

THE
AHMADIYYA MOVEMENT

III

PROPHECY.

BY

MUHAMMAD ALI, M.A., LL.B.,

*Author of an English translation of the Holy Qur-an
with commentary, the Principles of Islams, etc.*

1918.

www.aail.org

LAHORE.

Coloured Printing Press, Rang Mahal, Lahore.

PREFACE.

In this, the third tract of the series of tracts on the Ahmadiyya movement, I deal briefly with the prophecies of the Promised Messiah. If I were to enter into a detailed discussion of the numerous prophecies of the founder of the movement, I could not do justice to the subject even in a large volume, and therefore I have selected a very few of these to give the reader an idea, how the miraculous element in religion is combined with the rational in Islam, and how in conformity with its claim to be the last and ever-abiding religion of the world, it has succeeded in preserving that element for ever, while it has greatly been discredited in all other religions.

MUHAMMAD ALI

LAHORE :

AHMADIYYA BUILDINGS ;

July 1917.

PROPHECY has played a more or less important part in the growth and progress of almost every religion of the world, but the part played by it in Islam is a point of special importance. Prophecy is in fact the greatest miracle which the Holy Qur-an has brought to the fore, and of the numerous miracles shown by the Holy Prophet, the Holy Book refers only to prophecy as a most clear argument of the existence of God and of the truth of the Divine Mission of the Holy Prophet. Prophecy has thus been selected by the last and the only perfect Divine revelation as the great miracle of the era of reason in religion which dawned with the rise of Islam. And why was prophecy and not any other miracle selected as a living argument of the existence of a Powerful and Mighty, All-Knowing Author of the Universe by the great Religion of Reason? The reason is apparent. I would here quote a passage from an article on "Islam, Spiritualism and Secret Societies" which I wrote in 1906 in the Review of Religions when reviewing Professor Margoliouth's "Muhammad and the Rise of Islam," in which he propounded the grotesque theory that Islam was originally a secret Society and the Holy Prophet only a medium. I then wrote :

“The most important difference and the clearest criterion which even a dull-headed person cannot fail to apply consists in the revelation of the deep secrets of the future to the prophet. It is this circumstance which settles conclusively the supernaturalness of the sources of the revelations of prophets. All other miracles have some kind of resemblance with trickery or legerdemain, and their evidence like the evidence of spiritual phenomena is not absolutely free from doubt, while one class of miracles, *viz.*, the healing of the sick, actually falls within the sphere of spiritual phenomena or actions of mesmeric influence. Prophecy has been much deprecated and this seems to be due to the vagueness of the prophecies contained in the Bible. But the truth is that there is no more conclusive proof of the Divine mission of a prophet than a clear prophecy, for it is prophecy alone that shows that the words uttered by a prophet proceed from a source far above that of the human knowledge. Mesmerism, clairvoyance, telepathy, sick-healing and other phenomena show to a certain extent the powers of mind which may be developed by exercise but a prophecy, which cannot be explained on the basis of human foresight or calculation or the scientific

knowledge within human reach, cannot be said to be the work of human mind. It is not merely because we cannot explain such prophecies on the basis of the sources of knowledge which are within our reach that we are compelled to take them as proceeding from a Divine source, but also because prophecy stands out eminently as a gift which no man can by the exercise of his own brain or mind-power ever reach. It does not follow as the result of a particular kind of the training of the brain, but is a gift of God which He bestows on whomsoever He likes as He says in the Holy Qur-an: 'He is the Knower of the secrets, and does not reveal His secrets to any except such from among His messengers as He is pleased with,'

From the above it is clear that while other miracles lose some of their value on account of some resemblance with trickery or legerdemain or because they fall within the sphere of spiritual phenomena, to which latter class belong all the miracles of healing the sick, prophecy has nothing in common with these things, and therefore its value is undiminished. Another important difference is that while testimony in the case of all miracles loses its value with the lapse of time, the value of the evidence of prophecy only becomes the

greater as time passes on. That every prophecy must be written down and not left to oral testimony, is a necessary requirement according to the Holy Qur-an, for whenever the *kahins*, i.e., the leaders of spiritualism in Arabia, prophesied that the cause of the Holy Prophet would be an utter failure and that he himself would be ruined, the Quranic revelation always called upon them to put down their prophecies in writing. "Or have they the knowledge of the unseen so that they write it down" is the repeated challenge met with in the pages of the Holy Book. The evidence of prophecy thus rests on a very firm basis, it being reduced to writing as soon as it is announced, and the longer the prophecy takes to be fulfilled, the greater the value of the written evidence. To make the point clear let me refer to the two kinds of miracles met with in the reports (*Hadis*) of the Holy Prophet. There are the ordinary miracles related on the evidence of reliable witnesses transmitted through a chain of reliable narrators. However great their value as compared with the miracles of earlier prophets in whose case such reliable testimony is absolutely wanting, it cannot be denied that the evidence of prophecies put down into writing at the time of their announcement is of the highest value, and

hence it is that the Qur-an has selected prophecy to serve as a living miracle of its truth, for the prophecies announced by it have been seeing their fulfilment in every age. Another point of importance with regard to prophecy as contrasted with ordinary miracles is that while these miracles only indirectly establish the truth of the mission of the prophet, prophecy is a direct proof that its recipient receives his messages from a higher source.

But the point of greatest importance is that prophecy can easily stand the test of all scientific and materialistic investigations which other miracles can hardly do. Suppose some wonderful performance has been brought about in the presence of some men and you can never be sure that Divine power is the source of it. It might be explained away scientifically in a number of ways and thus it might lose all its value as a sign of the truth of the Divine mission of its worker. But a prophecy which reveals some deep secret of the future, evidently beyond the ken of ordinary human knowledge, if brought to fulfilment, is a sure and conclusive proof which scientific or materialistic investigation cannot shake in any way.

