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to be the worst man living, and has spread in countries far away that I am a creator of discord, a thug, a shop-keeper, a liar, an impostor, and an evil-doer.

"I find that these slanders are calculated to exterminate my following and to demolish the structure raised by the hand of God..... O God, decide between me and Maulvi Sanaullah. Let the liar and the creator of discord perish before the truthful. Amen! In the end Maulvi Sanaullah is requested to publish this letter in his paper. Let him write whatever he may below it. The decision *now* rests with God."

This letter was published in April, 1907. Ghulam Ahmad died thirteen months after, in May 1908. That can have no other meaning except that he fell a victim to his own prayer. The followers of Mirza Ghulam Ahmad found the issue, and say that his death had nothing to do with this episode. They tell

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us that Mirza Ghulam Ahmad had challenged Maulvi Sanaullah, in the letter quoted above, to a supplication duel, a spiritual tug-of-war, to decide between them. And a duel requires the mutual consent of parties, without which it cannot be fought. Since Maulvi Sanaullah refused to join in the Messiah's prayer—that the self-seeker might perish before the truthful—the affair ended there and then. And the death of Ghulam Ahmad, a year later, cannot be said to proceed from his desire to try conclusions with Maulvi Sanaullah.

Mirza Ghulam Ahmad's letter is before us. It does not admit of the construction put upon it. The Mirza invokes God to punish the wrong-doer, whether it be the Mirza himself or Maulvi Sanaullah. There is no talk of the challenge; the word nowhere occurs in the text of the letter, or in the bold headline which has in view the "last judgment"

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and no contest. The very spirit of the utterance is against a contest. No preliminaries of a duel are mentioned or decided upon. The Mirza proceeds *ex-parte* against Maulvi Sanaullah and hastens to fasten the rope round his neck. The Maulvi is positively debarred from having his say in the matter. Let him say what he may. That would be beside the point. "The decision *now* rests with God."

If Maulvi Sanaullah construed the Mirza as inviting him to a duel, he committed a mistake. The terms in which the Mirza had couched his prayer left the Maulvi no option to make the contrary asseveration. Whatever he might say would be irrelevant and uncalled for. And if the Mirza affected to cinch the bargain with Maulvi Sanaullah on the terms offered by the latter, he did it precisely because he wanted to wriggle out of his rash utterance. The Mirza's

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letter stands. Whatever he may have said to dilute its severity, must be an after-thought and go against him.

His retreat was cut off. He died of cholera a year after he had threatened Maulvi Sanaullah with the same fatality. Maulvi Sanaullah continues to live and his war-cries have not ceased to disturb the peace of his adversary's grave. "And in this there is a sign unto those who reflect."

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CHAPTER VII  
OMISSIONS AND COMMISSIONS

It is the glory of a prophet that his personality is refulgent with the message of which it is the vehicle. His utterance is guaranteed against error, and his character a faithful illustration of his preaching. It is his mission to establish the kingdom of God on earth. And it is his personal example and magnetism that draw recruits to his cause. The most crucial thing about a prophet is the way he conducts himself towards his fellow-men and comports himself under severe trial. It is essentially the MAN that furnishes the key to the PROPHET. The lapses of the former are fatal to the latter.

Almost enough has been said to show that Ghulam Ahmad the man provides the strongest argument against Ghulam Ahmad the prophet. The present chapter will amplify this thesis.

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We know that it was the *Baraheen-i-Ahmadiyya* that brought Mirza Ghulam Ahmad to the fore. He had not appealed in vain for donations towards its publication. It was the munificent response by the Muslim community that made it possible for the Mirza to bring out his work.

Mirza Ghulam Ahmad has not been able to clear himself of the charges levelled against him in this connection. His work fell short of the expectations of those who had liberally contributed towards its publication. It was alleged that neither its volume nor its contents covered the field that the Mirza had promised it would. It was also urged that Ghulam Ahmad had made free with the money he had collected in advance of his book. We should have felt little inclined to expose his dirty linen, had not our silence on this point run the risk of being construed as acquiescence in the

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claim advanced on behalf of Ghulam Ahmad that the man had an immaculate character and reputation before he introduced himself to the world as Mehdi and Messiah. It was the author of the *Baraheen* that grew into a prophet. A scandal attaching to the former cannot dissociate itself from the latter.

