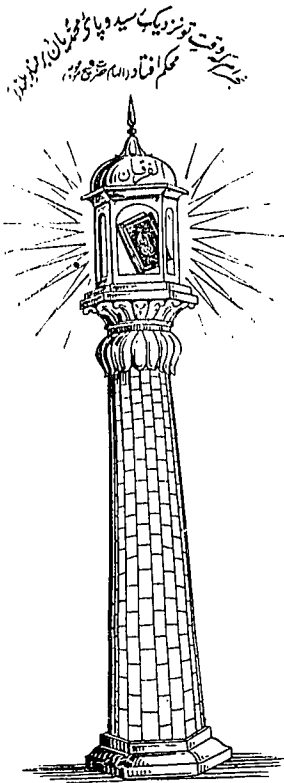


هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَرِئَاسِ الْحَقِّ لِيُظَاهِرَهُ عَلَىٰ الدِّينِ كُلِّهِ ۚ يَعْلَمُ

"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 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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THE DOCTRINE OF UNITY OF GODHEAD Universal Brotherhood of the Human Race

Extracts from Friday Sermon

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

The doctrine of unity of God-head as taught by Islam is not without great significances in the practical life of man. I have already dealt with one aspect of its practical bearing upon the formation of man's character. To-day I would deal with another side, how a belief in this doctrine is conducive to the formation of a universal spiritual brotherhood of mankind. In fact unity of God-head is a symbol for the unity of human race. The idea of Fatherhood of God and brotherhood of man can only be realised when the principle of Unity is established. For a believer in the Unity doctrine conceives the whole human race as one vast family with a single head. We know that nature has shown no favouritism in bestowing the physical needs to each and every race and nation upon this earth. Why should then there be differential treatment in respect of granting the spiritual blessings? In exact consonance with this deduction Islamic teachings have already laid down that every nation had its prophet and its guidance from the Divine Being. Not only this but that a Muslim is enjoined to believe in the purity and truthfulness of all the prophets and unless

he does so he cannot become a member of the brotherhood.

Peace and Harmony

Among the religious world there could never be evolved unity and amity if each nation believed in the mission of its own prophet while rejecting those who appeared somewhere else. The basis of unity and peace among contending faiths and nations could only be brought about by the acceptance of the principle the universal bestowal of spiritual blessing. Islam, without the least doubt, is the only faith which has firmly established this idea of universal spiritual blessing, thus laying down the formation of a universal spiritual brotherhood. This is a unique distinction of Islam and yet western critics would have us believe that Islam has brought nothing new, it has taught nothing that had not already been taught by previous faiths. Could a single faith be named which has enjoined upon its followers the belief in the doctrine of universal spiritual blessing having been granted to all nations and races?

(See page 6)

RELIGION AND SOCIAL SERVICE

(A paper read by Dr Allah Bakhsh on the occasion of the First Punjab Social Service Conference held in Y. M. C. A. Hall Lahore.)

The Ahmadiyya Anjuman Ishaat-i-Islam, Lahore is an organisation which is devoted, as its very name indicates, primarily to the cause of Islamic propagation. It may therefore, reasonably be asked as to the propriety, on the part of a purely religious body, to participate in the deliberations of a social service Conference. A little reflection will, however, reveal the truth that the two causes are so intimately associated with each other that it is not possible to draw any hard and fast line between them. One cannot say where the one subject ends and the other begins. They imperceptibly merge into one another. Nay, it may safely be said, that the relationship between the two is one of soul and body. If the one is the instrument, the other is the object of realisation, if the one is a means, the other is an end.

Their Relationship

What after all is the essence of religion? It is to promote peace and harmony, to create a spirit of fellow-feeling and self-sacrifice. These admirable objects can not find their fulfilment except through the means of social service. A man who is devoted heart and soul to the service of his fellowmen is, as a matter of fact, the man of religion and a society which claims to espouse a religious cause but is totally shorn of the social service activities may be likened to a body without the soul. It is the performance of lifeless rituals and rites as practised by most of the present-day representatives of religion that is by far the greatest and most potent cause of irreligion and unbelief. The idea is very wide-spread and deep-rooted that religion is a matter which concerns, solely, the individual himself, that a true relationship between the Creator and the man has no concern with society. So much so that a mistaken view-point of religion led not a few of its so called representatives, to renounce the society in quest of God. Such a wrong conception of religion was not confined to the by-gone ages when asceticism and recluseness were considered to be of the highest merit. The modern man of to-day is suffering from the same delusion although in another form. To talk of religion in society is, to-day, to talk irrelevant. It is considered that religion is one's private affair having nothing to do with society.

