

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

THE LIGHT

EDITED BY MUSTAFA KHAN B. A.

Vol. II. No. 4.

FEBRUARY 16, 1923.

 Annual Subscription Re. 7
 For Students As. 8.
 Foreign countries, 2s.

The Light is published twice a month, on the 1st and 16th.

All business correspondence and applications should be addressed to THE MANAGER of The Light, Ahmadiya Buildings, Lahore. The subscription is strictly payable in advance, would-be subscribers are requested to send their subscription with their applications. The paper is not sent per V.P.P. Subscription may kindly be remitted by M. O. or postage stamps.

The object of The Light is to disseminate Islamic doctrines and to repudiate charges against Islam but the expenses incurred in getting out the paper being very heavy and the subscription being only a nominal one, we respectfully appeal to our Muslim brethren to send donations to help the Anjuman in making a free wide circulation.

Students who cannot afford to pay the subscription, may send their applications for free copies to the Manager.

A number is assigned to each recipient. In all communications please quote that number.

Receipts of the subscriptions are not sent to senders but they are acknowledged in the columns of the Light. Subscribers are requested to see that list and if the remittance of any subscriber is not acknowledged therein he may kindly communicate with the Manager.

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.

Proposed Railway to Mecca.

The Indian Muslims will be glad to learn that, a number of the wealthy Arabs in Mecca have formed a syndicate in order to finance a scheme of building a railway between Mecca and Medina. This is good news for Muslims in India, as large numbers of them now perform the pilgrimage to these sacred places of Islam and owing to lack of easy means of communication, have to undergo great hardships when travelling in caravans.

There is, already, a direct railway connection between Medina and Damascus and Aleppo. From Aleppo the railway runs to Scutari, on the Bosphorus opposite Constantinople. With the railway from

Medina to Mecca completed there is a likelihood of the route for pilgrims from India, Java, and China being changed. Rather than undergo the hardships of the marches from Jeddah to Mecca, these pilgrims, or at least many of them, are likely to go to Damascus and then go by train to the sacred city. The railway will also enable Muslim pilgrims to visit the Holy Land. Now only the wealthy among them proceed on such an extended itinerary as to include Jerusalem, Damascus, or Constantinople in their pilgrimage.

The construction of the proposed Railway while providing easy means of communication with the holy places of Islam will also like the Hijaz Railway contribute to the fulfilment of the mighty Prophecy of the Prophet who is reported to have said that "travelling by camels will be abandoned." This was foretold as the sign for the appearance of the Messiah. Let the Muslims now ponder if the Messiah has appeared.

Islam in Nyassaland.

We read the following in the "Moslem World":—

"More than twenty years ago," writes a missionary from Zanzibar, "it was discovered by the British authorities that Mohammedanism was penetrating Nyassaland, and that it was the work of Arabs from Zanzibar. Although they were thoroughly anti-European, nothing was done to interfere with them, for fear of trouble elsewhere, with the result that ten years later almost every village in southern Nyassaland had its Moslem teacher and its mosque hut. In certain parts of the diocese of Zanzibar Mohammedanism is especially strong. Thus, in Zigualand, as could be seen from the account given last autumn in "Central Africa" by the Bishop of Zanzibar of his tour through that country, it counts a large number of adherents, and is a great obstacle to Christian advance. It is clear, however, from what the Bishop said, that it is a very low and unintelligent type of religion, with small effect on conduct, and is very different from much of the Mohammedanism in a town like Zanzibar. The increase of Islam will mean the decrease of Christianity. Nothing hardens the mind more against the Catholic faith. One particular need of the Church in Africa to-day is trained missionaries against Islam; men familiar with the whole controversy, equipped with the necessary learning, and conversant with the languages.

The above is, in fact, a testimony from the pen of an enemy to the inherent beauties of Islam which penetrate the human heart. It also shows enthusiasm with which the Christian missionaries are determined to work against Islam and check its progress.

The Spiritual Khalifa of the Day.

One of our correspondents, after reading the Maulvi Muhammad Ali's article the "Controversy on Khilafat," published in our issue for 1st January, has asked a very pertinent question: "Who is the spiritual Khalifa of the day?"

It may be noted that as was pointed out in the article referred to above, the Muslims should look to the "divine teachers" for the spiritual Khilafat, and not to the temporal King. The Muslim nation has seen many divines who have rendered valuable service to Islam, and have guided the Muslims to the right course. The great theologians of our religion, whose names are still revered for their piety and learning have been invariably performing the functions of spiritual leaders since the death of the Holy Prophet. Besides, there is a series of Mujaddids (divine reformers) who have appeared at the beginning of every century and the Mujaddid of this century is Hazrat Mirza Ghulam Ahmad of Qadian. He is the spiritual Khalifa of the day.

THE LIGHT.

Dated the 16th February 1923.

What to do?

(Communicated).

II.

Life is a game—a game at once complex and interesting. In fact, it is its ups and downs, its snares and pitfalls, its mazes and labyrinths that go to make this life what it is. In its complexity lies its charm, in its mystery, its romance. But alas! how few of us take it as such—at its true worth!

