

several days for a person to die under this sort of torture. Death is brought about by hunger and thirst and pressure of blood upon the heart. Jesus was brought down from the cross after three or four hours in a state of swoon which was mistaken for death. His spine was not broken through the connivance of sympathetic authorities. In this state of swoon he was removed to the death chamber of a well-to-do follower, where his wounds were attended to and he was nursed. He revived and was afterwards seen by his followers. He spoke to them and ate with them and showed them the marks of injury on his hands. He afterwards left the country which had dealt with him so cruelly and went in search of the lost tribes of Israel. These tribes were scattered over the world and some of them had settled in Afghanistan and Cashmere. Thither the Divine teacher turned his steps to deliver to them his Divine message. Now he was better received and lived to a ripe old age and was known and recognised as a prophet. He ultimately died and was buried in Srinagar (Cashmere) where his tomb is still known as the *Nabi's* tomb. Gentlemen, the utmost naturalness of the story in contrast to the utmost unnaturalness of the existing opinions ought in itself to win our credulity. But fortunately the proof of the story does not depend upon its credibility alone. If any one will read the Bible with a mind free from preconceptions, he will find more evidence to believe that Jesus did not die upon the cross than to believe the reverse. Two days after his so-called death he was seen by some of his disciples in disguise, spoke to them, walked the distance from Jerusalem to Galilee, ate with his disciples and let them put their fingers in the marks left by the nails. These facts certainly do not prove that it was a spectral body that was seen by them. This is not however all. There is the evidence of old medical books both European and Asiatic which mention an ointment known as the "Ointment of Jesus" or the "Ointment of the Apostles" said to have been prepared for Jesus by his disciples. Mention of it will be found in the Greek *Materia Medica*, the Latin *Materia Medica*, *Lexicon Medicum* by Dr. Hooper and a *Dictionary of Medicine* by Rabley Dunglison.

It is now a well nigh established fact of history that the people of Afghanistan and Cashmere are the descendants of Hebrew race. Similarity of features and peculiar tribal customs corroborate the opinion. Many geographical names in Afganistan and Cashmere are identical with the names of places in Syria and Palestine. Many of you might have heard of a certain Saint Josaphat (Yus-Asaf) who lived in Cashmere about the same time as Jesus. Some of his teachings are extant and they have a remarkable similarity to those of the Gospel. The Christians have in fact acknowledged him to be a Christian. This Josaphat appears to have been no other than Jesus himself in the new land of Cashmere. The tomb in Srinagar, as I have said, is known as Nabi's tomb. The word 'Nabi' is Hebrew and the name could not have been applied to a Hindu or Buddhist Rishi. Muhammadans, as a rule, do not recognise any Nabi after the Holy Prophet of Arabia. So much of corroborative evidence added to the naturalness of the story ought certainly to suffice to establish its truth.

DISCLOSURES ABOUT BABA NANAK.

Now to the story of Baba Nanak. A good deal of uncertainty prevailed over the question of the religion of this great personality. By some he is considered to have been the founder of a new creed, an offshoot of Hinduism. Some said that he attempted a compromise between Hinduism and Islam. The 'Grantha' and the 'Sakhis' gave unmistakable proofs of his being a Mussalman. But the later departure of his followers from Islam and their attitude of hostility towards the Muhammadans threw doubt over the question of the real tenets of the teacher who was supposed to have formed an eclectic faith of his own by a compromise between Hinduism and Islam. The new Teacher, who is the subject of my lecture, caused researches to be made, which proved conclusively that the Baba was a Mussalman saint. The *Chola* which the Baba used to wear is still preserved in Dera Nanak. It is covered all over with inscriptions in Arabic, which are quotations from the Quran. Some of the inscriptions are as follows:—"In

the name of God, the Merciful, the Most Compassionate." "There is no God but one and Muhammad is His prophet." "Verily the true religion with God is the faith of Islam." "Say, God is one. Every thing owes its existence to God, but God owes His existence to none. Neither does He beget nor is He begotten and there is none like unto Him." "Verily those who enter into *Bai'at* (oath of discipleship) of the Prophet enter into the *Baiat* of God." Evidences traditional and recorded leave no doubt that this was the *chola* worn by the holy founder of Sikhism. In conjunction with the evidence furnished by the 'Garantha' and the 'Sakhis,' the *chola* therefore leaves no room for doubt that Baba Nank was actually a Mussalman. A further corroboration of the view is found in the *Chilla* (cloister) associated with the name of Baba Nanak in the yard of the *Dargah* of the famous saint Abdus Shakur Salmi at Sirsa (Punjab). I need not point to you, gentlemen, that the two discoveries mentioned above have more than mere historical interest. But I prefer to leave the matter to your private reflections.

A Lecture on Islam.*

THE HISTORICITY OF ISLAM.

