

THE LIGHT.

EDITED BY MUSTAFA KHAN B. A.

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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

Islam's Marvellous Power.

The rapid spread of Islam without any organised efforts for its propagation has often aroused the curiosity of the Christian propagandist; who has sometimes attributed it to the individual zeal of the Muslims and sometimes to the political power of Islam. But Professor Montch finds its explanation in the intrinsic beauty of the religion. His opinion, coming out from a christian pen, carries weight and must be appreciated not by Muslims only but by the non-muslims as well. He says:—

Islam is a religion that is essentially rationalistic in the widest sense of this term considered etymologically and historically. To believers, the Muhammadan creed is

summed up in belief in the unity of God and in the mission of His Prophet; and to ourselves who coldly analyse his doctrines to belief in God and future life; these two dogmas, the minimum of religious belief, statement that to the religious man rest on the firm basis of reason, sum up the whole doctrinal teaching of the Qur-an. The simplicity and the clearness of this teaching are certainly among the most obvious forces at work in the religion and the missionary activity of Islam. ...A creed so precise so stripped of all theological complexities and consequently so accessible to the ordinary understanding might be expected to possess and does indeed possess a marvellous power of winning its way into the consciences of men.

This shows that the western mind is awakened to the beauties of Islam. The world has opened its arms to receive the Truth and the Muslims are only wanted to offer it.

Muslim ceremony in London.

We are exceedingly glad to know that our dear Brother Mr. Khalid Sheldrake whom we have the pleasure of knowing very intimately during our stay in England, has been recently blessed with a son. We heartily congratulate Mr. and Mrs. Khalid on this happy occasion. Khwaja Kamal-ud-Din, Imam of the Mosque, Woking, visited the nursing home and performed the Azan ceremony, of which the following account will be read with interest:—

On Friday, the 7th April, Haji Khwaja Kamal-ud-Din, Imam of the Mosque at Woking, and leader of the Moslems in the British Isles, visited a private nursing home in East Dulwich accompanied by Haji Abdul Muhey Arab. Their turbans provided some interest in the neighbourhood. The occasion was the usual Moslem ceremony after the birth of a child. It is not quite the same as the Christian rite of christening which marks the infant a child of God, as the Moslem religion teaches that every child is a member of God's family and needs no baptism. After greetings to the mother, Mrs. Ghazia Khalid Sheldrake, wife of Dr. Khalid Sheldrake, the well-known writer and lecturer, Haji Arab Sahib softly repeated in the ears of the baby:

"Allahu akbar, Ashhadu an la ilaha-il-Allah-wa
Ashhadu anna Mahommedan Rasula Ullah

Hayy alass a lat

Hayy alal Falah

Allahu akbar Allahu akbar

La ilaha il Ullah

This was followed by a silent prayer that Allah would bless the baby and his parents. After the ceremony, accompanied by Dr. Khalid Sheldrake, the assembly returned to the Afghan Embassy for dinner. Congratulations have been sent by His Excellency Reshid Pasha, the Turkish Minister, the Afghan Minister, the American Embassy, Paris, the Persian Minister, the Palestine Arab Delegation, Lord Headley, and many others. Both mother and the boy are progressing splendidly

Paganism and Christianity.

I propose in what follows to briefly indicate that Christianity which very often holds paganism to ridicule and derision is itself paganism pure and simple. Though Christianity had its cradle in the East yet it some how turned towards the west and came into close contact with Greek Paganism with the result that though to all outward appearance it has replaced paganism and triumphed in Greece and Rome, it was in reality the triumph of the latter,

Rationalists assert that religion, no matter what its name, is the invention of priests, in order to maintain the dominance of the sacerdotal class. As a matter of fact, in all the religions extant on the sublunary sphere, barring Islam, the position of priests is so important that one is driven to the absolute necessity of admitting the contention of the rationalists. Christianity has not dispensed with priest-hood; priests in Christianity maintain their position as firmly and are deemed as indispensable as their prototypes in paganism, who asserted as do the Christian prelates even in this enlightened age; that they represented man to God. The idea of incarnation was the key-note of paganism. Pagan conception of God was anthropomorphic; Gods came into this mundane material world, lived with men, ate with them and always helped their favourites in distress and affliction and saved them. In paganism heroes were deified. Christianity has improved on it; and the deification of heroes has been supplanted by the canonisation of saints.

