

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

# THE LIGHT

EDITED BY MUSTAFA KHAN B. A.

Vol. I. No. 23.

NOVEMBER 16, 1922.

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, Abindia 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.

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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.

### The British Muslim Society.

A very successful meeting of the Muslims of all nationalities residing in England was held on September 21st at Mortimer Hall, under the auspices of the British Muslim Society. The Right Hon. Lord Headly, the President of the Society, was in the chair. Resolutions were unanimously passed protesting against the war with Turkey, and requesting the Government to renew friendly relations with the Muslim Empire and leave the Khilafat affairs solely in the hand of the Muslims. A new light was thrown on the question of the Khilafat by Khwaja Kamal-ud-din, the Imam of the British Muslims.

But a lively interest and enthusiasm was evinced in the meeting when Mr. Habib-ullah Lovegrove struck a very opportune note in moving the first resolution. He said that by religion he belonged to that world-wide community which knows no distinction of

race or colour. It was the Muslim Brotherhood, which came to demolish all man-made barriers of class and creed, and he was proud to belong to it. His aspirations, he said, were the same as those of other Muslims in the world in the matters of religion.

### Christianity as the World Religion.

This was the subject for discussion before the Ninth Conference of the Modern Churchmen, held this year at Oxford, a subject "less dangerous," as *The Times* calls it, than the one taken last year at Cambridge, viz. "Whether Jesus was God or man." The startling pronouncements—that Jesus was man in the fullest sense of the word and the Son of God only in a moral sense—made on that occasion, have since formed the subject of heated controversy in the Press, and attempts have been made to inhibit the Rev. H. D. A. Major for his heterodox views.

### Baptism or Sword.

Undaunted, however, by the "heresy hunt," the reverend gentleman took part, with the same outspoken courage of conviction, in the deliberations of the Conference this year as well. In the course of discussion on the triumph of Christianity in the past, he gave utterance to a truth no less unorthodox. Ironically insinuating at his personal experiences, he observed "that the use of physical force had upon occasions won converts to the Church. There was Charlemagne, for instance, whose missionary enterprise took the form of offering to the Saxons the choice of baptism or death. While they believed that Christianity triumphed by its inherent moral and spiritual values, it was not without interest to note that again and again in the history the scale seemed to have been turned, at a critical moment, by physical force."

### Qur-anic Truth on the Lips of *The Times*.

Commenting on the Modern Churchmen's Conference, in its issue of August 28th, *The Times* observes:—

For more than seventy years the comparative study of religion has engaged the attention of both Christian and non-Christian students, with the result that many marked similarities between the great religions of the

world have been brought into prominence.....These affinities of faith have led some men to imagine that the highest religion we can hope for is still hidden in the future, and for the present we can do nothing better than adopt the Stoic's consensus of mankind, and eliminating differences in men's notions of the truth, hold to that on which all, or nearly all, are agreed.

Better late, even though by thirteen centuries, than never. The reiteration of the principles laid down in the Holy Qur-an, for the elimination of all religious differences and the establishment of one common religion for the whole of humanity: "Say, O followers of the Book! Come to a proposition which is common between us and you, that we shall not worship any but God, and that we shall not associate aught with Him, and that some of us shall not take others for Lords besides God" (iii. 63)

Existence of one Supreme Being is an element common to all the revealed religions of the world. Meeting on this common ground and taking this for a starting-point, a common religion for mankind can be built up, which will, we are sure turn out to be no other than Islam.

### We Shall not Worship any but God

The only linking bond which can unite conflicting elements of the human race into one harmonious whole, is this formula but we have to appreciate and find out what to "worship one God" means. Going to churches or visiting mosques is ritualism; to worship God is to work out His will in our treatment of each other. The whole trouble has arisen out of mutual disunion and disregard; could worshippers of one God hate each other? All are children of God. If so, to worship God would be to award equal treatment to all His children. They speak of love; but could they afford to love all the human race equally, if they are ridden by various prejudices, like those of creed, colour and race? They do not worship God; they have taken creed, colour and race as their object of adoration; unless man is freed from the worship of such gods, he cannot worship one God—God of all nations, Whose blessings know no difference between man and man or between nation and nation; this is the only equitable proposition which, if followed, will work out cementation of different units into one universal brotherhood.

## THE LIGHT.

Dated 16th November 1922.

