


THE
MESSAGE OF PEACE

BY

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(Chief of Qadian)

The Promised Messiah and Mahdi and Founder
of the Ahmadiyya Movement.



THE SADR ANJUMAN-I-AHMADIYYA,

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Prefatory Note.



In placing before the public an English translation of Ahmad's last message to this world, the "Message of Peace,"—and such was also his first message—I desire to draw the reader's attention to an important point. The proposals contained in this "Message" are, it should be borne in mind, made with a view to bring about the union of Hindus and Muhammadans on a religious and not on a political basis. The writer was a religious reformer and he never interfered in politics except that he was untiring in his exhortations to his followers in particular and the vast Muhammadan public in general to remain loyal to, and staunch supporters of, the Government which had brought so many blessings to them.

The political views of the Ahmadiyya community are well-known, and in any case it does not wish to make the slightest departure from the peaceful political principles in which it has been brought up for over eighteen years. It is for the attainment of a religious and not a political object that the union is sought, but the union would, no doubt, promote feelings of friendship and harmony between the two people and minimise chances of the Hindu-Muhammadan quarrels which so often menace, and sometimes cause a disturbance in, public peace and tranquility. It is true that even the vast majority of the respectable Hindu public has nothing to do with the extremists and the agitators, but still the Ahmadiyya movement is not prepared to associate itself politically with movements whose political views have directly or indirectly led a section of the public to adopt violent methods and violent language against the Government, because only

entire separation can keep the movement free from any contamination of similar ideas.

As I have said above, the "Message of Peace" was not only the last message of Ahmad to this world but such was also his first message. The very basis of his claim to be the Messiah and Mahdi that had to appear in these latter days was laid upon peace. There are perhaps very few names in the history of mankind that are associated with so much blood-shed as the name of the Mahdi. For, over a thousand years the doctrine that the Mahdi and the Messiah will slay all non-Muslims has been unblushingly preached from every Muhammadan pulpit, and the earlier as well as the later history of Islam abounds with examples of claimants to this holy office who have sometimes been the occasion of horrible bloodshed. With Ahmad's claim and his learned exposition as to the true significance of the mission of the Mahdi and Messiah, such a death-blow has been dealt to the doctrine of the advent of a Ghazi Mahdi that it is never likely to revive again.

Though the "Message of Peace" deals in particular with the union of Hindus and Muhammadans, yet the goal at which it aims is not so narrow. It lays down principles of the widest toleration and of a perfect understanding between the various religions and thus aims at the sweeping off of all discords and animosities arising from religious differences and religious prejudice. It recognises the principle of the brotherhood of man in its widest scope. On the principles mentioned in it, a union or a reconciliation can be brought about not only between Hindus and Muhammadans, but all other peoples between whom religion may have raised a barrier.

In another sense, Ahmad has by his preaching reconciled the past of religion with its present and removed the barrier

that separated the one from the other. All religions are considered as so many sets of doctrine that were established centuries ago by their founders by working mighty miracles, the time for which is now past. In the past, it is believed by the followers of almost every religion, God sent His prophets to this world, revealed His Holy Word to them, disclosed to them deep secrets of the future, showed signs at their hands and did many other wonderful deeds, but at present none of these things happened, and religion was nothing now but believing in certain doctrines. Ahmad's preaching was from the very first directed against this view of religion, and he strongly preached that religion was as much a life now as it was in the time past, that men could even now attain to the close union with God to which they attained in bygone ages as the lives of the prophets, sages and saints of all countries showed to us, that God even now spoke to His righteous servants as He spoke when those religions came first into life, and that the same Divine laws even now governed the lives of men. In proof of this teaching he offered himself as being the recipient of Divine revelation, as one whose prayers were listened to and answered by God and to whom deep secrets of the future were revealed. He further declared that by following in his footsteps any one could attain to the same close union with the Divine Being and have the same blessings showered upon him. True and living religion produced a perceptible effect upon the life of the individual in this very life and the promises relating to hereafter were nothing if their fulfilment could not be witnessed here.

In conclusion I have to make a request to the readers of these pages. After reading this blessed message and giving their best consideration to its contents, the readers, it is hoped, will kindly inform me about their views as to the lines proposed.

by the writer, to effect Hindu-Moslem union. It is also requested that they will convey this message to such of their friends, who they think are also interested to see national union in this country.

AHMADIYYA BUILDING
AZEEZ MUNZAL,
LAHORE,
31st July 1908.

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Pleader, Chief Court, Punjab,
AND
Secretary to Sadar Anjuman Ah-
madiyya, Qadian.

(9)
بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ
نَحْمَدُهٗ وَنُصَلِّیْ عَلٰی رَسُوْلِهِ الْکَرِیْمِ

THE MESSAGE OF PEACE.

(By the late Mirza Ghulam Ahmad, the
Promised Messiah and
Mahdi.)



*O my powerful God ! my beloved guide! guide us into the path by walking in which Thy truthful and sincere servants taste of the sweetness of union with Thee, and keep us off from ways which are traversed by those who are moved by revenge or hatred or the attainment of sensual desires or worldly ends. My beloved countrymen all of us, whether we are Hindus or Muhammadans, are, notwithstanding hundreds of differences, at one in believing in a God who is the Creator and Lord of the world. Moreover, we have a common cause not only because we are all human beings, but also because being denizens of one and the same country are truly as neighbours to each other. It is, therefore, meet that we should live as true and sincere friends and sincerely sympathize with

*This is the translation of a paper written by the late Mirza Ghulam Ahmad during the last two or three days of his life and it was intended to be read at Lahore on the 31st May, but the death of the writer prevented this arrangement, and it was read on the 21st June at the University Hall, Lahore, in a gathering of over five thousand men including most of the respectable leaders of Hindu and Muhammadan society. Mr. Justice P. C. Chatterjee was in the chair.

each other in temporal as well as religious difficulties so that we may be as parts of one whole or members of one body.

