

HIS HOLINESS

BY

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With a Foreword by

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TO

THOSE WHOSE ABIDING FAITH IN THE
FINALITY OF THE PROPHETHOOD OF
MUHAMMAD HAS ENRICHED MUSLIM
THOUGHT AND CULTURE

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FOREWORD

LIKE everything else in Creation revealed religion as the chief determining factor in the moral guidance of humanity is subject to the universal law of development, Islam claims to be the final culminating phase in this pre-ordained evolutionary process, and Muhammad the last of the prophets (peace be on him!) gave it to the world as the most perfect code of heavenly guidance for the moral and material conduct of mankind. With him the prophetic mission for which there was no further use ended for ever and seven hundred million followers of the Faith who form one indivisible whole, though divided by accidents of geography into various territorial groups, believe in the finality of Muhammad's prophethood as the mainstay of their religious and cultural unity. For over thirteen centuries they have jealously guarded this fundamental belief which

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alone has saved their constitution and culture from disruption and ultimate collapse. They have relentlessly opposed all heretical attempts to dissuade them from this belief and every charlatan who has claimed to be a new messenger of God, has received short shrift at their hands. The history of Islam is replete with instances of such false prophets who have invariably come to a miserable end. In our own times we have met with an arch heretic of this type—Mirza Ghulam Ahmad of Qadian.

To give him his due, the false prophet of Qadian was a voracious student of comparative heresies like Bahaism and Babism. But to attain his cherished object which was nothing less than the religious headship of Islam, he was clever enough to avoid the initial mistake committed by Bahauallah and Bab-in-seceding from Islam and setting up independent cults with new heavenly dispensations.

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Mirza Ghulam Ahmad did nothing of the kind. To entrap the unwary and to delude the credulous, he continued vehemently to assert upto the last that he was a devoted follower of the Arabian Prophet whose mantle had fallen upon him as his living incarnation and that he was destined to restore Islam to its pristine glory. Present-day Islam, he declared, had fallen from its high ideals and his mission was not only to restore it to its original purity but to bring all infidels into the pale of this sacred faith. By sophistry of this sort he succeeded in gathering round himself a band of credulous visionaries who implicitly believed in all his claims which grew in extravagance with his success. In any Muslim country his nefarious activities would have been immediately suppressed. He lived, however, in India where officialdom is not particularly enamoured of arresting any force which aims at the

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disintegration of Islam and its culture. Mirza Ghulam Ahmad's claims which horrified orthodox Islam may, in his own language, be thus summarized:—

1. I saw in a vision that I had become God Almighty and I believed that I was so in fact. While in this transcendental state I created heaven and earth. I then created Adam out of dust and moulded him in the best of forms. Thus I became the Creator of the World.

2. I heard the voice of God saying: "O Mirza! I am from thee and thou art from Me; Thou art unto Me like a son."

3. God Almighty addressed me in the English language and declared from on high:

"I shall help you. I can what I will do. Though all men should be angry but God is with you. He shall help you; words of God cannot change."

4. Our God is made of ivory.

5. I am a prophet of God and he who does not believe in me is a Kafir.

6. Those who refuse to attest the truth of my mission are bastards.

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7. I have abrogated the foolish doctrine of Jehad.

8. I am better than Jesus Christ who was a wine-bibber, a foul-mouthed liar and had a predilection for the society of harlots.

9. I am on a higher moral and spiritual plane than Adam, Noah, Husain, Abu-Bakr and all the saints put together.

10. My people should have no part and lot with those who call themselves Musalmans. They must not join any congregational prayers led by an Imam who does not believe in me; they must not wed their daughters to the so-called Musalmans who are not my disciples.

These are some of the peculiar teachings of Mirza Ghulam Ahmad and it is not surprising that the leading Ulema of the Islamic world unanimously pronounced his excommunication from the fold of Islam. A mass of literature has sprung up during the last fifty years dealing with Qadiani-ism as the most dangerous heresy which has threatened Islam as it was

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taught by the Prophet. Very few books have, however, been written on the subject in English with the deplorable result that European scholars look upon the followers of Mirza Ghulam Ahmad as one of the sects of Islam differing from the parent body in trivial details but united in fundamentals.

