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# **THE REVIEW OF RELIGIONS**

**(AUGUST 1902.)**

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
نَحْمَدُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ

## ISLAM, V.

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### THE OBJECT OF MAN'S LIFE IN THIS WORLD

AND

### THE MEANS OF ITS ATTAINMENT.

THE third question set by the Conference relates to the objects of man's life here below and the means by which those objects can be attained. It is needless to state that different men have on account of their superficial views or narrow-mindedness set before themselves different objects generally limited to a gratification of the low desires and pleasures of this world. But Almighty God has in His Holy Word stated a higher aim of man's existence. Thus the Holy Quran says: **وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ** (الذريت) "I have not created the Jinn and the men but that they should know me and worship me." The real object of man's life according to the Holy Quran is, therefore, only a true knowledge and worship of God and a total resignation to His will so that whatever is said or done is said or done for His sake only. One thing, at least, is plain that man has no choice in the matter of fixing the aim of his life. He does not enter the world or leave it as he desires. He is a creature and the Creator who has brought him into existence and bestowed upon him higher and more excellent faculties than upon other animals, has also assigned an object to his existence. A man may or may not understand it or a hundred different motives may hold him back from it, but the truth is that the grand aim of man's life consists in knowing and worshipping God and living for His sake. Almighty God says in the Holy Quran: **إِن الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ (آل عمران) فَطَرَتِ اللَّهُ التِّي فَطَرَ النَّاسَ** **Verily the religion which gives** **عليها . . . ذاك الدين القيم (الروم)**

a true knowledge of God and directs in the most excellent way of His worship, is *Islam*. Islam responds to and supplies the demands of human nature and God has created man after the model of Islam and for Islam, i.e., He has willed it that man should devote his faculties to the love, obedience and worship of God. It is for this reason that Almighty God has granted him faculties which are suited for Islam."

We cannot enter into a detailed commentary of these verses here. Something has already been said in answer to the third part of the first question in connection with this point. We may here add a few remarks upon the wonderful aptitude of the faculties of man to *Islam*. The external and internal endowments of human nature give us clearly to understand that the highest object of their creation is the love and worship of God. True happiness which is generally admitted to be the goal of life is not attainable through the diversiform pursuits which men follow but only through God. Not all the felicities which this world can bestow can afford a relief from the gnawing grief which attends a man's last moments upon this earth. The richest millionaire, the highest official, the most successful merchant, the greatest King or the wisest philosopher does not possess contentment of mind and departs from this world a prey to poignant regret. His heart upbraids him for his absorption in the wordly cares and his conscience judges him guilty for the employment of deceit and unfair means to attain success in his worldly affairs.

Take the question in another light. In the case of the lower animals, we see that their faculties are so made as not to be able to serve a higher purpose than a particular one and cannot go beyond a certain limit. This leads us to the conclusion that the highest limit which the faculties of a particular animal can reach is also the highest aim of its creation. A bullock for instance may be used to furrow the ground or draw the water or for loading, but with its present faculties it can serve no higher purpose. This is, therefore, also the aim of its existence. Judging man upon the same principles, we find that of all the faculties which nature has bestowed upon him, the highest is that which awakens him to a search after God,

and exalts him to the noble aspiration of losing his ownself in the love of God, and completely submitting himself to His will. In the requirements of his physical nature, the lower animals are on a level with him. In art, some animals display more skill than human beings. Even the bee produces honey from the juice of flowers with such an exquisite skill that man has failed with all his genius to show anything like it. The perfection of man, therefore, does not consist in these matters but in something else. It consists in the excellence of his spirituality, in his union with God. The true object of his life in this world is, therefore, that the window of his heart should be opened towards God.

We are now in a position to answer the second part of the question, viz., how can this object be attained.

The first means to attain to this end is that in the recognition of God a man should tread upon the right path and have his faith in the true and living God. The goal can never be reached by the man who takes the first step in the wrong direction and looks upon some stone or creature or an element of nature as his Deity. The true God assists those who seek Him but a dead deity cannot assist its dead worshippers. Almighty God has well illustrated this in a parable : *له دعوة الحق والذين يدعون من دونه لا يستجيبون لهم بشئ الا كباط كفيه الى الماء ليبلغ فاه وما هو بباله وما دعاء الكافرين الا في ضلال (الرعد)* "Prayer is rightly addressed only when it is to the true God, for He has power over everything, but the deities to whom people pray beside Him, give them no answer at all. Their case is like that of the person who stretches forth his hands to the water and prays it to reach his mouth. Will it then reach his mouth? Not at all. Those who are ignorant of the true and living God pray in vain to their false deities and their prayers are in error."

The second means to attain the true object of life consists in being informed of the beauty of God which the Divine Being possesses in its perfection. Beauty naturally attracts the heart and incites love. The beauty of God consists in His unity, His majesty, His grandeur and His attributes. The Holy Quran draws attention to this point in the following well-known verses : *قل هو الله احد . الله الصمد . لم يلد ولم يولد . ولم يكن له كفوا احد .* "God is alone in His person,

attributes and glory and has no partner ; all need His support, every single atom owes its existence to Him, He receives favour from none but bestows it upon all ; He is neither a son nor a father ; for there is none of His kind." The Holy Quran teems with verses declaring the Omnipotence, majesty and glory of God. It presents a God who attracts the heart on account of His beauty and majesty and rejects the dead, weak, unmerciful and powerless God of false religions.

The third means of reaching the goal consists in realizing the great goodness of God. Beauty and goodness are the only two incentives to love. The attributes of God relating to goodness are described in the *Fatiha*. The *Sura* runs : *الحمد لله رب العلمين* "All praise is due to God who is the Creator, the nourisher and the supporter of all the worlds ; His mercy and goodness are unbounded ; He is the Lord of the day of judgment." It is plain that the Divine goodness could not be perfect unless He first brought everything into existence from nothing and then gave it sustenance under all circumstances and Himself supported it in its weakness. All kinds of His mercies should also have been brought into existence for His creatures and His goodness should not have had any limits set to it. To this perfect goodness, the Holy Quran has again and again drawn attention. Thus it says in one place : *وان تعدوا نعمة الله لا تحصوها* "If you try to count the blessings and favors of God, you shall never be able to comprehend them."

The fourth means for the desired end is prayer. The Holy Quran has : *ادعوني استجب لكم* "Call upon me and I shall answer your prayers." Frequent stress has been laid upon this point in the Holy Quran, because man can reach God only with the assistance of God.

The fifth is *مجاهدة* (*mujahida*), i.e., to seek God by spending one's riches, exerting one's whole power, sacrificing one's life and applying one's wisdom in the way of God. The Holy Quran says : *جاهدوا باموالكم وانفسكم (التوبة) ومما رزقنهم ينفقون (البقرة) والذين جاهدوا باموالكم وانفسكم (التوبة) جاهدوا فينا لنهدينهم سبلنا (العنكبوت)* "Exert yourselves to the full in the way of God whether with your property or your lives or your

persons with all their powers and faculties. Only they are successful who spend in the way of God of whatever we have given them, as wisdom, knowledge, understanding, art, &c. And those who have made all sorts of efforts for us, we shall surely guide in our paths."

The sixth means by which a person may safely attain to the goal is perseverance, *i.e.*, he should be indefatigable and untiring in the way in which he walks and unswerving under the hardest trials. As Almighty God says: *ان الذين قالوا ربنا الله ثم استغناوا تتنزل عليهم الملائكة الا تخافوا ولا تحزنوا وابشروا بالجنة التي كنتم توعدون .* "Those who say 'our Lord is Allah, the true God, and renounce the false deities, and then show perseverance, *i.e.*, remain faithful and constant under various trials and sufferings, the angels descend upon them and say, Fear ye not, neither be ye grieved, but rejoice and be happy that you have become heirs to the bliss which had been promised to you; we are your guardians in this life and the next.'" In these verses we are informed that perseverance in faith brings about the pleasure of God. It is true that, as the proverb goes: "Perseverance is more than a miracle." The highest degree of perseverance is called forth when adversities encompass a man all around, when he is threatened with a loss to life, property and honour in the path of God, and whatever is consoling or comforting forsakes him so much so that even God tries him by closing the door of encouraging dreams, visions and revelations for a time. It is when a man is surrounded by these dreary sights and the last beam of hope passes away that perseverance must be shown. Under such ills and sufferings, a man must show firmness, not swerve from the line, hold on through fire and water, be willing to suffer every disgrace, wait for no help or support, not even seek any good tidings from Almighty God, and in spite of his helplessness and the absence of all comforting elements, he must stand up firmly, submitting himself, sink or swim, to the heavenly will without wringing his hands or beating his breast. This is the true perseverance which reveals the glorious face of God. It is this noble quality which the dust of the apostles, prophets, the righteous and the faithful, still exhales. Referring to this Almighty God directs the believers to pray to Him

in the following words : *اهدنا الصراط المستقيم صراط الذين انعمت عليهم*  
 “O God! guide us in the path of perseverance, in the path by walking  
 in which we may draw Thy favours and blessings and Thy pleasure  
 upon us,” and again : *ربنا افرغ علينا صبرا وتوفنا مسلمين (الاعراف)*  
 “O Lord! Give us in this affliction the contentment of mind which  
 may give us patience and ordain it that our death be upon Islam,  
*i.e.*, total resignation to the will of God.”

It should be borne in mind that in afflictions and trials, Almighty God causes a light to descend upon the hearts of His faithful servants, strengthened with which they meet the afflictions with calmness and quiet, and on account of the sweatness of their faithful kiss the chains they are bound with for walking in the path of God. When the righteous servants of God are under hard trials and sufferings and see death face to face, they do not contend with their Lord to remove their sufferings. They know that to pray to God to pass away the cup of hard lot is going against His will and not in accordance with a total resignation to it. The true lover does not recede but takes a forward step when he sees ills and adversities, and looking upon his own life as a very insignificant thing, willingly submits himself to the will of heaven and is prepared to meet the worst. Of such people Almighty God says : *ومن الناس من يشري*  
*نفسه ابتغاء مرضات الله والله روف بالعباد (البقرة)*  
 “The true lover of God sacrifices his own life in the way of God and receives the pleasure of God as its price: these are the people to whom God is particularly merciful.” In short this is the essence of the constancy which leads to the God.

