

“Call to the path of thy Lord with wisdom and goodly exhortation,  
and argue with people in the best manner.” (The Holy Quran 16:125)

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Exponent of  
Islam and  
the Lahore  
Ahmadiyya  
Movement  
for over  
seventy-five  
years  
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# *The Light*

## *& Islamic Review*

September – October 2000

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Presents  
Islam as:  
PEACEFUL  
TOLERANT  
RATIONAL  
INSPIRING  
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احمدیہ انجمن اشاعت اسلام لاہور

◆ Ahmadiyya Anjuman Isha‘at Islam Lahore Inc., U.S.A. ◆  
1315 Kingsgate Road, Columbus, Ohio, 43221–1504, U.S.A.

*The Light* was founded in 1921 as the organ of the AHMADIYYA ANJUMAN ISHA'AT ISLAM (Ahmadiyya Association for the propagation of Islam) of Lahore, Pakistan. *The Islamic Review* was published in England from 1913 for over 50 years, and in the U.S.A. from 1980 to 1991. The present periodical represents the beliefs of the world-wide branches of the Ahmadiyya Anjuman Isha'at Islam, Lahore.

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### Beliefs and aims

The main object of the A.A.I.I.L. is to present the true, original message of Islam to the whole world — Islam as it is found in the Holy Quran and the life of the Holy Prophet Muhammad, obscured today by grave misconceptions and wrong popular notions.

Islam seeks to attract *the hearts and minds* of people towards the truth, by means of reasoning, good moral example, and the natural beauty of its principles. It neither aspires to gain political power, nor allows the use of force in support of the faith.

Hazrat Mirza Ghulam Ahmad (d. 1908), our Founder, arose to remind the world that Islam is:

**International:** It recognizes prophets being raised among all nations and requires Muslims to believe in them all. Truth and goodness can be found in all religions. God treats all human beings equally justly, regardless of race, nationality or religion.

**Peaceful:** Allows use of force only in unavoidable self-defence. Teaches Muslims to live peacefully under any rule which accords them freedom of religion.

**Tolerant:** Gives full freedom to everyone to hold and practise any creed or religion. Requires us to tolerate differences of belief and opinion.

**Rational:** In all matters, it urges use of human reason and knowledge. Blind following is condemned and independence of thought is granted.

**Inspiring:** Worship is not a ritual, but provides living contact with a Living God, Who answers prayers and speaks to His righteous servants even today as in the past.

**Non-sectarian:** Every person professing Islam by the words *Lā ilāha ill-Allāh, Muḥammad-ur rasūl-ullāh* (There is no god but Allah, and Muhammad is the Messenger of Allah) is a Muslim. A Muslim cannot be expelled from Islam by anyone.

Hazrat Mirza Ghulam Ahmad taught that *no* prophet, old or new, is to arise after the Holy Prophet Muhammad. However, *Mujaddids* will be raised by God to revive and rekindle the light of Islam.

### About ourselves

Ahmadiyya Anjuman Isha'at Islam Lahore has branches in the following countries:

U.S.A.	Australia
U.K.	Canada
Holland	Fiji
Indonesia	Germany
Suriname	India
Trinidad	South Africa
Guyana	

The Movement has members and supporters in many other countries as well. In Berlin, it has a large historical mosque constructed in the mid-1920s.

### Achievements:

The Anjuman has produced extensive literature on Islam, originally in English and Urdu, including translations of the Holy Quran with commentaries. These books are being translated into other languages, such as French, German, Spanish, Russian, Chinese, Dutch and Polish.

The Anjuman has run several Muslim missions around the world, including the first ever in Western Europe.

The Movement's unique contribution to Islamic thought is summed up on the left.

### History:

**1889:** Hazrat Mirza Ghulam Ahmad founded the Ahmadiyya Movement.

**1901:** Movement given name *Ahmadiyya* after Holy Prophet Muhammad's other famous name *Ahmad*.

**1905:** Hazrat Mirza appoints central body (Anjuman) to manage the Movement.

**1908:** Death of Hazrat Mirza. Succeeded by Maulana Nur-ud-Din as Head.

**1914:** Death of Maulana Nur-ud-Din. Ahmadiyya Anjuman Isha'at Islam founded at Lahore as continuation of the original Anjuman. Maulana Muhammad Ali elected as Head.

**1951:** Death of Maulana Muhammad Ali after fifty years of glorious service to the cause of Islam. Maulana Sadr-ud-Din (d. 1981) becomes Head.

**1981–1996:** Dr. Saeed Ahmad Khan, an eminent medical doctor and religious scholar, led the Movement, at a time of intense persecution.

**1996:** Prof. Dr. Asghar Hameed, a distinguished retired University Professor of Mathematics, and learned Islamic scholar, elected Head.

## Removal of some misconceptions – 1

*From the book Izāla Auhām*

ازاله اوهام

by Hazrat Mirza Ghulam Ahmad

Translated by

Sarah Ahmad and Zainib Ahmad

(with some revision by the Editor *The Light*)

A question requiring answer is that Jesus, son of Mary, brought the dead to life, bestowed sight on the blind and restored the hearing of the deaf; which of these miracles has been performed by the 'like of Jesus' [meaning Hazrat Mirza due to his claim of being the Promised Messiah]?

In the first place, it is sufficient to answer that, as regards the Messiah whom the Muslims await, the Hadith reports do not mention his power of raising the dead to life; however, they do say that his advent shall cause the death of people. In any case, God the Most High has sent my humble self for the very purpose that the dead should be raised to life spiritually, the ears of the deaf be opened, the lepers be cleansed and those people who are in their graves be taken out.

Another reason for the likeness is that just as Jesus, son of Mary, presented in the Gospel the gist and the true spirit of the Torah, my advent is for the same purpose, namely to present the true teachings of the Holy Quran to make the uninformed people understand. Jesus only came to declare the commandments of the Torah firmly. Similarly I have been expressly sent to explain the injunctions of the Holy Quran very clearly. The only difference is that that Messiah was granted to Moses and this Messiah has been granted to the Prophet who resembles Moses [i.e., Muhammad, may peace and the blessings of Allah be upon him].

