

THE LIGHT.

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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.

Missionary activities

In spite of the huge propaganda work which is carried on by the Church in India, the Christian missionaries are not yet satisfied; and want to reinforce their efforts especially in the Muslims of Bengal. In a recent issue of the 'Missionary Review of the World,' Rv. George William Prown, has contributed a very able article on "India as a Mission Field"; and has concluded it with these appealing words:—

If success emphasizes the need of workers, so does lack of it. Missionaries have not yet been strong enough to minister much to the less responsible people in India. Bengal, one of the oldest fields in India, is one of the most poorly occupied, because half of its 46,000,000 in-

habitants are Mohammedan, who yet hold to their faith in the Arabian Prophet. Everywhere Mohammedans are neglected. Is it not time to begin earnestly among them?"

These words speak for themselves. We would only like to know what the Muslims intend to do in order to counter-act the activities of the Christian Missionaries. We are sure that if a Muslim is well informed about his religion, he can hardly fall a victim to an evangelist. But the pity is that Muslims are generally ignorant of the tenets of their Faith. One of the objects of the "Light" is to enlighten our co-religionists on matters religious. Therefore the easiest method of counter-acting the missionary activities among the Muslims of Bengal is its free distribution there. Will the Muslims of the Punjab arrange for it?

Tolerance in Islam.

In "the Moslem World" for April last we read the following:—

"Islam in its fundamental law regarding apostacy breathes a spirit of intolerance. The doors of the vast temple reared by the Prophet of Arabia only swing inward and not outward. Any one can easily become a Moslem, by repeating the creed. But once a Moslem, always a Moslem. The door is shut, barred, and barbed against all exit."

These lines appear from the pen of Dr. Zwemer, who we believe is an Arabic scholar. This has made us rather doubtful as to what we should call it. Is it a typical illustration of deliberate mis-representation or an innocent mis-conception. The writer of these lines must have read the Quran; and must have come across with the verse—"There is no compulsion in religion." Does it breathe the spirit of intolerance? With regard to apostacy the verdict of the Holy Quran is still more lucid.

"And whoever of you turns back from his religion, then he dies while an unbeliever—these it is whose works shall go for nothing in this world and the here-after, and they are the inmates of the fire, therein they shall abide."

In the face of these clear words it is impossible to charge Islam with intolerance. And we cannot understand what motives have goaded Dr. Zwemer to do so

Atonement.

IV.

Thus, from what has been said in the previous instalments of this article it is evident that Jesus did not expire on the cross. As a matter of fact he was in a state of swoon when he was taken down; and the soldiers either by mistake or through sympathy with him announced that he was already dead. The two malefactors who were hanged with him were *not dead* by that time and hence their legs were broken to finish their lives; but the breaking of legs was dispensed with in the case of Jesus, which establishes the fact that he did not die on the cross. The piercing of the side and the gushing forth of blood and water is another sure sign of life. The Encyclopaedia Biblica writing on the death of Jesus observes: The hypothesis is based on Jn. 19: 14, where we read that one of the soldiers with a spear pierced his side, and forthwith there came out blood and water. From a critical point of view we can *hardly say* that Jesus received this wound after he breathed his last is well established"

Thus it is clear that Jesus did not expire on the cross; and that is why "chief priests and pharisees came together unto pilate—saying command that the spulchre be made sure lest his disciples come by night and take him away." If Jesus was really dead there was no fear of his being stolen away; as nobody will choose to steal a dead body. In short the Jews themselves were *not certain* of Jesus' death on the cross; and were therefore anxious to take further steps. It is simply wonderful to note that the Holy Quran, has exactly passed the same verdict and has plainly said that the assertion of the Jews with regard to the crucifixion of Jesus is not based upon a reality; and that they are not sure of it. The Holy Quran says:—

And their saying: surely we have killed the Messiah, Jesus Son of Mary, the apostle of Allah and they *did not kill him nor did they crucify him* but the matter was made dubious to them, and most surely those who differ there-in are only in *a doubt* about it they *have no knowledge* respecting it; but only follow a *conjecture*, and they *did not kill him for certain*. (Italics are mine)

(To be continued)

Correspondence.

The Quran and the Revelation of the Promised Messiah,

To the Editor, the "Light" Ahmadiyya Buildings,
Lahore. 1st July 1922.