The talented writer of this booklet has done yeoman service to the world of Islam by removing this false impression and exposing the true character of Qadianism which is radically opposed to the true spirit of Islam. The writer wields a facile pen and has done full justice to the subject in all its details. I commend his work to the notice of all students of religion who are anxious to have a peep into the mysteries of Mirza Ghulam Ahmad's semi-political and semi-superstitious cult.

KARAMABAD : ZAFAR ALI KHAN.

Nov. 15, 1935.

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PREFACE

THE writer of the following pages believes that Qadianism would have died its natural death long ago, had not controversy and opposition given it prominence. Any Muslim government would have shut up Ghulam Ahmad as a bedlamite. Only recently Mustapha Kemal sent a claimant to Mehdhood to prison. But the British Government could not, consistently enough with their declared policy, touch Ghulam Ahmad so long as he did not render himself odious to their political interests. A Mehdi under British rule could only be a propagandist and this Ghulam Ahmad undoubtedly was. Propaganda calls forth counter-propaganda. The controversy was thus forced upon the Muslims, and now that Qadianism has made the last bid for its existence, it is necessary that the truth about it must be told.

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The reason why the following chapters have been written in English is that Qadianism, having despaired of its immediate environment, has come to look upon the West as a promising field, and is widely disseminating its literature in Europe and America. The present leader of the Ahmadis, the Bashir-ud-Din, during his European tour in 1924, went through an elaborate ceremonial representing himself as England's would-be William the Conqueror. And while Qadianism is anxious to catch Europe's eye, no work, so far as I am aware, has been written to present the other side of the medal in a European language.

It is by his character that a prophet is to be judged. Mirza Ghulam Ahmad insists upon being regarded as the anti-type of Jesus and Muhammad. An attempt has, therefore, been made in this work to glean his private character from his own writings rather than from prying

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or hearsay. The facts from which I have drawn my conclusions are incontestable. Sylogistically represented my line of reasoning has been this:

Prophets *are* characterized by certain qualities,

Ghulam Ahmad does not possess those qualities,

∴ He is not a prophet.

Strong exception has been taken to his Anglo-mania on the sole ground that messengers of God do not cringe to earthly power.

My obligations are not too many. I am greatly indebted to the selections from Qadiani writings edited by Prof. Muhammad Ilyas Barni of Osmania University. I am no less grateful to Maulana Zafar Ali Khan who has written the Foreword. Dr. Sir Muhammad Iqbal was good enough to hear the last chapter. The chapter on Ghulam Ahmad and Bahauallah was added at his suggestion.

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I have to thank a non-Muslim friend of mine, who is a Poet and Philosopher, for his encouragement and help. I must not here omit my Qadiani interlocutors whose discussions have borne fruit, although not as they would have wished it.

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THE MUGHAL

CHAPTER I

THE MUGHAL

THE Qadiani Movement is the work of Mirza Ghulam Ahmad of Qadian. He was born in 1839, and was descended from the Mughal stock. His family is said to have held an estate from the Mughals, the bulk of which changed hands during the anarchy that marked the closing years of Sikh rule. His father, Ghulam Murtaza, was a modest landholder and had the wherewithal to ensure local respectability. Ghulam Murtaza provided the British with a few horse during the anxious days of 1857. That is how he found his way into the good books of the British and into Griffen's *Punjab Chiefs*.

The advent of the British fanned the embers of his ambition. He dedicated the remainder of his life to the recovery of his lost estate. That proved, however, to be a wild-goose chase. His

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petitions to the British for an adequate reward of his loyal and devoted service fell on deaf ears. He did receive assurances in plenty from the officials he could find access to that they would bear him in mind whenever an opportunity arose; but we know that that opportunity never arose, and that the old man went to his grave with the loss of his estate written on his heart.

Mirza Ghulam Murtaza's master-pasion led him into endless litigation with his relatives, which not only failed to gain its ends, but impoverished him considerably. The jilted lover of Vanity Fair did later on regret having paid life-long court to her. The mosque built by him at Qadian testifies to the other-worldliness that grew on him as he felt the sands of his life running out.