So the resemblance has been proven and I say truly that those raised to life by Jesus have died but the person who drinks the elixir I have been given shall never die. If anyone else can impart the kind of life-giving teachings and words of wisdom that come from me then know that I am not from God the Most High. But if this knowledge of Allah and wisdom, that acts like a life-giving elixir for dead hearts, cannot be obtained elsewhere, then you have no excuse for the

offence of denying its source which was opened in heaven. None can stop its passage on the earth. So hasten not to contest me, nor knowingly and willingly render yourself guilty of the accusation which God the Most High has put in the words:

“And follow not that of which thou hast no knowledge. Surely the hearing and the sight and the heart, of all of these it will be asked.”  
[17:36]

meaning, exceed not the limit in giving vent to your misgivings and feelings of ill-will, lest you be caught because of your words and then in the abode of grief you may be forced to say: “What is the matter with us, we see not men whom we used to count among the wicked” [the Holy Quran, 38:62].

*A wise man is not one who rashly rejects the truth because of his vain desires.*

*The truth seeker needs patience, for every seed in this world brings forth its fruit according to the hidden qualities it contains.*

*A person needs some insight, some light of his own so that the truth may become manifest to him.*

*The truthfulness of the truthful cannot remain hidden from the world. The spiritual light inside man illuminates him so that there is a glow on his forehead.*

*One who has had a taste of the nearness he desired can always savour the taste of his beloved company.*

### **The arrival of the Messiah is a Divine blessing**

O Muslims, if you truly believe in God the Most High and His Holy Prophet, may peace and the blessings of Allah be upon him, and if you await the help of Allah then you should know that the time of help has most certainly come. This is not the work of a human nor was its foundation laid by human design. Instead, this is the dawn of Truth, whose arrival was foretold by the holy scriptures. God the Most High has supplied you with help in a time of great need; you were about to stumble into a destructive abyss, but His Loving Hand swept you up. So give thanks and rejoice because the day of your renewal and refreshment has come.

God the Most High never wishes to let go to ruin the garden of His religion which was watered by the blood of His true believers. He most certainly does not

want Islam to become a collection of old stories having no blessings in it for the present time, like the religions of other nations. He sends His Divine light at the time of the total predominance of darkness. Do you not await the appearance of the new moon after a dark night? Do you not, when you see the last night of darkness, recognize that the new moon will appear on the morrow? Alas, you are well acquainted with the physical law of nature but are totally ignorant of the spiritual law of nature which is just like it.

Pity be on you, O you worldly Maulvis and you spiritless pious men, that you just do not want the doors of heavenly wisdom to open; instead you want heaven to remain silent forever so that you remain the autocratic leaders. Look within your hearts and examine your inner selves: is your life free from all forms of worldly worship? Are not your hearts covered with the rust that makes you stay in the dark? Are you in any way better than the religious lawyers and Pharisees [of the Jews] who in the time of Jesus were engrossed day and night in the pursuit of their selfish desires? Then, is it not true that you are providing with your own hands one aspect of the resemblance that the 'like of Jesus' has to Jesus, so that the argument of God the Most High is established upon you in every way? I say truly that it is easier for an unbeliever to become a believer than it is for you to believe. Many shall come from the East and the West to take a share in this great blessing, yet you will die in the same state of ignorance. Would that you had considered!

#### **The miracles and prophecies of Jesus were in no way extraordinary**

As for the miracles shown by the first Messiah, which are demanded to establish resemblance, I have already explained that bringing the actual dead to life has no significance. I have come to raise the spiritually dead to life and this shall certainly take place. Moreover, if the actual work done by Jesus is reviewed, leaving aside the additional descriptions which have been added as fabrication or out of misunderstanding, we do not find anything out of the ordinary there. On the contrary, I do not think that the amount of objections and doubts that arise regarding the miracles and prophecies of Jesus are to be found in case of the miracles and prophecies of any other prophet. **Does not the "healing pool" [John, ch. 5, v. 4] remove the glory from the miracles of Jesus?** And his prophecies are in an even more decrepit state. Are these worthwhile prophecies, that there will be earthquakes, deaths, wars and famines? And an even more regrettable fact is that the number of the prophecies of Jesus that went

wrong is more than the number that was fulfilled. He gave Judas Iscariot one throne out of the twelve thrones of Heaven, which he was eventually deprived of. Peter was given not only a throne but also the keys of Heaven and the authority to open or close its gates to anyone. But when Peter last took leave of Jesus, he cursed him to his face and swore that he did not know him!

Similarly, there are many other prophecies which were not fulfilled, but this is not a matter of objection because even prophets can make errors in interpreting their visions and prophecies. For example, certain prophecies of Moses were not fulfilled in the form he had envisaged.

The point behind all this is that the prophecies of Jesus went wrong more than those of others, but the error does not lie with the Divine revelation itself; rather, it is an error of understanding and interpretation as they were human, and the view of a human may be both right or wrong. So these mistakes were made while applying human judgment.

#### **Jesus denies the ability to perform miracles**

What is most strange here is that Jesus plainly denied possessing the power of showing miracles, saying that he definitely could not work miracles. Even then, the general public attribute a multitude of miracles to him without opening their eyes to the fact that he very clearly denies them. Hence when Jesus was presented before Herod, he was very pleased to see Jesus because he hoped to witness one of the miracles performed by him. But although Herod requested Jesus repeatedly for this purpose, yet he gave him no answer. From that time onwards, Herod with all his courtiers doubted the truthfulness of Jesus and regarded him with contempt. See Luke, chapter 23.

Now one should think that if Jesus actually possessed the power of performing miracles of his own accord, as the Christians believe, then he would surely have performed one to Herod who was a man of good faith and also the king of his country. But he was unable to comply. Instead, once when the religious leaders and the Pharisees, who were greatly respected in the government of the Caesar, asked Jesus for a miracle, he addressed them in a provocative tone and said furiously: An evil and adulterous generation seeks for a sign, but no sign shall be given to it except the sign of the Prophet Jonah. See Matthew, chapter 12, verse 39. And by referring to the sign of the Prophet Jonah he meant that just as the Prophet Jonah was not killed in the belly of the fish but he survived and came out alive, similarly he

would not die on the Cross nor would he be dead when he entered the tomb [after his body was removed from the cross].

