CHRIST IS COME

Prophecies about the advent of the
Promised Messiah

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FOREWORD

The second advent of Jesus is an idea common to Muslims and Christians. The Seventh Day Adventists among the Christians are convinced that the signs indicating the ripe time for this reappearance are already in evidence. This sect of Christianity is literally scanning the sky in this expectation. They produce verse after verse from the Old and the New Testaments to show that the stage has been set for the expected return of Jesus to the world, which, according to them, is only another name for the rise and glory of Christianity. We, however, fail to understand what more is needed to complete the glory of this faith. All powers, material and intellectual, have already been harnessed to the establishment of the Christian doctrines in the world. If Jesus is to be worshipped as God, it passes human understanding, what more can be done to further this worship. And yet, the Christians must have him back on this earth, in order, perhaps, that there may not be a single human being denying his divinity.

On the other hand, the same reappearance has been expected by Muslims to further, not the cause of Christianity, as the Christians think, but the cause of Islam. This gives rise to a strange situation. The same advent is expected by two different nations to produce two diametrically opposite results. Evidently there is a need for the harmonization of these two conflicting positions. The anomaly is further aggravated by the fact that stories are current in religious traditions about quite a few past figures ascending alive to heaven who are expected to return, none of which has seen literal fulfillment up to this moment.

Ḥazrāṭ Mirzā Ghulām Āḥmad, the Founder of the Āḥmadiyya Movement, claims that his advent fulfills the prophecies about the second advent of Christ and he is prepared for any amount of
argument. We are not aware how various claimants of this kind argued with their respective nations to set the latter’s doubts at rest. We have no records of their arguments. Ḥazraṭ Mirzā’s position, as we can understand, is the most difficult of all such claimants. He is born in an age of scepticism and he has to satisfy not only two mutually hostile nations on one and the same question but has also to argue with the rest of the world. That is why we find him writing volumes to satisfy the objectors of all classes. His arguments from the scriptures, from the Traditions and from free intellectual sources are so elaborate and powerful that there is scarcely any objection that he has not met in his own lifetime. But, unfortunately, all his works are in Urdu or Arabic—languages that are not widely understood in the world of today. A brief statement of those arguments in the English language is, therefore, greatly needed. And one can also retouch these arguments here and there with certain evidences of facts discovered since Ḥazraṭ Mirzā’s departure from this world.

Mirzā Ma‘sūm Beg must be congratulated on the successful accomplishment of this much-needed task.

This dissertation first appeared in the columns of the weekly “Light.” Then it appeared in the American paper “The Mansfield News Journal” by the efforts of our zealous co-religionist Mr. Muharram Nadji, who has dedicated all his resources to the advancement of the cause of Islam in the world and who has further published five thousand copies of it separately.

A dependable spiritual instructor for humanity is the prime need of our times. We use the word “dependable” advisedly. In this age of deception, there are more mis-leaders than leaders in every walk of life. Religion is the most exploited of all the fields. Unless, therefore, the bona fides of a leader in this field is thoroughly tested by all possible means it will be simply dangerous to follow his lead. This justifies all the various prophecies with their elaborate signs and arguments based on them, cited by Ḥazraṭ Mirzā to establish his claims as a Teacher of Religion in this age,
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but acting only as an Agent of the Holy Prophet Muhammed whose prophethood has come to abide till the end of the times.

LAHORE

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Christ Is Come

When people, turning away from God, fall into the slough of iniquity, and become followers of the deceitful devil doing his biddings; when the laws of God are violated without any compunction and His limits are transgressed without the faintest qualm of conscience; when dreadful clouds of darkness and dishonesty, ignorance and infidelity, overhang the horizons of this earth, and libertinism and licentiousness contaminate the whole social order; when religion which is the only way to reach God, is reduced to dead rites and rituals, and religious leaders themselves commit sinful deeds in the very name of religion; when such a deplorable condition prevails upon this earth, and it becomes necessary to chasten and chastise the sinning people, the mercy of the Most Beneficent God Who is ever slow to punish, becomes active afresh and He sends a Warner unto them to admonish and apprise them of the coming doom if they persist in their evil course. Such is the immutable law of God working in His spiritual Kingdom. “We chastise not”, says the Most High God in the Qur’ān, “until We have sent a Warner unto them.” (17:15)

The Modern Age

The present age, it has been admitted on all hands, is an age of Science and Scepticism, worldliness and vice of the darkest hue. Man, all the world over, is so much engrossed in pursuing the pleasure of the flesh that the Supreme Ruler of the Universe has been completely banished from all his affairs. The talk of God in these times, particularly in the society of the so-called educated people, is to invite raillery and ridicule. In some countries of the Western world the existence of God has so deliberately been denied that even a mere mention of Him is punished as a heinous crime. Places of His worship have been converted into so many pleasure-houses, and people reposing faith in Him are persecuted, flogged, banished and even killed. The picture of the present-day
Muslims, as depicted by the Prophet 1400 years ago, is even more distressing:

"A time shall most surely come upon my people when Islam shall be left only in name. The Qur’ān will be read by a way of mere ceremony and nobody will act upon it. Mosques no doubt there will be many, but they no longer will be the source of light and guidance. The Ulamā will be the worst creatures under the sun; all mischiefs will emanate from them and the chastisement of God will come down upon their heads.” (Kanz-al-Ummāl, vol. 6, p. 49)

"(At that time) people rolling in riches shall be many; but those well-versed in the Law of Islam, few and far between. The sermon-grinders in the mosques shall be cunning and crafty, and the reciters of the Qur’ān shall be deceitful dissemblers. They shall turn their faces away from Religion and expound on matters temporal. They shall devour the world as the fire consumes fuel. But, remember that Hell shall be the abode of these people, for into that torturous place the cruel and the unjust have ever been cast.” (Ibid., vol. 5, p. 217)

"My people shall be seized with consternation: they will, then, make for their ulamā. But they shall find that their ulamā have became apes and swines.” (Ibid., vol. 7, p. 190)
All these conditions, we find, have been so completely fulfilled in this age that the appearance of a Warner, in accordance with the law enunciated above, seems absolutely necessary. When the cause is there, the effect thereof must necessarily follow; the divine law must operate.

The present age which synchronises with the 14th century of the Islamic Era, has been so much held in horror and dread on account of the spiritual darkness and atheistic activities that prophets and religious personages have made a reference to it in their sacred scriptures and recorded a strong note of warning for the guidance of their people. But side by side with this grim picture, the scriptures also give the glad tidings of the advent of a Great Reformer who would warn the world of the coming of heavenly chastisement and try to wean the erring people from their sinful activities and rehabilitate Truth and Righteousness on this earth. Those people who will hearken unto his words and recoil from their misdeeds, will be saved; whereas those who persist in their evil course, will be visited with a dreadful doom.

**Kalki Avtar of the Hindus**

Broadly speaking, there are three main systems of religion prevalent on this earth—Hinduism, Christianity and Islam. The scriptures of all these religions have made a mention of this perverted age as well as of the coming of a great reformer who will handle the situation with a firm hand. He has been called *Nishkalank* or *Kalki Avtar* in the Hindu Shastras; *Mahdî Mir* in the scriptures of the *Sikhs*. A verse in the Tenth Granth reads:

[Verse in Punjabi]

The Christians call his advent as the Second Coming of Christ and Muslims give him the name of Imâm Mahdî and Promised Messiah. It may be remarked in passing that Mahdî and Messiah are not two different persons, but these are two apppellations of one and the same man, as explained by the Holy Prophet:
“Mahdî is none else but Jesus (son of Mary)” (Hadith Collection, Ibn Mâja, ch. ‘Signs of the Hour’). He has been called Messiah for the reason that he shall establish the predominance of Islam over the Religion of Cross, and Mahdî, for he shall enlighten the minds of the Muslims and cure them of the deadly disease of calling each other kāfîr, and shall inspire them for constructive action.

The age in which Shri Nishkalank Avtar will appear in the world has been called Lalyuga in the Hindu Shastras. Maha Rishi Vyas has mentioned a large number of signs in the Bhagavada Gita for the recognition of Kalyuga which may briefly be stated as follows:

There will be a gradual decay in dharm and faith, civilization and culture, piety and purity, age and strength. People’s statures will be short, and their age, on the average, 30 years only. The rich will be looked up to with honour and respect, and the poor will be derided as unclean and untouchable. The Brahmin’s only sign will be his sacred thread, whereas that of a Sanyasī his leopard-skin cloak. The illiterate and ignorant will pose as pandits and deliver sermons from high pulpits. By growing long nails and hair on their bodies, people will become Mahatmas. Sadhûs will renounce jungle-life, return to the cities and indulge in adultery. A large section of the people will be atheists and turn away from the worship of the One True God. Places of worship will be deserted and desolate, and wine-shops and taverns will be much frequented. People, in spite of being poor, will indulge in sensual pleasures. Hairdressing of different styles will be considered as a mark of beauty. Women, with uncovered faces, will walk about in the bazaars like prostitutes. Girls of eight years of age will become mothers. Sons will call their parents fools. The produce of the land will be small. The rainfall will be scanty and out of time. Rivers will deviate from their courses. The rulers will oppress and exterminate their subjects. In Kalyuga kings of the nations known
as Turush, Gurund, Ma’oon and Shung will reign on this earth. In Sanskrit, the English are called Gurund, the Turks as Turush, the Japanese as Ma’oon and the Chinese as Shung. Maha Rishi Vyas says that the kings of these nations will be sitting on their thrones when Shri Nishkalank Avtar will appear on the stage of this world. But, like Narsi Bhagat, he shall be raised from a place which will not be in accordance with the expectation of the Hindus, and superficial observers, therefore, will not be able to recognise him.