In the study of Islam, the first point which strikes us forcibly is the historicity of this religion, and of its Holy Founder, in bold contrast with other religions and their founders. Those who disbelieve and want to discredit religion can, if they like, dismiss Moses as a fiction and Jesus as a myth. They may deal in the same way with Buddha, Rama and Krishna. But when they are confronted with Islam, they can not play with it. Here they have to deal with certain and undeniable historical facts. That the Holy Prophet of Islam (peace and blessings of God be upon him) did exist and did preach, no body can deny. So here they have no other alternative than to make a serious inquiry into his claim. The second point to which I draw the attention of every student of Religion is, that we know the correct and minute details about the birth, growth and phenomenal spread of Islam. We know of the birth of the Prophet, of the surroundings in which he was placed by Providence, of his education as a boy, and as a youth, of his travels to foreign countries, of his marriage, and of the part he took in the social life and the government of his native town, of his mental struggle, of his thirst and hunger for more light, and the final event of the descent of that Light from One who is the source of all light, viz., Allah—the one God. We know his first revelation as well as the last, and all other revelations which he received during his long and arduous career as a prophet. We find him first alone, like one crying in the wilderness, poor, rejected and ridiculed, believed by none but by his own loving and beloved wife who knew him better than anybody else. Then we see this weak and tender plant gradually growing and gaining strength. Friends and cousins are won over. The opposition becomes hotter and severer every moment. But the plant continues growing stronger and stronger notwith-

* This lecture was delivered by Qazi Abdullah, B. A., B. T., on the 16th January, at Brighton, England.

standing the opposition, and more and more men gather round him. Gradually the fame of the new Prophet and Preacher spreads throughout the length and breadth of Arabia. Seekers after truth begin to come from far and distant places to see the Prophet, and to learn at the knees of the Divine teacher. His opponents had not remained inactive. They had tried to put an end to the new religion by every means that their wild, active and cruel temperaments suggested to them. Believers were imprisoned, exiled, tortured and in many cases put to death. But every effort against Islam failed. Finally they decided to put a stop to the source of this religion. They plotted and tried to assassinate the Prophet. But he was miraculously saved and fled to Medina where his followers had already taken refuge. His opponents who were the first to draw the sword against him, fell by the sword. There was no persecution or compulsion on the part of the Holy Prophet or his followers. But his victories in the field secured religious freedom for the Arabs, and henceforth the people began to "enter the religion of God in troops," to quote the words of the Holy Quran, so much so that before the death of the Holy Prophet in 632 A.D. the whole of Arabia became Muslim. All the stories about the compulsion of Islam or the sword of Muhammad are so many fairy tales or nightmares of Europe which had their origin in the dark ages and from the effects of which she does not yet seem to have recovered.

A student of Botany will not be satisfied with the observation and study of a fully grown up tree only. What he really requires is that he should see a seed sprouting into a blade, that blade growing into a plant and then that plant spreading into a mighty tree bearing flowers and fruits, in order that the long and slow process may give him time to observe the tree in the different stages of its development that he may be able to draw correct and useful conclusions about plant life. And what is true of a student of Botany is equally true of a student of Religion. If we want to study religion scientifically, we are not to be satisfied with the study of a religion as it is at its final

stationary condition, but must have before us the long and gradual process of its growth. This requirement of a student is fully met with in Islam, because, as I have already said, the light of history shines fully over every minute detail of the life-story of Islam.

ISLAM, A LIVING RELIGION.

The next point to which I wish to draw the attention of a British audience is that Islam is a strong, living, and progressive religion. It is spreading on all sides with long strides. Let us take the British Empire only for the present, because that concerns us most. In India the number of Muslims in 1871 was 40 millions, and in 1911, 75 millions. So they almost doubled themselves within 40 years, and this in a country where every religion is represented and where there is a keen struggle between Islam, Hinduism and Christianity. In the same way it is spreading in the Malay Archipelago, Russia and Africa. The total number of Muslims in the British Empire is one hundred millions approximately. So the peace and prosperity of the British Empire depends upon the mutual understanding and good-will between Muslims and the British people. Knowledge is the road to sympathy, and those who do not know Islam are quite incapable of understanding the psychology of a Muslim. Religion is on the whole a great moulding influence. This is particularly true in the case of Islam. A Muslim lives, moves and has his being in his religion. Islam is a living religion. It does not exist only in the books, or in the brain of its theologians, but it exists in the lives of its professors.

WHAT ISLAM MEANS.

The word 'Islam' defines the religion which it designates. I shall not give you any definition coined by myself, but a few quotations from the Quran and from the sayings of the Holy Prophet will suffice to convey to you the true significance of this name. The word literally means 'obedience or peace.' The idea which we see developed in the Quran is this, that the original conception of Religion is ingrained in our nature. When

God created man, He stamped on his soul two things. Firstly, the reverential and steadfast obedience to the laws of God; secondly, benevolence towards his fellow creatures. The directions which come from God through His prophets are merely meant to awaken that latent power and to develop it. The Holy Quran in one place defines Islam in these words: *فطرة الله التي فطر* (لنا) *فطرتها* "Divine nature according to which God has made man, that is the right religion." The Mission of all the prophets was to awaken the self-same power, so the Holy Quran also bids us believe in all the prophets whoever and wherever they may be. The Holy Book of Islam says, 'Every nation has had its prophet,' and so when a Muslim goes out, he is required to study the religious teachers reverentially and try to find out if there be anything Divine in them. The Holy Prophet once said, 'A wise saying is the lost property of a Muslim. He ought to take it wherever he finds it.' So the Quran is called 'Mubarak,' i.e., the codification of the laws and religions which existed before the Holy Prophet began to preach. In Islam we find the fundamental doctrines of all the religions in their purest forms. Islam is the happy combination not only of Judaism and Christianity, as is generally supposed by European writers, but also of old Egyptian, Babylonian, Persian and Indian Religions. The Holy Quran is also called '*Zikr*' which means a reminder or a memorial. It means that religion exists within us already, and that the duty of the prophet is only to awaken us and to remind us of what we possess. So Islam, in a few words, means, to follow our right nature in the light of Divine Laws revealed through great teachers.

