

Vol. I.

No. 12.

# THE REVIEW OF RELIGIONS

(DECEMBER 1902.)

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PUBLISHED BY

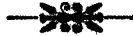
"THE ANJUMAN-I-ISHA'AT ISLAM, QADIAN,"

*District Gurdaspur, Panjab, India.*

Annual Subscription ... Rs. 6 | Single Copy ... As. 8.

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نَعْمَدُهُ وَنُصَلِّیْ عَلٰی رَسُوْلِهِ الْکَرِیْمِ

# THE TEACHINGS

OF

## *The Quran and the Gospels compared.*

(Translated from the Noah's Ark).



THE Quran is a book in comparison with which all other guidances offered to mankind are of no account. The teachings of the Gospels were inspired by the spirit which descended like a dove, a feeble bird which can be seized and devoured even by an animal like cat, which is itself proverbial for its weakness. This is the reason why the Christians gradually fell into the pit of weakness and are now utterly devoid of spirituality. They placed their faith in a dove and are, therefore, undone. But the Spirit of God which brought the Holy Quran appeared in a majestic semblance and filled the whole space between earth and heavens. What a fine contrast between the two semblances of the Holy Ghost representing the Gospels and the Holy Quran respectively, a poor dove on the one hand and a grand and awful semblance on the other. If there are no outward and inward obstacles, the Holy Quran can purify a man within a week. If you do not flee it, it can make you like the prophets. There is no other book on the face of the earth which teaches its followers the excellent and hopeful prayer which the Holy Quran has taught in the very beginning. It tells them to pray for all the blessings which were granted before them to other people, to the prophets and messengers of God, to the faithful, the martyrs and the righteous. Let your enterprise be great, and do not reject that which the Holy Quran holds out to you, for it

offers you the rich blessings of God which were granted to the righteous before you. Has it not given you the kingdom of the Israelites and their holy temple? Do you doubt then, ye of little faith and low spirits, that it is not able to bestow upon you the spiritual benefits which were granted to the Israelites when it has made you the masters of all their temporal blessings? Nay, doubt not, for Almighty God has far higher blessings in store for you. He has made you inherit their spiritual and temporal kingdoms, but from your hands these shall not pass away into those of another people until the day of judgment comes. He shall never withhold from you the blessings of revelation and inspiration and of being spoken to by God, but shall confer on you all those Divine blessings which He bestowed upon any people before you. But if any one makes a daring fabrication against God and says that he receives the Divine revelation when he does not receive it, or that God has spoken to him when He has not spoken, I call God and His angels to witness that he shall perish, for he has spoken a lie against God and been insolent and presumptuous towards Him. Be ye afraid, therefore, for the curse of God is upon those who fabricate visions and revelations. They think that there is no God, but the punishment of God shall overtake them and their evil day lies in wait for them. Let your footsteps be guided by truth and sincerity and by righteousness and love of God, and let this be the aim and object of your life. The Word of God shall then descend upon whomsoever of you He will. But do not make it the desire of your heart lest seeing your desire, the devil should tempt you and bring you to destruction. The service and worship of your Master should be your sole concern, and you must be engaged with all your faculties in keeping His commandments. Let your desire be to rise higher in certainty, not that you may be called inspired ones, but that you may be saved.

The Holy Quran has prescribed many holy commandments for you, one of which is that you should not set up with God other gods, for those who set up gods with God, never find their way to the fountain of salvation. Do not speak a lie, for lying is also a *shirk* (setting up gods with God). It has been said in the Gospels that you should not look on a strange woman to lust after her, and that you may do so otherwise, but the Holy Quran says to you

that you should not look at strange women at all, neither with a good intention nor with a bad intention, for on such occasions a man is apt to stumble. The Quran enjoins upon you that you should cast down your looks when you meet a woman, and that you should not see her features except in so far as is unavoidable and that with a dim sight.

It has been said in the Gospels that you should not drink to excess, but the Holy Quran says to you that you should not drink wine at all, for if you do, you shall not find the way of God, nor will He speak to you, nor purge your hearts of impurities. It tells you that wine is the innovation of Satan, and that therefore you should shun it.

It has been said in the Gospels that you should not be angry with your brother without a cause, but the Holy Quran says to you that you should not only suppress your own anger but also act upon *تواصوا بالمرحمة* and advise others to suppress their anger, and that you should not only be merciful yourselves but should also advise your brethren to show mercy to others.

It has been said in the Gospels that you should not put away your wife saving for the cause of fornication and should suffer every other impurity to which she yields, but the Holy Quran says to you: *(لطيبات للطيبين)* "Good women only are for good men." It tells you that the pure and the impure cannot live together. If, therefore, any one's wife is not guilty of actual fornication but looks to lust on other men or yields to their embraces and goes through the preliminaries of fornication, though she may not have committed fornication actually, and discloses to others the parts of her body which should be concealed, and is a mischievous woman, and hates the holy God who is your Lord, he should divorce her if she persists in her evil ways and does not repent of wickedness. She separates herself from her husband and is not flesh of his flesh, therefore it is not permitted him to live with her like a contented cuckold. She becomes like the flesh which is corrupt and rotten, and must be cut off, lest if allowed to remain, it should corrupt the whole body and cause death.

It has been said in the Gospels that you should not swear at

all, but the Holy Quran prohibits you only from vain swearing, for in some cases it is necessary to administer an oath to come to a decision. Almighty God does not wish to annihilate the means of proof, for it is His wisdom that has brought them about. It is natural that when there is no witness in a case, Almighty God should be called to witness.

It has been said in the Gospels that you should not resist evil in any case, but the Holy Quran does not like, the Gospels, teach you unconditional non-resistance of evil on every occasion. It says to you : جزاء سيئة سيئة مثلها فمن عفا واصلم فاجره على الله : "The recompense of evil is only evil proportionate thereto, but if a person forgives under circumstances when his forgiveness without causing any harm is likely to lead to a beneficial result and render matters better, God shall be pleased with him and shall give him his reward." The Holy Quran neither justifies strict vengeance nor does it commend unconditional forgiveness on all occasions. It requires us to consider and weigh the circumstances of each case and adopt the course which is conducive to good. We should not punish or forgive in obedience to our impulses, but must exercise our judgment and act according to the propriety of the occasion.

It has been said in the Gospels that you should love your enemies, but the Holy Quran says to you that you should have no enemies in obedience to your own desires, and that your sympathy should extend to all. Your enemies are only such as are the enemies of your God, your Prophet and the Word of God. Invite even these to the right path and pray for them. To the individuals you should bear no enmity, but hate their evil deeds. Let all your efforts be to reclaim these men and make them mend their ways. Thus it says ان الله يا مربي العدل والاحسان وابتداء ذى القربى "Almighty God commands you to do justice, *i.e.*, good for good, and further, to do good even to those who have done no good to you, and last of all to sympathise with your fellow-beings with the kindness of kindred, with the kindness of a mother towards her child, for instance." The person who does goodness to another is apt to remind him sometimes of the favor, and there sometimes lies hidden under it a sort of vanity. But when goodness proceeds out of a natural desire for sympathy, no such infirmity accompanies it. This is, therefore, the highest

stage of goodness. This verse, moreover, calls attention to our duties to the Creator. In connection with this part of our duties 'adl or justice is that as a recompense for the numerous blessings which He has bestowed upon us, we should obey His commandments ; *ihsan* or goodness consists in believing in Him with such a certainty as if we were actually seeing Him; and *ita-i-zilqurba* or goodness out of a natural desire is that He should be worshipped and obeyed neither for love of paradise nor for fear of hell, but even if the abodes of bliss and torture were supposed to be non-existent, there should still be the same passionate love for Him, and the same complete submission to His will.

It has been said in the Gospels that you should bless them that curse you, but the Holy Quran says to you that you should not bless or curse anyone out of your own desire, but first consult your heart which is the habitation of the glorious manifestations of Divinity, as to the manner in which you should deal with such a person, and act according to the guidance of the voice of God that speaks within you. If you find that such a person is not cursed upon heaven, you must sympathise with him, lest in cursing him you oppose the will of God. But if the dictates of your conscience lead you to the conclusion that he is not excusable, you should not bless him, as no prophet of God has ever blessed Satan or declared him to be free from curse. But you must not be rash in cursing any body, for many suspicions are false and many curses fall back on a man's own head. Look before you leap and take good care before you do a thing. Seek assistance from God for you are blind. Do not proceed to do a thing in obedience to your desires, lest you should charge the just with iniquity and a man of truth with lying, and thus offend your God and bring to naught the good that you have done.

