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And then there is his work. It speaks for itself. Little need to find arguments for him; he is his own argument."

But the Qadiani does, nevertheless, give arguments. The first place is naturally given to the prophecies fulfilled in Ghulam Ahmad. The Qadianis are authors of a fatuous art of interpretation which is specifically theirs. We have seen how Qadian is made to stand for Damascus, and how the Lud of the prophecy was taken by Mirza Ghulam Ahmad to be Ludhiana and by his son to be Ludgate Circus. All the prophecies are made to dissolve into metaphors often very far-fetched. There is a tradition that the Christ will alight from heaven wrapped in two yellow sheets. The prophet of Qadian declared that his yellow sheets were his *Mirag*\* and

\*The Ahmadis take *Mirag* to mean headache. But it is described by Oriental physicians as a type of insanity. The patient of *Mirag* is a megalomaniac. Nervous debility is one of its attendant conditions.

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diabetes, the two diseases which along with many others ailed him all his life. The Mehdi was expected to smash the Cross, and the Mirza claims to have crushed it metaphorically. The sword he wields is of the tongue and not cold steel. The Qadiani extravagantly resorts to metaphor to show that the Mirza has made good the promise to which the prophecies had committed him.

The prophecies made by Ghulam Ahmad have also brought into full play the Qadiani genius for sophistry. His prophecies appear to be of Delphian origin. Their wording is obscure. They admit not only of the saving clause, but also leave ample room for the prophet of Qadian to work for their fulfilment. We know how Mirza Ghulam Ahmad begged Ahmad Beg to take compassion on his prophecy, but when he finally saw that Muhammad Begum could not be his he emphasized with all the force at his



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command the conditional element of which no prophecy *qua* prophecy could be independent. His prophecy concerning Muhammad Begum has the merit of being singularly free from ifs and buts and its failure has occasioned the most fantastic of explanations. He unconsciously predicted Maulvi Sanauallah's death during his own lifetime. We know that the prophecy claimed for its victim none other than its author. We are now told that the prophecy was conditional on Maulvi Sanauallah being a consenting party thereto. His prophecy threatening Abdullah Otham, a Christian Missionary, with whom he had held a public disputation, with the most abysmal hell within fifteen months of its utterance, did not come true. The *padre* was taken out in a procession. He was seated on a howdah and the processionists sang in chorus of what they considered nothing short of a victory. Mirza Ghulam

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Ahmad declared that Abdullah Otham had been spared precisely because he had repented for his past, and that those who did not acclaim him (Ghulam Ahmad) as hero of the piece were "desirous of being called bastards." The Mirza had in this case a saving clause to fall back upon. But the very fact that Abdullah Otham allowed himself to be led in a triumphal procession, shows that Ghulam Ahmad was far from correct. The prophecies of Ghulam Ahmad hang by the frail thread of interpretation. The Master's failing has passed on to his votaries and become with them a chronic state of mind.

Mirza Ghulam Ahmad declared epidemics and earthquakes to be heaven's agencies for exterminating his foes. He forgets having arraigned Christian credulity that tries to view the calamities to which man is heir as furnishing an argument for Christ's divinity. The Mirza

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had told the Christians that diseases, famines and earthquakes exist from time immemorial and that they cannot be made a speciality of Christ's sojourn in this world. Pestilence and earthquake can no more help Ghulam Ahmad than they can help Jesus. But the Messiah has an inveterate habit of making an exception on his own behalf. His followers have got into the habit of welcoming plague, famine or eruption, as vindications of his prophethood. The earthquakes in Bihar and Quetta have been hailed by Qadian as the Messiah's visitations upon a recalcitrant world. Had Ghulam Ahmad got hold of Pandora's box and loosed from it his own prophethood and its attendant ills upon the world? On that assumption alone the Messiah could be construed as cause and diseases and earthquakes as effect.

There was an earthquake in Ghulam Ahmad's time which was held by him to

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be in accordance with his prophecy contained in the words: "The coming of *Bahar* (the spring) brought with it the fulfilment of God's word." The Qadianis have waxed ecstatic over every convulsion the earth has undergone since that day. The earthquake in January, 1934, gratified them the most, since the word *Bahar* (which is the vernacular for spring) occurred in the prophecy. The same prophecy has been applied to the earthquake that made Quetta a heap of ruins on the night between the 30th and 31st of May, 1935. The prophecy oracular and indeterminate as it is contains, however, the word "spring" which seems to restrict it to the season that lasts in this country from the middle of February to the middle of April. In order to show that the prophecy embraces both the earthquakes, the daily *Al-Fazl* of Qadian has decided after Ghulam Ahmad that spring lasts from January to May. Would it not

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be more in consonance with the spirit of Qadianism to define spring as that part of the year that may be visited by an earthquake?

