



هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَالنُّورِ لِيُظَاهِرَ عَلَىٰ الدِّينِ كُلِّهِ مِنَ الْمُشْرِكِينَ

"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. 12 | November 15, 1934 | Annual Subscription, Ro. 1-4 or Sh. 2

The Promised Messiah's Magnanimity FOR HIS ENEMIES

(By Murtaza Khan, B.A., Mangrol)

In some back numbers of this paper, we have read with interest some of the events bearing upon the Promised Messiah's kind and affectionate attitude towards his friends. Let us see to-day, in the light of events, as to how he behaved towards his opponents. A few facts gleaned from his life-story, will enable us to form an idea about this important phase of his character.

(1)

Maulvi Muhammad Hussain of Batala, the then leader of the *Ahli-Hadis* sect of Muslims in India, was one of the bitterest enemies of the Promised Messiah. It was he who drew-up, for the first time, the '*fatwa-i-kufr*' (the verdict of infidelity) against him and travelling through the length and breadth of the country, got it signed by his supporters, the so-called Maulvis and Muftis. Besides this, he was invariably plotting against the life of the Promised Messiah his life. Though all his plans, in this connection, proved abortive, yet, it is a fact that he, with the united efforts of his companions, left no stone unturned in giving a death-blow to the cause of the Promised Messiah. No worldly man is expected to show an iota of kindness to such an avowed enemy. But look to the magnanimity of the Promised Messiah. Once, when he came to know that that the said Maulvi intended to visit Qadian for a private business of his own, the Promised

Messiah was anxious to find an accommodation, forgetting all what he had done against himself. The Promised Messiah, wrote to him that he would be very glad to receive and entertain him as his own guest and would spare no pains in providing him with all comforts and conveniences.

This courtesy held out to a blood-thirsty enemy proves that the Promised Messiah, (God's blessings be upon him) never harboured any malice against his opponents, and was always prepared to extend his generosity even to those who were his mortal enemies.

(2)

Not less note-worthy is the event which took place in a judicial court. The said Maulvi appeared as a witness to a false charge of an attempt for murder brought against the Promised Messiah by some of the hostile Christians. The advocate, pleading on behalf of the Promised Messiah, with a view to belittle the Maulvi and make his evidence dubious in the eyes of the court *inter-alia*, put a sharp question to him asking as to what his maternal grandfather's name was. The reply to this question was rather inconvenient for the Maulvi for no fault of his own. But the Promised Messiah came to his rescue and no sooner had the words been spoken than he jumped up from his chair, gave a rebuke to the advocate

(See page 4)

Notes and Comments

Revolution in Java

The world is so much accustomed to hearing of political and economical upheavels in lands that it may sound rather strange in these days of materialism to speak of moral and spiritual change in a country. In the last mail we had the privilege of receiving a copy of Introduction to Holy Quran in Dutch language from Mr. Abdul Radjab. As we handled the book it gave us delight and aroused several kinds of feelings within us. It was only over a decade that a missionary was sent by the Ahmadiyya Anjuman Ishaat Islam, Lahore to Java. In the the course of ten years he has been able not only to form a society in that place but has infused such a strength into it that it can undertake to complete the noble work of translating the Holy Word into the language of the rulers of the place. The work of presenting the Word of God in a suitable shape so that it fulfills the present requirements and appeals to modern taste is a task the importance of which can not be over-rated. In a country where a section of its inhabitants has stood up with sincerity and devotion for such a work it may be said that spiritual revolution in that land has begun.

But transformation does not come of its own. It is always due to courageous rising of a noble soul who lits the light of enlightenment. Never has anything been achieved by mere wish. It has always been a complete self-annihilation in a cause, a sincere devotion, and unflinching faith and an incessant toil that creates a change. Who knows how many nights has Mirza Wali Ahmad Beg stood up in earnest prayer before the Almighty to grant him success in the noble mission? Who is aware what difficulties and obstacles he had to contend with before he could make himself hear in a foreign land? Can we rightly judge the amount of labour and devotion this man must have spent ere he could arouse sleeping souls? Mirza Wali Ahmad Beg has already achieved a glorious success through Grace of God. What strikes us most admirable in the man is his spirit of faithfulness and his unflaunting nature. He has worked incessantly for years together without the least idea of publicity. In an age when the idea of liberalism has taken a perverted sense most of us feel shy of mentioning the name of the movement which is the only sign of life in Islam. We are sometimes apprehensive to speak of the founder of a movement who has given us all the light we possess. Mirza Wali Ahmed Beg's work in a foreign land wholly dispels our imaginary fears. The Mirza Sahib has not only kept before him the true spirit and the work of the movement in its real form but he has in fact formed a branch of the movement in Java. It is this faithfulness to the parent-body—a co-ordination and centralization of all activities which is needed more than anything else. Let our youngmen emulate the worthy example of Mirza Wali Ahmad Beg.

