

HIS HOLINESS

CHAPTER IV
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I

MIRZA GHULAM AHMAD'S claim will form the subject of this chapter. His own followers are themselves divided over this issue. What did he claim to be? A clear answer to this question requires explanation of the term "Prophet" round which the whole controversy centres.

Muslims believe that God has, from time to time, revealed Himself unto His chosen ones. Moses, Christ and Muhammad were among those thus favoured. Prophets were raised up by God among all the communities of the world. This principle enunciated by the Quran has very important corollaries: first, that all religion is of divine origin. The fact that each religion runs counter, in some form or other, to every other, need not mar the validity of the principle. All that it means is that the universal

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in religion, its divine element, has not been retained in its pristine purity and that human interpolations, deliberate or accidental, have contributed to that result. There are grounds to believe that the text of the Bible has been interfered with. The Vedic scriptures cannot be said to be what they must have been.

Secondly, it follows from the Quranic principle that all the prophets were charged with and delivered the same message. Their agreement is primary and essential, and their differences only local or accidental. Their differences arise from the fact that their message took into account the intellectual level of the people they were addressing. The law of Moses is marked by its rigidity and its emphasis lies on the letter rather than the spirit. That shows that in the time of Moses humanity must have been intellectually more primitive than, for instance, in the age of Jesus, at whose

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hands the emphasis shifts from the letter to the spirit. He exhorts the Israelites to look within rather than without for moral sanction, to the inner authority of conscience rather than to the rod of external authority.

The age of Muhammad marks the most advanced stage of human development inasmuch as human nature had, so far as its broad outlines are concerned, attained a degree of maturity which rendered it capable of being trusted to work out its destiny unaided. The Quran defined the scope and limitations of human intellect and endeavour, and laid down the main principles of right and wrong. That is why the Prophet is described as the last of the long line of Prophets. Prophet-hood found its culmination in Muhammad; its mission fulfilled, it ceased to be necessary. The finality of Muhammad's prophethood is vindicated by history as much as by its intrinsic worth. There

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have been no successful claimants to prophethood since the Prophet breathed his last. The names of just a few have survived; but what of that? Bahauallah and Ghulam Ahmad are the only two whose names are known to a few thousands of men; not because of what they pretend to be or what they have accomplished, but because they have found helpful allies in propaganda and opposition; they owe their prominence to the former and thrive on the latter. It is not at all to be supposed that there is anything noteworthy about these two men except their "kinks and twists", or that they are the most outstanding of their kind. Their predecessors have included among their number some very real storm-centres in comparison with whom Ghulam Ahmad and Bahauallah are the merest nullities. We know the shrewd Qadiani and his Iranian prototype because of their recency and self-advertisement.

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Their place is the limbo as of so many others who practised on the credulity of their fellows.

Mirza Ghulam Ahmad's claim brought him into conflict with the time-honoured doctrine of the Finality of Prophethood. When he first called himself a *Nabi* (prophet), he knew the risk he was running. To reassure his critics he said that God Himself had conferred that title on him, but that it was not to be taken literally since prophethood had ended with the Holy Prophet. He further explained that he was endowed with the gift of prophecy and that therefore he was a prophet, at any rate, partially. He would emphasize, again and again, that his prophethood was at its best an honorary title, a sinecure, and no more, and that those who put more meaning into his words than he himself intended were slandering him. He even goes so far as to suggest that the word prophet—

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wherever it may have occurred in his works in relation to himself—should be considered as deleted. Ghulam Ahmad believes the oracle that is anxious to install him in the prophetic office.

But the oracle cannot be quieted down so easily and at last Ghulam Ahmad is prevailed upon. Now he makes no secret of his repugnance to the denial of his prophethood by one of his disciples in reply to an enquiry. He says it is not correct to say that he is not a prophet while he is really one. He resorts to mystical language to explain away the objections to the position he has now taken up. Let the Finality of Prophethood exclude, if it must, the possibility or necessity of a new dispensation, but the terms of that finality cannot be infringed by the second coming of the Prophet himself. "I am the Prophet himself," says the Mirza. "I have lost my identity in his; I am so completely merged in him

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that I am no other than Muhammad himself. My prophethood is Muhammad's prophethood over again. His prophethood is reflected in me in all its varied perfection. It is idle, therefore, to discriminate between Muhammad the Second and Muhammad the First."