The Second Coming of Christ

What has been stated in the Bible in respect of the time of the Second Coming of Christ, may be epitomised in the following words:

Famines, at that time, will stalk through the land. Earthquakes will occur. The epidemic of plague will break out in a virulent form. Nation will rise against nation, and kingdom will stand up against kingdom. Spiritual cleanliness and purity will become extinct. Love and reverence of God will fade away from the minds of the people. Fair-dealing and honesty will become a thing of the past, and people will be obsessed with the love of this world. When these things come to pass, the Second Coming of Christ from the high heavens will take place. All these signs, we observe, have been fulfilled in the present age so much so that Christian thinkers have been obliged to state that this is the time for the Second Coming of Christ. In 1889, the American Mission published a book, Millennium Dawn, in which it has been clearly stated that since the creation of Adam up to the year 1872 is a period of six thousand years, and after 1872 we enter essentially in the seventh thousand, the earlier part of which is the time for the Second Coming of Christ. The same Mission published another book, Our Lord’s Return in 1900, proclaiming that we are now living in the time of Christ and that the Lord shall come surreptitiously as does a thief in the cover of the night, meaning thereby that like Narsi Bhagat, he shall appear unexpectedly from an insignificant place and the people will not be able to recognize him. In short, the time of the Second Coming of Christ, according to Christian scholars, commences after the year 1872, and the year
1900 they fix as the very ripe time for the occurrence of this great event.

From Islamic Scriptures

The signs mentioned in the Islamic Scriptures are even more explicit and clear. The Muslims shall become like the Jews, i.e., their kingdom shall crumble into dust. The rich will be indifferent to the needs of the nation. The bad among the Ulamā will be hypocrites and will deviate from the path of righteousness and rectitude and will condemn one another as heretics. Mosques will be many, but the Qazīs and Mawlwies will not be worthy of their office. Singers and dancers will be held in respect, and a mention of the Most High God and His Prophet will be derided and disdained. Adultery will be excessively committed with a feeling of pride and arrogance. Men will try to look like women, and women will try to look like men, assuming their habits. Intercommunication between the countries will improve and increase. Camels will be thrown out of use, and their place will be taken by other means of conveyance, run by fire and steam. Sailing ships and steam boats will minimize obstacles of seas and oceans. Roads will be constructed through the mountains. People will fly in the air like birds. They will have steel-hands to take their food with. Steel will be more valuable and precious than gold.

Another great sign, as spoken of in the Holy Qur’ān, would be that Gog and Magog, crossing all elevations, will spread over the whole world (21:96):

إذا فتحت ياجوج ومأوج وهم من كل حدب ينزلون

They will, at last, cross swords with each other and destroy themselves (18:99):

و تركنا بعضهم يومئذ يموج في بعض

These people, Gog and Magog, are no fabulous beings; they are the two well known nations of the continent of Europe commonly called the Teutons and the Slavs. The Slavs are found in the South-Eastern part of Europe and Russia, whereas the Teutons live in Germany, Austria, Great Britain and America. It is written in the
Bible (Ezekiel, Chapter 38, vv. 1-2): "And the word of the Lord came up to me, saying, Son of man, set thy face against Gog, the land of Magog, the chief prince of Meshech and Tubal: and I will turn thee back." Meshech and Tubal are the two rivers of Russia. The great city of Moscow stands on the bank of the former and the city of Tobolsk on the latter. The sign, in simple language, means that the Christian nations of Europe will spread over the whole world and dominate land and sea.

There are many more signs mentioned in the Islamic Scriptures which, as a matter of fact, have come to pass in the present age. For instance, (i) the breaking out of Plague. This epidemic broke out in a virulent form in 1882 and carried away thousands of human beings from the surface of this earth. (ii) Stopping of Pilgrimage. For the last 1400 years Muslims have been performing their Pilgrimage to the holy city of Mecca every year without any let or hindrance. It was, however, stopped in 1889 by the order of the Government on account of an epidemic that was raging at the time. (iii) Seven days’ Fire in the East. This huge fire broke out in Java in 1883 and was seen for seven days continuously. (iv) Solar and Lunar Eclipses in the month of Ramaḍān which took place in 1894. A detailed discussion on this unique heavenly sign will be found in what follows.

In short, all the peoples of the world—Hindus, Sikhs, Christians and Muslims—have been expecting the advent of a Great Spiritual Reformer who will dispel the dark clouds of scepticism and misbelief, and re-establish the glory of faith in the Supreme Being. All the signs and conditions for the time of his appearance, have been fulfilled in the present age. Shri Swami Pandit Raj Narain who was a Hindu scholar and an astrologer of high repute, published a book entitled Chetauni, in which he has stated categorically that "Shri Kalki Avtar, Imām Mahdi, has come into the world." Chetauni is a Sanskrit word which means a "warning."
Exact Time of Imām Mahdī’s Advent

“He it is Who sent His Apostle with the guidance and true religion that He may make it overcome the religions, all of them.” (The Qur’ān, 61:9)

It has been proclaimed in this verse that Islam shall be the predominant religion on this earth. Arabia witnessed this great fact in the time of the Holy Prophet. But the prophecy has a wider significance. All subsequent efforts to annihilate Islam shall be brought to naught. The learned commentators of the Holy Qur’ān unanimously maintain that Islam shall predominate once more through the Promised Messiah as it did in the time of the Holy Prophet. Ibn i-Jarīr, the well known commentator of the Holy Qur’ān, writes on page 52, vol. 28 of this commentary:

"The true religion for which He sent His Apostle, He shall make it predominate over all the religions, and this dominance shall take place through Jesus son of Mary."

Thus, the coming of the Promised Messiah was not an ordinary matter which could have escaped the penetrating vision of the Holy Prophet. There is, on the other hand, overwhelming evidence to show that the Promised Messiah shall appear in the 14th century of the Islamic era.

Old Testament

“Go thy way, Daniel, for the words are closed up and sealed till the time of the end. Many shall be purified and made white, and tried; but the wicked shall do wickedly and none of the wicked shall understand; but the wise shall understand. And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate,
set up, there shall be one thousand two hundred and ninety days.” (Daniel, 12:9-11)

How distinctly and definitely the second advent of the Messiah has been foretold in these verses! It shall take place 1290 years after the abrogation of the Daily Sacrifice. The Jews made burnt offering at the altar. They slaughtered lambs before the tabernacle and consigned them to flames. “Thou shalt daily prepare a burnt offering up to the Lord of a lamb of the first year without blemish; thou shalt prepare it every morning” (Ezekiel, 46:13). This practice the Jews forsook in the 6th century C.E. which synchronized with the time of the advent of the Prophet of Arabia. Daniel had prophesied that the Messiah shall reappear 1290 years after the abolition of the Daily Sacrifice, that is, 1290 years after the Holy Prophet Muḥammad which means at the head of the 14th century Hijrah.¹

Parallelism between Moses and Muḥammad

We read in the Holy Qur’ān:

وعد الله الذين آمنوا منكم و عملوا الصالحات
لستحفهن في الأرض كما استخف الذين من قبلكم ولم يكن لهم دينهم الذي ارتدى لهم

“Allāh has promised to those of you who believe and do good that He will most surely make them successors in the earth as He made successors those before them, and that He will most certainly establish for them their religion which He has chosen for them.” (24:55)

By those before them are meant the followers of Moses. This verse enunciates the general principle of parallelism between the systems founded by Moses and Muḥammad. The Holy Bible, too,

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¹ Compare what Ḥazrat Mirzā Ghulām Ahmad, Founder of the Ahmadiyya Movement, wrote in his famous book, Ḥaqīqat al-Wahy, p. 199: “It is wonderful indeed, and I look upon it as a sign from God, that this humble servant had been blessed with Divine Communion precisely in the year 1290 A.H.”
had said the same thing long before: "Said the Lord unto Moses: I will raise them up a prophet like unto thee and will put My words into his mouth" (Deut. 18:18). There is yet another verse of the Holy Qur’ān which affirms this statement:

"Surely We have sent to you an Apostle, a witness against you, as We sent an apostle to Pharaoh." (73:15)

Thus, the Holy Prophet Muḥammad is the like of Moses and, forsooth, there exists a strong similarity between the two systems founded by them. A few instances:

(1) Moses brought a great Law for Israelite nation which constituted the Torah. Likewise, the Holy Prophet brought an immortal law which is to be found in the Holy Qur’ān.

(2) Moses fought against the unbelievers of his time and conquered them. He gathered together the scattered tribes of Israel who had been groveling under a foreign yoke, and established temporal kingdom for them. The Prophet of Arabia, too, had to combat against the idolatrous tribes of his country. He welded into one compact nation the various warring tribes of Ishmael and founded a great empire for them.

(3) Moses was succeeded successively by the prophets who revived and recapitulated his law. In like manner Muḥammad has been followed by the inspired Reformers, technically called Mujaddidūn and Muḥaddathūn, who renovated and restated his law. These Reformers would have been veritable prophets, like unto the Israelite prophets,

"The learned from among my followers are like the Prophets of Israel."²

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only if prophethood had not terminated with the Holy Prophet Muḥammad (peace and blessings of God be upon him).

(4) Jesus, son of Mary, was the last Apostle in the line of Moses. He appeared 1300 years after Moses at the commencement of the 14th century. Was it not essential, therefore, that a Messiah like unto Jesus should appear in the Muslim nation 1300 years after the Holy Prophet at the head of the 14th century? The Holy Prophet himself is reported to have said:

ان عدة الخلفاء بعدى عدة نقباء موسى

"The number of my caliphs will correspond to the number of the successors of Moses." (Kanz-al-Ummāl, vol. 5, p. 205)

The Holy Prophet’s Verdict

The Prophet Muḥammad once addressing his companions exclaimed with joy:

كيف يهلك امة انا اولها اثنا عشر خليفة من بعدي والمسیح عیسی بن مريم آخرها

"How can my ummah be annihilated and undone when I am in its beginning and Jesus, son of Mary, at its close and twelve caliphs in between us!" (Kanz-al-Ummāl, vol. 7, p. 203, hadith no: 2144)

These Caliphs, it has been accepted on all hands, are the Mujaddidūn who appeared during the twelve centuries after the Holy Prophet. There is, thus, a distance of twelve centuries between the Holy Prophet and that of the son of Mary. Hence, the Promised Messiah, according to the Holy Prophet’s pronouncement, must appear in the 14th century of the Islamic era.

Evidence of Muslim Saints

(1) Ḥaḍrat Shāh Wali Ullāh, Muhaddath of Delhi, who was the Mujaddid of the 12th century Hijrah, has epitomized the year of the Mahdī’s birth by two short words, Chirāgh-i-Dīn. According to the Abjad system (a mode of reckoning numbers by the letters
of the alphabets) of computation, Chirāgh-i-Dīn gives the year 1268 Hijrah. It may be reiterated that the Mahdī and the Promised Messiah are two titles of one and the same man. When he is to take his birth in the year 1268, he will naturally appear before the world to embark upon his mission at the beginning of the 14th century.