Mirza Ghulam Ahmad had a craze for number; he speaks of his followers, his prophecies and his exchequer as comprising millions. He seems greatly to prize number, and that is his foible. It was his inordinate love of quantity that led him to declare that his *Baraheen* would contain three hundred arguments for the truth of Islam. It was childish to make such a promise, and still more childish on the part of others to have taken him seriously. The *Baraheen* showed its capacity to be much more limited. Its author was accused by the vulgar herd he had catered for of being a promise-breaker

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and a swindler. Ghulam Ahmad took up the cudgels for himself, but his defence is an apology for one. He told his critics that God had dissuaded him from completing his arguments, that his investiture with Messiah-hood had absolved him from the promise he had made when he was not the Messiah, and that he was prepared to return their moneys to those who might have reason to believe themselves defrauded. He labours the point that circumstances alter cases, and his over-emphasis thereon evidences an inner disquiet which his long and loud utterance is powerless to subdue. He says it was his original intention to write the *Baraheen* in fifty parts, but that he had confined it to five. "*Is not five as good as fifty?*" *There is just the difference of a nought.*" The mentality underlying these words is significant enough. One who can slip into this sort of phraseology with natural ease can only be a

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habitual thrower of dust in men's eyes. He gulps down with a coarse witicism what should have stuck a more conscientious man in the gizzard. That Ghulam Ahmad showed himself ready to compensate those who considered themselves tricked out of their money does not show that he had a clean record, rather that he had lost early enough in his career the opportunity to prove that he could be relied upon to fulfil his trust.

Money was the Messiah's weakness from the first, and a weakness that he could not overcome. If S. Sarwar Shah, one of his disciples, is to be trusted—and there is no reason why he should not be—Mirza Ghulam Ahmad was suspected by Khwaja Kamal-ud-Din and Maulvi Muhammad Ali of diverting into private use the money of which he was the custodian. These two men, by far the most enlightened of his followers, wanted the Messiah to transfer management of the

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guest house from his to more representative control. M. Muhammad Ali wanted to know what the Messiah did with all the money that passed into his hands, as the guest house did not cost much. The Khwaja agreed with this, and frequently mentioned in private talks that the Mirza rolled in luxury while he persuaded his followers to curtail their expenditure and contribute liberally to the common fund. The Mirza complained a few days before his death: "Maulvi Muhammad Ali considers me a swindler.....what have these people to do with the money. All this income would stop if I withdrew myself to-day."\* The reader may mark the Mirza's anxiety to treat money as his "reserved subject" and his prophethood as a private concern. The proceeds of his prophethood are *his* income. Why should *he* be asked to render an account?

\* This extract forms part of a letter that the Basnir-ud-Din wrote to Hakim Nur-ud-Din.

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Mirza Ghulam Ahmad is known to have lived like an Oriental prince. He paid extravagant prices for his tonic medicines of which he was no mean connoisseur. In his letters to Hakim Nur-ud-Din he descants upon their virtues, and says how they brought him back to life, just at the time his second marriage was putting an incredible strain on his vitality and he had given himself up for lost. He attributes his children by his second wife to those wonder-working restoratives. The Messiah seems to have been an occasional sipper. The letter in which he asked for Tonic Wine has been preserved.\*

Ghulam Ahmad spent money like water on gorgeous dresses and costly jewellery for his wife. He expected his followers to practise strict economy and

\* In an article published in the *Paigham-i-Salih*, dated March the 4th, 1934, Dr. Basharat Ahmad is of opinion that it can bring no reproach on the Messiah if his overtaxed health rendered occasional use of rum and brandy necessary. But it is by no means complimentary to this twentieth-century prophethood that it should have been handicapped by jaded nerves.

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inure themselves to poverty and self-denial, in order to effect savings for the cause. Khwaja Kamal-ud-Din seems to have been an unsparing critic in private of the reckless waste of money that was a conspicuous feature of Ghulam Ahmad's household. S. Sarwar Shah tells us that Khwaja Kamal-ud-Din once expressed himself on this delicate subject to this effect:

"We have been telling our wives that we ought to lead our lives as the Prophet and his Companions did. They contented themselves with coarse food and clothing. They dedicated their savings to Allah's cause, and we ought to do likewise. We have been sermonizing like this and saving money for Qadian. But when our wives went to Qadian and saw things for themselves, they got cross with us on return home, and gave the lie to our sermons. 'You are liars,' they said, 'we have been to Qadian and seen

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the life of the prophet and his companions. We have not one-tenth of the comfort and luxury that women in Qadian have. And after all the earnings are ours. The money that is remitted to Qadian is expressly meant for the cause. You are liars and have been deceiving us all the time. You can befool us no longer.' And now they do not give us money to be sent to Qadian."

