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بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

نَحْمَدُهٗ وَنُصَلِّيْ عَلٰی رَسُوْلِهِ الْكَرِیْمِ

The Perfect Religion--XII.

THE MUSLIM'S ATTITUDE TOWARDS GOD AND MAN.

TAQWA.

If we turn over the pages of the Holy Book of Islam, we would find that chief stress has been laid on *taqwa* which is fear of God. Times out of number the believers are reminded that external rituals are meaningless if they are not informed with the spirit of *taqwa*. The scrupulous observance of the ritual forms should never be allowed to usurp the place of true piety. It has been rightly said that formalism kills the soul. But such formalism is absolutely without the inner spirit. Piety which exists without morality is no piety, and religion which excludes character is no religion. Performance of sacrifices, for instance, is considered a highly meritorious work, but few understand the true significance of sacrifices which is unselfish devotion to the highest good at the sacrifice of the individual self. "By no means," says the Quran, "can their flesh reach unto God, neither their blood; but *taqwa* on your part reacheth Him,"* That Islam means striving after righteousness, and is primarily the religion of the heart can never be questioned. It distinctly teaches: "Righteousness does not consist in turning your faces toward the east or toward the west, but he is pious who believeth in God, and the last day, and the angels and the scriptures, and the prophets; who for the love of God disburseth his wealth to his kindred, and to the orphan, and the needy, and the wayfarer, and those who ask, and

* Quran, xxii. 38.

for ransoming; who observeth prayer, and payeth the legal alms, and who is of those who are faithful to their engagements when they have engaged in them, and patient under ills and hardships, and in time of trouble: these are they who are just, and these are they who *fear the Lord*.*

Taqwa, then, constitutes what may be called the 'inwardness' of Islam. By enjoining constant fear of God, Islam appeals to the inner man and regulates the motives of his conduct. Somewhere deep down in the heart it seeks to effect a change; and as soon as this change is effected, the *whole* man undergoes a transformation. By instilling into his heart the fear of God, it shifts the centre of gravity of his spiritual being and altogether alters the relations in which he stands to his Maker and to his fellow-men. This *re-adjustment* of the relations of the inner man to God and to His creatures marks the inward conversion of the Muslim—the conversion of the heart. The Muslim is born into a new kingdom, as it were, and his first cry after his spiritual re-birth is the cry of Abraham 'I turn my face to Him who hath created the heavens and the earth, following the right religion; I am not one of those who add gods to God.'†

This *turning of the face*, Abraham-like, from the world and its interests towards God makes up the *hanifism*‡ on which the entire superstructure of Islamism is based. The true Muslim is, first of all, a *hanif*. He signs a bond with his life-blood, as it

* Quran, ii. 172.

† Quran, vi. 79.

‡ "And set thy face towards the true religion of absolute turning to God, and be not of those who join other gods with God."—Quran, x. 105. The word *hanifa* has been translated into 'sound in faith' by Rodwell, and into 'orthodox' by Sale. The translations, though correct in substance, fail to bring out the true import of the word. *Hanif* is derived from a root which means to turn from one thing to another. The true Muslim is a *hanif* inasmuch as he turns from whatever things are impure and ungodly towards holiness and faith in one sole-ruling God. See Al-Zamakhshari, Vol. I, page 708; Al-Razi, Vol. I, page 518. Also cf. Rodwell's note on Quran, xvi.



were, that he shall henceforth be the servant of God, always ready to work out His will and, if need be, to sunder his connexion with even those who are his nearest and dearest for the sake of God. For, what right has he over his self, his inclinations, his life, and his possessions when he has already sold himself to the Supreme Being and dedicated his uttermost all to His service? "There is also a man who selleth his very self out of desire to please God: and God is gracious unto His servants."* Such a self-renunciation and self-surrender is impossible unless the fear of God has penetrated into the heart and effected its thorough conversion. For, the man whose heart has not yet undergone this spiritual change and has not been purified of its dross will certainly break down in the presence of a great undertaking. His position is by no means secure and impregnable. He doubtless recedes from the shores of his former self, but he cannot refrain from casting a lingering look behind. He has no doubt set his hand to the plough, but he still looks back, thus showing that he is not fit for the kingdom of heaven. After true conversion the twice-born man finds a wide and deep chasm yawning between the old self and the new. Sin is certainly foreign to the soil of this new life, and the new man ever since his re-birth lives, moves, and has his being in an atmosphere of exceeding joy and blessedness. And surely this is the beginning of his life in heaven.†

On reflection it will be found that *taqwa*, fear of God, is the motive-force of right conduct, and as such it is the foundation on which the ethics of Islam is based. The love of God is no doubt a

* Quran, ii. 206.

† The following verses will clearly show the intimate connexion between *taqwa* and the inwardness of Islam. They further reveal the truth that heavenly life really begins from the moment of spiritual re-birth and stretches to eternity with endless possibilities. "The day when neither wealth nor children shall avail save to him who shall come to God with a *sound heart*, when Paradise shall be brought near unto the *God-fearing*."—Quran xxvi. 88, 9. "And Paradise shall be brought near unto the *God-fearing*.....unto every one who turned himself unto God and kept His commandments, who *feared* the merciful in secret, and came unto Him with a *converted heart*."—Quran, l. 30-32.

powerful motive-force, but it grows with an increasing fellowship with God. The vast majority of men are impelled to good action through the realisation of God's justice and omnipotence. It is only on a nearer view of God and a better understanding of our relations to Him that a feeling of another kind grows in our heart, it is the love of God.

It must not however be supposed that the fear of God, which is the corner-stone of Islamic ethics, is akin to that repulsive feeling which a tyrant or a despot inspires in our heart. An erroneous conception of *taqwa* has led some of our Western critics to say that the God of Islam is the very type of a capricious, Oriental despot who rules the world not with the power of love but by striking terror into the minds of men. They forget that *taqwa* in Islam points to that kind of fear which springs from a sense of our guilt and belief in God's judgment. Fear of this sort therefore is not only consistent with the love of God but is so closely bound up with it that the increase of one is accompanied by a corresponding increase of the other.* In fact, when fear of God takes its root in the heart, it banishes all other forms of fear and fills a man with a courage of conviction which enables him to speak the truth even beneath the sword of a mighty tyrant. Lactantius only expressed eternal truth when he said:—"Fear is neither to be up-rooted as the Stoics demand, nor to be tempered, as the Peripatetics say; rather it is to be directed in the right way, and special care is to be taken that only that form of fear remains which, as the true one, allows nothing else to become an object of fear."†

ASCETICISM AND ISLAM.

But the inwardness of Islam does not encourage a life of quietism and inactivity. It is a mistake to suppose that Islam favours any form of unworldliness. Neither anti-secularism which

* This explains the philosophy of *Istighfar*. The greater the love to God, the greater the desire to seek His protection from sin. *Istighfar* is rather the proof of one's aversion to sin. The Prophet was used to *Istighfar* more than anybody else. This proves his sinlessness.

† See Rudolph Eucken's "The Problem of Human Life," page 185, where this abstract is quoted.

prevailed in early Christianity nor anti-sensualism which led to the self-torments of later monasticism finds any place in Islamic religion. "There is no asceticism in Islam," said the Prophet Muhammad. Certain sects of the Sufis, no doubt, adopted asceticism, but this was due to Greek and Christian influences.* The Sufis certainly considered matter to be a positive evil and tried to purge away all material and sensuous taint, including the natural instincts, but their asceticism never reached the severity of monastic self-torture. Besides, it was only the undisciplined Sufis—'wild enthusiasts and false brethren'—who misinterpreted Sufi doctrines and brought a noble spiritual system into disrepute. The Holy Quran never condemns wealth, fame, and power as evils in themselves, but what is condemned is *immoderate* desire for objects of worldly pursuit and their abuse. In fact wealth is regarded as a blessing of God.† David and Solomon obtained a large share of such blessing. Again self-torture and self-destruction are absolutely forbidden in Islam. Men who commit suicide are doomed to hell-fire.‡ The pagans considered suicide a great virtue as it was a triumph over the body which is a hindrance to the soul. It was through the combined influence of Islam and Catholicism that this evil practice was stopped.§

SOCIAL VIRTUES AND ISLAM.

Opposed as Islam is to all forms of asceticism, it lays chief stress upon the cultivation of social virtues. *Taqwa* is proclaimed to be the seed-virtue of Islam. Although it points to a deep subjectivity, yet, on a fuller comprehension, it will be found to be the

* See E. H. Whinfield's Preface to Lawaih on the influence of Greek Philosophy upon Sufism, page xiii (London R. A. S. edition, 1906).

† Quran, lxxiii. 20 ; lxii. 10.

‡ Ibid, iv. 33,34 ; ii. 191.