ISLAMIC CONCEPTION OF GOD.

After an explanation of the religion of Islam, I would like to give you the Islamic conception of God—Allah, as revealed to the world through His apostle Muhammad (peace and blessings of God be upon him). It is generally believed in Europe that according to the Muslims God is a great, but hard ruler, devoid of pity or kindness. As the sole monarch of the world, He rules it according to His will, without any consideration or

regard for the creatures. Now, this is an extremely mistaken view, as I shall endeavour to explain by giving the meanings of some of the attributes of God as given in the Holy Quran. The Holy Quran has adopted a very easy and peculiar method. The Divine Being has been given about 250 names, excellent and beautiful, and by constantly repeating and meditating over those names Muslims dwell upon the holy attributes of God. Ninety-nine of those names are well known and have been charmingly translated by Edwin Arnold in his 'Pearls of Islam.'

Allah, i.e., He to whom love, obedience and worship are due, may be called the proper name of God, because in Allah are concentrated all those attributes which are expressed in the 99 or 250 excellent names of God.

One of the prominent names of Allah is '*Rabb*,' i.e., one who creates, nourishes and brings every being to his final stage of development, sustaining His creatures at every step in their onward journey. He is the mainstay for ever and ever, and all other things depend upon Him for their existence after their creation as much as they depended upon Him for coming into being. This is the word which we have in place of the Christian name 'Father.' The Muslim contention is that '*Rabb*' is more comprehensive than 'Father,' as is apparent from the above explanation.

Rahman is another name of God. *Rahman* is derived from the word *Rihm* which means the connection of mother and child before the baby is born. With a little change the word *Rahm* means filial love, feeling which springs from blood relation,—kindness. From this we have a participial name *Rahim*, one who is kind. But from the same root is the name of God '*Rahman*'—the most intensified form of the participial noun '*Rahim*,' it being a rule in Arabic that by increasing letters in a word its meanings are intensified. So *Rahman* would mean the most Merciful—a Being whose feelings towards His creatures are parental; but they are very much intensified.

Another name of God from the same root is '*Rahim*'—the difference is that '*Rahman*' is kind to us without any action on our part, while *Rahim*'s help comes to supplement our endeavours and renders them fruitful. Bounties of God can be divided into two classes. The first class consists of those gifts which we enjoy without having done anything to deserve them. For example, God provides us with light, heat, water, air, earth and other essentials of life. No body can say the things are the reward of his actions. All these gifts are free. Such gifts proceed from God's attribute '*Rahman*.' The second list of gifts, e.g., our crops, orchards, gardens, houses, clothes, etc., are the results of our actions, but the actions can not produce those things unless they are supplemented by the kind help of God. This proceeds from '*Rahim*.'

Wadood—this name of Allah is derived from the root '*Wudd*' which means 'love,' and *Wadood* is the intensified form of the same and is applied solely to God. Other names which I can not explain here are 'the Forgiving,' 'One who overlooks,' 'One who makes up human defects,' 'the Beautiful,' 'the Master,' 'the Protector,' 'the Peaceful' and 'the Granter of Peace,' 'the Light,' 'the Truth,' 'the Living,' and 'the Sustainer,' 'the Independent' and 'One upon whom every thing depends.' 'Forgiver of sins' and 'One who accepts sincere repentance,' also 'One whose chastisement for sins when He chastise is grievous,' and 'the Mighty,' 'the King,' 'All Powerful,' 'All Knowing' and 'All Seeing,' etc.

I quote a few verses from the Holy Quran which give some idea of the attributes of God :—

'He is Allah, beside whom there is none who should be served, the Knower of the unseen and the seen, He is the Merciful and the Compassionate, He is Allah beside whom there is no god, the King, the Holy, the Author of Peace, the Granter of security, Guardian over all, the Mighty, the Restorer of every loss, the Possessor of every greatness; High is God above what they set up with Him. He is God, the Maker of all things, the

Creator of all existence, the Fashioner of all images—His are the most excellent and beautiful attributes that man can imagine, everything that exists in the heavens or in the earth sings His Glory and His perfection and He is the Mighty and the Wise." (LIX 22—24). "Allah, there is no God but He, the Living, the Self-subsisting. Neither slumber nor sleep seizeth Him. To Him belongeth whatever is in the Heaven and the Earth; who is there that can intercede with Him but by His permission? He knoweth what is before them (men), and what is behind them, and none comprehendeth any part of His knowledge except what He willeth. His throne is extended over the heavens and the earth, and their protection tireth Him not. He is the Most High, the Most Gracious." (II—255). "Say, He is God alone, Allah is independent of everything and everything depends upon Him. He neither begetteth (a son) nor is He begotten, and there is nought like unto Him." (Ch. 112.) "He is the first so much so that there is none before Him, He is the last so much so that none is after Him. He is above all so much so that none is over Him. He is within all so much so that there is nothing within Him. He is the Knower of every thing." (LVII—3).

So we can see by studying 'the beautiful names' of Allah—the one God, that the Muslim idea of God is simple, easy to grasp, holy and loving. His grandeur, glory and love excite our admiration and love, while the reasonableness of this conception satisfies all the demands of human intellect. It appeals to our sentiments and reason at once. This is the reason why it has a very strong hold on the Muslims, for however beautiful a religious idea may appear to be, if it is not reasonable, it can not stand for a long time. The moment people begin to see through it; its charms disappear.

