A MESSAGE OF PEACE

Being an English version of an appeal for peace and good-will addressed to the communities of India

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FOREWORD

The Message of Peace was written by the Holy Founder of the Ahmadiyya Movement during the last day or two of his life. He was taken ill during a visit to Lahore. The constant stream of visitors gave him no rest. In this condition he had the revelation ﴿الرحيل ثم الرحيل﴾ — ‘The time for the march is nigh; again the time for the march is nigh’. The revelation caused great anxiety to his family and followers. In spite of the revelation and the illness he remained at work and proposed to deliver a lecture on— How to promote peace and good will between the communities of India. He wrote out the lecture and called it Message of Peace. The writing of it produced a further strain on his exhausted body. His condition became worse. The night preceding the day on which he had planned to finish it, he had the revelation ﴿مِنْ نَكِيمَ بِرَعْمَ نَالِبِنِيدَار﴾— ‘Trust not the ebbing life.’ He mentioned it to his family, saying it was about himself. Nevertheless, no the following day—25th May 1908—he was able to complete the lecture. The night following he became very weak. At dawn he
woke up and said his morning prayers, but his voice was now completely hoarse. He tried to speak but could not. He ordered for pen and ink but could not write. Soon a drowsiness came upon him and at about half-past ten, on the 26th May 1908, his holy spirit passed away to the presence of that august Master to Whose service he had devoted the whole of his life. Verily we are for God, and to God we return!

*The Message of Peace* remained therefore the last of his long list of writings, while the circumstances in which it was written invest it with an appeal, the power and sincerity of which few will fail to appreciate.
My God almighty! My Guide beloved! Guide us into the path by which Thy truthful and sincere servants find Thee, and save us from the ways of those who seek to gratify their passions of revenge or hatred or their greed for things of the world!

And now friends, all of us whether Hindus or Mussalmans notwithstanding hundreds of differences, are one in believing in God the Creator and Master of the world. Moreover, our cause is common not only because we are all human beings, but also because, as inhabitants of one and the same land, we are related as neighbours to one another. It is but proper, therefore, that we should live as true and sincere friends, and sympathise with one another, in difficulties both temporal and spiritual, and act as parts of one whole, and limbs of one body.
BROAD SYMPATHY

My dear countrymen, that religion is no religion which does not inculcate broad sympathy, nor does that man deserve to be called man who does not have a sympathetic soul within him. God has not withheld His bounty from any people. The powers and faculties which He bestowed on the ancient peoples of India, have also been bestowed on the Arabs, the Persians, the Syrians, the Chinese, the Japanese, the Europeans and the Americans. For all of them the earth of God serves as a floor, and for all of them the sun, the moon, and the stars give their light, and perform such other functions as God has charged them with. All of them derive benefit from the air, water, fire, earth and other things created by God, and all of them use the produce of the earth, its corn and its herbs, its flowers and its fruits. These liberal ways of God teach us that we also should do good to all mankind and should not have a cramped outlook, or a confined sympathy.

My friends, know it for certain that if any people should fail to honour this Divine
example, if any people fail to shape their conduct in accordance with this pure example, then that people shall soon be destroyed, and the evil consequences of their transgression shall be visited not only on themselves, but also on their unborn generations. Ever since the world came into existence, the righteous ones of all lands have proclaimed that man survives by cultivating the fine attributes of God, and that both the physical and spiritual life of man depend on his conformity to Divine morals from which all peace is to be derived.

GOD OF ALL THE WORLDS

The Holy Qur-ân opens with the very verse which teaches this broad doctrine. The first verse of the opening Chapter of the Holy Qur-ân says:

الحمد لله رب العالمين

i.e., "Glory to Allah, the Lord of all the worlds." The ‘worlds’ include all the different peoples, different ages, and different countries. That the opening verse of the Holy Qur-ân should embody such breadth of view, is a reply to those nations who limit, each to itself, the universal bounty and providence of
God, who regard other peoples as though they were not a creation of God, or as though, having been created once they have since been forsaken and forgotten completely by Him. Jews and Christians, for instance believe to this day, that all the prophets and teachers that have appeared in the world, have come only from among the Israelites. Towards other peoples, God has been so unfavourably disposed, that finding them in error and ignorance, He has not cared or moved for them. Even Jesus, as the Gospels say, declared that he had been sent only to the lost sheep of Israel. If, as is said, Jesus was God, is it not amazing that being God, he should have understood his message in such narrow terms? Was Jesus God only of the Israelites? Was he not God also of other peoples? Should He have shown such complete unconcern about reforming and guiding other peoples?

NARROW DOCTRINES

In short, Jews and Christians hold that all the prophets and messengers of God were raised from out of the Hebrew race, and that the books of God were all revealed to members of that chosen race. And Christians further
hold that Divine revelation ended with Jesus, and after him, man was no more to have the experience of God. Beliefs similar to these are entertained by the Arya Samaj. Just as Jews and Christians regard the gifts of prophecy and revelation as the special privilege of the house of Israel, and consider other peoples unworthy of them, so the Arya Samaj believe that Divine revelation never went beyond the confines of India. It is from out of this land, they hold, that the four *rishis* are raised, again and again. It is only the Vedas, which are revealed time after time, and Vedic Sanskrit is the only language employed by God for the expression of His will.

**EXCESSIVE EXCLUSIVENESS**

Thus Jews and Christians, on the one hand, and the Arya Samaj, on the other, do not regard God as the Lord and Cherisher of all the worlds. If they did regard Him so, there would be no reason why God, the Lord of all the worlds, and not the Lord of the Israelites or the Aryas alone, should have devoted Himself for all time to a single people, in a way so unfair and unjust!
It is to refute such erroneous doctrines that Almighty God has opened the Holy Qur-ân with the verse, "Glory to Allah, the Lord of the worlds." In many places in the holy Book, He has warned us against the belief, that prophets have been raised from out of only one tribe, or been sent only to one country. God has not excluded any people or country from the distribution of His spiritual bounty. And this is a point which in the Holy Qur-ân has been brought home by many appropriate examples. For, just as Almighty God has been providing for the physical needs of every country, so also has He been providing for the spiritual sustenance of every country. In one place for instance the Holy Qur-ân says:

رَأَيْنَى مِنْ هَذِهِ الْخَالِقَيْنِ نَذِير

i.e., "There is not a people to whom a warner has not been sent." (35:24).

