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A table of contents for *Journal of the Transactions of the Victoria Institute* can be found here:

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1905.

ORDINARY GENERAL MEETING.*

COLONEL T. HOLBEIN HENDLEY, C.I.E., IN THE CHAIR.

The Minutes of the previous meeting having been read and confirmed, the following paper was read by the Secretary, in the absence of the author :—

THE MESSIAH OF QĀDIĀN.

By the Rev. H. D. GRISWOLD, M.A., Ph.D.

I. INTRODUCTORY.

ONE of the most interesting characters in India to-day is the Mirza Ghulam Ahmad, chief of the village of Qādiān, in the Gurdaspur District, Panjab. He is the founder of a reforming Mohammedan sect, to which he has given the name *Ahmadiyyah*, or Society of Ahmad. Accordingly his disciples write the adjective *Ahmadī* after their names. But popularly his followers are called *Qādiānīs*, from the name of the village which is the centre and capital of the movement, or *Mirzāīs*, from the title of their master. The name *Ahmadiyyah* is intended to have a larger reference than simply to the name of the founder of the society. The Prophet of Islām bore two names, *Muhammad* and *Ahmad*. According to the Qādiānī interpretation, Muhammad is the *jalālī* name, and is significant of his triumphant career, while his *jamālī* name is *Ahmad*, which points to the peace and tranquility that he was to spread in the world. *Vide Census of India*, 1901, vol. ix, p. 69. Now the Mirza Ghulam Ahmad denounces the doctrine of *jihād* and with it all crimes of violence committed in the name of

* Monday, May 15th, 1905.

religion. He therefore claims that he and his disciples can be fitly described as *Ahmadiyyah*, the society of peace.

The family of Mirza Ghulām Ahmad is of Moghul descent, and came into India from Samarkand, Turkistan, in the reign of Babar, the founder of the Moghul Dynasty. The Mirza Sāhib himself professes to be altogether loyal to the British Government, and he often cites as proof of his loyalty the services rendered to Government by his father and his brother (or rather first cousin, Ghulām Kādar son of Ghulām Muhammad) during the mutiny of 1857, on account of which the latter received honourable mention in Sir Lepel Griffin's book, *The Panjab Chiefs* (vol. ii, pp. 49-50, new ed. by Massy). Another first cousin, by name Mirza Imām-ud-Dīn, attained to some notoriety of another sort. Although he remained a Muhammadan until his death (in 1903), yet he posed as the *guru*, or religious guide of the *chuhras*, or sweeper community, in the Panjab, and advised them not to become either Muhammadans or Christians, but to remain as they are.

Both men, Mirza Ghulām Ahmad and Mirza Imām-ud-Dīn, lived in the same village of Qādiān. Mirza Imām-ud-Dīn claimed to be a kind of successor to Lāl Beg, the traditional religious guide of the sweepers, and to have the mission of teaching them morality, and to this end he prescribed the Ten Commandments, with certain editorial changes (*vide Hidāyat-nāma*, p. 15). But the claims of his cousin, Mirza Ghulām Ahmad are far more pretentious. He professes to have come: (1) in the "spirit and power" of Jesus Christ, and so to be "the promised Messiah"; (2) in the spirit and power of Muhammad, and so to be the promised Ahmad; and (3) in the spirit and power of Krishna, and so to be the promised future Incarnation expected by the Hindus. Thus, in one of his last conspicuous utterances ("The Future of Islam," a lecture delivered at Sialkot November 2nd, 1904; *vide Review of Religions*, November, 1904, p. 410), the Mirza Ghulām Ahmad says: "My advent in this age is not meant for the reformation of the Muhammadans only, but Almighty God has willed to bring about through me a regeneration of three great nations, viz., Hindus, Muhammadans and Christians. As for the last two I am the Promised Messiah, so for the first I have been sent as an Avatar." Thus the claim is made to a universal mission.

In an article entitled "The Early Life and Mission of the Promised Messiah" (*Review of Religions*, February, 1903, pp. 61-67), the Mirza of Qādiān describes the beginning of his prophetic career: "At length the time came when God called away my

father. When my father was yet alive and before any fatal symptoms appeared, the Word of God came to me at mid-day foretelling my father's death after sunset that very day. No sooner had the idea of his death passed into my mind than the inspiration of God broke forth upon me in the following words: 'Is not God sufficient for His servant?' My father died after sunset as the Word of God had spoken. . . . In accordance with this Word which God spoke to me, He took charge of all my affairs, Himself became my teacher, Himself guided my soul in all concerns, Himself supplied me with all I required, and Himself crowned me with honour and glory. I was unknown, God made me famous; I was unrecognised, God gave me glory and renown; I was in want, God granted me affluence. This grand prophecy now shines forth like the meridian sun."

