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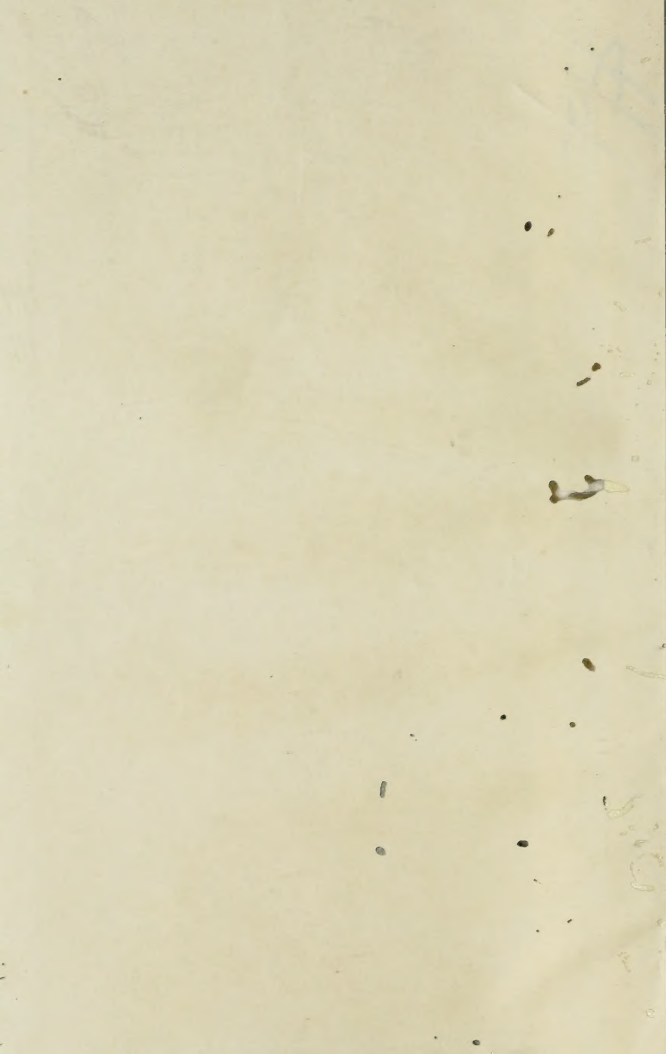
Ahmad, Bashiruddin Mahmud
A present to His Royal
Highness the Prince of Wales

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. . . A Present to . . .
His Royal Highness
The Prince of Wales

from

The Ahmadiyyah Community.

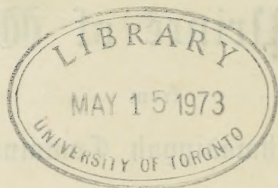
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by

52,208 Members of the

Community.

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Your Royal Highness,

This book is a present which the members of the Ahmadiyyah Community who, number over half-a-million, desire to present to Your Royal Highness in token of welcome on the occasion of Your Royal Highness's visit to India.

The cost of preparing this Present has been defrayed from the contributions of 32,208 members of the community. Owing to the shortness of the period during which this Present has been prepared, the rest of the members of the community have not been able to participate in the cost of its preparation. But every member of the community heartily joins in making this Present to Your Royal Highness in accordance with the teachings of the Holy Founder of the Movement.

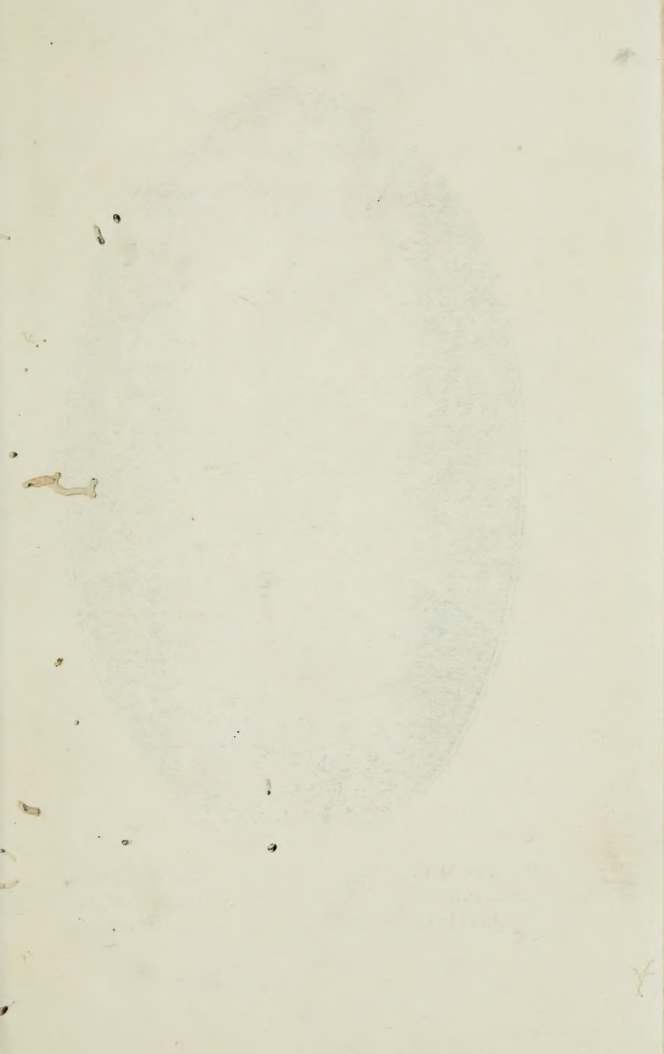
It is hoped that Your Royal Highness will honour the community by accepting this Present and will graciously grant the request made by so many of the most loyal and faithful subjects of Your Royal and Imperial Father and peruse this book at least once from beginning to end.

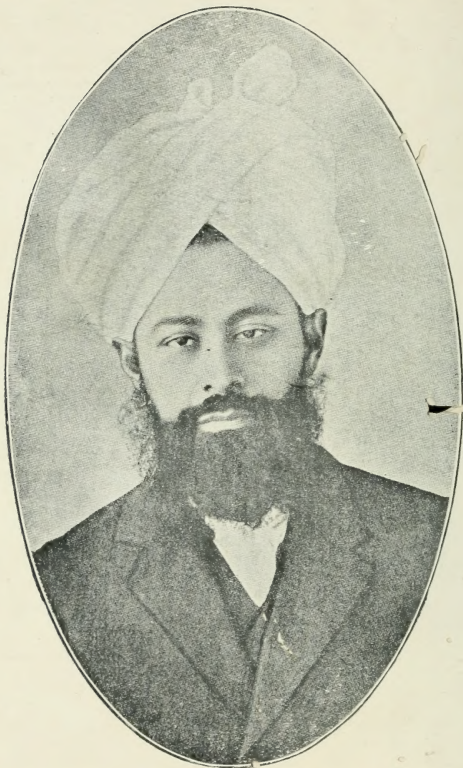
Your Royal Highness's most obedient servant,

MIRZA MAHMUD AHMAD,

Head of the Ahmadiyyah Community.

QUADIAN,
GURDASPUR,
PUNJAB, INDIA.





HAZRAT MIRZA BASHIR-UD-DEEN MAHMUD AHMAD,
SECOND SUCCESSOR OF THE PROMISED MESSIAH,
AND HEAD OF THE AHMADIYYAH COMMUNITY.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 نَحْمَدُكَ وَنُصَلِّيُ عَلَى رَسُولِكَ الْكَرِيمِ

With the grace and mercy of God.
 He alone is the Helper.

SON of our Gracious Sovereign and Heir to the
 throne of the British Empire !

In my capacity as the Head of the Ahmadiyyah
 Community and as Successor to the Holy Founder
 of the Ahmadiyyah Movement, I bid Your Royal
 Highness welcome to India, on behalf of every member
 of the Community, and assure Your Royal Highness
 that the Ahmadiyyah Community is absolutely and
 thoroughly loyal to the British Crown and, God
 willing, will ever remain so.

The esteem, affection and love which every member
 of the Ahmadiyyah Community entertains for the
 wearer of the British Crown can be gauged only by
 one who holds another extremely dear but is separated
 from him by an impassable gulf which he can never
 hope to cross, and who suddenly finds the object of
 his hopeless longing at his side, dreary separation
 being converted into glad union.

Gracious Prince! you can, in some small measure,
 judge of the feeling of personal affection which the
 members of the Admadiyyah Community entertain
 for Your Royal Highness from the fact that when
 they found that they could not look forward to the

honour of a visit from Your Royal Highness to the Headquarters of the Movement and could not enjoy the happiness of a personal meeting with you, their representatives who had assembled at Quadian during the last week of December, 1921, for their annual conference and who numbered over seven thousand, resolved, at my instance, that a present similar to the one which was sent by the Holy Founder of the Movement to Your Imperial Grandmother, our Sovereign, Her Majesty the late Queen Victoria, on the occasion of her Diamond Jubilee, and which she most graciously accepted and acknowledged, should be presented to you on their behalf, on this the occasion of your visit to India. Rich and poor alike expressed their eagerness to be allowed to participate in making this present and the hearts of all present were filled with joy at the thought that though they could not expect you to visit their homes, they would be able always to remind you of their sincerity through their present.

Gracious Prince! this present is not of the things of the earth, which thieves may steal or moth and rust may corrupt, nor is it a present which may be found in the vast treasures of your Sovereign Father! Nay, this is a present so rare, that the treasuries of all earthly kings cannot produce its like, nor can it be purchased by the united wealth of the banks of the world.

August Prince! this is not a present which like the goods of this world a man is compelled to leave behind him when he departs this life; it is a present which a man can carry with him and which he can avail of both here and hereafter.

Illustrious Prince ! this is not a gift the benefits of which a man carries away with him when he leaves this world, depriving his successors of them ; it is a gift which serves not him alone who has it, in this life and the next, but is a rich and everlasting inheritance for his successors, and is not diminished by being divided.

Gracious Prince ! this is a gift the possession of which gives strength to the heart and floods it with streams of Heavenly light. He who has it is saved from all doubt and darkness, and angels spread over him the mantle of God's Mercy. At His command mountains remove from their places, rivers afford passage, the sick and the diseased become whole, the blind of heart are restored to sight, the spiritually dead are quickened and water becomes more intoxicating than wine.

And what is this gift ? It is the guidance which God has always vouchsafed to mankind since the days of Adam, by the help of which Noah overcame his enemies, Moses caused the mighty Pharaoh to drown and rescued the Israelites from the bondage of Egypt ; David tempted the beasts of the field and the birds of the air to join in his melody, and Jesus caused the Holy Ghost to descend upon him. It is the guidance which enabled Muhammad (on whom be peace and the blessings of God !), after having been driven out from his home, to vanquish his opponents and to forgive them in the hour of victory, and being a king, to live the life of the poor and to spend his life in the service of those who were of small account in the eyes of the world, but who in the sight of God were as much honoured as the mightiest of Sovereigns.

INTRODUCTORY.

Noble Prince! before I make this present to you, I would desire to make it clear that those, on whose behalf it is being presented, are no common men, nor is it presented to secure any worldly benefit. This present is being offered on behalf of a community which has proved by its conduct that it constitutes the most loyal and yet the most unselfish section of His Majesty's subjects.

Nay, if wealth alone is not the criterion of respectability and honour, and if any worth attaches to the possession of a true and righteous heart, I can assert that this present is being made to you on behalf of the most respectable and the most honoured from among the subjects of Your Royal and Imperial Father. No doubt their pockets are not full of silver and gold, but it is not silver and gold alone by which a man is made rich : it is the word of God that enriches.

True, their names are unadorned by titles of honour, but titles bestowed by God are more worthy of honour than those conferred by man. They do not own large estates, or possess fertile tracts, but no estate can compare in its vastness with a heart that is full of faith, and no tract can be more fertile than the mind of one who is consumed by the love of God. Your Royal Highness has already received numerous presents and addresses of welcome from the great men of the country, but I truly say that those that are least in the kingdom of Heaven are greater than these great men.

Honoured Prince! this present is made to you on behalf of a community which has for over thirty years

suffered various descriptions of hardships and persecutions on account of its loyalty and devotion to the crown and persons of Your Royal and Imperial ancestors, their Majesties Queen Victoria, King Edward and our present Sovereign, Your Gracious Father, in return for which it has never desired or solicited a reward.

From its very birth this community has been loyal to the Government and its members have avoided every kind of disorder and disturbance. The Holy Founder of the Movement has laid it down as one of the fundamental conditions of initiation into the movement that every member must render perfect obedience to the Government established by law and should eschew all paths leading to revolt. In obedience to this injunction the members of this community have ever kept aloof from all kinds of agitation and commotion and have also exercised a restraining influence upon a large number of other people.

Some years ago, those classes of the Muslims who were under the influence of the Ulema (*i.e.*, theologians or priests), although they were peaceful in practice and did not obstruct the Government, did not approve of the doctrine that a Muslim could be a loyal and faithful subject of a non-Muslim Government; and as the Ahmadiyyah Community was not only peaceful in practice but believed in and inculcated the doctrine that it was obligatory to obey the established Government, its activities were resented by the non-Ahmadis, who were afraid that the result of the propagation of such doctrines would be that Muslims would lose their only weapon (meaning Jihad) by which alone they imagined they could defend Islam or make any progress.

This among other causes led to the persecution of the Ahmadiyyah Community by this class of people, and their Doctors went so far as to issue a decree prohibiting even ordinary social intercourse with the members of the Ahmadiyyah Community and providing that whoever was guilty of even greeting a member of the community would cease to be a Muslim and would be treated as a non-Muslim.

The result was that a wave of resentment against the Ahmadiyyah Community swept the whole Muslim world and every kind of persecution was employed against the members of the community. They were ousted from their homes, false cases were brought against them, they were forcibly separated from their wives and children, they were assaulted and beaten and on occasion their honour was put in jeopardy.

They bore all this with patience for the manifestation of the glory of God and the truth of Islam, and they harboured no evil in their minds against the Government which, although its religion was opposed to the religion of this community, was politically a peaceful Government. They acknowledged its virtues and overlooked its faults so that a spirit of harmony should prevail in the world and the object of the advent of the Holy Prophet of Islam (peace and blessings of God be upon him) be fulfilled, *viz.*, that peace may reign supreme on earth and the nations of the earth be gathered in one fold.

This is not all that the members of the community have suffered for their love of peace and their propagation of the doctrine of loyalty. Where their opponents were more powerful, they were subjected to terrible sufferings. For instance, two members of the

community were tortured to death in Afghanistan for the reason that in accordance with the teachings of the Holy Founder of the Movement they did not believe in the legality of religious wars.

One of these was among the foremost men of learning in Afghanistan, and was held in such high esteem that he was selected to perform the coronation ceremony of the late Ameer Habeebullah Khan. He was most cruelly stoned to death under the orders of that Ameer, for no other reason except the one above stated.

Mr. Frank A. Martin, who for several years held the post of Engineer-in-Chief to the Afghan Government, refers to this tragedy in his book entitled "Under the Absolute Amir" in the following words:—

"As he (the martyr) preached that Mussulmans must regard Christians as brothers and not infidels, this would render useless the Amir's chief weapon 'Jehad' (religious war) in case of English or Russian aggression. So the Amir when he heard of all this sent word to the Mulla to return and the Mulla did so, preaching the new religion as he came, and as soon as he was well within the boundaries of the country he was made prisoner and brought to Kabul. Here he was examined by the Amir, but Amir could find in the Mulla's clever replies nothing . . . which would make him . . . worthy of death."

"He was then sent for examination to Sardar Nasrullah Khan who is regarded as more than a Mulla in the knowledge of his religion, but the Prince could not convict the man out of his own mouth, and so a jury of twelve of the most learned Mullas was

convened, and even their examination of the accused could elicit nothing on which the man might be killed, and they reported this to the Amir.

“ But the Amir said that the man must be convicted, and so he was again sent to the Mullahs who were told that they must sign a paper, saying the man was an apostate and worthy of death. Again the majority of the Mullahs made affirmation that he was innocent of anything against their religion, but two of the Mullahs who were friends of Sardar Nasrullah Khan and had been talked over by him gave their verdict for death, and on the finding of these two Mullahs the man was condemned by the Amir and stoned to death.”

Speaking of the personality of the martyr, Mr. Martin adds that he “ was a man with large and powerful following.”

Gradually this persecution began to slacken but this was only a breathing space, for, when the present political agitation began and in the address presented to the Secretary of State on behalf of the Ahmadiyyah Community stress was laid on the fact that the maintenance of the British Government was a blessing for this country, resentment was again kindled against the community, as indeed had been anticipated. In the interview I had with the Secretary of State on that occasion, I told him that opposition to our community would increase, as the result of the position taken up by us.

This time, however, the methods of persecution were different. Our children were prevented from attending educational institutions; and at one place the dead

body of an Ahmadi lady was disinterred and was thrown to the dogs, and had it not been for timely help, it would have been devoured.

Ever since this opposition has been on the increase, but the community continued on the path of peace and order.

During the period when Martial Law was in force in the Punjab and the situation was fraught with danger, so much so that in certain cases even Government officials were compelled to leave their posts and seek safety elsewhere, the members of this community not only themselves continued loyal, but also induced a large number of other people to do the same. At some places the rioters inflicted loss and injuries on the members of the community, but they could not shake them from their loyalty.

A wave of renewed persecution followed and at some places a complete boycott of Ahmadees was decided upon. They were not allowed to rent houses from non-Ahmadees and even the bare necessities of life were denied them. Shopkeepers refused to sell grain and other necessities to them and they were not allowed to draw water from public wells. Washermen were prohibited from washing their clothes and sweepers were not permitted to sweep their houses and to attend to their sanitation.

The boycott was enforced so strictly that in some cases little children had to remain without food and water for days.

Still this community did not renounce the way of peace and orderliness, and did not move a hair's breadth from the path of disinterested loyalty.

Even at the present day it is persecuted in different ways and yet puts forth every effort which tends to strengthen the Government of His Majesty and, God willing, will continue to do so.

August Prince! this Present, then, is made to you on behalf of a community which has demonstrated its loyalty by accepting every kind of persecution and annoyance in defence of Your Royal ancestors' throne, and whose truth and sincerity are attested in letters of blood on the horizon.

