

**Mirza Bashir-ud-Din Mahmud Ahmad presented Hazrat
Mirza Ghulam Ahmad to Muslims as a *Mujaddid*
(Reformer) of Islam and a saint (*wali*), not as a prophet**

by Dr Zahid Aziz, UK (May 2021)

Soon after Mirza Bashir-ud-Din Mahmud Ahmad became *khalifa* in Qadian in 1914 he published his Urdu book *Tuhfat-ul-Muluk*, which was translated into English around the same time and published under the title *A Present to Kings*. In this epistle he has invited the Muslim ruler of Hyderabad Deccan to accept the Ahmadiyya Movement and presented to him the claims and services of Hazrat Mirza Ghulam Ahmad, the Promised Messiah.

He writes at the beginning that he has been commanded by God in a dream to convey this message to His Highness. He repeats the same at the end of the book, i.e., that to write this message was a duty laid upon him by a command from God.

Below we present the title page, pages 1 and 2, and pages 36–51 from this book. We have marked by red lines the text that we wish to draw attention to.

On pages 36–51 Mirza Mahmud Ahmad has repeatedly declared Hazrat Mirza Ghulam Ahmad, the Promised Messiah, to be a *mujaddid* from among the *mujaddids* who arose in the history of Islam. He begins on p. 36 by quoting the hadith about the coming of *mujaddids* among the Muslims. In this English version the word ‘reformer’ has been used. If we compare it with the Urdu original of this book, we find that it is a translation of the word *mujaddid*.

On pages 38–39 Mirza Mahmud Ahmad has declared the Promised Messiah to be a recipient of the same kind of revelation which, he writes, “thousands of men in Islam” had the privilege of receiving. As examples, he gives the names of a few of them. This means that the revelation received by the Promised Messiah was the kind

received by the saints of Islam (*wahy wilayat*), and not of the kind which is reserved for prophets only (*wahy nubuwwat*).

In this entire, 85-page long book, about which Mirza Mahmud Ahmad says that he wrote it at “the command of God ... which I received in the world of dream” (p. 2), he has not even once mentioned that the Promised Messiah claimed to be a prophet.

Incidentally, we have included p. 2 of this book because Mirza Mahmud Ahmad has written there about his becoming *khalifa* of the Ahmadiyya community and added this: “I am not aware to which family God may choose to transfer this office after me”. But all subsequent *khalifas*, thus far, have been from his family!

For the Urdu version of this article, in which we refer to the original Urdu book *Tuhfat-ul-Muluk*, [please see this link](#).

[Link to Home Page of article](#)

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يا ايها الذين آمنوا اتقوا الله وابتغوا اليه الوسيلة
وجاهدوا في سبيله لعلكم تفلحون

A PRESENT TO KINGS

BEING THE TRANSLATION OF

TUHFAT=UL=MULUK

A LETTER FROM

HAZRAT MIRZA BASHIR-UD-DIN MAHMUD AHMAD,

Second Successor of the Promised Messiah,

TO

HIS HIGHNESS THE NIZAM OF HYDERABAD.

PUBLISHED BY

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بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ
نَحْمَدُهٗ وَنُصَلِّیْ عَلٰی رَسُوْلِهِ الْکَرِیْمِ

A Present to Kings.

(Being the translation of Tuhfatul Muluk, a letter from the Khalifatul Maseeh II to His Highness the Nizam).*

**In the name of God the Beneficent, the Merciful.
We praise Him and invoke His blessings
upon His Prophet.**

YOUR HIGHNESS,

Peace be on you and the mercy of God and His favours.