The Youngmen Ahmadiyya Association, Lyallpur

We have pleasure in announcing that the above Association is doing some good piece of work in the cause of dissemination of healthy literature on Islam. It has issued two pamphlets—extracts from the famous book 'The Teachings of Islam.' Sheikh Nisar Ahmad, the Secretary of the Association, seems to be a youngman of enthusiasm. He intends so far as we have been able to gather to issue these pamphlets regularly. We hope that the necessary energy and money required for such a work will not be lacking. It is for all sympathisers of such a noble task to see that the spirit of service within the younger generation finds encouragement at their hands. They say 'where there is a will there is a way' and we have not the least hesitation in saying that where the soul is determined the matter can not stand in way of realisation of an aim. It is however our wish that all such organisations at different places should co-ordinate to form a combined scheme for concerted action.

* * *

Present-day Mentality

It may not be out of place if something is said about the prevailing Muslim mentality which we must strenuously strive to shake off. It is generally seen that associations spring up like mushroom amidst Muslims. The urge behind is a transitory impulse. The rise of sentiments is quick and sudden but the fall is as much unexpected and instantaneous. For the most part an association consists in a campaign for electing its office-bearers, formulating resolutions couched in a language becoming of a mighty organisation. And when resolutions have been passed and published all ends in smoke. Sometimes if the stamina behind is a little more sustained it may show itself in occasional outbursts in holding meetings and passing presumptuous resolutions. This we must say is not the way to achieve something worthy of a great nation. Before a start is made it is better to judge whether the enthusiasm is the outcome of a temporary impulse and if so it is better to wait. When however it is realised that the urge within is so overwhelming and persistent as to possess one's mind day and night, then a start may be made in a most humble and modest a manner without any pretensions. Reliance must be laid not on meetings and resolutions but on the actual amount of work of devotion put forth towards the attainment of the particular object. The Lyallpur association is the only one which has so far been able to achieve some real work. We earnestly request all others to bestir themselves up as it is high time and to prove before the world that the younger generation of the movement breathes the same spirit of devotion, of sincerity and of sacrifice as our elders did.

وما توتيقي الا بالله

'And there is no power with me save with Allah.'

The Young Islam

Modern Education

وقل رب زدني علما طه

And say : O My Lord increase me in knowledge (Oh. 20, v. 114).
مثل الذين حملوا التوراة ثم لم يحملوها كمثل الجمل يعحمل
اسفاراً (الجمعة)

The likeness of those who were charged with the Torah, though they did not observe it, is the likeness of an ass bearing books.

Education means enlightenment of man's consciousness. Man has to live. How best to utilize opportunities presented to him should be the aim of true education. Previous experiences of man have been preserved in the shape of written books and so far as they help him in regulating the affairs of his life more easily, more smoothly and more harmoniously so far a study of that record is useful to him. The real aim is experience of life itself and not mere enjoyment of what others have written of their feelings and experiences. Knowledge is worthless, unreal if there is no occasion to employ it in life. Reading books, on arts, literature, science, philosophy, religion is useful if what is gained be applied in every-day moments of life. In short education, if it is of the right type must equip man with all that is needed for making life happier and nobler.

Modern civilization provides facilities for an average man to learn to read and write. Present day education is considered by its advocates as an un-mixed blessing. So far as East and particularly India is concerned let us analyse it. It is true that the modern school and university enables a person to read especially in English and to a certain extent to express himself. It is also true that it thrusts in the mind of a student much of literature, history, mathematics perhaps chemistry, physics and biology if he is a student of science. A graduate newly out from a university may be able at length to quote Milton, Shakespeare or Macaulay. He may enunciate principles of physical sciences with ease. Is he also better equipped mentally and morally to establish himself in life? Is the labour and money spent to educate him in proportion to what he has gained that will be of use to him in regulating the affairs of his life? How much of the book knowledge that he has accumulated in his mind will he retain and make use of five years after his educational career?

To be able to read and write is not what constitutes life. Except for a few who may specialize in some literary or scientific pursuits or for a few others who may run the machinery of the state, masses must work with their hands in the field or factory. Even for specialists and public-servants book knowledge is not all what they have to acquire. Book knowledge is essential for an average individual in so far as it helps him to understand his work better.

Modern education instead of creating a healthier taste for work kills his initiative, in fact makes a man detest the dignity of manual labour. This however is a sphere concerning politicians and economists. From our point of view even we are bound to say that the present system does help the individual but little. It is no doubt that the extreme forms of intolerance, of superstition and of fanaticism do not find any place in an educated mind of to-day. So much is the good that this system creates. But does the present system of education do some positive good in fostering a spirit of moral responsibility? Far from it. No education whatever, it be, can ever foster a true spirit of morality unless its foundations are laid on the sound principles of religion.

To equip an individual to establish himself in life, which is the aim education ought to have in view, does not merely mean equipping his mental capacities for the best. By far the greater part in life is played by man's emotions and sentiments. It is more the behaviour of a man which makes him fit for society. What is the part assigned to building up of character of a boy or girl by our present standards of education?

