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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
نَعْمَدُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ

A TRANSLATION.

## How Prayer may be Accepted.

(By Hazrat Mirza Bashir-ud-Din Mahmud Ahmad, Second Successor of the Promised Messiah.)

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ . أَجِيبْ دَعْوَةَ الدَّاعِ  
إِذَا دَعَا نِ فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ

*Tr. And when My servants ask thee concerning Me (tell them that) I am nigh (unto them). I answer the prayer of a prayerer when he prays (unto Me). But let them hearken unto Me and believe in Me, that they may proceed aright.*

It is with Divine grace and favour that I wish to say something as to the best method of praying with a view to its being made acceptable in the sight of God and state those conditions whose fulfilment brings one's prayer nearer the throne of the Almighty. It should be borne in mind that God is our King and we are His subjects. He may accept or reject, it is no business of a subject to insist on the acceptance of his prayer. If he does so, he is in no sense of the word a subject; he is, as it were, the ruler and God his servant; for if a person is compelled to accept the demands of another, he is no whit



better than a slave. A master can never be forced to accept all that his servant demands of him ; on the other hand he is quite independent ; he may accept or reject, he is not to be blamed. As God is not only our Lord and we His servants, but He is also our Master and Creator and we His slaves and creatures. Even between lord and servant, the relation is so delicate that a servant cannot impose his will on his lord. How presumptuous and derogatory would the attitude of a man be if he were to impose his own on his Creator, Sustainer, Cherisher, Master and Lord. If a servant sets up a claim to making his master bow before his will, I would call him a vain boaster and a braggart. A servant should ever be true to his serving attitude ; he should always limit his thoughts and acts to his position. He should never overstep the bounds of service into those of a mastership.

Hence if a person arrogates to himself the position of a master and says that he would believe in God so long as He answers his calls and accepts his prayers without even a seeming rejection, such a person is, as it were, arrogating to himself the position of the Deity. Therefore to entertain such ideas is utterly foolish and unthinkable, and it is only the ignorant and the illiterate that indulge in such thoughts. A wise man will ever chew such fancies, though, unfortunately some of the Musselmans themselves have quite unreasonably come to think in the same way, which is due to the fact that they are steeped in barbarism.

I must, therefore, clear my position at the very outset that I do not wish to set before you any such rule or formula as would gain sure and certain acceptance with God. I do not, nor can I, wish to see God who is our Master and Creator in the capacity of a slave or servant, nor a devotee with his position quite reversed. He has been our Lord, Creator, Master, Sustainer and Cherisher from *eternity* and so will He continue to be to *infinity*. Man has been His servant, creature and slave from all eternity and will remain so to all infinity. Even



when in paradise he has attained the topmost rank, will man continue to be God's servant and slave. Therefore entertainment of such hopes and indulgence in such fancies exposes a man to a divine anathema. My position then is quite clear; I am no believer in this wholesale business. But I must admit at the same time that there are ways and means by which a man, so far as relation between master and servant goes, *can please God into having his own way.*

### A SPECIAL WAY OR THE WAY OF THE ELECT.

There is a special way by which prayer may be made acceptable in the sight of God. But every man cannot follow it; it is open to the few alone; for it is not an art which can be acquired or cultivated, but a natural gift which is inseparably associated with the spiritual geniuses. It is an appurtenance to rank. I may go so far as to say that one who has attained that rank may have all his prayers accepted. That may sound a contradiction of my own statement which I made at the very outset that one should not try to impose his will on the Deity by demanding the wholesale acceptance of his prayers. This seeming contradiction will be removed when I explain what I mean by that rank.

I always call that rank by the name of *instrument or mouthpiece*, which has to obey the one that wields and plies it. If the tool does not work, the fault does not lie in it, it is in the person that wields it. Now no one wishes to see its tool in an unworkable or unworking condition when he needs it most. On the other hand it is his great desire to see it working whenever and wherever he uses it. Similarly there comes a period in the life of the sublime spiritual genius when he is no more than a tool in the hands of the Almighty. He never eats until he is made to eat by God; he never drinks but when he is made to drink by his Master; he never hears but at the order of his Creator; he does not wake but when he is made to do so; and he never goes to bed unless he is asked by his



Sustainer. In short all his movements are swayed by divine influences. The Holy Quran refers to this stage in the spiritual advancement when it says :—

ان صلواتى ونسكى ومحياى ومماتى لله رب العالمين

i.e., verily my prayer, my sacrifice, my life and my death are all for the sake of God who is the Creator, Sustainer and Cherisher of the world. Such a person has all his prayers heard and answered, since they are not his ; they all originate with the Supreme Being at Whose instance the mouthpiece bursts forth into those prayers. To hear all such prayers does not in any way impair Divine authority, for in reality the prayer emanates from divine source, therefore such a prayer is sure to be accepted. To illustrate it, I may take a homely instance.

Whenever an officer is on a tour of inspection, all subordinates lay before him a list of requirements. For instance when a Deputy Commissioner is on tour in a tahsil, the tahsildar will submit a list of requirements, some of which will find acceptance in the eyes of the inspecting officer, while others would be rejected outright or postponed to some other occasion. Yet sometimes the Deputy Commissioner himself detects a special need which has escaped the notice of his subordinates. He would then draw the attention of the Tahsildar to that requirement and order him to send an application to that effect. Now such a requirement is sure to be sanctioned as it has been seen, suggested and instanced by the sanctioning authority. Similarly God sometimes inspires a man to utter forth a prayer which is sure to find ready acceptance with him. That is done to manifest the rank of the person and the estimation in which that person is held by God. He cannot but pray for the thing which God wishes him to pray for, and if he happens to digress for something else he cannot find expressions for it, since his heart, brain and mind are quite at divine disposal. He then gives expressions to nothing but



what Allah wishes him to speak. To such persons only two ways of praying are open. They are either told through divine inspiration, complete manifestation or direct revelation through the agency of an angel that they should pray to the following effect, or when they are about to invoke God for something which is not to be granted, divine intervention distracts their attention and turns away their thoughts from the object in view, so that there is no concentration of attention. Their motives are changed and the desire for the thing aimed at so completely obliterates it that not even a trace of it is left. They forget the words, the manner and the aim, with the result that divine words alone find expression and their tongue begins to flow with the divine stream. They wonder at what they wished to say and what was actually flowing out of their mouths. So comprehensive and absorbing a character does such a prayer sometimes assume that the prayerer himself thinks that he has devoted but a few minutes while as a matter of fact, hours and hours together are sometimes spent. He cannot feel and appreciate the passing of time. He is so taken up that his heart and mind are drawn away from this world to God who is all in all for him. But this is a process which cannot be recommended to every man, since it is the necessary adjunct of rank or grade which is not wholly in the power of man to acquire, therefore it would be useless on my part to dilate on this subject. I shall try here to sketch a method by which most prayers, if not all, may be made acceptable in the sight of God.

#### FIRST METHOD.

This one is indicated in the verse which I just read at the outset of my address—

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ ۖ أُجِيبُ دَعْوَةَ الدَّاعِ  
إِذَا دَعَانِ ۖ فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ

i.e., When My servants ask thee concerning Me, that is, how prayers are heard, tell them that I am the best one to fulfil



their desires, for one of My attributes is My nearness to everything, to the prayerer, the prayer itself and the thing prayed for. One can say that nearness is no guarantee for the realisation of one's aim. For instance a chaprasi has an access to the royal court, yet he can not take a chair in the durbar and sit on it in the full court. So is the case with the umbrella bearer, he cannot of course occupy the chair of the Prime Minister. Similarly proximity to God can not bring the prayerer any the nearer to the divine acceptance. The answer to this objection is to be found towards the latter part of the verse namely *فليستجيبوا لى* i.e., they should loyally accept all the commandments and act accordingly, conforming all their acts and movements to the Divine Law. The result would be that their prayers would be accepted on a larger scale; for a servant only makes himself deserving of a reward at the hands of his master, when the latter is highly pleased and satisfied with his services.

