



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
 "In the name of Allah,  
 The Beneficent, The Merciful".



# THE CALL

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## ISLAM'S ATTITUDE TOWARDS AND RELATIONS WITH OTHER FAITHS

Sources of all religions are one

Islam's attitude towards other faiths covers three alternative levels. At the highest level, Islam tells other revealed faiths:

"We are, in essence, all one. What your Founders taught was exactly what constitutes the sum and substance of the Qur'anic revelation, viz., doing God's will, which is Islam's literal meaning as well as the burden of its message. The Qur'an is no new message, it only recapitulates the teachings of all the previous scriptures in their pristine purity" (The Qur'an, 5: 48; 98: 3).

Hence in accepting the Qur'anic revelation, you will, in fact, be recapturing what your Founders really taught, but was lost through the ravages of long ages. This is the basic attitude of Islam towards other faiths, which needs greater appreciation than it has hitherto received.

Islam invites all religions to co-operate for a common objective

Before, however, I pass on to a fuller treatment of this basic Islamic philosophy of religion, I would dispose of its two other less alternative attitudes. One of these calls other revealed faiths towards mutual co-operation on the basis of the common factor of faith in God with a view to promoting the cause of truly spiritual values, and combating the forces of materialism and Godless-

We believe in the finality of Prophethood in Muhammad.

مَعَهُ رَسُوْلُ اللَّهِ وَكَانَتْ اٰلِ الْاٰمِرِيْنَ

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ness. This attitude has been laid down in explicit words in the verse:

“Say: O people of the Book, come to a proposition which is common between us and you, that we shall worship none but God, and that we shall not take others for gods besides one God” (The Qur’an, 3: 63).

On this verse were based the epistles which the Prophet addressed to three neighbouring rulers of the day and despatched them by special emissaries. The one addressed to Makaukis of Egypt, unearthed in the original in recent times, contains this verse word for word. which, incidentally, establishes the authenticity of the Qur’anic text that has been handed down to us. It is thus obvious that Islam, from its inception, has aimed at bringing all the religions of the world closer together, and extended a hand of fellowship towards them.

The attitude of hostility that, unfortunately, came to mark the relationship of Islam and its immediate neighbouring revealed religions – Judaism and Christianity – was certainly not of Islam’s seeking. It was thrust on it, in spite of itself, by the political exigencies which, inevitably, entangle religious movements.

Islam’s friendly attitude may be judged from the well-known historical event when a Christian deputation from the Province of Najran (in the Yemen) called at Medina to examine the Prophet’s credentials to the claim of being God’s messenger. The deputation was received with all honour and hospitality, and, for want of better accommodation, was invited to put up in the Prophet’s mosque at Medina. When Sunday came and the visitors expressed anxiety as to where they could hold their service, the Prophet told them they were welcome to hold it in the mosque itself.

### **Co-existence between religions is necessary**

The last and not the least decent relationship which Islam wants to subsist between man and man, whether following some revealed religion or not, is one of co-existence. Since perhaps it is a counsel of perfection for all faiths to appreciate Islam’s high-level exposition of religious truth as consisting in its principle of the universality of revelation and the basic identity of the message of all revealed religions, and since co-operation in a common cause is also too high an objective for popular

appreciation and response, the only other practical proposition possible is that of co-existence. And this Islam offers to all others in no uncertain terms in the verse:

“Say, O disbelievers! I worship not that which you worship, nor do you worship Him Whom I worship. You follow your religion, I follow mine”  
(The Qur’an, 109: 1-6).

### Universality of revelation

To revert to the main current of inter-religious relationship indicated in the beginning, it stems from two principles which constitute the very foundations of Islam. These are: (1) universality of revelation; and (2) complete freedom of conscience.