II. THE DOCTRINE OF MIRZA GHULĀM AHMAD.

The Mirza of Qādiān claims that the promised *Mahdi* and the promised Messiah expected by Muhammadans are not two persons but one, and that he is that person. This is a heretical view, if judged by the standard of Muhammadan orthodoxy. For, as commonly held, the *Mahdi* will be a descendant of Fātima, the daughter of Muhammad and mother of Husain, and the Messiah will be the Lord Jesus Christ at His second coming. Both the *Mahdi* and the Messiah will be men of blood, who will together fight against the unbelievers until they are overcome. Thus the tradition of orthodox Islām includes the notion of a bloody *Mahdi* who will wage a bloody *jihād* against all unbelievers. Such is the programme which, for example, the Sudanese *Mahdi*, Muhammad Ahmad of Gondola, had in mind and sought to carry out.

Against this popular view the Mirza Qādiānī declares (1) that "the traditions speaking of such a person [as the bloody *Mahdi*] are all of them forged and were perhaps fabricated in the time of the Abbasides" (*Kashf-ul-Ghitā*, 1898, p. 11), (2) that the true *Mahdi* (the Guided One) is to be a man of peace, not a man of blood, and (3) that he, the Mirza of Qādiān, is at once the promised *Mahdi* and the promised Messiah, as it were a "*Mahdi-Messiah*." He says: "The spiritual personality of the Messiah and the Mahdi is a combination of the spiritual personalities of the Holy Prophet Muhammad and of Jesus" (*Review of Religions*, February, 1903, p. 67).

As the Lord Jesus Christ was a man of peace, so he who has come in His spirit and power as the Promised Messiah must also be a man of peace, for he has "inherited the perfection of Jesus Christ." Such is the theory which underlies the Mirza Qādiān's polemic against the doctrine of a bloody *Mahdi* and the doctrine of *jihād*. As he says: "To believe in me as the *promised Messiah and Mahdi* is to disbelieve in the popular doctrine of *jihād*" (*Memorial to Sir William Mackworth Young*, March 5th, 1898). Thus it would seem that through his claim to be at once the promised *Mahdi* and the promised Messiah the Mirza of Qādiān desires to focus all the Messianic expectations of Islām upon his own person. At the same time "to disbelieve in the popular doctrine of *jihād*" is certainly an excellent thing, provided it be sincere.

But the supreme and central claim of the Mirza of Qādiān is that he is *The Promised Messiah*. As such he signs himself in his numerous writings. His claims to be the promised *Mahdi* of the Muhammadans and the promised *Avatār* of the Hindus are relatively insignificant in comparison with his claim to be the promised Messiah. What does he mean by this claim? He does not mean that he is the very person of Jesus Christ re-incarnated in India, but rather that he has come in the spirit and power of Christ. His conception is this that just as, according to the interpretation of Jesus, John the Baptist was the Elijah which was to come (Matthew xi, 14), because he came "in the spirit and power of Elijah" (Luke i, 17), so he, the Mirza, is the Messiah which is to come, because he is come in the "spirit and power" of Christ. But note the logical consequences of this claim. If the Mirza Qādiānī is the promised Messiah, then (1) his appearance is the fulfilment of all the Bible promises which speak of Christ's Second Coming, (2) no literal coming again of the "same" Jesus of Nazareth is to be expected, and (3) the expectation of a literal Second Coming of Christ on the part of Christians is based on misinterpretation.

As clearing the way for the doctrine of his own Messiahship, the Mirza Qādiānī holds that Jesus Christ did not die on the Cross, but, on the contrary, that He came to India, in order to preach to the descendants of the Ten Lost Tribes in Afghanistan and Kashmīr, and died a natural death in Kashmīr, where his tomb exists unto this day. His grounds for the first conclusion, viz., that Jesus did not die on the cross, are as follows: (1) Certain inferences based upon the Gospel narratives to the effect that Jesus when He was removed from the cross was

not really dead, but only unconscious through loss of blood. He remained on the cross only a few hours and His legs were not broken. Finally, the post-resurrection appearances of Jesus to His disciples were those of the body of a living man and not of a disembodied spirit, since He ate and drank with His disciples and allowed them to touch Him. A revival of the "swoon theory" of the Resurrection. It may be mentioned in passing that through his English educated disciples the Mirza Qādiānī is kept more or less in touch with the sceptical literature on the life of Christ. For example, he is able to refer to the opinions of Professor Schmiedel as found in the *Encyclopædia Biblica*; (2) The *Marham-i-Isā* or "Ointment of Jesus," is referred to as "the first clue to this all-important discovery." According to the Mirza of Qādiān, "this ointment is spoken of by Jewish, Christian, Parsee and Muhammadan physicians alike, and over a thousand books on medicine contain a description of it" (*Kashf-ul-Ghitā*, p. 25).