Mirza Ghulam Murtaza gave liberal education to his son Ghulam Ahmad, who went through a fairly prolonged course

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of instruction in Arabic and Persian. Ghulam Ahmad remained actively associated with his father's pursuits during the prime of his life. As his father's right-hand man, Ghulam Ahmad, became a pretty familiar figure at law-courts. It seems that the judgments of lower courts went, more often than not, against him, and he had to journey to Lahore from time to time to prefer appeals to the Chief Court of Judicature. Ghulam Ahmad did not spare himself in his efforts to promote the interests of his family. More than once he walked on foot all the way from Qadian to Dalhousie, a distance of about a hundred miles including about 50 miles of difficult hilly ascent, in order to woo official favour in behalf of his family.

Mirza Ghulam Ahmad's life remained comparatively uneventful till he was forty. But there is one episode which we cannot omit; it belongs to the period when Ghulam Ahmad was on the indiscreet

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side of thirty. He left home and entered Government service as a petty official at Sialkot. His pay was not more than rupees fifteen a month, a salary princely enough for a man of Ghulam Ahmad's means in those days when prices were low and wants very few.

Ghulam Ahmad's stay at Sialkot is an important factor which gave his life aim and direction. We cannot subscribe to the spiritualized version of his followers which is at pains to see in all this the finger of God pointing the way to the prophet-in-the-making. We are unable to see the signs and wonders which the stay of Mirza Ghulam Ahmad at Sialkot is made to yield his votaries. We cannot allow pre-ordination to obscure our reading of the plainest facts. Ghulam Ahmad leaves home at an age which is not wanting in pluck and initiative; which is not afraid of taking risks; which cannot reconcile itself to a life of dependence.

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That his family which had seen better days has fallen on hard times should provide the incentive to retrieve its fortune. He arrives at Sialkot and takes service at Rs. 15 a month.

His followers would have us believe that his family was affluent enough and that he had no need to be in Government employ. We must accept this *cum grano salis*. Why did he go in for a petty appointment contrary, as we are assured, to his father's wishes? He is more candid on this subject than those who black reams and reams in his defence. He naively admits that his father's death left him impecunious and destitute.* Further, we must not forget that Government service has always carried with it a prestige denied to other walks of life, and

* "Almost nothing of my ancestral estate descended to me and at my father's death I was left quite forlorn.....even the villagers gave me the cold shoulder and I was forsaken by everybody."—*Review of Religions*, February, 1903, Page 62.

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that it tempts to this day the educated sections in this country. Why, if he did not join Government service for its emoluments, he went into it because of the personal distinction inseparable from it. All attempts to show that Ghulam Ahmad entered Government service for reasons other than that he coveted it, leave his personal motive unexplained.

Ghulam Ahmad tried to pass the law examination. That shows that he knew the limited scope his appointment offered and that he wanted a wider field. On his failure to pass the law examination, he threw up his post in disgust and came back to Qadian to resume the rough and toil of country life under his father's roof. That was a turning-point in his life. What was to be his future?

While at Sialkot he showed considerable taste for religious controversy and seems on the whole to have found favour with those he came in

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contact with.

The humdrum life in his native place was as little to his liking as the duties of his post at Sialkot. He could not dig or till. Was his character going soft? That, at any rate, seems to have been his father's opinion, who came to look upon his son as a do-nothing. It pained Ghulam Murtaza to have a son who was a liability rather than an asset.* Such an opinion of him held as it was by the very author of his existence must have cut Ghulam Ahmad to the heart.

Henceforward we find Ghulam Ahmad spending most of his time alone. This is just the refuge of sensitive natures. Loneliness screens them from the world of fault-finders and gives rein to their imagination. One who thus islands himself

* "He gave up all hope of me and regarded me as little better than a guest who ate his bread and did nothing for him."—*The Review of Religions*, February 1903, page 63.

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pictures himself as a paragon among men and the world as conspiring to get rid of him. This megalomania in Ghulam Ahmad seems to have taken a spiritual turn. He succumbed to the common weakness of the beads-teller who comes to look upon himself as God's vicegerent on earth.

