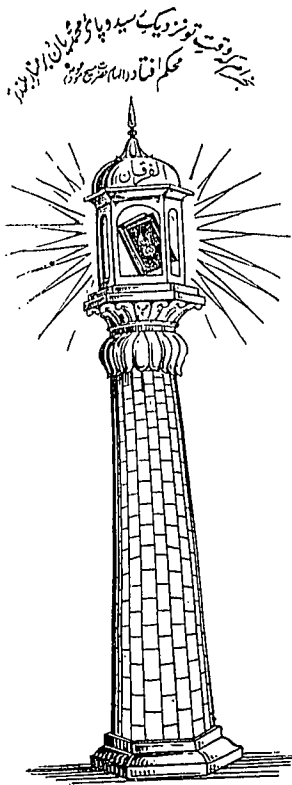


هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَالنُّورِ لِيُظَاهِرَ عَلَىٰ أَلْسِنَةٍ رَّاغِقَةٍ
 الَّذِينَ كَفَرُوا بِآيَاتِهِ لِيُحِقَّ عَلَيْهِمُ الْعَذَابُ الَّذِي كَانُوا يَارْتَابُونَ

"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-Hadi.)

"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 Fronted Abyss.)



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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DASTARDLY AND DEGENERATE METHODS OF OPPONENTS

PRAYER PERSISTENCE AND PATIENCE THE KEY-NOTE OF SUCCESS

Task of the Building up of Society to be Pursued with Vigour and Zeal

Extracts from Friday Sermon

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

والعصر ان الانسان لفقى خسرا لا للذين آمنوا وعملوا الصالحات وتواصوا بالحق وتواصوا بالصبر

"By the time, most surely man is in loss, except those who believe and do good and enjoin on each other truth and enjoin on each other patience."

Mere belief can bear no fruit until it is put into practice. So also mere preaching brings no results unless accompanied by suffering and patience. The prevailing Muslim mentality, at least as revealed by those who attend public gatherings, is most degenerate. Not only is there no order and discipline maintained, but the people belonging to various schools of thought have not the patience to hear others. The other day a public meeting was arranged by the Youngmen Ahmadiyya Association Lahore. The subject for the speech was "Prophecies mentioned in Vedas and other sacred scriptures about the advent of Muhammad" and the speaker was Maulana Abdul Haq the Sanskrit

scholar. It was expected that the importance of the subject would attract many educated persons. But not to speak of the thin attendance, those who turned up were bent upon making mischief and creating pandemonium. How sad a reflection on the mentality of those who call themselves Muslims and lovers of the Holy Prophet but obstruct and interrupt a speech in which the greatness and glory of their prophet is narrated!

The underlying cause is that they want to annihilate the Movement—a society established for the spread of faith. But let them understand that their efforts are bound to fail. They have already

(Continued in Page 4.)

Cessation of Prophethood in the Light of Quranic Teachings

Characteristics of a Prophet

(BY DR. ALLAH BAKISH B. Sc., M. B. B. S., D. P. H.)

Spiritual Unity of Mankind

All the ills and misery afflicting humanity at the present time can be traced to one cause. It is the one-sided, unbalanced progress of man that underlies such a crisis. For instance man has made inconceivable, almost miraculous advances in the physical realms. But in the moral and spiritual domain his notions are still the most primitive. The whole of the earth seems to be greatly contracted because of the wonderfully rapid means of communication. The intermingling of nations and peoples has become much easier and far more frequent. As a matter of fact the whole earth appears to be like a single country. Physical and material advance is forcing upon man the idea of unity of the race. On the other side what do we see in the domain of moral and spiritual relationship. The estrangement between one nation and another is as great as ever. Not only the idea of collective advance of nations is not recognised but each nation considers its advancement and prosperity in the downfall and ruin of the other. While material advance beckons unification, moral and spiritual ideas are still in the infancy, resulting in the disunity and disruption of the race. The rivalries, jealousies, hatred and ill-will existing between one nation and another, are dividing the whole mankind into rigid compartments. Indeed the spiritual barriers that modern civilisation has created, between one nation and its neighbour are far more impassable and unbridgeable than could be offered by any physical obstruction. Can there be any stable and collective progress of mankind in such an unbalanced state of advancement?