He is Noble, High and Loving. Yet He sometimes punishes the offender for the sake of correction, and His severity also proceeds from His love. In the Holy Quran God the Most High says, "My punishment reacheth whom I wish, but My

mercy and love comprehendeth every conceivable thing." Punishment is limited to evil doers while Mercy is common to all. Anyone who can think for himself, will easily see that the Divine Laws of nature though a mercy for mankind, are not always manifested in a mild and gentle form.

The Divine Physician, out of His Infinite mercy, sometimes gives us the sweet syrup to drink and, out of His mercy too, administers a bitter dose on other occasions. Both are different manifestations of His Mercy. Severity and kindness exist in the Divine Being in proper proportions. So the Muslim conception of God, besides being reasonable and beautiful, is highly moral.

IMITATION OF DIVINE MORALS.

The Holy Quran, after giving this simple, noble, high, reasonable, beautiful and moral idea of God, makes an excellent use of it. This conception is put before the believers as the moral idea. A Muslim is to imitate God in his daily life. What are the attributes of God become morals in man. To excite humanity for good actions, God's love and kindness towards each individual is emphasised, and a believer is asked to repay the kindness of God by doing good to His creatures. 'Kindness can be paid but in kindness' says the Quran. In another verse, the Holy Book of Islam says, 'Be good to others, as God has been good to you.' So a Muslim is to serve the creatures of God in a spirit of lowliness and humanity, because in doing good to others, he is doing nothing but returning a fraction of what he possesses to the original giver and owner. Each time a moral is inculcated, one of the attributes of God or some of His bounties are mentioned, and this rule has been observed throughout the Holy Quran. In one place, the Holy Book says that all this universe is a splendid Divine introduction or preparation for each one of His creatures. So we have to feel that everything that exists round about us is meant to help us and to please us, and has been created for us through the kindness and

love of God. This feeling makes us prepared to make every sacrifice for His sake. Another verse says, 'Forgive and Forget, do you not wish God to forgive you.' God does not will that we should expose the evils of others. God knows our defects and He conceals them. We are asked to be kind to orphans, because once we were helpless and God provided us with parents or other people to look after us. The Holy Quran says, "It is God Himself who prepares these protectors for the baby." Again, a teacher is asked to be pleasant and agreeable to his pupils, because there was a time when he was ignorant and it was God who taught him. This imitation of God's attributes is called the baptism of God in the Holy Quran. The verse runs thus, 'The Baptism of God, and who can baptise more beautifully than God.'

The idea is this, that by constantly obeying the laws of God, and imitating Him in morals, one continues imbuing himself with the Divine Spirit. Sincere and strict obedience to the laws of God secures that baptism. The moment we do a good deed or abstain from an evil one, in obedience to God, we are so far like Him. So if a person constantly and sincerely continues to subject his own will to the Divine will, God's will becomes his will, and his will becomes God's will. So all actions of such a person are God's actions, because they are according to His laws and will, and not actuated by low and human desires.

"LIMBS OF GOD."

Such people are also called 'Limbs of God,' because they are as obedient to God, as the limbs of a person are obedient to the person. There is another saying of the Holy Prophet (may peace and the blessings of God be upon his soul), which says that a person continues nearing God by doing optional good till God becomes his mouth with which he speaks, his eyes with which he sees, his ears with which he hears, his hands with which he grasps, and his feet with which he walks. So we can say that when a man becomes God's limb through obedience, God

becomes man's limb through His grace. The action is always reciprocal. Pure actions lead us near to God and nearness of God helps us to do further pure actions, because God is Holy and the nearer we are to His Holy Person, the purer we grow. But according to the Muslim conception, God is not only the centre of purity, love and goodness, but also of knowledge, and power, and so, as we grow nearer to God, we partake more and more of the Holiness and Purity of God, and in the same proportion, we also partake of the knowledge and power of God.

PROPHETS AS THE MEDIA FOR THE MANIFESTATION OF DIVINE POWER.

This is the reason of the Muslim belief that Prophets and other Holy Persons are not only pure and loving, but are also more powerful and more knowing than ordinary human beings. Through them are manifested not only the love and holiness of God, but His knowledge and power also. Men of this world can not have power over them. This is the reason that people who wanted to destroy the Holy Prophet (peace and the blessings of God be upon him), were themselves destroyed. This power which was possessed by the Holy Prophet was shown not on one occasion, but on many, sometimes in helping his friends, and sometimes in opposing his enemies.

In the same way we believe that the Jews had no power over Jesus, peace be upon him. They were not able to crucify him or kill him. Biblical records are doubtful and contradictory. We, therefore, can not give up a principle for a doubtful history.

THE EVER OPEN DOOR.

Muslims also believe that this door of nearness to God is open for ever and for all. The Holy Prophet and other Teachers came to open it and not to seal it, as many think. With the Muslims it is not only a matter of history, but of ever recurring experience, as has been demonstrated in our days in the life of Ahmad, a Muslim prophet and reformer, born at Qadian, Punjab, India. He showed heavenly signs in support of his

mighty claim. He showed miracles in the real sense of the word—miracles of knowledge, of prayer, and of prophecy, and thus purified and revived the real Muslim life and Muslim faith among the Indian Muslims. His being raised to this highest spiritual rank through obedience to the Divine Laws, *i.e.*, by resigning his will to the Will of God, which, in the real sense of Islam, clearly establishes the fact that Islam is a living religion and that Allah—the One and Eternal God—even now favours and blesses His sincere and obedient people, as He has been doing in the past.

