



هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينٍ الْحَقِّ لِيُظْهِرَ عَلَىٰ الْدِينِ كُلِّهِ ۚ إِنَّهُ قَدْ فَتَنَ الْأَعْيُنَ ۚ

"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.

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No Prophethood after Muhammad The Promised Messiah furnishes proof of Divine Revelation

(By the Promised Messiah)

A Muslim who is granted Divine Revelation is dyed fully in the colour of the Holy Prophet whom he follows. He is neither granted the Prophethood nor new Commandments. Excepting these he is favoured with all the Divine blessings that visit the Prophets. His statements are no mere conjectures but he describes what he sees and he gives out what he hears. This door is always open to Muslims. How can it be that there should be no one to inherit the true blessings? Is it possible for a person who is engrossed in worldliness hankering after his name and fame to inherit the true teachings of the Holy Prophet? God has ordained that none but the righteous shall fully inherit the true knowledge of spiritual realities. Neither is it right to suppose that every one can know of spiritual truths nor is it correct to deny the granting of Divine blessings to those who have completely purified themselves. Both are erroneous notions. Should we believe that spiritual truths no longer exist now except as stories of olden days—neither to be tasted nor experienced by any person? Had it been so Islam would have been a dead faith as other religions are. God has not wished it to be so. He knows that the proof of an ever-living religion and of Divine Revelation—a proof which thoroughly satisfies an investigator instilling firm conviction into his heart—consists only in the continuation of

the process of revelation. *Muhaddisin* are persons to whom Divine word comes and they resemble the Holy Prophet in a remarkable manner. They are a proof to the characteristics of prophethood. It is a great blunder to suppose that Prophets have left no heritage behind them and that the subtle reality of Divine Revelation is now no longer to be believed by an argument. **Nay! It is not so. In every age men are raised by Divine Command according to its requirements. In this age this humble servant has been commissioned to regenerate the world. This has been done in order to furnish proof of a living manifesting God.** It has been done in order to furnish proof of the glory and truthfulness of Islam. What is the task before us? It is the unveiling of the beauties of the true teachings of Islam. Divine signs are being manifested and miracles are performed. God is manifesting afresh the glories and beauties of the faith of Islam. He who has eyes may see and he who possesses true zeal may knock. This movement has been ordained through His own Hands. He who has the least love for the Holy Prophet may arise and enter into the fold of Allah. To say that Divine revelation has been discontinued

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The True Programme to Moral Conquest

Purify and Cleanse Your Hearts of Greed and Lust

THE AHMADIYYA MOVEMENT A CENTRE OF FAITH AND WILL

(By Maulana Sadr-ud-Din, Muslim Missionary.)

N. B.—Extracets from a Friday Sermon.

"O you who are clothed, arise and warn and your Lord do magnify and your garments do purify and the evil do shun."

It is related that when the holy spirit came to our Holy Prophet for the first time and revealed the well-known verses, it was a great experience for him. He was shaken and going home asked his wife to cover him up with a blanket. This incident is quite correct and the state of affairs is not difficult to understand. Muhammad used to pray for the uplift of a down-trodden humanity. At last the message came and the mantle of reviving a dead mankind fell upon his shoulders. What a grand and arduous task! Moses when commissioned to regenerate a single race from the clutches of one tyrant king finds himself weak and requests the Almighty to aid him with another man, his brother. Here is a man who is entrusted with the task of regenerating the whole human race single-handed! Would he be able to successfully shoulder the responsibilities? The same condition of the Holy Prophets' mind is stated at another place in Quran in these words 'will you kill yourself with grief that they do not believe'. Now it was the arduous nature of the duty entrusted to him that made the Holy Prophet tremble when for the first time he came to know of it. In the above verses the Holy Prophet is told of a method by which he would be able to attain his aim. It is 'your Lord do magnify and your garments do purify'. The remembrance of Allah and the purification of one's heart are the two pillars of success.