The language of mysticism is notorious for its refusal to face logic and facts. We are not called upon to deny the genuineness of a mystic's experience. But we must dispute to the hilt the right of undiluted mysticism to impose itself upon the vast generality of men; and when it does that it is overshooting the mark, it is becoming worldly-wise, it is bordering on imposture. The proper place for the mystic is the cloister. He cannot take the helm without arousing grave doubts as to his sincerity. We are unable to reconcile the ultra-mysticism that his language seems to suggest to the practical man of the world that Ghulam Ahmad

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undoubtedly is. The soul of a Mansur or a Sarmad cannot find a habitable abode in him. Even if he were a genuine mystic, we should be justified in keeping him at arm's length. Mysticism cannot flourish in the din and toil of life, nor can society embrace the mystic's creed without foregoing its collective existence.

II

Mirza Ghulam Ahmad claimed to be the Mehdi whose advent is said to have been foretold by the Prophet. It will not be out of place here to dwell a little on a subject the importance of which is to be judged not only by its intrinsic merits but by the consensus it has enjoyed. The idea of the promised one is common to almost all religions, and cannot be lightly dismissed as a figment or craze of the religious mind.

The idea of the Mehdi has some of its notable detractors among Muslims. It is held that such ideas are born and come

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to stay among communities that have had their day and are dying out. It is to restore confidence and keep hope alive that the leader and the preacher instil into men's minds that all is not lost and that the future is full of promise. To give this vague longing a concrete form a deliverer comes to be posited. Mehdi-ism is thus shown to be a pious fraud that has come to pass for an unexceptionable ideal.

Mehdi-ism appears to its critics to be an enervating influence upon those whom it was meant to sustain. It is contended that the Muslims have come to believe that their ills are past human cure and that divine intervention alone can right their wrongs. The expected, and prayed for, Mehdi has become, at the hands of his devotees, an argument for continuing in their quietism and inaction. They look heavenwards day after day. But none comes; and they only redouble their

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vigil and star-gazing. The faith that should have removed mountains stultifies itself in pursuit of futilities and beckons to the adventurer to exploit it.

It is not for us to deny that the conception of Mehdi can be made to serve the foolish with an apology for idling themselves away. The atheists tell us that the idea of God takes away from man his self-confidence, belittles the importance of his life and work, and makes a drone of him. The very highest of human conceptions could be so perverted as to present an anti-moral appearance. The objections against the Mehdi are no more fatal to him than the sceptic's arguments to God.

The subject of Mehdi belongs to, what we may call, the universal religious tradition which points to a promised one. This tradition is entirely in conformity with common-sense and history. History is replete with momentous situations that

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have singled out their masters. The presence of the English on the soil of France produced Joan of Arc. The misrule of the Stuarts in England nursed its Cromwell. The French Revolution created Napoleon. Czarist tyranny in Russia instructed Lenin and Trotsky in the technique of revolution. The well-known Persian proverb according to which every Pharaoh meets his Moses is hard to improve upon in respect of the truth it embodies. The situation and the hour call forth the man. Understood in the light of history, the appearance of Mehdi is not only possible but necessary in a world threatened with chaos. The impatient objector might think that the world has reached that stage and that still there is no sign of the promised one. Who can say what is in store for the world? Perhaps the worst has not yet come. Do your part. Nature will do the rest. Nothing escapes her. She observes, registers, and reacts

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to the very trifles like the fall of a leaf or the stir of a mouse. She has her own code of justice. She does not forget even when she spares. She gives rebels against her authority rope enough to hang themselves. Her delays are just calculated to brim her vials of wrath. It is not for us to adjudicate upon the time, manner and measure of her operations. She destroys one order and sets up another. Why she builds and destroys when she does, and not when we think she must, is more than we can explain.

Those who attribute lack of activity among Muslims to their Mehdi-ism are indulging in generalities at the cost of facts. It is the absence of gifted leadership that is responsible for the pass to which Muslims have come. The Muslim masses have shown themselves, more than once, capable of rare self-sacrifice and discipline. They have a character—

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and their leaders have not—which can discern, feel, and act. They do not wait for the Mehdi to fight their battles. They were up against the greatest imperial power of the time when it was bent upon sweeping Turkey out of existence. One might say that the Indian Musalman did not accomplish much in securing Turkish emancipation. He could do no more with his wings clipped. It was agitation in India that was a positive factor which kept Lloyd George from sending British soldiers against Ghazi Mustafa Kemal. He could send his Greek allies no more than his sympathy and ammunition, with the result that Mustafa Kemal made mincemeat of the Greek offensive. Only very recently the Muslims effected in Kashmir what was to all intents and purposes a revolution which awoke the downtrodden Kashmiri to his sad plight and made him prefer death to an ignominious existence. The Muslims live. Those who

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have made it their trade to preach that they are weak and that therefore they must replace their legs by crutches, are in reality preaching death. But the Muslims are happily not amenable to that fatal suggestion.