PRAYER.

The only two means by which, according to the Holy Quran we can enjoy perfect union with God are complete resignation to the Will of God,—which is known by the name of Islam; and secondly, constant prayer and supplication, as taught in the opening Surah of the Holy Quran. These are the two channels which lead to the fountain of Salvation, and are the only means of attaining union with God—the highest spiritual goal. In the end I would like to give the best prayer taught in the 1st Chapter of the Holy Quran known as *Al-Fatiha*. It runs thus:—

“All praise belongs to Allah, the Lord of the worlds, the Beneficent, the Merciful, Master of the day of Retribution. O thou, to whom all praises are due, Thee alone do we worship, and of Thee alone do we seek assistance in all matters. Guide Thou us in the right path, the path of those upon whom Thou bestowed Thy favours and blessings, excepting those who were objects of wrath and those who went astray.” Be it so, God.

**Our Holy Leader's Letter and Present to His
late Excellency Lord Hardinge, K. G.,
and the Reply thereto.**

TO HIS EXCELLENCY THE RIGHT HON. BARON
HARDINGE OF PENSHURST,
P.C., G.C.B., G.M.S.I., G.C.M.G., G.M.I.E., G.C.V.O., I.S.O.
Viceroy and Governor-General of India.

YOUR EXCELLENCY,

As the Second Successor of the Promised Messiah, Mirza Ghulam Ahmad of Qadian, and the leader of the Ahmadiyya Community founded by him, I beg leave to approach Your Excellency on the eve of your departure from this land of your labours with an expression of gratitude and good-will on behalf of myself and of the community which I have the honour to represent.

The Founder of the movement, my illustrious father of blessed memory, claimed to be the prophet of the latter days whose advent was expected under different names by all the religions of the world. It was an essential part of his teachings that his followers should be staunch in their loyalty to the British throne. He deprecated the idea of the warrior Mahdi and did not recognise the Khalifate of the Sultan of Turkey. The community has, therefore, more reason than any other to be sincerely attached to the Government which afforded them protection and justice from attacks of ignorant zeal and the persecution of fanatical power.

It is the creed of the movement that the religion of the Quran is the only panacea from all human ills and it was the Divine Mission of the Founder of the movement to teach the world the true interpretation of the Holy Quran. The movement has, therefore, undertaken as one of its foremost duties

to publish an authentic translation of the Quran for the benefit of the English reading public. The first part of the work has just been out; and two copies of the same together with two copies of the Teachings of Islam—as the most cherished gift of a Muslim—I beg to present herewith to Your Excellency in token of fealty and good-will for the use of Your Excellency and that of the Rt. Hon'ble Lady Violet Hardinge.

Our movement claims to be a world-movement and to be the promised millennium of the scriptures. It is the highest glory of the British rule that it has pleased Providence to decree that the movement should take its birth under its aegis. The traditions and the policy of the rule have all along been favourable to the growth and progress of the movement. Your Excellency's administration has been specially favourable to its progress both in and outside India. I, therefore, deem it my duty to thank Your Excellency at the time of your departure, and through Your Excellency to convey to our beloved sovereign and the public in England our sentiments of loyalty and good-will and a message of peace and salvation.

Lastly, I pray that it may please Almighty God to succour the arms of England and grant her children strength to bring the present conflict to a successful issue.

I remain,

Your Excellency's most obedient servant,

MIRZA BASHIR-UD-DIN MAHMUD AHMAD,

Second Successor of the Promized Messiah.

VICEROYAL LODGE,
DELHI.

17th March 1916.

DEAR SIR,

I am desirous to acknowledge with thanks your letter of the 1st March, addressed to His Excellency the Viceroy, which was handed to me by a deputation of your followers together with two copies of your English translation of the Quran and two copies of "The Teachings of Islam."

I have duly laid these before the Viceroy who asks me to send you his thanks and those of his daughter for your gift, which he has great pleasure in accepting.

He also thanks you for the kind messages of good-will and appreciation contained in your letter.

I am,

Yours very truly,

J. H. DuBOULAY.

The Ahmadiyya Mission News.

ENGLAND.

Our missionary work in the United Kingdom is, with the grace of God, proceeding satisfactorily. Twelve persons have already joined the Ahmadiyya movement, and they are all very zealous and sincere. We trust that just as tiny acorns grow into mighty oaks, similarly the small band of Ahmad's followers will gradually swell into a great community. In order to show what lies in the heart of hearts of these new Ahmadis, and what governs their words and deeds, I give below an extract from a Muslim lady's letter to the holy leader of the Ahmadiyya movement. She says:—It is impossible to express, in mere words, the joy I felt when I read that you considered me worthy to join the Ahmadiyya community. From the depths of my soul I do thank Allah for the real joy and blessing of being in touch with those who *live* their religion. I am deeply grateful to you for the kind message you sent to me by the brother who has just come from Qadian. I appreciate your kind thought much better than I am able to express, but I assure you that I do very much need your prayers. I want to be a true Muslim and in every way a credit to your beloved leader, and to my Ahmadi brothers and sisters. I feel so far away from those who are nearest to my heart and, naturally, my thoughts often turn to Qadian. Ill health and many other circumstances prevent me doing much that I would do, but, I shall never lose any opportunity to speak of the true Islam or to distribute our literature. Here I hand over books to one or two friends; and one friend makes very good use of them, and in turn hands them on to several other persons. I very much regret that ill-health will prevent me attending Mr. Sayal's lectures next month and verbally wishing him God-speed. I have good cause to feel grateful for the privilege of having met him. May God bless him more and more and grant him golden success. Again I assure you of my deep gratitude for your prayers, and for the

holy privilege of being one of Ahmad's flock. 'That Allah will pour His blessings on you and grant you unbounded success in all your undertakings is my heartfelt prayer.'