Islamic Conception

Such however is not the true conception of religion, at least not the conception of the Islamic

faith. Islam is neither a philosophy nor a cult of recluseness, it is essentially a view-point towards this world and how to regulate the affairs of this life, so that the human society taken collectively attains to the maximum of prosperity and progress. It should however be remembered that the Islamic faith does not limit the well-being and happiness of man in materialistic pursuits. On the other hand it emphasises the cultivation of man's spiritual and moral nature. It is a vast subject and this is not the occasion to discuss it. It has only been hinted here to show how intimately the two subjects of religious propagation for which the Ahmadiyya Movement Lahore stands to-day and of social service for which this Conference meets, are so closely and intimately inter-related.

True Religion and True Social Service are Identical

A man of religion cannot be a true religious man unless the idea of social service dominates within him and a man of social service cannot render true service to his fellow-beings unless he is moved by true religious feelings. Service presupposes sacrifice and a materialistic and epicurian view-point of life is the least conducive to the cultivation of a spirit of sacrifice. It is thus clear that if true religion finds its demonstration in social serving activities, the idea of social service finds its greatest impetus within a religious outlook. The one is inseparably and undissociably bound with the other.

It is for these reasons that the Ahmadiyya Anjuman Ishaat Islam, Lahore does not restrict its activities to purely propagative fields. A true conception of right principles is no doubt the first step towards promotion of welfare of the society. Much of the unhappiness and misery afflicting mankind is mental and psychological rather than physical and material and therefore alleviation of human suffering finds its greatest impetus with the true perspective of things. This society is therefore devoting the greater part of its activities towards inculcating principles of truth. But social service activities, in the restricted sense of the phrase, find no less important a place in the programme of this society.

The social service work done by the Anjuman

The Ahmadiyya Anjuman Ishaat-Islam, Lahore maintains two high schools where deserving and
(See page 4.)

The High Heaven Blazoned Forth the Advent of Hazrat Mirza Sahib

(BY MIRZA MASUM BEG B. A., CHAMBA STATE.)

The advent of a Man from God is indeed an event of no small magnitude. It is invariably accompanied by signs and wonders that the world may easily be able to recognize him. The appearance of the Promised Messiah who is also the Mahdi of the Last Ages, has likewise been marked by a goodly number of signs. In this article we propose to deal with one such sign.

The Holy Prophet's Prophecy

The Holy Prophet of God, peace and the blessings of Allah be upon him, had left for us such a firm and infallible sign that the like of which this world had never witnessed ever since its creation. Said he:— (Ref. Dar Qatni, Vol. 8, page 188.)

قال ان لمهد يينا ايتم لم تكونا منذ خلق السموت والارض
ينكسف القمر لاول ليلة من رمضان وتكسف الشمس في
النصف منه ولم تكونا منذ خلق الله السموت والارض—

"Of our Mahdi there are two signs which have never taken place ever since the Earth and the Heaven came into existence. One is, that in the month of Ramzan, the moon shall be eclipsed on the first of its appointed nights, and the sun on the middle of its fixed days: and such a sign has never occurred ever since the creation of the Earth and the Heaven."

This Tradition was of such a universal acceptance that even the books of the Shias have recorded it at length. Open Ikmal-ud-Din, page 368, and read:—
عن ابي جعفر عليه السلام قال اشار تين بين يدي هذا الامر
خسوف القمر وكسوف الشمس لبعثة عشور لم يكن ذلك منذ
هي ادم عليه السلام الى الارض فعند ذلك يسقط حساب
المنجمين—

"It has been reported from Abu Jaafar, peace be upon him, that the event of the Mahdi's appearance shall be attended upon by two overt signs which shall carry with them the weight of ten arguments. These are the Solar and the Lunar eclipses; and a similar sign has never happened ever since Adam came upon this planet. All astrological records shall fall short and fail to cite but one such instance from the beginning of the creation down to the present time."

The Law of Eclipses

The advent of the Mahdi and the Messiah of the Last Ages, it is but evident from the Holy Prophet's Hadith, shall be heralded by this strange and singular sign of the Heaven. The moon in the month of Ramzan, shall be darkened on the first of its appointed nights and the sun on the middle of its fixed days. Now it is a well-known astronomical

fact that a Lunar Eclipse always takes place on the 13th, 14th, or 15th, night, and a Solar one on the 26th, 28th, or 29th, day of the lunar month. Hence the Sign of the Mahdi's appearance, to put the whole thing in a straight language, is that in the month of Ramzan the moon shall be eclipsed on the 13th, and the sun on the 28th.