### The Sealing of Hearts.

(Communicated)

Led by prejudice and blinded by envy the christian critics see in *كذب الله علي قلوبهم* a great stigma in the justice of God and parade this verse and other like it with great fuss to prove that the God of the Qur-an is a despotic

ruler of Asia One who does not wish His creature's good.

That Christian critics in so doing betray their ignorance of the Quran is no secret and we could with great ease, show that the defect lies not in the Quranic verses but in the mind of the Christian critics. However we believe, that we shall be driving the real truth home to the Christian with great force and sincerity if we reproduce, what learned Christian commentators have said about Exodus 4: 21.

I will harden Pharaoh's heart.

Theodoret says:—

"As the same heat of the same sun moistens wax and hardens clay, so the same grace of the same God has the effect of softening some and hardening others according to the temper of their hearts".

Bishop Wordsworth paraphrases the verse in question thus:—

"Because he will, as I well know, resist all my councils, and defy my power, reject my warnings, sin against my reproofs and shall turn my spiritual food into poison and my grace into licentiousness, I will punish him by withdrawing my grace from him".

Rev. R. Tuck says:—

"God did not harden Pharaoh's heart to begin with. The hardening comes about as the usual and providential Judgment on persistent self-willedness. It is a simple thing to realize that God's foreknowing what will happen does not add anything to the ordinary course of cause and effect".

I think these comments on the Biblical verse by Christian divines and theologians of repute will open the eyes of the Christian critics and then remove the beams from them.

## CORRESPONDENCE.

To The Editor of the Light.

Dear Sir,

I want to write a few lines for the consideration of those who hold Jesus Christ (may peace be upon him) to be still living.

There are some of the muslims who think that the verse *فلما توفيتني كنت أنت الرقيب عليهم* refers to the time when Jesus Christ was a prophet and not a follower of our holy prophet (may blessings of Almighty be on his soul) while others hold that the above verse, which is in response to the question put to him by Allah, refers to the period when he descended from the skies, lived in this world for forty or forty five years and then met his end.

If we take the former case then this verse. *كنت عليهم شهيدا ما رمت فيهم فلما توفيتني الخ* would mean that he replied, that as long as he had been amongst them he never uttered

the above statement, neither he preached his followers to adopt him as the only son of God. But why did he not claim that he descended again on this earth and set them on the right path.

Now if, by the way, we accept that the verse refers not to the first coming of Jesus Christ but to the 2nd one, then as a consequence he could not get them set on the right path but as long as he lived amongst them all the christians turned towards him, giving up their antique belief and adopting the worship of one God, but after his death all of them turned their backs and began to re-consider him His son. In other words the coming of Christ for the second time proved fruitless.

I would feel highly obliged if you would kindly point out the mistakes in the above.

Faithfully yours,  
No. 214 Mohammed Abdullah,  
Student,  
Dabgran Street, Jammu.

(These dramatic changes which you only imagine are not true to life. Do you mean to say that by the mere descent of Jesus from heaven all Christians shall give up their novel doctrine and when he will die they will again resort to the old beliefs? Do you seriously think it will happen so? If not, then the reply of Jesus as quoted by the Quran will not be according to facts. Ed. L.)

### Divinity of Jesus.

Sir,

Will you or any of your readers kindly explain the following clearly :—

The Christians say that Jesus Christ is God, I may admit it. But, if so, what was necessity for him to cry to God for help while he was crucified by the Jews saying "Oh God, Oh God, why thou hast forsaken me."

(إلهي إلهي لمساعدتي)?

I hope that you will kindly insert this in your esteemed paper.

I beg to remain,

Sir,

Yours brotherly in faith,

S. M. Durwish.

Harris High School,  
Ravapettah,  
Madras,  
29th October 1922.

(Certainly it shows that Jesus was not God. I do not know what our christian friends will say. Ed. L.)

### The Crucifixion of Jesus.

To the Editor of the Light.

Dear Sir,

Will you please make a space in your world esteemed paper and will publish this letter in the next issue of the Light?