It needs no argument, therefore, to say that the True and Perfect God in whom we must all believe is the Lord of all the worlds. His care is not limited to any particular people or any particular age or any particular country. He is the Lord of all peoples, all ages, and all
lands. He is the fountain-head of all grace, the source of all power, physical and spiritual. He nourishes all His creation, and on Him depends everything that exists. His grace is universal, and is spread over all peoples, all countries and all ages. And it was so, in order that no people might complain and say that God had poured down His blessings upon others but not upon them, nor that others had from Him books to guide them, but not they, nor that in other times He revealed Himself through revelation, signs and miracles, but in their time He became hidden. God made His bountry universal and eternal, and displayed wide sympathy for mankind, so that not a people, nor an age was excluded from His physical and spiritual favours.

MESSAGE OF PEACE

Divine bounty being so broad, it behoves us to imitate it. It is to invite you to do so, friends and countrymen, that I address you this appeal which I have called a Message of Peace. In doing so I pray with a most sincere heart that almighty God may inspire you with truth, convince you of the sincerity that lies within my heart, and lead you not to
ascribe this friendly invitation to any ulterior motive or selfish design on my part. Friends, life hereafter remains obscure to most people, and the secret of it is revealed only to those who are consecrated to higher things. But the good or evil that pertains to this life can be seen by everybody who cares.

We all know that unity can remove difficulties which is impossible to remove otherwise. It does not become any of us, therefore, to deny ourselves the blessings of unity. Hindus and Mussalmans are two communities about whom it is impossible to say that either of them can at any time, turn the other out of the country. On the other hand, the ties which unite them are so strong that it is impossible now to cut them asunder. If one is visited by any general affliction, the other cannot afford to stand aside, with folded arms, but must suffer along with it. If one should seek, out of scorn and pride, to bring the other into contempt, then it also shall be paid back with a similar contempt. If one does not sympathise with the other, then it also shall have no sympathy from the other. If an individual belonging to one of the two communities does anything to harm the other,
he behaves like one who cuts off the branch upon which he himself sits. Friends, you are now enlightened and it is time you cleared your hearts of all hatred and advanced in mutual goodwill and friendliness. It is time that unkindness gave way to charity. The journey of his life resembles a journey through the desert undertaken in the burning heat of the sun. To mitigate the heat of the journey, and to quench the thirst on the way, what you need is the cool and refreshing water of union and goodwill.

I invite you to peace at a time when peace is urgently needed. Disaster after disaster has come into the world. We have had earthquakes and famines, and the plague has not yet left us. Almighty God has even told me that if the world does not repent of its evil ways, if it does not forsake them all, disasters even more terrible will visit our globe, and one disaster will not have left when another will have appeared; and at length man out of sheer helplessness, will begin to ask what is going to happen. And many, under the strain of suffering, will lose the balance of their minds. Beware, therefore, my countrymen, and take care before the time
arrives. Let the Hindu and Mussalman communities make peace between them. If one of them is doing the other any wrong which prevents this peace, let it at once give up the wrong, or else it shall be responsible for all the ill-feeling between the two.

RELIGIOUS DIFFERENCES

It may be asked. How can there be unity when religious differences make the gulf wider and wider every day? But I say in reply a genuine religious difference should be inspired only by reasonable considerations. Why has man been endowed with reason, if he is not to see that what he believes or does is in accordance with reason, and the proclamations of experienced fact? As soon as this is realised, it will be seen that minor differences cannot disunite us. Only those differences can disunite us which lead one party to vilify the honoured Founder of another, or which lead it to denounce the Holy Book of another. And with regard to this, all lovers of unity will be glad to learn that the teaching of Islam is not necessarily opposed to the Vedic teaching. Nearly everything that Islam teaches is to be met with in one or another of the Vedic schools.
For instance, though the new Arya Samaj movement maintains, as a fundamental Hindu doctrine that Vedic revelations closed the door of all revelation, yet the great Avatars who have appeared since in the Hindu faith, have shown by their very advent, that revelation did not end with the revelation of the Vedas. Among these Avatars is the great Sri Krishna who is deeply reverenced in this country, particularly in the province of Bengal. Sri Krishna claimed to be the recipient of revelation. His followers indeed exalt him to the status of God Incarnate, but there can be no doubt at all, that he was a prophet of his time and an Avatar, and that he was favoured by God by the word of His mouth.

