

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

IS<sub>HALL</sub> LOVE ALL M<sub>ANKIND</sub>.



*The Light*

October  
2020

International Organ of the Centre for the Worldwide Lahore Ahmadiyya Community.

WE BELIEVE

The Holy Prophet Muhammad (s) is the Last Prophet. After him, no prophet, old or new, can ever come.

The Holy Quran is complete, and no verses are missing from it.

The Holy Quran is perfect, and none of its verses is abrogated.

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### Broadcast times (U.K. time)

1. **Mon to Thursday**  
1900 - Urdu - تدبر القرآن  
19:30 - English - Reflections on the Holy Quran
2. **Friday** 13:00 Friday Service
3. **Sunday**
4. 09:00 - Urdu - دعوت مسیح موعود
5. 09:30 - English - Call of the Messiah

### Broadcast Venues

- <https://www.facebook.com/LahoreAhmadiyyaCommunity/>
- <https://www.youtube.com/c/WorldwideAhmadiyyaAnjumansLahore/videos>
- <https://mixlr.com/radio-virtual-mosque/showreel>

### Our Websites

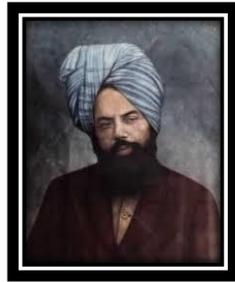
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The Promised Messiah said: . . .  
. . . Whosoever does not hold me to be the Promised Messiah is not of my community. Whosoever is not prepared to obey me in all things known to be right and not virtuous is not of my community. **And whosoever, as a habit, sits among those who are hostile towards me falling into tacit and silent agreement with them is not of my community.**

## The Call of the Messiah

by **Hazrat Mirza Ghulam Ahmad**

**The Promised Messiah and Mahdi**



(Editor's note: Any quotations from the Quran are translated from the author's explanations and are not literal translations of the verse quoted. This extract is from the book Noah's Ark (*Kishti-e Nuh*) page 25-27 translated by Akram Ahmad)

### What I expect of my Organisation:

I wish to stress that the mere outward act of your religious pledge will not suffice. A superficial action does not have any significance in God's view. God looks at your soul, and He will deal with you accordingly.

I now fulfil the obligation of my duty to propagate the truth by telling you that evil deeds are poisonous, so do not eat poison. Disobedience of God is a heinous death, so protect yourself from such a fate, and keep praying that you may receive divine assistance.

Indeed the person who, when he implores God in his supplications, does not regard God as Omnipotent -- except in circumstances where God Himself has decreed that certain events must take place -- is not a part of my religious Organisation. The one who is mired in worldly greed and who does not so much as cast an eye on the eternal life of the Hereafter is not a part of my Organisation. And the person who honestly does not give religion precedence over worldly affairs is not a part of my Organisation. Anyone who does not sincerely repent from every kind of wickedness and misdeeds, such as drinking, gambling, lustfulness, embezzlement, bribery, and every illicit extravagance is not a part of my Organisation. The person who does not keep up her daily prayers is not a part of my Organisation. Similarly, those who do not beseech God with humbleness are not a part of my Organisation. Whoever disrespects his parents,

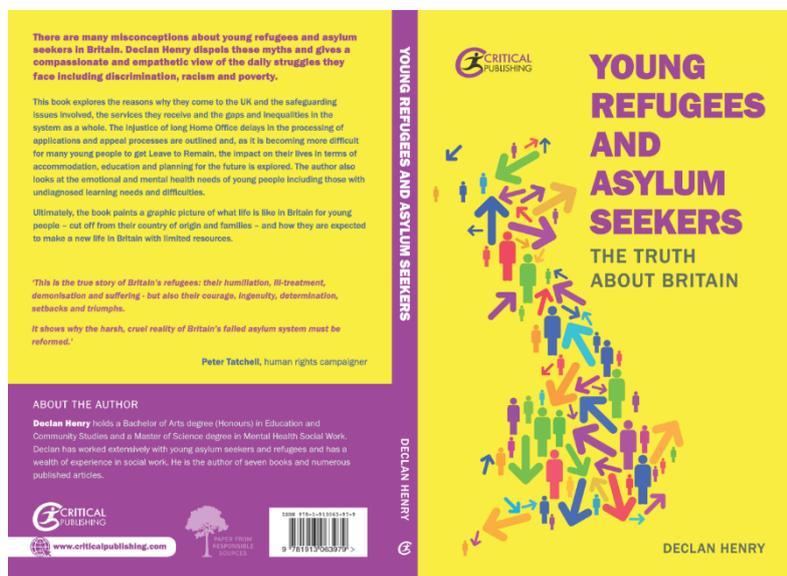
who is negligent of serving them and who does not obey their directions, that are in accordance with the well-known commandments and not contrary to the Holy Quran's teachings, do not belong in this group.

