

Prophecies of the Promised Messiah

(Hadhrat Mirza Ghulam Ahmad)

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INTRODUCTORY

Man, during his sojourn upon this planet, had two objects before him. To conquer Nature and to conquer his own self. On the first field, the field of Physical Achievements, he, the fact cannot be gainsaid, has showed himself to be surprisingly strong ; he subdued the great powers of Nature and harnessed them into his service. But against his own self, strange to say, in the matter of subjugating his desires and passions to command and control, man proved to be wretched and weak. The task was no doubt tough and tart ; and he stumbled and fell and kept not his feet.

A slave of his senses, man was incapable of doing anything good and great. So Divine help came to his aid, as the Holy Quran has put it, in the form of certain "words from his Lord." Providence Divine raised prophets and apostles, and put in their mouths His words of wisdom and guidance. These Messengers from Heaven had a double task to perform. To set to the people an excellent example of clean living free from all kinds of slavery which flesh is heir to, mental, moral, physical as well as spiritual. Secondly, to induce into the hearts of men a real living faith in the existence of the One True God, the Creator and Controller of this universe.

Man is naturally inclined to imitate a model and feels an inward urge for it. The prophet's perfect example infused into him a new life and inspired him to live prophet-like on principles of righteousness and rectitude. Likewise a belief in the existence of God has also played a very important part in the evolution of man. That there is a Supreme Being pervading the universe ; the Author of all existence ; the Most Beneficent Lord Who showers His favours upon us even though we have done nothing to deserve them ; the Most Merciful God Who rewards richly our efforts executed in the right direction ; the Mighty Master of the Day of Judgment when good shall be recompensed amply and evil requited.....Beautiful belief all this, which is bound to impart a wholesome influence on the conduct and charater of man.

But how to create this conviction in the heart of man ? God is Invisible ; human vision cannot comprehend Him. Nor is He made of matter to be subjected to scientific researches. Science, as a matter of fact, with all her amazing achievements has not been able to help us in this quest any further than that there *ought to be* some Supreme Power (The First Cause, The Mighty Mind of Philosophy) who is running this stupendous machinery of the universe. It merely points out the way to God, but cannot take us to him. In this cold scientific *ought to be* there is nothing of the warmth and fervour of a real living throbbing conviction. A faith limited to the stage of mere *ought to be*

is seldom a driving force in the actual struggle of life.

We now come across a man, a Perfect Man, who assures us of his own realization of God. He has been all his life-time thoroughly righteous, and never permitted a false word to cross his lips. He tells us how God spoke to him ; how God's word was fulfilled ; how God came to his help in some sore straits. We have no reason whatsoever to suspect him of a fraud. Our belief in the existence of God should naturally be strengthened.

To illustrate. Suppose the doors of a room are all closed from within. We infer that very probably there is some one inside it who has bolted the doors. But probability proves not actual existence. We call on him. He responds, and we hear his voice with our own ears. Our conjecture is soon changed into conviction leaving behind not a shred of doubt as to his existence even though we have seen him not. In like manner the Eternal and Invisible God has ever made Himself known by His clear voice saying "I am." These two sweet words of the living God furnish a much stronger proof of His existence than all the immense reasoning of philosophy.

But the incredulous agnostic may yet denounce it as the delusions of a demented prain. The Omniscient God Whose infinite knowledge comprehends alike the future as well as the past and present, therefore, reveals to His

chosen ones such deep secrets of the unborn future as might be entirely beyond the bend of mortal man. The Inspired Man broadcasts this information at large so that at the time of its fulfilment it might be an unshakeable argument not only upon the existence of the Most High God but also upon his own divine mission.

The man who receiving news from the Great God foretells future events, may be called in accordance with the Arabic lexicology, a *Nabi* (prophet) which is derived from *Naba* meaning "an announcement of great utility imparting knowledge of a thing. But all care should be taken not to confuse this loose literary significance of the term with the stricter sense of the Islamic terminology. A *Nabi*, in the technique of Islamic Law, is one who is, in addition to the aforesaid distinction of Divine Communion, also endowed with three more fadeless feature :—

- (1) He must bear Divine Law, revealed to him through the agency of the Angel Gabriel, for the good and guidance of mankind.
- (2) He shall ever be a *مطاع* to be followed in all matters, and never a humbler disciple.
- (3) His denial entails expulsion from the field of faith.

Such is Perfect Prophethood, and must be distinctly distinguished from the former, the Partial Prophethood, which is no more than merely a

phase of the Perfect Prophethood. In Islamic terminology it has been termed محدثیت.

The modern age has been accepted on all hands as an age of Science and Scepticism. Man, to the utter neglect of his spiritual soundness and strength, is so much engrossed in making mastery over matter, and pursuing the things of the flesh that the Supreme Ruler of the universe has been boastfully banished from all affairs and foully forgotten. The talk of God in these times particularly in the society of educated people, is to invite raillery and ridicule. In some of the Western lands the existence of God has been so deliberately denied that a mere mention of Him is punished as the cruelest crime. Places of His worship have been converted into so many pleasure-houses and people of faith flogged, banished and killed.

Man, to put it briefly, was woefully wallowing in worldliness and vice; his heart was in the grim grasp of atheism, when the Most Beneficent God was enkindled with mercy. For the purpose of reviving faith in its pristine purity in the heart of man and reconciling him with his Creator, the Most High God raised Hazrat Mirza Ghulam Ahmad Sahib, the Founder of the Ahmadiyya Movement, as an Inspired Reformer for this age.

The Mirza Sahib announced himself as such in 1885 A. D. by means of a very widely-circulated poster both in English and Urdu,

inviting the godless people to return to their Creator. Wrote he :—

Islam is a living religion, and the God of Islam too is a Living God Who speaks to the believers and answers their prayers. Let the unbelievers come to Qadian and stay with me at my expense and behold the supernatural signs in support of my claim and satisfy themselves to their hearts' content. Should I, on the other hand, fail to show them such signs as fall not within the ambit of man, I shall pay them a good round sum of money as damages.

There has never been a period in the annals of man when God and His Word has been to vehemently denied as in the present age. This Reformer has, therefore, been bountifully blessed with Divine Correspondence to enable him to meet most successfully atheists, materialists, as well as other opponents of the true faith. To drive home the fact that God is and He speaks to His servant, Hazrat Mirza Sahib employed the term *Nabi* in respect of himself, of course in the broad literary sense to show that he was, as a matter of fact, in touch and tune with the Most High whom the audacious agnostic was out to deny. The term *محدث* too (one beholding communion with Allah) could have sufficed, but in order to lay utmost stress on the fact of God's speaking to him he used its equivalent *Nabi in the literal sense.*'

A few quotations :—

- (1) “ I have stated oft and oft again ” wrote he in his well-known book *Siraj-i-Munir*, page 3, “that the words *Nabi* and *Rasul* have no doubt been used in Divine revelations for me, but they have not been used in their real significance.”
- (2) “ It is evident that one whom the Most High God sends, is His apostle, and an apostle in Arabic is called *Rasul* ; and one who, receiving information from the Supreme Being, foretells things of the unknown, is termed *Nabi* in Arabic. But these are merely literary meanings, their implications in the technique of Islam being quite different.”
(*Arba' in II*, page 18, margin).
- (3) *Haqiqat-ul-Wahy* is the last book which Hazrat Mirza Sahib wrote. Turn to page 64, Appendix :

وان رسولنا خاتم النبيين و عليه انقطعت ساسلة المرسلين فليس حق احد ان يدعى النبوة بعد رسولنا المصطفى على الطريقة المستقلة و ما بقى بعده الا كثرة المكالمة -

Our Holy Prophet is the Last of Prophets. With him the line of Apostles has come to an end. One cannot, therefore, claim

perfect prophethood after him ; and nothing but plenty of Divine Communication has remained behind him.

مع ذلك ذكرت غير مدة ان الله ما اراد من نبوتى الا كثرة المكالمة والمخاطبة و هو مسلم عند اكابر اهل السنة فالنزاع ليس الا نزاءً لفظياً -

(4) In spite of it, I have stated many a time that God meant nothing more by my prophethood than Divine Communion in profusion ; and this is also acceptable to the divines of the Ahl-i-Sunnat. The dispute, thus, is nothing but that of words only. (Haqiqat-ul-Wahy, Appendix p-16).

(5) Last of all we quote from the last lecture of the Promised Messiah, Published in *Badr*, dated June 25, 1908 :—

“Since Islam is a living faith, so a reformer appears at the head of every century to meet the current exigencies. He is blessed with Divine Communion. When the most High God speaks to a man so very often, disclosing things of the unknown, it is prophethood, but not in the true and real sense of the term.”

Prophecy, it has been explained at some length, is really a strong weapon in the hands of a Divine Deputy. It is purely a good gift,

a grace of the great God, and no amount of human skill or scholarship can ever achieve it. Hundreds of hidden secrets of the unfathomable future fraught with mighty events had been revealed to Hazrat Mirza Sahib which he foretold forthwith for the information of people. We shall, in this small book, deal with only a few of his prophecies. But before entering upon such a discussion we take leave to make a few preliminary observations.

(1) The principal purpose of a prophet, and for that matter of any Divine Messenger, is to rekindle the fire of faith in the hearts of men, and induce a living belief in the Living God. To achieve this aim he employs many means, prophecy being one of them.

(2) A Prophet is both the Bearer of good news (بشير) and a Warner (نذير). His prophecies may thus be split up into two sections; those that convey happy news to the believers, termed وعده is the technique of Islam, and those that utter a grim warning of a painful punishment to his opponents, called وعيد. But both these means drive at one and the same end, the creation of faith, the former giving glad tidings of great joy to the people of faith, and the latter by frightening the incredulous ones with a fearful fate, should they persist in their evil course and, setting all considerations at defiance, drift towards their own doom.