How the dead are raised to life

God has in these verses clearly indicated the ways and means by which dead nations are raised to life. It is when some great soul arises and wholly occupies itself in the glorification of the Lord and the purification of its own self. We know it with perfect certainty that to-day the Muslims have got the same Quran as the companions of the Holy Prophet had with them. The teachings are the same as they were before. But why the glaring difference? The Holy Prophet moved amongst his illustrious companions, a model of purified soul, of exquisite transparency and brilliancy. It is the example the living example of man which moves others. The Holy Prophet had not only purified his own soul but he had purged all those around him of the dross and dirt of this world. Beautiful words and sermons of great lore do never bring about a change of heart. It is the changed heart which works a

revolution. It is the life of action, the heart of and unimpeachable purity and the soul of resplendent radiance that moves men. The Holy Prophet, may peace be on him, had such spiritual force that he purified hundreds and thousands of his companions. He fired a whole nation with the spirit of moral and spiritual conquest. Not only did our Holy Prophet purify his own garments, but he had washed clean the souls of all of his companions. It was due to this elevated condition of the Holy Prophets' companions that a miracle was wrought in the history of the world. Here then is a programme, an unfailing prescription for the ills and evils of a suffering humanity. Here is the guidance for those who would stand up to bring about a change in the world.

Incidents from the life of the Promised Messiah

The Ahmadiyya movement stands to-day for the regeneration of mankind. Let me warn you of the very serious nature of your responsibility. The world will not be conquered by your beautiful words nor by your propaganda. The true method of conquest is your example, your life. We have witnessed in this age the life of a servant of Islam who by his very deeds moved may a soul. The Imam of the age Mirza Ghulam Ahmad has displayed during his life-time a very high standard of moral and spiritual elevation. His wife, his children, his very close friends have all been impressed by the sincerity of his actions. They all knew him to be truthful. The nucleus of true reformation begins round ones' near relatives and close associates.

I would here relate one or two incidents from his life. When the Christian missionaries at Amritsar brought a false charge of attempt of murder against the Promised Messiah it was rumoured that a warrant of arrest had been issued against him. One of his disciples, the late Maulvi Abdul Karim, very hesitatingly mentioned it to him. The Promised Messiah's composure was not disturbed in the least. He said to his friends that if men wore golden bangles for the sake of the world it was no matter of shame for him to wear iron bangles, meaning the handcuffs, in the way of Allah. What a faith and conviction in the purity of his cause? Had he been a pretender his true purpose and intentions

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The Young Islam

Monday, April 1, 1935

The Karachi Tragedy

There is little doubt by now that the grim tragedy enacted in Karachi could have been easily prevented had the authorities been fully aware of Muslim feelings at such occasions as they should have been and had they acted in time. Even the *Statesman* in its issue of 25th March ends its article entitled 'The Karachi Firing' in these words 'In any case there seems little to be said for a policy by which as a result of one murder and execution nearly forty persons lose their lives and a hundred are injured.' Truly a policy of such manifest blundering as that followed at this occasion making life so cheap could hardly be defended on any ground. It is also certain that there were more than one ways open to avert the disaster. The whole of the Muslim India unanimously expects that the Government would lose no time in appointing an independent commission of enquiry. Muslim feelings are strong and sensitive on this point. The *Statesman* has rightly pointed out the feelings of Muslim India when it says 'In consequence the Government's intentions are still not clear. Public opinion has been deeply stirred by the tragic loss of life at Karachi and it is to be hoped that when the Government are in possession of all the facts they will lose no time in announcing their decisions regarding an enquiry.' Despite the fact that the situation is a complication of an unfortunate murder of a Hindu by a Muslim on religious grounds, the sequel to it is so inhuman that as is evident from the news even Hindu friends are taking a brisk part in aiding the wounded and the bereaved. We have, therefore, little hesitation in hoping that even the majority of the Hindus support the demand for an impartial investigation.

Muslim Psychology

فإن إن كنتم تحبون الله فاتبعوني يحبكم الله

While the loss of life and limb has been heavy and unnecessary we may not miss the occasion to draw some lessons of abiding value from it. The first and foremost point is the mentality of the Muslim nation in regard to such questions. As the *Statesman* has tried to hint at it in the same article the root-cause of such happenings is to be found in the religious make-up of Muslims. It says 'To begin with as we pointed out a few days ago murders committed on the impulse of religious fanaticism and executions carried out in connection with this murder arouse in this land far more feelings than crimes due to passion or love or eternal triangle or drink or

money or any of the usually accepted explanations.' We venture to think that it has been the lack of properly appreciating the Muslim stand-point by the authorities concerned that lies at the back of the whole tragic affair. But the many occurrences of similar nature during the past few years should have been a sufficient warning.

