

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

THE LIGHT.

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Vol. II. No. 33

JULY 1, 1923.

Annual Subscription Re.
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.

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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.

Hidden Muslims.

There are hidden Muslims in every Christian country. They follow Islam, but do not know it. They carry out the injunction of the Holy Quran, through the dictates of their conscience, but they are unaware of the name of the religion which they silently practise. There are hundreds and thousands of nominal Christians who in their hearts of hearts believe in the unity of God. Trinity with them is a riddle, which they do not understand. Belief in the blood of Jesus is a mere theory, wanting proof. That is why they have begun to openly reject the dogmas of the Church. They want a practical religion—a religion which may help them in their daily life. But Christianity cannot satisfy them.

Therefore, they are going away from it; and the farther they go from Christianity the nearer they come to Islam. The English House of Commons has recently passed a bill amending the divorce law and making it somewhat similar to the law of divorce in Islam. Is it not the triumph of Islam? But most of the members of the House of Commons do not know that they are only following the Quranic law. They think that religion is a curse for humanity and they by the advancement of learning and science are saving mankind from this curse. But if they come to know that there is a religion which is the champion of science and knowledge, which aims at the elevation of human society, they will be ready to receive the truth with open arms.

It is, therefore, our duty to present Islam to such people and thus to save them from the disabilities under which they are blindly labouring. The free distribution of Islamic literature in Christian countries is the best method to achieve this end. But where are men and money, for it?

Bible Sales in the Punjab.

The Missionary Review of the World

writes under the above head:—

Sales of the Scripture have been considerably reduced in some parts of India during the past year, but opinions differ as to how far the political unrest and the "non-cooperation movement" may be responsible. Some workers report unusual readiness both to purchase and to read. A missionary describes how two workers at a great festival in Delhi had a stall by the roadside, where crowds passed. He writes in *The Harvest Field*:

"Gospels and tracts were bought, often only to be torn up and scattered in derision. Sometimes the fragments were thrown in their faces. But they both stood up to it, and went on with their selling. Their gospels and tracts sold by hundreds. Sometimes the opposition was so fierce that the road was blocked with people crowding to see what it was all about. Sometimes non-cooperators and others intimidated the buyers. But other agents were out on the road, on the outskirts of the crowd, and so the sales went on. In all, that day, over a thousand books were sold, a record for one day's operations for us in Delhi. I noticed, on several occasions, torn leaves were picked up by passers-by, cautiously scanned, and then carefully concealed to be read at leisure. The fact is, one of the forms of the genera-

rest is unrest of soul."

But the question is whether this unrest of the soul can be remedied by the Bible. We are afraid the Bible has no power to influence the present age, because it is a book which has become obsolete.

THE LIGHT.

DATED THE 1ST JULY 1923.

Some of the main features of Islam.

(Communicated)

LORDSHIP OF ALLAH.

Belief in God is the first and the foremost fundamental principle of all religions, but different peoples in different countries had different conceptions of the Divine Being. The Bible often describes God as "the God of Israel." Islam in the first place preaches the God who is above all tribal gods and national deities. Read the Holy Quran from the beginning to the end and you will not find in it any verse which sets limits to the vast and unlimited sustenance of God. He is not described there as the 'God of the Arabs' or the 'God of the Muslims,' on the other hand He is described in the very beginning of the Holy Book as 'The Creator, Nourisher and Evolver of all that exists.' Allah of the Holy Quran is not the God of a particular people, so that He should look to their needs only. The Holy Quran teaches that the creator of the universe has given means of physical and spiritual growth equally to all men. It has widened the conception of the Divine Being, and has at the same time enlarged the circle of the brotherhood of man, so as to include in it all nations inhabiting the earth. The doctrine that God is "the Lord of the worlds" infuses a spirit of equality and fraternity into mankind. It destroys the narrowness of mind, which has been disintegrating the whole fabric of human society and had separated brother from brother under the Universal Fatherhood of God. The Unity of God is the great theme on which the Holy Quran has laid great stress. 'There is no God but One' is the oft recurring formula of the Holy Quran. There is however no trinity in the Unity which is taught by the Holy Quran. It denies all plurality of persons in the Godhead. The Omnipotent God of Islam is the creator of matter and souls. If God could not create things independently of matter, He could not even hear and see independently of it. If God was not the creator of souls, the forgiveness or salvation of the whole of first creation, would have

necessitated the injustice of sending them back to this world to be tried again; for having no power to create new souls, the earth would either have been left without any souls, or the Almighty would have been obliged to take back the salvation which He had first granted. Either of these courses could not have been consistent with Divine perfection. According to the Holy Quran God cannot take the form of a mortal human being. "Nothing is like a likeness of God," says the Holy Book (42:11). 'Do not liken him to any one of His creatures' is another injunction (16:74). Communion with God according to the Holy Quran is not attained by bringing down God to the level of man, but by man rising gradually towards God by spiritual progress and the purification of his soul from all sensual desires and low motives. The Holy Book says "He will indeed be successful who purifies his soul and he will indeed fail who corrupts it" (XCI:8). The Holy Quran gives various attributes of God but the attributes of love and mercy reign over all. Every sura of the Holy Book begins with the significant words 'In the name of Allah, the Most Compassionate and the Most Merciful. "My mercy comprehends all conceivable things" says the Holy Quran. Again it says "I am the oft returning to mercy, the Merciful" (12:160). The Holy Book says "Verily Allah is affectionate to His servants" (2:217). Thus while Islam in common with other religions takes the existence of God as its basis, it differs from others in claiming absolute Unity for the Divine Being and in not placing any such limitation to His power or knowledge as is involved in the idea of His not being the creator of matter or soul or in His assumption of the form of a weak and mortal human being.