It has been said in the Gospels that you should not do your good deeds before men to be seen of them, but the Holy Quran says to you that you should neither do all your good deeds in public nor all in secret. When you consider it profitable to your own-self to do a deed in secret, you must do it in secret. But when you consider it beneficial to the public to do a deed in public, you must do it

before men that they may see you, and be thus incited to follow your example and do good deeds like you. Your reward shall be double in such a case for in addition to the goodness you have done, you will thus enable those who are infirm and have not the courage to do a good deed, to follow your example and do the good which they have seen you doing. In short, Almighty God has Himself expressed the wisdom of the words *سرا و علانية* (*i.e.*, you must give your alms in secret as well as before men), and indicated plainly that you should incite people to good deeds not only by your words and preaching, but also by your practice and example, for example is far more efficacious than precept in most cases.

It has been said in the Gospels that when you pray, you should go into your closet, but the Quran says to you that you should not always pray in secret, but occasionally you must pray openly before men and in the congregations of your brethren so that when your prayer is accepted, it may increase the faith of your brethren, and also that your example may lead others to pray to God.

The Gospels praise those who are poor, meek and lowly, as well as those who are persecuted and resist not the evil, but the Holy Quran says to you that humility, meekness and non-resistance of evil are, no doubt, commendable virtues, but if displayed on the wrong occasion, these are evils. Your good deeds, therefore, should be marked by the propriety of the occasion, for every virtue degenerates into a vice if not shown on the proper occasion. Rain is beneficial if it comes in time, but untimely rain is productive of loss. Mildness and severity, forgiveness and retaliation, blessing and cursing, and all other moral actions must be resorted to as the occasion arises for them. Be meek and humble but show not meekness or humility out of place. The Holy Quran, moreover, teaches you that truly excellent moral qualities, not leavened with the poison of selfish desires, are only the gift of the holy spirit from above. You cannot acquire them by your endeavours until they are bestowed upon you from heaven. Anyone who claims morality independently of the heavenly gift granted through the holy ghost, puts forward a false claim. There is mud and dirt beneath the surface of his water, which come up upon the slightest agitation caused by selfish passions. Seek assistance from God every moment that your water

may be cleansed from this mud and purified by means of the holy spirit. True and pure morality is a miracle of the righteous, in which the evil-doers have no share, for those who are not devoted to God, are not granted power from on high, and it is impossible that they should at any time acquire high moral qualities. Purify your connections with God. Give up vain mockery, derision, vengeance, obscene language, avarice, lying, wickedness, evil glances, worldly-mindedness, vanity, disdain, self-approbation and all other iniquities, and you will get the assistance of heaven which will invest you with true morals. Unless you get the power from above which can draw you up, and unless the holy spirit enters into you which gives life, you are weak and groping in darkness. Up to that time you are dead and there is no life in you. In this state you can neither withstand any adversity, nor can you save yourselves from vanity and pride if you are in well-to-do circumstances, and are under the control of Satan and your carnal desires. Your deliverance cannot be effected except the holy spirit which comes from your God, should turn your faces to virtue and righteousness. Make yourselves the sons of heaven, not the children of earth, and be the inheritors of light, not the lovers of darkness, that you may be safe from the ways of Satan, for Satan comes out in the night and cannot venture to make his appearance in the day. He is the old thief who walks in darkness.

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## THE PRAYERS

OF

### *The Quran and the Gospels compared.*

(From the Noah's Ark)

THE most well-known prayer taught by the Gospels is that known as the Lord's prayer, which runs as follows:—

“Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven; Give us this day our daily bread. And forgive us our debts, as

we forgive our debtors. And lead us not into temptation, but deliver us from evil. For thine is the kingdom, and the power, and the glory, for ever. Amen." But the holiness of God is not declared upon heaven only as the Gospel prayer assumes. The Holy Quran asserts in plain words : **وان من شئ الا يسبح بحمده** "There is nothing but celebrates the praise of God and declares His holiness," and again **يسبح لله ما فى السموات وما فى الارض** "All that is in the heavens and all that is on the earth, uttereth the praise of God." Therefore the heavens and the earth and all that is therein, utter the praise of God and declare His holiness. The mountains, the rivers, the trees and many righteous men are all engaged in sanctifying the Lord. As for those whose hearts and tongues are not engaged in uttering His praise, and who do not willingly submit to His will, they are made to yield to the decree of heaven by sore torments and tortures. Whatever has been said of the angels as to their complete submission to the Divine will, has also been said of everything upon earth in the Holy Quran. No leaf falls and no straw moves without His permission. No medicine can effect a cure and no food can sustain a man except there is a decree from heaven to that effect. With entire submission and complete passiveness, everything attends to heavenly orders and bears obedience to the decree of God. Every particle of matter, every drop of water, every leaf of plants, and every faculty of a living being, recognises the creator, bears obedience to Him, utters His praise and declares His holiness. Therefore, the Word of God has declared that as the name of God is hallowed and praised upon heaven, so it is also upon earth. No one endowed with a true knowledge of God can utter the words taught by the Gospel prayer.

The truth is that of the things upon earth, some do not bear obedience to the Laws of God as revealed in His Word, but submit only to the decree of heaven, while others are engaged in the service of both. Earth, air and clouds are continually engaged in declaring His sanctity. If a person rebels against the Laws of religion, he is still under the yoke of the decree of heaven. A person may not submit to the authority of the law but he cannot shake off the authority of heavenly decree. It is true that with regard to the probity

and improbity of human hearts, remissness and righteousness gain the supremacy alternately, but this process is not carried on independently of the will of God. The alternate cycles of the supremacy of virtue and vice recur in obedience to the will of God like the revolutions of day and night. Notwithstanding this everything hears the voice of God and declares His holiness.

Why does the Gospel then declare the earth to be devoid of the holiness of God? The reason may be inferred from the following words of the same prayer. It is there stated that the kingdom of God has not yet come upon earth, and it is, therefore, owing to the absence of His kingdom and not to any other reason, that His will is not done upon earth as it is done in heaven. But the Holy Quran rejects this teaching as false and pernicious. It declares in plain words that no murderer, thief, adulterer, unbeliever, transgressor, rebel or criminal can commit any evil or do any iniquity upon earth until power is given to him from heaven. How can it be said then that the Kingdom of God has not yet been established upon earth? Is there any opponent of God who has established his dominion upon earth and who can prevent the orders that are issued from heaven from being carried into effect? Hallowed and praised be the name of God; there is none who can resist the execution of heavenly orders. God Himself made one law for the angels upon heaven, and another for mankind upon earth. He has not given the angels any authority in His heavenly kingdom but has implanted obedience in their very nature. They have no choice in the matter, nor is there inadvertence or forgetfulness in their disposition. But human nature is very different from the angelic nature, having choice in every matter. But as the choice has been given to it from above, therefore the mere existence of a person who disobeys the commandments of the Law, does not deprive God of His Kingdom upon earth, as this is only a different manifestation of God's Kingdom. It is a single kingdom, but two different classes of God's creatures are governed by two different laws that prevail in it. The first law is that which prevails in the angelic world and by it the angels have not been granted the power of doing evil. The second law is that prevailing among the mortals by which they have the choice to do good or evil. It does not cease, however,

to be a Divine law for that reason. If men seek assistance from God, or in other words resort to *istighfar*, they can overcome their weaknesses and remain sinless with the assistance of the holy spirit, like the prophets of God. But if they have already committed sins, *istighfar* protects them from the consequences of sin, *i.e.*, punishment, for darkness is dispelled with the entrance of light. The evil-doers who do not resort to *istighfar*, *i.e.*, do not seek the assistance of God, suffer the punishment they deserve for their evil deeds. Even in these days the plague has appeared as a punishment for the evil-doers, and is bringing those to naught who disobey God. How can a reasonable man hold then that God's Kingdom is not upon earth?