The seventh means to attain the object is the company of the righteous and the imitation of their perfect models. It is really one of the greatest needs of the appearance of the Prophets. Man is naturally inclined to imitate a model and feels the need of it. A perfect model infuses life into a man and invigorates him to act upon the principles of righteousness, while he who does not imitate a perfect model, gradually loses all eagerness to do good and ultimately falls into error. To this end the Holy Quran says : *كونوا مع الصادقين (التوبة)*  
 “Remain in the company of the righteous” *اهدنا الصراط المستقيم*

of the righteous. Walk in the paths of those whom God has blessed before you."

The eighth means is pure dreams, visions and revelations from God. As the road which leads to God is a secret and mysterious road and is full of difficulties and dangers, the spiritual wayfarer may, therefore, depart from the right course or despair of attaining the goal. The grace of God, therefore, continues to encourage and strengthen him in his spiritual journey with inspiring visions and revelations, and to give him consolation in hours of grief and to animate him with a still more zealous desire to pursue his journey eagerly. Such is the Divine law with the wayfarers of His path that He continues to cheer their hearts every now and then with His Word and to reveal to them that He is with them. Thus strengthened they take this journey with great vigour. Thus He says in the Holy Quran : *لهم البشرى فى الحياة الدنيا وفى الآخرة* : "For them are good tidings in this world and the next." The Holy Quran has described numerous other ways which assist us in reaching the goal of life, but we cannot describe them here for want of space.

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## MR. WAUGH

AND

### "THE REVIEW OF RELIGIONS."

Revd. George Waugh writes to us in a towering rage from the Scotch Mission House, Sialkote. The April No. of the Review, says the Revd. gentleman "contains some statements about the Christian religion which are incorrect," and then giving a list of these, adds : "They are written by one who is unfit to write about the Christian religion, and the sooner they are withdrawn with an apology the better." He has also very kindly furnished us with a copy of his printed lecture on the "Divinity of Christ," which, by the way, is as silent upon arguments as to the supposed Divinity of the son of Mary as the Bible itself. As to the withdrawal of the statements and the apology, we are bound to inform Mr. Waugh,

to his great disappointment perhaps, that his demand is rash and we are unable to comply with it. Had he read the pages of the Magazine a little more carefully, he could easily have seen our object in referring to certain objections against Jesus, coming from his enemies as well as other unprejudiced critics. Here is Mr. Waugh's list of our misstatements quoted from the Review :

“ Page 151, ‘Jesus himself supported the cause of intemperance. This opened the way to excess, and the result is a wholesale drunkenness of the Christian nations.’

‘It is alleged that Jesus recommended castration,’ page 156.

‘God was born, God gave birth to a son,’ page 157.

‘God is not perfect unless the Holy Ghost and Jesus, son of Mary, join with him and that these three lumped together make one God,’ page 157.

‘The physical death of the infinite God,’ page 159.

‘In the same sermon we are told that if the eye look to lust, the whole body shall, for ever, be consumed in hell-fire,’ page 161.”

Before making any remarks on these statements and Mr. Waugh's denial of them, we think it necessary to explain our position with regard to these statements. We wrote expressly on page 148 :

“Vain is the attempt to show the blamelessness of Jesus by stigmatizing all other prophets . . . . . What good can result from abusing the sacred apostles of God, whom He has by His powerful hand seated on the thrones of glory by making them the preceptors who have furnished guiding rules to millions of human beings. Let him bear in mind who will that a world of sins imputed to the holy ones cannot make the son of Mary a hair's breadth more guiltless than he is. The prophets of God are but one body . . . . . If they are all innocent, he also is blameless; if the others are guilty, he cannot be free. Nay, the jealousy of God for His holy messengers whom He selected for the guidance of the world, has at last come into motion and the critics of Jesus have shown his life to be most of all blamable.”

And further on we said on page 149, 150 :

“ The faults attributed to our Prophet by the Christian Missionaries are far inferior in number and intensity to those put to the charge of Jesus by his inveterate enemies, the Jews. I dare say that there is no sin against piety and righteousness which the Jews have not imputed to Jesus and his mother or his disciples.”

After noticing a few of the charges of the Jews, we referred to the very strong objections of the advanced thinkers from among the Christian people, who finding their objections unanswered have at last been obliged to renounce both the teacher and the dogma. We noticed some of their objections against the character and the teachings of Jesus on page 151 and the following pages. Under the former head we said :

“ Both drawbacks, *according to them*, are observable in the life of Jesus. He himself drank wine so long as he lived and supported the cause of intemperance. He had free and intimate connections, *they further assert*, with women of dubious character and drunkards (Matt. XI: 19). He was also, *they maintain*, the occasioner of loss to certain innocent persons. He set a very bad example to his followers by introducing wine into the Lord's supper of which every Christian must partake. This opened the way to excess, and the result is a wholesale drunkenness of the Christian nations. With these facts before them, *would the critics assert*, how can they draw any conclusion as to the innocence of Jesus, the natural inference from them being the very opposite of it ? ”

It is only to some of these statements that Mr. Waugh takes exception as we see from his objection No. 1. May we not conclude from this that he admits the statements which he has intentionally omitted? If so, we think the harm to Jesus' reputation remains still as great, and Mr. Waugh fails to perform his duty as an evangelist of the Gospel of Jesus. A man who drinks wine so long as he lives and likes the company of women of dubious character, sinners, and drunkards, does not present an example worthy of emulation.

The remaining statements which have attracted the attention of Mr. Waugh were written in the same strain. Thus on page 156

we wrote :

“They,” *i.e.*, the higher critics and Free-thinkers, “have not failed to point out at the same time grave and serious faults in his sayings and have shown the weak points in his teachings along with those in his conduct. For instance, *it is alleged* that Jesus recommended castration and that the injunction was faithfully carried out by certain early pious believers.”

Here again Mr. Waugh has his reasons for being silent on the remark that “the injunction was faithfully carried out by certain early pious believers?” Perhaps he knows that it was so.

We have given these quotations at some length to show the reader our object in referring to certain objections against the character and teachings of Jesus put forward by people born in Christian homes. We have resorted to this measure not to throw any discredit upon the name of Jesus, because we regard him as a righteous prophet of God, and one of the good men of his age who had been sent for the reformation of the Israelite tribes. Our purpose is simply to call the Christian Missionaries to a sense of shame and to show them their inadvertency in attacking the conduct of the righteous prophets of God and improperly exalting Jesus who, if judged on the same principles, presents a character blacker than that imputed to any other prophet. Thousands of books have been published in which vulgar abuses have been hurled at the head of the Holy Prophet of Islam and the vilest names have been heaped upon him, yet it never occurred to Mr. Waugh or any of his brethren in faith that an apology must be offered to the Muhammadan community for the injury done to their feelings. But when something is said of Jesus, the evangelising gentlemen are all in rage and demand a withdrawal with an apology. Let them withdraw first their vilifications against the noble prophet and offer an apology to the Muhammadan community, and we shall have no need to make any reference to the charges against Jesus circulated daily in the streets of London and other Christian cities. That there are circumstances in the life of every prophet which have given an occasion to blind critics and carpers to attack his purity, we do not deny, but we wish to bring home to the Christian Missionaries the

truth that in the life of Jesus there are numerous circumstances on whose strength impartial critics have condemned him. It was to show this that we referred to the objections against Jesus put forward by men who were once among his followers, and who upon this very ground have bid farewell to this religion in large numbers.

This we state simply as a matter of fact. For our own part we think that the validity of the objections which appear to Mr. Waugh as incorrect statements, can hardly be questioned, and that almost all of them hold good on the authority of the New Testament and the dogmas of the Christian belief. We said in the first place that "Jesus himself drank wine so long as he lived." The Epiphany, a well-known Christian weekly admits the same in its issue of April 27th, 1901, where it says: "Christ both ate flesh and drank wine." Let us look at the testimony of the Bible. In Matt. XI: 18, 19, we read: "For John came neither eating nor drinking . . . The son of man came eating and drinking and they say: Behold a man gluttonous and a wine-bibber, a friend of publicans and sinners." Luke VII: 33, 34, says: "For John the Baptist came neither eating bread nor drinking wine . . . . The son of man is come eating and drinking; and ye say, Behold a gluttonous man and a wine-bibber, a friend of publicans and sinners." In these verses Jesus plainly admits his drinking of wine and also records the testimony of the people who called him, evidently owing to his excess, a wine-bibber. To say that although Jesus was in the habit of drinking wine, yet he did it only moderately, is a mere assertion devoid of proof. The words of the Gospels support the contrary assertion. The Jews called him a wine-bibber, *i.e.*, a drunkard and he instead of refuting the charge pleaded guilty and admitted his drinking without saying that he did not do it to excess. Our experience of the world moreover shows us that persons who are in the habit of drinking wine, are oftener than not led to excess and are certainly on the verge of excess if they do not actually step over it.

If Mr. Waugh is unwilling to admit this as sufficient proof of Jesus' supporting the cause of intemperance, we would beg to refer him to the very first miracle Jesus performed. This was done at a marriage at Cana and the incidents are fully related in the Gospel of St. John in the beginning of the second chapter. It appears that

wine had been sufficiently provided by the bridegroom for the marriage party. When the provision was exhausted, and the party was flushed with the liquor, there was a clamour for more wine. Jesus who was also one of the party as were his disciples too, took advantage of this occasion, and changed six water-pots of water each containing three firkins ( a firkin containing 9 gallons) into excellent wine and thus assisted the whole marriage party in getting horribly drunk. When the new wine made by Jesus was brought to the governor of the feast, he " called the bridegroom, and saith unto him, every man at the beginning doth set forth good wine ; and *when men have well drunk, then that which is worse, but thou hast kept the good wine until now.*" From these words of the governor, it would be clear that the people were already *well drunk*, when Jesus very generously added another 162 gallons of wine, which were alone sufficient to make the whole party drunk. May we ask Mr. Waugh to think if this is not the business of one who supports the cause of intemperance. We think we did not overstep the limits of reasonable criticism when we referred to Jesus' supporting the cause of intemperance. The introduction of wine into the Lord's supper, the most important sacrament of the Christian religion, has done lasting harm to the morality of the Christian community generally. They have, on the one hand, the example and practice of Jesus, their great exemplar, whom they must imitate, and on the other they have his plain teachings rendering wine a necessary element in the Lord's supper. " This," we said, " opened the way to excess." If Mr. Waugh thinks it is not true, he will be good enough to inform us of the causes which make the " Christian nations " " the greatest drunkards," a judgment pronounced by the Christians themselves.