S. Sarwar Shah goes on to say:—

"Then the Khwaja continued: 'The reply that you generally give to questions like this will not do, for I know all.' And he (Khwaja) dwelt at length on certain purchases (for the Messiah's household) of fineries and clothes.... I was feeling all the time that God's wrath was upon us, and was praying that I might be saved therefrom."

We owe these home truths about the Messiah to the recriminations resulting from the split in his ranks. Ghulam



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Ahmad's life is more befitting a hardened man of the world than a prophet. He squanders money as only that person can who has not had to sweat for it. One who lives on the fat of his followers must be called a parasite and a vampire. Ghulam Ahmad is the last man upon whom prophethood could devolve.

Ghulam Ahmad's dealings with his first wife and his children by her show him to be a man with a heart of stone. He was far on the wrong side of forty when he took a new wife in defiance of saner counsel. He then thought of divorcing his first wife.\* Piteous were the appeals of the lady who was now middle-aged and had given him two sons. "Where am I now to go with my grey hair?"—she plaintively urged. The Mirza spared her

\* His excuse was that he could not maintain Islamic justice between two wives. He should not have gone in for a second wife, if it meant discard of the first. His conduct in this respect is far from Islamic. He showed himself determined to do a greater wrong than the one he seemed anxious to prevent.

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the divorce on her agreeing to forego her rights and live under his roof on sufferance and as a cast-off. Such were the conditions he exacted from his first wife. She continued to eat the Messiah's bread till she earned her divorce by siding with Muhammadi Begum's relatives a few years later. Ghulam Ahmad's personal example must militate against his prophethood.

The Mirza's second marriage was hardly justified by necessity, physical or domestic. He admits that his procreative energy was at its lowest ebb at the time, and that his marriage would not have borne fruit but for his sovereign tonics.

Mirza Sultan Ahmad, the eldest son of Ghulam Ahmad, did not forget the treatment meted out to his mother, and he failed to reconcile it with his father's prophethood. He could not but recoil from his father when the latter made ready, a few years after he had taken a second wife, to espouse the

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fifteen-year old Muhammadi Begum. It must have hurt Sultan Ahmad's pride to see the old man making a laughing-stock of himself. He made a bold stand against his father who certainly could not be the Lord's Anointed. Ghulam Ahmad retaliated by excommunicating Sultan Ahmad and debarring him from his patrimony. Had he not rebelled from the faith and sided with its enemies? Certainly he would have been the most devout Muslim living, had he constituted himself the love-lorn Messiah's ambassador extraordinary and enabled his father to consummate the marriage that God had planned and celebrated in heaven. Sultan Ahmad's conduct appeared to his father unfilial and irreligious. The son washed his hands of a father whose prophethood would stick at nothing.

Fazl Ahmad, the younger brother of Sultan Ahmad, sustained at his father's

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hands "the most unkindest cut of all." His wife whom he adored was Muhammadi Begum's first cousin. The Mirza's overmastering passion led him to threaten Fazl Ahmad's in-laws with the direst of consequences for their daughter if they did not have Muhammadi Begum surrendered to one who declared himself her lord and master. But the relatives of Muhammadi Begum who rightly considered their honour at stake refused to be cowed down. Ghulam Ahmad required of Fazl Ahmad, who could not say no to a goose, to pronounce a divorce upon his wife. But the victimized man could not make up his mind to take leave of the woman who was being torn from him. The couple continued to live as man and wife. It was his unenviable predicament that killed Fazl Ahmad. Ghulam Ahmad refused to give his son the burial service which is the last obligation of the living to the dead.

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The unrelenting persecution of Fazl Ahmad by his father landed him in an early grave. It was callous on Ghulam Ahmad's part to have grudged his son's corpse the last send-off. No Messiah, but an unforgiving, unforgetting, inventerately malicious person, could do this. His thwarted love claimed for its victims his own wife and sons. The man pursued his ends untrammelled by conscience, and the prophet laughed in his sleeves at virtue.

Ghulam Ahmad the preacher is primarily a debator wanting in tone and decorum. Like a debator he is anxious to defend *at all costs* the proposition he has identified himself with. He tries to turn the merest straws into serious arguments like one assured of applause from his sympathizers among the audience. And when arguments fail him, or when the sense of the house is against him, he becomes acrimonious, swears at

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his opponents and curses his auditors. But this is putting the thing very mildly. He slangs like a street-boy, easily provoked and utterly unrestrained. He repeats his anathemas as though the very physical act of giving them utterance delighted him. And when he curses an opponent in writing, he is not content to let a phrase or sentence express a thousand curses, but must write and count out the word of curse in bold letters a thousand times covering many a page. We do not propose to reproduce for the reader the pearls that this Messiah casts before his swine. The Mirza's vituperatives have been alphabetically arranged by his more painstaking students. In a hundred contexts, he terms his Scribes and Pharisees 'swine' and 'bastards' and their women-folk 'bitches'. It was not for nothing that the District Magistrate of Gurdaspur warned him to be more guarded in his utterance.