It is not to be supposed that this transformation accomplished itself overnight. It took Ghulam Ahmad twenty years to persuade himself into the belief that he was a prophet of the stamp of Moses, Jesus and Muhammad.

It was a misfortune that he was born at the time he was. The Muslim rule in India was on its last legs. The Sikhs had been undisputed masters of the Punjab for half a century. Careers were no more open to Muslim youth as they had been in days gone by. They could no longer aspire to governorships, ministries and generalships. Ghulam Ahmad must have

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distinguished himself differently had he arrived in the world a century or so earlier.

The Mughal in Ghulam Ahmad was most pronounced. He belonged to a race that had ruling qualities in its blood. The opportunities that British rule threw open to the vanquished choked his genius, which was all for self-assertion. But he was realistic enough to understand his limitations as a British subject. His official experience and his legal studies had impressed on him the might of the British Government. No future that he might chalk out for himself could be assured if it ignored that reality. We shall find him preach loyalty to the new order with nothing short of religious fervour. He could boast later on that the books he had written in support of the British might well fill a library and that he had disseminated his Anglophilous propaganda throughout the Islamic world.

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Mirza Ghulam Ahmad was led, sub-consciously rather than consciously, to assume the rôle of a patriarch in which capacity we shall make his acquaintance in the following chapters.

The Mughal in him is to embark on world-conquest. He will preach a doctrine of spiritual expediency. He will break away from the bloody tradition of Chingiz and Taimur and replace Babur's chivalry by diplomacy. But the Mughal has lost none of his memory. He dubs the British Antichrist and anathematizes them in his choicest vocabulary. As a man of the world, he is profuse to the point of extravagance in professing fealty to the British. He declares war on the Cross but will have none of the Crescent. He calls himself the Christ. He came avowedly to reform the world but fell in with its ways. He is a Christ at pains to evade crucifixion.

CHAPTER II

DEFENDER OF FAITH

THE present chapter will be concerned with some of the environmental influences that finally shaped Mirza Ghulam Ahmad's career.

British rule had brought in its train its missionary agents who sought to convert India to Christianity. Of all the agencies that Western imperialism employs to tighten its hold over conquered peoples, religion is the most effective. Christian missionaries do the reconnoitring and are the harbingers of conquest. And when conquest has been effected, they go out among the people to consolidate it. England was liberally investing her gold in her missionary undertakings in India. Her preachers toured the country, could address the people in their own vernaculars and suit their preaching to the understanding of their interlocutors. They were cocksure and dogmatic when

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addressing the man in the street, and learned and controversial in dealing with the more intellectually-minded.

The schools run by these "pioneers of education" drew within their ambit thousands of youths whose plastic and impressionable years rendered them an easy prey. The missionaries have a knack of playing the good Samaritans. Their hospitals were meant to produce spiritual results from their bodily ministrations. They intensified their proselytizing campaign by pressing into their service all the aids and appliances known to the propagandist art. They counted on all this, but immeasurably more on their imperial prestige. Little need to say that the 'gospel' was primarily meant for the Musalman whose very existence spelled challenge to the crusading zeal of these modern successors to Peter the Hermit.

Mirza Ghulam Ahmad was perfectly schooled in the methods of Christian

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propaganda. He is essentially its product. There is an underlying identity of method and aim and interest between Antichrist and his avowed vanquisher. Their mutual antagonisms are no more than lovers' quarrels.

The second environmental factor that influenced Ghulam Ahmad is the Arya Samaj sect in Hinduism. The polemical tone that looms large in his writings is traceable to that source. In Swami Daya Nand Hinduism found its iconoclast. He represents the awakening of Hinduism to modern conditions. He assailed Hindu polytheism and preached Divine Unity. The Vedic institution of caste fared little better at his hands. He also made an uncompromising stand against the practice that forbids remarriage of widows. There is no place in the economy of Hinduism for outsiders entering its fold. But he made it, contrary to all its traditions, a proselytizing creed. He believed