In the *Review of Religions*, October, 1903, pp. 394-396, there is a list of thirty-five medical books, mostly Arabic and Persian, which are declared to contain references to the "Ointment of Jesus." The Mirza's theory is that after three days Jesus recovered from the swoon, and that then His disciples applied this wonderful ointment to His wounds with such success that within the space of forty days He was entirely healed and ready for foreign travel. It is unnecessary to say that we have here the "fraud theory" of the Resurrection, the disciples of Jesus being represented as acquainted with the facts and yet solemnly declaring that Jesus rose from the dead. (3) Jesus' interpretation of "the sign of Jonah the prophet" is regarded by the Mirza of Qādiān as a confirmation of the same view. Jesus said: "As Jonah was three days and three nights in the belly of the fish; so shall the Son of man be three days and three nights in the heart of the earth" (Matt. xii, 40). But, says the prophet of Qādiān, Jonah entered the belly of the fish alive, remained there alive, and came out alive. So must Jesus have entered the tomb alive, remained there alive, and came out alive, in order to make the analogy complete. (4) "The Spiritual death of Christianity" (*Review of Religions*, January 1903, p. 40), is alleged in support of the same thesis, namely, that Jesus did not die on the cross, and so did not rise from the dead. He asks: "If Jesus is living, why does not His influence work?" The obvious answer is that Jesus' "influence" does work, as proved among other things by the Revival in Wales.

The Mirza's proofs for the second part of his thesis, namely,

that Jesus, on escaping alive from the cross, came to India and died a natural death in Kashmir, are as follows: (1) The account in Nicolas Notovitch's *Unknown Life of Christ*, to the effect that Jesus visited India. It is needless to say that the *Unknown Life of Christ* is accepted as authentic by no competent scholar. But even granting for the sake of argument its authenticity, it contradicts the conclusion of the Mirza Qādiānī in two important particulars: (a) It makes Christ visit India, not after His crucifixion, but in the interval of sixteen or seventeen years between His visit to Jerusalem at the age of twelve and His public appearance at the age of thirty; and (b) it asserts in unequivocal language the actual death of Jesus Christ on the cross (pp. 133, 195). The view, however, of the Qādiānī *savant* is that the true meaning of the *Ascension* of Jesus was His *separation* from His disciples in order to visit Afghānistān and Kashmīr. But why should Jesus visit these regions rather than any other part of the world? The answer is furnished by the Mirza's theory that the people of Afghānistān and Kashmīr are descendants of the "Ten Lost Tribes." See article on "The Origin of the Afghans and the Kashmiris" (*Review of Religions*, June, 1904, pp. 234-240). The Mirza is apparently not at all disturbed by the fact that in the Ethnographic Appendices to vol. i of the last *Census of India* (1901), the people of Kashmīr are brought under the Indo-Aryan type, and that H. H. Risley, Esq., I.C.S., the author of these appendices, does not deign to notice the theory of the Israelitish origin of the people of Kashmīr. (2) As furnishing a kind of *a priori* proof that Jesus would naturally go in search of the Ten Lost Tribes, the Mirza Ghulām Ahmad cites the following words of Jesus: "The Son of Man came to seek and to save that which was *lost*" (Luke xix, 10); "I was not sent but unto the lost sheep of the house of Israel" (Matt. xv, 24); "And other sheep I have which are not of this fold . . . they shall hear My voice" (John x, 16). *Vide* the article "Jesus among the Ten Lost Tribes in the East," *Review of Religions*, January, 1903, p. 8. Thus it is proved to the satisfaction of the Qādiānī seer that it was necessary in the nature of things that Jesus should visit India; (3) A further confirmation is given by the verse *Qurān* (xxiii, 52): "And we appointed the Son of Mary, and his mother, for a sign: and we prepared an abode for them in an elevated part of the earth, being a place of quiet and security, and watered with running springs" (Sale's trans.). On this it is remarked, "This description does not apply to any land so well as it

applies to Cashmere, especially when we bear in mind that there is no other country which is so like His native land Galilee, in the greenness of its soil, and the charming beauty of its scenes. Moreover, the verse plainly indicates that the refuge was given after some heavy misfortunes, or great danger, for the word *āvā* signifies the giving of refuge in danger" (*Review of Religions*, June, 1903, p. 225). (4) But the crowning proof that Jesus visited Kashmīr is found in the existence of a tomb in Srinagar, Kashmīr, which the Qādiānī people with one accord stoutly affirm to be the very tomb of Jesus Christ. It is the tomb of a certain *Yus Asaf*, and is situated in Khān Yār Street, Srinagar. It is asserted that the keepers of this tomb regard it as a tomb of a *Prince-Prophet*. But Muhammad was the last of the Prophets. Therefore it must have been before his time. Whose tomb could it be but that of Jesus? Besides, the first part of the name *Yus Asaf* is clearly a corruption of *Yasu* (!) or Jesus, and *Asaf* (from Hebrew *āsaf*, to gather) means gatherer. Hence, according to the Qādiānī interpretation, *Yus Asaf* means Jesus the Gatherer of the lost sheep (*i.e.*, the ten lost tribes) of the House of Israel.