The attitude of a Muslim towards matters relating to his faith differs fundamentally from that of other nations towards their respective faiths. The very foundations of the Muslim nation rest on the spiritual alliance existing between the members. Unlike every other nation whose basis of unity may rest on geographical boundaries or on affinity of race or language, the Muslim nation has been constituted on the congruity of principles of belief and action. At the present time we do not propose to enter into the merits of the case. But we simply accept the fact as it stands. The Muslim nation thus taking its birth on the common cause of religion, could it be otherwise than that the highest achievement with a Muslim should be the service of his faith? Nothing is dearer to a Muslim than his faith. His feelings are deep and sensitive about his Faith and the Prophet being the central figure in religion his love for him is unbounded. A Muslim may be able to tolerate anything but it madly drives him to the point of unrestraint if his Prophet is insulted. The love of the Prophet is ingrained in his very nature. Even to-day when some Muslims are victims of agnosticism and scepticism no sooner you mention the holy name of Muhammad (may peace be upon him) than these persons would adopt an attitude of reverence. Slandering and abusing any person is an ignoble task but treating a Prophet whose very name exercises such magnetic influence over forty million souls in such manner is height of perversity. We would request and earnestly implore our Hindu brethren to fully appreciate the Muslim mind. As is proved there is no conspiracy behind such acts of murders. Why then should individuals of far distant lands at entirely different occasions become impulsive to commit acts which pay them their lives? The simple fact is that the love of the Prophet surpasses all other passions in a Muslim. Is it not then the duty of our Hindu brethren to discourage and dissuade perverted persons amongst them from resorting to means which give the greatest shock and pain to Muslim feelings and thus imperil the concordant relations between two neighbourly nations?

The Muslims themselves—the saner and sober section among them—owe no less a responsibility in this connection. A slanderer undoubtedly wounds the Muslim feelings but is it the right channel to direct one's love in murdering the man? Has the Quranic law or the Holy Prophet himself given sanction to it? If the answer is in the

negative it is our clear duty to pacify excited youths from committing these acts. Islam has enjoined tolerance and restraint over one's passions to keep them within the bounds of *Shariat* and if the *Shariat* has nowhere accorded sanction to individuals to vindicate the honour of the Prophet in this manner it devolves upon us so to clearly declare it.

While fully appreciating the love that a Muslim cherishes even to-day for his Prophet we have to admit that his visions and realisations are of the most superficial nature. He is moved by acts where he can see blood flowing in the cause of his Faith. He is stirred to the utmost of his passions when he witnesses bodily death in the cause of his religion. But he can hardly realise the beauty of living a life of sacrifice and suffering for the Holy Prophet. He can with difficulty perceive the sublimity to suffer a life of persistent privation and pain in the striving of noble ideals. He is the last person on earth to realise what immense sacrifice is needed for becoming a living martyr in the love of one's Faith. Has there not lived a man in our own age whose love and passion for the Holy Prophet knew no bounds, who sang songs of worthy praise in the Prophet's honour, lived a life of incessant toil and un-mitigated zeal and suffered every kind of persecution in the cause? He directed the zeal of his love to unveiling the beautiful face and exquisite brilliance of the Prophet. His labours are bearing the most fruitful sequence.

Are there not at present some of his disciples living a life of self-imposed suffering and sacrifice for the spread of the Prophet's Faith? Why cannot the Muslims of to-day visualise the spark of the love of the Prophet in them and why can they not be stirred up to sacrifice in their footsteps?

The Quran says 'Say if you love Allah, then follow me, Allah will love you'. The true following of the Holy Prophet lies in suffering for the regeneration of humanity by showing it the path of light and life.

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and that prayers are no more accepted, miracles no longer performed, is the path of perdition and not of success.

Arise! Benefit by the grace of the Lord? Search and thoroughly inquire! If you find a man of ordinary capabilities, do not accept him. But if you find here the manifestation of the bright Hand of God that has always been manifested before then do accept him. Deem it a great blessings of God upon his servants that He has not deserted Islam in this age but has aided it Himself. Remember! The Almighty wishes to keep the door of complete satisfaction and thorough conviction open by granting heavenly signs. Think for yourselves! If Divine revelation is discontinued and a denier asks proof of it how can he be satisfied? It is not a sign of blessings for Islam that Divine manifestation no longer exists but it is a sign of positive decay and death,

(BARAKAT-UD-DUA')