#### THE WAY TO SECURE A PRIZE.

No servant can hope to get any thing against the ill-will of his master. This is not the way to win a prize, for irritation is not the best of times for the giving away of prizes. Even the young ones think better than apply for something to their parents when they are not in their happiest of moods. On the other hand when they see that their parents are pleasant to them, they pester them with this thing or that. So even the children who are not far advanced in their reasoning faculty know the time best suited to their importunities. It would be well to bear in mind that God's displeasure is not without some reason. Therefore to have one's prayer accepted one should think over his acts and deeds, and see whether he has not done anything against the Divine Law. Everything that he does must conform to the law of Islam. If such a state of things is created and developed, then it is sure he shall find his prayer answered.



I may take another homely illustration. A bright boy is ever in the good graces of his school master. He can have his master's ear better than any other boy. So whenever his classmates feel disposed to get a holiday, they would depute the bright one amongst them to plead with their master. Why they do not despatch a less bright one is the fear lest their master's suspicion be raised. It is generally seen that the bright one is very often able to prevail upon his master's good will and get a holiday. God also accepts the prayer of him who pleases him. That is why we have the injunction *فليستجيبوا لى* i. e., hearken to what I say and live up to it. Elsewhere in the Holy Quran we find God calling himself the friend of a believer. The Promised Messiah (peace be with him) used to remark that the word friend was misunderstood by the people. A friend did not mean one who would always say *yes*. A friend is he who would have his own way sometimes instead of giving way to his friend's will. That God is the friend of the believers simply means that He accepts many of the latter's prayers. In other cases the believer must resign himself to the will of God. Therefore the substance of the verse under reference is that if a person wishes to see his prayers granted, he should act up to the divine commandments. The question of reciprocity should ever be kept in view. If the conditions of this reciprocation are fulfilled, God undertakes to remove all the obstacles and pitfalls in the way of the believers.

### SECOND WAY.

The second way follows the first. In the verse under reference *فليستجيبوا لى* follows *وليامنوا بى* i. e., the person should believe in Him. Here is a seeming case of tautology or even redundancy, for one who loyally accepts divine behests and acts up to them, will assuredly believe in them. For instance one who says his prayers regularly, pays tithes or legal alms, keeps fasts of Ramazan and performs pilgrimage, will not do these things in a formal manner, for that is against the right



interpretation of the word *فليستجيبوا لي* which means hearken-  
 ing to the call of God and acting up to it. To obviate  
 the difficulty it should be remembered that the word 'belief'  
*ايمان* in the order *وليؤمنوا بي* refers to something quite differ-  
 ent, lack of right understanding of which has led to the rejection  
 of many a prayer and consequently proved a stumbling block  
 in the path of many. What kind of 'belief' is meant I shall  
 just indicate. A person should not only act according to the  
 Law and pray to God, but he should also have faith at the same  
 time that He hears and answers prayers. There are many who  
 faithfully follow the law; their hearts are also filled with divine  
 awe and reverence; they pray fervently and with a sincere  
 devotion, yet there lurks in their heart of hearts the fear that  
 their prayers would not be responded to since the thing asked  
 for is too much. They try to exonerate this disbelieving, fearing  
 disposition of theirs by saying that they are too sinful to see  
 their prayers being granted. Some such devilish notion gets  
 hold of their minds and the result is that their prayers are  
 deprived of the grace attracting essence. To guard off against  
 such a disbelief, we are also told to believe in the divine grace  
 that is ever ready to descend upon us however great the  
 thing asked for might be or however black our sins appear to  
 be. This certainty coupled with the prayer goes far to make  
 a person deserving in the sight of God. Shake off this certainty  
 and your prayers all end in smoke. It is no use prostrating  
 yourself and bedusting your nose and forehead. Even if you  
 rub off your nose with constant prostration, and get hoarse by  
 frequent crying, your prayer will be of no avail, since you lack  
 the necessary ingredient. He who has no hope, and is without  
 any trust must find his words evaporate into the air.

*Never despair of Divine beneficence.*

The Holy Quran says *لا تأسوا من روح الله* i.e., despair not  
 of God's mercy. Such a thing will only be done by a thankless  
 grudge, else, one who has seen thousands of divine signs and  
 been favoured with many a blessing will never entertain the



idea for a moment that God would not fulfil such and such of his needs. However miserable and dangerous may his condition be, and however greatly may he be surrounded with difficulties and calamities, he must needs think that God can remove all these hardships in the twinkling of an eye. Even if he has been at prayer for a considerable time, say even twenty years, and though that prayer may not have been heard since, yet he must have faith in God's goodness and hope to see his prayer fulfilled one day. So perseverant and constant should he be at his prayer that he should only desist when God commands him to do so. If his prayer is not heard, he would have at least the satisfaction to know that he has been favoured with divine revelation. Let him continue at his prayer, whether it is heard or no, for if not heard this time, there is time for it yet. He should await for another opportunity, and never mind the present refusal. Take the case of a child. Sometimes his parents refuse to accede to his requests. He asks for a penny but he is refused. Again and again does he come to the subject and in the end he gets what he wills. If child is the father of man, he is the teacher of man also. Let a man do to God what a child does to his parents, for God is more loving than parents. So never tire of asking and praying. The Promised Messiah (peace be with him) would often remark that beggars are of two kinds. A type of them is called *نرگود* i. e., masculine beggars, who would never leave a door until they have had their will. The other kind are known as *ذرگود* or proud beggars, who would call once and getting no answer would depart. So he (of blessed memory) would very often remark that a person should call at the divine door like the former kind of mendicants who would never leave any threshold until their prayer is granted. Even if you fail in getting your object, you are sure to derive some sort of advantage. Therefore the second way is that a person should be persistent, insistent and constant at his



prayers like the *nar-gadas* (or sturdy beggars). He must make up his mind that he would not desist until he gets something, no matter how long he might have to wait. He should have faith that God would attend to his call come what may. Let him flee the idea of God's non-responsiveness as he would flee the devil. He should continue praying even if he finds the object of his desire almost vanish.

*An episode in the life of a great man.*

A good man would pray to God every day. Once while he was busy in his devotions, a disciple of his chanced to enter his closet and sat by in a reverential mood. The man of God received a revelation which Providence made that disciple also hear. Reverence and respect for his master made the disciple keep his peace for the time. He did not even so much as allude to it. Next day curiosity brought him back to the closet at the time when his master was at his prayers. But to his great surprise the same revelation did strike his ears. He was silent even for that time. The third time when he found his master being the recipient of the same revelation, he could not help expressing his pent up feelings. For three days, he said, he had heard his master being informed through direct revelation that his (master's) prayer was unacceptable, why, then, did he continue at it when it was never to be answered? At this the master could no longer control his temper. He was a foolish novitiate, he said. Three denials had turned his wits into advising his spiritual guide to leave off praying altogether. For thirty years he had been at it and every day would God tell him that his prayer would not be accepted. Yet he had not given up the game, nor did he give up all hope. His business was to pray and God's was to accept. Why should he poke his nose into another's affair. "God is doing his own work and I am doing mine." Next day, it is recorded, that he received the divine revelation that all his thirty years' prayers were heard. So we should not despair of God's mercy, since despondency stirs up the divine wrath. A despairing man



man should ponder over the blessings he has already received. Why should he be despondent for the future? He must continue praying until he receives the order, "Thou shalt not pray." But he should not desist at "I am not going to accept your prayer," for this refusal only means that the man must continue, as the time had not arrived to make his prayer heard. If God had meant not to hear his prayer at all, instead of saying that He was not going to hear his prayer, He would have said, "Don't pray for this" or "I order you to desist from this prayer." Those that are recipient of divine revelation are thus forbidden. As to others, they gradually come to feel a kind of disinclination for the thing prayed.

