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# THE Review of Religions.

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## CONTENTS.

	<i>Page.</i>
GOD BLESS THE BRITISH GOVERNMENT! ...	I
ENGLISH TRANSLATION OF THE HOLY QURAN ... ..	12
AN AUSTRALIAN PAPER ON AHMAD ...	22
THE TESTIMONY OF THE WAR TO THE TRUTH OF AHMAD ... ..	30

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JANUARY 1916.

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بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ  
نَحْمَدُهٗ وَنُصَلِّیْ عَلٰی رَسُوْلِهِ الْكَرِیْمِ

## God Bless the British Government !

We have more than once acknowledged our deep debt of gratitude to the British Government for its untold favours on the Ahmadiyya community. All communities living in the vast continent of India are enjoying the blessings of the British rule, but none has greater reason to feel grateful to it than the Ahmadiyya community. What would have been the lot of the community, if there had not been the strong hand of the British Government to protect it, may be judged from the fate of two of its members in the so-called Muslim state of Cabul. They were put to death, by order of the present and the late Amir respectively, in the capital of Afghanistan before the eyes of the whole city of Cabul, for no other fault than that they believed in Ahmad as the Promised Mahdi, and rejected the popular doctrine of Ghaziism and warrior Mahdi. The present Amir, before ordering the execution of Sahibzada Abdul Latif, who occupied a distinguished position in the Cabul Durbar and was the recognised spiritual guide of thousands of the Amir's subjects, but who excited the anger of the Amir by believing in a Mahdi who had not come with a sword in accordance with the expectations of ignorant Mussalmans, invited the opinion of the Grand Qazi and other learned Ulema of the Court, who, perhaps with a single exception, all declared that the only meet punishment for the Sahibzada was that he should be stoned to death publicly and his death be

witnessed by the populace. The first stone was cast by the *pious* hands of the Grand Qazi, the second by the Amir himself; then followed a volley of stones from all sides and the holy saint of Afghanistan expired under a heap of stones, his sacred body all covered with wounds.

But the Ahmadees would have fared no better even in India, if it had not been for the protecting hand of the British Government. So bitterly hostile were the Mullahs and other Mussalmans of India against the Ahmadiyya movement, that notwithstanding the British Government they lost no opportunity to persecute the followers of Ahmad. The Mullahs incited the masses against the Ahmadees, declared it lawful to rob them not only of their property but also of their wives. Though the fear of the British Government prevented them from putting Ahmadees to death, yet it could not hinder them from publishing the *fatwa* that they *deserved* to be put to death. They repeatedly asked Ahmad to quit British territory and go to Mecca and Medina and see what treatment he would receive there, meaning that it was only owing to the British Government that his life was safe, and that if he went to a country where the so-called Muslims were free to deal with him according to their will, he would receive the same treatment which two of his followers received in the capital of Afghanistan. Even in India, though they were unable to conduct a regular campaign of open and wholesale persecution of the Ahmadees, thanks to the fear of the British Government, yet they did all that lay in their power to trouble and harass them. Though the British Government is ever ready to help us, yet it is not omniscient, and hence it happens not unoften that notwithstanding the British Government, the bigoted opponents of the Ahmadiyya movement do manage to inflict unbearable trouble on its members. This is especially the case when our persecutors happen to be men of some influence. Not only are our brethren subjected to social ostracism, but they are even severely beaten and sometimes even robbed of all their belongings. So bitter is the persecu-

tion sometimes that our brethren have to confine themselves to the four walls of their homes or flee to some other place for safety.

It is strange to see that this feeling of bitter hostility towards the Ahmadiyya movement is not confined to any particular part of India, but wherever the Ahmadiyya movement secures a footing, the so-called Mussalmans make a common cause against them and try their utmost to extirpate the movement by subjecting its adherents to the most bitter persecution. A fresh instance of such persecution is furnished by the distant district of Malabar. The persecution of the Ahmadees there commenced more than three years ago. As we noticed in our number for November 1912, members of our community at Cannanore were so bitterly persecuted that they could not come out in the streets, and thirteen of them had actually to fly for their lives at night to other parts of India. At last the British authorities came to their rescue. The persecutors, it appears, were warned against molesting Ahmadees and after some time the fugitives went back to their homes.

But the orthodox never really refrained from harassing the poor Ahmadees. They bear deep-rooted malice against them and therefore they cannot bear to see the Ahmadiya movement taking root in their midst. The Ahmadees continued to bear their persecution with patience. But this only encouraged their persecutors to carry on their persecution with even greater rigour. Being encouraged by their leaders, they took to persecuting them most mercilessly. They were beaten when going to say their prayers in the mosques. They were not allowed to bury their dead in the cemeteries. One of them was beaten almost to death. They could not dare to leave the precincts of their houses for fear of violence. Their children were turned out of Arabic schools and even students of Government educational institutions could not venture to attend the schools. When matters came to such a pass, the persecuted Ahmadees could see no other alternative but to appeal to

British authorities for protection. Learning of the pitiable condition of the Ahmadees in Cannanore, the Secretary of the Sadr Anjuman-i-Ahmadiyya, Qadian, also made a representation to His Excellency, the Governor of Madras, through His Honour, the Lieutenant-Governor of the Punjab, entreating him to order immediate enquiries into the matter and protect the poor Ahmadees against their cruel oppressors; and we learn with great satisfaction that the British authorities of the district rendered prompt assistance to our brethren, thus laying the whole Ahmadiyya community in all parts of the world under a deep obligation. Finding the grievances of our brethren to be real and their condition to be pitiable, they had compassion on them and won the hearts not only of the Ahmadees of Cannanore but also of all their brethren throughout the world, by doing all in their power to relieve the miserable condition of their persecuted subjects. They were pleased not only to grant the Ahmadees of that place a piece of land for the purpose of building a mosque and for the burial of their dead, but also gave a warning to the real instigators of the mischief that any repetition of such deeds would be severely punished. We offer our heartfelt thanks to Messrs. Innes, Evans, Hill, Windle and other high officials for the timely aid they have rendered to our brethren.

The truth is that the peace we are enjoying under the British Government we cannot enjoy under any other Government under the sun. We believe the British Government to be a God-send. Every community in India, as I have already said, has reasons to feel grateful to this Government, but none has more grounds for gratitude than the Ahmadiyya community. The only earthly government to which we can look for support and protection is the British Government.

The recent events at Cannanore have shown that we can expect no sympathy even from those 'friends of India' who wish to see Home Rule established in the *Arya Vārta*.

The *New India*, (a Madras daily, edited by Mrs. Annie Besant, the chief advocate of the Home Rule for India and the

patron of the so-called Madras Parliament) has a leader in which, she, without taking any trouble to know the truth, makes an unwarranted attack on Mr. Hill, C.S.I., of Cannanore, for the only reason that he, like a true Britisher, sought to deliver a poor and helpless community from the tyranny of their persecutors. She, without taking the trouble of ascertaining the facts of the case, is pleased to represent the continued and systematic persecution of the Ahmadees of Cannanore, as the mischief of 'the street-boys' and inveighs against Mr. Hill for the steps the latter has taken to put an end to the pitiable condition of a persecuted community. Her article has made us all the more attached to the British Government, for it shows that we should not expect to receive any better consideration at the hands of the "Home Rulers" of India than the Mussalmans of India, Afghanistan, Turkey, and Arabia. &c. Her article has furnished another proof of the fact that the only people from whom we can expect help and sympathy are the British people, and we pray that God may reward them for the kindness they have shown to us. That the action of the authorities has been greatly appreciated by, and has even evoked a chorus of admiration from, all well-informed papers is clear from the following extracts :—

