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Muhammad Bab, who belonged to the dervish order of *Shekhs* in Iran, distinguished by its expectancy of a divine messenger. Ali Muhammad declared himself to be the Bab or medium of divine grace. He claimed at first to be a harbinger, a John the Baptist, in relation to the impending advent of the Mehdi; later on he stepped into Mehdihood; and, finally, he meant to be regarded as the most privileged among the chosen, the expected of all expectants, and "the primal, pivotal and focal point" of the universe. His claims naturally jarred upon his countrymen, who called in persecution to stamp out the heresy. But the blood of martyrs served only to cement the Babi church. The Bab was publicly shot in 1850. The central and inalienable part of his claim, notwithstanding its metamorphoses, was that he was essentially a man of the seed-time, and that he was preparing the way for a

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'Manifestation of God.' He had no clear ideas upon the subject that engrossed him so entirely. He could say nothing as to the time of the new dispensation. But he could say with something like certainty that the advent he gloried in would not be delayed by more than two thousand years.

Hardly had the Bab's voice ceased to vibrate when Bahauallah, who was two years his senior, declared himself to be the redeemer of the Bab's prophecies. He called himself the 'Manifestation of God.' He claimed to be a law-giver with a message for the whole world. He represented his revelations as the latest arrivals from heaven, which rendered allegiance to the older faiths unnecessary. Bahaim, in the eyes of its founder, is to Islam what Islam is to Christianity, or what Christianity is to Judaism. Bahauallah has set up a new religion which has its own canon law, its own scriptures, and

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its own holy land. He has seceded from Islam and would not have it even for his label.

Mirza Ghulam Ahmad tried to do all that a secessionist would. But he is anxious to be called a Muslim and a founder of a sect. He is conscious of his prophethood being extraneous to Islam. At times he tries to explain it away by calling it metaphorical and a figure of speech. But he does, whenever he can, surreptitiously introduce references to his prophethood being superior to every other and second to none. He discourages the Haj pilgrimage by example rather than precept. The way he consecrates Qadian can leave us in no doubt as to his real intent. The spiritual compass of a Qadiani points to Qadian and not Mecca. It was Ghulam Ahmad's boast that he had stilled the cry of Jihad for all time. He could not say *that* without implying that he had amended

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Quran in a very material respect, and yet he professes implicit faith in the Quran, nay, in every jot and tittle of it.

Bahau'llah seems to have been Ghulam Ahmad's ideal. The difference between these two men is only this: The Iranian is plain and direct; he has abandoned the religion of his fore-fathers, and makes no secret of it. Ghulam Ahmad is devious and roundabout; he cannot make up his mind to risk an open breach with Islam; he must, therefore, disrupt it from within. He professes a votary's love for the Prophet and yet declares his own advent to be attended by more numerous and cogent signs than was the Prophet's. Mirza Ghulam Ahmad does not draw the conclusion to which he is logically committed. Is it due to fear of consequences or to a sickly vacillation of mind?

Bahau'llah does not question the Muslim doctrine of Finality of Prophethood.

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He calls himself 'a Manifestation of God.' His idea seems to be that prophethood has fulfilled its mission; it is no longer necessary; the future lies not with prophets, but with 'Manifestations of God.' The term 'Manifestation of God' has not been given an exact definition by Bahauallah, but certain it is that he does not apply it to Prophets like Abraham, Moses, Jesus, and Muhammad. He seems to place a 'Manifestation of God' higher than a prophet, and to present himself as the first incumbent of that more exalted office. A 'Manifestation of God' is nothing short of God incarnate.

Ghulam Ahmad is conscious of an obstacle in the doctrine of Finality of Prophethood. And he tries to overcome it by declaring himself to be the self-same Muhammad that preached Islam in Arabia thirteen hundred years ago. Ghulam Ahmad is not Ghulam Ahmad,

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but Muhammad reborn and revisiting the world. Those who take him to be himself are in error. He is plainly invoking metempsychosis to cut the Gordian knot. He tries to break the law without challenging its letter and seeks to pervert rather than discard the doctrine of Finality of Prophethood. At the top of his voice he cries hosanna to a provident Finality that had held him in reserve all these thirteen hundred years.