§ Lecky observes : "Suicide which is never expressly condemned in the Bible, is more than once forbidden in the Quran." He adds ; "Under the empire of Catholicism and Mohamedanism, suicide, during many centuries, almost absolutely ceased in all the civilised, active and progressive part of mankind." History of European Morals, Vol. I, p. 53.

starting point of the ethics of Islam. And the reason is not far to seek. Virtue is a mode of being, and *well-doing* is the logical outcome of *well-being*. Once the fear of God takes root in the heart, it is bound to bear good fruit. Our very life becomes well directed, our speech holy, and our deeds noble. "O believers, fear God, and speak with well-guided speech, that God may direct your actions well and forgive you your sins."* According to the Holy Quran, *taqwa* is the content of the teachings of all the patriarchs and prophets. "We have already commanded those unto whom the scriptures were given before you, and we command you also, saying, Fear God."† It is also the pith and marrow of the teachings of Islam. "O ye believers, fear God as He deserveth to be feared ! and die not till ye have become Muslims."‡

PURIFICATION OF THE HEART.

The fear of God naturally leads us to purification of the heart and avoidance of sin. *Taqwa* means literally to guard oneself and technically to guard against whatever may cause us harm on the day of judgment; and this may be either the doing of what is evil or omitting to do what is obligatory upon one to do.§ Fear of God and sin cannot therefore dwell together in the same heart: one buys for us freedom and the other leaves us in bondage. "O ye who believe ! if ye fear God He will make good your deliverance, and will put away your sins from you, and will forgive you. God is of great bounteousness."¶

SAGHEERA AND KABEERA.

It must be remembered that sins have been divided in Islam into two classes, "great" (*kabira*) and small ("*saghira*"), and learned theologians have spent much labour on making lists of sins of both the classes, of course each in his own way. There are some

* Quran, xxxiii. 70.

† Quran, iv. 130.

‡ Ibid, iii. 97.

§ See Majalis-ul-Abrar, p. 415—

وفى عرف الشرع عبارة عن التوقى عما يضره فى الآخره من فعل

الترك -

¶ Quran, viii. 29.

theologians who following their own classification, maintain the view that *taqwa* is not impaired if one takes care to abstain from the greater sins only, and that the smaller sins will bring no punishment at all. This view does not appear to be correct.* The right view is that *taqwa* is never perfect unless one abstains from all manner of sin, whether "great" or "small." Now is it possible to exhaust the list of sins one might commit; and it is only insolence to determine such sins as are pardonable in the eyes of God.

In fact, an imperfect understanding of the distinction between the great sins and the small has led some of our critics to urge the charge against Islam that it fails to give a true conception of the nature of sin, and that the minor sins will be forgiven if one keeps clear of the major sins. The distinction, it must be observed, between *saghira* and *Kabira* is one of quantity rather than quality. Every sin at its inception is classed *saghira*. If it is not nipped in the bud, it passes through several intermediate stages until it grows into a deadly sin when it is called *Kabira*. Take, for instance, the great sin of adultery. It may be traced back through several stages, to perhaps an impure look, which is much smaller sin. Every great sin may be similarly traced to a stage when it may be slighted as accidental. But no dallying with the sins, even with the lightest of them. For, gradually such indifference will deaden our moral sensibility, and we shall soon find ourselves reduced to the pitiable condition of the crew of Comus who,

"so perfect is their misery,

Not once perceive their foul disfigurement,

But boast themselves more comely than before,

And all their friends and native home forget,

To roll with pleasure in a sensual sty."†

Now the true believer who fears God will find many an opportunity in the course of the interval between the preliminary

* The author of the *Majalis* says that this view is incorrect and contrary to *sunnat*:

هذا خطأ مخالف لقواعد أهل سنة لأن العقاب على الصغير كما جاز عليه ولم
مع اجتناب الكبائر

See page 415.

† Milton's *Comus*, ll. 73—77.

and the final stages of a sin to take the warning, shed tears of repentance, and throw himself into the arms of God, who accepts him for his genuine repentance and forgives him through His grace. But he who does not profit by the chances of a better life given him, finds his heart hardened from day to day until a time comes when it is impossible for him to fit himself in that frame of mind which is required for true repentance. No more chance for him. He is lost.

Unhappily the Quranic verse which breathes this philosophy is grossly mis-interpreted. It runs as follows: "To those who avoid great sins and manifest crimes but commit little faults, verily thy Lord will be diffuse of mercy. He well knew you when He produced you out of the earth, when ye were embryos in your mothers' womb. Assert not then your own purity. He best knoweth who feareth Him."* The verse certainly does not give *permission* to commit little faults. It only means that men should take care that the little faults may not through inadvertence reach their "chronic" stage, as it were. It points further to the natural weakness of man. To err is human; and even the best of us comes short of perfection. But the door of repentance is never closed against any sinner. Repentance, genuine repentance, washes away our sins. Fear of God *prevents* sins; and prevention is certainly better than cure.

CONCEPTION OF THE HOLY SPIRIT IN ISLAM

Closely allied with the inwardness of Islam is the conception of the Holy Spirit (روح القدس). The Holy Spirit is not a Person in Islam, but it is certainly the spirit which God breathes into a man at the moment of his spiritual re-birth. It guides him along the path of righteousness and protects him from the temptations of the devil. The holy spirit has also been called "Light" (نور) in the Quran, inasmuch as the man in whose heart dwells the holy spirit walks in "the noon-day sun" of divine guidance.† "O ye who believe! fear God and believe in His apostle: two portions of His mercy will He give you. He will bestow on you *light* to walk in, and He will forgive you: for God is forgiving and merci-

* Quran, liii. 33. See also iv. 30.

† See A'ina-i-Kamalat-i-Islam, p. 98.

ful."1 Elsewhere, again, we read: "Shall the dead whom we have quickened and for whom we have ordained a *light* whereby he may walk among men, be like him, whose likeness is in the darkness whence he will not come forth."2

That the holy spirit abides with him who fears God is clear from the above verses. It deepens and strengthens his relations with his Maker. And God watches those who fear Him at every turn and protects them from the subtle designs of the wicked.3 Whoso feareth God, He extricates him out of afflictions, and bestows on him provision from whence he expecteth it not.4 He who fears God is the most honourable in His sight.5 God loveth those who fear Him.6 God is the patron of those who fear Him.7 He is with those who fear Him.8 Salvation is for those who fear God.9 Paradise itself shall be brought nigh unto the God-fearing.10 In fact, they shall be conducted in troops towards Paradise and the gates thereof shall be set open, and the guards thereof shall say unto them—'Peace be on you.'11

THE BASIS OF ISLAMIC ETHICS.

Now we have seen that *taqwa* forms the grand Islamic virtue, and that it is the basis on which the ethics of Islam is founded. "Which of the two is best?" asks the Lord in the Quran, "He who hath founded his building on the fear of God and the desire to please Him, or he who hath founded his building on the brink of an undermined bank washed away by torrents, so that it rusheth with him into the fire of Hell?"12 We shall soon see that *taqwa* helps us to set up loving relations both with God and His creatures.

LOVE OF GOD.

It will appear on reflection that *taqwa* springs from a strong and deep faith in the justice of God which leads to the conviction

1. Quran lvii. 28.

2. Quran, vi. 122.

3. Ibid, iii. 120,

4. Ibid, lxv. 3.

5. Ibid, xlix. 13.

6. Ibid, iii. 75.

7. Ibid, xlv. 18.

8. Ibid, ii. 194.

9. Ibid, xix. 73.

10. Ibid, xxvi. 90.

11. Ibid, xxxix, 73.

12. Ibid. ix. 110.

that there is a moral order prevailing in the world, that it is guided and controlled by the will of God, and that it has a fixed purpose and destiny before it. As soon as the idea that all this is *for our own good* dawns upon our mind, and as soon as we begin to contemplate the infinite *goodness* and *mercy* of God, the mild breeze of divine love blows over our inner being. Henceforth, the love of God asserts itself and lends a sweetness to our life. The love of God becomes the very inspiration of our life, and it becomes impossible to love "idols"—idols of earthly love, idols of wealth and power, idols of our own desires—before the Perfect God. "There are men who take to them idols with God, and love them with the love of God. *But stronger in the faithful is the love of God.*"*

MERCY OF GOD.

Now, a strong and deep faith in the goodness and mercy of God implies a willing and loyal acceptance of the divine law in spite of a consciousness of the greatness of the task and the imperfections of man. *Without* such a faith one would stand aghast in the presence of so huge a task as the fulfilling of the divine law, and would be almost crushed beneath its oppressive weight. *With* such a faith, however, the task becomes the very joy of our life. The obedience of the divine law may be imperfect, but for such imperfect obedience man does not become condemned to eternal perdition, for God is ever ready to forgive him so long as he repents for his sins and turns towards Him. According to Islam, it is not imperfect obedience that subjects man to God's condemnation, but absolute disobedience, a disobedience which leaves no room for true repentance. It is difficult to say whether "irremissible condemnation" has any place at all in Islam. Men gifted with true spiritual insight are inclined to the view that genuine repentance washeth away all manner of sin and that Islam does not favour the conception of *ever-lasting* hell-fire. The whole universe, they say, will finally be swallowed up in God's love. Thus we see that the truth that "God is Love" finds its highest realisation in Islam.

MAN'S POSITION IN THE SCALE OF CREATION.