The idea of a sacrificial person who is offered up to God as an atonement for sin—as also the phrase "washed in the blood", of Christ is distinctly Mithraic. Mithraic shrines contained a figure of Mithras killing a bull which bled copiously and it was believed that "vitta nova" sprang from the blood in which the votary bathed and was

"born again". Baptism has taken the place of bathing in blood, standing under the scaffolding on which the bull was sacrificed. The observance of sabbath has been transferred to Mithraic Sunday. The cult of Isis as "Shakti," or power has given place to the worship of Mary the mother of Christ, as the Queen of Heaven. Pagans ate the flesh and especially the heart of their most valiant hero in the belief that by partaking of his flesh and blood they will be imbued with the same virtues and powers which distinguished their hero. The holy sacrament with its queer theory of transubstantiation is nothing but continuing or observing a pagan practice in quite a different guise. Last but not least is the doctrine of Trinity which has been borrowed from the philosophic paganism of Plato who promulgated the theory that the first cause, the final cause and the logos constituted the the supreme deity.

From what I have said above it is transparently clear that Christianity is a second edition, revised and improved of paganism with a different name.

MADRAS } S. M. FOSSIL
2/38 Kasa Asunakari St.
7th April 1922. } *Rospettah.*

Did reported morality of the Biblical Jesus improve world morals.

II.

That Jesus himself drank fermented wines is clearly established in his commentary by Dr. L. Abbot, D. D. Jesus never condemned the use of wine and he further established its use by his church as a perpetual memorial of his atoning love; and St. Paul further exhorted his son Timolly "to use water no more but to drink some wine for his often infirmities."

Now let me ask my Christian friends what the effects of this changing of water into wine were upon the morals of the Christian world.

It is, I believe, no exaggeration to affirm, that if ever in the world an evil got so firmly rooted in the very system of society to undermine its morals and to eat into its very bowels it was this changing, this permission, this free use, this symbolization of wine by Jesus.

If any body differs from me I would request him to pause and think seriously why Christians are doing their best to uproot this "symbol of atoning love" "this emblem of fellowship and joy in the world to come." Why did America pass a law forbidding the manufacture of this indispensable factor in the Holy Communion?

Is not this, I ask, a standing testimony to the failure of Jesus as a moral teacher. If any body

says that Jesus did not sanction "this excessive indulgence" I would retort that there is not a single verse in the whole Bible prescribing the *quantity* to be used in daily life.

Let Christians pause and think that Jesus as the World Law-giver ought to have foreseen the evil consequences of this "symbol of his atoning love" for it is foresight which serves as a differentia between ordinary people and moral teachers of the world. Who does not know that wine is the mother of all evils. Failure on the part of Jesus Christ to realise this proves his shortsightedness beyond doubt.

What a big contrast between Jesus and the Holy Prophet Muhammad. The latter not only prohibits the use of wine, but makes indulgence a detested crime, while the former introduces it into a most religious rite.

What has been the effect of this in the Muslem world and Christendom is not a secret. The western world has begun to look contemptuously upon this favourite beverage and to accept the Prophet of Islam as the free teacher of morality.

S. M. YUSAF KHAN

Shahabad Bhoor,

Barielly.

CORRESPONDENCE.

JESUS WAS NAILED TO THE CROSS.

To

The Editor, the Light Lahore.

Dear Sir,

In your issue of the *Light* of the first instant one Mr. Ghulam Muhammad asserts in reply to a question whether Jesus (on whom be peace!) was crucified that "Jesus was undoubtedly nailed to the cross with two thieves on either side of him but he did not die on it." This assertion, I am afraid, is in direct contradiction to the plain teachings of Islam. The Holy Qu-ran unambiguously negatives the assertion of the Jews that Jesus was nailed to the cross when it says:—*ma qatalu hu wa ma sala bu hu*

(i.e., the Jews neither nailed Jesus to the cross nor did they kill him).