Thus, according to the revised life of Jesus as described by the Qādiānī school, Jesus Christ by opportunely becoming unconscious escaped the fate which befel His comrades in crucifixion, and through the wonderful efficacy of the "Ointment of Jesus," was soon healed and ready for His journey to the East in search of the "lost sheep of the House of Israel." He preached to His brethren in Afghānistān and Kashmīr, and finally died a natural death at the age of 120 years and was buried in Srinagar. The writer of this paper visited the tomb of *Yus Asaf* in Srinagar, Kashmīr, on September 5th, 1903. While there, he was informed by the keepers of the tomb that *Yus Asaf* was by tradition a very tall man, being no less than 40 yards long. Now 40 yards equal 120 feet, and 120 feet might possibly be interpreted as 120 years. Such seems to be the origin of the 120 years.

This theory of the death of Jesus Christ is given great emphasis, because in the view of the Qādiānī aspirant to Messiahship it is absolutely fundamental to his claim to be the promised Messiah. If the Christian belief that Jesus Christ died on the cross, rose again on the third day, and ascended into heaven, be true, then the predicted second coming of Jesus Christ will be the second coming of "this same Jesus" (Acts i, 11), and not of one who comes merely in His "spirit and power." Hence the Qādiānī Mirza tries to break down

the Christian belief that Jesus passed by the way of death and resurrection into the glory of His Father, and also the Muhammadan belief that Jesus without death was "taken up" to God. His conclusion is that "Christ died like ordinary mortals" (*Kashf-ul-Ghitā*, p. 13), and the consequences which he would draw from this conclusion are as follows: (1) negatively, (a) the overthrow of the doctrine of Christ's sacrificial death, resurrection, ascension and second coming, as accepted by Christians, and (b) the overthrow of the belief that Christ was "taken up" to God and will come again to the help of the *Mahdī* as accepted by Muhammadans; and (2) positively, the leaving of the way open for the coming of one who will come in "the spirit and power" of Christ, yea, who has already come in the person of the Moghul Messiah, Ghulām Ahmad, of Qādiān.

Thus the negative work has been done and the ground has been cleared for the *constructive* part of the Qādiānī proof. It is unnecessary to elaborate the positive side of the argument in detail. A few hints will suffice. It is chiefly along the line of parallelism or correspondence that the constructive argument is developed.

(1) Correspondence between the First Adam and the Second Adam. At the close of the sixth day, God created the first Adam. But one day is with the Lord as a thousand years. Therefore at the close of the sixth millennium or the beginning of the seventh, the second Adam is to appear. But we are now at the beginning of the seventh millennium, if we reckon according to the lunar year, which is the inspired mode of reckoning; and so the time is fulfilled for the second Adam to be manifested. Where is the second Adam to appear? "In the east and not in the west," says the Mirza Ghulām Ahmad, "for from Gen. ii, 8, we learn that God had put the first Adam in a garden *eastward*. It is therefore necessary that the second Adam should appear in the *east*, in order to have a resemblance with the first in respect of his locality" (*Review of Religions*, January, 1902, p. 15). Hence the Mirza Ghulām Ahmad is demonstrated to be not only the Messiah of Islām but also *the Second Adam*. In the Mirza's Sialkot address (*Review of Religions*, November, 1904, p. 397) the parallelism is still further elaborated: "In being last of all he (*i.e.*, Mirza Ghulām Ahmad) has a resemblance with Adam who was the first of all. . . . Moreover, Adam was born on Friday and along with him was born a woman. So it happened in my case, viz., I too was born on Friday and was born a twin, a girl being born

before me. This mode of birth indicated that I was the last of the *Imāms*."

(2) Correspondence between the Children of Israel and the Children of Ishmael. These two tribes are of fundamental importance in divine revelation. The great prophets of the former were Moses and Christ. Christ was the final prophet of the Jews, the last brick in their national and religious structure. Their rejection of Christ involved their own rejection and the loss of their nationality. Then came the turn of the Children of Ishmael. According to Deut. xviii, 18, a prophet was raised "like unto" Moses from among the "brethren" of the Israelites in the person of the great law-giver, Muhammad (*Review of Religions*, May, 1902, p. 206). Muhammad therefore was the Ishmaelitic prophet, as it were *the Moses of Islām*. But Moses and Christ were separated by an interval of twelve or fourteen centuries. Hence, in order to preserve the parallelism, another prophet must rise twelve or fourteen centuries after Muhammad, who will be, as it were, *the Christ of Islām*. Who can this be but Ghulām Ahmad of Qādiān? The relation between these great prophets may be set forth in the form of a proportion. Thus, as Moses is to Christ, so Muhammad is to Ghulām Ahmad; or again, as Muhammad is to Moses, so the Mirza Sāhib is to Jesus Christ. In a word, as Moses is a type of Muhammad, so Jesus of Nazareth is a type of Ahmad of Qādiān.