It is no objection to the presence of God's Kingdom upon earth that evil is done there, for evil also prevails in obedience to the decree of heaven. Even those who break the commandments of Law, cannot infringe the decree of heaven. Who can say then that the evil-doers are not under the yoke of the Kingdom of God? Even earthly Governments are not said to be abolished when crimes are committed within their dominions. Thefts and murders are committed, properties are misappropriated and drunkards and prostitutes are increasing within British India, yet no sane person will allege that this is because of the absence of the British Government in this country. The leniency of the laws of Government and not its absence is the reason of the prevalence of evil. If it were to make its laws more stringent and rigorous, much of the crime would thereby be stopped. If an earthly government which bears no comparison to the heavenly Government, can thus diminish crime, how much more will the latter be able to reduce it on account of its extraordinary power and strength. If the laws of the Kingdom of God were made severer, so that every adulterer were to be consumed with lightning, every thief have his limbs crippled, and everyone who rebels against God and His faith were to perish instantly with plague, the whole world would become righteous before a week elapsed. But on account of the lenience of heavenly laws, the evil-doers are not overtaken immediately on the commission of their evil deeds. Still punishments are inflicted, earthquakes, lightnings and volcanoes destroy millions of lives, ships

go down into the bottom of the sea, railway-trains collide, lofty buildings fall to the ground under heavy storms, snakes bite, beasts tear and plagues destroy the evil-doers and not one but a thousand doors of destruction are open by which punishment is inflicted upon the transgressors. How can it be said in the face of these facts that the Kingdom of God is not upon earth? The truth is that His Kingdom is among us, and every sinner is handcuffed and fettered, but Divine wisdom has made the heavenly laws so mild as not to make the effect of the handcuffs and fetters immediately visible. But if a person does not turn from the evil course, he is ultimately led by his evil deeds into hell where he neither dies nor lives.

In short, the Kingdom of God has made two different laws governing two different classes of His creatures. The angels have been so created as not to be able to sin, but they are also not able to make an advancement in goodness, and their obedience is due to their very nature. The law governing human beings gives them choice to adopt either course. They have the capacity to sin, but they have also the capacity to make progress in virtue. Both these laws are unchangeable. An angel cannot be a human being, nor a human being an angel. The law that prevails on heaven, has no effect upon earth, nor is the law governing mortals applicable to angels. If human transgressions end in repentance and a turning to righteousness, a man is far better than an angel because he can rise to a higher eminence, and his sins are forgiven him if he repents. Divine wisdom has so ordained that some human beings may sin, so that having sinned, they may know their own weakness and be forgiven after repentance.

It is an error that weakness should be attributed to God, for whatever of evil is witnessed upon earth, is the consequence of the Divine law relating to human beings. Is God so weak that His Kingdom and power and glory are limited only to heaven, or has any other god established his kingdom upon earth by adverse possession? There is another reason why the Christians should not lay any stress upon the point that the Kingdom of God is only upon heaven and has not come down to earth yet, for they are now denying the very existence of heaven. If, therefore, His Kingdom has not yet come upon earth, His Kingdom is nowhere.

Moreover, we witness the Kingdom of God upon earth with our own eyes. According to the laws which He has established, our lives come to a close, our conditions change, we witness numerous weals and woes, thousands die and as many come into existence at His bidding, our prayers are accepted and heavenly signs manifested, and the earth brings forth its vegetables, fruits and flowers, at His word. Is it not all a clear evidence of the Kingdom of God upon earth? In the heavenly bodies we witness no change from which we may infer the existence of a being who can cause changes. The earth, on the other hand, shows numerous changes and revolutions and thus clearly testifies to the person of the powerful and mighty Being who is the author of these revolutions and the Creator and Destroyer of millions of souls every day. Does not all this prove that the Kingdom of God is actually present upon earth?

No reason is stated in the Gospels in support of their assertion that the Kingdom of God has not come upon earth. One fact is, no doubt, related in the Gospels, viz., that Jesus prayed the whole night long for being saved, and his prayer was even accepted as is stated in Heb. 5 : 7, still God was not able to deliver him from his enemies. The Christians may count upon this as an argument for their assertion that the Kingdom of God had not till then come upon earth. But I have seen greater trials and been delivered. How can I then deny the presence upon earth of the Kingdom of God? The murder case instituted by Dr. Clarke against me in the Court of Cap. Douglas was far more serious than the trivial complaint of the Jews against Jesus based on religious difference and not on any serious charge. But since God is the King of earth as He is the King of heaven, He informed me beforehand of the impending danger and of my ultimate acquittal from the false charge. Both facts were published and made known to hundreds of men and ultimately I was declared faultless. It was the Kingdom of God that delivered me in this case against the united efforts of Hindoos, Muhammadans and Christians. Thus have I seen the Kingdom of God upon earth on numerous occasions, and hence I believe in the truth of the words of God: **له ملك السموات والارض**: "The Kingdom of God is upon heaven as well as upon earth," and **انما امره اذا اراد شيئا ان يقول له كن فيكون**, i.e., "In God's hands is

the sway over all things; His command when He willeth a thing is BE and IT IS," and also والله غالب على امره ولكن اكثر الناس لا يعلمون "God is powerful over His will but many people do not know His power and might."

In short, this is the prayer taught by the Gospels. It makes the Christians despair of the mercy of God, emboldens them in the commission of sin by denying the existence upon earth of the Lordship of God, of His outpourings of mercy and loving-kindness, and of His judgment of the world, and represents Him as destitute of the power of giving assistance to men until His kingdom comes upon earth. In fair contrast with this is the prayer taught by Almighty God to the Muhammadans in the Holy Quran, which teaches that the Kingdom of God is established upon earth, that His Lordship, mercy, compassion, and judgment are all in action here, and that He has the power to assist His true worshippers and consume the workers of iniquity in His wrath. The prayer runs as follows:—

الحمد لله رب العلمين • الرحمن الرحيم • ملك يوم الدين • اياك  
 نعبد واياك نستعين • اهدنا الصراط المستقيم • صراط الذين انعمت  
 عليهم • غير المغضوب عليهم ولا الضالين • آمين

And in corresponding English characters:—

Al-hamdo lillaahi Rabbil-'aalameen  
 Arrahmaan-irraheem  
 Maaliki yaum-iddeen  
 Iyyaaka na'budo wa iyyaaka nasta'een  
 Ihdina-ssiraat-al-mustaqeem  
 Siraat-allazeena an'amta 'alaihim  
 Ghairil maghzoobi 'alaihim wa lazzaalleen.

Asameen.

"All praises are due to Allah," i.e., His Kingdom has no defect in it, and His goodness is exercised towards all His creatures, and His attributes are not inactive, "who is Lord of all the worlds; exercises His mercy towards all His creatures independently of their deeds, and shows kindness to them when they deserve it; gives reward and punishment at the appointed hour; Thee, O God, do we

worship, and of Thee do we seek assistance ; guide Thou us on the right path, the path of all Thy blessings ; and keep us away from the paths of Thy anger and the paths of error. Amen."

This prayer is the very opposite of the Gospel prayer, because the latter by asserting that the Kingdom of God has not yet come upon earth, has plainly denied that the Lordship, mercy, compassion and power of judgment, of Almighty God are at work in this world. The Holy Quran, on the other hand, asserts that these very attributes of God are all at work every moment upon this earth. The idea of kingdom requires that the king should have the power to maintain his people, and this requirement is satisfied in the Divine attribute of Lordship of the worlds as described in the first verse of the *Fatiha*. The second requirement of kingdom is that the king should out of his royal mercy provide whatever is necessary for his subjects. The satisfaction of this requirement in the Kingdom of God upon earth is proved by the working of His attribute of *Rahmaniyyat*, i.e., mercy in general. The third requirement is that the king should assist his subjects where their own exertions fail to accomplish an object. Corresponding to this requirement is the attribute of God known as *Rahimiyyat* or compassion. Fourthly, the king must have the power to reward or punish his subjects according to their deserts. This requirement in the kingdom of God upon earth is satisfied by His power to judge as described in the third verse of the prayer.