Secondly, Mr. Waugh objects to the statement that " it is alleged that Jesus recommended castration." We will recommend Mr. Waugh to give a little more time to the study of the Gospel which says : " And if thy right eye offend thee, pluck it out and cast it from thee . . . . . and if thy right hand offend thee, cut it off and cast it from thee, for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell," (Matt. V : 29, 30). This injunction to cut off the

members of the body that are likely to offend, follows immediately the verse forbidding adultery. And yet in more plain words: "For there are some eunuchs which were so born from their mother's womb: and there are some eunuchs, which were made eunuchs of men: *and there be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake,*" (Matt. XIX: 12). Mr. Waugh ought also to know that some famous early Christians carried out these injunctions, according to their too plain interpretation.

Mr. Waugh's third objection is against the statement as to the Christian doctrine of God's birth and God's giving birth to a son. This is no fault of ours if the Christian creed appears a shocking blasphemy to Mr. Waugh when put in plain words. Why not condemn the book which preaches such a doctrine? The following verses should at least be blotted out by Mr. Waugh from his own Bible, if others will not take up his suggestion:

Ps. II: 7 "*Thou art my son; this day have I begotten thee.*"

John I: 18 "*The only begotten son*, which is in the bosom of the father."

John III: 16 "For God so loved the world that he gave his only *begotten son.*"

Acts XIII: 33 "As it is also written in the second Psalm: *Thou art my son, this day have I begotten thee.*"

Heb. I: 5 "For unto which of the angels said he at any time, *Thou art my son, this day have I begotten thee.*" And also John I: 14 "And the Word was made flesh."

We do not suppose that the words "this day" refer to eternity and that therefore the process of God's begetting a son having taken place in eternity remains a mystery. When the New Testament says that God begot a son who was also a God, Mr. Waugh makes no attempt to realize the meaning of the words. But when it is shown that the sacred phraseology discloses, if not taken in the metaphorical sense in which it is used in the Old Testament, which however is not suited for the Christian idea of Jesus' divinity, a

process like the human methods of propagation, the language becomes blasphemous for which a preacher of the Gospel demands of us a repentance in sackcloth and ashes. Mr. Waugh should further remember that according to his belief, Mary did conceive something by the Holy Ghost which is also a God. This strange combination is in itself an evidence that the thing brought forth partook of the nature of its acting father. If the boy Jesus to whom Mary gave birth, was an ordinary human being, why was the Holy Ghost introduced to make the virgin conceive. Does it not appear blasphemous to Mr. Waugh that God himself should have come down upon a virgin to make her conceive?

We also referred to the Christian innovation of Trinity, but unfortunately we put it in plain words and therefore the Missionary gentleman looks upon it as a perversion of the sacred mystery. Mr. Waugh ought to remember that it is the absurdity of the Christian doctrine which is really offensive. If he thinks our remarks are a perversion of the Christian doctrine of Trinity, he would, we hope, explain it rationally and thus prove himself the greatest Christian theologian, for since the days of its introduction, the dogma has only been handed down as a mystery beyond human comprehension, for the mind of man could never comprehend the rule of addition which makes  $1+1+1=1$ .

Mr. Waugh further objects to our statement, "the physical death of an Infinite God," as not being a true representation of the Christian religion. It is a pity indeed that gentlemen so ignorant of the principles of their religion should go out preaching it to others. It is an established dogma of the Christian faith that the sins of man being infinite only an infinite being could atone for them and hence the necessity of the death of the son of God. If the man Jesus died, how does the atonement come in? And what was the necessity of the son of God taking flesh when a man's death could atone for the sins of the world? But it would be better to refer Mr. Waugh to the "sum of saving knowledge," a brief sum of Christian doctrine, included in the "Confession of Faith." The second para of Head II runs thus:—

"The sum of the covenant of redemption is this: God having

freely chosen unto life a certain number of lost mankind, for the glory of His rich grace, did give them, before the world began, unto God the son, appointed Redeemer, that, upon condition, he would humble himself so far as to assume the human nature, of a soul and a body, unto personal union with his Divine nature, and submit himself to the law, as surety for them, and satisfy justice for them, by giving obedience in their name, *even unto the suffering of the cursed death of the cross*, he should ransom and redeem them all from sin and death. . . . .” And then further on: “This condition the Son of God did accept before the world began, and in fulness of time came into the world, *was born of the virgin Mary . . . . .*” This deals two serious blows to Mr. Waugh’s position. Here is the *Son of God* plainly spoken of as being born of the virgin Mary, and suffering the cursed death of the cross. Does Mr. Waugh still hold that according to the Christian doctrine, God was not born, nor did he suffer death ?

There remains only one more point to be considered, and that is Mr. Waugh’s denial of the Bible teaching that for an offence of the eye the whole body shall be cast into hell. Upon this point, we shall quote without making any comments verses 28 and 29 of the 5th chapter of Matthew’s Gospel: “Whosoever *looketh on a woman* to lust after her hath committed adultery with her already in his heart. And if *thy right eye offend thee*, pluck it out and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that *thy whole body should be cast into hell.*” There we leave Mr. Waugh.

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## MUSLIM RESUSCITATION

AND

### THE MEANS BY WHICH IT CAN BE BROUGHT ABOUT.

Under this heading we reproduce a letter written by Maulvi Abdul Karim to the *Nadwat-ul-Ulama* in reply to an invitation requesting the attendance of Mirza Ghulam Ahmad, Chief of Qadian, at its last annual gathering at Calcutta. It is necessary before

proceeding with the letter to give the reader an idea of the *Nadwa*. It is an assembly of Muhammadan Theologians formed about nine years ago with the object of remedying the evils which ignorance of religion had worked among the Muhammadans. As such it is one of the numerous movements which have been brought into existence by the crying evils of the time. The *Nadwa* is a type of the revival associations, which exist in abundance in every Muhammadan country. I do not mean to say that no varying features exist in these associations, but that their general character and the means they employ for the realization of the objects they have in view, are almost identical. The state of society has called them all into action; the reformation of the society whether from a religious, moral or social standpoint is their object; and the sum of mortal efforts is their only resource. Besides this the attention of every great man has been turned towards the solution of the question of Muhammadan revivalism. Poets have sung the decline of Islam in plaintive tones and orators have lectured on it from the platform. Politicians are engaged in the study of the causes which have brought about this degeneration and newspapers teem with articles on the subject. The question has absorbed the attention of the whole Muslim world, yet nowhere is the solution met with. The issues involved are of vital importance and therefore, in dealing with them, we must not blindly follow the opinions of others but consider and weigh what the best means of leading to certain success can be. We need not make an apology for introducing the reader to a letter written ten months previously, for the importance of the subject remains the same even now as it was then. The letter runs thus :—

An announcement has reached us from the Assistant Secretary of the *Nadwat-ul-Ulama* from which it appears that this body shall assemble at Calcutta in December. It briefly indicates the objects of the *Nadwa* and is accompanied with a letter inviting the representative of God upon earth, the Promised Messiah, His Holiness Mirza Ghulam Ahmad, Chief of Qadian, to take part in its annual sitting. In reply to this invitation, I beg to offer a few remarks upon the objects the *Nadwa* has set before itself. If there be those who have the welfare of the Muslim community at heart, who are

animated with the spirit and zeal to restore the nation to that greatness of which it has taken a long farewell and who feel true sympathy for the fallen race and an intense yearning for its social, moral and religious advancement whether they appear in the shape of the *Nadwat-ul-Ulama* or assume the more imposing name of the Muhammadan Educational Conference to lay the distressed nation under the heavy pressure of vast expenditure, and whether individuals or associations, their primary and most important consideration should be the nation whose condition they want to ameliorate. They must also look to the threads whose entanglement has destroyed the whole network and thrown the texture into disorder. If the Muhammadans attained ever the highest stage of advancement what was the rock of strength upon which they gained a firm footing and what was the key which opened the mouth of nature's secret treasures for them? After all these matters have been duly weighed, they should then consider if the nation can be snatched from the jaws of death and live a happier and purer life by walking in the footsteps of Christian Europe, and having their curriculum introduced into its school of life.

The Muhammadans are a nation for whom the first effort made was that they should recognise the Abrahamic *Qibla*. For this end the leader followed various plans and adopted different methods. In a gravelly desert full of stones of various colours and sizes, he first of all undertook the task of making a smooth and straight road raised high above the level of the surrounding low plains. His way was beset with numerous difficulties. Thirteen years were taken to clear the ground and remove the obstacles. The grand and solemn resolutions that were proposed and passed in the Meccan sittings require to be considered seriously. One of these is to the effect that the false deities should be annihilated, for they impede the advancement of man. This resolution was carried out unanimously in an assembly of the "Exalted Chiefs," and it was resolved that only one Being should be worshipped to whom all praises of glory are due and all excellent titles are ascribable, and who is above every weakness and free from every fault and imperfection. With Him human beings should seek a connection closer and deeper than every other connection. All the faculties with which the nature of

man has been endowed and all the members of his body should be completely resigned and surrendered to the will of God. The purport of a second resolution is that all kinds of internal and external iniquities, such as adultery, corruption, faithlessness, treachery, revolt, theft and the ways of wickedness are destructive to the noblest qualities of humanity, and preventive measures must be taken to uproot these evils. A third resolution follows to the effect that Christianity is a great obstacle in the path in getting to the light of truth, salvation and civilization, that its monstrous dogmas of sonship, atonement and Trinity are so wide-wasting and mischief-making that "the heavens might almost be rent thereat, and the earth cleave asunder and the mountains fall down in fragments," that its teachings and the consequences thereof are baneful to righteousness and against the sacred doctrines of the prophets, and that, therefore, the way must be cleared of this blockade. A fourth resolution is then carried out with the object of uprooting the Brahmoistic view of God which holds that God does not speak to man, that He does not reveal His life-giving, illumining, soothing and charming Word to him, and that notwithstanding that He Himself created in the soul of man a natural desire to seek its union in Him, He still keeps farther off from those who love Him. Such a view of the nature and attributes of God is not only derogatory to the dignity of the supreme Being but places too high a value upon the intellect of man when it asserts that man can, by his limited faculties and scope of knowledge, and by his own material enquiries and without any assistance of the heavenly light and the opening of the supernatural and super-rational windows of heaven, trace the great Creator of the Universe out of His creation. In short, the errors of this degrading belief are fully exploded and to prepare the way it is resolved to have this obstacle removed. Another mighty resolution establishes the truth of the Abrahamic religion and Abrahamic way which every righteous servant of God has trodden since the present course of the world began, and by walking in which Ishmael, Isaac, Jacob, Joseph, Moses, David, Solomon, and the other elected ones of God, reached safely the desired goal of success. In short such were the measures which the Omnipotent and Omniscient president of this Universe, the King of kings, proposed, as necessary steps for the formation of a people and a nation,

and which were successfully carried into execution through the noble agency of the true well-wisher of mankind and its greatest Reformer, Muhammad Mustafa, may God bless him for ever.