The *West Coast Reformer*, dated the 22nd December, 1915, says :—

In view of the perverted reports and comments made in certain quarters with regard to the action taken by the local authorities in the sectarian quarrels among the Muhammadans of Cannanore, it may be interesting to review the salient features of the situation which was very near a breach of public peace. The Ahmadia sect was founded in 1880 by Mirza Ghulam Ahmad of Qadian in the Punjab and its members are gradually increasing. It claims to be essentially an Islamic movement, with faith in peace. Ahmadians believe in the coming of a peaceful Mahdi and not a warrior Messiah who would extirpate non-Moslems, and they repudiate wild notions of Jihad. A high British officer in the N. W. Frontier Province has thought

it beneficial to distribute widely the teachings of Ahmad which prove that "Islam does not countenance crimes which ignorant and wicked men may commit under the cloak of religion." The Ahmadies do not look upon the Sultan of Turkey as the Khalifa but consider the founder of their sect, Ahmad, as their spiritual head. The orthodox Muslims strongly disapprove some of the doctrines of the new sect. The Ahmadees of Cannanore who number about 2,000 complained that they were persecuted and excommunicated by their orthodox co-religionists. Various painful instances were cited by them, and they specified certain persons to be leading the crusade against them. They submitted a memorial to the District Magistrate setting forth their grievance in detail. An official enquiry became imperative in general public interest. In the meanwhile the Secretary to the Ahmadiya association in the Punjab, who was informed of the situation in Cannanore, submitted memorials to the Lieutenant-Governor of that province and through His Honour, to the Governor of Madras, praying for the protection of the interests of the Ahmadies of Cannanore. Telegrams followed, and a careful local investigation was proceeded with. Mr. Innes, the then Collector, found that Ahmadians were excommunicated from the mosque and burial grounds in Cannanore under the control of the Sultan Ali Raja and decided to provide the Ahmadians with a Government site for the construction of a mosque and burial ground. The Divisional Officer accordingly selected a plot of 23 cents registered as Government Poramboke and made it over to the Ahmadia community in anticipation of formal approval, in order to avoid the possibility of a breach of peace. The Ali Raja objected to the transfer of the land and submitted a memorial to Government but his objections were summarily dismissed by Government after communicating with the Collector. Some Tiyyas purporting to be residents of the locality also submitted petitions protesting against the alienation of the land. The Collector, Mr. Evans, then inspected the site and satisfied himself that the objections deserved no consideration. The local military and sanitary authorities approved the site. The Cannanore



municipal council also approved it. The Collector therefore finally approved of the transfer of the land and the municipal council was requested to issue a license at once to the representative of the Ahmadiya community to enable them to use the site as burial ground and to erect a mosque. The Collector has further warned the persons who have objected to the transfer of the site that any illegal interference with the Ahmadiyans and any action likely to disturb the peace will be severely dealt with. Any dispassionate and impartial observer of these circumstances would easily recognize the fairness of the action taken by the authorities concerned.

“Onlooker” sends the following message to the *Cochin Argus* of 16th December, 1915 :—

Your Madras contemporary *New India*, wrote a very angry leader a few days ago, blaming the District authorities for various alleged acts of injustice and discourtesy to the Ali Rajah of Cannanore. Your contemporary describes this Moplah Rajah as the Sultan. In all official transactions and in every historical treatise on the Arakal family, the Ali Rajah is described as the Ali Rajah. I do not know, therefore, if the grand title of Sultan can be considered accurate or appropriate.

\* \* \* \* \*

Originally, the Arakal Rajah was in the position of a tributary Chief to the Chirakal Rajah, from whom the Arakal people first obtained their Jaghir. Subsequently, as a result of the Mysorean invasion, the Arakal House became tributary to Tippu. Eventually, with the British occupation, it came to occupy a tributary position under the British Government. When and where the idea of Sultanship, which implies Imperial power and authority, came in is a good deal more than I know. Perhaps, *New India* will condescend to explain.

\* \* \* \* \*

But to come to details that are at present very much more important. *New India* charges the District authorities, among other things with having taken a plot of land in Cannanore

Town, belonging to the Ali Rajah, and handing it over, without his leave or license, to the Ahmadia sect for a mosque and burial ground for themselves. From the recent Order issued by Mr. Evans and mentioned by me in one of your previous issues it is seen that the plot in question is Government jemm. The plot was marked out by the Sub-Collector of Tellicherry, after consultation, as I understand, with the Tahsildar of Chirakal and the Municipal Chairman of Cannanore, both of them Moplah gentlemen. This being so, it is curious that the authorities should be accused of despotic land-grabbing. Possibly, the Ali Rajah lays claim to the plot, but pending his establishment of this claim *New India* might be expected to suspend its judgment.

\* \* \* \* \*

In the course of the article, your contemporary refers to a notice which the Sub-Collector desired the Ali Rajah to post up in all the mosques under his control, stating his, the Ali Rajah's, disapproval of the molestation of Ahmadias and that such persecution was against the Mahomedan religion. It would appear from your contemporary, that the Rajah at first objected to publishing such a notice on the ground that he was unaware of any persecution. Possibly, he was unaware, but if so, it is certainly remarkable that he should have remained unaware of what nearly every other person in Cannanore was well aware, viz., that the Ahmadias were being molested and persecuted in a variety of ways for months together by the non-Ahmadias of the town. It is indeed a pity that *New India* should run away with the notion that a responsible officer of the Government would, without the amplest justification, have asked for the publication of such a notice.

\* \* \* \* \*

*New India* also tells its readers that Mr. Innes had written to the Rajah to say that, if the Ahmadias continued to be molested, some of the leading Moplahs whom the District Magistrate thought were behind the persecution, would have to be deported under the Defence of India Act. Assuming that

Mr. Innes had written in these terms, he was no doubt irregular in his action, since the Defence of India Act did not operate in this District. If, however, Mr. Innes did really write, we have now, I think, the explanation as to the sudden abandonment of the campaign of persecution which had gone on for months. *New India* is very indignant over the alleged wrongs of its Sultan, but if it put itself to the trouble of finding out what the Ahmadias had been enduring until the District authorities adopted a firm policy, it would have to admit that it committed the mistake of putting the boot on the wrong leg.

\* \* \* \* \*

What *New India* has said about the Ali Rajah being loyal and a friend of England need not be objected to. Did not Malabar ring last year with the news that the Rajah had cabled to Lord Kitchener, offering to send a million Moplahs to fight for England in the world war! A few weeks later did not Malabar ring again with the news that Lord Kitchener had cabled back the one word "Thanks." After all this, the loyalty of the Ali Rajah and his friendship for England may be wholly conceded. The Ali Rajah's loyalty should not, however, be a pretext for diatribes against Government officers, who had found it necessary to deal firmly with a situation which threatened to become intolerable and to paint the green grass of the Cannanore *maidan* very red.

\* \* \* \* \*

A correspondent writing to the *West Coast Spectator* says in its issue of 11th November, 1915:—

You have doubtless heard of the Ahmadiya movement and the progress it has been making in Cannanore. The Ahmadias of Cannanore had a good deal of undeserved trouble recently, but it is apparent that in Mr. Windle, North Malabar has a Police officer who may be relied upon to fulfil the role of protector of the weak. The other day, the Ahmadias apprehended, not altogether without reason, that trouble might be caused over the funeral of an infant of a member of their persuasion. 'Mr.

Windle's prompt and firm action dispelled even the faintest shadow of trouble.

I am told the Ahmadias of Cannanore had promised a site for a mosque and burial ground for their own use, and doubtless, when this has been handed over, they will enjoy peace and quiet. Evidently, the action of the authorities in giving the Ahmadias a site has griped certain non-Ahmadia sections in the town but the latter would be well-advised to remember that, like the dew of Heaven, British justice and goodness falls without distinction on rich and poor alike, on the great as well as the lowly, and is no mean respecter of persons.

The same paper contains in its issue of 11th December, 1915, the following refutation of the allegations made in the *New India* :—

Elsewhere we extract from our contemporary, the "New India," an article on the Ahmadia controversy in Cannanore, which will be read with interest. Our contemporary, in our opinion, has been carried away by her enthusiasm and fallen into the expression of language which does not seem to be justified by the actual state of affairs. "New India" has not, evidently, cared to look into the other side of the question, and if she had, we are sure, she would not have permitted herself to be carried away by her indignation.

The paper has fallen foul of the district authorities and that needlessly. We know that had it not been for the prompt action of the authorities, Messrs. Innes, Hill and Evans, there would have been serious rioting, accompanied, perhaps, by bloodshed, creating a situation which "New India" itself would not have liked. When power and influence combine together to crush (we use this word metaphorically) a helpless people, they should in their turn be crushed. Desperate diseases call for drastic remedies; and saints and sickly sentimentalists might as well lash themselves into a fury because the physician has branded his patient.

