

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.

THE DISASTRE OF JAPAN.

The unprecedented disaster, combining earthquake, fire and flood, that practically wiped out Tokyo (the metropolis and capital), and Yokohama (the main seaport and fourth largest city of the Empire) came with unheralded swiftness, brought death to approximately 200,000 people and made over one million people homeless sufferers. Famine, exposure and disease will doubtless add to the toll of the dead.

Over 300,000 homes have been wiped out and billions of dollars worth of property have been destroyed. While foreigners have suffered heavy loss and some two hundred are reported dead, it is remarkable that out of over four hundred

missionaries stationed in the affected area, thus far only one, Miss Kuyper, of Yokohama, has been reported killed.

Now when interest and sympathy for Japan have been newly awakened, is the time of times to study this land and its progressive, virile people who can fight so valiantly, work so effectively and have such an indomitable spirit.

The lesson from it.

Naturally the Japanese will now be inclined to believe in the one great God who can do what He likes. It is the most suitable time for presenting the beautiful teachings of Islam to this Nation. Surely there is a great opportunity for the propagation of our religion in the Far East and we are only required to avail ourselves of this.

Case against "The Paigham-i-Sulah."

The case against Paigham-i-Sulah came up for hearing on 1st November before the city Magistrate, and the evidence of 3 witnesses for prosecution was recorded. They were cross-examined by Ch. Zafarullah-Khan, Bar-at-Law and Mian Abdul Aziz, Bar-at-Law, Advocates of the High Court, Lahore, who appeared for defence Mr. Bannerji, the translator of news-papers said that there did not exist a correct translation of the Vedas at present though it was possible to translate them.

The counsel for defence asked if the Vedas contain what is written in the article in questions, will it be still offensive to Hindus? The witness said: "The Vedas do not contain such things." The Counsel again asked if there they do contain, then? The court overruled the question, but recorded it on the request of the Counsel. The next date of hearing the case is 13th instant.—(Reporter).

THE LIGHT.

DATED THE 1ST NOVEMBER 1923.

Some Difficulties of Propaganda.

(COMMUNICATED).

I was recently asked to give a few suggestions for intensifying the work for Islam in the West. There is one factor with which we must reckon always, that there is little or no desire for religion of any kind among the masses. We may think that this question of religion is vital to our existence, but must on no account try to delude ourselves that these people are eagerly seeking the truth. They do not trouble themselves about it. The reason is that the only religion they are aware of is Christianity—a set of dogmas which they are not allowed to reason out. This attitude of Christianity has made them indifferent to religion. There is, of course, the religious minority and it must be classified under two headings:—(1) Those Christians who cling tenaciously to orthodoxy, (2) many queer sects who are at heart none the less orthodox, but who pose as imbued with new light or thought. Let us first take this minority. On the whole the orthodox are generally pretty fair-minded, except the religious professional priest or worker who is far from being so. If you speak to them of Islam they usually say that Islam is possibly a fine religion for the East, and I have known many personally who depreciate missionary work among Muslims. They are perhaps the most genuine type and would make excellent Muslims if persuaded of the truth of Islam. The others, the queer sects, the spiritualists and “New thought” and “Higher thought” people are different. I have studied them and my conclusion is that they do not in their hearts desire the real truth. To them religion is something to be tampered with at will to suit the individual taste. In England I have felt often that these people, if they view with favour any of the Islamic teachings, will sometimes say that they are Muslims without fully accepting the doctrines and practices of Islam. A short time ago a gentleman who arrived in London met some of these people and amongst other things he was astonished to hear one say that she was Muslim but believed in reincarnation. He gently reproved her, but was further astounded by hearing of other beliefs held by these folks some quite contrary to Islam.

It is high time to stop all this nonsense, and a person who wishes to embrace Islam must understand that we do not compromise our faith with any foolish non-Islamic ideas held by individuals. There is a real danger that enquirers after truth may be sent away by queer notions held by these people who profess to be Muslims. Let the fight be quite straight. We have our Islamic beliefs and practices which must be adhered to by any convert from other creeds.

(To be continued.)

CORRESPONDENCE.

Japan: a great field for propagation of Islam.

To

THE EDITOR,

“THE LIGHT.”

