

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

THE LIGHT.

EDITED BY MUSTAFA KHAN B. A.

Vol. II. No. 15.

1ST AUGUST 1923.

Annual Subscription Re. 1.
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.

NOTES

Lord Headley Goes to Mecca

Our readers will be glad to know that the Right Hon'ble El-Faruq Lord Headley who is among the first fruits of the Working mission has performed this year the pilgrimage to Mecca. Lord Headley is a staunch Muslim and a valuable asset to our community in England.

Khwaja Kamal-ud Din who is with him has also joined the pilgrimage. This is his second visit to the holy places of Islam. He is expected to arrive in India in October next.

Divorce— Equality of Man & Woman

Failure of the Western social system is perhaps nowhere so complete as in the regulation of the mutual relations of man and wife. Generally speaking, matrimony in the West is regarded as marking, not the opening, but the close of a life of love and happiness. The next thing after marriage that is looked forward to, and that follows more often than not, is the thrill of divorce. In the course of discussion on the measure known as the Matrimonial Causes Bill which is before Parliament, Sir E. H. Williams rightly deplored this state of things. One of the saddest things of the age, he observed, was the way in which young people were collusively

rushing to the Divorce Court. "In nine cases out of ten," he said, "they marry somebody else, and then there is the same thing again in a couple of years." This has causes of its own, but here we want to point out the two glaring defects of the law of divorce which the present Bill seeks to remove.

According to the existing law, it is necessary for a man, should he wish for a divorce, to prove misconduct against his wife, whereas if a wife wants to divorce her husband, she must prove misconduct as well as cruelty against him. Why this inequality we fail to understand. Is misconduct on the part of man less criminal than in the case of wife? If the latter is considered sufficient ground for the annulment of the marital bond, why not the former? What is more, however, the law ignores that there might be other reasons to necessitate divorce— incompatibility of temperaments, for instance. If a law is to work in life, it must have due regard to the nature of man. And what could be more unnatural than to bind together for life persons temperamentally unsuited to carry on? The law must make provision for all such cases as well, failing which, resort will of necessity be had to that ignominious, yet the only available alternative. Mr. Jack Jones uttered the very truth when he, speaking on the Bill, said, "I am a Catholic, but I want to face facts, and it would be better for people to break the bond that binds them to an unworthy partner than to compel them to live together pretending they are living in matrimony, when they are living in hypocrisy."

Islamic Solution of the Problem.

"Of all the evil things of this earth," says the Prophet Muhammad, "there is none so hateful in the eye of Allah than divorce." Before final breach, it is taught that every attempt should be made by friends and relations to bring about better relations between the couple. When, however, the worst comes to the worst,

each has an equal right of divorce. Nor is either constrained to resort to misconduct; for mere incompatibility of temperament, in either case, is quite a valid ground for dissolution. And above all, separation is to be accompanied with a treatment of special generosity:—

O you who believe! When you marry believing women and then divorce them . . . you must make some provision for them and separate them a goodly separating (The Holy Qur-an, xxxiii. 49).

If you have given your wife a heap of gold then (at divorce) take not anything from it (iv. 20).

Quite the reverse!

Neitche a universally renowned philosopher and scholar had once most appropriately said, "The modern Church teaches what Christ ignored or hated". The truth of this statement has generally been ascertained in the propagandistic efforts of the present-day missionaries. The part played by the missionaries in the Kenya question is an obvious proof of the aversion of Church to the Christian doctrines. Mr. C. F. Andrews has pronounced his weighty opinion about the matter based on his personal experiences, that the Indian Outlook in the Kenya matter has greatly been impaired by the prejudiced feelings of the missionaries against black-skinned Indians and their improper favour shown to the white-skinned people of that part of land. If the missionaries are the propagators of what Jesus taught them, the racial prejudices and sectarian bigotedness favoured by the Church are for the modern Christianity sufficient to forfeit the right of embodying "Christ" in what they preach.

THE LIGHT.

DATED THE 1ST AUGUST 1923.

Mystic healing in Islam.

BY KH. KAMAL-UD-DIN

II.

Wrong notions and mistaken theories are to-day, playing havoc with the human intellect. Cranks and swindlers are befogging the unsuspecting mind of the average man and keeping him away from the real truth.

Healing by hypnotic suggestion, has, I think, some bearing on the subject, for the human mind in its nascent state, being entangled with the various passions that arise from its physical nature, cannot freely exercise its power on that physical nature.

The hypnotist frees the mind from those shackles by causing a sort of deep slumber to fall on all the passions and impulses which have been suppressing the human mind. The mind then becomes a free agent, with all its power at its command, but it is at the same time in a passive state, amenable to all external influences. A suggestion from without works wonders; and for this very reason treatment under hypnotism is dangerous. The good or bad condition of the active agent is more than likely to affect the mind or the passive agent.