Notes and Comments

A National Hero

The Muslim nation as a whole is very slow to recognise the services of a silent and solid man of worth. But the services rendered by Mian Sir Fazl-i-Hussain to his land are so remarkable beginning from the very inception of the reform scheme, that entitle him to be counted as a national hero irrespective of caste and creed. In his own Province he has given a tremendous impetus to the cause of education—a cause with which are bound the destinies of any land to-day. He is one of the very few personalities who combines in him the rare abilities of an able administrator with those of a politician. His forceful personality, his tactful method of dealing and his high ability all have contributed to his rapid rise in power and position. His services to his own Province as well as to India as a whole are too well known to need enumeration. By the time these lines reach our readers the Mian Sahib will have relinquished his charge of the duties of membership of Viceroy's Executive. It has been quite in the fitness of things that Muslim India has observed a day in commemoration of his services. But we venture to suggest that the opening of a public institution such as a library or a hall in his name would be the most befitting and permanent honour the nation could accord him. We draw the attention of the leaders to it. For a nation which does not honour its heroes makes a poor progress. Our heartfelt prayer is that Mian Sir Fazl-i-Hussain be spared many a year of health and vigour in order to serve his province which badly needs at this hour of inauguration of Provincial autonomy the guidance of an able and firm administrator like him.

(Continued from page 2)

could not remain un-exposed from his close friends at such a critical moment. He would have begged every one to help him. But he made a little speech at the occasion at the end of which he stressed his conviction in the protection of the Almighty granted to his chosen servants. The world knows that no warrant of arrest ever reached him. At another occasion his very dear child Mubarik Ahmad died. His friends had expected a great shock for him. But when the child breathed his last the Promised Messiah came out, delivered a sermon as to man's surrender to His will. This comforted all those who were grief-stricken. These facts clearly bring out the mentality of those who are destined to bring about a transformation. It is however decreed that change will take place on the lines the Imam of the age has indicated. His is the focus round which all revival is destined to revolve. Let us who profess to be his followers truly imbibe his spirit in our daily lives. Let us purify and cleanse our own hearts of all worldliness and vanity. It is then that we would be able to bring about the required transformation in the lives of other people.

Emancipation of Mankind from Shackles of Selfishness

Self-Abnegation as Symbolised in Pilgrimage

AHMADIYYA MOVEMENT A PRACTICAL SOLUTION FOR LIBERATION OF MANKIND

(By Maulana Muhammad Ali, M.A., Head of the Ahmadiyya Movement Lahore)

Islam has enjoined certain institutions symbolising in a most vivid manner the meanings underlying great ideals. Take for instance the institution of pilgrimage. We see different people assembled from all parts of the world at one spot. They have all gathered there to glorify their Lord. They have all forsaken everything that could be near and dear, their homes, their wealth and riches, their relations and their countries. They have also for the time being cast off all man-made distinctions—all the distinctions and differentiations of the society. They are all attired in one kind of garment—an unsewn and an uncut cloth. They all practice the same kind of worshipping. Even the difference in their tongues is eliminated for they all pray in Arabic during the days of pilgrimage—all crying 'Labbak Labbak' 'I am ready my Lord, I am ready my Lord. What a grand spectacle of the Unity of God-head and the brotherhood of mankind, together with grand ideal of total self-abnegation on the part of man before the altar of Allah. Is it at all possible to symbolise these grand ideals—the grandest ever conceivable in a more vivid, more realistic and more practical shape than what Islam has done in the institution of pilgrimage at Mecca? Does not your heart yearn to witness this grand spectacle?

Animal sacrifice in Islam.

The last scene in the pilgrimage is the rite of sacrificing animals. But this ceremony is performed all over the Muslim world irrespective of performing the pilgrimage. If all the blood that is shed were made to flow at one place it would surely form into a river and if all the flesh were collected it would make a mountain. What does the slaughtering of animals mean in Islam? Is the God of Islam an angry deity needing for the propitiation of its wrath the blood and flesh of animals? "It is not the flesh or the blood of them that reaches Allah but to Him is acceptable the guarding (against evil) on your part" (Chapter 22 v. 37). How clearly, how forcibly has the Book stated the true significance! A true believer in fact does not slaughter an animal but sweeps a sharp knife on the passions of his animality. Think of the consequences that would follow if every Muslim were to imbibe the real spirit! If man himself under the sharp edge of his higher human instincts cased voluntarily to flow the blood of his own passions—the passions of greed and lust, of hatred and bitterness, of jealousy and rancour—though it would surely give him much pain yet it would lead to a cessation of the gross

inequities and cruelties that one man and one class inflicts upon another.