This sign of the Double Occulation of the sun and the moon can be traced as far back as the Old Testament. Speaking of "The second coming of the Lord," it says: "The star of heaven and the constellations thereof shall not give their light: the sun shall be darkened in this going forth, and the moon shall not cause her light to shine. (Isaiah 13: 10.) Now open the New Testament, St. Mathew 24: 29, and read: Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken; and then shall appear the sign of the Son of Man in heaven.

The Advent of Mahdi

This double obscuration of the sun and the moon took place in the year 1311 A. H. In the month of Ramzan, in that year, the moon was eclipsed on the 13th, and the sun on the 28th, precisely in accordance with the Holy Prophet's word. Astrologers turned every leaf of their dusty record, and rummaged it rather ruefully, for not a single similar instance they could find ever since this world came into existence. The Mahdi had, all for sooth, come into the world. And he was no other man than Hazzarat Mirza Ghulam Ahmad Sahib of Qadian. Fortunately no one else has laid a claim to this enorous office, and we have been spared the pain of adjudging between them. Hazrat Mirza Sahib, by means of a widely-circulated poster, proclaimed himself to the world that he was the Promised Messiah and the Mahdi of the Last Ages. Righteous souls rallied round him, and Mirza Sahib applied himself with assiduity to the rejuvenation of Islam.

The Morbid Mullahs

The growing popularity of Hazrat Mirza Sahib flared up the green-eyed monster in the Mullah. He fretted and fumed with envey, and stamped the ground, saying that the sign has not been fulfilled. The lunar eclipse, according to the Hadith, shall take place on the first night of Ramzan, said he, and the solar eclipse on the 15th.

ينكسف القمر لأول ليلة من رمضان وتكسف الشمس في النصف منه.

Mullahs and mooncalfs are interchangeable terms. Sans knowledge, sans wisdom, they would jabber out anything. The lunar eclipse on the 1st. and the solar one on the 15th. are, according to the law governing eclipses, sheer impossibilities. Moreover, the moon of the first night is almost invisible, and more so if it were eclipsed. No human eye shall be able to see this sign, this darkened moon of the first night, and yet it is, according to the Morbid Mullah, the singular sign of the Great Mahdi of the Last Ages. His interpretation of the Hadith is, on the very face it, senseless and absurd.

Imam Ibn-i-Taimiyya

Mullahs are ever averse to scientific truths. Even the learning of modern sciences they look upon as rank heresy. We shall therefore, to make their conviction complete, quote from accredited Muslim saints. Writes Imam Taimiyya in his book *At-Ta'ruz-ban-ul-Aqul*, page 244:—

وكسوف الشمس انما يكون وقت استئثار القمر اخرا الشهر وكسوف القمر انما يكون هياتي الايدرا لثلاث عشر والاراج عشر والخامس عشر كما ان الهلال قد يكون ليلة الثلاثين او احدى واللايين هذا الذي اجري الله به عادته في حرركات الشمس والقمر.

"The solar eclipse occurs towards the last part of the month when the moon has not yet begun to shine forth; and the lunar eclipse in the bright nights *i.e.* 13th, 14th, or 15th. This is the Law of God pertaining to the motions of the sun and the moon."

Now open Hujajul Karamah, page 344, and read:—

گوئم خسوف قمر نزد اهل نجوم بتقابل شمس بر هیت مخصوص میشود و در غیر تاریخ سیزدهم و چهاردهم و پانزدهم اتفاق نمی افتد. و همچنین کسوف شمس نزد اقتران قمر به شکل خاص در غیر تاریخ بیست و هفت و بیست و هشت و بیست و نهم می افتد.

"The lunar eclipse, say the astrologers, takes place only when the moon occupies a special position with respect to the sun; and it does not occur excepting on the 13th., 14th. or 15th. Likewise the solar eclipse cannot take place excepting on the dates 27th, 28th or 29th when the sun comes nearer to the moon."

The Arabic Lexicon

Last of all we shall quote from Arabic Lexicon. For moon there are two terms in the Arabic language *Halal* and *Qamar*. For the first three or four nights the moon is called *Halal* by the Arabs, and thenceforward upto the end of the month it is called *Qamar*. They never used the term *Qamar* for the moon of the first three or four nights.

