

THE
AHMADIYYA MOVEMENT

I

THE FOUNDER.

BY

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with commentary, the Principles of Islams, etc.*

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P R E F A C E.

I intend to issue a series of short tracts on the various aspects of the Ahmadiyya movement whose activities in the propagation of Islam have now brought it to the fore in the world of Islam. The valuable work that is being done by the movement abroad is in fact a call to every Muslim who has the triumph of the religion of Islam at heart to ponder on the life and work of the greatest champion of Islam in this age who has brought to light, from the pages of the Holy Qur-án, the most valuable principles and doctrines, the most wonderful truths, and the most powerful weapons that establish the superiority of Islam, of which the world is yet ignorant, and to which the Muslims themselves are still indifferent.

This is the first tract of this series and it deals briefly with some of the more important incidents of the life of the founder of the movement. It is partly taken from an article which I wrote in the *Review of Religions* in 1906 in the life-time of the Promised Messiah.

MUHAMMAD ALI.

LAHORE :

The Ahmadiyya Buildings ; }
The 1st June 1917. }

Mirza Ghulam Ahmad, the founder of the Ahmadiyya movement, was born at Qadian about the year 1839 of the Christian era, which was marked by the death of Ranjit Singh, the Sikh ruler of the Punjab. His father's name was Mirza Ghulam Murtaza, and the family is descended from the Barlas tribe of the Moghul family. His ancestors had a long residence in Khorasan, a province of Persia, being the dignitaries of the land. In the tenth century of the Hejira when Babar ruled India, one of his ancestors, Mirza Hadi Beg, emigrated from Persia, most probably on account of some family dissensions, and left his home with his family and about two hundred attendants to seek shelter in India. Settling in a vast and fertile sub-Himalayan plain to the north-east of Lahore, he built a village here at a distance of about 70 miles from Lahore, which he called Islampur. The ruling monarch granted him a vast tract of land which was, and is still called, the Majjha as a *jagir* with the right to exercise the powers of a Qadi or ruler in his *jagir*. Hence Islampur became

known as Islampur Qadi Majjhi which ultimately assumed the shortened form of Qadi,* and at last became known as Qadian. Qadian or Islampur was thus for a long time the capital of the small state which the emigrants had received as a *jagir*.

In the latter days of the Moghul Empire when it was undergoing the process of dissolution, the *jagir* granted to the ancestors of Ahmad† became an independent State. In the early days of the Sikhs when, on account of the anarchy and oppressions caused by that people, Islam and the Muslims were receiving blows everywhere, Qadian remained the centre of peace and prosperity for a long time. Mirza Gul Muhammad, the great grandfather of Ahmad, was the head of the family then, and after the manner of the good Oriental monarchs,

*There is a saying of the Holy Prophet (see *Jawahir-ul-Asrar*, p. 55) that the Mahdi will appear in a village named Kada. This name is evidently the same as Kadi or Qadi.

† The shortened name Ahmad is adoted instead of the full name Mirza Ghulam Ahmad for the sake of brevity. This is also the name which he adopted in taking *bai'at* though in all his letters and writings he retained the full name. In his revelations both the longer and the shortened forms occur, and the following reason is from his own pen: "As being the manifestation of the Holy Prophet I was called Ahmad, though my name was Ghulam Ahmad" (*Review of Religions* vol. II p. 437)

his purse was open for the learned and his table received the poor and the strangers freely. He had only eighty-five villages in his possession, but on account of his great love for piety and learning, many of the learned men who could not find shelter elsewhere met a warm reception at Qadian. After the death of Mirza Gul Muhammad, his son, Mirza Ata Muhammad, became the chief, but he was soon overpowered by the Sikhs who seized village after village, until not a single village except Qadian was left in his possession. The place was strongly fortified, but a body of Sikhs called Ram Garhis made an entry into the town under false pretences and took possession of the place. Mirza Ata Muhammad, the chief of the place, and his whole family were made prisoners and turned out of their possessions. Their houses and the mosques were made desolate and the library was burned down. After inflicting all kinds of tortures, the Sikhs at last bade the family leave the village of Qadian. Thus expelled from their homes they sought shelter in another State, where Ata Muhammad was poisoned to death by his enemies. In the latter days of Ranjit Singh's ascendancy, Mirza Ghulam Murtaza obtained five villages out of the *jagir* of

his ancestors and re-settled at Qadian.

Thus at the time of the birth of Ahmad in 1839, the family had once more been restored to a part of the estate which it had held so long. The time of the great tribulation had passed and prosperity had once more dawned upon it. Ahmad himself writes on this point as follows: "At the time of my birth the days of the distress of the family had changed into those of comparative prosperity, and it is the mercy of God that I did not witness any of the afflictions of the times of distress, but neither did I inherit the greatness and estate of my forefathers. Just like Christ (on whom be peace) who was only nominally a prince and did not inherit any greatness of the house of David, I am descended from a princely line, but I do not inherit aught of their greatness save the name only. This was done that there might be a resemblance between Jesus and me in this respect. It is true that like Jesus (on whom be peace) I do not say that I have not where to lay my head, but it cannot be denied that my family greatness came to an end before I was born. This was done that Almighty God should lay with me the foundation of another kind of greatness, as

He revealed to me the word which I published in the *Baráhin-i-Ahmadiyya*: 'Almighty God who is Holy, Blessed, Pure and Great, has given you an excellence greater than that of your family. The name of your forefathers shall be cut off, and your name shall be made great.' He also gave me the glad tidings, saying: 'I shall bless you and bless you mightily, so that even kings shall seek blessings from your clothes.'"

The Sikh anarchy was soon after Ahmad's birth replaced by the peace and security of the British rule, and the Punjab Muslims once more breathed freely. Mirza Ghulam Murtaza showed his staunch loyalty to the British rule in the Mutiny of 1857, and assisted the Government with fifty horses and fifty sowars, a service which, considering the scantiness of his means, is all the more creditable. This valuable and timely help at a time when the loyalty of India had been severely shaken was appreciated by the Government and the Mirza henceforward was highly esteemed by high English officials. Mirza Ghulam Qadir, the elder brother of Mirza Ghulam Ahmad, served the force under General Nicholson at Timu Ghat and fought against the mutineers. These valuable services of the family have found mention in

Sir Lepel Griffin's "Punjab Chiefs."

In his childhood Mirza Ghulam Ahmad received education at his home. He learned the Holy Qur-an and some Persian books from a tutor named Fazal-i-Ilahi, and later on some books on Arabic Grammar from another tutor, named Fazal Ahmad. When he was seventeen or eighteen years old, another tutor Gul Ali Shah was employed to teach him ordinary Arabic text-books of those days. He also learned some works on medicine from his father who was a famous physician in his time.