Before entering upon the main subject of the present letter, I consider it necessary to explain that by reason of my being bred and brought up amidst surroundings, which, through the Grace of God, have been permeated with Islamic manners and customs, I am by nature averse to those conventionalities of language which the passage of time has made current among the Mussalmans of India and Persia. So, if Your Highness should happen to miss in this letter such terms of address as are commonly used by people when writing to royal personages or to rulers of states, I should beg to be excused. Their absence is not due to any lack of respect but to Islamic simplicity. For, as a matter of fact, agreeably to the dictates of the Holy Quran, I honour with my heart and soul all those whom God has vested with honour and I consider such people as pervert whose minds are barren of respect for those to whom God has granted any kind of rank. Such conduct is not only an insult to the persons,

* Translated by M. Abul Hasham Khan Chaudhry, M.A., Assistant Inspector of Schools, Dacca Division, Bengal.

but an affront to the Power who raised them to their stations. In the Holy Quran God commands even such a puissant prophet as Moses and his brother Aaron—peace be on them—to approach the wicked king Pharaoh, but He admonishes them to speak to him not harshly or disrespectfully but in kind words. How then is it possible that I should fail to show respect to a ruler who has the honour of being among the servants of my master and beloved, the Holy Prophet—peace and blessings be upon him. If, therefore, I do abandon the current conventionalities, this is not due to any want of respect, but because my Islamic training compels me to avoid such useless conventionalities. Otherwise I consider it incumbent upon me to show respect even to rulers of alien creeds.

I also consider it necessary to add here a few words by way of self-introduction. I belong to a respectable family of the Punjab and am known as Mirza Basheer-ud-Din Mahmood Ahmad. My father Mirza Gulam Ahmad, the Promised Messiah and Mahdi, was divinely appointed for the guidance of the world and was the leader of the Ahmadi community, some of the members of which have their homes in Your Highness's territories. At the present time, God has, out of His sheer grace, appointed me to be the leader of this community and to be their second *khalifa*. As the community is not quite like the masses at large, it happened that after the death of the Promised Messiah, the person who was, through God's grace, appointed to be his first *khalifa*, was my revered Master, Moulvi Nur-ud-Din Sahib, who was the foremost member of the community in goodness, learning and piety. After his death God has appointed this humble servant to the charge of the community, and I am not aware to which family God may choose to transfer this office after me.

After these words of self-introduction, I deem it necessary to state that the idea of the present epistle had its origin in a dream. And since it is among the duties of a believer to give effect to dreams, I thought it proper that the command of God to convey to Your Highness the message of truth, which I received in the world of dream, should be given effect to in the

a book which has been tampered with and altered. Because when the true meaning of a book has been lost to the world, it is really as much obsolete as the latter. It is therefore certain that there will always remain in the world a set of men who will practically fulfil the purpose for which the Holy Quran was revealed, and that whenever men should happen to lose sight of the same then forthwith there should be sent by God a man who should be a teacher and inform men of the real truth, and bring them back to the right path. The *Hadis* (traditions) also support the same view. The Holy Prophet (peace and blessings of God be upon him) is reported to have said :—

ان الله يبعث لهذه الامة على راس كل مائة سنة من يجدد لها دينها

“God will raise among this people at the beginning of every century such a person as will renew the faith of Islam. In other words the changes which men will have brought about in the faith of Islam through the intermingling of their own opinions and desires will be rectified by those reformers who will re-establish the faith, and through their means there will always be raised bodies of men who will safeguard the true meaning of the Holy Quran or in other words achieve the purpose for which the Quran was revealed and thus will Islam remain a living faith.

This is wherein consists the superiority of Islam to other faiths. Because if the excellence of a faith could be proved by stories and traditions, then there are more of such stories and traditions to be found among the Hindus than in Islam. If we were to recount miracles, they would tell us of mightier miracles and the Christians too would present us with quite a heap of miracles in support of their faith. And actually this is what they do. In fact it is one of the charges levelled at Islam by the other creeds that there was no miracle wrought in it. And it has so happened that even some of the so-called Muslim reformers, helpless under the weight of European criticism, have endorsed this false view of the Christian

missionaries. Thus it is impossible to demonstrate the superiority of Islam to other creeds on the basis of stories and traditions, because those creeds too possess many traditions, and there is no reason why we should ask others to accept our traditions while rejecting theirs. And if we begin adducing evidence to establish the authenticity of our traditions, then it will be such a lengthy process as will take years in the discussion and a long historical controversy will ensue and a decision regarding the true religion will become a most difficult affair. Islam therefore does not ask that its truth should be tested by stories and tradition, rather it claims to be a faith which can show living miracles and no age does pass wherein Almighty God does not show some mighty proof of its truth. This is the test in the production of which the followers of other creeds fall short, and when they are summoned to it, their eyes are cast down and their tongues are tied, and they display a poverty of argument and a dumbness of speech. And as a matter of fact the best evidence of a truth is that it should be accompanied in every age by its own proofs, because when any person does see with his own eyes the proof of the truth of a faith he can not possibly refuse to confess its truth.