Thus the prayer taught by the Quran teaches in plain words that all the requirements of kingdom are satisfied by the attributes of God that are momentarily working upon earth, and thus maintains the actual presence of the kingdom of God upon earth. It declares that every single atom works in obedience to the will of God, and that the reward and punishment of good and bad deeds are in His hands. In opposition to this, the Gospels teach that the Kingdom of God has not yet come upon earth, and therefore teach their followers to pray that it may come. In other words, the Christian Deity is not yet the Lord and King of earth. What reliance can be placed on, and what good expected from, such a God. Listen to me and bear in mind that every molecule upon earth is in the same way under the control of God and the yoke of His kingdom as heaven with all

its hosts, and like the heaven the earth is also a scene of the grand manifestations of Divine power. But heaven with all that is in it has never been seen by common mortals, and, therefore, the presence of God's kingdom upon heaven is simply a matter of faith. But the manifestations of Divine glory upon earth, are daily and hourly witnessed by everybody. The richest man is obliged to drink the fatal cup against his wishes, and when the decree of death is issued from heaven, no earthly power can delay its execution for the twinkling of an eye. An incurable disease affects the body and no medical help can avail. Is it not a clear proof of the glorious presence of the kingdom of God upon earth that His orders are absolute and unavoidable? Even now the decree of God has shaken the foundations of the earth with plague, that it may be a sign of the truth of the Promised Messiah, and no one has the power to take away the calamity which heaven has ordained. How can it be said then that the Kingdom of God has not yet come upon earth? An evil-doer leads his life upon the earth like a prisoner and his ambition is that he should live for ever, but the Kingdom of God overtakes him in his iniquities and brings him to ruin. Does it not show that the Kingdom of God is upon earth? Millions of human beings die and as many come into existence under the unavoidable decree of heaven. A thousand are hurled down from the highest pitch of prosperity into the depths of misery and degradation and an equal number raised from adverse circumstances to prosperity in obedience to His will. But the Gospels still deny the Kingdom of God upon earth. Upon the heavens live the angels only but the earth has upon it not only men, but also angels who execute His orders, and are the ministers of His Kingdom and guardians over the affairs of men and act in obedience to the commandments of God. The truth is that Almighty God is best known from His Kingdom upon earth, for the secrets of heaven are hidden from man's eyes.

The denial of God's Kingdom upon earth is the more pernicious in this age of the advancement of science, for the scientific men among the Christians do not believe in heaven at all. Thus the Gospels have robbed God of His Kingdom upon earth and the Christians have rejected the idea of His Kingdom upon heaven, and, therefore, according to the modern Christian belief, Almighty God loses both His King-

dom upon heaven and His Kingdom upon earth. The Holy Quran, on the other hand, recognises God as رب العالمين or the Lord and King of all the worlds, and, therefore, recognises the presence of His Kingdom over all His creation, as His attributes of Lordship, mercy, compassion and judgment are acting everywhere. It should also be remembered that in describing God as ملك يوم الدين, i.e., "King of the day of judgment," the Holy Quran does not mean that His power of judgment shall be only exercised on the day of Resurrection. On the other hand, it has plainly indicated and repeatedly asserted that rewards and punishments are momentarily given in this world, and that the Resurrection is the time of a universal judgment, as is indicated in the verse ويجعل لكم فرقا نا

Again, the highest aim of the Gospel prayer is to beg the daily bread, as it says: "Give us this day our daily bread." But it is wonderful that the Christians should go to beg their bread from the person whose kingdom has not yet come upon the earth. How can he give them bread when fields of corn and fruitful gardens do not grow and ripen nor does rain fall at his bidding. The request for bread should have been made to him when his kingdom had been established upon earth. The prayer further says: "Forgive us our debts, as we forgive our debtors." But it is not stated how men owe any debt to such a God. His kingdom has not yet come upon earth, and His worshippers are not, therefore, indebted to Him in the least and what is the need of praying to such an empty-handed God for the forgiveness of debts? Nor is there any reason to fear Him, for His Kingdom has not yet come upon earth and, therefore, he cannot even inspire with awe the hearts of those who live upon earth. He has not the power to punish an evil-doer, or destroy a disobedient people with plague as he did in the time of Moses, or bring them to ruin with earthquake, or lightning or send down any other punishment upon a rebellious generation, for His kingdom has not yet come upon earth. Since, therefore, the Christian Deity is as powerless and shorn of his glory as was his son, and is equally bereft of his kingdom, it is simply useless to address any supplications to him. How can he forgive any debt when he never lent it as his kingdom never came upon earth? He is not the king and the ruler of earth, his orders are not executed therein and the worldly blessings are not his good gifts. He has,

therefore, neither the right nor the power to punish. To take such a weak being for one's Deity and then to expect that he can do aught for or against one, is the very height of absurdity. But the Quranic prayer first describes the powers of God, His Lordship over all the worlds, His mercy, His compassion and His judgment of the world, and then addresses its supplication to this God of power and mercy. The prayer taught by the Quran does not, like the Gospel prayer, set before itself the low object of daily bread. Its aim is the highest to which man can aspire, and instead of the crumbs of bread, it asks for the water of life which can quench the thirst of the soul. It teaches the Muslims to pray for all the heavenly blessings which have been granted to the righteous before them. Thus it says: اهدنا الصراط المستقيم صراط الذين انعمت عليهم غير المغضوب عليهم ولا الضالين "O Lord! who possesseth all these perfect attributes and supportest all creation with Thy Lordship, mercy, compassion and judgment, make us heirs to all the blessings which were granted by Thee to the righteous before us, and bestow upon us all the favors which Thou bestowedst on the righteous formerly, and make us not of those who on account of their disobedience to Thee have been the objects of Thy wrath, and those who went astray for not having received Thy assistance."

Thus there is an important difference between the Gospel and the Quranic prayers. The former only gives a promise that the Kingdom of God shall come among its followers at some future time, but the latter not only declares the promise fulfilled and the Kingdom of God as actually established, but also shows that the blessings of the kingdom are actually granted to those who follow its teachings. The Quran offers a God who is the deliverer and saviour of the righteous in this very world, who endows every soul with His gifts and blessings, and whose Lordship, mercy, compassion, and judgment extend to all, but the Gospels preach a God whose kingdom has not yet come upon earth, and is only expected to come at some future moment. The one gives a promise and the other fulfils it. Which of these two should be followed, every intelligent person can easily decide for himself.

The prayer taught by the Holy Quran in its opening chapter has

another eminent distinction over the Gospel prayer, *viz.*, it reveals a grand prophecy. The concluding verses of the *Sura* put the following prayer in the worshipper's mouth: "Almighty God! make us heirs to the righteous and the prophets and apostles that went before us, and bestow upon us all the favors and blessings which Thou didst bestow upon them; All-powerful Lord! number us not with the people whom thy wrath consumed even in this world, *i.e.*, the Jews who denied Jesus Christ and perished with the plague, nor make us of those who were not led by Thy guidance and who having departed from the right path went astray, *i.e.*, the Christians." The prayer in fact reveals a secret of the future, *viz.*, that among the Muslims there shall be people who on account of their perfect righteousness and purity of soul, shall become heirs to the former prophets and shall find the blessings of prophecy and apostleship, and that there shall be others who shall inherit the Jewish characteristics and upon whom Divine punishment shall descend in this very life, and yet others who shall don the garments of Christianity. It is a law which the Word of God has continually followed that whenever He has prohibited a people from adopting a particular course, He has done so with the knowledge that some of them shall break the law, while others shall keep it on account of their good nature. All the Divine books disclose this law in the positive and negative precepts which have been preached to a people through them. Keeping in mind this rule of interpretation in the Word of God, it will be easy to see that the verse quoted above, reveals a clear prophecy to the effect that some individuals from among the Muslims shall be perfect images of the former prophets in accordance with the words *صراط الذين انعمت عليهم*, that another part shall resemble the Jews whom Jesus cursed and Divine punishment overtook in this very life, fulfilling the truth of the words *غير المغضوب عليهم*, and that a third portion shall adopt the evils of Christianity or become Christian, and thus represent the people who on account of their drunkenness, licentiousness and transgressions have been deprived of true guidance, this change being a clear proof of the fulfilment of the prophetic words *ولا الضالين*. Now of these three parts of the prophecy, the truth of the fulfilment of the last two in the present age will be admitted by all. It is a doctrine of Muslim belief, and the Holy Quran refers

to the fact in diverse places, that thousands of Muhammadans shall in the last ages acquire a complete resemblance to the Jews. This settles the fulfilment of one of the two parts. As to the other, it need hardly be said that thousands of Muhammadans have either openly avowed their faith in the blood of Jesus or secretly imbibed the evil influence of Christianity and lead dissolute and licentious lives. Besides these, there are others who imitate the social habits of the Christians and hate the injunctions of prayer and fasting and the distinctions of legality and illegality. With these two classes before us who according to the prophecy of the *Fatiha* have largely inherited the corrupt Jewish and Christian characteristics, there is no escaping the conclusion that the third portion of the prophecy must also come to fulfilment, in other words, there must be individuals among the Muslims who should attain to the perfection of the righteous men who were the inspired leaders of the Jews and the Christians. The Muhammadans must, indeed, be the worst of all people, and not the best as they have been termed in the Holy Quran, if they are destined to inherit all the vices of the corrupt Jewish and Christian systems but nothing of their original purity. No heavier shock than this could be received by the Muslims. But the facts are against such a supposition. The Holy Quran where it has hinted at the corruption of the Muhammadans and their resemblance to the Jews and Christians, has also prophesied that there shall be among them individuals who shall inherit all the blessings of the former prophets. When, therefore, there are thousands who have inherited the vices of the wicked among the Jews and Christians, there must also be one who should inherit all the blessings of their righteous leaders.