Islam, as the religion of a humanity that was gradually emerging from the darkness of ignorance and superstition into the light of knowledge and research, therefore became the great exponent of a miracle which itself could stand the test of scientific investigation and materialistic doubts and the evidence relating to which could stand the surest test of reliability. In fact, this seems to have been the great characteristic of the Prophet of Islam present to the mind of Moses when he, by Divine revelation, prophesied about the advent of "a prophet.....like unto me" (Deut. 18 : 15), for further on, he refers to the fulfilment of prophecy as the sign of his truth: "When a prophet speaketh in the name of the Lord, if the thing follows not, nor come to pass, that is the thing which the Lord hath not spoken". In fact, the connection of prophecy with the name of the promised Prophet of Deut. seems to have been so strong that the very name *prophet* came to be applied to him as a distinctive name by the Israelites. Clear evidence of this is met with in John 1 : 21, when John the Baptist was questioned as to who he was, and after confessing that he was "not the Christ," he was asked: "And they asked him, what then? Art

thou Elias? And he saith, I am not. Art thou that prophet? And he answered, No." The revised version has *the prophet* instead of *that prophet*. Hence the holy Prophet was known as *the prophet* even among the Israelites. Thus prophecy or prophethood was in some way recognised to be the distinguishing characteristic of the promised prophet of Deut. 18 : 15 even by the Israelites.

But the connection of Islam with prophecy goes much deeper. Prophecy was not to be only the great miracle of the Last Prophet in the world but it was as well to be the ever-living sign of the truth of Islam. It is true that the Holy Qur-an and the reports contain a large number of great and wonderful prophecies which have been fulfilled in every age and many of them have seen fulfilment in our own age, while the fulfilment of others still shall continue to give to the world a clear proof of the truth of Islam in still later ages, but further than this, the holy Qur-an promises to its true followers this wonderful gift of prophecy, and there have been men in every age among the Muslims possessing this gift of prophecy in an eminent degree. The promise is contained in the clearest words in the Holy Qur-an in 10 : 64

and again in 41:30 and elsewhere too. Thus while speaking of the *friends of Allah who shall have no fear nor shall they grieve* (10:62), the Holy Qur-an goes on to say; "They shall have good news in this world's life and in the hereafter; there is no changing the words of Allah, that is the mighty achievement" (10:64). The word translated as *good news* is *al-bushra*, and commenting on this Razi says: "The holy Prophet said, *al-bushra* signifies *good visions* which the Muslim sees and which are shown to others regarding him." Elsewhere we have to the same effect; "As for those who say, Our Lord is Allah, then continue in the right way, the angels descend upon them, saying: Fear not, nor be grieved, and receive good news of the garden which you were promised; we are your guardians in this world's life and in the hereafter" (41:30, 31). From this it is clear that it is in this life that the angels descend upon the faithful, giving them joyful news. In fact, this is the Divine inspiration which is granted to the perfect in faith, and it is an assurance of the ultimate triumph of the truth when it is hard pressed. To the same effect may be cited sayings of the Holy Prophet. One such is recorded in the *Sahih Bukharee* and is

universally admitted to be a correct report. The Holy Prophet is reported to have said: "There has remained nothing of prophethood (*nubuwwat*) except *mubashsharat*." The report goes on to say that "being asked what is meant by *mubashsharat*, he replied, *The good visions*." According to another report also recorded in the *Sahih Bukharee*, the Holy Prophet said: "There were among those before you men who were spoken to by God though they were not prophets; if there is one such among my followers, it is Umar."

Thus prophecy is the heritage of the true Muslim and the gift shall never be intercepted. But it should be borne in mind that the Muslim has not been made the heir to this great Divine gift for no purpose. Good visions and Divine inspirations containing prophecies of the future are not the idle messages of the other-world spirits received through midnight knockings or turning of tables, but they are a serious fact in the moral elevation of humanity and in strengthening faith in the noble and edifying messages of the prophets of God. Hence they are particularly granted to those reformers (*mujaddids*) who are raised among the Muslims to blot out such errors as

might now and then creep into the pure religion of Islam, and to give as it were a new life to the Muslim community, breathing into it the true spirit of Islam and imparting to it fresh vigour to take up the cause of Islam. Hence though the sphere of prophecy is as wide as that of the varied activities of human life, and prophecies might relate to the most private affairs of one's life, the Holy Qur-an has given prominence to two kinds of prophecies, viz., the prophecies relating to the triumph of the truth itself which they uphold, and prophecies relating to great events and mighty phenomena connected with the fate of great nations or vast countries so that they might be of general interest and not limited to particular individuals. Examples of both kinds are met with in the holy Qur-an in abundance.

As I have already said, our first consideration about a prophecy should be, whether it discloses some event which is beyond the scope of human knowledge and which cannot be discovered by human foresight. Unless a prophecy satisfies this condition, however important the announcement it makes and however wide the scope of it, it cannot be accepted as proceeding from a Divine source. Another

consideration, as also pointed out above, is whether it is connected with some deep purpose in the elevation of humanity, for the Great and Good God of the universe would not merely tickle human fancy or disclose great secrets to satisfy human curiosity. A third very important consideration is the amount of certainty with which the utterance is made, for no doubt can attach to that which proceeds from a Divine source, and no discouraging circumstance can have the least effect on the mind of one who receives true light from a divine source.

The prophecies related in the Holy Qur-an wonderfully satisfy these three criteria. As I said, the Holy Qur-an gives prominence to two kinds of prophecies, and I would here quote an example of each kind. Prophecies relating to the triumph of Islam were uttered at a time when the Holy Prophet was quite alone and helpless amid enemies on all sides contriving plans to take away his very life. The few adherents to his cause had by cruel persecution been forced to leave their very homes and to take shelter in foreign lands. There was not the least prospect of Islam making any headway against the mighty forces of polytheism, idolatry and

evil of every kind. Previous attempts at the regeneration of the nation he was addressing had proved an utter failure and thus the previous history of the people could only add despair. There was not the faintest ray of light, not a single spark of fire in the heap of ashes, and a persistent preaching of several years had only made the powers of evil the more furious. Yet under these circumstances, amid all this hopelessness, we find prophecy announced after prophecy in terms revealing the highest degree of certainty that the great forces of opposition shall be brought to naught, that the enemies of Islam shall perish, that they shall meet with disgrace, that Islam shall become the religion of the whole of Arabia, that a kingdom of Islam shall be established there which shall never perish, that battles shall be fought in which the Muslims shall be victorious and the enemies defeated, that Islam shall spread in remote corners of the earth, that its principles shall be accepted by all people and it shall spread in the East as well as the West and that it shall ultimately be triumphant over all religions of the world. And what purpose would all this revelation serve? It shall make the Arabs a great nation, it shall be the means of spreading

knowledge in the whole world, it shall sweep off every evil and establish virtue in the land, nay it shall be the means of freeing man from the bondage of sin and raising him to the highest degree of eminence to which he can rise. In one word, the elevation of the whole humanity was the great purpose of the prophecy. One need only read the Holy Qur-an to satisfy himself of the truth of these statements. And how clearly were all these wonderful and mighty prophecies brought to fulfilment? History testifies to this and the whole world bears witness to it.