From his early days, Ahmad had studious habits and loved to remain in seclusion with his books. His father was on this account very anxious for him and repeatedly asked him to leave his seclusion and books for the more practical work of life, by which he meant that he should assist him in carrying out the plans which he was conceiving for the recovery of his lost *jagir*. But such wordly occupations were hateful to Mirza Ghulam Ahmad and he did not care in the least for the restoration of the lost dignity and honour of the family. Such occupations were not in accordance with his heart's desire, but in obedience to his father's wishes, he did whatever

was required of him. At one time he was compelled to accept Government service at Sialkot where he passed several years of his life. Though he passed his time in these worldly occupations under a sort of compulsion, yet his experience in these lines of life only made upon his pure heart a deeper impression of the degeneration of those with whom he came into contact in his sphere of action. It was for this reason that even working among them he did not mix with them. When his day's work was finished, he would come directly to his house, and there seek the company of the sages of the past in the pages of his books. Only those who were interested in religion would seek his company. Even at that early age he astonished those who listened to him with the power and clearness with which he expounded religious truths and supported the cause of Islam. Even some Christian missionaries used to listen to his conversation with rapt attention, so great was the attraction of his words. At last his father recalled him from his service, and he was, for a time, again involved in *zamindari* affairs. His father's failures in the attempts, which he made to recover his family *jagir*

and the great grief which gnawed his soul ever afterwards on that account made a deep impression on Ahmad's soul, and all these incidents made the worldly attractions weaker and weaker every day. Mirza Ghulam Murtaza had still some villages and besides that received an annual gratuity and a handsome pension, but the failures and reverses which he had met preyed upon his mind and he was always in great grief. These circumstances brought to him at last the conviction that the course which his son followed was the only way which could lead to true happiness. He ultimately saw the vanity of life, and some six months before his death built a mosque in the centre of the town which is its Juma' Masjid, and directed that he should be buried in the yard of the mosque.

Mirza Ghulam Murtaza died in June 1876, and the following account of his death is from the pen of his son: "I was told in a vision that the time of my father's death had drawn nigh. At the time that I saw this vision, I was at Lahore. I made haste to reach Qadian and found him very ill, but I never thought that he would die so soon, for the disease had abated to a certain extent. The next day we were all sitting

by his bedside when at noon he told me to rest for a while for it was the month of June and the heat was excessive. When I lay down for rest, I received the revelation: 'By heaven and by the accident which shall befall after sunset;' and I was given to understand that this revelation was a kind of condolence from the Almighty, and that the accident which was to befall after sunset was no other than the death of my father.....When I received this revelation which foretold the death of my father, human weakness made me think that since some of the sources of the income of our family would stop with my father's death, we might be put in trouble. No sooner the idea passed into my mind than I received a second revelation saying: 'Is not God sufficient for His servant.' This revelation brought a wonderful complacence and satisfaction to my mind, and went into my heart like a nail of iron. ;I call the Lord to witness that He brought the fulfilment of the joyful news contained in this revelation in a wonderful manner.....My father died that very day after sunset, and it was the first day in my life that I saw such a sign of mercy from God..... Thus I passed about forty years of my lite under

my father. His passing away from this life marked the dawn of a new era upon me, and I began to receive Divine revelations in a wonderful manner. I cannot say what deed of mine drew this grace of God to me, but I feel that my mind had a natural attraction for faithfulness to God which no power in the world could counteract."

There is one important consideration. Many schools of the Muslim Sufis require their votaries to undergo various forms of devotional exercises, of which no trace is found in the practice of the Holy Prophet. Ahmad belonged to none of these schools and he never practised such innovations. He hated from his early life the practice of *chilla* and other ascetic practices opposed to the word and spirit of the Holy Qur-an. His only devotional exercise was a study of the Holy Qur-an in solitude. On one occasion he saw a vision in which an old man appeared to him saying that according to the law of prophethood, fasting was necessary in order to get prepared for receiving Divine light. On the basis of this vision he kept fasts for a period of about eight or nine months, reducing his food during this time to nearly two or three morsels. But he did it so privately as to keep the fact concealed from his nearest relatives,

making special arrangements for the disposal of the food which he received regularly. But this long fasting had no injurious effect upon his health. During this time he saw many wonderful visions, some of which were later on published in the *Barahin-i-Ahmadiyya*, whose fulfilment years afterwards showed that they were actual revelations from God and not the hallucinations of a mad man. It showed practically what others have theoretically asserted that "man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

By this time Mirza Ghulam Ahmad had begun to contribute on religious subjects to some Urdu periodicals, and his powerful writings began to draw the attention of the public. But his writings soon began to assume a more permanent form. The year 1880 saw the publication of the first two parts of his famous work the *Barahin-i-Ahmadiyya*, along with which there was an offer of Rs. 10,000 for its refutation. Two years later, *i.e.*, in the closing year of the thirteenth century of Hejira, he published a third part of the same book, in which were published several revelations which he had received from God, in one of which he claimed to be the promised reformer of the fourteenth century

of Hejira. This revelation which is published on page 238 of the book runs thus: "The Merciful God has taught you the Quran so that you may warn a people whose fathers have not been warned, and so that the erroneous path of the guilty may be seen manifestly. Say, I have been commanded by God to deliver His message and I am the first of believers." This claim was at the publication of the *Barahin-i-Ahmadiyya* generally accepted by the Muslim theologians and laymen, and they rejoiced at the appearance of a reformer among them in accordance with the prophecy which promised a reformer to the Muslims in the beginning of every new century. Two years later came out the fourth part of the *Barahin-i-Ahmadiyya* which contained a most powerful refutation of all religious principles opposed to Islam. The book though yet incomplete was hailed throughout India as the best and most powerful exposition of Islamic doctrines in the whole Muslim religious literature. It won this recognition in spite of the fact that it contained all the material which formed the basis of later differences with the orthodox Muslims. In this work were published revelations in which he was addressed as messenger,

prophet, and warner. But in spite of this he was recognised as the recipient of Divine revelation by the leading Muslim theologians.