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that Hinduism, with its ranks decimated by converts going over to Islam and Christianity, was heading for disaster, to prevent which he made Hinduism content to reclaim its lost sheep. Unfortunately he did not know where to stop. In order to show that Hinduism was the primeval and sole repository of Truth, he launched an offensive against other religions and dubbed their founders cheats and impostors. The author of *Satyarath Parkash* antagonized all and spared none. The vitriol-thrower in him is nowhere more marked than in his invective on Islam. The best part of his many and varied contributions to Hinduism is of Islamic origin. The Unity of God, the abhorrence of idolatry, the negation of caste, and the advocacy of widow remarriage could not have been instilled into the Swami by the religion of his forefathers. Islam taught him the language of religious and social reform, and he

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repaid his preceptor with abuse. His personal indebtedness to Muslims was no less great; it was their hospitality which, in many instances, made it possible for him to preach his doctrines and gave him shelter from the fury of his co-religionists who were bent on taking his life. But for his vilification of Islam, Hindu-Muslim relations would have been harmonious. Hindu proselytism is still in its swaddling clothes. It was not a spiritual conception but a political move. It wanted to insure Hindu preponderance, and it has not prospered. The Hindu missionary is wanting in the technique of proselytism; his logic is faulty, and his temper provocative. No case, abuse the adversary—that is his attitude towards his opponents. Swami Daya Nand's unfortunate example has, in the eyes of his disciples, carried with it all the force of authority and tradition. The Arya Samaj propagandist continues to regard Islam

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as foreign matter in India's body-politic, and his methods of eliminating it have kept Hindus and Muslims at daggers drawn with one another. Our religious festivals have become as so many occasions for flying at one another. Hindus and Muslims have sprung from the same soil, they cannot go on turning and rending each other for long. The painful throes of rebirth through which India is passing are no more than Nature's ordinary ways of producing extraordinary results. The communal warfare will end sooner than we might expect. But woe betide those who have turned sworn friends into implacable enemies and profited by the resulting mess.

The Muslims against whom these attacks were directed were more dead than living. They had lost the qualities of a governing people. The religion which had made them conquerors had, at the hands of a demoralized generation of squabblers,

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come to be caricatured into an inventory of externals relating to dress and appearance. The Muslims presented the sorry spectacle of a house divided against itself. Their energies were being wholly dissipated in sectarian quarrels. They had unlearned the qualities that had made them great, but they remembered their past and viewed only too painfully the contrast between what they had been and what they were. Discomfited by, and helpless against, the present, they proudly dwelt upon their past and longingly projected it into the future. The past cannot be recalled; the present is disconcerting; and the future alone is the mainstay of our hopes. "Better days will come," we assure ourselves, and these self-assurances are never more fervid than when we are broken on the wheel of fortune.

There was no dearth, at that time, of "fifth-monarchy men" who hourly awaited

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a message from above and fervently prayed for the coming of the *Mehdi* (Guided One) commonly believed to have been foretold by the Prophet. The advent of Mehdi is associated by Muslims with the deliverance of Islam from its foes and its final victory. When such ideas are in the air, it is impossible that they should not be taken advantage of by somebody. The Babi Movement in Iran and the Qadiani Movement in India owe their existence to much the same environment.

Mirza Ghulam Ahmad was brought into the limelight by his journalistic encounters with Arya Samaj missionaries in the early seventies of the last century. He established himself successfully in the reputation of a zealous literary defender of Islam. This reputation stood him in good stead when he appealed for donations towards the publication of his work to be named *Baraheen-i-Ahmadiyya*

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in rebuttal of Swami Daya Nand and the Christian tirade on Islam. The response was far too flattering and Mirza Ghulam Ahmad settled down to the production of his work.

The *Baraheen-i-Ahmadiyya*, the first volume of which appeared in 1880, made Ghulam Ahmad a marked man. It was welcomed by the multitude, but those who could judge better saw in it the spiritual adventurer feeling his way. The book has been claimed by the author and his followers as a triumph of scholarship, which, however, is conspicuous throughout by its absence. Mirza Ghulam Ahmad is not at all concise, and he would take ten pages to express what could safely be put in two short paragraphs. The book is burdened with heavy foot-notes, and the foot-notes themselves are involved in further foot-notes. The book is interspersed with studied references to the author being divinely inspired. He

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made prophecies which he claimed to be of divine origin. We shall be adverting to these at a later stage. The spiritual self-seeker in him is unsubdued but not aggressive; it has yet to grow. The beginning foreshadows the end. There were many who predicted the fall he was riding for.