One should not conclude from this desisting from prayer on the part of the holy persons that they are seized with despair, for they do not believe for a single instant that God can not or will not grant their request. As a matter of fact they feel a kind of aversion for the thing. Therefore if during the course of a prayer for a thing, one feels a kind of aversion for the thing coming over him, he should at once desist from praying any further. Sometimes a man finds that circumstances have arisen, while he has been at prayer, that a favourable reception by God would imply the violation of the Divine Law.\* It is time for him then to desist.

Attention was drawn by me at the very outset of my address, to the personal purity and practical virtue of the prayerer, which could only be attained by acting on the divine injunctions as laid down in the Law. One could say that that was an uphill work, for he needed prayer even for the bettering of his deeds and actions. There was need, then, for simpler and easier methods. So I now take up those methods that are

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\* An apt illustration of the contingency referred to above is the case of a man who prays for the hand of a certain woman. But before his prayer be granted, he finds her marrying his father. Now Law declares her unlawful for him. If his prayer be granted, there is the case of a breach of Law.



quite easy. Even a beginner might practise them. They may seem very common place, yet they are very important, for they are productive of great results.

### THIRD METHOD.

*Love me, love my dog* is a trite saying. It is our every day experience that a man who does some office of kindness towards our dear or near ones, wins our gratitude. The parents would feel thankful if their children are saved. You would never find a parent arguing the other way, shaking off all gratitude since the piece of kindness was done to their child and not to them. It is natural; love demands it. Praise the beloved and the lover is sure to feel grateful and attached. The same rule holds good in prayer. Divine love far transcends human love, since the latter is the result of connection which is limited, having its beginning and end and so passing and temporary. But God's love is permanent and everlasting. However great, then, human love might be, it can stand no comparison with the divine love. During one of the battles in which the Prophet (peace be with him) himself was present, the foes had suffered a serious reverse. The companions of the Prophet (peace be with his soul) were busy in collecting the spoils and taking prisoners. A woman was seen running hither and thither among the scene of carnage. Whenever she would catch sight of a child, she would hug it to her breast, look intently in its face and then let go. She seemed to be crazy. At last she caught sight of one whom she clasped to her breast and sat down. The Prophet (peace be to his memory) was not to let go such an opportunity for impressing a lesson. Addressing his companions he asked them to watch the acute agitation and restlessness of the mother for her child. God's love for His creatures, was far greater than that he said. Therefore if anyone treats His creatures kindly, generously, and mercifully, He too turns with greater mercy and favour. This is one of the means. If one is face to face with a great difficulty, the best thing for him would be



to relieve the misery and trouble of any one of God's creatures. God in return will surely help him to overcome his difficulties. Try to find such an one before you pray and help to remove his troubles. You are not bound, of course, to see him tide over all his difficulties. Your duty is to help according to your means. Then you can put in your face in the divine presence through the instrumentality of prayer and invoke His aid for the object sought. This will facilitate the acceptance of your prayer. The more you do for relieving the distress of your fellow creatures, the more will God relent towards you and the more favourably disposed. Do you think Divine attention goes in vain? Never. It is just possible your efforts in the aid of your distressed brother may miscarry, for being human, your efforts cannot eliminate the human character of erring. It is not given to any man to make himself successful in everything he undertakes. But the case with God is otherwise. He can do anything He likes; He can make even a losing cause prosper and turn the tide of affairs. So never think that God will not hear your prayer, because you have not made your efforts in the cause of your fellow creature a success; for if God turns His attention towards your cause, He would certainly make it a success.

#### FOURTH METHOD.

Those that have not attained to the stage of being directly informed by God as to what they should pray for and what to shun, should recite *darood* which means invoking divine blessings on the Prophet (peace be with him) very many times before proceeding with their prayer. The reason why such a course is to be adopted lies in the fact that the Holy Prophet of Arabia (peace and blessings of God be upon him) is the most favoured mortal in the sight of God.

Every one regards his teacher or the elder of his family as a great personage. This is due to the love and reverence which people feel for these persons. There is an anecdote which aptly



illustrates it. The death of Ranjit Singh, the Sikh ruler of the Punjab, had caused a widespread wailing and mourning in Lahore. A sweeper chanced to pass by the way where mourning was at its loudest. He asked somebody as to the cause of it, the whole city seemed mad with grief. Being informed that the Maharaja was dead, he heaved a deep sigh, and said, "The dad is dead, who this Ranjit to escape death?" In other words the "Lion of the Punjab" could scarce stand comparison with his father. If his father was dead, why not the great Mahraja? In this case the same old love that works in every mind was having its due manifestation. So is the case with religions. Jesus the Christ was only one of the successors of Moses, neither more nor less. Nevertheless we find Christians extolling him above Moses, his great master, even to the extent of deifying him. When I say the Holy Prophet (peace be with him) was the greatest of the prophets—including his predecessors and successors—I have included the Promised Messiah, who whatever his rank, is after all that Great Prophet's servant and slave (peace be to their memories) for what he is he owes to the Prophet (blessings be with them both).

I have said sincere love differentiates and is partisan. It is partial towards him that is its object. But we do not make any exception in favour of the man through whom we have gained all this light. We proclaim by the beat of drum that the position of the Holy Prophet (peace and blessings be with him) far transcends that of any mortal. So high is he that he stands alone in the zenith of his glory. He overtops others. That is why in the creed his name alone is associated with that of the Almighty. To call down blessings for such a man does move divine mercy to shower blessings upon the invoker. The recital of *darood* has therefore much to do with the acceptance of prayer.

#### FIFTH METHOD.

It is to sing divine praises. This is also one of the well known methods and human nature confirms it. A beggar for



alms would sometimes applaud your deed. He would extol your rank and raise you, in words, at least, to the rank of a king. As a matter of fact, you are not even a bit of what he calls you. At the same time he would exaggerate his own indigence and needness, for he is well aware that that would excite the pity of his hearers. But you know that you can never praise God too much. You would always fall short of what He actually is, for He embodies all that is good. Man's praise may be a mixture of truth and half truth, we may over-praise him, but with God that is not the case. That is why before you begin praying, sing praises of Him who is the giver of life and death and all that is associated with these. This we learn from the opening chapter of the Quran (Al-Fatebah). Now this is the most important piece of prayer that God has taught people to recite many times during the day. Therein we find divine praise first and then the actual supplication. The word *dhikr* translated as 'praise' really means the possession of all perfect attributes and freedom from all defects, hence *tasbeeh* i.e., hallowing the name of God is included in the word *dhikr*. It is, therefore, necessary for man before he takes up his prayer to glorify and sing divine; praises and declare His holiness and might. That also goes a long way to making a prayer acceptable; for in extolling Him man must of necessity humiliate himself before Him and declare his helplessness and utter insignificance. Therefore God, Who is Beneficent, Merciful, Master of the day of Retribution, Creator and Omnipotent, Whose stocks are always full, deigns to look on the supplicant with mercy and hears his supplication. How do you expect He would reject your supplication made in all sincerity and humility when in the same way you can induce the frail thing of a mortal to give you all you want? Just as recital of *darood* excites His love, similarly His glorification does move His compassion and generosity.

