

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينٍ الْحَقِّ لِيُظَاهِرَ عَلَىٰ الدِّينِ كُلِّهِ الْقُرْآنَ

"He it is who sent His Apostle with guidance and true religion that He may make it triumph over all faiths."

—Al-Quran.

"Allah will raise at the beginning of each century a Mujaddid among Muslims who will revive the faith."

—(Al-Hadis.)

"A Warner was sent into the world but the world did not accept him. Allah will certainly accept him, and will establish his truthfulness by powerful signs."

(The Promised Messiah.)

THE YOUNG ISLAM

A FORTNIGHTLY JOURNAL DEVOTED TO THE CAUSE OF
THE AHMADIYYA MOVEMENT, LAHORE

Aims and Objects.—1. To acquaint youngmen with the true spirit of religion and its value in modern age. 2. To combat the disruptive forces of materialism and irreligion. 3. To infuse a spirit of scientific inquiry and research. 4. To give the glad tidings of the approaching dawn of Islam from the West.

Vol. I—No. 5

August 1, 1934

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The Promised Messiah Among His Friends

[By Maulana Sadr-ud-Din, B.A.]

Equality and brotherhood of mankind is one of the greatest blessings that Islam has bestowed on world. The teachings of Quran are replete with the subject. The example of our Holy Prophet Muhammad (may peace and blessings of God be upon him) and his early successors is no less explicit. In fact it is the practice of a principle in the daily lives of men that proves its worth. The true followers in the footsteps of our Holy Prophet have always shown in their lives that they feel among their associates as their equals. In this dark age of gross materialism and irreligion the Almighty raised a *Mujaddid* and many persons are still living who witnessed with their own eyes how Mirza Ghulam Ahmad reflected in his life the noble qualities of equality and simplicity.

When explaining a most profound and learned a subject on religion he would turn round towards those around him and addressing one of them—the nearest to him though he may be an illiterate servant of the house—he would in a child-like simplicity say 'Of course you know it already that it is so and so'. Undoubtedly he was a profound scholar and a deep thinker on matters of religion but in no case would he assume the airs of being such. By no means would he try or hint to impress others with his intellectual or spiritual superiority. He was in the habit of going out to walks and

during these moments there was no formality observed. While having these walks he used to dwell upon some subject presented to him. It would happen that friends eager to hear his conversation would flock round him so much so that often some one would accidentally put his foot on his stick which would fall from his hand. The Promised Messiah would not even turn round to see who had done it, continuing his talk as if nothing had happened. If any of his friends came from Gurdaspur or Batala and if he happened to see him while just arriving, he would forthwith leave every other engagement to ask the man to rest himself. After he had rested a while the Promised Messiah would himself fetch from his house food or tea for his refreshment.

It happened once that Maulana Abdul Karim fell from a *tonga* while on his way to Qadian. The Promised Messiah getting the news of the fall exclaimed that it had broken his (Promised Messiah's) back-bone to hear such a thing. He rushed out and walked some distance to meet the Maulana on the way and to know how the Maulana was feeling. The compassion and mercy he felt for his associates was very great. Once Maulana Nur-ud-Din had to go to Sialkot on some business. During that time an epidemic was raging in the city.

(See page 4.)

CRITICISM OF RELIGION—V

The Irreligious Spirit and Causes of its Spread

[By Maulana Muhammad Ali, M.A., Head of the Ahmadiyya Movement, Lahore]

End of Materialistic Wave

Our younger people turn away from religion if for no other reason than for this. The world has advanced too much to accept theories propounded by religion. This age is anti-religious. Therefore it is sheer backwardness to cling to clothes one must cast off sooner or later. Such is the line of argument adopted. Let us examine this problem.

There is no doubt that the nineteenth century was one of matter. It saw the zenith of discoveries in the material sphere. As a result of man's rapid advance in domain of matter his mental equilibrium became unbalanced. The law of the indestructibility of matter was propounded. It was taken to be an axiom. The universe was believed to work like a blind automatic machine.

The power behind this universe was thought, if at all existent, to be a blind force. Everything came to be interpreted in terms of space and time. Man's spiritual aspect was totally denied and a mention of it considered to be a relic of old times. In short matter ruled supreme. We began with matter, we worked with matter and our efforts ended in the domain of matter. This was thought to be the crown of man's success.

But the swing of balance is turning to the other side. The atomic theory has been superseded by the electron theory. The ultimate source of matter is not matter itself but energy. This has meant a death-blow to the notion that matter is indestructible. The theory of Relativity has exploded our time-honoured notions of time and space. The spread of the movement of spiritualism and the association with it of such eminent scientists as Sir Oliver Lodge have at last paved the way to the realisation that the human spirit and its survival are after all not pure myths of pre-historic age. *Again the world-wide unrest and agitation has forced thinking men to admit that scientific achievements and material comforts are not the only factors conducive to human progress and welfare.* Notionalism once the highest ideal before man has been replaced by a spirit of international toleration and good-will. Capitalism once a stepping stone to organised advance is now positively understood to be a block in the way of progress of masses. It makes interesting reading to observe how there has been a revolution in the basic ideas during the past two decades.

Domination of West

We witness all this change—a change so fundamental and profound. Still the pity is that the world is dominated and dictated by the West. Politicians lament that the West has occupied Eastern territories. It is quite true. But there is yet another field which the West

has not left un-occupied. The West is dominating the hearts and souls of men. Is it impossible for us to free our minds of western sway? Superficial persons begin the game in the reverse manner. The spirit must emancipate itself before the body can obtain its freedom. It is, however, being tried to free the body while the mind and spirit are in total subjugation. If ever freedom to man must come in the real sense of the word it must be of the heart and soul. Our younger generation is following a curious policy. While they want emancipation of their bodies from Western Powers, at the same time they are worshipping Western culture and civilisation heart and soul. What a paradox! Nay to deviate from the frills and fashions of the West is a folly—a sign of backwardness and of stagnation! Western ideals, western fashions, western culture and civilisation, even western looks and appearances are our highest aims.

The Spirit of Science

If our youngmen must worship the West and its ideals then let them do it at least in one respect. They must cultivate a spirit of scientific outlook. This consists in keeping our minds open. We ought not to be slaves in our mental attitudes. We must think for ourselves. There is no harm if we say that the West is master of science and of matter. We may take our lessons from it in this domain. But when we are treading spiritual paths West should no longer be our guide. And the reason is simple. The West has neither claimed nor has it devoted itself to specialising in spiritual realms. How can then it serve as a model for us?