Distance has probably clouded the vision and warped the judgment of our contemporary, for which we should make some allowance. Being on the spot, and in a position to bring dispassionate judgment to bear on the situation in Cannanore, we are justified in congratulating the authorities on their firmness, which has refused to be led away by power and influence, afforded protection to a community, much persecuted, and demonstrated the strict impartiality of British justice which makes no distinction between prince and peasant. We hope and trust that angry outbursts of misguided zeal will not deter the authorities from protecting the weak from the strong and championing the cause of the oppressed. Neither will they, we hope, be deluded by clap-trap such as injured innocence and unrewarded loyalty.

It makes the following further reply in its issue of 15th December, 1915, to the article in the *New India* :—

“New India’s indignation over Mr. Hill, I.C.S., ‘pegging out’ a plot of land alleged to be belonging to the Arakal Raja for building a mosque for the Kadians now turns out to be purely out of place and unjustified. We understand the plot of land is claimed by the Government as a registered waste. It will thus be seen that the matter is of a purely civil nature, and the Raja, if he had any right over the plot, could have vindicated it in a civil court. “New India” does, therefore, owe an apology to Mr. Hill.”

It will not be out of place to add here that we are receiving such kind treatment at the hands of the British people not only in India but also outside it. Our Missionary, Maulavi Hafiz Ghulam Muhammad, B. A., informs us that His Excellency the Governor of Mauritius, has been graciously pleased to place at his disposal the Cinema Hall, Rose Hill, where he is allowed to deliver his lecture thrice a week, and that in spite of strong opposition on the part of the non-Ahmadee Mussalmans of that place. We take this opportunity to offer our heartfelt thanks to His Excellency the Governor of Mauritius for this kindness of his, and assure him that the whole Ahmadiyya community feels deeply indebted to him for his generosity.

## English Translation of the Holy Quran.

Not only in Europe and America but even in India there is a widespread demand for an authentic source of information about Islam. Such a reliable source is no other than the Holy Quran, which, being in Arabic, is difficult of comprehension by the English speaking people except through the medium of an English translation. But it is a pity that the translations so far published are either from the pens of the detractors of Islam or those who had no great acquaintance with its teachings. As a result, these translations have failed to serve the purpose for which they were intended, and this precious treasure of spiritual knowledge which commands a wider reading than any other book in the world and which is held dearer by millions of men than life itself, has continued to remain a sealed book for the outside world. Although a long-felt desideratum, it was for the first time pressed upon the attention of the Anjuman Taraqqi Islam when Ch. Fateh Muhammad, M.A. (through whose efforts quite a number of gentlemen and ladies have embraced the Holy faith of Islam in England) wrote to say from London that the greatest need of the day was an English translation of the Holy Quran, because both the supporters and the opposers expressed a desire to acquire first-hand information from the Holy Quran and that no authentic translation, he added, was forthcoming. So recognising the immediate necessity for a trustworthy translation, the Anjuman Taraqqi Islam took in hand the long deferred task of getting ready an English translation of the Holy Quran and appointed for this purpose a board of translators thoroughly versed in western learning and highly proficient in Islamic theology. The Anjuman proposes to bring out this translation in thirty regular instalments, one following the other as soon as possible, so that the anxious public may not be kept long in suspense. The first instalment is by this time ready for publication.

It goes without saying that for the establishment of mutual cordiality among the followers of different faiths it is absolutely necessary for every body to know for certain the views held by the advocates of the faiths other than his own, and for the views of a Muslim the Holy Quran is the only dependable source. So we have every hope that this translation will go a long way towards promoting the peace of the world. In conclusion we wish to point out that this translation is not published as a speculative venture. The Anjuman which controls all affairs about it is a missionary agency and thus the sale-proceeds are sure to be expended on similar useful undertakings.

Some idea of the special features of this Translation may be had from the specimen pages which may be supplied on application. As can be seen from the specimen pages, the uppermost space in every page is consecrated to the Arabic Text written in a bold and beautiful hand. Below it, there is the transliteration of the same, lower down in order comes the English rendering, the explanatory notes, a running note on the arrangement of the verses, and finally the cross-references. Every part published will have an Index at the end and when the translation of the whole Quran is complete, the whole volume will be brought out with an ample Introduction dealing with all the important problems concerning the Holy Quran, and rules and suggestions for the easy grasp of the same.

The price of each part, full rexine bound, superior paper, is Rs. 10, (or 14s); full Morocco bound, superior paper, Rs. 15 (or 1£); ordinary paper, Rs. 2 (or 3s 6d.). Intending subscribers are requested to send their orders to the Secretary, Anjuman-i-Taraqqi Islam, Qadian, Punjab, India, or to Qazi Abdullah, B.A., B.T., Muslim Missionary, 257, Richmond Road, Twickenham, London.

It may be added that the book consists of about 130 pages (Encyclopaedia Britannica size) and even the paper designated as 'ordinary' is one of superior quality.

To give our readers some idea of the notes, we reproduce below the English translation of verses 105—111\* of the Second Chapter, with explanatory notes and the note of arrangement on these verses. A perusal of these notes, we hope, will show that the work affords rich facilities for the intelligent grasp of the Quranic teachings.

The specimen notes which we reproduce below are only meant to give the reader some idea about the subject matter. In order to appreciate other beauties of the work, one must see the original book or at least the specimen pages. We are unable to give here the beautifully written Arabic text that adorns the top of the page in the original, the carefully executed transliteration (for which our Publishing firm had to prepare special type to represent the various Arabic sounds not found in English and also the various vowel sounds), nor are we able to represent here the general plan of the work the beauty of which can be realised only by casting a glance at the original book.

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\* *Bismilla hir Rahma nir-Rakim* (*I begin with the name of Allah, the Beneficent, the Merciful*) has been counted as the first verse of the chapter.

### Specimen Notes from the New Translation of the Holy Quran, Part I.

105. O ye who believe, say not, 'Rá'iná,' but say, 'Unzurná,' and hearken; and for the disbelievers is a painful punishment.<sup>1</sup>

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1. The Jews were in the habit of devising plans to detract from the reverential awe, with which the minds of the Muslims were inspired towards the Holy Prophet (on whom be peace and blessings of God). One of these mean attempts was to address such words to the Holy Prophet (on whom be peace

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#### NOTE ON ARRANGEMENT.

After mentioning the intrigues which the Jews carried on with the outsiders to ruin the mission of the Holy Prophet, those of their machinations are spoken of by means of which they sought to sow dissension and discord among the Muslims, desiring to create a spirit of arrogance among them against the Holy Prophet and



106. They who disbelieve, whether of the people of the Book or of those who associate gods with Alláh, desire not that any good should be sent down to you from your Lord; and Alláh chooses for His mercy whomsoever He will; and Alláh is of exceeding bounty.<sup>1</sup>

and blessings of God) as could bear a two-fold sense, one good and the other bad. The Muslims also, in imitation of the Jews and in ignorance of their real motive, began to imitate their language. One of the words used by the Jews was *ردّنا*, *rd'ind* which is a compound formed from *ردّ*, *rd'i* and *ندّ*, and means 'show favour to us.' But the word can also be traced to the root *ردّ*, *rd'in*, which means 'a fool.' When used in addressing a person, it takes the form of *ردّنا* and means "O fool!" In this verse, God forbids the Muslims to use such words, and advises them to use such language as may be respectful and unequivocal. He exhorts them to say *انظرنا* *unzurnd*, instead of *ردّنا*, *rd'ind*, because the former, unlike *ردّنا*, conveys no bad sense, but only means 'have a regard for us.' He further advises them to listen to the Prophet attentively, so that they might not be in need of using such words. (The word *ردّنا* or *unzurnd* is used as an apology for not hearing or understanding what was said. It corresponds to the English expression "I beg your pardon").