GURU NANAK

In the latter days, the Hindu community had had Baba Nanak, the universally respected and honoured saint of this country, whose followers known as Sikhs number at least two millions. Baba Nanak openly claimed to be the recipient of Divine revelation, and evidence of this claim is to be found in the Granths, as well as in the various Janam Sakhis. In
one of his *Janam Sakhis* he says that he had it revealed to him by God that Islam was a true religion. It was because of this that he went on pilgrimage to Makka, and adopted all the tenets of Islam. It is also true that miracles and signs were witnessed at this hands, and there can be no doubt that he was one of those chosen and righteous servants of God, whom God favours with the gift of His love. He was raised among the Hindus to bear witness to the fact that Islam was a Divine religion. His sacred relics at Dera Baba Nanak, bear the clearest testimony to his profession of the Islamic *kalima*. “There is no God but Allah and Muhammad is His Prophet,” and those at Guru Har Sahai in the Ferozpore District, include a copy of the Holy Qur-án. Who can then doubt that Nanak, who had a pure heart and pure instincts, and who had exerted sincerely in the way of God, had divined the secret which remained closed to the Pundits? By his claim to being a receipient of Divine revelation, and by the signs which he showed, Guru Nanak, completely refuted the doctrine which holds that there is to be no revelation, nor any signs of God after the Vedas. Nanak came as a
blessing to the Hindus. He was, as it were, the last Avatar of the Hindu religion who strove hard to rid Hindus of the hatred which they entertained towards Islam. But, to the great misfortune of this country, Hindus did not benefit much from the teaching of Baba Nanak. On the other hand, the Pundits persecuted this great man, for no other reason than that he proclaimed the truth of Islam wherever he went. He had come to establish peace between Hinduism and Islam, but his voice fell on deaf ears. Had his teaching been heeded, differences between Hindus and Mussalmans would have disappeared, and the two communities would have been one community to-day. How much it grieves me to think that a great soul came into the world, and passed away! but alas, ignorant men preferred to turn away from him. He showed, however, that the door to Divine revelation can never be closed, and that heavenly signs are manifested at all times at the hands of His chosen servants. He also proclaimed that enmity to Islam was enmity to the light that comes from heaven.
MY OWN EXPERIENCE

My own experience in the matter is the same. I can testify that revelation and experience of God have not been intercepted in our time. God speaks even now, as He spoke in the past, and He listens as He listened in days of yore, and none of His perfect and holy attributes haors shall ever, become lapsed. For nearly thirty years, I have been favoured with the word of God. He has manifested hundreds of His signs at my hands, and these have been witnessed by thousands of men, and published in books and newspapers. There is not a people that has not witnessed one sign or another.

In the face of this strong and cumulative testimony, how can we accept the doctrine which the Arya Samaj unjustly attribute to the Vedas, that the door of Divine revelation was closed with the revelation of the Vedas, and that mankind have since been left to lean on the legends of the past. The doctrine has wrought another mischief. For, it is because of this doctrine, that the Arya Samaj treat the books of other religions as fabrications of man. And this, in spite of the fact, that other books
can furnish stronger proof of their truth. They have the hand of God behind them, and have heavenly signs in their support. How can it be that these books are not from God, while the Vedas are? Reason itself revolts against this exclusiveness. God is hidden behind veils and veils. And it is but meet that He should manifest Himself, in different countries, through different prophets, chosen from among different peoples. Man, who is so easily given over to doubting, could have been saved from disbelief, in no other way,

It is impossible to think that God, Who is the Lord of the whole world, Who causes His sun to shine upon all people from East to West, and who sends down His rain upon every tract of land, according to need, that this same God should, in matters spiritual, become so narrow-minded, as to limit His favours for ever to one people, one country, one language and one age. What logic or philosophy, there is in this doctrine, I fail to understand. Who would contend that while God does not hate to hear and understand the prayers of men in their different languages, He hates to reveal His word in any language but the language of the Vedas. This is a
mystery which no one has been able to solve. As for myself, I regard the Vedas free from any such teaching, which is not only repugnant to reason, but which also ascribes favouritism and partiality to God, the truth is that when a long time passes after the revelation of a book, its followers out of carelessness or design, consciously or unconsciously begin to make additions and alterations in it. As these interpolations come from many sources, they give rise to many schools and sects.

**HINDUS AND JEWS**

The resemblance between Hindus and Jews in their views concerning the scope of Divine revelation is striking. Just as the Aryas believe that revelation has been limited to certain tribes in Arya Varta, and just as they say that revelation had had but one medium of expression, *viz.*, Vedic Sanskrit, the language of God, so do the Jews regard their own tribe, their own language, and their own books, as the favourites of God. According to the Jewish belief, *Hebrew is the language of God*, the Israelites His favourite people. Any one who claims to be a prophet of God, but does not belong to their tribe or speak their
language, is necessarily a false prophet. Striking as this resemblance is, there are other religions which lay claim to still older revelations, and have their views cramped by the same narrow outlook. There are, for instance, the Zoroastrians who regard their religion millions of years older than the Vedas, and suffer from the same narrowness of belief as the others. It seems to me that the idea of limiting Divine revelation to one’s own language, country or tribe is based upon sheer ignorance and prejudice. In earlier times, a people or country did not know that there were other peoples and other countries in the world. It was but natural, therefore, that when a prophet appeared among a people, or when a book was given to them for their guidance, they thought that they were the sole recipients of Divine revelation and that whatever guidance God had meant to give to man, had been given to them, and had been laid down in their book. This belief has been the source of many evils. In fact, the prejudice against other religious books and other religious teachers which this belief produced developed ultimately into that racial and religious rancour which we find to-day. For a long time one people
remained ignorant of another, and one country was so much of a *terra incognita* for another, that the learned men of India thought that the Himalayas were the boundary wall of the world, beyond which there was no human habitation. With growth of knowledge and advance of civilization the peoples of the world came to know about one another. But the false beliefs relating to the appearance of prophets, and the revelation of sacred books had already taken root in the minds of men. Every people believed honestly and sincerely that their country alone was the seat of the manifestation of the glory of God. Barbarous passions ruled supreme. Those who dissented from current beliefs were dealt with by the sword, and no one dared to bring about peace and union between contending religions. Nor was it safe to try to cool down blood heated by self-glorification. Gautama Buddha tried to do this. He did not believe the Vedas to be the first and the last revelation of God, nor did he subscribe to the doctrine that Divine revelation was limited to any one country, people or language. By proclaiming this he dealt a death-blow to the pretensions of the Brahmans, who had monopolised the Deity to
themselves and their country. Gautama was severely persecuted for his dissent from current beliefs. He was called an agnostic, and his teaching was condemned as Godless. Yet he was no more of an agnostic than are those inquirers of Europe and America agnostics who find themselves unable to accept the divinity of Jesus, as they are unable to conceive how God can ever be put on the cross. Thus was Buddha misrepresented. His opponents brought false charges against him and circulated false reports concerning him. At last he was expelled from his home-land India, and to this day Hindus look down upon the success which his teaching attained. But, as Jesus said, a prophet is not without honour save in his own country. Buddha attained marvellous success in his mission after he had gone to other countries. At present one-third of the human race is said to own his religion, the centres of its activity being China and Japan. It has spread even as far as Russia and America.