The Muslim traditions that are said to have been traced to the Prophet speak of a Mehdi who is to restore Islam its unity and supremacy, fight its enemies to a finish, and fill the earth with justice. The traditions are definite that the Mehdi will be a warrior. Mirza Ghulam Ahmad claimed to fulfil in his person the prophesies relating to the Mehdi, and he manipulates the subject as blind self-interest alone can. The warrior Mehdi sticks in his throat. He knows full well that the sword is not practical politics and that discretion is the better part of valour. With the Sudanese Mehdi still fresh on the British, he dare not accept the warrior's part of the prophecy and

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invite short shrift upon himself. He takes considerable pains to assure the powers that be that the victories predicted of Mehdi are victories of peace and not of war. He goes on to argue that sword is the remnant of a barbaric past; that he is commissioned from on high to chain the dogs of religious war; that the Mehdi must be a propagandist rather than a soldier.

In disabusing the British of the suspicions that a Mehdi must naturally arouse, he has done Muslims an ill turn. He accuses them unjustly enough of resting their hopes on a bloody Mehdi, a killer of non-Muslims and an enemy of peace, and emphasizes in the same breath that he is no party to this primitive creed. To say that the Mehdi will fight the aggressor is not to say that he will assume the aggressive which is just the meaning that it serves Mirza Ghulam Ahmad to read into the popular Muslim belief. He

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addresses, what he is anxious to show off as, impassioned appeals to Muslims to banish the idea of Jihad beyond recall, and tries, in doing so, to poison the English against them. His utterance seems to represent Muslims as seething with discontent and conspiring against the English. He misrepresents the generally accepted view of Mehdi and makes that misrepresentation his vantage-ground.

He employs the term "Jihad" very much as Europeans understand it and seems to align himself with them in fixing upon Muslims the guilt of religious wars. The history of Islam gives the lie to the accusation that the sword won Islam its numbers. Islam is innocent of the Inquisition and the stake that cast a lurid light on mediæval Christianity. The Prophet fought his enemies who were out to convert him and his followers to the old pagan ways of Arabia at the point of

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sword. The Mehdi may have to make war upon his enemies. And it should go without saying that the Promised One can wage no war other than righteous. The Mirza tears the Mehdi from the context of Muslim history and tradition and calls him blood-thirsty. Surely he could not grind his axe without calumniating Islam and its history.

Mirza Ghulam Ahmad questions the authenticity of all the prophecies which can by no stretch of reasoning lend themselves to his pretensions. That is why he pits himself against the Mehdi expected by Muslims. He rummages in the archives of tradition and catches at the merest straws. There is a tradition that says that the Mehdi will make his appearance at Damascus. Well, that does not matter; Qadian is not unlike Damascus; his townsmen were as godless as the people of Damascus under Yazid. He finds it recorded somewhere that the

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Mehdi will declare himself at a place called Lud. Lud, of course, must be Ludhiana, and he hastens forthwith to that city to proclaim himself. His son, the Bashir-ud-Din, will not be quite satisfied with the way his father has pressed this prophecy into his service. Forty years hence, he will tour England and lodging himself at Lud Gate Circus will help himself to the prophecy. It will be immaterial to him as well as to his followers, whether it is the Messiah or his son that fulfils the prophecy so long, at any rate, as it is fulfilled.

Mirza Ghulam Ahmad has his moments when he feels that he has gone too far. These moments are few and far between. In one of these he admits the possibility of another Mehdi who may redeem the prophecies which describe him as a warrior. This admission, which is as plain and unexpected as one could wish for, refutes him out of his own mouth. Surely

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he cannot remain the Mehdi and the Messiah that he called himself if the room is still left for another, who might win victories on the field of battle—victories denied to this carpet knight of Qadian, victories which no gift of the gab, no skill at verbal fencing no volumes of automatic writing can replace.

III

Mirza Ghulam Ahmad tries to make his claim universally acceptable. He claims to personify the second coming of Christ. The chapter entitled "Christ sans Cross" will treat of his mission among the Christians. He introduces himself to the Hindus in his capacity as Lord Krishna. In short, he rolls into himself the saviours of all religions, and assumes the names and designations of all the world teachers he has heard or read of.