How to play this game of life—it is no pretension of mine to say. It is perhaps for those to answer the question, if for any at all, who have played the game themselves. All I must say—and any assertion is based on what I have been able to glean from the footprints of such as scored success in their day—is: **PLAY THE GAME YOURSELF.**

Be not a "dumb driven cattle". Be the hero of this drama of your life. Enter the lists with this self-conscious dignity

and take it from me the battle is already half won. Stumble you may, fall you may, fail you may, faint you may—come whatever it may, fight it out you must—and by yourself.

To my mind, it is this lack of true outlook on life more than anything else that has acted as a mildew to blast the muslim's virility. He views this life from all sorts of angles except one, the only true one—viz, that life is a strife, a struggle, a game and **HE ITS HERO.** It is just this change of perspective, the adjustment of true attitude towards life that is needed.

We send our children to schools, stuff their brains with all sorts of things. They cram book after book, pass examination after examination. What we do not give them and what they do not acquire is just the thing they want most—the sense of personal *role* that awaits each one on the stage of life. The personal element which should be the aim of all true culture to foster—that sacred spark of self-consciousness—is crushed under the weight of examinations made heavier by the school master's birch. That noblest of arts—Education—which could best ignite this spark of life in the young soul at that tender age has been degenerated into a soul-killing machine. The school-master—and I have been one myself—is himself in ninety nine out of a hundred cases, incapable of a loftier and truer view of life. He is a product of the self-same system—a chip of the same block. What could he impart to the youths entrusted to his care?

Come up to the University stage and you find the same tale retold only in different terms. There you meet "professors" but in the majority of cases they are the same pedagogues magnified. The school expands into the College but that is all. The same old old routine is there—calculated, one might say, with purpose to choke and suppress the last spark of life. The "professor" vomits certain things,—and he calls it knowledge—the pupil gulps them down. So goes the grinding-mill of our education and as round and round it goes, it squeezes whatever juice of manliness it finds, out of our youths. Of real education, of real culture—which means first and last, self-awakening—there is none.

Our Educational system, however, is not the sole agency for soul crushing. Take any phase of our life—social, economic, political—and you find there some nightmare or other weighing upon the soul of the people. Nay, even that Hea-

venley institution—religion—whose one aim is to rejuvenate and revivify has for all practical purposes become a dead-weight on the free unrestricted play of the soul. To this I propose addressing myself in my next.

The root-cause of all our ailments, let me say, is our slave-mentality. Let, therefore, this be the slogan of our battle of freedom:—EMANICIPATE THE SOUL!

(To be continued)

Correspondence.

CHRISTIANITY OR ISLAM.

To The Editor the "Light."

Dear Sir,

In the following lines, I intend to point out some of the most important, but simplest and straightforward differences between Christianity and Islam. As for the conclusion I leave it to the just and unbiased minds of the readers themselves.

I. CONCEPTION OF GOD.

Islam presents the unity of God in the simplest and the purest of all the forms. It associates nought with Him. Unity is the keynote to the conception of the Divine Being in Islam. The laws of nature and the very nature of man itself, declare His Unity, which is a cardinal doctrine of the faith of Islam. Again the God of Islam is not the God of any particular caste, creed, or country. He administers to the need of every individual or nation alike. He is described in the Holy Quran (1: 1) as the "Lord of the worlds;" and thus while widening the conception of the Divine Being, it also enlarges the circle of the brotherhood of man so as to include each and every nation of the earth, and so broadens the outlook of human sympathy. He is Beneficent and Merciful. His mercy encompasses all things. He is not a mere judge, but the supreme master of the whole of the creation. He is self sufficient. He needs no helper. He begets not nor is He begotten. He is perfect in the fullest sense. He is ever living and ever present. He is Omniscient and Omnipotent.

There is no limitation to His powers. He tires not. He needs no rest. He is the Light of the world; and it is through Him that the darkness is removed. He is the only forgiver of sins.

On the other hand the Christian God is not a Lord (Rabb) but simply a "father"

(Abb). He is not a sole master but a mere judge. He is not self-sufficient, because He needs a son. He is not perfect, because He cannot forgive. He is tired, because he needs rest. He is not one but three.

II PROPHETS.

The second crucial difference between the two religions is about the belief in prophets.

Islam says that all the religious personalities, such as Moses, Jesus, Budha, Krishna or Confusius, who appeared in different ages and in different countries, were they—in India, China, Europe or Persia, for the spiritual guidance and advancement of humanity, were all true messengers of God. Each one of them was sent for the reformation of his own people. "A warner or a spiritual guide has been sent to every nation" is the verdict of the Holy Quran. Thus a Muslim while believing in all the prophets of God widens the circle of human love and sympathy. He believes that all the religions of the world were true as revealed by God.

On the other hand Christianity says that, with the exception of Jesus Christ, the only son of God, all the other religious personalities were sinful and were not noble and same is the attitude of every other religion.

If a Christian or a Hindoo comes under the folds of Islam, he loses nothing, because he continues to love or honour Jesus Christ or Krishna, as he did before, but on the other hand he gains something, and that is he begins to respect and honour all the other good and righteous personalities of the world. But if a Muslim becomes a non-Muslim, he creates hatred and ill-will for all the good and noble persons of all the other religions and confines his love and honour to one single personality.