This promise of granting the heritage of the blessings of the former prophets to Muslim individuals, is also clearly stated in the chapter entitled (التحریم) (the prohibition). In the last verse of that chapter, Almighty God says that some of the Muslims shall be like Mary who kept the commandments of God and the result was that the soul of Jesus was breathed into her and she gave birth to Jesus. This verse indicates that there shall be one among the Muslims who shall have the characteristics of Mary at first, and then the soul of Jesus being breathed into that Mary, Jesus shall take birth. In other words, his characteristics of Mary shall change into the

characteristics of Jesus, as if the former had given birth to the latter. For this reason he shall be called the son of Mary. Thus in the revelations recorded in the *Barahin-i-Ahmadiyya*, I have been first of all called Mary. On page 241, it is written انى لك هذا "Whence hast thou this blessing;" and again on page 226 هز اليك "Shake the trunk of the palm-tree towards thee," (words spoken of Mary in the Holy Quran). Then on page 496: يا مريم اسكن انت وزوجك الجنة نغضت فيك من لدنى روح الصدق "O Mary, enter with thy companions into paradise; I have breathed into thee from myself the spirit of truth." Here the Word of God calls me the spirit of truth, and the breathing of the spirit into me is described exactly as in the case of Mary. Metaphorically, the spirit of truth which was breathed into me, was the soul of Jesus breathed into Mary. Last of all on page 556 of the same book, occurs the following revelation: يا عيسى انى متوفيك ورا نفعك الى وجاهل: "O Jesus, verily I will cause thee to die a natural death, and will take thee up to myself, and I will place those who follow thee above those who believe not in thee, until the day of Resurrection." Here I have been expressly called Jesus. This revelation, therefore, shows that the Jesus, the breathing of whose spirit was mentioned on page 496, had been born. For this reason my name is Jesus, son of Mary, for my capacity of Jesus is an offspring of my capacity as Mary.

This process is in exact accordance with the process of the birth of a Jesus among the Muslims as related in the *Fahrim* (prohibition). There it has been clearly stated that some one from among the Muslims shall first be made like Mary and then the soul of Jesus shall be breathed into him, and after a while his capacity of Mary shall give birth to his capacity of Jesus, and for this reason he shall be called Jesus, son of Mary. Thus what had been foretold in the Quran thirteen centuries before, has now been fulfilled in me. Is it within the power of a mortal that he should thus pre-arrange all things for himself? Was I present when the Holy Quran was being revealed, so that I could have asked Almighty God to reveal a verse in it by which I should be made the son of Mary? Was it within my power to have plotted this a quarter of a century earlier? Could

I have first fabricated a revelation calling me Mary, and then another stating that like the first Mary, the soul of a Jesus had been breathed into me, and then a third to the effect that from Mary I had been changed into Jesus? Had this been all my design, how could I have written in the same book where these revelations are recorded that Jesus, son of Mary, the Israelite prophet, shall again come into the world? This was the purpose of God, for had He given me this knowledge then that I was the Jesus, son of Mary, whose advent was expected and that the first Jesus would not come back, this argument could not have carried the weight which it now does. The order of time in which I received these revelations also discloses deep Divine wisdom. It was in the third part of the *Barakin-i-Ahmadiyya* that I was called Mary. Then for a period of two years I grew in this capacity. In the fourth part of that book which came out two years later, the soul of Jesus was breathed into me metaphorically. And then after several months, not exceeding ten, the Word of God addressed me as Jesus instead of Mary. Although these revelations are all contained in the *Barakin-i-Ahmadiyya*, yet God did not inform me of this deep secret at that time. I was neither informed of their deep significance nor of the exquisite order in which they were revealed to me, and, therefore, along with these revelations, I wrote down the ordinary Muhammadan belief relating to the second advent of Jesus. This is a standing witness to the truth and Divine origin of my revelations, for had I contrived them I could not have made a statement which really contradicted them. But it should be borne in mind that this statement with respect to Jesus did not form any part of my revelations but was noted down as a formal belief without any comment thereupon. I know no secret of the future unless Almighty God reveals it to me, and Divine wisdom ordained that I should not be acquainted with the significance of some of my revelations until the fulness of time came.

In connection with this point, there are other revelations of God in which the same method is disclosed. One of the verses revealed after those in which I was addressed as Mary and told of the breathing of a spirit into that Mary, runs as follows : *فاجاءها المفاض الى جذع* (i.e., "The throes brought Mary to the trunk of a palm ;" in other words, the ignorant

masses and their foolish leaders who were destitute of the fruit of faith, hurled abuses and condemnations at my head, and raised a storm against me ; then did Mary cry out " would that I had died ere this and been a thing quite forgotten." This revelation alludes to the great agitation and commotion that followed the publication of my claim, and in which no stone was left unturned to make me extinct. Other revelations in relation to this point are : لقد جئت شيا فر يا ما كان ابوك امرء سوء وما كانت امك بغيا - اليس الله بكاف عبده ولنجعله آية للناس ورحمة منا وكان امرا مقضيا قول الحق الذي فيه تمثرون " The people said : ' O Mary, thou hast done a detestable and accursed deed, which deviates from the path. Not so were thy father and mother.' But God shall acquit His servant of these false charges. And we will assuredly make him a sign to mankind and a mercy from us, for it is a thing decreed from the very beginning. This is Isa, son of Mary, concerning whom they doubt, and this is a statement of truth."

The words used in these revelations regarding me are the same as those used in the Holy Quran regarding Mary and her son. Here Almighty God plainly states that the Jesus whom people consider illegitimate, is the very Jesus who was promised to them, and whose advent they expect and it is he who shall be made a sign. This is the truth as God has said and those only doubt who are deluded by appearances and do not consider the reality.

It should be borne in mind that صراط المستقيم صراط الذين انعمت عليهم is the highest aim of the prayer taught by the Holy Quran. All that the Christian prayer asks for is bread than which it has no higher aspiration. But the Holy Quran teaches a man to ask for all the blessings which have been granted to the righteous servants of God and to His prophets and messengers. Exactly as the Christians have been amply provided with bread and the earthly means in acceptance of the prayer of Jesus, the good and the righteous from among the Muhammadans, especially the perfect individuals among them, have been made heirs to the Israelite prophets in answer to the prayer taught by the Holy Quran. The birth of the Messiah from among the Muhammadans is the most marked result of the acceptance of this prayer. Although there have arisen at times from among the

Muhammadans good and righteous people who have borne resemblance to the Israelite prophets, yet these resemblances are not so well marked out as to be clear to a superficial observer. But the apparent and striking resemblance which the Muhammadan Messiah bears to the Israelite Messiah is quite unmistakable even upon a surface glance, so that it may serve as a clear indication of the resemblance between the great Mosaic and Muhammadan systems of faith. It is for this reason that the present Messiah bears a resemblance to the Messiah of two thousand years in all respects, so much so that the two have undergone similar trials. As Jesus was created by being breathed into Mary, this Messiah has also in accordance with the promise given in *Sura Tahrim* (prohibition) been created out of Mary by the breath of God. As there was a great public excitement at the birth of Jesus and the blind opponents said to Mary: "Thou hast done a strange thing," so there was a commotion in my case. The same reply which was given to Mary's opponents upon her giving birth to son, was given to my opponents on my spiritual birth, *viz.*, that they shall not succeed in their plans against me and that I shall be made a sign of mercy for all people. As the Jewish priests and Rabbis most of whom were traditionists, condemned Jesus as an heretic at the instance of the high priest, I was also declared an heretic by the priestly class upon a movement led by an advocate of the traditionists. In fact the two pictures present features of such a remarkable similarity as if Jesus himself had after nineteen hundred years come again into the world.