Whatever their claims, the net result of the teachings of Bahauallah and Ghulam Ahmad is much the same. The former declares Islam to have had its day, while the latter predicts for Islam an endless vista of glory under *his* sole auspices. "Jehad stands abrogated," says Bahauallah. "Islam needs Jehad no longer," re-echoes Ghulam Ahmad, "and I am here to deliver the funeral oration over it." "Acre and not Mecca shall henceforth attract pilgrims," says

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Bahallah. "But" interposes Ghulam Ahmad, "Qadian is decidedly better than Acre and certainly as good as Mecca, for I have been shown in a vision Qadian mentioned in the Quran besides Mecca and Medina."

Bahallah and Ghulam Ahmad represent themselves as world teachers and not as belonging to this, that, or the other community or country. Bahallah seems to acquit himself of this role with greater credit and better grace than Ghulam Ahmad. The Bahais are expected to consort with people of every religion, and they would pray with Muslims in a mosque, with Christians in a church, and with Jews in a synagogue. But Ghulam Ahmad forbids his followers all contact with Muslims, not to mention Hindus, Jews or Christians.

There is a fundamental difference between the anti-Jehadism of Bahallah and of Ghulam Ahmad. The former

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exhorts the world to turn the sword into the plough-share, and the pacifist in him advocates something like universal disarmament. Ghulam Ahmad is unacquainted with these issues. He would be content only if the Muslims forgot that their forbears ever wielded the sword. He does not tender the same advice to the Christian world.

As a political thinker Bahallah shows some talent which is denied to Ghulam Ahmad. He wants a League of Nations to settle international disputes, though he cannot be said to have sponsored the league-idea as the Bahais believe. Bahallah is anxious to unify the human race and he stresses the need of a universal language to promote better understanding and harmony. The invention of Esperanto was hailed by the Bahais as the dawn of a new era, and they have made the cause of this language their own.

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Bahauallah, like Ghulam Ahmad, is an emissary of Western imperialism. He denies to backward peoples the right to govern themselves. The pre-war 'spheres of influence' and the post-war 'mandates' are in complete harmony with his political ethics. Nobody welcomed and blessed more enthusiastically the unrighteous mandate in Palestine, the adopted home of Bahauallah and his successors, than Abdul Baha Abbas, the eldest son of Bahauallah, who received a Knighthood of the British Empire in recognition of his benediction.

Bahauallah condemns industrial slavery, but lifts the ban imposed by Islam on interest. It is interest that makes possible the accumulation and centralization of capital in a few hands, and makes the rich richer and the poor poorer. Interest is the parent of which industrial slavery is the child. It is

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doubtful whether Bahauallah's teaching has been exercised to any appreciable extent on behalf of the labourer. But he has certainly earned the gratitude of the capitalist.

Bahauallah is anxious to curry favour with the West. His ethics is most accommodating to its foibles. Purdah, Jihad, and Polygamy are tabooed. Interest is permitted, and European land-grabbing provided for. His predecessor, the Bab, had prohibited tobacco. But Bahauallah knows the prohibition will militate against the spread of Bahatism in Europe and America; he, therefore, withdraws it. He is an opportunist beyond doubt.

Both Ghulam Ahmad and Bahauallah want their followers to be total abstainers from politics. It is a faulty conception of religion that divorces it from politics. The politics of a country mould the lives and destinies of its people

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and have a way of victimizing those who have no voice or share in determining them. Divine messengers are known to have actively shaped the politics of their times. Moses knew well enough that it was the tyranny of the Pharaohs that had reduced the Israelites to serfdom and blighted their genius. He did not say to them: "Let politics take care of themselves and let the Pharaoh have his way: we can carry on reform without touching one or the other." The emancipator in Moses precedes the reformer and the law-giver. Alien rule is the worst that can happen to a community; it uproots initiative and deforms character. A prophet cannot shut his eyes to iniquity governing human relations. Far be it from him to acquiesce in, or countenance, dehumanization of man. Ghulam Ahmad and Bahauallah amply deserve the censure contained in Sa'adi's words: "Tell that unfeeling and disobliging wasp that since

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it will not yield honey, it should spare us its sting."

The methods of Bahai propaganda have greatly influenced Ghulam Ahmad and his successors. Bahauallah styles himself a 'Manifestation of God', a term that has occasioned a good deal of equivocation and sophistry. Christian converts to Bahaism have transferred to Bahauallah the divinity with which as Christians they had invested Jesus. They look upon Bahauallah's advent as the coming of the Father Himself. The pill of Bahauallah's Godhead is difficult for a Muslim to swallow and he can be fed on the more palatable diet of prophethood. To the mystically-minded Bahauallah's divinity is represented as the mystic's license. The Bahai preachers have tried to adapt Bahauallah to the beliefs, prejudices, and idiosyncracies of his prospective votaries. They do not mind what Bahauallah is made of so long

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as he is accepted.