THE PROOF OF THE TRUTH OF A RELIGION LIES IN THE ADVENT OF INSPIRED MEN.

All the religions of the world are now busy putting in each on its own behalf a claim to truth, and every one of them boasts of a noble ancestry. "Ours is the true system" say the followers of each creed and the proof of the fact is that God used to hold converse with our forbears." But quite different is the argument put forward by Islam. It says that the men who fully carry out its instructions are favoured by it with ever-living evidence of truth. The followers of Islam have no need to hunt up old books for stories. They may convince themselves of the truth of Islam by their own experience, because Islam does not close the door of Divine revelation but has left it open for all times. And in fact not only does it believe in the possibility of revelation, but positively requires

that the beginning of every century should see the appearance of an inspired reformer. Such was the promise of God vouchsafed to the Blessed Prophet (on whom be peace) and such shall always be the case of Islam.

This evidence is of a kind which no other religion has the power to emulate, because in no other religion save Islam has the door of revelation been left open. Every one of them asserts that the door is now closed and says that such things happened in the past but have ceased to happen now. But if revelation used to be vouchsafed in the past, it ought to be vouchsafed even now, because no attribute of God can ever be defunct. If in those ancient days God used to hold converse with His righteous servants, it is certain that He would hold converse even now, and if He does not hold converse now it would follow that He did not hold any converse even in those olden days. A contrary opinion would oblige us to admit that it was possible that at some future time God's attribute of hearing might also cease to exist and so also the attribute of sight, because if it is possible for one attribute to get defunct the same is possible for the other attributes as well.

In fact, the door of Divine revelation being left open affords a test which the followers of no other religion can face. Islam is the only champion of this field. No religion can have the temerity of even making a false profession, because it knows that in the ensuing contest the truth will be out.

Up to now thousands of men in Islam have been graced with this privilege, and no age has passed wherein there has not been present among the Muslims some claimant of Divine revelation. In the cemetery of every township inhabited by the Muslims there may be seen the grave of some holy man or saint who claimed to have been recipient of Divine revelation and to whom, in witness of his truth, God vouchsafed information of secret events. Just as in the matter of the *Shariat* (law) of Islam, there are four recognised *Imams* (authorities), similarly in the matter of spiritual teachings there are on the one hand the four well-known *Imams*, *viz.*, Syed Ab-

dul Qadir Gilanee, Hazrat Shahab-ud-Din Suharwardi, Hazrat Baha-ud-Din Naqshbandi and Hazrat Moia-ud-Din Chistee (may God be pleased with them all) with hundreds of successors who flourished in each school, and on the other hand there are besides these, many other holy men who enjoyed Divine propinquity and were graced with Divine communion. If they are enumerated their number will pass from thousands to lacs. These were men whose lives were for their contemporaries a living evidence of the truth of Islam. Thus it is not simply the verses of the Holy Quran and the traditions of the Holy Prophet (peace be on him) which prove the existence of such men, but actual events also testify that Islam has never been bare of such holy spirits who have attained the highest stages of spiritual development and thus borne witness to Islam being a living faith.