Ghulam Ahmad is greatly influenced in this respect by his contemporary and prototype, Bahauiah. The Musalmans

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naturally demurred to his prophethood. Whenever his prophethood was assailed he took shelter behind the lesser station of Mehdihood. He does not mind applying the pruning-knife to his Mehdihood, if necessary, and, in fact, he does that by making his Mehdihood binding on the world for a century, till another reformer is raised up. He freely resorts to mystical language to confound logic, and thereby makes a gesture to the dervishes. To win over the Hindus he terms himself *Avatar* (God in human form). He calls himself "the like of Christ", "the Christ", "one greater than Christ", and "the son of God" to make the Christian world do him obeisance.

IV

Read between the lines there is a dynastic ambition lurking in his claim. He seems working all along for a theocracy under his auspices. He is very anxious to keep clear of embarrassments with the

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British Government, whom he tries fairly successfully to cajole into a friendship through thick and thin. He repudiates Jihad and the warrior Mehdi, not only to save his own skin, but to establish himself at the head of a following under British protection. But as soon as he begins to feel secure, he drops a hint that a Mehdi-ism under arms cannot be ruled out of court; he prophesies the beginning within eight* years of the end of the British Empire, the prosperity of which has been the Messiah's lifelong prayer. This prophecy was contained in a couplet which was privately circulated among some of his followers. But when somebody reported this, inadvertently or otherwise, to an English official, the Mirza publicly denied his authorship of the couplet.

His attitude towards Muslims is

* The prophecy was made in 1891 but remained unpublished during Chuliam Ahmad's lifetime.

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similarly dictated by strict necessity. In the early stages of his career he is their own man. His revelations belonging to this period are so worded or interpreted as not to court trouble with Muslim orthodoxy of which to all appearance he is the mouth-piece. But he does not hesitate to kick down this ladder as soon as he feels safe to do so. He does not attempt a new departure until he is sure that he can count on partisans. He hurls unmeasured vituperatives on all those who cannot follow him into the labyrinth of his claim, declares them infidels, and invites opposition to himself and persecution on his followers. This has the desired result of knitting his followers together in a community, henceforth to be called Ahmadis. They are to return themselves Ahmadis at the coming census. They are to treat Muslims on a par with Jews and Christians. They are not to give their daughters in marriage to Muslims.

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The Ahmadis are forbidden to join a Muslim congregation at prayer or to extend the burial service to the Muslim dead. Having lain Muslims under a perpetual ban, he takes steps to guard the separatism of his followers and render it complete and effective.

He declares Qadian a holy place and turns it into an Ahmadi colony. He extends the mosque built by his father and names it after Solomon's temple in Palestine. He is, of course, a prophet, and his wife comes, in due course, to be styled the "Mother of the Faithful"—a title exclusively meant for the wives of the Holy Prophet. He has a burial-ground laid out at Qadian, and those interred therein will carry the passport to heaven. Burial in the "Cemetery of Paradise" is an indulgence granted to those who relieve themselves of their purse at the Messiah's bidding and make him heir to a fair portion of their property.

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The Mirza finds his prophethood a plummy concern and he constantly speaks of his rise from poverty to power as a sign from God.

The dynasty is his ideal, towards the ultimate realization of which he makes important contributions. To legitimize his own usurpation he assumes the title of Muhammad II. He has replenished his coffers and has fixed fairly stable heads of revenue. He wants capable successors. He has long ceased to think of his first-born, Sultan Ahmad, who refused to be a pawn in his father's game. One or other of his sons by his second wife must carry on his work. They are all very young. It is yet premature to say what sort of men they will grow up to be. Of course, they are all very intelligent and cannot help being their father's sons: Mahmud Ahmad is precocious beyond doubt. That his sons are of tender years need not worry him. He is old no doubt,

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but sustains his energy and vigour in spite of his old diabetes. He hopes that he will live long enough to mould them upon his own pattern. He has been assiduously preparing the way for his sons. The birth of each one of them was heralded by the gladder tidings and blessings from above. Their father's relations are full of them and promise them glory *in excelsis*. The Mirza's prophecies regarding his sons have adjectives in profusion but no proper names, and there is method in his utterance. He knows from bitter experience that it is unwise to connect his prophecies too closely with particular individuals and events. He remembers that he had to eat humble pie when he predicted the birth of a son, who checkmated his would-be father by sending a sister instead. The Mirza had then tried to save his face by declaring that he had not tied his prophecy to one confinement or other. He has tried