**Footnote:**

At this point a grave objection arises on the manners and moral condition of Jesus because in Matthew 23:3 Jesus himself says that the scribes and the Pharisees sit on Moses' seat, which means that they are revered elders. He also knew that they were known as the leaders of the Jews and were made to sit with honour amongst the nobility in the Roman courts. But in spite of all these facts, Jesus used quite uncivil language while addressing them. The surprising thing is that those respectable old men of the Jews used gentle and respectful words and spoke very humbly when they addressed Jesus and said: "Teacher, we wish to see a sign from you". In reply to this, Jesus addressed them using the words: An evil and adulterous generation seeks for a sign. And he did not stop at that but thereafter he always spoke of those respectable old men abusively. Once he called them: "You serpents, you brood of vipers", see Matthew 23:33. Another time he said: "They are blind guides", see Matthew 15:14. He also said: You hypocrites, see Matthew 23:13. He addressed them in very foul words, saying: "harlots go into the Kingdom of God before you", see Matthew 21:31. He called them pigs and dogs, as well as "fools", see Matthew 23:17. He even said that they were doomed to go to Hell, see Matthew 23:15. On the other hand, he himself preached gentleness and good manners, even saying that whosoever calls his brother "you fool" shall be liable to the hell of fire. The answer to this objection will be given when I answer the allegations levelled against me regarding civility made by some naive persons. ■

**An e-mail received about our muslim.org website in October**

My name is Brooke Perkins and this web site [www.muslim.org] has been of great help to me. I have been searching for guidance on practicing Islam.

After a visit to the Central Mosque in London with Muslim friends two years ago, I felt an inner calling and began to research the religion. My parents practiced Catholicism and had raised me in the religion, but something was missing, a connection with that religion. After much soul searching, I converted to Islam and found peace.

*Continued on page 13, column 2*

## The concept of Heaven and Hell in Islam – 2

by Alah Yar, U.S.A.

According to the Holy Quran the unbelievers ask:

"When we die and have become dust and bones, shall we then indeed be raised?" (56:47).

The reply is:

"Have you considered the life germ? Is it you that create it or are We the Creator? We have ordained death among you and We are not to be overcome, that We may change your state and make you grow into what you know not. And certainly you know the first growth. Why do you not then mind?" (56:58-62)

It is clear that while we know the first growth, the human body in the Resurrection will be a new growth which we cannot perceive with the senses that we possess. Nor can it be described in this world, for our mind cannot comprehend such description with the senses that it is familiar with in this life.

**Paradise**

Paradise has been explained to extend over the entire universe.

Allah (SWT) says:

"And hasten to forgiveness from your Lord and a garden as wide as the Heaven and the earth." (3:132; 57:21)

The Prophet (PBUH) was asked where was Hell, if Paradise extended over the whole of the heavens and the earth. He replied:

"Where is the night when the day comes?"

Please try to visualize: Paradise and Hell exist spiritually, they are two conditions. Consider well-being and pain, can you put them together? Each is completely the opposite of the other, but they appear in the same body separated by something which we call "condition".

Allah (SWT) says:

"Then a wall, with a door in it, will be raised between them; within it shall be mercy and outside it chastisement." (57:13)

Describing the inmates of Paradise and Hell it is said:

“And between them is a veil.” (7:46)

Can we reconcile our minds to this sort of situation? It is not possible for our minds to imagine two conditions existing in the same place. The Holy Quran mentions vehement raging and roaring of Hell fire (25:12; 67:7) but it says that those in Paradise shall not hear this sound. However, it also says:

“And the companions of the fire shall call out to the owners of the Garden: Pour on us some water or some of that which Allah has provided for you. They reply: Surely Allah has forbidden them both to the disbelievers, who take their religion for an idle sport and a play, and this world’s life deceives them.” (7:50, 51)

It is obvious that people in Paradise can hear those in Hell, but not the roaring of the fire of Hell. This shows clearly that means of communication shall be completely different and perhaps different senses shall be bestowed which are impossible to be understood in this life. The low noise shall be audible and not the roaring noise of Hell. Will Heaven and Hell be in the same place, if there is a particular place? Will the inmates of Heaven and Hell exist together without being aware of each other?

### What is Paradise?

Allah says:

“Therein are thrones raised high, and drinking cups ready placed, and carpets spread out.” (88:13-16)

“These it is for whom are Gardens of perpetuity wherein flow rivers; they are adorned therein with bracelets of gold, and they wear green robes of fine silk and thick brocade, reclining therein on raised couches. Excellent the recompense! And goodly the resting-place.” (18:31)

These are the things that men and women hanker for in this life, but the ornaments and the dresses of this life are transitory. The righteous who desire and struggle for only spiritual ornaments and moral beauty, find these spiritual luxuries in the after life, but in a form that has no equal here.

As I have said, our concept of time and space is valid only for these material cosmos. Truly speaking the mystery surrounding the future will resolve only when we go there. I need not reiterate why Allah

(SWT) kept the future hidden from us but the reason is not far to seek. Our senses cannot comprehend what the afterlife shall present. Hazrat Mirza aptly explained that the eye sees things but it is in vain to expect it to serve as an organ of taste. Similarly the muscles of the tongue may be used for tasting things but as organs of sight they are useless. In like manner the deep secrets of the after world, upon which light is thrown only by spiritual visions, cannot be discovered by the help of reason.

Surely the Holy Quran does not reflect Paradise as a place where the things of our material world are freely available. In a saying the Holy Prophet (PBUH) elaborated the following verse:

“So no soul knows what refreshment of the eyes is hidden for them...” (32:17)

The Prophet explained that Heaven and its blessings are things which “the eye has not seen nor has ear heard, nor has it entered into the heart of men to conceive of them”.

However, as I said before, about the things of this world we cannot say that our eyes have not seen them, or that our ears have not heard them, or that our minds have not conceived of them. When God and His Prophet tell us of things in Heaven which our senses are not aware of in this world we shall be guilty of misinterpreting the Holy Quran if we literally supposed rivers flowing with milk which we ordinarily drink here. How can we say that angels will be running dairy farms or collecting honey so it can flow in these rivers?