(2) Wālī Ni‘mat Ullāh was another accredited saint of the Muslim nation who lived in Delhi 700 years ago. Wrote he in his famous Qasīda:

قَدَرَتُ كَرَدْگَارُ مِيْ يِنَمُ
حَلَائِتُ رُوزْگَارُ مِيْ يِنَمُ
اَزْ تَجَوُمُ بِنَ مَسْحُ
نَمَيْ كَرَدْگَارُ مِيْ يِنَمُ
پُرْلَگَهُ اَزَ كَرَدْگَارُ مِيْ يِنَمُ
غَيْنِ وْ رُهُ مَسْلِ حُرُنَ
گَنْشُ تُ اَزْ سَالِ
بوُالعِجِبُ كَرُوْباَرُ مِيْ يِنَمُ
عَمُ مِخْوُورُ زَانُكُ مِنْ دَرَىْ تَشُوْىشُ
خُرَىْ وُصُلُ يَارِ مِيْ يِنَمُ
بَنُدْگانُ جَنَابُ حَضِرَتُ
اوْ سَرُ بَسْرُ تَاجِدَارُ مِيْ يِنَمُ
كَلُّ شَرِعُ رَا هِمَيْ بِوْيِمُ
كَلُّ دَينُ رَأْيَ مِيْ يِنَمُ
صُوْرَتُ وْ سَيِّرَتشُ چُوْ پَيْغَمَرُ
عَلَمُ وْ حَلَائِتُ شَماَرُ مِيْ يِنَمُ
يِنَتْ شَرِعُ وْ رُوْنِقُ
اسْلَامُ وْ مَطْکُمُ وْ أَسْتوَارُ مِيْ يِنَمُ
اَيْ-حُ-مُ وْ دَالُ مِيْ خَوَائُمُ
نَامُ آَنُ نَامِدَارُ مِيْ يِنَمُ
مِهْدَلُيْ وَقُتْ وْ عَيْسِيُ دُورُانُ
هُرُ دُوْ راْ شَهْسُوْارُ مِيْ يِنَمُ

“I behold the might and power of God, and also the conditions obtaining at present. It is no idle guess or a baseless surmise that I make, but I state what has been revealed to me by the Great Creator. When 1200 years will have expired, my eye beholds strange events taking place in the world. But do not worry nor vex, for in such pretty past I also behold the advent of a supremely blessed Friend. Crowned heads I find entering the lists of his
followers. The law of Muhammad shall he refresh and revive, and the flower of faith shall bloom through his efforts, Prophet-like shall he be in manner and make, and learning shall be his consuetude. The grandeur of shari'ah and the glory of Islam I see firmly established in his time. I recite the name Ahmad, for this is, it has been revealed to me, the name of that Imām. He is the Mahdī of the time and the Messiah of the age; both these offices I see blended in him.”

(3) Häfiz Barkhurdār Khān of Sialkot wrote about the advent of the Promised Messiah in a Punjabi verse, and how accurate was the investigation of this sage!

"When 1300 years will have elapsed, the Messiah shall appear to administer justice unto the people."

The research of this saint also shows that the Promised Messiah shall appear in the 14th century Hijrah.

(4) Another saint of Multan has so beautifully said:

This couplet is on the lips of all men, young and old. GHASHI, according to the Abjad system of calculation, means 1311. The

3. Compare the revelation which Hazrat Mirzā received from on High:

(I shall shower My graces on you in such abundance that even kings shall seek blessings in your clothes).

4. Compare Ḥazrat Mirzā’s revelation:

- محمدیان بر منار بلند تر محکم افتاد -
saint means to say that in 1311 Hijrah both the sun and the moon shall be eclipsed; and this shall be the sign of the appearance of the Mahdi and the Anti-Christ. He is evidently referring to the Holy Prophet's tradition which speaks of this double eclipse in the month of Ramaḍān, a fuller discussion on which will come later on. Does it not prove conclusively that the Promised Messiah-cum-Mahdi has come into the world?

(5) What says Khwāja Hasan Nizāmī in his famous book Zahūr-i-Mahdī: “Shaikh Sanūsī and other saints and sages of Arabia and Syria are agreed upon this point that the Mahdi shall C.E. surely appear in the 14th century, probably in the year 1330, or 1335, or 1340 Hijrah.”

(6) It will be interesting to know what Maulvī Muḥammad Hussain of Batala, who was an inveterate opponent of Ḥazrāt Mirzā Ghulām Aḥmad, had to state in this connection. He wrote in his paper, Ishā'at al-Sunnah, vol. 6, No. 3, page 61:

“The ancient Ulamā have also fixed the 14th century Hijrah for the appearance of the Promised Messiah.”

(7) In the Ḥadīth al-Ghāshiyah, page 350, it has been clearly stated that the Mahdī shall appear in the year 1307 Hijrah which corresponds to the year 1889 of the Christian era. This calculation, as a matter of fact, has turned out to be the most correct. The Promised Messiah-cum-Mahdī did appear in 1307 Hijrah in the person of Ḥazrāt Mirzā Ghulām Aḥmad of Qādiān, Founder of the Aḥmadiyya Movement. He proclaimed himself as such on March 4, 1889 C.E. for the information of the world by means of a widely circulated poster. Elsewhere he wrote:

“ Wrestled with for a long time, I am a man of the same line of Mahdī or a messenger of God, a wrestler for the world and for the people of the world. I have been revealed to me that I am the same man who is the Mujaddid of this faith and the guide unto the people. With the loud beat of drum I proclaim that I am the
Messiah and that I am the successor of the King who is now in heaven (i.e., the Holy Prophet).”

The Heavenly Sign

There was yet another sign, the great sign of the Heaven, which leaves not a shadow of doubt on this question. The advent of a Man from God, and for that matter, of the prominent position of Messiah-cum-Mahdī, was indeed an event of no small magnitude. Such an important occurrence is invariably accompanied by signs and wonders so that the world may easily be able to recognize him. The appearance of the Promised Messiah has, accordingly, been marked. The Holy Prophet has left for our guidance an unmistakable sign, the like of which has never been witnessed by the world ever since its creation:

قال أن لمحدثنا أيتين لم تكونا منذ خلق السماوات و الأرض ينكشف النجم لأول ليلة من رمضان و ينكشف الشمس في النصف منه ولم تكونا منذ خلق الله السماوات و الأرض ـ

“Of our Mahdī there are two signs which have never taken place ever since the Earth and the Heaven came into existence. One is that in the month of Ramaḍān the moon shall be eclipsed on the first of its nights and the sun in the middle of its days; and such a sign has never occurred ever since the creation of the Earth and the Heaven.” (Dār Qutnī, vol. 8, p. 188)

This Tradition was of such a universal acceptance that even the books of the Shiʿās have recorded it at length:

عن أبي جعفر عليه السلام قال اشترتين بين يدي هذا الامرأ خسوف القدر وكسوف الشمس لحجة عشر لم يكن ذلك منذ هبط آدم عليه السلام إلى الأرض فعند ذلك يسقط حساب المنجمين ـ

“It has been reported from Abū Jaʿfar (peace be on him) that the event of the Mahdī’s appearance shall be attended

5. From the poem given at the beginning of the book, Tiryāq al-Qutūb.
upon by two clear signs which will carry with them the weight of ten strong signs. These are the solar and the lunar eclipses; and a similar sign has never happened ever since Adam came upon this planet. All the astrological records will fail to cite even one such instance from the beginning of the creation down to the present time.” (İkmâl al-Dîn, p. 361)

The Law of Eclipse

The advent of the Promised Messiah-cum-Mahdî, it is evident from the Holy Prophet’s tradition, shall be heralded by this strange and singular sign of the heaven. The moon, in the month of Ramaḍân, shall be darkened on the first of its appointed nights and the sun in the middle of its fixed days. Now it is a well known astronomical law that a lunar eclipse always takes place on the 13th, 14th or 15th night, and a solar one on the 27th, 28th, or 29th day of the lunar month. Hence the sign of the Mahdî’s appearance, to put the whole thing in a straight and simple language, is that in the month of Ramaḍân the moon shall be eclipsed on the 13th night and the sun on the 28th day.

This sign of the Double Occultation of the sun and the moon can be traced as far back as the Old Testament. Speaking of the “Second Coming of the Lord”, it says, “the stars of heaven and the constellations thereof shall not give their light: the sun shall be darkened in his going forth, and the moon shall not cause her light to shine” (Isaiah, 13:10). Similarly we read: “Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken; and then shall appear the sign of the Son of man in heaven.” (St. Matthew, 24:39)

A mention of this great sign is also found in Gûrû Granth Sâhib, the sacred scripture of the Sikhs:

شکلک بچی ذنگ جزئیو دل روند جیو

“When the Nishkalank Avtar will appear, his coming will be proclaimed unto the whole world; and the sun and the
moon will give his evidence.” [Rāvī in Sanskrit means the sun and Ind stands for the moon].

The Mahdi’s Appearance

This double obscuration of the sun and the moon took place in the year 1300 Hijrah corresponding to the year 1894 of the Christian era. In the month of Ramaḍān, in that year, the moon was eclipsed on the 13th night and the sun on the 28th day, precisely in accordance with the Holy Prophet’s word. It was such a unique and unprecedented eclipse that it has ever since been called THE DARK DAY in history. Astronomers turned every leaf of their dusty record in vain, for not a single similar instance they could find ever since this world came into existence. The Mahdi, of a truth, had come into the world. And he was no other man than Ḥazraṭ Mirzā Ghulām Aḥmad of Qādiān. Righteous souls rallied round him and Ḥazraṭ Mirzā Ghulām Aḥmad applied himself with assiduity to the rejuvenation of Islam.

