

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.

### Are the Christian Missions worth their cost?

We read the following in the "Islamic Review" which quotes it from the "Daily Telegraph":—

*Missions Overseas*, in 1920, estimated that in 1919 the large sum of £2,500,000 was contributed to foreign missions by only a portion of the public, since this did not include contributions to Roman Catholic missions, the Salvation Army, the Australian and the American missions. With regard to the latter alone, Dr. E. C. Lohenstein, of the China Continuation Committee, calculated that in 1915 the missionary societies of the United States of America and Canada contributed \$18,000,000 (gold) for foreign evangelization, this not including grants to medical missions or educational colleges. Last year the Church Missionary Society pleaded for an income of £700,000, which was afterwards reduced to £600,000 by drastic "cuts." At the same time the Wesleyan Missionary Society was asking for £300,000, and it has been estimated that the total so contri-

buted by Great Britain and Ireland is about £1,000,000 per annum. The exact figures may be reduced by industrial depression in some years, or swollen by heavy legacies in others; but the total is so gigantic that it is time that some impartial authority discovered what it is producing.

No converts are being made, we are told, among Moslems, and very few, if any, among Buddhists. With isolated exception, no converts are made among the educated classes of China, Japan, and India. In South Africa, after a hundred years of intense and extensive missionary work, there are only 1,500,000 of real—and nominal—Christians among the many millions of coloured people, and according to the last census, this million and a half is divided among nearly thirty sects. In Nigeria, again, after seventy-five years of missionary work, there are only 4,000,000 nominal Christians out of a native population of 16,500,000.

This speaks for itself. Apparently Christianity is now losing ground everywhere and the missionary activities in spite of the vast amounts of money spent on them prove almost fruitless. Islam on the other hand is making a rapid progress. The most feeble efforts made by the Muslims for the propagation of Islam have so far achieved very good results.

### Propagation of Islam in India.

The news that 450,000 Muslim Rajputs of the United Provinces are ready to revert to Hinduism has after all awakened the Muslims of India to the necessity and importance of the propagation of Islam. It is a healthy sign and let us hope that some good will come out of it.

The Ahmadiyya Anjuman Ishaat-i-Islam is already busy in this sacred task and its missionaries are working in India and abroad, i.e., England, Germany and America. The Anjuman has also now sent missionaries to work in one or two centres in the vicinity of Delhi and Agra to enlighten the Muslim Rajputs who are said to be ready to become Hindus, and to open missions there. We hope that other religious societies of the country will also respond to this urgent call and carry on the work throughout India in a systematic and methodical way.

With a view to expedite the work and enhance its efficiency we think it will

be better if the various Muslim societies which undertake the propagation work in any part of the country should, by mutual consent, divide the districts among themselves and send their respective workers there. This will not only increase the efficiency of the work, but will also avoid any possible difficulties which may arise from the different workers working in one and the same place.

### The Reports of our Missionaries.

The reports which we have now received from our missionaries reveal that there is a great field for work in the United Provinces. One of our workers reports from Agra that the population of the 450,000 people in question is scattered all over the province, and they are called Malkanas. These people had fraternal relations with the Muslims before, and used to dine with them. But now they have begun to despise the Muslims and are at the verge of being absorbed into the Hindu community. They do not now go to the Muslim houses and do not touch their eatables. The Hindu Maha Sabha, under the influence of the Arya Samaj, has resolved to take them back to Hindu Community simply with a political view. Now evidently; it is the duty of the Muslims to do what lies in their power to save these people from polytheism. They are generally poor, and of low caste. Therefore the relief work can be of immense value to raise their social status and thus make them good citizens of Islam.

Another Missionary who has proceeded to Gurgawan says that some Arya Samajists are working zealously in the Mawat territory and are trying to convert Mews to the Vedic Religion. There is also great need for the dissemination of the Islamic doctrines among the Gujjars of Gurgawan.

## THE LIGHT.

*Dated the 1st February 1923*

### What to do?

(Communicated).