(3) Revival of faith is thus the prime aim of an apostle's embassy. One conclusion, therefore, emerges with a convincing force. If this object is achieved beforehand and the evil-doers recoil from their wicked ways, it is highly probable that the presaged penalty may fall into abeyance, or even revoked altogether. Writes Ruh-ul-Ma'ani, the well-known commentary of the Holy Quran, Vol. 2, page 155 :—

ان الله عز و جل يجوز ان يخلف الوعيد و ان امتنع ان يخاف الوعد
و بهذا وردت السنة نفي حديث
انس رض ان نبي صلعم قال من وعده الله تعالى على عمله ثوابا فهو
منجزله و من اوعده على عمله عقابا فهو بالخيار -

“ The Most High God may act differently with His Word of Warning, but with His Word of Reward. He never acts inconsistently. This important fact is also borne out by the Holy Prophet's tradition which states that the Great and Glorious God invariably fulfils His promise of a good reward, but His retribution in consequence of man's misdeeds, He may or may not bring to pass.”

(4) All portentous prophecies, it now goes without saying, are clearly connected with Repentance, their sole aim being to turn people towards God. It may or may not be stated in body of the prophecy itself in so many words. Again turn over Ruh-ul-Ma'ani, Vol. 4, page 190 and read :—

ان آيات الوعد مطلقة و آيات الوعيد وان وردت مطلقة لكنها مقيدة
 يحرف قيد ما لمزيد التخويف

“Verses declaring Divine promise are couched in a felicitous language, simple and straight, without any qualifying phrases wha'soever. But the revelation, on the other hand, though expressed in a catagorical manner, are bound up with certain conditions. The conditional clauses are generally omitted to strike more terror into the minds of the unbelieving people”.

If the opponents of Truth begin to show signs of relenting, a respite is granted to them and complete deliverance in case of full repentance. All this for the simple reason that the dealing of the Divine Being with mortal men is characterized with much mercy and love. Prophet Jonah, we read in the Holy Quran (10 : 98) threatened his people with a dire distress since they had rebelled against the commandments of the most High God, “Yet forty days”, said he unto his opponents, “and Nineveh shall be consumed with the wrath of God.” But the people took his warning to heart and quailed with the fear of God. They heeded his premonition and rued their actions and deserted from their wickedness. The result was that the most Merciful God withheld and withdrew the chastisement pronounced through the mouth of His prophet, and delivered them from their dreadful doom.

(5) It is not absolutely necessary that a prophecy must be completely comprehended before it actually comes to fulfilment. Only that interpretation which squares better with the facts, will be its true implication.

The Holy Prophet, peace and the blessings of God be upon him, beheld in a vision that he emigrated from Mecca to a place which was overgrown with date palms.

انى اهاجر من مكة الى ارض بهانخل فذهب و هلى الى انها اليمامة
او هجر فاذا هى المدينة يثرب

It was Yaman or Hajar, the Prophet of God took it to mean. But when the prophecy actually came to pass and the Great Prophet emigrated to a different place, Medina, the real import of the Divine word came to be understood.

The World-War of 1914

To return to our subject, the prophecies of the Promised Messiah. We shall, first of all, deal with the great prophecy of the World-War of 1914-1918 which is still quite fresh in our memory. The Promised Messiah published this Divine Message first in a manifesto, dated April 5, 1905, and then in the Review of Religions for April 1905 under the caption "A Warning." It reads thus :—

"To-day at about 3 O, clock in the night the word of God came upon me.....The first part of this revelation signifies that

Almighty God will show a fresh sign, the shock whereof shall be felt by the world ; it would be a terrible shaking like the shaking of the hour of judgment. I do not know whether the shock spoken of here would be the earthquake or any other *terrible disaster* which will visit the world and will, on account of its severity, deserve to be called the shaking of the day of judgment. Nor do I know when this will happen, whether in a few days or weeks or after months or years. But the disaster would certainly sooner or later overtake the world and it would be more terrible in its effect than what the world has hitherto seen. An extremely terrible disaster would it be."

Further details of the prophecy are given in the book Barahin-i-Ahmadiyya, part 5th, p. 120, which the Promised Messiah was then writing:—

اک نشان ہے آنے والا آج سے کچھ دن کے بعد
 جس سے گردش کھائینگے دیہات و شہر و مرغزار
 آئیگا قہر خدا سے خلق پر اک انقلاب
 اک برہنہ سے یہ نہ ہوگا کہ تا باندھے ازار
 اک جھپک میں یہ زمیں ہو جائیگی زیر و زبر
 نالیاں خوں کی چلیں گی جیسے آب رودبار
 رات جو رکھتے تھے پوشاکیں برنگ یاسمن
 صبح کر دیگی انہیں مثل درختان چنار
 ہوش اڑ جائینگے انساں کے پرندوں کے حواس
 بھولینگے نغموں کو اپنے سب کبوتر اور ہزار
 ہر مسافر پر وہ ساعت سخت ہے اور وہ گھڑی

راہ کو بھولینگے ہو کر مست و بے خود راہوار
 خون سے مردوں کے کوہستان کے آب رواں
 سرخ ہو جائینگے جیسے ہو شراب انجبار
 مضمحل ہو جائینگے اس خوف سے سب جن و انس
 زار بھی ہو گا تو ہو گا اس گھڑی با حال زار
 اک نمونہ قہر کا ہو گا وہ ربانی نشان
 آساں حملے کریگا کھینچ کر اپنی کٹار
 ہاں نہ کر جلدی سے انکار اے سفیہ نا شناس
 اس پہ ہے میری سچائی کا سبھی دارو و مدار
 وحی حق کی بات ہے ہو کر رہیگی بے خطا
 کچھ دنوں کر صبر ہو کر متقی اور بردبار
 یہ گان مت کر کہ یہ سب بد گانی ہے معاف
 قرض ہے واپس ملے گا تجھکو یہ سارا ادھار

"A sign is going to be manifested some days after this date. The villages and cities and fields shall be in a state of revolution on account of it. All of a sudden all shall severely quake by a quaking, mortals and trees and mountains and seas. In the twinkling of an eye this earth shall turn upside down. Streams of blood shall flow as the water of rivers. Those who don robes white like Jessamine at night the morning will make them (blood stained) like the chanar trees. The traveller shall feel the severity of that hour; those who are on the way shall lose the way losing their senses as it were. The great and the small shall all be in a state of prostration on account of this fear. *Even the Czar shall at that hour be in a state of*

utmost distress. That Divine sign shall be a sample of the wrath; the heaven shall assault drawing forth its sword."

The two notes, to further elucidate the prophecy have been appended in the margin. (1) "The date this day is 15th April 1905." (2) "In the Divine revelation the word *Zalzalah* (meaning a quaking or an earthquake), is repeated again and again.....But I cannot yet with certainty take the word in its literal significance. It might be that it is not an ordinary earthquake but some other terrible disaster which should bring about a scene of the judgment Day, the like of which the world has never seen, and a severe destruction should come upon lives and buildings."

The prophecy thus announced, in distinct and decisive terms, a terrible trouncing the like of which the world had never seen nor suffered before. It need not, of a necessity, be an earthquake, but any direful disaster which shall shake the world to its very foundation.

The Promised Messiah breathed his last three years after in 1908. For a few years more no sign of an out-burst appeared on the horizon and all was perfectly profound and peaceful. Not a ripple was visible over the calm of the world, no disturbance. But with the dawn of the years 1914 came the fateful period when the great prophecy was to be fulfilled and a mighty sign shown to the vast world.

On June 28, 1914, the Arch-duke Francis Ferdinand, heir to the Hapsburg throne and his wife were assassinated by a Serb. The Austrians, to avenge the death of their prince, immediately declared war on Serbia. Serbia appealed to Russia for help which was gladly granted. France also entered on the side of Russia. On August 4, 1914, Great Britain too came to the aid of Russia and France. On the other side Germany, Turkey and Bulgaria helped Austria. Other nations of the world too gradually came into the field, Belgium, Italy, the U. S. A.....24 nations. Only ten countries containing less than one-fourteenth of the world's population, remained neutral in this stupendous strife.

The murder of the Austrian arch-duke was thus the spark which set the whole world on fire. Streams of human blood flowed in great profusion. Fertile fields and populous places were devastated. Magnificent mansions were reduced to heaps of ruin. Men, women and children were driven before this dreadful deluge, not knowing where to hide their heads. Just picture to yourself the flying populations of Belgium, Serbia, and Rumania. Consternated, they scampered helter-skelter, as if their senses had left them. Indeed a terrible disaster which makes all previous calamities pale into insignificance. The size of armies and navies raised on each side would have astonished the conquerors of old. The amount of money spent seems fabulous. It has been estimated that the

direct cost of this war was about £ 40,000,000,000, and the number of men killed amounted to 30,000,000, souls.

The crushing calamity ended not here. Many more troubles followed in the wake. Bankruptcy threatened almost every land. Every where there arose labour troubles, failing prices and wages. The spectre of famine together with its concomitant comrade, disease, stalked through the lands, particularly Austria, Russia and China. In fine, the whole world had been convulsed to its very bottom.

