

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

# THE LIGHT

EDITED BY MUSTAFA KHAN B. A.

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Correspondence of literary nature may be addressed to the Editor. Short articles, letters and questions will also be welcome. Non-Muslims are also invited to send questions to be answered.

## NOTES.

### How Muslims Become Christians.

The following, which we take from the "Moslem World," will show how Muslims are converted to Christianity through the influence of Christian literature :—

Ahmet is an educated young Turk about thirty years of age, who formerly served as a sub-lieutenant in the Turkish Army. To-day he is a Christian, and he owes his conversion under God's mercy to the Turkish edition of the Scriptures exhibited in the window of our Society's depot at Athens.

While serving in the Turkish Army in Asia Minor he had been for years an unwilling witness of many atrocities on Armenians. The barbarities committed by Turkish officers, he says, were terrible : many of their commands he could not bring himself to carry out, and he was able to save not a few Armenians from death. Finally he deserted, and reached Smyrna, then occupied by Greek troops. It

was considered unsafe for him to remain there, so the Greek Governor sent him to Athens, where he obtained a temporary position in the police force.

When his father heard of Ahmet's interest in Christianity, he refused to have anything further to do with his son. This gave great sorrow to Ahmet. However, he was strong in faith and rejoiced to have found the way of salvation. In January, 1921, he made a good confession and was baptized at Athens in the Greek Presbyterian Church. Soon after this he accepted a position in an American school, where he is now teaching Turkish. His great desire and hope is to take a theological course and preach the Gospel to his own race. In a recent letter to Mr. Sirinides he blesses the day when he saw the Word of God in our depot.

The above speaks for itself. Are not the Muslims now prepared to counteract these efforts against Islam. The necessity of disseminating Islamic literature cannot be overestimated.

### Muslim Ladies of Egypt.

The "Egyptian Gazette" states that three societies for the emancipation of women have recently been formed. One of these is entitled *Al-Nahda al-Nisaiya* (The Feminist Movement), and it publishes a magazine of its own, edited by its president, Madame Labiba Ahmad, a highly educated Egyptian lady. Each member of the society has to take this oath : "I swear to make chastity my crown and virtue my guide ; to live as a free woman, a good and useful wife and mother ; to do my duty honestly to my God, my fatherland, and my country (*sic*) ; to love others as I love myself, and to hate for them what I hate for myself. Apparently the society is a Mothers' Union, not yet contemplating the inclusion of single woman. The editress exhorts the Egyptian woman, now that she has made an effective demonstration on behalf of national independence, "to return to her home—her little kingdom, to educate herself and her children, to be fit for the two beautiful names of wife and mother, to be the lady, not the slave, of her husband." The contents deal with nursing, child hygiene, and the like.

**Islam in America.**

The "Moslem World" tells us that efforts have been made by Mr. George Assas of Rio di Janeiro to find out what the Moslem population of South America may be. In default of authoritative statistics he reckons that there are some 20,000 Muslims in North Brazil, living either on the sea coast or along the chief rivers. These are mainly Syrian. Besides them there may be another 5000 hailing chiefly from Morocco. While not unmindful of the observance of their own religion (though without a mosque) they do not carry on propaganda. There is also a number of negro Moslems, some of whom speak Arabic quite well. Both their blood and their religion is being mixed with the Brazilian and the Roman Catholic. It is said that they bow before the cross in church while repeating the Kalima. Their number is decreasing rapidly owing to absorption among the general population. In the United States, on the other hand, the propaganda of the Ahmadiyya sect is proceeding.

**THE LIGHT.**

*Dated the 1st December 1922.*

**Miracles of the Holy Prophet.**

Miracles have invariably played a most important part in the growth and progress of every religion of the world. In fact they constitute the most clear arguments for a layman to place confidence in the truth of a religion. That is why all the religions in the world ascribe the performance of miracles to their religious reformers and Prophets. Belief in a supernatural power is the common factor of all the religions and the very belief demands the performance of such actions which may be called superhuman or super-natural. If there is a Supreme Power, which is controlling the whole universe; and if we, the human beings, are to believe in this power, we have to be satisfied about its existence. Men are naturally inquisitive. They reason out or want proof for every thing. What is, then the proof to show that there is a God? The Miracles.