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not very successfully to be discreet after that. The birth of his son Mubarik Ahmad was hailed by him as the arrival of his promised son, and he was not in the least niggardly in bestowing on that child of his old age the appellations that he held in reserve for the son he had awaited all his life. But his hopes were dashed by the death of Mubarik Ahmad at the age of nine; and he saw that he had the prophecy still on his hands. It must have strained his senile self-confidence to its utmost to prophesy the birth of another son and give himself the airs of a Zacharias expecting a John. But he knows this time that he has taken too much upon himself and he does not mind if a grandson comes to be construed as the promised child. In the last resort he has left his prophecies free to attach themselves as best as they might to one or other of his sons or grandsons who may turn them to account. He guards

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his prophecies against miscarriage by their vague and indefinite wording and can serve his dynastic ambition best by vesting them in his own progeny.

Let us be allowed here to lift the veil from the future only to discover that Mirza Mahmud Ahmad of all the world has understood his father, and in understanding his father has found himself. Mahmud Ahmad has helped himself to the title of "Bashir-ud-Din" and wants to be understood as the child of his father's dream. He has set up and perfected a governmental machinery at Qadian under his dictatorship for life. He has his Prime Minister, his Foreign Secretary and his Home Member—in fact he is all these. His satellites are no more than routine clerks who register the decrees of their chief. The Caliph has his courts of justice which decide civil cases and are duly fee'd. The Caliph's judges are also authorized to punish crime

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in so far as they may with impunity. It was brought to light in the very recent case in which that well-known Muslim publicist, Syed Ata Ullah Shah Bukhari, stood accused of fomenting hatred against Qadian and its Caliph, that a Qadiani court of law had an accused person caned on one occasion. There may be many more instances of Qadiani justice having meted out corporal punishment to its offenders, but they are not allowed to attain publicity. It is very well-known that the Caliph's government exiles from Qadian all those who are eyesores to it and that it makes Qadian too hot for those who refuse to yield to its summary, lawless and peremptory justice. The Qadiani chief is not known to maintain a state prison and a hangman. These seem to be almost the only limitations on his sovereign authority. He would fain do away with these, only if the powers that be did not strain at the gnat. It is

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the chief plank of the Qadiani Mission to worm itself into the affections of the British Government and to go on working for its own theocracy unseen, unsuspected. The hole-and-corner practices of to-day will become inalienable prerogatives tomorrow. The shrewd Qadiani knows that full well. The title of Holiness is the lowest rung of the ladder, and its holder is toiling up the majestic ascent. Vatican is his model for the present, as a means only but not as an end. Ghulam Ahmad's dream seems on its way to realization.

Mirza Ghulam Ahmad wants his prophethood to be regarded as an empire that holds kings in thraldom. Kings, he says, will kiss his hands and seek blessing from his clothes. But much more significant than his revelations which have an eye to kingship is the widespread belief among Qadianis that the Khilafat at Qadian is the future Government of India. A Qadiani once remarked to the

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present writer that the Indian National Congress with all its paraphernalia of non-co-operation and civil disobedience was paving the way for a Qadiani *regime*. He could not be made to see that it was sheer moonshine to imagine Congress, or for that matter any other body, in its hour of victory, offer, on bended knees, the crown of India to the Caliph of Qadian who had done all that lay in his power to discredit and obstruct the movement for India's freedom. It was no use trying to convince him that nature does not distribute her laurels gratis, and that they have to be striven for rather than torn from another brow. But the Qadiani would have none of it; he refused to be persuaded out of the land of promise visualized by the Messiah and to be brought within sight by the Bashir-ud-Din. The germs of an Ahmadi theocracy are latent in Mirza Ghulam Ahmad's teachings. He dug deeper than

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most people know. He discountenanced the sword; but that sword is the final judge he knew well enough. We can put no other meaning on the back-door admittance he gave to the warrior Mehdi, against whom to all appearance he had made common cause with the British. He knew the sword to be out of the question, so far as he was concerned, and, accordingly, made a virtue of the necessity. But he did not mean to debar his children or grandchildren from resorting to its arbitrament, if ever an opportunity arose. Clearly the warrior Mehdi that he provides for was meant to be no other than one of his own descendants who would find a veritable citadel in the stately mansion of adjectives laboriously built by Ghulam Ahmad for his promised son.