A mind which is ever ready to accept evidences gained through observation and experiment is one which has imbibed the true spirit of scientific inquiry. Therefore while we begin to enter the domain of spiritual world we must note what great experts in these spheres have observed. It does not behove us, being laymen in the spiritual realm, to outright condemn everything which experts in this domain have observed. Expert evidence after all is a weighty argument and if it be unanimous it becomes authoritative. It is true that the door of experiment and experience is not closed at any time to any one. A man, uninitiated in the paths of science, may refuse to accept evidence of an expert scientist merely because he cannot comprehend it or because he has never had the ability or opportunity to perform the experiments himself. Such a man would surely be regarded as half-mad. It may safely be said in a parallel strain that expert spiritual evidence if trifled and mocked at by lay persons is nothing short of self-deception.

(See page 4)

The Young Islam

Wednesday, August 1, 1934

An Unbalanced Civilization

إنا عرفنا إلا ما تلة على السموات الأرض والجبال فابدين إن يحملها
واشققن منها رحمتها الإنسان إنه كان ظالماً جوهلاً.

'Surely we offered the trust to the heavens and the earth and the mountains, but they refused to be unfaithful to it and feared from it, and man has turned unfaithful to it, surely he is unjust, ignorant.' (Ch. 33 V. 72.)

The modern civilization is dazzling to most of us. It has certainly made gigantic strides in the sphere of intellect. Nature has been harnessed to man's benefit. Man has invented things existing, perhaps, only in the imagination of his fore-fathers. If a man dead thousand years ago were to come back to-day he would find himself in a land of fairy-tales. The telegraph and the telephone, the electricity and the wireless, the sea-ships and the air-craft are all wonders of modern science. Time and distance have been much shortened. The whole earth appears to-day to be more like a single country. It seems as if it has actually contracted. Peoples and races are inter-mingling freely. Inventions and discoveries are being carried on at a rapid pace. The luxuries abound in form and number. What an enormous variety of articles of 'comforts of life'! How extensively are they manufactured and distributed! The modern man himself is no less changed in form and spirit. His ways are polite and polished. He is orderly and systematic, possessing a spirit of organization. Mentally he is educated and enlightened. He is a gentleman, inoffensive in his talk and manners. He is industrious and persevering. He readily submits himself to laws and regulations of society. The homes are equipped richly and beautifully. Places of public resort are arranged so nicely for entertainment of every sort. In fact looking the world from this point man has created a heaven for himself on this earth.

Besides the outer world there is also an inner world. Though invisible, the world of man's thoughts and imagination, of his emotions and motives is nevertheless much the more important of the two. Let us have a little peep into this world as it stands to-day. What is the driving urge for any activity? What is the one pivot round which revolve all the energies of the man of to-day? What is the most primary and deciding question for the solution of a problem before us? "What shall I gain by it. How much likely is it to benefit me." These are the questions that echo in the mind of a modern man. Does the man of to-day ever ask within himself 'How should I act so that my neighbour or my friend or the society at large may benefit? An occasion is given to me to choose between augmenting my

own pleasures and desires and sacrificing them for the sake of my fellow beings; which line of action is the better of the two for me to select?' If perchance he happens to reflect like this and if he ever gets the right answer in how many cases is he prepared to act according to it? What is his outlook on life and its problems? What does he exactly signify by the words 'gain' and 'benefit'? Money, luxuries or 'comforts of life', position, power for his person are the beacon-lights towards which the man of to-day is steering the ship of his life. To compete and to excel one's neighbour and friend in these things is the desire of his heart—the supreme bliss he can attain to. Self in all its hideous and ugly forms is reigning supreme in the world. The methods employed are neither pure nor fair. When the natural desire of man to advance has been perverted to unnatural appetites of greed and lust how can he maintain equity and justice? So long as police and jail can be avoided everything is right and just. So long as any move satisfies his self, it is in the proper direction. Honesty, simplicity, straight-forwardness, truthfulness, compassion, a spirit of sacrifice and service are, all in their true form, regarded to be not only un-essential accomplishments for the gentleman of to-day but are taken positively to mean as relics of backwardness and stagnation—a definite impediment to his progress. No doubt we hear much of these admirable traits but the painful fact remains that the inner consciousness of the man of to-day is entirely empty of them. What is trumpeted in the name of service and sacrifice is in reality some remote and subtle way to appease the pangs of hunger of the ever-alert and aggressive SELF. We may, in all fairness, consider within ourselves the question 'how much is the man of to-day less greedy, less selfish, more sacrificing, more sympathetic towards humanity than his fellow who lived a thousand years ago'. To any one approaching the problem with an unbiased and deep mind it is not difficult to conclude that the degree to which greed and lust, malice and rancour, jealousy and hatred, rivalry and ill will have been nurtured is unprecedented. If it were not so why at all should there be so much agitation and unrest? The outward agitation rampant in the world of to-day is but an index of the degree of unrest prevalent within every human heart.

While the external world is so attractive and beautiful, the internal is so ugly and repulsive. While the man of to-day is so rich in the possession of material resources he is so poor in having developed the better side of his nature. Certainly humanity has far advanced in conquering natural elements outside man but it has surely lagged behind, if not actually retrogressed, in subduing nature within himself. All the desires of body and brain are satisfied but the aspirations of soul and heart are ruthlessly denied their self-expression. The head of modern man is so big; but his heart.

is so small. Man has evolved his one side to such an extent to the total suppression of his other and better side that if a picture of him were drawn it will reveal a most disproportionate and unsymmetrical a portrait. Humanity can never advance collectively. The individual himself can never attain the happiness he aims at. Man must be developed as a whole his body, his brain and his soul all receiving their due attention. We cannot violate natural laws without paying the penalty. There can be no real bliss and progress unless each and every aspect of human nature finds its proper place in the scales of evolution. The Holy Prophet is reported to have said that the one functioning eye of the Anti-Christ would be very prominent and bright while its other eye would be absolutely blind. Do we not see a parallel state of affairs at the present time? Again he is reported to have said that the Anti-Christ's heaven will in reality be a hell. Studying deeply do we not find a corresponding phenomenon to-day? The society and its frail machinery of law can not detect, much less guide and control, man's inner thoughts and emotions. And if the society connives at or positively sanctions and admires vicious ideas and harmful sentiments how is the poor individual to be saved? If religion and religion alone can infuse a true spirit of selflessness and service how does the man of to-day deny its value? Is it at all possible for an ever advancing humanity to move on with harmony and concord without the individual acquiring the essential traits that distinguish man from the beast? How true the Quranic picture 'And man has turned unfaithful to his trust for he is unjust, ignorant.'!