(3) Correspondence between Jesus of Nazareth and Ahmad of Qādiān. (a) As regards the times marked by the advent of each. Both advents are followed by a millennium—the advent of Jesus of Nazareth by the negative millennium of the devil's imprisonment (*cf.* Rev. xx), and the advent of Ahmad of Qādiān by the positive millennium of the kingdom of God. (b) As regards political circumstances. This is summed up in the statement that just as the Jewish Messiah appeared in Palestine when it was subject to the Roman Government, so the Moghul Messiah has appeared in India while it is subject to the British Government. (c) As regards descent. "Jesus was not fully of Israelite descent, but He was called an Israelite only because His mother was of that race. Similar is my case. Some of my grandmothers too were *Sayyids*, though none of my ancestors was himself a *Sayyid*. The birth of a child who did not partake of the blood of an Israelite father indicated that Israel had forfeited half its claim to Divine favour, and would forfeit the other half on further transgressions, and that the next prophet would be from a

totally different nation. As this world is now coming to an end, therefore in my descent from a tribe other than the *Quresh*, there is an indication that the end of the world would cut off all claims of the *Quresh* to *khilāfat*" (*Review of Religions*, November, 1904, p. 400). (d) As regards moral and religious conditions. The Mirza Sāhib draws a rather impressive parallel between the moral and religious needs, which nineteen hundred years ago required the presence of Jesus Christ, and the same needs to-day both in Islām and in Christianity, which, with equal insistence, according to the Mirza Sāhib, call for the promised Messiah. Morally, the times are out of joint, "Society is rotten to its very core" (*Review of Religions*, p. 60). The special sins of Christendom are drunkenness, prostitution and gambling; and those of Islām are the *ghāzī* spirit, immorality, lack of love, etc. Such evils "call for a reformer." The Mirza Sahib's principle is that *Necessity itself is proof* (*Zarūrat-ul-Imām*, p. 25), i.e., since the true reformer has appeared at Qādiān, the very necessity which called for him may be cited as proof of the reality of his claims. Religiously, the condition of things is no better. The fear of God has vanished from before the eyes of men. Islam is cursed with the doctrines of *jihād*, a bloody *Mahdi*, and tomb-worship, and besides there is no unity of belief on such important doctrines as the death of Christ and His second coming (*vide Zarūrat-ul-Imām*, pp. 24, 25). And as regards Christianity, it is cursed with false doctrines such as the deification of Jesus Christ and belief in His atoning death.

Of the Jews in the time of Christ, the Pharisees believed too much, the Sadducees too little, and the whole religious life of the time was marked by formalism in worship and unrighteousness of life. So is it to-day in Islām. Muhammadans of the old school, who are under the guidance of the ignorant Mullahs, outstrip Roman Catholics and Buddhists in their reverence for saints and devotion to tomb-worship. In short, they are superstitious and believe too much. On the other hand, Muhammadans of the new school, e.g., the followers of Sir Sayad Ahmad, hold very loose views on the subject of revelation and resurrection. They are rationalistic and believe too little. A divinely appointed *Umpire* is necessary in order to arbitrate between these various positions and to restore "the golden mean." Such is the mission which the Mirza Sāhib claims for himself. He is the *Hakam* or umpire in religious matters for the present age; (e) As regards mission. The Mirza

Qādiānī claims to be, like Jesus Christ, a divinely appointed *Mediator* between God and man, and so a true *Intercessor* with God for man. To sum up, the Mirza Sāhib claims to be the spiritual leader of his time, the mediator between God and man, the promised *Mahdi* or spiritual warrior of God, the *Hakam* or divinely-sent arbitrator, the second Adam, the true *Ahmad* or spiritual manifestation of the prophet Muhammad, the promised Messiah, and metaphorically a manifestation of Deity; (*f*) As regards credentials. Ahmad of Qādiān claims to be like Jesus of Nazareth, as regards the "signs" which have accompanied his mission. These signs are both natural and supernatural and consist of miracles, fulfilled predictions, answers to prayer, eloquence in the Arabic tongue, profound understanding of the Qurān, growth in the number of disciples, good effect of the doctrine on the lives of disciples, etc.

Such then are the proofs, both negative and positive, by which Ahmad of Qādiān seeks to demonstrate his claim to be the promised Messiah. As by claiming to be the promised *Mahdi*, Mirza Ghulam Ahmad seeks to focus the Messianic expectations of the Muhammadans upon himself, and as by claiming to be the promised *Avatār* he seeks to fix the Messianic hope of the Hindus upon himself, so by claiming to be the promised Messiah he clearly hopes to turn all the Messianic expectancy of Christians towards himself. As *The Review of Religions* puts it: "The appearance of a single person, in fulfilment of the expectations of three different nations, is a happy sign of the union of the three great nations of the world, the Hindus, the Muhammadans, and the Christians." (November, 1904, p. 427.)