How true came the word of God spoken through the mouth of the Promised Messiah. There was yet another incident which removes the last vestige of doubt, to wit, the disgraceful death of the Czar. In 1917, when the Great War was in its full swing, that mighty monarch the Czar of Russia, who held a strong sway over half of the two continents, was dethroned by his people and flung into the gaol. His daughters were dishonoured and disgraced before his very eyes. His near and dear ones were done to death one by one, and the "powerful potentate" looked on helplessly. Last of all came his turn. A bullet passed through his heart, and the Great Czar, the Terror of the world, fell dead on the ground. Thus ended the Romanov dynasty after 304 years of absolute power.

The Great Earthquake of Kangra

Frequency of earthquakes, it has been stated in the Sacred scriptures, shall be one of the

characteristic features of the Age of the Promised Messiah. Turn to St. Matthew in the Bible, Chapter 24, verse 7, wherein three tangible signs of the second coming of the Messiah have been mentioned, the quaking of earth in divers places being one of these :

“ Nation shall rise against nation and kingdom against kingdom and there shall be famines, and pestilences, and *earthquakes* in divers places.”

The Holy Quran too, tells us the same tale :
(79:6-9)

يوم ترجف الراجفة - تتبعها الرادفة - قلوب
يومئذ واجفة ابصارها خاشعة

i.e. the day on which the quaking shall quake, what must happen afterwards shall follow it. Hearts on that day shall palpitate, their eyes cast down.”

The Holy Prophet's Traditions also have laid it down vehemently that in the **last Age** which is essentially the **Age of the Promised Messiah**, earthquakes shall come with extraordinary force and frequency.

But why all this shaking and shivering of the earth ? Merely to awaken its people from their sad sleep of indifference and apathy, and

to arouse them to the great fact that the Divine Messenger has come whom they should recognise and rally round.

The earlier revelations of the Promised Messiah, Hazrat Mirza Ghulam Ahmad Sahib contain a recurring reference to this significant sign, the coming of earthquakes with extraordinary force and frequency. We shall deal with one such earthquake which devastated and destroyed the fertile valley of Kangra in 1905.

As early as 1885 the Promised Messiah began to receive revelation of the kind :

لما نجلي ربه للجبل جعله دكا - قوة الرحمن بعبد الله الصمد

“The Most High God shall manifest His glory unto the mountain and crush it to pieces; all this He shall do for the sake of his slave.” The Promised Messiah published this Divine communication and other bearing on this point, in his famous book the Barahin-i-Ahmadiyya. As the portentous period, the time of earthquake approached nearer, the Message became more distinct and definite. In December 1903 he received the revelation زلزله كا دهكا intimating that an earthquake shall soon occur. The grim news was published in the paper *Al-Hakm*, Qadian dated December 24, 1903 for public information.

In the following year on June 1, 1904, there came another revelation stating:

عفت الديار محلها و مقامها

that is to say, the earthquake, spoken of, shall be strong and severe, and buildings of both permanent as well as temporary residence in this part of the country (the Punjab) shall be levelled to the ground. The words محلها و مقامها

in the revelation clearly indicate the place where the shock was to be very violently felt. It must be some spot in the hills where people have both kinds of residences, permanent as well as temporary—temporary to stay in during the hot months. A week after, on the 8th of June, the Warning was repeated with this addition:

عفت الديار محلها و مقامها - انى احافظه كل

من فى الدار

“Permanent and temporary residence in this part of the country shall be swept out of existence but all those persons who shall be within the four wall of your following, We shall preserve and protect in this deadly incident.”

The fearful period was on the threshold now. On April 3, 1905 only a day before the dreadful occurrence, the messenger of the All-powerful God was informed موت دروازه پر کھڑی ہے that the hour of death and destruction whereof he had been told from time to time, had arrived.

The next day April 4, 1905, in the morning a very violent earthquake occurred in the mountain-range which caused much death and destruction, particularly at Dharamsaia and Palampur in the district of Kangra.

How true came the Word of God spoken through the mouth of His Messenger. Hundreds of beautiful buildings crumbled down in a brace of shakes, to become heaps of wreck and ruin. Thousands of people, twenty thousand according to the Government communique—met their death and destruction. But not one Ahmadi, in accordance with the Divine promise, perished in the great disaster.

Rampur Bushahar

Three days after the terrible shock of 4th April 1905, Hazrat Mirza Sahib received another revelation foretelling another earthquake in the coming spring. The revelation was published forthwith for the information of the people. Again when the Promised Messiah was writing his will in December 1905, he drew attention to this prophecy in these words :

“ After the first earthquake of fourth, April 1905 which had been foretold long before, Almighty God has again informed me that in another season of spring, another severe earthquake would be witnessed. I cannot say whether it would be the beginning of spring or its middle or end, for the

Divine revelation only says : Again came the spring time and again is the word of God

پھر بہار آئی خدا کی بات پھر پوری ہوئی

the first earthquake was also felt in spring time, therefore Almighty God has informed me that the earthquake to come will also be in spring time which may extend from the end of January to the end of May."

In the same will is also published another revelation which says:

لک نری ایت و نہدم ما تعمرون

"For thee We shall show signs and the buildings which they raise up We shall cause to fall down." In the following spring, in accordance with this prophecy, another earthquake occurred on February 28, 1906 which not only affected the same area of the last year but also destroyed the hill-town of RAMPUR BUSHAHAR and some other surrounding towns. The Civil & Military Gazette of Lahore described this shock in its issue of the 13th March as "almost equal in force to that of 4th April."

How wonderfully was the prophecy fulfilled in this case too ! Just when the spring had set in, another severe shock was felt in the same mountain-range.

پھر بہار آئی خدا کی بات پھر پوری ہوئی

Could it be the work of human forethought or prescience? No Human Science on the other hand, was against it. Immediately after the first shock of April 4, 1905, Professor Omori, the Japanese seismologist, came to India and visited the entire mountainous area from Simla to Kangra. He declared in his report that in this part of the country no severe shock of earthquake would be felt for at least two hundred years to come. But just at the time when the Japanese expert was giving this assurance to the people of India, the Promised Messiah, receiving his light from Heaven announced that in the coming spring, only a few months hence, a very severe and strong shock shall be felt. And so it happened.

The Tragedy of King Nadir Shah

Next to the land of India stands the virile land of Afghanistan which, in points of fact, has witnessed several significant signs of the Promised Messiah, Hazrat Mirza Ghulam Ahmad Sahib. We propose to deal with one of these signs, viz. the Tragedy of King Nadir Shah of Kabul, which is still with us a living memory.

At the time when the Promised Messiah was entering upon his momentous mission, Amir Habibullah Khan sat upon the throne of Kabul. He was averse to the Ahmadiyya Movement, and harboured a feeling of ill-will towards it. A revelation from on High came upon the Promised Messiah foretelling that two of his

innocent followers shall be slain in that land—

شاتان تذبجان

Literally two goats will be slaughtered. This prophecy came to pass in the year 1903 when Sahibzadah Abdul Latif and his disciple Sheikh Abdul Rahman were very cruelly put to death by order of Amir Habibullah Khan. Their only fault had been that they had come to believe Hazrat Mirza Sahib to be the Promised Messiah.

On January 1, 1906, there came another Message intimating that three more harmless sheep of his fold shall be mercilessly butchered

تین بکرے ذبح کئے جائیں گے This prophecy came to fulfilment in 1925 when by order of King Amanullah Khan, the Ahmadiyya Missionary Maulvi Naimat Ullah together with his two comrades Moulvi Abdul Hakim and Mullah Nur Ali was stoned to death.

The wrath of Heaven, in consequence of this cold-blooded cruelty, waxed hot. Habibullah Khan fell a victim to the murderous machinations of his own kith and kin. The deadly dagger of a dear brother soon deposited him in the bowels of eternal oblivion. Amanullah Khan that supreme prince of power and prestige, notwithstanding his great might and main, and army and ammunition, was disgracefully driven away from his kingdom by so small a soldier, Bacha Saqa, who had with

him not more than 300 men. Amanullah Khan made for Qandhar and collecting a large force made another attempt to regain his lost throne. A bloody battle was fought in which, according to the rough estimate of the people a lac of men were slain. In this way, another prophecy of the Promised Messiah, pronounced on April 15, 1905 was fulfilled—

ریاست کابل میں قریب پچاسی ہزار کے آدمی مرینگے

About 85,000 men shall be slain in the dominion of Kabul. King Amanullah Khan suffered a dreadful defeat at the hands of this petty parvenu and fled for his life. He is since then, passing his miserable days in a remote corner of Italy, never to return home. All his high hopes, all his kingly aspirations lie buried in his unhappy bosom, never to blossom and never to bloom.

Afghanistan now fell into a hopeless mess of internal intrigues. A rough and rude man, unlettered and unread in the art of ruling held tight the reins of Government. Civil war which is, all for sooth, the root-cause of all wreck and ruin broke out in the land, and the country appeared to be on the brink of a terrible catastrophe. People, in their yellow despair, yearned for their old general Nadir Khan who was at the time lying ill in a nursing home in France.

These and subsequent events have happened in Afghanistan only recently. But the Pro-

mised Messiah who was evidently in touch and tune with the Most High God, had foretold them a quarter of a century before. In one vigorous sentence he had summed up the whole string of coming events— **آه ! نادر شاه کھان گیا** Alas ! where is Nadir Shah gone ?

This great prophecy appeared in public print on May 3, 1905. No one could, at the time, grasp its full import, for Nadir Khan was merely an obscure student with no air of importance about him. His family which having been under the wrath of Amir Abdur Rahman, had been exiled from their homeland, had just received pardon of Amir Habibullah Khan and returned to Afghanistan after an absence of 20 long years. Nadir Khan was thus an obscure youth with a fallen family fortune, and one could not say that this small man shall some day spring a surprise on the world. But the mighty word of the Almighty God must come to pass. Things soon began to shape themselves in a wonderful way. In 1903, Nadir Khan entered military service in very ordinary capacity. Within the short space of two years he rose to become the Brigadier of the Amir's household troops. In 1911, he was made the Commander-in-Chief of the Kabul army.