(Continued from page 2)

Express Function of Religion

There are three fundamentals of religion. A belief in the Divine Being, a belief in revelation as a source of knowledge and guidance and a belief in the hereafter. Taken together the essence of all the three fundamentals is this that there is an Unseen Higher Power giving man guidance and then rewarding him on its basis. A belief in the Higher Power is certainly not superstition. Superstition signifies superficial thinking. Islam asks man to go deep down into the realities of life. It seeks to unite man with the ultimate reality. How can this be taken to mean superstition?

A belief in revelation from on the High does not stand in man's way to acquire knowledge through his physical senses. On the contrary the door of knowledge where closed to the physical is shown to be still open to our spiritual senses by means of revelation. And again a belief in the hereafter does not block the way of man to progress in this world. It lifts man higher and above it. A knowledge of another life is sublime and raises man into higher elevated planes.

Let our young men study religion in its true sense. They will invariably come to the conclusion that it is something worth acquiring.

They will certainly realise that religion and its spirit are essential for the united advance of humanity. Man does not consist of body and intellect alone. His higher and more sublime part is his feeling or emotional aspect. The control and guidance of this side of man is as much a necessity as is the development of his physical and mental sides. No philosophy, no scientific theory, no deep reflection has ever given man guidance for his soul better than religion. If humanity must be saved from total extinction, the soul of man must first be saved. The saving of soul or a correct guidance of his sentiments pertains to the realm of true religion. Let not our youngmen turn away from it in haste and ignorance. Let not our youngmen ridicule and mock profound truths and deep realities which even the West is forced to accept to-day. The Ahmadiyya Movement exists for the sole purpose of disseminating Islamic truths. Its one object is to convince the whole world of the utility and beauty of true religion in this materialistic age. Let our youngmen not despair that religion to-day is a mass of fiction and superstition. The Ahmadiyya Movement explains every religious truth on scientific basis. It does not assert any idea unobserved or untested. Hence it is that this Movement is certain of its success, for a fact observed and experienced is a truth and a reality which no amount of adverse, criticism is able to falsify.

THE PROMISED MESSIAH AMONG HIS FRIENDS

(Continued from page 1)

The Promised Messiah saw the Maulana before the latter left and implored him to take every precautionary measure for his safety. The Maulana himself used to relate this incident afterwards and would add that the way and manner in which the Promised Messiah instructed him at the occasion impressed him so much that the Maulana thought as if a mother was concerned about the safety of her child.

Mirza Ghulam Ahmad was indeed a truly inspired person and the proof of it is evident from the great virtues he possessed. Knowing for certain as he did that the Almighty God had chosen him to revive the shaken faith in Islam and realising fully the fact that the future rise of Islam was associated with the method revealed to him, the Promised Messiah felt so equal and humble among his friends. While he sat and chat no one would feel for a moment that he was in any way exalting himself over others. His were the manners of a man truly following in the footsteps of his Master, unlike the *peers* of to-day who relegate to themselves the position of a god among their followers. The revival of the faith of Islam is truly linked up with the appearance of such inspired and elevated persons who behave in their daily lives with their associates on a footing of perfect equality.

The Ahmadiyya Movement Day by Day

(By Mohd. Manzur Dahi, Joint Secy., A. A. I. I., Lahore.)

PHILIPPINE ISLANDS

Mr. P. A. J. writes:—I was really anxious to prove to you my true co-operation and interest in the propagation of Mohammedan religion by doing my little part which is the translation of the following small pamphlets from English to Spanish:—(1) The Muslim Catechism (2) Islam, the Religion of Humanity (3) the Prophet of Islam (4) the Muslim Prayer Book. But unfortunately shortly after I received your letter of Febry. 4, 1934, I fell sick, only now I am getting better, and so I hope I will accomplish the mentioned work as soon as possible.

We are very glad to hear that a Missionary from Java will come to Japan and Borneo and even to the Philippine Islands, if we will be worthy of his visit. We may call the help of one of them as soon as we can have our formal organization here.

It is rather a difficult and expensive on your part to send and furnish us always with Islamic literature, but for the convenience of the good work, permit me to ask you once more for one copy of the English translation of the Holy Quran with Arabic text. It is funny to say that most of these Imams here hesitate to receive our words thinking that this book is different from the one they are using, but having the Arabic text, I believe they will be easily convinced because they can read the same and remember the words written on it and all what shall we do then is to interpret to them only the meaning of the Book in their own dialect in accordance with the English translation.

It is my profound intention to learn Arabic alphabet once I decide to profess this religion and I believe that that Book will help me a great deal. Permit me to inform you that if there will be no great hindrance, I will be baptized in this religion by the coming Maulod. (P.S.) The writer is a Christian friend and Municipal President.

Mr. G. P. writes:—I have read some of the pamphlets and literature which you are sending out for the revival and spread of Islam, and I am very glad to know that you are doing this great work for our religion. If you can only spare some of your pamphlets and literature and send them to me, I shall be very greatly obliged, and many of my friends are willing to share with you the burden of spreading Islam throughout the world, but here in our place we cannot do more than pass on the few literatures we can get from you. We cannot remit any amount less than 50 Dollars and we cannot also raise that amount. However we are willing to do what work you will let us do for the cause of Islam. If there are ways by which we can help you please let us know and if we can, we will gladly do so.

AUSTRALIA

Messrs. Bejche and Nesimahmet (Albanian Muslims) write:—We have received your letter with the literature. You wish to know the numerical strenght and the condition of the Muslims here. It is very hard to explain their condition as they don't seem to take any interest in their religious affairs. We cannot say exactly but in our opinion there would be about 200 to 300 Albanian Muslims here, besides others. We have been inviting the Muslims to come down and study the truth which is being propagated through the Ahmadiyya books, as we receive sufficient literature from Headquarters and any one who wishes to read them can have it free.