CONCEPTION OF DIVINE REVELATION.

Divine revelation is the basis of all revealed religions, but the principle is accepted subject to various limitations. For instance, the Hindus consider revelation to have been granted to mankind only once, the Christians and the Jews look upon it as limited to a particular people in the Israelites, while others still close the door of revelation after a certain time. The Holy Quran introduces the same breadth of view into the conception of revelation as it introduced in the conception of the Divine Being. Mankind is a single family according to the Holy Quran, which says "All people are a single nation" (2:213). Every branch of the human family has at one time or the other received revelation from God. The Holy

Quran is very clear on this point. It says "There is a prophet for every people" (13:7) and "every nation had apostle" (10:47). Again it says "There is not a people, but a warner has gone among them" (35:24). Before the advent of Islam every nation, while claiming Divine origin for its own faith, denied this privilege to the religions of other peoples. This disposition of exclusiveness engendered feelings of concert, pride and contempt and caused discord and dissensions among the nations of the earth. God is not the God of a particular people so that he should look to their needs only. His physical sustenance is not limited to a particular country or to a particular people. As in the physical so in the spiritual world. We Muslims believe in all the various prophets that have appeared in different parts of the world, without making any distinction between them. For has not the Holy Quran said "Say: we believe in Allah and in that which has been revealed to us and in that which was revealed to Abraham and Ismael and Isaac and Jacob and the tribes, and in that which was given to Moses and Jesus and *in that which was revealed to all the prophets from their Lord*; we do not make any distinction between any of them and to Him do we submit" (2:136). According to the Holy Quran God speaks even now as He spoke in the past, for the attributes of God cannot change, and no one even set a seal on the lips of God. Says the Holy Book "As for those who say, Our Lord is Allah, then continue in the right way, the angels descend upon them saying, "Fear not, nor be grieved and receive good news of the garden which you were promised" (43:30). Again it says "Now surely the friends of Allah—they shall have no fear nor shall they grieve. Those who believe and guarded against evil, they shall have *good news* in this world's life and in the hereafter; there is no changing, in the words of 'Allah,' that is the mighty achievement" (10:63). Al-bushra or the "good news" signifies good visions. The Holy Prophet (may the peace and the blessings of God be upon him) remarked "There has remained nothing of prophethood except *mubashsharat*," when asked what is meant by *mubashsharat*, he replied the good visions. The Holy Quran says, "Allah makes the inspiration to light by His command upon whom He pleases of His servants" (40:15) Thus Islam while in common with all other religions takes Divine revelation as its basis it refuses to recognise any limitation to it either in respect of time and place or in respect of the nations or the individuals to whom it is granted.

HOLY MUHAMMAD, A HISTORICAL PERSONAGE.

No prophet other than Muhammad is historical. We have not got the full account of the life of Buddha, Krishna, Zoroaster, Moses, Confucius and Jesus. The lives of these great men cannot serve as guides to us in the ups and downs of human life. All what we know of the life of Jesus can be summed up in one page. His early life especially is enshrouded in complete darkness. The Rev. Dr. Samuel Davic McConnell, who was once a rector of Holy Trinity Church Brooklyn, has rightly observed 'The known facts of the life of Jesus Christ would fill less than a column of newspaper space and far less is known of Him than of several other personages of his time.' Come to the Prophet Muhammad and you will find everything in its perfection. All the events of the life of the Prophet have been very faithfully recorded in sacred Muslim traditions. These traditions have as William Muir has rightly observed treasured up the minutes of the most trivial acts and sayings of the Prophet." These traditions are subjected to the most stringent rules of criticism and unless a tradition is directly traced, either to a companion of the Prophet or to a member of his house, it is at once rejected. Every event of the Prophet can be read in the light of history. He is in fact more historic than Akbar and Alexander. His blessed companions have placed before us all what he said and did in his life. This is not true of the prophets that went before him. Bosworthsmith in his book entitled 'Mohamad and Mohamadanism' frankly admits that in the life history of the Arabian Prophet "there is the full light of day upon all that light can ever reach at all. It is a fact then, that the Holy Prophet of Islam is a historical personage, whose varied experiences in life, faithfully recorded in sacred Muslim traditions, furnish the best rules of conduct in all the different phases of life. And this is one of the peculiar features of Islam."