Let us, however, take one concrete example. The 54th chapter known as *the Moon* is admittedly one of the very early revelations. In it the opponents of the Holy Prophet are warned by citing examples of the fates of the previous people, and the concluding section thus addresses them directly: "Are the unbelievers of yours better than those, or is there an exemption for you in the scriptures"? (54:43). Without waiting for a reply, the Holy Word goes on to say: "Or they say, we are a host allied together to help each other. Soon shall the hosts be routed, and they shall turn their backs" (54:44, 45). Now here we have a clear prophecy not only that the Muslims and their

opponents shall meet in battle but also that the powerful enemy, the host of allies, allied together against Islam, shall be defeated. The use of the word *hazm* (signifying *routing*) shows clearly that the prophecy relates to a battle, the two parties meeting together in an encounter. It was in this sense that the words were understood by the Holy Prophet, as the following incident relating to the battle of Badr, reported by such a trustworthy authority as *Bukharee* in the comment on this verse, clearly shows. The first narrator is Ibn-i-Abbas and the report runs thus: "The Holy Prophet, prayed within his tent on the day of Badr, saying, O Lord, I beseech Thee according to Thy covenant and Thy promise; O Lord! if such is Thy will, Thou mayest not be served after this. Abu Bakr took his hand and said, Allah is sufficient for you, O Prophet of God. So the Prophet went out while he recited: Soon shall the hosts be routed and they shall turn their backs, but the hour is their promised time and the hour shall be most grievous and bitter." How clearly does this incident establish not only the clear fulfilment of a wonderful prophecy but also that the Holy Prophet and his companions had strong faith in the truth of such prophecies under the

most adverse circumstances, for we find the Holy Prophet reciting the prophetic verses where a strong enemy, three times the number of the Muslims, was apparently about to give a crushing blow to Islam.

I will now take an example of the second kind. This prophecy is also met with in an early Meccan revelation, in the 30th chapter which is entitled *the Romans*: "The Romans are vanquished in a near land and they after being vanquished shall overcome within a few years. Allah's is the command before and after, and on that day the believers shall rejoice with the help of Allah" (30:2-5). To understand fully the great revelation made in this prophecy, it will be necessary to cast a glance at history. The struggle between Persia and the Roman Empire had existed for a long time. The great struggle in which Persia was victorious began in 602 of the Christian Era when Chosroes II of Persia began war with Rome to avenge the death of Maurice, who was murdered by Phocas. "His armies plundered Syria and Asia Minor, and in 608 advanced to Chalcedon. In 613 and 614 Damascus and Jerusalem were taken by the General Shahrbaraz, and the holy cross was

carried away in triumph. Soon after, even Egypt was conquered. The Romans could offer but little resistance, as they were torn by internal dissensions and pressed by the Avars and Slavs" (En. Br. Art. Chosroes II). When the news of this conquest reached Mecca, the Quraish were jubilant as their sympathies were with the fire-worshipping Persians more than the Christians, who, being the followers of the scriptures were classed by them with the Muslims. It was at this time, in the year 615 or 616, when the Persians had reached the very gates of Constantinople, that the prophecy quoted above was announced. This prophecy foretold not only the vanquishment of the victorious Persians by the Romans who were by this time quite exhausted, within a period of nine years, for the word *bid'* (translated *a few years*) denotes, according to all authorities, a period from three to nine or ten years, but also the vanquishment within the same period of the powerful Meccans by the handful of the persecuted Muslims.

As to the fulfilment of these two prophecies which utterly turned the tables against the powerful Persian Empire and the mighty opponents of the helpless and homeless Muslims, one

need only cast a glance at history in and after the year 624. "In 624, he (*i.e.*, Heracleus) advanced into Northern Media, where he destroyed the great fire-temple of Goudzak" (En. Br. Art. Chosroes II). Exactly in the same year, 313 Muslims, mostly inexperienced youths routed a strong force of about a thousand Quraish warriors, killing their leaders and dealing a death-blow to the power of the enemy.

I leave it for the unbiassed judgment of the reader to consider whether it is possible for mere political forecast to determine such highly improbable events with such exactness, and whether there is a single instance in history in which political forecast may claim equal rank with the two prophecies referred to above. When did forecast ever have the courage to declare that a mighty conqueror who had laid waste another mighty empire, taking province after province during a long course of years, until his soldiers came to the very doors of the vanquished enemy's capital, would, within a fixed period, a period too short either to bring about *debacle* in the conquering troops, or to allow the vanquished and almost annihilated army to regain sufficient strength and organization, not only to recapture its lost territory

but also attack the very heart of the victorious country. In fact, so improbable did these prophecies appear to those who first heard them that they called their recipient a madman. As against this so sure were the companions of the Holy Prophet of the truth of the prophecy that on Abu Bakr asserting the vanquishment of the Persians, and Ubayy bin Khalf (an unbelieving leader) denying the same, a hundred camels were betted on the issue.

No greater miracle has ever been shown in the world. But a new life and freshness is introduced into these and similar other prophecies when it is remembered that the age of prophecy is not past like the age of miracles. That Jesus Christ cast out devils and healed the sick and showed other such miracles, would not have been discredited to the extent that it is if the same power of working similar miracles had been inherited by true believers in him, more particularly so as Jesus promised these things to those who believed in him, as the following quotation from Mark ch. 16 will show :

“ 17. And these signs shall follow them that believe ; In my name they shall cast out devils ; they shall speak with new tongues ;

“ 18. They shall take up serpents ; and if they drink any deadly thing, it shall not hurt them ; they shall lay hands on the sick, and they shall recover.”

Who could have doubted that Jesus Christ wrought great wonders if the power of showing similar miracles had been manifested in believers in him as promised here. The commentators of the Bible unable to afford any historical proof of the working of such miracles by believers in Christ advance the lame excuse that the gift of working miracles was withdrawn when Christianity was firmly established. Christianity never stood in greater need of showing wonders than it does now. How many a heart sighs when it reads such passages ! There is more of doubt and scepticism prevailing now than there was ever before in the history of Christianity, and the inability of believers in Christianity to show these promised wonders is a sad comment on the narrations of the wonders shown by Jesus Christ.