This loyal and faithful community has a right, then, to request Your Royal Highness to honour them by accepting their present, and to peruse it once, at least, from beginning to end and also to present it to Your Royal Father, on behalf of the community, and to request him to spare a portion of his most valuable time for its perusal, so that God may bestow upon him spiritual empire as He has made him a king upon earth and may bless his soul as He has blessed his body.

After making this respectful request, I have the honour to present to Your Royal Highness, on behalf of the Ahmadiyyah Community generally and particularly on behalf of those who have participated in it, this gift, the like of which cannot be fashioned out of silver or gold.

GLAD TIDINGS.

Gracious Prince! Our present is the glad tidings that he for whom the Christians and the Muslims were waiting, for whom rich and poor alike were yearning, and many looked heavenwards with sighs and longed that he should appear in their lifetime that they might be blessed by his sight, has appeared and has illumined the world with his light and filled it with his glory.

Those alone, however, can derive a benefit from his advent who hear and perceive so that what is written may be fulfilled:—"By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive: for this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them."*

Those who desire not to enter the kingdom of Heaven are wont to cite the scriptures wherein is written that he will descend from the heavens, and say we will not believe till he appears among the clouds surrounded by angels; for it is written: "And then shall they see the Son of Man coming in the clouds with great power and glory. And then shall he send his angels, and shall gather together his elect."† And they say, we shall not believe till all this come to pass, lest we lose our faith and injure our belief.

* St. Matthew, xiii: 14, 15.

† St. Mark, xiii: 26.

But woe unto them, they do not reflect over the words of Jesus and strive not to comprehend what he has expounded in his parables and calling themselves his followers act like unbelievers. He himself has clearly said: "And no man hath ascended up to heaven, but he that came down from heaven."* Then how do they conclude that he who was born in Nazareth ascended bodily unto heaven and will bodily descend again. Verily he ascended unto heaven as he had descended and his second advent will be like unto his first.

He who stumbles is to be pitied but woe is to him who perceives another stumbling and does not take heed, for the former can plead ignorance and say that he fell for want of a guide who could have warned him of the danger, but the latter can plead neither excuse nor extenuation, for he saw another falling and yet trod on the same path. He, therefore, deserves a greater punishment, for he repented not of error even after it was made manifest. Was not it written: "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord." †

Then, did they not witness that Elijah did not descend from Heaven but appeared on earth in the person of John the Baptist, and yet those whose hearts were full of guile were misled by these words and laughed at Jesus and said: If thou art indeed the Messiah, then where is Elias who was to come before him? Even his disciples asked him, "Why then say the Scribes that Elias must first come?" ‡

* St. John, iii: 13.

† Malachi, iv: 5.

‡ Matthew, xvii: 10; Mark, ix: 11.

God's secrets are disclosed only at the time appointed for their disclosure and are disclosed only to those to whom God opens the gates of His knowledge. So Jesus told them that John was Elias and that they might accept him if they would. It is patent, therefore, that what was meant by Elias descending from heaven was that John should, as the angel had foretold before his birth, go before Jesus in the spirit and power of Elias. *

Then what has come to these people that in spite of this explanation by Jesus of the meaning of descent from heaven, they cannot see their error and insist that Jesus must descend from Heaven? Did not the angel tell Zacharias that the coming of Elias from heaven meant that a chosen one would come in his spirit and power? and did not Jesus say that the coming of Elias was fulfilled in John the Baptist who came in his spirit and power? and was it not written "Let him who hath ears hear?"

But woe to these people that they hear not and have fallen into the same error into which the Scribes and Pharisees fell, and imagine that the Messiah will come down from Heaven!

Have not these people pondered over the prophecies contained in the scriptures concerning the second advent of Jesus? Have they not read that which Jesus said: "Take heed that no man deceive you. For many shall come in my name, saying, I am Christ; and shall deceive many." †

If he was really to come down from Heaven, why did he give a warning that people should not be

* Luke, i: 17.

† Matthew, xxiv: 4, 5.

deceived by the fulfilment of a few signs and must wait till all be fulfilled? Would he not, in that case, have said, They shall appear from the Earth, but I shall come from Heaven, so that there can be no mistake? Why does he ask his disciples to endure and to wait? Why does he not say, Accept him who comes from Heaven and reject all others? Why does he appoint any other sign but this? If he was to descend from Heaven, why did his disciples ask him, "What shall be the sign of thy coming?" Was this not sign enough that he would come down from heaven with a host of angels? and could there be any mistake about him?

The truth is that Jesus was wont to talk in parables, and his words had only this meaning that his second advent would be like unto the second advent of Elias, that is, another would appear in his spirit and power; and so indeed has it come to pass. Let him who hath eyes see, and let him who hath ears hear, lest he should be left waiting and be shut out from the kingdom of heaven like the Jews of old who sought to put a literal construction on the scriptures and thus lost a rare opportunity.

Gracious Prince! (May God be with you and open your heart to the acceptance of truth!) as related above it was appointed that one should come in the spirit of Jesus and not that Jesus should himself come down from Heaven. To know him, therefore, we should ponder over the words of the prophecies and should search for their true meaning like the diver who dives even unto the bottom of the ocean to seek for pearls, and not like him who, in his heart denying all heavenly laws, looks towards the Heavens that

pearls may be showered on him ; lest it should happen that when there is a cry made that the bridegroom cometh we should run in search of oil, like the virgins who took no oil with them, and the bridegroom should enter the house with the virgins that are ready and shut its doors on us, and leave us to wailing and the gnashing of teeth.*

The signs which Jesus has related concerning his second advent show that it will not take place till the beast which the Jews abhorred to such a degree that they did not like even to mention its name is sacrificed in Jerusalem. This indicates that his second advent would not take place shortly after his first advent, but was appointed for a much later period. Jesus says that if anybody claims to be the Messiah before that period, he is a false prophet and should be rejected. But when nations rise against nations and famines, wars, earthquakes, pestilences and iniquity abound, and the sun and the moon are darkened and the stars fall from heaven and the powers of heaven are shaken, then shall the sign of the Son of Man appear in Heaven and he shall come from heaven in great glory.

Now every one who thinks over these signs will understand that all of them have been fulfilled.

Plague has appeared and caused such devastation as never had occurred before over such a large area.

The Earth has been shaken by tremblings so severe that the like of them had never been felt before.

In spite of irrigation canals and facilities for the carriage of commodities, for instance, railroads and

* Matthew, xxv : 1—13.

steamships, the world has passed through famines so severe that they have made the lives of men miserable.

Iniquity abounds to such a degree that not only a brother betrays a brother but finds pleasure in the act.

All these signs have been fulfilled so clearly that no doubt has been left concerning them.

As to the darkening of the sun and the moon and the falling of the stars and the shaking of the powers of Heaven, it might appear as if they had not yet been fulfilled. But those who reflect over sacred writings and are familiar with the working of Divine laws have no difficulty in arriving at the real meaning of these words.

It is obvious that these words cannot be taken literally. If the Sun were to be really darkened, life on this planet would become extinct, as all life is dependent on the light of the Sun. If the stars fell from the heavens, this world would be annihilated, for every part of this Universe is dependent upon the other and cannot exist without it. Again, if the powers of Heaven were shaken literally, not only men but even angels would cease to exist. Jesus himself has said that after these things come to pass, the Son of Man will take away the Earth from the evil-doers and give the inheritance thereof to the righteous. But if the Sun and the Moon should cease to give forth light and the stars fall out of heaven, the coming of Jesus and the giving of the inheritance to the righteous would become impossible.

It is clear, therefore, that this prophecy cannot be construed literally and that there is a hidden meaning

in it, as is very often the case with revealed words ; and that meaning is that the Sun and the Moon will be eclipsed in those days and meteors will fall in large numbers, and the power of religious leaders over their followers will be weakened, for in religious literature heavenly powers signify leaders of religion.

These signs appear at first sight to be very common ones, for solar and lunar eclipses and the falling of meteors are no extraordinary phenomena, and the power of religious leaders has often been shaken before. But on reflection it would appear that these are mighty signs, for although details are not given in the Gospels, these having been compiled a considerable time after Jesus, the Islamic traditions specify a limitation concerning these eclipses which invests them with peculiar value as signs indicating the period when the Messiah would re-appear.

This limitation is that these eclipses would occur in the lunar month of Ramzan and that the Moon would be eclipsed on the 13th and the Sun would be eclipsed on the 28th of the month. This concurrence has never before been witnessed in the time of any person claiming to be a prophet, but it has taken place in these days when the other signs have also been fulfilled. In the year 1894, eclipses of the Sun and the Moon were observed in the month of Ramzan on the 28th and the 13th of the month, respectively, as had been written.

Again, the falling of meteors is a common enough phenomenon, especially during the month of November, but as soon as any remarkable feature is introduced into this phenomenon it will rank as a sign,

just as wars, famines and pestilences, which are common visitations become signs under a combination of certain circumstances.

We see that this sign has also been remarkably fulfilled in these days. Whenever the earth passes through the region of meteors this phenomenon is observed ; but during the years 1866, 1872, 1879 and 1885 it was observed much more frequently than it had ever been done before. The reason is that portions of a comet, called M. Biela's Comet, have become separated from the main body, with the result, that during those years meteors fell in extraordinarily large numbers. There is no historical record of a similar occurrence in past ages. Therefore this is also a clear sign by which we can fix the time of the second advent of the Messiah.

Similarly about the power and influence of religious leaders. The hold of religious leaders over their followers has never been so weak as in these days, and the sway of religion over the lives of the people has never been so loose before. Profanity and irreligion are rife on all sides and people have come to regard religion as a superstition and an encumbrance. This is not confined to the followers of any particular religion ; all religions are being ridiculed and whatever power religious leaders are able to retain and exercise over their followers is of a kind more political than religious. This again is a sign which has been fulfilled in these days.

Thus all that was written having been fulfilled, the Messiah must surely have appeared and it behoves

those who love him to seek him, lest he should seize them and say :

“Have I then tarried so long that ye grew weary of waiting for me, and thinking that I would not come ye have laid hands on the gardens and palaces that ye may dispose of them as ye will?”

Those who seek him will have no difficulty in finding him, for he has himself specified the place of his appearance and has kept nothing secret lest some say:—“How shall we find him by seeking in the wide world”? Has he not said:—“For, as the lightning cometh out of the east and shineth even unto the west; so shall also the coming of the Son of Man be”?*

This parable clearly indicates that he will appear in the East and his doctrine will spread to the uttermost corners of the West; and thus indeed has it come to pass. He appeared in India, which is in the East, and which has from ancient days been the seat of knowledge and learning, and very soon his teachings were propagated in the farthest corners of the earth, so that his followers are to be found even outside Asia, *e.g.*, in Europe and America.

If one reflects a little over the words of the Bible, one is convinced that this is the time appointed for the second advent of the Messiah, for Jesus has said:—“Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled.”† This shows that one of the

* Matthew, xxiv : 27.

† Matthew, v : 17, 18.

objects of the advent of Jesus was to fulfil the law of Moses, for he says he has come to fulfil the law and enjoins upon his disciples obedience to the law. "The Scribes and the Pharisees sit in Moses' seat: all therefore whatsoever they bid you observe, that observe and do.*

Another object of his advent was to call people to the kingdom of heaven. Even during the early days of his ministry he is recorded as saying; "Repent, for the kingdom of heaven is at hand," † and he continued to preach this even unto the end of his ministry as is apparent from the injunction which he laid upon his disciples when sending them forth to preach in the world: "And as ye go, preach, saying the kingdom of heaven is at hand" ‡ or, according to another version "And say unto them, the kingdom of God is come nigh unto you." §

The kingdom of heaven cannot be taken to mean the advent of Jesus himself, for he always described his own coming as the coming of the Son, and said that God would come after he had been crucified.

He relates this in the form of a parable: "A certain man planted a vineyard, and let it forth to husbandmen, and went into a far country for a long time. And at the season he sent a servant to the husbandmen, that they should give him of the fruit of the vineyard, but the husbandmen beat him, and sent him away empty. And again he sent another

* Matthew, xxiii: 2, 3.

† Matthew, iv: 17.

‡ Matthew, x: 7.

§ Luke, x: 9.

servant: and they beat him also, and entreated him shamefully, and sent him away empty. And again he sent a third: and they wounded him also, and cast him out. Then said the lord of the vineyard. What shall I do? I will send my beloved son: it may be they will reverence him when they see him. But when the husbandmen saw him, they reasoned among themselves, saying, this is the heir: come, let us kill him, that the inheritance may be ours. So they cast him out of the vineyard and killed him. What, therefore, shall the lord of the vineyard do unto them? He shall come and destroy these husbandmen, and shall give the vineyard to others." *

In this parable the vineyard stands for divine guidance, and the lord of the vineyard is Moses, who came into the world as the manifestation of the attributes and glory of God, and the husbandmen are the Israelites, and the servants who were sent for the fruit are the prophets who were sent after Moses, and the son is Jesus himself, who came last of all, but who was, after Moses, the most beloved and honoured prophet of God; but the Israelites rejected him also and put him on the Cross.

Then, the only thing left was the appearance of the Prophet whose advent was to be like the advent of God Himself, and who was to appear not from among the Israelites as heretofore, but from among their brethren the Ishmaelites concerning whom Jesus had said, "Did ye never read in the scriptures. The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing and is marvellous in our eyes? Therefore, say I unto you, the kingdom of

* Luke, xx: 9-16.

God shall be taken from you, and given to a nation bringing forth the fruits thereof. And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder,"* and concerning whom Moses had prophesied:—"And the Lord said unto me. They have well spoken that which they have spoken. I will raise them up a Prophet from among their brethren like unto thee and will put my words in his mouth: and he shall speak unto them all that I shall command him. And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him."†

This that had been written in the scriptures was bound to be fulfilled, otherwise the words of God's elect, Moses and Jesus, would have proved false, as it had been written, "When a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken, but the prophet hath spoken it presumptuously."‡

The words of the elect were, however, literally fulfilled, and God raised a prophet like unto Moses from among the brethren of the Israelites, that is, from among the descendants of Abraham's other son, Ishmael, by means of whom the kingdom of Divine guidance was taken from the Israelites and was given to the Muslims, and the stone that the builders had rejected became the head of the corner, and whosoever fell on him (that is, whosoever attacked him) was broken, and on whomsoever he fell (that is, whom-

* Matthew, xxi: 42—44.

† Deut., xviii: 17—19.

‡ Deut., xviii: 22.

soever he attacked) was ground into powder, and whosoever did not hearken to his words, God did require it of him.

Jesus cannot be that prophet for he had himself said that that prophet would come after he (Jesus) had been crucified.

Nor can it mean the Church, for the Church is not a prophet and the scriptures say that the Promised One would be a prophet who, like Moses will manifest the glory of God, the law will be in his right hand, and with ten thousand saints he would descend upon the enemies of God from Mount Paran, that is, the hills round Mecca; as is written, "The Lord came from Sinai, and rose up from Seir unto them; He shined forth from Mount Paran, and He came with ten thousands of saints: from his right hand went a fiery law for them."* It is obvious that the Church is not a prophet, nor did it shine forth from Mount Paran, nor did it come into the world with 'ten thousands of saints.'

This manifestation of the glory of God that was to shine forth from Mount Paran, was none other than the noblest of men, the first among Prophets, the Perfect, the Praised, Ahmad and Muhammad, upon whose people their brethren had shut the gates of the kingdom of heaven and whom the chiefs of his own tribe had cast out as useless, but the same did become the head of the corner.

He had to leave Mecca with a solitary companion, but God succoured him so that when his own nation raised a mighty army to destroy him and his little

* Deut., xxxiii : 2.

band of followers, and, marching over two hundred miles of desert, attacked him in his adopted home, then in the words of Jesus," Whosoever fell on him was broken." God made a handful of men, poorly armed and without provisions, the means of inflicting an humiliating defeat on an army captained by experienced generals.

This, however, did not stop them, and after each act of transgression they abused the pardon extended to them and were repeatedly guilty of breach of faith. Then God commanded this Prophet to attack them in their strongholds to prove that his triumphs were secured by the Grace and Help of God and not because the enemy laboured under a disadvantage in attacking him in his home after undergoing the hardships of a long desert journey. Then was fulfilled the other part of the saying of Jesus, for, whichever way he turned victory kissed his stirrup and he vanquished his enemies in their very homes and "on whomsoever he fell he ground him to powder."

He who shone forth from Mount Paran with ten thousand saints, in whose right hand was a fiery law which consumes all impurities of the flesh and turns the grossest heart into pure gold, concerning whom Jesus had said. "I have yet many things to say unto you, but ye cannot bear them now. How be it when he, the spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear that shall he speak: and he will shew you things to come;"* and whose servant every prophet is proud to call himself, is the self-same Muhammad, the Holy Founder of Islam, who to-day is

* John, xvi : 12, 13.

called a robber and a tyrant who dyed the surface of earth with blood.

This, however, is not to be wondered at. The enemies of God are ever cast in the same mould and it is customary with them to find fault with all things. John came neither eating nor drinking and they said, "He hath a devil." The Son of Man came eating and drinking, and they said, "Behold a man gluttonous and a wine-bibber, a friend of publicans and sinners"*

Jesus of Nazareth came without the sword and was crucified innocent. "And the soldiers platted a crown of thorns, and put it on his head, and they put on him a purple robe and said, Hail, king of the Jews." † "Likewise also the chief priests mocking him, with the scribes and elders, said, He saved others; himself he cannot save. If he be the king of Israel, let him now come down from the cross and we will believe him. He trusted in God; let Him deliver him now, if He will have him; for he said, I am the Son of God." ‡ And again: "Thou that destroyest the temple, and buildest it in three days, save thyself. If thou be the Son of God, come down from the Cross." § But when Muhammad, the Prophet of God (on whom be peace and the blessings of God!), who was the Perfect manifestation both of the Beauty and of the Glory of God, chastised the transgressors and evil-doers when they had become lost to all sense of honesty, morality, and even humanity, the priests of this day, who are the successors of the scribes and pharisees,

* Matthew, xi: 18, 19.