For thirteen years these resolutions appeared scarcely to have stepped the limits of theories but then they were transferred to another field where they soon took a practical shape. The worshippers of the false deities and the bowers down before graven images were cut down. Unholy Judaism which looks upon every new truth as an innovation and becomes the mortal enemy of every benefactor of mankind who rises up in the cause of truth, was swept off the land. The tracts of land surrounding the new-built heavenly kingdom of reformation and advancement were cleared of every rubbish. The crowning act of this noble expedition against wickedness and transgression was the clearance of the holy house of God of every iniquity and falsehood by an utter destruction of the manifestations of evil, the idols in the *Ca'ba*, which though numbering only 360, were representatives of all false notions and erroneous doctrines and combinations of all false theories, the root, in fact, from which every new tree of evil could spring up.

These were, in fact, only preliminary proceedings and intended to purge human nature of every dross in order to prepare it for the attainment of a great object. They were followed by the rules of conduct and the laws which transformed the ignorant Arabs into the most civilized nation and combined the scattered elements into one great whole. The effect of the inmost beliefs of man upon the external world was thus brought to light. The observance of the five daily prayers was made a matter of the first importance and thereby the first great division of man's duties, *viz.*, his duty towards his Creator, was placed upon a safe footing, theoretically as well as practically. Alms and charitable deeds were then enjoined to show an equal regard for man's duties towards his fellow-beings. This construction was followed by another destruction, in no way inferior to the previous one. This was an expedition against the two greatest enemies of society which have ever havoced its peace and welfare. Drunkenness and gambling were strictly forbidden and thus the society was rid of the great disturbers of

its peace. It was necessary that the newly formed people who were to stand for ever as the type of all that is great and good, should have been cleared of the moral delinquencies which were the deadly foes of true righteousness and purity.

A careful consideration of all these difficulties will puzzle the greatest politician in accounting for the unparalleled success of a man of the position and means of our Holy Prophet, under circumstances which defied the greatest mortal efforts. History does not furnish another instance in the recorded events of the life of a reformer who ever overcame similar insurmountable difficulties and completed everything that he took in hand with equal success. A European specialist, however, remarkable for his energies in any one department of science, will, if he considers the wonderful achievements and noble deeds of our Holy Prophet with an unprejudiced mind, freely admit him at least as a great and wise Reformer and the noble benefactor of mankind. But even the *Mo'tazilite* author of the *Spirit of Islam* and the Founder of the Aligarh College could go no further, nor see deeper into the facts, for they had no assurance of the open voice of God and His clear word, of a superhuman power and of an external revelation that did not proceed from the human heart. The fact is that to form a nation, and to form it in that peculiar manner, material and earthly wisdom and mortal efforts and resources cannot avail much. It is one thing to make and promulgate rules and laws but to make men act upon them is quite a different thing. Inveterate evils were extirpated, the habits of drunkenness, gambling, licentiousness and self-indulgence were swept away; and every sort of wickedness including a looking to lust after strange women which had been firmly seated in the minds of men and most endearing to their hearts was plucked up by the roots. The observance of prayers, the practice of fasting and the restrictions of purity, righteousness and protection from evil on every limb and every faculty, were strictly enjoined. A nation that had been bred in luxury and voluptuousness was now restrained to the one path of virtue, and proper limits were to be observed in every word and deed. The people whom warfare and hostile engagements—the common occupations of all warlike tribes—had set against one another, were now commanded in strict words:

واعتصموا بحبل الله جميعا ولا تفرقوا "Hold ye fast by the cord (covenant) of God all together and do not pull different ways." This uplifting from the lowest depths of savageness to the highest pinnacles of human civilization and morals, reason cannot ascribe to the efforts of a single man, and the deeper it goes to search, the more dull and wearied does it return. One cannot imagine the performance of this mighty deed by the machinations and schemes and limited faculties of a man who cannot and does not draw assistance from a higher source. Human wisdom finds itself obliged to confess that such an unprecedented revolution and such mighty transformation are impossible without the helping hand of an Omnipotent Being and without the assistance of a heavenly power. The man who brings it about must possess an extraordinary sanctity of heart and an extreme purity of soul. On the one hand, he must have cut off all earthly ties and thus cleansed himself of every earthly dross and earthly impurity, and freed of all low relations, united himself in true sincerity, faith and firmness with the source of purity and sanctity. On the other hand, he should have unselfish regard and feel true sympathy for the welfare and reformation of the people at large. Thus both sides of his nature should be perfect and blameless, *i.e.*, he must have a true zeal for sympathy with man and a complete submission to and union with God. It is possible that the materialistic reformers of the day who depend upon their sole exertions in bringing about a revival and set Europe before their eyes as the standard in everything that is necessary for the welfare and prosperity of the Muhammadan community, may be astonished at this statement or even look upon it with distrust but time, the best warner, will soon warn them of their error.

A question of vital importance naturally arises here and must be solved before proceeding further, *viz.*, what was the reason of the unparalleled obedience shown by the followers of the Prophet? How was it that they all at once bid a long farewell to their cherished institutions, and followed the path pointed out to them without swerving a hair's breadth from it? What magnetism was there in the reformer that his voice attracted people of different creeds and different opinions and united them all upon one belief? What soul

did he breathe into them that they subdued all their carnal passions and forgot all their differences in obedience to his commandments. Nothing but a perfect assurance, a living faith and a majestic awe of the presence of God mingled with strange fear, could inspire such obedience and work such a transformation. But this does not solve the question. What was the source from which they got such perfect assurance and such living faith as annihilated their former existence, dealt a death-blow to their desires and passions, and burned like chaff every rubbish and obstacle that could arise from the disobedience of God? A deep penetration into the life of the blessed guide at once shows that the influences which were at work in bringing about this entire change over the Arabian Peninsula, may be traced to two chief causes connected with the circumstances of the Prophet's life.

Firstly, there is a perfect model in his life. He may rightly be called the great exemplar inasmuch as he acted upon every principle that he taught. He acted upon every ordinance of the Holy Quran and shunned all that it prohibited. The result was a two-fold advantage. In the first place, the truth was driven home to the companions of the Prophet that the orders and prohibitions were really from God and that the Book which contained them was undoubtedly the word of the great and powerful Lord. They plainly saw that the passions and faculties with which nature had endowed man could not invariably follow a plan which he had himself contrived probably under circumstances which no more existed, or which were themselves the result of some mental excitement on a different occasion. Self-made rules, however ardently the soul may desire them, could not be unflinchingly followed under varying circumstances of life, in the lonely hours of solitude as well as in company, and in time of prosperity as well as under the greatest trials and afflictions. Cheering hope or awe-inspiring fear could never, under the changing conditions of life, attend the observance or non-observance of rules which man had proposed for himself. Read the verses of the loving companion which he uttered spontaneously when he accidentally saw his beloved master during the latter part of the night in the mosque absorbed in prayers to God and thus promptly obeying before all what he taught, and think of his delight and rapture when his heart burst forth in the praise of the great teacher and exemplar :

وفينا رسول الله يتلو كتابه . اذ انشق معروف من الفجر ساطع .  
 يبيت يجا في جنبه عن فراشه . اذ استثقلت بالمشركين المضاجع .  
 " And ارانا لهدى بعد العمى فقلوبنا . به موقنات ان ما قال واقع .  
 in the midst of us is the Prophet of God who rehearses unto us His  
 book When the light of day breaks. He passes the night and his  
 side is a stranger to bed, when the idolators are heavy with slumber  
 on their beds, He showed us the way of guidance after our blindness,  
 therefore our hearts are full of assurance that what he says must  
 happen."

Secondly, finding a perfect model in the person of the teacher, they were roused to follow his example, and thus walked in his footsteps with a supernatural zeal. In fact, to make men act upon certain teachings, nothing is so efficacious as the example of the teacher. To have his teachings practically acted upon, the preceptor must also be the exemplar. This is the secret of the success which attended the teachings of the Holy Prophet. In the unerring conduct of the companions, in their deep love and profound reverence for their Holy Master, and in the faithfulness with which they kept their promise of *Bai'at*, we have an unsurpassed model of excellence. The followers of Moses made no approach to that model, for they were very unruly and impatient of control. They not only opposed their prophet but even made use of abusive and disrespectful language towards him. The faithfulness shown by the Apostles of Jesus was of the poorest type, for in the critical hour when Jesus was arrested, not a single one of them stood by him, and the greatest of them did not hesitate even to curse and deny him. In short the faithful attachment presented to us in the lives of the companions is not to be met with in those of the followers of any other spiritual guide. The reason of this lies in the eminent distinction granted to our Prophet of having himself followed the rules of guidance and the perfect moral, social and political teachings inculcated by the Holy Quran, and of having made them the rules of practice in the whole course of his life and in all his movements. Not only was his nature gifted with the highest qualities but he had also been granted all those occasions on which he brought into practice all that he taught, unlike other religious leaders who never got the opportunity to act as exemplars under varying circumstances and in all

phases of life. All the different phases of his morals and deeds were brought into action at two different periods of his life, the circumstances under which he lived at Mecca having undergone a thorough change with the removal of the seat of prophecy to Medina. It is for this reason that his power of sanctification, his perseverance and his power of making others pure and holy, which are the essential requisites of a leader for making a people a great nation, appeared in his holy person in pre-eminent distinction above all other reformers. It is with such a living model of perfection that true sincerity, faithfulness and obedience are generated in a people.