General Nadir Khan now held a very high position in Afghanistan. But the word in the prophecy was Nadir Shah, not Nadir Khan. It evidently implied full fledged kingship, not

Amir-ship as hitherto held by the rulers of Afghanistan ; and kingship pre-supposed complete independence of the country. This link in the chain of events was also supplied. General Nadir Khan, in the Third Afghan War, defeated the British Army in the battle of Tal, and thus won for Afghanistan the much coveted freedom from foreign yoke. Amir Amanullah Khan assumed the title of King Amanullah Khan and Nadir Khan was made the first War minister of Independent Afghanistan.

Nadir Khan resigned this high post in 1923, and went away to Europe to live in retirement. His health was failing. At the time when Bacha Saqa was crossing sword with Amanullah Khan, Nadir Khan was lying on his sick-bed in France. Repeated demands, however came from home, and the valiant soldier hurried from his continental abode. In the way his illness took a serious turn and he was confined to bed at Peshawar for several days. Lurking behind this illness we notice a Divine purpose. If Nadir Khan had not been thus prevented, he would have ejected Bacha Saqa while Amanullah Khan was still there and the Kingship would have naturally gone back to Amanullah Khan. On March 9, 1929, the sick General stepped into the land of his birth as the saviour of the country. He declared war against Bacha Saqa, and giving him a short shrift captured Kabul.

Nadir Khan had no mind to become the

king as is borne out by his several statements. It was for the representatives of the people, he said, to choose their king. But the whole nation with a consensus of opinion proclaimed him as their king, and the crown of Kabul was, much against his own will, placed upon his hoary head. Nadir Khan now become a King, a Shah and the Divine word uttered through the mouth of the apostle of God 28 years ago was fulfilled.

There was yet a little hitch left in the literal fulfilment of the prophecy. His name was Nadir Khan, and now as a king he would in the ordinary course, be called Shah Nadir Khan. Amanullah Khan before him was called Shah Amanullah Khan and not Amanullah Shah. But the words of the prophecy demanded a Nadir Shah, not Nadir Khan. Forced as it were by the Invisible Power that controls all destiny, Nadir Khan felt an intuitive prompting to change his name. On ascending the throne, he proclaimed that he assumed the name of Nadir Shah. Henceforward Nadir Khan ceased to exist and we had the Nadir Shah of the prophecy on the throne of Kabul.

More tragic parts of the prophecy, however were yet to find fulfilment. "Alas! Where is Nadir Shah gone?" The words obviously pointed to a tragic end, and thus came about on November 8, 1933 when in his own place, Dil Kusha, Nadir Shah was shot dead by one of the students with whom he was chatting

after the prize distribution, held in connection with a football match. His War Minister was also there but he could not help him. The assassin fired at a point-blank range three dead shots in succession. Every body present was stunned and stupefied. The whole nation was plunged into mournful grief, and seemed to cry what the word in the prophecy had announced on May 3, 1905—

آہ ! نادر شاہ کہاں گیا ؟

The Partition of Bengal

Lord Curzon, after the Marquis of Wellesly has been accepted on all hands to be the strongest Viceroy of India. A man of high ideals and strenuous performance as he was, he took himself and the empire committed to his charge in deadly earnest. During his term of office he effected several reforms in the policy and administration of the Indian Government. One of these measures was the Partition of Bengal.

The reason that actuated him to make this change was that the old province of Bengal was too large a charge to be efficiently run by a single provincial government. The administrative difficulty was being felt by the Indian Government ever since the time of Lord Northbrook in 1876. Lord Curzon, therefore, passed an Act in October 1905, which split up Bengal into two parts. The newly-created province

was called "Eastern Bengal and Assam." It was composed of Assam and fifteen districts taken from Bengal with its seat of Government at Dacca. Mr J. B. Fuller was appointed its first Lieut-Governor.

The people of Bengal looked upon this partition as a national calamity. They took it as a political movement to break the solidarity of their nation. Their feelings of resentment and revenge ran very high, and a violent opposition which soon assumed dangerous dimensions, was flung in the face of this Act. All manner of means the Bengalis employed, legitimate as well as illegitimate, to get the Act repealed. Riots and revolution, assaults and assassinations, all sorts of anarchical crimes were freely resorted to as protests against the partition. But all to no purpose.

The Government stood firm and immovable, and budged not an inch from their decision. Lord Curzon, as a matter of fact, was a man of iron hand and indomitable resolution. All the endless and earnest efforts of the people of Bengal fell flat on him and failed. Curzon left India in 1905. He was succeeded as Viceroy by the good Lord Minto. In England, at that time, the Liberal party came into power, and Sir John Morley, the Secretary of State for India, was determined to apply the progressive principles of his party to the Indian constitutional reform. Both these sharp witted statesmen passed beneficent laws for the good of

India. But on the point of partition even they found themselves helpless, the Act having been final and irrevocable.

Just at this time, when all hopes of a kindly consideration had been lost the Great Mirza, receiving his inspiration from the Omniscient God declared :

بنگالہ کی نسبت جو حکم جاری کیا گیا تھا اب آن کی دلجوئی ہوگی

“An order was issued regarding Bengal. But they (the people of Bengal) shall now be conciliated.”

Time rolled on, yet no visible sign of a conciliation could be seen on the political horizon of India. Lord Minto retired in 1910. He was succeeded by Sir Charles Hardinge. The hour of fulfilment of the prophecy was now fast approaching and things began to move in a mysterious manner. Lord Hardinge, of his own accord, stirred up the Partition-problem, and wrote to the Secretary of State in a secret depatch relating to the transfer of the seat of Imperial Government:—

“While its removal from Bengal is an essential feature of the scheme we have in view for allaying the ill-feeling aroused by the partition of Bengal. The Bengalis might not of course be favourably disposed to the proposal if it stood alone, but as we hope presently to show they would be reconciled to the change

by other features of our scheme, which we specially design to give satisfaction to the Bengali sentiment. Various circumstances have forced upon us the conviction that bitterness of feeling engendered by the partition of Bengal is very great. Every one with any true desire of the peace and prosperity of the country must wish to find some measure of appeasement if it is in any way possible to do so. We feel bound to admit that the Bengalis are labouring under a sense of real injustice which we believe it would be sound policy to remove without further delay. The Darbar of Delhi affords a unique occasion for rectifying what is regarded by the Bengalis as a grievous wrong."

No British King had hitherto visited his Indian Empire during the term of his rule. In 1911 Their Majesties the King-Emperor George and his consort came to India and held the great Coronation Darbar at Delhi on December 12. The pageant was worthy of the memorable occasion. All the princes of India, their nobles, the high officials and the representatives of every class assembled there to pay homage to their king. Before that great assembly of 80,000 people, His Imperial Majesty made two unexpected and important announcements. The capital of the Indian Empire was transferred from Calcutta to Delhi. The Partition of Bengal was revoked, and the two provinces were re-united to form the Bengal Presidency. Bihar and Orissa, and Assam were created into new provinces.

Matters, we said, moved in a wonderful way. Behind these, there was indeed a Divine scheme at work all the time. Minto and Morley gave up the Partition-problem as a hopeless case; past all possibility of a cure. But Hardinge, urged as it were by inner promptings, stirred up the question in deadly earnest. Now the greatest king of the world travel, six thousand miles from England to India to carry out the word of God spoken by His apostle, Hazrat Mirza Ghulam Ahmad of Qadian, six years after and chooses the happiest occasion of his coronation to announce to the Bengalis his conciliatory message which went a good way in healing up the old sores of the partition-period. How beautifully was the prophecy fulfilled. "The people of Bengal shall soon be conciliated."

The Turkish Empire

The first Sultan of Turkey was Osman who ruled from 1258 to 1326 C.E. After him, the Turks have been called Osmanlis, the modern term 'Ottomans' being its corrupted form.

In olden times, the Ottoman Turks ruled over a large part of Southern Europe. They had taken Greece, all the Balkan Peninsula excepting Montenegro, most of Hungary and the territory now included in Rumania. In the East, Egypt, Syria, Armenia, Mesopotamia and the coast of Northern Africa also formed part of their empire. The Black sea and the Eastern Mediterranean were Turkish lakes.

This greater empire, in the 18th century, began to show signs of a fearful blight which eventually shook it to the bottom. The control of affairs passed more and more into the hands of the self-seeking ministers. A turbulent body called the Janizaries, sprang up and usurped so much power that they made and unmade sultans at their own sweet will. The central government became, to all intents and purposes, paralyzed and weak, and the provincial 'pashas' declared their independence. To be short and succinct, Turkey's internal decadence had set in affording a promising opportunity for its partition among European powers.

The boundaries of the Ottoman Empire, particularly in Europe, now began to recede, and before the 19th century was out, Greece, Rumania, Servia, Albania and Bulgaria had shaken off her yoke, and become independent. Turkey was given the name of the 'Sick Man of Europe,' disdainfully by Nicholas I, the Tsar of Russia. "What should be done with Turkey's European territory especially Constantinople which formed the gateway to the East, when the 'Sick Man' should at last totter to his end"? This was the great problem before the European Powers and was termed by them the Eastern Question.

Russia desired to take Constantinople to be able to exercise complete control over the Eastern Mediterranean. The result was the Crimean War. Great Britain and France came

to the aid of Turkey, for the Russian occupation of Constantinople was menacing to the British communications with India. In this way, the aggression of the Northern Giant was averted for a few years. He came again and had reached within sight of the Golden Horn when Great Britain and Austria-Hungary again threatened hostilities for the reason stated above. Russia and Turkey now made a peace which lasted for several years.