The growing popularity and success of Ḥazraṭ Mirzā Šāhīb made the Mulla all the more adamant. He fretted and fumed with envy, crying that the sign had not been fulfilled, and that the lunar eclipse, according to the Holy Prophet’s hadith should take place on the first night of Ramaḍān and the solar eclipse on the 15th day:

يتesseract التمر لأول ليلة من رمضان
و تنسف الشمس في النصف منه

The lunar eclipse on the 1st and the solar on the 15th, according to the law governing eclipses, are sheer impossibilities. Moreover, the moon of the first night is almost invisible, and it will be much more so if it were eclipsed. No human eye will be able to see this sign, this darkened moon of the first night, and yet it is, according to the mulla, the singular sign of the Great Mahdi. And thus such an interpretation of the hadith is, on the very face of it, senseless and absurd.
Imām Ibn-i Taimiyya

The mulla is ever averse to scientific truth. Even the learning of modern sciences he looks down upon as a rank heresy. To make his conviction complete, we shall, therefore, quote from the accredited Muslim sages and savants. Writes Imām Taimiyya:

و خسوف الشمس انما يكون وقت انتشرار القمر آخر الشهر
و خسوف القمر انما يكون ليالي الاثنين و الثالث و الرابع عشر
والخامس عشر كما ان الهلال قد يكون ليلة الثلاثين أو الحادي
و الثلاثين هذا الذي اجرى الله به عادته في حركات الشمس و القمر

“The solar eclipse occurs towards the last part of the month when the moon has not yet begun to shine forth; and the lunar eclipse in the bright nights, i.e., 13th, 14th or 15th. This is the law of God pertaining to the motions of the sun and the moon.” (Al-Ta’aruf ba’yn al-‘Aql, p.244)

گویم خسوف قمر نزد اهل نجوم بتقابل شمس برهمت مخصوص
میشود و در غير تاريخ سیزدهم و چهاردهم و پانزدهم اتفاق
نی اند و هیچنین خسوف شنی نزد اقتران قمر بر شکل خاص
در غير تاريخ بست و هفت و بست و هشت و بست و نهم نمی اند

“The astronomers say that the lunar eclipse takes place only when the moon occupies a special position with respect to the sun; and it does not occur excepting on the 13th, 14th or 15th. Likewise, the solar eclipse cannot take place excepting on the dates of 27th, 28th or 29th when the sun comes nearer to the moon.” (Hujaj al-Kirāmah, p. 344)

The Arabic Lexicon

Last of all, we shall quote from the Arabic lexicon. For the moon there were two terms in Arabic language, hilāl and qamar. For the first three or four nights, the moon is called hilāl by the Arabs, and thenceforward up to the end of the month it is called qamar. They never used the term qamar for the moon of the first three or four nights. It is written in Sīhāh Jauhari:

الف: الهلال أول ليلة و الثانية و الثالثة و القر
بعد ثلاث ليالی الی آخر الشهر ثمی قمر الباخة
"The moon of the first, second and third nights is called hilāl, and after the third up to the end of the month it is called qamar on account of its brightness."

Lisān-al-Arab is another famous Arabic lexicon. Under the term qamar it writes:

هو بعد ثلاث ليال إلى آخر الشهر

that is, the term qamar is used after the third night up to the end of the month. The Holy Prophet has used the term qamar and not hilāl; hence, it could not be the moon of the first night, as wrongly interpreted by the Mulla.

A Mahdī had been promised to the Muslim nation. Mahdī means one who guides aright. He was to appear in the fourteenth century of the Islamic era when corruption and irreligion shall be on the rampage. All the nations—Hindus, Sikhs, Christians and Muslims—waited for him very eagerly. The Hindus called him Nishkalank or Kalki Avtar; the Sikhs named him Mahdī Mīr, the Christians called his appearance as the Second Coming of Christ; and the Muslims gave him the name of Promised Messiah-cum-Mahdī. Several signs, beyond the power of mortal man, had also been foretold to mark his advent. Hazraṭ Mirzā Ghulām Ahmad of Qādiān has been raised in fulfillment of these prophecies. He proclaimed himself as such in 1880. In 1882, the sign of Plague came to be fulfilled. In 1883, the Sign of Seven Days Fire from East occurred. In 1889, the Hajj was stopped. In 1894, the sign of Heaven came to pass. In the month of Ramaḍān, the moon was eclipsed on the 13th and the sun on the 28th. There has been no other claimant; hence, the case is quite clear. It is now up to the Muslims and the Christians, the Hindus and the Sikhs, to accept him and join hands with him for the promotion of his sublime mission.
Significance of the Second Coming of Christ

It has been commonly held by the Christians as well as the Muslims that Jesus, son of Mary, who was a prophet unto the people of Israel, shall reappear in the Last Ages. "I will come again", said he unto his disciples, "and receive you unto myself" (John 14:3). The Prophet of Arabia too has transmitted the same tidings to us:

كيف انتم اذا نزل ابن مريم فيكم و امامكم منكم

“What will be your condition when Ibn Maryam (son of Mary) shall descend among you, and he shall be an imām from amongst you?”

In his well known book, Bhagavada Gita, Shri Krishna of India has also stated a similar thing about himself: “Whenever there is decay of dharma and exaltation of unrighteousness (adharma), then I myself come forth, for the protection of the good, and for the destruction of the evil-doers and for the sake of firmly established righteousness I am born from age to age.” (4:7:8)

Another similar story we read in the Old Testament. Prophets Elijah and Elisha were going from Gilgal when “behold, there appeared a chariot of fire, and horses of fire, and parted them both asunder; and Elijah (also called Elias) went up by a whirlwind into heaven” (2 Kings 2:11). This Prophet Elias, it is again written in the Book, was to descend from the Heaven before the advent of the Messiah (Jesus, the Christ): “Behold I will send you Elijah, the prophet, before the coming of the great and dreadful day of the Lord.” (Malachi, 4:5)

Ages have gone by since then. The world has many a time been convulsed by the iniquity and injustice of man. Baneful beliefs and pernicious principles have been preached in the name of dharma, and the beloved Bharat of Shri Krishna has often and anon writhed under the pain of adharma. But, strange to say, the kindly Krishna came not even once. Why? Again the descending

6. Sahiḥ Bukhārī, Kitāb al-anbiyāʾ, ch. 49.
of Prophet Elias from the clouds was a splendid sign of the advent of the Messiah. The Jews are up to now straining their eyes and craning their necks to scan the skies in expectation of him. But what actually happened was that the Messiah (Jesus, son of Mary) appeared on the scene, whereas Elias descended not from the clouds. Why? Should we say that the Word of God bearing such a precious promise went amiss and failed?

Metaphorical Statements

By the Second Coming of a Divine Messenger, in the technique of religion, is always meant the advent of another in the spirit and power of the former. Jesus Christ himself has elucidated this point in very distinct and decisive terms. When he proclaimed himself the Promised Messiah, the unimaginative Jews declaimed him as an impostor on the ground that Elias must first descend from the Heaven. Jesus, with all his prophetic might, explained to them that it was merely a metaphorical statement signifying that another man would be raised in the spirit and power of Elias. Pointing to John the Baptist, Jesus said: "Elias truly shall first come, and restore all things. But I say unto you that Elias is come already, and they knew him not, but have done unto him whatever they listed. Likewise shall also the Son of man suffer of them. Then the disciples understood that he spake unto them of John the Baptist." (Matt. 17:11-13)

We, thus, have the authority of a prophet of God to say that the Second Coming of Elias was fulfilled in the person of John the Baptist who had come in the spirit and power of Elias. Shri Krishna, likewise, appears and reappears, as stated in the Gita, but not the selfsame son of Vasu Deva of Mathura, but another man endowed with his power and spirit. The allegorical expressions, it should be borne in mind, must not be taken literally.

History bears testimony to the fact that when a strong spiritual likeness existed between two persons the name of one has, in a metaphorical sense, been given to the other. This sort of speech was in vogue among the Israelites also.
"When Jesus came into the coasts of Caesarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am? And they said, Some say that thou art John the Baptist: some Elias: and others, Jeremiah, or one of the prophets." (Matt. 16:13-14)

(1) It is but evident that people called Jesus by the names of John, Elias and Jeremiah in spite of the fact that these prophets were quite different persons, the last two having lived a very long time before Jesus Christ.

(2) Mary, mother of Jesus, has been called *ukht-i Hārūn* in the Holy Qur’ān (19:28), i.e., the sister of Aaron, who had lived many hundred years before her. But there existed a spiritual similarity between the two. Both belonged to the priestly class and were godly persons. She has not been called the sister of Moses, for priesthood was exclusively a prerogative of the descendants of Aaron.

(3) The Holy Prophet Muḥammad (peace and blessings of God be upon him) is reported to have said of his companions:

ما من نبي الا له نظير من استي وأبو بكر نظير إبراهيم و عمر نظير موسى و عثمان نظير هارون و علي بن أبي طالب نظيرى و من سره ان تنظر الى عيسى بن مريم فلينظر الى علي ذر الفقارى -

“All the prophets who appeared on this earth have each his like in my followers. Abū Bakr is the like of Abraham, ‘Umar of Moses, ‘Uthmān of Aaron, and ‘Alī, son of Abū Tālib, my own: and one who wishes to see Jesus may look upon Abū Dhar.”

Signs of the Second Coming of Christ

Of the Second Coming of Christ several signs have been mentioned in the sacred scriptures:

“Nevertheless when the Son of man cometh, shall he find faith on the earth.” (Luke 18:18)

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St. Paul, has explained this verse furthermore. Writes he:

"In the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, lovers of pleasures more than lovers of God; having a form of godliness but denying power thereof; from such turn away." (2 Timothy 3:1-4)

The condition of the present-day fallen world is, too clear to call for any comments. Physical purity as well as spiritual soundness has become a thing of the past. Worldliness and vice is the order of the day. Love of God has indeed been replaced by greed of gold, and righteousness and rectitude by rank hypocrisy.

When things come to such a pass, the Holy Prophet has left us the glad tidings:

لو كان الإيمان معلقا بالثريا لتأله رجل من أبناء الفارس

"A man from amongst those of the Persian descent will restore faith even though it have gone up to heaven."

Ḩażrāṭ Mīrzā Ghulām Aḥmad, it may be remarked in passing, was of Persian descent.

The second sign states that fearful frights and frightful famines shall stalk through the lands, and epidemics and earthquakes shall cause death and destruction everywhere.