1. That is, the Jews and others are bent upon causing the Muslims to go astray from the path of truth and desire to deprive them of the promised blessings. So, the Muslims should ponder over their words and take care that they may not be misled by the glozing words of the Jews. The word *خير* (*good*) in this verse particularly means *revelation*.

thus deprive them of the rich rewards they were reaping as a community. But the Holy Qur-an says that when God chooses a people for the favour of His revelation such schemes, whether individual or collective, cannot do them any harm (vv. 105,

107. Whatever *áyat* We abrogate or cause to be forgotten, We bring one better than it or one like it. Knowest thou not that Alláh has power over all things? <sup>2</sup>

2. There exists much misunderstanding about this verse. Some have attempted to infer from this that some of the verses of the Holy Qur-án have been abrogated. But this conclusion is grievously erroneous and unwarranted. There is nothing in this verse to indicate that the word *áyat* occurring in this verse refers to the Quranic verses. But in the preceding as well as the following verses, reference is made to the *people of the Book* and their jealousies for the new revelation, which clearly shows that the *áyat* (commandments) represented in this verse as abrogated belong to the previous revelations. It is pointed out in this verse that portions of some of the old scriptures did justify abrogation and portions again had, through length of time, been consigned to oblivion so that no trace of them could be found in the heavenly books. It was, therefore necessary to modify certain portions and to restore the lost ones. So, God abrogated some portions of the old books and replaced them as well as the missing portions by a better or similar revelation. This is the only meaning which is consistent with the context and the general spirit of the Holy Qur-án. The other meaning put on the verse by some translators, *viz.*, that certain verses of the Holy Qur-án have been abrogated, is not only opposed to the words of the Holy Qur-án and the context of the verse, but is also against reason; nor can any saying of the Holy Prophet be quoted in its favour. On the contrary, the Holy Prophet is reported to have said that the whole of the Holy Qur-án must be strictly followed, while he himself acted, and made others act, upon all the teachings of the Holy Qur-án, till the last moment of his life. Besides this, the Holy Qur-án itself testifies in emphatic and unequivocal terms to its own immaculacy. The memorable verse,

لَا نَكُن نَزَّلْنَا الْكِتَابَ إِلَّا لِيُذَكِّرَ أَهْلَ الْأَنْبِيَاءِ بِذُنُوبِهِمْ وَإِن كَانُوا لَكَاظِمِينَ

“Verily We have sent down this remembrancer, and verily We are its protector” (XV, 10), leads to the conclusion that God has promised to protect both the letter and the spirit of the Holy Qur-án. If the abrogation of any part of the Holy

106). The Jews should have pondered over the fact that when God abrogates a scripture, He replaces it by a like or better one. When nobody could check the efficacy and predominance of the revelations sent to Moses and other prophets, how was it possible for anybody to stand in the way of this revelation which has replaced them, because God never replaces a thing by a worse one (v. 107). Again

Qur-án be conceded, the promise about the protection of the spirit of the Holy Qur-án becomes null and void, for in that case it would be impossible to distinguish the abrogated portions from the rest of the Holy Qur-án. The truth is that the doctrine of abrogation, as understood by some of the translators, is fallacious and misleading. No part of the Qur-án has become inoperative. The whole of the Holy Book of Islam, nay, every letter and vowel point of it, is infinitely above the possibility of abrogation. There is absolutely no self-contradiction in the Holy Qur-án, and therefore there is no need of resorting to the much discussed theory of abrogation. The so-called contradictions only betray the want of deep study on the part of those who favour this doctrine. When one fails to understand two verses in their true relations, one sees a contradiction between them and takes recourse to the convenient theory that one of the two verses has been abrogated by the other. As soon as they appear to be reconcilable, the abrogation theory becomes gratuitous.

It will be clear from the above that the advocate of the abrogation theory does not stand on a sure ground, inasmuch as his inference is no more than a mere conjecture. There is no unanimity of opinion as to the exact number of the Quranic verses supposed to have been cancelled. It varies from 5 to 500 with different writers. This want of agreement as regards the number of abrogated verses is sufficient to convince the observing mind that the cancellation theory is no more than a mere guess-work. The true meaning of the verse, as has been pointed out above, is that a portion of the previous law has been replaced by a better one in the Holy Qur-án, and certain commandments which were lost, have been conserved in the same book. Whoever studies the Holy Qur-án with an unbiassed mind cannot fail to notice that common sense readily recognises the excellence and superiority of all such injunctions of the Holy Qur-án as differ from those of the previous scriptures; and again such teachings of the Holy Qur-án as are not found in the former scriptures are perfectly useful and highly beneficial for the edification of man. It may be noted in passing that the verse under discussion is clear on the point that, according to the Holy Qur-án, the previous scriptures *have been corrupted*.

With regard to the abrogation theory, the Rev. Dr. Wherry has a note in which he states that the Holy Qur-án had to start this abrogation theory in order to escape the objections of the Jews to the contradictions contained in it. The disposal of the abrogation theory completely disposes of his criticism. Still it may be noted, to the discredit of the Rev. gentleman, how led by his religious prejudice, he has overstepped the bounds of

108. Knowest thou not <sup>a</sup> that the kingdom of the heavens and the earth is for Alláh alone? <sup>1</sup> And for you there is neither any guardian nor any helper besides Alláh. <sup>2</sup>

fairness and, instead of deriving his authorities from the Holy Qur-án itself or the well-known and authentic works on tradition, he has drawn his materials from the works of obscure authors who enjoy no credit for reliability or accuracy. What is more to be pitied is that he has not been able to make an intelligent use of even this inferior material. He thinks, for instance, that, according to Muslims, God can cancel past *events* of history and mention others instead, and that He can supplant *immutable truths* by other principles. This is evidently erroneous, because even those who accept the theory of cancellation accept it with regard only to the commandments and prohibitions, and not with regard to events of history or universal truths. Ibn-i-Kathir says in his Commentary, Vol. I, p. 257:—

لا يكون ذاك إلا فى الأمر والنهى والحظر والاطلاق والمنع  
والإباحة فاما الاخبار فلا يكون فيها ناسخ ومنسوخ

*i.e.*, "Abrogation does not take place, but in command, prohibition, and permission. As to facts of history, there can be no abrogation in them."

As for the Rev. Dr. Wherry's statement that the Muslims hold the eternal truths of the Bible, such as incarnation, atonement, etc., as abrogated by the Holy Qur-án, he is quite mistaken in so thinking. Muslims reject some of the dogmas of the Christian or the Jewish religion not because the Holy Qur-an declares them as cancelled, but because they hold that either those dogmas are subsequent interpolations or that they have crept into these faiths through long contact with other religions. The Trinity or the Sonship of Christ or the Jewish idea of exclusive title to salvation and other cognate doctrines are not warranted by the Bible.

1. God's is the kingdom of heaven and earth. When earthly governments fall into decay, He takes them away from incapable hands and entrusts them to better and worthier people. Thus every new age witnesses the appearance of a new empire mightier than those that went before. Even similar is the case with spiritual Government. God chooses

the Jews should have realised the fact that as this revelation proceeded from the Lord of the universe, therefore, their opposition to it would lead to their own ruin (v. 108).

109. Do ye wish to ask of your Prophet as of Moses they asked before this? <sup>3</sup> And whoso exchanges belief for disbelief has undoubtedly gone astray from the straight path. <sup>4</sup>

whomsoever He likes for His heavenly kingdom and can reveal a faith which may be superior to all the faiths of the world that have gone before, much in the same way as He can call into existence systems of government better than any that the world has witnessed. There is a delicate implication in the verse which should not be missed, *viz.*, that the Muslims, though despised and persecuted to day, will receive not only the spiritual favours from God, but will be masters of large earthly kingdoms as well.

2. That is, O Muslims! let not the enemy deceive you. God alone is your helper at this crisis, although the whole world stands against you.

3. The Jews had set their heart on making the Muslims insolent in their attitude towards the Holy Prophet (on whom be peace and blessings of God) and, therefore, they used to ask him frivolous questions, thereby inducing the Muslims to follow their example. They thought the Muslims would, by being rude to their Prophet, forfeit the promised reward, or, by entertaining unfriendly feelings towards him, desert the cause of Islam. Consequently, the Muslims are here prohibited from asking impertinent questions. But this does not mean that they were prevented from making any necessary enquiries about religion. For we know on good authority that the Muslims did continually ask questions that pertained to matters of faith. Such pertinent questions they were encouraged to ask: only they were forbidden to put "such questions as were put to Moses,"—questions that proceeded not from a desire to learn but from a spirit of perverseness and arrogance. As to the questions put to Moses, the Holy Qur-án refers to one in Chapter IV, 154:—

يسئلك اهل الكتاب ان تنزل عليهم كتابا من السماء فقد سألوا  
موسى اكبر من ذلك فقالوا ارنا الله جهرة

*i.e.*, "The people of the Book ask thee to bring down for them a book (ready written) from heaven. Verily, they made

Then the third artifice which the Jews employed to overthrow the mission of the Holy Prophet is mentioned. They asked the Holy Prophet such absurd and silly questions as had no bearing on religion. This they did to inoculate the Muslims with the same spirit of stupid questioning. Under pretence of friendship,

110. Many of the people of the Book desire to turn you again into disbelievers after ye have believed,<sup>1</sup> out of envy from themselves,<sup>2</sup> after the truth has dawned upon them; but forgive and turn away from them, till Alláh sends down His decree;<sup>3</sup> verily, Alláh has power over all things.

a more arrogant request to Moses asking him to show God to them manifestly." This verse gives us an indication as to the nature of the questions that were put to Moses, and it was exactly such questions as these which the Muslims were forbidden to put to their Prophet. Similarly, in verses 68, 69, 70 and 71 of this Chapter some more questions of the Israelites are enumerated, which they might have done well to avoid. In short, the Muslims are warned against following the example of the Israelites and forbidden to ask such questions as savour of arrogance. They are, however, quite at liberty to put questions with a view to satisfy their honest doubts on matters religious, and to enlighten themselves on deeper spiritual truths.