Universality of revelation itself flows from the concept of the unity of God. The Divine Being, as pictured in the Qur’an, is the Creator, Sustainer and Upbringer of the whole of mankind — indeed of the whole of the universe. It follows as a logical corollary from this basic concept that God must be equally interested in the moral and spiritual well-being of all nations, irrespective of race, colour, time or location, even as His bounties meant for the physical sustenance and nourishment of man make no discrimination between man and man. Revelation, which is indispensable for man’s spiritual development, according to the Qur’an, was, therefore, vouchsafed for man’s guidance from the very dawn of human life on this earth. Says the Book:

“There has not been a nation but a warner was sent unto it” (35: 34).

Faith in the fact of universality of revelation is thus the corner-stone of Islam. The very first chapter of the Qur’an after the Fatihah, which in a way is the preamble to the Book, lays down faith in this truism as the basic element in a truly religious attitude. This Book purports to be a guidance, so run the opening verses of this chapter, for those who, among a few other basic things, believe in the Qur’anic revelation as well as in all the pre-Qur’anic revelations.

All these revelations are considered to have been the vehicle of one and the same message — viz., faith in God and doing His will. In fact, complete self-surrender to God’s will is the literal significance of Islam as well as the sum and substance of its message. That was the message brought by all the Founders of religions in their

day to their respective people in their own languages. In other words, Islam in the sense of doing God's will was the common message given to mankind age after age through the various prophets. Of Abraham, for instance, it is said that when God said unto him *Aslim* (surrender thyself to God's will), he said: "I do surrender myself to God's will" (The Qur'an, 2: 131). The words *aslim* and *islamtu* used here are derivatives from the same root as *Islam*. The same is the description given of other religious teachers mentioned in the Qur'an.

Islam, in this broader sense, is thus as old as mankind — Judaism, Christianity and other revealed religions being so many of its manifestations in different epochs of history. The Qur'anic revelation was the last link in the same chain.



## CHRISTIAN — MUSLIM RELATIONSHIP

The Christian-Muslim relationship presents one of the greatest paradoxes of history. For the last fourteen centuries, whenever a Muslim has mentioned the name of Jesus he has unfailingly done so with the words "May God's blessing be on him". But how have Christian friends repaid this gesture? Their whole history is one unrelieved hymn of hate against Islam. The Prophet of Islam, according to them, was a "false" prophet. Muslims were "infidels" who worshipped an idol of Muhammad. Islam was a religion of lustfulness and the sword. The Qur'an was the disjointed jumble of the kind of the common soothsayers' jargon.

No prophet is mentioned in the Qur'an as often as Jesus. The highest ecomiums are showered on him. His holy mother is described as the most righteous of women. His disciples (*Hawāri*) are held up before Muslims as an example of self-dedication to God. His good name is vindicated against the mud-slinging of contemporary Jews. It has been made an article of faith for a Muslim to accept Jesus Christ as one of the greatest prophets of God. *Īsa Ruhullāh* (Jesus the Spirit of God) has become a part of the dictionary of Islam.

Christian friends, however, have been harping on the same tune. Even in this mid-twentieth century, the tone may have softened down, but the substance remains the same. Islam stands on a much lower level compared with Christianity. The Prophet Muhammad is dead, whereas

Jesus is still alive. The Prophet's revelation was verbal. In Christianity the Word became the flesh. God in person came to earth in the form of Jesus. The Qur'anic God rules by fear; in Christianity He becomes a loving Father. The Prophet had no miracles to show. Jesus worked wondrous miracles. Islam is intolerant. Christianity is tolerance *par excellence*. This is the modern trend to show the superiority of Christianity over Islam.

The abuses heaped on Islam, the Prophet and the Qur'an in Christian literature down the centuries send a shudder even through decent men and women in Christianity. One such modern writer, who has traced all these from the beginning and collected the same in book form, *Islam and the West*, feels ashamed even of reproducing that filthy stuff, and does so with apologies to the Muslim readers in the words:

*Naqil-il-Kufri laisa bi Kāfirin*

"The reproducer of blasphemy is not a blasphemer."