No body can deny the fact that there is no difference in the use of a tree which has ceased to bear fruit and of one that is barren by nature. Because when fruit-bearing ceases the only use of the tree is to serve as fuel. Thus a religion which has ceased to bring fresh fruits and of which one can only say that some time it used to bring fruits is no more fit to be kept among the fruit-bearing trees, rather it deserves to be consigned to the fire. The fruit of a religion consists in the production of such perfect men as enjoy the closest relation with Almighty God, men whose passions have suffered a death and who bear with them such manifest signs, that these persons may serve for others as a proof of the truth of their faith. If then the other religions are deficient in producing such men as claim to have attained Divine propinquity by following their respective systems, and to have been blessed with the high felicity of Divine converse, and may say that their faith is not based upon mere hearsay, but is grounded upon experience, then such religions are like fruitless trees and have no right to proclaim their truth. Even if it be conceded that at some previous time those systems used to bring fruits, still they can not for that fact be now deemed worthy of admiration. It can not be a matter of pride for the owner of any garden that at some

previous time his garden used to bring good fruits though it has ceased to do so now. So long as the garden used to bring fruits it was worthy of praise, but now it is merely so much firewood and does not deserve the name of a garden. And since Islam alone is such a religion the following of which has produced in every age such perfect men, therefore Islam alone can be the true faith, since none of the other religions can demonstrate the same virtue that their following has in any age produced such perfect men. In fact this is a feature special to Islam, and it is a promise of God vouchsafed to the Blessed Prophet that at the beginning of each century at least one such person will be raised who will renew the faith.

If now we were to suppose that at any future time this virtue should disappear from Islam, and that thenceforth the advent among the Muslims of such perfect men should cease such a supposition would be atrocious in the extreme, because it would amount to saying that God (may He protect us) was a breaker of promise Who made a certain promise to the Seal of the Prophets (peace be on him) but after a time ceased to observe the same, or it would follow that the Blessed Prophet was guilty of a mis-statement (may God protect us) or that Islam would then join the rank of the dead systems and would be empty of the Holy Spirit which gave it pre-eminence over other faiths. But these are idle fancies. Neither is God a breaker of promise nor is the blessed Prophet capable of a mis-statement. Nor can Islam ever join the rank of the dead systems, because it is the last religion intended for humanity, and there is no other dispensation to come after it, so if this faith too should die, there would be left no provision for the guidance of the world. After Islam there is no room for any new faith because the *Shariat* (law) has been perfected and after a perfected *Shariat* there remains no need for any other *Shariat*. Thus these are all mere idle fancies. Islam is a living faith and shall continue to display its miraculous powers till the end of the world. It is from this faith alone that spiritual life can be obtained and save it there is no door which can give man access to God.

THE PROMISED REFORMER OF THE PRESENT AGE.

Now, when on the one hand it is established that Islam is a living faith and that it is incumbent that a reformer should appear in it at the commencement of every century, there being a promise made by God to that effect in the Holy Quran, and when on the other hand it appears that the present age stands in need of such a reformer who can eradicate its evils and re-establish the faith of Islam and overthrow its foes and rectify what has gone wrong with it in matters both internal and external, then the question arises, Where is the reformer who has been raised by God at the commencement of the current century. In answer to this question let me convey to Your Highness the gladsome news that we too in this age through the mercy of God have not been deprived of this blessing and that God has out of His grace raised at the commencement of this century a mighty man who in his grandeur is superior to, and nobler than, all the reformers that have gone before. His name is Mirza Ghulam Ahmad of Qadian, who was sent by God to the earth in the rank of the Promised Messiah and Mahdi, and who discharged his mission and left this world in his appointed time. And it is in reference to his claims that the sign has come to me to deliver to Your Highness the present message.

THE NEED OF A DIVINE REFORMER.

From what I have said above, it is evident, that at present the condition of Islam is weak to an extent, which is without a parallel in the previous history of the faith, and there have arisen to it so many enemies, both external and internal, that escape from their attacks would be impossible without assistance from heaven. And if God should have made no provision for the removal of these dangers, then the end of Islam would have been no other than ruin, because now human means can avail nothing, when the doctor and the patient are alike infected and the learned and the mystic, the rich and the poor are equally indifferent to, and unaffected