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Ghulam Ahmad's attitude to the British Government would show him to be an anti-prophet. Prophets come armed with divine authority to stamp out rebellion against God. Rulers are greater offenders in their eyes than the ruled. The Egyptian Pharaoh had enslaved the Israelites, divided them into factions, and made short work of their masculinity. Moses addressed the Pharaoh in terms of reproach and called upon him to desist from his ways. But the tyrant defied the prophet of God and was doomed.

The Prophet of Arabia invited the Roman and the Persian Emperors to submit to God; and the lukewarmness of the former and the recalcitrance of the latter encompassed the ruin of their empires. A prophet subjects his world to a searching revision. Neither men nor institutions escape him. He creates a mass consciousness and an upheaval. New forces are born which make kings

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tremble in the balance. Earthly power has to fear most from a prophet. The advent of a prophet is the most dreaded event in the history of an imperial power. All imperialisms are very much alike, Egyptian or Roman, Persian or British. There is little to choose between them. There can be no doubt that the civilized governments of to-day would put Jesus under lock and key, were he to be found one morning talking of the Kingdom of God as he did 1,900 years ago. Ghulam Ahmad must have been an imitation Christ if the powers that be found nothing unpalatable in his preaching. Only a false prophet could have panegyricized the rulers of his time as Ghulam Ahmad has done. He puts on the demeanour of a sycophant and a suppliant whenever he happens to speak of the British. He even goes so far as to take upon himself the rôle of a British spy. He renders himself hoarse over his

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services, and complains that they have not been requited. It seems that Government attached little importance, at first, to his propaganda. But as political discontent in this country became articulate and grew apace, they did not fail to avail of a prophethood revelationally loyalist and functioning very much like a branch of their publicity bureau. The Englishman does not seem to have taken long in overcoming his dislike of this papacy pining for affiliation with the Church of England. Qadian was patronized, and the representatives of the King-Emperor came to address the Caliph of Qadian by the title of 'Holiness'. The Bashir-ud-Din has taken full advantage of British condescension, and has by degrees made himself the virtual ruler of Qadian, seeking to cripple thereby the long arm that the law boasts. Prophethood cannot stoop to the methods that are the Messiah's stock-in-trade.

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We shall let him substantiate the grounds on which we take exception to his prophethood and its mission. He will, as usual, tell his own tale:

#### I

"I belong to a family which is staunchly loyal to Government. My father was in the eyes of Government a loyalist and a well-wisher. He was given a chair at the Governors' *darbars*. He is mentioned in Griffen's *Punjab Chiefs*. In 1857 he helped the British Government far beyond his means by providing them with fifty horse ..... His services earned him commendatory letters, most of which, I regret, have been lost. But three of them, which were printed long ago, have been reproduced in the margin....."

—*Kitab-ul-Barriah*, p. 3.

#### II

"After the death of my father and brother I led a retired life. But, nevertheless, I have been employing my pen

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in the service of Government. In all the works that I have written, I have preached loyalty to, and sympathy with, the British Government. I have made effective speeches against Jihad. I wrote books in Arabic and Persian costing me thousands of rupees. All those books were disseminated in Arabia, Syria, Turkey, Egypt, Baghdad and Afghanistan. I am sure they will bear fruit some day.....I wrote my works out of sincere loyalty to the British Government, otherwise I had little to gain by publishing them in Arabia, Syria and the Islamic world."—*Poster, dated September 18, 1897.*

#### III

"It is respectfully stated that this family has been constantly tried during the last fifty years and found unflinchingly loyal....and prayed that Government be pleased to regard this sapling of their own planting with jealous care and (unfailing) interest, and instruct its

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subordinate officers to accord me and my followers a preferential treatment, in view of the loyalty of my family which has bled for the cause of Government. ...."