Matters remained in this condition for several years during which time Ahmad was generally admitted to be the religious leader and inspired reformer of the Muslims. On the first of December 1888, he announced that Almighty God had commanded him to accept *bai'at* from the people, thus forming into a separate class those who came to spiritual life through him. But the year 1890 was a time of great transition in his life, and it divides his life into two parts from more points of view than one. It was the year in which he announced that he was the Promised Messiah and Mahdi. As a reformer or *mujaddid*, the Muslims submitted to his claims and had no fault to find with him, but as the Promised Messiah, there was no epithet of irreverence, no word of calumny, which was not applied to him. He was called an impostor, an arch-heretic and anti-Christ.

The whole course of the life of Ahmad till the time that he claimed to be the Promised Messiah is admitted by his bitterest enemies to be free of all blame, but there is no blame which

was not laid to his charge after the announcement of the claim to Messiahship. It was alleged by his enemies that he sought reputation by these claims, but when we cast a glance at his past life, it appears that from his very childhood he was a lover of solitude and averse to the seeking of reputation. He always loved the corner of solitude and it was with great aversion and only in obedience to his father's orders that he accepted employment or engaged in his zamindari affairs. When any one came to his father and asked him where Mirza Ghulam Ahmad was, he used to tell the inquirer to seek him in some corner of the mosque. His father always remonstrated with him on this account and often exhorted him to be more careful of his worldly concerns. But all his exhortations were in vain, and he did not care in the least to become a great man in the world and never turned his attention to the interests of this life. In fact, he was naturally averse to all such ideas and passed more than forty years of his life practically in solitude, for though he now and then came into contact with others, it was under compulsion that he did so. He never desired to be known by others, and as soon as he had

formed the duty imposed upon him, he repaired to the corner of solitude. The family of Mirza Ghulam Murtaza was a well-known one, but no one knew his son Mirza Ghulam Ahmad except a few villagers with whom he had to come into contact in the transaction of his zamindari affairs. His was a disposition quite opposed to the seeking of reputation and that disposition remained unchanged to the last. The man whose very nature is averse to seeking reputation, as the first fifty years of his life conclusively show, cannot be charged with the evil motive of seeking reputation in advancing certain claims, for such a supposition is inconsistent with the whole course of his previous life. Similarly, many other objections advanced against him after his first laying claim to the Promised Messiahship can be easily proved to be false on referring to the previous course of his simple and spotless life, for there are many characteristics of human disposition in which such a sudden change is impossible.

Another circumstance which divides Ahmad's life before the claim to Promised Messiahship from that after it, is that the latter period is only a fulfilment of the earlier and this is true in more senses than one. Even the brief outline

of his earlier life which has been given above shows clearly that he was being prepared by the hand of the Almighty for the fulfilment of some great purpose. The repeated admonitions of his father to pay more regard to the concerns of this life and his persevering attitude of indifference to the mean cares of this world and constant retiring to the corner of solitude to hold communion with God, bespoke with clearness that he was destined to fulfil some greater object. More clearly still, this phase of his latter life being a fulfilment of the promises of the earlier manifests itself in the revelations published in the third and fourth parts of the *Barahin-i-Ahmadiyya*, the former of which was published as early as 1882. Some of the promises made (see *Barahin-i-Ahmadiyya*, Part III, page 240) are as follows: "Your opponents will desire to extinguish the light of God with the breath of their mouths, but God shall make His light perfect, though those who do not believe in you shall hate it. When Divine assistance and victory will come, then will it be said: Is it not true? They will devise plans and God also will devise plans and God is the best of planners. Beware that the assistance of God is near at hand. Presents will come to you from distant corners,

and people will flock to you from every distant path. God will assist you from Himself. People whom We will inspire from heaven will come to your assistance. There can be no change in the word of God. Verily We have granted you a manifest victory. You are before Our eyes. God will exalt for you your renown, and complete His blessings upon you in this life and the next. People will come to you in large numbers, get not therefore tired of them and turn not away from them. (There will be some who will leave their homes to live near you) and they will be the companions of the mat." These are some of the promises which were made to the founder of the Ahmadiyya movement before he announced his claim to Messiahship, and they have all been fulfilled in the latter part of his life. There is a distance of about a quarter of a century between the publication of the prophecies and their fulfilment. This is in exact accordance with the two periods of the Holy Prophet Muhammad's life, viz., the pre-Flight period and the post-Flight period. There too mighty promises of victories were made to the Holy Prophet while he was yet at Mecca and quite alone and helpless among his powerful enemies, and these promises came to fulfilment after his flight to

Medina. Thus the year of the announcement of Ahmad's claim to Promised Messiahship divides his life into two parts similar to those into which the Flight divides the life of the Holy Prophet. The first period is the period of announcement of prophecies containing promises of future victory and discomfiture of his enemies, and the second period is the period of the fulfilment of these promises after he has passed through the flaming fire of opposition.

The announcement of the claim to Promised Messiahship took place in 1890. Since then the life of the founder of the Ahmadiyya movement has been one of strong opposition on all sides. Hindus, Muslims, Christians and Sikhs have singly as well as combinedly done their utmost to bring him to naught. Nor has the scope of the persecution been limited to papers only. This was only the first step, and the whole country was at first excited through *fatwas* of heresy by the leading *Mullas* of the country. The verdict pronounced was one of arch-heresy, but some of the exasperated *Mullas* did not hesitate to declare that even his property and life could be taken away with impunity. Opposition spread like wild fire from one sect to another and from

one corner of the country to the other. The question of paramount importance which arises here is, how it is that the designs of so many people against one man were ultimately frustrated? When the whole world turns against a solitary and helpless man, it cannot be supposed that he can overcome the world by his own might. Certainly there must be a power higher and mightier than the world in his support which brings to naught the power of the whole world. The mighty fire of opposition whose all-devouring flames reach the heavens cannot be extinguished by one man with the breath of his mouth. Here then is seen the hand of God working in support of His servant. This is what happens in the case of every prophet of God. The whole world is bent upon his extirpation, but the power which works in his support is too great for the power of the whole world. The fire of opposition and persecution rages on all sides, but there is a mighty power which holds it back at every instant so that it cannot reach him.

The opposition which arose after the year 1890 was foretold long before and the prophecies relating to it were published as early as 1882 in the third part of the *Barahin-i-Ahmadiyya*, some

of which have already been quoted. Such deep knowledge of the future cannot belong to a human being, and this is the second circumstance which makes the opposition a sign of his truth. But stranger still is the fortitude shown in bearing all this opposition. It is easy to see what the state of the mind of a man must be who is bitterly opposed and persecuted on all sides and whose very life is every moment in danger. Even a powerful monarch with strong armies at his command can not show the adamant fortitude which was shown by the founder of the Ahmadiyya movement in the opposition which he met after 1890, and which every prophet of God met when he announced the message with which he was entrusted. No abuse, no denunciation, no persecution, no prosecution and no threat of murder, during all these years, disturbed, for a single moment, the equilibrium of his mind or caused him to entertain for an instant the idea of giving up in despair the cause which he upheld. Who is not aware that the most resolute monarch when he meets with determined opposition from his people readily yields to them in many points, but never does one raised by God, under the severest trial, recede a single step from the position which

he has taken. Even nature relaxes her inexorable laws in his case, for being subjected to the hardest trials and severest persecutions, without any sympathisers or friends, he is still as cheerful as if opposition did not exist.