And again the translation of the Quranic words *ya Is a Inni muta waffi ka* as "O Jesus, I will cause thee to die" is incorrect as the words *muta waffi ka* at this place does not mean "I will cause thee to die" It means "O Jesus! I will take thee fully (into my protection). A consideration as to what called forth this promise of God would substantiate my interpretation. The verse previous to the one quoted shows that the Jews planned to arrest Jesus (on whom be peace!) and crucify him. At that moment, naturally, Jesus (on whom be peace!)

must have invoked God's protection from the machinations of his enemies, so God assured him that He would take him into His protection. To say that Jesus feared death is a gross libel on him. When ones' life, death, sacrifices and prayers are wholly and solely for God, the Lord of the worlds, is it compatible with the dignity of prophet of God to invoke His protection in fear of his death? Such an idea should be very remote from the mind of a true Muslim.

One more proof and I have done. God says "O Jesus, son of mary! remember my favour on you-when I withheld the children of Israel from you when you came to them with clear signs, but those who disbelieved among them said: This is nothing but clear enchantment, the Quran V: 110 This verse closes this discussion once for all. Apart from nailing Jesus (on whom be peace!) the Jews were unable even to lay their hands on him.

As you have given publicity to Mr. Ghulam Muhammad's reply, I trust you would give publicity to this letter of mine in your next issue of the *Light* in its entirety.

Thanking you in anticipation.

Truly yours,

(Sd.) THAFFAR.

[The whole question, hinges on the meaning of "Tawaffa" "But there is no authority in the Arabic language to support the view that it means to "take any one fully into one's protection." It invariably means to "cause one to die." The verse quoted by the correspondence does not show that he was not nailed to the cross. It means, on the other hand that the Jews could not bring about his death on the cross, which was their only motive to discredit his claim." This is also the significance of the other verse quoted by the correspondent. For full discussion of the question please read the Ahmadayya Movement in English or Messiah Maud in Urdu both of which can be had from the manager, Light. E. L.]

HEAVEN AND HELL.

To The Editor the Light

DEAR SIR,

Will you kindly ask the writer of the answer published at page 3 of the "Light" issue of the 16th March 1922 in which it was stated that Heaven and Hell only represented two different states of the human mind—one of perfect happiness and the other of distress and affliction to explain the following in your next issue of the "Light"

Philosophically one may be induced to accept the above theory but how far can it be reconciled

with the description of the Heaven (Paradise) given in the Holy Quran?

Yours aithfully,
Kazi Alwas Samad.

[The Holy Quran Says:—

A likeness of the garden, which the righteous are promised XIII—35. This shows that the description of paradise in the Holy Quran is only a likeness. This view is further strengthened by a saying of the Holy Prophet, in which he is reported to have said that the blessings of paradise are such as no eye has seen, nor has ear heard, nor has it entered the heart of man to conceive of them. E. L.]

QUESTIONS AND ANSWERS.

No. 334—Q 1.—Was the august body of the Holy Prophet shadowless? Is there any authority on it?

Ans:—No; I do not think so; nor there is any authority on the point.

Mohammad Yakub Ali Q 1.—“Do you know Hazrat Mirza Ghulam Ahmad, the promised Bab of the Qadian sect? What is your opinion about him?”

Ans:—Yes; he was the Mujaddid (Reformer) of the 14th century (Hijrat,) and the Promised Messiah *i. e.* the prophecy about the second advent of Jesus Christ was fulfilled in his person. I do not understand what you mean by *Bab*.

Q.—2. Where does the soul go after death?

Ans:—Soul is a spirit, it does not require any place like material things, It assumes an ethereal body after death.

Q.—3. Was not our Holy prophet the last Prophet; was any one sent after him by God or will any prophet be sent to this world in future?

Ans:—Yes, the Holy prophet was the last of the prophets, no prophet is sent by God after him nor will be sent. But the Mujaddids (reformers) who are raised by God for the internal reformation and the external defence of Islam have already been sent and will be sent in future as well.

Abdul Hai Abbasi—Q 1—How do you account for the fact that Mirza Ghulam Ahmad was the Promised Messiah?

Ans:—There is a prophecy of the Holy Prophet with regard to the second advent of Jesus. But Jesus died a natural death according to the Holy Qu-ran, and therefore cannot come again to the world. The only way of interpreting the prophecy then is, that a Mujaddid will come in the spirit of Jesus Christ, Mirza Ghulam Ahmad claimed to be such a person according to his revelation and showed many signs in support of his claim. For full discussion please read the Ahmadayya movement in English or Massih-i-Maud in Urdu, which can be had from the Manager the Light.

(To be continue)

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