"Nation shall rise against nation, and kingdom against kingdom: and there shall be famines and pestilences, and earthquakes in diverse places." (Matt. 24:7)

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8. Sahīh Bukhārī, Commentary on Sūrā 62 of the Qur'ān.
The Holy Qur’ān also tells us the same tale:

"The day on which the quaking shall quake, what must happen afterwards shall follow it. Hearts, on that day, shall palpitiate; their eyes will be cast." (79:6-9)

All these events it cannot be denied, have come to pass in their full force, and millions of people have borne evidence to these signs. During First World War in 1914, not a nation there was that entered not in the stupendous strife, and as many as 30 million men were done to death during these five years. The Second World War assumed still more terrible proportions so that all the previous calamities paled into insignificance before its destruction. In 1900, as also close upon the heels of the two world wars, the spectre of frightful famine wrought a horrible havoc on this earth and took a terrible toll of human life particularly in Europe, Africa, China and India. Earthquakes too have been several and severe. We have it on high seismological authority that during the first 900 years of the Christian era, from 1 to 900 C.E. only 197 earthquakes occurred, i.e., one shock in every four or five years. But during the short space of 18 years from 1860 C.E. the earth was rocked heavily as many as five thousand times which comes to 227 shocks a year and the quaking in the present times is getting more frequent and fierce. Says the Most High God in the Holy Qur’ān:

"We chastise not until We raise an apostle" (17:15), i.e., until the truth has first been preached through a messenger.

The advent of a messenger (rasūl) since the advent of the Last Prophet Muhammad will mean the advent of his deputies in his name and with his authority. Coming of the latter is as the Holy Prophet’s own coming.
Shrī Krishnā Reappears

Not a people there has been, the Holy Qur’ān tells us, but a Spiritual Teacher has been raised amongst them. If India had its Vedic Rishis, with Ram Chandra, Krishna and Gautma Buddha to follow them, China found its Divine Teacher in the holy person of Confucius. If Zoroaster had been sent to kindle the spiritual fire in Iran, Moses and Jesus had been raised for the guidance of the Israelite nation. And Muḥammad came last as a unifying force and linked together all of them. His message was universal.

Shrī Krishnā, of all the spiritual luminaries of India, was admittedly the greatest. None of the Vedic Rishis and Avatars could equal him in grandeur and glory. Krishnā, receiving his light from Heaven, cleansed the Aryavarta of all the sins and guided its people unto the Right Path. The Holy Prophet has said:

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“In India too there had been a prophet of a swarthy complexion: he was called Kāhin.”

Shrī Krishnā’s sublime teaching has been incorporated in the pages of the famous Scripture Bhagavada Gita. Lord Krishnā is reported to have said:

“Whenver there is decay of dharma O Bharata, and there is increase and exaltation of unrighteousness, then I come forth myself, for the protection of the good, and for the destruction of evil-doer, and for the sake of firmly established righteousness (dharma). I am born from age to age.” (4:7-8)

Ages have gone by since this pronouncement was made by Shrī Krishnā. The world has been frequently convulsed with corruption and vice. But Lord Krishnā, history bears it out, appeared not even once. The present age, too, it has been admitted on all hands, is an age of spiritual darkness and misbelief, and it has rightly been called Kalyuga. If Krishnā is to come, the present age was the most appropriate time for his appearance.
Krishnā, of a truth, has come, but the people of Bharatvarsha have recognized him not. Ḥazrat Mirzā Ghulām ʿAḥmad of Qādiān is, on the one hand, the Promised Messiah for the Muslims and the Christians, and, on the other hand, he is Kalki Avtar and Krishnā and Mahdi Mīr for the Hindus and the Sikhs. In a large gathering held at Sialkot on November 2nd 1904 he proclaimed himself as such. An extract of his announcement is given below:

"My advent in this age is not meant for the reformation of the Muslims only, but Almighty God has willed to bring about through me the regeneration of the nations, viz. Hindus, Muslims and Christians. As for the last two I am the Promised Messiah, and for the first named I have been sent as an Avtar. It is more than twenty years when I announced that as I have appeared in the character of Christ, son of Mary, to purify the earth of the injustice, iniquity and sins which prevail upon it, I come likewise in the character of Raja Krishnā, the greatest Avtar of the Hindu religion, and spiritually I am the same man. I do not say this of my own accord, but God Almighty, Who is the Lord of the earth and heavens, has revealed this to me. He has communicated to me, not on one occasion but repeatedly, that I am Krishnā for the Hindus and the Promised Messiah for the Muslims and the Christians. I know that ignorant Muslims will at once exclaim on hearing this that I have become an unbeliever and heretic on account of my having adopted the name of an unbeliever, as they think the Holy Krishnā to be, but this is a revelation from the Most High God which I cannot but announce, and this is the first day that I make this claim in such a large gathering, for those who come from God fear no blame or vilifications. Now Raja Krishnā, as revealed to me, was so great and perfect a man that his equal is not to be found among the Hindu Rishis and Avtars. He was the Avtar or prophet of his time and he received the holy spirit from God. He was granted triumph and victory by God and he cleansed the Aryavarta of sins.
He was a true prophet of his time, but many errors were introduced into his teachings afterwards. His heart overflowed with the love of God, and he loved virtue and hated evil. God Almighty had promised to raise a spiritual manifestation of him in the last ages, and this promise has been fulfilled through me. One of my revelations on this point is:

"O Krishnā, destroyer of the wicked and protector of the meek, thy praise has been written in the Gita."

I love Krishnā for I appear in his image. The two attributes of Krishnā who is described in this revelation as the destroyer of the evil-doers and the protector of the poor and the meek, are exactly the same as those of the Promised Messiah. Thus, spiritually Krishnā and the Promised Messiah are one and the same person, there being no difference excepting that which is found in the terminology of the two peoples, the Hindus and the Muslims."

Matter and Soul

Addressing the Aryā Samājists Ḥazraṭ Mirzā Ghulām Aḥmad Ṣāḥib said:

“As Krishnā, I now warn the Aryā Samājists pertaining to some of their errors. The first of these has already been pointed out. It refers to their belief that matter and soul are self-existent and eternal. This is a serious error, for there is nothing self-existent excepting the Divine Being Who does not require any one else to sustain Him. But how can things be uncreated which require another power to support and keep them alive? Assuming that matter and

9. Lecture Sialkot, pp. 33-34.
soul are self-existent, their combination and dissolution can also take place itself. In that case, the only proof of the existence of God, rationally speaking, would fall to the ground, for if matter and soul could possibly come into existence by themselves it is much easier for reason to assert that their combination and dissolution did not need any assistance."

Transmigration and Temporary Salvation

"This error concerning the Divine Being has involved the Aryās in another fatal mistake, viz., Transmigration of Soul and Temporary Salvation. It is really difficult to understand why God, like a parsimonious man, held from human beings everlasting salvation when He had the power to grant it. Why did He deprive them of the gift which, with His admitted Almightyness, He could bestow upon them? This objection becomes all the more forceful when it is considered that according to the belief of the Aryā Samāj the souls which are deemed to undergo a long punishment by passing through almost interminable course of transmigration to enjoy a short rest, are in no way under any obligation to God, for they are not His creatures. In reply to this it is said that temporary salvation has been resorted to by God for the sake of transmigration. That is bringing forward one wrong assertion in support of another wrong statement. The Aryā Samājists believe that there is a limited number of souls, to whom no addition can be made. If salvation had been a gift which could not be taken back, the consequence would have been that the souls would have all passed out, one by one, to a state of eternal salvation and the whole store of them would have one day become exhausted and nothing being left in the hands of God, the process of transmigration would have come to an end, reducing the Great God to the position of an idle spectator. It was, therefore, necessary that souls should be driven back again from their state of salvation. The actual injustice of this principle is sought to be
concealed by the excuse that every soul, even though attaining salvation, is not entirely spotless and hence it is thrown out and expelled for the fault with which it remains charged even at the time when salvation has been granted to it. These are the principles of the Aryā Samāj. One may rightly object, and ask: what is the need for believing in such a God? If the Aryā Samāj had not denied the creation of the universe by the hand of God, not a single one of those difficulties would have confronted them. The error in which the Samāj have fallen consists in thinking the power and attributes of the Supreme Being to be like those of mortal men. It is said that something cannot come out of nothing; but the experience on which this principle is based relates to the work of man, and it is surely a mistake to judge the work of God by the same standard. Does not God speak, although He has no tongue like us? Does He not hear, though He has no ears as we have? Does He not see without the eyes possessed by man? Why, then, can He not create things without any material? Such a belief certainly deprives God of the Divine Attributes which He possesses. Another very serious harm which proceeds from such a belief is that it makes every particle of matter the equal of the Most High God in being co-eternal with Him. The idol-worshippers set up only a few idols with God but, according to the Aryā Samāj, the whole world is a partner with the Divine Being, for every particle is its own creator. God knows that I do not say this out of spite or enmity. Not at all. Rather I believe that the true teachings of the Vedas must have been free from such erroneous beliefs. I know that such doctrines were taught by those philosophers who were not guided in their enquiries by Diving light, and most of them ultimately became skeptics, and I am afraid if the Aryā Samāj did nothing to get rid of these false beliefs, it may become at last an atheistic movement. Transmigration of the soul is also a great blot on the grace and mercy of the Divine Being."
The Doctrine of Niyog

"And the doctrine of Niyog is in fact an insult to poor womanhood and must provoke the indignation of all those who desire the advancement of moral purity, and of many honest thinkers even from among the Hindus. It is shocking for one to hear the advocates of niyog telling men that in the absence of male offspring, the wife should disgrace herself with a stranger so that happily she may give birth to a son. No chaste woman would, I think, bear such an insult. And with these disgusting doctrines in its religious code, doctrines derogatory to the dignity of the Great God as well as man, the Aryā Samāj invites Muslims to accept its teachings! Every seeker-after-truth should no doubt accept truth wherever it is found, but it is far from being the truth that we should deny the power of creation of the Almighty God Who has proved His existence by the manifestation of His wonderful powers, and refuse to recognize Him as the source of all blessings. A being thus deprived of power does not decree to be called God, for it is through the display of His power that man has recognised Him. If we deny His powers and make Him depend upon sources and means, the door to his recognition will be tightly closed.