† John, xix: 2, 3.

‡ Matthew, xxvii: 41—43.

§ Matthew, xxvii: 40.

forgetting the case of Jesus, cry out "Behold a man who calls himself the Prophet of God and His manifestation ; he draws his sword against his enemy and destroys him. Is this his truth and his righteousness? Why does he not pardon and spread the mantle of forgiveness over the heads of mankind."

They forget that in the hour of his victory he was merciful ; when his enemies were delivered into his hands he forgave them ; when the rope was put round their necks he released them ; when the sword was about to be applied to their throats he granted them new life, and forgave such a multitude of sins and transgressions that if his forgiveness were divided among a thousand prophets it would exceed that which all of them together had shown.

But as God, the fountain-head of Mercy and Forgiveness, seizes the evil-doer and chastises him, to correct but not to inflict pain ; so did this Prophet that he might prove himself the like of Moses and the Perfect Manifestation of God.

Had he not done this, these very detractors would have cried out, "Behold this man, who calls himself the like of Moses. Where are his ten thousands of saints who were to accompany him from Mount Paran to chastise the evil-doer and to establish the kingdom of God on earth? He calls himself the last Law-giver but when was it fulfilled of him that "The pleasure of the Lord shall prosper in his hand. He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall My righteous servant justify many ; for he shall bear their iniquities. Therefore will I divide him a portion with the Great, and he shall divide the spoil with the strong ;

because he hath poured out his soul unto death : and he was numbered with the transgressors : and he bare the sin of many and made intercession for the transgressors ?”*

If he had never made war and had gone on forgiving, they would have said, When did he divide the spoil with the strong, that we should believe he will establish the Kingdom of God upon Earth ?

So had their ancestors spoken concerning Jesus, If he is indeed a king, then let him show us the signs of one. They forgot that kingdoms are not of the Earth alone, but also of the heart, as the people of these days forget that humility and forgiveness alone are not virtues and that to punish the transgressor, to rescue the weak and the oppressed from the power of the tyrant, and to establish justice and truth in the world also count as virtues, and that he alone is perfect who exercises each of these virtues when occasion or necessity calls for it.

In short, noble prince ! (may God open your heart to the acceptance of truth !) the advent of a mighty Prophet after Jesus had been foretold, who was to come in the power and spirit of Moses, and the object of the second advent of Jesus was to fulfil the law of this second Moses, as the object of his first advent was to fulfil the law of the first Moses ; and in order to establish a resemblance between the two dispensations it was necessary that the interval between the first Moses and the first advent of Jesus should correspond with the interval between the appearance of the second Moses and the second advent of Jesus.

* Isaiah, liii : 10—12.

History informs us that the former interval was between thirteen and fourteen centuries, and as over thirteen hundred years have now passed after the advent of the second Moses, this is another indication that the present is the age appointed for the second advent of Jesus.

It may occur to Your Royal Highness that Islam is in such a sorry plight in these days that it is impossible that the Messiah should appear to support it.

Your Royal Highness should, however, keep in view the fact that religion and the followers of a religion are two very different things, and that the religion taught by a revealed book and that practised by those who profess to believe in that book are sometimes as opposed to each other as light is to darkness.

Jesus says: "Think not that I am come to destroy the law or the prophets. I am not come to destroy, but to fulfil,"* but in spite of this he says concerning the Scribes and Pharisees of his time, "Ye hypocrites, well did Esaias prophesy of you, saying, this people draweth nigh unto Me with their mouth, and honour-eth Me with their lips; but their heart is far from Me."†

And again, he says concerning them, "But woe unto you, Scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in. Woe unto you, Scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation. Woe unto you,

* Matthew, v: 17

† Matthew, xv: 7, 8.

Scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves. . . . Woe unto you, Scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith; these ought ye to have done, and not to leave the other undone.

. . . . Ye serpents, ye generation of vipers, how can ye escape the damnation of hell."*

Again he describes the common people as "this wicked and adulterous generation."

Then, are the Muslims of the present day more iniquitous than the Israelites, that the Messiah should not be born among them?

However iniquitous they may be, their iniquity cannot detract from the teachings of Islam, just as the wickedness of the Jews in the time of Jesus could not detract from the teachings of Moses. He who disobeys the injunctions of his religion is alone responsible for the breach and digs his own grave: his doings do not affect the word of God. Similarly, he who fashions a new doctrine owing to his ignorance or misconstruction of the scriptures, is alone responsible for his heresies, and these do not pollute the scriptures.

Is it not written that the Sadducees professed to derive their denial of the judgment-day from the Old Testament and that their divines once appeared before Jesus to convince him of the truth of this heresy, but that he silenced them?

* Matthew, xxiii : 13—15, 23, 33.

Islam and the Holy Quran, therefore, are not responsible for the doings and beliefs of the Muslims.

Islam is a light before which the lights of all other faiths fade into darkness; it is a sun before which no lamp can give light, but woe unto these people, that they have turned their backs upon it lest their eyes should perceive its light and begin to see.

It is like a pearl thrown by a child before an animal. The child throws it away deeming it worthless, the animal runs away from it imagining it to be harmful.

But the Lord of the Prophets who reigns over the Universe from His Throne in Heaven, cannot permit the Light which He has sent into the world to be ignored. He has, therefore, sent His beloved to fulfil the Law that was given to Muhammad (peace be on him and the blessings of God!) as Jesus was sent to fulfil the Law of Moses, and to work in the spirit and power of Jesus and be called by his name and be glorified till the end of the days as the Messiah of the Lord, so that that be fulfilled which was written, "Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord."*

He alone, therefore, can see Jesus who believes that in this age a Prophet has been raised in his name, and there is no other way of seeing him.

He who was to come is come: blessed are those that know him and believe in him.

Yes, the preacher of Islam has appeared so that the Final Law be fulfilled and those who dwell in the corners of the earth may enter the kingdom of Heaven through him and become the servants of

* Matthew, xxiii : 39.

Muhammad (peace and blessings of God be upon him!) for without submission to him there is no redemption and for those who deny him there is nothing but weeping and gnashing of teeth.

As the first Messiah brought no new dispensation but came to strengthen and fulfil the law of Moses, so this second Messiah came to strengthen and fulfil the Law of Muhammad (on whom be peace and the blessings of God!) and as the first Messiah came to preach, "Beware, the kingdom of God is nigh, the Lord of the Universe is about to appear, be ye prepared, the Heir to everlasting salvation is coming, make ye ready for him," so this Messiah is sent to preach unto the world; "The kingdom of God is come, the Lord of the Universe has appeared, the Heir to everlasting salvation has come, enter then among his servants and follow me that I may lead you to his palace and make room for you at his table, for he has entrusted the keys of his palace to me and has appointed me the steward of his household."

If it be said, How shall we know that his words are true and that God has made him the Messiah and that all that he speaks concerning Islam is the truth, for we have been warned that "Many shall come in my name, saying, I am Christ; and shall deceive many" and again "There shall arise false Christs, and false prophets, and shall show great signs and wonders: insomuch that, if it were possible, they shall deceive the very elect."*

Here indeed is a warning against false prophets and it is said that they shall show great signs and wonders,

* Matthew, xxiv: 5, 24.

but is it not also said that "If it were possible they shall deceive the very elect,"? which shows that there are means of knowing the true prophet from the false ones by the help of which the elect shall know the true prophet and shall not be deceived by the false ones.

Their signs and wonders must be of a nature different from that of the signs and wonders of the true prophets, for if that were not so, then how can we say that Moses and David and John and even Jesus himself were true prophets?

We find, however, that Jesus puts forward his signs and wonders as testimonies of his truth, for we read that when John sent his disciples to Jesus and they asked him, "Art thou he that should come, or do we look for another?" he answered and said unto them, "Go and shew John again those things which ye do hear and see: the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up and the poor have the gospel preached to them, and blessed is he, whosoever shall not be offended in me."* And it is written "And if thou say in thine heart, How shall we know the word which the Lord hath not spoken? when a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing, which the Lord hath not spoken, but the prophet hath spoken it presumptuously: thou shalt not be afraid of him."†

It is clear, therefore, that signs and prophecies are the testimonies of the truth of a prophet, and the

* Matthew, xi: 3, 6.

† Deut., xviii: 21, 22.

wonders which Jesus attributes to false prophets are of a nature different from those shown by God's prophets and are of the kind of tricks and sleights of hand, whereas, the signs of true prophets are of a supernatural order which manifest the glory of God.

Such signs and prophecies being the means of knowing a prophet, the Messenger and Prophet of these days may also be judged by the signs which he has shown and the prophecies which he has made and which have been fulfilled at their appointed time.

These signs are of two kinds. The life, teachings and work of a prophet are signs in themselves and there are other signs which concern, and are fulfilled in the persons of, others. I shall, therefore, relate both kinds of signs; and shall first speak of the miraculous life, teachings and work of this Messiah.

LIFE, TEACHINGS AND WORK OF THE PROMISED MESSIAH.

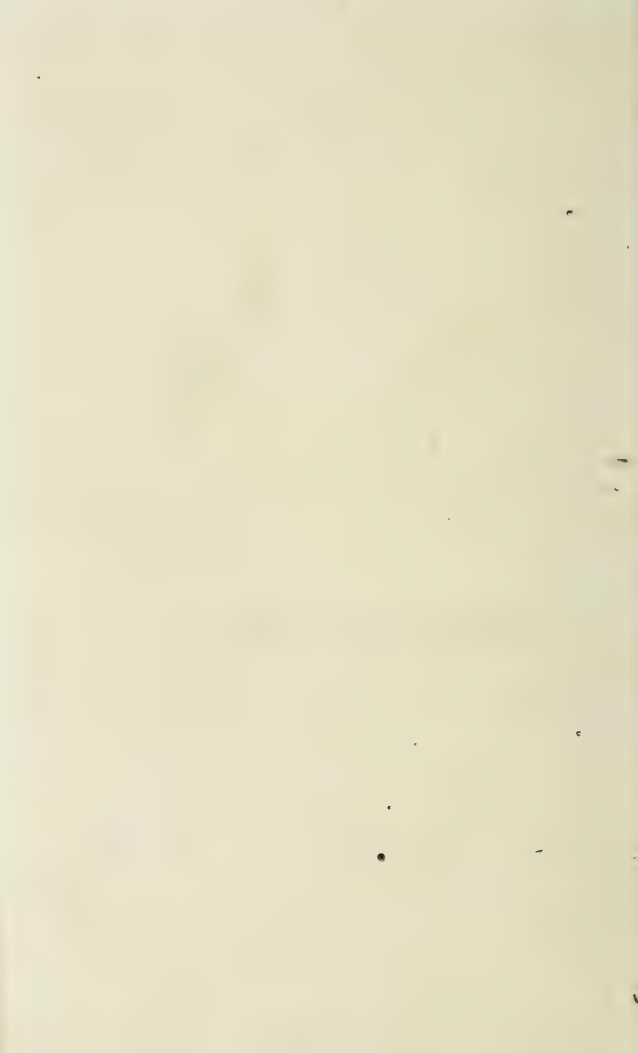
Illustrious Prince! (May God open your heart to the acceptance of truth!) the Prophet of this age was born and lived at Quadian, in the District of Gurdaspur, in the Punjab, and his parents gave him the name of GHULAM AHMAD (on him be peace and the blessings of God). Like Jesus he was born into a highly connected family, which traced its descent from the Moghul and Persian Royal Houses, and had settled in India, only a few generations back. Unlike the family of Jesus, however, his family had not been reduced to absolute poverty, although it had lost the greater portion of its ancient pomp and prestige.

During the Sikh anarchy his grandfather lost his estate fighting with certain Sikh confederacies, and although Maharaja Ranjit Singh subsequently released a portion of the family estate and appointed his father to a high command in his army and thus restored the latter to a position of earthly prosperity, God had appointed work of a far different nature for the son. So He destroyed the Sikhs and established British rule in the Punjab, and with the advent of the latter the power which this family had wielded for several generations also came to an end. The representatives of the British Government resumed the whole of their estate and after repeated representations only the proprietary rights of one village and *talukdari* rights over three villages were released in favour of his father.

It has, however, been God's way that a family destined for spiritual honour and eminence is always



HAZRAT MIRZA GHULAM AHMAD,
THE PROMISED MESSIAH.



endowed with the spirit of faithfulness. Therefore, in spite of the fact that his father had suffered great loss at the hands of the British Government, he always remained true and loyal, and in times both of peace and war, served this Government as faithfully as he had served the Sikhs.

During the Mutiny when the whole country, especially the old families, were disaffected, he helped the Government to a degree beyond his means. He provided the Government with a force of fifty horses and his eldest son (that is, the elder brother of the Holy Founder of the Ahmadiyyah Movement who had volunteered his services and fought under General Nicholson, rendered such effective help to that officer in breaking up the mutineers at Trimu Ghat, that he had to acknowledge that in their part of the Province the Quadian family had proved foremost in their loyalty to the Government.

The Promised Messiah (peace and the blessings of God be upon him !) was born in 1836 A.D. and from the moment of his birth till the moment of his death his life was one continuous manifestation of the power and glory of God.

He was born on a Friday and was a twin, the other child being a girl.

His birth was a sign in itself, for it had been written that the Promised One would be born a twin. The significance of his being born on a Friday lay in this that being the messenger of the latter days chosen by God for the guidance of mankind, he occupied the position of a second Adam, and the day of his birth, therefore, corresponded with the day of Adam's birth.

Just about the time of his birth the followers of different religions had begun to look for the Promised One, and God had in different parts of the world revealed to many tidings of the approach of the Saviour of the world; so that by the beginning of the nineteenth century both in Europe and in Asia men of diverse races and religions had begun to expect the Promised One and many began to utter warnings such as, "Behold, the Promised One is nigh, arise and prepare, lest he find you asleep."

Such men appeared in England also, and one of these was Edward Irving, a minister of the Presbyterian Church. He began to preach in London in 1821, and within three months the number of his hearers rose from 50 to 1,500, among whom could be counted men like Brougham, Canning, Mackintosh and Wilberforce. He preached that within twenty years Jerusalem would be swept clean of all iniquity, and that the Millennium was at hand. His disciple, Mr. Baxter, relates that once during prayer he unconsciously and involuntarily uttered the words "The hour of the coming of the Messiah is nigh and at his coming the living saints will be gathered together and the dead saints will be brought to life." This Edward Irving was the founder of the Catholic Apostolic Church.

Similarly, the Adventists have been waiting for the Messiah since the beginning of the 19th century and have clung to their belief in the face of persecutions, and some of them are still engaged in propagating their views in America and other parts of the world.

Besides these, hundreds of thousands of Christians and Jews believe that this is the time appointed for the

coming of the Messiah and they have written books and published literature on the subject.

Among the Muslims also the belief was current that the Messiah would appear towards the end of the thirteenth or the beginning of the fourteenth century of the Muslim Era, and this belief had been strengthened by certain dreams, visions and revelations which had been vouchsafed to divers holy men.

Thus from the very moment of his birth the Promised Messiah acquired a resemblance to him under whose name he was destined to guide the world, for at the time of the first Messiah's birth also some persons were informed of the event, the only difference being that on that occasion the attention of men was arrested by the appearance of a star, and in these days the attention of non-Muslims was drawn by means of dreams and inspirations, and that of Muslims by means of visions and revelations.

During his youth his father's financial position began to grow worse, for anarchy followed on the death of Maharaja Ranjit Singh and with the introduction of British rule into the Punjab practically the whole of the family estate was resumed. This left a deep impression on the father's mind of the transitoriness of the world, and the son's mind was also thus early imbued with the sense of the vanity of all earthly things.

That age was not one of learning, but his father engaged a private tutor for him and he received such instruction as might have been considered adequate at a time when education was not looked upon with favour by the nobility, but which amounted to very little when compared with modern University education.

In later days his opponents, finding themselves helpless to contend against him in matters spiritual, were wont to say that he could be no divine as he had not studied at any College or University, just as the Jews used to say of Jesus, "Is not this the carpenter's son? Whence then hath this man all these things?*"

From his very childhood he showed his love for veneration and truth, and old men who observed him as a child relate that whenever he heard a person telling a lie, or observed any one inclined to mischief or engaged in mimicking his tutor, he forthwith left his company. He was ever engaged in literary pursuits and never showed the slightest inclination for evil.

When he grew up, his father desired to give him a training in worldly affairs, but he paid no attention to these and was ever engrossed in matters spiritual. He held very little intercourse with men and led a life of seclusion and contemplation. Whatever food was sent him he divided with the poor and the needy and himself partook of very little. Whenever his father asked him to take up some occupation, he was wont to reply, "I have chosen my work; have no fear for me."

His father experienced great anxiety on his score and often expressed it to his friends saying, "I fear me, this son of mine will have to depend upon his brother for his livelihood." Occasionally, however, he was pleased and would say, "Real work is that which this son of mine is engaged upon."

And it so happened in those days that owing to the taunts of his relatives, he temporarily left Quadian

* Matthew, xiii : 55, 56.

and went to Sialkot where, in order to earn his livelihood, he got himself employed in the District Court.

At this time God opened for him the gates of heaven, and angels began to descend upon him, and God began to disclose to him things hidden which were fulfilled, each at its appointed time. Seeing this the followers of different religions who knew him began to be impressed with his piety and sanctity and all felt that his life would prove a unique one.

And it so happened that God manifested many signs and wonders concerning him seeing which Hindus and Muslims alike marvelled and their faith in God increased manifold.

One night he was sleeping in a room in company with certain Hindus and Muhammadans, when suddenly he woke up and heard a faint ticking from which he concluded that the roof was about to fall down. He aroused his companions and warned them of the danger, but thinking that this was only a fancy of his they again went to sleep. He again aroused them and asked them to leave the room, but they refused to listen to him. A third time he heard the same sound and he felt under divine inspiration that the roof was only waiting for him to leave the room before it fell down. He then forced his companions to vacate the room and made them leave it before him, himself being the last to come out. As soon as he stepped out, the roof fell in and his companions believed that if he had not been there, or if he had not insisted upon their leaving the room before him, they would all have been buried under the roof. From that day forth they held him in still greater reverence and looked upon him with wonder.