The holy Qur-an is, however, a book whose blessings shall never be intercepted and the gift of prophecy, so eminently manifested in the great Prophet of Arabia, has been granted as the heritage of belief to his faithful and devout followers,

especially to those eminent personages who are raised to bring about reform among the Muslims, the *mujaddids*. One such eminent person was Mirza Ghulam Ahmad of Qadian who was the *mujaddid* of the fourteenth century of Hejirah, and who was called the Promised Messiah, not only because he bore resemblance to Jesus Christ in many respects, but also because his great life-work was the correction of errors connected with the name of Christ. He was granted the gift of prophecy in this age of materialism to bring about living faith thereby in a Powerful and Knowing God and to show that Islam alone was a living religion that could satisfy seekers after truth and enable its votaries to hold communion with God. Materialism and atheism ruled within the hearts of many who outwardly professed to follow a certain religion, the reason being that the hearts were devoid of living faith in God, and great was the need of the time for the restoration of living faith. Hence the man who was entrusted with the regeneration of mankind under these circumstances was given the miracle of prophecy in a very high degree. But of all his prophecies, I would refer only to the two kinds which have been given prominence to by the Holy Qur-an,

viz., the prophecies relating to the failure of all opposition to him however strong it might be and to the triumph of the truth, and the prophecies relating to great [events and mighty phenomena connected with the fate of nations and countries.

Prophecies relating to the failure of all opposition to him and to his own triumph were published very early in a book entitled the *Barahin-i-Ahmadiyya*, published in four parts from 1880 to 1884. At that time he was an unknown man. In this book he published revelations in which it was prophesied that he would be made known in the whole world, that opposition to him would be very severe but that it would be brought to naught, and people would flock to him from all quarters. I would quote here a few examples: "You are to Me as My unity and oneness, so the time has come when you should be assisted and made known among the people.....And I will make many people follow and obey you and will make you a guide to them. We will inspire people from heaven that they may assist you. People will flock to you from distant corners of the world and assistance will come to you from deep and distant paths. You should not turn away from them or get tired of them.....God will procure

for you the companions of the mat and what will make you know who the companions of the mat are. You will see tears flowing from their eyes and they will say, O our Lord! we have heard the voice of one who invites people to faith in God." There are also revelations foretelling opposition and its failure at the same time: "They will try to extinguish the light which God has kindled but God will make that light perfect though the deniers may not like it. God will protect you against their mischiefs though people will try hard against your safety."

What is contained in these prophecies was fulfilled many years afterwards. About seven years after the publication of these prophecies a great fire of opposition was kindled against him in which his own co-religionists took the leading part. He was denounced as a heretic and every effort was made to bring him to naught. A Christian missionary tried to involve him in a case of abetment of murder, but the case failed. For some years the opposition raged very high, but the testimonies of his truth were so great that amid the fiercest opposition people began to rally round him in large numbers and before his death in 1908, he was successful not only in making a

large following but also in being able to disseminate his doctrines and views very largely, and so great was his success that his death only inspired his followers with new energy to work in the cause of Islam, and the movement is now doing the most important work in the propagation of Islam by producing highly useful Islamic literature and establishing missionary propaganda in non-Muslim countries.

In addition to the wonderful prophecies of the ultimate triumph of his cause, so early announced by the Messiah and so clearly fulfilled in after days, there is a vast number of other prophecies, from which I select a few relating to the condition of countries and nations, and the reader who ponders over these facts with an unprejudiced mind will no doubt find in these the clearest evidence that the Almighty God who spoke to the great sages of the yore speaks even now, and that religion is not merely a name but a living force that can enable man to hold communion with the Divine Being. The great and wonderful prophecies of the Great Prophet of Arabia no doubt stand unapproached in the history of prophecy, but the prophecies of the Promised Messiah with the freshness of new life about them would indeed

give the reader an idea of the noble heritage of the world-prophet which may be granted to his true followers.

I take first the great prophecy of the world-war which is the latest among the prophecies of the Promised Messiah in fulfilment. It was first published in a manifesto issued on the 8th April 1905 and the manifesto was translated into English and published in the Review of Religions for April 1905. It is given on page 159 of the 4th volume of that periodical under the heading "A warning" and runs thus:

"To-day at about three o'clock in the night the word of God came to me as given below..... The first part of this revelation signifies that Almighty God will show a fresh sign, the shock of which shall be felt by the world; it would be a terrible shaking like the shaking of the hour of judgment. I do not know whether the shock spoken of here would be the shock of an earthquake or any other terrible disaster which will visit the world and which on account of its severity will deserve to be called the shaking of the day of judgment. Nor do I know when this will happen, whether in a few days or weeks or after months or years. But the disaster would certainly

sooner or later, overtake the world and it would be more terrible in its effect than what the world has hitherto seen. An extremely terrible disaster would it be."

This first announcement of the prophecy is clear enough. It was clearly stated that it might be any terrible disaster, not necessarily an earthquake, its distinctive characteristic being *that it would be more terrible in its effect than what the world has hitherto seen.* This prophecy was, however, also printed in a book entitled the *Barahin-i-Ahmadiyya 5th part* which the Promised Messiah was then writing, but which was published only after his death. In this book on page 120 further details of the prophecy were given in verse, and I give below a literal rendering of some of these verses :

" A sign is going to be manifested some days after this date.*

" The villages and cities and fields shall be in a state of revolution on account of it.

* Here a note is added in the margin of the book stating the date on which these lines were being written. The note is as follows: "The date this day is 15th April 1905." It should be noted that the words *kuchch din* in Urdu (literally rendered *some days*) convey the significance of *some time* and this is in fact clear from the statement made in the announcement of 8th April quoted above: "Nor do I know when this will happen, whether in a few days or weeks or after months or years."

“ All of a sudden, all shall severely quake by a quaking,*

“ Mortals and trees and mountains and seas.

“ In the twinkling of an eye this earth shall turn upside down ;

“ The streams of blood shall flow as the water of rivers.

“ Those who don robes white like jessamine at night,

“ The morning will make them (blood-stained) like the chanar trees.