4. That is, when truth comes home to a man, then the consequence of saddling it with superfluous questions and needless conditions can only be drifting into a state of disbelief.

1. By manifold devices, some of which have been referred to above, the people of the Book wished to lead the Muslims astray from Islam, and their designs had their basis in jealousy, for they could not bear to see the prosperity of the Ishmaelites.

2. That is to say, the Holy Prophet has done nothing to excite their jealousy, but it is their own evil nature that has given rise to it.

3. That is, do not quarrel with them for this undesirable conduct of theirs, but wait patiently in a spirit of forbearance till God Himself manifest someway for decision. And so it happened. Not content with the harshness and severity of

they often induced even the Muslims to resort to needless questions, so that their hearts might gradually become estranged from the dignity of faith and give way to doubt. In warning the Muslims against such a course, the Holy Qur-an points out that these people had ruined themselves by putting similar questions to Moses and that the Muslims should not, therefore, follow their evil example. It was only a clever move which those people had made use of, to estrange the Muslims from their faith, and the Muslims must, therefore, refrain from falling into their trap, and if those people teased them much, they should turn away from them and wait for the decision of God. (vv. 109, 110). To escape the wicked designs of the

111. And observe prayer and pay the \*zakát; and whatever good ye send beforehand for yourselves, ye shall find it with Alláh; surely Alláh sees what ye do.<sup>1</sup>

their language, the Jews of Medina took to persecuting the Muslims, not even refraining from bloodshed. At last, permission was given to the Muslims to fight them as a measure of self-defence; and the persecutors were, to their undying disgrace, completely worsted by a handful of Muslims.

There is a subtle distinction between the meanings of *afw* (forgive) and *safh* (turn away). Whereas the former means *abstaining from punishment*, the latter signifies *turning one's face away*. By using the words together, God exhorts the Muslims not only to refrain from punishing the Jews for their open hostilities and covert machinations, but even from according to them a harsh treatment, and bids them to remain aloof from them.

1. When one is subjected to continued persecutions, it is only human nature to lose patience and feel impelled to take revenge. But the Muslims were enjoined to meekly endure trouble and torments, which it is impossible for ordinary mortals to do. In order to be able to achieve this feat of patience and fortitude, they were ordered to resort to divine worship on the one hand and humanity to mankind on the other. By so doing, they would acquire from God the power to endure, and He would also make good any loss the Muslims might suffer and would not let any of their deeds go unrewarded.

Jews, they should seek the help of God, first, by attaining nearness to Him by means of prayers, and secondly by trying to ameliorate the condition of the poverty stricken by giving legal alms (*Zakát*). If they spent their lives thus righteously their deeds would bring in rich reward from the All-seeing God (v. 111).

\* i. e. legal alms.

## An Australian Paper on Ahmad.

The *Truth* has a long article on "Indian Messiah Ahmad" in its issue of 3rd October, 1915; which we reproduce below. With reference to the comparison instituted between Ahmad and Count Tolstoi, it may be noted here that truly speaking there can be no comparison between the two, for while the former was a divinely inspired Messenger, to whom God spoke as He spoke to the prophets of by-gone times and who established his claim to prophethood by numerous heavenly signs and a large number of powerful prophecies which turned out to be true, the latter made no claim to prophecy. Ahmad was, in accordance with the prophecies made by almost all, if not all, the principal prophets of the world, raised as a prophet for the whole world. He addressed all the nations of the earth showed signs of his truth to all, and invited all to the true religion of God. He pointed out the errors that had found their way into the different religions through lapse of time and presented the perfect truth to all. Prophets had appeared in former times, but now people, though professing to follow the prophets, were really groping in the dark. They had deviated from the true path and had ceased to have a living and real faith in the Supreme Being. God had, as it were, become hidden from men, and the people of the world had become strangers to the true character of prophethood. They were engrossed with things material, and spirituality had become almost extinct. So God revived the old order of things by raising a prophet in this age. He revealed Himself to the world through him, by disclosing to him the knowledge of those things that were still in the womb of futurity and which no human being could guess. So when those things came to pass exactly as they were foretold, all those who pondered over his words came to realise, with all possible certainty, the existence of the ever-living, all-powerful Creator of heavens and earth who still spoke to His chosen servants as He spoke to Moses on Mount Sinai or to the Holy Prophet of Arabia in the Cave of Hira. In order to impress the world



with His majesty and to bring home to men the fact that a prophet had made his appearance on this Earth, He brought about extraordinary events which shook the Earth from one end to the other and before those events came to pass He foretold His Messenger of their occurrence.

All the world is aware of the extraordinary occurrences that are happening on the face of the Earth. This globe of ours has been visited by extraordinary earthquakes, extraordinary pestilences, extraordinary wars, extraordinary revolutions, extraordinary disasters, and extraordinary floods. The horrible scenes of the destruction of human lives are being enacted on all sides. God not only brought about all these extraordinary calamities in this age, in accordance with the prophecies contained in the previous scriptures, but also revealed them to His Messenger and through him caused prophecies about these events to be published throughout the world. So what was poor Tolstoi in comparison with this Great Prophet of the Latter days! He was an utter stranger to that bliss which the elect of God enjoy by being given the privilege of listening to the sweet voice of the Lord of heavens and earth. He could not have even a glimpse of the sad calamity that was to overtake his own countrymen so soon after his death, but the Prophet of God that made his appearance in India had disclosed to him by His Divine Master the world-wide calamity that was destined to overtake this earth, years before that calamity came to pass, and it was disclosed to him that the country of Count Tolstoi would also come in for a large share of the tribulation. The prophet while giving a description of the impending calamity plainly said that Russia too would also be seriously affected by it. His original words are :—

زار رہی ہو گا تو ہو گا اس گہری با حال زار

In short it is clear that Count Tolstoi inspite of his noble ideas and noble personal character is no man to be compared with the Prophet of this age, and one who

institutes a comparison between Count Tolstoi of Russia and Ahmad of Qadian fails to do justice to the latter. With this modification we concur with the views expressed in the *Truth* which we reproduce below. The paper says :—

“In a previous issue we gave some account of the remarkable prophecies, relating to Dowie, the alleged “Elijah” and other impostors, made by one of our Mohammedan fellow-subjects, Mirza Ghulam Ahmad. We published the prophecies at the request of one of our Indian readers in Queensland, H. Musa Khan. This same correspondent has sent us some further information about this remarkable man Ahmad. It appears that there are very many natives of India who look upon Ahmad as a true prophet, and believe that he

#### WAS OF ROYAL BLOOD,

a descendant of the Turco-Persian dynasty that at one time ruled the kingdom of Turkistan. Ahmad does appear to have believed himself to be the Messiah expected by the Jews and other religious teachers. This belief did not include an acceptance of the teaching of those who believe that the Messiah was to be more than man. The predicted Messiah was, according to Ahmad, to be a great Deliverer and Saviour of the people, but not one who was divine, although he might be divinely inspired. Thus, in declaring that he was the Messiah, Ahmad did not, like Pigott, the English clergyman who alleged himself to be the Messiah, and established a so-called

#### “ABODE OF LOVE”

in which most of the women were his concubines, assert that he was God. Pigott did ; but the Indian, Ahmad, stated that he was but a man, and that the predicted Messiah could never be anything other than a man. In this statement as to the nature of the Messiah he was not in harmony with most of the other Mohammedans. These believe that Jesus was a miraculous being, but they do not believe that He was crucified. A substitute was crucified in His stead, they say, and Jesus ascended into Heaven without having passed through the

Valley of Death. Nevertheless, Mohammedanism, or Islamism, is much more of a unitarian religion than are any of the great creeds of Christendom.