He was yet at Sialkot when his mother fell severely ill and his father, partly on account of her illness and partly because he thought that by this time he must have gained sufficient experience of life to make him turn his attention to worldly affairs, summoned him back to Quadian and entrusted to him the management of his estate.

His purity and love for God, however, continued as bright and untarnished during this period of management as they had remained undimmed at Sialkot during the period of his service, and the cares of the family estate affected his pursuits as little as the duties of his office had interfered with them. He worked along the lines indicated by his father but his heart was always with God, and His worship and remembrance were his constant companions.

This is well illustrated by the following incident. He was one day attending court in prosecution of a case and the time of afternoon prayers arrived before the case was called. Some friends told him that it was not safe to leave the court premises as his case might be called up at any time. Nevertheless, he went away and got engaged in prayer. The case was called up while he was thus engaged but he continued his prayers calmly and by the time he had finished his prayers, the hearing of the case had been concluded.

Another and a similar incident which occurred in those days reveals the extent of his connection with God. He had gone to Lahore for prosecuting a suit in which valuable rights of his father were involved. He was staying with a friend. On the day when the case was decided he returned from court looking very pleased. His friend concluded that he had won the

case, but on enquiry he found that he had lost it and his pleasure was due solely to the anticipation that he would be left in peace for some days to worship his Lord.

In these days he illustrated by his manner of living how a man could serve both his parents and his Maker, and that in order to please the latter it was not necessary to disregard the former.

He was about 40 when his father died and this was the day when he received revelation for the first time and the Lord of Heaven and Earth spoke unto him, saying, Behold, thy father shall depart at sunset.

Learning this he felt a momentary anxiety as to his future, inasmuch as the greater portion of the income of the family consisted of a personal pension enjoyed by his father which was to cease with his life. The Lord then spoke unto him again saying, "Is not Allah sufficient for His servant?"

From that moment his condition became quite changed and every hour it was altered and the Glory of God shone brighter and brighter every day, and lo! if the secrets of heaven and earth were disclosed to him, and he was told many things that were yet in the womb of the future, and those who heard him were filled with wonder and exclaimed "Strange are the ways of the Lord."

His goodness and righteousness were so patent that even those who were opposed to him acknowledged them, and whoever had a dispute concerning any property with any member of his family, was always willing to leave the decision of it to his arbitrament.

When people found that he was anxious that every one should get his due, they marvelled how God manifested Himself in him.

Whenever he found that any man was unjust and trespassed against others, he would go to him and counsel him to be just and to render every one his due. He particularly exhorted his elder brother, who managed the estate of both, that he should suffer loss himself rather than deprive another man of his right and thus was it fulfilled that the Son of Man shall fill the earth with righteousness and justice.

When he attained his fortieth year, he began to receive revelation in unbroken succession; and he received commands to the effect "Islam is undefended — and is despised by the world; arise and defend it and establish its greatness and glory in the hearts of men."

He, therefore, wrote a voluminous book in the defence of Islam and called it the "Baraheen-i-Ahmadiyyah." In this book he demonstrated the truth of Islam and its superiority over all other religions, and invited the followers of every religion and faith to put forth the excellences of their revealed books, in a similar manner, as opposed to Islam, but repeated challenges failed to bring any body in the field, and the greatest divines of the country expressed their belief that this book could not have been written without divine aid, for they knew that the author had not studied at any college nor had he read with any learned tutor. e

Before this book was completed, God told him that he was now required for another service and he was entrusted with the spiritual reform of the Muslims. After this he proclaimed that those who were desir-

ous of taking the oath of spiritual allegiance to him were welcome to do so.

From this moment, opposition to him became active. Christians and Hindus disliked him already for his championship of Islam, and now the Muslims began also to oppose him. Their priests, who were the representatives of the Scribes and Pharisees, could not contemplate the idea of people transferring their allegiance from them to him, for they knew that those who joined him would be liberated from the bonds which the priests had devised and would brook no rule but that of God.

He, however, went on working silently as he had been commanded, but God had not yet fully revealed unto him what place he held in His sight, just as in the early days of his ministry the first Messiah did not know that God had made him the Messiah, as is written that in the second year of his ministry, he asked his disciples saying, Whom do men say that I the son of man am? And they said, Some say that thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets. He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Bar-Jona; for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. . . . Then charged he his disciples that they should tell no man that he was Jesus the Christ.*

So was it with the Second Messiah that for two years after he made his first disciples, he did not

* Matthew, xvi: 13—17, 20.

know that he was the Messiah, but towards the end of the year 1890 God's angel descended upon him and revealed the whole truth unto him, that is, that he himself was the Messiah whose advent had been foretold in the Scriptures and concerning whom it was written that he would come to guide the world, and that Jesus, like all other prophets, had died a natural death at a ripe age, and like his brethren, the prophets, who had gone before, had returned to his Father in heaven, and that this that had been written that he would come again meant only that another would come in his spirit and power.

As soon as he proclaimed this, an unprecedented storm of opposition arose and swept the country from one end to the other. Christians and Muslims alike took up the cry and Government too began to look upon him with suspicion. He claimed also to be the Mahdi, and this name was so intimately connected with bloodshed, that Government was bound to be alarmed at the mention of the name and to look with suspicion upon the bearer of this name and his followers.

Nothing daunted, he continued to proclaim what God had told him and began to call men to God and to invite all mankind to enter the kingdom of God.

The following is the substance of what he preached to the world in writing and by word of mouth :—

“The only religion which can now redeem mankind and lead them to salvation is Islam, and the last divine word by which man can find God is contained in the Holy Quran, and the last Divine Law-giver is Muhammad (peace and the blessings of God be upon him!).

“The Lord of Heaven and Earth has sent me to bring the world back to God and His word and His Prophet, whom they had forsaken, and to preach His word to the nations and to lead them back into His kingdom and to bring back those that had become separated from Him; and to give faith to the faithless, eyes to the blind and ears to the deaf; and to heal those whose bodies had been corrupted by leprosy; and to raise the dead; and to awaken those that slumber; and to conciliate those that are disaffected; and to reform those that are corrupted; and to raise those that are fallen; and to look after those that are helpless; and to open the gates of the kingdom of heaven unto those that are rejected.

“Ye men, whatever your religion, the gates of God's mercy are open unto you; believe in the one God and obey Muhammad (on whom be peace and the blessings of God!) and the heaven shall shower its blessings upon you and the earth shall bring forth its abundance.

“Ye, who call yourselves Muslims, think not that ye shall please God by your name. God is not pleased by words but by the righteousness of the heart and by your actions. Purify your thoughts and watch over your actions, for these are the things for which a man is honoured by the Lord. Say not unto yourselves: We are the chosen of the Lord, He will not punish us, but will destroy our enemies. He will destroy you before your enemies and condemn you before them, for ye knew His will and they did not, and ye were in the Light and knew truth from darkness but they being in the dark knew not.

“Ye Muslims and sons of Muslims! remove the hardness of your hearts and adopt humility for His sake and draw not your swords for the faith; for thus are ye not the elect of the Lord but are condemned by Him, for ye dishonour God and His Prophet and His Book and His Faith to fulfil your own desires and to gain spoil for yourselves; and to feed yourselves you cut the throats of others; and you disgrace the name of the Lord and seek honour for yourselves.

“Think ye that the word of God stands in need of robbery and murder to be justified and honoured? Does not even the word of man extort deserved praise from the mouths of men? Why then must ye kill and plunder to compel men to praise the word of God? Ye hard of heart, what ye call a holy war and crusade is no more than robbery and rapine, and by it ye have not served the Faith, but have estranged every gentle and good man from the true faith, and now ye are answerable for the sin of every man whom ye have thus caused to turn away from Islam.

“Ye scribes and priests, was it not enough for you to seek the will and pleasure of God? Nay, was this not the only thing worth seeking? But ye have set yourselves to please mankind and ye look towards their faces and listen to their words, but the will of God ye have forsaken and ye listen not to His voice. Ye have gained what ye had set yourselves to acquire, but ye have lost the pleasure of the Lord, and He shall require it of you.

“Ye men, ye cannot find happiness in goods and money; but he that looks after the poor and the needy will find happiness, and he that succours the helpless will be helped by the Lord; and he that protects the

weak will be guarded in heaven, so that when he sleeps God will keep awake for him, and when he is unguarded God will watch over him ; and when he is not aware of his enemy God will fight for him, for out of his limited means he helped God's poor creatures and saved them from destruction. Shall the Lord, then, be miserly with him and shall He shut him out from His unlimited treasures ?

“ And speak not that which is not true, for untruth is a poison, and God accepts the righteous alone. Be honest and shun dishonesty.

To the Christians he said :—

“ Ye were told not to look at a woman with evil intent, but I tell you that the lord Muhammad (on him be peace and the blessings of God !) hath taught that thou must not look at a strange woman at all, neither with good intent nor with evil, except it be by chance, for thy heart, like thy house, hath many doors and it were unwise and foolish to leave the doors open for thieves to enter.

“ Ye were told not to drink to excess, but I tell you that the Lord among the Prophets (on whom be peace and the blessings of God !) hath taught that ye must drink no wine at all, for wine is a poison that destroys the finer faculties of the brain and unfits a man for converse with his Lord ; it is a dragon which draws a man into regions where he desires not to go.

“ Ye were told not to be angry without cause, but the Lord among the righteous (on whom be peace and the blessings of God !) hath taught that not only must thou not be angered without cause, but thou must

keep others from being angry and must exhort them to show mercy, for if thou art not angered thou savest thine own self, but if thou seekest the pleasure of the Lord thou must save others also.

“Ye were told not to divorce your wives except for fornication, but I teach you (according to Islam) that fornication is not the only evil and that there are evils besides it for which, if thou find that there is no other remedy, thou canst put away thy wife. If thy wife oppresses God’s creatures or looks after other men, or has no shame or modesty, or cheats or deceives and does not mend her ways, she is not from thee but is a rotten limb which thou shouldst cut off, if thou hast no remedy for it.

“Ye were told not to swear, but I teach you, according to Islam, not to swear falsely, nor to swear without cause or occasion, nor to swear by those things swearing by which does not fulfil the object of an oath, but according to thy need thou canst take an oath, for in the affairs of men and in the governance of them an oath is a necessary proceeding.

“Ye were told not to resist evil, but I teach you (according to Islam) that it is neither wise nor salutary to forgive on all occasions. The recompense of evil is evil like unto it, except where thou seest that by forgiveness thou canst reform the evil-doer or canst effect more good than by punishing, in which case forgive and punish not, for if thou punish in such case, thou wilt spread evil and not check it.

“Ye were told to love your enemies, but I teach you (according to Islam) that you must have no personal or selfish enmity. Let thy enmities be for the sake of

God and His Prophet and His Book, and although thou pray for such an enemy and seek guidance for him, thou must not love his doing nor tolerate it but thou must destroy it as quickly as it be within thy power, and cleanse the world of evil, for evil is harmful both for thee and for him who doth it. Be thou the well-wisher of the evil-doer but be thou the enemy of evil.

“Ye say, Humility is our garment and love is our habit. Why say he that which ye do not? Did not the Scribes and Pharisees do the same which ye do, and did they not believe in Moses and the Prophets? and yet were they destroyed. Then wherein are ye better than they, that ye should enter the kingdom of heaven merely by virtue of the humility of your tongues and the words of your mouths. Let your deeds be in accord with your words, that God may guide you to righteousness and disclose the truth unto you.

“Ye teach men to turn the left cheek when smitten on the right, but ye smite others without being smitten, and if any smite you then ye leave him not till ye have compassed his ruin. Ye give not the cloak to him who asks for your coat, but on whomsoever ye see a cloak ye desire to divest him of it and of the coat also.

“Ye teach men to love their neighbours, but which of your own neighbours is pleased with you? Ye compass to destroy your neighbours, and sitting over their graves quaff goblets of wine, and hold carousals in their ruined homes, and hearing the cries of their widows and orphans ye laugh and exclaim. ‘They only deserved this.’

“Ye teach men not to act for show, but every act of yours is for show. Do you not love the display of

your works, and is not the whole of your progress based on this that you proclaim from the housetops all that ye claim to have done ?

“ Ye teach men to do good for the sake of good, but ye take good care to do nothing yourselves except that which brings you political or financial gain, so much so, that ye preach what ye deem to be the Word of God with the object of consolidating your political strength and establishing your power, for most of you have no faith in God or His Works.

“ Ye preach the kingdom of heaven and call men to it, but ye yourselves have not accepted the Comforter concerning whom Jesus has said, ‘ He will teach you the whole truth,’ although he appeared over thirteen hundred years ago. Not only have ye not accepted him but ye hate him. Ye love him that came as the Son, and hate him who came in the name of the Father, and ye forget that a sin against the Son may be forgiven but not one against the Father. What has come to you, that ye love the branch but destroy the tree ?

“ And your greatest sin, in comparison with which all your other sins and failings fade into nothing, is that ye dishonour Him who is the Creator of Heaven and Earth, and who is the God of Adam, the God of Noah, the God of Abraham, the God of Ishmael, the God of Isaac, the God of Joseph, the God of Moses, the God of David and the God of Jesus. Ye read that the Lord is One and ye also read that the Son received everything from Him, and you also read ‘ Thou shalt have no other god beside Him,’ and then ye deem Jesus to be really His son whereas he was only a servant of His and one of the prophets and was

only called the Son of God in the sense in which those to whom the word of God came were called Gods, and ye worship him and pray to him, and honour him as God alone should be honoured, and in the same breath ye say, 'Thou must not set up other gods beside God, for this is an evil thing and hateful in the sight of the Lord.' Are you not afraid of the consequences of this abominable sin?

"Verily, I say unto you that Jesus himself shall testify against you before the Father and shall disown you; for he always preached that thou must honour the Father above all things, and he always taught that God alone has the knowledge of things hidden, and He alone has power, and all signs are with Him, and He alone will judge, and He alone is the Master and He alone is the Giver. But ye have cast aside his words and while professing to love him ye act like enemies and calling yourselves his disciples ye have destroyed the work of his life-time; and then you are pleased that he will come back and reward you.

Ye misguided people, he will not reward you but will prove your guilt. Behold! I have been sent in his name to point out to you the error of your ways and to warn you of the day when the heavens shall be shaken and the earth shall tremble, and that which a man's hands fashioned and which appeared goodly in his sight and of which he was proud will compass his ruin, and his own handiwork shall destroy him and the fruits of his labour shall kill him, and that which a man rejoiced in will push him into the grave.

"Repent, therefore, before that hour arrives and accept him of whom ye were told by the Messiah in his first advent, and to whom he calls you in his

second. If ye accept him, I shall testify it of you before the Father and shall declare your righteousness unto Him, and ye shall find His pleasure and realise His Mercy.

“Ye say that Jesus died on the Cross and thus ye proclaim him who was innocent accursed, and bring him who suffered travail for your sakes into contempt. For it is written in the Scriptures that he who dies on the Cross is a false prophet and shall be accursed. By your mouths do ye then acknowledge his falsehood and cause his enemies to laugh at him. Curse means estrangement from God, then how say ye that Jesus was the beloved of God, and yet was he estranged from Him. The wicked alone turn away from God and the transgressors alone hate Him. Then why do ye hold Jesus accursed, who was the beloved of God?

“Do ye not read, ‘An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas! For as Jonas was three days and three nights in the whale’s belly, so shall the son of man be three days and three nights in the heart of the earth.’* Then, did Jonas enter the belly of the whale dead, that the son of man should have entered the heart of the earth dead also? Did Jonas remain three days and three nights in the belly of the whale dead or alive? Then, why should the son of man remain three days and three nights in the grave dead?

“Understanding, why do ye shut your eyes and proclaim your master a sinner that ye may be proved righteous? Jonas entered the belly of the whale alive, remained there alive and came out alive, so did the

* Matthew, xii : 39, 40.

Son of Man enter the heart of the earth alive, remained there alive and came out alive, and Jerusalem was shown how the Lord of Life and Death had the power to take His servant down from the cross alive, and to save him from death before the very eyes of his enemies, and to justify His words by the doings of their own hands.

“You read that after leaving his tomb he went secretly about in Jerusalem and Galilee and showed his wounds to Thomas and said to his disciples, “Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have.” And when he had thus spoken, he showed them his hands and his feet,* and they gave him meat and he ate it, and yet ye do not believe that God saved him from the accursed death of the cross and showed the sign of the prophet Jonas by causing him to appear as one dead and sent him to seek the lost sheep of Israel and to give them the tidings of the Kingdom of God.”

In short, this prophet spoke of these things and expressed them in many ways and preached them to the people in writing and by word of mouth, and spoke many other words of wisdom and invited people of other faiths to the Truth and made plain the error of their ways, and preached the Word of God to them.

When he wrote or spoke, so many words of wisdom issued from his pen and tongue that the people marvelled and some were afraid in their hearts and said, All his words are Truth; and many followed the priests and divines and said, “He speaks not from himself but some men teach him that which he speaks,”

* Luke, xxiv : 39, 40.

and thus admitted that the words that he spoke were beyond his own power to utter ; but they strove to cast doubts on them and incised in their rebellion.

When the priests saw that his words had power over men and that those who heard him were affected, they said to the people, "Listen not to his words, nor read his books ; for he hath all this from Satan and turneth the hearts of men by magic and causeth falsehood to appear as truth."

The Christian missionaries strove to turn the Government against him by saying, "This man dishonoureth Jesus," and the Muslim priests strove to excite the multitude against him by saying, "This man blasphemeth," for they were afraid that if they did not oppose him, the people would follow him and leave them.

Then the chief priests caused a decree to be prepared in which they abused him and his followers and said that he was an unbeliever and deserved death, and enjoined the people to cause him loss and injury and not to let his followers be buried in the graveyards of the Muslims.

Then the followers of every religion condemned him and considered not that which was written in the Books of God and had been spoken by His prophets. Everywhere those who accepted him were persecuted and the people in their blindness believed that they served God by persecuting them ; and yet it was not so, for they served not Him but served the priests.