U. S. AMERICA

Mr. A. G. H. Ahmadi, Moscow (Idaha) writes:—Some time ago I received a copy of English translation of the Holy Quran and with some Islamic literature, but being too busy in examination, I could not have the pleasure of writing to you. In this country persons have perfect freedom of speech, and there is nothing that could debar them from making any kind of propaganda. I think I would need a few copies of "Are Gospels Words of God" as literature like this is very much appreciated. Copy of "Muhammed and Christ" is almost worn out by lending it to many eager Americans. I was much pleased to hear that new Muslim missions will be established in Austria and Spain. I am enclosing five dollars.

JAVA

Mirza Wali Ahmad Beg writes:—After the Dutch Quran is printed we shall have two great works before us: the sending of a Muslim Missionary to Holland and establishing a College for preparing Muslim Missionaries for Dutch-speaking countries. Holland compared to other European countries is cheaper, and Muslim Mission in Holland will not be so expensive. Mr. Soedewo, the Dutch translator of the Holy Quran, who knows four European languages, has been selected for this stupendous work from now we have begun to collect money in a Dutch Bank for this purpose. The Missionary College that we intend to establish will be an ideal College in Indonesia for Muslim Missionaries. Four languages will be taught in it: Arabic, Dutch, English and Sanskrit.

I am studying Japanese language now, it is not so difficult. Who knows in future there may arise an opportunity for me to go to Japan to preach Islam there. Japan, as I have been given to understand by my Japanese friends, is a cheap country and living is not so dear there.

NIGERIA

Mr. A. O. H. from Enugu writes, the answers given to all my questions are quite satisfactory and I shall be glad if you will kindly convey my best greetings and heartiest thanks to the entire members of the movement.

JAMAICA, B. W. I.

Mr. B. A. U. writes:—I think you have a lot of influence in Muslim Circles and you are in touch with Muslims from all over the world. Could you not help Jamaica by influencing an Imam to visit us even twice a year? I understand that there are a lot of Muslims in Trinidad which is not very far from Jamaica, they must have quite a lot of educated Muslims with a thorough knowledge of Islam. Some one could come to Jamaica, give lectures, perform marriage ceremonies, etc. Can you help in this matter?

(Brother Amirali of Trinidad has been requested to visit these Islands)

SOUTH AFRICA

Mr. R. T. K. Writes:—As regards our African Muslim Society, it is not to say that it was dull, but it was no more, i. e. it was dead. You know that I founded the Society and asked few gentlemen to assist me to lay a sound foundation for a Muslim Mission, but the gentlemen failed to do anything consequently the Society's activities stopped. No money was forthcoming for printing hand-bills and issuing invitations for lectures. I cannot understand the mentality of South African Muslims. They say one thing but do not care to keep up their words. They oppose the conversion of Africans to Islam on the ground that they would claim equality of status which the Indian South Africans cannot tolerate. Some of them went so far that they visited the houses of wealthy Muslims and induced them not to help this Mission of converting the Natives to Islam—who will claim equality and marry their daughters and take food with them, and moreover the Natives being poor will require their money for their support. Some of them have peculiar ideas that Islam is not meant for black men but for the Indians and Europeans, hence Islam must not be preached among them. Under the above circumstances it is hard to rely upon these people for the propagation of Islam among the natives and unless some help from outside is forthcoming, work cannot be started. These people may help the Mission when they find the work progressing in spite of their apathy, the poor Muslims sympathize with the work but they are unable to give any monetary help. The young Indian Muslims are attracted by the European and coloured Christian girls and several of them have already renounced Islam. They can be found in churches, Beach, Bioscopes, Dancing Halls with these girls. One is really ashamed to see such abominable character of the Muslims of this country.

I rely upon Allah and will never cease to preach Islam to the non-Muslims till my death. There are not more than eighty thousand Muslims in South Africa and some of them being wealthy can afford single-handed to support a Muslim Mission, but having no love of their religion they hesitate to spend anything for it. Truly speaking the South Africans are wealthier than Americans, as all the best gold and silver are dug in South Africa. The wealthy Muslims give big public dinners for

rich people fortnightly for the sake of their names, in which poor Muslims are never invited.

If I can get help for 10 years for a Muslim Mission in the countryside, it can be made self-supporting after this period. I have experience of this work and had run Christian Mission, so I can run a Muslim Mission on the same lines. A successful Muslim Mission on the lines of Christian Missions will be able to help oversea Missions. The Christians and their Homes for homeless, widows and orphans are built and supported from the money collected from the despised native Africans. The Muslims do not know the value of these poor natives who will sacrifice everything for their religion and conscience. I have already converted Christian Teachers to Islam, but they cannot leave the Christian schools unless we open our own work. Rs. 4,500 per year will be the cost to run a Mission and a home, etc. Will some philanthropic person consider over this useful work for Islam and help the cause?

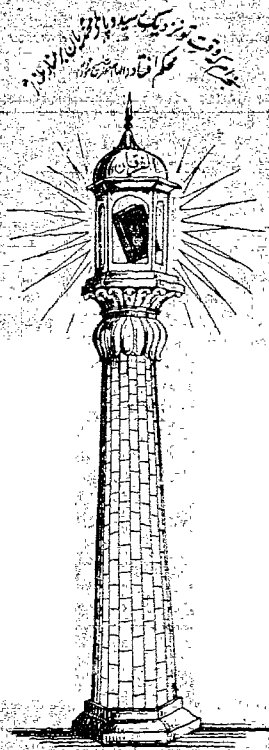
One of my disciple is working right in the heart of Zululand among the big chiefs and is doing very useful work for Islam. He is a pure Zulu and well known among them. During my tours in the previous years the native people wanted to embrace Islam but I thought that if they became Muslims and left without a teacher, it would be a useless task, hence I had to ask them to wait for a short time. Their number was 1,670. There are educated Christian clergymen who are ready to become Muslims but are waiting for regular Muslim Mission work to support them.

There is a great opportunity for Islam in this country which is being lost through the apathy of the wealthy South African Muslims.

IRAQ

Syed Tasadduq Husain Sahib writes:—On 12th Rabi-ul-Awwal (24th June 1934) we celebrated the Birthday of the Holy Prophet at the house of brother Ibrahim Adam Sachwani, under the Presidentship of Syed Ghalib Sahib Afghni. Many Muslims attended the meeting. The function was opened with the recitation of the Holy Quran, after which brother Ibrahim Adam, Syed Tasadduq Husain, Syed Abid Ali and his sons and Syed Sultan Ali spoke on different aspects of the Holy Prophet's life and read Urdu and Arabic poems. In conclusion the President made suitable remarks and the meeting came to a close after prayers. Jamiat-ul-Islamiah Baghdad and other Muslims also held large meetings on this auspicious occasion.