My dear countrymen, that religion does not deserve the name of religion which does not inculcate broad sympathy with humanity in general, nor does that person deserve to be called a human being who has not a sympathetic soul within him. Our God has not made any invidious distinction between different peoples and He is not unjust to any. The powers and faculties which He granted to the ancient people of India were also granted to the Arabs, the Persians, the Syrians, the Chinese, the Japanese, the Europeans and the Americans. For all the earth of God serves alike as a floor, and for the sake of all the sun, the moon and the stars give their light and perform such other functions as God has charged them with. All people alike derive benefit from air, water, fire, earth and other things created by God and all equally use the produce of the earth, its corns and its herbs, its flowers and its fruits. These are the broad Divine morals which give us a lesson that we should also do good to all our fellow-beings and should not have contracted views and narrow sympathy. My friends, know it for certain that whichever of us two people shall not revere the Divine morals and shall make its national character opposed to those high and pure morals shall soon be destroyed, and not only shall that generation suffer alone but even the children of that people shall suffer the evil consequences. Since the world was created, the righteous of all countries have borne testimony that there is water of life in the Divine morals, and that the physical life of man depends on his imitating the Divine morals which are the fountain-head of peace and safety.

The Holy Quran opens with a verse which teaches this broad doctrine. The first verse of the "Opening" chapter of the Holy Quran says : *الحمد لله رب العالمين* i.e., "All perfect and pure attributes belong to God who is the Lord of all the worlds."

The words used here are so general that they include all the different people, different ages and different countries. The opening of the Holy Quran with a verse which is so broad in its significance shows clearly that the Holy Quran refutes the doctrine which sets limits to the vast and unlimited grace and sustenance of God reserving the manifestation of these attributes for a single people to the exclusion of all others as if the latter were not the creation of God or as if after creating them Almighty God had utterly forgotten them or thrown them away as useless and futile things. For instance, the Jews and the Christians to this day believe that all the prophets and messengers that have appeared in the world have come only from a single branch of the great human family, *viz.*, the Israelites, and that God has always been so displeased with all the other nations of the world that even finding them in errors and ignorance, He has never cared for them in the least. Even Jesus Christ is reported to have said that he had been sent only for the lost sheep of the house of Israel. A claim to Divinity, if we admit this claim in the case of Jesus for the sake of argument, is wonderfully inconsistent with such narrow and contracted views. Was Christ only the God of the Israelites, and was he not equally the God of other people, that he declared himself to have no concern about the guidance and reformation of other people ?

In short, it is an essential doctrine of the Jewish and Christian faiths that all the messengers of God were raised from among the Jews and that all the books were revealed only to members of a single tribe. According to the Christians, further, Divine revelation stopped with Jesus and the source of inspiration was for ever sealed after him. Beliefs similar to these are also entertained by the Arya Samaj. Like the Jews and the Christians who regard prophecy and revelation as the sole possession of the house of Israel and consider other

people unfit for the boon, the Arya Samajists believe that Divine revelation never outstepped the limits of India, but that Almighty God always chooses four *rishis* from the land of the Aryas and reveals over and over again the same text of the Vedas through them setting apart always the same language Sanskrit for the expression of His will.

Thus the Jews and the Christians on the one hand, and the Arya Samajists on the other, do not recognise Almighty God to be the Lord of the worlds, for if such were not the case, there is no reason that God, who is the Lord of all the worlds and of all people and not the Lord of the Israelites or the Lord of the Aryas alone, should have been regarded as choosing a single people for the manifestation of His will like a biased and one-sided man. It is, therefore, to refute this erroneous doctrine that Almighty God has opened His Holy Book with the verse quoted above. The Holy Quran is full of verses which clearly contradict the belief that prophets have been raised from one particular tribe or been sent to one particular country. It teaches by the introduction of many and varied comparisons that as Almighty God has been providing the physical necessities of every country according to its conditions and circumstances, so He also provided means for its spiritual training and the satisfaction of its spiritual requisites. The Holy Quran says in one place in the clearest words *وان من امة الا خلا فيها نذير* *i.e.*, "There is no people among whom a warner has not been sent."

In fact, it will be admitted without any discussion that the true and perfect God in whom we must all believe is the Lord of the whole world. His sustenance is not limited to a particular tribe or a particular age or a particular country, but He is the Sustainer of all people, the Lord of all ages, the King of all places and countries, the Fountain-head of all grace, the Source of every power, physical and spiritual, the Nourisher of all that is created and the Supporter of all that exists. The grace of

God encompasses the whole world and encircles all people and all ages. It was ordained thus that no one might complain and say that Almighty God poured down His blessings upon such and such a people but did not grant those blessings to others, or that such and such a people received the gift of Divine revelation from Him but that others were not favoured with it, or that Almighty God revealed Himself through His word and signs and miracles in such and such an age but that He remained hidden at other times. He, therefore, extended His bounty to all and did not exclude any people from the all-comprehensive circle of His grace, nor did He deprive any age of His great blessings.

The Divine morals being so broad, it behoves us to imitate them. It is with this object, my countrymen, that I now place before you this short pamphlet entitled "The Message of Peace," and I pray with a sincere heart that Almighty God may inspire truth into your hearts and make manifest to you the sympathy that lies hidden within our hearts so that you may not ascribe it to any motive of self-interest. Friends, the next life remains hidden from the eyes of most people and that secret is revealed only to the few who are dead before they die, but the good or evil that may be done in this life can be easily seen.