The Qadianis are most anxious to bring Ghulam Ahmad into line with the prophets known to history. An objector against Ghulam Ahmad's character and conduct is referred to scriptural history. His invectives are likened to Christ's denunciation of the Scribes and Pharisees. His failings are no failings in the eyes of his followers but the necessary accompaniments of prophethood. If you tell them that such and such of Ghulam Ahmad's prophecies remained on his hands they will try to show that the Holy Prophet himself made certain prophecies which never saw fulfilment. His unsuccessful negotiations for the hand of Muhamamadi Begum compel his followers to hunt for a precedent in the life of the Prophet himself. Mirza

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Ghulam Ahmad's compliance with the magisterial order requiring him to desist from reviling and invoking vengeance upon his opponents is compared to the truce with the Meccans signed by the Prophet at Hudaibia. Nothing pains a Muslim more than the slanderous reading by the Ahmadis of the lives of Prophets, necessitated as it is by the Mirza's personal example.

In justifying his conduct Ghulam Ahmad shows himself to be a stickler for precedent. Prophets are the patterns on which his life is said to be modelled. But he does at times assume the airs of a super-prophet making merry at the expense of his fellow-prophets. An instance will suffice:—

"A friend once suggested me the use of opium as a cure for diabetes.....I said, 'I am obliged to you for your sympathy. But I am afraid, if I take to opium as a cure for diabetes, people will

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ridicule me and say that the first Christ was a sot and the second an opium-eater!"

That shows his scant respect for the messengers of God. And the Ahmadi mentality doubtless mirrors his mind.

Ghulam Ahmad calls himself Muhammad II whose advent is much more glorious than that of Muhammad I. The Messiah stands, in the estimation of his followers, on a higher intellectual plane than the Holy Prophet,\* and that is entirely in keeping with the station he claimed to be his. The Mirza declared himself to be the veriest slave of the Holy Prophet. But the burden of his song is that he is a slave that far excels the Master. His followers drink in every syllable that issues from his lips; and while they believe that the

\*One Dr. Shah Nawaz Khan, in an article contributed by him to the *Review of Religions* for May 1929, has it that Ghulam Ahmad had a maturity of intellect to which Prophet Muhammad having lived in a primitive

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Messiah was all that he professed to be, they dare not yet assert in public the superiority of Ghulam Ahmad to the Holy Prophet. The Bashir-ud-Din is certainly working for the day when Qadianism will have done away with the very nominal allegiance it professes to Islam.

The Qadianis have pretensions to being a chosen people who consider Islam to be their monopoly. But they are too engrossed in Qadian to think of Mecca. Mirza Ghulam Ahmad took care to represent Qadian as the Holy of Holies in order to wean his followers from the land that witnessed the birth of the Holy Prophet and the rise of Islam and which contains the sacred mosque to which every Muslim turns his face while at prayer. The pilgrimage to Mecca has become a dead-letter among the Qadianis. Qadian is to them the living reality and Mecca a backnumber. They have severed themselves from the world of Islam



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and their hearts do not throb in unison with it. This is the logical result of Mirza Ghulam Ahmad's teaching. The short-cut to heaven that burial in the 'Cemetery of Paradise' promises an Ahmadi, serves to estrange him from the land which cannot guarantee heaven to those who may make pilgrimage to, and seek burial in it. The 'Cemetery of Paradise' is a spiritual fraud upon the ignorant and a source of no small monetary gain to its custodians. It is the history of Papal Indulgences repeating itself. The mentality fostered by Ghulam Ahmad and Son—which makes its possessor regard burial in the Messiah's graveyard at Qadian as his or her supreme good—can ill-digest the ideas of unity and brotherhood which are the *raison d'être* of Islam. The Qadianis remind us of the proverbial frog in the well who refused to be convinced that the sea was wider than his abode. The fish in backwater cannot have

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the freedom of movement that belongs to its more advanced cousins of the ocean. Islam cannot be made an affair of the den—the experiment that Qadian is trying—without mutilating it beyond recognition. The spiritual pedigree of Ghulam Ahmad cannot be traced to the Prophet Muhammad who created mental, moral and spiritual forces that made Islam master of the world, within a century of his death. "Horse-manship," says the poet Akbar, "is not to be expected from horse-shoe fitters."

