

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

THE LIGHT.

EDITED BY MUSTAFA KHAN B. A.

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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.

Christian activities among Muslims.

Dr. S. M. Zwemer, the well known Christian propagandist of American Mission, lately paid a visit to Java and Sumatra. He has summed up what he saw there in the following lines :—

Last summer the two months that I spent in Java and Sumatra visiting a score of mission stations, holding conference with missionaries and planning for the production of Christian literature were full of inspiration and encouragement. The first meeting I attended was a week-day prayer-meeting at Modjowarno in East Java. In a beautiful chapel built by converts from Islam, I found an audience of nearly two hundred, all of them converted Moslems. There was no missionary present. It was an ordinary weekly prayer-meeting, but I had a visible answer to the old-time objection, "it is no use trying to convert Moslems." The missions in

Java are under the Dutch Church of Holland and in Sumatra are under the Rhenish Mission. The methods used are not different from those followed in other lands. Educational, evangelistic, and medical work all have their place and power. The Dutch missionaries are thorough in the preparation of their workers, in the training of their helpers, and in the preparation for baptism. The Gospel of Christ has shown its power; compromise is not considered possible with Islam. Controversy is avoided wherever possible and converts are protected by isolation or insulation from their old environment. A number of Christian villages have been established with government approval where new converts find refuge and protection. Industrial work is to the front and an asylum for lepers and other unfortunates has deeply impressed the Mohammedans. Out of a population of thirty-five millions in Java, there are nearly thirty thousand Moslem converts. With those in Sumatra and the other Islands won from Islam, we may count over *forty-five thousand*.

This will give our readers an idea how the Christian missionaries are active in their propaganda. We the Muslims too should counteract these efforts and should try to convert Christians into Islam. The value of disseminating Islamic doctrines both among Muslims and Christians cannot be overestimated. The pity, however, is that Muslims are not yet fully alive to the importance of this sacred task.

The Mosque in Berlin.

We have received a cablegram from Maulvi Sadr-ud-Din, the Muslim Missionary in Germany, that a suitable plot has been purchased for the construction of a Mosque in Berlin. It will, no doubt, fulfil the longfelt need of the Muslims residing in the German metropolis. We intend to begin the construction work without delay. The Muslims are, therefore, earnestly requested to lend us a helping hand in the noble and sacred project. All sorts of money may kindly be sent to the Muhasib Ahmadiyya Anjuman-Ishaat-i-Islam Lahore.

THE LIGHT.

DATED THE 16TH JULY 1923.

Mystic healing in Islam.

By KH. KAMAL-UD-DIN

Clairvoyance, clairaudience, the read-

ing of each other's hearts, the transference of one's thought to another's mind, the exercise of will-power upon others, and the last, but not the least, the healing of illnesses without resorting to any of the various forms of treatment in vogue, are generally taken to-day as indicative of advanced spirituality. They, in themselves, however, are not the proof of an evolved soul, they are but the accessories of a high spirituality.

These powers have sometimes been observed in persons whose lives are not enviable especially in the case of healing power; that is to say, the mere cultivation of mesmeric influence may enable a person to cure sickness and disease. Suggestions given under hypnotism have often proved helpful in restoring health.

The science of Neurology, though of recent growth, has enabled its experts to perform the miracles of the olden days in curing lameness, blindness and the like infirmities, within a short time without the use of medicine. The healers have often found that diseases arising out of functional disorders of the organs and nerves are easier to cure than those arising out of organic trouble, which in some cases baffle all healing efforts. The mind exercises a stronger hold on the nervous system than on the rest of the body. A cultured will-power will work wonders in nerve troubles, and this has been observed to be true even in the case of people who are, otherwise, of ungodly life. I admit that purity of life, and godly ways, are a great help in attaining such abnormal powers, but these powers in themselves prove nothing. Therapeutical, electrical and surgical treatments are all in a sense based upon the same principles, as is this so-called system of healing. This I will explain later. The human frame is the epitome of the universe, and contains everything of the world in a condensed form. The maintenance of health depends upon the maintenance of the various components of the body in their normal quantity. Deficiency in any one of these, creates illness. Chlorosis—Green sickness, and many other forms of anaemia, may be the outcome of various pathological changes in the system, but deficiency of iron in the system, is mostly the root of all. If a physician obtains a cure by administering iron in one form or another, he is only bringing the system of his patient in tune with nature. Muslim therapeutical treatment and physiology, as well as Muslim mystic healing, started with one principle, which was lucidly formulated by the fourth Khalifa, Hazrat Ali, the son-in-

law of the Prophet, when he said, "Man is a microcosm. Everything is in him, and he need not go to the outer world."