#### SIXTH METHOD.

Cleanliness is next to godliness is proverbial. You must



have clean body and clean clothes. Wash yourself clean and put on neat clothes before you pray. All may not know or feel it, yet the experienced know that in prayer one is drawn nearer to God and his soul seems to be irresistably drawn towards Him. An ordinary mind may not detect divine presence, but the fact is that not unlike sleep when soul is separated from the body, the experienced invoker feels his soul getting away from him. As body and soul interact, hence cleanness of body has a purifying influence on soul. There is a story whose truth I cannot vouch for. But we can learn a lesson from it. It is said that a princess was once married to a man of no position. When they were closeted together, the princess detected a nasty smell, the man had not washed his hands after his meals. The princess unable to stand that horrible smell any longer, ordered the man's hands to be cut off. This was instantly carried out, and the royal marriage in the case of this miserable wretch proved a life-long misery.

God being pure and holy dislikes dirt, filth and impurity of every kind. That is why Islam insists on purity and cleanliness. Just as a man cannot be favoured with the acceptance of his prayer, if he prays in dirty clothes, similarly filth of mind is a bar in the way of divine favour. Instead of becoming recipient of divine favours, such a person stands to lose heaven's grace and is hustled out of divine presence. In recognition of this requirement, the *Sufis* have a separate praying habit which is always kept clean and fragrant. So personal cleanliness is also one of the means to godliness. A poor man may well have a separate praying dress which he would keep clean and tidy. It will repay itself manifoldly.

#### SEVENTH WAY.

It is also very necessary that the occasion selected for the prayer may be suitable. There should be calm and quiet, perfect peace and stillness. If it is day time one should retire to a place of solitude, say to a forest, where no one would disturb his thoughts. Or one should pray in the stillness of night when all are asleep. This conduces to the concentration



of attention. We cannot fix our mind when diverse sounds are constantly dinning into our ears. Our thoughts are diverted, since our innate restlessness and suspicion become alert at the least sound. To guard against this natural restlessness, we should pray at a time when complete quiet and calm prevails. I have seen the Promised Messiah going out alone. Though few people know it, yet it is a fact that he would pass out alone through the lane that runs by Mirza Bashir Ahmad's house at about 10 o'clock. Once I intended to accompany him. We had not gone far when he retraced his steps, smiled and said "you may go out first. I shall go when you return." Finding that he desired no company. I returned home. In short privacy and quietness conduce greatly to concentration of attention, for then there is no obstacle in its way. It is a well known fact that the application of force all in one direction carries everything before it.

#### EIGHTH WAY.

When you are about to pray, study your own shortcomings. Think how greatly you have been at fault. So severe and rigorous should be that self examination, that you should feel aversion for yourself. You may realise that without powerful external help you cannot do anything. When such a state of abjection and helplessness is created, then is the time for prayer; for God will look after you just as your parents did when you were quite helpless. When we grow up our parents do not bother themselves about our eating and drinking, for they know that we can take care of ourselves, but when we were quite young, they were very careful about all our requirements. We should then throw ourselves before God with a childlike helplessness without which there is no divine responsiveness.

#### NINTH WAY.

Hope and ambition are the two great steps towards progress. Try to recollect all the divine favours that have been showered upon you when you find yourself in a prayerful mood. To recollect divine favours glance over your body from head to



foot. Ponder over the fact how miserable you would have been if you had but one link lost. How greatly would absence of one limb have interfered with your activities. You would have been hard put to it for instance if you had no hands. You can just conceive the difficulties. In short so deeply should you become absorbed in that recollection that your very hair should become instinct with divine love. It is at this stage that human mind is instilled with hope. Unsought, he argues to himself joyfully. He has showered so many blessings, deprive him why when he seeks Him. When this faith becomes ingrained in us, we get all we shall ask for.

#### **TENTH WAY.**

Just as recollection of His past favours enables us to win more favours, similarly contemplation of His wrath and punishment brings us nearer to His grace and mercy. No doubt we feel a great difficulty if we are not endowed with certain limbs and powers, yet our condition is worse if we are deprived of these after we have learnt to make use of them. We should keep in view the misery of those who once like us were the recipient of divine favours, but lost them through their own misdeeds. Ruined houses and decayed settlements are a great lesson for us if we care to study. Such a contemplation will fill us with awe and reverence and create in us the desire to keep off these misfortunes through prayer. Such a prayer will be inspired by fear and hope. The Holy Quran alludes to this kind of prayer also. Shut off from all sides by the walls of fear and hope we would naturally turn to God and very likely earn His good-will.

#### **ELEVENTH WAY.**

When you are about to pray, be active and smart. Body and soul interact. A sluggish body will have a sluggish soul and vice versa. That is why all the postures for prayer are indicative of activity and smartness. While in the act of prostrating we are forbidden to reach out our elbows to the matting or carpet. I am always studying the wisdom of even the minor in-



junctions of the Law. Why elbows should not be dropped down while prostrating, I have myself experimented while performing the *nawafil* (adjuncts to prescribed prayers). I have experienced a kind of dullness creeping over me. Even fervent prayers have I seen suddenly stopped. When I have put the elbows in position again, I have again felt the sudden flow of fervency. So smartness and activity go a long way towards accomplishing our heart felt desires.

#### TWELFTH WAY.

If you are going to pray for a very important thing, begin by praying for other things that do not appear so very important at the time. Gradual development is the necessary feature of every human act. There is first a beginning, then a slow progress which gathers speed as it moves on its path. Sometimes it happens that a person begins to pray fervently but comes to a dead stop at once. He expects to find his prayer answered immediately, but as it does not happen, he stops short. It is better, then, that before we take up that important prayer, we may begin with something less important to give a necessary acceleration to our praying faculty. When the steam is up we may set it rolling. To do this we may ask for those things that are sure to be granted. Experienced clerks know their business well. If they are desirous of seeing an application rejected, they lay it before their officer along with those papers that are sure to be rejected. But when the application is intended to be approved by the officer, it is presented along with those that are sure to be granted. God is also appreciative of the good in man, therefore He grants his supplications when He is pleased. Therefore the important prayer should always be preceded by such prayers as are sure to be granted. For instance we should pray for the widespread diffusion of Islam, the manifestation of divine glory and power, and the glorification of His Prophet. God is sure to say Amen to all these. It is at this time that you can lay your special application for His acceptance.

#### THIRTEENTH WAY.

To pray in a blessed place is also one of the means to



achieve one's end, for locality has also much to do with the acceptance or rejection of prayer. It has been well established now that nothing is lost, not even the slightest motion. Hence if a person is associated with a good place, he is sure to be influenced for good. That is why praying in Mecca, Medina, and the mosque of Jerusalem has been declared by the prophet to be more efficacious than anywhere else. It does not mean that the stones and mortar of these places are of special make, but the fact is that these places are very blessed. Whoever prays there, comes under the holy influence associated with those localities. It should be borne in mind that man does sometimes become dispossessed of the blessings he was erstwhile recipient of—even nations suffer a decay in this respect—which is all due to that individual's or that nation's culpable ignorance and sinfulness. Yet inanimate objects rarely lose those blessings which they have once acquired. God says in the Holy Quran

ان الله ما يغير با بقوم حتى يغيروا ما با ففسهم

i. e., divine gifts once bestowed on a nation are never withheld till there is a change for the worse in the nation itself. On account of wickedness and misdeeds man does turn away divine favours from himself, but that is not the way with the inanimate objects. These blessings remain with them. Take the case of the present Meccans and the Medinites. Their prayers are not heard to an extent as in the life-time of the Holy Prophet. Well it is not the stones or bricks that have undergone a change but it is the men that are changed, the blessing with these places being just the same. Therefore when you are about to pray select some such places which has some sacred association. The first successor of the Promised Messiah (peace be with their souls) had a prayer carpet which had this blessed association. His prayers were specially heard, he would say, when he would pray on that carpet. The companions of the Holy Prophet (peace be with him) would set apart a separate place of prayer in their houses. The Holy Prophet also approved of it. The Promised Messiah had also a separate prayer closet called بيت (ادء) i. e., the house of prayer.