Our correspondent H. Musa Khan has sent us a letter and an exceedingly interesting article explanatory of the tenets of Ahmad. There are many among the sayings of Ahmad which are very beautiful, and "worthy of all acceptation." For instance, take the following excerpt from a lecture he delivered at a gathering presided over

BY JUDGE CHATTERJEE.

(This eminent man, Sir Protul Chandra Chatterjee, has now retired from the Punjab Bench, where he was a Judge of the Chief Court). The excerpt to which we refer is as follows:—

'O my powerful God! my beloved guide! guide us into the path by walking in which Thy truthful and sincere servants taste of the sweetness of union with Thee, and keep us off from ways which are traversed by those who are moved by revenge or hatred or the attainment of sensual desires or worldly ends.'

The letter and attached article from H. Musa Khan are as follows. (He has also sent us a photograph of the claimant to Messiahship, which we reproduce):

\* \* \* \* \*

If the existence of doubles in any age is possible, whether in outward form or inward character, in political career or religious creed, it seems that in this age Count Tolstoi of Russian fame, and Mirza Ghulam Ahmad, Chief of Qadian (India), are a kind of doubles in several respects. Both have revolutionised their respective countries and spheres by the forcible expression of their views. One is a Count, and the other a chief whose ancestors were owners and rulers of 80 villages in the Punjab (India). They both having turned their backs on worldly occupations have lived a strenuous and simple life, spending the greatest portion of their time in

writing books. Ahmad has written and published about 80 works in

### ARABIC, PERSIAN, AND HINDUSTANI.

Both zealously have preached the gospel that true happiness of man consists in fulfilling the will of God, and that it is our duty to sympathise with each other, and act towards others as we would they should act towards us: believing sincerely in the efficacy of prayer. Both condemn wars and bloodshed, and preach universal peace in strong terms. All Christian churches disclaim Tolstoi mainly because he believes Jesus Christ to be only an inspired man and not God, while Ahmad is declared to be a heretic by all the Mohammedan churches for proclaiming that Jesus Christ, although an inspired prophet, was only a human being and died after living to a certain age, and he did not rise up to heaven in his physical body. The present day Mohammedan churches, without exception, teach that Jesus Christ was not crucified, but that His double was

### DONE TO DEATH

on the cross. He having miraculously escaped went up to heaven bodily, is expected to come down on earth again as a Messiah sooner or later, and die here. Ahmad's creed brought on a bitter storm of indignation upon himself amongst his co-religionists who tried their worst to persecute him and crush him and his followers to death, but he miraculously escaped all harm and died a natural death in May 1908, at the age of about 75 years. Like Tolstoi, who entertained subversive views of the Russian Government, Ahmad did not conceal his hatred of the mis-government of the Sultan of Turkey and thus added fuel to the rage of his co-religionists, who look upon the Sultan as the Defender of the Faith of Islam. Tolstoi says: "All that men sincerely believe in must be true; it may be differently expressed, but it

### CANNOT BE A LIE;

and consequently if it seems to me a lie, that must be because I do not understand it." Ahmad proclaimed that all the great religious leaders in all parts of the world in whose teachings millions of people for generations have sincerely

believed were true men and the inspired prophets of God. It was a great blasphemy to abuse or speak disrespectfully of such leaders or their original teachings. Ahmad, like Tolstoi, practised what he sincerely believed in and proclaimed to the world his views fearlessly. He did not rest and lay down his pen until he died. His last work was a paper entitled, "The Message of Peace," written in Hindustani, which he finished on May 25th, 1908, and he died on the following day. It was intended to be read at Lahore on May 31, but the death of the writer prevented this arrangement and it was read on June 21 at the University Hall in a gathering of over 5000 men.

#### MR. JUSTICE P. C. CHATTERJEE

was in the chair. A few extracts from his paper will show that he was as much a cosmopolitan as Tolstoi :—

" My dear countrymen, that religion does not deserve the name of religion which does not inculcate broad

#### SYMPATHY WITH HUMANITY

in general, nor does that person deserve to be called a human being who has not a sympathetic soul within him. Our God has not made any invidious distinction between different peoples and He is not unjust to any. The powers and faculties which He granted to the ancient people of India were also granted to the Arabs, the Persians, the Syrians, the Chinese, the Japanese, the Europeans, and the Americans. For all the earth of God serves alike as a floor, and for the sake of all the sun, the moon, and the stars give their light and perform such other functions as God has charged them with. All people alike derive benefit from air, water, fire, earth, and other things created by God, and all equally use the produce of the earth, its corns and its herbs, its flowers and its fruits. These are the broad divine morals which give us a lesson that we should also do good to all our fellow-beings and should not have contracted views and narrow sympathy. My friends, know it for certain

that whichever of us two people shall not revere the divine morals and shall make its national character opposed to those

#### HIGH AND PURE MORALS

shall soon be destroyed, and not only shall that generation suffer alone, but even the children of that people shall suffer the evil consequences. Since the world was created, the righteous men of all countries have borne testimony that there is water of life in the divine morals, and that the physical life of man depends on his imitating the divine morals, which are the fountain-head of peace and safety.

“ In fact, it will be admitted without any discussion that the true and perfect God in whom we must all believe is the Lord of the whole world. His sustenance is not limited to a particular tribe, or a particular age, or a particular country but He is the sustainer of all people, the Lord of all ages, the King of all places and countries, the fountain-head of all grace, the source of every power, physical and spiritual, the nourisher of all that is created, and the supporter of all that exists. The grace of God encompasses the whole world and encircles all people and all ages. It was ordained thus that no one might complain and say that Almighty God

#### POURED DOWN HIS BLESSINGS

upon such and such a people, but did not grant those blessings to others, or that such and such a people received the gift of Divine revelation from Him, but that others were not favored with it, or that Almighty God revealed Himself through His word and signs and miracles in such and such an age, but that He remained hidden at other times. He therefore extended His bounty to all, and did not exclude any people from the all-comprehensive circle of His grace, nor did He deprive any age of His great blessings.

“ It is said that union of peoples cannot be brought about when religious differences are making the split larger and larger every day. But the truth is that no religious difference is worth consideration unless both sides are guided by prin-

principles of wisdom and justice. In our case, however, the differences are sure to be settled, because with reason as our guide we can easily arrive at a satisfactory solution. As regards the minor differences, they need not trouble us, as they do not cause any hindrance in the desired union. It is only when one party abuses the religious leaders of the other, or calls

### ITS SACRED BOOK

as the fabrication of man, that religious differences cause a wide breach and become like an impassable gulf between the two communities.

“When the followers of one religion were ignorant of the religions prevailing in other countries it followed as a natural consequence that every community depended on its own book and its own creed as the sole repository of Truth. The result of this dependence was that when the inhabitants of different countries began to have intercourse with one another, and when one people came to know the creed followed by another, each found it difficult to approve

### OF THE ALIEN CREEDS.

Fancy had invested every religion with certain peculiarities and excellences, and it was no easy task to divest it of the imaginary excellences which it was supposed to possess. Consequently the adherents of every religion gave themselves up to the refutation of the rival religions.

“If we exercise our reasoning faculties we can judge of the merits and demerits of a thing from its results. So judge this question from its results. Need I tell you what must be the outcome of insulting and reviling those holy prophets, whom millions of men from all ranks of society hold in high reverence, and whom they think it a pride to follow? There is no community but must have more or less tasted the fruit of this. Dear countrymen, long experience and repeated trials have proved that to speak disrespectfully of the holy leaders of other people and to hurl invectives at them is a poison which not only undermines the body, but also destroys the soul, and thus carries a twofold ruin in its wake. A country cannot enjoy peace when the different races inhabiting it find fault with the religious leaders of each other.”

## The Testimony of the War to the Truth of Ahmad.

The present world-wide war is bearing testimony of the truth of Ahmad in more ways than one.