Chaudhri Fateh Muhammad Sayal, M.A., has returned to Qadian, after two years' very successful work as a Muslim Missionary in England. He left England on the 5th February by the N. Y. K. liner, S. S. Hirano Maru, and was given a hearty send-off by his numerous friends, both ladies and gentlemen. Those who were unable to see him at the time of his departure, sent telegraphic messages of farewell. 'They were one and all,' says Mr. Qazi Abdullah, B.A., B.T., Mr. Sayal's successor, 'full of love and praise for the humble servant of Ahmad, who, as it appeared to be, had won their hearts by his noble character and good example. The enthusiasm and real sincerity that prevailed among the gathering was a convincing proof of the high estimation in which Mr. Sayal was held, and of the deep appreciation with which his work was regarded in England.' Mr. Sayal, on his way home, delivered two lectures at Durban (Natal) and saw the members of the Ahmadiyya community at Colombo where he went at the request of the Ceylon Ahmadiyya Association. The *Ceylonese* gives the following note about Mr. Sayal in its issue of March 4th:—

"A DISTINGUISHED MUSLIM MISSIONARY."

"Among the passengers for Colombo who arrived here by the N. Y. K. liner, S.S. "Hirano Maru," on the 23rd instant, was Mr. Fateh Muhammad Sayal, M.A., who was unfortunately obliged to leave for India the same evening owing to the new restrictions against Indians from Europe landing here. Mr. Sayal is returning to Qadian, India, after two years' very successful missionary career in England. His many publications, including the lectures delivered to the various Theosophical Societies and Nottingham Higher Thought Circle, have won fame. He preached first at the Woking Mosque, Surrey, and subsequently settled down at Twickenham, London. Among the

converts he won for Islam were Mr. Charles Rosher, B.A., F.R., G.S., and his late wife, and Messrs. Bashir Corio, Suleiman Schleich, Miss Ettridge and others. At the last Hadj Festival all the Muslims in London, Woking, Cambridge, etc., assembled in London for the prayer which was led by Mr. Sayal at the invitation of Dr. Syed H. R. Abdul Majid, LL.D. Mr. Sayal was seen off by the members of the Ceylon Ahmadiyya Association. He hopes to visit the Island soon."

Mr. Sayal reached Qadian on the 30th March. Our holy leader and other members of the Ahmadiyya community accorded him a hearty welcome and held a service of thanksgiving for his safe return. We offer him our sincere congratulations on his successful work in England.

CEYLON.

The Ceylon Ahmadiyya Association (10, Stewart Street, Slave Island, Colombo) is doing good and useful work. They hold their weekly meetings every Sunday, and the proceedings are reported in no less than three Colombo English dailies. In order to give the reader some idea of the work that our brethren in Ceylon are doing, we reproduce below an extract from a Colombo paper giving the proceedings of a weekly meeting held in January last :—

"THE CEYLON AHMADIYYA ASSOCIATION."

"A meeting was held at Wekande on January 16th at 10 a.m., with Mr. T. K. Lye in the chair. Letters were read from the Secretary Taraqqi Islam of Kadian, stating (1) that Mr. F.M. Sayal leaves England at the end of January ; (2) replies to several questions raised by members and others ; and (3) to receive 50 copies of the first part of the Holy Koran. Resolved :— (1) That Mr. Sayal's series of lectures to be delivered in Colombo be arranged for accordingly, (2) the replies acknowledged, and (3) the 50 copies be disposed of as usual. The Chairman commented on the usefulness of the new Koran translated by a committee of able Arabic and English students, being a monu

ment of the Ahmadiyya Mission, and a true rendering of the version in English of the Muhammadan religion. Messrs. S. Noordin, A. H. Cassim, A. A. Thruna and A. H. Veera also took part in the discussion. Mr. C. H. Mantara then delivered his lecture on 'Plague Inoculation and the Ahmadiis.' Mr. A. H. Veera, in proposing a vote of thanks, said that the Association should publish the teachings of their great reformer in Tamil. Mr. Sayed Cader Hussan, who is translating the 'Teachings of Islam' into Tamil will read his translation at the next meeting before publication. The meeting terminated with a *fatihah*."

MAURITIUS.

The Ahmadiyya movement has taken firm roots in the small but important island of Mauritius, and the efforts of our learned Missionary, Maulvi Hafiz Ghulam Muhammad, B.A., are being crowned with success.

"Those who turned a deaf ear to our entreaties for giving us a patient hearing" says Mr. Noorooya, the energetic secretary of the Ahmadiyya Association, Rose-Hill, are now listening attentively, and in spite of strong opposition on the part of non-Ahmadiis, we are accorded a welcome wherever we go."