#### FOURTEENTH WAY.

Every prayer has reference to a special divine attribute. So when you are going to pray, think of your necessity and the divine attribute associated with it. To have that necessity fulfilled one should invoke God by that attribute. If a person invoke the mercy of God by addressing Him as *ذو انتقام* or *شديد العقاب* i.e., the quick to revenge and severe to chastise, he cannot get it. Or say for instance were he to call upon the Merciful, Compassionate, Forgiving and Rewarding attributes of God to see his enemy destroyed, he can not see his desire fulfilled. He can, of course, call upon the Quick Chastiser to punish his enemy or he can invoke the Merciful and the Compassionate to forgive his own sins.

*(To be continued).*

#### An Australian Paper on our Translation.

"The Jewish Herald"—Melbourne Australian, in its issue of 25th August, says :—

"We have received from T'araqqi Islam Society, Qadian, India, a prospectus and some specimen pages of a new English translation of the Mohometan Holy Book, which has been undertaken by "a board of translators composed of enlightened Oriental scholars with sound knowledge of the Holy Quran and its existing commentaries.

Judging from the specimen submitted, the enterprise is a very ambitious one, and if carried to a successful issue, the result will certainly be a monumental work of great importance and interest. It is projected on a scale of imposing magnitude, exhibiting the following features :—(1) The original text ; (2) its transliteration in English characters ; (3) the translation ; (4) an exhaustive commentary ; (5) additional explanatory notes. The typography is excellent, and the general get up of a superior kind. To students of comparative religion, as well as to those who take a philological interest in the Arabic language, the book cannot fail to be of the utmost value.

It is proposed to issue the work in thirty parts, each of which is to be sold for two rupees, or 3-6. We look forward with no little interest to the publication of the first part."



## A necessary broadsheet for the guidance of my followers.

Listen to my advice all those that reside here or elsewhere. These that join this movement and are initiated into my discipleship, should bear in mind that the aim of all this is that they may attain to the high pinnacle of virtue, uprightness, and righteousness. They should not even so much as approach corruption, evil, or wickedness of any sort. They should punctually, faithfully, and with due humility perform their five daily prayers and be constant at them. They should tell no lie. They should not hurt other's feelings even through word of mouth. They should not be profligate. They should not even think of any breach of peace, acts of violation, disturbance or kicking up a row. In short they should abstain from all sorts of sins, crimes, things unlawful to do or talk, all carnal desires and unworthy acts. They should, in a word, become Heaven's elect, pure of heart, lowly in spirit, meek and innocent, with bodies purged of all venomous yeast (without any taint of sin about them). They should, in all sincerity, be loyal and faithful to the British Government under whose protection their lives, property and honour are safe. Sympathy with man should be the aim of their life. They should fear God and secure and preserve their tongues hands and thoughts from evil and riotous paths and dishonesty. Due care should be taken to constantly perform the five daily prayers. They should abstain from tyranny, oppression, misappropriation, defraud and party-spirit. They should avoid evil company, and if they discover that a man who associates with them is one that does not care for the divine injunctions or habitually breaks them or is disloyal and insincere to this benign and gracious government, or is careless of the rights of his fellow beings or that he is cruel, vile, wicked and licentious or such a per-



son is in the habit of reviling, abusing, slandering and scoffing at the person on whose hands they have sworn allegiance and whose followers and disciples they claim themselves to be, then it would be necessary for them to weed out this evil from amongst them and avoid his company, for he is dangerous. They should make it a principle of their life not even to think of injuring a person who does not happen to belong to their religion, creed, nation or community let alone their injuring him. Nay, they should be the well-wishers of all, and let this be a rule of their life not to allow any wicked, profligate, peace disturbing and evil charactered person to find way into their society or houses, lest such a one should some day prove a stumbling block in their way.

These are some of the points and conditions on which I have been insisting from the very beginning of this movement. It is religiously incumbent on every individual follower and disciple of mine to faithfully and scrupulously carry out these behests. Their society should be free from every obscenity, derision and mockery. They should walk on earth with pure hearts, pure minds, and pure thoughts. It should be borne in mind that returning evil for evil is not applicable everywhere. So it is necessary that the quality of forgiving and forgetting be cultivated. Patience and forbearance should be practised. Never attack anybody in an unlawful manner. Get a complete mastery of yourself and your passions. If there is an occasion of a controversy or exchange of views on religion take care to use soft and gentle words. If somebody else is rude or discourteous better say good-bye to the company and leave the place immediately. If you are reviled or maltreated or you are spoken of in scathing terms be careful to return the like for like, for if you do so, you would have been as bad as your adversary. God intends to make you a model of virtue and righteousness, hence cast out from among you if there be one who appears to be a bad man. If any one of you can not practise virtue, piety, forbearance, softness of tongue, good naturedness and correct behaviour or he is not poor in spirit better he should sever his connection with us at once, because



God does not wish that such a person should be counted among us. Of a certainty he would die a miserable death because he did not adopt the right path of virtue. You should become active and alert, virtuous and meek, righteous in act and not in appearance. You shall be known from others by your constancy at prayers and the lofty moral tone of your character and behaviour, while he who has even a grain of evil in him, shall not be able to act up to these behests.

It is then incumbent on you to keep free your heart from every baseness and trick, your hand from oppression, your eyes from impurity and you should have nothing but uprightness and sympathy for your fellow creatures. I expect my friends who reside here at Qadian to set a very noble example of self-control. I do not wish to see in this good society any person of a dubious character or one whose character is in any way open to question or characterised by mischief making or whose lustre of character has been sullied by some impurity. Therefore it would be our duty to turn out such a one even if it were hinted against him that he willfully violates divine commandments, or that he associates with the scoffers, chaffers or those that otherwise waste their time in idle pursuits or that his conduct is not good : such a person is not fit to live amongst us.

Very recently I heard a complaint that some persons here were not regular and punctual in the performance of the five stated prayers, that a few others were given to the society of idlers and jesters who smoked away their time in idle talk, while some were even suspected of deviating from the path of virtue ; all such people have been turned out without any scruple lest they should prove stumbling blocks in the way of others. Though according to the strict letter of the Islamic law the charges were not substantiated against them, yet for their expulsion it was enough that they gave cause for anxiety and occasion for complaint. To my mind if they had set a bright



example of right living it was impossible for anybody to say anything against them. I deem it proper to state here that these persons were not in fact among those who had adopted Qadian for my neighbourhood in quest of righteousness. As a matter of fact even the field that is prepared and cured with great pain and labour, is sure to grow weeds and other plants of undesirable growth along with the rich and wholesome harvest. Now this undesirable growth requires careful yet summary weeding and burning to preserve the wholesome plants from being choked. That is the law of nature, the law of growth, and our community in its natural growth cannot escape its operation. I know that my sincere followers feel an innate aversion to vice and attraction for virtue, and I hope that by leading godly lives they would set a good example to the world. Adieu !

MIRZA GHULAM AHMAD,  
(*The Promised Messiah.*)

*Dated Qadian Dist. Gurdaspur, the 29th May, 1898.*



## The Sources of the Bible.

We reproduce the following from '*The Truth Seeker*' of August 28th, and ask the author of Yanabi'ul Islam (Sources of Islam) and his friends to note it carefully. Will Rev. Tisdal, and Dr. Zwemer care to see the moles in their eyes?