SACRED BOOKS

To revert to the original subject, when the followers of one religion were ignorant of religions prevailing in other countries, every
community clung to its own book and its own creed as the sole repositories of truth. When, therefore, the inhabitants of different countries began to have intercourse with one another, and when one people came to know the creed of another, each found it difficult to approve of the alien creed. Fancy had invested every religion with certain distinctions and beauties, and it was no easy task to divest it of the beauties which it was assumed to possess. Consequently, the adherents of every religion gave themselves up to the task of refuting rival religions. The followers of Zoroaster, for instance, affirmed that there was no religion comparable to theirs, that prophethood was confined to the Zoroastrian dispensation, and that their scriptures were the oldest of all, so much so that even the Vedas paled into insignificance when compared with theirs in antiquity. The Hebrews also were not behind any other people in making similar claims for their religion. They went so far as to fix Palestine as the land where the throne of God had been placed, never to be removed to any where else. Only the elect of the Jewish race were eligible for the sacred office of prophethood. They were even forbidden to preach
to other peoples. Revelation was held to be a gift which could be bestowed only on a member of their own race, and if there appeared any claimant among others, he could only be an impostor.

The same views became established among the inhabitants of Arys Varta. According to them, Parameshwara is only a Raja of their country, a Raja who knows nothing about other countries of the world. The belief is cherished, without a semblance of reason, that Parameshwara has taken a fancy to the climate of Arya Varta, and hasn ever even thought of as visiting other countries to inquire into the condition of those who had been left to themselves ever since He created them.

Friends, ponder and say whether such beliefs are acceptable to reason, whether there is anything in human conscience which responds to them. I cannot see how a rational being can believe on the one hand, that God is the Lord of the whole universe, and yet say, on the other, that He has withdrawn His parental care from the greater part of the world, and that His care is confined to one class of people and one country. Is there anything corresponding to this in the distribution by God of His
physical bounties? If not, why should His spiritual favours be distributed with such partiality? If we only pause to think we can see the evil consequences to which such narrow views have led. I need hardly tell you how terrible are the consequences of insulting and reviling those holy prophets who count millions of men of all ranks, among their devoted servants and followers. There is no community but has more or less tasted the fruit of such vilification. Friends, long experience and many trials have now proved that to speak disrespectfully of the holy leaders of other peoples and to hurl abuses at them, is a poison which undermines both body and soul. It brings double ruin in its wake. A country cannot have peace when different communities inhabiting the country attack and abuse the religious leaders of one another; and two communities cannot live in harmony with each other when one or each of them speaks insultingly of the spiritual teachers of the other. Every man must have his feelings stirred, when he hears his prophet or founder insulted. Particularly Mussalmans are a people who, without calling their Holy Prophet God or son of God believe him to be greater than all
righteous men ever born of woman. So it is not at all possible to live on peaceful terms with a true Muslim, unless the Holy Prophet is always spoken of in respectful terms.

**MUSLIM ATTITUDE**

We Muslims, on our part, never speak disrespectfully of the prophets of other communities. On the other hand, our belief is that spiritual leaders who ever lived on this earth, who have been accepted by many millions of men, who have won the respect of a large portion of humanity and have been held in esteem for a very long time, were one and all true prophets of God, these circumstances alone being a sufficient evidence for us of their truth. If they had not been sent by God, they would not have found acceptance with so many millions of men. God never grants to others the honour which He gives to His chosen ones. If an impostor sits in the seat of the elect of God, he is soon brought to naught.

It is on this principle that we regard the Vedas as from God, and believe the Rishis to have been holy and sacred. It is true that the teachings contained in the Vedas, have failed
to promote the worship of the One God; nor were they suited to do so. Idolaters, fire-worshippers, sun-worshippers, Ganges-worshippers, those who believe in thousands of deities, followers of Jainism, and professors of the Shakt Mat. in short, all sects of Hinduism which are to be found in India, base their creeds on the Vedas, the Vedas being capable apparently of these divergent interpretations. Still our own belief, according to the Qurânic teaching is that the Vedas are not the fabrication of man, for a human fabrication does not have the power to draw millions of men to itself and to establish a system that can endure for ages. Though we have not found the Vedas teaching the worship of stones they teem with inculcations about the worship of fire, air, water, the moon, the sun, and so on, and there is not a single Vedic verse forbidding the worship of such objects. How are we to believe, that all the long established sects of Hinduism who worship these objects are wrong, and only the new born sect of Arya Samaj is right? Those who worship these various objects claim to have the clear evidence of the Vedas on their side, and the Arya Samaj who assert that agni (fire), vayu (air), jal (water), etc., are only names of the Divine Being, make an assertion
for which there is no proof. They make a claim of which they have still to acquit themselves. Had this claim been satisfactorily proved, the learned Pundits of Benares, and other Hindu cities, would have accepted the views of the Arya Samaj and yet, though this new sect has been exerting itself to the utmost in disseminating its new doctrines, now for about 30 or 35 years, few Hindus have accepted them. The numbers of the Arya Samaj shrink into insignificance, when compared with the numbers of the Sanatana Dharma and followers of other Hindu sects. Nor do the doctrines of the Arya Samaj seem to have impressed the other sects of Hinduism.

HINDU DOCTRINES

Similarly the doctrine of Niyoga is attributed to the Vedas. Human nature revolts against this hateful doctrine. And, as I have already said, we cannot believe this to be the teaching of the Vedas. On the other hand, we are strongly disposed to believe that such teachings were later attributed to the Vedas or inserted in them, from some ulterior motives. The Vedas being a book of great antiquity, it is very likely that various addi-
tions and alterations were made in it by Pundits of subsequent generations. That many millions in Arya Varta have for thousands of years, believed them to be the Word of God is, however, sufficient evidence for us of their truth. It is impossible that the word of an impostor should come to enjoy the reverence which the Vedas enjoy.