According to the Holy Quran, man is born with the power

* Quran, ii. 160.

of obeying the law, only it is latent in him. In fact, it is because of the willing acceptance of the divine law that man occupies the highest position in the universe and is called the Creation's crown. "Am I not your Lord?" was the question put to mankind in eternity. They answered at once, "Yea: we do bear witness"* Of all creation, therefore, man was selected to receive the trust of God, the trust which the heavens and the earth and the mountains declined. "Verily, we proposed to the Heavens, and to the Earth, and to the mountains to receive the Trust, but they refused the burden, and they feared to receive it. But man undertook to bear it; verily he had the power to oppress himself and to be regardless of consequences (in extreme eagerness to receive the trust thus offered)."[†] It was reserved for man to play the soldier of God, unfurl His banner, and fight His battles. The offer of so high a trust to man at once exalts his position beyond measure and makes him a responsible being. It is for the Muslim to bear uncomplainingly insult and ignominy, torture and torment, cruelty and oppression for the sake of God, and so to redeem the pledge he had taken at his creation.

THE BASIC CREED OF ISLAM.

The *strict* monotheism of Islam also supports the high position assigned to man in the scale of creation. "There is no object of worship but God" is the basic creed of Islam. The right understanding of this formula begets in man a feeling of just pride so that it becomes impossible for him, in consonance with his self-respect as man, to associate even the greatest of his fellow-men with God, the *sole* object of worship. By regarding any creature as an object of worship man degrades and lowers himself in the eyes of his Creator. The true Muslim is "sound in faith Godward, uniting no god with Him; for whoever uniteth gods with God, is like that which falleth from on high, and the birds snatch it away, or the wind wafteth it away to a distant place."[‡]

* Quran, vii. 173.

† Quran, xxxiii. 72. It is to be noticed that the words, *Zalum* and *Jahul* have been variously interpreted by the commentators. We take them to have been used here in *good* sense. See *A'ina-i-Kamalat-Islam*, pp. 161—178.

‡ Quran, xxii. 32.

HOLINESS.

Now, while the love of God is the necessary consequence of strict monotheism it is the beginning of a truly religious life. It demands the perfect *holiness* of the entire inner man, for, the loving devotion to God implies love of holiness and purity and aversion to pollution and defilement. God and Satan cannot dwell together in the same heart. Even the last traces of the former life of sinfulness must be removed to receive the God of Holiness into our heart. Evil society has to be shunned and fellowship with the pure and godly is to be the chief concern of the Muslim's life. Whatever is unspiritual and unholy is denounced because it taints the pure water of the soul. And the Muslim is taught to exalt his moral sensibilities to such a pitch that he would unhesitatingly sacrifice for the beloved Deity's sake every thing unworthy of Him.

RESIGNATION.

Besides holiness, there springs from this love of God a feeling of *resignation* or child-like trust in the dispensations of Providence. Such resignation is the willing surrender of one's possessions, one's mind and heart, one's very life to God's will. It is neither weak-kneed submission, nor is it insipid fatalism.* It is the willing sub-ordination of the individual will and the loyal and joyful acceptance of the divine decrees. On a deeper thought, Islam will be found to be nothing more than a religion of resignation and self-surrender. "My prayers and my worship and my life and my death are unto God, Lord of the Worlds. He hath no associate. This am I commanded, and I am the first of the Muslims."† In a word, the love of God demands that we should all be Muslims, Islam being the religion which teaches pre-eminently "the surrender of the finite will to the infinite, the abnegation of all desire, inclination, volition, that pertains to me as this private individual self, the giving up of every aim or activity

* Even so reputed a thinker as Lecky falls into error on this point, for he writes: "The Christian duty of resignation was exaggerated by the Muslims into a complete fatalism."—History of European Morals, Vol. I, page 53.

† Quran, vi. 163

that points only to my exclusive pleasure or interest, the absolute identification of my will with the will of God."*

Islamic resignation, be it remembered, is not feeble fatalism ; on the other hand, it is the source, the well-spring of all spiritual strength. It brings in its train the whole group of *heroic virtues* like patience, perseverance, and fortitude. "Verily those who persevere with patience shall receive their recompense without measure."† "As for those who say, our Lord is God and who display fortitude, the angels shall descend to them and say: 'Fear ye not, neither be ye grieved, but rejoice ye in the paradise which ye have been promised'."‡ Indeed, patient endurance of persecution and tyranny is the distinguishing characteristic of those who have harmonised their will with the divine. No earthly power can impair or stifle faith in the breast of the true Muslim. Nor can the most terrible afflictions extinguish the flame of divine love which burns in his heart. Amid distressing circumstances he experiences a sweet security, and lives all his life in what Professor James calls "a paradise of inward tranquility." This is the beatific state to which spiritually-minded men aspire, the *skina§* of Islam. About this state of equanimity Professor James observes: "And, indeed, how can it possibly fail to steady the nerves, to cool the fever, and appease the fret, if one be sensibly conscious that, no matter what one's difficulties for the moment may appear to be, one's life as a whole is in the keeping of a power whom one can absolutely trust? In deeply religious people the abandonment of self to this power is passionate. Whoever not only says, but *feels*, God's will be done, is mailed against every weakness; and the whole historic array of martyrs, missionaries, and religious reformers is there to prove the tranquil-mindedness, under naturally agitating or distressing circumstances, which self-surrender brings."||

MUSLIM PHILANTHROPY.

The exceeding love of God also fosters the growth of *gentler*

* Caird's Introduction to the Philosophy of Religion.

† Quran, xxxix. 13.

‡ Ibid, xli. 30.

§ Ibid, ii. 248 ; xlviii. 4, 18.

|| Varieties of Religious Experience, page 284.

virtues. Increase of charity and tenderness for fellow-creatures is the logical outcome of loving devotion to God, whose first and foremost attribute is *Rahmaniat*, i.e., the attribute of being compassionate to saints and sinners alike. Thus the brotherhood of humanity is established and with it the ethics of love is founded. The Muslim philanthropy or humanitarianism is neither a vain fantasy nor a fine euphemism; but it is a practical duty. The rapid spread of Islam through Europe, Asia, and Africa had brought the Mussulmans into contact with diverse races and peoples, and this naturally taught them the first lessons of humanity and philanthropy. The scope of Islamic ethics was thus widened, and the Muslim's life became richer and larger. His patriotism leaped beyond the confines of his own native land, and there was no longer any attitude of exclusiveness and intolerance. Wherever the Muslims went, a large part of them settled there and made their homes. The inimitable Taj-Mahal is a standing testimony to the all-embracing humanity of the Muslims and belies the charge so often urged that the Mussalmans never regard India to be their home.

THE BROTHERHOOD OF ISLAM.

But the cosmopolitanism of the Muslims is by no means the negation of nationality. For, there is another brotherhood, a circle within circle—which is the brotherhood of Islam; and this takes its rise from the other great attribute of God *Rahimiat*, i.e., the attribute of being particularly gracious unto those who have believed and have undergone trials and persecutions for the sake of God. Loyalty to national ideals and traditions is as necessary as the striving to include what is best in other nations in a wider synthesis. Internationalism is a higher ideal than cosmopolitanism. The latter implies a break-down of nationality while the former seeks to retain, amid clash of diverse races, the nation's characteristics, its own mentality, its own traditions, its own ideals.* Islam includes international morality just as it includes

* Dr. Lange, the General-Secretary of the Inter-Parliamentary union said in his paper submitted to the Universal Races Congress:—"I do not see any ideal in international uniformity. On the contrary, national and racial diversity is in my opinion a condition of progress and life. The very word *international* has the word *national* as one of its component parts as an essential condition of its meaning."

individual morality, while Paganism and Christianity set up a barrier between religion and international morality. 1

TWO ASPECTS OF SOCIAL VIRTUE.

It is now easy to see that belief in a God who has *Rahmani* and *Rahimi*, as His foremost attributes is quite opposed to anti-secularism. And it gives an impetus to the practice of social duty. Islam has clearly recognised that above all man is endowed with altruistic impulses which, like the individual instincts, have to be trained and disciplined. The social virtue has two sides, a negative and a positive. Every member of the society should so regulate his life that, first, he must not hinder the personal life of his fellows and, secondly, he must positively help them to such a life, remove obstacles from their way, and bring about conditions favourable to the growth of personality. Now, on its negative side social virtue is called *justice*, and on its positive side we call it *benevolence*. "Whenever I do not repress another personality, but allow it room to develop, I am just to it; whenever I help another in the fulfilment of his moral task I exercise towards him the virtue of benevolence." 2

Islam has recognised both the aspects of social virtue, and has enjoined justice and benevolence in numerous passages of the Holy Quran. To take one such passage. "Verily God enjoineth justice and benevolence and the giving unto kindred; and He forbiddeth wickedness, iniquity, and oppression. He warneth you that haply ye may be mindful." 3 It will appear from this verse that Islam has recognised the true relation of priority in which justice stands to benevolence. 4

THE HIGHEST FORM OF BENEVOLENCE.