### THE BIBLE AS AN ALMANAC.

*From Wakeman Ryno, M. D., Michigan.*

To the Editor of *The Truth Seeker* :

Probably the oldest allegory or fable on the origin of intercalary time is found in the Egyptian story of Seb (Earth) and Nuit (Sky), who married contrary to the wishes of Ra (the god of Solar Time), whereupon Ra forbade Nuit to bring forth children in any month of the year. But Thot (the god of Lunar Time), taking pity on Nuit, made her a "Little Month" (Little Sun) in which she might bring forth her five children in these five labor days.

The story of Ab-Ra-Ham and Sarah is identically the same as the older Egyptian story of Ra and Nuit. Nuit is forbidden by Ra (Time) to bring forth children. Sarah, "being old and well stricken," is forbidden by age (Time) to have children. Thot (Lunar Time) promised Nuit she should have a Little Month (Little Sun) in which to have children. The Lord (Thot) promised Sarah she should have a son (Little Sun).

Seir, Sirius, Sarai and Sarah are names having the same derivation, and have reference to the star Sothis, the Dog Star, the star of Isis (Jesus or Jesus). As Sirius rises, meridians and sets, with the constellation of Taurus the Bull, which the Egyptians called Apis; they pictured these astronomical relations in their Sarah-Apis or Serapis, one of the names of the goddess Nuit, "whose very attribute, says Dr. Taylor, was that of eternal laughter," as sculptured in the exquisite Venus Urania or heavenly Venus of Praxiteles, with mouth a littl<sup>e</sup>



open and lips so nicely turned as if archly smiling, she would fain deny that she had smiled at all; and as if the very allegorical dialogue were going on while you gazed on her transcendent beauty, and she were retorting her pretty fib, "I laughed not," to her entranced admirer, who couldn't but say "Nay, but thou didst laugh!" (Gen. xviii, 15).

Although the god Thot made the five days of the Little Month, Little Sun, or Little Time, it was later placed under the control of Min, the god of Intercalary Time. And whether or not the name of "Thot" suggested the name of "Lot," it is certain that among all the stealthily disguised names in the Bible, the name of Lot stands out as a marvel of thaumaturgy and necromancy. No name in the Bible intentionally used to screen or veil the true character of the book, better proves the title of this article, that the Bible is an allegorical almanac! The Bible student is astounded when he first becomes aware of the fraudulent religious translation of the word Lot, and learns that it means to go between, to intervene, to intercalate. In fact the word Lot means intercalary. The story of Lot is a personification of the five intercalary days, mentioned all through the Bible, as the "Five Cities of the Plain," the "Plain of Mamre" and of Jordan, the "City of Enoch," the "Little City of Lot," the "City of Zoar," etc.

Abraham and Lot, of Bible or Hebrew mythology are identical with Ra and Min of Egyptian mythology. As Ra represented greater Time, and Min lesser Time, so Ab-Ra-Ham represented "Father Time" and Lot represented "Little" or intercalary Time. As stated before in *The Truth Seeker* of June 24th, 1916, Ra was a circle of Circumcision God, his place being at the end of the sun's circle in the Goat (Oxyrhyncus) of December; while Min was a "Festival God," his place being in the five days between two circles of the sun, i.e., between the Goat of December and the waterman (Nu) of January. These five days were really little days, the shortest in the year. From this ancient god Min is derived the root of



our word *minute*. He presided over the "Festival of Khem or Chemis," meaning burned or tested by fire, from which Egyptian word we also get our name *Chemistry*. This Festival of Khem, imitated in the Grecian Bacchanalia and Roman Saturnalia, was a fire worship time in the Egyptian religion, which had its smoking furnaces, tanks of flame, and procession of torch bearers. "And lo the smoke of the country went up as the smoke of furnace" (Gen. xix, 28). It is recorded that because of the great drunkenness and licentiousness of these days, of which the story of Lot is a clever illustration it was abolished as a festival 143 B. C.

Min's place being in the five days of the "Little Month," and Ra's place being at the winter solstice, which might extend into the domain of Min, their names were combined as Min-Ra. "And Abram (Ra) removed his tent and came and dwelt in the plain of Mam-Re (Min-Ra), which is in Hebron," i.e., just beyond his own place. Again, as Min neared the new year in the latter part of the five days, near the Waterman Nu (Aquarius), he separated from Ra and became Min-Nu or Minu. In the Bible this fact is copied thus: "Abram said to Lot, 'Let there be no strife between me and thee, and between my herdmen and thy herdmen, for we be brethren; separate thyself from me.' And Lot lifted up his eyes and beheld the plain of Jordan (he looked up into the heavens and saw the constellation of Nu or Aquarius) that it was well watered, and Lot chose him all the Plain of Jordan," i.e., the sun personified as Minu or Lot, began to pass through the heavenly stars of the planisphere corresponding to the five intercalary days on earth. "Abram dwelled in the land of Cannan (winter solstice), and Lot dwelled in the cities of the plain and pitched his tent toward Sodom" (next day after winter solstice) (Gen. xiii, 8-12).

Sodom was the first day of the five; Gomorrah the second; Adnah third; Zeboim fourth; Bela or Zoar, the little city of Lot, fifth. "Behold now, this city is near to flee unto, and it is a little one. Oh, let me escape thither! Is it not a little one? And my soul shall live" (Gen. xix, 20).



The word Zodiac means a Zoo, or a Zone of animals. These animals, which include the Goat, the Sheep, the Cattle, are referred to throughout the Bible as *flocks* and *herds*. The *herdmen* of Abram and Lot were the Signs of the Zodiac.

After Abraham, Jacob becomes pre-eminently "Old Father Time." His name is changed, as was Ra's and Ab-Ra-Ham's; his wife is handsome, and he has handmaids as concubines; Abimelech loves his wife Rachel, as Abimelech loved his grand-mother Sarah; his sons equal the twelve months of the year; he counts time with his thigh, and journeys to Ephrath, the "Little Way or City," the labor place of Rachel (Nuit). Exactly as was Abraham, so was Jacob—Old Father Time.

### LOVE OF GOD.

My servant draws nigh to Me by pious deeds till I love him, and when I love him, I am his eye, his ear, his tongue, his foot, his hand, and by Me he sees, hears, talks, walks, and feels."—*Hadis*.

O Lord of my delight  
Lead Thou me in the light,  
For every day Thou art my sun  
Until my sojourn here is done.

My eyes Thou art to me  
To make me clearly see  
How great is all Thy love to me  
And all the other souls that be.

Be Thou my hearing too  
That I may hear what's true  
And on Thy words so meditate  
That they my life may consecrate.

Hands unto me Thou art  
Tongue, feet and e'en a heart  
By Thee I walk and talk and feel  
For on me is Thy holy seal.

Bless'd One, I Thee adore,  
And love Thee more and more  
O make me mirror forth Thyself  
Till free from dross I've purged myself.

August, 23rd 1916.

MUSHTARI BEGUM.



## ENGLISH DAILIES ON OUR Translation of the Holy Quran.

*"The Times"* (London) Literary Supplement, Thursday, August 17th, 1916, says :—

"The Holy Qur-an, with English Translation and Explanatory Notes and Part I, 10 $\frac{3}{4}$  by 8 $\frac{1}{2}$  117 plus viii, pp. Q. Abdulla, 41, Great Russet, Street, W. C., 3s. 6d.

The first part of what is intended to be a complete English translation of the Koran. It is hoped that two or three parts may be published in each year until the entire work in 30 parts is concluded. Later it is intended to provide an ample introduction. The text of the original is given, then its exact and clear transliteration, explanatory notes, and a running note on the arrangement of the verses. Abundent cross-references are provided."