When the priests saw that their efforts were of no avail, they invented falsehoods concerning him, and circulated handbills in which they abused him in the most offensive terms, and discovered new and

ingenious modes of persecuting him, such as had not been thought of by the enemies of previous prophets.

Some of them not satisfied with abusing him in handbills, for the British law did not permit of the publication of obscene language, invented safer and yet more virulent methods of venting their ill-nature and sent him unpaid letters full of language so foul that it cannot bear publication or repetition. He paid the postal dues for thousands of such letters only to find a store of vituperation with which they overflowed.

These things, however, did not interfere with him and he went on working as God commanded him and ever prayed to Him humbly to open the eyes of mankind so that they might look upon His face and be not shut out from His palace for their enmity of him.

He preached during the day and prayed during the night, beseeching God to have mercy on mankind and to reveal His face unto them. Thus day followed day and week followed week and month followed month and he went on praying and preaching and suffered not a day to pass without calling men to God. Those who observed him at work sometimes grew impatient and those who had the honour of assisting him in his work, though they did so only in turns, sometimes felt weary and were spent, but in spite of his old age and weak health, he neither tired nor grew weary and went about the Lord's work ever cheerful and happy. He heeded not the opposition which was offered to him nor the abuse which was heaped upon him, and returned a stern answer only

when he was afraid that Truth would suffer without it and even then his object always was to correct and not to inflict pain.

When his enemies, proud in their strength, imagined that they would grind him to powder, the Mighty Lord, Who had sent him to require His rights of men, gave him repeated assurances of His favour and support and comforted him, so that he was neither afraid nor daunted, and with ever-increasing emphasis, he put forth the promises which God had made him, some of which were:—

“God will maintain thy name in honour till the world come to an end and will cause thy message to reach the uttermost corners of the earth.”

“I shall raise thee and call thee away to Myself, but thy name shall never be erased from the earth, and it shall come to pass that those who desire to humiliate thee and strive to bring about thy failure and to compass thy destruction shall meet with confusion and die in utter failure and God shall give thee complete success and shall fulfil all thy desires.”

“I shall multiply thy faithful and devoted servants and shall bless them and their goods and shall give them of My abundance, and they shall be ever victorious over the other Mussalmans who are jealous of thee and are thy enemies. God shall not forget them nor forsake them and they shall receive their rewards according to their faith.”

“Thou art to Me as the prophets of Israel, thou art to Me as My Unity; thou art in Me and I am in thee.”

“The hour is nigh, nay it approacheth, when God shall cause kings and princes to love thee, insomuch that they shall seek blessings from thy garments.”

“Ye unbelievers, if ye doubt My servant and deny the grace and favour that I have bestowed upon him, then bring forth a sign of mercy and truth like unto the one that I have bestowed upon him, if ye are righteous; and if ye do not this (and ye never shall do it), then fear the fire which awaits the rebellious, the liars and the transgressors.”

“Thou wilt appear as one vanquished but shalt triumph in the end and thine shall be the final victory.”

“I shall lift from thy back the burden which has well nigh broken it.”

“God hath willed to spread thy uniqueness, thy greatness and thy perfection.”

“God shall reveal thy face and shall lengthen thy shadow.”

“Lo! a warner hath appeared unto the world and the world hath rejected him, but God shall accept him and shall establish his truth by mighty attacks.”

“He shall be given a great kingdom and vast treasures shall be opened to him. This is God’s grace and marvellous in your eyes.”

“I shall show My signs in you and around you.”

“Thy word shall be established and victory shall be manifest.”

“Do they say, We are a mighty people? they shall surely turn their backs and run away.”

“I shall not forsake thee though men may forsake thee, and I shall save thee though men may not save thee.”

“I shall flash My light and raise thee by the manifestation of My power.”

“Peace on thee, O Abraham, I have chosen thee for My friendship. God shall crown all thy undertakings with success and shall grant thee all thy desires.”

“Thou art to Me as My Oneness and Unity, God shall not leave thee, until He sever the bad from the good.”

“He shall increase thy greatness and multiply thy seed, and thy family will henceforth be called after thee.”

“I shall glorify thee unto the corners of the earth and shall exalt thy name, and shall cause men to love thee.”

“I have made thee the Messiah, the son of Mary. Say ‘I have come in the footsteps of Jesus.’ They will answer, ‘We have not heard this from our ancestors.’ Say, God knows, and ye know but little. Ye are content with words and the truth is hidden from you.”

“God will prepare means against thine enemies. Some shall be guided and others will deserve punishment: these are those that shall devise means against thee and God shall also devise and He is the best planner.”

“They laugh at thee and despise thee and say: ‘Has God made this man a prophet? Say: “Ye unbelievers, I am a righteous man, wait for a time for my signs.’ We shall certainly manifest Our signs in them and around them which shall be a testimony for all time and shall bring victory.”

“God shall judge between you: God will not guide the transgressor and the unrighteous to success.”

“They desire to extinguish the Light of God with the breaths of their mouths, but God has willed to establish His Light, however much the unbelievers may dislike it.”

These words seemed to the people at that time no better than the ravings of a maniac and they laughed at him and said: “Behold this man, the whole world is opposed to him, men of all religions attack him, he has no following, only a handful of men believe in him, his name is barely known, his life is nearly spun out, and he claims that he will be victorious, and that multitudes will believe in him, and that God will proclaim his name unto the corners of the earth, and that he will achieve his object and bring back to God those who have become estranged from Him.” But to-day, after forty years, the fulfilment of these prophecies fills men with wonder. His name is proclaimed unto the corners of the earth and hundreds of thousands have believed in him.

As these words were published, his enemies became still more violent and called them blasphemies. On the one hand they told the Government that he was disloyal and was only waiting for a fitting opportunity to appear in his true colours, and on the other they strove to incite the people by saying that he was a sycophant and held *Jehad* as unlawful.

In the early days of his ministry he undertook certain journeys, the significance of which lay in the fact that God meant him to acquire a resemblance to Jesus. Wherever he went, opposition to him was aroused and every day his house was surrounded by multitudes who were waiting for an opportunity to do him harm, but who could find none owing to their fear of the law.

First he went to Ludhiana, and the people of this place became violently excited as the result of the efforts of several priests who had gathered there from the neighbourhood, and the situation was only brought under control when the Deputy Commissioner ordered their leader to quit the town.

Next, he went to Delhi, which is now the capital of India, and he challenged the leader of the Indian Maulawies to take an oath in the *Jum'a Masjid* that Jesus was still living. At the appointed hour thousands gathered in the *Jum'a Masjid*, many of them armed with stones, sticks and knives, and raised a clamour that this man who claimed to be the Messiah should not leave the mosque alive.

And it so happened that like Jesus, he had only twelve disciples with him at that time, but they exhibited enviable firmness and devotion and every one of them was only too ready and anxious to lay down his life for the Prophet of God. When the multitude, instead of calling upon the Maulawi to take the oath, threatened to attack and destroy the prophet of God, his twelve disciples formed a ring round him and these lion-hearted champions of God were daunted neither by the numbers nor by the arms of their opponents.

* The violent excitement which agitated Delhi in those days may be judged from the following incident :—

Some ladies of the Promised Messiah's family were staying in the house of a relative and a maid-servant who was employed in the house and was ignorant of their identity, told them that a false prophet had appeared in the town and that her son had gone armed with a knife to kill him to win spiritual reward. She was vastly pleased that her son should have a share in this holy undertaking, although she realised that if her son succeeded in carrying out his design he would render himself liable to be hanged under the British law.

At this stage the Superintendent of Police arrived with a force of a hundred constables and opened a way for him through the crowd and with great difficulty escorted him home.*

But he was not safe even in his house, for the people were uncontrollable and sometimes entered the house by violence and sometimes obtained entry in the disguise of police officers.

He, however, went on preaching, saying :—“ God has sent me to deliver the captives, and to comfort those that are heavy-laden and to relieve them of the burdens which men have put upon their backs. I have come to cleanse mankind from the leprosy of sin and to lead them back to God : I have come to remove hatred, jealousy, envy and strife and to establish peace, goodwill and love.”

While thus engaged he was constantly interrupted by the people and some stood up and reviled him, at which he would stop till the interruption had ceased, and would start preaching again. Those who heard him marvelled, for what they saw was quite different from what they had been told. Wherever he went he restored sight to the blind and hearing to the deaf, and the lepers were made clean, and the sick were healed, and the dead were raised, and those that were thus restored to new life did not depart for their homes but so loved him that they could not bear separation from him, and were ever ready to shed their blood where his sweat had fallen.

After this he went to Lahore, and thence to Sialkot and thence to Jullundhur and thence a second

time to Ludhiana, and thence he returned to Quadian, and in all his journeys he preached the word of God.

He had to undertake these journeys for God had willed that he should acquire a resemblance to the first Messiah who had been sent to seek for the lost sheep of Israel and to gather them; otherwise he resided generally at Quadian and preached the word of God by means of books, pamphlets and handbills or by sending his disciples into the world to preach and call men to God, for it had been written that the Son of Man, in his second advent, would not go about preaching but "he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.*"

In the year 1893 he held a great controversy with the Christians which lasted for a fortnight.

On this occasion the Christian missionaries gathered together a number of the blind and the lame in order to present them to him and to ask him to heal them, if he was indeed the Messiah, thinking thus to put shame on him. But on seeing them he said to the missionaries: "It is your books that speak of the blind being restored to sight and the lame being made to walk, and they also say that if ye have faith as a grain of mustard seed, ye shall heal the sick with the touch of your hands. It is well that you yourselves have brought these men together; now heal them therefore, to prove your faith."

Woe unto these people that they failed to understand from that which had been written concerning the

* Matthew, xxiv : 31.

prophets and even Jesus himself that the Scriptures often speak metaphorically ; for if that were not so, then what mean ye when ye say that Jesus cast out devils and evil spirits?

Similarly, the Christians once devised another plan to bring confusion on him and asked him to read a writing enclosed in an envelope. He replied that he was willing to do so, if a number of Christian missionaries should give him an undertaking in writing that if he succeeded in doing it they would all accept Islam. On this they held their peace.

Thus he journeyed to many places to preach the Truth and was persecuted by the priests. They reviled him and threw stones at him, and attacked the house in which he was staying, and sometimes they followed him for long distances hoping to find an opportunity to destroy him.

But God brought all their machinations to naught. The more his enemies strove against him, the more emphatically he declared that God had promised to guard him, and that he would not let him be seized by them and that unlike the enemies of the first Messiah, they would not obtain even an apparent triumph.

Hearing this, his enemies put forth still greater effort to compass his destruction, and on several occasions they sent hired men to Qadian to kill him, but on each occasion their plans were frustrated. On some occasions their secret leaked out, on others the assassin failed to find a favourable opportunity for the deed, on others the man employed for the purpose confessed his guilt, and in some cases he was so overcome by the power and glory of his intended victim that instead of killing him he accepted him and was henceforth willing

to lay down his life for him. In short, his enemies were confounded at every turn.

Seeing that these people prevented men from coming to him and listening to him, the Promised Messiah invited the champions of all religions to demonstrate the truth of their respective religions by seeking the testimony of God in support of the truth of their religions, and he proposed that this might be done either by prayer, or that men who were anxious to see the testimony of God should come and stay with him for forty days, and that if during those forty days they saw the testimony of God they and their companions and followers should accept the Truth, and that if they saw no sign during that period they would be at liberty to reject him as a false prophet.

But as his enemies desired not to know the truth but wished to cast doubts on it, they did not agree to either of these proposals, for they feared that if they agreed they would have no answer left for the people and the latter would all accept him. Thus they evaded every criterion put forward by him.

In the year 1896, God vouchsafed him a special opportunity of demonstrating the truth of his claims. In that year a Conference of Religions was held at Lahore, and the advocates of all religions were invited to explain the teachings and doctrines of their respective religions with regard to certain specified questions. The Promised Messiah was also invited by the conveners of the Conference, and in spite of bad health, he wrote a paper to be read in the Conference, concerning which God informed him that it would prove superior to all other papers which were to be read in the Conference.

This prophecy was published in Lahore before the Conference was held. When this paper was read in the Conference, men of every religion listened to it with rapt attention, and their eagerness may be judged from the fact that the programme of the Conference had to be extended by one day in order to enable the reading of the paper to be concluded. It was acknowledged on all hands that this was by far the best paper read in the Conference, and it was commented on in most eulogistic terms by the press.

Sign followed sign and wonder followed wonder in quick succession, and men's faith increased and the righteous came from all quarters and swore spiritual allegiance to him.

Seeing this, his enemies were sore troubled in their hearts and resolved upon a new mode of persecution. They felt that the failure of their previous efforts was due to the fact that owing to the fear of the law they had not been able to carry out their design openly. They, therefore, now hit upon the device of putting the machinery of the law in motion against him and thus making the very law the instrument of their vengeance.

The missionaries were the first to drag him into court thinking that the courts of a Christian Government would surely show favour to them. A Christian missionary made a report that Ahmad (peace and the blessings of God be upon him!) had sent a man to kill him, and by wiles and machinations induced a vagabond to state that he had in truth been sent by the accused to procure the death of the missionary. On this, men of all religions became violently excited and sided with the missionary, and the Prophet of God was left to contend single-handed against an hostile world.

God had, however, informed him beforehand that he would experience trouble in a matter in which the Government would be concerned, but that there was no real danger behind it, and that in the end he would be 'acquitted.'

The case was tried by the District Magistrate, Captain Douglas, who subsequently became Chief Commissioner of the Andaman Islands. His enemies rejoiced that now would "this self-styled Messiah" be punished and disgraced. But, as in the case of the first Messiah, God had disclosed the truth to Pilate, so did He now open the heart of Captain Douglas, who, after hearing the statement of the principal witness, expressed an opinion that the case appeared to him to be a concoction and that the witness was a liar.

He directed the Superintendent of Police, who was a European, to make a full investigation into the case and to submit his report. The latter, seeing that the witness lived in the mission compound and was under the influence of the missionaries, sent for him and himself recorded his statement. The man stood so much in fear of the missionaries that he again repeated the same statement which he had made before the District Magistrate. On being assured, however, that he would not be sent back to the missionaries, he fell to weeping and confessed that his statement had been extorted from him by the missionaries, under threat of a prosecution, and that the accused was wholly innocent and had never talked to him.

At last, as had been foretold, he was acquitted with honour, and the District Magistrate told him that he was at liberty to prosecute the witnesses if he so

desired, but he replied that he desired to prosecute nobody and forgave them.

The leaders of other religions also tried their utmost to secure his conviction in this case, but they were utterly confounded. On the contrary, his righteousness shone forth still clearer, for not only was he acquitted as he had prophesied, but people were also impressed by his magnanimity. He forgave those who had persecuted him, and forbade his counsel to put a question in cross-examination to one of the prosecution witnesses who was also a big priest, which related to the mother of the witness and the answer to which would have humiliated him. "For," said he "I do not desire to put shame on him." This endeared him still more to the people.

After failing in this case, his enemies instituted several cases against him one after the other, in some of which he was put to great trouble and inconvenience owing to the hostility of the presiding Magistrates. He had to stand for hours in Court, in spite of his age and infirmities, and on some occasions he was not allowed to sit down or drink water when feeling faint with sickness. But in every case he was honourably acquitted and in each case the result was foretold, and those Magistrates who had treated him so inhumanly were very soon overtaken by Divine punishment and thus served to confirm the truth of his claim.

As men witnessed these signs, they joined the Ahmadiyyah Movement in large numbers, and one phenomenon contributed very largely towards the spread of the Movement. When the plague appeared in India, he proclaimed that very few of his followers would be stricken with it and that Quadian, his own

village, would be protected against destructive plague, and that not a single individual residing within his house would die of it.

He also challenged his opponents to proclaim a similar immunity for themselves if, as they claimed, they were God's elect, but very few dared to do so, and those who did, were very soon carried off by the plague.

His own prophecy was, however, fulfilled to the letter. Not a single individual, not even a rat, died of plague in his house. in spite of the fact that for four years people continued to die of the plague in neighbouring houses. Again, Qadian was protected from its destructive attacks, and very few of his followers died of it. Even in places where its attacks were most violent, his followers were conspicuous for their immunity from the plague and seizures were very rare among them.

People marvelled greatly at this and hundreds of thousands joined his Movement as a result of it.

Now the time arrived for God to call him away and to let his followers carry on the work which God had appointed for him.

He received repeated revelations that his end was near and sometimes the time and sometimes the day and sometimes the manner of his death was disclosed to him.

On this he wrote and published his Will in which he mentioned all those revelations which he had received concerning his own death, and he stated therein that after his death God would maintain and succour his community in the same manner in which He had succoured the Muslims after the death of the

Holy Prophet (on whom be peace and the blessings of God!) *i.e.*, by means of *Khaleefahs*.

This Will was written two years and five months before his death. After this, successive revelations indicated that the hour of his death was approaching and these revelations were published regularly along with the other revelations received by him, in the papers and journals of the Movement.

At last, he had occasion to undertake a journey to Lahore. He was repeatedly told that his death would occur during the course of this journey. He grew very weak in Lahore, but this did not interfere with his work and he continued to preach to, and call to God those who came to see him. He also started writing a paper which was to be read publicly in Lahore, and when he had almost completed it, his end arrived. He died at Lahore on the morning of the 26th May, 1908. His body was brought to Quadian and was buried there on the 27th and thus were these revelations fulfilled which had been published many years before:—"An occurrence on the 27th concerning us," and "They have brought his body wrapped in a shroud."

• He was so zealous in the propagation of the true faith that he wrote and published eighty books for the purpose, besides hundreds of leaflets, and spent several hours daily in instructing those who came to see him.

His whole pleasure lay in his work, insomuch that for months together those who lived with him could not find out at what time he rested. He had only one object and was dominated only by one idea, namely, that the world should make peace with its

Maker and that men should obtain salvation ; and he spent his life in working for this end.

Some men have died for God and others have been crucified for His sake, but the Promised Messiah was one of those who suffer death for their Maker every day of their lives, for he ever sacrificed his own rest and comfort for the salvation of mankind. Up to the evening of his last day on earth he was engaged in writing, so that his death was for mankind as his life had been for them.