In the first place, it is furnishing a clear, unmistakable proof of the truth of the Promised Messiah by fulfilling to the very letter a number of Ahmad's prophecies. As we have pointed out more than once in these pages, about 10 years ago Ahmad published a great prophecy relating to an impending world-wide calamity which was to be unprecedented in its character. He did not predict the calamity in general terms, but gave a full and clear account of it, and every body who will on the one hand read that description and on the other observe the dreadful havoc that is being wrought by the present war will have no hesitation in declaring that the prophecy is being fulfilled to the very letter. We have published that prophecy more than once in these pages, yet every time one reads it one finds one's faith strengthened, therefore we reproduce some portions of it here and hope that a fresh perusal of this wonderful prophecy will only serve to inspire new faith in the readerst We request the reader to compare in his mind the contents of the following prophecy with what is actually happening on the face of the earth, so that he may see for himself how true the words of Ahmad have turned out to be.

Ahmad said (*vide the Review of Religions for October 1906, also the Haqiqatul Wahy in which the prophecy originally appeared and whence it was afterwards translated into English and published in the Review*):—

“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 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." Such were the words of prophecy which Ahmad uttered about a decade of years ago and which were published both in Urdu and English at that very time and through the medium of the *Review of Religions* published not only in India, but also in foreign lands, such as England, the United States of America, Canada, France, Germany, Italy, Russia, Turkey, Japan, Australia, Egypt, East Africa, West Africa, and other parts of the world. Now we appeal in the name of truth to each and every one of our readers to say whether every word of the prophecy has not met with a remarkable fulfilment. Read the words of the prophecy over and over again and ask yourselves whether it is not a faithful picture of the horrible scenes that are being now enacted on the face of the Earth. Every word of the prophecy has turned out to be true. Read every sentence in the above prophecy one by one and when you have read each sentence, pause there and ask yourselves whether the statement made therein has not turned out to be literally true. If you do so, you will find that every word of the prophecy has been literally fulfilled. Take the first sentence, for instance, in the foregoing quotation, "Death will make such havoc that streams of blood will flow." Who can question the truth of

these words? And we say, who could predict such an event so many years before its occurrence? Who could foresee the streams of blood that are being shed to-day on the surface of the earth? None except the "Knower of All Secrets" could foretell the torrents of blood that are flowing to-day on the continent of Europe. "In fact," continues the prophecy, "so great will be the destruction on the earth's surface as the world has not witnessed before." Did anybody ever utter truer words than these? Is it not a fact that the destruction which is now being wrought on the earth's surface is unprecedented in the history of the world? The whole world has declared with one voice that the destruction which is now being witnessed on the earth's surface was never witnessed before? Was ever such a universal and unanimous testimony borne to the truth of a prophecy? Truly said the Lord to Ahmad in the very beginning of his career: "God has raised a Prophet in the world, but the world has accepted him not! God, however, will accept him and will show his truth by mighty attacks." The present war is one of those "mighty attacks of God" by which He has shown the truth of his beloved Prophet (may peace be on him).

Then the word of God adds that the calamity which is about to shake the earth from one end to the other, like a mighty earthquake, will not be the only calamity which shall afflict the globe; "other calamities of a terrible nature from earth as well as heaven will come upon men." And so is actually the case. The calamity of the war has not come alone. Numberless other calamities are following its wake. In the deadly trail of the armies there is no mitigation; outrage, famine, disease and climate each take its toll of victims. Over and above this, the people of the earth are being every now and then visited by other calamities. Not long ago, Italy was visited by a terrible earthquake which destroyed thousands of human beings in the twinkling of an eye and which was declared to have far surpassed even the Messina earthquake which in its turn was admitted to be unprecedented in its severity. Then there was the terrible

Railway disaster at Carlisle which is said to be unparalleled in the history of Railway disasters. In order to see how terrible disasters, in addition to the horrible ravages of war, are disturbing the peace of the world, one need only cast a glance at the summary of the world's news as it is given daily to the public by Reuter's agency. In order to give the reader an idea of how the world is being afflicted with numerous other disasters, in addition to the disaster of the war, it is hardly necessary for us to refer the reader to the back file of any Newspaper. A few quotations from the *Pioneer* of 25th January, 1915, which we received to-day (29th January) while we were engaged in writing these lines, will more than bear out the truth of Ahmad's words, for Reuter's cables published to-day speak of no less than 5 disasters that have nothing to do with the war. The first is a train disaster in the United States, the second, the floods in Holland, third, a Swedish town on fire, fourth, a Norwegian steamer on fire, and fifth, disastrous floods in Java. In short, the whole world is passing through times of great affliction; and calamities of various forms are visiting it. We hear of disturbances everywhere. From China to Mexico there reigns confusion and unrest and every one who watches the course of events carefully is "convinced of their extraordinariness" as the prophecy says. How true have the words of the prophet turned out to be, who said, "Then will men in great bewilderment begin to ask themselves what was going to happen."

Again, Ahmad not only foretold the coming world-wide calamity in clear, unmistakable words, but even declared that the said calamity was imminent. He said, "The days are near, nay they are at the door, when the world shall see an unparalleled scene of devastation." How true have the words turned out to be! Two things were predicted here; first, that there was to be an unparalleled scene of devastation, secondly, that that devastation was imminent, nay, even at the door. It was impossible for a mortal to make either of these two prophecies. Only a Messenger of God could make such a startling, and at the same time such a true, pronouncement and no body

can, consistently with reason, deny the truth of such a Messenger of God.

Again, Ahmad not only gave such a vivid description of the coming danger and declared that it was imminent, but he also pointed out the extensive scope of the visitation. He said:—

“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.”

Gentle reader! ponder over the words quoted above. Could such powerful prophecy proceed from the mouth of a person other than a true prophet of God? Is not what he said actually coming to pass? He said, “I see cities falling down and I find inhabited places in ruin.” O! how true the words! Will you, O gentle reader, still doubt the truth of this prophet? Could such a person be a false prophet? Certainly not. About a decade ago, he saw what the world is seeing to-day. Was he not then a true Seer! What a vivid description he gave of the calamity that was then completely hidden from the eyes of the rest of the world and like a true Warner, he gave notice of the danger, saying, “Let him who has ears hear that the time is not distant.”

It is hardly necessary for me to dwell on the way in which this fearful prophecy is being fulfilled. Only two quotations relating to the condition of Poland will suffice to show that the prophecy has met with a dreadful fulfilment.

The following message from Colombo appeared in the *Civil & Military Gazette*, Lahore, dated September 22, 1915:—

“Colombo, September 19.—In the course of another interview M. W. Kadomtzeff gave to a ‘Ceylon Observer’ representative particulars regarding the devastation of Poland and the Baltic provinces. He said: One impression the reading of Russian newspapers gives is great sorrow about Russian Poland left in the enemy’s hands. It will not be an exaggeration to say that the whole of Poland and the Baltic Provinces and some Russian districts present just now the aspect of a country which is burned to the ground. History speaks about the burning of Moscow in Napoleonic times. What the Russian country is sacrificing to-day is a hundred times more than in Napoleonic times. In Napoleonic times Russians burned the big city of Moscow and a few other small towns. In the present war the huge country of Poland, with its population of 20 millions and of dimensions four or five times bigger than Belgium, is burned to the ground. £100,000,000 was sacrificed for the sake of military and strategical aims.

#### A COUNTRY ABLAZE.

“The country, according to a newspaper correspondent, represents the aspect of one enormous fireplace. Day and night the retiring troops are marching in volumes of smoke. At night it is very clear owing to the burning of villages, towns and forests. It is true that the Russians do not leave anything behind them.

“Millions of the civil population are fleeing to the interior of Russia and all houses in Moscow, Petrograde, and other cities are full of refugees. The Government is organising schemes for the help of these refugees. Help, it is recognised, is not a philanthropical matter but a duty to the Polish people. One correspondent says he saw himself how Russian soldiers and officers retired from burning Poland. He says it was very sad to see burning houses, but it was a fearful spectacle to see burning cornfields. For hundreds of miles there were no green grass, no green tree, only black ash, dead tree and bushes and ruins of villages and towns.

Add to the above account the following painful picture of Poland from the pen of the celebrated Polish novelist, Henry Senkewicz, author of *Quo Vadis?* :—

“The greatest war in the world’s history, and the devastation that accompanies the war, are the two evil spirits that now rule the world.