Political rivalries, territorial ambitions and conquests widened this gulf. The armed encounter between the two faiths during the Crusades naturally could not be a helpful climate for better understanding between the two faiths. Muslim military penetration into Europe and centuries-long domination over half of Europe could not but make the Saracens and the Turks the embodiment of barbarism to the European mind. Likewise, the recent still-lingering relationship between Christendom and the world of Islam on the level of colonialism made the *Farangi* the most hated person to an average Muslim.

Fortunately, history is now taking a new and happier turn. The dust of historical conflict between the Cross and the Crescent is subsiding. And in the clearer skies and the new horizons that are emerging, Christianity and Islam are taking stock anew of their respective bearings, and exploring a realistic view of the relationship in which they stand to each other.

Viewed in this new perspective, no two religions are found so close to each other in spiritual kinship as Christianity and Islam. The values of life that count, values for which life ceases to be worth living, are common to both. Faith in God, doing God's will, love of neighbour, faith in life after death, reward and punishment — these are the corner-stones of Christianity as much as of Islam. Above all the deep devotion of a Muslim's heart

to the person of Jesus Christ is a strong tie that can weld the two faiths into a bond of friendship at the deepest level. Last but not least, there is the threat of the dark forces of a materialistic philosophy of life, corroding the very foundations of faith, which pose a common danger to both.

There is a growing awakening to this new world context that is emerging, calling for a reorientation of Christian-Muslim relationship. It would be the endeavour of all men of goodwill to seek and underline the points of contact between the two faiths, so as to bring them closer together. This reassessment and reorientation, to be worthwhile, must be realistic, based on a factual appreciation of the points of difference as well as agreement.

## SALVATION : NŌ MONŌPOLY OF ŌNE PEOPLE

by Maulana Sadrud -- deen

In accordance with the principle that all prophets preached religion which was essentially the same, the Qur'an declares that the followers of all the prophets, if they believe in God and do good works, will enter Paradise:

"Lo! those who believe (in that which is revealed unto thee Muhammad), and those who are Jews, and Christians, and Sabeans — whoever believes in God and the Last Day and does right — surely their reward is with their Lord, and there shall no fear come upon them, neither shall they grieve" (2: 62).

The Qur'an declares that there was not a people to whom a prophet had not been sent, and then goes on to name some of the prophets:

"Lo! God chose above all His creatures, Adam and Noah and the family of Abraham and the family of 'Imran (for revealing His messages). They were descendants one of another. God is Hearer, Knower" (3: 32-33).

For the betterment of the human race, the All-Loving God has been raising prophets from time to time for it is only He Who can point out the way of rectitude. The Qur'an says:

"God Almighty has taken it upon Himself to guide mankind on to the Right Path" (16: 9).

It is further proclaimed:

"It is of course Our concern to send Books unto Our messengers for the good and guidance of the human race" (62: 12).

Such has been the practice of God, and it was by virtue of this Divine practice that He conferred His guidance upon Adam, and treated Noah in the same way, and showered His blessings upon Abraham, and

similarly on the family of 'Imran, the father of Moses. To these Houses, from time to time, God entrusted responsibility to preserve and propagate His message, so that the people, by obeying the Word of God, should be able to walk in the way of God's will. God Almighty, therefore says in the Qur'an (3: 33), "These prophets were descendants one of another" – that is to say, all of them belonged to the same spiritual lineage. From this, the greatest of all basic principles becomes clear that the All-Merciful God deals with all the nations of the world with the same kind of love and compassion.

It is not, therefore, meet that one nation should swagger of its superiority over the others, or that one nation should hold another nation in hatred and abomination. Says the word of God:

"Let not people laugh at people, perchance they may be better than they themselves are" (49: 11).

No nation should presume that it alone has been chosen by the Almighty God to be the recipient of His blessings, and that all the other nations are, as compared to them, inferior. Such an idea would be contrary to God's will as revealed in His Books. God is the Lord and Cherisher of all the nations, and not only of a particular people. He has not deprived any nation of His blessings and grace. Besides being Merciful and Kind, He is also Just:

"God is not in the least unjust to His servants" (3: 181).