It may be noted here that the chief ground for the *fatwas* of *kufr* against the Promised Messiah was that he denied certain articles of the Muslim faith, for instance that he claimed to be a prophet and thus denied the finality of the prophethood of the Holy Prophet Muhammad, that he denied the existence of angels, that he denied miracles and so on. These charges were refuted by him again and again. I refer here to a very few of these refutations. Here is a manifesto issued by him at Delhi on 2nd October 1891. It is headed "An Announcement by a Traveller" and opens thus :

"I have heard that some of the big *Ulama* (learned men) of this city give publication to this charge against me that I lay claim to *nubuwwat* (prophethood), am a denier of angels, a denier of heaven and hell, and also a total denier of the person of Gabriel, *Lailat-ul-Qadr* (the grand night), miracles and the Prophet's Ascension. Therefore to make the truth known I inform all, the great and the small, that this charge is a pure

fabrication against me. I am neither a claimant of prophethood nor am I a denier of miracles, angles, *Lailat-ul-Qadr*, etc. On the other hand I confess belief in all those matters which are included in the Islamic principles of faith, and in accordance with the belief of *ahl-i-sunnat wal jama'at* I believe in all those things which are admittedly proved by the Qur-an and reports, and believe any claimant of prophethood and apostleship after our lord and master Muhammad Mustafa, may peace and the blessings of God be upon him, the last of the apostles, to be a liar and a *kafir* (unbeliever). I know it for certain that the Divine revelation which is granted to apostles began with Adam, the chosen one of God, and came to a close with the Apostle of God, Muhammad Mustafa, may peace and the blessings of God be upon Him."

A few days later he addressed an assembly in the Juma' masjid of Delhi in the following words:

"Other charges which are advanced against me that I am a denier of *Lailat-ul-Qadr*, miracles and Ascension and also a claimant of prophethood, and a denier of the finality of prophethood—all these charges are untrue and absolutely false. In all these matters my belief is the same

as the belief of other *ahl-i-suunnat wal jama'at*; and the collection of objections of this kind from my book, *Tauzih-i-Maram* and *Izala-i-Auham*, is only an error of the fault-finders. Now I make a plain confession of the following matters before the Muslims in this house of God, that I am a believer in the finality of the prophethood of the Last of the Prophets, may peace and the blessings of God be upon him, and that I look upon any one who denies the finality of the prophethood to be a heretic and outside the pale of Islam. Similarly I am a believer in angels, miracles, *lailat-ul-qadr*, etc.

The question relating to the claim to prophethood is also raised and answered in *Izala-i-Auham*:

“Question. In the pamphlet *Fat-hi-Islam* claim has been laid to prophethood.

“Answer. There is no claim to being a prophet but a claim to being a *Muhaddas* (one who is spoken to by God though not a prophet), which has been advanced by the command of Allah. And there is no doubt in this that *Muhaddasiyyat* also contains a strong part of prophethood.....If then this be called metaphorically prophethood or be regarded a strong part of prophethood, does this lead to a claim to prophethood” ? (p. 421, 422.)

In even plainer words than the above was a great controversy brought to a close at Lahore on the 3rd February 1892. This controversy was between Maulvi Abdul Hakim and the founder of the Ahmadiyya movement and it came to an end by the following announcement made by the latter:

“Be it known to all the Muslims that all such words as occur in my writings *Fat-hi-Islam*, *Tauzih-i-Marām*, and *Izala-i-Auham* to this effect that the *Muhaddas* is in one sense a *nabi* (prophet), or that *Muhaddasiyyat* is a partial prophethood or that *Muhaddasiyyat* is an imperfect prophethood, all these words are not to be taken in their proper sense, but they have simply been used according to their root meaning; otherwise I lay no claim at all to actual prophethood. On the other hand, as I have written in my book *Izala-i-Auham* on p. 137, my belief is this that our lord and master, Muhammad Mustafa, may peace and the blessings of God be upon him, is the last of the prophets. So I wish to make it known to all Muslims that if they are displeased with these words and these words give injury to their feelings they may regard all such words as amended and read instead the word *Muhaddās*, for I do by no means

wish to create any dissension among the Muslims. From the beginning, as God knows best, my intention has never been to use this word *nabi* as meaning actually a prophet but simply as signifying a *Muhaddas*, which the Holy Prophet has explained as meaning *one who is spoken to by God*, for of the *Muhaddas* it is said in a saying of the Holy Prophet: 'Among those that were before you of the Israelites, there used to be men who were spoken to by God, though they were not prophets, and if there is one among my followers, it is 'Umar' (*Bukharee*). Therefore, I can have no excuse in stating my meaning in another form for the conciliation of my Muslim brethren, and that other form is that they should understand everywhere *Muhaddas* where the word *nabi* (prophet) is written, and look upon the latter as blotted out."

This writing was drawn up in the form of an agreement and signed by eight witnesses. Certainly there could be no plainer words, and though Maulvi Abdul Hakim withdrew from the debate on receiving this plain assurance, yet those who had signed the *fatwa* of *kufr* persisted in their false charges, saying that these assurances were only meant to deceive the public.

In earlier as well as in later life, the Promised Messiah had often to travel for religious purposes. An important journey which was undertaken after the completion of the fourth part of the *Barahin-Ahmadiyya* which was published in 1884, was that to Hoshiarpur, where in the month of March 1886 a controversy was arranged and held between him and L. Murli Dhar, an Arya Samaj leader of Hoshiarpur. The proceedings of this controversy form a part of the *Surma-i-Chashm-i-Arya* and the important question discussed in it is the Arya Samaj doctrine which denies the creation of matter and soul by God and the permanence of salvation. After this he went to Ludhiana and it was there that on the 1st December 1888 he issued an announcement to the effect that he had been commanded by God to accept *bai'at* from people. It was again at Ludhiana that the claim to Promised Messiahship was announced. It was here and on this occasion that a controversy with Maulvi Muhammad Husain of Batala was held from 20th to 29th July 1891. Particulars of this controversy are contained in a pamphlet entitled *Alhaq*. From there he went to Delhi in September of the same year where the mobs behaved quite

savagely and their *Mullas* only fanned the fire by their excited speeches and misrepresentations. All plans of a controversy with the Delhi Maulvis failed, and at last in the end of October a controversy was held with Maulvi Muhammad Bashir who was invited from Bhopal. In January 1892, a visit was paid to Lahore for the purpose of removing the misconceptions that were produced by hostile Maulvis. From Lahore he went to Sialkot, and from there he came back to Qadian. I have already referred to the announcements made at Delhi and Lahore denying that he laid claim to being a prophet.