Thus, the programme is universalistic, and the aspiration is toward religious sovereignty over the nations. The Roman empire has ceased to be, nevertheless it still exists in the form of the Roman Church; for is not the Pope of Rome (jealously selected as a rule from Italy) the spiritual ruler of a vast multitude over all the earth? In like manner the Moghul empire has ceased to be, and yet there seems to be in the mind of the Moghul chief of Qādiān the dream of a Moghul church with himself as the head, and wielding spiritual sovereignty over all mankind.

III. THE AHMADIYYAH SOCIETY.

According to the census of 1901, there were reported for the Punjab, "1,113 followers, males over 15, of Mirza Ghulām

Ahmad of Qādiān" (vol. xvii, p. 143); for the N.W. Provinces and Oudh, "nine hundred and thirty-one persons returned their sect as *Ahmadīyyah*" (vol. xvi, p. 96); and for the Bombay Presidency the members of the *Ahmadīyyah* sect of Musalmans "appear to number over 10,000 persons" (vol. ix, p. 69). It is quite likely, judging from the returns in the Bombay Presidency, that in the Punjab and N.W. Provinces many followers of the Mirza Qādiāni were entered simply as Muhammadans and not as members of the *Ahmadīyyah*. The Mirza Ghulām Ahmad claims himself to have at the present time "more than 200,000 followers" (*Review of Religions*, September, 1904, p. 345). This is probably a great exaggeration. Nevertheless, it is pretty clear that the Mirza Qādiāni has some tens of thousands of followers in all India. So far as is known to the writer of this paper, the Mirza's following comes entirely from the ranks of Islām. It is a disintegrating movement within the bounds of Muhammadan orthodoxy.

As regards methods of propagation the Society is marked by great aggressiveness. The press is fully used, and a constant stream of books, pamphlets, handbills, etc., pour forth from the Society's publishing house at Qādiān. Many of the pamphlets and handbills in English are sent to the leading newspapers all over the world. It is intended that the village of Qādiān should also be the educational centre of the movement. The Mirza Sāhib's High School at Qādiān has already blossomed out into a secondary college, teaching up to the first arts. It is worthy of note that the only students in the Panjab who have taken Hebrew for a university examination have come from Qādiān. This year two appeared in Hebrew for the entrance examination and one for the intermediate.

The vigour and enthusiasm with which the Messiah of Qādiān, in season and out of season, publishes his own name and sounds forth his own praises, puts us to shame whose holy mission it is to make known the name of Jesus Christ, the true Messiah and Saviour of the world. And finally, the Mirza Qādiāni's own impressive diagnosis of the moral and spiritual evils of the day, both in Islām and in Christianity, ought to help to constrain us, not indeed to give thanks that the promised deliverer has already come and is in our midst, but rather to lift our eyes with longing and prayer to God that soon, whether through a personal appearing in glory to rule the earth in righteousness, or through a widespread and powerful outpouring of His Spirit, the Christ of God may come.

IV. LITERATURE ON THE AHMADIYYAH SECT.

1. *Census of India*, 1901, vol. ix, p. 69, vol. xvi, pp. 96-97, and vol. xvii, p. 143.
2. *The Review of Religions*, a monthly journal published at Qādiān. It was started in January, 1902, and is the English organ of the Society.
3. *Mirza Ghulam Ahmad, the Mehdi-Messiah of Qādiān*, by H. D. Griswold, Lodiana, Mission Press, 1902, pp. 1-32. A statement and criticism of the claims of Ahmad of Qādiān.
4. *The Greatest Discovery Exploded, or the Death, Resurrection, and Second Coming of Christ established against the Aspersion and Claims of Mirza Ghulam Ahmad of Qādiān*, by Rev. G. L. Thakur Dās, Lodiana, Mission Press, 1903, pp. 1-24.
5. *Moslem Teaching as to the Sinlessness of Muhammad, being an Exposure of the Fictitious Theory of Mirza Ghulam Ahmad, of Qādiān, on the Koranic meaning of zamb and jurm*, by James Monro, Esq., C.B., Calcutta, Baptist Mission Press, pp. 1-51. A reprint of correspondence which originally appeared in the *Epiphany*, together with a running commentary to explain the course of the correspondence.
6. *Ibtāl i Mirza, or the Refutation of Mirza-e-Qādiānī*. A reprint of articles which originally appeared in the *Taraqqi*, a monthly Urdu magazine published by the Punjab Religious Book Society, Lahore, 1903, pp. 1-154. The ablest criticism of the pretensions of the Mirza of Qādiān which has yet appeared.
7. Many articles in criticism of the doctrines of Mirza Ghulam Ahmad have appeared in the issues of the *Nūr Afshān*, an Urdu weekly paper published at Ludhiana.

DISCUSSION.

Colonel ALVES.—I think that when we entered this room most of us did not know who Qādiān was or where it or he was.

This of course is one of the signs of the time. We are to expect that false prophets and Christs should arise, and if it were

possible deceive the elect. Now it seems to me an astonishing thing that nearly all of our Missionary Societies, individually and collectively, and so very few people seem to have realised the truth of the first promise, given of course in threat or warning to the Serpent, "it shall bruise thy head."