In the verse (3: 32) quoted earlier, the word *astafā* makes it crystal clear that the spiritual guides of all the nations were clean of all kinds of evils to which the majority of human beings are prone. By establishing the honour and sinlessness of the spiritual teachers of all the nations of the world the Qur'an makes inter-religious and inter-national amity and absolute certainty.

There is yet another sublime purpose for which the term has been used: that all those stories imputing moral laxity to some of the prophets that have found their way into some sacred scriptures are baseless and false. For instance, it has been alleged that the Prophet Ishmael was a boorish savage, that the Prophet Moses was accused by his own sister of moral dereliction, that Solomon, when he became old, was prevailed upon by his wives to take to the worship of idols, and in the same way a highly immoral and wicked act has been imputed to the Prophet Lot in the Bible. But in the

Qur'an God has exonerated each of these prophets of all these false accusations and proclaimed through the term *astafā* that the prophets were absolutely beyond all moral ills. This absolvment by the Qur'an of the prophets of all religions from false allegations aimed at discrediting them and the Divine message they all represent is a great step in the direction of universal understanding and fraternity of mankind.

We quote another verse dealing with the same subject. That the Most High God has treated all the nations of the world equally with His love and compassion has been reiterated in this sacred verse. It has been stated that all the prophets are of the seed of Adam. And, then, a mention has also been made of the seed of particular prophets of the nations; for example, of the seed of Abraham and the seed of Israel. In the course of time the seed of Abraham and Israel has spread over a large part of the world and has become divided into groups and nations different from one another in many respects. In order to give these different groups the message of peace and love and to unite them into one brotherhood, God says in verse 19: 58, to the effect:

"We adorned and enriched the spiritual guides of all the nations with Our blessings, and deprived no nation of this grace. It is, therefore, essential that a nation should not claim pride and superiority over other nations, nor look upon them with scornful eyes, but all the nations of the world should live in concord with one another."

The following verse further adds to the above theme:

"God ordained for you the religion which He enjoined upon Noah and which He has revealed to thee (Muhammad), and which He enjoined on Abraham and Moses and Jesus, saying: Establish the religion, and be not divided therein" (43: 13).

In this verse it has been intimated that not only did God shower His blessings on the prophets of each nation and favoured them with His communion, but that the same religion that He communicated to Noah, Moses and Jesus has also been revealed to the Prophet Muhammad. In short, the religion of all the prophets and messengers of God is one and the same. Moreover, it has been stressed upon the followers of all prophets that they should abstain from disension among themselves. Hence the prophets cannot be held responsible for the disharmony that prevails among their followers today. It is their followers who have created this disunion and discord, and it is really to be regretted that they should have done so after having received revelations of truth from God on this point.



## FREEDOM IN THE CHOICE OF RELIGION

The basic teaching of Islam which determines its attitude towards other religions is complete freedom of thought and conscience. *Lā Ikrāha fi al-Dīn* (No coercion in the matter of religion) is the categorical declaration of the Qur'an. Freedom in the choice of religion is repeatedly emphasized. God Himself, says the Qur'an, does not force a choice on man. He just shows the right way through the light of revelation, and leaves it to man to accept it or reject it (The Qur'an, 76: 3). From this fundamental concept spring the virtue of tolerance, and the right of freedom of profession, worship, preaching and conversion.

Differences of opinion must not only be tolerated; they must be respected. If on the one hand there can be no compromise in the matter of Truth, and notions of religion which Islam considers wrong must be rebutted, it is urged on the other that the rebuttal must be free from all sting of bitterness. Argument with other faiths must be couched in the best of taste, and the approach to convince others must be in the best of forms. There is a specific verse to lay down this rule of inter-religious argument:

“Call (people) towards the path of God with words of wisdom and goodly exhortation, argue with them in the goodliest of manners” (The Qur'an 16: 125).