SIR,

It has always been a source of immense trouble for the people amongst whom there arose a man

with the proclamation that he was Allah's messenger and was divinely inspired, to know of certainty whether he was actually or not what he declared himself to be. The Holy Quran has supplied us with the test so urgently required. Its bold and daring challenge to the unfaithful to produce even a single verse like that of the holy book is, I think, an adequate safeguard, for the believers against all false and imposing revelations and inspirations

If any one comes forward with verses which he says have been revealed to him by the Almighty, we should at once apply the test which the Quran has supplied us with. They are really Allah's if none, whatever, notwithstanding his best efforts, can bring forth the like of them. If, on the other hand, they are such that even an ordinary intelligent person can produce far better than the supposed inspired phrases, certainly the fellow is a down right imposter.

In the writings of Mirza Sahib we come across with many a verse and sentence which the author states are the revealed ones. but nothing very peculiar or remarkable is discernable in them. They do not strike the reader in the same fashion as does the language of the Quran. The impression formed by him is not a favourable one.

There can be no doubt as to the infallibility of the Quranic rule alluded to above, the explanation must be sought in the nature of the verses revealed to Mirza Sahib. May I request your opinion on the point?

Yours truly,
MOHD. AHSAN, B.A.
G. College, Student.

[May I first of all correct you on one point? It is not "*a single verse*" for which the challenge is given in the Holy Quran but *a chapter*. The Holy Quran says:—

And if you are in doubt as to that which We have revealed to Our servant, then produce *a chapter* like it. (Italics are mine). II: 23.

As regards the revelations of the late Mirza Sahib, it may be noted that they do not constitute a Divine law for humanity; and therefore cannot be expected to be of the same standard as the Quran. They are simply "good news". Further, it is not necessary that the truth of every inspired teacher be tested by the self same criterion. I do not think that the Israelite prophets ever claimed the uniqueness of their revelations as the Quran has done. They had their own signs and miracles. Besides, the late Mirza Sahib never claimed equality with the Holy Prophet Muhammad, whom he always recognised as his master. It may also be added here that the late Mirza Sahib, as a sign of his truth,

challenged his opponents to produce a work like that of his within a certain period. But none of his enemies could compete with him in it; and thus his truth was established. [Ed. L.]

The Bible & the Quran

To the Editor, the Light,

SIR,

A Christian correspondent of the "Epiphany" quotes some verses from the Holy Quran, which in his opinion 'admit that among the Jews there were some truthful men but from the verse quoted it never appears that among the Jews there *are* some truthful men and who can deny that there *were* truthful people among all religions.

In V: 44--47 there are two statements regarding Torah and Injil, the first statement made is that the Torah was a Divine revelation containing light and guidance which statement no Muslim denies. What is denied is that light and guidance were kept intact throughout the ages. It is further denied that these two books were meant for the whole world and for all ages. They certainly contained light and guidance, but only for one people the Israelites and for a limited time. The Christian critics forget that notwithstanding the light and guidance contained in Torah and Injil these were sent down for Israelites people.

As regards urging Jews and Christians "in the strongest terms to follow and obey them" one finds no such verse in Suratul Maida—The words *lam-yahkum* signifies those who *did not judge* by what Allah revealed are unbelievers and transgressors—And there is no doubt that the people for whom the Torah and the Injil were meant could not be called believers in them if they did not judge matters according to them—The adoption of words *Bima anza lallahu* "By what Allah has revealed" instead of Torah and Injil in the verses quoted shows that the whole of the Torah and Injil as existing at the time of the Holy Prophet were not looked upon as being the Divine revelation, otherwise Quran speaking of Torah and Injil would have ended the verse with the statement *whoever judges not by the Torah and the Injil* instead of what we actually have, *whoever did not judge by what Allah revealed*, the difference leading to the clear conclusion that the Quran considered the Torah and the Injil to contain something which was not revealed by Allah.

In Chapter X: 94 the Holy Prophet was ordered to ask the Israelites whether previous revelation does not contain clear prophecies of the advent of the Prophet.

In III: 22 it is written "have you not considered those who are given a portion of the Book

They are invited to the Book of Allah that it might decide between them, then a part of them turn back and they withdraw". Here it is clearly laid down that the Jews were given a portion of the Book, because much of it was lost long before this period. The Book of Allah spoken of here is the Holy Quran which had given the true Judgement and the truth of which was ever manifest from the scattered prophecies met with in the pages of Corrupted Bible

The Holy Prophet testifying the truth of God's revelations to all peoples through their prophets clearly invites them all to the Book of Allah (Holy Quran) that it might decide between them i.e. the broad principles of religion regarding which Jews and Christians differ.