—*Tabligh-i-Risalat, Vol. VII, p. 20.*

#### IV

"I believe that the increase of my followers will thin out the ranks of believers in Jihad. To believe in me is to repudiate the doctrine of Jihad."—*Ibid.*

"By far the greater part of my life has been spent in preaching loyalty to the British Government. I have written so many books denouncing Jihad and preaching loyalty to Government, and I have published so many handbills, that they would fill fifty *almirahs* if put together....."—*Taryaq-ul-Qulub, p. 15.*

#### V

"And again I ask: 'Have my detractors among Muslims anything to their credit like the enthusiasm and constancy with which I have been helping

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Government and the cause of peace, and fighting the Jihadist mentality all these seventeen years?"—*Kitab-ul-Barriah*, p. 7.

VI

"After the death of my father, I disengaged myself from worldly pursuits and turned to God. The service I did the British Government was that I got about fifty thousand books, pamphlets and posters printed in this country and published here as well as in other Muslim countries. This service rendered by me is, I am proud to say, unique among the Muslims of British India."

—*Sitara-i-Kaisriyyah*, p. 3.

VII

"What I am driving at—and this speech of mine is supported by those I have delivered during these seventeen years—what I am driving at is this: that I am devoted to the British Government, with all my heart. Obedience to Government, and sympathy towards God's

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creatures—that is my principle. And that is just the principle to which every entrant into my fold has to swear. The fourth clause in the prescribed form of allegiance makes that amply clear."

—*Supplement to Kitab-ul-Barriah*, p. 9.

VIII

"I could not have carried on in Mecca or Medina, in Turkey or Syria, in Persia, or Afghanistan, but only under that Government for whose prosperity I pray. And God has given me to understand in this revelation that this Government owes its greatness and prosperity to my being and my prayer, and its victories are due to me, for God gives His countenance to those whom I lend mine."

—*Tabligh-i-Risalat*, Vol. VI, p. 69.

IX

"I cannot help thinking, many a time, whether the Government, for whose sake I have written and published many a book against Jihad and have been

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called an infidel, is aware of the services we are rendering it day and night.

"I believe that this benign Government will value my services some day."

—*Tabligh-i-Risalat*, Vol. X, p. 28.

X

"It is necessary to include in this schedule the names of certain foolish Musalmans who in their heart of hearts consider Britise India to be *Dar-ul-harb* (enemy territory). I hope that our wise Government will guard these schedules as a state secret..... The names and addresses of these men are as follows .....

—*Tabligh-i-Risalat*, Vol. V, p. 11.

XI

"The printing and publishing of such books has cost me thousands of rupees. But, in spite of that, I have never wished to talk to the officials of my services."

—*Tabligh-i-Risalat*, Vol. VII, p. 10.

XII

"I am perfectly happy under this

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benign Government; but there is a sore that keeps me unhappy and miserable at every moment of my life. I approach Government to present my grievance against *Musalman Maulvis* and their followers who torment me beyond measure."

—*Tabligh-i-Risalat*, Vol. VII, p. 53.

XIII

"But I feel pained to observe that my long series of works and my forceful speeches inculcating loyalty to Government, extending over a period of eighteen years, have not been accorded recognition by the benign Government. I have pointed it out to them many a time, but to no effect."

—*Tabligh-i-Risalat*, Vol. 7, p. 11.

These passages are derogatory to prophethood. And the cringing servility of their author cannot enter into the composition of a prophet. He does the British a service and expects one in return. He begs for the protection of law against



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the Maulvis who stand in his way and wants to inveigle Government into a partizan alliance. That can have only one significance, that he cannot put his shoulder to the wheel. His prophethood lacks the stamina to fight its way through opposition, and cannot take its chance unaided. He has not the faith that could spring only from a righteous cause. He is afraid of the struggle for existence that thins out misfits. He knows that his prophethood cannot weather the storm. That is why he kneels before the British and supplicates for support. He wants England to look upon his prophethood as her adoptive and spoon-fed child. Prophethood is essentially "a lever for moving the world", and if it be not that, it loses its *raison d'être*.

Islam expects its followers to worship the Lord of the worlds and to prostrate themselves before no other deities. Ghulam Ahmad was all his life doing

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obesance to earthly gods, and that is the most debased form of idolatry. *Prophethood is the assertion of rights of Man and derives its sanction from God*. Mirza Ghulam Ahmad's prophethood seems to have been a homespun yarn. Had it been from God, it would have initiated a crusade against untouchability and freed the *pariah* from the untold hardships to which the iniquities of caste have made him heir. But Ghulam Ahmad would have nothing to do with this "low class of society". The Christ in his second coming has unlearnt his Sermon on the Mount. It is incredible that he should have not a word of sympathy for the labourer, not a word of reproach for the capitalist. It is surprising that a man claiming the station of Moses and Muhammad should have fawned upon earthly power. Had the weary Titan belonged to the times of Moses or Muhammad, neither of them would have

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allowed him to be crushed under the burden of the world. But Ghulam Ahmad is a disgrace to the prophetic tradition. He aligns himself with secret service, and seems to have nothing in view except representing to Government his own opponents as seditionists.