His enemies, who had persecuted him throughout his lifetime, were guilty of shameful deeds on his death ; but in spite of all that they strove to do, that which God had foretold was fulfilled and all their expectations disappointed.

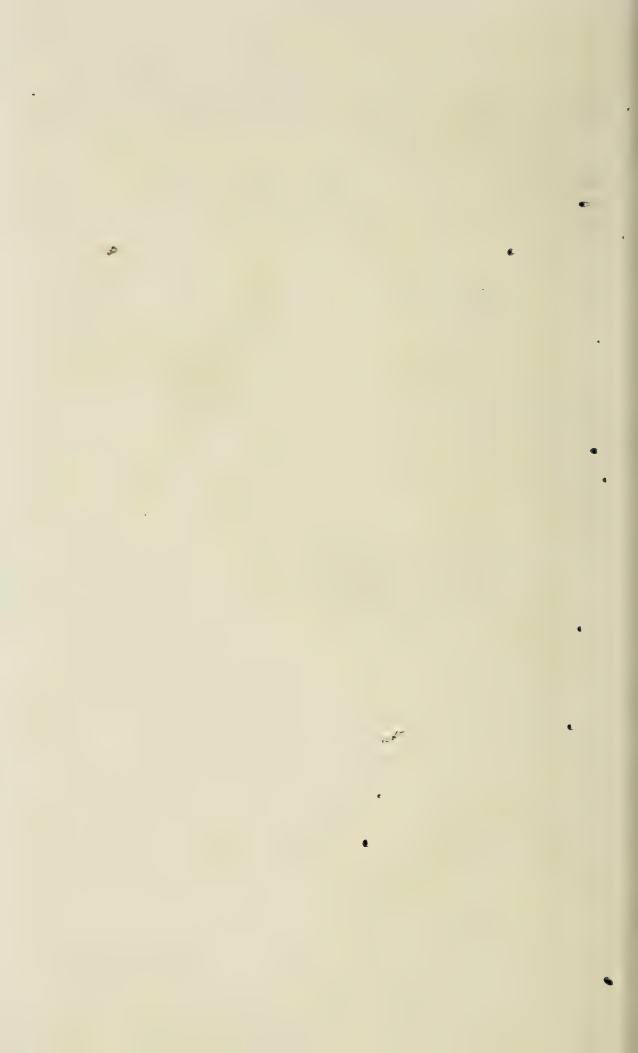
The Movement which he had founded continued to spread rapidly under the guidance of his first successor Hazrat Maulawi Noor-ud-din Sahib (may God be pleased with him and shower His blessings on him !)

Six years later when the Maulawi Sahib died and I, Mirza Basheer-ud-din Mahmud Ahmad, became the second Khaleefah of the Messiah, the Movement began to spread still more rapidly, and every day that dawns contributes towards the fulfilment of the Divine revelation :—" I shall proclaim thy name unto the corners of the earth and shall increase the number of thy followers."

Your Royal Highness ! heaven and earth shall pass away but these words shall not pass away ; for he hath not spoken them of himself but God hath spoken them and the word of God cannot pass away.



HAZRAT MAULAWI NOOR-UD-DIN,
FIRST SUCCESSOR OF THE PROMISED MESSIAH.



SIGNS AND MIRACLES SHOWN IN THE PERSONS OF OTHERS OR IN OTHER COUNTRIES.

Gracious Prince! (may God enable you to accept the truth and may your end be in Islam and may you be numbered among the righteous!) I have so far related certain incidents out of the miraculous life of this prophet (on whom be peace and the blessings of God!) which in themselves are a testimony of his righteousness and the truth of Islam, and have briefly indicated his teachings without acting upon which man's soul can make no progress at all. I shall now relate some of his signs which found their fulfilment in others, and which further illustrate that he was sent by God and that Islam, to which he called men, is a living faith.

But before I relate, by way of illustration, a few out of the thousands of signs shown by him, I desire again to make it clear that he brought no new dispensation, and as the first Messiah came to fulfil the law of Moses, this second Messiah came to fulfil the law of Muhammad (on whom be peace and the blessings of God!).

He repeatedly said: "I have come to establish the truth of Islam and to convince men of its beauty, and to lead them to the fountain of its teachings and to refresh their souls with its waters. I have brought no new law or command. The Holy Quran is the final code of Divine Laws and Muhammad (on whom be peace and the blessings of God) is His last Law-bearing Prophet. I am His messenger but without a new law; and I am a Prophet but without a book, and the sole object of my advent is to serve Islam and

to propagate it and to remove from its bright face the dust that has settled there as the result of the stormy thoughts of man during the latter days."

Thus all his signs were testimonies of the truth of Islam and all his miracles were proofs of the superiority of the Holy Quran.

Exalted Prince ! it is difficult to relate all the miracles and signs of this prophet in the space even of a voluminous work, and they were of so many and diverse kinds that an enumeration of those categories alone under which they fell would occupy many pages, let alone the detailed narration of them.

He showed moral miracles, that is, he performed such miraculous moral deeds that an intelligent person can clearly see God's hand behind them, and these alone are sufficient proof of his truth. His courage, his valour, his affection, his sympathy, his friendship, his treatment of others and his dealings were all of a nature that every one who came in touch with him felt that a righteous man alone could possess them.

His miracles also consisted in this that he was sometimes vouchsafed the knowledge of the thoughts of those who were in his company and those who witnessed this believed that this knowledge was vouchsafed to him by God.

His miracles were sometimes of an authoritative nature, that is, when he said, such and such a thing shall come to pass, it happened accordingly, and when men saw that those things actually came to pass concerning which they had no hope, they felt that this man was beloved of God and that God fulfilled his words or caused His own will to be made manifest in his words.

His miracles were also of a literary nature and he was sometimes vouchsafed knowledge beyond human intelligence, which filled even his enemies with wonder.

Again, he healed the sick with his prayers, and he purified the thoughts of men. Very often men who desired to get rid of certain kinds of thoughts approached him with requests that he should pray for them and he prayed for them and those thoughts left them.

Very often his prayers effected the release of captives or helped to remove causes of misery and trouble.

Many of his miracles consisted in this that God disclosed the truth of his claims to his enemies and opponents in visions or by means of revelation, and they either accepted him or were condemned out of their own mouths.

Many of his miracles consisted in this that whenever an enemy of his strove to humiliate him in a particular fashion, he was himself humiliated in the same fashion, and many of them died sudden deaths in a manner which could not be attributed to human agency.

Many of his prophecies consisted in the reversal of the apparent laws of nature.

Many of his miracles consisted of prophecies which were fulfilled.

Many of his miracles consisted in the protection which God afforded him and his companions under dangerous circumstances.

In short, his miracles were of diverse kinds and there are thousands of instances of each, and if each of them

were recorded they would fill volumes, but a few may be related by way of illustration and as testimonies to his truth.

FIRST MIRACLE.

Literary.

Honoured Prince! this is a literary age and therefore one of the literary miracles of this prophet shall be first related. Your Royal Highness has already read that he had received very elementary education and that he had neither studied at any school nor read with any learned tutor. His father had engaged ordinary teachers for him with whom he read elementary books of lessons.

But when he claimed to be a prophet, his enemies taunted him with his ignorance and said that God could never have made such a one the Mahdi and the Messiah. God then granted him a vast knowledge of, and mastery over, the Arabic language, which contains the whole of Islamic literature, and in one day he was taught the roots of forty thousand words. Now, he had never journeyed to Arabia, nor lived with the men of that country, nor had he ever before written in Arabic, nor could he have acquired proficiency in the use of that language by following the methods of learning Arabic which were current in India; and it so happened that he began to write Arabic works full of sublime thoughts in the most beautiful and elegant style, and challenged his opponents, among whom were the greatest divines of the country, to write books of equal excellence.

But none dared to accept his challenge and several of his opponents said that he had hired the services of

learned men of Arabia to write these books for him and was himself an ignorant man. Thereupon he extended his challenge to the whole world to produce the like of his books in the Arabic language, and in order to demonstrate that his books were no ordinary human compositions, he also proclaimed that if the books written by them were adjudged to be superior compositions than his own, then they would be at liberty to impose upon him any penalty they pleased, and he gave them leave to write books individually or collectively and to call to their aid the divines of Arabia and Syria whose mother tongue was Arabic.

Noble Prince! the magnitude of this challenge may be judged thus. Suppose, a Russian who has never visited England, America or any other English-speaking country, nor lived in the society of English-speaking people nor studied English at any University or academy, were to write books in excellent English and were to challenge English-speaking people to produce the like of them, either individually or collectively, and none were to come forward to take up the challenge, would not this be a wonder and a marvel?

Yet this was the case with the Promised Messiah. He repeatedly challenged the divines of Arabia, Egypt, Syria and India, but none dared to take up the challenge. Some of them, instead of writing books themselves, affected to find fault with his books, but while doing so they committed such glaring blunders that they earned everlasting disgrace.

He even offered large rewards, sometimes as much as ten thousand rupees, to those who would write books in Arabic as pure and chaste as his, and appointed a very fair and easy mode of adjudging these

rewards, but none came forward to claim them, although we find that people daily undertake arduous and hazardous tasks for the sake of earning rewards of much smaller value. God took away their courage and they lost the fluency of their tongues and the charm of their pens.

This miracle shall ever serve as a sign for seekers after truth and as a condemnation of his enemies. He showed many miracles of the same kind on different occasions.

SECOND MIRACLE.

Cure of Incurable Diseases.

His second miracle which I desire to relate by way of illustration belongs to that class of miracles whereby diseases which were regarded as incurable by medical skill were cured as the result of his prayers.

He had started a school at Qadian with the object of imparting spiritual side by side with secular instruction to the youth of the community. One of the students of this school, Abdul Karim by name, who had come from Yadgir in the territories of His Exalted Highness the Nizam of Hyderabad, a distance of several thousand miles from Qadian, was bitten by a mad dog. He was sent to the Pasteur Institute at Kasauli for treatment, but on his return from that place he was attacked by hydrophobia, and his condition became alarming. A telegram was despatched to Kasauli asking for instructions, but the specialist in charge of the Institute replied, "Sorry, nothing can be done for Abdul Karim."

The Promised Messiah was much grieved to learn this, for the boy's mother was a widow and had sent

him to Quadian from such a long distance, merely out of her love for the faith ; so he prayed for him and his prayer was heard and the boy recovered and is alive to this day and goes about his business.

This is a miracle which the scientific world is compelled to acknowledge as unique, for such a cure has never before been effected since the creation of the world. Hydrophobia may certainly be averted by appropriate treatment or may be avoided even without any treatment, but after its symptoms have appeared a cure is considered absolutely impossible.

This is such a mighty miracle, that having regard to the scientific progress made by the world during recent years, it may be said that God had specially appointed it for this age in order to demonstrate His Power and Glory and to prove to the worshippers of science that He alone has all Power and that He alone gives life and sends death.

THIRD MIRACLE.

Restoring the Dead to Life.

Illustrious Prince! It is a fact that God never restores the dead to life in this world, for if it had been so, nobody could have doubted His Power and Mastery. It is written of Jesus that he restored the dead to life, but if that had really been so, can any intelligent person imagine that the Jews would have continued hostile to him and the Romans not have submitted to him?

Jesus himself explained that those whom he restored to life had not been really dead, but had either appeared so to the people or their lives had been despaired of. For instance, when he went to the house of the

ruler who had asked him to restore his daughter to life, he said: "Give place: for the maid is not dead, but sleepeth."*

Thus, the restoring of the dead to life means the restoring of those to life whose life is despaired of, and many such miracles were performed by the Promised Messiah, one of which relates to one of the sons of Khan Muhammad Ali Khan. The latter is an uncle of His Highness the Nawab of Maler-Kotla, but has settled down at Quadian where he has made his home. Seventeen years ago his son, Abdur Rahim Khan, had a severe attack of typhoid fever, and his condition became very critical insomuch that the physicians in attendance declared the case hopeless.

The Promised Messiah then prayed for his recovery and was told that his prayer had been heard. Khan Muhammad Ali Khan was informed of this and the boy began to show signs of improvement, and in spite of the verdict of the medical men, he still lives through the grace of God and is now prosecuting his studies in England. This is how God restores the dead to life at the hands of His prophets.

FOURTH MIRACLE.

Atmospheric Changes.

His fourth miracle relates to atmospheric changes. When he found that people were obstinate in their denial of him, he prayed that the plague be sent to the wicked and the transgressors, so that the prophecy of Jesus be fulfilled and men might fear their Maker.

This prayer was published, and in his book the "*Noor-ul-Haqq*" he proclaimed that God had told him

* Matthew, ix : 24.

that if people persisted in their denial after the darkening of the sun and the moon, they would be severely chastised. He also proclaimed that the plague would visit every town, village and hamlet of the Punjab.

These visions and revelations were widely published by means of books and pamphlets. Then the plague appeared and raged with such fury throughout the country and specially in the Punjab, that it has already carried off three million men.

This indeed is a mighty sign, for no man hath power to bring about such changes in the atmosphere as would cause pestilential germs to multiply, and to prepare a whole country to succumb to their poison. From one end of the country to the other, one witnessed the effects of this pestilence. Ruined and deserted residences bear eloquent testimony to the fact that the denial of a prophet is a thing so fatal that even a Merciful God cannot tolerate it, for if He tolerated it men would advance in wickedness and would be shut out from eternal life.

FIFTH MIRACLE.

New Kinds of Pestilences.

I desire to relate another instance of the same kind, for being more recent it is more noteworthy. In order to establish the truth of his messengers God sometimes brings into existence new kinds of pestilences.

About 25 years agoⁿ, the Promised Messiah (on whom be peace and blessings of God!) published a revelation which he had received from on high that diseases would multiply and that lives would be lost: and then he proclaimed that God had told him that

there would spread in this country (India) a new kind of epidemic to which the people of this country were strangers and that men would ask with wonder what was going to happen and that there would appear a severe and fearful kind of plague which would spread in India as well as other countries and would strike men with terror and that this pestilence would particularly visit Europe and other Christian countries.

The last influenza epidemic was a mighty fulfilment of this prophecy. Nearly twenty million men died of it. The epidemic first appeared in Europe and then spread into other countries mostly Christian or ruled over by Christians. It cannot be said that it is not a new disease, for many of its symptoms are entirely new and it has already appeared in several novel forms.

Every attack of the epidemic begins in Europe, and even at the present moment Germany, France and England are being ravaged by it. In London alone two hundred men had died of it in the week preceding the writing of this book. And recent cables indicate that at some places more than one-third of the medical men are down with it and that tramcar and other transport services are affected by it. Even the Pope* is laid up with it.

Nor can it be said how long this prophecy will continue to be fulfilled and how long men will continue to fall victims to this epidemic.

SIXTH MIRACLE.

Changes in the Earth.

The sixth miracle relates to the changes in the Earth.

* Subsequent cables report his death.

Jesus had foretold that the Earth would be shaken by severe earthquakes at the time of his second advent. If, therefore, earthquakes had not occurred in recent years, people would have doubted the truth of the claim of the Promised Messiah. In order, therefore, to establish the truth of his claim, God told him that a severe earthquake would destroy both permanent and temporary dwellings.

This revelation was published in the Ahmadiyyah papers. Some time after this occurred the terrible earthquake of the 4th April, 1905, which destroyed twenty thousand lives, several towns and villages. Not only were permanent dwellings destroyed, but even temporary dwellings, that is, barracks and cantonments were also destroyed. Dharmsala cantonment was completely destroyed and those at Dalhousie and other places were damaged.

This earthquake originated at a place with regard to which geologists had expressed the belief that it was no longer subject to earthquakes, but neither human knowledge nor human understanding can contend against God's power.

After this earthquake, a Japanese geologist expressed his opinion that no severe earthquake could now occur in India for the next hundred years, and on a similar assurance being given to Government as regards Dharmsala by experts, the Government started rebuilding the cantonments. God then informed the Promised Messiah that another earthquake would follow in the spring, and it so happened that a severe earthquake occurred in February, 1906. At that time the people in the area affected were living in huts, so that many lives were not lost, but the

restored buildings were destroyed and considerable loss of property was caused and Government had to postpone the restoration of several public buildings.

The Promised Messiah had also foretold that numerous earthquakes would occur in countries outside India. Consequently, we find that the number of earthquakes that have occurred during the last seventeen years and the loss of life and property which they have occasioned cannot be matched by the earthquakes which have occurred during any period of three hundred years, in the previous history of the world. This sign is a testimony of the truth that He Who sent the Promised Messiah is as powerful over the interior forces of the earth as over its surface, and that His knowledge is boundless.

THE SEVENTH MIRACLE.

The Increase or Decrease of the Human Race.

His seventh miracle demonstrates the truth that God controls the increase or decrease of the human race, and the following instance is an illustration of it.

An enemy of the Promised Messiah, Maulawi Saadullah of Ludhiana, made a statement that after Ahmad's death his Movement would come to an end, as there would be nobody to continue it.

On this the Promised Messiah received a revelation that his enemy would remain childless and that his own seed would multiply. At that time Maulawi Saadullah had a son, so the prophecy meant that Maulawi Saadullah would thenceforward beget no children and that his existing son too would die childless.

So it has come to pass. Saadullah died about fifteen years after the prophecy was published and though he was then in the prime of life, he begot no children after the publication of the prophecy. His son is still alive and though he is now above forty and has married twice, he has had no issue and is thus a living proof of the power of God to control the increase and decrease of the human race.

Proofs of the increase of the race may be found in the case of Ahmad's own children concerning whom he had been repeatedly told that they would multiply, and in the numerous cases of childless men to whom children were born as the result of his prayers.

EIGHTH MIRACLE

CONCERNING POLITICAL MATTERS.

Partition of Bengal.

By way of illustration, I might draw attention to his prophecy concerning the partition of Bengal. When the partition of Bengal was carried out, and the Bengalis raised an outcry but the Government turned a deaf ear to it, God spoke to the Promised Messiah, saying: "As to the order that had been issued concerning Bengal, the Bengalis will now be conciliated."