The second cause to which we can trace the living faith and perfect assurance filling the hearts of early Muslims, consists in the supernatural signs and grand prophecies revealing deep secrets of the future fulfilled, in their times with majestic awe and dignity—the only safe and necessary course for a book whose object was not to tickle the fancies of a few ignorant men, but to point out the true means by which man could see and feel the existence of God, and which could root out his sinful proclivities, and thus to prove itself the only living and blessed book which could lead to the goal for ever. The Holy Quran teems with these majestic prophecies, but time and space do not allow us to touch this subject here. Prophecy in fact is the only supernatural evidence that can carry a conviction to all reasonable minds at a time of great scientific advancement when everything must needs be put to the scientific test, and this is the reason why the wise and fore-seeing God has, in His last and living book, brought prophecy to the front and laid stress upon it while He has thrown other miracles into the background as not being evidence of the highest type inasmuch as performances by sleight of hand or a juggler or showman's tricks or other mechanical or optical deceptions, on account of their strong resemblance with the miraculous, take away the whole force of their evidence. In the strength and validity of its evidence prophecy stands alone and as a supernatural sign holds its own in the face of the greatest possible advancement of materialism. Why has the Bible been swept away like a straw by the mighty current of scientific progress, and why has its whole texture been thrown into disorder and entanglement? Because it did not lay the foundation of its truth upon a firm basis, and its miracles are now far outdone by materialistic

Europe. Why has the religion of the Hindoos lost its hold over the minds of men? Because the whole system is a mere plaything, a mass of fabulous traditions which must vanish away before the light of science and knowledge. Powerful prophetic utterances reveal the deepest secrets of the future which no amount of human foresight can discover, and are a direct communication from God. It is in fact only such a prophecy that brings with it the conviction that it is from God and fills the heart of man with the certainty of the existence of a God of perfect attributes. It is prophecy again which works the assurance, that there is a living and powerful God whose dominion extends over every atom of the universe and whose power directs its motion according to His own will and command, and who has the attributes of speaking, hearing and seeing. The first requirement of a man's spiritual life, *viz.*, a nature corrosive of sin which should bring a death upon every proclivity of lawlessness, licentiousness, transgression or looseness of morals, cannot be acquired unless a man has a sincere and a certain belief in the jealousy of God and in the fire which consumes the transgressor, and unless his heart is filled with the assurance that there is a Living and Jealous God whose wrath falls like a two-edged sword upon those who transgress His prescribed limits. But this belief is impossible without a true knowledge of the existence of God and of His being the Living, Supporting and All-powerful God, for which a man must have witnessed the fulfilment of grand prophecies disclosing events of the future which it is neither in the power of man to bring about, nor within his reach to forecast. The Book of Moses has also made it the criterion of a true prophet that the word of his mouth shall be true, while the Holy Quran has laid the very basis of truth upon prophecy.

In short, it is too much for mere human power to win over a people to teachings totally opposed to their desires and passions, and not only to indoctrinate them in those principles and produce conviction but actually to make them act upon them and to clear the way of every impurity and every tempter and foul fiend. It is easily comprehensible that the real object of the word of God is the sublime moral teaching on which alone depends the amelioration and progress of mankind. Why did then the Holy Quran resort to the utterance of the powerful prophecies of the future, involving the triumph of

its followers and the destruction of its enemies, and to the announcement of the events in the lives of the former prophets, citing their success as an evidence of its own ultimate victory and assistance from heaven? The truth is that human nature can neither be prompted to do an action nor induced to refrain from it without the good news of reward or the warning of punishment. It is for this reason that the wise Word of God teems with grand prophetic utterances and relates so often how heavenly assistance destroyed the enemies of the former prophets and brought about the success of the latter. The so-called philosophers who denied the miraculous and the prophetic elements in the Holy Quran, and those who in blind obedience to them do so even now, are simply superficial observers who have never looked deeply into this wise plan adopted by the Word of God. And the pity is that they are not able to point out any distinction between the living and blessed Word of God and the previous books that are dead and devoid of heavenly blessings. Moral teachings alone do not afford any such broad distinction which ordinary minds may be able to grasp, for the dispersed elements of moral teachings are contained here and there in books handed down from time immemorial. The only convincing argument, from which there can be no escape, of a superhuman and heavenly origin is a strong and marked prophetic element. This, however, the superficial philosophers had the inadvertence to deny, so much so, that one of these cruel commentators did not hesitate to declare that the prediction in غلبت الروم في اذنى \* was no foretelling, but simply a forecasting of the future due to the keen political insight of the Holy Prophet and his right judgment of the respective forces of the Greeks and Persians. This subject, I have, however, discussed fully elsewhere and this letter does not afford a space to take it up here again. The only species of miracles to which reason, science and the laws of nature are perfectly reconciled, is prophecy. Prophecy is, moreover, the only means by which a man can be perfectly released from the bondage of sin and have a certain belief in the existence of God.

Such were the conditions under which Islam made its rise and

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\* The Greeks have been defeated in a land hard by. But after their defeat they shall defeat their foes within a few years.

marvellous progress, and such was its superhuman power in imparting a new life to, and working a complete transformation in, its adherents. It is to this exalted condition that the supporters of the Aligarh College and the promoters of the *Nadwa* intend to raise it from the deplorable state into which it has fallen. But I request them to consider for God's sake if they are, in doing so, tracing the foot—of its noble founder, and if the agencies which had been at work at the beginning are now being employed by them to give a new turn to the life of the people who have forsaken the higher principles of religion that were taught to them by the founder. It needs no demonstration to prove that Muhammadan degeneration has passed all bounds and that they are now standing on the verge of the pit of fire from which a blessed and mighty hand had drawn them back at first. The same dissensions and disputes, the same division in the camp, which marked the pre-Islamic Arabs, is witnessed among those who claim to be following the banner of Islam. Success has already departed, and faith, religion and union, the moving spirit and the life of the nation, are gone. Luxurious habits, transgressions, drunkenness, gambling and laziness, evils from which the mighty magnetiser had granted them a deliverance, have again the upper hand. Reverence for striving after the model of the Holy Prophet, the honour and respect due to the Quran, awe and devotion for the grandeur and majesty of God, have been blotted out from all hearts. The evils which have wrought the destruction of the race find utterance, in sincerity or otherwise, from the lips of all speakers. The Muhammadans have fallen upon evil days and such must be the fate of every people who in spite of the shining arguments of God's existence depart from His ways.

The Muhammadan Educational conference or the Muhammadan Anglo-Oriental College may congratulate itself upon turning out a few B. A.'s and M. A.'s, or making a few Deputy Collectors and Extra Assistant Commissioners, and suppose itself to have reached the goal if it succeeds in making the people half-Europeans, but the question is if these bodies think and have reasons for doing so, that they shall thus bring back the nation to the point from which it had started and raise it to the eminence to attain which the Holy Prophet Muhammad, may peace and the blessings of God be upon him, had been raised

and the steps mentioned above undertaken by the All-wise ruler of the universe. The Muhammadans could fall into no greater error than take as the standard of perfection and as a model for emulation, a people who are bent low upon the mean cares of this world, without ever raising their head to heaven, and whose sole object in life is not to go beyond indulgence in the animal passions and carnal desires, and passing their lives in luxury and surfeiting. The Muhammadans are a people who were taught to take care of things relating to religion in preference to their worldly affairs, while the materialistic tendencies of Europe are well expressed in the verse : *ان هي الا حيا تنال الدنيا وما* "There is no other than our life in this world, neither shall we be raised again." How can a nation labouring day and night for the fleeting comforts and pleasures of this world, having its whole soul in the material inventions and manufactures, scheming and plotting day and night for subduing territories, in short, utterly abandoned to all sorts of low desires and earthly cares and utterly estranged from truth and light, serve as a model for a people whose goal is not earth but heaven. If there are a few persons among them who aspire to a higher aim and have pretensions of leading a heavenly life, their case is still worse, for they rest satisfied with a dead man as their God. We hear on all sides a cry for "High Education," but admitting its need, are we not justified in saying that the side of spirituality is utterly neglected and that intentionally or otherwise, no regard is paid to it. The first principle of all associations formed for the amelioration of the condition of the Muhammadans is, not to interfere with the irreligious course of life which a man may adopt. Sacred words are forbidden to be uttered within the precincts of their meeting-halls. In the volley of numberless resolutions, not a single word is ever said, or allowed to be said, upon the observance of religious injunctions, constancy at prayers and fasting, refraining from ways of wickedness and transgression or making piety and righteousness as the guiding rules of life. There is a grand and solemn assemblage of robes and forms with every diversity of the inclinations and passions of the soul. A daring libertine may stand up as the champion of Islam and propose a resolution with the avowed object of restoring it to its original purity, and an equally dissolute gentleman flushed with wine may second it with tottering feet and reeling head ! A man quite ignorant of the truth of

Islam and contemptuously rejecting its holy injunctions, a Materialist or an Athiest may be chosen as a President so long as he bears the name of a Muhammadan, provided only that he is completely enslaved to the world.

With this condition of the Muhammadan Revival Associations before us, we are naturally led to inquire, and the question occurs to every thinking and inquiring mind, if Islam took its rise with such founders and supporters of its cause, and if the Muhammadan nation was formed under such circumstances, in short, if such were the precedents of Islam. To test the success of these means and their aptitude to preserve the nation from an ignominious death, there is only one enquiry which suggests itself to all reasonable minds, *viz.*, whether the nation owed its foundation to these or different means. Is the necessary spirit of union being created by these associations, or at least are there any circumstances which justify us in concluding that the original spirit of union shall again be breathed into the nation by these means? I request the promoters of the *Nadwa* to reflect whether they are tracing the footsteps of the founder of the Aligarh College or the supporters of the Conference or whether they have more wisely chosen some other path leading to the goal and not away from it. I draw their attention as well as that of all true Muhammadans to paragraphs 3, 4, 5, and 6 of the objects of the *Nadwa* as published in an announcement, dated 12th November 1901, which run thus :—

(3). To give true knowledge of, and complete instruction in, the excellent manners and morals of the Holy Prophet, so that reformation may thereby be brought about in the manners and morals of the Muhammadans, and internal difference should be changed into union. (4). To express in a polite manner and courteous words, the minor differences existing in the various Muslim sects, which have undermined the foundations of the strong building of Islam. (5). To carry on a demonstration of truth and refutation of falsehood in mild and gentle words so as to avoid all dissensions and quarrels. (6). To convey the blessings, and show the light, of Islam to people who are yet in the dark as to its light and ignorant of its reality and truth.