It would be foolhardy to insist that there shall be rivers of milk and honey that we consume in this world. These articles of sustenance are excellent for the human body, that is why they are selected to be cited as examples but this is only as a parable. It is far from describing the heavenly blessings as being the same as fruits, honey and milk. We are told that the prized articles, which we enjoyed in the world, are cited actually as a representation for the good deeds performed in the world. Their source is spirituality and righteousness, and the reward must also be in a similar form.

Allah (SWT) thus says:

“And give good news to those who believe and do good deeds, that for them are gardens in which rivers flow. Whenever they are given a portion of the fruit thereof, they will say: This is what was given to us before; and they are given the like of it.” (2:25)

The context clearly depicts that the fruits which the righteous are said to have tasted here do, by no means, signify the fruits of trees or the things of this world. The verse in fact tells us that those who believe and do good works prepare their own paradise.

It is impossible to describe Paradise, but Allah (SWT) assures us of life everlasting and other rewards for which He declares there is nothing to compare with in this world. To us mortals with limited senses He offers what we highly covet in this world. If we believe in Him then His word should be sufficient to believe in and we must have faith in His assurance.

Those who are righteous, spend their nights in prayer and they do as He says and question not, He shows them spiritually what Heaven is. Their minds feel the blessings promised in the after life. It is of the spiritual fruits that they are made to taste here, and of the fruits of the same will they eat in the next life; only the spiritual fruits of this life will be transformed into palpable and more delicious fruits in the next life.

The spiritualities of this life take on actual shape in the Hereafter. This is the truth underlying all the blessings of Paradise and the torments of Hell.

Verse 2:25 clearly tells us that those who spiritually taste of the love of Allah (SWT) in this world shall be sustained physically with spiritual food in the next life.

I must emphasize that the reward that awaits the righteous shall be appreciated only with the new senses that shall be granted.

Think of the fetus and what it experienced as an embryo, but on being born, it observes such wonders that it could not have imagined in the confines of his mother's womb. That is how the *nafs* shall feel on entering the next world.

### Women in Paradise

Perfection achieved by the righteous in this world projects itself into the companionship of marriage. As the time passes, husband and wife develop an affection and a sincere empathy which transcend the sensual relations of a marital life. Likewise, to some it may come early but with age comes a time when the blessings of the love of God prevail upon a person and in the latter part of night, in utter solitude the soul, the *nafs*, is lying at the feet of God gladly offering what it possesses even unto its existence. In all humility it is seeking His goodly pleasure. There is a peace of mind and a sense of rare pleasure that sinks deep into the heart; it has no other equal. It is these moments that pass on into the next world with the *nafs* imparting a

brilliance to it and appear as a reward from Allah (SWT) in a form which cannot be explained in terms of temporal senses. Perforce they remain a secret, till the *nafs* appears in heaven with a new set of senses. There is no doubt about the heavenly rewards to the righteous. Allah (SWT) assures of it on every page of His Holy Book but He also extols patience.

The Holy Quran describes the company of men and women, a state to which sensually minded people have attached sensual significance. Imam Raghīb says that the word *zauj*, as it has been used in the Holy Quran, means a companion; it is not the companionship of marriage and has been misinterpreted.

According to Lane, women possessing white skin and whose white of the eye is intensely white and the black also intensely black are termed as *hawar*. A man with the same description is called *ahwar*.

Such women possess purity of self and such men purity of intellect and heart. The word *hūr* is a plural of *ahwar* (for men) and of *haura* (for women). Idea underlying in the meaning of *hawar* is "purity" and therefore *hawārī* which is derived from the same root means "a pure and sincere friend".

In these names the basic idea is "purity". The Holy Quran calls some women in Paradise as *hūr* and from what has just been stated it would mean "pure ones".

Paradise is a place for faithful women as well as faithful men, and hence the Holy Quran often speaks of the faithful as being in Paradise with their wives; as for instance in 36:56, the faithful are spoken of as sitting on thrones with their spouses.

Let us think: what does a wife do when her husband comes home. She makes herself presentable before he arrives. And when he comes in she makes him comfortable, with a cold drink or hot cup of tea, a place to sit, some light gossip or domestic good news. Bath is ready; he is probably hungry so she sets the table with attractive food that they eat after bathing himself. He may talk to the children and play around with them. She mentions of a destitute family in the neighborhood, the bread earner is out of work and they plan to find him employment, in the mean time they agree to help by sparing some money for provisions for the poor family.

Now let us stop and think: out of all this what is going to appear in Paradise? With the exception of the act of charity practically nothing has any significance with respect to Heaven. Yes, the good deed of charity would deserve a reward if Allah (SWT) so pleases. But otherwise not an iota of the happening just

described would be reflected in Paradise. The role of the wife is thus reduced to a zero, and *vice versa*.

The blessings of Paradise are alike for women and men; there is not the least difference in this respect between the sexes. Then the question arises, What is meant by *hūr* here?

The Holy Quran does not speak of any conjugal relations being maintained in a physical sense in the life to come. The blessings of Paradise are nothing but physical manifestations of the spiritual blessings, which the doers of good enjoy in this life too, as I have already explained.

As I mentioned, the sensual aspect of marriage has no significance in Paradise. The Holy Quran uses the word *zauj* to describe the companionship of man and woman in Paradise. It says:

“When people are united” (81:7)

The original words are: *izun nufūsu zawaijat*.

The word *zauj* is meant to describe companionship amongst people, but the Holy Quran also says:

“In gardens and springs, wearing fine and thick silk, facing one another (thus shall it be). And We shall join them to pure, beautiful ones.” (44:52-54)

“Beautiful ones” apply both to men and women; actually the word *hūr* stands for purity and beauty. Paradise is a place for the faithful women as well as for faithful men, and hence the Holy Quran often speaks of the faithful as being in Paradise with their wives; as for instance in 36:56 the faithful are spoken of as sitting on thrones with their wives, and in 13:23 and 40:8 where they are spoken of as being in Paradise along with their wives and off-spring; in reality they all are mere companions.

As the Holy Prophet (PBUH) said:

“Allah (SWT) says I have prepared for the righteous servants what no eye has seen...”