He goes into despondency when he finds that Government seem to consider him beneath their notice. But he, nevertheless, hopes that Government will value his services some day. And in that he has no reason to feel disappointed.

The times have changed, and the Britisher can no longer afford to disregard his friends. He seems now to act upon the advice tendered him by Sir Michael O'Dwyer in his *India as I knew it*: "That Government cannot last long whose friends have nothing to expect and enemies nothing to fear."

Qadian has been basking and making hay in the sunshine of British favour.

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The tall story of Ghulam Ahmad's loyalty finds its epilogue in the reign of terror in Qadian, with the Bashir-ud-Din at its head.

How the British law, civil as well as criminal, had become a dead-letter in Qadian was described by Mr. G. D. Khosla, an I. C. S. Judge, in the course of his judgment in the appeal filed by Ata Ullah Shah Bukhari who had been sentenced to six months' rigorous imprisonment by a lower court on the charge of fomenting hatred against the Ahmadis. The Bashir-ud-Din figured as a defence witness in the case and had to undergo a severe cross-examination lasting three days, which elicited from him many an uncomfortable admission. The records of that case are the confessions of Qadianism.\*

\*A petition for revision of Mr. Khosla's judgment was presented to the Lahore High Court by the Qadianis. Mr. Justice Coldstream who dealt with the petition deplored the tone of Mr. Khosla's judgment

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The greatest stress is laid by Ghulam Ahmad's followers on his work. It is they, we are told, who have carried Islam to the West and made its name respected in Christendom. It is to their preaching that Islam is said to owe its success in Europe and America. It is by their missionary undertakings in foreign countries that the Ahmadis want to be judged. It is confidently asserted that the tree yielding this fruit must be unique. Mirza Ghulam Ahmad has produced men who have proved towers of strength to the

and took exception to some of its passages. The passages that his lordship expunged from the judgment might have been irrelevant to the case, but as statements of fact their authenticity stands proved by oral as well as documentary evidence. In justice to Mr. Khosla, it must be said that most of the conclusions he drew were strictly warranted by the evidence that had been produced before the trying magistrate. But why the evidence was allowed, in the first instance, promiscuously to embrace the legal as well as extra-legal aspects of the case is more than Mr. Khosla can answer for. Certainly he is not to blame for putting two and two together. The evidence relied on by him might have been irrelevant for the purpose of a judicial inquiry the scope of which must of necessity be limited, but it has established certain facts that have unmasked Qadianism.

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cause of Islam, and we are invited to do homage to the man who was the author of this missionary zeal reminiscent of the early days of Islam.

The propagation of Islam is a cause very near a Muslim's heart, and an institution as old as Islam itself. The Quran expects Muslims to exhort their fellowmen to righteousness and to dissuade them from evil. It was this that the early Muslims had in view when they preached Islam. It was their practice rather than precept that contributed to the spread of Islam. They were not propagandists but essentially workers. The conversions they effected proceeded from the heart and revolutionized men's conduct. The worshippers of a jealous God did not consider their duty done so long as they did not overthrow and trample underfoot gods of men's own making. The affirmation of God's unity cannot be complete without negation of

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the plurality at cross purposes with His will. The early preachers of Islam had put their hands to the plough of God and were intent on driving it forward. Their faith was put to the severest test and proved more firm than a rock. Their "fitness" was rewarded with inheritance of the earth.

Mirza Ghulam Ahmad claimed his movement to be an exact replica of Islam. Has he accomplished the mighty works associated with the rise of Islam? What has he done to be ranked with Moses, Christ and Muhammad? No doubt he made a fortune and rolled in luxury. No doubt his 'Cemetery of Paradise' proved to be a veritable mint of money. No doubt he wrote lengthy books, and very mediocre ones at that, which became a profitable source of income. But what are his achievements? We cannot believe him when he says that he has smashed the Cross. He is proud of his anti-Jehadist

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propaganda, the dissemination of which in Muslim countries could have no object except enervating them and putting them off their guard against Western Imperialism. He declares that he had nothing to gain by spreading his doctrines in the Muslim world and that he did it only to repay his obligation to the British under whose flag alone his prophethood could be safe.