by the faith, and the flood of vices is rushing so violently that to stem it is beyond the power of man. It may well be said that the indifference to religion, which prevails at the present time, had never its like to show in the past history of the world, the reason being, that the material progress of the modern times is without an example in the past, and it is a rule that the growth of ambition and avarice leads men to plunge deeper into sins. It thus happens, that as this age exceeds all other ages in the supply of worldly enjoyment and comfort and progress of secular learning, so also it surpasses all other ages in the multitude of vice, and the assault of the devil is deadlier in this age than in any of the preceding ages; because previously vices flourished, as a rule, by means which smacked of barbarity, but now they have been more firmly implanted in the minds of men by being dressed in the garb of culture; and the progress of the latter has led man to fancy that he is the entire master of his actions, and that it was merely a folly on his part to think that there was a controlling mind to look after the world, the fact being that the machinery of the universe was merely working under certain laws of nature, the keys to a good many of which had already come to his hands and he would soon acquire the rest for a little more effort and thus become the absolute master of his fortune. Thus the present assault is deadlier than all previous assaults, and to subdue it there is the need of some person enjoying a specially close relation with God, who might allay the discord through the influence of his holy spirit and offer living evidence of the power and authority of God, so that the affections of men which are now tied to the world might get cooled and be directed towards the Almighty.

A DIVINE REFORMER WAS PROMISED IN ISLAM.

The gravity of the present dangers is obviously such as might occasion the utmost despair. But when we find the mention of them occurring in the Quran and the traditions for the last thirteen hundred years, we feel encouraged and

the confidence grows that when the prophecies of a person concerning these troubles made thirteen hundred years before the event, have been fulfilled to the letter, it is certain that the remedy prescribed by him will also be fully effective and that God, Who had so long saved Islam from the attacks of its foes will also succour it at the present juncture. What then is this remedy? It is the advent of a person who, endowed with the spirit and power of Jesus, will save the world from the peril of Christianity, and, vested with the rank of the Mahdi, will quell the distempers of the Moslem society and bring about an internal reformation of the same. People will be healed by his breath, in as much as by faithful following he will come to be such a perfect image of the Holy Prophet that the work done by him will veritably be the work of the Holy Prophet, from whom he will cease to be separate. This is what God refers to in the following Quranic verse: *وآخرين* *منهم* *لما يلحقوا بهم* which means that the Holy Prophet will twice undertake the guidance of the world—once in his own time, the time of the holy companions, and once again in the latter days, when he will teach a company who will be far, in point of time, from the holy companions. Now, it is clear, that the Holy Prophet is dead and cannot return to the earth. The verse, therefore, means that some other person in the spirit and power of the Holy Prophet will by perfect obedience and submission to him bring about in this age the reformation and revival of Islam. His reforms will, count as the reforms of the Holy Prophet himself, because he will be so completely taken up by the love of the Holy Prophet as to lose his individuality in that of the Holy Prophet. Their mutual relation will be such as has been described by a poet—

I merged in thee, thou merged in me, I the body,
thou the soul ;

So n'er may it be said again each of us a separate
whole.

This close relation is also referred to in the tradition in which

the Holy Prophet is reported to have said that the Promised Messiah will be buried in the same grave with him; because it is incredible that the grave of the Holy Prophet will actually be opened at any future time in order to receive the Messiah. This would be such a piece of sacrilege as could not be endured by any Mussalman, and so long as there was one true Muslim living, he would never suffer the grave of the Holy Prophet to be opened before his eyes. It thus being quite unthinkable that the grave of the Holy Prophet should at any time be opened to receive the body of the Messiah, the tradition can only signify that the Promised Messiah would be so much like the Holy Prophet as to be vouchsafed a place by his side. Moreover, the word *قبر* (*kabr*) also means the place where human souls are kept after death, as we find in the Holy Quran *ثم انا لله فا قبره* "Then We make him die and afterwards We put him in the *kabar*." In this verse the word *قبر* can nowise be understood in the commonly accepted sense of grave, because there are millions of men who are never buried but are burnt instead. The word *قبره* therefore means, that he is kept in a place where souls are kept after death; and this is the '*kabr*,' which, it is said, will enlarge itself in the case of believers and narrow itself in the case of unbelievers. Thus, it is evident from the tradition that the Promised Messiah will be a perfect image of the Holy Prophet by virtue of his complete obedience to him. The prevailing disorders of the time also require the advent of a person who might be a perfect counterpart of the Holy Prophet, because the quelling of the present disorders is beyond the power of an ordinary man. The rank of a person charged with a duty is proportioned to the importance of the duty. The age, therefore, requires the advent of a person of the highest calibre to allay its distempers, because of Islam there has now been left nothing but the name, true faith has vanished, and of the Quran only the words have been preserved, but the sense is in imminent danger of being obliterated. The present condition of Islam is in fact similar