The Holy Quran also says:

“No soul knows what is hidden for it.” (32:17)

It is therefore clear that whatever blessings are spoken of, existing in Paradise, the one thing sure about them is that they are not things of this world. Hence even the white-eyed, large eyed ones, or the pure, beautiful ones, the *hūr-in ‘īn* of the verse 52:20 are not actually the beautiful women of this life, as hinted upon by the Holy Quran: “We shall join them to pure, beautiful ones.” They cannot be, since these are heavenly blessings which the righteous women shall have along

with the righteous men, for 52:17 plainly says that those who keep their duty will find these blessings, and therefore the “pure, beautiful ones” are as much a blessing meant for the righteous women as for the righteous men.

The question may still be asked, why are these blessings described in words, which describe women? The fact is that the reward spoken of here is one having special reference to the purity of character and the beautiful deeds of the righteous and it is womanhood, not manhood, that stands as a symbol of purity and beauty.

The Holy Quran depicts the description of after life in more form than one. It is in parables varying in the examples so as to appeal to all classes of people in all times having different levels of intellectual advancement and temperaments. The meaning is put across in the form of parables to enable the men of keen intellect and those not so intelligent to understand what is being described.

Just as milk and honey and fruits are promised for good deeds, *hūr* and pure beautiful ones are similarly mentioned. But it should be remembered that these are merely “names” and not physical reality.

#### Children in Paradise

Just as the Holy Quran described the presence in Paradise of the things that we enjoy and cherish in the world, it also mentions of the children to be there. Thus the word *ghilmān* (children) appears, but only once, and *wildān* (son) twice. It says:

“...and round them go boys (*ghilmān*) of theirs as if they were hidden pearls.” (52:24)

And again:

“And round about them shall go youths (*wildān*) never altering in age.” (56:17; 76:19)

It has been said that these were the children of the faithful who died at a young age and as in the case of women they shall also find a place in Heaven enjoying an appearance pleasing to the eyes just as their parents would have viewed them when these children were in good health and well being enjoying their presence as seen in the world they left behind. The love and affection and the care that their parents would have showered on these children would appear as a shining light that the *ghilmān* would reflect around them in the Paradise. As mentioned already, these children would never alter in their age.

Allah the Merciful would unite the family, if the parents were righteous:

“And those who believe and whose offspring follow them in faith, We unite with them their offspring.” (52:21)

These children do not alter in age after entering the Paradise because the mortal bodies were left in the world and only the chaste *nafs* of the child enters Paradise.

The *nafs* grows in the world where it receives the imprint of good and evil and in case of children remains as a pure entity not having reached the age when temptation takes birth in their minds.

There is of course the possibility that Allah (SWT) mentions *ghilmān* and *wildān* as blessings of Paradise, as in a parable, the children being a blessing to their parents in the world, when they were viewed with great affection rising from deep down in the heart. We cannot visualize what shape these blessings would take in the after life, perhaps as chaste and womanhood described elsewhere as the “emblem of purity and beauty”.

I have quoted from the Holy Quran to say that offspring of the faithful shall enter Paradise along with them (40:8), but I could not find any indication about the children of non-believers. As I mentioned this “blessing” is allowed to the children of the faithful.

## Hell

The following verses describe Hell as promised to those who lead a sinful life:

“And what will make thee realize what the crushing disaster is? It is the fire kindled by Allah, which rises over the hearts. Surely it is closed in on them, in extended column.” (104:5–9)

Fire of hell is described as “rising over the hearts”, showing that it is within the heart of man that the origin of Hell fire lies.

The pain and anguish of Hell are felt but they are not visible in this life. However they do assume a shape in the next world. Excessive desires, extending beyond all limits, give rise to extended columns of fire over the heart.

As Hazrat Mirza Ghulam Ahmad said, the state after death is not altogether a new state; it is in fact a complete representation, a full image of our spiritual state in the present life. The good or the bad conditions of the deeds or the beliefs of a person are lying dormant within him, the poison of bad deeds casts its influence upon him imperceptibly, but in the

next world it oozes out and becomes obvious to all who see: columns of black smoke, pointing to the source beneath them.

Hell has seven different names in the Holy Quran depicting the various aspects of punishment for the ill deeds. The most commonly used name in literature is *jahannam* and may be termed as the proper name for Hell. Surprisingly we associate fire with this name but actually it means great depth. Perhaps the never-ending greed and lust which degrades such persons into the deepest abyss is reflected in this name.

Another name is *hāwiya*, again with the same meaning as *jahannam*, being a bottomless pit.

*Jahīm*, another name, signifies the burning or blazing of fire and so on.

Basically the different names of Hell describe three different concepts:

1. falling,
2. burning,
3. breaking up.

Whereas Paradise has one special characteristic of possessing higher and higher spiritual elevations, hell is associated appropriately with falling or slipping down into an abyss.

## Some comparisons

Peace and contentment are the mark of Paradise while Hell represents burning; a physical manifestation of the burning passions that governed a man’s life.

Paradise promises a fruitful life, as opposed to a fruitless, frustrating life in Hell. All this a result of man’s own actions in the world he left behind.

Because he follows his low desires and baser passions, he makes himself fall into the depths; the burning caused by worldly desires and passions changes into a flaming fire after death. Since the end in view to such base desires is some sort of ill-gotten gain in this life, such deeds can bear no fruit after death. Just as the blessings of Paradise are a manifestation of the hidden realities of this life, so are the depths, the fires and the unfruitfulness a manifestation of evil deeds in the next. As Allah (SWT) says:

“On the day when hidden things are manifested.”

Describing the Day of Resurrection Allah (SWT) points out that the hidden things are the consequence of one’s good or evil deeds, which will be made palpably manifest in the shape of gardens and fruits or steel chains, fire and sinking of heart.

He says:

“Thou was indeed heedless of this, but now We have removed from thee thy veil, so thine sight is sharp this day.” (50:22)

In this verse Allah (SWT) shows clearly the consequences of evil actions which remain hidden from the eye of man in this life but are made “manifest” after death. This is the significance of the sight being made sharp, so that man will then see what he is unable to see here. Such is hell according to the teachings of the Quran; that is, the hidden consequences of evil deeds, when made manifest to a man, they become his hell.

The spiritual torments and mental anguish, that are generally felt imperceptibly in saner moments and sometimes keenly in this life, assume a physical shape in Hell.