Again, benevolence is nothing but justice in its higher and

1 Life and Teachings of Mohammad by Syed Ameer Ali, p. 202.

2 Professor James Seth's Ethical Principles, p. 273.

3 Quran, xvi. 32.

4 Professor Seth observes: "Most pernicious have been the effects of the neglect of the true relation of priority in which justice stands to benevolence. The Christian morality, as actually preached and practised, has been largely chargeable with this misinterpretation." Ethical Principles, p. 274.

more perfect form. And benevolence in its most perfect form singles out the individual, its peculiar sphere being private domestic life. In this highest form benevolence involves not the least thought of self-interest but implies a willingness to make sacrifices without the certainty or even the likelihood of compensation. To this form of benevolence the Holy Quran gives a distinct name, *إيثار* or the giving unto the kindred, for it is in the family-group that benevolence finds its best manifestation. Professor Baillie wrote the other day in the *Hibbert Journal**:—"And here (in the family-group), indeed, we often find the most frequent and perhaps the most typical manifestations of the spirit of self-sacrifice. In any case, as long as the family-group exists there will always be opportunities sufficient for most people to realise their moral value through daily self-sacrifice, even in the minutest details of social experience. We may say, indeed, that it is in and through such acts in the family-group that the deeper social consciousness of man has gradually been educated in the course of the moral history of the race."

THE PROPHET OF ISLAM ON BENEVOLENCE

We give below some of the sayings of the Prophet of Islam that enjoin benevolence to our fellow-beings :—

"How do you think God will know you when you are in His presence? —By your love of your children, of your kin, of your neighbours, of your fellow-creatures."—*Mishkat*.

"Do you love your Creator?—Love your fellow-beings first."—*Qustulani*.

"The Merciful will be gracious unto those who are gracious unto their fellow-beings. Be gracious unto those who dwell on earth that He who dwelleth in heaven be gracious unto you."—*Abu Dawud ; Tirmidhi*.

"Tell me, O apostle of God," asked one, "who is the best among us and who the worst." "The best among you is he from whom men expect good and fear no evil; and the worst among you is he from whom men expect no good and fear evil."—*Sh'abul Iman*.

M. ATAUR RAHMAN,

Rajshahi, Bengal.

* The issue of January, 1914.

Ahmad as a Prophet—IV.

“DEATH ON ALL SIDES.”

The words that form the headline are the English translation of a revelation received by Ahmad so long ago as the year 1905. The original words of the revelation are موتا موتى لگ رہی ہے - This was published by Ahmad soon after the disastrous earthquake of April 4, 1905, which turned the fertile Kangra Valley into a heap of ruins literally in the twinkling of an eye. This revelation coming soon after the terrible Earthquake showed that the heavy death roll caused by the Kangra disaster was only a beginning of the shocking mortality that was yet to occur on the face of the Earth. The revelation further showed that the disasters and other causes of mortality which were to work havoc were to follow each other in quick succession. Again, the words of the revelation showed that the predicted mortality was not to be confined to one part of the world, but that the havoc was to be wrought in different parts of the Earth. Similarly, the predicted mortality was to be of extraordinary character, for ordinary loss of life is of daily occurrence.

Now this prophecy of Ahmad has met with a terrible fulfilment. Death has been playing havoc among mankind ever since Ahmad received the above revelation. The Kangra Earthquake was followed by a series of awful earthquakes both in the old and in the new world. These followed each other in quick succession and the death roll was terrible. They caused terrible slaughter of the human race in different parts of the Earth: on the western shores of America, in the West Indies, in the South of Europe, in Central Asia and in the land of the Rising Sun. These disastrous earthquakes followed each other so closely that the people began to wonder. This Earth unrest filled the inhabitants of this terrestrial globe with fear and they began to ask “what was the matter with the Earth?”

But earthquakes alone have not been responsible for the great slaughter of the human race that has been taking place during the last decade. Various other causes have also made terrible contributions to the appalling loss of human life. Among the

almost numberless causes which have contributed to the fulfilment of the prophecy, wars and revolutions, I think, take the first place. There have been bloody wars in the four principal continents of the Earth. Millions of men have been killed in China, Tibet, Persia, Arabia, Tripoli, Morocco and Mexico, and the Balkan Peninsula has been made red with human blood. Man has been killing man and ruffians have been murdering old men, helpless women and innocent children. One party in China has been massacring another party of their countrymen. Tibetans have been killing the Chinese and *vice versa*. The Persians have been killed by the Russians and massacred by the Russians. The Arab has been fighting with the Turk and the Turk with the Arab. The Italians have been carrying fire and sword in the territory of the Turk and have been preying upon Arab men, women and children like ravenous wolves. The European has been bayonetting the Arab of North Africa and the latter has been lying in ambush to pounce upon the former. Revolution has followed revolution in Central America and one party has been trying to annihilate the other with sword. But the greatest massacre of human beings that has taken place on the face of the Earth is that of the Balkan War. Besides the thousands of human beings that fell on the battle field fighting like soldiers, hundreds of thousands were ruthlessly tortured and burned to death by the Civilized Christians. In short, there has been appalling massacre of men on account of the terrible wars and bloody revolutions that have been shaking the Earth for the past nine or ten years and the words of the revelation that death is working havoc on all sides have been clearly fulfilled. Let the reader ponder over the words of the revelation on the one side and think of the havoc wrought by earthquakes, revolutions and wars on the other and he will then see that the words of the revelation have proved true and that really the world has seen death working havoc on all sides in a very appalling manner.

But it is not only earthquakes, wars and revolutions that have been mowing down human race, but other causes have also made dreadful contributions to the same end. Storms and gales, deluges and shipwrecks, explosions and plagues have performed the terrible work of human slaughter in a very appalling manner.

Shipwreck has followed shipwreck in such a quick succession during the past few years that it is difficult to find a parallel to it in the past history of navigation. Never in the memory of man has occurred on the billowy sea a calamity comparable with the Titanic Disaster. But the wreck of the *Titanic* is only one of a long series of disasters that have occurred on the surface of the sea since the publication of the prophecy under discussion. But these disasters have not been confined to the sea; they have been equally, if not more, frequent and terrible on the land. Consider the loss of life that was caused in Japan by the terrible typhoon not long ago. Think over the heavy death roll due to explosions in various mines that have taken place in recent years. So numerous are the causes that have contributed to the fulfilment of the prophecy that it is impossible to count them all here. When we look about ourselves, and carefully consider what has been happening all around us during the last ten years, the one thing that impresses us more deeply than anything else is that there has been a terrible slaughter of the human race during the past ten years and nothing can describe it more pithily than the words of the revelation which mean "Death on all sides."

These words were received about ten years ago and during this time we have been witnessing a dismal fulfilment of these words. The last decade has borne a sad testimony to the truth of the revelation, but the end does not seem to have come yet. God knows how long these days of general tribulation will continue. It appears, however, that the calamities and disasters will continue to afflict the Earth and this general massacre of the human race will not cease until the world is awakened from its deep sleep and recognises the messenger of God, the Promised Messiah, whose advent in the latter days had been predicted by the great prophets of the world. We began to witness the truth of this prophecy soon after it was published by Ahmad. The following quotation from the *Pioneer* of April 22, 1906, will show in what a remarkable way the prophecy had begun to be fulfilled soon after it was announced by its holy recipient:—

"The year 1906 has not yet run a third of its length, but it has already contrived to compass into its annals a series of calamities and disasters that would suffice for ten. Hardly a

week has been free from the convulsions of Nature that have travelled as impartially round the world. The West Indies saw the commencement with an eruption at Martinique, said to have been the worst known for 60 years, accompanied with great volcanic activity in the neighbouring islands? Followed a disastrous storm wave and inundation in the valley of Missisipi. Formosa is visited by two earthquakes of the severest character in successive months, probably far more violent than that which has been the means of destroying Frisco. An explosion of fire-damp in a French mine, where such a thing was previously unheard of produces the worst colliery disaster of which there is any record. The last survivors of this catastrophe have hardly been brought to the surface, before our sympathies are called off to South Italy, where Vesuvius bursts out with a violence unknown for centuries and threatens to stifle Naples herself under dust and ashes. Before the safety of the fair Calabian capital is well assured, the centre of this general disturbance of underground nature has travelled to the equally beautiful and smiling coast of California, and has laid the delectable city of the Western world in ruins. It would be hard to parallel such general havoc since the first century A. D. when earthquakes and eruptions were abroad throughout Europe and Asia Minor, giving currency to ideas which are reflected in the imagery of the Apocalypse."

The general havoc so succinctly described in the above paragraph has continued uninterruptedly in one form or another ever since the prophecy under discussion was published. And it is a notable thing that not only great wars, and disastrous earthquakes and terrible plagues have been working havoc all round but even other disasters have played a remarkable part in the fulfilment of the prophecy. To show with what extraordinary quickness disastrous calamities have followed each other in the last few years, I pick at random from Reuter's Press Messages the following list of various calamities that have occurred in October, November and January last :

1. The loss of the *Volturno* on 9th October 1913; 170 lives lost.
2. Colliery explosion at Cardiff on 14th October; 417 lives lost. The worst disaster in Britain for 70 years.