In May 1893 he had again to go to Amritsar for holding a controversy with Abdulla Atham, a Christian, which lasted for two weeks and ended in a prophecy relating to the death of Abdulla Atham. The proceedings of this controversy are published in a book entitled *Jang-i-Muqaddas*. In September 1895, he undertook a very important journey to Dera Baba Nanak, a village in the Gurdaspur District. The circumstances which led to this journey and the important result to which it gave birth are fully related in the *Sat Bachan*, which was written soon afterwards. At Dera Nanak is preserved a *chola*, which is a relic

of Guru Nanak himself and which is in the custody of his descendants. It is a long cloak with short sleeves and is made of brown cloth. A tradition in the Sakhi of Bhai Bala, more commonly known as Angad's Sakhi, states that the *chola* was sent down to Nanak from heaven and that upon it were written the words of nature in Arabic, Turkish, Persian, Hindi and Sanskrit. It is reasonable to conclude from this tradition that either the writing on the *chola* had been revealed to Nanak, in which case the words would be spoken of as having come down from heaven, or possibly the *chola* may have been the gift of some person whom Nanak took for his spiritual guide. Upon Nanak's death the *chola* passed to his first successor Angad and thus to successive Gurus till the time of the fifth Guru Arjan Das. In his time the *chola* was won by one Tola Ram in recognition of some great service done. After some time it fell into the hands of Kabli Mal, a descendant of Nanak, and since then it has remained in the hands of his descendants at Dera Nanak. On account of the high repute and sanctity in which the *chola* was held by the followers of Nanak, the practice became common at an early date of offering coverings to pro-

tect it from wear and tear. The mystery which hung about the *cholí* became deeper by the increased number of coverings which hid it altogether from the eye of the worshipper. Only a part of the sleeve was shown, but by constant handling the letters on that part became quite obscure.

The founder of the Ahmadiyya movement had already come to the conclusion that Guru Nanak was in fact a true Muslim, and therefore he thought of solving the mystery about the *cholí* also. Accordingly on the 30th September 1895 he set off to Dera Nanak with some of his friends. By special arrangements made with the guardian of the *chola*, the numerous coverings, mostly of silk or fine cloth, were taken off, and the actual writing on the *cholí* was brought to light. It contained nothing but verses of the Holy Qur-an which were copied at once. This wonderful disclosure of the writing on the *cholí* showed clearly that Nanak was a true Muslim at heart because otherwise he could not wear a cloak with such words on it as that "the true religion with God is the faith of Islam." The result was published in a book called the *Sat Bachan*; and though the orthodox Sikhs who are

more inclined to Hinduism than Islam were greatly excited at the appearance of the book, yet the truth of the statements made in it concerning the *cholí* has never been questioned.

After this the Promised Messiah had to leave Qadian on several occasions in connection with certain cases with one or two exceptions only. In 1897 he had to appear in the court of the District Magistrate of Gurdaspur in connection with the charge of abetment of murder brought forward by Clarke, a Christian Missionary. In the same year he had to go to Multan as a witness in a case. In the next year, he had again to go several times to Gurdaspur and Pathankot to answer a charge of breach of peace which, it was alleged by the Police, he threatened by the publication of certain prophecies. In January 1903 he had to go to Jhelum to answer charges in two cases of defamation which were dismissed at the first hearing. Here he was received with great enthusiasm by the public and nearly one thousand persons entered into his *bai'at* in a single day. During the latter part of the year 1903 he had to make his appearance several times at Gurdaspur in connection with another defamation case which took nearly eighteen months. For nearly

five months it had a daily hearing,* and during this time he had to take up his residence at Gurdaspur. From there he went to Lahore during an interim, and there delivered a lecture to an audience of over ten thousand persons of all classes and creeds. After that, he went to Sialkot in November 1904 and to Delhi in October 1905. At Sialkot was delivered his famous lecture in the course of which he explained his mission to the Hindus and that he had come in fulfilment of the promises made to them respecting the advent of an Avatar in the last ages. At Delhi the people had been changed in their attitude since his first visit in 1891, but as informed in a revelation before starting he still found the doors of Delhi shut against him. While coming back from there he delivered a lecture at Ludhiana, and another at Amritsar. But at the latter place the lecture had hardly been begun when the mobs began to make a noise. The lecture had accordingly to be stopped and the mobs instigated by their *Mullas* pelted him with stones when he was leaving the lecture-hall. His last journey was again to Lahore in the closing days of his life, and it was there that he breathed his last, in the

*This case ended in his acquittal on appeal.

house of Dr. Syed Muhammad Husain Shah in the Ahmadiyya Buildings.

Notwithstanding his reservedness and love of solitude and his hatred of litigation, Ahmad had often had to make his appearance in courts. In early life he did this duty simply in obedience to his father's orders. But even while conducting these cases he was never remiss in his duty to God. When the prayer-time came, he never knew any other business. Often would the case come up for hearing while he was engaged in his devotions. It was in the law-suits that his love for truth became known to all those concerned. Not for the sake of any interest would he allow a word of falsehood to pass his lips. For this he had become so famous that even his opponents in these cases were conscious of it.