(2) Iraq Jama'at intends to republish the Arabic tract which had been printed in India and was full of mistakes. Full report for June 1934 received with the above letter throws light on the different activities of the members. New members were enrolled, Muslims and the non-Muslims made sympathizers and Rs. 161.5 was remitted to the central treasury. Free literature was distributed in Iraq.



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"He it is who sent His Apostle with guidance and true religion that He may make it triumph over all faiths." —Al-Quran.

"Allah will raise at the beginning of each century a Mujaddid among Muslims who will revive the faith." —(Al-Hadis.)

"A Warner was sent into the world but the world did not accept him. Allah will certainly accept him, and will establish his truthfulness by powerful signs." (The Promised Messiah.)

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Anecdotes from the Life of the Promised Messiah

[By Mirza Masood Beg, M.A.]

Simplicity of Manners

The one great point of contrast between false dignitaries, pirs, mullahs and priests, and men truly inspired by God is, that whereas the former try to display their pomp and show, establish their greatness by false dignity and spurious piety, the men of God are simple, frank and undisguised. The men of God do not believe in artificialities and deal with men as a man would do. And such was the life lead by our revered Imam—the Promised Messiah.

While sitting in the Mosque adjacent to his house—the Masjid-i-Mubarak, he would quietly take his seat in one of its corners without assigning himself a seat of position and distinction. Maulana Abdul Karim, who used to lead the prayers, would generally take his seat in the niche of the Mosque and whenever a new-comer came to visit the Imam, he would at once go straight to Maulana Abdul Karim to greet him, first, thinking that he was the Promised Messiah. But when he was told that the leader of the assembly was sitting in the corner of the Mosque, the man was simply amazed.

In September 1895, the Promised Messiah went to Dera Baba Nanak to see the Chola Sahib (Guru Nanak's cloak). A number of his friends and disciples accompanied him. Wherever the party stopped, the people of

the neighbouring villages flocked to see and greet the Promised Messiah. But the man was so simple and undistinguishable, that everybody who came, first went straight to Maulana Mohammad Ahsan Sahib, who bore the appearance of a learned man and a big Maulvi, and then he was directed to the Promised Messiah.

While going out for a walk, the Promised Messiah would move in the company of his disciples just as a friend and associate would do without observing any formality. It often happened that the disciples were walking ahead and the leader was following behind. But he would not mind such trifles. While sitting together, the *murids* would often occupy a high and raised place and the *murshid* would sit in a lower place without caring the least.

Once during these walks the Promised Messiah wished to sit somewhere to take a little rest. One of his followers at once spread a piece of cloth for him upon which he sat. Soon after, a follower of his came and the Promised Messiah moved a little and made him sit beside him. A minute later, another friend came and he again moved a little to make him sit on the cloth. Every time that a disciple of his came, the Promised Messiah moved a little, and after a few minutes it so happened

(See page 4)

Notes and Comments

The Nanga Parbat Tragedy

The German expedition to Nanga Parbat peak has failed. Its leader Herr Merkl has perished. But it is many a lesson to teach. It shows the invincible spirit of man. Explorers know full well what chances of success these expeditions have and what dangers and calamities they have in store for them. Yet the brave adventurous spirit in man cannot be curbed. Every hardship, hazard, privation and disaster is faced voluntarily. What is its gain to the individual? Perhaps the glory of being successful or the pure spirit of adventure and exploration. How much would the world at large benefit? Knowledge of the hitherto unknown regions. Despite such remote chances of success and despite the fact that even if successful the benefit to the individual and society is not a vital one, it is a sign of life among nations to court dangers and disasters. The story of dead nations is however different. Muslims know for certain that the message of Quran is a blessing to humanity and they know for certain that it is destined to prevail. The world is in need of it as it were never before. Yet how many Muslim leaders are there who have the courage of conviction to sacrifice their all in such a sacred cause? And when the leaders lack the spirit of courting dangers and disasters it is folly to expect an average Muslim to do even his little bit. It is the spirit of dash and daring that moves men. Pious sermons and wealth of argumentative power have never created a spirit of sacrifice. We may rest assure that the Nanga Parbat Expedition has not failed for its leader has by his noble and daring spirit produced a wave that must some day conquer the peak. Sometimes one is inclined to conclude that the present-day Muslims are either completely unconvinced of the truthfulness of their faith or else have hearts entirely empty of any love for it. Is one far from right in coming to such a conclusion?

* * *

An Eye Opener

It is a well established fact that the Hind religion was meant only for a particular race in India. The vision of Hinduism was so narrow indeed that the Aryas of Vedic period limited the world to the boundaries of Himalayas. Even to this day perhaps there may be some orthodox Hindus who consider it a sin to cross over the seas: As for the teachings there are definite injunctions in Hindu Scriptures that the sacred hymns are not even to be heard by those not belonging to the three castes of Hinduism. Violation of this strict injunction entails severest penalties such as molten lead to be poured into the ears of the person who may happen to have heard them or the amputation of his tongue to be carried out if he happened to remember and recite some hymns. But with the change of times even Hindu orthodoxy has changed. We have been hearing of the Shudhi movement in

India. A local contemporary however publishes a report from the Secretary of The International Aryan League under the caption 'Vedic Literature issued in Arabic language.' Describing the activities of the League the report says that the Arya Samaj has been duly registered under the laws of Iraq Government. Arya League is thus a recognized organization in Iraq. The report goes on to say that congregational prayers are held regularly, public lectures are arranged, Vedic lecturers are invited to make a propaganda tour, various 'Sanskars' are performed and wherever Hindu want to marry local girls Shudhi is performed. The principles of Arya Samaj are published in six different languages.

The Muslim boasts of the love of his faith. The epithet of *Rahmatul-il-alamin* (a mercy for the worlds) is always on his lips whenever he speaks of his Prophet. He says the Quran is meant for the whole of the world. Does the Muslim ever ask within himself 'what have I done in my own country to let my Hindu neighbour realize the truthfulness of my religion?' It is a characteristic of the Muslim of to-day that he sits placidly and sees while the world moves on!