"I am sorely grieved to remark here that the majority of the Aryā Samājists and Christian missionaries, instead of doing anything to impart life and spirituality to their own religions, unjustly attack and vilify the pure and perfect principles of Islam. They are so bent upon this course as if it were the sole aim and object of religion. They teach that the great men to whom humanity lies under the deepest obligation, the Prophets and the Messengers of God, should be abused and carped at. This is directly opposed to the grand object of the true religion. Religion requires that man should so purify himself of all evils that bowing down upon the Divine threshold, his soul should constantly be in a state of submission to his Holy Master,
and having been filled with certainty, love, knowledge, sincerity and faithfulness, undergo such a complete transformation as should make him enjoy a heavenly life in this very world.”

Mahdi Mir of the Sikhs

The great Gurū, Bābā Nānak, the holy founder of the Sikh religion, was born in 1469 C.E. in a Khāṭrī family in the village of Nānkāna Šāhīb in the former Panjab (Pakistan). He had been, as we believe, raised by the Most High God for the reformation of his people, the Hindūs, and for reclaiming them to the worship of the One True God exclusively. Much of his inspiration, we cannot gainsay the fact, the Great Gurū had drawn from that perennial source of spiritual light and learning, the Holy Qur’ān and the fine words of wisdom and knowledge which fell from his lips bear an indelible impress thereof. His beautiful teaching has been incorporated in the pages of the holy Granth which is now the sacred scripture of the Sikhs.

The great Saint was followed by ten more gurūs (spiritual teachers) Gurū Gobind Singh being the last, who carried on his mission with assiduous efforts. The writing of these gurūs, called their banīs, together with the authenticated traditions of the Babā’s disciples, called the Sakhīes, have also been added to form part of the holy Granth. Their language is pure Punjabi.

Gurū Nānak’s Prophecy

Gurū Nānak’s Deva and his illustrious descendants have, under inspiration from Heaven, foretold the advent of Imām Mahdi Hazrat Mirza Ghulam Aḥmad of Qādiān:

“A time shall come in the later age when people shall cease to set upon their scriptures and observe no fasts nor prayers. Jōgis, Sanyasis, Brahmcariṣis and Brahmins—these should be called Gurūs. Then a Perfect Teacher shall arise who shall crush them all. Such is indeed the decree

10. Lecture Sialkot, pp. 34-41.
of Heaven which shall surely come to pass. This man shall be raised by the Most High God and called resad which means near and dear of God. He shall be a Muslim, inspired and imbued with knowledge divine. The One True God and none beside Him shall he adore, and shatter and smash to pieces all forms of falsehood, tomb-worship, temple-worship, Pīr-worship and all sorts of political oppression. A great war shall take place at that time. God is infinite; God is invisible; He alone can foretell future events. But only a few people shall recognize this man of His, and act upon his behests. He shall, nevertheless, cast such a die that his movement shall know no ending, no ebbing. A new mantle shall he don, the mantle of a Reformer, and keep away from the world, i.e., he shall keep his faith above all worldly considerations—(Janam Sakhī of Bhai Bala, published by Munshī Gulāb Singh 428, Nānak Shāhī, p. 527).

Thus, the Janam Sakhī of Bhai Bala tells us the following signs of the Mighty Man of Heaven:

(1) People of his time receding from good and righteousness.

(2) Sanyāsīs and Brahmcharīs as spiritual guides.

(3) Corruption and depravity in the shrines and seats of Pirs, temples and political circles.

(4) The Great War.

All these facts need no comment. The signs pertaining to the person of the Divine messenger are:

(5) He shall be a Muslim.

(6) Raised by the Most High God.

(7) Shall stamp out falsehood and propagate Divine Unity.

(8) Shall don the new mantle of a Reformer.

(9) Shall keep his faith above the world.
Now, it is a well known fact that the one single Muslim who, under revelation from the Most High God, claimed to be the Reformer (*Mujaddid*) of this age, who shattered and smashed falsehood to pieces and spread the doctrine of Divine Unity all over the world, who kept his faith at all costs above the world, was none else than Ḥaḍrat Mirzā Ghulām Āḥmad of Qādiān. The very words of his pledge (*bai‘at*) are:

مین دین کو دنیا پر مقدم کریں گا

(I shall keep the dictates of religion above all mundane considerations).

Ḥaḍrat Bābā Nānak, we read in the same *Janam Sakhī* of Bhai Bala, page 272, once ascended to Heaven (*Mi‘rāj*). By means of the spiritual power he also took with him his dear disciple, Mardana by name. When they got to the place where resided the spirit of Prahlad Bhagat, the holy spirit hailed the great *Gurū* and sang his praise:

“Prahlad: —God has undoubtedly made you a great *bhagat*, father Nānak, and many shall receive salvation through you. This lofty position in this later age (*Kaljug*) had been reached by Kabīr previously, and now it has been conferred upon you.

Mardana: —Prahlad Ji, you too are a great *bhagat*, gifted with the sight which can see far into the future. It was indeed for your sake that the Most High God had shown the most astounding miracle. Tell me, thou great soul, if any, excepting Kabīr and father Nānak, have ever reached this high position.

Prahlad: —Better enquire from father Nānak whether any one shall attain to this exalted position.

Mardana: —But you too are a great *bhagat*, sir, endowed with the knowledge of the past and the future.

Prahlad: —Listen, then, O thou brother: There shall surely be one who will get to this lofty position. Many a
great bhagat has passed but none has been able to rise to this place of distinction.

Mardana: —When shall that one appear, in the near or distant future?

Pralhad: —In the last age, a hundred years after Nānak. To this eminent position none else shall be able to reach excepting these three—firstly Kabīr, Nānak presently and he in the coming future.

Mardana: —Kabīr was a weaver, Nānak is a Khatrī, what will he be, of which country, which people, which place?

Pralhad: —Among the landlords shall he appear, in the province of the Punjab, Batala City.”

Then, Bābā Nānak said to Mardana, “You believed not in what I had told you”, whereupon Mardana fell upon the Bābā’s feet.

Guru Nānak was once staying in Eminabad in the house of one of his devoted followers, a carpenter Lālū by name, when a revelation came to him from On High, foretelling future events of India. The Bābā, addressing Lālū, the carpenter, recounted the Heavenly Message in the following words:

جيسم هي اسوقه نصب كي باني تيرا كرمن گیاک وو لاو
پاب جنح لی کایلون و هایاژ دین منکے دان وو لاو
شرم دهم دوژہ چہپ کہولی کوز بہره تر دهان وو لاو
قاضیان باہمنان کی کل تھکی عقد پہرو شیطان وو لاو
مسلمانان دیان پرھین کتیان مت بن کمین جدا وو لاو
جات سناتی هور هندوپانیہ اہ بھی لیکی لیے بھی لااو
صاحب دے گن ناتک گاپے ماس بوری وج آکھ سوولا
جن دلی رنک روائی بیئی دیکھی دکھو آکیلا
سجا سو صاحب مم تداوس سچرا ثیاوان کرے کسولا
کایا کید لک هوسی هندوستان سیاسی بولا
اون الهتے ستانوہ هور بھی الهسی مرد کا جیلا
سجا کی بانی ناتک آکھی مم سفائی سمج کی بیلا
“Listen, O thou Lālū, the word of the Great God that has come to me and preserve it in your memory. The sins and iniquitous deeds of the people of India shall cause the Mughals to come here from the side of Kabul. They shall, by force, take Zakāt (poor-rate) from the people. Righteousness and Religion shall go into hiding, and Falsehood and Corruption will loom large. The Brahmin and the Qazi shall not be cared for, and Satan shall consummate marriage connections, i.e., there will be too much of licentiousness and adultery. People being sick of this sad state of affairs, shall at last turn towards God and study the sacred scriptures of the Muslims. The Hindus, mostly the untouchables, shall embrace the faith of Islam. Nānak, having expounded this fact in Maspur (Eminabad), is now singing the praise of the Most High God Who is the Creator of this universe and having adorned it with variegated hues is now seeing the sights thereof. God is true, His test is true and true is His justice. A great war shall break out and will spill much blood in the land. India, at that time, shall remember my words. The reign of the Mughals shall last from 1578 to 1897 of the Bikram era. Then a Man shall arise from amongst them, a disciple of the Perfect Teacher. True is the word which Nānak is speaking and in the due course of time shall its veracity be established.” (Gurū Granth, Rag Talang, Muhalla I)

1. In 1895 Bikram, precisely in accordance with the prophecy, the political sway of the Mughals came to an end, and the Promised Man, the disciple of the Perfect Teacher, made his appearance on the scene. And who was he? None else than Ḥazraṭ Mirzā Ghulām Aḥmad of Qādiān who came from the line of the Mughals. At the top of his voice he proclaimed to the world:

\[
\text{دکر استاد را نام که خوانند در دبستان مهد}
\]

“I know not the name of another teacher, for in the school of Muḥammad have I received my instruction.”

The Great Gurū Gobind Singh too had foretold the coming of this “Mahdī Mīr” in such clear and concise terms:

\[
\text{جک ایس ریت چلائل - سر اتر پتر بھرائے}
\]
\[
\text{نہیں کال پرکھ جہنت - نہیں دیو جاب بھئت}
\]
“A time shall come upon the world when its people shall cease to believe in the most High God. Arrogance and conceit shall be upon them, and respect and regard for other things they shall feel not. The Almighty God they shall forget and forsake and recite not His name. When matters shall come to this pass, the Most Beneficent God shall turn towards His creatures with mercy and compassion and raise for them an apostle. He shall send to them MAHDI MIR (Imām Mahdī) who will be civil and polite of manners, chaste and pure of morals, and true and firm of mind. This Imām shall crush the Rakhshās (Dajjāl) and then bring him into the fold of his faith. He shall prevail and predominate over the whole world at last and bend people to his own principles. The work of reformation, in this way, shall be finally completed. This brings to an end our account of the 24 Avtars.” (Tenth Granth, ch. 24 Avtars)

And again we read the following:

“When the Nehkalang Avtar will make his appearance, he will be proclaimed all over the wide world and the sun and the moon will blazon forth his advent.” (Guru Granth, Muhalla, 7 Jhulna 4)

Gurū Granth Sāhib, in this prophecy, is evidently reproducing the Holy Prophet’s hadīth:

“Of our Mahdī there are two signs which have never appeared ever since the earth and the heavens came into
existence. One is that in the month of Ramaḍān the moon will be eclipsed on the first of its appointed nights and the sun in the middle of its fixed days, and such a sign has never occurred ever since the creation of the earth and the heavens."\footnote{Sunan of Iman Baihaqi, and Dār Qutnī.}

This double obscuration of the sun and the moon occurred in the year 1894 when the Promised Avtar, Ḥaḍrat Mirzā Ghulām Aḥmad had been for some years on the scene carrying out his mission with full force. A detailed discussion on this point has already been made in the foregoing pages.