The phenomenon, however, proves that the human mind, when freed from the shackles of the physical nature, can do wonders.

Now, the object of the mystic side of Islam is to elevate the human mind to that stage.

We must lift up our minds and enable them to control everything in us; which thing being achieved, we cannot only heal others, but do, practically, any of the things which have been labelled "miracles."

People get excited over miracles, whereby dead bodies have been restored to life, the blind have received their sight and the lame have walked.

Do we not see the re-animation of dead nature at the commencement of every spring? Does not a clot of blood get ears, eyes and brain when in an embryonic condition?

The Great Mind, in the Universe, performs all this, but that Mind, though in the universe is still out of the universe seeing that it is free from the dominance of the universe. We have an image of the same mind in the little universe of the human frame. If we free this image from the dominance of the body, our mind will do the same within the universe of our body that the Great Mind is doing in the great universe without. It is quite possible that a healer with a developed mind can secure the same result as a qualified medical man in treating an illness. So far, the contention is reasonable; but it is not every sufferer from disease that can exercise his power of mind (submerged as it is in the ocean of the passions) in treating his own illness—as the Christian Scientist would suggest.

He has not the qualification of a developed mind; how then can the claims of Christian Science hold good? *Stray cases,*

here and there, are no proof, for the patient may possibly have been nearing a cure, his own nature may have been in process of restoring him to health, though the treatment of physicians could not reach the goal; but by chance the patient comes under the influence of Christian Science, and gets the health which was to come even without permitting nature to perfect her work. Mesmeric passes used by Spiritualists in their healing circle are only the operation of the magnetic power in us. They have nothing to do with spirituality, nor is the success of such a healer in any way an index of the advancement of his mind, though it may prove him to be possessed of concentrative power, and an ability to dominate the will of others.

Herein, I have explained the real philosophy of the mystic healing in Islam. Muslim divines never care much for such achievements, their main purpose being to unshackle the human mind from the clothing of its physical nature, which is suppressing the expression of its power. The moment that this grand object is attained the power of healing and many other occult powers come to him as a sequel.

The principles of mystic healing and the method which enables man to achieve this power has been very lucidly illustrated in the very beautiful parable of the Qaran.

And your Lord revealed to the bee, saying, "Make hives in the mountains and in the trees and in what they build; then eat of all the fruits and walk in the ways of your Lord submissively. There comes forth from within it a beverage of many colours, in which there is healing for men; most surely there is a sign in this for a people who reflect."

The mind of the bee in the whole animal kingdom has been discovered to possess a wonderful capacity for following fixed and prescribed lines. She will go miles after miles in search of food, and to suck the necessary Material to create honey from within herself. But when she returns back to her hive she never swerves from the way which she pursued when going forth in her quest—not by one-thousandth part of an inch. She follows the self-same track on her way back. It is to this that my quotation refers when it says, "And walk in the ways of your Lord submissively." A beverage with such wonderful powers as the honey used in the Oriental materia medica, to treat,

numberless diseases, comes from within, not from without.

The quotation ends with the moral:—"There is a sign in this for a people who reflect."

The lesson is this; that in as much as everything is contained within the human frame, there is, within that frame, material for healing every illness. Be like the busy bee. She is inspired, and acts upon her inspiration. Man, too, stands in need of a revelation from God. The revelation is sent to show him the way, and he has to walk in the ways of his Lord submissively.

Just as the bee never swerves from the ways of the Lord and pursues them with implicit submission, so must we set upon the revealed directions given to us through His Messengers. If we do the same, we shall create a beverage of many properties and colours from within ourselves or from within the patient for whom we are striving, which will bring health.

Here you have the whole explanation of the phenomenon. We sow seeds within our frame, but do we not observe that a wrong planting of the seeds brings not even a seedling, to say nothing of fruit? If we put the seed upside down it will branch out in the wrong way and will die very soon. We have to go to the gardener to show us the way of gardening. The garden which is so much spoken of in the Bible and the Quran under the name of Paradise or Heaven, is the garden of our own heart. Out of the human heart will grow forth a beautiful garden, if we put into it the right seeds in the right way, and irrigate then rightly. The revelation from God was sent to teach us those ways. The Messengers of old time, among them Jesus and Moses, came to teach us the same lesson. The records of their teachings have become marred by time and interpolation, but the Quran remains perfect as it came. Man without Divine help can achieve nothing, especially in the development of his occult powers, and all the efforts which are being made in western lands will bring forth no fruit. Men will have to come to the Quran, and to the Muslim divines to learn the ways. In these pages I have only outlined certain principles, the reasonable nature of the Muslim system, and its superiority over all that is now in vogue in the West, but the ways and methods which the Book lays down to work out the said principles so successfully need as big volume for their full treatment.