“ The traveller too shall feel the severity of that hour ;

“ Those who are on the way shall lose the way losing (as it were) their senses.

“ The great and the small shall all be in a state of prostration on account of this fear ;

“ Even the Czar shall at that hour be in a state of utmost distress.

“ That Divine sign shall be a sample of wrath ;

“ The heaven shall assault drawing forth its sword.”

This description of the severity of the prophesied terrible disaster is in itself sufficient

* The following note is added here which is in fact a repetition of the announcement of 8th April: “In the Divine revelation the word *zalzalah* (meaning a quaking or an earthquake) is repeated again and again.....but I cannot yet with certainty take the word in its literal significance. It might be that it is not an ordinary earthquake but some other terrible disaster which should bring about a scene of the judgment day, the like of which the world has never seen, and a severe destruction should come upon lives and buildings.”

to convince the reader of the fulfilment of the mighty prophecy in the present terrible war that has ruined the world and the like of which has never been seen by the world before. It was on account of this remarkable description that when the war was first declared, attention was then immediately called to the fulfilment of this grand prophecy. It was in the Paigham-i-Sulh dated 13th August 1914 that attention was called to these verses and the following comments were made.

“The mighty quaking of which the Promised Messiah has informed us in the verses quoted above—signs of the fulfilment of it are now before our eyes. The present European war has caused a destruction in the world.....To day every city and every village trembles on account of the grievous consequences of this terrible war and we see that the secret of the truth of the Promised Messiah will shine forth bright as the sun on account of this world-war.”

The terrible, almost incredible, waste of life which has occurred since the above was written and the devastation which has overtaken populous cities and fertile tracts making numerous habitations of men mere heaps of ruin are sufficient

proof of the clear fulfilment of the prophetic announcement. Streams of blood have flown and the waste of life and property and the destruction of buildings which the world has witnessed is without a parallel in the history of the human race. Men, women and children have been driven forth before the great disaster, not knowing where to flee. The flying populations of Belgium, Servia, and Roumania amply fulfil the description of those on the way losing their senses contained in the above verses.

But in addition to the general description of waste which in itself is sufficient to establish the clear fulfilment of the prophecy, we find clear reference to a particular incident which makes the fulfilment of the prophecy literally as clear as day-light. It is the reference to the condition of the Czar, the mighty potentate ruling almost over half of two continents. The words are remarkable. *Even the Czar shall at that hour be in a state of utmost distress.* The dethronement of this mighty potentate is no doubt a striking incident of the war, an incident which was so far from the probable that it was hardly believed when the announcement was first made. It is a unique incident in the world's history and its uniqueness

is the more striking on account of its connection with the world-war. Yet what does the prophecy say? It foretells in the clearest words of some terrible disaster overtaking the world, an extremely terrible disaster the like of which the world has never seen, a disaster that would bring about unprecedented loss of life and even of habitations of men, a disaster that would drive forth men before it in such a state as if they lost their senses, a disaster that would make the great and the small prostrate, and to crown all a disaster that would reduce the great Czar to a condition of the utmost distress. The vividness of the general description of the disaster would in itself have been sufficient, but its connection with a definite incident of a unique nature in the world's history removes the last vestige of a doubt. The words, "Even the Czar shall *at that hour* be in a state of utmost distress" are in fact too clear to need comment, and I leave it to the unbiassed reader to think if it could be within the power of a mortal with all the knowledge and power of forecast at his command to foretell, so many years before its occurrence, not only the great world-war and its terrible consequences but also to connect with it an other incident of unique

importance in the history of the world, the disappearance of the great Czar whose predecessors had brought Russia to its present greatness during a long interval of about three hundred years.

Another prophecy of world-wide interest was that relating to the great earthquake which destroyed the fertile valley of Kangra on the 4th April 1905. As regards the publication and fulfilment of this prophecy, I would only give a quotation from a letter written under the signature of the Promised Messiah himself and published in the Pioneer (Allahabad) of 30th April 1905 :

“ In 1882 I first received information from on high of a disaster in the mountain-range and published in my work entitled the *Barahin-i-Ahmadiyya* the revelation so received which ran as follows : ‘ And when the Lord manifested himself to the mountain He crushed it down.’ Thus it was foretold more than twenty years ago that at some future moment a severe crushing in the mountains would be brought about, referring to the terrible earthquake of 4th April.

“ After this in December 1903, a Divine revelation which was published at the time spoke still more plainly of the earthquake, the words of this revelation being, *zalzalah ka dhakka*, lit. a shock

of earthquake. More recently still it was revealed to me in May 1904 that a heavy disaster would overtake the country which would level buildings with the ground. The revelation in which this was foretold was published in a newspaper *Alhakam* on the 31st May 1904 and ran thus: ‘*Afat-iddiyar-u-mahallu-ha wa maqamuha, i.e., the country shall be laid waste, and no trace shall be left of the abodes, both permanent and temporary.*’ This revelation also plainly foretold of the severe shock of earthquake by which the abodes of men were to be laid waste. Similar revelations, foretelling the heavy disaster were received by me immediately before the shock and published in newspapers as well as notices issued by me.

“In accordance with these revelations from Almighty God, a severe shock of earthquake was felt on the 4th April whose effect on the mountain range was crushing and which levelled to the ground numerous abodes bringing about an enormous ruin and loss of life.”

The objections against there being a clear fulfilment of a prophecy were that the original announcement did not foretell the date of the earthquake and the tract of the land to be

destroyed. It should be borne in mind in this connection that nothing is detracted from the value of a prophecy because certain details are not disclosed. It is sufficient that what is announced is beyond the ken of human knowledge. The coming of a severe earthquake which should cause a terrible loss of life and lay waste buildings could not be foreseen by any means within the power of man. The prophecy spoke in plain words of "a shock of earthquake," and it is clear that any ordinary earth tremor could not be meant, because such tremors are ordinarily felt. But the prophecy went further than that. It plainly announced that the buildings shall be levelled with the ground. And the words *ad-diyar*, the *country* or *this country*, clearly showed that the Punjab would be the scene of the earthquake and of the devastation of buildings. And it is a fact that the earthquake so foretold was the severest shock in the Punjab of which we have any record.