Evolution of Religion

Islam at its birth foresaw all such intellectual progress and hence a perfect faith as it claims to be, it taught those principles and practices which are of universal application, and bring about a unification of the race. It wants to create unity in outlook on life and its problems, unity in the moral and spiritual notions of man before he advances in the material domains, to invent the scientific appliances which tend to bring about his physical unity. Perfection of science therefore means physical unity and uniformity of the race and perfection of faith means its moral and spir-

itual harmony. In a stable and perfect civilisation both the physical and spiritual unity must go hand in hand.

In my previous article I discussed the subject of cessation of prophethood, as to how it followed as a corollary from the Islamic principle of universal brotherhood. It is evident that spiritually the human race would remain as divided as ever if prophets are to make their appearance after the Holy Prophet and if their acceptance is an essential condition for entering the pale of the fraternity, at least the personality of the Holy Prophet of Islam cannot become the centre and focus of such a unity. If then the Holy Prophet is unable to weld human race into one spiritual group, he has not been able to perfect the faith.

The Quran however declares in un-equivocal terms

اليوم اكملت لكم دينكم واتممت عليكم نعمتي ورضيت لكم
الاسلام دينًا.

"To-day I have perfected for you your faith and completed my favour upon you and chosen Islam as your religion."

There is thus not the least doubt according to the teachings of Quran that faith has been perfected with the advent of the Holy Prophet. The Quran is a summary of all the teachings, its claim to fulfil the needs of an ever-advancing humanity remains unchallenged. The Holy Prophet's life combines in itself the moral and spiritual greatness attained by each and every prophet. But all this becomes meaningless if the Holy Prophet is not the last in the chain of those personalities whose acceptance is an essential factor for effecting entry into the great brotherhood. May not one ask that if prophets, upon whose acceptance depends the formation of the brotherhood, are to arise after the Holy Prophet just as they did before him, wherein lies the significance of perfection of faith? What is the object of collecting all the teachings within a book if the very desired end, the unity and uniformity of the race, is not to be achieved?

Acts of the Almighty cannot be without a purpose. What aim is there in perfecting and completing religion with the advent of the Holy Prophet? If spiritual unity of the race is not the whole idea underlying perfection of faith and prophets would continue to make their appearance whose acceptance is essential for granting entry into the fold of brotherhood, why at all has the faith been perfected? Why all the teachings and guidance should be collected in one book and why should it be safeguarded against all human interpolations? Why a prophet is sent who combines in himself all the moral and spiritual greatness ever attained by any one before? Why does he teach those principles which tend to bring about a unity and uniformity (such as the doctrine to believe in the truthfulness of all previous divine Books and Reformers), when the main purpose of the unity is not to see its fulfilment at his hands? If prophets are to come and if unity of the race is not to be achieved with the personality of the Holy Prophet, why to debar prophets coming after him from bringing fresh law, why cannot any one of them equal or even surpass him in spiritual glory?

One prophet at a time.

Like a king a prophet has spiritual suzerainty over his subjects. There can be only one king over a people at a time and not two or more. If prophets are to come after the Holy Prophet, then those who accept them will be under their authority and not under the suzerainty of the Holy Prophet. It cannot be that both the Holy Prophet as well as some other prophet coming after him, be entitled to hold the jurisdiction over the same people. There can be only one ruler at a time. Now it is established beyond the least shadow of doubt by Quranic teachings that the spiritual rule of the Holy Prophet extends to the end of the creation. He is for all time to come the spiritual king and leader of his followers. In more than one form the Quran has driven home this idea of the interminability of the prophethood of Muhammad, on whom be peace. It says

قل يا ايها الناس انى رسول الله اليكم جميعا-

"Say, O ye people, I am Allah's messenger to you all". And again the phrases

وما ارسلناك الا كافة للناس-

"we have not sent you but for all the people" and

وما ارسلناك الا رحمة للعالمين-

"we have not sent you but as mercy for all the worlds (nations)".