The christians as well as you the Qadianis say that Jesus Christ *i. e.* Issa was crucified by the hands of the cruel Jews the followers of Moses (may peace be upon him) while the other sects of Musalmanans. *e. g.* the Sunnis and Shias deny it. They say that Jesus Christ (may peace be upon him) is still alive in the forth firmament of the sky. I can say both the christian and Qadianis as well as the other sects of Musalmanans are right; because the latter believe that when Christ was taken prisoner by the cruel hands of Jews and the man who carried the Lord to the door of the prison was changed into the shape of Christ and Jesus Christ was brought to the 4th sky by the archangel Gabriel. And that man whose shape was changed into Jesus, was crucified and not the actual Jesus Christ for he (Christ) had ascended to the fourth firmament before the crucifixion of that man.

Yours Truly,

M. A. Haque.

(The view that Jesus went up to heaven is not supported by the Quran nor by an authentic report of the Holy Propbet. I shall be glad to consider if you can quote any authority on this point. Do you not see that the alleged transformed man should have cried out :—"I am not Jesus Christ; You are mistaken." But the man who was nailed to the cross never said these words. On the contrary he said,—“Eli Eli lama sabaqtani.” “Oh my God why hast thou forsaken me.” Now these words clearly show that it was Jesus Christ, and not any other man. In fact Jesus himself was nailed to the cross and was subsequently brought down in hurry while he was still alive.—Ed. L.)

### Questions and Answers.

Mr. M. A. Majid :—

Q. 1 :—What necessitated the creation of the world?

A. God is a creator and the creation of the world is the manifestation of this divine attribute.

Q. 2 :—Did God create the world as a mere pastime or with a purpose. If the latter, could you suggest what?

A. No, not as a pastime but with a set purpose. The Quran says "O our Lord thou hast not created this in vain III: 190" As to the purpose, there is another verse to the effect "We have not created man and jinn but to serve." Every atom of the universe has got an object to fulfil and a goal to reach.

Q. 3:—Did Adam and Eve exist before creation and in what capacity.

A. No, not before creation but after it; Adam is called the "Successor" in the Holy Quran.

Q. 4:—Did God create Adam and Eve to punish Eve and through her Adam.

A. No.

Q. 5:—Shall we carry notions of this world in the next? If so paradise would scarcely be paradise.

A. Yes. Don't you carry any notions of childhood in youth and old age? I do not think that the recollections of past difficulties mar the present happiness; rather they enhance the enjoyment.

Q. 6:—All good men will enjoy the company of Hurs and Ghilmans in the next world. Well, what about good women?

A. The answer is in your question itself. "Hurs" (women) will enjoy the company of Good men. Where is the difficulty? But the pleasures of the next life are not associated with carnal passions.

Q. 7:—Is the soul capable of sinning? If not, who shall bear the punishment after death as most probably we have our earthly frame behind.

A. Yes, why not? Soul is the presiding spirit which governs our earthly frame.

Q. 8:—Which of the two is better, a believer in God, and yet a hater of humanity, or a free thinker with a sweet word for every one.

A. A true believer in God cannot be a hater of humanity. Mere lip-belief however does not amount to anything. Practice is better than precept.

Q. Is prayer a necessity for salvation?

A. Salvation depends upon the evolution and purification of soul, and the prayer is a means of attaining this purification.

Mr. Inatullah Khan:—

Q. 1:—What does Islam say about the use of rosary? Had Sfiya beads? Did the Prophet repeat prayer on rosary.

A. The use of rosary is not prohibited. The wives of the Prophet had such things as ornaments; but the Prophet did not repeat prayer on it.

Q. 2:—What reason had the Promised Messiah for not performing the pilgrimage.

A. Security of life.

Q. 3:—There is a report with effect that prayers should not be said as the sun rises between the two horns of the Satan. Kindly explain the "two horns of the Satan."

A. If the report is correct, the expression of two horns of Satan is simply metaphorical to denote the undesirability of saying prayer at such a time.

Q. 4:—Give the names of muslims who believe that Jesus' birth was not without a father.

A. Sorry, I am not the Controller General of that Census Department in which the beliefs of the people are collected.

Q. 5:—Jesus became a prophet at the age of 30, while the Holy Prophet at the age of 40, does it not show the superiority of the former?

A. No, precedence lies in the work and achievements and not in age. A prophet is prophet even in the womb of his mother.

Q. 6:—Give the list of Mujaddids with their works.

A. I am afraid the answer to this question will be too long for the Columns of the "Light." I should like to recommend to you the perusal of "Asal-i-Mussaffa" by Mirza Khuda Baksh.