Three days after the great shock of 4th April 1905, the Promised Messiah received another revelation foretelling another earthquake again in the spring season. This revelation was published at the time, and again when writing his

will in December 1905, he drew attention to this prophecy (see Review of Religions volume V page 26). Further on in the same document he wrote :

“ After the first earthquake of 4th April 1905 which had been foretold long before, Almighty God has again informed me that in another season of spring, another severe earthquake would be witnessed. I cannot say whether it would be the beginning of spring or its middle or end, for the Divine revelation only says : ‘ *Again came the spring time and again is the word of God fulfilled.*’ As the first earthquake was also felt in spring time, therefore Almighty God has informed me that the earthquake to come will also be in spring time which may extend from the end of January to the end of May ” (Review of Religions, volume V page 32, 33.)

In the same will is also published another revelation which says : “ For thee We will show signs and the buildings which they raise We shall cause to fall.” Now the prophecy clearly foretold another severe earthquake in the following spring, and the earthquake thus prophesied was witnessed on the 28th February 1906. This earthquake affected almost the same area as the

one before it, and it also involved the destruction of the hill-town of Rampur Bashahr and some other surrounding towns. The Civil and Military Gazette of Lahore described this shock in its issue of 13th March as "almost equal in force to that of 4th April." The prophecy in this case was wonderfully fulfilled, for just when the spring had set in again, another severe shock of earthquake was felt. Science could not have foretold this. Nay the verdict of science was against an earthquake in that tract for a long time to come. Professor Omori, the Japanese seismologist who came to India after the shock of 4th April, and visited the whole mountainous area from Simla to Kangra, declared that no severe shock of earthquake would be felt for two hundred years at least. But just at the time that the Professor had declared his opinion, the Promised Messiah announced not only that very severe shocks of earthquake would be felt, but that one such shock would be felt in the spring time.

It may be added here that the earthquake of the spring of 1906 was not the same as the *zalzalat us sa'at* or *the quaking of the hour*, and this was declared by the Promised Messiah himself after the earthquake of 28th February, as the following

quotation from a writing of the time would show :

“ It may also be mentioned here that after the earthquake of 28th February, the Promised Messiah has again announced that the disastrous shock which was foretold in his previous revelations as *zalzat us sa'at*, ‘ the earthquake of the day of judgment,’ has not yet come, but that it is about to come in accordance with a later revelation. He has also been informed that there would be five severe shocks of earthquake, the literal translation of the revelation received being : ‘ I will show you the brightness of this sign five times.’ ”

It may be added that a third shock of earthquake, somewhat approaching the severity of the first, was again felt in the same area on the 8th May 1917.

I would now pass on to the prophecy relating to the prevalence of the plague in the Punjab. This prophecy was published in 1897 in Urdu as well as in English, and I may take the following passage from an article of mine in the Review of Religions for June 1905, page 234 :

“ At that time the plague raged in Bombay presidency and had also made its appearance in one district of the Punjab in which a few villages

were affected with the disease. On its outbreak, the Punjab Government took the strongest measures to check the disease. Strong rules of quarantine were enforced, and as soon as it made its appearance in a village, the whole village was evacuated, temporary huts being raised for the inhabitants. The people within the affected area were under strict watch and were not allowed to remove to healthy villages. The plague inoculation system was also in force and had actually shown some good effect. The Government in fact combated the disease with all its resources and the disease actually slackened its pace during the next year as is evident from the figures and the number of new villages affected. Under these circumstances when every body hoped that the plague would soon disappear from the Punjab, there was one who declared that Almighty God had told him that a great havoc would be wrought by the plague in the Punjab and that he had seen that plague trees were being planted throughout the Punjab. The havoc which the plague has since wrought in the Punjab is unparalleled in the whole of India. Of the total number of deaths from plague in the whole of India, nearly half, and sometimes more than

half, are in the Punjab. From one district it has travelled to another until now we have scarcely a village through the length and breadth of this afflicted province which has not been affected with the plague. And what is still more wonderful, every year there is a new revelation foretelling a greater havoc from the plague, and exactly in accordance with this there is a greater loss of lives every succeeding year. How could a man without any knowledge from the Knower of all secrets foretell these circumstances over which, not men but only the Divine laws of nature have any control? The word which foretold the special prevalence of the plague in every village of the Punjab could not but be the word of One who could direct nature and its laws to act according to His supreme will. No one whose mind is not blinded by prejudice would fail to see that all these wonderful things were brought about by Almighty God in this materialistic age that people may know that His is the power before which mortal power is mere weakness, and His the Knowledge before which human knowledge is simple ignorance. The signs of the prophets were denied in this age as fables and exaggerations, and therefore Almighty God wrought these

great things that His power may be again made known to the world, and that it might believe that the God of Abraham, Moses, Jesus, Muhammad and other prophets, peace be on them, is also the God of this generation.”

The prophecies referred to above are instances of prophecies relating to the general phenomena of nature which it is beyond the power of man to know. I would now give examples of prophecies relating to the political condition of nations and countries. Of these I take first one connected with India itself *viz.*, the prophecy relating to the partition of Bengal and its subsequent modification. The revelation itself which was received on the 11th February 1906 was published in various vernacular papers and also in the English Review of Religions for February 1906, p. 82. Its fulfilment came about on the 12th of December 1912 in the great Imperial Durbar held at Delhi. Attention to this was immediately drawn in a pamphlet issued by Khwaja Kamal-ud-Din entitled “Conciliation of Bengal,” and I quote below a few passages from that pamphlet to give the reader an idea of this wonderful prophecy.