This revelation was received on the 11th February, 1906, and was published in several papers and journals at the time. As Your Royal Highness must be aware, this was a time when the Government was convinced of the wisdom of its policy and was not prepared to modify it at all. The Bengalis had tried every possible means to get the partition cancelled, but all their efforts had been in vain, and they had now determined to annoy and obstruct the Government. The wisest

political leaders of the country had declared that although Government had made a mistake, the partition of Bengal was a settled fact, and it was useless further to agitate against it. When this prophecy was published some Bengali papers went so far as to ridicule the Promised Messiah on his presumptuousness in suggesting that that which the Bengalis had despaired of accomplishing would after all come about.

But God's ways are inscrutable. Contrary to the hopes of the Bengalis and the intentions of the Government, He told His prophet that the Bengalis would be consoled. Even after this revelation was published, this question was repeatedly brought before Parliament and Government was requested over and again to cancel its previous order, but Government steadily refused to re-consider the question and the then Secretary of State for India, Lord Crewe, who was destined subsequently to fulfil this revelation, definitely stated in Parliament that this order could not be cancelled.

But God, in order to fulfil His words, so arranged matters, that on the occasion of the accession to throne of Your Royal and Imperial Father, our Gracious Sovereign, a proposal was put forward that His Majesty's Coronation as the Emperor of India, should take place in India. Thus He selected His Majesty to fulfil His words with his own mouth.

The concessions granted to India on the occasion of His Majesty's Coronation included the cancellation of the partition of Bengal, and His Majesty undertook a journey of several thousand miles, and by a proclamation made at Delhi, the new capital of India, himself declared the partition of Bengal cancelled, thus pro-

claiming, as it were, to the world that Governments and individuals are equal in the sight of God, and that He rules over Governments as He rules over individuals, and that when He decides a matter, then however improbable or impossible His decision may appear to be, it comes to pass, and that Mirza Ghulam Ahmad, the Holy Founder of the Ahmadiyyah Movement (may peace and the blessings of God be upon him!) is the Messenger and prophet of God and that Islam is His revealed Faith.

NINTH MIRACLE.

Russo-Japanese War.

This again has a political significance. When the Russo-Japanese war began, the Promised Messiah received a revelation, "An Eastern power, and the critical condition of Korea." The words of this revelation indicated that Japan would be victorious in the war, and that its victory would be so complete that it would obtain a hold over Korea, but that the Koreans would resent this and that the country would be ruined in the anarchy and disturbance which would ensue from the struggle.

At the time when this revelation was published, the most far-sighted political thinker and the most astute statesman could not imagine that Japan would obtain so complete a victory. Some people were not even willing to admit that Japan would gain a victory at all, and imagined that Russia had not yet grasped the full significance of the struggle, and that as soon as it realised the gravity of the situation it would crush Japan by the help of its unlimited resources. At any rate, nobody dreamt that even if Japan was victorious it would be able to enforce its demands.

Subsequent events, however, clearly established the truth of this revelation. Japan was victorious and Russia was faced with such grave troubles at home, that it had to concede Japan's demands and to acknowledge its suzerainty over Korea. But the Koreans resented this bitterly and, perceiving Japan's persistence, rose in rebellion against it, and the anarchy which resulted from this struggle and which lasted for several years and reduced the country to a critical condition, is a clear testimony of the truth of the revelation received by the Promised Messiah (on whom be peace and the blessings of God!).

TENTH MIRACLE.

The Throne of Persia.

This is also a prophecy relating to political matters, which was fulfilled after the death of the Promised Messiah. In 1906, he published the revelation, "The palace of the Shah of Persia shall be shaken."

At the time when this revelation was published nobody had any idea that such a strong wave of democracy would sweep over Persia. God's words, however, are comprehended only when on being fulfilled they manifest the Power and Might of God.

In the year 1909, signs appeared of the fulfilment of this prophecy. A sudden wave of democratic feeling spread from one end of Persia to the other; the Shah was quite bewildered; consternation reigned in his palace; he was compelled to leave his palace and to fly the country with the ladies of his *harem*; and a democratic form of Government was introduced into the country.

This revelation shall ever remain a testimony of the truth of the Promised Messiah not only for Persia, but for all countries.

ELEVENTH MIRACLE.

The Great War.

Lastly, Noble Prince, I desire to relate to Your Royal Highness a prophecy of the Promised Messiah, which was also fulfilled after his death and the witnesses of the fulfilment of which include His Imperial Majesty King George V, Your Royal Highness, the Kaiser of Germany, the Czar of Russia, and the Government and people of almost every country. This is his prophecy relating to the late War.

In 1905 he proclaimed: "God has warned me of a mighty earthquake: it shall make the young old, cities shall be ruined, rivers of blood shall flow, mountains shall be removed, men shall go mad of shock, the whole world shall be involved and the Czar shall be reduced to a miserable and a pitiable plight."

Again he proclaimed that he had been told by God that 'fleets would patrol the seas, seeking encounters,' that travellers would be detained in foreign countries and it would become difficult for them to reach their homes and that the Czar would have to surrender the reins of power.

He was also told that fleets would be kept in readiness to take the sea, the earth would be turned upside down, and God would descend with His hosts to punish the world for its transgressions; that the Arabs would strive for their national progress; and that as the world had forgotten God's name and His

remembrance, so would he destroy cities and provinces and their ruins would afford pitiable sights, and that all this would occur within sixteen years.

Elsewhere he wrote that as he knew not whether he would be alive at the time of that terrible conflict, therefore he had already prayed for the victory of Britain as a return for the religious freedom which was allowed under their Government.

The word "earthquake," occurring in the prophecy, signifies a tribulation; and in the Holy Quran itself it is used as meaning war. The Promised Messiah, when publishing this prophecy, wrote that it meant some visitation which would destroy cities and fields.

Noble Prince! the words of this prophecy are sufficiently explicit and do not stand in need of any commentary.

We have seen how this war suddenly unfurled its wings and overshadowed the greater portion of the earth's surface; fleets patrolled the seas and kept in readiness for action, mountains were literally blown up; cities and provinces were devastated and exhibited heart-rending spectacles; the whole world was involved in the conflict; travellers were detained for years and their near and dear ones yearned for them; rivers actually ran red with blood, the young became old and the sane became mad by the shell shock and thousands lost the use of their senses; the earth's surface was so disturbed that an outlay of billions has not been able to restore it to its original shape; hundreds of towns have disappeared as completely as the remembrance and worship of God disappeared

from Europe ; the Arabs have asserted their national existence and have made united efforts for its realization, and Your Royal Highness has seen how in the hour of despair God heard the prayer of the Promised Messiah and vouchsafed victory to Britain !

All this occurred within the limitation laid down by the prophecy, that is, within sixteen years of its publication, which took place in 1905.

Again, Your Royal Highness has seen how the words relating to the Czar were literally fulfilled. I have mentioned this last, as this part of the prophecy is most significant. The prophecy indicated several things in respect to this portion : first, that the Czar's Government would not be shaken by internal revolutions before the beginning of this war ; secondly, that his Government would not survive the war, as it had been foretold that he would be reduced to a miserable plight during the war ; thirdly, that he would be dethroned before his death ; fourthly, that he would be the last Czar, for the words of the prophecy were directed against Czar as such, and not against any particular individual or monarch ; and lastly, that he would not die suddenly but would be subjected to great humiliation, disgrace and torture.

Now Your Royal Highness will observe how literally these words were fulfilled and the Czar was reduced to straits so miserable that not only friends wept for him but even enemies pitied him.

In short, this prophecy was fulfilled so clearly and in so many of its aspects that taken alone it is sufficient testimony of the truth of the Promised Messiah.

His Majesty the King-Emperor and Your Royal Highness are witnesses of the fulfilment of this prophecy by virtue of the victory which was vouchsafed to Britain as a result of the Promised Messiah's prayers ; the Kaiser is a witness of its fulfilment by virtue of the defeat sustained by him ; and the Czar has sealed its truth by the misery undergone by him.

In short, every part of the world, and every country and every Government that joined in the war and every warship and every hill on which batteries were mounted or which was bombarded, and every river on the banks of which battles were fought and every trench that was dug, and every statesman who took part in its management, and every person who was affected by it is a witness of the fulfilment of this prophecy and of the truth of the Promised Messiah, whether, he would admit it or not.



SOME REVELATIONS RELATING TO THE FUTURE WHICH YET AWAIT FULFILMENT.

Exalted Prince! after relating some of the miracles of the Promised Messiah I wish to reproduce some of his prophecies which have not yet been fulfilled.

Another prophecy of his concerning Russia is that the Government of that country would in the end vest in the hands of the Ahmadis.

Other prophecies are that—

His (Ahmad's) Movement will spread rapidly in Bukhara, not very long hence.

The greater portion of the people of Europe will become Muslims and will believe in him.

All other religions will give place to Islam and Ahmadiyyat, and will in the end almost cease to exist. The Earth shall be inherited by his followers and the followers of other religions shall be few in number and shall occupy humble positions.

For the future guidance of the world, God shall raise a man from among his progeny, who will complete his work.

Monarchs and princes shall believe in him and shall seek blessings from his clothes.

All Governments that shall put obstacles in the way of the progress and spread of his Movement and who shall refuse to submit to him shall be cut off, and their names shall be wiped off the face of the earth.

God shall establish truth, justice, and love on earth through him, and there shall be established a permanent relation between man and his Creator; and the wicked shall leave their transgressions; and virtue shall reign supreme; and man shall realise the object of his creation; and the object of the advent of Muhammad (peace and blessings of God be upon him!) who was a Prophet of such eminence that the Promised Messiah with all the glory that God gave him and which the world has witnessed, and will witness, was only a servant and a disciple of his, shall be fulfilled.

Blessed are those that believe in these signs and make their peace with God and save themselves from His wrath.



CALL TO ISLAM.

In conclusion, let it be known to you, O Gracious Prince! that real honour is that which God bestows, real rank is that which He confers, and that real happiness is that which comes from Him. I, therefore, invite you to the truth which God sent for the guidance of mankind thirteen hundred years ago and for the establishment and fulfilment of which He has now sent the Promised Messiah.

No doubt it is bitter thought for the Christian nations of the world that, after waiting for nineteen hundred years, they should discover the Messiah among the followers of another faith. And they find it hard to reconcile themselves to this truth, but blessed is he that accepts God's will without question and prefers it to his own honour, desire and expectations; for him is eternal salvation and he shall find everlasting joy!

Those that have gone before preferred their own jealousies to God's will, and what joy will they find! The Jews would not accept John as Elias, for he did not fulfil their traditions, and thus they rejected God's will, and they are still looking for the Messiah. Long have they waited and longer still shall they wait, for he who hath appeared shall not appear a second time. They shall go on waiting for ever and no Elias shall descend from Heaven, nor shall a Messiah appear, and for their obstinacy they shall for ever be shut out of the kingdom of heaven.

Similarly, if the Christians persist in their error and reject these heavenly signs and shut their eyes to the Truth, they shall go on waiting till the end of days and no one shall appear. Those who were to come,

are come. He came who was to come in the name of the Lord and who, like Moses, was to be a law-bearer ; and he is also come who was to come in the name of Jesus to testify to the spirit of Truth and to proclaim it.

No Comforter or Messiah shall henceforth appear till the end of days, and those who wait shall only realise the bitterness of waiting. As was written, another was to come in the name of Jesus and not Jesus himself, and his advent was to be like the advent of John in the name of Elias.

Honoured Prince! once a truth is conclusively established, it is vain to attempt to defeat it by doubts and misgivings. People strive to misrepresent Islam by citing the belief and actions of Muslims of the present day, but why refer to these when we have the Holy Quran with us and when we have access to the very words spoken by the Prophet of Islam (on whom be peace and the blessings of God)? When the Sun appears, do we enquire of it from others, and when the Moon shines, do we seek to prove its light by traditions and authority?

The teachings contained in the Holy Quran, as I have already briefly indicated, cannot be matched by any other revealed book ; it is a Sun before which all other lights fade. Not that the various prophets concocted their teachings, but because those doctrines were meant only for a particular age, or have been adulterated by human interpolations. On the other hand, the Holy Quran is a complete code of guidance for all ages ; it neither lacks anything nor can admit of any additions, nor has any human hand interfered with its contents.

Exalted Prince! you will observe how human interference has disfigured the word of God. The prophet who came to establish the unity and the glory of God is charged with having claimed to be the Son of God; and it is alleged that Jesus and the Holy Ghost are partners in the Godhead. Can there be greater blasphemy? There is no greater sin than to put the sovereign and the subject, the master and the servant and the creator and the created on the same level. But all this is being done in the name of Jesus and is believed in as the very truth!

Again, to secure their own salvation they hold that a righteous man "was made a curse*" and say that he continued thus for three days and three nights; and to establish this doctrine they represent God, whose Mercy encompasseth all, as a wanton tyrant, and they put Him on a level lower than that assigned to an ordinary mortal, for the latter forgives those who have sinned against him but God cannot.

Again, it is said that the Law is a curse; * or, in other words, that Noah and Abraham and Moses and other prophets came with the curse of God; but we are not told which part of the Law is a curse.

Is this a curse that is written: Thou shalt not steal nor commit adultery nor murder? Or, is this a curse that is written: Thou shalt not tell a lie, nor transgress, nor trespass against others? Or, is this a curse that is written: Thou shalt not behave ill, nor backbite, nor cause disturbance? Or, is this a curse that is written: Thou shalt speak truth and love mankind and forgive those who trespass against thee?

* Galatians, iii: 13.

Or, is this a curse that is written : Thou shalt keep the good of mankind at heart and shalt behave kindly and make the poor and the helpless partners in thy goods? Or, is this a curse: Thou shalt love the truth, and gain knowledge, and worship one God alone and shalt not set up gods, besides Him? Or, is this a curse: Thou shalt oppose the tyrant and the oppressor and help the oppressed and shalt put a stop to the iniquity of the wicked?

Which part of the Law is a curse from which Jesus has saved us? Is the worship of God or certain restrictions regarding food, a curse? Did the Scribes and Pharisees and other Jews merit the wrath of God because they failed to perform these acts of worship and observe these restrictions, and Jesus saved the world from being accursed by putting aside these commands? He himself acknowledges that the Jews performed all the prescribed acts of worship and observed the prescribed restrictions regarding food, so that they were not condemned owing to their failure to obey these commands. They were condemned because they failed to observe moral commandments. Then did Jesus put these aside also? If not, then what is the curse which Jesus has removed?

The truth is, that hearts are dead, and in order to obtain freedom from the commands of God the Law has been called a curse, and Jesus is charged with sin. For, otherwise, is it not true that those who called the Law of God a curse have framed laws a hundred-fold more numerous than the laws of God?

In short, old faiths had been mutilated and the world had become full of evil, and it had become

imperative that God should have sent a new dispensation to establish His unity and to restore His Law and that dispensation is Islam.

It is not, however, necessary to enter into controversies, for Jesus had appointed a criterion for judging falsehood from truth, and it is contained in the Gospels. But having eyes, men see not, and having ears they hear not. By applying this test one can easily judge whether Islam or Christianity can lead mankind to God, and that test is thus stated by Jesus :

“For a good tree bringeth not forth corrupt fruit ; neither doth a corrupt tree bring forth good fruit. For every tree is known by his own fruit. For of thorns, men do not gather figs, nor of a bramble bush gather they grapes.*”

Again, concerning the fruits of faith, he says : “Verily, I say unto you, if ye have faith as a grain of mustard seed, ye shall say unto this mountain, remove hence to yonder place ; and it shall remove ; and nothing shall be impossible unto you.†

Again, concerning the acceptance of prayers, he says : “And all things, whatsoever ye shall ask in prayer, believing, ye shall receive.‡”

Again he says : “If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven.”§

Now Judge, Our Sagacious Prince ! which of these two religions is true ? That which has produced this

* Luke, vi : 43, 44.

† Matthew, xvii : 20.

‡ Matthew, xxi : 22.

§ Matthew, xviii : 19.

man concerning whom I have written, or that which can bring forth nothing? If it is true, that a tree is known by its fruit, then, what has Christianity to offer as against this delicious fruit of Islam? If it is true that from bramble bush grapes are not gathered, then how comes it that Islam, being false, has brought forth grapes, and Christianity, having the approbation of God, brings forth nothing but thorns?

Is there a single man throughout Christendom who can show one-hundredth part of the signs shown by the Promised Messiah? Nay, who can show even a single one? Jesus says, "If ye have faith as a grain of mustard seed nothing shall be impossible unto you." Then is there not one in the length and breadth of Christendom who has faith as a grain of mustard seed?

Our Good Prince! A living faith exhibits the signs of light, and we realise within ourselves that Islam is a living faith. The signs and wonders which Islam can show have not ceased with the death of the Promised Messiah, for if that had been so, Islam too would have been a dead faith.

We believe that the blessings of Islam continue in all ages, and we can confidently assert that even now if the Christian world is prepared to try Islam and Christianity, God will cause the good tree to bring forth good fruit, and He shall not give His beloved son a serpent for fish or a stone for bread, but shall open for him and shall accept his prayers.

Then, O Respected Heir of Our Respected Sovereign! If in spite of the signs and truths related above, you consider that in order to judge God's relation to, and love for, a man a fresh sign is needed, we request

Your Royal Highness to use your influence to induce the Christian divines to pray for the achievement of a certain difficult object, in order to manifest the truth of their religion; and the Ahmadis will also pray for the achievement of a corresponding object: for instance, let us take a certain number of sick persons whose life has been despaired of, and divide them among the Christian divines and the Ahmadis by lot, and let the Christian divines pray for the recovery of those allotted to them and we shall pray for those allotted to us and then let the world see whose prayer is heard and on whom the doors of heaven are shut.

If, however, Christian divines do not come forward (and they certainly shall not, for they perceive in their hearts that God has removed His blessings from them) then conclude, O Wise Prince, that God has forsaken Christianity and has confined His blessings to Islam.

In conclusion, I entreat you, Beloved Prince, to ponder over this matter in all sincerity, as I have conveyed to you these tidings of the Kingdom of Heaven out of the fullness of my love; for, in the presence of God we are all equal, the great and the small, the sovereign and the subject. You stand as much in need of eternal life as we do, and God's pleasure is as much indispensable for you as it is for us. The kingdoms of this world are passing and its honours fleeting, and He alone attains the eternal bliss who succeeds in pleasing God.