Physiologists in Islam accepted this principle as the religion of truth, and based all their researches on the first part of the Khalifa's aphorism. They tried to find out the various components of every human organ and used those components for the treatment of the respective organs when diseased—a method, in a way analogous to the present day system.

Neuroglin or brain substance, as physiological chemistry shows, chiefly consists of nuclein and nucleoproteids, lecithin and various phosphates; and many brain complaints are treated by administering these in different forms. Gastric juice is supposed to be composed of hydrochloric acid, water and various salts; hence the use of saline and acid mixtures, when treating stomach troubles. Similarly, ox-gall is sometimes used to stimulate the liver in secreting bile.

The second part of the saying of Hazrat Ali became the guide of the mystic healers in Islam. Everything is in you, and you need not go and seek for it in the outer world.

The human mind is a vast creative agency, composed of inconsistent and contrary faculties; but it knows how to put one in the background, for the time being and bring the other into prominence. Weeping and laughter are antagonistic to each other, but the mind knows how to make one faculty absolutely non-existent while its contrary is at work. The average person, when weeping, cannot, there and then, continue to smile or laugh, but as these functions of the components of consciousness, which is the immediate essential feature of the mind; therefore, with some little effort a person can succeed in weeping and laughing at the same time, and this accomplishment, if such it can be called, exhibits itself quite naturally in the case of hysteria.

The mind has also the power to control the body. Its various phases include change of colour. Anger engenders heat, and fear or a sudden shock, will freeze the whole system. A man's duty is to develop the creative power of his mind to such an extent that he may be able to bring into play any one organ of his body, to the exclusion of the rest.

If the human body, as Hazrat Ali says, has everything of the universe within it, and a developed mind knows how

to bring it into play, the mystic healer, through the exercise of his mind will take the medicine required to treat an illness, from the system itself.

The principles under which the vaccine injections are given will perhaps throw some light on the matter. No sooner does the human system become poisoned in some way or another than nature begins to create anti-bodies to kill the germs of the poison. No antidote from without is sent into the system, everything has been procured from within; and this method of treatment may, in the future, prove to be more efficacious than the administration of antidotes from without; for it awakens the sleeping nature, and puts her on the alert. She was lethargic and the vaccine injection has shaken her up. She sets to work and collects all the material from within the system that may counteract the poison. This clearly shows that there is everything in the system to meet every kind of illness, if we know how to utilize it at the time of need.

There are atomic ingredients of quinine in the system, but only a mind gifted with its full measure of creative power, can accumulate them into a sufficient quantity for the treatment of a feverish temperature.

I have just said that the mind is capable of controlling everything in the body—but how is it to utilize that capacity?

The principle by which that is achieved, is the principle which underlies the mystic system of healing in Islam. The mental development essential thereto is not achieved by the mere affirmation and negation of two contrary things.

It is the greatest possible sin, in my opinion, to discourage normal methods in the treatment of disease; because the working of the occult power of the mind is not an easy task.

The human mind in the human body is capable of performing the same function as the God Mind in the Universe.

All the atoms that compose the universe exist in the human frame.

If, therefore, the God Mind creates various medicines and drugs from the world of atoms, through atomic combination and permutation, then the human mind, when its powers have become developed, will be able to do the same.

"If you know your mind, you know your God," says the Prophet—which means-

that your mind is after the God Mind. You must imbue yourself with His Attributes, and unless you reach this climax of spirituality, you cannot attempt to do things by mere imagination or concentration of mind. (*to be continued*)

Correspondence.

THE GERMAN MARK.

A WARNING.

To the Editor the Light.

Dear Brother,

The fall of the German Mark has for some time engendered in my countrymen a spirit of speculation. Each case of speculation has been a failure, and some persons have lost all they had. This is painfully known to those Indians who invested their money in purchasing marks, evidently in the hope of becoming millionaires for nothing, and who find to-day that their pounds sterling are reduced to pence, or perhaps something less. But the worst of it is that tendency continues up till now. Those who fell victims to the allurements have not given a warning to the others against taking such a risky step. Most of them do not naturally like to be known as having been taken in, much less would they like to mention the enormous sums of money lost to them. If the statistics of such losses were prepared and brought to the notice of the general public, it would be a painful revelation. But it would be the best way of preventing people from further committing such blunders.

In some cases students have converted their money into marks not only before proceeding to Germany, but also after having arrived here. How much money do you think they converted? What they thought would cover all the expenses of their long career in these institutions. Before long each such student learnt that it was a shocking blunder on his part to have reduced his money into dust—an irony of alchemy.

Money order and cable remittances should also be noticed. There have been instances in which students residing in this country have received a heap of paper instead of pounds paid at the other end. Painful ignorance!