to that of the time of its first advent, for though there are now many a so-called Muslim, yet, even as at the time of the Holy Prophet the faith was limited to only a small number of persons, the true spirit of Islam has now disappeared from the world or is confined to only a few select souls. The work of the present reformation is therefore similar in magnitude to that performed by the Holy Prophet, and this fact is also deducible from the Chapter of Jumma of the Holy Quran, viz., that the Holy Prophet was to undertake the reformation of the world for a second time, which meant, in other words that some person, in the character of the Holy Prophet, will effect the reformation of the world. Again, a study of the traditions goes to show that the Holy Prophet will have a perfect manifestation in the Promised Messiah, because of him alone it is said that he will be buried in the same grave with the Holy Prophet. These facts considered together would prove that this age is the time for the appearance of the Promised Messiah and he alone is fitted to be Promised Mahdi of the century, because of him it has been said in the traditions لا مهدي الا عيسى "There is no Mahdi but Jesus," meaning that when the Promised Messiah will appear he will be the Mahdi and there will be no other Mahdi besides him.

THIS IS THE TIME FOR THE ADVENT OF THE PROMISED REFORMER.

Thus this is the age when the Promised Messiah was to appear; and now that 30 years of the 13th century have already elapsed, the nonappearance of any reformer or in other words the non-advent of the Promised Messiah would be a grave disaster for Islam, because if one were to admit that there has been the advent of no reformer at the commencement of this century, then it would afford the enemies of Islam a rare opportunity to hold up the faith to scorn. For, now the spread of modern learning has inclined the thoughts of men towards atheism and the opinion is expressed that no such claimant can make himself accepted in the world in this age when education

has become so general. If, therefore, this century were to go without the appearance of a reformer, it would be a matter of great joy to the enemies of the faith, because the fact would prove the truth of their contention, viz., that revelation and Divine communion were mere impostures, that the claim to Divine propinquity set up by men in earlier ages, which gave them a following, was only due to the general ignorance of the times ; otherwise, they would say, why should the claim of Islam that there must be a reformer at the head of every century fail to be fulfilled in reference to this century. If the claim has been fulfilled in the past centuries, why does no reformer make his appearance at the beginning of this century ? The fact is, they would say, that because by reason of the spread of education, it is now impossible for any person to succeed with such a claim therefore no one has ventured to come forth with one. In short, if this century were to go without its reformer, then not only would God be open to the charge of a breach of His covenant, but all that remained of strength would be lost to the Muslims. because it would furnish their enemies with a weapon from which there would be no means of escape. The condition of the time is such that even if there were never before this the advent of any reformer, and even if there happened to be no promise to that effect vouchsafed to the Muslims, still it was necessary that a reformer should arise in this age to silence the enemies of Islam with the most convincing arguments, far from the succession of reformers having proceeded so far to come to a stop at the present time.

THE SIGNS OF THE AGE HAVE BEEN FULFILLED.