The foundation-stone of this resemblance has been laid by the hand of God in sending me as the Messiah of Islam at the commencement of the fourteenth century of Hegira and thus making the distance of time between me and the Holy Prophet similar to the distance of time between Jesus and Moses, and in showing for me, His mighty signs which no opponent of mine can show whether Jew, Christian, Muhammadan or a follower of any other religion. This is the cornerstone of my Messiahship which has been laid by the hand of God. No one who tries to break this stone shall ever succeed, but upon whomsoever this stone shall fall, it shall crush him to pieces, for both the stone and the hand are God's. Upon this foundation-stone, another stone has been laid by the hands of my opponents, for they did to me what

the Jews had done to the first Messiah. They dragged me into a Court of Law as those before them dragged the Israelite Messiah, with the object of bringing destruction upon my head. But the crime laid to my charge was of a far more serious nature than that with which Jesus was charged. The charge against Jesus was that of heresy and, therefore, founded simply on a religious difference. But I was charged with the abetment of murder. As the Jewish priests bore witness against Jesus, it was necessary for the resemblance to be complete in all respects that the Maulvies should have appeared in evidence against me. This was fulfilled by the appearance of Maulvi Muhammad Husain of Batala as a witness against me. The similarity of the proceedings was marked by one difference indeed, viz., that while Jesus was treated like all other criminals in the Roman Court of Law, and the priests who condemned him were granted seats of honor, the order in my case was exactly the reverse, and the English Magistrate who sat in judgment over me, treated me with respect. The English Magistrate, Captain W. Douglas, moreover, showed greater intelligence, moral courage and justice than the Roman Magistrate who tried Jesus. He showed a praiseworthy impartiality throughout the case and adhered to the strictest principles of justice not showing the smallest favor to my prosecutor who was not only his co-religionist but also a respectable preacher of the Gospel. His example deserves to be followed by all who have similar responsibilities.

Pilate sadly lacked many of the noble qualities which Captain W. Douglas displayed in this case. His weak-mindedness brought a great deal of trouble upon Jesus' head. There is no doubt that at heart he was a well-wisher of Jesus and his wife who is even recognised as a Saint in the Church was one of Jesus' disciples, but he was so fearful of the turbulent Jews, that in spite of all these considerations he delivered Jesus into the hands of his enemies, notwithstanding that the crime with which Jesus was charged was very trifling, being simply based upon a religious difference. He sympathised with Jesus but fearing lest the Jews should carry out their threat of making a complaint against him to the emperor, he could not pluck up the courage to deal justly with Jesus. But the Pilate before whom the second Messiah was brought, showed a praiseworthy strength of mind and

love of justice. He acted under more unfavorable circumstances than the first Pilate. The prosecutor was a respectable missionary of his own religion, and the party prosecuted not only professed a hostile faith but was also represented to him as the bitterest foe of his religion. The writings were shown to him which some Christians foolishly regarded as scurrilous attacks upon Christianity. All means were tried to excite his religious feelings but he did not swerve for a moment from the path of justice. A little less strong-minded person could have easily given way to religious prejudice, but the English Pilate was not to be moved. He discovered the truth with the light of his conscience, and Almighty God showed him the reality of the case because his heart was set on finding the truth. He was glad that the truth was at least brought to light and no other considerations could induce him to throw it away like the Roman Pilate.

The conduct of the two Pilates in the two cases in which they tried the two Messiahs, is marked by another striking resemblance. When Jesus was brought before Pilate and the priests had given their evidence against him, Pilate said: "I find no fault in this man." Similarly when the Promised Messiah went before the second Pilate and requested him to grant him time for answering the serious charge against him, the magistrate said: "I do not lay any thing to your charge." But notwithstanding that the two Pilates had the same opinion of the two Messiahs, they dealt with them quite differently. The Roman Magistrate, notwithstanding his consciousness of the guiltlessness of Jesus, delivered him into the hands of his ferocious enemies for crucifixion. Both he and his wife, being secret disciples of Jesus, were much grieved at it but he was so weak of mind and faith that he could not silence the clamour without doing the unjust deed. Yet even Pilate, though from fear of the Jews, he was unable to act openly in obedience to the dictates of his conscience and the requirements of justice, was not quite inactive in procuring Jesus' escape from the cross. He tried to save him by all secret means and his efforts were successful at the very last moment when from severe pain, Jesus fell into a death-like swoon. It was then that Pilate was able to assist Jesus without any suspicion on the part of the Jews, and his succor at the critical moment saved the life of the first Messiah. The

Gospels are clear on this point. The prayer of Jesus to be saved from the accursed death on the cross had been listened to by God (Heb. 5: 7). Jesus himself had said that no sign but the sign of Jonas shall be given to the Jews. In other words, as Jonas had entered *alive* into the whale's belly and then come out *alive*, Jesus was also to enter *alive* into the grave, which was impossible without his being taken down *alive* from the cross. And when Jesus says: "There shall no sign be given but the sign of Jonas, the prophet," he plainly falsifies the innovation of his ascension. In short, having escaped with his life from the cross, Jesus left the land of the stubborn Jews for the Israelites of Cashmere, and in that happy valley he lies buried in the street of Khan Yar at Srinagar. Pilate's efforts were thus successful but in justice we are bound to say that Pilate acted cowardly and could not from fear of the people act openly according to the dictates of his conscience. But the second Pilate staunchly adhered to the principles of justice and in obedience to the faithful voice of his conscience, showed not the least favor to the missionaries of his religion. Neither did he fear any complaint to the highest authority, for he knew that the Empress whom he served was a lover of justice. It is also noteworthy that a thief belonging to the Salvation Army was tried on the day that I was acquitted, as there was a thief with the first Messiah also. But the second thief did not meet the same hard fate as the first one did. He was not crucified, nor were his bones broken; he was sentenced only to three months' imprisonment.

In short, the *Fatiha* is pregnant with meaning and contains grand verities and excellent truths which require volumes to be written in detail. The pithy sentence *هدى لنا الصراط المستقيم* discloses treasures of wisdom and knowledge. It is the only key to the attainment of all objects, temporal as well as spiritual. Unless we walk in the right path, it is impossible for us to be profitted by a thing or to be acquainted with its nature. No one can solve the intricate problems that are met with in all spheres of human activity, in politics, warfare, science, architecture, medicine, traffic, agriculture and numerous other departments unless he first sees the right path for their solution. In fact, nothing is so essential to the attainment of an object or the solution of a difficulty as the discovery of the true means and the right path. Therefore, the true prayer for the attainment of an object or the

solution of a difficulty is that which seeks the right path, and the discovery thereof is certain to lead one to the desired object.

To seek the right path is thus the first condition of success for every one who sets before himself any object. And as it is a necessity in this world, so it is in the next. To love God and to deserve His love and grace, it has ever been found necessary that the right path should be adopted. It is for this reason that in the beginning of the second *Sura* of the Holy Quran, which follows the *Fatiha*, the seeker after truth is informed of that path in the words *هدى للمتقين* viz., that which God has described is the right path for obtaining Divine blessings. This arrangement of verses suggests that the prayer for guidance on the right path which was asked in the opening *Sura* was accepted in the very next *Sura*, and the path of guidance pointed out by God.

From what has been said above, it is clear that the prayer taught by the Holy Quran, calls attention to the importance of seeking the right path in all affairs, temporal as well as spiritual, and adopting the nearest course to the attainment of an object. But the person who begs for bread in obedience to the prayer taught by the Gospels, cannot seek the path which leads to God. His goal is bread, and that being found he has no concern with God. This is the reason that the Christians have wandered away from the right path and fallen into the shameful error of worshipping a man as their God. We fail to see the peculiarities of the son of Mary which entitle him to Divinity. The prophets that went before him such as Moses, Elisha and Elijah, were far superior to him in working miracles. By Him in whose hands is my soul, if the son of Mary had been living now, he could not have done the mighty deeds that I am doing and could not have shown the signs which I have shown, and he would have found Almighty God more bounteous to me than to himself. If even I am so far superior to him, how great must be the excellence of that noble Prophet whose servant I am. This is the goodness of God, He bestoweth it upon whom He will. He who is jealous or envious of the immense goodness bestowed upon me by God, cannot profit by his jealousy or envy. He who sets himself against the will of God, is not only defeated in his purpose but will also have his place with the wicked after death. Woe to them who set up a weak creature

as God; and woe to them who accept not the messenger of God. Blessed is he who recognises me, for I am the last of all God's ways and the last of all his lights. He is undone who comes not to me, for where I am not, there is all darkness.

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## THE I'JAZ-I-AHMADI.

(A MIRACLE FOR ALL PEOPLE AND ALL AGES.)