Every body knows that union can remove difficulties which it is hard to remove otherwise. It, therefore, behoves the wise man that he should seek the blessings of union. The Hindus and the Muhammadans are two people living in this country about whom it is impossible to conceive that the one can at any time by the use of force expel the other from its home. On the other hand, the ties which unite them are so strong that it is impossible to cut them asunder now. If one of these two nations is visited by any general destruction, the other cannot stand aloof and witness the scene but must suffer with its neighbour. If one of these two nations will try to bring the other into contempt with disdain and pride, it shall

itself be branded with the same contempt. And if one of them does not sympathise with the other, it shall also suffer the evil consequences. If a person belonging to one of these nations does anything to bring destruction upon the other, he is like the person who cuts the branch upon which he is himself sitting. My friends, you are all educated, and it is time that you should purge your hearts of enmity and hatred and advance in harmony and friendliness. The progress which you have made should serve to awaken your sympathy for your countrymen and neighbours. The difficulties one meets with in this world may be compared to a great desert which one has to pass through at a time when the heat of the sun is scorching, and to allay the heat and quench the thirst in this perilous journey is needed the cold water of union and harmony. ;

My friends, I invite you to peace at a critical time when both nations stand urgently in need of peace and agreement with each other. Many are the trials and disasters which have been sent upon this world. Earthquakes and famine and plague have wrought havoc, and Almighty God has also informed me that if people do not repent of their evil deeds and do not forsake evil ways, more terrible disasters still will visit our globe, and one disaster shall not leave us before another makes its appearance. At length men will be in great distress and will begin to ask as to what was going to happen. Many shall become like mad men because of their sufferings. Take care of yourselves, brethren, before those days arrive, and let the Hindus and the Muhammadans unite together. If one of them is doing any wrong to the other which interferes in the union, let it at once give up the doing of that wrong, otherwise it shall be wholly responsible for the enmity and hatred between the two.

It may be said that union cannot be brought about when religious differences are making the split larger and larger every day. But the truth is that no religious difference is

worth consideration unless both sides are guided by principles of wisdom and justice. In this case, however, the differences are sure to be settled because with reason as our guide we can easily arrive at a satisfactory solution. As regards the minor differences, they need not trouble us as they do not cause any hinderance in the desired union. It is only when one party abuses the religious leaders of the other or calls its sacred book as the fabrication of man that religious differences cause a wide breach and become like an impassable gulf between the two communities.

Besides this, the lovers of union will be glad to learn that the teaching of the Quran is not opposed to the Vedic teaching, but that it is met with in some one or other of the different schools that accept the Vedas. For instance, though the newly risen sect of Hinduism, called the Arya Samaj, gives it out as the fundamental doctrine of Hinduism that Vedic revelation has sealed the Divine revelation for ever, but the great Avatars of the Hindu faith who are followed by tens of millions of the people of this country have by their claims of being the recipients of Divine revelation shown the falsehood of this principle and broken the supposed seal. An example of this is to be met with in the person of the renowned Krishna who is accepted as an *avatar* by vast numbers of Hindus in Bengal as well as here and who claimed to be the recipient of Divine revelation. His followers go so far as to consider him God in flesh, but there is no doubt that he was the prophet, and *avatar* (a manifestation of the Divine Being) of his time and Almighty God revealed to him His holy word.

In the latter days of Hinduism, another example of the same kind is to be met with in the person of Nanak whose righteousness and sanctity have an unsullied reputation in this country and whose followers are known as Sikhs and number not less than two millions. Nanak openly claimed to be the

recipient of Divine revelation and evidence of this is met with in the Granth as well as the *Janam Sakhis*. In one place he says that it was revealed to him by God that Islam was a true religion. It was for this reason that he performed a pilgrimage to Mecca and obeyed the injunctions of the Islamic law. It is doubtless true that miracles and signs were witnessed at his hands, and it is equally true that he was one of the chosen and righteous servants of God whom God had made to drink deep of His love. He was born among the Hindus to bear witness to the fact that Islam was a Divine religion. Any one who sees his sacred relics at Dera Baba Nanak which bear the clearest testimony to his profession of the Islamic formula of faith لا اله الا الله محمد رسول الله, *i.e.*, "There is no god but God and Muhammad is the Apostle of God," or those at Guru Har Sahai in the Ferozepur District among which is the Holy Quran, shall not hesitate for a moment to declare that Nanak had, with the help of a pure heart and a pure nature and sincere exertions in the way of God, found out the deep secret which remained hidden from the eyes of the Pundits. Thus Nanak, by his claim to be the recipient of Divine revelation and by the signs which he showed, completely refuted the doctrine according to which no revelation can be granted after the Vedas. It is undoubtedly true that the person of Nanak was an embodiment of Divine mercy for the Hindus, and he was, as it were, the last *avatar* of the Hindu religion who tried hard to purge the hearts of the Hindus of the great hatred which they entertained against Islam, but to the great misfortune of this country the Hindus did not avail themselves of the holy teachings of Nanak. On the other hand, the Pundits of the Hindu religion persecuted this great man only because he admitted the truth of the religion of Islam. He had come to bring about a union between Hinduism and Islam but he was not listened to. Had the Hindus acted upon his teachings, all differences between the Hindus and the Muhammadans

would have come to an end and they would have been a single nation to-day. Ah, how sorely it grieves us that a great benefactor came into this world and passed away but ignorant men preferred to remain in the dark and refused to be illuminated with his light. He, however, showed it conclusively that the door to Divine revelation is never closed and that heavenly signs are always manifested at the hands of His chosen servants. He also bore witness that the enmity of Islam is the enmity of light.

My experience in this matter is the same as the experience of those sages of the past. I can also testify that revelations and inspirations of God are never intercepted, but that He speaks even now as He spoke in the past, and that He listens to the prayers of men in our own days as He listened in days of yore, and that none of His perfect and holy attributes has, or shall ever, become useless. For nearly thirty years I have been favoured with the word of God and He has manifested hundreds of His signs at my hands which have been witnessed by thousands of men and published in books and papers. There is no nation that has not witnessed a sign.

