



هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَالنُّورِ لِيُظْهِرَ عَلَىٰ الْكُفْرِ الظُّلُمَاتِ ۗ

“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.” —(At-Hadith.)

“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. III. No. 22

APRIL 16, 1937

Annual Subscription,
Rs. 1-8 or Sh. 3.

The Work of Publication of German Translation

Maulana Sadrud Din's Departure to Germany

For the past few years the Ahmadiyya Society at Lahore had taken into hand the arduous task of translating the Holy Word of God into the German tongue. The work had been entrusted to the care of no less an able and learned person than Manlana Sadrud Din, the Founder of the Berlin Mosque. Owing to world-wide depression, paucity of funds stood in its way of completion. But thanks to the heroic efforts of the members of the Society, the Maulana was enabled, last Monday, to make his departure for Germany for getting the work published. Many of the distinguished members of the Movement had gathered at the Lahore Railway Station on that night, to bid farewell to the Maulana.

The most impressive scene of the whole ceremony was the raising of hands on the part of the whole gathering, in earnest prayer to the Almighty for the success of the task while the train was about to move. Earlier in the afternoon nearly fifty guests were invited to tea at Hazrat Maulana Muhammad Ali's.

Besides the earnest and whole-hearted devotion

of many learned men, the task of German translation is estimated to cost a sum of forty thousand rupees. It is a remarkable example of steadfastness and faith on the part of a tiny little group, merely a handful of men firm in their resolve to present to the western world the Blessings of Allah's message at a most critical time of their history while all around is opposition and hostility. Could such a faith and conviction be born of earthly sources? And how do the sons of earth respond to such a unique kind of faith? They dub the servants in the cause as heretics and apostates fit only to be excommunicated! Heretics and apostates indeed they are who spend their last ounce of energy in the service of the Holy Quran! One can not do better than invoke Allah's blessings upon our misguided Muslims in the words of the Holy Prophet

رب اهدنا لهدى صراطك المستقيم

'O my Lord, guide aright my people, for they do not know.'

Islamic Conception of the Unity of Godhead

Interdependence of Reform Among Muslims and Spread of the Faith

Extracts from Friday Sermon

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

It is alleged by European critics that Islam has given no new idea to the religious world. I have already dealt with one side of this question. To-day I would confine myself to another aspect of the problem. Islam with its very dawn did emphasise the principle of Unity of Godhead with such clearness and force that the distinction of the faith in this respect has never been questioned even by its bitterest foes. It is admitted by one and all that the faith of Islam stands unique in implanting the grand idea of Unity. It may however be asked what after all is the essence of the principle, what is the sum and substance and the ultimate significance of such a doctrine? What benefit does such a belief bestow upon mankind in the practical realities of life?

Significance of the Doctrine

A belief in the Unity of Godhead does not merely mean that man comes to profess his faith in a single deity instead of believing in plurality of gods. It does not also merely stand for the formal worship of one God. Beneath these superficial signs underlies the grand idea of the supremacy and lordship of man over the whole of the creation. Worship of a thing takes for granted its superiority over the worshipper. Thus by worshipping other deities besides the Creator man degrades himself and lowers his own dignity. What degradation could be greater than the one where the servant is taken to be the master and the lord? What humiliation could be greater than that of a creature endowed with intellect bowing down before the dumb and blind elements of nature? Formal worship produces mental and moral slavery and degradation. Do we not see that nations who have unfortunately been victims of the belief in the doctrine of Nature worship, have always remained stunted in their mental and moral development? The Arabs before the dawn of Islam were the greatest believers in polytheism and they were the most backward in every walk of life. After all what was the electric spark that let loose the energies of a whole nation as the Arabs were? It were the lessons of Unity, a belief that man was created to be master of all. Never before in the whole history of mankind did the idea of Unity find its true fulfilment! Never had any nation before realised in its life, in so complete and full

a measure, the ultimate value of belief in this doctrine!!