The fire, which consumes the heart, is that caused by unrestrained passions. Regret for evil done is also termed as fire.

“Thus will Allah show them their deeds to be intense regret to them, they will not escape from the fire.” (2:167)

The low desires of this life (*ahwā*) that are so often a hindrance in man’s awakening to a higher life and nobler aim, become the abysmal depth (*hāwiyah* or *jahannam*) into which the evil doer makes himself fall.

Even so, in the Quran we are told:

“So shun the filth of the idols and shun false words, being upright for Allah, not associating aught with Him. And whoever associates (anything) with Allah it is as if he had fallen from on high.” (22:30, 31)

“They whose efforts go astray in this world’s life and think that they are making good manufactures, those are they who disbelieve in the messages of their Lord and meeting with Him, so their works are in vain. Nor shall We set up a balance for them on the day of Resurrection. That is their reward — fire.” (18:104–106)

### Purification of the *nafs*

Before punishing a nation for their extreme sinful life, Allah (SWT) warns them again and again because He is Merciful and does not want to destroy the nation with so many people without giving them ample opportunity to reform.

Now think of Hell, starting from Adam, how many people would enter it on Resurrection, quite a few. Allah (SWT) the Merciful would surely have pity on such an immense multitude. In fact even in this world He sent prophets to warn them of the punishment that would come unless the people reformed. As stated above the Holy Quran has clearly laid down the law for punishment:

“And We did not send a prophet to a town, but We seized its people with distress and affliction that they might humble themselves.” (7:94)

Allah (SWT) desires that people reform themselves and turn to Him so that they may enter the next world to receive a reward for their deeds.

Sinners enter Hell carrying consequences of their evil deeds. In fact they carry their own Hell with them. So Hell is not an actual place but the condition of a person’s own *nafs*. Just as Allah (SWT) punished the people in the world so that they desist from the life of sin and become reformed similarly the chastisement of Hell is aimed at reform. However there is no escape from punishment. Whoever succumbed to the wiles of Satan in the world must undergo the ordeal of Hell to get purified. No one can enter Paradise unless he is pure. The Divine mercy encompasses all, even the people in hell. Their chastisement is the cleaning and purification that their *nafs* needed so as to become fit for Paradise. Hence Hell is called by Hazrat Umar as the friend of the sinner.

Allah (SWT) says:

“The abyss (*hāwiyā*) is a mother to him.” (101:9)

and

“your abode is the fire; it is your patron.” (57:15)

Maulana Muhammad Ali argues that this chastisement is of remedial nature, and that according to the teachings of the Holy Quran and the sayings of the Prophet (PBUH) all those who are in Hell shall ultimately be released from it, when they are fit for entering Paradise.

The fire is here called “patron”, a friend of the disbelievers and the sinners, showing that it is for their own good that they undergo the suffering of fire.

Hell is represented to be a place or a state, which will ultimately lead to the purification of the soul. Those who do not prepare themselves in this life for a life after death will have to be purified in the next life,

so that they may be fit to make the spiritual progress necessary for the life in Paradise.

The keenness of the torments of that other life is due to the keener perception of the soul, which is the necessary result of its separation from the earthly vessel. Bliss and torment grow equally keener in that life.

According to Maulana Muhammad Ali there are two words, *khulūd* and *abad*, used in connection with abiding in Hell or Paradise. Both these words, while no doubt indicating “eternity”, also bear the significance of “a long time”. Authorities on Arabic lexicology agree on this and the word *abad* according to Raghīb also indicates “for a long time”.

For further proof that Hell is not eternal let us examine the relevant verses of the Holy Quran:

“Thus will Allah (SWT) show them their deeds to be intense regret to them, and they will not escape from the fire.” (2:167)

“Those who disbelieve, even if they had all that is in the earth, and the like of it with it, to ransom themselves from the chastisement of the Day of Resurrection, it would not be accepted from them; and theirs is a painful chastisement. They would desire to come forth from it, and theirs is a lasting chastisement.” (5:37)

“And for those who transgress, their refuge is the fire. Whenever they desire to go forth from it they are brought back into it, and it is said to them: Taste the chastisement of the fire, which you called a lie.” (32:20)

It is quite clear from these verses that the evil consequences of the sin and the Hell fire cannot be avoided. There shall be no escape; on the other hand there is also not a single word to say that God will not take people out of Hell, or that the treatment of Hell is never ending. It can therefore be inferred that on completion of the treatment the sinner shall be freed of his hell. Or that Allah (SWT) in His boundless mercy delivers the sinners, but when He pleases, is also not denied here.

Maulana Muhammad Ali further argues that even if the word *abad* is taken to mean eternity, the abiding in Hell according to the Holy Quran must cease at some time because a limit is placed on it by the addition of the words “except as Allah pleases” (*illā ma shā’ Allāh*) which clearly indicate the ultimate deliverance of those in Hell.

Two verses clarify the matter:

“The fire is your abode — you shall abide therein, except as Allah pleases.” (6:128)

“Then as to those who are unhappy they will be in the fire; for them will be sighing and groaning — abiding therein so long as the heavens and the earth endure, except as thy Lord pleases. Surely thy Lord is the Mighty Doer of what He intends.” (11:106, 107)

It can be confidently inferred that Hell has a limited existence. Maulana Muhammad says:

“To make this connection clearer still, the Quran has used a similar expression for those in Paradise but with quite a different ending: ‘And as for those who are made happy, they will be in the Garden, abiding therein so long as the heavens and the earth endure, except as thy Lord pleases — a gift never to be cut off’ (11:108). The two expressions are similar; those in Hell and those in Paradise abide, each in his place, as long as the heavens and the earth endure, with an exception added in each case — except as thy Lord pleases — showing that they may be taken out of that condition. But the concluding statements are different. In the case of Paradise, the idea that those in it may be taken out of it, if God pleases, is immediately followed by the statement that it is a gift that shall never be cut off, showing that they shall not be taken out of Paradise; while in the case of Hell, the idea that those in it will be taken out is confirmed by the concluding statement, that God does as He intends.”