3. A Zeppelin wrecked on 17th October, 1913; all lives, 30 in number, lost.
4. Railway accident in America on 18th October, 1913. Twenty killed and 100 injured.
5. Colliery Accident in Mexico, on 23rd October, 1913. Death roll 261.
6. Wreck of the Paris-Marseilles Express, collision at Melun on 4th November, 1913. At least 40 killed.
7. Earthquake in Peru on 13th November, 1913. 120 killed and hundreds of others succumbed to the injuries received. Ten towns destroyed.
8. A destructive gale at Ottawa, on 15th November, 1913. Twenty cargo steamers and probably a hundred lives have been lost in a gale on a lake. A later message said that fifteen vessels were lost in the hurricane on the lakes with crews totalling 301.
9. Earthquakes in Japan. Seven thousand missing as a result of the eruption and a hundred thousand are homeless. (18th January 1914).
10. Loss of Submarine A. T. a Lieutenant and ten men on board. All lives lost. (January 19, 1914).

In short, there has been a fearful carnage of the human race, by means of wars, pestilences, earthquakes and various disasters of extraordinary nature following each other in quick succession, and what has been taking place on the face of the Earth can not be better described than by the words "Death on all sides." So surely the prophet who foretold this general massacre of mankind in the foregoing words was a true prophet.

There is a great tribulation on Earth, such as never was since the world began and this tribulation bears a twofold testimony to the truth of Ahmad. It was foretold by Ahmad not only in the prophecy that I have been discussing in this article, but also in other prophecies. Therefore it is a proof of the truth of Ahmad. But it would have been a proof of his truth, even if he had made no prophecy about it, for according to the old scriptures the tribulation that now prevails on the face of the Earth is a sign of the coming of the promised Messiah. Matthew reports Jesus as predicting "great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be." Daniel says:

“At that time ... there shall be a time of trouble, such as never was since there was a nation.” And the tribulation now prevailing is surely unprecedented in the world’s history. So Ahmad must be regarded as the Promised Messenger of the latter days, not only because the times bear witness to his truth, but because these signs of the times were predicted by him long before they came into existence.

After we had written the above, news came of another terrible disaster as if to corroborate our statement that disasters are following each other with an unprecedented rapidity and are bearing a sad testimony to the truth of the prophetic words which predicted death on all sides. We give below an account of the disaster as given by Reuter. The message is dated 6th April, and runs as follows:—

“St. John’s.—The *Bellaventure* has arrived with fifty survivors and sixty-nine dead of the *Newfoundland’s* crew on board. Reuter’s representative was informed that Tuesday morning opened fair and that the barometer did not indicate a storm. Four ships went out with a thousand men seeking seals. The blizzard broke at noon. One hundred and fifty of the Newfoundland’s crew wandered in blinding drifts unable to find the ship.

The blizzard raged all Wednesday, but abated at night. The captain of the *Bellaventure* was preparing at daylight on Thursday to send out men on icefloes to hunt seals when he sighted strangers approaching with enfeebled gait which betokened disaster. The work of rescue lasted all day. The last man saved had been 59 hours adrift without food! He went blind the day after his rescue. Most of the survivors are frightfully frost-bitten. One has his both feet gangrened, and they must be amputated. Others will lose fingers, toes, ears and noses. Two had their brothers die in their arms, while many dead were chopped out of the ice with axes. Several died when the rescuers were taking them to the ships. Forty-three bodies were taken off three small floes. The rescuers piled the dead in groups and planted flags above them for the steamers to collect as they would seals. Many of the dead were horribly contorted. Many went insane, their ravings terrifying their comrades. Others battered their faces with ice, their bodies being almost unrecognisable. One man committed suicide by jumping from an ice-crag. (If this wretch had been a follower of the Holy Prophet of Arabia, he would not have committed this act. The Holy Prophet described the act as cursed, but Jesus did not, hence the prevalence of this damned practice in Christian countries, and the freedom of the Muslim countries from this evil.—*Editor, R. R.*) The colony is in mourning. Business is suspended. Hope of succouring the Southern Cross has been abandoned. It is considered certain that she has foundered off Cape Race with all aboard.”

The Late Hazrat Moulvi Noor-ud-din.

It is with profoundest regret that we announce the death of His Holiness Hazrat Moulvi Noor-ud-din Sahib, the first Successor of the Promised Messiah. He was about seventy-four years of age and had been confined to bed for several weeks. He left this world while offering his Mid-day prayer on Friday the 13th March at about 2 P.M. He was the leader of the Ahmadiyya community and in his death not only have his followers lost their spiritual father but the world has lost one of the greatest saints of the age. His loss was bewailed not only by his followers and co-religionists but by Sikhs, Aryas, Hindus and others. Numbers of Sikhs and Hindus followed his dead body to the grave. He was well-known throughout the country not only for extraordinary piety, but for the depth and width of his learning, variety of experience, and skill as a great physician. Indeed he was a combination of the Saint, the Scholar, the physician, and the philanthropist. Few such personages appear in centuries.

In him was found that width of learning, that variety of experience, that deep knowledge of human nature, that practical sense, that independence of spirit, that simplicity of heart and above all that unbounded love for God and His creatures, which you will not find in any other living man in the whole world.

Moulvi Noor-ud-din was born at Bhera, in Shahpur district in the Punjab, in 1258 Hijri or 1841 A. D. He was a direct descendant of Hazrat Omar, the second successor of the great Arabian Prophet. When yet a child, he learnt the Holy Quran from his mother. Here he imbibed that love for the holy book which afterwards became a passion with him. Then he read Arabic and Persian at home under several teachers who fortunately knew the art of teaching and did not spoil his brain by simply memorising as was the custom with the Ustads (teachers) of the time. His faculties were thus well developed till his youth when he joined the Normal School at Rawal Pindi. There he took first class certificate in the final examination and was appointed as Headmaster of the Pind Dadan Khan Middle Vernacular School.

While there, once an Inspector came to visit the school. He could not find any fault with his work. But Noor-ud-din did not know flattery which inspecting officers are generally used to and fond of. His straight-forward manner of speaking annoyed the officer. He very seriously remarked "You appear to be proud of your first class certificate. The moulvi took the certificate from his pocket and tore it off and said "This is not my God. I care little for this certificate or this service."

Then he resigned his post and went to Lahore where he studied Persian and Unani System of Medicine. In order to complete the study of Medicine he went to Lucknow and sat for three years at the feet of Hakim Ali Hosain, a celebrated physician of the time. He also studied Hadis, Fiqah, Mathematics, Euclid and Algebra there with several other teachers and became well-versed in all these branches of study.

When he was just thinking of leaving Lucknow the Nawab of Rampore sent for Hakim Ali Hussain who took Moulvi Noor-ud-din with him. He studied there for some time and then went to Bhopal for the study of Islamic theology. Then he went on a pilgrimage to Mecca, visited Medina and travelled in Arabia for the acquisition of knowledge.

On his return to India he opened a dispensary at Bhera, his native place, and proved a very successful physician, but he cared more for religion than for any thing else, and his was a mind not to be fettered with opinions of the learned divines of the past on questions of faith and religious practice and so the mullas of the dogmatic school became his bitter enemies. Here began the religious struggle which continued to his last days. Everywhere he got the better of his opponents with his learned and forcible arguments. When he had lived for some years at Bhera an officer of the Kashmere Raj who belonged to Bhera fell ill, came home and was treated by Hakim Noor-ud-din. He was so pleased with the Hakim's mode of treatment that when he went back to Kashmere he recommended him to the Maharaja who appointed him to be his family physician. Moulvi Noor-ud-din's learning, piety, and exemplary character won the respect and admiration of the Maharaja as well as the members of his Durbar (Court). His door was always open to strangers, students and the poor. His

own mode of living was the simplest possible. He had no separate dress for the Durbar and even on special occasions he did not wear gala dress. His fare was also as simple as that of a quite ordinary man. Every day he used to dine with his poor guests. But he was a great lover of books, for which he spent money like water.

When the old Maharaja of Kashmere died he went back to Bhera and again settled there and began a splendid building for his residence.

Now comes the turning point of his life. While at the Kashmere Durbar he heard of Hazrat Mirza Gholam Ahmad Sahib and at once started for Qadian to see him. He was a great admirer of Mirza Sahib for his deep piety and burning love for the religion of Islam. Moulvi Noor-ud-din knew that Mirza Sahib was often blessed with revelations from God and that a simple and unostentatious man like him could not be a hypocrite. So when Hazrat Mirza Sahib claimed to be the Promised Messiah and Mahdi in obedience to some commandments which were revealed to him by God, Moulvi Noor-ud-din was the first man to accept him and from that day he identified himself with the movement started by Mirza Sahib and wrote to him that he was ready to sacrifice his life and property. Later on he removed to Qadian, and both the Master and the disciple had such a deep love for each other that they could not think of separation any more. Henceforth he devoted all his powerful energy to the service of Islam by writings, speeches, conversations, teaching of the Quran and prayers. Like his great master he submitted entirely to God and whatever he did he did for His sake. The Quran he believed to be the very Word of God containing in a comprehensive manner the loftiest teachings of all the revealed books of the world and sufficient for the highest development of man, individual and social, moral and spiritual. So his love for the holy book knew no bounds. He was never tired of teaching it. He used to say that it was his food, the element in which he lived. Even on his death-bed when he could scarcely move his hands and feet he felt a new life when he heard the Quran. He lived in an atmosphere of the Quran and created a love for it in men and women, old and young, learned and

ignorant. The whole Ahmadiyya community is surcharged with spirit of the Quran. Even the labourers of Qadian can explain the Quran in a way which extorts admiration from learned Arabic Scholars outside this little village.