Independence and Self-Reliance

Even to this day during the greatest decline of the faith, a Muslim is the last person to exhibit signs of timidity and fearfulness. A belief in the principle of Unity of Godhead produces in man a feeling of self-reliance and of independence of character. He is afraid of no body, fears nothing upon this earth and expects nothing from anybody. All his desires and aspirations, all his fears and hopes are linked with One Source. In discharging his duty he is fearless of the consequences, in upholding the cause of truth and righteousness no sacrifice is greater for him. He is a servant of the One, he has entirely submitted himself to his Lord and he worships none other but his Creator. In obeying the ordinances and injunctions of his Master, his only Master, he feels no hesitation, no wavering. Critics and students of Islamic history find it inexplicable to know how in the course of barely a decade a nation sunk in the lowest depths of degradation rose to the highest pinnacles of glory, overthrowing every kind of barrier that came across its way. If one realises the fact that Arabs had learnt the lessons of Unity, had imbibed and assimilated it in their very lives, it is not difficult to explain the sudden, almost miraculous rise of the Arabs in the early days of Islam.

Spread of Islam

To-day there are so many misunderstandings about the faith, so many obstacles in the way of its spread but by far the greatest of them is the misrepresentation of it by its followers through their deeds. Are we, as a nation to-day, believers in the principle of Unity? However much Muslims may preach the true principles of their faith unless their actions conform to them, the non-Muslim world will not be attracted towards it. Reform among the followers is the stepping-stone towards realising the higher and ultimate goal of widening the circle of brotherhood. The *Maujiddid* of the present age therefore did the right thing in not only presenting the true teachings to the foreigners but in bringing home to Muslims the idea of true reform. As a matter of fact reform must precede the task of the spread of the faith. It is from this view-point and not from any petty sectarian motives that the Ahmadiyya Movement stresses the imperative need of joining its ranks.

THE DEATH OF PROPHET JESUS CHRIST

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

Fictitious Stories

Jesus, son of Mary, peace be upon him, who was a Prophet unto the sons of Israel, has been shrouded with strange sort of fictitious stories. The moment the Jews were going to apprehend him in the garden, the tale tells us, Jesus was snatched up into the third heaven by the ministry of four angels. His likeness was stamped on another person who was apprehended instead and crucified. This person, some say, was spy that was sent to entrap him, others, that it was one Titian who by the direction of Judas had entered in a window of the house where Jesus was, to kill him; and others that it was Judas himself who had agreed with the rulers of the Jews to betray him for thirty pieces of dirty lucre, and had led those who were sent to take him. Jesus, since then, is living in the high heaven, sans food, sans age, sans all physical needs that attend upon this earthly body of clay, and will not die till the end of this world.

All fiction, pure and simple, and no better than a Tale of a Tub. The Holy Quran does not countenance it, nor does the sacred History of Islam. On the other hand there is overwhelming evidence to shew that Jesus who was every inch a mortal man, went the way of all earth like his predecessors, and lived and died upon this earth.

The Holy Prophet's Demise

The Holy Prophet Muhammad, peace be upon him, had breathed his last. A large number of Musalmans had thronged into the Mosque at Medina. Umar, unsheathing his sharp sabre, was telling the people wrathfully; whosoever should say that the Prophet was dead, would have his head smitten off his shoulders. He had been under the impression that the rumour had been given out by some mischief-mongers with malicious intentions. Abu Bakr came out of the Prophet's room, mounted the pulpit and addressed the assembly in these words:—

إِنَّمَا بَعْدَ مِنْ كَانِ مِنْكُمْ يَبْعِدُ مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَإِنَّ مُحَمَّدًا قَدْ مَاتَ وَمَنْ كَانَ مِنْكُمْ يَبْعِدُ اللَّهَ فَإِنَّ اللَّهَ حَيٌّ لَا يَمُوتُ قَالَ اللَّهُ تَعَالَى وَهَذَا رَسُولٌ قَدْ خَلَّتْ مِنْ قَبْلِهِ الرُّسُلُ (بخاري) —

"O people, verily, whosoever worshipped Muhammad behold, Muhammad is indeed dead. But whosoever worshipped Allah, behold, Allah is alive, and will never die.... Muhammad is no more than an Apostle all apostles have already passed away before him; if then he dies or is killed, will you turn back upon your heels?"

All heads went down with grief. Umar's sword slipped into its scabbard, and his legs failed him, and he dropped upon the ground stricken with palsy as it were.

Hazrat Abu Bakr's argument was: All the Prophets before the Holy Prophet Muhammad had passed away. Not a single one escaped death. The Holy Prophet also shared the common lot of mankind and there was nothing extraordinary in his death. The argument went home. Not a single man took exception to it. If Jesus had been alive as alleged, and staying in the High Heaven all those centuries, some one would have urged his instance, particularly Hazrat Umar who had become so indignant. But this doctrine, the lifting up of Jesus with this earthly body, as unknown to Islam of the Holy Prophet's day.