Not to speak of aiming to build their character, the modern school and university care little for even imparting lessons to their students in moral and religious principles. The student is left to pick up whatever he can in these subjects in the course of his study and to regulate his inner urges as best as he can. No conscious effort is ever bestowed, no guidance ever given by the teacher to his pupils. We do not mean that the teacher does not give his advice when asked to do so but that such instruction forms no part of the system. Excepting the grossest forms of indiscipline or improper behaviour what is the value attached to moral elevation in modern institutions? At examinations it is judged how far a student is mentally capable. Has it ever been thought that the promotion of a student should also depend, to some extent at least, on his knowledge of moral principles and on his capability in their acquirement? We make bold to assert that moral training will not be of much avail if the proper sort of religious training is not given. Man's limited experience here is altogether insufficient to make him believe that he must necessarily act honestly, nobly and in a spirit of real sacrifice. It is only a belief in an unseen Power and a belief in man's responsibility to his actions; which if they remain undetected or go unrewarded here; must have their real value in the hereafter that are an ultimate source of strength to the real character in him. God reveals Himself through His superhuman Knowledge and Power to His chosen servants in every age and it is due to this fact alone that the real spirit of religion survives. But even if this phenomenon be ignored human civilization must as a necessity believe in a God and the hereafter; as a great Frenchman is reported to have said, 'we must

invent a God even if there be none.' Humanity consists of average individuals and not of great thinkers. If education must be for the masses then it must include, nay give the first place, to imparting instruction in broad principles of ethics and religion and to testing students' capacities in their acquirement.

Even Westerners realize the great drawback of modern educational system. Speaking on this subject James Anthony Froude the celebrated writer says in one of his essays on Progress "A life of speculation to the multitude, however, would be a life of idleness and uselessness. They have to maintain themselves in industrious independence in a world in which it has been said there are but three possible modes of existence--begging, stealing and working and education means also the equipping a man with means to earn his own living." "Labour is the inevitable lot of majority and the best education is that which will make their labour most productive. I do not undervalue book knowledge—but the stubborn fact will remain that after the years, be they more or be they less, which have been spent at school the pupil will be launched into life as unable as when he first entered the school door to earn a six-pence possessing neither skill nor knowledge for which any employer will be willing to hire his services." Comparing the old industrial education with modern book knowledge he says "The evils caused by a smattering of information, sounder knowledge may eventually cure. I refuse only to admit that the transition from the old industrial education to the modern book education is for the present or the immediate future a sign of what can be called progress." Speaking of the value of religious instruction and of its practical demonstration the same author says "It is perfectly true that a consciousness of moral responsibility, a sense of the obligation of truth and honesty and purity lies at the bottom of all right action—that without it knowledge is useless, that with it everything will fall into its place.....The doing right alone teaches the value or meaning of right, the doing it willingly if the will is happily constituted, the doing it unwillingly if persuasion fails to convince." Again comparing the old ignorant French peasant with the advanced educated man of to-day J. A. Froude has the following remarks, "The French peasant sits as a child at the feet of the priesthood of an exploded idolatry. His ignorance of books is absolute, his superstitions are contemptible but he has retained a practical remembrance that he has a Master in Heaven who will call him to account for his life. In the cultivation of his garden or vineyard, in the simple round of agricultural toil he has been saved from the temptation of the prevailing delusions and has led for the most part

a thrifty, self denying, industrious and useful existence. Keener sarcasm it would be hard to find on the inflated enthusiasm of progress."

(Continued from page 1)

and said in a loud tone, "You have no right and I would never allow you to make such questions."

What do we generally observe in courts? Mud-throwing goes on freely. Mean personal attacks are levelled, frailties are exposed, every shameful trait in one's character is brought to light and what not? And all this with a view to prejudice the court against the rival party. But, the Promised Messiah (God's blessings be upon him), would never stoop to such baseness. If he was a kind and affectionate friend, he was, at the same, time, a noble foe. His was a heart full of tender feelings even for his enemies, what to talk of his railing them in a court, he would not even like to put them to shame by pointing out any blemish in them. In fact, he was imbued with the Divine attribute of 'Sattari' (the quality of forgiving or conniving at the faults of man).

(To be continued)

(Continued from page 10)

The Ahmadiyya Movement in the eyes of others

We reproduce at another place a letter from a gentleman of Southern India Mr. A. J. Khaleel Advocate Baryalore. It behoves all youngmen of our movement to take his advice to heart and lose no time in equipping themselves with the necessary implements of war this age demands of us. He has rightly warned us not to pay any heed to popular sentiments of denouncing or praising a group but to plunge ourselves headlong into the struggle that the greater glory of Islam requires. The Ahmadiyya Movement, according to this gentleman's estimate, has done an inestimable service in creating and broadcasting healthy literature on Islam. According to him "Literature produced by Ahmadies is the only literature in English which is available to non-Muslims in the cause of Islam. 'Pen is mightier than sword' is an ancient saying and it is to the credit of Ahmadies that they have proved this to the hilt. The Christian world to-day is shivering because the true Islamic light is penetrating into their strongholds through the medium of journals and pamphlets of the Ahmadi Association at Lahore." He has also congratulated the youngmen of the Movement in starting their own journal 'The Young Islam.'