In the face of this strong and cumulative evidence, the teaching which is attributed by the Arya Samaj to the Vedas, *viz.*, that the door to Divine revelation was closed with the revelation of the Vedas, can by no means be admitted as true or reasonable. This doctrine has wrought another great mischief, for it is on its basis that all other books claiming to be revelations from God are treated by the Arya Samaj as fabrications of men, though they can furnish much stronger proof of their truth and heavenly origin than the Vedas, and though the hand of Divine assistance and help is clearly witnessed working in their support and the supernatural signs of God bear testimony to their truth. How can it then be said that those books are not from God while the Vedas are Divine revelation? And as the person of God is hidden behind many

screens, reason requires that He should have manifested Himself in different countries through different books revealed to His prophets and messengers chosen from among different people so that they might easily find access to God. It is impossible to conceive that the God who is the Lord of the whole world, who brings out His sun upon all people from East to West and who sends down His rain upon every tract of land according to its needs,—the same God should in matters spiritual be so narrow-minded as to limit His favours for ever to one people, one country, one language and one age. Certainly no one with common sense will be able to realize the logic according to which Almighty God is able to listen to and understand the prayers of men in their different languages, but cannot reveal His word in any language except the Vedic Sanskrit, having as it were a strong hatred for the others. This is a mystery which no one has been able to solve hitherto. As for myself, I look upon the Vedas as free from all teachings which are not only opposed to reason but also ascribe favouritism and narrow-mindedness to the Divine Being. The truth is that when a long time passes over the revelation of a book, its followers, either intentionally or carelessly, from personal motives or through ignorance, make some additions and alterations in it, which being the expression of their personal views give rise to different schools and sects.

The resemblance between the Hindus and the Jews with regard to their respective views concerning the scope of Divine revelation is striking. As the Aryas believe that the revelation of God has always been limited to certain Arya families in this land of the Arya people and has always found expression in a single language, the Vedic Sanskrit, which is for this reason considered to be the Divine language, the Jews entertain similar beliefs with regard to their own family and their own language and their own books. According to the latter's belief, Hebrew is looked upon as God's favourite language

and the Israelites His favourite people, and any one who claims to be a prophet of God, but does not belong to their tribe and speak their language. must be considered as a false prophet. Remarkably striking as this resemblance may appear, there are other sects who while they lay claim to still older revelations have their views marked by the same narrow-mindedness. There are, for instance, the Zoroastrians who look upon their religion as millions of years older than the Vedas. A consideration of all these circumstances leads us to the conclusion that the idea of limiting Divine revelation to one's own language is based upon ignorance and strong prejudice against others. In early times it was very seldom that one people knew much about another or one country was acquainted with the conditions prevailing in another, and the natural outcome of the limited means of intercourse and inter-communication was that wherever a prophet appeared among a people and a book was given to them for their guidance, they thought that they were the only recipients of Divine revelation in the world and that true guidance was only given to them. This belief has been the source of a great many evils, and strong prejudice against the religious books and religious leaders of other people ultimately developed into the severest hatred and enmity. For a long time one people remained ignorant of another, and one country was *terra incognita* for another, so much so that the learned men of India thought the Himalaya mountains to be the boundary wall of the world beyond which there was no land inhabited by mankind. With the growth of knowledge and the advancement of civilization in its early stages, different people came to know something about each other. But at this time the false beliefs relating to Divine revelation and the appearance of prophets and the revelation of sacred books had taken a deep root in the hearts of men and every people believed from the core of their heart that their country alone was the seat of the manifestation of the glories

of God. As in those days, barbarous passions ruled supreme in the heart among almost all the people, and the reformer who thought of uprooting an established evil usage was met with the sword, therefore no one dared to bring about peace and union between contending religions by cooling down blood which was heated by the ideas of self-glorification. Gautama Buddha tried to bring about this union. He did not believe the Vedas to be the first and the last revelation of Divine will, nor did he subscribe to the doctrine that Divine revelation was limited to one country, one people and one language, and thus he dealt a death-blow to the pretensions of the Brahmans who monopolised all connections with the Divine Being for themselves and their country. The departure this great reformer made from the narrow views of his predecessors brought him face to face with many persecutions from his opponents. He was called an agnostic and an Atheist, but he was no more an Atheist than are the broadminded and cultured persons who reject the Divinity of Christ because they are unable to conceive a God who should suffer death on the cross. Thus was Buddha misrepresented and his opponents brought many false charges against him and circulated false reports concerning him. At last he was expelled from his home in India, and to this day the Hindus affect to look with contempt upon the great success to which the religion of Buddha attained. But as Jesus said, "a prophet is not without honour save in his own country and house" (Matt. 13: 57), and Buddha also attained a marvellous success in his mission after he had gone to another country. At present one-third of the human race is said to own this religion, the centre of its activity still being China and Japan, though it has spread as far as Russia and America.

To revert to the original subject, when the followers of one religion were ignorant of the religions prevailing in other countries, it followed as a natural consequence that every community depended on its own book and its own creed as the

sole repository of truth. The result of this dependence was that when the inhabitants of different countries began to have intercourse with one another and when one people came to know the creed followed by another, each found it difficult to approve of the alien creeds. Fancy had invested every religion with certain peculiarities and excellences and it was no easy task to divest it of the imaginary excellences which it was supposed to possess. Consequently the adherents of every religion gave themselves up to the refutation of the rival religions. The followers of Zoroaster, for instance, affirmed that there was no religion comparable with their creed, that prophethood was confined to the Zoroastrian dispensation and that their scriptures were the oldest of all books so much so that even the Vedas paled into insignificance when compared with their scriptures in point of antiquity. The Hebrews again were not behind any other people in claiming peculiarities for their religious system. They went so far as to fix Syria as the land where Divine Throne was laid, never to be removed to any other country. Only the elect of the Jewish race were held to be eligible for the sacred office of a prophet, and they were expressly forbidden to preach to other people. 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 any other people, he could only be an impostor.

Exactly identical views prevailed among the inhabitants of Arya Varta. According to them, Prameshwara is practically only a Raja of their own country, a Raja who does not even know what is happening in other parts of his dominions. The belief is cherished with not a semblance of reason that Prameshwara has taken a fancy to the climate of India and has never taken it in His head even to make a progress in other countries to enquire into the condition of His wretched subjects living in those lands, whom He has left to themselves ever since He created them.

Friends, ponder and say whether such beliefs are acceptable to reason or whether there is any thing in human nature which responds to such doctrines. I can not see how a rational being can believe on the one hand that God is the Lord of the whole universe and assert on the other that He has withdrawn His patronage from the whole world and that His kindness and mercy are limited to one particular country. Is there any thing corresponding to this in the physical world? If not, why is His spiritual Law then based on partiality?