Ghulam Ahmad in his self-complacent virtue regards Muslims as rotten milk with which he is loth to mix and contaminate his own fresh milk. Ghulam Ahmad forbade his followers all contact with the Muslims. He refused to make common cause with them even in matters which are called secular. He would contribute not a rupee to Sir Syed Ahmad's M. A.-O. College Fund. His followers, more alive to the realities of

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the situation, have not failed to see that Ghulam Ahmad's example would land them in utter isolation. They have been of late anxious to fraternize with "the so-called Muslims" politically. The success of Qadian's diplomacy seemed for a time assured; and Mirza, the second, managed to put himself at the head of the All-India Kashmir Committee formed by a number of constitutionally-minded Muslims to voice the grievances of Kashmir Muslims against that State. One of his followers was elected President of the All-India Muslim League and figured prominently at the Round Table Conferences in the role of a Muslim leader. He is now a Viceregal Councillor, and it is in his character as a spokesman of Muslim interests that he has been appointed to that high office. The Muslims have resented that appointment and they have come to discredit Qadian's attempts at Muslim leadership. The Muslims are

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to a man conscious of having been used as unwitting backers of a horse which is tricky and a kicker. The Qadianis view the presence of one of their own men in the Viceroy's Council as little short of the King-Emperor kissing the Messiah's hands. They view with anxiety the growing Muslim feeling against them. But their leader who has a knack of inviting opposition from outside whenever the enthusiasm of his followers shows signs of waning, is assiduous in his preaching that the present impasse is just the one that faced Islam in its early Meccan career. And his adherents find their faith renewed by this assurance.

The Ahmadis regard Muslims as their natural enemies. A misfortune befalling a Muslim in bad odour with them is represented as God's judgment on him. Maulana Zafar Ali Khan, editor of the *Zamindar*, for instance, is an eyesore to the Ahmadis. Whenever he

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is sent to jail for his activities which the law calls seditious, Qadian cannot help recalling the Messiah's prophecy that has the incarceration of his enemies for its object. The forfeiture of the securities that the *Zamindar* is made to deposit from time to time has convinced the Ahmadis that Ghulam Ahmad does not spare his enemies. A motor car accident from which Maulana Zafar Ali Khan escaped, except for an injured wrist, was to the Qadianis a sign and an assurance that the Messiah was "going strong" on the other side of the grave. The Ahmadi mentality cannot help rejoicing in, and turning to account, the ill-luck that may happen to be the portion of any one of Ghulam Ahmad's opponents, fancied or real.

The Jallianwala firing in 1919 appeared to an Ahmadi author to be the direct outcome of a wanton insult that Amritsar had, in his estimation, once offered the Messiah. The reverses of the

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Muslim world which are now, luckily, a matter of the past, have seemed to Qadian to be of Ghulam Ahmad's invocation. His prophethood seems to be an ill wind blowing nobody good. Ghulam Ahmad and his followers delight in the unhappiness of others and stretch it in their own favour. Does it not show a heart as small as full of rancour, an intellect steeped in fetishism, and a conscience far too vitiated by a sense of grievance to hold the scale even between contending passions?

The psychological effect of Mirza Ghulam Ahmad's teaching upon his followers has been that they have come to picture God very much in the image of Ghulam Ahmad. The God of Ghulam Ahmad's works seems to be a partisan who has made the Messiah's disputes and grudges His own and flares up much as a gallant school lad would on finding the girl of his fancy surrounded with rival

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attentions. Ghulam Ahmad leans on God not as a man resigning himself to His care, but precisely as a woman would on her infatuated lover whom she has under her thumb. This effeminacy of outlook is symbolized in one of Ghulam Ahmad's revelations in which he finds himself a woman in libidinous communion with God. The followers of Ghulam Ahmad assured of God being in his leading strings know how to account for the misery or ill-success attending anyone of their adversaries.