All was quiet on the Turkish front, when in January 1904 the Most High God spoke to His apostle, Hazrat Mirza Ghulam Ahmad in the following words of the Holy Quran (30 : 2)

غلبت الروم في ادنى الارض وهم من بعد غلبهم سيغلبون

“The Turks shall be defeated in the land hard by but after their defeat they shall defeat (their foes).” The prophecy was published in the monthly magazine, the *Review of Religions*.

The struggle between Persia and the Roman Empire had existed for a long time over the death of Maurice who was murdered by Phocas In 614 C. E. when the Great Prophet of Arabia, peace and the blessings of God be upon him, was delivering the Word of God upon the people of Mecca, the Romans suffered a crushing defeat at the hands of the Persians. When the news reached Mecca, the Prophet's opponents were jubilant, for their sympathies were with the fire-worshipping Persians and not with the Christian Romans whom they

classed with the Muslims, both being peoples of the book. The Persian armies were hanging at the gates of Constantinople, and all appeared to have been lost for ever when the Word of the Almighty God came upon His Prophet intimating that the vanquished Romans shall overcome. And so it happened. One simply need glance at history to see how beautifully this prophecy came to be fulfilled.

This Roman Empire, in the later days, became the Turkish Empire but retained its old name Ar-Rum in the Oriental literature.

In 1904, as stated above, the very same words were revealed to the Promised Messiah—"The Turks shall be defeated in the land hard by, but they, after their defeat, shall be victorious." Turkey at the time was not involved in any war nor was there any probability for it. But the Word of the All-Knowing God must come to pass. In 1910, things began to shape themselves accordingly. The Balkan nations, Servia, Greece, Bulgaria and Montenegro suspending their mutual animosities, formed a coalition against Turkey. A couple of years later they declared war on it. By striking at different places at the same time they completely overwhelmed it. The Turkish troops were everywhere defeated in the open field and driven from one stronghold to another. The Bulgarian army was knocking almost at the doors of Constantinople, and the condition of the Turks resembled every

whit the condition of the Romans in 64. The roar of cannon on the Cataldja was heard in Constantinople. Even the great fortress of Adrianople fell on the 27th March 1913, and the defeat of the Turks was final and complete. They were forced to accept peace terms according to which the whole territory beyond the Cataldja lines was to be ceded to the Allies.

During the war the Allies had concluded secret treaties for the partition of Turkey among themselves. It looked as though not only the Ottoman Empire would be dissolved but that even the Turkish race would be disintegrated among allied protectorates. But the Almighty God who had pronounced His Word through the mouth of His Messenger years before, had ordained otherwise. Suddenly quarrel arose between the victors for the division of the conquests and in the following June they commenced fighting among themselves. Servia and Greece came to grips with Bulgaria. Rumania also joined them, and the power of Bulgaria was entirely crushed.

This gave the Turks a respite which that still vigorous race turned to great advantage. The vanquished armies of Turkey reorganized themselves and advanced upon the enemy. Within a few days they captured Adrianople together with all the adjoining territory wherefrom they had been apparently expelled for ever. How true came the prophecy of the

Promised Messiah uttered several years ago. "The Turks shall be defeated in the land hard by, but after their defeat they shall defeat their foes."

The Land of the Rising Sun

Japan, called by the inhabitants 'Nippon,' which means 'The Land of the rising Sun,' consists of a long chain of islands, stretching crescent-like, from 51° to 22° N. Lat. the total length being 2400 miles. It is certainly a good name for a country of the Far East, the land of Sunrise. From the continent of Asia it is separated by the small strait of Korea.

Japan, less than a century ago was merely an obscure Asiatic country which had shut itself tightly for 200 long years from the rest of the world. Foreigners were not allowed to enter its kingdom, and subjects were forbidden to leave under penalty of death. Of her people and customs very little was known to the world outside. Her navy consisted of a few wooden junks, and her army was formed of troops armed with two swords, bows and arrows.

The Japanese had an emperor, called the Mikado. He became in time only a puppet emperor, and another official, the Shugon, usurped the chief functions of government. The native nobles, called the Daimios, kept castles and private armies of their own. Neither ruler exerted much authority over these nobles who

oppressed the serfs and waged private warfare against one another very much like the feudal lords of mediaeval Europe. In short Japan was purely in the feudal state, hermetically closed from the rest of the world.

The first European visitors to Japan were Portuguese merchants and Jesuit missionaries who came in the sixteenth century. The Japanese government welcomed them at first, but the growing unpopularity of the foreigners before long resulted in their expulsion from the country, and Japan continued to lead a hermit-life until the middle of the nineteenth century.

But in the scheme of the Great God Japan was destined to become a Power whose friendship shall be sought by the nations of the world, and feared. Things began to change at last. In 1853, Commodore C. Perry with a squadron of ships of the U. S. A. navy appeared on her coast. He induced Japan to enter into trade relations with the nations of the West, Japan unlocked the door of its empire, and certain ports were opened to American vessels. Other European countries followed, and Japan thus came into contact with the western civilisation.

In 1868, the great political revolutions of Japan took place. The Shugun who had borne the actual rule for 250 years, was deposed, and the emperor assumed the dictation of state affairs. Feudalism was abolished. In less than

two generations Japan rose to become a great open manufacturing country of the world. Its ships are now found in every port, and carry a large part of the traffic of the Pacific ocean. Japanese scholars have become proficient in modern science and engineering. She has a fleet of splendid ironclads. Her troops are the admiration of the world, armed with the most modern weapons. These have demonstrated their strength in successful wars against China, Russia and Germany, have doubled the territory of the Empire, and have won recognition as one of the Great Powers of the world.

Japan, as her power grew, entered upon a career of territorial expansion in Eastern Asia. The Chino-Japanese war brought Korea, territory on the eastern coast of Asia, under Japanese influence and added Formosa to the empire. In 1905 was fought the great Russo-Japanese war in which the fleets and armies of the Giant of the North were utterly beaten by the pygmy Japan. As a result of this victory, Korea and half of Sakhalin fell completely into the hands of Japan. Five years later the Japanese annexed Korea formally and incorporated it into their empire.

Even before the Russo-Japanese War, Great Britain had recognised the rising importance of Japan and concluded with it an offensive and defensive alliance. After this war both France and Russia also entered into a friendly understanding with the "Island Empire" for the preservation of peace in the East.

Tremendous transformation this, from an obscure feudal country to one of the Great Powers of the world, and within so incredibly a short space of time. All this, we said, was done in accordance with the Divine scheme which, long before it actually came to pass, had been foretold by the Messenger of God, Hazrat Mirza Ghulam Ahmad. A Power, it was revealed to him from On High, shall soon arise in the East, and the condition of Korea shall become critical———

ایک مسترقی طاقت اور کوریا کی حالت نازک

We have hitherto dealt with and discussed only half a dozen prophecies of the Promised Messiah to shew that he was indeed a deputy of the Divine Being Who had, with a purpose, revealed unto him the deep secrets of the unfa-thomable future long before they actually came to pass. The World War, the Great Earthquake of Kangra, the Tragedy of King Nadir Shah, the Amalgamation of the Partitioned Bengal etc. were certainly not such events which human forethought or prescience could foresee. Hazrat Mirza was, of a truth, in communion with the Omniscient God, the Infinite Source of all knowledge and learning Who apprised him of the secrets of the unborn future.

We now advert to the other side of our subject, the portentous prophecies which had uttered notes of warning to the rash and impudent opponents. Those who profited by the premonitions and repented and recoiled from

their wicked ways, escaped from the painful punishments proposed for them; whereas those who remained headstrong and obdurate and persisted in their evil course met with a dreadful doom and perished. Firstly we propose to deal with the case of one Pandit Lekh Ram Arya.

Pandit Lekh Ram's assassination

Pt. Lekh Ram lived in the time of the Promised Messiah. He was the secretary of the Arya Samaj, Peshawar and was like men of that ilk, an inveterate foe of Islam and its Holy Founder, the Great Prophet of Arabia. In pouring foul and filthy abuse on the Holy Prophet, (peace and the blessings of God be upon him), Lekh Ram had outstepped all limits of decorum and decency. His vile and vicious vituperation he had incorporated in the pages of many a wretched book. Pick up any volume and you are sure to come across passages containing the meanest of scurrility that has ever dropped from the lips of a human mouth against that great benefactor of human kind, the Holy Prophet Muhammad, (peace and the blessings of God be upon him). A few examples:

(1) A beautiful lady Maimuna, was travelling on her camel. The Prophet's eye, wrote the poisonous Pandit, fell on her and he was so much bewitched by her fascinating charms that he raped her there and then and entered her in the lists of his harem.

(2) Ayesha was a handsome girl of nine when the Prophet married her. On that very

day as also on a previous occasion he enjoyed sexual intercourse with the minor girl (See Sec. 376 I. P. C. for this offence.)

(3) In the cosy bed of his favourite wife Ayesha, the Prophet used to receive Divine communication from On High.

(4) The Prophet urinated. A slave girl Umm-i-Aimna, drank it forthwith. "Thou shalt never suffer from stomach-ache," said the Prophet unto the woman.

Lekh Ram railed at and reviled not only the Holy Prophet Muhammad but all the other prophets also who had come for the good and guidance of humanity, and called them liar, and fraudulent impostors. This was indeed far too hot and harsh for the blood of a believer to bear. Hazrat Mirza remonstrated with him that he might desist from his wicked way, but all in vain. The foul-mouthed Pandit grew all the more opprobrious and opened his mouth more audaciously against the Holy Prophet. He also wrote in a provocative tone to the Promised Messiah to implore his God if He could show him a sign in this respect.