* * *

Commonsense and Religion

The city Magistrate of Karachi has recently dismissed an appeal. An application was filed by influential Dawoodi Borah leaders, who tried to secure court's protection against some Muslims entering a mosque on the plea that the latter had been declared *Kafirs* and were excommunicated by orders of their High Priest. Dismissing the appeal the learned Magistrate remarked: "A mosque once consecrated cannot in any case revert to its founder and every Muhammadan has a legal right to enter it." It was well that the worthy Magistrate also defined the word 'Muhammedan'. In the course of his judgment he says "Every person believing in the Unity of God and the Mission of Muhammad as a Prophet is a Muhammedan. It is a well-known and recognized principle that if a person has established his legal right to say prayers in a mosque a court can not refuse to recognize that legal right merely because it is anticipated that a breach of peace is to be committed by the other side. Those disturbing others at prayer in a mosque bring themselves within the grasp of the criminal law."

The Quran declares clearly "And who is more unjust than the man who prohibits others from remembering Allah in mosques." It may be noted that the Quran accords sanction for worship in mosques to all and it was in accordance with it that the Holy Prophet allowed Christian adversaries to say their prayers in their own way in his mosque. But obviously there could be no question at all of Muslims praying in a Mosque. Where commonsense, however, is lacking the Ulama of to-day can persuade their followers to take every action

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The Young Islam

Wednesday, August 15, 1934

Fellowship of Faiths

قُلْ يَا هَذِلِ الْكِتَابِ تَعَالَى إِلَى كَلِمَةٍ سَوَاءٌ بَيْنَنَا وَبَيْنَكُمْ لَا نَعْبُدُ إِلَّا اللَّهَ
وَلَا نَشْرِكُ بِهِ شَيْئًا وَلَا يَتَّخِذُ بَعْضُنَا أَرْبَابًا بَعْضٌ دُونَ اللَّهِ نَأْتِيهِمْ
فَنَقُولُ آمِينَ يَا نَا حَمْدُكَ—(آل عمران).

Among the countries of the world, the United States of America occupies the top-most position in possessing the luxuries and material equipments of life. To many it may sound almost astounding to be told that it is not improbable that in the future this very country may out-strip all others as regards the moral and spiritual progress of man. We may not deem it impossible. It has often happened in the history of the world that a people who have gone too far in one direction have taken sudden and equally rapid a turn in the opposite. When a genuine instinct in human nature—a true aspiration of the soul—is ruthlessly denied its legitimate expression, a time must arrive when it would revolt with all its force. Newton's second law of motion 'action and reaction are equal and opposite' is working with equal force in the moral history of mankind as it does in the physical realm. The United States of America—a country possessing all the facilities an English-speaking land can offer—is still deprived of a regular missionary work in favour of Islam. Despite this drawback we have of late years been hearing of a congress in this land called 'The Fellowship of Faiths'. An interview with Mr. Manilal C. Parekh—an Indian delegate to the Congress—has recently been published in the press. This brings to our mind afresh the commendable aims this organization has in view. As the very name of it suggests the objects of the Congress are to promote a better understanding among the diverse religious creeds of the world. Elimination of national and racial prejudices is also included in its programme. The importance of these subjects cannot be over-rated. If persons of influence and intelligence in every country were to devote themselves seriously to solving these problems it would go a long way towards establishing the much-needed peace and harmony in the agitated world of to-day.

Unity on a common platform can be achieved through a common purpose in view. It is not known what principles of common consent the Fellowship of United States has put before, on the basis of which it invites the representatives from different religions. In this connection it may be of interest to discuss this subject from the point of view of Islam.

The religion of Islam is a happy and harmonious blend both of the liberal as well as

conservative tendencies. The Quran is so sure and certain of its teaching that it creates an unsatiable zest in one's heart to spread the light of truth it represents. It takes up such an attitude not because of any prejudice or partial leanings but because it is convinced that the impress of veracity is so vivid, so appealing and so natural, that the majority of mankind if fully cognizant of its message must bow before it. But on the other hand Islam is not an exclusive, limited and narrow a vision that it cannot have any cordial and cooperative relationship on principles of broad agreement with those not accepting its message. In the following words the Quran has given an invitation—an address of welcome for a common end to all "Say ; O people of the Book, come to a proposition of equal acceptability between us and you that we shall not worship except Allah, that we shall not associate aught with Him and that some of us shall not take others for lords besides Allah but if they turn back then say! Bear witness that we surrender to Him" (Ch. III, V 63). Put in simpler words the Quranic call to all religions is: 'Come, let us federate for a common end—the worship of one Divine Being.' Islam thus not only invites others to form a league of faiths but it has laid down the foundation-stone, indicating the basic principle on which can be built the superstructure of such a union. Is there any other principle so cardinal, so vital and at the same time so easily acceptable to all? Is there any other religion which has expressed such a desire for unity and then pointed out the way to achieve it?

Divine Unity is the basic principle of every faith. The one ultimate source of Power and Will to whom man must surrender completely is an idea and an ideal where there is no disagreement. Every religion teaches that the highest attainment of man is a complete resignation to His Will. Every true teacher inculcated that the gaze of man be fixed on Him. We are all aiming to unite with the One. The bond of union that the Quran has pointed out is thus not a loose one but is a link of real affinity among all mankind. In practical life, however, two sources of error stand in the way of man realizing the ideal of Divine Unity in its perfect form. In the first place there are the desires and passions of man. Secondly his passive and blind submission to the dictates of others. When a person ignores His commandments under the blind sway of his passions he has taken the latter to be his gods and so has strayed away from the path of perfect surrender. Similarly when he follows other men contrary to His behests he has again deviated from achieving his ideal. These are the two sources that are the main cause of divergencies separating one religion from another. People read in the words of their revealed scriptures meanings fulfilling their own desires and they slavishly adhere to the interpretation by the priestly class. Eliminate these two sources of error and much the greater part of differences and divergencies prevalent among various creeds vanishes. It is to the realization of the ideal of

Divine Unity in its perfect form that after the words 'that we shall not worship except Allah' the Quran has added the two phrases 'that we shall not associate aught with Him' and 'that some of us shall not take others for lords besides Allah'?