The world of Islam is in a fix to-day. Perhaps never before in the course of its variegated history did it pass through a stage more critical. It has awakened, after all, to the gravity of the situation—a happy sign! There is quite a deal of—shall I say—groping in the dark, quite an anxious taxing of mind as to some way out. WHAT TO DO is the question of questions.

There is no cause for despair or despondency. Ebb and tide are things in the common course of nature and human affairs are no exception to the rule. To-day there crops up a civilization, mighty and magnificent. Then comes the inevitable hour and when it does, neither its might nor its main avails it aught. And on the other hand, we find a people sink to-day to the lowest depth but coming up to the highest water mark to-morrow. These are the ways of the Lord. But to change our fortune we must change our ways—so says the Lord. Hence this question—WHAT TO DO?

First and foremost, change your mentality, I would say. Slave-mentality and greatness is a combination unknown to history. Nor can free mentality dwell in a slave-body. Refer to the history of any people; you will realize the truth. Study the birth of any nation, its growth and rise and you will find one principle invariably at work—one common factor, so to speak, to all. Never did there arise a tide in the fortune of a people but without fail, it was preceded by a wholesale mental awakening. So I say: CHANGE YOUR SLAVE MENTALITY.

Prison-bars—no matter how strong and solid—melt away at the very touch of a FREE-SOUL. Under one such master touch arose the tide of primeval Islam. The camel-driver was stirred from centuries long slumber. Shackles of ignorance and superstition, of feishism and idol-worship were cut asunder. Thus quickened to life, the son of the desert became the builder of a grand civilization. East, West, North, South, whithersoever he turned his face, he carried the torch of light in one hand and of learning in the other. From Bagdad to Cordova, the globe became one vast illumination.

Where lay the secret? As I said, in the SPARK OF FREEDOM, kindled by that Father of the Free, the Emancipator of humanity—the Great Prophet of Arabia. Not until the soul of the desert had been set at large nor until the head of men had learnt to keep erect and bow to none but the Lord, and not until Muhammad (all glory to him!)—that Superman at the zenith of grandeur and glory—had become “A MAN LIKE UNTO YOU,” did the wave of Islam sweep as far as the walls of Vienna. So I say: start with the right end—EMANICIPATE THE SOUL!

*(To be continued).*

### Correspondence.

MOSQUE IN BERLIN.

“Only they build the mosques of

Allah who believe in Allah and the latter day" (Al-Quran IX: 18).

"Whoever builds a mosque for Allah, Allah builds for him a house like it in Paradise" (Bukharee and Muslim).

Dear brother in Islam,

**As-Salam-u-a'laikum.** Towards the close of the last year, the Ahmadiyya Anjuman Ishaat-i-Islam, Lahore, resolved to extend its work of the propagation of Islam to Germany, and the small community of Ahmadis belonging to the Lahore section was able, by the grace of God, to make arrangements for the sending of two missionaries to Berlin. One of these, Maulvi Abdul Majid M. A., is already in Berlin, and the other Maubana Maulvi Saif-ud-Din B. A., B. F., whose work at Woking as the Imam for about 3½ years is too well-known to need any mention, has recently sailed for Germany.

The chances for Islamic propaganda in Germany are very favourable but without a mosque, and permanent mission office attached thereto, there is very little hope of the work making a satisfactory progress. Moreover, on account of the great fall in the value of the mark, houses can be purchased in Berlin at the present for comparatively low prices. It is estimated that a moderate-size house can be got for about Rs. 30,000, and perhaps another Rs. 10,000 would be required to convert it into a mosque with the necessary office and accommodation for missionaries. A subscription totalling about Rs. 15,000 has already been promised and the present appeal is therefore only for the remaining sum of Rs. 25,000.