Mirza Ghulam Ahmad resembles Bahauallah in this respect much as a child favours its father. His prophet-hood is chameleonic and opportunist. When challenged it resolves itself into Mehdihood. The Mehdi, again, has a way of rendering himself less obtusive in the guise of an inspired reformer whose mission is limited to a century. The mystic's pose is not unknown to Ghulam Ahmad. It can serve to hide his inconsistencies and make room for his extreme self-exaltation. Ghulam Ahmad is anxious to be accepted rather than understood. He would not like to be committed irrevocably to one proposition or other, as the Qadianis and the Lahoris are trying to identify him with their respective points of view. Ghulam Ahmad is at once a Lahori and a Qadiani, and, at times, he transcends and eludes both. The Lahoris do not, and

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the Qadianis will not, understand him when he asserts that his advent outshines the Holy Prophet's.

Bahaism is a secret cult. The Bahais cannot be pardoned for having done away with the 'Bayan' of the Bab, a book on which Bahauallah originally based his claim and which, nevertheless, is believed to contain matter not very complementary to it. The very fact that the Bahais have suppressed this work does show that the Bab's teaching must have discountenanced Bahauallah, whose claim could not prosper so long as the Bab stood in the way. Whatever little we know of the Bab, we know through the Bahais, who are an interested party, and utilize the Bab as a forerunner and a mouth-piece of Bahauallah. The Bahais emulate the Ismailis in being secretive about their creed. They do not present Bahauallah's Book of Aqdas as unreservedly as Muslims present the

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Quran. That shows that Bahaism, as preached in the common Bahai literature, omits something vital to that religion. The neophyte is initiated into the mysteries of the faith by degrees. He must believe before he is permitted to understand. Might we not think that a religion, the propagation of which is accompanied by a systematic concealment of its original, official, and authoritative records surely suffers from some grave disability which, if made public, would react unfavourably on the cause?

Qadianism is not as mysterious as Bahaism. Mirza Ghulam Ahmad prefers to insert his meaning between the lines rather than entrust it to the unsafe custody of secret circulation. He is covert rather than uncommunicative. His dynastic ambition is clothed in metaphor, and while it is persistent, it is seldom allowed to grow so articulate as to arouse suspicion. He has his asides, and

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it is to these rather than to his lengthy speeches that we must refer to be the better acquainted with his mind. In one of his asides he predicts the downfall of the British Empire and yet he has all his life been fawning upon the British Government. In another aside he arrogates to himself the station of a prophet and a law-giver. For once he has acquiesced in what has always sounded in his ears as a slanderous imputation. He disclaims his asides when they are overheard. They are his private thoughts not meant for the rag-tag and bobtail. Thus we can say of Qadianism, as we said of Bahaism, that its common literature does not tell the whole truth.

Both Ghulam Ahmad and Bahaullah are authors. Their writings are voluminous and vague. The Qadiani calls himself the "Sovereign Writer" and the Iranian entitles himself the "Supreme Pen". Both are notorious

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for their bad grammar. Bahau'llah's mother tongue is Iranian, of which he is an undisputed master. But his Arabic takes leave of grammar as well as idiom. And his divine mission seems labouring under an inferiority complex when it chooses Arabic, a foreign tongue, as the language of by far the most important of his works, *Kitab-ul-Aqdas* (the Holy Book), which is to the Bahais what the Quran is to the Muslims. He seems to think the Iranian language to be lacking in, and incapable of acquiring, notwithstanding *his* advent, the ascendancy that belongs to Arabic. Mirza Ghulam Ahmad spoke the language of the Central Panjab, which is not a language of literary expression. He generally wrote in Urdu and occasionally in Arabic and Persian, but of none of these can he be said to be even a tolerable master. He has pretensions to being the most gifted author in the world. His is a cheap

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scholarship that fails to see its own limitations. He has the habit of offering cash prizes, far beyond his means, to those who might successfully rebut his arguments and he exults like a victor over his repeated challenge remaining unanswered. His writings are wanting in moral tone, a disadvantage that Bahau'llah does not share with him. The latter has nowhere in his works bastardized his opponents, or characterized them as filth-eaters, which the former has done in prose as well as in rhyme. The "Sovereign Writer" has much to learn from the "Supreme Pen."