“About 9 years ago, Lord Curzon, the ex-Viceroy, to meet the administrative necessities

which were felt in 1876, during the administration of Lord Northbrook, passed, relating to Bengal, an order which split it into two. This partition was made to facilitate administration. but the effect which it produced on Bengal and things in which it resulted need no description. The people of Bengal looked upon the partition of Bengal as a national calamity. The feeling of resentment was given vent to both by legitimate and illegitimate means. On the one hand, the expression of this feeling took the form of political agitation and protest meetings throughout the country, while on the other, assassinations, dacoities, riots, disturbances, attempts to take valuable lives, in short, all sorts of crimes were freely resorted to as protests against the partition. Had this order been passed by an officer of an inferior rank, it might have been modified in view of the dangerous state of the country. But this order was not only passed by the Viceroy and confirmed by the Secretary of State for India, and as such it was inconsistent with the dignity and political wisdom of the Government to cancel or modify it on account of agitation set on foot by the Bengalis, but it was an order based on policies which were absolutely necessary to be enforced in the

interests of good government in the Presidency of Bengal. The addition of Behar, Orissa and Chota Nagpur to Bengal gave rise to difficulties in administration and the Government was long inclined to partition Bengal. On the other hand, all that was said against it by people who were competent to give an opinion in or out of Bengal contained no just criticism on the action of the Government. To tell the truth, the disadvantages of the partition, which were at that time pointed out by the people of Bengal, were the outcome of excited minds. In fact, the events, which might have given their imaginary complaints an appearance of reality, had not yet taken place, and so the Government allowed the ordinary disturbances to grow into an anarchy, but, with a view to maintain discipline, it did not suffer an alteration of its policy. The people of Bengal failed in their legitimate as well as illegitimate endeavours. Although the departure of Lord Curzon, the arrival of a peace-loving Viceroy like Lord Minto, the appointment of a philosopher like Lord Morley as Secretary of State for India, satisfied the Bengalis, and both these statesmen passed beneficent laws for India, yet, whenever, they had an occasion to express their opinion regarding the partition of

Bengal, they said that the order for partition was irrevocable. Just at the time when the order was declared to be final, and despairing of its modification, the Bengalis stooped to undesirable means, the Omniscient and Omnipotent God revealed in a thundering voice the following words to a chosen servant of His :—

‘ An order was issued regarding Bengal but they (the people of Bengal) shall now be conciliated.’

“ And God be glorified that after about six years the prophecy was fulfilled in letter as well as in spirit. The fact that these holy words do not mean that the order, under which Bengal was partitioned and which spread agitation among the Bengalis, will at last be cancelled, deserves consideration. These words point to a modification which should, at some future time, be adopted by the Government to conciliate the Bengalis. I say that if this prophecy had implied that the partition of Bengal would be confirmed or cancelled, it would have been correct to say that it was based on conjecture, because while, on the one hand, administrative policy recommended its confirmation, on the other hand, anarchism prevailing in the country inclined the authorities to cancel it. But

these holy words were not based on geomancy, astrology or political foresight. They were spoken by the All-knowing and All powerful God who knew that the partition in the light of some new facts would be considered, to a certain extent, detrimental to the Bengalis by the Government itself and that the pacification of the Bengalis would be deemed to lie only in removing its injurious features. Could any one assure the Government in 1906, that the order for partition would one day be considered fit to be modified and that the Bengalis would require to be pacified? Up to the year 1906, the Bengali politicians themselves could not, in any clear words, point to any real disadvantages that were likely to accrue from the partition of Bengal. How could they then be considered to be entitled to conciliation? When Lord Morley's scheme of representation in the Legislative Councils of India assumed a practical form several years after 1906, the Government began to feel that the partition of Bengal was prejudicial to the interests of the Bengalis and their complaints which were till 1909-10 considered to be imaginary put on an appearance of reality. The Government of the present Viceroy took these complaints into its consideration

and began to think of a scheme which would conciliate the Bengalis for the order which had already been issued. The fact that, some years after, new circumstances arose which compelled the Government to do what was foretold by God, deserves consideration. The words of the prophecy were : " An order was passed relating to Bengal. But they (the people of Bengal) shall now be conciliated." These words were spoken at a time when the order was not considered to be detrimental to the Bengalis and no conciliation was thought to be necessary. This fact strengthens the faith of a truth seeker the more, when he comes to know that the present Viceroy's modification of Lord Curzon's order has, to a great extent, been made for the sake of the words of God. Nay the whole measure is a conciliatory one. I do not conclude this from any fact. But the Viceroy himself has given the same reason. In the footnote * I have given some

* " While its removal from Bengal is an essential feature of the scheme we have in view for allaying the ill-feeling aroused by the partition of Bengal. . . . The Bengalis might not of course be favourably disposed to the proposal if it stood alone. . . . but as we hope presently to show they would be reconciled to the change by other features of our scheme, which we specially design to give satisfaction to the Bengali sentiment. Various circumstances have forced upon us the conviction that bitterness of feeling engendered by the partition of Bengal is very great. Every one with any true desire of the peace and prosperity of the country must wish to find some measure of appeasement if it is in any way possible to do so. We feel bound to admit that the Bengalis are labouring under a sense of real injustice which we believe it would be sound policy to remove without further delay. The Durbar of Delhi affords a unique occasion for rectifying what is regarded by the Bengalis as a grievous wrong."

extracts from the despatch relating to the transfer of the seat of Imperial Government and modification of the partition of Bengal, which was in August last, sent by Lord Hardinge and his Council to the Secretary of State. In these extracts, Lord Hardinge has plainly admitted that one of the principal objects of the important scheme under his consideration was the conciliation of the Bengalis. That is, the Viceroy seeks to apply ointment to the wound which the partition inflicted on the heart of the Bengalis and in the opinion of the Viceroy and his Council, there is no fitter occasion for this than the Delhi Durbar. It should be borne in mind that the reason given by the representative of His Majesty the King Emperor for the stupendous change connected with the transfer of the seat of Government is the same conciliation of the Bengalis which the representative of God, inspired by Him, foretold six years before. And this conciliation is considered so important by these high officials that it is repeatedly spoken of in a public document and the greatest king of the world gives expression to this conciliation on the fittest occasion of his greatest rejoicings. In fact, all this happens to fulfil the word of the Lord God Who

is Ruler of rulers and King of kings.”

I would now take two more prophecies foreshadowing great political changes. Both of these are connected with the world of Islam, one relating to the Persian revolution and the other to the Turkish Empire, and strangely enough in both these cases there is almost a repetition of events connected with the same two countries in the time of our Holy Prophet. In the 5th year of Hejirah, the Quraish, assisted by other Arab tribes had marched forth in full force to give a crushing blow to Islam. An army of 10,000 strong was advancing upon Medina, and the Holy Prophet had in all haste dug a ditch for the protection of the city. In digging this ditch, the King-Prophet was himself one of the labourers and carried “basket loads of the excavated earth.”

“He also frequently repeated the following verses, covered as he was, like the rest, with earth and dust :

“O Lord ! without Thee we had not been
guided !

“We should neither have given alms, nor
yet have prayed !