When, in spite of many difficulties and out of the fear of God, we believe the Vedas to be His Word and attribute its errors to subsequent writers, why should such savage attacks be made on the Holy Qur-an which teaches the unity of God, from beginning to end, which nowhere teaches the worship of the sun, the moon, or any such object, but, on the other hand, says in plain words:

لا تسجدوا للشمس ولا للقمر وسجدوا لله الذي خلقكم
*i.e.*, “Do not bow in worship before the sun, nor before the moon, but prostrate yourselves before the God who created them” (41: 37)? Besides, the Holy Qur-an has the testimony of signs, old and new. Like a mirror it shows us the face of God. Why do not the Arya Samaj do by us, as we do by them? Why is the seed of discord and enmity sown in the land? Do you expect such a seed to bear
good fruit? Is it fair dealing to cast stones
at one who offers you flowers? To throw dung
at one who holds out milk?

PERFECT PEACE

If, in order to have perfect peace, the
Hindus and the Arya Samajists are prepared
to accept our Holy Prophet (peace and the
blessings of God upon him!) as a true prophet
of God, if they are prepared to give up denying
and defaming him, I would be the first man
to sign an agreement that we of the Ahmad-
iyya Movement, will always believe in the
Vedas, and will always speak respectfully of
the Vedas, and the Rishis. We will bind
ourselves to pay the Hindus a penalty of Rs.
3,00,000, in case we fail to fulfil the agree-
ment. If Hindus cordially wish for this
peace, they also should sign a similar agree-
ment, in some such terms:

"We believe in Muhammad Mustafa
(peace and the blessings of God upon
him!), and regard him as a true
prophet. We will always speak of
him as respectfully as a sincere believer
should. And if we fail to fulfil this
agreement we shall pay to the Head
of the Ahmadiyya Movement Rs. 3,00,000, as a penalty for breach of agreement."

The members of the Ahmadiyya Movement now number not less than four hundred thousand. The sum of Rs. 3,00,000 is not a large sum. Other Muslims who are outside the Ahmadiyya Movement have no unity of aim or view. They recognise no leader whom they feel bound to obey. So I cannot say whether they would join us or not. Even me, they yet regard as an infidel and an anti-Christ. Still, I hope that if Hindus make this compact with me, other Muslims will not be so foolish as to have their Holy Prophet abused, by speaking insultingy of the scriptures and the leaders of so well-mannered a people. In that case, they will have to blame themselves if Hindus retaliate abuse by abuse. Such a thing being, in any case, inconsistent with honour and decency, I do not think that after the compact has been made, other Muslims will say things derogatory to the honour of Hindu scriptures and Hindu Rishis. But in order to make the agreement strong and secure, it will be necessary that it should be signed by at last 10,000 sensible men on both sides.
ONE NATION

Dear countrymen, there is nothing like peace. Let us become one nation and one people by means of this compact. You see what discord there is in the land and how much the country has suffered on account of mutual recrimination. Come, and try now the blessing of mutual regard. This is the only way to reconciliation. To try and seek peace along any other way would be to neglect a sore which is bright and smooth outside, but which is full of foul matter inside.

I need not stop here to point out that the disunity which is daily increasing in this land is due not merely to religious differences, but also to political conditions. Hindus, for instance, have always been desirous of having a share in the government of the country, of having at least their opinion consulted on important political matters, of bringing their grievances to the notice of the rulers, and of being admitted, equally with Europeans, to high posts of administration. Muslims made the mistake of keeping aloof from the Hindus in their endeavours to attain this object. They thought that as their number were smaller than those of the Hindus, only
the latter would reap the fruit of these endeavours. Not only did they hold aloof from the Hindus, they even opposed them and acted as a hindrance in their way. The result was that ill-feeling due to these causes was added to the original enmity between the two. I cannot believe, however, that these are the major causes of mutual hatred. I do not agree with those who hold that ill-feeling between Hindus and Mussalmans is not due to religious differences, but only to political rivalry.

**POLITICAL DIFFERENCES**

Everybody can understand why Muslims shrink from joining the Hindus in claiming their lawful rights. Why did they keep aloof from the Congress, and why, when at last they saw that the fundamental principle on which educated Hindus were acting was right, did they actually follow the example set by Hindus, not however by joining the Congress, but by starting a Congress of their own, the All-India Muslim League? How can we account for the fact that though they have begun to do the very same thing that the Congress has been doing, yet they have not liked to join hands with the Hindus?
Brethren, the cause of this is to be found in religion alone. If these very Hindus embrace Muslims to-day declaring, 'There is no God but Allah, and Muhammad is His Prophet, or if Muslims embrace Hinduism and begin to worship agni, vayu, etc, according to the injunctions of the Vedas, and bid farewell to Islam, all the differences that are now termed political would disappear, as though they had never existed. This shows that what lies at the root of mutual hatred is religious antagonism. It is religious antagonism which when carried to extremes results in bloodshed. My Muslim brethren, since the Hindus look upon you as an alien people owing to your profession of a different religion, and since you regard them as an alien people for the same reason, it is impossible that your hearts should be purged of hatred, unless the real cause that lies at the bottom of this hatred is removed. You may join hands with one another for some time like hypocrites, but real peace and tranquillity can only be attained if, from the bottom of your hearts, you accept the Vedas and the Rishis as from God, and if your Hindu brethren likewise expel all malice from their hearts, and accept our Holy Prophet as a true
prophet of God. Remember that this is the only course which can bring about real unity between you and the Hindus. It will act like water and wash away all the hatred from your hearts. If the time has come for these two long-separated peoples to unite, God will open their hearts to accept this proposal, as He has opened ours.