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CHAPTER III

KING OF THE ARYANS

THIS chapter will be concerned with Mirza Ghulam Ahmad's attitude towards the Hindus. The *Baraheen-i-Ahmadiyya* was primarily meant to combat Swami Daya Nand. The Swami preached, on the authority of the Vedas, that matter was co-eternal with God, and that God was not the Creator but Editor of the Universe. The conception of Divine Revelation, which is the common property of Semitic religions, is alien to the Hindu mind. The Hindus believe that God revealed himself unto man only once, and that at the time He fashioned the "jarring elements" existing independently of Him into men and things. The Vedas are His only word and the Hindus its sole recipients. This position is tantamount to the denial of revelation, since no age or community other than the Vedic is credited with it. Swami

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Daya Nand characterizes straight off non-Hindu claimants to revelation as self-seeking impostors. The Brahmū Samaj sect of the Hindus, while paying homage to Prophets and their work, is equally adamant against revelation which by implication it treats on a par with self-delusion.

The controversy in the main hinged on revelation, for if revelation could be shown to be a genuine and trustworthy phenomenon, it would *ipso facto* save the Godhead of God from the limiting conditions imposed on Him by the primordial matter of Hindu metaphysics. Ghulam Ahmad realized this, but the methods he employed of rehabilitating Divine Revelation did greater mischief than the one they set out to remedy.

He himself laid claim to divine inspiration, presented himself to the Hindus as Krishna incarnate, and crowned himself "King of the Aryans." In the hands of

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the Prophets of yore, revelation was the only irrefutable argument for the existence of God and the negation of man-made deities, and the most powerful weapon for the social, moral and spiritual regeneration of mankind. It was no part of their mission to force their own personal claims and prerogatives on their followers. *They insisted on their own authority being acknowledged only in so far as, and because, it served to awaken men's minds to the Kingdom of God and to the exalted position of man therein.* But Ghulam Ahmad's is a parody of the divine office.

There is no end to his chameleonic claims, each of which he espouses with the ardour of a first love, and canvasses for with the lungs of a hawker and the craft of an advertiser. His claims exclusively absorb his attention. His emphasis on these is so out of proportion

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to his message, that "conscientious objectors" grow up among his followers who cannot swallow the unpalatable pill. Dr. Abdul Hakim, one of the most outstanding of his followers, calls the Mirza's attention to his spiritual excesses. He is ostracized forthwith and declared an apostate. Khwaja Kamal-ud-Din ventures a respectful plea for sinking the master in the message. But the Mirza cuts him short: "Is it not ungrateful on your part to gather the fruit and ignore the tree." The more timid among his lieutenants keep their own counsel and bide their opportunity. They love their master and in their solicitude for him want to make his claims presentable. The death of Mirza Ghulam Ahmad will be their opportunity. Khwaja Kamal-ud-Din will throw him overboard; and the other disciples will freely resort to scissors and paste to convince the Muslims that Mirza Ghulam Ahmad did not

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claim the lofty stations attributed to him. They have painted Ghulam Ahmad in colours in which he refused to be painted in his lifetime.

We cannot afford to digress into Ghulam Ahmad's revelation in a chapter on Ghulam Ahmad's relations with the Hindus. He set out to convince Hindus of Divine Revelation, and he instanced his own in support thereof. His revelation is so freakish, disjointed and self-centred that far from winning converts it confounds the disinterested, alienates the sympathizer, makes the partisan apologetic and confirms the sceptic in his scepticism and the opponent in his opposition.

Swami Daya Nand figures very prominently in Mirza Ghulam Ahmad's writings. The Mirza pays the Swami in his own coin and surveys the Hindu religion very much as Miss Mayo has in our time surveyed Hindu institutions.