The cases of later life in which Ahmad was involved after announcing his claim to Promised Messiahship began in 1897. Long before these cases began, he had received and published a revelation saying: "Almighty God will assist you in many fields." Thus the promise of Divine assistance and success in these cases had been given to him long before they had any existence. But apart from this, in almost every case he received

revelations informing him beforehand of the institution of the case and of success in it. It is remarkable that a person who should be sued every now and then in criminal courts should have success on his side in all cases, especially when it is borne in mind that prosecutions against him have often been conducted by men who had at their back mighty forces. So many attempts were made to incriminate him, but not one was attended with success. The following record of criminal cases instituted against him, some of which were of a very serious nature, but in all of which without a single exception the prosecution hopelessly failed, shows clearly that only God's hand could save a man who had all earthly forces directed against him. The first of these criminal cases was concocted, as the Magistrate's judgment finally established, by some Indian Christian Missionaries, while the prosecutor was Dr. Henry Martyn Clarke of the Church Missionary Society. The charge against the Promised Messiah was that he had sent a young man named Abdul Hamid to Amritsar with instructions to murder Dr. Clarke. The statement made by Dr. Clarke was supported by his subordinates. Other communities also gave help in the prosecution. The Muslims were

represented by Maulvi Muhammad Husain of Batala who came to give evidence for the prosecution, while the President of the Arya Samaj offered his services as a counsel to lead the case for the prosecutor free of charge. Thus three nations made a common cause against one man and thousands looked with expectant eyes to the day when the sentence should be pronounced against him. But the Magistrate saw with a keen sight that the mass of evidence against the accused was mostly a fabrication, and on further enquiry he found such to be the case. Some weeks before the institution of the proceedings, the Promised Messiah had seen a vision to the effect that lightning came down upon his house, but that it did no harm. Along with it were the words: "This is naught but a threatening from the authorities." In the course of the proceedings other revelations were received foretelling his clearance from the charge. All these revelations are published on the title-page of the *Kitab-ul-Bariyyat*. The case, though to all appearance a very serious one, ended in accordance with these revelations.

The next criminal case arose out of a prophecy. Maulvi Muhammad Husain of Batala and some of his followers had been publishing a long series

of abusive and calumnious writings against the Promised Messiah. When their abuses and calumnies reached the climax, he published a manifesto on the 21st November 1898 in which he announced that Almighty God had informed him that Maulvi Muhammad Husain and his friends would be brought to disgrace, within thirteen months, and that evil similar to that which they had done to him would befall them. The Police authorities made this announcement a ground for prosecution under Section 107 of the Criminal Procedure Code of India for alleged apprehension of breach of peace. As regards the prophecy itself, it was fulfilled within a few days of its publication. Maulvi Muhammad Husain apparently stuck to the belief in a Mahdi who should convert the world by means of the sword, but in a paper written in English and meant for the Government, he expressed the view that the reports relating to the advent of a fighting Mahdi were all open to question and unauthentic. This paper fell by chance into the hands of the Promised Messiah, and one of his disciples undertook to obtain a *fatwa* as to the person who held such a view with regard to the Mahdi. The Maulvis unanimously declared that such a person was a heretic and

applied to him all those epithets of abuse which at one time they had applied to the Promised Messiah at the instigation of Maulvi Muhammad Husain himself. Thus was Muhammad Husain brought to disgrace, his disgrace being similar to that which he had tried to bring upon the Promised Messiah. As regards the case which was based on the announcement of the prophecy, the Promised Messiah wrote a pamphlet entitled the *Haqiqat-ul-Mahdi* containing revelations as to the end of the case and published it before the case came on for final hearing in the Court of the District Magistrate of Gurdaspur. Some of the copies were distributed at the door of the Court on the day of hearing. The revelations foretold that he would be acquitted and that his opponent Muhammad Husain would be prohibited from issuing any more obscene literature concerning him. The judgment of the case was exactly in accordance with the prophecies, and so greatly impressed those, who had, only an hour or two before, read the prophecies that even his Christian counsel when questioned by one of the Ahmadis on coming out of the Court-room as to what turn the case had taken, replied that the prophecy of the Mirza had been fulfilled.

In the concluding months of 1902, two charges of criminal defamation were preferred against him on the basis of a certain writing, and warrants were issued by the Magistrate of Jhelum. Nearly a year before this he had seen a vision, which was published in *Alhakam* in November 1901, to the effect that warrants would be issued against him, but that ultimately he would be acquitted. After the institution of the criminal proceedings against him it was again revealed to him that the prosecutor would be discomfited and that he would be discharged. This revelation was published in the *Mawáhib-ur-Rahmán*, which was then in press, on page 129, and the book was published and circulated three days before the case came on for hearing, as its title page shows. On the very day of hearing, the book was distributed freely in the court compound. The fact of the publication of the book before the hearing of the cases was attested by the complainant himself in a later case which he brought against the Promised Messiah on the basis of certain words used in the prophecy mentioned above. The judgment of the court was delivered two days after the first hearing, and it established the truth of the prophecy in a wonderful manner.

The same complainant then preferred another complaint of criminal defamation against the Promised Messiah about a week after the judgment in the first two cases, on the basis indicated above. Regarding the end of this case the first revelation was that a victory would be granted like the victory of the day of Honein in which battle the Muslim forces were first defeated, but they soon afterwards recovered their position and routed the enemy. Another revelation which the Promised Messiah received at Gurdaspur on the day of the first hearing of the case was: "I will honour you after your disgrace." Before the filing of this case, one of the followers of the Promised Messiah had filed a defamation case against the complainant in the other case. Regarding the end of these two cases he published a prophecy on the 29th June 1903, about eighteen months before the final judgment in them was declared. In this prophecy which was published also in the Review of Religions for July 1903, it was foretold that the Promised Messiah would be acquitted while his opponent would be punished in the case against him. The judgment of these cases was in accordance with these prophecies, for the lower court adjudged the Promised Messiah to be guilty of the

charge brought against him, but the court of appeal established his innocence, while his opponent was punished.

These were the attempts made to involve him criminally, and the manner in which the institution and the end of these cases were foretold and the wonderful manner in which the evil designs and plots of all his opponents working in conjunction with each other were brought to naught are among the clearest and most conclusive proofs that the hand of God was working in his support. It will be seen that in all these cases he was the defendant. In only one case he appeared as a plaintiff and that was a civil case and there too he was successful. In 1900 the way to his mosque and house was obstructed by certain of his relatives, and it was then under compulsion that he resorted to a civil court of justice for redress. Another civil case was instituted against him at Gurgaon. The claim was for Rs. 1,000, and the basis of the case was an announcement to the effect that if any Christian could prove that Jesus had shown more signs than the Promised Messiah, the latter would give him Rs. 1,000. Strangely enough, it was not a Christian who came forward to claim the prize, but a Muslim Maulvi. The

suit was dismissed after two hearings. In short, there is not a single case, civil or criminal, in which he did not come out successful, or in which his enemies achieved their object. With opposition raging on all sides and with prophecies for success in each case published beforehand, the circumstance cannot be attributed to mere chance.