The one great purpose of prophecies is that they serve as guides enabling the people to recognise and receive the Heavenly Messenger when he makes his appearance. The many prophecies of the Great Gurus have been wonderfully fulfilled in the person of Ḥaḍrat Mirzā Ṣāḥib. Is it not, therefore, incumbent on the followers of the Holy Gurūs to rally round and obey this MAHDI MIR? The Khalsas, it is no gainsaying the fact, are a valiant people. On many an occasion they have shown their courage of conviction and elicited praise from the world. May we expect that this time too they will face the facts boldly and accept the Truth which has been revealed to them? And this is, as a matter of fact, the first and foremost feature of all chivalry—accepting the Truth and adhering to it, regardless of all worldly considerations.

Renovation of Islam

We now come to the vital part of our subject, namely the service which the Reformer, Ḥaḍrat Mirzā Ghulām Aḥmad has rendered to the cause of Islam, and for that matter to the cause of truth.

(a) The Kāfir-making Epidemic

Islam came into the world as a great unifying force, removing all barriers between man and man. It laid down the basis of a Universal Brotherhood, One God, one Prophet, one Book and the entire human race, one Hugh Family. The nation which grew upon
these broad principles gained so much power that no human effort could resist them. Islam spread over the length and breadth of this planet with the speed of a hurricane. But when we turn over the pages of the subsequent history, we are not a little shocked to find that in the later half of the thirteenth century Hijra the Muslim nation presented a very sad spectacle. It was, so to say, torn into shreds. The traditional breadth of vision was gone, and the Muslims were split up into many warring sects, each calling the other *Kāfir* on such flimsy issues as رفع يدهن (lifting of the hands during prayers), silent or loud *āmīn* (أَمَيْن), hands to be folded on the bosom or below. The national energy which ought to have been utilized on broadcasting the sublime teachings of Islam and consolidating the nation, was frittered away in mutual mudslinging and *Kāfir*-making. The house of Islam, to put the case succinctly, was a house awfully divided against itself and its solidarity was shaken to the bottom.

Such was the lamentable scene when Ḥazraṭ Mirzā Sāḥib appeared on the world stage. He admonished the Muslims and advised them to refrain from the pernicious practise of *Kāfir* making which was eating into their vitals. To call a Muslim *Kāfir*, protested he, and for no other reason than that he happens to disagree with you on a point which forms no article of faith, is certainly against the universal appeal of Islam and positively baneful to its cause. Ḥazraṭ Mirzā Sāḥib recalled the commandments of the Holy Qur’ān and the Holy Prophet’s traditions bearing on this point whereto the Muslims had become so woefully indifferent:

1. **The Holy Qur’ān:**

   ولا تقولوا لمن التقي الابكيم السلام لست مومنا

   “Say not unto the man who accosts you with the Islamic salutation: you are not a Muslim.” (4:44)

2. **The Holy Prophet’s sayings:**
"Denounce not as infidels the people of your Qibla. The Muslim who stigmatises his brother Muslim as a heretic, becomes a heretic himself."  

Ḥazrat Mirzā Sāhib, the mujaddid of the age, was not content with mere words of his mouth; he organised a Society, called "The Ahmadiyya Anjuman Ishā‘at-i-Islām" (now established at Lahore) which is carrying on a vigorous campaign to wipe out this epidemic from among the Muslims.

(b) Death of Jesus Christ

In reference to Prophet Jesus, son of Mary, quite a strange belief was prevailing among the Muslims. When Jesus was going to be hanged upon the Cross, angels, they said, descended from Heaven to his rescue and lifted him up with this body of clay. Jesus, since then, has been staying in Heaven, sans food, sans age, sans all physical needs. They opined that, when the Muslims would become corrupt and go astray from the Right Path, Jesus would return to the earth to set right these erring followers of the Great Prophet of Arabia.

The missionaries of the Church who lay upon their catch, fell upon the Muslims and caught them napping.

"From the Qur‘ān it is manifest", they wrote in their pamphlet, The Quranic Truths "that when the enemies wished to seize Christ, angels came down from heaven and took him up with this body of clay, and God thus guarded him from the wretched unbelievers. But when the enemies surrounded Muḥammad in Mecca neither there came an angel to save him nor was he lifted up to heavens; but like an ordinary man, he walked down through a thorny desert, hiding from the enemy’s sight, to take shelter in a dark cave, and then flying from there he took refuge with the Helpers at Medina... Is it not a difference of heaven and earth?"

12. See Bukhārī, Kitāb al-Adab; Abū Dawūd, Kitāb as-Sunna.
It was a hard backlash no doubt. The Muslims, hundreds and thousands of them, fell prey to this weapon, and forsaking the Holy Prophet of Arabia, went into the fold of Christianity. The Imām of this age, Ḥazrāṭ Mirzā Sāḥib (blessed be his name), then appeared to deliver them from this dilemma. Receiving his light from God, he exploded the false theory of Jesus’ Ascension to heaven. Jesus, he taught, expired not on the cursed cross as say the Christians, nor was he taken to heavens by angels with this earthly body. But when he was taken down from the fatal beam, he was still alive. His disciples devoted all care to him. Jesus recuperated and escaped to the eastern countries. He lived to a good old age of 120 years, according to a tradition of the Holy Prophet:

اَنَّ عِيسَىٰ بْنَ مَرْيَمَ عَشَرِينَ وَنَاثِرَةَ سَنَةٌ

and died at Kashmir. His tomb can still be seen in Srinagar, Khān Yar Street. Ḥazrāṭ Mirzā Sāḥib has quoted as many as thirty verses of the Holy Qur’ān and a good number of the Holy Prophet’s Traditions in refutation of the false theory of Jesus’ ascension.

Fictitious Stories

Jesus, son of Mary, who was a Prophet unto the Sons of Israel, had been shrouded with a strange sort of fictitious stories. The moment the Jews were going to apprehend him in the garden, the story goes, Jesus was snatched up into the third heaven by the Ministry of four angels. His likeness was stamped upon another man who had been sent to entrap him. Another story says that he was a Titian who, by the direction of Judas, had entered a window of the house where Jesus was, in order to kill him. Yet another tale is told that he was Judas himself who had agreed with the rulers of the Jews to betray him for thirty pieces of filthy lucre and had led those who had been sent to take him. Jesus, since then, it was claimed, is living in the high heaven and will not die till the end of this world.

All fiction, pure and simple. The Holy Qur’an does not countenance it, nor does the sacred history of Islam. There is overwhelming evidence to show that Jesus, who was every inch a mortal, went the way of all like his predecessors and died upon this earth.

The Holy Prophet’s Demise

When the Holy Prophet breathed his last, a large number of Muslims thronged into the mosque at Medina. Ḥāḍṛaṭ ‘Umar, unsheathing his sabre, was telling the people wrathfully: “Whosoever should say that the Holy Prophet was dead, would have his head smitten off his shoulders.” He had been under the impression that the rumour had been given out by some mischief-mongers with a malicious intent. Ḥāḍṛaṭ Abū Bakr came out of the Holy Prophet’s room, mounted the pulpit and addressed the assembly in these words:

أما بعد من كان منكم يعبد محمدًا صلى الله عليه وسلم فان محمدًا قد مات و من كان منكم يعبد الله فان الله حي لا يموت قال أهلا تمامائل و محمد الا رسول قد خل في قبله الرسل الفائنين مات او قتل الاقلاب ولكي اعاقبكم

“O people, whosoever worshipped Muḥammad, behold Muḥammad is dead. But whosoever worshipped Allāh, then know that Allāh is alive and will never die. Muḥammad is no more than an apostle; all apostles have already passed away before him; if then he dies or is killed, will you turn back upon your heels?” (Bukhārī)

All heads bent with grief, ‘Umar’s sword slipped into its scabbard and his legs failed him and he dropped upon the ground stricken as if it were with palsy.

Ḥāḍṛaṭ Abū Bakr’s argument was: All the prophets before the Holy Prophet Muḥammad had passed away. Not a single one escaped death. The Holy Prophet also shared the same common lot of mankind and there was nothing extraordinary in his death. The argument went home. Not a single man took exception to it. If Jesus had been alive, as alleged, and staying in the high heaven all
these centuries, someone would have urged his instance, particularly Ḥadraṭ ‘Umar who had become so indignant. Evidently the doctrine of the lifting up of Jesus with his earthly body was unknown to Islam of the Holy Prophet’s day.

The Christian Invention

These stories are of the Christian invention, and Islam had nothing to do with them. Later on, when Christians entered into the fold of Islam in large numbers, they brought these mythical stories with them. Says George Sale in his translation of the Holy Qur’ān:

“It is supposed by several that this story was an original invention of Muḥammad’s but they are certainly mistaken, for several sectaries held the same opinion long before his time. The Basilidians, in the very beginning of Christianity, denied that Christ himself suffered but Simon, the Cyrenean, was crucified in his place. The Corinthians before him, and the Carpoerations next (to name no more of those who affirmed Jesus to have been a mere man) did believe the same thing, that it was not himself but one of his followers very like him that was crucified.” (p. 38)

The Qur’ānic Verdict

There could be only three possible positions in which Jesus could appear in the world:

1. As an ordinary man.
2. As a prophet like unto other prophets.
3. As one of the man-made gods.

There is no fourth possibility. Whatever his position, an ordinary man, prophet or even a fictitious god, the Holy Qur’ān exempts him not from death:

فيها تحيون و فيها تموتون و منها تخرجون -

“On the earth shall you live, and on it shall you die, and from it shall you be raised.” (7:5)
This verse proves conclusively that every man must live and die upon this earth.

Have We not made the earth to draw together to itself the living and the dead.” (77:25-26)

This shows that all mortals, living or dead, must remain on this earth.