But, as I have already said, the Almighty God did not let this age go without its reformer, but agreeably to the promise made by the Holy Prophet and the requirements of the time, He sent a person who was fitted to remedy the disorders of the age, and through him reestablished the lost glory of Islam and humiliated and crushed its foes. I have also showed how this age is the age assigned for the appearance of the Promised

Messiah. It therefore happens that apart from the consideration of the needs of the time, all those signs which have been related with reference to the advent of the Promised Messiah have met with their fulfilment in this age and corroborated the fact of this being the age of the Promised Messiah and Mahdi. For instances the Holy Prophet foretold of a remarkable sign of the Promised Mahdi in that in his time there would happen in the month of Ramzan a lunar eclipse on the first date and a solar eclipse on the middle date, and he even proceeded to remark that such a sign had never occurred up to his time since the creation of the world. The tradition runs as follows:—

ن لمهد ينا آ يتن لم تكونا منذ خلق السموات والارض ينكسف القمر لول ليلة من رمضان وتكسف الشمس في النصف منه

This was a most remarkable sign about which there was a consensus of opinion both among the Shiahs and among the Sunnis, and it was fulfilled about 20 years ago. There are, however, people who would object to the sign on the ground that the occurrence, to which the prophecy has been applied, was one in which the lunar eclipse occurred on the 13th day of Ramzan, and the solar eclipse on the 28th of the month, whereas the prophecy mentioned the dates as the first and the middle respectively. With regard to this, I would point to Your Highness that the objection is only due to lack of deliberation, because in this tradition the word قمر 'Qamar' has been used and قمر in Arabic is used for the moon after three days of its first appearance. The name for the new moon in Arabic is ل ه ل and قمر. This special significance of the word قمر will be found not only in the larger Arabic lexicons such as the *Lesan-ul-Arab*, but even in the smaller dictionaries. For example the work منجد the gives following meaning of the word:—

القمر كوكب ليستمد نوره من الشمس فينعكس على الارض فير فع ظلمة الليل وهو قمر بعد ثلاث ليال الى اخرها شهر او ما قبل ذلك فهو ل ه ل

But the pity is that at the present time proficiency in Arabic has disappeared from the Mussalmans and ignorance has got the sway over them. To interpret the tradition in the sense that there will be a lunar eclipse on the first day and a solar eclipse on the 15th day of the month is alike opposed to the usage of the Arabic language and the law of nature, because according to the latter a lunar eclipse can take place only on the 13th, 14th or 15th, and a solar eclipse on the 27th, 28th or 29th of a lunar month. By the first night is therefore obviously meant the 13th which is the first of the nights assigned for a lunar eclipse and by the middle day is meant the 28th which is the middle date of the three assigned for a solar eclipse, and these were actually the dates on which the eclipses took place, thus furnishing another proof that this age was the one assigned for the appearance of that Mahdi who was to be known by the name of the Messiah.

Similarly another sign of the age mentioned by the Holy Prophet is *ليتركن القلاص فلا يسعى عليها* meaning "camels will be abandoned and no one will use them for riding. The Holy Quran also says *واذا لعشار عطلت* meaning that camels in the tenth month of pregnancy will not be valued and will be left to roam at large. As a matter of fact, at the present time the usefulness of these animals have been much reduced by the introduction of railways, which have already reached Medina and is proposed to be extended to the holy land of Mecca. Here is therefore another sign which, has been fulfilled in due time and has proved this age to be age of the Promised Messiah. In a like manner there were prophecies made about the spread of newspapers and books and the improvement of irrigation works as it has been said :—

واذا لصحف نشرت and اذا لبعا رسجرت

And to-day the invention of the printing press has multiplied books and newspapers and railways have facilitated their diffusion to an extent which needs no description. Again the

fact is well known and requires no proof how in this age canals have been opened and water from the rivers has been drawn off till the beds have been left dry. Similarly, there were many other signs, which, it was said, would indicate the age of the Promised Messiah and the approach of the last day, and they have all duly met with their fulfilment. Thus it clearly follows from the testimony of the Holy Quran and the traditions that this age is undoubtedly the age of the Promised Messiah. In fact the age commenced 83 years ago because it is clear from the traditions that the reformer is to come at the beginning of every century, and now the 13th century has already elapsed and more than a third of the 14th has also been passed.

INDIRECT EVIDENCE OF THE TRUTH OF THE CLAIM OF MIRZA GHULAM AHMAD.