Acceptance of the ideal of Divine Unity in its perfect form entails acceptance of some other fundamental principles in man's life. The universality of Divine revelation, the brotherhood of mankind without distinction of creed and caste and the practical realization of the idea of a united humanity through one Book and one Prophet are all corollaries without which the idea of Divine Unity remains imperfect. Divine Unity is the common end we all have in view. It is the main link which can federate all faiths and creeds. Strict adherence to the ideal of Divine Unity in our practical lives may eliminate most of our discords and disunities. And lastly Divine Unity in its full-fledged form is an ideal indistinguishable from Islam—the religion of Quran. Impregnated with such fundamentals and bearing fruits of blessings of such import to humanity it is not in vain that the Quran has so persistently and emphatically driven home this idea of Divine Unity.

And is not the Islamic fraternity itself a fellowship of faiths? Has not Islam taken its toll from every race and religion and has it not so completely absorbed them all into such a wonderful federation which is to this day the surprise of the world?

Any man entering the fellowship of Islam loses nothing. He believes in the revealed books he is already believing just the same. He reveres Prophets not only of his own race and country but of all races and of all nations. More than this, a true Muslim is a better follower of any religious teacher than those who profess to follow him. He has the teachings of every one of them with him in the pages of the Quran and he realizes what each of them meant and in what circumstances each acted.

India is a land unique in being a conglomeration of all religions and races. Would it not be in the fitness of things to have a "Fellowship of Faiths' League" on the lines of U.S.A. Congress. Our past experience of holding controversies and debates is not very pleasant. It increases rather than soothes the already existing complexities of the situation. Modern taste does not like such methods. If instead this new method is tried much good may be expected. Leading persons from every religion be invited to represent their respective faiths in the light of modern needs. Sittings of the League be held annually at different important stations and the papers read there be published for the benefit of the public. The Ahmadiyya Anjuman-i-Ishaat Islam Lahore is a premier organization devoted exclusively to the propagation of Islamic truths. Would it be too much to expect that this Anjuman would give a lead to the country in this respect?

(Continued from page 1)

that the disciples were all sitting on the piece of cloth and the Imam was sitting on bare ground.

The Imam-i-Zaman lead a very simple life. And as far as his own self was concerned, his simplicity had reached to the extent of unmindfulness. He used to wear a very simple and old-fashioned dress, and was so unmindful about it that he would not know how to button his coat or waistcoat even. Often it was seen that he had fastened the upper button of his coat or waistcoat to the lower hole, thus giving a strange shape to his dress.

While putting on his shoes, he would not know which of the pair of shoes was to be put on in the right foot and which in the left. So he always used country-made simple shoes. Once a friend of his brought a pair of English shoes for him. The Promised Messiah thankfully accepted the present. But when he put on the shoes and tried to walk a little his feet bent and he was about to tumble down. On enquiring from his friend for the accident, he was told that he had not put on the shoes properly, putting the right foot in the left shoe. The Promised Messiah smiled and said that he never knew of it before. He again thanked his friend but said that he was unable to use those shoes, for it was not possible for him every time to sit and see how to put them on and which foot to place in which of the shoes.

Such was the simple life lead by the Promised Messiah—peace be upon him.

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against those whom they dislike. We are reminded of a parallel case some twenty years back where Ahmadis were sued for saying prayers in a mosque. The Maulvi leading the case was asked by the Magistrate the reason for prohibiting Ahmadis to say their prayers and he said, "Well, sir the reason is not far to seek. Please ask these Ahmadis that if they had a mosque of their own will they allow a Hindu to say his *Namaz* in it." The Magistrate turned round to the other side for an answer. The leading man on the Ahmadi side replied that not only would they allow a Hindu if he were to say *Namaz* in their mosque but that they would give him every facility and entreat the Hindu if by doing so he were induced to do such an act. There was a laughter in the court and the Maulvi Sahib looked bewildered. The Ulama had better take upon themselves the duty of inducing people to enter mosques rather than prohibiting those desirous of praying. But commonsense and religion are two factors entirely opposed to each other in the eye of our present Ulama.

The Ahmadiyya Movement Day by Day

(By Mohd. Manzur Uddin, Joint Secy., A. A. I. I., Lahore)

Sierra Leone, B. W. A.

Mr. I. C. Writes.—I have seen your very interesting and useful books on Islam, which are the means of attracting educated non-Muslims. Your Movement is doing great service to Islam and the Muslims, hence I would like to become a regular member of the Ahmadiyya Movement, please send me full details about the conditions for joining it.

Philippine Islands

(1) Mr. P. T. Writes.—I request my brethren who are torch-bearers of Islam to extend us their generous help, by providing us with Islamic literature so that one might be inspired with the true teachings of Islam. Many of us are quite illiterate but some know Malay language, so it would benefit us if literature in this language is sent. We will pay for the books, please send them, with the bill. I have received a copy of your quarterly magazine "the Muslim Revival" and thank you for the same.

(2) Mr. G. B. Writes.—I am a Christian but through your literature have become interested in Islam and its Founder. I would therefore request you to supply me more detailed information about Islam and its Great Founder. We appreciate your efforts in the cause of Truth.

Fiji Islands

Maulana Muhammad Abdullah writes.—A regular Branch of the Ahmadiyya Anjuman Ishaat Islam Lahore has been established here and its first Conference was held on 1st July 1934, which was very successful. The great need of the Muslims here is modern education along with religious training. We are trying to start schools for boys and girls and collecting subscriptions. Mr. N. B. is leaving for India in August 1934 and will collect funds for the schools. Rs. five thousands will suffice for both schools. We are sending one boy for religious training to India and two girls to Aligarh Girl School.

Bengal (India).

Mr. K. from Darjeeling writes.—I received your letter with a packet of free literature, which was distributed among suitable persons. *Insha Allah* the results would be favourable. I often meet highly educated Bengali non-Muslims and the Europeans and can say through my experience that Bengal is the most fertile province for the propagation of Islam as its educated non-Muslims are thirsty for spiritual advancement. If regular work is started among the educated people, it is sure to prove very successful. During my 10 years' sojourn in this province, I have not come across any

Bengali or non-Bengali Muslim Missionary. Although 95 per cent. Europeans are materialists, the local educated non-Muslims are trying to find out spiritual fountain and are very reasonable persons. I am sending you addresses of two educated Bengalis who would like to study Islamic literature.