It is written in Saha-i-Jauhari:—

الهلال اول ليلة والثانية والثالثة والرابعة بعد ثلاث ليال الى اخر الشهر سمى قمر الغياضيه.

i.e. The moon of the first, second and third nights is called *Halal*, and after the third upto the end of the month it is called *Qamar* on account of its brightness.

Lisan-ul-Arab is another famous book on the Arabic Lexicon. Under the term *Qamar*, it writes:—

لهو بعد ثلاث ليال الى اخر الشهر.

i.e. The term *Qamar* is used after the third night up to the end of the month. The Holy Prophet has used the word *Qamar* and not *Halal*. Hence it could not be the moon of the first night, as interpreted by the barren Mullah.

To Sum Up

A Mahdi had been promised to the Muslim nation. Mahdi means one who guides aright. He was to appear in the Last Ages when corruption and irreligion shall be on the rampage. A Heavenly Sign shall herald his advent. In the month of Ramzan, in that year, the moon shall be eclipsed on the 13th and the sun on the 28th. This happened in 1311 A. H. when Hazrat Mirza Sahib claimed to be the Promised Mahdi. There has been no other claimant. Hence the case is quite clear. It is now up to the Musalmans to accept him, and join hands with him to promote the cause of Islam—

(Continued from page 2.)

poor students receive free education. Stipends to the extent of Rs. 910 were granted last year. Scouts are trained in the art of social service, their number last year being 56. Poor scholars also receive annually from the funds of this Anjuman for prosecuting higher education. Two Criminal Tribes settlements were in charge of this Anjuman for reclaiming backward classes. The Anjuman did useful work in connection with them for the past 15 years during the Quetta Earthquake have this Anjuman helped the distressed persons by sanctioning Rs.387-1-9 towards their help, and the scouts of the Muslim High School, Lahore rendered excellent services both at the Lahore Station, and then at the Mayo Hospital, where the refugees were housed, for which the scout troop was granted a certificate by H.E. The Chief Scout of the Punjab.

The Anjuman is also spending Rs. 1800 annually on the training of missionaries who are to be sent out into the world, after their training, to do their best to promote the health and happiness of mankind.

The Anjuman is contemplating the opening of an orphanage at or near Lahore as great need is felt in this direction for relieving the distress of the orphans.

THE YOUNG ISLAM

Saturday, May 1, 1937

Heavenly Shower

وترى الارض هادئة فاذا انزلنا عليها الماء اهتزت وربت
انبتت من كل زوج بهيج - ذلك بان الله هو الحق وانتهى
الموتى والله على كل شى قدير - (الحج)

"And you see the earth sterile land but when we send down on it the water, it stirs and swells and brings forth of every kind a beautiful herbage. This is because Allah is the truth and because He gives life to the dead and because He has power over all things" (Ch. 22 v 5)

The science of biology teaches that the one distinguishing feature between the living and the lifeless is activity or organised growth, and the higher the stage of evolution to which a living being has attained, the greater the activity and energy that it exhibits. Plants are on a lower plane of evolution and so they stand motionless while animals exhibit movement. Thus the inevitable conclusion is that activity and growth is a sign, sure and certain, of life while stagnancy and inertia are symptoms of decay and death. In the religious world the same principle holds true. Religious life in a nation must show itself by organised activity. Conversely where in a community we witness energy and activity being exhibited in the religious sphere, invariably there must have been infused a new life into it.

The Quran often and anon points to the natural phenomenon of the death of this earth and how it begins to show life after a shower from the heavens. This illustration from the physical world is drawn again and again in order to drive home the truth that in the spiritual world, life never springs forth except through a heavenly shower:

Great and furious has been the controversy raised by the opponents of the Ahmadiyya movement upon the question of the source of its origin.

Heated debates are held and violent disputes arise as to whether the Founder was a man inspired from the divine source. Lengthy arguments are advanced and refuted and the discussions take an unending turn. The test however is so simple and decisive that a man of commonsense can with a little reflection judge the issue provided he is free of all bias and prejudice. The question whether the Ahmadiyya movement originated through the Divine source resolves itself into this: Is the Movement exhibiting signs of activity in the religious world in the true sense of the word? Has the Movement shown some organised energy to revive Islam? If the answer is in the affirmative then the conclusion is inevitable that the source of its origin could be none else besides the same fountain-head from which has always sprung the spiritual life. As regards the question whether the Movement is exhibiting any activity in the religious world of Islam we quote below the findings of a foreigner. In its issue of March 23 *The Times of London* has published an article under the caption *Religion in Indian Life* from the pen of the famous writer Sir Francis Younghusband. Reviewing modern religious movements in India Sir Francis observes:—