The apostle of God was exasperated. He lifted up his hands and prayed to the God of the Heavens and Earth. His prayer was answered and a revelation came upon him telling that Lekh Ram was merely a dead calf emitting a foul and profane sound, and for his

insolence and effrontery he shall surely be smitten with a terrible trouncing

عجل جسد له خواز - له نصب و عزاب

On February, 22, 1893, the Promised Messiah issued a widely circulated poster stating that

لیکھرام گو سالہ سامری کی طرح ٹکڑے ٹکڑے کیا جائے گا

“Like the Samiritan Calf, Lekh Ram shall be out into pieces.” For a still wider reading, this poster was appended to his famous book

آئینہ کمالات اسلام which was published in February 1893.

Lekh Ram scoffed at the Divine Word of warning contemptuously and abused the Promised Messiah and uttered a counter-prophecy saying that it had been revealed to him by his Parmeshwar that the Mirza shall die of cholera within a period of three years for he was an impostor who fabricated lies against the Most High God. The wrath of Heaven now waxed hot, and a Communication came from On High intimating that Lekh Ram shall perish within a period of six years and the dreadful doom shall overtake him on the day following the Id Festival.

و بشرنی ربی و قال مشر ستعرف یوم العید و العید اقرب

The prophecy was published again in all its detail in the book, entitled کرامات الصادقین published a few months after, in August 1893.

There was yet another book *برکات الدعاء* which was published in the same year. A mention of this dreadful prophecy had also been made therein. Addressing Lekh Ram, the Promised Messiah wrote the following couplets.

خدا زان سینه بیزار است صد بار

کده هست از کینه داران محمد

الا اے دشمن نادان و بے راه

بیترس از تیغ بران محمد

i.e., God Almighty is Incensed and infuriated with the bosom which harbours ill-will towards Muhammad. Be thou afraid of the sharps abre of Muhammad, O thou stupid and strayed enemy. The terrible event had also been shown to the Promised Messiah in a vision which he had recorded in the margin of this book. "On April 2, 1893," wrote the Promised Messiah, "I beheld in a vision that a stout and sturdy man, frightful to look at, with blood trickling from his fearful face, stood in front of me. He seemed not a creature of this earth but one of the infernal beings whose appearance struck terror into the hearts. Where is Lekh Ram? he growled in a roaring voice and named one more man. I knew then that he had been deputed for the chastisement of Lekh Ram and the other person."

Fearful forebodings these. But nothing worked on the unlucky Lekh Ram. A seal, as it were, had been set upon his soul. Rather than reform himself and repent and recede from

the deadly delight of reviling the prophet of God, the proud pandit took all earthly precautions to protect his person against the decree of the All-Powerful God. He shifted to the top-most storey of his house, the lower ones having been occupied by the rest of his family. He had body guards about him when he stepped out into the street. In fine, Lekh Ram made himself safe, secure and inapproachable.

Time rolled on in this way, and four years quietly passed by. It was the 6th of March 1897, Saturday 4 P. M. Pt. Lekh Ram was sitting in his airy attic. All of a sudden a stranger appeared with a dreadful dagger in his hand and stabbed him in the abdomen cutting all his intestines into pieces. The assassin disappeared as mysteriously as he had come. The whole place to a man was up against him and searched every nook and cranny, but he had been spirited away as it were, and no trace of him could be found. The Prophet's lampoonist lay dead in a pool of his own blood. He had succumbed to his injuries.

The Muslim Id, as foretold in the prophecy, had fallen on the day before the dreadful occurrence i.e., on Friday the 5th March. In this way, the word of God spoken through the mouth of His Messenger, the Promised Messiah was fulfilled to the very letter.

لیکھرام گوسالہ سامری کی طرح ٹکڑے ٹکڑے کیا جائیگا

Within the fixed period of six years, Lekh Ram was cut into pieces on Saturday, first by

the assassin's dagger, then by the doctor's knife. Thereafter he was burnt to ashes and flung into the river. The very same thing had happened to the Golden Calf of Samiri. On Saturday which was the day of the Jewish Id, it was smashed into pieces, burnt to ashes and thrown into the river.

The Aryas kicked up a restless row against the Promised Messiah alleging that a disciple of his must have committed the murder. Some addle-pated Mullahs also joined in the nefarious propaganda. But the Most High God spoke to His apostle saying سلامت بر تو اے مرد سلامت

that he shall remain safe and sound from the machinations of those people. The house of the Promised Messiah was searched, but nothing incriminating could be found there, and not a single hair of his body could they bend. Since then, the government of the land and their all-perading police have turned every stone that came in their way, and searched every nook and niche to find the assassin of Lakh Ram, but never has an endeavour been so abortive. And how could they succeed against a being, who, as foretold, was not earthly.

Abdullah Atham

On April 11, 1893, the Christians of Jandiala, a village in the district of Amritsar, sent a written challenge through Dr. Henry Martin

Clarke of the Medical Mission, Amritsar, to the Muslim residents of the same place inviting them to a public debate to discuss and decide which of the two faiths, Islam or Christianity, is perfect and pure, and acceptable in the eyes of the Most High God. Dr. Clarke while throwing the gauntlet to the Muslim divines had also stated with some ostentation that he had been for a long time preparing for a crusade against Islam, and an opportune hour had come when the holy war should be fought to the finish.

The Musalmans approached Hazrat Mirza Ghulam Ahmad and begged him to come to their aid. Their request was very gladly granted and the Great Soldier of Islam buckled up his waist to fight its battle.

The memorable debate was held at Amritsar in the house of Dr. Clarke and lasted for full fifteen days, from the 22nd of May to the 5th of June 1893. Deputy Abdullah Atham, a retired E.A.C. who was a very zealous missionary of the Church, represented Christianity and the Promised Messiah spoke for Islam. The debate was conducted in writing, and its proceedings have been published in the form of a book called جنگ مقدس. One has only to read through the pages of this book to see how the Mighty Mirza tore into small shreds the wrongful tenets of the Church pertaining to the Divinity of Jesus Christ and established the grandeur and glory of Islam.

In the course of the debate the Promised Messiah suggested a very short and straight way of deciding the dispute once for good. Atham proposed the Spiritual Luminary should implore his Lord Jesus Christ to show a Heavenly Sign beyond the bend of mortal man, whereas he would beseech his God for the same purpose. The earth-bound Atham scoffed at and scorned the spiritual suggestion and introduced three men on the stage, one blind, another dumb and a third whose legs had been chopped off, and asked the Hazrat by way of derision to make them whole. Islam, replied the Promised Messiah, did not claim such acts for its followers. It was, on the other hand, a characteristic feature of Christianity to show such signs. For said their Lord Jesus Christ, "And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; *they shall lay their hands on the sick, and they shall recover*" (St. Mark 16:17 18). It would, therefore, be in the fitness of things if Abdullah Atham should lay his hand on those persons and restore them to normal condition. The way of Islam, the Mirza asserted, was that we should pray to the Most High God, and should it please Him to show a sign. He would certainly inform us of it beforehand.

It was the last day of the debate, June 5, 1893. The Promised Messiah added the follow-

ing statement to his paper :—“Last night I prayed to the Most High God very humbly and submitted that we are frail human beings who cannot do without His direction and begged Him to show us a sign that may decide this dispute beyond the last vestige of doubt. My prayer was answered and it was revealed to me that in this debate the party which is bent upon speaking falsehood and turning away from the Most High God has taken to deifying a mortal man, that party shall be smitten with a direful disgrace within a period of 15 months and cast into the fire of Hell, *provided he leans not to the side of Truth*; whereas he who is on the right side and believes in the One True God, he shall be esteemed and exalted. And at that time when the mighty word of the Almighty God shall come to pass the blind shall be restored their eyes and the lame shall begin to walk and the deaf hear. Now I put it to you, Mr. Abdullah Atham, that if this sign should come to pass as has been foretold, shall it not be a perfect prophecy in accordance with your demand and a strong argument upon the truthfulness of the Holy Prophet Muhammad whom you have been audacious enough to call ‘dajjal’ (anti-Christ) in your book.”

Atham, as soon as he heard of his dreadful doom, was seized with fright. His colour left him and he shook with the fear of God. In the presence of sixty to seventy people who had assembled there to hear the debate he held his

ears and thrust out his red tongue and spoke with a loud voice saying that he had not called the Prophet a dajjal. Thenceforward for full fifteen months the astute Atham who would not miss any opportunity to malign the Holy Prophet, held tight his turbulent tongue and spoke not one ill-word of him. A strange seal, as it were, had been set upon his lips. Still a constant consternation had seized upon his mind, and often at night he would shout out fearfully. "Behold, there is wriggling a venomous viper to bite me; there are coming horsemen with drawn daggers to kill me; there a gun has been fired at me." Atham ran from one place to another, but his imaginative horrors ever haunted him, and a guard had to be put round his residence.

It is but obvious that Abdullah Atham, unlike unlucky Lekh Ram, took the Divine warning to heart and quailed with the fear of God. He repented and recoiled from calling the Holy Prophet a dajjal. The essential result was that the foreshadowed fate was held in abeyance and the contrite man was delivered from a dreadful death. In his heart of hearts he had changed his belief which he later on published in the Christian paper *Noor Afshan* dated September 21, 1894. "I concur not," wrote he, "with the popular belief of the Christians pertaining to doctrines of divinity as well as prophethood. Nor do I agree with those Christians who have conducted themselves unhandsomely towards the Mirza." Evidently

he had turned towards Truth and fulfilled the condition of the prophecy. For these very doctrines he had been fighting for full fifteen days against the Promised Messiah.