Mirza Ghulam Ahmad sowed the seed of dissension and discord by founding a community the proclivities of which are undisguisedly and unreservedly anti-Muslim. All Muslims the world over are infidels except the Messiah's handful. He declared Qadian to be his *sanctum sanctorum* which has alienated his followers from Mecca, the visible symbol of Muslim unity. The annual gatherings of his followers in Qadian during the Christmas week have been declared by the Bashir-ud-Din to be nothing short of

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the Haj Pilgrimage. Qadian has in actual practice disaffiliated itself from Mecca with the result that it has lost all sense of kinship with the rest of Islam. The children of Ghulam Ahmad are the most confirmed revellers in any misfortune that may befall a Muslim country. They marked their jubilation by illuminations when the English troops entered Baghdad during the Great War, and that was precisely the moment when the Muslim world was plunged in mourning. The Turkish reverses in 1918 seemed to the Qadianis to be the direct outcome of the Messiah's prayer. The fall of Amanullah Khan was hailed by Qadian with unmixed delight. The Qadianis do not think, feel, and act like Muslims. The difficulty of Islam is their opportunity.

Capital is made out of Ghulam Ahmad's proselytizing fervour. His motives and ends are as little deserving of respect as his message. What does it

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matter if he produced a body of preachers of his prophethood. His disciples have nothing in common with the early missionaries of Islam to whom they are often likened. The early Muslims had sat at the Prophet's feet and assimilated the message it had taken the Messenger of God twenty-three years to deliver. They were no men of letters. But they knew the Quran as none of its commentators can ever know. It became in their hands an instrument of power and made them masters of the earth. Has Ghulam Ahmad anything to offer in the nature of the great deeds with which the history of Islam is replete? He was all his life a slave to "gods other than Allah". He was a book-seller and no character-builder. He has left behind him educated nincompoops who are propagandists to the core. Islam was not spread by hot gospellers, the rabid type with which Qadianism has made us familiar. It is an

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unmistakable sign of weakening of Muslim character that literary poltroons should come to replace men of action and that mediocre and unedifying authorship should bid for the championship of Islam. Ghulam Ahmad's prophethood cannot but repel those who find Islam exemplified in the victor of the Khyber, the conqueror of Persia, or the martyr of Kerbala. Those who believe that the Quran requires the faithful to inherit the earth must keep at more than arm's length the man who actively and persistently disparages that ideal. It is rank ignorance of Islamic teaching and history that alone can account for a number of well-meaning but ill-informed university graduates having gone over to Qadian. It is this stuff that Ghulam Ahmad is proud of.

We do not attach undue importance to the literary defence of Islam, for the simple reason that the Quran encourages

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the doer and discourages the talker. Islam became master of the world when it had deeds rather than words to commend itself. There are many who rightly believe that Islam passed out of men's lives the day it became an object of disputation. The battles of Islam have not been fought by wordy warriors, and we cannot be taken in by a prophethood that glories in its verbosity. While discountenancing in the strongest terms propaganda masquerading as work, we do not pretend to imply that a very live force like Islam, with a future before it, can afford in the twentieth century to dispense with the press. The Muslims have not been oblivious of this necessity. Sir Syed Ahmad got his discourse in refutation of Sir William Muir published in England long before Mirza Ghulam Ahmad came to be known. The late Syed Amir Ali wrote his *Spirit of Islam*—the first edition of which

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appeared early enough under a different title—long before Mirza Ghulam Ahmad had started his *Review of Religions*. Sir Syed silenced the Christian critics of Islam more effectively than the man who played the inspired ape to him. The work of Syed Amir Ali is unsurpassed in the brilliance of its exposition and its masterly handling of Christian opposition to Islam. The writings of Mirza Ghulam Ahmad, who called himself *Sultan-ul-Qalam* (the sovereign writer), and of his followers who pride themselves upon their literature are the merest trash beside the *Spirit of Islam*. The English translation of the Quran by M. Muhammad Ali, which was revelationally described by Ghulam Ahmad, long before it took shape, to be of the authorship of Ali, the Commander of the Faithful, is very distinctly inferior to the one taken in hand by Mr. Abdullah Yusuf Ali who is working under no revelational auspices.

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The disciples of Ghulam Ahmad have shown themselves more skilled penmen than their master, but they have yet to produce an *opus magnum*. Quill-driving and not authorship is the word for the sovereign writer's works. His cause would have certainly thrived more than it has, had his books remained unwritten.