### The first Charter of Human Rights granted by the Qur'an

This Qur'anic declaration of *Lā Ikrāha fi al-Dīn* (No coercion in the matter of religion) may justly be described as the first Magna Carta of intellectual freedom that was given to humanity. That in this age of enlightenment the United Nations should make freedom of thought and conscience the corner-stone of its Charter is understandable. But to have proclaimed the sanctity of the human personality and the birthright of the individual to follow the light of his own conscience in an age when despotism and social tyranny were at their height could be possible only through the light of revelation which the Qur'an brought.

The great possibilities inherent in the principle of

universality of revelation and the common fraternity of all the Founders of revealed religions gain special point in the present era of nuclear energy and the Sputnik, when humanity finds itself driven to the edge of a precipice where it must either explore the emergence of a new world based on universal human fellowship and spiritual values or take the inevitable plunge into total extinction. One-world and one-world State are no longer themes for academic literature. Day by day they are becoming humanity's essential need for its very survival. The latest of these new concepts to dawn the intellectual horizon of modern man is that of World Religion. It is now being increasingly realized as, in the domain of the conquest of nature, man takes one startling stride after another, that if these newer and newer denizens that are being unleashed from the scientific lamps of modern Aladdins are not to turn round on their own authors and smash this civilization to pieces, humanity must perforce hearken back to the voices from on High that were raised by the world's spiritual luminaries throughout the ages, and rediscover and rehabilitate the spiritual basis of existence. (See our article: 'How to Get Rid of the Bondage of Sin' by Mirza Ghulam Ahmad).

The threat posed by the modern weapons of total destruction are a challenge to all the revealed religions of the world to pool their spiritual resources to combat the forces of materialism and reconstruct society on the foundations of God, and doing His will, which was the burden of the messages of all the Founders of the revealed religions. That is the conclusion which the leading and most impelling exponent of this new cry of a universal world religion, Professor Arnold Toynbee, has arrived at in his book, *Civilization on Trial*.

### **An historian's approach to Religion**

After surveying the rise and fall of civilizations, religions and cultures, he spotlights one central failing as the cause of the decline and decay of all of them, which he describes as self-centredness. Revealed religions themselves, which have been the last hope of humanity in the present-day inter-national problems and threats, he regrets, suffer from this same failing of self-centredness in so far as they confine the gift of Divine revelation to their own particular people whom they regard as the

Chosen People of God. This is how he describes this weakness of revealed religions in his above-mentioned book (pp. 132-33):

“This historian’s point of view is not incompatible with the belief that God has revealed Himself to man for the purpose of helping man to gain spiritual salvation that would be unattainable by man’s unaided effort; but the historian will be suspicious, *a priori*, of any presentation of this thesis that goes on to assert that a unique and final revelation has been given by God to *my* people in *my* time, on *my* satellite or *my* sun in *my* galaxy. In this self-centred application of the thesis that God reveals Himself to His creatures, the historian will espy the Devil’s cloven hoof.”

And he goes on to postulate:

“If an historian ever did come across any such rationally unself-centred application of the belief that God has chosen some particular people to be the recipient of His revelation, the disinterestedness of his findings would be a strong ground for investigating them very sympathetically and seriously.”

In plain words, the historian says that it stands to reason that God should reveal Himself to man, but what an historian will not concede is that God should do that favour to any chosen people to the exclusion of the rest of humanity. Any student of the Qur’an will bear out that this is exactly the stand on the phenomenon of revelation which Islam takes. What has dawned on the mind of one of the world’s foremost thinkers in this twentieth century of enlightenment and universality of outlook was proclaimed repeatedly fourteen centuries ago in the words:

“And every nation had a messenger” (The Qur’an, 10: 47).

“Indeed, Thou art only a Warner, and unto every people there has been a Guide” (The Qur’an, 13: 7).

“There has not been a nation but a Warner was sent to it” (The Qur’an, 35: 24).



*FAITH IN ALL PROPHETS IS ESSENTIAL**FOR INTER – RELIGIOUS GOODWILL*

In keeping with this basic outlook on the relationship between God and man, religion, in its basic significance, is considered to have been one and the same throughout the ages, the various prophets being just so many channels for that same light. A Muslim is therefore enjoined to profess faith in Divine origin and mission of all the world prophets (The Qur'an, 2: 136), of whom some are mentioned in the Qur'an by name, while all the rest have been referred to in a general way in the words:

“And certainly We sent messengers before thee – of them are those We have mentioned to thee, and of them there are those we have not mentioned to thee” (The Qur'an, 40: 78).