Also a hadith confirms this conclusion. The Holy Prophet said:

“The angels have interceded and the Prophets have interceded and the faithful have interceded and now remains but the most Merciful of all merciful ones. So He will take out a handful from the fire and bring out a people who have never done any good.” (*Muslim*)

Three kinds of intercession are spoken of in this hadith — of the faithful, of the prophets, and of the angels — and the intercession of each class is undoubtedly meant for people who have some sort of close relation with that class. The faithful will intercede for people who have come into contact with them personally; the prophets will intercede for their followers; the angels, who move men to do good, will intercede for people, who are not followers of a prophet, but who have done “some good”. And the report adds that the most Merciful of all still remains, so He will bring out from the fire even people who

have never done any good. It follows that, thereafter, none can remain in Hell. In fact the handful of God cannot leave anything behind.

There is another hadith:

“Then will Allah say, bring out (of the fire) everyone in whose heart there is faith or goodness to the extent of a mustard seed, so they will be taken out having become quite black; then they will be thrown into the river of life and they will grow as grows a seed by the side of the river.” (*Bukhari*)

It is worth noting that on Resurrection those allowed entry into Paradise may not be absolutely pure, some shadow of ill deeds exists in their *nafs*. But for these we can hope that Allah’s mercy would prevail, forgiving them of their sins and their *nafs* is washed clean and purified before entry into Paradise. ■

## The Divine Origin of the Holy Quran

*A reply to ‘The Sources of Islam’*

by Maulana Muhammad Ali

*(A generally unknown and forgotten book of Maulana Muhammad Ali, bearing the above title and subtitle, has been discovered recently. It was published by ‘The Mohammadan Tract and Book Depot’ of Lahore, probably in the early 1900s, and consists of 170 quite closely printed pages. It must be based on articles he wrote in ‘The Review of Religions’ at the time, of which he was then editor. Its value for the present lies in the fact that the Christian polemical book ‘The Sources of Islam’ is still distributed by Christian missionaries among Muslims. We reproduce below the opening section of the Maulana’s book.)*

“They have only produced the deceit of an enchanter, and come where he may, ill shall the enchanter fare.” (The Holy Quran, 20:69)

*Yanabi-ul-Islam*, or the Sources of Islam, is a Persian book written by one Rev. W. St. Clair Tisdall, Missionary, C.M.S., Julfa, Persia. This book was translated into English by William Muir. The object of the book is to show that the Holy Quran is not a revelation from heaven but a fabrication of the Founder of Islam, may peace and the blessings of God be upon him. The Holy Prophet is represented as collecting material for his religion from diverse

sources and giving out the result of his labours as revelation from the Divine Being. Whatever he happened to hear from the Jews and the Christians of Arabia, he embodied, it is alleged, in the Quran and recited to his followers as a Divine Message from on high.

He is represented to be so simple as to take for the very truth everything which the Jews and the Christians told him and incorporated it in his religion. The Jews often deceived him, it is said, but such was the depth of his faith in the people whom he called ‘the People of the Book’ that he took every word of theirs for an oracle and believing it to be the revelation which God had sent to Moses, gave it a place in the Book which he said was being revealed to him direct from God. Thus of the Holy Prophet, may peace and the blessings of God be upon him, the Reverend gentleman says on page 113 of his book:

“He thought that whatever he heard from the Christians was written in the Gospel of Jesus or in the writings of the Apostles.”

Again on page 98, this champion of the Christian faith observes:

“I regret to say that the Jews deceived him.”

Even the Muslims, like their Holy Prophet, are described as simple and not having intelligence enough to understand even the plain words of the Gospel. Thus on page 158, the learned missionary observes that the Muslims borrowed the title ‘Prince of the World’ from John 14:30, and applied it to their Prophet, not knowing that it was a name of the devil. I need not add that this is only one of the many pious lies in which the saintly evangelist has freely indulged in his precious work.

The Holy Prophet, says the Christian writer, was not content with what he heard from the Christians and the Jews, but he eagerly seized at every teaching and every story that came in his way without pausing to consider whether it came from a pure or an impure source. The source from which he, according to the Christian writer, drew his inspiration lay not only in Arabia, but also in Egypt, Syria, Armenia, Babylon, Persia and even India. The book has been greatly applauded in missionary circles and has been offered to the Muslim world as a book which defies refutation. William Muir who translated the book into English, reviewing it in the *Nineteenth Century*, observes:

“The *Sources* (Yanabi) is a noble work and reflects high distinction on the writer. Hitherto

much labour has been spent in showing the falsity and errors of Islam, as has been ably done by Pfanders and others. It has remained for our author not only to conceive a new, and perhaps more thorough and effective, mode of treating the so-called divine and eternal faith, but also in doing so to prove its sources to be of purely human origin; and that in so masterly and effective a way that it seems impossible for good Muslims to resist the conclusion drawn. And for all this the thanks of the Christian world are eminently due to the Rev. W. St. Clair Tisdall.”

The same writer remarks in his preface to the English translation of the *Yanabi*:

“The Church Mission is to be congratulated on this memorable treatise — bringing as it does so wonderfully to light, the earthly sources of the Quran, in contradistinction to the Muslim belief in its heavenly and eternal origin; and, in a very special manner, on its having come from the hands of one of their own distinguished missionaries. And the hope may be warmly expressed that the work will be widely distributed throughout the east, and lead many an earnest reader in Muslim lands, to the faith of his father Abraham, and the living sources of the Gospel of our Saviour.”

Such are the praises which have been bestowed on this work by a friend of the author and an enemy of Islam, and I have quoted them here to awaken in the heart of the reader an increased desire to know what ‘good Muslims’ have to say in reply to such a wonderful work. I beseech the reader to peruse carefully the contents of the following pages, and when he will have read the views of both sides regarding this book, he will be in a position to form his own opinion regarding the value of this ‘noble work’. I am ready to admit that the author has displayed great cleverness in imposing on ignorant people, and for this reason he eminently deserves the thanks of the missionary world, but when the work is subjected to the searchlights of criticism it turns out to be a huge fraud, the exposure of which is sure to make the author (if he still lives) blush, if missionaries can blush, for his shameful attempt to deceive ignorant folk. It is not only the author that is guilty, but the blame also lies on the shoulders of the translator who has acted the part of an abettor by translating into English a work the frauds of which were too transparent even for the jaundiced eye of Muir. I will show in the course of this article that the book, which Muir calls ‘a noble