The well-known verse of خاتم النبيين also declares the same truth of un-ending spiritual suzerainty of the Holy Prophet. It says

ما كان محمدا باحداء من رجالكم ولكن رسول الله وخاتم النبيين-

"Muhammad is not the father of any of the males among you but he is the Apostle of Allah and the last of the prophets." Even if the words خاتم النبيين be rendered as meaning "the seal of prophets" the ultimate conclusion will be the same. For what the verse means to convey is that although the physical progeny of the Holy Prophet is discontinued as he has no male descendant of his, yet his spiritual progeny will continue up to the last day. The spiritual fatherhood of the Holy Prophet with regard to his followers is expressed at another place in these words

الذي اولى بالهدى من انفسهم وازواجه امهتهم-

"The Prophet is dearer to the believers than even their own souls and his wives are (as) their mothers." If a prophet is spiritual father and if the Holy Prophet is the father of all his followers to the last day; there can be no one among muslims to claim prophethood after him, for by such a claim he would have a claim to their spiritual fatherhood which is obviously an impossibility.

The status of Independence of a prophet.

Every one who believes Quran to be a divine book also believes that the Holy Prophet does remain the spiritual head of his people up to the last day. How can then a prophet make his advent after him without claiming spiritual headship? A prophet is the independent head of his followers, he holds an independent status and authority. The Quran is explicit on this point when it says:—

وما ارسلنا من رسول الا ليطاع باذن الله-

"We have not sent any apostle but that he should be obeyed".

The Holy Prophet is said to exercise this right of authority over all his followers and there is a clear prohibition for any one else to wield such a prerogative.

ولا وربك لا يؤمنون حتى يحكموك فيما شجر بينهم ثم لا يجدوا فى انفسهم حرج مما قضيت ويسلموا تسليما-

"Nay, by your Lord, they can never become believers until they make you the arbiter in whatever they differ, then they find no straitness within them for what you decide and they obey, a complete submitting."

Obviously the role of arbitership assigned to the Holy Prophet in spiritual matters is unlimited as regards time and if he and none other can act for all time to come what kind of a prophet he would be who would make his appearance after him but without having the spiritual authority over his own followers?

Another verse of the Holy Qur'an places muslims under the commands of three authorities.

اطيعوا الله واطيعوا الرسول واولى الامر منكم فان تنازعتم فى شىء من دونه الى الله و الرسول.

"Obey Allah, and obey the Apostle and those in authority from among you. If however you disagree with respect of any matter then refer it to Allah and the Apostle". Muslims are required to obey their spiritual and temporal leaders so long as they do not infringe the commands of Allah and the Apostle. The word الرسول used twice in the above verse is by consensus of opinion limited for the Holy Prophet and none has so far applied it to any one else. By this verse all other spiritual leaders of muslims are placed in the category of اولى الامر منكم "those in authority from amongst you," while the Holy Prophet himself is put in an altogether different category. If the two categories are different as obviously they are, for with the one disagreement is permissible but not so with the other, and if the one category is designated by the term الرسول it is only logical to infer that the other cannot be termed by the same epithet. Again if any one coming after the Holy Prophet must be placed in the category of اولى الامر 'an apostle' and not in that of اولى الامر 'those in authority', as obviously he cannot be placed and if disagreement with such authority is allowed he cannot be a prophet. Prophets are spiritual authorities with whom disagreement is prohibited, who are meant to be obeyed implicitly. This is evident from the verse quoted above "we have not sent any apostle but that he should be obeyed." If prophets are to be obeyed and if after the Holy Prophet disagreement with the highest authority is permissible then obviously the latter must be lesser than a prophet and not prophet.

Continuation of prophethood a retrogressive step.

The process of continuation of prophethood after the Holy Prophet, far from being a blessing would be definitely a step in the backward direction. It would mean the frustration of the very object of perfection of faith. It would lead to the spiritual division and disintegration of mankind. Whatever unity and uniformity the faith of Islam tends to infuse would all be set at naught. It would be useless to profess universal principles when their acceptance does not lead to the formation of a universal brotherhood. The whole purpose of perfection of faith would become null and void. No more would Islam be distinguishable from other faiths, no longer will it have any

superiority and distinction over them.