The Christian Invention

These stories are of the Christian invention, and Islam has nothing to do with them. Later on when Christians entered into the fold of Islam in large numbers they brought these mythical stories with them. Says George Sale in his Translations of the Holy Quran, page 38, footnote:—"It is supposed by several that this story was an original invention of Muhammad's; but they are certainly mistaken; for several sectaries held the same opinion, long before his time. The Basilidians in the very beginning of Christianity, denied that Christ himself suffered, but the Simon the Cyrenean was crucified in his place. The Cerinthians before them, and the Carpocrations next (to name no more of those who affirmed Jesus to have been a mere man), did believe the same thing; that it was not himself, but one of his followers very like him that was crucified"

The Quranic Verdict

There could be only three possible positions in which Jesus could appear in this world.

1. As an ordinary man.
2. A Prophet like unto other prophets.
3. As one of the man-made gods.

There is no fourth possibility. Whatever his position, an ordinary man, a prophet or even a factitious god, the Holy Quran exempts him not from death.

As an Ordinary Man

فِيهَا تَحْيَوْنَ وَفِيهَا تَمُوتُونَ وَمِنْهَا تُخْرَجُونَ - أَلَمْ نَجْعَلِ الْأَرْضَ كِفَاتًا إِنَّ أَحْبَبًا وَأَسْوَأًا .

"On the earth shall you live, and on it shall you

die, and from it shall you be raised." (7:25). This verse proves conclusively that every man must live and die upon this earth.

"Have we not made the earth to draw together to itself the living and the dead," (77:25). This shows that all mortals, living or dead, must remain on earth.

As a Prophet

وما جعلهم جسدا لا يأكلون الطعام وما كانوا خالدين-

"And we did not make them (Prophets) bodies not eating the food, and they were not to abide for ever," (21:8). This shows clearly that every Prophet had a mortal body needing food for its support, and that every one of them tasted death. Therefore Jesus also must have had a body which stood in need of food and must have tasted death.

وَمَا جَعَلْنَا إِلَّا رَسُولًا قَدْ خَافَتْ مِنْ قَبْلِهِ الرُّسُلَ - إِنَّا نُنزِّلُ الْكُتُبَ وَالنَّبِيَّاتِ عَلَىٰ أَجْسَادٍ بَشَرِيَّةٍ -

"Muhammad is no more than an apostle; other apostles have already passed away before him; if he die therefore, or be slain, will you turn upon your heels?" (3:143). This verse affords a conclusive proof that Jesus Christ who appeared as a prophet before the Holy Prophet Muhammad, was also dead. The prophets were but mortals, and their span of mortal life must no doubt terminate like that of other mortals.

As a Man-made God

وَالَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ لَا يَخْلُقُونَ شَيْئًا وَهُمْ يُخَلَقُونَ - أَمْوَاتٌ غَيْرٌ أَحْيَاءَ - وَ مَا يَشْعُرُونَ إِلَّا بِآيَاتِنَا يُبْعَثُونَ -

"And those whom they call on besides Allah have not created anything while they are themselves created; dead are they, not living, and they know not when they shall be raised." (16:20). This verse shows conclusively that neither Jesus nor any other person who is taken for god ever created anything, and secondly that Jesus was not alive at the time of revelation of the Holy Quran, because it is stated in clear words that all those who are called on besides Allah are dead, not living, and the further statement that they do not even know when they shall be raised shows that the verse speaks of men taken for gods, and at any rate includes them.

The Holy Quran has, furthermore, made a direct mention of the death of Jesus Christ:

وَأَنذَرْتُكَ بِاللَّهِ يَٰعِيسَى ابْنَ مَرْيَمَ خُذْ بِكَرْسِيِّكَ وَارْتَضِ إِلَىٰ صُلْبِكَ
"O Jesus, I will cause you to die and exalt you in My presence."—(3:54). The Jews had conspired to kill him by the damned death upon the cross. Jesus was exceedingly sorrowful, and he fell on his face and prayed, saying, *O my Father, if it be possible, let this cup pass from me.* His prayer was answered, and the Most High God said to him

O Jesus, I will cause you to die (a natural death afterwards) and exalt you in my presence. And so it happened. All the plans of the Jews to kill him upon the cursed cross were frustrated.