The "Daily Telegraph", a wellknown daily of London has reviewed our translation in its issue of the 30th August and its remarks run as follows :—

"One of the strangest features of modern life is the missionary effort now being made by new, or partially new, religious movements in the East, to make converts among Christian nations in the West. Now we have the Ahmadia movement commencing a crusade in London on behalf of Hazrat Mirza Bashir-ud-din Mahmud Ahmad, "the Second Successor of the Promised Messiah," the Messiah himself having died in India in 1908, and his first successor in 1914. The adherents of the movement, numbering, it is said, about 500,000, are found in Asia, Africa and Europe, and even in Australia.

The "Second Successor of the Messiah" finds in the Quran the basis of his doctrine, and accordingly the society which has been formed to spread his claims has commenced the public-



ation of a new edition of Mohammed's book, with English translation, and long explanatory notes, the first part of the work is now before us. *It is admirably produced, and to students of Arabic, as well as to those who wish to get at the real meaning of the Quran, it will be very useful.* Promise is made that full explanation will be given of the mystical letters which precede most of the surahs. These have been the subject of much guess-work, but it is now nearly generally admitted that whatever meaning they possessed is lost. It will be interesting to note, how the new interpretation proceeds. That given in this part of the letters A. L. M., at the head of the second surah, is not original, for it is mentioned in preliminary Discourse with which Sale prefaced his translation of the Quran. *The new rendering of the Arabic into English, so far as it has gone, gives several new readings which are well worth consideration."*

### Other Opinions.

His Excellency the Governor of Ceylon has been pleased to admire the Holy Work in the words quoted below. Writing to the Secretaries Ceylon Ahmediyyah Association, Mr. W. T. Stace Private Secretary, says :—

"I am directed by His Excellency the Governor to acknowledge the receipt of your letter of 28th August together with copies of the English Translation of the first part of the Holy Quran and of the "Teachings of Islam." His Excellency desires me to express to you his cordial thanks for these, and to add that he notes with much pleasure the admirable taste and style in which the translation of the Holy Quran is printed and got up."

Dr. Abdullah, Almamun-al-Suharwardi, M.A., L.L.D., PH.D. Bar-at-Law, praises and recommends our translation in the words given below : —

"It is a splendid edition of the Holy Book. The translation is excellent. The notes are instructive and illuminating. This great undertaking deserves the support of all unbiassed students of religion."



# Ahmadiyya Movement in England.

LATEST CREED FOR LONDONERS.

“ AHMADIAH ! ”

HOLY SEPULCHRE SAID TO BE IN FAR KASHMIR.

Londoners are shortly to be told the virtues of a new god.

Q. Abdullah is now in Bloomsbury, preparing for the exertions of his great crusade. Yus Asaf has already half a dozen devotees in this city, and it is claimed that in India he has about half a million.

This is the creed of Q. Abdullah and his co-religionists. Christ was a great prophet, who did not die on Calvary, but only swooned. From the sepulchre He went to Afghanistan and India to preach to Israel's lost tribes, and when His earthly mission was accomplished, He was laid to rest in the street of Khan Yar, in Srinagar, Kashmir.

There He is still remembered as Yus Asaf (Jesus, gatherer of lost sheep), Shahzada Nabi (Prince and Prophet), and Nabi Sahib (The Prophet). Such is one portion of the creed of the Ahmadiyah or Ahmadiyya (you can spell it which way you like ; there is more to come).

## The Second Advent.

Yus Asaf, says Q. Abdullah, was re-incarnated, but after seventy-eight years in India has again reverted to the tomb. He re-appeared in the person of Mirza Ghulam Ahmed, and lived at Qadian, India, until 1908, when death claimed him once again. Nevertheless, says Q. Abdullah, Mirza Ghulam Ahmed was the Promised Messiah of the Christians and Moslems and the Avatar of the Hindus.



Most Moslems belived the Messiah would come with a sword and proclaim a holy war.

### The New Mahdi.

"But," said Q. Abdullah to a representative of the "Evening Standard" to-day "we belive in a Mahdi who is a prince of peace. The only difference between our anticipation and that of Christians is that we believe that Jesus Christ would not return to this earth in physical form, but that all resurrection is spiritual. We believe that the tomb of the prophet—Yus Asaf—has been discovered at Srinagar, and that the second Advent occurred when Mirza Ghulam Ahmed appeared. The second advent of any man always takes place in the spirit and power of a man, not in his flesh."

### Sure Cure for Dog Bites.

Mirza Ghulam Ahmed was by way of being an author. He wrote about 70 books, and his "Barahin-i-Ahmadiyya" contained 300 grounds for the truth of Islam.

According to his followers, he was also no small wonder-worker, and healed by prayer.

Q. Abdullah tells a graphic story of a youth who was bitten by a mad dog. Special treatment at Simla (*Kasauli, Ed. R. of R.*) was of no avail. All the authorities could do was to supply a compound which would give him a painless death.

At this stage Mirza Ghulam Ahmed appeared on the scene, offered a prayer, and lo! the man is still running about.

### Quite a Pantheon.

The teaching of Ahmadiyah, says its advocate, is simple and lofty. His followers believe in Brahma, in Confucius, in Zoroaster, in Rama, in Krishna. They hold that God is one, and, in the words of Q. Abdullah, "that the object of religion is that we should know God and recognise Him with His attributes, so that we should love Him and give up our sins and be free from the bondage of them."



## Duel with Dowie.

But the Ahmadiyah doctrine has its tense moments, and when Dr. Dowie proclaimed himself as Elijah Ahmed found himself entangled in a controversy arising out of the alleged Elijah's prophecy that all Mussalmans on earth would die unless they bowed to the cross.

Quoth Ahmed :—

“ You wish for the death of the whole Mussalman people. Let us have a duel of prayer between us, and you pray to your God and I will pray to mine that which of us is a false teacher shall die in the lifetime of the true teacher.”

Dowie did not accept this challenge, and is said to have told the Chicago Press that “ he (Ahmed) is like a worm, and if I put my foot on him he would be crushed.”

## Why Dowie Died.

This apparently stirred Ahmed, and he was determined that Dowie should not escape the ordeal he had proposed. So he wrote the assumed prophet of the West: “ Whether you will accept the challenge or not, you will die in my lifetime in torment and sorrow.”—*Evening Standard and St. James Gazette*, August 28rd, 1916.



# The Ahmadiyya Mission News.

## QADIAN.

The Promised Son of the Promised Messiah, our blessed leader, has now, in addition to the daily Quran classes for ladies and men, started a new class in the Holy Traditions.

On the 29th of September 1916, in the Friday sermon, His Holiness dwelt at length on the verse

طِيعُوا اللَّهَ وَطِيعُوا الرَّسُولَ وَأَطِيعُوا أَمْرًا مِنْكُمْ

i.e., 'Obey Allah and obey the Apostle and those of you in authority,' and asked the faithful to walk in Allah's commands and to observe strictly their pledges of steadfast loyalty to the British Government.

On the 9th October, in the I'dul Azha sermon, His Holiness cited the noble examples of Ishmael and Hagar and enjoined the congregation to learn a lesson from their great sacrifices. In his sweet and elegant yet commanding and impressive way of speaking, he told the Ahmadies to be up and doing, and considering what the boy Ishmael and the woman Hagar did, they should be prepared to sacrifice everything in the way of the Lord for the propagation of Islam.

## ENGLAND.

Our Italian brother, Mr. Silvio Bashir Caris, writing from London, says:—"Brother Qazi Abdullah is away for a few days on an errand of mercy, to visit a Muslim detained in an Asylum. Brother Abdullah is doing his very best, and I assist him so far as I am able . . . . . The new premises, at 41, Great Russell Street, where Brother Abdullah lives and where prayers are said, are exceedingly well located in the very heart of the town, facing the British Museum, and the choice was a sound piece of judgment for which Brother Abdullah alone deserves credit . . . . ."

To our Great leader, on whom Allah's blessings, my most humble and sincere salutations."