(Continued from Page 1.)

proved futile during the past half century. How can these unholy and impious endeavours bear fruit. The members of the Movement have to realise their clear duty at this juncture. When the opponents are up and active to wipe us out of existence, the person who lags behind during such an eventuality is certainly a traitor. When the very existence of the Movement is challenged, is it not the duty of each and every member to plunge himself into the struggle with all his heart and soul? Is it not a fact that during the Holy Prophet's life when at a critical moment certain persons did not join the struggle, they were boycotted? We cannot be cowed down by such cowardly acts. Our duty is clear. We must continue our task of inviting people to come in contact with us in order to realise the true aims and objects of the movement.

But we will bear every trouble, every persecution in the cause. So long as we shirk these dastardly attacks so far we are weak. Our strength lies in pushing our work ahead during these troubles without any thought of retaliation. I invite every member to consider the cause of the Movement as his personal affair. When any one of us is involved in trouble of his own does he go to rest or has he his peace of mind? I want that at such a moment all of us should bow down at the door of the Almighty to grant us strength and force to pursue our task unabashed and to grant the opponents the true knowledge and understanding. Let every member pray to Almighty God during his *Tahajjad* prayers, for the oppressed and the weak is dear in His sight. If we have no other source of strength to help us, one door is always open. Let us pray from the depths of our souls and I am sure our prayers will not go in vain. We stand for His cause and its service and to Him we beseech our state of weakness and oppression. He is the Almighty, protects the weak and thus manifests His power to an ignorant world.

REMEMBER

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THE YOUNG ISLAM

Tuesday, March 16, 1937

Ahinsa and Islam

قولوا آمنا بالله وما أنزل إلينا وما أنزل إلى إبراهيم و
إسماعيل وإسحق ويعقوب ولا لاسباط وما أوتى موسى و
عيسى وما أوتى النبيون من ربهم- لا نفرق بين أحدنا منهم
ونحن له مسلمون-

"Say:- We believe in Allah and (in) that which has been revealed to us and (in) that which has been revealed to Abraham and Ishmael and Isaq and Jacob and the tribes and (in) that which was given to Moses and Jesus and (in) that which was given to the prophets from their Lord; we do not make any distinction between any of them and to Him do we submit" (Ch. 2 V 136).

Truth for its service always requires chivalry and the man of truth always possesses it in abundance. But chivalry for its proper display has two forms, an active in which falsehood is overthrown by the might and power of truth and justice and a passive where all the suffering in the cause is borne by the upholder of the truth himself. The choice of the right form of chivalry depends upon circumstances. It is subject to the law of social betterment, whichever form is conducive to reform of society at a particular time that form must be selected. Utility and not emotion is to be the determining factor. Prophets like true physicians are the healers of spiritual ailments and they must employ various remedies as the nature and stage of illness of the age demands. Prophets before Muhamamad, exhibited either the one or the other form of chivalry in serving the cause of truth. Each one of them either submitted himself to sufferings or else stood up to over-power and subdue the gods of falsehood. None of them displayed a combination of the two forms at one and the same time. Their followers have erred inasmuch as they consider the form of expression that they are taught as the positive truth, refusing to attach any value to the other. They think that theirs is the method applicable to all circumstances and for all ages. Thus we see some of

them ranged in irreconcilable opposition to others. For instance a Christian or a Buddhist errs, not in this that he regards the cult of *Ahinsa* to be true and effective but in this that he attaches to it an absolute value. He regards it a positive virtue always to suffer and submit without having regard to circumstances and to the results it produces. The followers of other faiths however may not be blameable, for their teachers gave them only one form of teachings. They were only shown one aspect of human nature compatible with the circumstances of the age and so they mistook a portion for the whole. The great pity is that the followers of the perfect faith have also fallen into the same error. The Quran is a summary of all teachings, contains remedies for all ills and the Holy Prophet's life gives demonstration of each and every moral trait in its proper and perfect form. Because during its rise Islam had to employ sterner ways of reform, of meting out retaliatory justice to offenders of the principle of freedom of conscience and because such a procedure was continued for some centuries, present-day Muslims have, in course of time, not only come to believe in the absolute value of these methods but have transgressed even their rightful limits. The current beliefs and practices of Muslims land them into the field of aggression and tyranny which they employ not only against the foreigners but also freely make use of them against their own brethren in faith. Not only has a Muslim of to-day forgotten the tolerant, gentle and magnanimous spirit of his faith but has perverted the active form of chivalry into one of intolerant fanaticism and petty-minded vindictiveness. In thus distorting his faith a Muslim is much more blameable than a non-Muslim. Therefore if the believers in *Ahinsa* have erred towards one extreme, Muslims have been guilty of an equal degree of blundering to the opposite extreme. Only the guilt of Muslims is greater for they have been given the whole truth. So long as Muslims do not realise their mistaken viewpoint in regard to the true worth and value of *Ahinsa*, it is futile to expect others to change their outlook with regard to it. As a matter of fact the believers of *Ahinsa* have an advantage over them inasmuch as the prevalent world-conditions do favour its employment with regard to spread of truth.