But when the pronounced period of fifteen months was over, the callous Christians kicked up a rude row against the Promised Messiah alleging that the prophecy had not been fulfilled. Some muddle-headed Mullahs also joined in the mischievous propaganda. There upon the Promised Messiah issued seven posters one after the other challenging Abdullah Atham to swear before a concourse of Muslims and Christians if he had not turned to Truth during the fifteen months, and also to invoke the malediction of God upon the liar. Addressing Atham the Promised Messiah wrote :—

“You must swear in a public meeting so that our contest may come to a conclusion, and the world may not be left in darkness. I shall also swear, if you so desire, fixing a period of one or two or three years. For I know full well that he who is in the right shall never perish, but the one who has already been destroyed by Falsehood shall be put an end to. If you should give mean oath upon the genuineness of Islam and Revelation, I will not take a single penny from you; on the other hand you shall be paid Rs. 5000/- at the time of your taking the oath and should I hesitate to pay the amount I may be pronounced a liar in that very meeting. But the sum

shall remain with your securities for one year, and if you survive it shall become your property. Over and above this, I shall, I swear by the sacred name of God, be ready to undergo the penalty of death in case I am found to be a liar."

The Promised Messiah also challenged the moony Mullah who had been siding with his Christian opponents, to induce Abdullah Atham to swear the solemn oath and to invoke the Divine imprecation upon the liar, and then if he died not within a year they might call him (Promised Messiah) by any name they liked. But neither the artful Atham nor any of his confederates responded. Their perverting propaganda, however, they carried on as viciously as ever and provoked again the wrath of Heaven. The Divine Messenger, thereupon, made another announcement, declaring "If Atham does not take the oath, his refusal to do so shall be a proof of his audaciousness in consequence whereof he shall not be allowed to enjoy a good portion of the life that has been left to him, but shall soon be removed from the face of this earth."

The Diving declaration was made on September 30, 1895, and seven months had hardly passed when the grim, grasp of the Angel of Death was upon Atham's neck and the unfortunate man was lowered in his grave on July 27, 1896.

Dr. Dowie, the false Prophet of America

John Alexander Dowie, generally known as Dr. Dowie, was born in 1847 at Edinburgh where he studied at the university before entering the ministry. He was ordained in South Australia as a congregationalist and subsequently founded "The Divine Healing Association of Australia and New Zealand." In 1888 he proceeded to Australia and in 1896 organized "The Christian Catholic Apostolic Church" in Zion with himself as its supreme head. This city of Zion was founded by him at a great cost on the west shores of Lake Michigan as "a great object lesson of the practicability and present-day reality of the ten commandments and the teachings of Jesus, the Christ." The population of this place soon rose to be 19,000 souls.

Dowie styled himself as "the First Apostle of the Lord Jesus the Christ" whom he believed to be the Divine Being. He also called himself "Elijah the Restorer and the Promised Messiah." Enthused with such quixotic ideas he became a very zealous missionary of his church and was possessed with so vehement a passion for propagating his principles as could not be seen in any other minister. To give a wide circulation to his teaching, Dowie had also started a paper entitled "Leaves of Healing". Wrote he in one of its issues that it had been revealed to him by the great God,

that within a period of 25 years Jesus the Christ shall descend from the clouds.

Of Islam Dowie was a sworn and implacable foe. He inveighed against the Holy Prophet in the vilest terms, calling him a mere scheming impostor hankering after worldly aggrandizement, and his divine faith, a mere mass of quackery and fatuity. Prophethood he claimed for himself audaciously, and wrote in his paper: "If I were not a true prophet of God, there could not be another man who could be honoured and blessed with divine correspondence." By means of pen and platform both, Dowie had set up a relentless crusade against Islam and left no stone unturned to bolt it out of existence. Just turn over his paper dated December 19, 1903 and February 14, 1907 and read the imprecation which he invoked on Islam: "My mission is to gather people from the East and the West, and North and the South, and fill this city and all other places with Christians until the time comes when Islam should be swept away from the face of this Earth.....Thee I implore, our Lord God that the day may dawn soon when Islam shall be done for and destroyed. Be it so. Exterminate Isam, O Thou Great God, and wipe it off from existence." In short, Dowie was consumed with one desire, the death and destruction of Islam.

Hazrat Mirza Ghulam Ahmad the Promised Messiah, read his pestiferous paper almost

regularly. He was chafed to the quick when he perused Dowie's contemptuous attacks upon Islam couched in the most scurrilous language. There was no term of abuse, to say the least, which the malicious monster expended not lavishly on the Holy Prophet, (peace and the blessings of God be upon him). At this cold-blooded contempt of his Illustrious Master, the Promised Messiah was inflamed justly with resentment, and he challenged the false prophet of America to enter into a spiritual duel with him, and imprecate God's vengeance on the pretender.

The challenge, to put the matter concisely, claimed that Islam was the only true faith and that the tenets of the church were untenable and false. That Hazrat Mirza was the Promised Messiah who was to come from On High as spoken of in the ancient scriptures, and Dowie who claimed divine prophethood for himself was an impetuous impostor, and his doctrines merely false and fatuous. That should he enter into a prayer-duel with the Promised Messiah he should be consumed with the wrath of God, and *die in the lifetime of the Promised Messiah, nor could he escape Heaveclly chastisement even though he should refuse to be engaged in the spiritual combat.*

The challenge concluded with these terms: "Well-stricken in age I am having years 70 on my back, whereas Dowie, according to his own statement is a youngman of 50. But I care not

for my old age for the reason that this duel shall not be decided by the Government of Ages, but by the Supreme God who is, of a truth, the Best of Judges. If Dowie should slink away from the spiritual strife, even then a calamity shall crash upon him and his Zion in the very near future. I now conclude this subject with a prayer : O Thou most powerful and perfect God Who had been revealing Thyself to the prophets, and shall continue to do so in future, *adjudge between us at an early date, and expose to the people Dowie's most odious, falsehood.* Thou shalt, I believe, redeem Thy covenant with me, O Thou Almighty God ; with Thee resides all power."

In 1902, the Promised Messiah sent this challenge to Dowie ; but he responded not. The following year it was repeated more forcefully ; still he cared not to reply. The American press, nevertheless, splashed the news of the prophecy of the death and destruction of Dowie, and as many as 32 papers gave it a very wide circulation—Chicago interpreter ; Telegraph ; Literary Digest, New York ; Pilot, Boston ; New York Mail and Express ; Path Finder, Washington ; Baltimore American etc., etc. In a short space of time, the important news was bruited over the wide world, America, Europe, Asia, India etc. Dowie was at last obliged to speak. Wrote he in his paper dated September 26, 1900 :—"There is in India a stupid Muslim Messiah who writes to me oft and oft again that the tomb of Jesus the Christ is in Kashmir. People inquire of me

why I send not him a reply. But do you think I should answer these gnats and flies on whom if I were to stamp my foot I would crush them to death and destruction."

Dowie became more and more inveterate in the ways his wickedness and vice. Upon the Divine Word of warning he looked with contumely and contempt and showed no signs of relenting. The Promised Messiah continued to implore the Most High God to establish His covenant; and many a revelation came upon him intimating that, of a surety, his hand shall be on the neck of his enemy, *الك انت الا على* "Thou shalt predominate and prevail."

العيد الا خر تنال منه فحا عظيما

"Unto thee should be given another happy sign by means whereof a glorious triumph shall be thine."

The day of Dowie's reckoning had come. His own people revolted against him and charged him with the misappropriation of their money. He was, in this way, denuded of the large treasures amounting to seven crores of rupees which he had amassed by drawing wool over the eyes of his followers. Dowie had forcefully forbidden the use of wine, but was now proved to be a wine bibber himself. His own wife and son turned his enemies, and his father proclaimed publicly by means of a poster that Dowie was a natural child born of

adultery. In 1906, the entire city rose against him with a vengeance, and accusing him with misuse of funds, tyranny and immorality, drove him out of his regal dwelling to eat dirt and disgrace. The wrath of Heaven, as a matter of fact, had been enkindled against Dowie. He was struck with a dire disease and lost all movement of his limbs. He had to be carried by the people from place to place, palsy-stricken as he was. His sense too left him and he ultimately became stark mad.

The hour of the fulfilment of the prophecy was now fast approaching. On February 20, 1907 another revelation came upon the Promised Messiah from On High which he published as usual, "A fresh sign, says the Most High God, shall be shown. It shall indeed be a sign *for the world* (not India alone) and shall carry with it a glorious triumph. An act of the Supreme God shall it be, and every eye should watch and wait for it with eagerness, *for the Most High God shall manifest it in the Immediate future* so that it may be good testimony of the fact that this man whom the nations chide, is, of a truth, from the Most High God. Blessed are those who shall benefit by it." Fifteen days had hardly gone by when in the first week of March 1907, the false prophet of America having suffered untold miseries died a very painful death. The vainglorious boaster had claimed a long life for himself and said that while people grew older with the lapse of time, he became younger and younger every day.

The Great Conference of Religions—1896.

In December 1896, the intelligentsia of Lahore proposed to convoke a Conference of Religions. Swami Shogan Chandra, was the chief organizer. He was assisted in this work by six moderators :—

1. Rai Bahadur Partool Chandra, Judge Chief Court, Punjab.
2. Khan Bahadur Sheikh Khuda Bakhsh Judge Small Cause Court, Lahore.
3. Rai Bahadur Pt. Radha Krishna, Ex-Governor, Jammu.
4. Hazrat Moulvi Hakim Nur-ud-Din, Royal Physician Kashmir State.
5. Rai Bahadur Bhawani Dass M.A. Settlement Officer, Jhelum.
6. Sardar Jawahar Singh, Secretary Khalsa College Committee, Amritsar.