If we exercise our reasoning faculties, we can judge of the merits or demerits of a thing from its results. So judge this question from its results. Need I tell you what must be the outcome of insulting and reviling those holy prophets whom millions of men from all ranks of society hold in high reverence and whom they think it a pride to follow. There is no community but must have more or less tasted the fruit of this. Dear countrymen, long experience and repeated trials have proved that to speak disrespectfully of the holy leaders of other people and to hurl invectives at them is a poison which not only undermines the body, but also destroys the soul and thus carries a two-fold ruin in its wake. A country cannot enjoy peace when the different races inhabiting it find fault with the religious leaders of each other, and two communities cannot live in harmony with each other when one or each of them speaks insultingly of the spiritual guides of the other. One must have his feelings stirred up when one hears one's prophet or leader openly insulted. Particularly Muhammadans are a people who without calling their Holy Prophet God or a son of God believe him to be greater than all other righteous men that were born of a woman. So it is in no case possible to live on peaceful terms with a true Muslim unless the Holy Prophet is invariably spoken of in respectful terms.

We, the Muhammadans, on our part, never speak disrespectfully of the prophets of other people. On the other hand,

our belief is that all the other spiritual leaders of people who ever lived on this earth, who were accepted as true prophets by millions of men, who won the respect of a large portion of the human race and who have been held in esteem for a long period of time, were the true prophets of God, the above circumstances alone constituting a sufficient evidence of their truth with us. If they had not been sent by God, they would not have found acceptance with 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 the basis of this principle that we regard the Vedas as from God and believe the *rishis* to be holy and sacred personages. It is true that the teachings contained in the Vedas in their present form have failed to make any people the worshippers of one God, nor were they adapted to fulfil that purpose, and the idolaters, the fire-worshippers, the sun-worshippers, the Ganges-worshippers, the believers in thousands of deities, the followers of Jainism and the professors of the *shakut mat*, — in short all sects of Hinduism that are to be found in India base their respective creeds on the Vedas, the Vedas being so ambiguous that every sect derives its doctrines from them; yet our belief according to the Quranic teaching is that the Vedas are not the fabrication of man, for a human fabrication has not the power of drawing millions of men towards itself and of firmly establishing a system that may endure for ages. Indeed we have not found the Vedas teaching the worship of stones anywhere but they teem with adoration of fire, air, water, the moon, the sun, etc., and there is not a single verse in them forbidding the worship of these objects. Who should decide, then, that all the long established sects of Hinduism that worship the objects named above are in error and only the new-born sect of the Arya Samajists is in the right? Those who worship various objects have the clear evidence of the Vedas on

their side, and the Arya Samajists who assert that *agni* (fire), *vayu*, (air), *jal* (water,) etc., are only the names of the Divine Being make an assertion for which there is no proof. They have raised a question which has not yet been satisfactorily settled. Had this point been satisfactorily settled, there was no reason why the learned Pundits of Benares and other Hindu cities should not have accepted the views of the Arya Samajists. Though this new sect has been exerting itself to the utmost in disseminating its new doctrines for the last 30 or 35 years, yet very few Hindus have fallen in with their views and the number of the Arya Samajists shrieks into insignificance when compared with the number of the Sanatan Dharmists and the followers of other Hindu sects, and the doctrines of the Arya Samaj seem to have made little headway among the other sects of Hinduism.

Similarly the doctrine of the Niyoga is attributed to the Vedas. Human nature revolts at this hateful doctrine. But, 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 afterwards attributed to or inserted in the Vedas from selfish motives. Veda being a book of great antiquity, it is very likely that various additions and alterations were made in it by the Pundits of subsequent generations. That millions of people have been believing it to be the Word of God is, however, a sufficient reason of its truth, for it is impossible that the word of an impostor should enjoy the honour which the Vedas have enjoyed.

When we, in spite of many obstacles in our way, believe the Veda to be the Word of God, merely through fear of God, and attribute the errors to be found in its teachings to subsequent writers, why is it, then, that most savage attacks are made against the Holy Quran which teaches unity of God from beginning to end, which nowhere teaches the worship of the sun, the moon or any other object, but on the other hand says in plain

words: *لا تسجدوا للشمس ولا للقمر واسجدوا لله الذى خلقهم* i.e., "Do not bow in worship before the sun, nor before the moon, but prostrate yourselves before the God who created them." Besides, the Quran has with it the testimony of old signs and fresh signs and shows the face of God like a mirror. Why do not the Arya Samajists, then, deal by us as we deal by them? Why is it that the seed of discord and enmity is sown in the land? Can it be expected that this will bear good fruit? Is it fair dealing to cast stones at one who offers flowers and to throw dung at the man who holds out milk?

If, in order to have complete peace, the Hindu gentlemen and the Arya Samajists are prepared to accept our Holy Prophet, may peace and the blessings of God be upon him, as a true prophet of God and give up denying and insulting him, I will be the first man to sign an agreement to the effect that we, the members of the Ahmadiyya sect, shall always continue to believe in the Vedas and to speak of the Vedas and the *rishis* in the most respectful terms and bind ourselves to pay to the Hindus a penalty of Rs. 300,000 in case we fail to fulfil the agreement. If the Hindus cordially wish for this peace, they should also sign a similar agreement. This agreement will be as follows: "We believe in Muhammad Mustafa, may peace and the blessings of God be upon him, and regard him as a true prophet. We will always speak of him respectfully as a true believer should. And if we fail to fulfil this agreement, we shall pay to the leader of the Ahmadiyya movement Rs. 300,000 as a penalty for breach of agreement." The members of the Ahmadiyya sect now number not less than four hundred thousand and the sum of Rs. 300,000 is not a large sum when we consider the number of the Ahmadis. The Muhammadans that are outside the pale of the Ahmadiyya sect have no uniformity in their views and aims; they recognise no leader whom they think themselves bound to obey. So I cannot say whether they

would join hands with us. Even I am yet regarded by them as an infidel and an Anti-Christ, still I hope when the Hindus make this compact with me, the other Muhammadans will not be so foolish as to have their Holy Prophet abused by speaking insultingly of the scriptures and the leaders of so good mannered a people. In that case, they themselves will be to blame if the Hindus retaliate, for they themselves will be the cause of the abuse. Such a conduct being inconsistent with gentlemanliness and decency, I do not think the other Muhammadans will permit themselves to say anything derogatory to the honour of the Hindu scriptures and the Hindu *rishis* after the compact has been made. But in order to make the agreement strong and sure, it will be necessary that it should be signed by at least 10,000 intelligent men on both sides.