He, however, not only taught the Quran but he himself practised its teachings and enjoined others to do so. "Simply learning is of no use" he used to say. "Practice is the thing necessary."

His love of God found an expression not only through his love of the Quran but through all the commandments of Islam. He was constant at Nimaz or obligatory prayers and remembered God in every breath. He had the most perfect conviction in the efficacy of prayer. Those who were around him know very well how his prayers were wonderfully accepted by the Almighty Allah. He received hundreds of applications for prayers from his followers and others and he was never tired of supplicating the Merciful Allah for the sake of others. His mind was as open as nature itself. He saw the expression of the Divine will not only through His revealed book but through nature and the history of nations. So he studied the history of various nations. He also studied modern European Science and philosophy through translations in Arabic. His library has a wonderful collection of rare books on religion and history. He did not care for books which can be easily had. He read them and then distributed them among poor students. But he took particular care in collecting rare books and spent thousands of rupees for this purpose. There are three libraries in India famous for Arabic and Persian books: at Bhopal, Rampur and Bankipur, but Moulvi Noor-ud-din's library will yield to none so far as valuable and rare books on history and religion are concerned. His thirst for knowledge continued even to his last days. A few days before his last illness he said that he had just finished two volumes of Charak and Sasrut—books on Indian system of Medicine comprising some three thousand pages.

He devoted all he could get for helping the poor, the needy, poor students and other works for the service of Allah. He gave in charity like a prince, but himself lived like a beggar. His dress as well as his food was of the simplest kind. He often used to say "Some of my friends tell me: you do not save anything;

you have wife and little children; how will they be maintained after your death? I tell them: God is living, not dead; He is Omniscient; if I serve Him will He not look after my family?" A few days before his death he made a will in which he stated:—"My children are very young; God is their protector; there should be no charity fund for their maintenance. Let there be some "Karz Hasna" *i.e.*, unconditional loan which should be paid off by the ablest among the sons." What a living faith, what a trust in God are expressed through these words? Such words can be uttered by those only who love God and feel the presence of God in every breath.

He was so industrious that it appeared he found comfort in work and work only. He was endowed with an exceptionally strong physique and from youth to old age he worked like a giant. Even to his last days he taught the Quran and attended patients. But there was no feverishness in his activity. It was like the smooth flow of a mighty river, never hurrying, never stopping, always going on. There was a calm serenity in his countenance, no hurry, no worry, no weariness. In the midst of his manifold activities he was always cheerful, smiling, never losing his temper. One day surrounded by a crowd of patients and followers and very busy in writing letters, his little son came and upset the inkpot and spoiled many letters and papers with ink; he simply told him "Just see, my boy, what you have done." The little boy, quite young though he was, hung his head with shame.

His spirit of independence was worthy of himself. He said and did what he thought right and never cared for the opinions of others. While he was in the Court of the Maharaja of Kashmere, he always spoke without any hesitation what he thought proper and never shrank from giving expression to his real feeling. Yet this very Noor-ud-din who was a lion in the courts of princes was meek as a lamb in the presence of the Promised Messiah, his spiritual guide. He sat at a little distance and never raised his head, nor looked his great master in the face. The Promised Messiah in his turn loved him more than any other disciple and fervently prayed for him and wrote pages after pages in his praise.

Moulvi Noor-ud-din succeeded the Promised Messiah in 1908 and became the leader of the community founded by him. He

had many difficulties as the spiritual head of the movement but he guided his followers with strength, wisdom, patience and tact. As the successor of the great world teacher his one and only aim was to make his followers the true servants of God. The world, the civilised world has lost faith in the Unseen and is sunk in materialism. This saint tried to turn his followers into true Muslims who would be entirely of God and of no other and would hold aloft the torch of faith before the world. He sent Missions to foreign countries, the most prominent of these being the one sent to England, headed by Khawaja Kamal-ud-din, B.A., LL.B., which has done immense good by removing many of the prevailing misrepresentations against Islam and has succeeded in gaining a number of converts in high spheres of society.

It is not possible for ordinary mortals to fathom the depth of a sage like this Moulvi. Like his masters, the Promised Messiah and the Prophet of Arabia, he was in this world and yet not of this. He had a wife and children and no husband was more loving, no father more affectionate, yet his heart was always with God. Neither honour nor disgrace, neither wealth nor poverty, neither the company of intimate friends nor the loss of a dear son could ever for a moment disturb his soul. He had perfect assurance of the beneficence of Allah and cheerfully accepted everything from Him, were it bitter or sweet. His soul was like a mountain rising high above the clouds so that thunder and lightning, smoke and dust could never reach its top which smiled in eternal sunshine. In short, his whole life was an illustration of the following verse of the Holy Quran:—

“It is no virtue that you turn your faces towards the east or the west, but virtue is of him who believeth in God and the after life and the angels and the prophets; and giveth wealth for the love of God unto his kindred and the orphans and the needy and the wayfarers and beggars, and for the release of captives, debtors and slaves; and who observeth prayers, and giveth legal alms; and of those who perform their covenant which they have covenanted; and who are patient in poverty, disease and adversity and in time of fight; there are those who are truthful to their Lord and these are those who are righteous.

MUBARAK ALI.

Aurangzeb's Treatment of Jaswant Singh's Sons.

Jaipur, Jodhpur and Oudaipur were the three centres of Hindu power, of which the first two had completely submitted to the Supreme Muhammadan rule, whilst Oudaipur's loyalty was only fitful, for it submitted whenever any large and well equipped army appeared on its frontiers, raising its proud head again, no sooner it departed. This condition of things lasted from the days of Baber until the time of Shah Jahan. Jai Singh and Jaswant Singh were the rulers of Jaipur and Jodhpur, respectively, when Shah Jahan, during his serious illness, making Dara Shikoh his heir-apparent, entrusted to him the absolute authority to do what he pleased. When Aurangzeb started with an army from the Deccan for Agra, Jaswant Singh was lying encamped at Ujjain with a gigantic army with orders to intercept the march of Aurangzeb and prevent the junction of his army with that of his younger brother, Morad Bakhsh. Aurangzeb deputed the Brahman, Kab-Kalas, a famous Hindi Poet, to beseech the Raja not to meddle with his march as he had not advanced with any hostile purpose, but was simply going to pay a visit to his sick father. The Raja turning a deaf ear to all his entreaties, it was but inevitable that the brothers should now carve their way with their swords where all peaceful persuasion had failed. Towards the close of April 1658, the combined forces came upon the royal army, under the Maharaja Jaswant Singh, on the opposite banks of the Narbada. "Under a withering storm of arrows and javelins, Murad Bakhsh charged across the ford, followed by the whole strength of the Dekkan, and crashed into the royal forces with an overwhelming shock. The onset was terrible indeed. The Rajputs fought with a dogged desperation but all to no purpose. They dashed in vain against the walls of steel. With a very few followers the Raja escaped to his desert fastness in Marwar. There he was received with bitter scorn. His high mettled wife shut the castle gates in his face saying that a man so dishonoured should not enter her walls. 'If he could not vanquish, he should die.'"

In the very first year of Aurangzeb's reign, Jaswant Singh, despairing of all further resistance, opened negotiations asking for the emperor's pardon, which was freely and generously granted. This was the time when Shuja, with a hostile intent against Aurangzeb, was marching with an army of 25,000 horse. Aurangzeb set out to arrest his progress. He appointed Jaswant Singh as the commander-in-chief of this expedition, although he himself accompanied it. But the Raja played the traitor even here. He came to a secret understanding with Shuja. Accordingly, when both the armies were lying face to face, Jaswant Singh and all his followers went, in a body, over to the enemy. On his way to the enemy he did even fall upon the royal baggage and treasury and played so much havoc and caused such a great tumult that, almost half of Aurangzeb's army went over to the enemy's side, while the other half in this confusion either left the field or flew to protect their baggage. Though this treachery and treasonous conduct of the Raja had nearly occasioned the dispersion of his army, yet Aurangzeb's nerve was steel. In the midst of this perturbation he dismounted and seated himself on a portable throne, from which he issued his directions with a serene and cheerful countenance. He sent a party to repel the attack, and took measures for checking the disorder which had already spread. In spite of all these mishaps Aurangzeb was left in possession of the field and the enemy together with the traitors was driven pell-mell. Finding no hope of escape left Jaswant Singh again sued for pardon, which was again generously granted, and as he could not put in his face on account of shame, hence Aurangzeb, restoring to him all his former titles, ranks and jagirs unimpaired, made him the subadar (governor) of the Western Presidency, and entrusted him with great and distant expeditions at various times. The confidence reposed in him by the emperor can be gauged from the fact, that on Sivaji's breaking out into rebellion, it was Jaswant Singh who was sent to quell it. Even here the raja could not help playing the traitor. Elphinstone writes:—"Jaswant Singh had a great ascendancy over Prince Moazzam, and was much better disposed to the Hindus than to the government which he served; and it was, moreover, believed that he was not inaccessible to the influence

of money. By these means combined, Sivaji enlisted him on his side."