"To the question whether religion is occupying as prominent a place in India life as before, the answer must assuredly be in the affirmative. Neither Hinduism nor Islam is decaying. Under the impact of fervent Christian mission on the one hand, and, on the other, from horror at the sight of Christian nations warring so terribly upon one another, or, like Russia, deliberately discarding religion, the instinctive religious feeling of the Indians has been deeply stirred. The criticism of modern science and philosophy has also thrown religious thinking men in India back upon their spiritual foundations. In consequence there has arisen,

among both the Hindus and the Moslems, important religious movements. Among the more intellectual Hindus there arose a century ago the movement known as the Brahmo Samaj. Later this was followed by the Arya Samaj movement among those who desired to go back to the original foundations of the Hindu religion. And 50 years ago there was started a movement which was originated by that great religious genius, Ramakrishna, and is spreading widely in India. Among the Moslems there has been a great stir in the educational world, and also a modern religious movement known as the Ahmadiyya Movement is very active."

The last sentence which we have italicised is significant enough. Muslims believe that theirs is the spiritual creed which is ever-green and ever-living while all other faiths are dead. Activity and life within the Islamic world, in the true religious domain, is being exhibited only by the Ahmadiyya Movement. Could the source of the Movement be besides the Divine Source?

(Continued from page 1)

All Barriers to Progress Removed

What does brotherhood denote? The formation of a brotherhood stands for the liberation of the mental and spiritual faculties of each and every individual where none is hampered and no one debarred from attaining the highest stage of progress. National and racial rivalries, colour and caste prejudices, class and rank distinctions, all are swept away before the great ideal of universal fraternity which flows as a corollary from the doctrine of Unity. It is well to remember that these are not merely theoretical considerations or doctrines to be believed. Islamic faith has put each one of them into the daily practice of its followers. It is a matter of common knowledge how Islam raised the slaves to highest ranks, how closest relationship of marriage have freely been engaged with them. Even to this day the standing of all the devotees, shoulder to shoulder, during the five daily prayers without the least distinction of any kind and the annual gathering of the followers at Mecca due in the Haj ceremony

where all outward signs of differentiation in matter of apparel are cast aside are two of the outstanding symbols indicating the underlying idea of real brotherhood. Besides the distinctions of birth, race and position, there existed the differentiation in respect of the priestly class, a class privilege and sanctified not deeds but merely because of a particular function assigned to it. This superiority of the priestly class is unknown in Islam. Also the doctrine of eternal damnation is against the teachings of the faith. A sinner however fallen he may be will always find the door of repentance open. It is never too late to mend.

A Grave Misunderstanding

The grand ideal of equality, fraternity and brotherhood of mankind should not however be understood to mean that Islam seeks to create a social deadlock. Human society functions because each member of it has a place assigned to it and he must play his own part. Islam does in no way countenance the disruptive, impracticable ideal dissolution of grades of human society. In the management of human affairs some must command and others carry out the orders. Respect and reverence to authority so essential and indispensable for evolving social fabric is emphasised by Islamic teachings. Nor should the idea of equality be taken to mean annihilation of all grades in rank and wealth. It is true that the great and sharp disparity created by modern class distinction is foreign to the teachings of the faith because it stands in way of progress of millions. Islam does remove all such barriers that stand in man's progress in the mental or moral realms. But neither do the teachings go so far as to sanction destruction of the social fabric by non-recognising merit and worth. Discipline and organisation are the very backbone of human progress and they are based upon the principle of obedience to authority. False notions of equality and liberty are as much destructive to progress and prosperity as are false notions of pride of rank and birth. The truth lies between the two extremes and the Muslims have always been enjoined to pray for the golden mean. Islam teaches cultivation of opposing set of qualities at one and the same time, each one to be employed at its proper time and place.

Prize Essays.

The Youngmen Ahmaddiyya Association Lahore announce three prizes of the value of Rs. 5, 3 and 2 respectively to be awarded to the three best essays written on the following subject:

"Manifestation of God's glory as reflected in the life of the Promised Messiah"

The essay may be written in English or Urdu, should not consist of more than three thousand words.

The essay should reach the Secretary by the 20th May and should be attested by the Secretary of the local Anjuman.

The Secretary
Youngmen Ahmadiyya Association, Lahore.