Correspondence.

SEALING UP OF HEARTS

To
The Editor the Light, Lahore

Dear Sir,

Would you please answer to the following question through the columns of the "LIGHT" and oblige.

Man is the architect of his own fortune. Please explain this with reference to the Quranic text (chapter II) "As for the unbelievers it will be equal to them whether you admonish them or do not admonish them, they will not believe—God hath sealed up their hearts and their hearing, a dimness covereth their sight and they shall suffer a grievous punishment."

Yours truly

Syed Wizarat Ali

4th July 1923.

GURGAON.

(Prima facie the question is due to the fact that the verse in question is not properly understood. The words—it is equal to them whether you admonish them or do not admonish them—are parenthetical; they describe the state of the disbelievers that is to say, they show the degree or intensity of their hard-heartedness. The meaning is that such people who do not pay heed to the call of the Prophet will not believe.

As regards the "sealing up of hearts;" it should be noted that it refers to the same people as described above, who have, so to speak, resolved not to listen to the Prophet; and therefore "sealing up of the hearts" is due to their own actions. It is a divine law that every cause has a certain effect. For instance, if we do not use a certain faculty, of our body, we lose it. This loss of the faculty is attributed to God, as it is due to the Divine rule obtaining in the world, and as every thing can be traced back to God, He being the first cause; but it is the direct and the inevitable result of our *not using* that faculty. Similarly the "sealing up of hearts" is due to the actions of the disbelievers who ruthlessly rejected the Prophet without listening to him and considering his teachings, and has nothing to do with fatalism as is suggested by you. Ed. Light.)

Questions and Answers.

Continued from the last issue.

Kh. Amir Hussain Ansari:—

Q. 11. (a) What is the necessity of a reformer (mujaddid); (b) is it necessary that a mujaddid

should come in every century? (c) Please name the mujaddids of the last 13 centuries.

A. (a) A *mujaddid* is raised to rectify the mistakes of the Muslims, and to defend Islam against the hostile attacks of other religions.

(b) Yes; the words of the Holy Prophet are *علي رأس كل مائة من سنة* i. e. in the beginning of every century. It may be that different men are raised in different countries.

(c) I am afraid this part of the question involves too long an answer for these columns. request you to please read the *Asl-i-mussaffa*.

Q. 12. (a) Where does the Quran say to follow a mujaddid?

(b) Where does it determine the period of his advent? Quote authority.

A. (a) The Quranic term for the *mujaddid* is *khalifa*; and in Sura-i-Nur Chapter XXIV v 55 there is a clear promise of *khalifas* and the Muslims are warned against their opposition. Again, the Quran says *كونوا مع الصادقين* i. e. be with the truthful.

(b) In Sura *Alqadr*, the words: *ليلة القدر خير من الف شهر* determine the period of his advent. One hundred months, of course, make up about 83 years.

Q. 13. How can a man judge that a certain claimant to the office of mujaddid is right.

A. Just as you judge the truth of other things especially the truth of prophets. His character, and his service to the cause of Islam may be taken as the best criterion.

Q. 13. May we believe in a mujaddid after his death. Is it a great sin not to believe in him?

A. Yes, you may believe after his death. There is a report of the Holy Prophet that one who does not recognise the reformer of his time, will die the death of ignorance.

Q. 15. Was the late Mirza Ghulam Ahmad of Qadian a prophet; if not why do the Qadian people say that he claimed to be a prophet?

A. No; he used the word prophet for himself in a metaphorical sense as he himself explained repeatedly; but the Qadian people take this metaphorical use of the word in the strict sense of the Muslim law. This mistake of the Qadian section is just like the mistake of the Christians who misconstruing the metaphorical language of Jesus attribute to him the claim of Divine Sonship.

Q. 15. Did he claim to be Maseh-i-maud, Mahdi, and Krishna at one and the same time.

A. Yes, he claimed that the prophecies regarding the advent of Jesus, Mahdi and Krishna are fulfilled in his person.

Q. 16. Can a Muslim claim to be Krishna.

A. Yes, i. e. in the spirit of Krishna. It is a wrong notion that Krishna was an embodiment of the present Hinduism. We think that he was a righteous servant of God; and the Hinduism of the day has got the same relation to him as the modern Christianity to Jesus.

Q. 18. Did the late Mirza Sahib follow Imam Abu Hanifa before his claim to the office of mujaddid.

A. He was not "mujaqqid" although he accepted to a great extent the views of Imam Abu Hanifa.

Q. 19. What is the difference between a Muslim and a Momin?

A. A *muslim* is generally one who outwardly accepts Islam; and a *momin* who sincerely believes in its truth.