SIR,

I remember that in answer to a question by a certain reader of your valued journal you had replied that you had a mind to send a religious Mission to Japan in very new future, but the explosion at Agra and thereabout diverted your energies in that channel and obliged you to counteract the pernicious influences of the “Shuddhi” movement. I fully appreciate your foresight in this matter. But mutual discord and dissensions, selfishness and jealousy, which are fully rampant in the affected area, have made the position of every honest and zealous worker very precarious and untenable. Therefore in my humble opinion it is more advisable for you to wash your hands of the thankless job, and take up your original and feasible scheme of sending a Mission to Japan. I am sure you will reap a better harvest there as you people from among the diverse ‘schools of thought’ are eminently qualified for proselytizing activities.

In that particular country, as every Muslim knows, an Islamic Mission is a crying necessity, and it is an undeniable truth that you can fill up the position more creditably than any.

I have reasons to believe that your endeavours there will ultimately do more good to Islam than in India. I hope you will kindly give your best and immediate consideration to this humble suggestion.

Your fraternally,

HASAN MOHI-UD-DIN,

(STUDENT).

S. No. 717.

[I appreciate the reasonableness of your proposal and as a matter of fact our Society was thinking of starting a Mission in Japan but the "Shuddhi" movement invited our attention to itself and our workers were engaged in averting apostasy in which they attained success to an eminent degree. Anyhow your proposal will have our careful consideration.—*Editor.*]

The Crucifixion of Jesus.

To

THE EDITOR,

"THE LIGHT."

DEAR SIR,

Having seen an article on the above topic in the last issue of "The Light", I think it will not be improper to reply to your editorial remarks that you made on my letter published in your issue of November 16th, 1922. Please publish it and oblige.

I had written in that letter about the crucifixion of Christ—that Christ (may peace be upon him) was *not* crucified and the man who was, was not Jesus, rather he was a transformed Christ. While the true and real Jesus Christ had been brought upon the fourth firmament alive by Archangel Gibriel before the crucifixion occurred. In support of this you wanted proofs from me saying that this view is not supported by the Holy Quran nor by any saying of the Prophet Mohammad

But (1) in the Holy Quran we find "O! Issa you would be completed and you would be raised up" which clearly shows that he did not die but he ascended to the sky alive. Perhaps Mr. Editor, you have been mistaken in the meaning of *مات*. It simply means completion and it never means *ميت* *i. e.*, death. In India no doubt *وفات* is wrongly synonymous with *مات* like *انتقال* with death but in the Arabic literature it is not so. I shall be highly obliged if you or anyone else quote any authority on *وفات*, meaning *مات* *i. e.*, death.

(2) "They did not execute nor did they crucify him (Jesus Christ)." In fact they did such to a Shabih and they wrongly felt that they were doing such to Jesus. The above reference from Quran variably shows that the nailed man was not Christ but was somebody else. There is a lot of sayings

on this from our Prophet which I think is needless to quote.

(3) Your second argument is "had the man been not Christ, he would have had cried "I am not Christ." How can you say, Mr. Editor, that he did not! However I take it for granted that the man did not cry such—then is it not possible for God to put seal on one's mouth? Such might be the case there.

(4) Your third argument, that the man crucified spoke "Eli Eli lima Sabaqtani, *i. e.*, O my God O my God why have you forsaken me." I am sorry to find such crooked logic in your argument which makes you in your own reply self-contradicting. The utterance of these words proves that the man crucified was never and never Lord Jesus, for by crying this the man crucified meant to say "O God why have you forsaken, *i. e.*, forgotten or mistaken me. I am not Christ, who was to be crucified."

Thus all your arguments are nullified and have no meaning at all. Now believe Mr. Editor, that the Lord was never brought to the cross nor nailed but he had gone up alive and he would again come when the day of resurrection will approach.

I doubt, Mr. Editor, you would publish this letter as you are too prejudiced in your religion. However this letter of mine will, at least, correct your idea. May God show his choicest path to all Muslims and pour His choicest blessings upon them.

I am,

Yours sincerely,

M. A. HAQUE,

Chapra,

(Dist. Saran).