Dear countrymen, there is nothing like peace. Let us become one nation and one people by means of this compact. You see how much discord there is in the land and how greatly the country has suffered on account of this mutual refutation. Come, and try even now how great are the blessings of mutual approbation. This is the best means of bringing about a reconciliation. To try to have peace by any other means is like leaving alone a sore which is bright and smooth from outside, but is inwardly full of foul and putrid matter.

I need not stop here to discuss that the disunion that is daily increasing in this land is not solely due to religious differences, but that it is also due in part to worldly considerations. The Hindus, for instance, have always been desirous of having a share in the government of the country or 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 to the higher posts of the administration like the Europeans. The Muhammadans made the mistake of keeping aloof from the Hindus in their endeavours to attain this object. They

thought that as they were less in number than the Hindus, it was only the latter that were to reap the fruit of these exertions and so they not only held themselves aloof from the Hindus, but they even opposed them and acted as a hinderance in their way. The result was that the ill-feeling that already existed between them was much aggravated. I admit that these causes have also added to the original enmity between the two races, but I cannot believe that these are the prime causes of the mutual hatred. I do not agree with those who hold that the ill-feeling between the Hindus and the Muhammadans is not due to religious differences, but that it is solely due to political rivalry.

Every body can easily understand why the Muhammadans shrink from joining with the Hindus in claiming their lawful rights. Why did they always keep aloof from the Congress, and why at last when they saw that the fundamental principle on which the educated Hindus were acting was a right one, did they actually follow the example set by the Hindus, but not by joining the Congress but by starting a congress of their own, the All-India Moslem 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 real cause of this is to be found in religion alone. If these very Hindus embrace the Muhammadans to-day with the holy formula, 'There is no God but Allah, and Muhammad is His Apostle,' on their lips, or if the Muhammadans embrace Hinduism and begin to worship *agni*, *vayu*, etc., according to the injunction of the Veda, bidding farewell to Islam, all the differences that are now termed political will at once disappear, as if they had no existence at all. This shows that what lies at the root of the mutual hatred is religious antagonism. It is this religious

antagonism which when carried to extreme has caused streams of blood to flow. My Muhammadan brethren, since the Hindus look upon you as an alien people owing to your professing a different religion, and you regard them as an alien people for the same reason, it is impossible that your minds should be purged of hatred, unless the real cause that lies at the bottom of this hatred is removed. You may join hands with each other for some time like hypocrites, but real peace and tranquility can only be attained if you from the bottom of your hearts accept the Vedas and the *rishis* as from God, and your Hindu brethren likewise expel all malice from their hearts and accept our Holy Prophet as a true prophet of God. Remember and bear in mind that it is this course alone which can bring about a real union between you and the Hindus. It will act like water and wash away all dross from your hearts. If the time has come for the two long separated people to unite, God will open their hearts to accept this proposal, as He has opened ours.

But, besides the above agreement, it will be binding on us to deal sympathetically by 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 it is not one of the religious duties that are obligatory on us. So if the Hindus cordially accept our Holy Prophet as a true Apostle of God and believe in him, the gulf which separates us from the Hindus owing to our slaughtering the cows should also be spanned over. It is not obligatory on us to use everything that we think lawful. There are many things which we think to be 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 a necessary one. Believing a thing to be lawful is quite different from using it. Religion consists in abstaining from the 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 dealing kindly by all human beings ; that is the gist of Islam. But how is it possible for us to make peace with those who unjustly and without fear of God revile our Holy Prophet, may peace and the blessings of God be 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 forest, but it is impossible to be at one with those who make vile attacks against our Holy Prophet, whom we hold dearer than our fathers, mothers and our own selves. May we die Muslims; we will not do a thing which may result in the loss of faith.

I do not mean here to lay any unjust charge at the door of any particular community, nor do I intend to offend any people, but it is with a deep sigh that I am compelled to say that a great injustice is done to Islam and the Holy Quran. Islam was a holy and peaceful religion which never attacked the leader of any community, and the Quran was a venerable book which laid the foundation of peace among nations by accepting the prophets of all nations—an honour which is not shared by any other scripture. Regarding all the prophets of the world, the Quran says : لا نفرق بين احد منهم ونحن له مسلمون
 “O Believers, say, ‘we believe in all the prophets of the world and make no distinction between them, accepting some and rejecting the others,” If there exists any other revealed book with such peaceful teaching, let it be named. The Quran does not restrict the universal mercy of God to any particular family. It accepts all the prophets of the house of Israel, such as Jacob, Isaac, Moses, David and Jesus, and does not call any prophet of 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 people and in all lands and thus lays the foundation of peace among all peoples. But it is very painful to note that that prophet of peace has been reviled and treated with contempt by every people.

My dear countrymen, I have not said this to offend you and to injure your feelings. I from very good motives wish to tell you that those who have made it a point to abuse and attack the prophets of other communities as if it formed a part of their religion are not only sinners in the sight of God for their transgressions and for making unfounded attacks, but they are also guilty of sowing the seed of discord and enmity between different communities. If a person abuses another man's father or calumniates his mother, he really attacks the honour of his own parents, and if the person whose parents he has abused pays him back in the same coin, the man who took the initiative in the matter may fairly be held to be the cause of the abuse and must be regarded as the enemy of his parents' honour.