“Hundreds of thousands of soldiers die from bullets, shells, and the bayonet, and millions of unarmed people die from want and hunger.

“Two countries are the main arenas of these bloody battles, two countries not long ago rich, flourishing, and now turned into deserts.

“All the world was in haste to help Belgium. My country now appeals for help. The War, with its iron tramp, has crushed Poland, a country seven times as large as the Kingdom of the heroic Albert. *The sword has filled the rivers of this unfortunate country with blood*, her sons are compelled to fight in three hostile armies.

“The War has ruined towns and villages. The spectre of hunger has stretched its arms over the vast land between the Niemen and the Carpathians. Workmen have lost their work, for all the workshops and factories are shut. The plough is rusting from want of use, for the labourer has been robbed of tools and seed. Tradesmen in towns have no trade, for no one has money to buy their goods. Old men and women in the midst of the hard winter have lost the roofs over their heads. Epidemics spread throughout the country. The domestic hearth is extinguished, and when children stretch out their thin arms begging for a piece of bread, their mothers can only answer with tears. . . . In such hunger and need are millions.”

Any one who will read the above accounts on the one hand and ponder over the words of the prophecy on the other will bear testimony to the truth of Ahmad’s prophecy.

To the above accounts we would like to add the following description from "*The Bible in the World*," the official organ of the British and Foreign Bible Society. The January number of the said paper commences with the following words:—

"Mankind lies smitten by a calamity so vast that none of us can measure it. No imagination is able to realise the full horror of those things which have come upon the world. Behind the suffering armies lie helpless and homeless millions who are destitute, afflicted and tormented. Far worse than the destruction of wealth is the wreck of multitudes of young lives—our bravest and our strongest—whom the new year finds dead, or maimed or broken. As often as we begin to think about these things, the tears are very close behind our eyes . . . . . The foundations of earth tremble, and the sky is full of blood and fire and vapour of smoke."

"The foundations of earth tremble." Though these words are few, yet they serve as an excellent metaphorical description of the present calamity. Mr. Lloyd George also, while addressing a large meeting of Glasgow workmen on the Christmas day, compared this war to a great earthquake. He said:—

"It is an earthquake which is upheaving the very rocks of European life. It is one of those seismic disturbances in which nations leap forward or fall backward generations in a single bound. All this chaffering with relaxing a rule here, and suspending a custom there is out of place. You cannot haggle with an earthquake."

It is curious that even in the prophecy of the Promised Messiah this world-wide war with its dreadful consequences is likened to an earthquake and the Promised Messiah wrote in plain words that it was not necessary to take the word "earthquake" as used in the word of God revealed to him in its literal sense, for the word might also be applied to any great and general calamity which might be likened to an earthquake. So we find that such has actually been the case and the world has been smitten by a calamity which may with all propriety

be compared to an earthquake, and the world has set a seal to the truth of the prophecy by declaring this world-wide disaster to be an earthquake.

Ahmad also gave a description of the coming calamity in Urdu verse (*vide* Barahin-i-Ahmadiyya, Part V) and I give below the literal translation of some of his lines so that the reader may see what a fearful description he gave beforehand of the impending calamity, and how certain he was of its coming to pass in a near future. He said:—

“Some time later on the world shall witness a sign which will shake towns, villages and meadows to the very foundations.”

“An earthquake shall suddenly bring a terrible shaking over men, trees and seas.”

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

“All the 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.”

Some other revelations and prophecies of the Promised Messiah also speak of a tremendous and general convulsion of nature. The predictions were published by the Promised Messiah as soon as they were revealed and they are to be found in the local periodicals as well as in the writings of the



Promised Messiah. I give below two of these revelations with the dates of their publication :—

1. موتا موتی اگ رہی ہے "Death is working havoc on all sides." (27th February, 1905).
2. کشتیاں چلتی ہیں یا ہوں کشتیاں "Ships sail that there may be duels." (11th May, 1905).

Each of these revelations has been clearly fulfilled. The former has been seeing its fulfilment from the very day of its publication. The world has enjoyed no peace since then, and death has been working havoc in various forms. The second revelation began to see its fulfilment with the declaration of war in Europe when ships laden with troops and munitions of war began to sail from all parts of the world to Europe so that there may be bloody duels—quite an unusual event in the whole history of the world. Ships carried armies to the Continent of Europe not only from England and Canada, but also from Africa, India, Australia and New Zealand. Besides, there have been some sharp encounters on the Atlantic, the Pacific and the Indian oceans between the German and the British men of war and there can not be the slightest doubt that the word of God has met with a remarkable fulfilment.

Ahmad, not only predicted an unparalleled disaster in the prophecies referred to above, but also pointed out the real cause which brought about the disaster. And as his statements concerning the predicted calamity have turned out to be so remarkably true, it is only natural to conclude that his statements regarding the real cause of the calamity must also be true. So let us see what those statements are. Ahmad says :—

"All this will be brought about because men have a forsaken God and with all their heart and all their soul 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 . . . . . 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.”

These words of Ahmad give both the cause and the remedy. The calamity has been sent as a punishment for the sins of men and its remedy lies in true repentance. So now that we have seen the fulfilment of the prophecy, it is incumbent on us all to show fear of God and pray to Him for mercy. But the fear of God demands that we should hasten to accept the Divine Messenger whose truth God is manifesting by such “mighty attacks.” Such action on our part will be pleasing in the sight of God and will draw us nearer to His mercy-seat. But if, in spite of these signs, we (God forbid) refuse to acknowledge the truth of the Messenger of God and continue our attitude of indifference or hostility towards him, we shall only furnish a proof of our hard-heartedness and in that case God will turn His face away from us, and we shall be then no better than ‘a worm.’ So if we wish to win the pleasure of God, let us accept His Messenger whose truth has been demonstrated by powerful signs.



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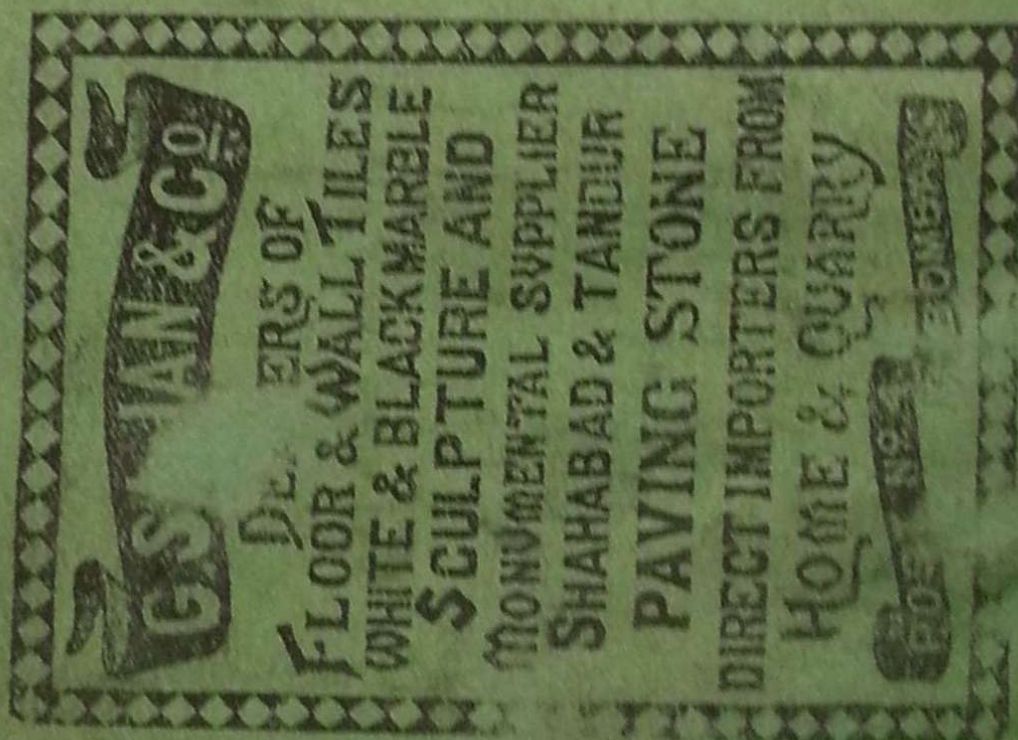
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