I think that one reason, humanly speaking, why so many false prophets will arise and get a great following is this, that the true Christ and the true doings of that Christ when He comes again in glory, are not proclaimed as a preliminary to the preaching of the Gospel by our Missionary Societies. How many are dead in their iniquities. It is a most important truth which should be proclaimed to those who are looking for somebody. It is the first duty to proclaim that person and so get in touch with them. If you proclaim a coming King you are in touch with Mohammedans and Hindus. Before you can bring them into touch with other points you must bring them into touch with something which has been handed down—a truth which they have never truly lost, however much it has been corrupted.

Mr. ROUSE.—In Mr. Griswold's paper we have a quotation from Nicholas Notovitch's *Unknown Life of Christ*. I daresay that some of us remember, I think it was about ten years ago, a remarkable statement in the newspapers that this traveller had discovered in a Buddhist monastery in the far north of India—on the borders of Tibet or in Tibet itself—a remarkable life of Issa, that is, Jesus, in which it was stated, as here mentioned, that He spent a great part of His boyhood and youth in travelling to and about that region. That statement however was at once disputed by the Moravian missionaries, who have the credit of first carrying the Gospel into this region; for they declared that, after careful inquiries at the monastery they could find no record of Notovitch having visited it at all. But anyhow, even if he had, his statement, as we here see, does not at all harmonize with that of the so-called Mirza; because the visit was paid, if it be true, by Jesus when He was a boy or youth, and not after He was supposed to have risen from the dead, as the Messiah of Qadian says.

Again, we read here that, according to him, the words, "I was not sent but unto the lost sheep of the house of Israel," and "The Son of Man came to seek and to save that which was lost," refer to the Ten Tribes. This they certainly mainly do not; because the

Lord Jesus addressed the first words to a Canaanite woman to apparently deprecate His working a miracle on her behalf because she did not belong to the people of Israel *at large, amongst whom the two tribes were included* (she having asked Him, because He had done many miracles in *their* midst, to extend His favours); and, when He used the second words, He was referring to the repentance and salvation of Zacchæus, who we may safely conclude belonged to the Two Tribes, since his home was at Jericho, in Judæa.

Again, whereas there are strong reasons, endorsed by the learned, for believing that the Afghans are Israelites, there is no proof that the inhabitants of Cashmere are such.

As to the arising of such Messiahs, we have lately had the Mahdi in Dongola and at Khartoum; we have this man here spoken of; we have had a Messiah appearing in the western United States, and men getting leave from railway companies in order to follow him to be cured of their injuries sustained on the railways. The last man, after flourishing for a few weeks, disappeared, saying blasphemously that the Father needed him elsewhere. And now we have a remarkable man who has preached for many years to a certain small sect in London, claiming to be the Messiah: I speak of the leader of the Agapemonites. But this is just what our Lord Jesus Christ foretold, that shortly before His final coming one of the signs would be that many would arise in His name saying "I am Christ." Then what guidance did He give as to such startling announcements? "If they shall say unto you, Behold He is in the desert" (like the Mahdi), "go not forth; Behold, He is in the secret chambers" (like the man in the Agapemonite Retreat), "believe it not: for, as the lightning cometh out of the East and shineth even unto the West, so shall also the coming of the Son of Man be:" that is to say, when the Lord Jesus Christ returns, as we have just heard, He will return in mighty power, and be visible to all mankind. In Zech. xiv, and in other places, though less clearly, both in the Old Testament and in the New, it is said that the foe whom we describe as the anti-Christ will gather an army drawn from many nations, and lead it against Jerusalem, and that at first he will be victorious, but ultimately God will descend and "His feet shall stand upon the Mount of Olives," and from there He will pass on to victory and destroy that vast army and then establish His reign of justice and peace over all the earth. It is remarkable that

just as in Zech. xiv, 4, it says that the Lord's feet shall stand upon the Mount of Olives; so, when the eleven disciples with their companions were looking up into heaven after the ascending Jesus, two angels appeared to them and said: "Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall *so come in like manner* as ye have seen him go into heaven," Acts i, 11—that is to say, comparing it with Zechariah, that He shall descend in glory upon the Mount of Olives.