In short Islam presents Godhood as a perfect unity and prophethood as a belief in all the prophets of the world and hence its cosmopolitan nature.

(To be continued.)

Questions and Answers.

Mr. Abdul Aziz :—

Q. 1. (a) Are we allowed to use slave maids

without marrying them? (b) If so, how many, could they exceed the number 4?

A. (a) No; marriage *i.e.* the declaration of taking a maid as wife is essential; (b) no, we cannot exceed the limit of 4.

Syed Inamullah Shah :—

Q. 1. Distinguish fully between a "Kafir" and "Ahl-i-Kitab." Can one be both at the same time.

A. A "Kafir" is one who does not believe in Islam, he may or may not be Ahl-i-Kitab *i.e.* follower of the Book.

Q. 2. Are there **Mushriks** in the Muslims?

A. Yes., Some muslims commit a sort of *Shirk*.

Q. 3. Is it lawful for an Ahmadi to say prayers behind a non-Ahmadi Imam.

A. An Ahmadi can say his prayers with non-Ahmadi Imam, provided the latter makes a public declaration that he considers the late Hazrat Mirza Sahib and his followers as Muslims.

Q. 4. Who is the second Successor of the Promised Messiah?

A. All his followers are his successors provided they do the work assigned by him.

Q. 5. Can we call a man righteous who is not the recipient of divine revelations (see note 598 Muhammad Ali's Translation of the Quran).

A. Yes, every man who leads a holy life is righteous. We cannot always know whether a man is recipient of divine revelation or not. The Holy Quran, of course has plainly said that the "righteous shall have good news in this life."

Q. 6. Who is greater as regards the number of revelations, M. Mahmud Ahmad or Maulvi Muhammad Ali?

A. I do not know; you may put this question to them. It is not the revelation alone that makes men great.

Q. 7. Quote revelations of non-prophets containing the word "Nabi" (prophet)

A. I am afraid the answer to this question is too lengthy for these columns. Our Society is going to publish shortly a book, the "Aulya-i-Ummat," in which this is fully dealt with. I should like to recommend the perusal of this book.

Q. 9. What punishment did Dr. Abdul Hakeem and Sanaullah of Amritsar get for their behaviour against the Promised Messiah.

A. Dr. Abdul Hakeem died in the prime of age without attaining any success. M. Sanaullah was asked to do "**Mubahila**;" but he declined. For further particulars please see a pamphlet, "the Ayyatullah."

Mr. Sachindu Kumar Chakarwarty :—

Q. 1. Do you admit the immortality of soul? If so where does it go after death?

A. Yes; soul does not require any space.

Q. 2. (a) What is the necessity of following a prophet? (b) can we get salvation without following a prophet.

A. (a) A prophet is the medium of the divine word, hence the necessity of following him is apparent.

(b) Salvation is the consequence of the evolution of soul, and our soul cannot be evolved to its highest pitch unless we obey the divine word which we get only through a prophet.

Q. 3. (a) What are angels; (b) have you ever seen them. (c) if not what makes you believe in their existence.

A. (a) Divine functionaries are called angels, (b) no; (c) it is not necessary that we should believe only in those things which we have seen. Did you ever see a soul I hope not, and still I think you believe in its existence as your first question shows.

Q. 4. (a) Does your religion allow you to dine with a Hindu in his house. (b) If it does why, if not why?

A. Yes, the food of the People of Book is permissible. I am sorry I cannot understand your other "whies."

Q. 5. What is Id-ul-azha? explain it fully.

A. Azha means sacrifice, Id-ul-azha the festival of sacrifice. It is a famous festival of the Muslims on which they offer animal sacrifice, which is of course a symbolical act for sacrificing **every thing** for Allah. For further particulars please read my book the "**Hajj**," which can be had from the Ahmadiyya Anjuman Ishaat-i-Islam Lahore.

Q. 6. Suppose I am a Muslim, and optionally become a Hindu or a Christian. Now will you in such a case apply force to make me give up my new faith.

A. No; the Holy Quran says :—"There should be no compulsion in religion."

Q. 7. What is your opinion about our Sri Krishna and Hinduism?

A. I think Sri Krishna was a holy man; and Hindism originally a divine religion but by the lapse of time it has become corrupt and obsolete.

Q. 8. What is "Khilafat"? Cannot Islam live without it? Cannot the Amir of Afghanistan be a Khilafa.

A. "Khilafat" means succession. The Holy Prophet was the divine teacher and also the head of the Muslim Kingdom of Arabia which was established according to the divine promise in the Quran. He and his successors (Khalifas) protected the integrity of the sacred places of Islam situated in Arabia. There must be a Muslim power to protect these places; and as Turks are decidedly a strong nation, they are fit for it and not the Amir of Afghanistan.

Important Notice.

The subscribers are earnestly requested to send their subscription for the next year as soon as the date of the previous subscription expires. In case of default the manager shall have to perform his painful duty of with-holding the paper, till the receipt of the new subscription.

MANAGER.