And We did not make them (prophets) bodies not eating the food, and they were not to abide for ever.” (21:8)

This shows clearly that every prophet had a mortal body needing food for its support and that every one of them tasted death. Therefore Jesus also must have had a body which stood in need of food and must have tasted death.

Muḥammad is no more than an Apostle; other apostles have already passed away before him; if then he dies, or be slain, will you turn upon your heels?” (3:144)

This verse affords a conclusive proof that Jesus Christ who appeared as a prophet before the Holy Prophet Muḥammad was also dead. The prophets were but mortals, and their span of mortal life must no doubt terminate like that of other mortals.

And those whom they call on besides Allāh have not created anything while they are themselves created; dead are they not living, and they know not when shall they be raised.” (16:20, 21)

This verse shows conclusively that neither Jesus nor any other person who is taken for God ever created anything, and secondly that Jesus was not alive at the time of the revelation of the Holy
Qur'ān, because it is stated in clear words that all those who are called on besides Allāh are dead, not living; and the further statement that they do not even know when they shall be raised, shows that the verse speaks of men taken for gods, and at any rate includes them.

The Holy Qur’ān has made, further more, a direct mention of the death of Jesus Christ:

اذ قال الله يعيسى الي متوفي و رافقك الي و مطهرك -

"O Jesus I will cause you to die and exalt you in My presence." (3:55)

The Jews had conspired to kill him by the damned death upon the cross. Jesus was exceedingly sorrowful; and he fell on his face and prayed, O my father, if it be possible, let this cup pass from me. His prayer was answered, and the Most High God said to him: O Jesus I will cause you to die (a natural death afterwards) and exalt you in My presence. And so it happened. All the plans of the Jews to kill him upon the cursed Cross were frustrated.

On the Day of Judgement, God will interrogate Jesus, saying:

"O Jesus, son of Mary, did you say to them: Take me and my mother for two gods besides Allāh? He will say, Glory be to Thee I did not say to them aught save what Thou didst enjoin me with: That serve Allāh, my Lord and your Lord, and I was a witness of them so long as I was among them but when Thou didst cause me to die, Thou wert the watcher over them, and Thou art witness of all things.” (5:116)

This verse is indeed a conclusive proof that Jesus died a natural death and is not now alive in the high heaven.

Ḥadraṭ Imām Ḥussain’s Evidence

After the death of Ḥadraṭ ‘Alī, Ḥadraṭ Imām Ḥussain mounted the pulpit and delivered the following sermon to the people:

إيها الناس قد تبقى النملة رجل لم يسبقه الأولون و لا
دركه الاخرون قد كان رسول الله يبعث المبعث فيبعثه جبريل
"O people, this night witnesses the death of that man whose position could be reached neither by the ancients nor by the moderns. When the Holy Prophet sent him into the war Gabriel went forth on his right and Michael on his left and he reversed not without gaining victory. He has left behind 700 dirhams wherewith he wanted to purchase a slave. *He has yielded up his life on the night on which the soul of Jesus, son of Mary, was lifted up to heaven, i.e. the 27th Ramadzan.*"

It is quite clear from the statement of Ḥadraṯ Imām HINGIN that it was the soul, and not the body of Jesus, son of Mary, that was lifted into the high heaven.

(c) Finality of Prophethood

To return to our story. There was yet another grave error which had crept into the Muslim mind. The Holy Prophet Muḥammad (peace and blessings of God be upon him) is the Last Prophet in the strictest sense of the term. The Law, with his advent, has come to perfection; hence no prophet, whatsoever, can appear after him. Muḥammad shall be the Prophet of all ages and all nations, and the Holy Qur’ān shall be the Law for all times to come. This is one of the basic principles of Islam. But the Mulla-ridden Muslims had been led into the false belief that Jesus son of Mary, who was an apostle unto the children of Israel, shall drop from the clouds to reclaim and reform the depraved followers of the Holy Prophet.

Another weapon it was and a sharper one which the morbid Mulla had placed into the hands of the Church. The Muslims were ferreted out and felled. Jesus and not Muḥammad, as alleged in the Holy Qur’ān, is the Last Prophet, the ministers of the Church argued, and his eternal law, the Bible and not the Holy Qur’ān, shall reign for all times to come. In the last ages when corruption
and irreligion shall be on the rampage, Jesus and not Muḥammad shall return to the earth to set the matters right. The Muslims shall receive guidance at his hands. Jesus was first and Jesus shall be the last, and Muḥammad came in between for a short span of 63 years, never to rise again. Why cling to the dead Prophet of Arabia; why not rally round the Living One, the Final Saviour of mankind? The living and the dead, says your Qur’ān, are not alike:

(Articles 12 and 13 of the Christian Tract, The Quranic Truths)

The Muslims were squeezed into a tight corner and there was no way out. Ḥaẓrat Ṭirzā Sāḥib at last rose to their rescue. Quoting profusely from the Holy Qur’ān he made it clear that the Holy Prophet Muḥammad is, for all sooth, the Last Prophet in every sense of the term, and no prophet, new or old, can appear after him. Of him it is said in the Holy Qur’ān:

ما كان هذ ابنا أحد من رجالكم و لكن رسول الله و

“Muḥammad is not the father of any of your men, but he is the Apostle of Allāh and the Seal of the Prophets”

(33:40), i.e., the Last of the Prophets.

The interpretation which the Prophet himself has put upon this verse leaves not a shadow of doubt:

انا خاتم الناس لني بعدي

“I am the last of Prophets, and there is no prophet after me.”

Bukhārī and Muslim have both recorded this Tradition in their valuable collections. To say, therefore, in the face of such clear commandments that an old prophet, Jesus, son of Mary, shall come, is indeed an impudence if not crass ignorance of the Islamic principles.

The mulla, to get out of this difficulty, often tumbles into another error. Jesus, he proposes, shall not come in the capacity of a prophet, but as a humble follower of the Holy Prophet
Muhammad. Alas! he does not know that such a proposition is again an indirect defiance of the Holy Qur’ān. A prophet of God can never be demoted from his high office.

Jesus, son of Mary, cannot come, for he was a full-fledged prophet, and the insurmountable wall of Khatam al-Nabiyyīn stands in his way. Again, Jesus, son of Mary, cannot come even as a follower of the Holy Prophet, for a prophet cannot be divested of his dignity. He is ever a mutā, i.e., one who must be obeyed in all matters, and never a follower. Lastly, Jesus, son of Mary, cannot come, for like all other prophets he is dead and gone, and dead men, so works the inevitable law of God, never return to us:

و من ورائهم برزخ إلى يوم يبعثون

"Before them (who are dead and gone from this world) is a barrier until the day they are raised." (23:100)

Hence, Jesus, son of Mary, shall never descend from the clouds. It is impossible.

In the death of Jesus lies indeed the life of Islam. The crest-fallen Muslims once again went about the land with their heads up. No more ferreting, no more foraying in the House of Islam. Islam, as a matter of fact, had been rejuvenated. Not a small service to the cause of Islam, even the opponents of Ḥazraṭ Mirzā Sāḥib will be obliged to accede.

(d) Islam and the Sword

Islam, for centuries had enjoyed a wide supremacy, both spiritual and temporal. But towards the last century Hijra its political power had been relegated to the background. Rather than gird up their loins and retrieve the lost power manfully, the Mulla-ridden Muslims squatted despondently on the floor and awaited the advent of a sword-bedecked Mahdī who will peregrinate about the land, killing those who refuse to accept Islam. In this way, the duped Muslims had been led into the belief that within a short space of time there shall be Islam all over the world.

What an un-Islamic Islam will it be which will spread at the thrust of cold steel! But this has ever been the case with those
people who begin to suffer from languid indolence and apathy. The bloody Mahdi may come or he may not, and most certainly he will not, but another opportunity to vituperate Islam was given to the ministers of the Church. They depicted Islam as the Religion of Lust and Loot. With scimitar in one hand and the Holy Qur’ān in the other, the Holy Prophet of God was shown upon the screen in the Western countries, urging: Accept this book, or off goes your head. People in those lands simply shuddered at the mention of Islam.

Ḥazraṭ Mirzā Sāḥib rose to the occasion. Islam, he brought home to the people, has never been a religion of the sword, not did its propagation ever need the use of a bayonet. You may ransack the pages of the Holy Qur’ān. Not a single verse to this effect you will find therein; on the other hand, it is replete with commandments forbidding all manner of constraint in the matter of religion. A few instances will suffice:

(1) لا آكره في الدين

“There should be no compulsion in religion.” (2:256)

(2) و قل الحق من ربكم فنمن شاء فليؤمن و من شاء فليكفر

“And say: The Truth is from your Lord: let him who please believe; and let him who please disbelieve.” (18:29)

(3) ادع الى سبيل ربك بالحكمة والموعدة الحسنة و جادلهم بالتي هي احسن

“Call to the way of you Lord with wisdom and goodly exhortation and have disputations with them in the best manner.” (16:125)

Again you may rummage the leaves of the Holy Prophet’s history, but not one instance you will be able to find where coercion had been applied to turn a man to Islam. A new convert, once, came to the Holy Prophet and reported: “I have embraced Islam, but my son does not. Can I, as a father, force him to do so?”

There is no compulsion in the matter of religion, replied the Prophet.
The faith of Islam, taught Ḥazraṭ Mirzā Sāḥib, needed no force of arms for its propagation. It was its intrinsic worth, the charm of its doctrines which attracted the people towards it. Its arguments were so penetrating and convincing that rational minds could not help submitting to them. In proof of the fact of the intrinsic excellence of Islam, Ḥazraṭ Mirzā Sāḥib has produced valuable literature which is inspiring the Aḥmadiyya Anjuman Ishā‘at-i-Islām, Lahore, to broadcast the sublime message of Islam all over the world, with the result that the Religion of Muḥammad is fast gaining ground in the Western world, and the great philosopher, George Bernard Shaw, had been obliged to forecast that within the next century, the religion of Europe, particularly that of Great Britain, will be Islam or something very akin to it.

Our hats off to Ḥazraṭ Mirzā Ghulām Aḥmad, the Promised Messiah and the Mujaddid of the fourteenth century Hijra. He has, it is no gainsaying the fact, reinvigorated Islam which, on account of the mulla’s ignorance had fallen into a pretty mess. Shall we not accept this man as the Great Reformer of this age whose advent has been so eagerly awaited by all the nations of the world?