Jaswant Singh did not rest contented with it. He tried to coax and bully others into becoming his accomplices. Rao Bhao Singh Hada, the raja of Boondi and a *holder of the three thousand*, was also one of his companions in this campaign against Sivaji. He tried to win him over to his side and to make him enter into his plans; but he refused point blank. At this he tried to influence him through his wife, the sister of Rao Bhao himself. Even here he refused to be won over by the guiles of a woman and preferred loyalty and fidelity to near relation and kinsmanship.

Aurangzeb knew all this but went on showering his high favours on the Maharaja, until he entrusted him with the campaign in Kabul where he was made the governor of Afghanistan and Turkestan. One cannot help admiring the generosity and chivalry of Aurangzeb to his fallen foe who in return for his master's many beneficences and high favours never let slip an opportunity of playing false. Had there been any other man on the throne of Delhi, Jaswant Singh could never carry his head safe on his shoulders, as he could with impunity do, in the palmy days of the Great Moghal. No father would have spoiled his son with so much indulgence. But Aurangzeb did it. That the appointment to Kabul was the highest post which Aurangzeb could confer can be gathered from the fact that Akbar had done the same with Man Singh who was perhaps one of his most trusted soldiers. That it was an arduous province to govern does in no way detract anything from the quality of the boon conferred. It was even more arduous in the reign of Akbar. Besides Aurangzeb himself had served there in the same capacity when his father was alive. Nay even his own elder brothers, Dara and Shuja, had served there, but were unable to cope with the difficulties. Surely it was due to no animosity or ill will that the father, the illustrious Shah Jahan, set his three sons successively over this province as rulers. History would bear me out when I say that the unruliness of the Afghans had been greatly softened down when Jaswant Singh took over the administration of the province in his hands. Here he continued to rule until he died in

1680 (circa). Forthwith the courtiers gave it out to the world that the two widows of the deceased were pregnant and this announcement was soon followed by the news that the widows were delivered of two posthumous sons. Immediately after the so-called delivery these miscreants accompanied by the two widows set out for India without either apprising the king of their intentions or obtaining leave or passports. In the absence of any such permission, written or otherwise, their passage was stopped at the Indus, whereupon they attempted to force the passage and afterwards did effect by some neglected ford. After reaching Lahore those who manœuvred all these tactics applied to the king to confer upon the *soi disant* posthumous sons the titles, ranks and estates of their father. Alamgir replied that both the sons should be sent to Delhi to be brought up direct under the eyes of the king himself and that on their coming of age, everything that was theirs would be bestowed upon them.

It was an institute of the Moghal Court dating from the days of the Great Timur himself, that whenever a great dignitary of the Empire died in the service of the Court, the Emperor took upon himself the duty of seeing that his survivors were well looked after, and that his sons got an education befitting their rank. They were brought up like princes and in fact little distinction was made between them and the other princes. This is why Aurangzeb demanded the two young sons of Jaswant Singh to be handed over to him, for it was one of the humanest institutions of the family, which if neglected would have been a great reproach to his fair name.

But mischief-mongers attributing this demand of the emperor to his bigotry and letting the world believe that the emperor's attempts were nothing short of forcible conversion of the young princes to Islam, spirited them away, substituting two young children in their stead. The Mahrana of Oudaipur espoused the cause of the young princes and united with him all the Rajputs with the exception of the Raja Ram Singh of Jaipur (Amber) who retained his attachment even at this crisis when race hatred was fomented to its highest pitch, because his family was connected with that of the emperor by many a

marriage tie and because of his family having rendered distinguished service to the empire for so many generations past.

As to the charge whether Aurangzeb intended to convert them forcibly to Islam, we may not long remain in suspense. That it was the invariable custom of the Imperial family to bring up, as well as they could, the offspring of their distinguished servants and find them suitable ranks and estates in life when they grew up, is only a matter of history. The assertion that he wanted to convert them forcibly cannot stand historical scrutiny. In the first place, it is admitted on all hands that Alamgir was the great champion of Islam. In championing Islam we cannot see how he could infringe its fundamental principle which expressly and distinctly lays it down that there is no compulsion in religion. That Aurangzeb did neither break the spirit nor the letter of this fundamental Islamic law can be seen from the fact that he would never convert Sahu, the grandson of Sivaji, to Islam, although his father and grandfather were both the bitterest enemies of Islam and there could be no better opportunity for revenging their insults upon Islam than by bringing about the conversion of their sole survivor who fell into the hands of the emperor while he was only a child of six and remained in the emperor's captivity or to be fair to the memory of that great but much maligned soul, under the paternal eye of the emperor himself, for seventeen long years. This period was long enough to bring about the conversion of Sahu or to dispatch him. But the Emperor would neither do the one nor the other. He outlived the emperor and was allowed to depart for Deccan after he had made meet submission to the new king. That is, indeed, a fact, which cannot be gainsaid by anybody, however prejudiced against Aurangzeb he may be.

Notes and Comments.

ISLAM IN ENGLAND.

The *Woking Herald* of March 27, 1914, publishes the following communication from our brother, Chaudhri Fateh Muhammad Sayal:—

Dear Sir,— I read in your issue of March 13th many incorrect remarks about Islam in the address of the Rev. Weitbrecht. The reverend gentleman makes general assertions that are extremely misleading and give a very bad idea of Islam and the followers of Islam.

I do not think space allows me to speak about all his remarks, so I shall take a few of them and try to be as concise as possible.

The Holy Book of Islam allows perfect freedom of conscience. It says: "Let there be no compulsion in Religion." Islam never burnt its heretics, and there is not a single verse that punishes apostacy with death. No apostates are put to death in Islamic countries.

Slavery is not allowed in Islam. It is not only against the spirit of Islam but against its clear teachings. Making of prisoners in war is allowed as long as the foes do it. When the war is over the prisoners are set free: "And after the war, let there be free dismissals or ransoming!" (LVII, 5).

Islam is the only religion within my knowledge that has tried to uplift woman from virtual slavery. The religion recognises separate personal existence of woman, and gives her complete personal, social and economic freedom.

By his allusion to the use of the word "Father" in our magazine, Rev. Weitbrecht means to convey that we are guilty of deception; we say things which are not allowed in Islam. I wish Rev. Weitbrecht could have supported his assertion by some quotation from the Holy Koran, where the idea of "Father" about God is "abhorred." On the other hand, we read in the Koran "Remember God as you remember your fathers, nay with a greater remembrance." So God is more to a Muslim than mere father. We call Him Rabb, one who creates and sustains us physically, intellectually, morally and spiritually; one who provides

very good for us and brings us to perfection gradually; one who loves us with a love that transcends every earthly love, and is more connected with us than our fathers, whom Muslims look upon as one of the many gifts of God. Another name of God in the Holy Koran is Rahman. The root of this word is Rihm, which means womb. With a little change the word becomes Rahim, which means filial love; hence Rahman is one who is attached to His creatures with the love of father and mother. So the words Rabb and Rahman convey rather higher meanings in connection with God in Arabic than the word father can possibly convey in English.

So to make the English people understand some of our feelings towards God we use the word father for God. The Holy Prophet of Islam once said: "God is more kind to His creatures than a mother is to her children." Are not mothers almost always more kind to their children than fathers?

Moreover, a Muslim believes in the Bible as much as a Christian, therefore no clergyman need feel jealous if a Muslim uses a name of God which has been so often used in the Bible.

Sincerely yours,

F. M. SAYAL.

The Mosque, Woking.

March 19th, 1914.

TESTIMONIES TO THE TRUTH OF AHMAD'S PROPHECIES.