But mark how God teaches us manners and regard for others' honour. He says: لا تسبوا آل الذين يدعون من دون الله فيسبوا آل الله عدواً ولا بغير علم *i.e.*, "Do not abuse the idols of the idolaters for if you do it, they will abuse your God in return, because they do not know God." Thus, though, according to the teaching of the Quran, the idols have no worth at all, but God teaches the Muslims such good manners that He enjoins upon them to abstain even from abusing the idols and to use mild words, lest the idol-worshippers be excited and begin to revile God, and thus the Muhammadans themselves be the cause of having their God abused. Compare with this the conduct of those who abuse the great Prophet of Islam, speak of him in disgraceful terms, and make wild and savage attacks against his honour and character. Our Holy Prophet is held in such great

honour by the Muslims that the great monarchs of Islam come down from their thrones when they hear his holy name and regard themselves as 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 is that chosen prophet of God to aid whom and to show whose honour, God has shown great wonders to the world. Is it not the hand of God that has made 200,000,000 Muhammadans prostrate themselves on his threshold? Though every prophet had some proof of his truth, yet the proofs of the truth of the Holy Prophet which the world has witnessed and is still witnessing have no parallel in the history of any other prophet.

When the earth becomes corrupt with sin and evil, and mischief and transgression out-balance virtue, then the mercy of God demands that a messenger should be raised to reform the world. It cannot be denied that disease calls for a physician and the Hindu gentlemen can easily understand this. They believe that the Veda was sent when there was no flood of sinfulness on the earth. So when God sent a guidance at a time when the earth was free from corruption, was it not much more necessary that He should have raised a reformer at a time when a strong gale of sinfulness was blowing with great violence in every country? I do not think any of you is ignorant of the historical fact that when the throne of prophethood was graced with the Holy Prophet, it was a period of such darkness that no corner of the earth was free from vice and corruption, and, as Pandit Daya Nand himself bears witness, even in Arya Varta idolatry had taken the place of God-worship and corruption had found its way into the Vedic Dharma.

To the corruption prevailing at the time when the Holy Prophet made his appearance, Rev. Pfender, a European Missionary, also bears witness. He admits in his work, the *Mizan-ul-Haq*, that of all peoples the Christians were the most corrupt,

and their immoralities and vices were a disgrace to Christianity.

The Quran itself shows its need by saying *ظهر الفساد في البر والبحر* i.e., "both land and sea have become corrupt." This means that all nations, whether civilized or uncivilized, had become a hotbed of corruption.

Now when all testimonies show that in the days of the appearance of the Holy Prophet, of all people that lived in the east or in the west, that peopled the land of Arya Varta or were the denizens of the sands of Arabia, that had their abode in the islands or were settled on the mainlands, there was none that had a true relation with God and that misdeeds had corrupted the earth, cannot an intelligent man then see that that was the time when a great Prophet should have appeared on the stage?

The question may be asked, what was the reformation which that prophet brought about. I emphatically say that this question with regard to the Holy Prophet can be answered by a Muhammadan with a clearness and reasonableness with which no Christian, Jew, or Arya can answer the question with respect to his prophet.

The primary object of the Holy Prophet was to reform the Arabs. The Arabs were then in such a degraded state that they could hardly be called men. There was no evil but was to be found in them and there was no form of *shirk* but prevailed among them. Thieving and dacoity formed their business and the murder of a human being was with them like the trampling under foot of an ant. They killed orphans to appropriate their property and buried their daughters alive under the ground. 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 beat every other

people. In short, they were a disgrace even to the beasts and the snakes of the desert.

But when the Holy Prophet rose to regenerate these people and when he devoted his whole attention to the purifying of their hearts and cast his holy influence on them, he worked such a transformation among them in a few days that from their savage state they rose to be men and from the stage of men they advanced to the stage of civilization and thus progressing step by step they became godly men and finally they were so annihilated in the love of God that they bore every pain with the utmost resignation. They were subjected to various kinds of tortures, whips were lashed at them with great cruelty, they were made to lie on burning sand, they were put in fetters, deprived of food and drink for days until they were almost at the doors of death, but they only stepped forward at every affliction. Many had their children slaughtered before their eyes, many were hanged by the neck in the presence of their children, but a contemplation of the steadfastness with which they laid down their lives draws tears from the eyes. What was it which drew them so powerfully towards Islam and worked such a change in them that they threw themselves on the threshold of a man who once walked about in the streets of Mecca, a poor, solitary and helpless man? It was the hand of God that was controlling their hearts; it was the spiritual attraction of the Holy Prophet which raised them from the depths of degradation to the sublime heights above.

The wonder is that before they embraced Islam, most of them were the mortal enemies of the Holy Prophet and were thirsty of his blood. I can not see there could be a greater miracle than that a poor, helpless and solitary man should have thus purged their hearts from malice and should have so drawn them towards himself that they cast away their costly robes and having donned sackcloth presented themselves before him like humble servants.

Some thoughtless men bring the charge of *Jehad* against Islam and assert that all these men were compelled to accept Islam by dint of sword. These men have passed all limits in their injustice and in concealing the truth. Alas, why is it that they intentionally turn their face from the real facts. Our Holy Prophet did not appear in Arabia as a king so that it might be supposed that as he had with him kingly majesty and power, therefore the people flocked to his standard in order to save their lives. It was as a poor, helpless and lonely man that he began to preach the unity of God and his own prophethood. What sword had he then, the fear of which caused the men to adopt his religion? If they did not accept his religion of their own free will, the forces of which king were summoned and whose aid was sought to compel them to adopt the religion? O seekers after truth, know it for certain that these charges are fabricated by those who are great enemies of Islam. Consult history. Our Holy Prophet was that orphan boy whose father passed away shortly after his birth and whose mother also died when he was yet a child of a few months old. Then the child, who had with him 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 watched the sheep of some persons. He had no guardian except God. He was twenty-five years old, but not even any of his uncles gave his daughter in marriage to him, for apparently he had no means to support his family. He was quite illiterate and knew no trade or profession. When he attained the age of forty, his heart was at once drawn towards God. There was a cave, named *Hira*, at the distance of a few miles from Mecca. He went to that cave alone, hid himself there and worshipped God. He was thus one day secretly occupied in Divine contemplation, when God manifested Himself to him and said: "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 God before Divine punishment should overtake them." This message filled him with fear and he humbly said in reply that he was an illiterate person. Then God opened his heart and filled his breast with Divine wisdom and spiritual knowledge and illuminated his heart. His holy spiritual power attracted the lowly and the humble people towards him and they became his devoted servants, but the great and the haughty girt up their loins to oppose him until at last they even determined to put him to death. Many of his followers, both male and female, were killed and at last the house of the Holy Prophet himself was besieged. But who can destroy a man whom God wishes to save? God sent His Word to the Holy Prophet informing him of the intentions of his enemies, bidding him to leave the city and promising him His assistance at every step. The Holy Prophet, accordingly left the city 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 by following their footsteps and tracked them to their hiding place. The man who tracked them would go no further, saying either they were in the cave or they had ascended to the heavens. But who can encompass the wonders of the Divine power? God so showed His power that in a single night the spider covered the whole mouth of the cave with its web and a pigeon made its nest at the mouth of the cavern and laid its eggs there. So when the tracker persuaded 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 even before Muhammad was born." Hearing this all dispersed and no body cared to examine the interior of the cave.