Now turn over Chapter 5, verse 116. On the Day of Judgment God will interrogate Jesus, and say. "O Jesus, son of Mary, did you say to men, Take me and my mother for two gods besides Allah he will say.....I did not say to them aught save what Thou didst enjoin me with: That serve Allah my Lord and your Lord; and I was a witness of them so long as I was among them, but when Thou didst cause me to die, Thou wert the watcher over them, and Thou art witness of all things."—(5:117) و كُنْتُ عَلَيْهِمْ شَهِيدًا مَا دَعَمْتُ بِهِمْ - نَامَا تَوَفَيْتَنِي كُنْتُ أَمْرًا لِّرَقِيبِ عَلَيْهِمْ - وَأَنْتَ عَلِيمٌ كُلِّ شَيْءٍ عَاطِدٌ -

This verse is a conclusive proof that Jesus died a natural death, and is not now alive in the High heaven.

Hazrat Imam Hussain's Evidence

After the death of Hazrat Ali, Hazrat Imam Hussain mounted the pulpit and delivered the following sermon to the people:—

إيها الناس قد قبض الالهيته رجل لم يسبقه إله ولا يدركه ولا إله آخر من قد كان رسول الله يبعث في بيته جبريل عن يمينه وميكائيل عن شماله فلا يذنب حتى يفتح الله له وما ترك إلا سبع مائة وهم أزدان ليشترى بها خادما. ولقد قبض في الليلة التي عرج فيها بروح عيسى ابن مريم ليلة سبع عشر من رمضان. — (طريقات كبير جلد 3 صفحہ 44)

"O people, this night witnesses the death of that man whose position could be reached neither by the ancients nor the moderns. When the Holy Prophet sent him into the war, Gabriel went on his right and Michel on his left, and he returned not without gaining victory. He has left behind 700 dirhems wherewith he wanted to purchase a slave, *He has yielded up his life on the night on which the soul of Jesus son of Mary was lifted up to heaven i.e., the 27th of Ramzan.*"

It is quite clear from this statement of Hazrat Imam Hussain that it was the soul, and not the body of Jesus son of Mary, that was lifted unto the high Heaven.

Recapitulation

Prophet Jesus son of Mary was every inch a mortal man. He was an apostle unto the Israelite nation. He was rescued from the cursed death upon the cross, and lived up to a good old age of 120 years according to a tradition of the Holy Prophet:

ان عيسى ابن مريم عاش عشرين و مائة سنة.

The doctrine of his Ascent to Heaven with this
See Page 6.)

THE YOUNG ISLAM

Friday, April 16, 1937

Spiritual Influence

و لا تمدن عينيكم الى ما استعنا به ازواجنا منهم زهرة
الحياة الدنيا لئلا يفتنهم فيه ورزق ربك خيرا وابقى - (طه)

'And do not stretch your eyes after that with which we have provided different classes of them (of) the splendour of this world's life that we may thereby try them; and the sustenance (given) by your Lord is better and more abiding.'

—(Ch. 20 v. 131.)

The whole of the subject of spirituality is enshrouded in mystery, it is surrounded with a halo of superstition, of some thing unintelligible and unknowable beyond the ken of ordinary human understanding. The popular notion associates it with the working of miracles, seeing of visions and performing such supernatural phenomena as are in direct contrast with the established laws of nature. For instance Jesus Christ is an example of a reformer essentially spiritual in his utterances and behaviour and the lay mind has come to associate his name more than any body else's with the performing of such miracles as the raising of dead to life, healing the sick and lepers, giving the sight to the blind and so on—acts in direct opposition to the laws of nature and beyond human comprehension.

Every mortal possesses both the body as well as the soul. Though there are variations, small or great, between one individual and another as regards the inner urges of the soul as much as there are marked differences in bodily reactions, yet the body and soul of each and every individual possess common characteristics. Therefore the conclusion is that what higher souls can achieve should at least be within the understanding of the average man. The admission does not negative the principle of individual variability but it is an

admission of the universality of human nature. A person may not attain to the heights of a Sandow or a Newton in physical or intellectual greatness but certainly he can imagine and understand their greatness.