“Send down upon us tranquility and in

battle stablish our steps !

“ For they have risen up against us, and sought to pervert us but we refused,—yea, we refused.” (Muir’s Life of Muhammad).

As the ditch was being dug, a large stone intervened. The bravest among the companions had spent their force but the obstruction could not be removed. News was brought to the Holy Prophet and like a true leader of men he was on the spot with an ax, and the first blow while shattering the stone raised a spark. *Allah-u-Akbar* said the Prophet and *Allah-u-Akbar* echoed the Muslims. “ I see the palace of Kisra ” said the holy Prophet. Two other blows of the ax brought to view the palaces of two other kings, and the holy Prophet added that Gabriel had informed him that his followers would rule over these empires. The palace of Kisra was shaken with the advent of Islam, and the great poet of Shiraz thus spoke of the great revolution brought about in the world by the advent of the Holy Prophet: “ Severe quaking overtook the palace of Kisra.”

Exactly the same words were revealed to the Promised Messiah in January 1906, and the revelation was published in newspapers. “ Severe

quaking shall overtake the palace of Kisra," said the word of God, and who knew that Mirza Muhammad Ali, the great autocrat of Persia, who was the new Kisra by virtue of his possession of the crown of that kingdom, would so soon lose his crown and kingdom and that the royal palace of Persia would be so severely shaken by a revolution. The Persian people were never credited with the power necessary to bring about a revolution in the empire so strong as to send the ruler into exile while the power of the great Russian kingdom was really at his back. But the word of God had spoken of a severe shaking in the palace of Kisra, and the world soon saw the fulfilment of the prophecy. And who knows what further developments of this severe shaking in the palace of Kisra may yet be witnessed.

I have referred above to the mighty prophecy met with in the pages of the Holy Qur-an foretelling the defeat of the victorious Persians at the hands of the defeated, almost crushed, Romans in the time of our Holy Prophet. The mighty Roman Empire became a Turkish Empire in later days, also in accordance with a prophecy of the Holy Prophet, but it retained the name *Ar-Rum* in Oriental literature, and this is the

word which the Holy Qur-an adopted in speaking of the Romans in that wonderful prophecy : “ *Ar-Rum* are vanquished in a near land, and they after being vanquished shall overcome ” (Al-Qur-an, 30 ; 2, 3). Exactly the same words were again revealed to the Promised Messiah in 1904 and again in 1908 and were published in the Review of Religions. By *Ar-Rum* in this case were meant the Turks and therefore the words were translated as meaning : “ The Turks are vanquished in a near land, and they after their being vanquished shall overcome.” At the time that the prophecy was announced, Turkey was not involved in any war. The prophecy consisted of two parts, firstly that Turkey shall be defeated in a struggle *in a near land*, and secondly that in the course of the same war it shall again be triumphant. The fact that both parts of the prophecy related to a single war is clear from the fact that the words “ within a few years ” met with in the Quranic prophecy are omitted in the revelation of the Promised Messiah. When the Balkan war broke out in 1912, attention was at once drawn to this prophecy in pamphlets as well as newspapers. It was at the time when the Turks had suffered severe defeats. Khwaja

Kamal-ud-Din drew attention to this in a leaflet headed "An Epistle to the Turks," in which he wrote :

"Brethren in the faith : you cannot have forgotten a saying of the Holy Prophet which promises us a great divine at the head of each century who is called *Mujaddid*. He is raised by God and is inspired by Him to regenerate his co-religionists. The present century could not pass without a *Mujaddid*, and so was blessed in the holy person of Hazrat Mirza Ghulam Ahmad of Qadian, Punjab, India. . . . But it was in January 1904 when your coming mishap was more definitely revealed to the said holy servant of Muhammad (peace be on his soul), and God spoke to the *Mujaddid* in the following words of the Holy Qur-an: 'The Turks shall be defeated in the land hard by, and after their defeat they shall defeat (their foes).' The prophecy was first published in a monthly journal, the Review of Religions. The first portion of the prophecy has admittedly, and I may say literally, been fulfilled, and we hope that the events of the near future will fulfil the rest."

This leaflet was issued on the 1st February 1913 from 158 Fleet Street, London. Similar

references calling attention to the fulfilment of the first part of the prophecy and giving hopes of the fulfilment of the second appeared in newspapers and periodicals. As an instance, I may quote the *Muhammadan* of the 14th November 1912 in which a correspondent wrote under the heading "The Final Success of the Turks:—" "On 4th January 1904, the late Mirza Ghulam Ahmad of Qadian who claimed to be a God-sent Reformer of his age and a recipient of the word of God published in several newspapers the following words: 'The Rumees are defeated in the land hard by but they after their defeat shall be victorious. " Now the first part of the prophecy of the late Mirza Sahib has been fulfilled. The Turks are not overpowered only in the distant province of Tripoli but in a land hard by their Capital. The ways of my Lord are strange and it is no wonder that the end of the struggle may be favourable to the Turkish Empire."

Attention was called to this prophecy at a time when the Turks were completely defeated. The Bulgarian army was knocking almost at the doors of Constantinople and the condition of the Turks thus resembled every whit the condition of the Roman Empire in 614 when the

Persians had reached the very doors of the self-same capital. Like the Romans of old the Turks had lost their whole European territory and Constantinople itself was in great danger. The roar of cannon on the Chataldja was heard in Constantinople and the foreign powers had taken all precautions necessary in the case of the fall of the great capital. Even the great fortress of Adrianople fell on the 27th March 1913, and the defeat of Turkey at the hands of the Allies was hopelessly complete. The Turkish army had lost its morale, and all well-wishers of Turkey advised it to accept peace terms according to which the whole territory beyond the Chataldja line was to be ceded to the Allies. In view of the Turkish resources being entirely crippled, their organisation quite paralysed, their soldiery badly beaten, and their civil strifes, the peace offer was apparently a boon, but Almighty God who had pronounced His word years before had ordained otherwise, and the word of God could not be left unfulfilled. Suddenly quarrel ensued between the victors and Servia and Greece turned against Bulgaria. Roumania also joined, and the power of Bulgaria being entirely crushed, the defeated

Turkish army advanced and within a few days captured Adrianople with all the territory adjoining it from which they had apparently been expelled for ever. Thus was this wonderful prophecy brought to fulfilment.