The Qur'anic teaching on the point does not stop short at this. Mere acceptance of all world teachers, including the Prophet Muhammad, is not considered enough. Carried to the logical conclusion, the principle of universality of revelation connotes that all the world prophets were but one family, and so far as their acceptance is concerned, a Muslim has been enjoined not to make any discrimination between them. A Muslim, according to the Qur'anic conception of the term, cannot be a Muslim unless he accepts Abraham, Moses, Jesus and all other world prophets as much as the Prophet Muhammad (The Qur'an, 2: 136). The reason advanced for this attitude of non-discrimination is specially noteworthy. We are to accept all without any discrimination because, it is argued, what we are concerned with is the Divine light they brought, which was one and the same.

The emphasis on non-discrimination between the Founders of world religions shows a profound psychological insight releasing a tremendous force for goodwill between the followers of various religions. An incident from the Prophet's life should give an idea of the importance this principle carried in the Prophet's eyes as a potent factor for promoting inter-religious goodwill. An argument between some Jews and Muslims as to the comparative greatness of Moses and Muhammad led to a fracas between the two parties. When the news was brought to the Prophet he deprecated this kind of invidious comparison between prophets and prophets:

*al-Anbiyā'u Ikhwatun* (all prophets are brothers) he declared.

### Identity of moral teachings

Besides this basic significance, which concerns man's relationship to God, another aspect of religion concerns man's relationship to man. Here again, all revealed religions, according to Islam, are agreed on the need of right conduct. Faith in God and right conduct (*Īmān* and *Aa'maal al-sālihah*) are the two rails, as it were, on which man must steer the course of his life if he is to attain the state of bliss known by different names in different religions. Self-surrender to God and kindness towards fellow-man sums up the essence of religion in Islam. That is how the Prophet himself, in reply to a question to give the substance of religion, put in a nutshell the whole of the teaching of Islam: *Al-'Azmatu lillah, wa Shafqatu 'alā Khalq 'illāh* (a sense of God's majesty, and kindness towards His creation) was the brief answer he gave. In this aspect of religion pertaining to what may be called man's moral behaviour, the teachings of all religions, according to Islam, were essentially the same. All enjoined the need of right conduct and love of fellowman.

### Diversity in devotional practices is recognized by Islam

There is a third aspect of religion, however, which, though perhaps the least in the scale of importance, is commonly taken by the multitudes of the faithful to constitute the whole content of religion. These are the devotional practices prescribed by various religions. The Qur'an takes good care to draw a line of demarcation between these and the real essence of religion. Time and again has it been emphasized. God Himself, says the Qur'an, does not force an end, not the end in themselves, and unless the real purpose underlying these is achieved, these observances carry little value. This is how the Qur'an deprecates ritualism devoid of the moral and spiritual content these devotional observances are supposed to underline:

“It is no virtue that you turn your faces towards the East and the West, but virtue consists in this, that revelation, and prophets, and give away wealth, out of God's love, to the near of kin, the orphans, the

needy, the wayfarer and to those who ask for help, and to set slaves free" (The Qur'an, 2: 177).

Likewise about animal sacrifice it has been made perfectly clear that unless it induces a mental attitude of self-surrender and self-sacrifice in the path of God, the act of sacrifice, as such, is of little value.

In respect of devotional practices, Islam recognizes diversity. Different religions, it teaches, prescribed different devotional practices for their followers, and in their day, all were equally good and valid. The Qur'an describes these as *manāsik*, which took different forms in different dispensations, as declared in a clear verse:

"To every people We prescribed practices of devotion which they observed" (The Qur'an, 22: 67).