MUTUAL KINDNESS

But besides this agreement, it will be binding on us to act sympathetically towards our Hindu brethren, and invariably treat them with kindness and fellow-feeling. We shall have to abstain from everything that is likely to offend them, provided that what we abstain from is not one of those injunctions that are obligatory or desirable for us. So, if Hindus cordially accept our Holy Prophet as a true prophet of God, if they believe in him, the gulf which separates us from them, because of our practice of slaughtering cows should also be made up. It is not obligatory for us to use everything which we think lawful. There are many things which we think lawful but which we never use. To be kind and tolerant to our fellow beings is as important
a religious injunction as to believe in one God, and it is not against the Law of God to abandon an unnecessary thing for the sake of a necessary one. Believing a thing to be lawful is quite different from using it. Religion consists in abstaining from forbidden things, seeking the pleasure of God, showing kindness and sympathy to the creatures of God, believing in all the prophets that were raised from time to time for the reformation of the world, without making any distinction between them, and disposing ourselves kindly towards all human beings. That is the substance of Islam. But how can it be possible for us to make peace with those who unjustly, and fearlessly revile our Holy Prophet Hazrat Muhammad Mustafa (peace and the blessings of God upon him!) and persist in attacking and calumniating him? I say truly that it is possible for us to make peace with the snakes of the desert and the wolves of the wilds, but it is impossible for us to be at peace with those who make vile attacks on our Holy Prophet—on him, whom we hold dearer than our parents, and our own selves. May we all die Muslims! We will never do a thing derogatory to our faith.
I do not mean to lay any unjust charge at the door of any particular community, nor do I intend to offend anybody. But with a deep sigh I feel constrained to say that great injustice is being done to Islam and the Holy Qur-án. Islam is a holy and peaceful religion which never attacked the leader of any community, and the Qur-án is an honourable book which laid the foundation of peace among nations by accepting the prophets of all nations—a distinction which the Holy Qur-án alone possesses among the scriptures of the world. Regarding the prophets of the world the Qur-án says:

ا فرق بين أحد منهم و نحن له مسلمون

i.e., "O Believers, say, 'We believe in all the prophets of the world and make no distinction between them, accepting some and rejecting others'." (2:136; 3:83). If there exists any other revealed book with such a peaceful teaching, let it be named. The Qur-án does not restrict the universal providence of God to any particular race. It accepts all the prophets of the house of Israel, such as Jacob, Isaac, Moses, David and Jesus, and does not call any prophet, may he belong to Persia, India or any other country, a liar or an impostor. On the other hand, it plainly
declares that there have been prophets among all peoples, and in all lands, and thus lays the foundation of peace among mankind. It is painful therefore to find that this Prophet of Peace should be reviled and treated with contempt by everybody.

**GRAVE WARNING**

My dear countrymen, I have not said this to offend you or to injure your feelings. I wish to tell you from the very best of motives that those who have made it a point to abuse and attack the Prophets of the other communities, as if it formed part of their religion, are not only sinners in the sight of God, for their transgressions and for making unfounded attacks, but they are guilty also of sowing the seed of discord and enmity between communities. Tell me, if a person abuses another’s father or calumniates his mother, does he not really attack the honour of his own parents? And if the person, whose parents he has abused, pays him back in the same coin, may we not hold the person who took the initiative in the matter to be the cause of the abuse, and may we not regard him as the enemy of his own parents’ honour?
Mark how God inculcates respect and regard for the honour of others. He says:

لا تسب ذو القدر اد عون عن دون الله فيسب الله عدرا

i.e., “Do not abuse the idols of the idolaters, for if you do so, they will abuse your God in return, not knowing Who God is” (6:109). Though, according to the teaching of the Qur-ân, idols have no worth at all, yet God enjoins upon Muslims to abstain even from abusing the idols, lest idol-worshippers become excited and begin to revile God, and Muslims themselves become the means of having their God abused. Compare with this the conduct of those who abuse the great Prophet of Islam, who speak of him in defamatory terms, and make wild and savage attacks on his honour and character. Our Holy Prophet is he, on the mention of whose name, great monarchs of Islam step down from their thrones, and are proud to count themselves among the humblest of his servants. Is not this honour from God? To treat with contempt one who is honoured by God is to fight with God. Our Holy Prophet, Hazrat Muhammad Mustafa (peace and the blessings of God upon him!), is that chosen Prophet of God, to demonstrate whose truth and greatness, God has shown
wonderful signs to the world. Is it not the hand of God that has made 200,000,000 Muslims prostrate themselves at his door? Every prophet had some proof of the truth of his teachings, but proofs which the world has witnessed of the truth of the Holy Prophet and which it continues to witness, have no parallel in any other prophet.

When the earth becomes corrupt with sin and wrong-doing, and when mischief and transgression out-balance virtue, then the mercy of God demands that a messenger should be raised to reform the world. Disease obviously calls for a doctor. Hindus should be able to understand this point. They believe that the Vedas were sent not when the world was flooded with sin, but when it was free from it. When, therefore, God sent guidance to an un-corrupted world, how much more reasonable to expect that He should have raised a prophet when a storm of sin was raging with full fury over every part of the world? I do not think any of you is ignorant of the historical fact that when the mantle of prophethood fell upon the Holy Prophet, such darkness prevailed over the world that

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1 The latest computation puts the number of Muslims in the world at six hundred millions.—Publishers.
there was not a corner of it which was free from vice and corruption. This, Pandit Dayanand himself recognises. He says that even in Arya Varta idolatory had taken the place of the worship of God, and much corruption had found its way into the Vedic Dharma.

ARAB CORRUPTION

To the corruption prevailing at the time the Holy Prophet made his appearance, the Rev. Mr. Pfender, a European Missionary, also bears witness. He admits in his *Mizan-ul-Haq*, that of all peoples, at that time, the Christians were the most corrupt. Their immorality and vice were a disgrace to Christianity.