Enough has been said of his controversies in speaking of the Ahmadiyya movement. But it may be added here that the discussion and exposition of religious truths was his vocation from his earliest days. Besides the performance of his worldly duties the only occasion on which he came into contact with other men was the expounding of some Islamic doctrine or the discussion of some religious point. The controversies of Ahmad, however, have not only made a powerful exposure of the weak points and errors of other religions, but have also brought out the beauties of Islam in all their brilliance. He was even desirous of bringing about an agreement between the advocates of various religions as to the future spirit of religious controversy so as to make it least offensive to the feelings of others by the observance of certain rules in advancing objections against other

religions or by utterly omitting such objections. It was with this object that he proposed a conference of the different religions, but though the proposal was not met with acceptance from other religious leaders, the object he had in view was brought about a year later through the efforts of a Hindu gentleman, and a great Religious Conference was held at Lahore in December 1896. Five questions were set for solution by the advocates of different religions. Several days before the meeting of the Conference, Ahmad published a revelation to the effect that his answers to these questions would far surpass all others in their merits and excellence, and the announcement containing this revelation was distributed beforehand. When the paper was read by the late Maulvi Abdul Karim of Sialkot, one of the leading disciples of the Promised Messiah, the whole audience in one accord admitted its superiority and excellence over others, and the paper was listened to with rapt attention in two sittings. The reports of the conference published in different secular newspapers, including the Civil and Military Gazette of Lahore, all agreed as to its excellence. The paper was written on altogether uncontroversial lines.

The chief point to which he called attention in all controversies was the testing of the truth of a religion by some criterion which should universally be admitted to be the criterion of a true religion. The followers of the different religions assert that theirs is the only religion which can release a man from the bondage of sin and make him attain salvation and true union with God, and the only religion free from all objections and faults, and that the founder of their religion is a sinless person. But there is no religion with which fault has not been found by its opponents, and there is no religious leader to whom sinfulness has not been ascribed by his fault-finders. Nor can the mere assertion of freeing from sins and making one attain a close union with God be accepted as true till some evidence is given of the allegation. It is this evidence which gives us the criterion distinguishing a true from a false religion, and it is in the manifestation of heavenly signs in all ages that this evidence is to be sought. For, if the manifestation of heavenly signs was the criterion which distinguished a true religion at its birth from all corrupt forms of religion, it cannot be denied that the same circumstance must afford the true criterion now in testing the truth of one in the midst of so many contending

religions. And the manifestation of heavenly signs is the peculiar characteristic of Islam.

The writings of Ahmad inviting men to accept him as the Promised Messiah and Islam as the true religion are all of a general nature, but two of these may be specially mentioned. These are a letter to the Amir of Afghanistan and one to Her late Majesty, the Queen-Empress. The letter to the Amir was written in Shawwal 1313 A. H., *i.e.*, 1896. It invited the Amir to accept him as the Promised Messiah. The following passage written in a private letter to a Muslim ruler shows the sincerity of the founder of the Ahmadiyya movement in his expressions of loyalty to the British Government. The following is a literal translation: "I have no concern with the kingdom of this world. I came in humility, and in humility shall I go. I am commanded that in this age of great tribulation, I should place the arguments of the truth of Islam with mildness before the people of different countries. I have, therefore, no ill-feeling against the British Government under whose shelter I lead my life in peace and security. Nay, I thank God and am grateful to Him for His blessings that He has sent me for the service of His faith under such

a peaceful rule. And why should I not be thankful to God, for notwithstanding poverty and helplessness and the disturbance caused by ignorant men from among my own people, I am calmly doing my work under the English rule. The peace I have found under this rule is so great that if I do not express my obligations to this rule, I shall be ungrateful to my Lord. And I shall be unjust if I do not mention the fact that we have the same freedom for the propagation of Islam under this rule as the Christian Missionaries have for the preaching of their faith. Nay, the advantages of this freedom are greater in our case, for we can derive benefit from it while the others cannot, for whereas they are in error, we are in the right, and those in error cannot derive any advantage from freedom. Nay, such freedom is harmful to them for their errors are exposed more and more every day."

The other instance of the deliverance of a message to a potentate is to be met with in the case of the late Queen Empress. In the year 1897, on the occasion of Her Majesty's second Jubilee, he wrote a book entitled the *Tuhfa-i Qaisariyya* meaning, a Present to the Empress. In the next year he wrote another pamphlet entitled the *Sitara-i-*

Qaisara or the Star of the Empress, an English translation of which was sent to Her Majesty. In both these books it was shown that Jesus had really died and they contained an invitation to Her Majesty to accept Islam.

A few words may be said as to the service which Mirza Ghulam Ahmad has done to Government. I have stated above that his family won a distinction for its faithful services. To this distinction Ahmad has greatly added. His numerous writings not only contain expressions of gratitude for the manifold blessings of the British rule but by the absolute denial of the legality of wars to propagate religion, a denial which is the logical outcome of his claim to be the Promised Messiah and Mahdi, he has inculcated a principle which has exercised the most healthy influence on the general attitude of the Muslims towards the British rule.

Notwithstanding the change from time to time of the attitude of the public towards the claims of Mirza Ghulam Ahmad, a reader of his writings cannot discover the least difference in the basic views which he held throughout. The one theme of all his writings is the superiority of Islam over all other religions because of the

continuity of the gift of revelation in this religion. It is on this point that his earlier as well as later writings lay particular stress, and not the least change is observable in his views on this point. When a person attains to what is called *fana* in following the Holy Prophet, he is granted the gift of revelation in abundance and great prophecies are revealed to him, and thus he becomes a *baruz* (manifestation) of the Holy Prophet. This stage he termed *zilli*, *baruzi*, *majazi*, *juz-ie*, or *naqis nubuwat*. The word *zill* means a *shadow* or an *image*; *baruz* means an *appearance* or *manifestation*; *majaz* means a *trope*, *juz* means a *part* and *naqis* means *imperfect*. Thus it would be seen that the idea underlying all these phrases is one and the same. It is not prophethood in the true or proper sense of the word, but it is the appearance of some qualities of prophethood in a person who is not a prophet, and hence he is called a *baruz*; and as through him are imaged forth certain characteristics of prophethood he is called a *zill* or an image of the original; he is a prophet not in the proper sense of the word but in a tropical sense; and he receives only a part of the prophethood or an imperfect prophethood because the revelation

