our newest rival is the Seventh Day Adventists who have a number of workers employed and have been touring in the district this winter." "Many of the people have joined the Salvation Army. The Sikhs have attracted the Christians of one village, who now call themselves Sikhs."

## Note.

As some of the Missionaries of the Ahmadiyya movement are now working among people who are unable to understand Urdu, and as already a large number of men who are unacquainted with Urdu have been initiated into the movement, we think it is now time that the English-knowing people be informed of the conditions which every person desirous of initiation into the movement is expected to accept. These conditions were laid down by the Promised Messiah himself and were published by him in Urdu on 12th January, 1889. We gave a translation of these conditions of *Bai'at*, as they are called, in our last issue. To these conditions of *Bai'at* which are as binding now as they were in the time of the Promised Messiah and Mahdi, we add, for the information of the would-be adherents of the movement, a brief resumé of our beliefs and doctrines, (which are, of course, based on the Holy Quran), the duties which the members of the Ahmadiyya movement are expected to perform, the lines on which the Ahmadiyya movement is conducted, certain directions for the initiates and a translation of the words which every initiate has to repeat when making *bai'at* on the hands of our present leader, Hazrat Mirza Bashir-ud-Din Mahmud Ahmad. These words are fundamentally the same which every disciple had to repeat when making *bai'at* on the hands of the Promised Messiah and, after him, on the hands of Hazrat Maulawi Noor-ud-Din, first successor to the Promised Messiah and Mahdi. For initiation into the movement it is not necessary to come personally to Qadian. In order to get oneself initiated one need only fill up a form of *bai'at* which may be had from the Ahmadi Missionaries or from the Secretary, Taraqqi Islam, Qadian, Punjab, India, and send it to Khaleefat-ul-Masih II, at Qadian. Copies of the conditions of *bai'at* and other directions for initiates may also be had both in Urdu and English from the Secretary, Taraqqi Islam.



## 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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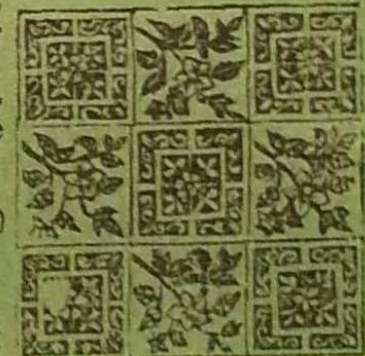
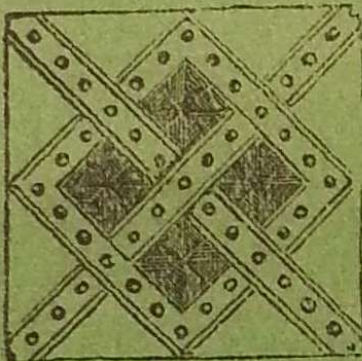
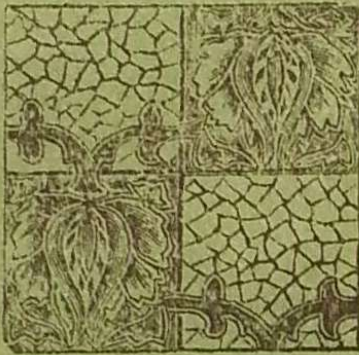
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