Spiritual bondage the worst form of slavery.

There is so much advance, intellectual, scientific and industrial. Why then the cruelties and inequities? Why then the class conflicts and racial hatred? Why so much misery and unrest? Everyone tries to liberate his race, to promote the cause of his class. This is the highest goal the present civilisation has placed before man. The invariable result is class war and race prejudice. Nationalism is the god to be worshipped. Coupled with it is the mad rush after material pursuits. The stand-point of modern man is extremely selfish, narrow and anti-humanitarian. This is then the real malady from which the world suffers. No one cares to probe deeply. Symptoms are noticed and it is tried to seek their remedy where as the disease goes on spreading. A true physician cures the disease, the symptoms disappearing when the cause no longer exists. The Promised Messiah has visualised the real state of affairs. He has truly diagnosed the malady. He has turned his whole attention to the cure of disease. He gives the message of spiritual freedom—freedom from the shackles of selfishness of all kinds. Once this freedom has been attained all ills are sure to vanish. The spirit of true sacrifice and suffering as symbolised in the institutions of pilgrimage and animal sacrificing is the crying need of the day. The beast of animality within human soul is to be slaughtered. Only then can we expect humanity to progress collectively and conjointly.

The Ahmadiyya Movement a practical programme.

The Promised Messiah has not only seen the disease and indicated its cure but has given the world a programme—a practical scheme which has already done so much to promulgate the true teachings of Quran. Despite its unique services to the cause of Islam so little is realised by an average Muslim. The movement is considered as a sect—a group of men standing to uphold minor points of importance. There could be no more injustice. **There is nothing wider than the ambit of whole human race. There is nothing nobler than the freedom of soul of man.** Others regard it as a matter of insignificance. If it is true that dead souls to-day are to revive through breathing the Quranic

message of light and life, it is a great pity that the movement to translate this ideal into practice be regarded with indifference. There are still others who are over-awed by the forces of opposition. They have entirely false notions and utterly baseless fears. They think that by entering into its fold one incurs the public ridicule. I want to tell them in all frankness that even if this were true one must suffer all persecution for the sake of truth. No one has ever been spared. But let them remember that it is they who stand to serve humanity and truth who are ultimately hailed as its benefactors. It is a Divine Law to which there is no exception. Here I want to address a few words to my friends—the members of our Movement. Their duty is onerous. They have not only to support the cause by means of their wealth, but it is their very life-blood that is required. Be faithful and fearless! **You have to dominate, to Conquer others by means of your moral and spiritual force. Be up, gird up your loins and plunge yourselves heart and soul into the Cause.** You should give your time, your attention and your brains to it. Spare nothing, dear and near, for the promotion of your cause. Let every body who comes into your influence know our aims and objects. Let every body whom you come in contact with realise the importance of the Movement. Stand fearlessly and bravely for the cause you have taken up. It is no use doing things half-heartedly. The world is conquered by a spirit of chivalry and you must have the courage of conviction to sacrifice your all—your wealth, your honour, your prestige and even your lives in the cause. It is then that the Quranic epithet 'surely Allah has bought of the believers their lives and their properties for this that they shall have gardens' comes out to be true.

VOICE FROM THE FIJI ISLANDS

'The Young Islam' Fulfills a Pressing Need of the Cause

DEAR BROTHER-IN-ISLAM,
Assalam-o-olaikam

I am so pleased to see your paper making progress by leaps and bounds. A paper for the cause of true Islam (Ahmaddiyyat) was badly needed. Its articles are rendering yeomen service to this cause. May God Almighty amply reward you for this service.

Please register the following as subscribers—their subscription would be forwarded on getting at least ten subscribers :—

MUHAMMAD ABDULLAH,
Head Master,
Hidayat-ul-Islam School,
Nansuri.

(We are indebted to our brother Mohammad Abdullah for his great appreciation of this paper's services and for his aid in widening its circulation.—Ed. Y. I.)

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1. Mian Rahim Bakhsh, Sambhar.
2. Chaudhri Mohammad Said, Bhutta.
3. Sheikh Allah Bakhsh, Pleader, Peshawar.
4. K. B. Mian Ghulam Rasul, Jhang.
5. Dr. Wazir Ahmad, Quareshi, Jammu.

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We are thankful to our above friends for their noble appreciation and participation in the cause of Allah.

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