Such are some of the objects and aims of the *Nadwa*, and the first

thing that occurs to the mind on a perusal of them, is whether with its resources and the ingenuity of its schemes, it can ever attain these objects. What are the means by which the *Nadwa* aims at teaching the morals of the Prophet, and where is the living model whose example we must imitate? Who is the holy and purified one, who being granted the power of sanctification and showing signs, can breathe purity into others? Is it possible that a person who has not himself attained to moral perfection, should be able to infuse morals into others, and that one who has not himself been purified, should undertake the heavy responsibility of cleansing others? The morals of the Prophet include all those various traits of character which were displayed in his holy person and which served as a foundation-stone for the formation of a nation as already stated. Almighty God had invested the Holy Prophet with all the attributes which were, theoretically as well as practically, necessary for the reformation and management of this world and for preparation and qualification for the next. Now the question of vital importance which awaits solution from the promoters of the *Nadwa* is, which is the person whom the *Nadwa* can point out as a perfect manifestation of the glory and attributes of the Holy Prophet Muhammad, may peace and the blessings of God be upon him, and who is it that claims to be a *Baruz* (i.e., representing the spiritual appearance) of the great Arabian Prophet? Or, if the learned members of the *Nadwa* think such a claim for any person to be more than is desirable, who is the true successor of the Holy Prophet, his living representative upon earth, whom the *Nadwa* looks up to as its model and whom it strives to imitate, in order to attain to any degree of success in its heavy undertakings.

The *Nadwa* has set before itself another grand object, viz., to hush up all sectarian differences. What means has the *Nadwa* got to bring this about? Is there the awful but attractive voice of a leader who amidst serious dissensions and quarrels cries out, *إلى الجاهلية وانا فيكم* "What, going back to the days of ignorance, and I am among you," and with these sweet and solemn words silences the exasperated parties, cools down the excited passions, so as to cause swords to be thrown back into scabbards, and changes disunion and hostility into concord and friendship? Divine laws have shown clearly that nothing can throw cold water on the flaming fire of strife

and dissention which has laid in ashes thousands of flourishing families, and which has now burst out in the Muhammadan community, but the imperative voice of one who has absolute authority from God and obedience to whose will is a compulsory duty. Some have tried to put it out only by the breath of their mouth, and others have exhausted the human resources, but its flames have only risen higher. Nothing but the pure heavenly water can quench it, and when it descends, the true and clear voice is heard *فأصبحتم بنعمته إخوانا وكنتم على شفا حفرة من النار فأنقذكم منها (آل عمران)* "So that by His favour you became brethren ; and you were on the brink of the pit of fire and God drew you back from it."

Remember that if the same poison and the same evils and vices are corrupting the people again which infected them at the time when the Holy Prophet was raised, his re-appearance is as urgently needed now as was his appearance then, to raise the fallen race to the highest pinnacles of civilization. The same movement, the same noble agency which then effected a wonderful reformation and whose efficacy has been practically tested, must be established again. The wonder is that our theologians do not realize the truth of this position. It has been admitted on all hands that ignorance has again found its way into the world. Forms and ceremonials have again got the upper hand, while the inner life, the essence of the law, the spirit that gave life to the form itself, is quite gone. Mosques and monasteries are full of bodies but the soul is not there. There is not that faith on God, not that righteousness, piety and purity, not that sincere observance of the ordinances of the Law. Divine commandments are set at naught, and the corruption of licentiousness, atheism and transgression is widespread. But notwithstanding this admission and notwithstanding the diagnosis of the disease, no heed is paid to the proper course of treatment and to the prescription whose efficacy has in exactly a similar case been witnessed.

But if by the hushing up of minor sectarian differences, the *Nadwa* intends to teach hypocrisy and mealy-mouthedness, to strike, in fact, a death-blow at the true zeal and spirit of belief and the firmness of faith, a view supported by the practice of the *Nadwa*

by allowing a Raja of Mahmoodabad to occupy the chair at its meeting, with all his hatred and enmity and his violent abuse of the holy ones of God concealed within his heart, and with the *Nadwa* taking every care not to let a word escape any speaker concerning those sacred ones,—if such is the view which the *Nadwa* takes regarding the stopping of dissensions in the case of sectarian differences, its efforts are sure to meet with failure and the *Nadwa* itself to be consigned to oblivion some day. The case of the European people is not one in point, for as to religious truths, they are simply groping in the dark, while the Muhammadans have been granted a bright book and clear arguments, and they can never flourish again or see the face of success until they re-establish the principles taught to them at the beginning and restore the honor of the Prophet to its original purity and greatness. Let the *Nadwa* bear in mind that the plans by which it intends to bring back union in Islam, are not truths and realities, but false colours and hollow mockeries which instead of leading to any good are sure to kindle the wrath of God. A scheme of “organised hypocrisy” ought to have been resorted to, if there is the least truth in the false notions of the *Nadwa*, first of all by the Holy Person whom the Jealous God addresses in the words: *ود والوتد هن فید هنون* “They i.e., the unbelievers, desire that thou shouldst deal smoothly with them; then would they deal smoothly with thee,” for by letting them alone in their wicked deeds, he would have escaped their reviling and persecutions.

Of the *Nadwa*’s object to “express minor and sectarian differences in a polite manner and courteous words,” I am quite unable to realize the significance. Is it possible that a man should write against the deep-rooted convictions and cherished beliefs of different Muhammadan sects without warming their blood and provoking them, and with the result that they should bow down their heads in submission to him and become one people? Or, does the *Nadwa* mean to hold itself aloof from all sectarian differences while imploring the different sects, with importunities, and bended knees, to lend a helping hand to its cause and stick to whatever form of belief they will whether right or wrong? What are the polite words, for

instance, in which the *Nadwa* will tell the deniers of the first three caliphs that they are in error, or inform the opposite party that Ali was entitled to be the immediate successor of the Holy Prophet but that being weak and helpless and destitute of all power, his right was usurped by others, and similarly decide the numerous points of difference between the *moqallids* and the *ghair-moqallids*? What again are the courteous words in which the *Nadwa* intends to convey, gently and with kindness, to the followers and admirers of a particular sect newly arisen, that the observance of prayers is of the utmost importance, that fasting is a Divine obligation upon the Muslims, that true purity, piety, fear of God and returning repentingly to Him, are the brilliant medals of a Muhammadan, and that the licentious and unbridled course of life to which they have taken, is at utter variance with the letter and spirit of the Muhammadan Law and quite unwarrantable? With due respect to their learning and erudition, I entreat the members of this assembly of Muhammadan theologians, to point out the manner in which they are going to hush up the minor and sectarian differences. Is the resolution a mere collection of words beneath which there is no meaning, or did the *Nadwa* pass it without any mental reservation? Did it think that it will be able ever to put it into practice or that this is a light which will dispel the prevailing darkness? Or is it only a roundabout way of expressing the simple fact that the sectarian difference shall ever be excluded from discussion? But this is simply impossible, for so long as these differences do exist, they shall always be the topics of discussion. Under these circumstances, does the *Nadwa* believe or has it any reason for believing that the plans devised by the brain of one or more theologians, shall ever succeed in gathering all the scattered and stray sheep into one flock in one field? Does the whole record of Muslim history present a single other instance of this nature except that furnished by the blessed period when inveterate enemies were changed into fast friends. If the sympathetic heart of the *Nadwa* actually feels that internal difference has undermined the foundation of the building of Islam, it ought to consider what true and sure means there are to repair and reconstruct it. But if like the Muhammadan Educational Conference its settled purpose is

no more than to clothe certain resolutions, which are never to be put to a practical test, in solemn phraseology, it is no business of ours to call it into question.

The fifth and sixth paragraphs of the announcement of the *Nadwa* really aim at one object, and I for my part am unable to see the fitness of the *Nadwa* for this responsible undertaking. We are not told what the *Nadwa* means by establishing truth and refuting falsehood, nor what its resources are for bringing this about. It is possible and even highly probable that the *Nadwa* has never considered the insurmountable difficulties which the righteous have to cope with in this path? Which is the truth which the *Nadwa* is going to offer in this age, and what the falsehood which it intends to destroy? The greatest and the most important truth that is one of the greatest spiritual requirements of the world, consists in establishing the Divine unity in all its purity and perfection. Divine attributes should not be assigned to any one of His creatures and the Holy Prophet should be considered as the most excellent of all His creatures. Innumerable Muhammadans look upon Jesus of Nazareth as the eternally living, the quickener of the dead, the causer of death, the healer, the knower of the secrets of the future, like God Himself, and thus with their belief that he partakes of the attributes of Divinity, are assisting the Christians in their great impiety of joining gods with God. Moreover, they thus hold the Holy Prophet himself in contempt as one who lies buried under the ground, while Jesus is sitting on the heavens alive. The Christians are, therefore, crushing to pieces the Muhammadans with the deadly weapon which they have themselves handed over to them. Not long ago the Bishop of Lahore in a lecture attended by large numbers of Muhammadans, reduced them to silence by clinching the argument furnished by their own admission that one who was sitting alive on the heavens was far superior to the other who lay dead in dust, and from this drew the conclusion of the Divinity of Jesus and cast a slur on the Holy Prophet. The Muhammadan part of the audience digested this over-exalting of the son of Mary and contempt of the noble Prophet, taking it as mildly as mother's milk. Is the *Nadwa*, therefore, ready to undertake to establish the great and sublime truth of the absolute unity of God?