Our readers are aware of the prophecy which Ahmad made about the Turkish Empire. It was published by him so long ago as January 1904, and ran as follows:—"The *Room* have been defeated in a land hard by, but after their defeat they will again be victorious." The readers know in what a remarkable way both parts of the prophecy were fulfilled, first by the defeat of the Turks by the Bulgarians in Thrace, the "land hard by," and again by the victory of the former over the latter. The prophecy met with such a clear fulfilment that every impartial man would bear witness to its truth. We published some pamphlets on this and other prophecies of Ahmad and the opinions we have

received show that they have made a very favourable impression on those who have read them. Mr. J. L. Kelly, a journalist of more than 40 years' standing, writes to us from Auckland (New Zealand) :—

“Two packets of pamphlets by you—one addressed to me at Ashburton and the other to Auckland—have reached me, although not addressed to me by name. Assuming that it is you that sent them, I write to thank you cordially for your kindness. I have read the two pamphlets with much interest, and have been much impressed by the tone of fervent faith and piety that runs through them.....All true prophecy is of God and I do not deny that Mirza Gulam Ahmad of Qadian may have been one of God's prophets. His predictions concerning the Balkan War had quite remarkable fulfilment.....I see you warn the Turks of evils to come upon them. Do your best to preserve Muhammadan India from sharing their calamities..... I condemn materialism in the Christian countries as strongly as you do : and I know that Christendom will have to suffer..... Let me say again that I appreciate your pamphlets. Though it seems to me you attach too much importance to the prophecies you quote, yet you must do good by emphasising them and impressing upon your compatriots and co-religionists that the Lord is even now doing wonderful works on Earth among the sons of men. Let me add that last year I saw some copies of the *Review of Religions* in the Public Library here; and while admiring the spirit of some of the articles, was grieved to observe others that showed open hostility to the religion of Christ. Doubtless you are led to think, as many in Christendom do, that the Christian Churches represent the religion of Christ; but they only do so nominally. They have fallen away; Antichrist and the Great Delusion have deceived them.”

We wish to inform our friend that we believe Jesus to be a true prophet and we revere him as one of the great Teachers that have appeared on this Earth for the guidance of strayed humanity. But we believe that the religion now known as Christianity is not the religion of Christ and therefore when we find fault with Christianity it is not the religion of Christ which we attack, but a perverted religion, the fundamental doctrines of

which are diametrically opposed to the teachings of Jesus Christ. If Jesus were to come back to this world, he would reject all the basic dogmas of Christianity as blasphemous and would be shocked to learn that such dogmas were being preached in his name.

Another gentleman writes to us from England :—

“Many thanks for your letter, copies of the Review of Religions and other pamphlets, all of which I find most interesting. I am deeply interested in Islam and hope before long to become a recognised follower of the Holy Prophet. Please consider me a permanent recipient of your journal.”

KIKUYU AND THE “MENACE” OF ISLAM.

We heartily agree with the following protest made by the Muslims in England against the hostility which the Kikuyu Conference of Protestant Missionaries has displayed towards the holy faith of Islam :—

“On behalf of the members of the Islamic faith residing in England we desire to enter an emphatic protest against the hostility to Islam displayed at a conference of missionaries belonging to a number of Protestant denominations at Kikuyu, in East Africa. We are convinced that the whole of the hundred millions of Moslems within the British Empire share our feelings of regret and indignation at the gratuitous attack on our faith ; and we feel no doubt that the vast numbers of Christians, who believe with us that conscientious opinions are too sacred to be made the subject of attack by the followers of rival creeds, will consider our protest fully justified. A single quotation from the proceedings of ‘The committee of the Church Pastoral Aid Society’ on the 15th January of this present year will be sufficient to show the latent hostility which animated the proceedings of the missionaries’ conference referred to above. According to a published resolution of this body :—

The committee of the Church Pastoral Aid Society desire to express their gratitude to the Bishops of Mombasa and Uganda for their patient efforts to promote unity on the East African Mission fields in the face of the

menace of Islam ; and to assure the two bishops of unreserved confidence, and also to express to the Committee of the Church Missionary Society their sense of fellowship with them at this moment of solemn responsibility.

There can be no doubt that these important agencies of Protestant missionary enterprise have adopted against Islam the device of an artificial and pretended unity, for the purpose of increasing the chance of Protestant propaganda against Islam. We are entitled, therefore, to ask, What is the 'menace' of which the Protestant missionaries are afraid ? The humble missionary of Islam, without the accessories of wealth and power at the back of others, carries his simple faith to the people immersed in absolute darkness ; uplifts them from pure heathenism, teaches them the duties of life, and turns them into beings with a true conception of the relation of God to man ; he preaches to them the power, glory, and love of God, the Omnipotent, the All-seeing, Who is not made by hands, Who is the Creator Eternal, Who alone can give happiness to man. He teaches them the universal brotherhood of mankind in the faith of Islam ; making no distinction of colour or race. He tells them that Moslems are brothers, and that there are none higher or lower in the faith of Islam. He endeavours to turn them into orderly members of the society in which their lot is cast. He impresses on them the value of human life and responsibility of man to God. He weans them from drink and the barbarous rites of heathenism to the simple worship of an All-seeing, All-Wise Creator, and he asks them to revere the great Teacher who, in an age of utter darkness, called back the world to the worship and the love of God. Is this the 'menace of Islam' against which the Protestant conference at Kikuyu has invented a pretended 'unity' in order to disguise the real divisions and contradictions of the sects represented at Kikuyu, in order to induce a factitious combination against the work of the Moslem missionary ? The fundamental differences of belief, doctrine and ritual are accordingly to be kept in the back-ground with the object of driving the simple faith, which admittedly raises the degraded heathen in the scale of humanity, from the field in which it has laboured

so successfully. Upon the great question of equal and absolute brotherhood of all men in Islam, without distinction of race or colour, are the Protestant sects agreed to denounce the colour line in Protestant civilisation? Will they abolish the colour line before asking any longer the natives of Asia and Africa to become members of a Protestant Church? They ask the African and the Asiatic to desert the faith of Islam in the One God, to desert the human brotherhood in the faith of the One God which Islam teaches to all mankind. What do they offer them in return? Had the religion they try to spread among the people of Africa helped to raise the proselytes in the scale of humanity, weaned them from drink, kept them from vices of what is commonly called 'civilisation,' there might be some justification for the attitude they have assumed against Islam. But when every candid observer admits the difference between a convert to Islam and a convert to any rival creed, in sobriety, manliness, observance of parental and filial duties, and such homely virtues, we ask, would it not be a crime to prevent the Moslem missionary from pursuing unmolested his humanising work? The letter of the Bishop of Uganda published in *The Times* of Saturday, the 14th, shows exactly the spirit which animates the Christian pastors who seem bent on carrying into 'benighted Africa' the intolerance common in Europe and Asia."

BIGOTRY AMONG CHRISTIANS.

The following quotation from the *Pioneer's* leader throws a flood of light on the hatred which the two principal sects of Christianity bear towards each other, though both profess to follow the Prince of Peace. The quotation will show that it is religious animosity which is really at the bottom of the Ulster trouble. Speaking of the movement in favour of active resistance to the domination of a Nationalist Parliament in Dublin, the *Pioneer* says in its issue of April , 1914 :—

"The mere idea of an outbreak of active hostilities in the United Kingdom, of an approach to the conditions of Civil War, has, to the majority of Englishmen, appeared so absurd that only the few who are in close touch with Ulster

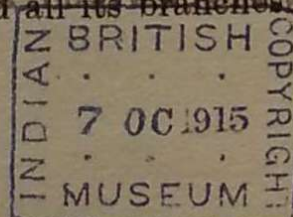
realised that these military preparations have been made in a deadly earnest, and with the fixed determination to fight rather than submit to be turned out of the Parliament of the United Kingdom and placed beneath the yoke of a Catholic majority. To the average Briton the question of religious conviction is a very small matter; he cannot understand the feeling that exists in Ireland between Catholics and Protestants any more than he can appreciate the gulf that separates the Nationalist from the Unionist. To him it is a mere party game, and he is not accustomed to care very vitally which party has the upper hand for the moment. To the Ulster Protestant, however, the question of religion is a vital and all important one. He dreads the rule of the priest, for he knows from the personal experience that this rule is harsh, narrow and exacting; that it is still exercised wherever the Roman Catholics are in the majority; and that so long as Irish are guided in their temporal as well as in their religious affairs by the priests, there is no possibility of equal treatment for all religions under a Nationalist Parliament. Home Rule to him therefore means Rome Rule, and a Parliament in Dublin does not mean devolution but separation."

So great is the hatred which the Ulster Protestants bear towards their Roman Catholic neighbours that they are determined to die rather than to submit to the rule of a Roman Catholic majority. Ulster, we are told, is full of arms, and Ulstermen would die fighting rather than accept a Parliament in which the Roman Catholics are to be in the majority.

AN IMPORTANT RESOLUTION.

The Majlis-i-Mu'tamadin Sadr Anjuman-i-Ahmadiyya, Qadian, has in a recent meeting adopted the following resolution and sanctioned its inclusion in the articles of the Sadr Anjuman-i-Ahmadiyya:

"In all affairs the orders of Hazrat Mirza Bashir-ud-Din Mahmud Ahmad, second successor to the Promised Messiah, shall be final and conclusive for the Majlis-i-Mu'tamadin and its subordinate committee or committees, if there are any, and the Sadr Anjuman-i-Ahmadiyya and all its branches.



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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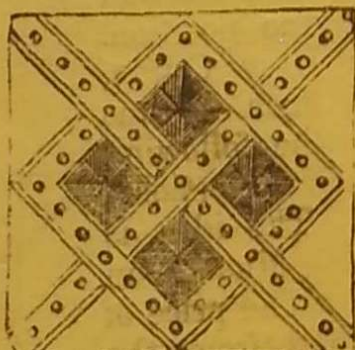
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