Regarding the verses (6: 34) "and certainly apostles before thee were rejected but they were patient on being rejected and persecuted until Our help came to them, and there is none to change the words of Allah; and certainly there has come to thee some information about the messengers" the context shows clearly that by the "words of Allah" are meant the prophecies promising assistance to His apostles, and not that the Torah and Injil will not be changed.

Now where in the Holy Quran, is Jesus called the "Son of God", his "Virgin Birth" or that "he is still alive in his material body in heaven." The only thing which is repeatedly mentioned in the Holy Book is his and his mother's purity from "a grievous calumny" brought against them by the Jews. But defending a righteous person from the calumnies of his enemies does not mean that he is the greatest of all the prophets, because the greatness of the prophets is judged by the effect of their preaching in their ministry and not by the words—What was the effect of Jesus' preaching over his 12 disciples, one need turn up the pages of the new testament rather than seek shelter under the Holy Quran.

Yours faithfully,

Md. MANZUR ILAHI.

Questions and Answers

(Continued from the last issue.)

Mohd. Abdul Jabbar :—Q. 3 :—Is another new soul created just after the death of a person in order to fill up the blank space?

Ans.—No; it is not essential; I do not think that a soul fills up a space.

Q. 4.—How will the final judgement be possible in case of an embryo, who has no connection whatever with any kind of action good or bad?

Ans.—Judgement is always based upon actions. One who has got no actions cannot be subject to any judgement.

Q. 5.—Would not the very limitedness of human life and work become unbearable and despondent, the world being thus overflowed by horrible pessimism?

Ans.—Sorry, I cannot exactly understand what you mean. Do you mean that the human life, short as it is, creates pessimism? If so; I will beg leave to differ; because the world has not as yet grown pessimist.

Abdul Aziz Q. 1.—Whether a Muslim patient who is dangerously ill and is advised by doctors to use "Brandy" simply to save his life can use it or not?

Ans.—Yes; wine is permissible as a medicine.

Yousif Husain Q. 1.—Why don't you undertake reform of Indian Muslims; and Muslims of Eastern countries first,? Instead of those sums of money which you spend in England, if you do spend only half of that sum in Java or China, you would achieve a great success.

Ans.—We have taken this work also in hand. But the Western countries too command our serious attention, as it is there that Islam is most grossly misrepresented.

Q. 2.—Which of the two is better in the eyes of God: improving the lot of the downtrodden Muslims in our own country or going to the place quite out of the way as England etc.

Ans.—Both of them are commendable in the eye, of God. Comparisons are said to be odious.

Q. 3.—What is the difference between your party and the Qadian party.

Ans.—We hold that the late Hazrat Mirza Ghulam Ahmad of Qadian was the *Mujaddid* of this century and the Promised Messiah *i. e.* the prophecy of the Holy Prophet with regard to the second Advent of Jesus was fulfilled in his person. The Qadian party believes that he was the prophet in the strict sense of the term and hence all the Muslims except his followers are outside the pale of Islam, while we believe that he was not a *prophet*; but a *Mujaddid*.

Mohammad Abdulla Q. 1.—If the time for every body's death is fixed by God then please explain the inconsistency in these two verses:—

(1) And if We please We can drown them, then there shall be no successor for them, nor shall they be rescued.

(2) But by mercy from Us; and for enjoyment till a time.

Ans.—There appears no inconsistency here; the first verse speaks of the punishment; and the latter of the ordinary divine law.

Mr. Aslam Q. 1.—What is the good of *Baiyat*?

Ans.—It is a sort of a pledge; and with some dispositions it serves the purpose of a stimulant to do good and of a set back to shun evil; because men are naturally anxious to keep their pledges.

Q. 2.—Are we not able to guide ourselves in the true path without the help of *Pir Sahib*?

Ans.—Yes, we are able to guide ourselves; and Islam has got no priesthood. The case of inspired personality is however different.

Q. 3.—What will be the future of those who have not taken any *Pir*? Will they go to hell?

Ans.—No; they will not go to hell on this account.

Q. 4.—What is the difference between *Baiyat* and *Tauba*?

Ans.—*Tauba* (repentance) is an individual act without the association of any body else. *Baiyat* is associated with some other holy man to whom you make allegiance as your spiritual guide.

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