The Qur-ān itself shows, the need of its own revelation by saying:

\[
\text{ظهر الفساد في الارض والبحر}
\]

*i.e.*, "both land and sea have become corrupt." (30 : 41). This means that all nations whether primitive or those claiming to be civilized had become corrupt.

All testimony shows that at the time of the Holy Prophet, all mankind whether they belonged to the East or the West, whether they peopled the land of Arya Vatta, or were the denizens of the sands of Arabia, whether they had their abode in the islands, or were
settled on the mainland—all of them had lost touch with God. Misdeeds had corrupted the surface of the earth. Can we not then see that the time of the Holy Prophet was just the time when a great Prophet should have appeared in the world?

The question only remains, What did this Prophet accomplish? I say that this question with regard to the Holy Prophet can be answered by a Muslim with a confidence and conviction, with which no Christian, Jew or Arya can answer it with regard to his own prophet.

The immediate object of the Holy Prophet was to reform the Arabs who were then in such a degraded condition that they could hardly be called men. There was no evil but was found in them and there was no vice but prevailed among them. Theiving and dacoity formed their business and the murder of innocent human beings was to them like trampling insects under foot. They killed orphans to appropriate their property, and buried their daughters alive. They took pride in adultery and openly spoke of indecent things in their poems, which were immoral in the highest degree. Drinking prevailed to such an extent that no house was free from it, and
in gambling they were worse than any other people. Being wose than snakes and wolves they were a disgrace even to animals.

PURIFICATION OF MORALS

But when the Holy Prophet rose to regenerate them and when he began to devote himself to purifying them and casting his holy influence upon them, then in a few days they turned from savages to men, from men to civilized men, from civilized men to Godly men, and finally they became so filled with the love of God that they bore pain and persecution for His sake, with the most admirable fortitude. They were subjected to all kinds of tortures. They were lashed cruelly, dragged on burning sands, put in fetters, and starved to the point of death. But still they persevered and used each affliction as a step towards further advance. Many had their children slaughtered before their eyes, many were hanged by the neck in the presence of their children. A contemplation of the readiness with which they laid down their lives draws tears from the eyes. What was it which drew them so powerfully towards Islam and which worked such a change in them that they threw themselves at the feet
of one who once walked the streets of Makka, a poor, solitary, helpless individual? It was the hand of God that was moving their hearts. Some great magnet raised them from the depths of degradation to the spiritual heights above.

The wonder is that before they embraced Islam, most of them were the mortal enemies of the Holy Prophet and were thirsting for his blood. To my mind, there could be no greater miracle than that a poor, helpless and solitary individual should have purged a people’s hearts of all malice, and should have so drawn them towards himself that they cast away their costly raiment and then presented themselves to him in sack cloth as his humble servants.

**CHARGE OF JIHAD**

Some thoughtless individuals bring the charge of *Jihad* against Islam. They think that all these men were compelled to accept Islam by the sword. Woe to those who have transgressed all limits in their injustice towards Islam and to those who conceal the truth about it! What has come to them that they turn away so easily from the facts? Our Holy Prophet did not appear in Arabia as a King. It could not be said that as he had with him
kingly majesty and power, people flocked to his standard in order to have protection for their lives. He was a poor, helpless and lonesome individual who began to preach the Unity of God and his own prophethood. What sword did he then have the fear of which caused men to adopt his religion? If they did not accept his religion of their own free will, which king's armies did he summon, and whose aid did he seek, to compel people to enter his religion? Seekers after truth, know it for certain that these charges have been fabricated by the sworn enemies of Islam. Consult history, and you will find that our Holy Prophet was an orphan whose father passed away shortly after his birth and whose mother also died when he was a child only a few years old. Then the child, sustained by the protecting hand of God, grew up under the care of God unsupported by man. During the days of his orphanage and helplessness, he even tended the sheep of his employers. He had no guardian except God. He was twenty-five years old, but not one of his uncles would give his daughter in marriage to him, for, he had no means to support a family. He was not lettered and knew no trade or profession. When he attained to the age of forty, his heart was drawn towards God.
There was a cave, named Hira, at a distance of a few miles from Makka. He would go to that cave alone, hide himself there and worship God. Thus one day when he was secretly occupied in Divine contemplation, God manifested Himself to him saying “The world has abandoned the path of God and the earth has become corrupt with sin, so I appoint you as My Apostle that you may warn the people and invite them to hearken to God before the Divine punishment overtakes them.” This message filled him with awe, and he humbly said in reply that he was unlettered, and unable even to read. Then God opened his heart and filled him with Divine wisdom and spiritual knowledge, and illumined his being with His light. His spiritual powers attracted the low and the humble towards him, and they became his devoted servants. The great and the haughty girded up their loins to oppose him, until at last they determined even to put him to death. Many of his followers, both male and female, were killed, and at last his own house was besieged. But who can destroy him whom God wishes to save? God sent His word to the Holy Prophet informing him of the intentions of his enemies, bidding him leave the town,
and promising him His assistance. The Holy Prophet accordingly left the town in the company of Abu Bakr and the two hid themselves in a cave, called Thaur, where they stayed for two nights. The enemy pursued them tracking their footsteps. Coming up to the cave Thaur, their guide would go no further, saying that the Prophet and his companion were in the cave or they had gone to the heavens. But who can encompass the wonders of the Divine Power? In a single night a spider had covered the opening of the cave with its web, and a pigeon had made its nest at the mouth of the cave, and had laid its eggs. So when the tracker nearly persuaded the men to go into the cave, an old man among them cried: “This man is a fool. This web was at the mouth of the cave before Muhammad was born.” Hearing this, all dispersed and nobody cared to examine the interior of the cave.

DEPARTURE TO MADINA

From here then, the Holy Prophet escaped to Madina, where most of the people accepted him. This infuriated the Makkans all the more. They were furious at losing their victim.
Thenceforth all their efforts were concentrated on bringing about the annihilation of the Holy Prophet. The small band of Makkans who had accepted the Holy Prophet had also left their native town to seek protection in other lands and some of them had sought shelter under the King of Abyssinia. The few that remained in Makka, and who were too poor to migrate, were bitterly persecuted. Their cries of pain are referred to in the Qur-án.