Dr. R. Ali from Jadahpur T. B. Hospital writes.—I have lately been going through the copy of translation of the Holy Quran without Arabic text by Maulana Muhammad Ali, so kindly presented by you to this hospital Library in March last. Its reading has fully captivated my mind and comforted my distressed soul—the book is so handy that a sick man can read lying down.

I wish I could keep a copy to myself for every day use but the copy belongs to the Hospital Library and there are other claimants too; I can buy a copy but unfortunately for me, I am at present penniless.

From my student life I have been keenly interested in your activities for the spread of true Islam, I was a subscriber to your esteemed paper "the Light" and bought many books and pamphlets from your Society while I had means.

I have gone through the copies of Islamic literature with much benefit and pleasure and have distributed them among my friends (patients and staff). I have gone through the pamphlet "the Call of Islam" and the beliefs of the Lahore Section of Ahmadiyya Movement and I do not find any cause why we should not rally round "the Mujaddid".

Ceylon.

Mr. M. K. M. A. K. writes :—On 24th June last a mulla named A. A. S. arrived here through S. India. He delivered series of lectures in various places in S. India and Ceylon. Some people honoured him as His Holiness, etc., and they have reckless faith in him as a Shaikh and become his *mureed* and take him in procession. He is an orthodox Mulla and vehemently condemns the modern cultural words and uproarously blames the members of the Ahmadiyya Anjuman and its Founder and also condemns the English translation of the Holy Quran. What a wonderful creature he is! He preaches worship of tombs of pirs and says it is *Sunnat* and part and parcel of Islam. He further says that dead persons see, hear, and help those who ask their help. This wonderful Mulla collects funds from the poor and ignorant people and causes split among Muslims. He is touring to Japan and is trying to introduce customs among the illiterate Muslims. We educated people request the heroes of Islam to fight such worthless creatures and save Islam and the Muslims from degradation.

Burma

Mr. S. W. A. K. writes :—I happened to see fortunately a copy of the Holy Quran

containing Arabic text with English translation and commentary by Hazrat Maulana Mohamed Ali, a splendid work indeed. Although I have had no opportunity to study the whole book yet the few pages I have gone through led me to conclude that he has finished the work in a praiseworthy manner and I cannot but thank him for this. The first and foremost thing that attracted my mind is his vast knowledge of English and Arabic languages and mode of his translation. The expression of foot-notes is highly remarkable. The next thing which forms the beauty of the volume is the beautiful types in both Arabic and English.

Bombay Presidency

Mr. M. M. I writes:—It is a matter of great pleasure that I have been inspired to be a member of your pious Society which is working zealously and enthusiastically for the cause of Islam. In spite of so much opposition against your Society, it has remained successful. This opposition is like a great wave dashing against a hard rock and returns and disappears. I know everything about the work of the Society through the esteemed papers "The Light", "The Young Islam" and "The Paigham-i-Sulab."..... please let me know the rules and regulations for joining your movement.

[There are no elaborate regulations of our Society or The Ahmadiyya Movement. Any Muslim who wishes to denote himself, exclusively to the propagation of truth and who has accepted Mirza Ghulam Ahmad to be a Divine Reformer and the Promised Messiah in Islam is welcome to join the movement. Every member has to make a pledge of fealty that so far as lies in his power he would help the cause espoused by The Ahmadiyya Anjuman-i-Ishaat Islam, Lahore—Ed. Y. I.]

WHY HEAVENLY LIGHT IS NEEDED

If you are just and fair in your dealings, you can bear witness against yourself that instead of the love and worship of God, there is present before your heart, an idol of Mammon worship, before which you make thousands of prostrations, within the space of a second. Your precious time and energy is all so pre-occupied with every idle talk and prattle that you do not find time even to direct your attention to the other side. Have you ever pondered as to the end and future of this existence of yours? Where is justice in you? Where is trustworthiness in you? Where is in you, that honesty, that fear of God, that trust and that humility, towards which the Holy Quran invites you? You do not seem to bring to mind, even in an unguarded moment, for years together, whether there is any God for us all. It does not occur to you at all what duties and obligations towards Him are imposed upon you. Yes! the truth is this, that you have neither any business with Him, nor any concern with Him, nor even any relation with Him. Who is the Eternal and the Everlasting. It is difficult for you even

to mention His name. But now, you will argue with great skill and dexterity that it is not at all so. But hark! the law of God puts you to shame, when it points out to you that there are in you no signs of the religiously-minded people. Though you may claim for yourselves, with great force, wisdom and thoughtfulness in worldly schemes and designs, yet be assured that all your ability, your sagacity and penetrating intellect, and your foresight must end with the shores of the earth: and that with all your wisdom you cannot hope to perceive, even to the extent of an atom, that other world, in which to rest eternally, your souls have been created. You repose so contented with the life of this world, as though it were a permanent and abiding thing, with which any person would rest secure. But you do not call to mind, even once in your whole life, that other world, the joys and pleasures of which are abiding and capable of yielding true contentment and satisfaction. What a misfortune it is, that you should sit with closed eyes, completely unmindful of and thoroughly indifferent to this great and important affair; and in the desire of things which are merely transitory and which are to be neglected, you seem to rush headlong. Are you aware of that time, which is sure to befall you and which will put a drastic end to all your desires, your ambitions and to your very life? What a deplorable evil it is, that you should waste all your time in seeking after the world, in spite of such knowledge! And even this desire for the worldly goods and possessions is not limited to the legitimate means; but you have made lawful all illegitimate means, beginning from falsehood and fraud and ending with even unlawful murder. In addition to all these disgraceful crimes that are so rife in you, you yet dare to say, that you do not require any Heavenly Light and Heavenly Movement. Nay, you bear the bitterest hostility towards it; and you have considered this Heavenly Movement of God to be a trifling affair, so much so, that your tongues only discharge the function of scorn and ridicule through words filled with contempt and that in the most insolent and naughty manner, whenever they choose to speak about it. And you frequently reiterate as to how you could become convinced of the fact of the Movement being from God. I have just now replied to this question, that you should recognise the tree by its fruits, and the star by its light. I have for once delivered to you this message and henceforth, it is left to your will and pleasure to accept or reject it, and to remember or erase from memory my words.

جتنے جی قدر بشر کی نہیں ہوتی پدارت
یاہ آئینک تمہیں میرے سخن میرے بعد

Translation:—

"Not honoured is man when yet alive, dear ones;

"After my death, my words remember you will.