Noble Prince! we have presented the truth to you. It is for you to accept it or to reject it.

We would, however, most respectfully beg you not to judge from hearsay and from the words of the enemies of Islam. Islam is a pure and faultless faith,

and those who follow its teachings have ever been the recipients of Divine favours and blessings.

The world has waxed full of sin, and rebellion and transgression abound, and God's wrath is kindled. He will now reveal His face and will compel the world into submission.

The world has denied Him and has persisted in its denial, and has dishonoured His word, and has forgotten the day of His meeting, and has mocked the day of Judgment. The rust of materialism has eaten into the souls of men, and they imagine that the prophets of God were men who possessed persuasive tongues and invented systems of religion to keep men within bounds; and they imagine that they can presume to teach God and can rule over His word.

Extravagance has increased and the love of the world has captured the hearts of men. Man is being associated with God as His partner, and the punishment which has overtaken Muslims on account of their having turned away from Islam is being held up as a proof of the truth of this doctrine. Millions are being spent to induce men to renounce the worship of the One True God.

God bore all this with patience and when men refused to attend to His revealed word, He sent His Promised Messenger to win men back to God, and he showed sign after sign and wonder after wonder, and with untiring patience and love he called men to the ways of peace, and on their persisting in their ways he warned them, saying:—

“O Europe! Thou art not secure, nor art thou O Asia! and ye that dwell in islands, no self-made deity shall save you.

"I see cities falling and towns desolate. Foul deeds have been done in God's sight, and He has remained silent for a time, but He will now reveal His face and strike terror in the hearts of men. Let him who hath ears hear, for the hour is nigh.

"I have striven to gather you under the wings of God's peace, but the decrees of fate are inevitable.

"Verily, I say unto you that the turn of this country is approaching: Ye shall behold the age of Noah and witness the day of Lot.

"But God is slow in His wrath: repent that ye may be forgiven. He who forsakes God is a worm and not a man, he is dead and not living."

But the world refused to listen and the triumphant and victorious continued flushed with their triumph and victory and the fallen and the vanquished kept crying over their worldly miseries. God's Prophet strove to rouse them but they would not awake. He called them but they did not hearken. God shone for them but they did not look up. He roused them but they did not stir. He has determined, therefore, that if men will not acknowledge Him and accept His faith and believe in His prophets, He will send them scourge after scourge and torment after torment and will not stay His hand till they accept His word and acknowledge His kingdom.

Even the pettiest ruler cannot permit his subjects to forswear his allegiance and turn to another, then shall the Lord of Lords tolerate it? Till God's Messenger had appeared, men were in doubt and knew not whither to turn, but now they can have no excuse.

Lo ! the sun is risen high in the heavens and darkness has vanished, and those who use their eyes see the glory of God.

God had blessed this age with a Prophet whom millions had waited and longed for, and yet men will not realise it.

Many of those that have passed away must have been willing to relinquish all they had in return for the good fortune of being born in this age, and many who come in later ages would be only too glad to make the same bargain, were it possible.

Realise this good fortune then, Beloved Prince ! and have faith in the testimonies shown by God in this age, and enter into His kingdom, for verily this is greater than all earthly kingdoms. These a man must leave behind, but the kingdom of God abideth for ever and ever. To other kingdoms only one succeeds at a time, but of this kingdom a father and a son and all those who join them may become heirs at once.

The gates of God's mercy are open ; enter, therefore, and gather a treasure for the life to come. God hath blessed you above others and shall, therefore, expect more from you, for from him to whom much is given much shall be expected. Keeping in view the many blessings of God, you should strive the more in the path of service and obedience and answer His call the more promptly.

Your Royal Highness has^e seen that during the late war when Your Imperial Father, the King-Emperor called his subjects, they answered his call from the uttermost corners of the earth and left their homes to obey it.

In the same way, then, as Your Royal Father's subjects all to obey the call of their Sovereign, should you put aside all worldly obstacles and respond to the call of Him Who is your Sovereign and ours, so that as He has blessed you in this world He should bestow on you a large portion in the next.

God has caused to be built a great palace of Truth and has caused to be prepared a great feast and has invited to it His servants, whether sovereigns or subjects, and we, out of the great love that we bear your house, wish that you may not be shut out from it.

Beloved Prince! we have opened the door for you. Heed not the world, accept the call of the Lord of Heaven and Earth, the Lord of those that have passed and those that shall come, the Lord of this world and the next; enter into His palace and partake of His feast.

Ahlan wa sahlān wa marhaban.

وَأخِرُ دَعْوَانَا إِنَّ الْحَمْدَ لِلَّهِ رَبِّ الْعَالَمِينَ

Your Royal Highness's Most Obedient Servant,

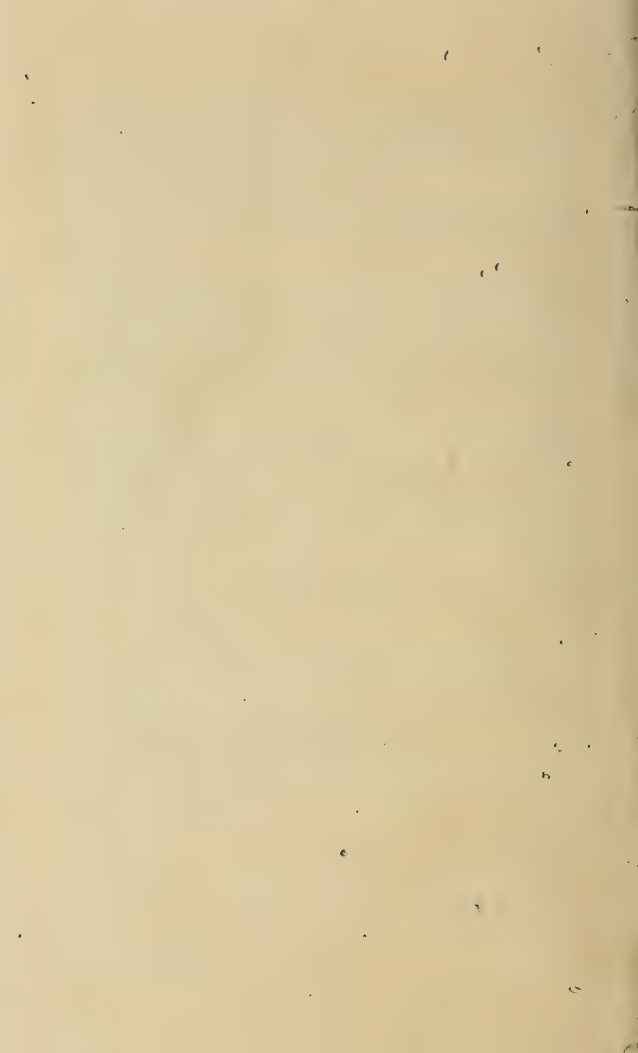
MIRZA MAHMUD AHMAD,

Head of the Ahmadiyyah Community.

QUADIAN,

PUNJAB (INDIA),

19th January, 1922.



Your Royal Highness,

After perusing this book, if your Royal Highness feels inclined to add to your knowledge of Islam, I shall, on your Royal Highness's will and pleasure being known, consider it an honour to present further literature on the subject to Your Royal Highness.

Your Royal Highness's Most Obedient Servant,

MIRZA MAHMUD AHMAD,

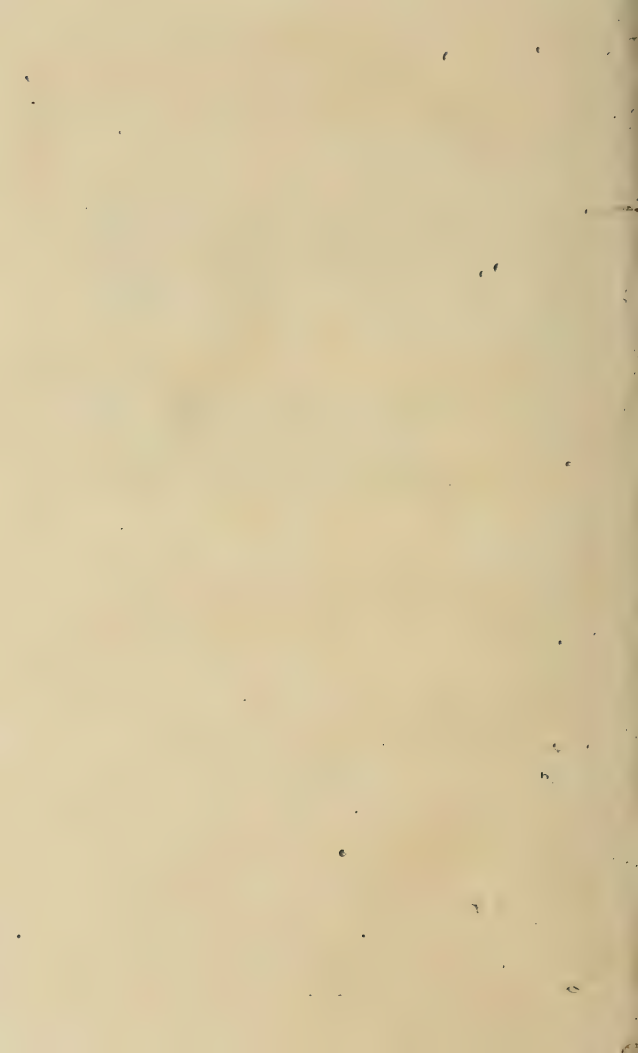
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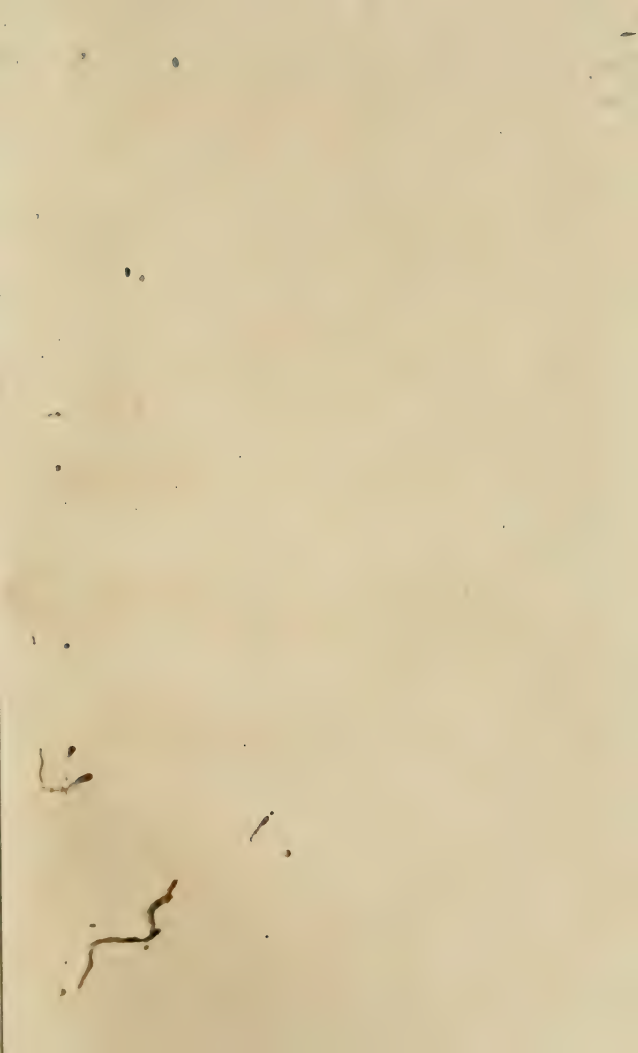
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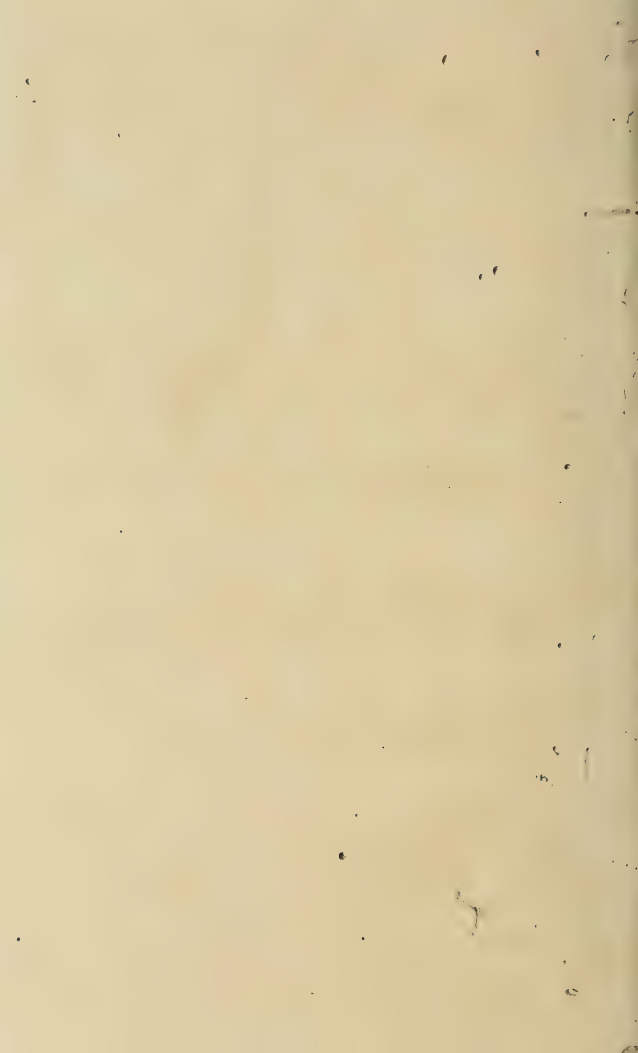
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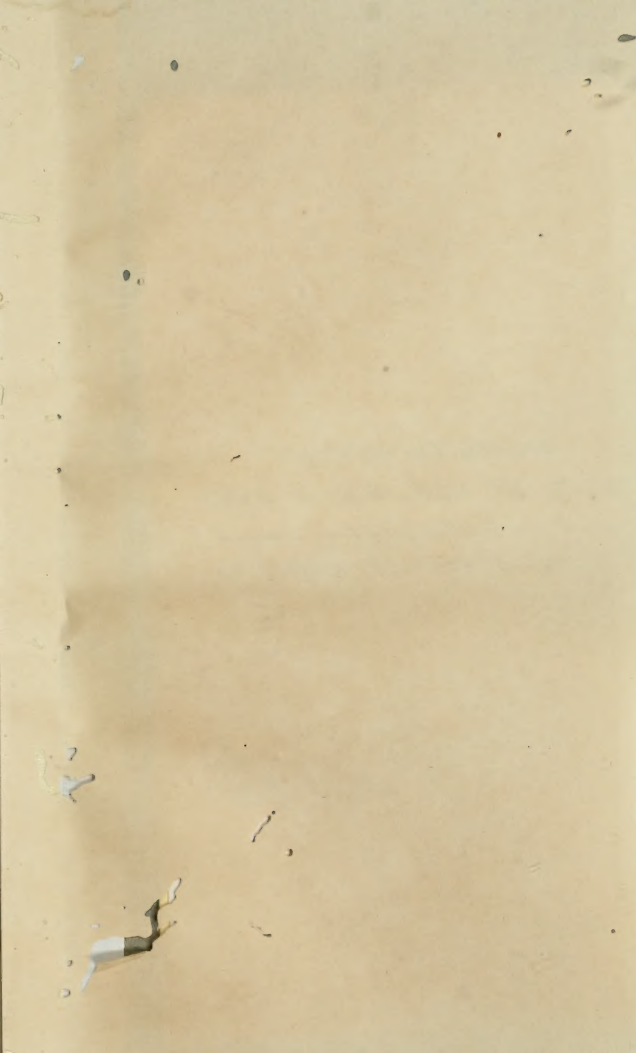
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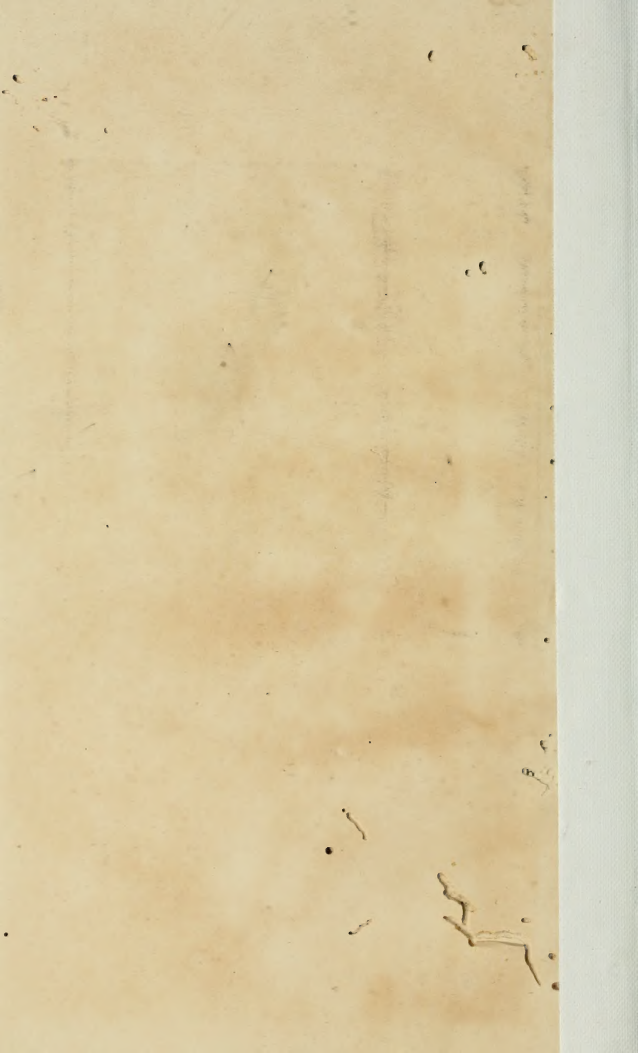












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