The cruelties that the Makkans perpetrated on the poor Muslims exceeded all limits. They began to murder poor women and orphans in tender years. Some women had their legs tied to camels which were then made to run in opposite directions, tearing the poor women thus in two pieces each.

When the barbarities of the disbelieving Quraish reached the limit, God at last took pity on His people. He sent word to the Holy Prophet, saying the cries of the oppressed had been heard. The Faithful were now permitted to take up arms against their oppressors. Those who had smitten the innocent with the sword, were to perish by the sword. Still, the Faithful were not to transgress, for God did not love the transgressors.
This is the truth about the Islamic *Jihad* which has been most cruelly misrepresented. God is indeed tolerant but when the excesses of a people transgress all limits, God does not let the oppressors go without punishment. He Himself brings about their destruction. Who ever told our opponents that Islam was propagated by the sword? God says in the Qur-ân:

لا آئرة في الديان

*i.e.*, “There is no compulsion in faith.” (2: 255). This being the commandment of God in His Holy Book, who gave orders for the exercise of compulsion? And what means were there to compel people to accept the Faith? Does compulsion create in those compelled, the devotion and constancy with which the followers of the Holy Prophet fought against overwhelming odds without a reward? When they numbered two or three hundred they fought thousands, and when they numbered thousands, they fought millions. To protect Islam from the attacks of the enemy, they had their heads cut off like sheep and goats. With their blood, they bore testimony to the truth of Islam. They had a passion for spreading to the ends of the earth the message of the
Unity of God. Under severe privations, they went to the deserts of Africa, only to preach the Unity of God. Suffering all manner of troubles they went to China, not as warriors but as preachers, and their preaching was blessed with such good results that millions of people accepted the faith at their hands. Then as dervishes in sackcloth, they came to India, and delivered their message to the natives of Arya Varta many of whom embraced Islam. And then going West they carried the message of the Unity of God to the farthest corners of Europe.

**Sword or Spirit?**

Now say truly—was this the work of those who had accepted Islam at the point of the sword, of those who professing to be believers, were unbelievers at heart? No, it was the work of those whose hearts were full of the light of faith, and in whom the love of God reigned supreme. What is the teaching of Islam? The chief object of Islam is to establish the unity and majesty of God on earth, to extirpate sin and to weld all nations into one by collecting all of them around one faith. Other religions and other prophets had
each to look after only one people or one country. If they taught morals, their object was to guide only one people. Jesus, for instance, plainly said that his mission was for the house of Israel, and when a woman who was not an Israelite approached him saying, 'Have mercy on me, Lord,' he repelled her saying, ‘I am not sent but unto the lost sheep of Israel’; and when humbly she approached him again with the same request, he again put her off saying, ‘It is not meet to take the children’s bread, and to cast it to dogs’. But the Holy Prophet never said that he had been sent only to the Arabs. On the other hand, the Qur-an says:

 قال يا إيها الناس إنى رسول الله اليكم جميعاً

i.e., “Say O prophet to mankind, ‘I am the Apostle of God to you all.” (7: 158). But it should be remembered that Jesus cannot be blamed for having coldly repelled the woman. The time was not ripe for a universal teaching and Jesus accordingly had been commanded to confine his preaching to the Israelites, and to have nothing to do with others. As I have said before, the moral precepts of Jesus were only addressed to the Jews. The Law of Moses laid emphasis on a tooth for a tooth and an eye for an eye, and the object of this
teaching was to establish justice among the Jews, and to check them from transgression, because having lived in slaverly for 400 years, they had become hard-hearted and mean, and injustice formed the chief trait of their character. Similarly in the time of Jesus, God's wisdom demanded that the over-strictness with which the Jews had come to punish every offender should be remedied by enjoining upon them leniency and mercy and so Jesus laid great stress on forgiveness. The moral teaching contained in the Gospels, therefore, was addressed to the Jews, not to the world as a whole, for the simple reason that Jesus had no concern with any other people.

JESUS' TEACHING

The truth is that the moral teaching of Jesus is not based on universal sympathy, for, while it sympathises with him who offends, it does not sympathise with him who is offended. It is also conspicuous because of another serious defect. As the Law of Moses goes to one extreme by laying too great an emphasis on retaliation, the teaching of Jesus goes to the other extreme, by enjoining forgiveness in all circumstances. These codes do not aim at
the development of all branches of the human tree. The Pentateuch nourishes one branch while the Gospels confine themselves to the other, both being characterised by want of moderation in their teachings. Just as it is not expedient always to punish the offender, so it is inconsistent with the harmonious cultivation of human morals, always to forgive. It is for this reason that the Qurân rejects both extremes and follows the golden mean by saying:

جزاء سيئته مثلها فمن عفى واصله نابرج على الله

i.e., the punishment of evil should be proportionate to the evil, as the Law of Moses teaches. Forgiveness of the Gospels is to be applied only when it is productive of good and when the offender is likely to profit by it and to reform himself. Otherwise the law is that of the Pentateuch. (40:42).
(I)

'Island counts amongst its followers many millions of the people of India, but many more millions join with their Muslim brethren in venerating the Prophet of Islam and in admiring the simplicity and reasonableness of his teachings. Islam has stood in the past for the fraternity of man. In the Ahmadiyya Movement which, while taking its stand on the teachings of the Prophet, emphasises the spirit of tolerance, I see a great force for the propagation of Islam and for the future welfare of India'.

Sir C. V. Raman, F.R.S.

(II)

'The message shows how Hazrat had at heart the true interests of his country and his countrymen. Hazrat's religious outlook is very wide and broad. Hazrat speaks with reverence of Sri Krishna and with fervent admiration of Guru Nanak. It is a great message.'

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