The Secretary sends by every mail a report of the work that is being done in the Island. His latest report, dated the 29th February, 1916, runs as follows:—

"After having visited Chemin Grenier village, and Sonillac, we have visited Mahébourg, the ancient capital of Mauritius, where we breakfasted at a Head Teacher's house who is a Hindu.

"On Friday last (25th February, 1916) we said Joomah Prayers at the mosque. We were about 35 persons. The service took place at 1-30 a.m. immediately after the non-Ahmadiis had performed theirs. The non-Ahmadiis got all in the verandah and listened attentively to the *khutba*. Men and women were present to hear the sermon and see the grand spectacle. Praise be to Allah.

"A gentleman from Cape Colony is in Mauritius. His name is Mr. Osman Rajabally. He is a believer in Ahmad of Qadian. He knows English. To-day, we hope, to attend a funeral and explain *Ahmadiyyat* at the cemetery where people of different places are going to meet."

AUSTRALIA.

Although we have not as yet established a regular mission in the Australian Commonwealth, and only a solitary Ahmadi, Mr. Hassan Moosa Khan Sufi, has been delivering the message of Ahmad to the people of that land, yet—Allah be praised—the results are encouraging.

Mr. Khan's articles in "The Truth" of Sydney have attracted a good deal of attention, and seekers after truth have at last commenced making enquiries about the advent of the Promised Messiah.

Besides articles in the papers, our esteemed brother carries on private correspondence with seekers after truth.

The following is a very interesting letter from a gentleman with whom he is in correspondence. The gentleman writes:—

"I have always been deeply interested in the teachings of the Prophet as expounded in the Holy Quran, and I have always recognized that the Muhammadan religion, if followed out according to the Quran, is a much cleaner religion than that of the present day Christians.

"The Bible proves conclusively that the descendants of Ishmael were to be a great and glorious people on this earth.

"I know that you are well aware of the fact that 'Ishmael' was the first born son of Abram, by Hagar, an Egyptian princess. Of course, in those days a man could have as many wives as he could conveniently manage; and Hagar was one of Abram's wives but she was not his first wife, although she was the

mother of his first born son. In Gen. 21 : 18, we read the following promise which I believe to be true. ' Hagar arise, lift up the lad, and hold him in thy hand ; for I will make him a great nation ' Abram's first wife hated her for the reason that at that time Hagar was prolific, and she was barren. So she got Hagar turned out of their common home for a time, so she (Hagar) went into the wilderness. Genesis, 16. 7 : And the angel of ' Allah ' found her by a fountain of water in the way to Shur. And he said to her, Hagar, whence comest thou ? And she replied, I flee from Sarai, the first wife of my husband, Abram : And the angel of Allah said to Hagar ; Return to your home and submit yourself to Sarai : For I will multiply thy seed exceedingly, that it will not be numbered for multitude. And the Angel said, I am from Allah. Behold, thou art with child, thou shalt give birth to a son, and thou must name him Ishmael. He will be a wild man ; his hand will be against every man, and every man's hand against him. Yet, he shall dwell in the presence of all his brethren ! Abram was 86 years of age when Hagar bore him his son Ishmael : Hagar was 27 years of age. And when Abram was 92 years of age he was commanded by Allah to circumcise himself and his son Ishmael, who was 13 years of age, and all Muhammadans are ordered by the Prophet to circumcise their male children when they are 13 years of age.

" And God, Jehovah, Allah, was with Ishmael, and he grew, and dwelt in the wilderness, and he became an archer. And while he dwelt in the wilderness of Paran, his mother Hagar went to Egypt, and returned from Egypt with ' Mahara,' an Egyptian princess, whom she gave to Ishmael as his wife.

" Abram's son Ishmael owned all the land between Assyria and Egypt. Abram, Ishmael's father was a Chaldean and his language was Chaldaic. He was the first man to offer up a sacrifice to Allah—which he did on mount Moriah, on the exact spot where Solomon built the temple to Jehovah, and, where the Mosque of Omar at present stands.

Abram had only two sons, Ishmael by Hagar : and Isaac by Sarai. The tribes descended from Isaac were cursed by Allah for their wickedness and disobedience to his Holy laws.

"The descendants of Ishmael were never cursed, and they became possessors of the land promised to the seed of Jacob, and they will keep it for all time, if they obey the voice of the Prophet, and honour Allah by acting justly to all men.

"I have no time to go further into the detail of true history at present. I would be glad to see you at any time convenient to yourself ; as I can appreciate a man with your learning, and love of the prophet."

AMERICA.

Dr. A. George Baker of Philadelphia has very kindly sent us detailed and valuable information about the Phillipines, and given us useful advice in connection with the starting of an Ahmadiyya Mission in the above isles. As to his belief, the learned doctor says :

"As for the form of initiation into the Ahmadiyya movement, I am with you heart and soul, although I can not at present sign it. There are a few obstacles in the way which may be removed later on. I am as true a Mussalman as any, and read the Quran and traditions, and believe them and do as required."

Another gentleman of light and learning sends us from California the message given below :—

"I wish to say that I have found the 'Teachings of Islam' both very interesting and very instructive. To my mind it is a concise and comprehensive exposition of Islamic teachings.

"Personally I am well pleased with the Ahmadiyya movement. It gives me great pleasure to see such a revival of the spirit of Islam. Besides, I can thoroughly subscribe to such of the Ahmadiyya doctrines as have come to my knowledge."