The CHAIRMAN.—The paper is extremely interesting from many points of view, and not only from the personality of the Mirza, who claims to be the Messiah, but from the fact that his is one of the very latest of the many sects of Mohamedans and Hindus. New sects are very common in India in both religions. A large book has been written, I think, by a missionary at Ludhiana on the sects of Hindus alone. Some of them are of a very obscure and even degrading character; but, in the majority, there is a general tendency to cope with the special evils of the times and to start reform. The Sikh religion was a powerful effort of the kind. Also in Bengal was the extensive body which followed Chatanya, whose teaching had many good points. In Rajputana many small sects have arisen, such as the Dadu Panthis, the Ramsnehis and others. In most of them there was a groping after the truth. In the lifetime of the founder they flourished, but decay as a rule soon set in after his death. So in the ordinary course we may expect that, on the death of Mirza Ghulam Ahmad his cult will probably decline. He writes on quite familiar lines such, for example, when he makes much of the similarity and significance of words. Thus Mohamad has a *jalāli* name, that is a glorious one, and therefore, he had a triumphant career, but he had also a second or *jamāli*, that is beautiful name, viz., Ahmad (praiseworthy), which the new Messiah interprets as pointing to peace, and therefore which must apply to himself as that is his own name. His brother was also a religious leader for the sweeper community, hence he too must be a guide.

The usual thing is that when a prophet dies his memory is revered by worship of his foot-print, which is carved in stone, if he be not in Hindu sects converted into a god or a minor incarnation or an atom of one, and so the cult maintains some degree of permanency.

The speaker mentioned the ten lost Jewish tribes. I remember how, at the Royal Asiatic Society, the late Surgeon-General Bellew contended that not only were the Jews moved from one country to another, but that other tribes were forcibly migrated by Alexander the Great from Asia Minor to the Punjab, and strove to prove his views by the similarities which he saw between the Punjabi and Greek tongue. Other writers have also given in that way a Semitic or Central Asian origin for some of the inhabitants of the Punjab and Rajputana. It is probable that the prevailing ideas of both Europeans and natives therefore guided the Mirza in his speculations on this question.

As regards the remarks on the grave of Yus Asaf in Srinagar, there is great respect everywhere for such tombs. Several years ago I occupied rooms in the palace of the Hindu Maharajah of Bardwan, and just outside our window we saw the grave of a Mahomedan pīr or saint, which was not only tolerated but visited, and offerings placed upon it by Hindus as well as Musalmans in order to propitiate the occupant. On the road to Baalbek, a little later, we were shown the tomb of Noah, which was 120 feet long but only two or three feet wide. It was covered with pocket handkerchiefs, which women placed there in the hope of getting children or of saving their sick ones. Some people said it was part of an old water pipe! The tomb of Abel was not far off, and I believe there is another of his near Mecca; but all these old monuments have one thing in common in that they refer to the antediluvian patriarchs and were very large. In later ages the length diminished; but as our Lord's stature was that of an ordinary man, the Srinagar tomb could not have been his. Indian Mohamedans would readily understand such an argument; but the truth is the Mirza is a very clever man who makes the most of a little knowledge. His astuteness is shown also in making use of current beliefs and of all the religions of which he knows anything. All people in the East are at present on the look out for some great prophet—Messiah—or Mahdi. The Hindus expect the tenth incarnation of Vishnu or the Kalki Avatāra, and even say where he is to appear—viz., at Sambal in the central provinces of India. He will be seated on a horse of which three legs are on the ground and the fourth is raised. When the beast puts the uplifted foot on the ground the incarnation will appear and conquer and rule the world.

The Mohamedan Mahdi must be born in the family of Husain, and be a descendant of Fatima the daughter of the prophet. A common belief in North India is also that as a child he will have milk in his veins. The new Messiah gets over the difficulty of not being of the lineage of Mohammed, but I should like to ask whether milk instead of blood circulates in his body? It is believed by the vulgar that the British vaccinate in order to discover the new Mahdi, so that like Herod of old they may slay the innocent. The extensive bibliography on the last page of the paper shows that the sect is attracting a good deal of attention, but, at the same time, that it was being adequately dealt with, and its fallacies, absurdities and feeble arguments exposed, especially from the Christian point of view—this was being done with special ability in the *Epiphany*, the able publication of the Oxford Mission in Calcutta, which is now so much appreciated by thoughtful Europeans and natives in India.

Mr. J. O. CORRIE, B.A.—The *successful* insistence by Ghulam Ahmad of Qadian on the peaceful character of his Messiahship, as opposed to the popular Mohamedan doctrine of a bloody Mahdi, who will a wage a bloody *jihād* or war against unbelievers, is an evidence of the infiltration that goes on of Christian ideas into Indian religious notions:—other evidences are the Brahmo Somaj and the Arya Somaj (*vide C.M.S. Intelligencer*, Feb. 1905, pp. 93, 94; and May, 1905, p. 335).

The phenomena of false Messiahs, and spiritual leaders, such as Brigham Young, Dowie and others obtaining considerable numbers of followers point to a longing in humanity for a spiritual leader. (Perhaps the Papacy is another case in point.) It is forcibly argued that the yearning for immortality, so general in mankind, is an evidence that man is immortal; for, otherwise, God would not have given it. Does not a like consideration apply to this widespread desire for a spiritual leader? May it not be an indication, that One will come, who will satisfy that longing? namely, our Lord Jesus Christ.

Colonel HENDLEY then moved that the cordial thanks of the meeting be conveyed to the author of the paper for his valuable communication.