Divines of different faiths were invited to speak on the following five questions with reference to their Revealed Books only :—

1. The physical, moral and spiritual conditions of man.
2. The state of man in after life.
3. The real object of the existence of man and the means of its attainment.

4. The effect of actions in the present life and the life to come
5. The sources of Divine knowledge.

Swami Shogan Chandra betook himself to Qadian, and beseeched the Promised Messiah, Hazrat Mirza Ghulam Ahmad to take part in the Conference. He was indisposed; yet he was too glad to grant the Swami's request. The Promised Messiah had wished for a long time to so change the mode of public discussions that instead of picking holes in the faiths of others, one might express and expound the beauties of his own.

The Swami then issued a notice entreating the followers of all faiths on a solemn oath to send their delegates to the Conference with comprehensive papers propounding the excellences of their faiths in reference to the subjects mentioned above.

The Promised Messiah, unwell though he was, applied himself to the writing of his thesis, for an opportunity of explaining the excellences of Islam he would never let fall from his hands. Just then a revelation came to him from On High intimating that his paper shall surpass all others مضمون بالا رہا. On another occasion he was blessed with a vision. In his own words, "I beheld that a super-natural hand was laid on my palace. With its touch a dazzling light

was diffused all round. It illuminated my hand also. Then a man who stood close to me exclaimed *الله اكبر خرابت خيبر* i, e. God is Great, and Khaibar has been laid waste and despoiled. The palace represents my heart whereon descends incessantly the Divine light of the transcendental truths of the Holy Quran; and Khaibar stands for the corrupt creeds which have been mixed up with foul fiction and falsehood.....I have thus been informed before hand that with the wide circulation of this paper of mine the fraud of the false religions shall be amply exposed, and the central truths of the Holy Quran shall continue to spread on this earth until the circuit is completed."

On December 21, 1896, the Promised Messiah published this prophecy in the form of big posters and handbills and gave it a very wide circulation. At Lahore at that time the storm of opposition was surging in full swing and the posters had to be affixed on the walls at night for in the day time the opponents would tear them off as soon as they appeared. How will the lecture succeed and surpass under such conditions people were at a loss to understand. They were not prepared to listen to the word that fell from the mouth of Hazrat Mirza. Yet there was the word of God that his thesis would predominate and prevail.

The time allotted to the Promised Messiah was December 28, 1-30 p. m. 3.30 p.m. He

was, as stated above, unwell and his paper had to be read by one of his disciples Moulvi Abdul Karim of Sialkot. Thousands of people had assembled in the spacious hall—Hindus, Musalmans, Sikhs, Christians, Brahmors etc, all bitterly opposed to the Promised Messiah. Moulvi Abdul Karim began to read the paper in his own impressive manner; he possessed a winsome voice. Hardly a few minutes had passed when the Divinely-inspired discourse began to create its effect and soon a spell, as it were, was cast upon the entire audience. All sat motionless and still, listening to the words of profound wisdom. Pearls of priceless value were indeed being strewn amongst them.

Time rolled on imperceptibly. The clock struck 3-30 p. m. when the people were shocked to find that the time was up. Extremely uneasy they felt, their mental pleasure having been cut short in that way. They requested the conveners of the Conference to continue until the entire paper was read. Maulvi Mubarak Ali was to speak next. He too dedicated his time voluntarily to the Promised Messiah. The sitting continued till 5-30 p. m. and answer to the first question only could be finished.

Immense was the interest enkindled by this wonderful paper and the Conference had to be prolonged, at the insistence of the people for a day more. The Musalmans who only a couple of days before had been terribly opposed to the Promised Messiah and would not let his posters

remain on the walls, were beside themselves with excessive joy at the excellent exposition of the Holy Quran, and would now and then spring to their feet. Some dropped joyful tears down their cheeks, while others of more tender heart even sobbed aloud. Mahbub Alam, Editor of the *Paisa Akhbar*, was a sworn enemy of the Promised Messiah, but he too could not restrain himself and often jumped from his seat. Maulvi Mohammad Hussain of Batala, was also present; but even this fiercest foe of the Promised Messiah was obliged to confess that Mirza's paper had won decisive victory for Islam. The promoters of the Conference, the peoples of the persuasions as well as the papers of the Punjab all declared with one voice that Hazrat Mirza's lecture was undoubtedly the best. They even counselled the Muslims to render it into English and distribute it in Europe and America.

The precious paper was printed and published in the form of small volume entitled *اسلامی اصول کی فلاسفی* It was later on translated into English by Hazrat Maulana Maulvi Muhammad Ali President, Ahmadiyya Anjuman Ishaat-i-Islam, Lahore, and distributed abundantly among the Western peoples under the name "Teachings Islam". It is, in a nutshell, a beautiful commentary of the Holy Quran. Any one who goes through it with a sincere and dispassionate mind, is sure to be convinced of the great glory and grandeur of the Holy Quran. In the Western lands it has done yeoman's

service in the propagation of Islam, and has been rendered into many languages. In our own country even opponents of the Promised Messiah present it to their friends after tearing off the title page which bears the name of Hazrat Mirza.

How true came the prophecy.....**THEY PAPER SHALL PREDOMINATE AND PREVAIL.**

The World War of 1939-46.

The Great War of 1914 raged and roared for five long years. It rained death and destruction upon populous cities, killing hundreds of thousands of human beings. Millions of homes were robbed of their hopes and happiness, and vast sections of humanity plunged into misery and affliction.

The war ended in a dreadful disaster for Germany which sustained an utter defeat. The Kaiser, her king, fled for his life to Holland, unwept and unsung. Other princes of German States were also deposed and driven from their thrones. Germany, thus, ceased to possess her colonial empire which she had been building for a period of more than 30 years. The peace terms imposed on her by the victors were crushing. She was condemned to pay an immense indemnity of £ 6,00,000,000 which was to burden her overwhelmingly for many years to come. Her navy together with most of the

war munitions was also wrenched from her hands; and her army was reduced to 100,000 men only.

Accomplishing all this, a great international conference was convened in which the best brains of the world took part. The League of Nations, as it was called, the World Court of Justice, was created to settle world problems, to wit, to prevent war, to secure reduction of national armaments, to prevent international traffic in arms, drugs, women and children, and to obtain fair and humane conditions for labour etc.

The full Assembly of this League met in Geneva for the first time on November 15, 1920, with 41 countries represented. The map of Europe was recast marking out new boundaries of territories. The fallen foes were so cut up into pieces that never again should they revive and regain the strength to raise their heads. Smaller European nations which had for long been yearning to be free, were given their liberty. The last clause of the famous Fourteen Points of President Woodrow Wilson laid down. A general Association of Nations be formed under specific covenants for the purpose of affording guarantees of political independence and territorial integrity to great and small nations alike.

A new World Order based obviously on international Justice, peace and good will, with

no room for oppression and exploitation, was founded. The Treaty of Versailles was considered to be the last word on war. The League took all the important steps to render another such terrible conflict an impossibility. The world, it appeared, had been saved from the menace of warlords.

But face to face with all this stood the Word of the Omniscient God spoken through the mouth of his Messiah, Hazrat Mirza Ghulam Ahmad. The warning stated: O thou Europe, thou art not in peace, nor thou Asia in safety. And ye inhabitants of the islands, no artificial god shall be able to help you. I behold the cities falling, and populous places devastated and dreary. For a time, the One True God remained silent. Deeds of inordinacy were done before His eyes, and He kept quiet. But now He shall show His face with awe and horror. Let him who has ears hear that the time is not far off I have tried to gather people under the protection of God. It was necessary that the dictates of Destiny should come to pass. Verily I say unto you that the fate of this country too is fast approaching. The time of Noah shall come before you and the happenings of the land of Lot you shall see with your own eyes. But God is slow in punishing. Repent that you may be kindly treated. One who turns away from God is no human being but a reproachable reptile, and he who fears Him not, is dead and defunct, and not living. (Haqiqat-ul-Wahy page 257.)

Two decades had hardly gone by after the Treaty of Versailles when Europe was engaged again in a more terrible conflict, the World War II. All the precautions taken by the man-made League ended in smoke; and strange to say that the calamitous cataclysm arose from the very plains of Germany which had been crushed never to rise again. The mighty conflagration with all its fire and fury spread speedily over the whole of Europe, brushing aside all that stood in its way. Islands have been wrecked and ruined: their beautiful buildings have been razed to the ground mercilessly. Even the far of Asia has felt its fatal approach. Japan, the Island Empire of the Nippon, suffered the most ignominious defeat of the War. The artificial God, the Semi-divine Herohito, looked on helplessly while the wrath of God—the most High—devastated the island. Destruction was rained on populous Japanese Cities by the Atom Bomb. Jesus Christ, the son-god of Christian trinity, was of no avail Great Britain against the rocket bombs. They demonstrated utter weakness of all artificial goods so completely, so severely. And who knows what is in store for them, in future! “Their gods shall not avail them” is the decree of Allah.

How true came the prophecy uttered by the Promised Messiah, Hazrat Mirza Ghulam Ahmad 33 years ago: O THOU EUROPE, THOU ART NOT IN PEACE, NOR ASIA IN SAFETY; AND YE PEOPLE OF THE ISLANDS, NO MAN-MADE GOD SHALL BE ABLE TO HELP YOU.