AUTHENTICITY OF THE HOLY QURAN

There are many sacred books in existence. The well-known are, the Vedas, the Bible, the Zendavista, the Tripatrika of the Buddhist and the Holy Quran. The Holy Quran however has one peculiar characteristic feature not possessed by any other. It is the most authentic sacred book in existence. Professor Browne in his 'Literary history of Persia' clearly declares that a great portion of the Avesta is missing. Valmiki is supposed to have

said that certain 'surias' from the Vedas are missing. The authenticity of the Bible is being questioned throughout Europe. Professor Arnold who has translated the Buddhistic scriptures affirms that interpolations have crept in the religious writings of the Buddhists. The Holy Quran has remained in its original purity. It is a fact which the hostile critic of Islam has to admit with its apologist. There is a verse in the Holy Quran which says "Verily We have revealed the Reminder and We will most surely be its guardian" (15:9). This is one of the most wonderful prophecies, whose fulfilment is, and shall ever be a standing testimony to the truth of the Holy Quran. Von Hammer observed that 'we hold the Quran to be surely Mohamad's words as the Mohammadans hold it to be the word of God"! The Holy Quran according to Bosworth is a 'book absolutely unique in its origin in its preservation.....on the substantial authenticity of which no one has ever been able to cast a serious doubt." Muir who is one of the most hostile critics of Islam, admits that "there is probably no other book in the world which has remained twelve centuries with so pure a text."

Questions and Answers.

Mr. Aziz Muhammad.

Q. 1 (a) Is it necessary to say prayers in Arabic? (b) How do the English converts say their prayers?

A. (a) As a general rule prayers should be said in Arabic, but in unavoidable circumstances one can say prayers in one's mother language. (b) We have a prayer book in English and Arabic with transliteration and translation. Most of the converts have learnt the prayer in Arabic.

Q. 2. Is there any translation of the Quran in Hindi?

A. We understand that the Anjuman Tabligh-i-Islam has undertaken to translate the Quran into Hindi.

Mr. Mazhar-ul-Husan :-

Q. 1. What proof have you got for the existence of (a) God, (b) Soul (c) Angels?

A. (a) There must be a creator of the huge organization—the universe. The presence of God or love for Him has been implanted in every human heart. If there was no God, how this craving came in our heart.

(b) Soul is the conscious life in man and hence is self evident truth.

(c) The impulse that leads us to righteousness is an angle. Don't you feel and realize it?

Q. 2. Why did God create the world?

A. There is a saying of the Holy Prophet :-

كنت كزراً مخفياً فاحببت أن أعرف فخلقت الخلق

I was a hidden treasure, then I desired to be known, so I created the world.

And the Holy Quran says :-

ما خلقت الجن والانس الا ليعبدون

I have created the Jinn and man simply to serve Me. It may also be noted that creation is a divine attribute and it finds its manifestation in the creation of the world as well.

Q. 3. Were not the angels sufficient to worship God.

A. No; angels have not got all the faculties which man has got; and service to God means the development and the proper use of all these God given faculties.

Q. 4. What was the need of revelation?

A. To disclose the divine law for the perfection of man

Q. 5. A Christian missionary calls our Holy Prophet (a) Sensualist because he married so many wives (b) A belligerent because he fought so many battles?

A. (a) Most of the marriages of the Holy Prophet were political. He wanted to tie the warring tribes with the bonds of fraternity. The Prophet lived with one wife up to the age of 55, who was senior to him by 15 years. Is it not a sufficient testimony to his self control?

(b) Fighting is sometimes indispensable for defence and self preservation, and so it was with the Holy Prophet. He was not aggressive in fighting but always defensive.

Q. 6. Did you send any mission to Japan?

A. No; we were contemplating to send a mission to that country, but all at once our attention was devoted to the apostasy in U. P. where the Aryas are busy in *Shuddhi* movement.

Q. 7. Is there any fixed dress in Islam?

A. No; I do not think so.

Q. 8. Where lies the harm if I dress my wife in *Sarhi* and in English fashion.

A. No harm; but one should not stick to European dress only.

Q. 9. Is dancing permissible in Islam.

A. No; I am afraid such habits lead to indolence and love of pleasure.

Q. 10. Do, you believe in Jinn?

A. Yes; Jinn means a hidden thing, hence any creation which is hidden may be called a Jinn. It also means big people because they are also hidden from the public eye on account of their position and wealth, i. e. they do not mix with people freely.

REVIEW.

MAMERE KA SURMA.

We have received a sample of the *surma* prepared by A. M. Khalifa and having giving it a test, we have no hesitation in expressing that the *surma* is a most valuable preparation as it is a remedy against many eye diseases in their infancy as well as cure for a number of developed eye troubles. From perusal of the testimonials it appears that the *surma* though a very recent preparation, has achieved reputation and approval from men of all shades of opinion. Maulanas Abul Kalam, Abdul Bari, M. Muhammad Alam, Principal, National University, Aligarh, Nawab Major Muntaz Yar-ud-Daula of Hyderabad Deccan and a very large number of men of respect and reputation have testified to its usefulness. Hakim Ajmal Khan has also testified to its being useful and anyone willing to corroborate the statement should write to Hakim Sahib direct and enquire. This *surma* is sold at Rs. 3 per tola and can be had from A. M. Khalifa, Manager, *surma*, Akbri Gate, Lahore.