THE study of the miracles of different religions presents a vast field of enquiry and the subject at present does not form any part of our theme. The miracle to which we wish to draw the attention of the reader occupies an admittedly unique and eminent place in the history of miracles. Great as we hold the prophet Moses and other Israelite prophets including Jesus, we cannot deny the transitory character of their miracles. The turning of a rod into a serpent may have benefitted the Jews who witnessed the performance of the miracle, but to posterity and other people it is no more than a tale and to doubting minds nothing but an extravagant fiction. The miracles related in the New Testament are simply variations of the Old Testament miracles and in many cases much inferior to them. The casting out of devils is now laughed at, and the turning of water into wine deplored by all well-wishers of humanity. The trick of the mango tree is a far superior performance to that of causing the fig tree to wither. Jesus' walking on the sea is outdone by the trick of floating in the air. His healing the sick is eclipsed not only by the healing power of the pool at Siloam and the performances of his opponents from among his contemporaries, but also by the fact of the prevalence of this practice among all people in all ages. Dr. Dowie, the *pseudopostle* of America, does it as well to-day as Jesus did it two thousand years ago, and where he fails, he cites the failures of Jesus as a precedent

In short, such miracles have various defects. In the first place they are things of the moment. People who witness them may wonder for a while but at other times or in the hearts of other people, they cannot inspire any awe. The scene is transitory and its effect not lasting. The performance over, the wonder vanishes away or but subsists for a few moments. Secondly, they are not direct evidence of the thing they uphold. There is no direct relation between the Divine origin of certain words and the performance of certain wonders equalled in most cases by a showman's tricks. That a man is able to change pure water into an intoxicating liquor is no argument that his words are the Words of God, or that he is true in some other claim. Such a performance may at the most lead us to the conclusion that he knows the trick of corrupting pure water into wine. Thirdly, the evidence supplied by such miracles is not clear and unequivocal. Showmen's tricks and performances by sleight of hand have a miraculous appearance to ordinary observers. There is no plain criterion to test a real miracle of this kind and to distinguish it from a deceptive appearance. There is not a single miracle on record which could not be imitated by legerdemain or bodily training, and there exists a strong resemblance between such miracles and things not real. Fourthly, being a thing of the moment, even those who witness such a miracle, cannot be certain of its reality. It may be simply a delusion or an ocular or mechanical deception. There is no time to judge of its real worth. Before a man begins to reflect upon it, it is over. Fifthly, such miracles have not the clearness, the lucidity and the force of an argument at any time after their performance. To cite them as evidence of the truth of a claim in later ages is to argue in a circle, and bring forward one assertion in support of another. Their own truth must be established with strong evidence and sound arguments before they are produced as evidence of another claim. Sixthly, the requisite evidence to establish their truth and occurrence is not generally available. They are witnessed by very few men, and being momentary performances, their effect does not extend far into the future. The supernatural occurrence of events may be believed in by those who witness them but others are hardly able to distinguish them from legends and fictions. The evidence is very meagre; the witnesses might have been deceived or might have told a lie or

the narrative may be spurious. Seventhly, such a large mass of fiction has grown about miracles that for an unbiased critic it is almost impossible to sift out facts and discard fiction. Every religious community has to tell numerous tales of wonders of its own saints. But fiction is in every case so inextricably mixed with fact that the one cannot be separated from the other. Moreover even where there is fact beneath the surface, it is but an infinitesimal part of the legendary mass.

The credit of introducing a grand miracle free from all these defects belongs to the Holy Quran and in this it is unique. It offers a miracle the truth of which every single individual living at any time, can judge for himself. It is a miracle for all people and for all time. It moreover bears a direct relation to that which it supports. This miracle is described thus in the beginning of the Holy Quran : *وان كنتم فى ريب مما نزلنا على عبدنا فاوتوا بسورة من مثله وادعوا شهداءكم من دون الله ان كنتم صادقين . فان لم تفعلوا فقل لئن اجتمعت الانس والجن على ان ياتوا بمثل هذا القرآن لا يأتون بمثله ولو كان بعضهم لبعض ظهيرا ( بنى اسرائيل )* “ And if you be in doubt as to the truth of the revelation which we have sent down to our servant, then produce a *Sura* like unto it, and call to your aid all those besides God upon whose assistance you can count if you are men of truth. But if you do it not, *and by no means shall you be able to do it*, then fear the fire of hell.” And in another place : *قل لئن اجتمعت الانس والجن على ان ياتوا بمثل هذا القرآن لا يأتون بمثله ولو كان بعضهم لبعض ظهيرا ( بنى اسرائيل )* “ Say, assuredly if men and jinn should act in concert to produce the like of the Quran, they would not be able to produce its like, though they all helped each other.” This miracle of the Holy Quran lives for ever and is the test of its truth in all ages. The miracle which heals the sick or restores the dead to life loses its interest and validity, and in fact dies, with the death of the person healed or raised, but the Holy Quran lives for ever and with it its glorious miracle. This noble assertion of its uniqueness and supernatural origin by the Holy Quran has been proclaimed for thirteen centuries, and shall for ever be proclaimed, from one end of the earth to the other without ever being disputed. The whole world is and shall for ever be a witness to the truth of this miracle. It challenges its opponents now to produce its like

in the same manner as it challenged them in time past. The inability of human faculties to produce its like is a clear and conclusive proof of the truth of this miracle, and no other evidence is needed to uphold it. This miracle of the Holy Quran is moreover a direct evidence of its Divine origin, for it is plain that the word of man cannot be like the Word of God. If, therefore, the sum of human power is unable to produce the like of the Holy Quran, it emanates from some higher source. Thus, this miracle of the Holy Quran establishes the truth of its Divine origin.

As a representative and an image of the Holy Prophet, and as his faithful servant, the Promised Messiah, has been granted the same undying miracle. It is now about ten years since directed by Divine revelation he first announced that God had granted him a miraculous power in the composition of elegant Arabic and that no Arabic scholar shall ever succeed in producing the like of his Arabic writings, though all the scholars may join in the undertaking. This challenge has stood undisputed for the last ten years though it has been repeated with every Arabic production of the Promised Messiah, and though the Arabic scholars in all Muslim countries have been repeatedly invited to accept it. The same claim was repeated in the *Ijaz-ul-Masih* (The Miracle of the Messiah), a miraculous Arabic commentary on the *Fatiha*, regarding which the Promised Messiah wrote that the like of it shall never be produced though all the scholars of Arabic should gather together and that any one who attempted its reply shall meet with certain disgrace and failure. With reluctant silence the opponents, Muhammadans as well as Christians, have sealed the truth of these words.

*Ijaz-i-Ahmadi* (The Miracle of Ahmad) is the title of another book published by the Promised Messiah on the 16th November last. This book which contains ninety pages has been written only in five days. The events which gave rise to its publication rose out of a public discussion at Mud in the Amritsar district between one of the disciples of the Promised Messiah and a well-known opponent. The discussion took place on the 29th and 30th of October last and the report was brought to the Promised Messiah two days afterwards. The first forty pages of this book are devoted to an introduction dealing with the arguments of the opponent at the

above-mentioned discussion, and the rest contains an excellent Arabic poem describing the discussion and containing some prophecies.

The book was accompanied with an announcement of a prize of Rs. 10,000 to the opponents, if they succeeded in producing its like. The Promised Messiah, moreover, gave two advantages to his opponents. In the first place, they were at liberty to act in concert and to write the poem with the assistance of any Arabic scholar they chose. Secondly, instead of five days in which the Promised Messiah alone wrote the book, he allowed to his adversaries a period of twenty-five days, and this gave another great facility to his opponents. In spite of the facilities, the opponents among whom are eminent Arabic scholars have conclusively shown by their silence that the sum of human efforts is unable to produce the like of the *Ijaz-i-Ahmadi*, and, therefore, that its source is Divine and not human. It is moreover clear that the grand prophecy revealed in the poem as to the ultimate conversion of Maulvi Muhammad Husain of Batala, the first and the bitterest opponent of the Ahmad-iyya movement, and M. Ilahi Bakhsh, Accountant, P.W.D., Lahore, great opponent, with two others, cannot be ascribed to any amount another of human foresight, because these opponents have not only written largely against the Promised Messiah but are even now the most hostile foes of this heavenly dispensation. To prophesy their conversion at a time when they are at the height of their enmity, is the work of no other than Divine wisdom and fore-knowledge.

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## FRIDAY.

We reproduce below a memorial submitted by the Promised Messiah to His Excellency the Viceroy in which it has been prayed for that Friday should be made a whole or a half holiday:—

I, a loyal subject of His Most Gracious Majesty, the King Emperor of India, beg most respectfully to approach Your Excellency on the auspicious occasion of the Coronation of His Majesty with an earnest request involving the interests of the vast Muhammadan population of the whole of India.