The Bahais and the Qadianis have many an oddity in common. The sophisticries characteristic of the Qadianis belong to the Bahais as well. The Bahais have ransacked the Scriptures of Christianity and Islam in their attempts to find Bahau'llah mentioned in the prophecies. The Qadianis have undertaken

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as much on behalf of Ghulam Ahmad. These researches have not been very fruitful, but the followers of these newfangled faiths believe that their masters are deducible from the Bible and the Quran. They would do any violence to the text in order to make it yield the meaning they have decided to extract from it.

The Bahais as well as the Qadianis are regular traders on the prophecies emanating from their respective teachers. It is for them to decide whether it was Ghulam Ahmad's ill-will or Bahullah's curse that overthrew Ottoman Turkey, that had ignored the former and interned the latter. It should be equally debatable whether the German defeat in the Great European War was the Messiah's doing or Bahullah's; the former had visualized torrents of blood, and the latter had actually pronounced his malediction on the German victor of

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Napoleon III. Let the Bahai and the Qadiani also decide whether the British 'sphere of influence' in Iran was the Messiah's parting gift to the British nation or Bahullah's visitation upon the people that had persecuted the Babis and the Bahais. Be that as it may, the Ahmadis will insist, and the Bahai should gladly allow, that pestilence and earthquakes are the Messiah's monopoly. It is not for us to say whether it is the Bahai or the Qadiani that has the upper hand. Each finds his match in the other. They are as twins, and have certainly gone to school together.

Ghulam Ahmad and Bahullah have a passive attitude towards life. They can expatiate for hours and hours on the sublimity they claim for their preaching; they can dilate upon the wrongs, fancied or real, that they have suffered, and seem masochistically to delight in doing so; they are the loudest in condemning the

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world, but far too afraid of its might to risk hostilities. They represent their weakness as strength, their necessity as virtue, and their inferiority as superiority. They borrow its values from the world and create none of their own; they are pupil-teachers at their best. Propagandists, parodists and mountebanks, they sought to impose upon the world. But the world is not to be taken in by sheer legerdemain. It knows its Titans from its pigmies; it bows before the former, and jostles away the latter.

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OUR criticism of Mirza Ghulam Ahmad has been frankly adverse. Neither as a prophet nor as a reformer can he be said to have left the world better than he found it. The prophet in him is unprophet-like and the reformer past reform. His voice does at times ring sincere; and there is an unmistakable touch of abnormality in his behaviour. We do not, therefore, propose to leave unexplored the possibility of saving his character even though it be at the cost of his mind.

Mirza Ghulam Ahmad is given to self-exaltation which seems far from sane. He starts as an inspired author that imperceptably shades off into the reformer. The reformer develops into the Mehdi and the Messiah. Prophecy is the next step; qualified at first it shows growing impatience of restraint. Jesus, the son of Mary, cannot match him.

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His prophethood presents itself as the revised, improved and enlarged edition of the Holy Prophet's. He claims to be recipient of divine favours bestowed on no other prophet. He clothes himself in superlatives and proclaims himself the awaited saviour of all humanity.

Alongside his self-exaltation there is also the persecution mania. The seed of it has been sown early enough. His father considered him an idler and "a guest who ate to his fill and did nothing in return." Ghulam Ahmad must have felt that the bread he was eating was being grudged him. Decried as he was he could not help developing an inferiority complex. He seldom figured in society and always felt uncomfortable in the presence of men. With a sense of grievance which could not be otherwise than poignant he was driven to indulge in introspection and to justify his own attitude and conduct towards an

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unfeeling and conspiring world. Self-analysis deceives more than it enlightens, and it is as convincing as it is deceptive. The gloomy reverist comes to look upon himself as a hero whom the world is jealous of and up in arms against. Ghulam Ahmad was hyper-sensitive and had vivid imagination. He could not help making mountain out of molehill. He must have fancied himself crushed under domestic tyranny rendered all the more insupportable by the hysteric in him. His mental state was generally one of depression. But in the moments in which he still knew something like cheer and elation he must have found consolation in the thought that he was being scoffed at precisely as prophets had been by their own kith and kin. Nothing more was needed to convince him that he was treading the path of greatness. The inferiority complex bred in him by his failure to make his mark in the world

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is being compensated by a superiority complex of quite a different kind.