work’, contains many statements, of the falsehoods of which the author of the *Life of Mohammad* [i.e. Muir] cannot for a moment be supposed to have been ignorant, but he neither points to their untruth, nor omits them in his ‘partial and compressed translation’; on the other hand, he lets them stand as they are and thus bears an indirect testimony to their truth. Nay, he even approves of the book and bestows on it an unqualified praise, and if the author of the book has been guilty of making false statements and thus willfully deceiving ignorant people, as I will show he has been, the translator who, owing to his acquaintance with the history of Islam, could not be ignorant of their falsehood and who permits himself to translate these falsehoods into English, and speaks of the book as the best work that was ever written by Christian Missionaries in refutation of Islam, must be held to be equally guilty of falsehood with the author. I have already said the Reverend Missionary who wrote the *Yanabi* has indeed displayed great cleverness in deceiving not only ignorant Muslims but also the Christian public, and only those that are well-acquainted with the history of Islam and the true teachings of the Holy Quran can discover all the traps that this clever Missionary has so adroitly set to ensnare ignorant people. He has indeed proved himself to be a Missionary well-skilled in the art of his profession and has justly won the applause of the great brotherhood of Christian preachers for his clever exploit. He has admirably acted the part of the Pharaoh’s magicians and may even be said to have beaten the ‘wise men’ of Egypt in his enchantments and as the Holy Quran says, has produced the deceit of an enchanter, but the Christian Missionaries should remember that “come where he may, ill shall the enchanter fare”. He has cast his rod and has “enchanted the people’s eyes”, but the Holy Quran is a rod mightier than the rod of Moses and it will surely “devour his lying wonders”. Truth shall be confirmed and that which he wrought shall prove vain. He shall be vanquished on the spot and shall return back humiliated. I now proceed to an analysis of the book and expose its real worth to the public gaze. God is my Patron both here and hereafter and His aid do I implore. ■

*E-mail received: Continued from page 5, column 1:*

However, I was lost as to how to practice the religion daily. Thank you for helping me spiritually and passing this valuable information freely. I am sending the site to every person I know!

Take care and God Bless. Allah be with you. ■

## Some beliefs of Hazrat Maulana Nur-ud-Din

compiled and translated by the Editor

We present below a selection of beliefs expressed by Hazrat Maulana Nur-ud-Din during the time that he was Head of the Ahmadiyya Movement relating to the status of Hazrat Mirza Ghulam Ahmad. The extracts are taken from the Ahmadiyya newspaper *Badr* in which they appeared at the time.

### Adding the name of Hazrat Mirza sahib in *Darood*

*Darood* is the Urdu and Persian term for the *Salat-un-Nabi*, the prayer which Muslims frequently repeat asking that Allah may bless the Holy Prophet Muhammad and his followers (*aal*) as He blessed Abraham and his followers. It is reported:

“A man asked Hazrat *Khalifat-ul-Masih* [Maulana Nur-ud-Din] whether it was permissible to say the *Darood* for the Promised Messiah during the *Namaz* [i.e. regular *Salat*]. He replied:

You can consider the word *aal* as including the Imam. But you must not at all make a change in the words of the prayer; this is a strict instruction. Of course, before closing the prayer with *salam*, you may say any *dua* of your own, as much as you like and in any language you like. However, you must not, on any account, make a change in the fixed words of the *Namaz*.

Nur-ud-Din, 9 August 1908.”

(*Badr*, 17 September 1908, page 6)

### ‘Muslim’ means all Muslims

The following brief extract appeared under the title *Those who deserve our special sympathy*:

“A letter from a man was presented before Hazrat *Khalifat-ul-Masih* asking about the instruction in the conditions of the *bai‘at* (Pledge) to show sympathy to Muslims: Does it mean Ahmadi Muslims or non-Ahmadis as well? He replied: This means all Muslims, whether they are Ahmadis or non-Ahmadis.”

(*Badr*, 18 July 1912, page is unnumbered)

This shows that Maulana Nur-ud-Din directed that those Muslims who were not Ahmadis should be treated by Ahmadis as being their Muslim brethren.

This is unlike and opposed to the belief, and indeed the actual practice, later established by Mirza Mahmud Ahmad in the Qadiani Jamaat that other Muslims are to be regarded as non-Muslims.

### What is the ‘second power’ (*qudrat saniyya*)?

In his Will, Hazrat Mirza Ghulam Ahmad has elaborated that after his death his community would be assisted by a *second* manifestation of Divine power and support, just as it was assisted by a *first* manifestation during his life. The Qadianis have interpreted this ‘second power’ to mean the establishment of their *khalifat*. However, the reply of Maulana Nur-ud-Din, when questioned as to what was meant by the ‘second power’, was published as follows:

“When the founder of a community is completing his work, then in order to accomplish that work the manifestation of the power of God takes place, as it says in the Holy Quran: ‘This day have I perfected for you your religion and completed My favour upon you’. Its manifestation took place in the time of the Holy Prophet Muhammad, peace be upon him. But after him, this continued in the times of his *khalifas*, deputies and *mujaddids*. They were all the ‘second power’. The second power cannot be limited to a particular form. Whenever any nation becomes weak, then Allah the Most High, out of His wisdom, sends the second power in order to strengthen it.” (*Badr*, 22 May 1913, pages 3 – 4)

He does not say here that there is a chain of *khalifas* after Hazrat Mirza Ghulam Ahmad in the Ahmadiyya Movement who are the manifestation of the second power. Rather, he says that this is Divine support for the cause of truth in a general sense. The original Urdu for the words I have translated as “the second power cannot be limited to a particular form” is:

قدرت ثانیہ کی حد بندی نہیں ہو سکتی

which is exactly what it conveys. Therefore it is the Divine support that this Movement receives in various forms which is the *qudrat saniyya*.

Also, according to what is stated by Hazrat Maulana here, Hazrat Mirza sahib himself is a part and parcel of the ‘second power’ granted to the Holy Prophet Muhammad. Our Qadiani friends should tell us whether they believe that *the second power to the Holy Prophet Muhammad* is still being manifested and shall exist forever, or do they believe that it been replaced and superseded by a new second power which came after Hazrat Mirza sahib? ■

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