The great falsehood which needs to be disproved is a belief in the life of Jesus. Millions of men are worshipping him as God with the false pretence of his life in their hands, and are zealously working day and night to promulgate this blasphemous doctrine. The greatest mischief in the world of which the Holy Quran has informed us in alarming and awe-inspiring words and the most horrible evil which strikes at the root of all purity and righteousness, in other words, at the root of Islam itself, is the worship of Jesus, as the Holy Quran says : *تنكاد السموات يتفطرن منه وتنشق الارض وتخر الجبال هدا ان دعوا للرحمن ولدا (مریم)* "At the monstrous assertion of those who ascribe a son to the Merciful, the heavens might almost be rent, and the earth cleave asunder and the mountains fall down in fragments." Now the root of this impious practice of Jesus' worship is a belief in the life of Jesus and in his rising to heaven with this body of clay. If this evil tree of false belief is cut up root and branch, Islam will thereby flourish, and if Jesus is shown to be a dead man, a new life shall be breathed into Islam. Does not the *Nadwa* know, or is not a single member of it aware, that the anti-Muslim writings of the worshippers of Jesus insulting the Holy Prophet, defaming his reputation and abusing his sacred name, are pesting the country like swarms of locusts, and this daring falsehood regarding the Divinity of Jesus and these glaring lies concerning the holiest of the holy, have spread like wildfire and reached even the ears of the virgins in their corner of seclusion. Is then, I again ask, the *Nadwa* prepared to crush the head of this venomous snake of falsehood.

Then there is the all-important truth that the person of God should be considered as perfect and eternally free from every fault or defect. He should be believed as eternally speaking, ordaining everything with His will, exercising His power at every moment over every thing and hearing and seeing every thing. A belief that He ceased to speak at any time is a blot in His greatness and glory. He gives us plainly to understand in the prayer *اهدنا الصراط المستقيم* "O Lord! keep us in the straight path, the path of those whom Thou hast blessed," that there shall never be a hinderance to the attainment of the excellences of those whom God has blessed, and therefore He has made it obligatory to address

this prayer to Him so often a day. Now the greatest gift of God to those whom He has blessed, consists in His favors and blessings made to descend upon His servants in the form of revelations, inspirations and true visions. This is the only inheritance of the blessed ones. If, therefore, these favors of God have been sealed and He has been divested of the corresponding attributes at a certain stage, it would be nothing short of deception on the part of the Almighty to teach a prayer asking for those blessings when He had shut the doors to them. Nor can it reasonably be held in the face of this prayer that by the sealing of prophecy with the Holy Prophet, all his spiritual blessings and favors have also been cut off; that like other religions, his religion also is dead; and that his glorious attributes and heavenly blessings shall never again appear in the world, not even by way of بروز (spiritual re-appearance) or manifestation in a substitute or representative. Such a belief not only falsifies the prayer taught by the Almighty Himself but also slights the Divine attributes of glory and perfection.

Another important truth which requires to be established is that angels, a belief in whose existence is one of the articles of our faith, are actually a separate creation of God and not only certain faculties or powers of man. According to the Divine laws which are displayed in nature, the angels are a medium of the conveyance of spiritual blessings, just as the sun, the moon and the physical forces witnessed in nature, are subservient to the attainment of physical blessings in the material universe. The spiritual mediums like the physical ones do, by no means, detract from the perfection of Divine Unity.

An important truth is the efficacy of prayer and its efficiency as a means to attain ends in the same way as we witness the physical causes leading to necessary consequences. Prayer is not simply, as some would have it, a form of devotion relieving the heart of a heavy burden, without any other result, but also a true means for the attainment of an object.

Not the least important of the great religious truths is the fact

that supernatural signs are a sure test and true evidence of the truth of the apostles and messengers of God, and that these consist in grand and powerful prophecies revealing deep secrets of the future, without which the hidden face of God between which and the world there are so many screens, can never be revealed to the world. Is the *Nadwa* prepared to crush the head of the falsifiers of this great truth? If the *Nadwa* has undertaken this heavy responsibility, we wish it success in the undertaking, but the question is what material the *Nadwa* has got to establish this truth. What exclusive excellence of Islam and what criterion for the judgment of truth, is it going to take to the regions where the light of Islam has not yet shone. All the false religions admit that they and their living supporters and leaders are destitute of the power of showing supernatural signs, and assert publicly that supernatural signs were needed only in the past and that they are neither required now nor has any one the power to show them. What are the particulars in which Islam as offered by the *Nadwa* shall surpass the religions inculcating false dogmas? Like all followers of false principles, the Muhammadans also hold that the excellences of prophethood have long since ceased to exist and that no one can now utter a powerful prophecy revealing the secrets of the future. The attribute of God which represents Him as speaking or revealing His word or inspiring His servants, has been sealed. All Muhammadans, from the punctilious *Ahl-i-Hadis* to the unscrupulous *naichri*, reject, some theoretically and others practically, the doctrine that God speaks now as He spoke in time past. As regards other arguments, Islam cannot boast of an evident superiority over other religions, Christianity and Aryanism for instance, for every system claims numerous volumes of its own reasonableness. If, therefore, Islam stands upon the same footing as the false religions in being destitute of the heavenly favors and blessings, it cannot offer any criterion of its being the only true religion. The power of showing supernatural signs has never been given to the worshippers of falsehood and in this alone lay the superiority of Islam, *viz.*, it has always been attended with living signs. The Holy Quran says: عالم الغيب فلا يظهر على غيبه "The knower of secrets who does not give the power of uttering grand prophecies of the future

to any but His favorite apostles." If Islam is divested of this its eminent superiority, we have no other plain criterion of judging its truth and the falsity of all other religions.

Now I ask the *Nadwa* which view of Islam is it going to offer to Europe? Is it Islam in the light in which the late Sir Syed Ahmad took it which represents God as worthless and idle, denies revelation, the efficacy of prayer, angels, prophecy and supernatural signs, and describes the Holy Quran as a dry book devoid of the miraculous? Or will the *Nadwa* offer the Islam of the *Ahl-i-Hadis* whose advocate declared unblushingly in the Great Religious Conference at Lahore that Islam could not claim a single living person having the power to utter prophecies and show supernatural heavenly signs in its support and thus proved Islam to be devoid of every heavenly blessing? Or is the *Nadwa* thinking of the opposite extreme and going to offer the Islam of the *Sajjada-nashins* and *Sufis*, who while admitting in words the Holy Prophet to be the seal of prophets, have actually invented a thousand other prophethoods, and making a departure from the established law of the Holy Prophet, have prostrated themselves before innumerable idols of innovations? With what criterion of the truth of Islam is the *Nadwa* going to offer Islam to people upon whom its light has not yet shone, and what distinctive feature of Islam will it present to them by which they might be able to understand that Islam is actually a true, living and blessed religion, and that their own religions are in comparison with it dead and worthless? Is the *Nadwa* with this poverty prepared to seek the source which can furnish it with a clear light and the armory which can supply it with a strong weapon to strike at the root of all false principles? If not, how can it meet even such a crazy old man as Dr. Dowie, who claims to be Elias and to heal diseases by his prayers, and under this pretence forwards those monstrous blasphemies, Trinity and Atonement? But what plain evidence and simple criterion of the truth of Islam has the *Nadwa* got in hand to show the superiority of Islam over these false claims, however weak they may be? There is only one answer to this question, *viz.*, that the true criterion of Islam is its living miracle that it is open to all, at all times, to drink of the pure fountain of its heavenly blessings and favours, and the proof of it lies in extraordinary

signs and in grand and solemn prophecies revealing deep secrets of the future.

Does the *Nadwa* know any one who asserts that Islam is a living religion, that the God of Islam is a living God, that its Prophet is a living Prophet, that its centre (*Baitullah*) is a living place, that its language (Arabic) is a living language, and that the chain of its miracles, supernatural signs and prophecies is a continuous one not to be interrupted till the day of Judgment; and who might be able to declare it with force that the fact of the miracles and signs related by a book as an evidence of truth of the principles it teaches, being left without a living example is an evidence of the corruption of the book and the death of the principles it teaches? The religion indeed deserves to be laughed at which teaches that while it was the recipient of heavenly blessings for some time, it has ceased to be so now and the doors of its blessings are for ever shut to its followers. Must we, then, like the followers of all other false religions, refer only to the past for the blessings of Islam? Ah! what a sad picture and how lamentable the fate of Islam then, for the Pentateuch of Moses which was so soon to be abolished and so utterly to be corrupted became the means of making thousands righteous and blessed and the inheritors and recipients of all the heavenly blessings and favors granted to Moses, but the healthy influence of the seal of prophets and the efficacy of the last and perfect heavenly book which was never to be abolished and never to be altered, brought about the opposite result and struck at the very root of all those blessings and favors which were so bountifully granted to the followers of Moses. Divine wisdom had no doubt ordained, and it was necessary that it should have been so, that the Law having been perfected in the Holy Quran, no new law should have been revealed from Almighty God, but how was it that the very blessings and gifts of God were discontinued once for all. Wonder of wonders that with the advent of the seal of prophets the whole system was put into disorder! Why did God say then in the Holy Quran : إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَنَاقِلُونَ "Verily we made the Quran to descend, and verily we only shall be its preservers." Did God make this emphatic assertion to preserve the letters and forms only? If such was the intention of the Almighty, we may rejoice that the words are

safe. But why this general calamity on the Muhammadan religion then? Why do not the words produce that wholesome influence on the people which they did when the Holy Prophet, the great exemplar, was living? The fact is that Almighty God promised a preservation of the letter as well as the spirit, of the essence equally with the husk, and of all its blessings and effects at the same time with that of words and expressions. The verse, therefore, indicates that when people shall deny the existence of God, theoretically or practically, and object to His attributes, when wickedness and transgression shall reign supreme, when the religious truths shall be scorned and rejected, and when base cavillers shall revile the Holy Quran and the holy person to whom it was revealed, then shall a person be raised who shall repel every attack and restore to Islam its lost honor and glory, and thus stand forth as the defender of the Holy Quran, in the time of the greatest need. Can the *Nadwa* point out any person to whom this power has been granted for none but such a person can establish truth or refute falsehood or preach Islam in non-Muslim countries? If the *Nadwa* has started upon this grand undertaking without any knowledge of such a person, it has made a great mistake. Does it think and does the idea give it any satisfaction that the mere assemblage in different places of a few persons who bear the names of Muhammadans but are not accompanied by any spiritual blessings, shall lead it to the great goal? Even the Educational Conference, the root from which the *Nadwa* has sprung, has been unable with all its waste of money and its resolution—making capacity to diagnose the disease or find a true remedy for it, and thus has not taken a single step in the right direction. It admitted that the nation was suffering but misjudged the disease to proceed from want of high English education, and therefore pointed to Aligarh College or some similar institution as affording the true remedy and removing the cause of suffering. The Conference viewed only one side of the question and has persistently remained blind to the other. It has never considered for a moment that the Muhammadans have gone down in the world owing to their wilfully stepping in the paths of evil and transgression, and turning their back upon the Law in the face of the injunctions of the Holy Quran, the living argument of the existence of God. It is so deeply absorbed