The implication that follows from this recognition of diversity in religious forms is of far-reaching value for inter-religious harmony. It is mostly the forms of worship that divide followers of various religions in mutual understanding and sympathy. Recognition of the scope of diversity in these forms should naturally remove one big cause of division between religion and religion. Muslim mystics have throughout the ages sung of the underlying unity in the diversity of forms and rituals observed by various religions. In their spiritual flights they go to the extent of seeing no difference between the Ka'bah and the temple of idol-worship. What they meant to emphasize was the underlying urge in both, viz., the quest after God.



■ *The Holy Month of Ramadaan begins at  
sunset on*

■ *TUESDAY 22nd JUNE, 1982*

■ *The First Day of Fasting is*

■ *WEDNESDAY 23rd JUNE, 1982*

■ *Lailat ul – Qadr (The Night of Majesty)*

■ *is on SUNDAY 18th JULY, 1982*

■ *Eid ul – Fitr is on*

■ *THURSDAY 22nd JULY, 1982*

## NATIONAL PREJUDICE IS A THREAT TO WORLD PEACE

by the late Maulana Sadrud – deen

An Israelite and a Hindu cherish feelings of pride and superiority in respect of their nations, and this pride, on their part, has also an admixture of a very bitter kind of prejudice, which has created feelings of malice and acrimony among the nations. How can these people, whose own hearts have been warped to that degree, create conditions of peace and unity among the nations of the world? Neither an Israelite nor a Hindu can impart to the world the sublime lesson of universal brotherhood and unity. The Hindu, holds in abomination even those who live on his own land. There are seventy or eighty million people on their soil whom the Hindus contemptuously call “the untouchables”. And this attitude of the Hindu is so obdurate that even their greatest man, mahatma Gandhi, could not persuade his countrymen to allow elementary human rights to “the untouchables”.

There are four castes among the Hindus: the Brahmins, the Kashatriyas, the Vaishyas and the Sudras, or untouchables. The Brahmin commands power and respect of the highest degree. Without him no religious function can be performed. The Kashatriya, too, is a high and honourable caste among the Hindus. The people of this caste believe that they have been created to govern and rule; so they consider others to be beneath them in all respects.

From what has been stated above one conclusion emerges with convincing force: that national and class prejudices breed arrogance in relation to others and become the cause of other people's debasement.

In the twentieth century, national prejudices have been the cause of a great deal of bitterness and violence. The Western nations believe that they have been created to rule over the Eastern peoples and it is also their firm conviction that the people of the East cannot rise to the levels of culture attained in the West. In South Africa the white people have for long been depriving the coloured people of their basic human rights. America, too, fares no better in this respect. Americans may call their land vaingloriously as “God's Land”, but it is a

We accept Hadrat Mirza Ghulam Ahmad of Qadian, the founder of the Ahmadiyyah Movement as the Muiaddid of the 14th century and we affirm that he never claimed to be a Prophet.

matter of fact that the condition of the Negro in that land of God is such that he can in no sphere of social or national life move on terms of equality with the white man. The Negro receives this treatment despite the fact that he too professes the Christian religion like other Americans and is expected to work and fight for the welfare of his country whenever the need arises.

In fine, whichever nation of the Western world you may turn your eyes to, you will see the same spectacle. The teaching of Jesus, it is but obvious, has been cast to the winds by the Western people. Every Christian country of the West sends out legions of preachers to convert the people of the East to Christianity; but to enslave Eastern nations, to grab all that they have earned by the sweat of their brow, is quite legitimate in the eyes of the Westerners. This is in utter defiance of the teachings of Jesus.

There is yet another dangerous doctrine created by the West which goes under the name of nationalism, and has been the cause of keeping one nation at daggers drawn with the other. This disease has also penetrated into the East, so that both the worlds, the Western as well as the Eastern, have fallen into its clutches, with the inevitable result that international peace and harmony has been smashed into a thousand pieces. In a word, Europe, with all its vaunted culture, has done a great disservice to the world. Making a wrong use of science, Europe is at present holding the world in terror of dread and destruction. Peace has unfortunately been dealt a deadly blow and destroyed.