A scientific man, too, perhaps will be able to advance some arguments for the existence of God. He will show the series of cause and effect and will ultima-

tely terminate it at the first cause. He will study the wonderful organization of the world, of our solar system, and will draw the conclusion that there must be a creator and organiser of this huge thing which we call the universe. But a scientific research will always prove that there **must be** some one, and not that there **is actually** some one who is running this machinery. The scientific conception of a Deity is very vague, indefinite, and stern, without any personal touch. He is only a Power, devoid of all sentiments and emotions. He is inexorable and rigid. The advocates of the religion however are singularly positive about him. They feel the existence of God; they realize Him; and one of the means of their realization is miracles? The God of a religion is a personal God, full of sympathy, merciful and compassionate. He is a friend, as well as master. He gives and takes. In a word every man is associated with Him and finds solace and comfort in believing Him. He looks upon Him for help in misfortune; and gives thanks to Him in the heyday of belief. Faith is said to have a tremendous influence; but conviction is the mother of Faith; and miracles have contributed immensely to conviction. That is why every religion stands in need of miracles to convince its followers of its truth.

It should, however, be borne in mind that the nature of miracles has varied from time to time. The ecclesiastical history of Semetic races goes to prove that the miracles of the time of Abraham were not exactly the same as of Moses; and those of Moses' time were not identical with those of Jesus. The reason is that a miracle is meant to convince a certain people of the truth of a divine messenger sent to them; and therefore it is always adapted to the requirements of people and the time.....in which it is shown. In a word the nature of miracles is governed by the environments of the

time in which they take place. It is therefore just possible that a miracle of Abraham's time may look to us quite an ordinary phenomenon of nature; for the simple reason that it was not meant for us. It had its significance in its own times. The miracles of Jesus for instance about raising the dead, or curing the sick, are nowadays a commonplace thing of mesmerism and the healing art; but in the days of Jesus they were considered wonder of wonders.

Perhaps it will not be out of place to add here that Jesus' raising of the dead was not literally true as is so often misunderstood. It meant only that Jesus had a wonderful healing faculty, and could cure such precarious patients who had little hope of recovery. The expression of reviving or raising the dead is rather metaphorical, and signifies the revival of such persons who were dead only apparently. Now the miracles of this sort may appear an ordinary thing to us in modern times; but in the days of Jesus they were real wonders and filled the people with faith and conviction. These miracles and all others of this type, have some kind of resemblance with trickery or legerdemain, and their evidence is not absolutely free from doubt. The healing of the sick for instance actually fall within the sphere of spiritual phenomenon or actions of mesmeric influence. But there is another class of miracles which may be taken as the exclusive proof of the Divine mission of a Prophet; and which are quite free from doubts of trickery. Prophecy is one of these. It has been often depreciated on account of its vagueness; but there have been prophecies which are as clear as any statement can be. There is also another class of the miracles, that relate to the actual mission for which the Prophets are sent *i. e.* reformation of the people. I think this type of the miracles is the most convincing proof of truth as they concern with real solid work. Therefore in this

article I will deal only with such of the miracles of the Holy Prophet (may peace and blessings of Allah be upon him) as fall to the category of these two classes.

*To be continued.*

### Evils of Society.

The Holy Qur-an, being the last exponent of the Divine will, has not only given us a complete code of moral laws for our guidance, but has also warned us of some of the most prevalent evils of a society. These evils, if not checked out and casted aside, will corrupt the society to its core. The Holy Book, mentions some of these evils in 11th and 12th verses of the 49th chapter.