in the problem of high education that it cannot think of having offended God. But the Holy Quran had pointed to this degeneracy of the Muhammadans even in its opening *Sura* in the words : غير المغضوب عليهم ولا الضالين, which contain a clear reference to the fact that when those who are in error, viz., Christians, shall be predominant, the social and moral conditions of the Muhammadans and their knowledge as well as practice, shall be exactly like those of the Jews. This prophecy of the living Word of God has been clearly fulfilled, for there is no doubt that disgrace and degradation encompass the Muhammadans on all sides as they encompassed the Jews. In short, like all other irreligious and worldly-minded people who never look up to heaven, the Muhammadan Educational Conference has assigned only earthly and material causes for the decay of Islam, and in the true spirit of all materialists has not gone beneath the surface in seeking the causes of the decline. Does the *Nadwa* hope that by walking in the foot-prints of the Conference it shall achieve the success which the Conference itself has so utterly failed to do ?

I think I have now briefly considered all sides of the question and have pointed out that unless the nation is in one body brought back to the Abrahamic Qibla, it can never prosper. I have also shown what causes there were at work in the first formation of this nation, what laws were made for its reformation, how blessed the living model was which was before their eyes, and what special attributes and characteristics were granted to that great guide and law-giver which generated in the people a spirit of unparalleled sincere obedience. Although each of these points required to be dealt with at length, yet I have thought it advisable to be brief. I believe I have thus for only brought the promoters of the *Nadwa* to a consciousness of despair and brought them to the point at which they are unable to see what course to adopt and where to find the person of the desired attributes. In bringing to a close these statements which involve a destruction of the existing institutions, I am glad to say that I am able to convey to them a message which may, if they will listen to it, prove consoling to their hearts. I must bear them, in fact, the glad tidings that Almighty

God has in this age of unbelief established a heavenly dispensation upon the same principles upon which He raised the former prophets. The Almighty God had given a promise in His Living word, the Holy Quran, in the sure *Juma* in the words: هو الذي بعث في  
 . . . . . لا مبدئ رسولاً منهم يتلو عليهم آياته ويزكيهم ويعلمهم الكتب والحكمة . . . . .  
 "It is He who has raised up amidst the illiterate people an apostle from among themselves who rehearses His signs unto them, purifies them and imparts to them a knowledge of "the Book" and wisdom, and who shall also purify and teach another people who have not joined the companions of the Prophet, and for this purpose he shall be raised a second time, and appear again in the world to fulfil this object." That promise has now been fulfilled and the Holy Prophet Muhammad, may peace and the blessings of God be upon him, has made his re-appearance in the world by بروز (*i.e.*, spiritual manifestation) in the person of his holy servant Ahmad. In other words, the wise and knowing God has raised Mirza Ghulam Ahmad of Qadian with the same spirit and power, the same blessings and favors and the same miracles, with which He raised the Holy Prophet. Since the same and even greater evils and corruption had appeared in the world, and the same teachings, the same sanctifying power, the same heavenly blessings, the same miracles, supernatural signs and grand prophecies were needed as at the time of the Holy Prophet, therefore, the God of jealousy and power has sent his true representative and perfect manifestation who has annihilated his own self in obedience to his Holy Master and tries day and night to re-establish his honor, glory and greatness, and He has given him the same power and magnetism that the whole world may be replenished with the praise of God and the fangs of the venomous serpent may be taken out. He is the first man who declared that as God is living and supporting, so is His word also, the Holy Quran, living and a source of blessings, and that the founder of Islam is a living Prophet. He pointed out the chief distinction between Islam and the false religions, the criterion by which the truth of any religion could be easily tested, *viz.*, that the false religions were all in their present state devoid of the merit and worth, of

the magnetism and signs, claimed for them in their early history, while in contrast with them all, the religion of Islam claims that the excellences, blessings and power of the Holy Prophet can even now be attained to by his true follower through the Holy Word of God, and that these blessings and signs are enjoying the same life to-day as they did in time past. He is the first man who re-established upon the earth the glory of God, the honor of His Prophet, the truth of revelation and visions, the efficacy of prayer, and the lost grandeur and majesty of prophecies. He is the first man who has established the authority and greatness of the Holy Quran in the whole world and proclaimed that Islam is the only living religion that can prove its truth by showing that it exclusively possesses all those blessings and favors which were showered on the righteous ones of God in former times. He is the first man that discovered the very strong weapon in the armory of Islam that the criterion of a heavenly-inspired book is that it should both make an assertion and give the arguments in its support, and thus struck at the root of all claims of the Vedas, the Gospels and other books to a heavenly origin. He is the first man who has thoroughly explained the excellences of Islam and completely established its superiority over all other religions, thus rendering their adherents justly answerable to God for their rejecting Islam. He is the first man who takes a man into his discipleship upon the promise that he "shall prefer religion to every affair of the world." He is the man who has been invested with the double perfection which forms the distinctive feature of the Holy Quran, *viz.*, perfect teachings and powerful prophecies. Since the teachings of the Holy Quran gave a promise that their follower was rewarded with the Divine pleasure, and a bliss in this world as well as the next, and that their opposers and rejecters shall call down upon themselves the wrath of God and that the enemies of truth shall be confounded here and burn in hell-fire in the next life, it was, therefore, necessary that these promises of glad tidings and warnings should have been fulfilled in this world and thus served as a foundation and a proof for the promises of the next. It was in accordance with these promises that those uncultivated sons of the desert living in a corner were made the owners of the treasures, the palaces and the kingdoms of *Qaisar*

and *Kisra* and of their golden bracelets, slaves and damsels, and their enemies were made the fuel of the fire of this world, *i.e.*, were destroyed in wars, so that the fulfilment of the part of the promise relating to this world, might attest to the truth of the part concerning the next, and assure the followers of the bliss awaiting them hereafter while convincing the enemies of the devouring hell-fire. Had this not happened, certainty regarding the existence of the Invisible God and of His will and power as well as the next world, could never have followed. This defect in the Pentateuch at last led to a denial of resurrection on the part of the Jews, and the same defect in the Vedas, the Gospels and other lifeless books led their followers to disregard the existence of God and the promises of the next world. Exactly on the same principles and to bring about the same certainty relating to the unseen, as well as to establish the honor of the Holy Quran, and to show to its scurrilous deniers the truth of Islam, Almighty God has manifested heavenly signs at the hands of the true representation of the Holy Prophet, Mirza Ghulam Ahmad of Qadian. Two religions had at this time earned thee gregious distinction of making the most iniquitous attacks upon Islam and abusing its Holy Prophet in shockingly abusive words, and both also rejected the signs and warnings of God. Concerning two individuals of these two nations, the representatives of the worshippers of falsehood, Almighty God revealed to him prophecies of their death which were made public. The fulfilment of these prophecies by the wrath of God consuming Atham and Lekhram, has at last sealed the truth of Islam and its founder even now, as did the fulfilment of the prophecy concerning Bedr in the time of the Holy Prophet. Thus it is clearly proved that acceptance and rejection of the Holy Quran leads to the same consequences now as they did at the time of its revelation. The whole world has witnessed that in the ranks of Islam is a champion who can challenge every opponent and thus preserve the glory of Islam.

In short, the objects and aims which the *Nadwa* has published in its announcement, and for whose fulfilment it has expressed its heartfelt desire in words, are destined to see their fulfilment at the hands of Mirza Ghulam Ahmad of Qadian. He has two functions and therefore two names. As a reformer of the internal corruptions

of the Muhammadans, he is the Mahdi, or a manifestation of the excellences of the Holy Prophet, may peace and the blessings of God be upon him ; as a refuter of the attacks of external enemies, according to the requirement of the times, he is the Promised Messiah. In his holy person we have the spiritual leader whose obedience is obligatory, and assembling under whose banner all the dispersed and various sects can attain their temporal and spiritual progress in one body. Under the presidentship of this faithful and trusted president, no member dares disagree or fan the fire of dissension. The powerful steam-engine which was needed to draw different carriages in one direction, has come down from heaven. He has opened the way to heavenly blessings once more, and he only can remove the obstructions in the way of the temporal and spiritual progress of the world.

It is the duty of the *Nadwa* as well as of all other bodies formed with the express object of the amelioration of the condition of the Muhammadans to lend their ears to the cry of this great man. If they do not attend to his words and turn their back upon him, they shall not only lose the only occasion of their temporal and spiritual welfare, but shall also be answerable to God for rejecting His messenger. By this time this heavenly dispensation claims a decent following, over 50,000 persons having accepted the messenger of God. A considerably large number of writings has also been published in Arabic, Persian, Urdu and English, and hundreds of thousands of hand-bills have been issued. It is high time that leaders of the people should consider the claims of Hazrat Mirza Ghulam Ahmad of Qadian, the Promised Messiah and the Mahdi. If after looking into his credentials, they are convinced of the truth of his assertions, it shall be their duty to support his cause in true zeal and sincerity, and thus ameliorate their own and other men's condition. But if he is not true in his claims, it will be as well their duty to extirpate him and his teachings, for thousands of persons are joining him. This dispensation claims that it is the only means of success in this world and salvation in the next, and thus it is the greatest hindrance in the progress of all other movements. It is cowardliness neither to support it nor to stand in its opposition. May the *Nadwa* and its sister associations attend to this, and, becoming the first believers, lay the foundations of a path of righteousness for many.