Mirza Ghulam Ahmad, while stressing his claim to revelation, has pointed out that every individual is an occasional recipient of divine inspiration which, however, is not to be confused with a prophet's revelation. Dreams break down the barrier that the physical senses have erected between ourselves and the unseen. Almost everybody can recollect

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having dreamt of an event before its occurrence. What is given to ordinary mortals is enough to convince them of the possibility of revelation and no more. The dreams of the righteous are privileged and none more so than the Messiah's own. This is the burden of the introductory pages that precede the long and tedious recital of his signs in the *Haqiqat-ul-Wahy*. This aspect of Ghulam Ahmad's teaching has done his followers considerable mischief. Almost every Ahmadi believes his dreams to be inspired, and the first thing he would do early in the morning is to recount his dreams to those about him. So complete is the Ahmadi dream-mania that they publish in the columns of *Al-Nazm* glowing accounts of the excursions into the dream-land. They seem to have too much faith in dreams, too little in the realities. Quite a number of Ahmadis have, under the influence of their dreams,

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declared themselves to be prophets.\* And when these claimants to prophethood are asked by their fellow-Ahmadis to disabuse themselves of the deceptive self-exaltation engendered by dreams, the answer is sure enough: "This is precisely what the *Hazrat Sahib* (His Holiness) was told by his rejectors. The Hazrat Sahib was right and those who scoffed at him in the wrong. It is history repeating itself." Hardly a year passes that does not witness the emergence of a prophet or two among the Ahmadis. Each one of them claims to be the Messiah's Promised Son. The followers of the Bashir-ud-Din are naturally averse to these fresh

\*One Chiragh Din claimed to be a prophet during Ghulam Ahmad's lifetime and was excommunicated by the Messiah. Abdullah Timapuri, Ahmad Nur Kabuli, and Yar Muhammad Qadiani have also advanced similar claims. Zabeer-ud-Din Aroopi is now an Emeritus-prophet. Ghulam Muhammad of Lahore styles himself 'the promised son'. Qadiani is rich in its harvest of prophets and bids fair to remain so.

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intruders upon their faith, and cannot forego the physical son for the spiritual ones. Ghulam Ahmad has made his followers slaves of dreams and dreamers. They are not proof against the deception worked by their own dreams nor against the pretender who may draw upon visions to back his spiritual finesse.

Qadiani is jesuitically inimical to the exercise of intellect. It demands unthinking obedience and discourages initiative. Mirza Ghulam Ahmad communicated one of the devoutest of his followers, Dr. Abdul Hakim, because he had offered the very sane criticism that the Mirza was sacrificing his teaching to his claims. The Bashir-ud-Din similarly detests private judgment and persecutes those of his followers whose opinions may cross his will. To those who resent his extortionate demands or question his probity his answer is this, "I am God's vicegerent on earth, and I must be



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obeyed. Those who find fault with my conduct are sinners in the sight of God, even though in point of fact they may be right." The teaching of this self-styled Omar leaves no room for the Arab who publicly refused to listen to, and obey, the great Caliph unless he had explained his conduct in a certain trivial matter that gave his questioner cause for doubt. Ghulam Ahmad and his son want robots and not men. The generation of Ahmadis that is their joint product consists of sapient's whose heads are crammed with sophistries; who are required to loosen their purse-strings to order and without demur; and who please their master best by emulating dumb, driven pack-animals.

TWEEDLEDUM & TWEEDLEDEE



CHAPTER IX

TWEEDLEDUM & TWEEDLEDEE

We have all along been using the term 'Qadianis' to denote Ahmadis, but there is a section of Ghulam Ahmad's followers who take exception to the term and would not have it applied to them. These men have their headquarters at Lahore and are a numerical minority. The split occurred in 1914, six years after the death of Mirza Ghulam Ahmad. We are to see how it came about and what it stands for.

We have already noticed that discontent against the Mirza had begun during his lifetime; and the Bashir-ud-Din would have us believe that his father would have witnessed the disruptive elements coming to a head, had he lived a little longer. The voice of dissent, feeble as it was at the beginning, had reached Ghulam Ahmad's ears, who complained a few days before his death that Khwaja



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Kamal-ud-Din and M. Muhammad Ali suspected him of making free with the money belonging to the community. We are inclined to think that the split was the logical result of Mirza Ghulam Ahmad's preaching and that the monetary issue provided an outlet for grievances more deep-seated. Had these men who now constitute the Lahore section of Ahmadis disturbed Ghulam Ahmad with the doctrines they now preach in his name, he would have without more ado branded them apostates as he had done Dr. Abdul Hakim years before.

Very many of Ghulam Ahmad's followers felt with dismay that he was breaking away from the parent community. But the courage of Abdul Hakim was lacking. Nor could they shake off the spell they were under. They had gone too far to retrace their steps. Their subconscious revolt, without challenging their conscious faith, found

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expression, in a protest by no means very loud or public against the Messiah diverting into private use the money that was not his own. Ghulam Ahmad did not live long to see the developments.