There is no doubt that a mosque costing about Rs. 40,000, would not in the long run answer the needs of the Muslim community or be compatible with the grandeur of Islam, but in the absence of a munificent gift, say of a lac of rupees, by some generous well-wisher of Islam, we should be content with a humble building which would answer the purpose for the present. Anyhow a mosque in Berlin is an immediate and urgent necessity not only for the new converts to Islam, but also for the present Muslim population of Berlin. You are perhaps aware that nearly fifteen thousand Muslims live in Berlin. This fact was brought to the notice of Indian Muslims by the publication of an account of I'd in Berlin last summer. Now this large population has no mosque in such a vast and important centre as Berlin to which Muslims must continue to flock from every part of the world. The I'd prayers were said at a

place about 35 miles from Berlin, where a mosque was built by the German Government during the Great War. But even if I'd prayers could be said there, it is evident that the Berlin Muslims could not go over this long distance every week for their Friday prayers. A mosque in Berlin is therefore the first need of the Berlin Muslim population. There they can gather on Fridays and these weekly gatherings would bring about a closer union among the Muslims coming from different parts of the world. A mosque is thus not only required to enable Muslims to perform a great religious duty but also to make their union closer and stronger.

For fifteen thousand Muslims to live without a mosque only shows how indifferent they have become to their spiritual needs and communal interests. Had there been as many Christians, nay even a tenth of that number, in a Muslim city they would not have passed a day without a church. What is more humiliating for Islam than that thousands of Muslims are living without a single mosque for them. A mosque in such a centre would moreover be a source of immense strength to the cause of the propagation of Islam in Christendom. In fact, the preaching of Islam could not be carried on for a sufficiently long time at a place which had not even a mosque for the new converts to Islam.

The Muslims have spent liberal sums on the building of mosques, but India at present stands more in need of worshippers than places of worship. Our charity should assume the right direction, and mosques in Christendom are an imperative need of the Muslim Community. I therefore appeal to every Muslim brother who has the welfare and progress of Islam at heart to take a part in the building of a mosque at Berlin. If only 250 men could come out with a donation of Rs. 100 each, the balance of the sum required would be made up. All donations should be sent to the Financial Secretary, Ahmadiyya Anjuman-i-Ishaat-i-Islam, Ahmadiyya Buildings, Lahore, who would issue the necessary receipts.

Yours fraternally,

Muhammad Ali,  
President,

Ahmadiyya Anjuman-i-Ishaat-i-Islam,  
Lahore.

### Questions and Answers.

Subscriber No. 719 :-

**Q 1.** If the late Mirza Sahib was the Messiah as you believe. Was he the sign of the last day? Apparently it is not near.

**A.** Although no body can exactly tell when the last day will come; yet there is a general concurrence on the point that the last day is approaching.

**Q. 2.** Are we the Muslims allowed to marry Hindu ladies?

**A. No;** a Muslim should not marry an idolatress.

**Q. 3.** Was the Moon bisected by the Holy Prophet? Is there any historical authority on it?

**A. Yes,** we find this event narrated in the chronicles of the Holy Prophet. But the "bisecting of the Moon" may also be taken in a metaphorical sense signifying the downfall of the Prophet's enemies as the Moon was their national emblem.

**Q. 4.** Did the Holy Prophet visit the heavens physically?

**A. No;** it was a spiritual flight and not the physical.

**Q. 5.** Are we allowed to marry four wives? what is the use of it?

**A. (1) Yes (2) There are many advantages;** for instance, if the first wife is ill, and incapable of giving birth to a child, the husband can have a second wife. There is a disparity between the male and female populations; and always shall be; as men are more exposed to destruction. Plurality of wives is thus a natural thing. In the case of widows it gives protection to the helpless women and orphan children.

**Syed Walayat Husain :—**

**Q. 1.** Can money belonging to the Mosque be spent either on the maintenance or the erection of another mosque or on any other purpose?

**A. Yes,** if the funds exceed the original requirements for which they were raised, they can be spent on any other similar national purpose, conducive to the welfare of the whole community.

**Syed Inamullah Shah :—**

**Q.** Is the Holy Quran a "makhluk"?

**A** The copies of the Holy Quran which we have are "makhluk;" but not the divine attribute of speech.

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