After this, the Holy Prophet escaped to Medina, where most men accepted him. This infuriated the Meccans still more, and they were sorry to lose their victim. Thenceforth all their

Efforts were concentrated on bringing about the annihilation of the Holy Prophet. The small band of Meccans who had accepted the Holy Prophet had also left their native city to seek protection in other lands and some of them had sought shelter under the king of Abyssinia. The few that remained in Mecca, being too poor to migrate, were bitterly persecuted and their cries of pain are even referred to in the Quran.

The cruelties that the Meccans perpetrated on the poor Muslims exceeded all limits. They began to murder poor women and tender orphans. Some women were killed so ruthlessly that they were tied by their legs to two camels which were made to run in opposite directions and thus the poor women were torn into two pieces.

When the barbarities of the inhuman infidels reached this limit, God, who at last takes pity on his people sent His word to the Holy Prophet saying that the cries of the oppressed had reached Him, that the faithful were now permitted to take up arms against the oppressors, that those who had smitten the innocent with sword should perish by the sword, but that the faithful were not permitted to transgress for God did not like the transgressors.

This is the truth about the Islamic Jihad, but it has been most cruelly misrepresented. God is indeed tolerant, but when the mischief of a people exceeds all limits, God does not leave the oppressors without punishment and Himself brings into existence the means of their destruction. I do not know who told our opponents that Islam was propagated by means of sword. God says in the Quran, لا اكرهه في الدين i.e., "There is no compulsion in the religion of Islam." This being the commandment of God in His Holy Book, who was it who gave orders to exercise compulsion? And what means were there to constrain men to accept the faith? Does compulsion create in the compelled that devotion and steadfastness with

which the followers of the Holy Prophet fought against overwhelming odds without receiving any salary? When they numbered two or three hundreds they fought against thousands, and when they numbered thousands they defeated millions. To protect Islam from the attacks of the enemy, they allowed their heads to be cut off like sheep. They bore testimony to the truth of Islam with their blood. They had so great a passion to spread the unity of God in the world that they went to the deserts of Africa undergoing severe privations to preach the unity of God there. Then suffering all sorts of trouble they went to China, not as warriors but as humble preachers, and their preaching was blessed with such good results that millions of men professed the faith. Then they came to India, clad like dervishes in sackcloth, delivered their message to the natives of Arya Varta so that many of them embraced Islam. And on the west they carried their message of the unity of God to the farthest end of Europe. Say truly, was that the work of men who were driven into Islam at the point of the sword and who though professing to be believers were still infidels at their heart? Nay, that was the work of men whose hearts were full of the light of faith and in whose hearts 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 *shirk* and to weld all nations into one people by bringing about a religious union among them. All other religions and all other prophets had their attention confined only to one people and one country. If they taught any morals, their object only was that their own people alone should possess those morals. Jesus, for instance, plainly said that his mission was confined to the house of Israel, and when a woman who was not from the Israelites approached him saying 'Have mercy on me, O Lord,' he repulsed her saying, 'I am not sent but unto the lost sheep of the house of Israel,' and when she again humbly approached him with the

same request, he again rejected her with the answer, 'It is not meet to take the children's bread, and to cast it to dogs.' But our Holy Prophet never said that he was sent only to the Arabs. On the other hand, the Quran says, *قل يا ايها الناس انى رسول الله اليكم جميعا* i.e., "Say, O Prophet, to the people, 'I am sent to the whole world.'" But it should be remembered that Jesus cannot be blamed for having thus coldly repelled the woman, for the time then was not yet ripe for a universal guidance and Jesus was accordingly commanded to confine his preaching to the Israelites and to have nothing to do with others. So, as I have said above, the moral precepts of Jesus were only addressed to the Jews. The law of Moses laid emphasis on tooth for tooth and eye for eye, and the object of this teaching was to establish justice among the Jews and to check them from transgression, because they, owing to their having lived in slavery for 400 years, 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. Hence the moral teaching contained in the Gospel was only addressed to the Jews and Jesus had no concern with any other people.

The truth is that the moral teaching of Jesus is not only not based on universal sympathy, for while it sympathises with the offender, it does not sympathise with the offended, but it is also conspicuous by another serious defect. As the law of Moses goes to one extreme by laying too much emphasis on retaliation, the teaching of Jesus goes to the other extreme by enjoining forgiveness and pardon of the offender in all cases. These codes do not aim at the development of all branches of the human tree. The Pentateuch nourishes one branch while the Gospel confines itself to the development of the other branch, both being conspicuous by the absence

of moderation in their teachings. As it is not expedient to punish the offender in every case, similarly it is inconsistent with a proper culture of all the human faculties to forgive on all occasions. It is for this reason that the Quran rejects both the extreme teachings and follows the golden mean by saying: جزاء سيئة سيئة مثلها فمن عفى واصلح فاجره على الله *ie.*, the punishment of an evil should be proportionate to the evil done, as the Law of Moses teaches, and the teaching of forgiveness as given in the Gospel should be followed only when it is productive of good results and when the offender is likely to profit by forgiveness and to reform himself. Otherwise the law to be followed is that which is given in the Pentateuch.



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