Ghulam Ahmad was succeeded by Hakim Nur-ud-Din as head of the Ahmadian community. The successor to the Messiah was not unaware of the split that the following of Mirza Ghulam Ahmad was threatened with, and he managed, by domineering more than tact, to bend and bind the irreconcilables to his will. He knew that the secret dissenters had designs upon Ghulam Ahmad's prophethood which they meant categorically to deny or tamper with interpretations that could have no other result. Hakim Nur-ud-Din made these men renew allegiance to the Messiah, his successors and the doctrines which they were to question soon after the Caliph's death. In a manifesto that appeared in the *Paigham-i-Sullh* of

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Lahore—the organ that was the suspects' own—over their signatures they declared:

“It is our belief that the Promised Messiah and the covenanted Mehdi was a true prophet who came from on high to guide this age. And the world to-day cannot be saved unless it do allegiance to him. We proclaim this everywhere. And nothing by the grace of God can make us forego these beliefs.”

(*Paigham-i-Sulh, September 7, 1913.*)

With the death of Hakim Nur-ud-Din in 1914 the leadership of the Ahmadia community reverted to the Messiah's family. Mirza Mahmud Ahmad was elected caliph and he assumed the title of the Bashir-ud-Din. That proved to be the signal for Maulvi Muhammad Ali, and those who thought with him, to depart. They left Qadian for good and all and made Lahore the centre of their activities. Qadianis thus came to be divided into Qadianis proper

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and Lahoris.

Mirza Mahmud Ahmad declared that God had called his father a prophet and that those who did not take his father at his word were infidels. The Ahmadis were the only Muslims, and the so-called Muslims were unbelievers not to be distinguished from Jews and Christians. Mirza Mahmud Ahmad had at his beck and call quotations from his father's works; and the position he took up was not new to the Ahmadis, but precisely the one that was also theirs. That explains why by far the overwhelming majority of the Ahmadis followed the Bashir-ud-Din.

The Lahore Ahmadis dispute that Ghulam Ahmad was a prophet. He only used the term as a figure of speech, in its dictionary meaning, and not in its technical sense. The Mirza called himself a prophet because he made prophecies and for no other reason. The Mirza

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himself, it is urged, wanted the word 'prophet' occurring in his works in relation to himself to be considered scrapped, if it jarred upon anybody's ears. But the Qadianis refuse to be silenced by these quotations. They adduce in support of their thesis the Mirza's poster entitled "The Removal of a Misunderstanding," in which the Messiah is not agreeable to the denial of his prophethood by his followers. He resents that denial in no uncertain terms. He is a prophet beyond doubt. God styles him a prophet. Why should anybody say, in the teeth of divine revelation, that he is not? This is by no means an isolated excerpt out of harmony with the rest of his writings. The Mirza claims to rank above Jesus, and calls his advent the Holy Prophet's over again. The second coming of Muhammad is much more auspicious than the first. No other prophet was

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given as many signs as the prophet of Qadian. Can we say in the face of this that the Lahoris are right and the Qadianis in the wrong? The Mirza speaks, and insists upon being credited, as by far the most exalted incumbent of the prophetic office that ever breathed.

The claim of Ghulam Ahmad embraces two widely divergent and irreconcilable lines of thought. Perhaps he himself did not know what he was. The split was inevitable. The Lahoris pounced upon one set of quotations and the Qadianis upon the other. The latter try to explain the inconsistency that runs through Ghulam Ahmad's works by pointing out that the passages exclusively relied upon by the Lahoris belong to the comparatively unregenerate period of Ghulam Ahmad's life when he did not quite know his own mind. He awoke to his prophethood by degrees, and it is,

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therefore, futile to take one's stand on what he may have said at the time the man had not quite adjusted himself to the prophet. The Qadiani explanation is in accord with Ghulam Ahmad's mental development, which his Lahore apologists seem to ignore. The latter, while professing to be the legitimate spiritual descendants of Ghulam Ahmad as against the Qadiani pretenders, have disengaged themselves from his prophethood, which they would have us regard as a Qadiani fabrication. The books and pamphlets written by the Lahore Ahmadis have stripped Ghulam Ahmad of his prophethood, and altogether ignore that he took strong exception to the denial of his prophethood by a follower of his.