Recently the Muslim press has given prominence to the criticism of Islam by Mr. Andrews. Mr. Andrews purports to mean that sometime ago he was attracted towards the Islamic faith but later on his sympathies were won over by the cult of *Ahimsa*. The spirit of retaliation as advocated by the teachings of Islamic faith may have been needed at the time when it made its appearance and its employment may have certainly served a useful purpose then but it is no longer needed. Mr. Andrews means to say that even if the retaliatory spirit had a role to perform, no longer humanity is in need of it for its salvation, for a higher and more sublime method of *Ahimsa* which can achieve the same purpose, is available. The muslim press has rightly pointed out that although Islam undoubtedly sanctions use of the spirit of retaliation yet this does not form the whole of the teachings of the faith. Islam also has in it an abundance of the spirit of toleration and non-resistance and that therefore Mr. Andrews has not been able to assess the true spirit of Islamic teachings in their entirety. However that may be, one thing is certain and of which we are thoroughly convinced. Mr. Andrews' estimate of the Islamic faith may not be right but it certainly conforms with the current beliefs and practices of the muslims themselves. The doctrine of stoning the apostate, of waging unprovoked war against the unbelievers in order either to impose upon them the faith or else to dominate and rule over them (the so called doctrine of Jihad which of course is of the greatest merit), the notion so commonly prevalent among present-day muslims that the real stability and strength of the faith lies not in its high moral and spiritual teachings and in their observance but in acquiring great empires and the most ugly, disruptive habit of dubbing brethren muslims as *kafirs* on account of minor differences, are all symptoms which bespeak so loudly against the true tolerant, gentle and magnanimous spirit of a system meant primarily for the spiritual uplift of mankind. It is practically impossible for an impartial outsider not to take into account, the current beliefs and actions of the followers of a faith while making an estimate of its teachings. If the fault then lies with the followers

of the faith themselves in perverting and distorting the true teachings, in over-emphasising and exaggerating its one side to the exclusion of the other phase, it is needless and certainly useless to wail of the ignorance of others. What after all is the charge that muslims lay at the door of other faiths as prevalent to-day? Not that the faiths in their original purity were untrue but that their followers have been guilty of disfiguring them. It is true that the Islamic faith, in so far as the purity of Quran and the historical life of the Holy Prophet are concerned, is on quite a different level from other faiths. But to expect of a foreigner to absolutely divorce his mind of the current theories as believed and practised to-day in the world of Islam is certainly to demand a great deal from him. Before the non-muslim world can see the faith in its true colours it is highly essential that muslims themselves should approximate their beliefs and actions to its standards.

The gentle teachings of the prophet of Nazareth form as much a part of Quran as the stern and strict rules of retaliatory justice taught by Moses.

Mr. Andrews is right if he means to say that the present age unlike the age when Islam first made its appearance is more amenable to gentler methods of education and persuasion for accepting the truthfulness of a faith rather than to the sterner methods of domination and dictation. The only point which requires his serious attention is that the teachings of Quran and their true demonstration by the Holy Prophet do not at all fall short of accepting the challenge of the modern age. The display of the spirit of retaliation in the form in which an average Muslim conceives it to-day is certainly un-islamic. But there is no gain-saying the fact that Islam during its first phase of rising did employ the rightful kind of retaliatory justice needed at that time. In the modern world of to-day however *so far as the prevalence of truth is concerned* even that spirit of retaliation as sanctioned by Quran is not needed. And Islamic teachings certainly enjoin non-resistance of evil if the reform of the society demands such a procedure.