Ghulam Ahmad, the prophet, was afflicted with persecution mania in an aggravated form. His claims keep pace with his sense of persecution. The more and more he feels persecuted, the higher and higher his claims go on soaring. The insane persevere in their delusions the more they are crossed. Had the Muslim community let him alone, just as his followers have made a point of dismissing every fresh claimant to prophethood amongst them as a lunatic, his malady, if it were really one, would not have assumed the proportions it did.

His prophethood has become an obsession and a delusion. His eyes cannot view men and events except through their coloured glasses. His ears cannot hear the world except as ringing with his presence. His prophethood is a night in which all cows are black. He finds every

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occurrence bearing out his mission. If the post brings him money, it fulfils a prophecy. If a child is born to him, its arrival had already been predicted. If he wins a law-suit, his revelations had pointed towards the result. If he suffers from diabetes, it is as the Prophet had foretold. But if the self-same malady afflict another, and more particularly one of his opponents, it becomes the scourge of God. The plague plays a havoc, the famine ravages, the earth quakes, and England wins the Boer War because the Messiah has come and God is bent upon bringing home his presence to the world by chastising the wicked and rewarding those after the Messiah's own heart.

Ghulam Ahmad has ceased to regard his omissions and commissions, likes and dislikes, as his private affair; they are dictated from on high. If he is anxious to marry Muhammadi Begum, he only wants God's will to be done on earth as

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it had already been done in heaven. And those who obstruct him are his enemies as well as God's. He is a frequent resorter to medicinal aids and appliances to combat old age and infirmity, but it is always God who prescribes for him. When Khwaja Kamal-ud-Din and Maulvi Muhammad Ali want him to transfer the management of the guest-house to them, he is furious and says he would be incurring God's displeasure by acceding to their wishes. The Messiah has the habit of representing even the most indifferent of his acts as inspired and in making God intervene at every step he is making the sublime ridiculous. But, perhaps, he does not know what he says or does.

Mirza Ghulam Ahmad has a tendency to claim the laurels of a victor, even when he is the vanquished. He cannot associate defeat with himself, however manifest it may be. Whatever the fate

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of his prophecies he cannot be made to see that he is beaten. He wants his very reverses to be reckoned as decisive victories; and those who have the facts rather than his revelations to guide them, and who cannot take his wishes for horses, are railed at by the Messiah. His self-exaltation is morbid beyond doubt.

Ghulam Ahmad is a bundle of contradictions. He seems in real earnest whether he argues for his prophethood or against it. He has a double personality. He has a normal self and an abnormal self. The former at first is the inter-preter and afterwards the victim of the latter. The distinction between the two is traceable in his *Baraheen-i-Ahmadia*. While his revelations address him by the most flattering of spiritual designations, the normal man takes these addresses only half-seriously and with a grain of salt. He vacillates and tries to

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resolve the conflict by an unworkable compromise. He cannot make up his mind to say nay to his oracle and, in fact, pays it every mark of respect, but he thinks that his counsellor surely does not mean what it says. Conflict shelved is not conflict overcome. He makes another attempt at reconciliation between the discordant voices in him. He is all that his revelations make him out to be, but still the language of inspiration is figurative; it must be taken seriously but not literally. Now he is a prophet, certainly, but only in a very restricted sense of the term. He is a prophet because he has some of the qualities of a prophet. That is all. If the word prophet jars upon anybody's ears, he is prepared to unsay it, "I am a prophet and I am not," he seems to aver. Formerly he used to fight shy of the word; now he does not. His admission of prophethood is neither plain nor direct; it is virtual negation. But nevertheless

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that is a step forward. His oracle is satisfied at the result; it has gained an advantage which it means to follow up. The issue is undecided but not uncertain.

The conflict persists. But the normal man is no longer his own master. He comes to feel that he is unjustified in not listening to the voice that has been urging him onward. Who is he to deny his prophethood when God affirms it? He need not err on the side of humility by refusing to acknowledge his superiority to Jesus when God tells him that Jesus is a lesser man. Self-conceit is bad; but underestimation of oneself is worse, it is rank ingratitude to heaven. He has no right to superimpose his own interpretations on Divine Revelation. He feels assured that he is not deceived in his inspirer.