The picture that the Lahore Ahmadis draw of Mirza Ghulam Ahmad hardly corresponds to the man himself. We are told that the Mirza did not claim to

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be a prophet. But the Mirza himself says, "it is my claim that I am a prophet and a messenger of God." We are assured that Ghulam Ahmad did not declare those who discounted his claim to be outside the pale of Islam. The Mirza did speak in that strain a number of times, but he takes away with the right hand what he has given only with the left when he says that one who denies him denies the Holy Prophet. "I have been revelationally given to understand," he tells us, "that one who does not follow me disobeys God and the Prophet and is doomed to hell." The Lahore Ahmadis stand for a Mirza diametrically different from the prophet and Qadian. They want Ghulam Ahmad to be understood as no founder of a sect, but as one who prized unity and detested sectarian differences. But the man always speaks of himself as "the leader of a well-known sect" and there

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is nothing in his activities conducive to a united Islam. He is the imam of a separatist mosque, like the one built in the early days of Islam by a band of intriguers who wanted to split the faithful under the pretext of saving those living in the suburbs the fatigue of a daily walk to the Prophet's mosque. The conspiracy was nipped in the bud by the Prophet who had the mosque demolished. The secessionist in Ghulam Ahmad is too glaring to be ignored. The Lahore Ahmadis seem to persist in the "misunderstanding" that he tried to remove.

Mirza Ghulam Ahmad forbade his followers to offer their prayers in company with Muslims. The prohibition is clear and unambiguous.

"Have patience. And let none outside your community officiate at your prayers. In that lies your good, and betterment, and final victory. And that

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is the secret of success of this body....."

(*Alhikam, August 10, 1901.*)

"And remember I have been commanded by God (to tell you) that you are forbidden, absolutely forbidden, to be led to prayer by anyone who scoffs at and rejects (me). Rather, your imam must be one of you.... There is a hint to that effect in the Bukhari that the Christ in his second coming will segregate you completely from all the sects that lay claim to Islam and that your imam will be one of you. Carry on as you are told. Do you want to be blameworthy in the sight of God and your deeds to be written off?"

The Bashir-ud-Din and his followers observe the Messiah's injunction in letter as well as spirit. The Bashir-ud-Din, while on a pilgrimage to Mecca, regarded as unsaid the prayers he had once blundered into offering in the sacred mosque of Islam in the lead of a

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non-Ahmadi imam. And during the twenty days he remained in Mecca he offered his prayers at his lodgings, or if at all in the sacred mosque, he and his companions formed a congregation of their own which, sometimes, attracted others also, who happened to be ignorant of its character. The Bashir-ud-Din's conduct at Mecca was retrospectively approved and blessed by Hakim Nur-ud-Din who was then the high priest of the Ahmads. The present leader of the Qadianis has forbidden his followers to conduct a "non-Ahmadi Muslim funeral", be it that of an innocent, impeccable child. The Qadian Ahmads are commanded to look upon Muslims as their enemies and not to participate in their prayers.

The Lahore Ahmads reach the same result differently and less straightforwardly. They tell us that they are not forbidden to offer their prayers in

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non-Ahmadi company. What they are required to insist upon is that their non-Ahmadi imam must regard the Mirza to be a Muslim and not a schismatic or a heretic. And since those who keep themselves away from him, do so because they believe him to be one or the other, the Lahore Ahmads consider themselves conscientiously absolved from the necessity of joining non-Ahmads in prayer. They follow the Mirza's example but rationalize his prejudices which are to them the commands of God Himself.

The Lahore Ahmadi declaration of faith embraces some very important items. They profess to believe the Prophet of Arabia to be the last of the Prophets. They also claim to rise above the sectarian petty-mindedness that make one Muslim sect arraign every other. But that has made little difference to their native insularity and separatism which are the very reverse of Islam.

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They believe Chulam Ahmad to be the Messiah of the prophecies and all that he claimed to be. Only they do not style him a prophet. The difference between the Qadianis and the Lahoris is verbal rather than real, and in practice they are very much alike. The generality of Muslims, therefore, do not consider it worth while to distinguish one party from the other. And who will distinguish between tweedledum and tweedledee?

#### QADIAN AND ACRE



CHAPTER XI  
QADIAN AND ACRE

GHULAM AHMAD has often been compared with Bahauallah. There is a close affinity between the ideas and preaching of these two men. Bahauallah was born twenty-two years before Ghulam Ahmad, and died when the latter was past fifty and had yet eighteen years to live. Bahauallah and Ghulam Ahmad never met each other, but that circumstance cannot preclude influence of one upon the other. The Iranian is reflected in the Qadiani, and no protestations to the contrary can dislodge him from the hold he seems to have over Ghulam Ahmad's mind. There is a marked family resemblance between the Bahai and the Qadiani movements. The present chapter is an attempt to compare and contrast Qadianism and Bahatism.

Bahauallah was a disciple of Ali