of prophecies relating to the future is only a secondary work of the prophet. The primary work of a prophet is the making known of the Divine will or a certain religious truth for the guidance of man, and as all religious truths necessary for the guidance of man have been revealed in the Holy Qur-an, a prophet in the proper sense of the word cannot make his appearance after the Holy Prophet, but a recipient of prophecy may be said to have received a part of prophethood or an imperfect prophethood. He himself thus explains *zilli nubuwat* in the *Haqiqat-ul Wahy*: "But *zilli nubuwat*, the significance of which is *receiving revelation* simply by the grace of Muhammad, shall continue to the day of judgment, so that the door to the perfection of men may not be closed" (p. 28). That a *zilli* prophet is not actually a prophet is also clear from another consideration. A king is spoken of, in a saying of the Holy Prophet, as *Zill Ullah* or the shadow of God, and as *Zill Ullah* is not actually God, so a *zilli* prophet is not actually a prophet. This point was very lucidly put forth by him in a book called the *Mawahib-ur-Rahman* which was published in January 1903: "And among this people (i.e., the Muslims) God

speaks to and addresses His friends (*auliya*) and they are granted the appearance of prophets but they are not actually prophets, because the Qur-an has made perfect the needs of the law" (p. 66). In one of his latest writings, the *Haqiqat-ul-Wahy* he says: "And I am given the name of a prophet by God by way of metaphor, not in a proper sense" (Istifta, p. 64). Thus he stuck to the doctrine which he expounded in the *Tauzih-i-Maram*, his first work after the claim to Promised Messiahship, to the last.

From his youth, Mirza Ghulam Ahmad suffered from two diseases constantly, viz., polyuria and syncope. With the latter of these specially he would lie prostrate for days. The two yellow mantles, in which, according to a report, the Messiah would come really signified in metaphorical language these two diseases. And though his heart would fail all of a sudden owing to syncope, yet he had full faith in the prophecy which spoke of his being granted a long life. It was in December 1905 that he received clear revelations speaking of his approaching end, and on the 24th December 1905 he published his last will containing these revelations and making the necessary arrangement for the management of the affairs of the

propaganda established by him to be carried on after his death. The Will opens thus :

“All praise is due to God, the Lord of the worlds, and blessings and peace be upon His messenger, Muhammad, and his offspring and companions all. As almighty God has informed me in various revelations following one another that the time of my death is near, and the revelations in this respect have been so many and so consecutive that they have shaken my very existence from the foundations and made this life quite indifferent to me, I have therefore thought it proper that I should write down for my friends and for such other persons as can benefit from my teachings some words of advice. I give first the holy words of the revelations which giving me news of my death beforehand have led me to write these lines.”

Here follow the revelations, and I give below a translation of some of these :

“The destined time of your death has drawn nigh, and We shall not leave behind you any mention of yours which should be a source of disgrace to you. Very little has remained of the time appointed for you by your Lord.....And We will either let you see a part of what We threaten them with or We will cause you to die.....Very

few days have remained ; sorrow will overtake all on that day.”

After this, he tells his followers not to feel sorry for his death :

“ Bear in mind then, my dear friends, that it being an established Divine law that He shows two manifestations of His power so that He may thus bring to naught two false pleasures of the opponents, it is not possible that He should neglect this old law now. Be not, therefore, grieved at what I have said, and let not your hearts feel sorry, for it is necessary for you to see a second manifestation of Divine power, and it is better for you, for it is perpetual and will not be intercepted to the day of judgment.”

The arrangements for the carrying on of the propaganda are then suggested. The first point is initiation into the propaganda. While the Promised Messiah was alive, he initiated men into the movement personally. What was to be done after his death? The Promised Messiah wrote : “It is necessary that the righteous from among my followers, whose spirits are free from impurities, should take people into discipleship in my name.”

A footnote is added here as to how selection

of such men is to be made :

“Such men will be elected by the agreement of the faithful. Any one, therefore, about whom forty faithful men should agree that he is fit to accept *bai'at* in my name from other people shall be entitled to do so, and he ought to make himself an exemplar for others.”

As regards questions relating to finance and to management of the affairs connected with the propaganda, an Anjuman was to be established with full powers to deal with all questions, and this was done immediately.

Mirza Ghulam Ahmad lived for two years and five months after the publication of this will. During this time he wrote two important books, the *Haqiqat-ul-Wahy* dealing with the question of revelation granted to the followers of the Holy Prophet, and *Chashma-i-Ma'rifat*, dealing with the objections of the Arya Samaj against Islam. The latter book was published only six days before his death. Towards the end of April 1908, he came to Lahore and here his speeches which were now listened to by the leading Hindus and Muslims with interest made a deep impress especially on the Muslim public who now heard from his own lips, that the claim to prophethood was a

false charge against him and that he laid claim only to being a recipient of Divine revelation like the great Muslim sages and *Mujaddids* that had passed away before him. Here also in his closing days, he made certain proposals to bring about union between Hindus and Muslims, and the book containing these proposals, which was entitled *Paigham-i-Sulh* or the Message of Peace, was almost finished when he suddenly fell ill at about 10 o'clock on the evening of the 25th May and expired at about the same hour on the morning of the 26th, in the house of Dr. Syed Muhammad Husain Shah, in the Ahmadiyya Buildings. The body was carried back, the same evening, to Qadian where he was buried on the 27th May.

In his habits he was very simple. His diet and his clothing were models of simplicity. He never gave much attention to the one or much time to the other. For a long time he used to dine with his friends and guests both the principal meals of the day. His hospitality was the proverbial hospitality of the Orient. If necessary, he would leave his own compartments to lodge a guest. When bidding farewell to a friend or a visitor, he would sometimes accompany him on foot even to the distance of two or three miles.

He could concentrate his attention on the subject before him to such an extent that he was quite unaware of what was passing near him. Sometimes a number of children, playing about him, made a great noise, but they could not disturb him. If personally provoked, he was never angry or in wrath. He never beat a servant. He was not even severe on any one for not having done a thing in accordance with his orders. The little dishonesties of domestic servants he always passed over indulgently. When some body complained to him of the dishonesty of a servant in some trivial matter, he answered that high morals could not be expected of men employed to do such low and menial work and that one should learn to bear with them. He was very patient and forbearing. He was abused face to face when sitting with his guests and friends, but on such occasions he only asked his friends to remain silent. Often for hours would some body go on reciting his story or reading some paper which he had written and he would listen to it with patience, however devoid of interest it might be. Among his disciples he sat like an ordinary man, and a new comer could not recognise him from his position. He was very

kind to his friends and so regardful of the tie of friendship that he was never the first to break it. Under trials and difficulties his fortitude was very great. When involved in such a serious case as that instituted by Dr. Clarke, no one could discover an expression of anxiety on his face. He was sometimes severe upon his opponents, but it was only when their attack was on religion. Never did a personal attack provoke him.