He no longer doubts his prophethood. But he is certainly no law-giver as Muhammad and Moses were. That is the only respect in which his prophethood

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may be said to differ from, and stand lower in the scale than, theirs. Once again he is persuaded that he is over-modest in denying himself the status of a law-giver. Since his revelation ordains as well as forbids, he is a law-giver. To be a law-giver it is not essential that a prophet should promulgate a new law. Even the Quran is no law in that sense, for its teaching is found in the Mosaic revelation as well. Ghulam Ahmad is the captain of Noah's Ark. The salvation of mankind rests with him. Let those who have eyes see and those who have ears hear.

All this evidences a wandering rather than a scheming mind. Even when he has become all that he was to be, there are moments when he relapses into his old strain. In the Arabic supplement to his *Haqiqat-ul-Wahy*, the work published towards the close of his life, he reiterates his old belief that the Prophet of Arabia

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is the terminator of prophethood, which is out of harmony not only with the contents of that book but with almost all that he has been saying ever since the dawn of his prophethood. Not very long before his death he tells Mian (now Sir) Fazl-i-Husain that he does not at all question the Muslim doctrine of finality of Prophethood. There seems to lurk somewhere in the background of his mind a deprecator of his prophethood that steals in like a thief when the master of the house has gone to roost. Such moments are few and far between. The prophet and the non-prophet exist side by side, and have ceased to compare notes.

Ghulam Ahmad's *illams* (revealed messages) which cannot fail to strike his readers as a jumble of nonsense are, nevertheless, of considerable interest to the psycho-analyst. They provide the clue to his mind. They are the channels

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in which his mind works. His visions assure him that God in heaven glorifies him and invests him with the highest of decorations. He is the king of Aryans, Jai Singh Bahadar (a Sikh name meaning victorious lion), and Lord Krishna. Mary is one of his names, in which character he or rather she remains big with Jesus for a period of not more than ten months. The Jesus born is no other than the Mirza himself. Qadian is shown him mentioned in the Quran beside Mecca and Medina. In one of his visions he sees God in his judgment-seat. The Mirza places before Him for signature an order drafted by himself and embodying his own will. God affixes his signature to the document and while doing so sprinkles Ghulam Ahmad's clothes with red ink. The Mirza, thereupon, awakes. He sees his clothes smeared with wet ink. He describes his experience to one of his votaries, who has also noticed the ink

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stains. The Messiah assures us that the phenomenon cannot be accounted for in any way other than that God shook his pen and spilled ink.

His victories over his enemies are also the pet theme of the messages he receives. He is promised "a large party of Islam." "God is coming by his army." "He is with you to kill enemy." "Though all men should be angry, but God is with you, words of God cannot exchange."* The English is the Messiah's. He has read one or two elementary readers while in service at Sialkot and the English of his revelations, though it purports to be God's, is little better than the tyro's!

The Messiah's seed is also blessed in his revelations. He has been definitely given to understand that one of his descendants will be Christ-like, a manifestation of God Himself and an emancipator of slaves.

* He seems to take 'exchange' to be the more emphatic form of the word 'change.'

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His revelations promise him "Currency notes" in plenty, and we know how well the promise has been kept. In one of his dreams, he sees a hen cackling something to this effect, "..... if you are Muslims." A revelation following close upon this dream rescues for him what a bad memory had let go. The hen had recited the Quranic verse: "Spend money in the cause of God if you be Muslims." The Mirza winds up his revelation by suggesting that the hen had addressed his followers. "Money," the Messiah concludes, "is the need of the moment. The community had better attend to this command."

There are among his revelations some that are so non-committal as to be of the widest application. "A boy or a girl", for instance, can stand for any child born to the Messiah or to any one of his followers. Such a prophecy as this is secure against unfulfilment.

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"Word and two girls" is, likewise, incapable of exact definition and it is, perhaps, advantageous that it should be so. "Nobody will survive this (or a certain) week," lacks colour as well as content. "Twenty-five or within twenty-five days"—was described by the Mirza as predicting some fearful or wonderful occurrence, and was identified by him with the appearance of a comet within that time-limit. In this world which abounds in its phenomena, both natural and purposive, and where every jot or tittle of man's or nature's doings is flashed all over the globe, anybody can make this prophecy and rest assured of its fulfilment. "The firmament shrank to the dimensions of a handful," is said to have prophesied the Great War. There is no need to multiply Ghulam Ahmad's revelations the fertility of which lies in their barrenness.