Despite these unfortunate facts, each time the mark further falls it prompts Indians to avail themselves of the fabulous hords of fortune which an opportune investment may bring. I have all along received letters from friends requesting

me to change their money into marks. This last mail has delivered a demand of an urgent character, emphasising that no time should be lost in seizing the opportunity, which is ostensibly "literally golden."

I am on the contrary taking this opportunity to warn my countrymen against having anything to do with this horrible speculation, which has already inflicted an incredible loss on the Indian people. What looks fortune in marks to-day become veritable nothingness to-morrow.

Some of those who have lost the game, console themselves with a delusion. They think they should patiently look forward to the time, when the mark will be stabilised and their losses made good. In all cases they think it will be advantageous to them. In other words they fancy that Germany which cannot pay out its reparations now, will in sometime to come be in such a position as to pay in gold the face value of all those heaps of paper which our pound brings to-day. That is thousands of individuals will become Rothschilds at the expense of Germany. It is not only those foreigners, that are in possession of this paper money, who will make fortunes, but also six or seven million inhabitants of Germany themselves will also be rolling in wealth by getting gold for their cartloads of paper-money. The gold mines of the world would declare bankruptcy against such heavy demands, not to think of poor Germany which will take years to stand on its legs.

It is high time for us to see that we are not led away by any such dreams. The newspapers may take up the note of warning sounded herewith and guide the country aright.

Yours fraternally,
SADR-UD-DIN,

Giesebrachtstr. 5,
Berlin,

Questions and Answers.

Mr. I. A. Khan :—

Q. 1. Is it a fact that the followers of Hazrat Mirza Ghulam Ahmad are divided into two parties, one believing in him as one of the prophets of Allah and the other regarding him as one of the religious reformers?

A. Yes; the Qadian party holds him as a prophet; while the Lahore section believes that he was the Mujaddid of the 14th century and the promised Messiah.

Q. 2. Which section holds the correct view?

A. The Lahore section.

Q. 3. Did Hazrat Mirza Sahib claim to be a prophet?

A. No; he used the word, prophet for himself in the metaphorical sense only, and he explained it fully in his writings.

Kh. Amir Hussan Ansari :—

Q. 1. Define religion.

A. As I said more than once in these columns religion is the collective name of the divine laws revealed to a prophet for the guidance of man.

Q. 2. What is the need of following a religion, and what is the harm if we do not follow it?

A. The same need as is felt for following the rules of society. Do you not see that every thing in the world attains perfection through obedience to certain rules of nature. Similarly human faculties which are pregnant with vast possibilities are developed into their full fledged state through the training of religion.

Q. 3. What sort of religion should be followed?

A. The simple, natural religion of Islam.

Q. 4. What is the true criterion of a true religion?

A. Many points may be mentioned in this connection. But I think the religion that brings us closer to Divine Being and at last gets us into communication with Him is the true religion.

Q. 5. (a) Why should a man follow Islam, and (b) what preference has it got over other religions?

A. (a) Because it is a natural religion; and because (b) it is the latest religion, adapted for the needs of mankind. Other religions have, now by the lapse of time, become obsolete. Islam is the universal religion while other religions were meant for a special people and a special time.

Q. 6. What are the chief principles of Islam, not *Arkan*?

A. Belief in *one* God; in apostleship of Muhammad (may peace and blessings of God be upon him,) in the catholicity of the divine revelation, and love for the creatures of Allah.

Q. 7. Why should a man believe in Allah, and what is the harm in not believing in Him?

A. Because man is expected to believe every thing which is true; and the existence of God is a great truth. You always suffer when you do not care for truth. A man who does not believe in God is devoid of all the blessings which are associated with *belief*.

Q. 8. What is the need of a prophet and what are his qualifications?

A. Prophet is a divine messenger and a practical exemplar for the people. It is Allah who knows his qualification.

الله يعلم حيث يجعل رسالته

Q. 9. What is the criterion of a true prophet?

A. (1) His character, the Holy Quran says :—

فقد لبثت فيكم عمراً
أفان مات أو قتل لقلبكم علياً عما بكم

(i. e. and if (Muhammad) is dead or is killed, will you turn back over your heels).

Q. 10. (a) Was any prophet sent to India. (b) If so what is his name. (c) If not, why; when the Holy Quran says *لكل أمة الرسول*

A. (a) Yes; we believe in the catholicity of the Divine revelation. (b) It is not necessary that we must know the names of *all* prophets. Probably Rama and Krishna were prophets. The Quran has mentioned the names of a few prophets while it has enunciated the principle that every nation has seen its warner or apostle.