[I am simply amused with your observations. The "Bukhari" which is the most authenticated work on tradition charly says that *مات* means *ميت*. The same meaning is corroborated by various Arabic dictionaries and by the Holy Quran itself in which the word is used in the same sense. The fact that the man who was nailed to the cross cried out "Eli Eli lama Sabaqtani" proves that God did not put "seal on" his mouth. It is only interesting to know that even "God was mistaken." This shows what a poor idea you and the man have got about God. But if God actually

mistook some body else for Jesus why did He say in the Quran : **ما قتلوا ا و ما صلبوا ا** i.e., they neither killed him nor crucified him." You are not consistent in your remarks. Moreover, "forsaken" does not mean "forgotten" or "mistaken." I am glad to insert your letter in the "Light" firstly because perhaps it will absolve me of the religious "prejudice" and secondly because it is awfully interesting to read such a novel discourse.—*Editor.*]

Questions and Answers.

Mr. Bedar :—

Q. 1. Who is the Imam followed by Ahmadis?

A. They follow the late Hazrat Mirza Ghulam Ahmed of Qadian as the reformer **مجدد** of this century and the Promised Messiah of the Muslims. They of course belong to the Hanfi school of thought.

Q. 2. (a) Is Khalifatul Muslimin recognised by Ahmadis? (b) If so why his name is not mentioned in sermons at Woking?

A. (a). Yes, Ahmadis recognise *Khalifat* but it is, as explained by the Holy Quran, a National affair. A King or a Sultan is Khalifa because he is a representative of the nation.

(b) It is a misunderstanding that we should necessarily mention the name of the Khalifa in sermon. There are hundreds and thousands of Muslims who do not follow this practice. We pray on Friday with the words :—

اللهم انصر من نصر دين محمد صلعم و اجعلنا منهم

The Khalifatul Muslimin being one of the helpers of the faith is included in this prayer and it is the best prayer for him.

Q. 3. Please give the name of a book dealing with Christian doctrines and answering the objections against Islam.

A. "Muhammad and Christ" by Hazrat Moulvi Muhammad Ali, M.A., LL.B., is a good book which can be had from the Manager of Darul-kutub Islamia, Ahmadia Buildings, Lahore.

Mr. Inamullah Khan :—

Q. 1. Is it a sin to lie down with feet towards Kaba?

A. So far as I have ascertained there is no authority for it. Most probably it is a cautious step of pious people for the reverence of the sacred house of *Kaba*.

Q. 2. How many rakats of prayer should one perform in illness?

A. A sick man can say only the obligatory (فرض) prayer and can also join the two prayers, i.e., **عشا** and **مغرب** and **عصر** and **ظهر**.

Q. 3. Should a follower prostrate before his *Pir*, spiritual leader.

A. No; not at all. We should prostrate before God only.

Q. 4. Can a Hindu save himself from hell without becoming Muslim.

A. God is forgiving, and we cannot place limitation to His mercy: The Holy Quran says that all sins will be forgiven with the exception of *shirk*. We cannot determine individual cases; because we cannot realize one's inner faith.

Q. 5. Kindly comment on the saying of the Holy Prophet :—

صلوا خلف كل برو فا جر

A. Most probably you want to suggest that in face of this saying of the Holy Prophet why did the late Hazrat Mirza Sahib prohibit his follower from saying prayer behind those who call him and his followers *Kafir*. The reply to this is firstly that it is a sort of retribution. A Muslim who calls a brother in faith *Kafir* deserves punishment and should be boycotted in the same way. Therefore the late Mirza Sahib permitted the saying of prayer behind one who makes a public declaration that he is not one of those who call Ahmadis *Kafir*. Secondly every *spiritual* leader aspires that his followers may attain the highest pitch of spirituality, and therefore naturally wishes that they may associate themselves with the right sort of people only. The sayings of the Prophet only gives *permission*, and this too is probably in consideration of the fact that some Muslims in authority were bound to be irreligious **كفر** as is the case with every community. Had the Holy Prophet not permitted the saying of prayer behind such people there would have been quarrels and bloodshed. Thirdly, the prohibition laid down by the late Hazrat Mirza Sahib was practically caused by the special circumstances, and resulted in avoiding the quarrels with other Muslims who persecuted Ahmadis.