The Muhammadans have no better opportunity for preferring their humble request than the joyous occasion of the Coronation of

their King Emperor in their own country. They moreover deeply feel and are grateful for the honor which on this blessed occasion has been given to the old Muhammadan capital of India, and see in it a clear proof of Your Excellency's special regard for this loyal portion of His Majesty's Indian subjects, and, therefore, take this opportunity of laying before Your Excellency this their humble petition.

Your Excellency's humble memorialist is the founder of the well-known sect of Islam known as the Ahmadiyya Sect. I have more than a hundred thousand disciples living in different parts of India and belonging to all ranks of Society. This sect is specially remarkable for its efforts in uprooting from among the Muhammadans the notorious evil custom known as *Jehad*. I have written about sixty books and pamphlets with the object of remedying this great evil.

I am further encouraged to prefer this request to Your Excellency by the fact that Your Excellency has already shown your sympathy with Muhammadan religious feeling on more occasions than one, by restoring to religious use mosques which had been desecrated and by otherwise showing Your Excellency's regard for these sacred buildings. These tokens of respect for their mosques have kindled a new hope in Muhammadan breasts and for its fulfilment they look to Your Excellency alone. Since the advent of the British rule they have ever looked forward to the occasion for begging this favor from the Government but the absence of a suitable opportunity alone has kept them back from preferring this request. They are now fully conscious that if their expectations are not realised under such a kind and sympathetic Viceroy, and upon such an auspicious occasion, there is little hope of their being ever realised afterwards.

The Muhammadans are a people in whose practical life religion is the most important factor and nothing is calculated to more attract their hearts or make them overflow with loyalty and gratitude to the Government than a religious favor bestowed on them. Therefore the most excellent practical step which the Government can take to completely conquer their hearts is to give them a benefit which affects their religion. And on this auspicious occasion when every class of the subjects of the British Government expects

some favor from the Government, the Muhammadans look forward for a religious favor.

Of all the religious obligations of a Muhammadan, the most important is prayer, and of all the prayers, none is so essential to be recited in congregations as the *Juma'* prayer. The *Juma'* is in fact the greatest Muhammadan festival. The Holy Quran regards it as a holiday. A whole chapter of the holy book entitled the *Juma'*, has been devoted to it. In that chapter Almighty God commands the Muhammadans to quit all their worldly affairs when they are summoned to prayer on Friday, to assemble in mosques and to say the *Juma'* prayers with due observance of all the requirements of the Law. The person who does not act in obedience to these injunctions is regarded by the Holy Quran as guilty of a deadly sin and almost outside the circle of Islam. Far more stress has been laid upon attendance at the *Juma'* Sermon and the *Juma'* prayers than upon the '*Id*'. It is on account of this importance of the *Juma'* in the Muhammadan faith that Friday has universally been observed as a holiday among the Muhammadans from the very earliest time that Islam took its rise. In India, Friday has been observed as a holiday for about eight hundred years, and on this account, Patiala and some other Hindoo States observed *Juma'* as a holiday until very recent times.

India is largely peopled by three great nations, *viz.*, Hindoos, Christians and Muhammadans. On account of the observance of Sunday as a holiday, the first two of these fully enjoy the privilege of performing their religious ceremonies on their appointed sacred day, and the Muhammadans are the only considerable class of people whom this liberty is not allowed; and strangely enough, of these three classes the Muhammadans are the only people who have been expressly enjoined in their sacred scriptures to quit their worldly affairs and assemble in mosques on a *named* day, *i.e.*, the *Juma'* or Friday.

Besides this importance attached to this day in Muhammadan Scriptures and Muhammadan Law, Friday has a great importance and sanctity according to the doctrines of the Christian faith, for Jesus Christ was crucified on a Friday, and according to Christian belief, crucifixion is the source from which all blessings spring.

The Jewish Sabbath also before their exodus from Egypt was Friday and the same day was observed as a holiday among the ancient, Egyptians. Adam was also created on Friday, and it was on a Friday that Noah's Ark rested upon the mountains of Ararat. Besides being the sacred day of Muhammadans, Friday preserves the memory of so many memorable events that took place on that day.

On these grounds I humbly pray Your Excellency on behalf of all Muhammadans that Your Excellency be pleased to recognise Friday as a holiday in all public offices in the British Indian dominions.

The sympathy which Your Excellency has shown with the religious feelings of the Muhammadans by restoring to them, the sacred use of some of their mosques of which they had long been deprived, inspires them with fervent hope that Your Excellency will grant them the privilege of being at liberty to attend in those mosques the *Juma'* sermon and prayers which is the chief object of their erection and consecration. The mosques are but like the table on which meals are served, whereas the *Juma'* prayers represent the meals themselves. The Muhammadans are fully confident that Your Excellency will not allow the defect to remain unremedied that the table which Your Excellency has so generously spread should not be supplied with bread.

If Your Excellency is pleased to grant this request, this one act alone shall win the hearts of the whole Muhammadan India, and overflowing with gratitude, the Muhammadans shall be drawn with a mighty magnetism towards the love and obedience of the British Government. Of all the favors which the British Government has bestowed upon the Muhammadans, this one indeed shall deserve to be placed at the top and written in letters of gold on the pages of history. It shall cause a deep and profound impression of the kindness and justice of Your Excellency's Government upon their hearts, and the feeling shall really be ecstatic when this great boon shall be conferred by Government on the joyous occasion of the Coronation Durbar in the presence of assembled Chiefs and *Rais* as a favor to its loyal subjects in commemoration of the auspicious Coronation of His Majesty. This act of kindness on the part of Your Excellency's Government shall moreover bring the two religions, Christianity and Islam, into closer relations. No other

act can under the present circumstances give the same unbounded joy to the whole Muhammadan population of India. And this glorious deed shall ever shine as the most memorable event of Your Excellency's Government.

The Muhammadans are willing to have some of their unimportant holidays stopped if Your Excellency is pleased to grant them a holiday on Friday. If it is not possible under any circumstances that Friday should be made a whole holiday, a half-holiday may at least be granted in that case. The Muhammadans have every reason to expect this favor from a kind and benevolent Government which has equal regard for the religious feelings of all communities and which has already given a whole day to the Christians and Hindoos for the performance of their religious duties.

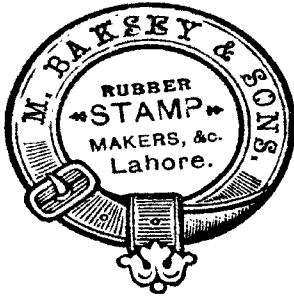
Though the wise Government can best judge the manner in which it can do any good to its subjects, yet from my personal experience of, and a personal contact with, large numbers of Muhammadans, I am bound to say that under the present circumstances, the Government can place the Muhammadans under no greater obligation than allow them a holiday on Friday, so that they may not break the express injunctions of the Holy Quran requiring them to assemble in mosques the moment they are summoned to the *Juma'* prayers.

I humbly request Your Excellency to give a careful consideration to this petition which I beg to submit in accordance with the desires of a large number of Muhammadans. Its acceptance shall furnish me who am always exerting myself to my utmost to create among the Muhammadans a spirit of staunch and sincere loyalty and faithfulness towards the Government, with new arguments, and enable me to count fresh favors of the Government upon the Muhammadans of this country. It is, therefore, my earnest request that Your Excellency be pleased to give this petition a careful consideration.

I have thought it unnecessary to burden the petition with other signatures because being the founder and leader of a Muhammadan sect, I represent more than a hundred thousand respectable Muhammadans who are comprised among my followers, and the request whose acceptance is prayed for, is the common cause of all Muhammadans, being based on clear and plain words of the Holy Quran.

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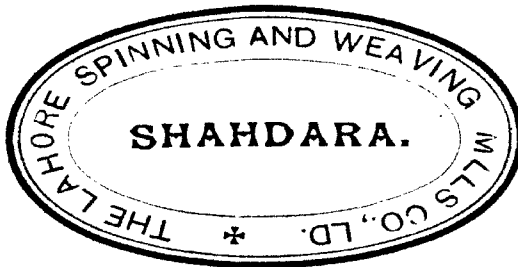
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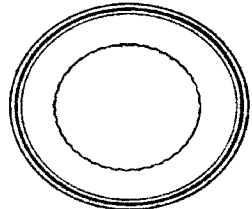
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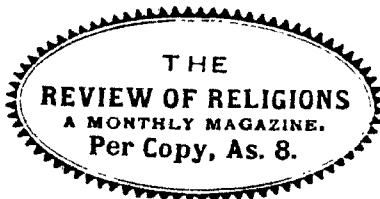
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