Now, when it is proved that this age is the age of the Promised Messiah and the time of his advent is the beginning of the century there is no more excuse left not to accept the claim of Hazrat Mirza Ghulam Ahmad, because besides him there is now no other person on the face of the earth setting up a similar claim or even the claim of being a Mujaddid (reformer). Only two alternatives are left open. Either the claim of Hazrat Mirza Ghulam Ahmad should be accepted, or this grand prophecy of Islam, in spite of the fulfilment of its signs, should be discredited and the truth of Islam be denied (God forbid). The opponents of Islam are rightly entitled to ask the Mussalmans to point out to them the reformer of this century, about whose advent at the beginning of every century a promise was given to the Muslims. Similarly, they may question the Muslims about the coming of the Promised Messiah saying, that of the time assigned for his coming 32 years have now elapsed, still why does he fail to make his appearance, when the nonappearance of any such claimant would cast a doubt on the truth of Islam. Likewise, the opponents may say to the Muslims, that if it is true, as they state, that Islam is the chosen and approved religion of God,

then it is essential that now when Islam finds itself in a most dangerous situation, the like of which it has never experienced before and worse than which there can not be a plight which can overtake the faith, when internal and external enemies have so completely marred its true spirit as to leave no trace of the original faith, it is essential that at such a time the Almighty should have raised a champion who might restore the faith to its original glory and strengthen its foundations ; but since God did not come to the assistance of Islam, on the contrary left it to be humiliated and crushed in every way, it follows, that the faith is not the religion chosen of God. People who do not admit the advent of any reformer at the beginning of this century, have no answer to give to such an objection, nor also those who though they see those signs fulfilled which were to indicate the advent of the Promised Messiah are yet not prepared to accept any person as the Promised Messiah. But through the grace of God the Ahmadi community are in a position to give an immediate answer to such an objection saying that, praise be to God, this century too has not passed without a reformer; and it is no ordinary reformer, but even the Promised Messiah himself, whom God has sent in this age, and through whom He has re-instated Islam and restored to it its original glory. Thus has not God left Islam alone in its dangers ; rather, He has rendered it such assistance, as has raised a wail in the camp of its foes.

I have so far cited to Your Highness arguments to prove that the present condition of Islam cries for a reformer, that the reformation of the Mussalmans is conditioned upon some person being Divinely raised to effect their reformation through the power of his holy spirit, that a promise was left by the Holy Prophet (peace and blessings on him) that the Messiah would be raised in the latter age, which is the same we are now in, that the time for the advent of the reformers is the beginning of the century, which we have already passed, that at the present time there is no one claiming to be the Messiah

and Mahdi save Hazrat Mirza Ghulam Ahmad of Qadian, that consequently a denial of his claim will necessarily lead to a denial of the truths of Islam, because such a denial will imply that at the time when the need was most acute the promise remained unfulfilled which was made thirteen hundred years ago and which was regarded as an important evidence of the living force of Islam.

TWO POPULAR MISCONCEPTIONS.

At this point there will arise two more questions, which I consider necessary here to discuss. The first has reference to the current Muslim belief, that the first Messiah or Jesus is still alive waiting in the sky, who will come to the earth, a second time and will be charged with removing its corruptions. Contrary to such a belief it is usually urged, how can it be possible for Mirza Ghulam Ahmad to be the Promised Messiah? The other question is, that since an important sign of the coming of the Messiah is the appearance of the Dajjal (anti-Christ), how it is possible that the Messiah should have come until the Dajjal has made his appearance?

IS JESUS OF NAZARETH STILL ALIVE IN THE SKY?

In answer to the first question it may be stated that neither in the Holy Quran nor in the authentic traditions, it is anywhere stated that the first Messiah (peace be on him) who was a prophet for the tribes of Bani-Israel, is still living and will come to earth for a second time. This belief found its way among the Mussalmans from those Christian proselytes, who in the early days of Islam joined its ranks in large numbers. Since they had previously regarded Jesus as the Son of God and could not all at once eradicate from their hearts the exaggerated notion of his dignity, they happened to bring with them traditions of a kind which served to magnify the glory of Jesus, and the Mussalmans in their simplicity, instead of winning over the Christians to the right views, themselves absorbed the belief of the Christians, and fell a prey to a most