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He dilates upon Hinduism's accretions, names them Hinduism, and palms off on that great religion of antiquity conclusions that would represent it as the parent of sexual vice. No religion is to blame for the perversities of its commentators; and it is the height of absurdity to reproach Hinduism with its falsification by its misguided spokesmen. In fastening upon Hinduism the undesirable aspects of Swami Daya Nand's preaching, Mirza Ghulam Ahmad incurred a grave responsibility.

He might have done better in assisting the scurrilous preacher in the Swami to a "peaceful demise" by altogether ignoring him. But Ghulam Ahmad resuscitated the perishable part of the Swami's work and gave it a new lease of life it hardly deserved. The Swami and the Mirza sowed the wind, and India is reaping the whirlwind. But for these two men there would have been no Hindu

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lampoonists against Islam and no Muslim ghazis at their expense.

Mirza Ghulam Ahmad offered the Hindus a sign in the death of the notorious Arya Samaj preacher, Lekh Ram. This person had characterized the *Baraheen* as stark nonsense and had actually visited Qadian, on Ghulam Ahmad's invitation, to demand the sign he had often been threatened with. The Mirza had at the time put him off, but Lekh Ram had not ceased to harass him for a sign. At long last, Ghulam Ahmad predicted in 1893 that Lekh Ram would meet his end within six years under mysterious and unusual circumstances.

Lekh Ram was murdered on the 6th of March 1897. A man who had insinuated himself into his affections had stabbed him and disappeared. The sign meant to draw Hindus into the fold of Ghulam Ahmad went too far and defeated its object. The Hindus got

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exasperated and they have not to this day ceased to accuse Ghulam Ahmad of foul play. The legal proof was wanting. Ghulam Ahmad could not, therefore, be proceeded against. The death of Lekh Ram was hailed by Ghulam Ahmad's followers as a sign from on high.

We shall consider Ghulam Ahmad's prophecies in another chapter. But it will not be amiss here to remark that he was in the habit of exhorting his followers to be instrumental in the fulfilment of his prophecies.* More than once he was warned by the authorities against the tendency his prophecies showed to drive his followers to acts of violence. His prophecy concerning Lekh Ram was, as it stood, an incitement to violence; veiled no doubt, but unmistakable. He could not

*He considers it meritorious for a prophet to give effect to his prophecies. The seer in Ghulam Ahmad, as we shall see later, has a proclivity for working the oracle.

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be very explicit without getting into trouble with the law of the land. But he had said enough to induce any one of his followers to become, according to his lights, an instrument of divine wrath. There are no serious grounds to doubt that Lekh Ram was launched into eternity by one of Ghulam Ahmad's angels. The death of Lekh Ram infuriated the Hindus. Mirza Ghulam Ahmad seems to have received anonymous letters threatening reprisals. He was unnerved and felt that his life was sought. He ceased for a time to glory in his prophecy and forgot its divine origin. He besought the British to police Qadian and guard his person.* He amply deserved their gratitude, he told them, for it was his prayer that did not let the sun set on the British Empire.

*Almost all his prophecies start blusteringly and end ingloriously. His prophecy concerning Lekh Ram is, to say the least, unchivalrous.

HIS HOLINESS

Mirza Ghulam Ahmad, had he been so minded, would have deserved well of his country by bringing Hindus and Muslims nearer. Arya Samaj, like Sikhism, embodies the influence of Islam on Hinduism. Swami Daya Nand makes in very many respects a near approach to Islamic teaching, which obligation his denunciation of Islam can ill-conceal. The birth of Arya Samaj indicated a growing community of outlook between Islam and progressive Hinduism, and as such would have paved the way to a Hindu-Muslim *entente cordiale* which alone can make a united, self-governing India possible. One stitch in time might have saved many a nine.

Ghulam Ahmad constituted himself a spokesman of the Muslims and lost Muslims a unique opportunity of lending a helping hand to the Hindus in the eradication of their chronic abuses of untouchability and caste. The dialectic he initiated

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breeds a parochialism that refuses to see virtue except in one's own den. And yet he spoke in Allah's name, the Lord of the worlds, from whose Being flows the unity of Religion and Man.