Many have indeed been attracted by the glowing picture of him drawn by his followers, but the disillusionment has come, more often than not, from the Messiah himself. It is significant that while the Ahmadis have copiously written in English they have refrained from translating Ghulam Ahmad into that language, with the solitary exception of an essay entitled *The Teachings of Islam*. His works have, at various places, a tendency to be read like confessions, with disastrous consequences to his prophethood. The impression they leave on the reader's

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mind is highly unsavoury. It is scissors and paste alone that can make him presentable. An English rendering of the *Haqiqat-ul-Wahy* will acquaint "the white pigeons" with the mental processes of Ghulam Ahmad much better than that of cleverly culled extracts. 'Undignified' was the expression used by an ardent admirer of Ghulam Ahmad who was reading the *Haqiqat-ul-Wahy* for the first time. Had he been more disinterested, he might have expressed himself less mildly. We can only pooh-pooh where the Ahmadis would have us kowtow!

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\* This is the revealed description of the Messiah's would-be English votaries.



CHAPTER VIII

A HARVEST OF ROBOTS

THE Ahmadis have a distinct mentality of their own, which is the final product of Mirza Ghulam Ahmad's teaching. The mentality of an Ahmadi seems branded on his face and to compel recognition. An Ahmadi feels proud that the Messiah's stamp marks him out everywhere, while his opponent claims to detect an Ahmadi by "the perversity writ large on his face". There are many who assert that they can smell the Ahmadis. The followers of Ghulam Ahmad seem odoriferous beyond doubt.

The Ahmadis are almost to a man zealous missionaries. They seize by the forelock every opportunity of extending the Messiah's clientele. Every Ahmadi is trained in religious disputation and has at his finger-ends the stock arguments, quotations and questions with which he

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is to face an adversary. He has been taught not to be overawed by the learning of his interlocutors. He must controvert his opponents before he has understood them or knows that he can tackle them. Above all, an Ahmadi must not hold his tongue but go on speaking at the top of his voice. That is more than half the victory. The stander-by, who need not grasp the point at issue, is impressed by good lungs and cheerfully gives their possessor more than his due. Every Qadiani seems to emulate the village schoolmaster who, even though vanquished, could argue still. And that is no mean accomplishment in the eyes of those who do not know an intellectual tussle from a cock-fight.

The Qadianis are impatient preachers anxious to be noticed and heard. They are full of the Messiah and do their duty to him in the quiet of the sitting room as much as amidst the din of a railway

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train. The reader is invited to imagine himself in a railway compartment. He is not as yet aware that the man sitting next to him is an Ahmadi. Nor can the Ahmadi expect his neighbour to be more than distantly acquainted with Qadianism. As the train speeds along and the passengers beguile their time in reverie or talk, each according to his mood, the thoughts of the Qadiani are elsewhere. He is anxious to introduce the Qadiani faith to the man who has, perhaps, had no intimate contact with it, and who might well be won over. He is, therefore, anxious not to be direct or controversial at the outset lest it offend or alienate his neighbour. Let the path be devious but not slippery. The Qadiani will start with propositions in which you are not very much expected to differ from him. A common measure of agreement is essential if the talk is not to end in itself. No Qadiani is unmindful of this necessity.

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A Qadiani who is just literate will try to attract notice by tuning up a poem (if that at all be the word for Ghulam Ahmad's attempts at rhyming) from the *Durr-i-Samin*\* and will expect a sympathetic nod from the man for whose ear it is meant. If the Messiah's verses fail to produce the effect for which they are calculated, the Qadiani will obtrude himself on his would-be hearer by introducing the subject that lies heavy on him. And in such cases, more often than not, he mars his chances. Some who are more discreet invite controversy by passing round to their neighbours a copy of *Alfazel*, the official organ of Qadian, in which case the non-Ahmadi peruser of that paper cannot help frowning upon its contents. A better educated Ahmadi would, however, begin differently. He must impress you with his companionable attitude before dragging the

\* The collection of Mirza Ghulam Ahmad's poems.

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Messiah in. The preliminaries will not take long. Having learnt who you are and the place you are bound for, he will begin by deploring the party strife among Muslims and their disregard for sane and sober leadership. He will suggest that the ills afflicting Muslims are past cure and that guidance from heaven alone can save them. The chaos that reigns over the world fulfils the prophecies relating to these times. "It is time some one had appeared," the Qadiani suggests. "I accepted the Messiah," he continues, "for that reason and no other. He came in the very nick of time. To believe or not to believe—that was the question. The latter alternative meant denial outright of the prophecies that rest on no authority other than the Prophet's. Mirza Ghulam Ahmad came at the precise moment. Nobody else came forward. He spoke in the Prophet's name. That is why we could not help being drawn towards him.