We feel proud to announce that British Ahmadees are working with the zeal of devoted Ahmadi missionaries, and we are high pleased to give below what Brother Muhammad Eunas Evans reports:—

“May it please Your Holiness to pray for me always I love prayer. I have seen such wonderful power granted by prayer that no one can shake my faith in prayer—such has been my experience. May it please Your Holiness to know I have been able to hand to non-Muslims, whom I am trying to interest in our movement, 104 books on Islam in the past three months, and hope to do more in the future, please God. One young man, I hope will join us before long . . . . . And may it please God that the Ahmadiyya Movement may become the choicest garden of rich ripe fruit.”

An English Ahmadi lady whose love for Ahmadiyya cause deserves to be emulated writes:—“In his letter the doctor said that his brother Professor—was anxious to correspond with me. It was strange that not long before I had dreamt that I was sitting down surrounded by the doctor’s family. I was preaching Ahmadiyyat to them and putting some force into my arguments. It occurred to me that there was a chance to fulfill my dream. I said, I would be pleased to correspond with the Professor.”

#### MAURITIUS.

The Rose Hill Anjuman Ahmadiyya has begun publishing its organ “The Revue Islamique” in French, and the learned Editor of the paper writes ‘you will receive some copies of our paper, pray for its maintenance.’ M. N. Nooroo-yah, Editor of the Revue, and Honorary Secretary of the Anjuman Ahmadiyya, Rose Hill, further on says:—

“We intend buying a mosque in Port Louis. Especial du’as are required in order to obtain success. We have to face great opposition. The few Ahmadis are doing a great deal. We don’t know whence they get such courage. It is Allah’s work. He is alone helping us.”



## CEYLON.

The Golden Lanka of ten headed Ravana is to be visited by Rama's missionaries, but this time in place of Hanuman's fiery mission, the servants of Ahmad are the bearers of the 'Message of Peace.' Chaudhari Fateh Muhammad Sayal, M.A., and Shaikh Abdur Rahman, Maulvi Fazil, late student of Azhar, Egypt, are to leave for the Historic Island in near future. They shall make a lecturing tour in the Island and will make it known to the people of the land that the Mahdi, the Promised Messiah and the Lord Maitreya had come in the person of Ahmad of Qadian. The Ceylon Ahmadi are eagerly awaiting the arrival of the missionaries, and in order to acquaint our readers with the zeal and fervour that is so markedly manifest in their doings, we reproduce the following from a Colombo daily :—

"A meeting was held on the 18th inst., at Wekande with Mr. T. K. Lye, Vice-President, in the chair.

"Read letter from His Excellency the Governor, thanking the Association for presentation of Islamic literature and praising the Ahmadiyya translation of the Holy Quran.

"Read letter from the Hon'ble W. M. Abdul Rahman showing that there was no truth whatever in the rumour that he was opposed to any Ahmadi missionaries and expressing sympathy with any Muslim preacher from outside Ceylon whatever his sect, who might visit the Island,

"Read letter from the Secretary, Sadr Anjuman Ahmadiyya, Qadian, intimating the fact that missionaries would arrive in Colombo at the end of this month or at the beginning of the next.

"Read letter from the Ahmadiyya Movement Headquarters, Great Russell Street, London, England, showing success of Islamic mission work.

"After this the names of the missionaries coming were announced by the Secretaries as follows :—Chowdhuri Fateh



Muhammad Sayal, M.A., and Sheikh Fazil Abdur Rahman of El Azhar Arabic University, Cairo, Egypt.

"The subject of study for the day was the "Holy Quran on Paradise and Hell." Several members and visitors took part in a discussion of certain points and finally voted unanimously that the explanation of the subject contained in the "Review of Religions" was the truest. The meeting terminated with the usual votes of thanks and prayers."

#### AUSTRALIA.

Brother Hassan Musa Khan, our Honorary Missinary in Bourke, N. S. W., is doing splendid work. He is busy in writing a book entitled 'The Afghans in Australia.' Even through this book of Remiscences he misses no opportunity to deliver the message of Ahmad and vindicating the truth of the mission of the Holy Prophet of Islam. He has recently written long articles to the 'Common Wealth' papers, refuting false charges published in their columns against Islam and its Holy Founder.

#### NIGERIA AND SIERRA LEONE.

We feel greatly pleased to convey this to our readers that twenty-one gentlemen of light and learning from Logos, Nigeria and six from Free Town, Sierra Leon have sent in their applications for initiation into the Ahmadiyya Movement, and the new countries have a strong desire to see their countries converted into Ahmadiyya. Allah be praised.

#### INDIA.

Meetings have taken place in Patiala, Hoshiarpur and various towns of Northern India and have been brought to a successful close.



## Ahmad of Qadian and the Islamic Societies.

(By M. A. M).

One finds in these days a mushroom growth of Islamic Societies, and Anjumans, and the most primary object of their organisers as given out to the world at large is the so-called Reformation of the Musalmans all the world over. It is beyond the shadow of doubt that the Muslims have fallen into the depth of degradation having lost that true Islamic spirit which was once their distinguishing feature. The very fact that so many societies and associations have sprung up accounts for the need of a reformer who should raise them again to their ancient pre-eminence. It cannot therefore be doubted that the community requires a helping hand to lift it up from its degraded position. Yet it would be well to remember that the methods adopted by these organisers of Muslim regeneration are far from being perfect. They have altogether neglected the path chalked out for them by the Holy Quran. Many a society undertook this noble work of 'Reformation' of the Muslims, but all their efforts have been futile and their undertaking a failure. The well-known Anjuman-Hamayyat-i-Islam of Lahore with its long history of more than one-third of a century has done nothing in the way of producing true Muslims for whose education and moral well-being it held itself responsible. Its sister Anjuman, the Nu'mania, has hardly gone beyond the narrow limits of sectarian disputes. The Central Islamic Society of London and the Muslim Conference at Peking have recently undertaken the propagation of Islam and the redemption of its followers. It is vain to expect that their undertakings will ever flourish, since regeneration has invariably been the result of some divine messenger's presence and magnetic influence. The reformation being purely a spiritual task can only be accomplished by spiritual men. The prophets being themselves educated by



the Almighty have succeeded in educating the masses who were ready to listen to what they said and to what they did. The Arabs being educated by the greatest of prophet furnish a striking example of the true reformation. When the moral and spiritual darkness in which Arabia was enshrouded was dispelled by the flood of divine light,—Mohammad (peace be upon him),—the Arabs became the true reformers and teachers of the world.

The present age cannot be an exception to the above rules. The demoralised condition of the Muslims does require a reformer. Therefore it would be idle to expect these societies to accomplish what can only be achieved by a prophet. The Almighty God, out of his bountiful mercy, raised a prophet from among us so that Islam might shine forth again and illumine the whole world, and once again the name of God be made known to the people living in the farthest corners of the earth. We found this prophet in the person of Ahmad of Qadian, (India). He showed wonderful signs and gathered a large following. He instructed them in the divine paths and created in them the true spirit of Islam. If he had not come, the claims of these men to the redemption of the Muslim community might have been acceptable but now, when the merciful God seeing the piteous condition of Islam has sent a messenger, it is but wasting of time and energy to follow a course other than his and to try to accomplish what can never be otherwise accomplished. Let it be known to the promoters of these societies and their sympathisers that the right way to succeed is to follow in the footsteps of Ahmad of Qadian, the true redeemer. The Central Islamic Society of London and the Muslim Conference at Peking should especially make it a point to note that if henceforward they still continue to cherish the idea of the propagation of Islam and the redemption of the Muslims according to their own whims, they shall be going farther from their real objective and thus wasting their time, money and energy in realising empty dreams.





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