The first is that of mockery, that is, making jokes and jests upon other people. It primarily assumes an air of pride and self exaultation. The mocker thinks himself to be far above and superior to others. He looks upon his fellow beings with contempt and hatred. His object is to hold him, whom he mocks, in light estimation and disgrace.

The second evil is that of finding faults with others. This habit is generally prevalent among the caste loving people. It is they who are mostly concerned in seeking other's faults. 'Empty brain tempts the devil.' Having no other business, they occupy themselves in such evil inclinations. This leads to mutual hatred, instead of brotherly love and friendly concord.

The third is that of calling others by nicknames. If it takes its origin (as it generally does) from contempt and hatred for one another, it results in separation and disunion; but if it is due to love and affection, (as it is in the case of babies and young children) then it is not condemnable and harmful.

The next vice is that of suspicion, that is, to suspect any person, without any sound reasons. It presumes the

filthy and the dirty condition of the mind of the suspector himself.

He is always at the look out of some thing evil. He tries to detect the drawbacks of his friend, not because he wishes his welfare, but because he wants to make him notorious among the people. This work of spying secretly is also prohibited to the muslims.

The last is that of 'back biting,' that is, to speak of some one's fault in his absence. It is not only one of the worst evils but is also an act of a coward. If one wants to point out any one of the defects of his friend, he should do it openly and in his presence; but if he hasn't got the courage to do so, then he has no right to do it in his absence. This is a most abominable thing, and is spoken of as "eating of the flesh of one's dead brother."

These evils, though appear to be quite insignificant but in the long run their evil effect is most detrimental to the society.

Sb. Mohammed Abdullah,  
Islamia College Lahore.

#### CORRESPONDENCE.

##### "The Cow" Killing.

To The Editor Light Lahore.

Dear Maulvi Sahib,

Would you be good enough in throwing light on the query mentioned below? I shall be highly pleased if you do so as early as you can.

We, the Musalmans eat beef, as our religion enjoins to take it. Accordingly many cows are sacrificed through all over the Muslim-world on the occasion of Id-ul-zuha festival. But in India, the Hindoos whom we wish to be fraternised with, regard the cow to be a sacred animal. Now is it—in order to please our Hindoo brethren—proper for us to abstain from sacrificing cows?

Mohammad Yakub Ali.

(The slaughtering of cow is lawful in Islam but it is not a religious duty. The late Hazrat Mirza Ghulam Ahmad of Qadian proposed that if Hindus agree to rever our Holy Prophet as a true messenger of God, we Muslims can dispense with the Cow-Killing; because it is not included in religions to eat beef.)

Ed. L.

#### Questions and Answers.

Mr. Ram Narayan Lal :—

Q 1. Is cow Slaughtering Irreligious?  
A Not in Islam.

Q 2. Which of the religions possesses the greatest number of followers?

A. Buddhism I believe.

Q 3. What is Islamic Prayer?

A. We have got a booklet in English on it; may we send a copy of it to you?

Q 4. Would you please send me the name and the address of a good Hindu paper in English repudiating charges against Hinduism?

A. I think there is a paper the "Vedic Magazine" of Lahore.

Q 5. On what principle is polygamy allowed in Islam.

A It is only natural; as the female population, as a rule, must be larger than the Male; because men are exposed to various dangers which result in their destruction.

Mr. Muhammad Ali :—

Q 1. How do you account for the claim of the late Mirza Sahib to be mujaddid of 14th Century?

A There is a report of the Holy Prophet that at commencement of every century their will be raised a Mujaddid. Now, according to this, this century also must have a mujaddid; and there is no other claimant to this office except the late Hazrat Mirza Sahib.

Q 2. Was the late Mirza Sahib a Sunni or a Shiah?

A He was a Sunni Muslim.

Q 3. What is the difference between a Shia and a Sunni.

A The main difference is the Sunnis believe in all the four caliphs while Shias think that Hazrat Ali was the only legitimate caliph to the Holy Prophet.

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