There is no likelihood, however, of an Ahmadi dynasty succeeding the House of Windsor. An idealism which has no better traditions to sustain itself than

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those founded by Ghulam Ahmad can at its best produce a Bashir-ud-Din but certainly not a Tipu. A prophethood that has the Indian Penal Code for its sole protector, expediency its sole guide, and propaganda its sole weapon, has no legs to stand upon. The fifty years of its existence have won it no more than 56,000 votaries in the very land of its birth. And if Mirza Ghulam Ahmad was correct in estimating the strength of his community in terms of lacs, then surely its decline has already set in. He lived in a world that claims to have annihilated distance and is very much accessible to the propagandist. The meagre response that Mirza Ghulam Ahmad has evoked is a testimony, if one were needed, to show that his prophethood lacks reality and foundation. An addled egg will hatch no chicken and that is the last word on the future of Qadianism.

CHRIST SANS CROSS

CHAPTER V
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MIRZA GHULAM AHMAD called himself the "son of Mary" and urged the Christian world to follow him. He felt that he could not carry with him in this role the vast generality of those who believed Jesus to be bodily alive in heaven, unless it were proved that the Prophet of Nazareth was dead beyond recall. He read the New Testament between the lines and was justified on the whole in his conclusion that Jesus did not die on the Cross. But the post-crucifixion period of the life of Jesus puzzled him greatly. He thought that the silence of history on this subject could only be accounted for by the migration of Jesus to some strange land, since he had many and powerful enemies in the country of his birth, who had him condemned to the Cross and whom he might not be able to

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elude for long. The Mirza's revelations seem to have refused point-blank to enlighten him on the whereabouts of Christ after he left the country of his ancestors, and he, therefore, resorted to conjecture. The mission of Jesus lay among the lost sheep of Israel, and his flight from Palestine could not but have the discovery of his lost brethren for its object. Kashmir proved, according to the Mirza, to be the destination of Jesus. Having brought Jesus nearer home, Ghulam Ahmad hastens to give him a grave in Kashmir, which procedure would not only dispose of Jesus, but relieve the Mirza of the necessity of giving a more positive account of the life and doings of Christ in Kashmir. Ghulam Ahmad relates Jesus to a tomb in Srinagar which folk-lore speaks of as belonging to a prophet named Yus Asaf. The phonetical affinity between Yus Asaf and Jesus is pounced upon by the Mirza as proof

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positive of Yus Asaf being none other than Jesus.

Mirza Ghulam Ahmad regards the death of Jesus as the corner-stone of his mission, and the growing necessities of his Messiah-hood awoke him to it. The *Barahem-i-Ahmadīyya*, which is claimed by the Mirza to be a divinely-inspired work, accepts the ascension of Christ. It is surprising that his revelations, which rained on him cats and dogs, should have been so long and tardy in coming to grips with a matter which he considered vital to his claim. We cannot believe that the Mirza who played the plagiarist to Sir Syed Ahmad could not have been alive to the possibility of Jesus having died naturally, before he passed it off as a divine revelation. Only he seems to have played the waiting game and ensured a following before taking the plunge.

We cannot enter into this controversy for two reasons. Firstly, because it is no

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article of Muslim faith to believe Jesus dead in his grave or physically alive in heaven. And the man who spent his lifetime in raising this side issue to the privilege of an article of faith was clearly in error. Secondly, there are among Muslim leaders of thought some who have believed Christ to be dead. It is no feather in Ghulam Ahmad's cap to have boomed his prophethood by the death of Jesus. Sir Syed had already reached the conclusion to which Mirza Ghulam Ahmad's revelations awoke rather late in the day.

It is the *sine qua non* of Prophetic Revelation that it is a precursor of human thought and not a follower in its wake, an initiator and not an imitator. Prophethood is the prime mover of human thought and action; it points to unsealed intellectual and moral heights; it penetrates far into the future and provides for it as no human foresight can. Islam was alive, while the world slept, to the role

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that observation was destined to play in the scientific march of humanity, and accordingly we find the Quran preaching that the earth as well as heavens had been made subservient to man; that the faithful were not to give the signs of God the go-by of the blind and the deaf; that the book of creation was to be studied and reflected upon with one's senses on the alert. The Quran anticipated, and laid the foundation of the Scientific Method. By throwing the earth and heavens at man's disposal it bred in him the self-confidence that disembowels the earth, conquers the air and seeks to communicate with and fly to the Mars. The Quran enunciated the principle that now passes axiomatic with modern Biology that God created the vegetable, animal, and other kingdoms as yet unexplored in pairs. The Quran did not forget the archaeological research of to-day, in that it speaks of the body of the