Ghulam Ahmad's revelations also

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include incomplete messages. He tells us on such occasions, that the flow of inspiration was so rapid that he could not keep pace with it. That gives us the impression that the Messiah scrupulously refrained from interpolating his revelations. He records just what he hears and no more. He would be guilty of imposture if he ventured to complete the sense of a revelation that had escaped him.

We have assumed in this chapter that Mirza Ghulam Ahmad cannot be held responsible for the vagaries of a fancy not answerable to reason. His inconsistencies point to a logic-tight diarchy of mind. That he was from his early manhood a sufferer from diabetes, insomnia, diarrhœa, dyspepsia, headache, heart-disease and shattered nerves, is sufficient to show that the mind inhabiting his body could not be otherwise than morbid.

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Ghulam Ahmad is incurably given to self-exaltation. He is garrulous, and has the flow and eloquence peculiar to those who ride the winged horse of fancy. He exaggerates trifles and confuses dream with fact. His imagination converts the red ink of the dream into the actual writing fluid. He is irascible in highest degree, easily provoked and invoking perdition to seize his enemies. He is only too prone to hallucinations and is an hourly appealor to the unseen to intervene and work wonders on his behalf. His mind projects its phantoms into the world of space, and construes every occurrence in the world as of his bringing about. The advent of an exceptionally cold weather, the appearance of a comet, the breaking out of an epidemic and the like are the signs by which an infuriated deity is bent upon avenging him and enforcing his prophethood.

Ghulam Ahmad is a man with an

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overwhelmingly female character. The queer sexual combinations in which he finds himself and the frequency with which he talks of his 'impregnation' and 'menstruation' are more than figure of speech. They give expression to a nature morbidly passive. Whatever aids, abets or complements his passivity fascinates him; whatever disturbs it repels him. The idea of Jihad is an anathema to him because it is in conflict with his natural effeminacy. He believes and excels in wordy warfare—the speciality of women. Even a trifle like a scathing newspaper article gets on his nerves and drives him into hysterics. A prophet would have considered it beneath contempt. But the man who calls himself Mary would be wanting in the eccentricities of the sex to which he is a convert, if he held his tongue. He flirts with the Britisher and his lack of seductive charms is compensated by his loyal service. It is very

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much like the sex of his adoption to crave the protection of the sterner sex, and his adjurations to the English to extend to him the most-favoured-wife treatment are prompted by a very real demand of his nature. It is for the New Psychologist to work out the more direct and detailed implications of his revelations which point to the woman in him. It will be sufficient here to notice the abnormality, and to urge in defence of the man that it is the subconscious rather than studied design that is at the bottom of what is strongly suggestive of sexual perversity.

But there is the other side of the medal too, and we have no excuse to ignore it. Ghulam Ahmad's malady disturbs but does not derange his mind. He is possessed with an idea that is fixed and growing. It develops into a complex and storms and commanders the lesser interests of the personality. The pace

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of his mind is quickened and its concentration heightened. He evinces feverish activity. His reason is unimpaired but no longer disinterested and its own master; it waits upon the idea in power, the freaks and lapses of which it is charged to justify and defend. Mirza Ghulam Ahmad's intellect finds the task congenial. It invents arguments where none are to be found, and piles up its score of victories. But it cannot accomplish the impossible, its enthusiasm has got the better of its logic; it is utterly oblivious of, and cannot be made to see, the glaring antinomies it harbours. The defender of the faith in Ghulam Ahmad while intellectually and morally alive to the need of consistency and fully cognizant of what its absence implies, is a skilled manipulator of fallacies and cannot be made to recognize his own contradictions. He is very well-versed in speaking extempore for a proposition as well as

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against it and enters into either part with equal zest and full of resource. There seems to be a transparent but impene- trable veil between the two selves that divide the personality between them, and perhaps his contradictions would cease to be contradictions, if viewed in that light. Thus understood, it is two persons that are speaking; each contradicts the other but not himself.

Mirza Ghulam Ahmad's abnormality is not the type that makes its victim a stranger to the world. He is in the world as well as of it. He can appreciate a good meal. The chink of coins sends him into ecstasies. He can be desperately in love. He is no mean judge of tonics and stimulants. He has friends as well as foes, and knows one from the other. He behaves like a normal man. Wherein does his abnormality lie? It lies in his megalomania which represents his personality to himself and to others as the

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pivot round which the world revolves. It is self that clouds his judgment and makes visions of its fantasies and arguments of its excuses. Shall we say that he is mad? We are indebted to Shakespeare for the language of our answer: "Though this be madness, yet there is method in it."