Like the body human soul possesses certain qualities and it is the outward expression of those higher qualities of the soul in their fulness that constitutes spirituality. A person is great or small according to the capability with which he can adapt himself when required by the circumstances, to display the great and higher traits of his soul in contrast to the urges of his flesh. There is always a conflict going on within the soul—a fight between the high and noble sentiments of service and self-effacement and the lower emotions of self-possession and self-aggrandisement. There is on the one side the urge to stand by and serve the cause of truth and humanity and on the other the strong desire to self-indulgence. It happens more often than not that the cause of service and of self stand diametrically opposed to each other and then one must choose the one or the other. The first and foremost distinguishing feature of a great soul is its preferring to choose the cause of truth over personal or selfish motives. But this is by no means the only distinction. There are other qualities of the soul that are in express demand if the task of service of truth is to attain to its perfection. The qualities of steadfastness, an unflinching faith in the triumph of the cause, self-sacrifice, the desire to soar higher than the world, to renounce its riches and fame, a bold and manly stand against overwhelming odds are some of the other traits required to be brought into play. Though the form of their expression may vary according to the changing needs of environment yet all these basic qualities are demanded for the formation of a great spirituality. It is also well to

remember that the influence of a high soul does not remain confined to itself. It affects other souls. This is achieved by two means, by its mere presence and by the example it sets in actual life. When there is a great and courageous soul, it infuses courage and bravery into others not only by its acts but also by its personal contact. Generally it is considered that the teachings or the deeds of a great soul bring about the desired change but by far the greatest factor inducing change is the personal influence of the man. There are certainly rays of spiritual influence, imperceptible and unpalpable nevertheless to be felt, emanating from a great soul towards those coming into contact with it.

In Memorium.

The Late Hakim Mirza Khuda Bakhsh.

Only last year the Ahmadiyya Society at Lahore lost one of its most influential and devoted members, the late Dr. Mirza Yakub Beg. This year another revered and old member of the Movement has departed from us. Hakim Mirza Khuda Bakhsh was perhaps one of the oldest friends of the Founder of the movement, his associations dating as far back as 1890 or even earlier. The great love and deep reverence which the late Hakim Sahib bore to the Promised Messiah is reflected in the great and laborious work—*Asal-i-Musaaffa*, which he wrote in support of the Founder's claims. It is a voluminous book covering above thousand pages dealing with the important subjects of death of Jesus Christ and the fulfilment of the Holy Prophet's prophecy about the advent of the Promised Messiah in the person of Hazrat Mirza Ghulam Ahmad. Any one who has seen

the book can testify to the great pains and patient working of its author. The book is encyclopaedic in nature. The late Hakim Sahib knew no sacrifice greater when the question of support of a truthful cause was concerned. In 1924 when the Ahmadiyya community split into two, he risked his entire property at Qadian but in no case would he consent to be a party to the repugnant and highly disruptive doctrine of *Takfir* as advocated by the Qadiani head.

إنا لله وإنا إليه راجعون

May his soul rest in peace. With the death of its elder members the responsibilities of the younger generation are becoming increasingly great and arduous. The older members have done their part worthily and manfully, let the younger ones equip themselves to fill in the vacant gaps created by their passing away.

Let the young men of the Movement always have before them the Quranic motto

لها ما كسبت و لكم ما كسبتم ولا تسألون عما كانوا يعملون
 "For them is what they did and for you what you earn and you shall not be asked as to what they had been doing."

Continued from Page 4.

body of clay is merely a myth. The Holy Quran nor the Prophet's Hadith countenances it. It and the kindred stories are, as a matter of fact, of the Christian invention. Writes Hafz bin 'Qim in his book *Zad-ul-Ma'd*, that the story of Jesus' Ascension to heaven at the age of 33 is not supported by any Hadith of the Holy Prophet to make it incumbent on us. Shami says that it is exactly as Ibn-Qim has stated that this doctrine is not based on the Holy Prophet's Tradition, but is the upshot of the Christian stories, and has emanated from them.

فقى زاد المعاد للحافظ ابن قيم رحمه الله تعالى (ما يذكر ان عيسى رفع و هو ابن ثلاث و ثلاثين سنة لا يعرف به انما يجب المصير اليه قال الشاعري و هو كما قال فان ذلك المصير وى عن المصيرين) — (فتح البيان جلد 2 صفحه 9 و 10)