MALABAR.

Our brethren in Malabar are now enjoying peace and freedom, thanks to the strong action of the authorities, and the building of the Cannanore Ahmadiyya mosque is being speedily pushed on. Strange to say that whereas the so-called Muslims of Malabar, quite contrary to the teachings of the Holy Quran, persecuted the Ahmadees, and assaulted them while worshipping in their mosques, the Christian Government has been pleased to grant them a piece of land to be named the 'Ahmadiyya mosque and burial ground,' and a Hindu landlord has come forward with a donation of timber worth some hundreds of rupees for the roof of the mosque. This Hindu gentleman is Kulliah Chathu Kutty Numbiar, and we tender him our cordial thanks for his sympathy and assistance.

MISCELLANEOUS.

Several Ahmadiyya Anjumans of North India have had their annual meetings in March, and, thank God, the discourses of our preachers have everywhere been listened to with unusual attention, and success has accompanied them everywhere. Among these meetings the most noteworthy was that held at Dehli early in March. The speeches delivered there produced quite a stir in the city. They were made in Urdu, English and Arabic. Among those who spoke in the language of the Holy Quran was Sh. Abdur Rahmau, a convert from Hinduism, and a late student of the Azhar University of Cairo.

The Speakers in English were Moulvi Abul Hasham Khan Choudhry, M.A., Ch. Zafrullah Khan, B.A., Bar-at-Law, Sialkote, and Maulawi Muhammad Din, B.A., Head Master T. I. High School, Qadian.

An Admission by an Unfortunate Vegetarian.

Mr. S. M. Dikshit, believed to be one of the unfortunate victims of the *Persia* disaster, says in his last letter (dated December 8th, 1915) to the *Guzerati* of Bombay :—

"I am afraid the present state of my health makes it imperatively necessary to change the climate and go to India. I believe it is a strictly vegetarian diet, in a climate which is by all accounts unusually cold for this part of the year, which has brought about such a collapse in my health I have strictly adhered to my vegetable diet, in spite of friendly warnings from Indian gentlemen that I shall feel its consequences in winter. I was alright from April to September, but the very first few weeks of the winter have proved very scorching, and I have no other alternative but to avoid this winter as early as I possibly can. The worst of it, I am told, has yet to come.

"I was present at the Caxton Hall Meeting I left the meeting very early, as I did not feel well I shall be leaving here on the 18th instant by the s. s. *Persia*. I have already engaged passage through Messrs. Thos. Cook & Sons."

The above confession conclusively proves the erroneousness of the doctrine of strict vegetarianism. God be thanked that the Holy Book of the Muslims does not inculcate teachings to practise which one must confine oneself to one country. We are sorry for the precious life of an enlightened man like Mr. S. M. Dikshit who through his strict adherence to an erroneous idea allowed his health to be reduced to a state of collapse and was at last compelled to cut short his stay in England where he must have gone for some noble purpose and engage his passage by the ill-fated steamer.

Islamic teachings on the question of diet may be quoted here with profit from that great work of the Promised Messiah, the *Teachings of Islam*:—

“ Experience also shows the strong effect of food upon the heart and brain powers. For instance, the vegetarians ultimately lose all courage, and the result of giving up animal food is weakness of heart and the total loss of the noble quality of courage. The same law is witnessed even among the animals, for the herbivorous animals do not possess even a hundredth part of the courage of the carnivoria, and the same may be said of birds. There is not the least doubt then that food plays an important part in the formation of character. And further, as there is a defect in excluding flesh from diet altogether, excess in meat is also injurious to character and deals a death-blow to the admirable qualities of humility and meekness. But those who adopt the middle path are heirs to both the noble qualities, viz., courage and meekness. It is with this great law in view that the Holy Quran says: *كُلُوا* و *اشربوا* و *لا تسرفوا* i.e., ‘ Eat (meat as well as other food) but do not give way to excess (in any particular form of diet so that your character and health may not suffer from it) (VII, 29).’ ”

Unsolicited Opinions about the New English Translation of the Holy Quran, Part I.

Mr. M. H. P. Ghatatah, Personal Assistant to the Dewan, Member of Latent Light Culture, New York Institute of Science, etc. Fellow of the Theosophical Society and President of the Esoteric Brotherhood of Hyderabad, Deccan, writes in his letter to the Secretary, Taraqqi Islam, Qadian:—

“As regards the work itself my opinion is that it is the most welcome addition to Indian Ethical Literature uniquely surpassing and outweighing all the works on Islam. The English translation is most simple and easily conceivable. The printing is exquisitely beautiful, the whole work fascinatingly attractive. There are treasures of spiritual thoughts and ideas for reflection. The work partakes of all kinds of knowledge: literature, history, biography, religion, ethics, theosophy, philosophy, besides Divine and Spiritual Inspirations. Volumes can be written in praise of this singular work, which can be very well classed under miracles.”

Mr. E. Moses Ezekiel, M.A., LL.B., Head Master, Jewish High School, Bombay, says:—

“I think the way in which the book has been got up, in the sense of its value and importance, for the enlightenment of European scholars, is indeed commendable; and the printing should rank it equal, if not superior, to the Hugel's edition of the Quran printed in Leipzig. My friends who have seen the copy of the first part of the Quran are charmed with the Arabic text printed there.”



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