Anyone whose conduct towards his spouse and relatives is not kind and generous is not a part of my Organisation. The one who deprives his neighbour of even trifling acts of charity is not part of my Organisation. A rancorous, malicious person who does not forgive a wrongdoer is not a part of my Organisation. Every man who defrauds his wife and every woman who cheats her husband is not a part of my Organisation. The one who violates any aspect of the conditions spelt out in the religious pledge is not a part of my Organisation. Whoever does not unequivocally regard me as the Promised Messiah and Promised Mahdi and is not prepared to obey me in the well-known commandments is not a part of my Organisation. Anyone conspiring with my enemies, any fornicator, sinner, drunkard, murderer, thief, usurper, oppressor, liar, forger, slanderer, or their companion or accessory who does not repent his terrible deeds, and instead keeps evil company, is not a part of my Organisation.

What I have just enumerated are various poisons, and you cannot survive after ingesting poison, just as certainly as darkness and light cannot be gathered in one place. Every man who has developed an unsavoury temperament and who is insincere to God can never receive the blessings that only God's loyal believers can receive.

Fortunate indeed is the man who purifies his soul, cleansing it of every sordidness. He pledges loyalty to God. Such a servant of God will never be wasted. It is impossible that God will allow his disgrace. he will be saved during every tribulation because he adheres to God and God adheres to him and. Foolish is the enemy who tried to make the servant of God a quarry because he is sheltered in God's lap and has divine assistance. So who are they who genuinely believe in God? Only those who have the qualities just mentioned. (Return to contents)

## A New Book By Declan Henry



A new book by Declan Henry.

It is available to buy on Amazon and Book Depository and Waterstone's.

[https://www.amazon.co.uk/gp/product/1913063976?pf\\_rd\\_r=QK0W2D5HZNBGCVN368DN&pf\\_rd\\_p=e632fea2-678f-4848-9a97-bcecd59cb4e](https://www.amazon.co.uk/gp/product/1913063976?pf_rd_r=QK0W2D5HZNBGCVN368DN&pf_rd_p=e632fea2-678f-4848-9a97-bcecd59cb4e)

Declan Henry explains: "I wrote the book to highlight the unfair treatment and sometimes lack of resources and services available to this group of young people. I also wanted to dispel the misconceptions that mainstream society often holds about them. I interviewed a wide range of young refugees and asylum seekers in the South East of England over a two-year period including teaching creative writing to a class of young asylum seekers at a London college."

## Trinity and Tawheed III

A Theological Reconciliation Between

Christianity and Islam.

By Professor Mir Faizal

The last instalment continued from the previous issue.

(Note: Professor Mir Faizal is an Adjunct

Professor in Physics and Astronomy at the University of Lethbridge. This article is based on a radio interview he gave. This is the second part of his interview.)

**Jacobsen:** The main source of confusion and disagreement starts from the idea that in Christianity, God has a son, and in Islam, God has no son. Should we discuss that even before, we do in details of Trinity?

**Faizal:** I agree that before discussion Quranic view on Trinity, it is important to clarify the meaning of the words 'Walad of God' and 'Ibn of God', both of which are sometimes translated as 'Son of God'. *Walad* is a word which has a direct sexual meaning. It most closely resembles the word "biological son of God" or "sexually produced a son of God."

Now as it can also mean begotten, a derivative of this word has been used by Arab Christians in their credal statement. However, as this word sounds sexual, this word is not commonly used by Arab Christians. They instead use the word *Ibn*, which means son in the sense of a parental relationship of love.<sup>1</sup>

However, as Christianity spread in Arabia when the de-

bate on the eternity of Word of God was still active, they ended up using a derivative of *Walad* in their credal statement. This would have sounded very bad to pagan Arabs, and they would have misunderstood Christianity to mean that God has a biological son.

It was in this context that the Quran criticised the use of the Word *Walad*. Quran 6: 101, "To Him is due to the primal origin of the heav-

<sup>1</sup> Quran also states that those who do not lead a righteous life cannot be called children of God. Just as Bible mentions in John 3:10, "This is how we know who the children of God are and who

the children of the devil are: Anyone who does not do what is right is not God's child, nor is anyone who does not love their brother and sister."

ens and the earth: How can He have a *Walad* (biological son) when He hath no consort? He created all things, and He hath full knowledge of all things." However, as this is not a Christian position, never does the Quran say that Christian says that God has a *Walad*.

Quran addresses these people, but never calls them Christians, as this is not a Christian position. As an example, Quran 2:116, "They say: "(God) hath begotten a *Walad* (biological son)": Glory be to Him. -Nay, to Him, belongs all that is in the heavens and on earth: everything renders worship to Him."

On the other hand, the Quran says very clearly that Jews and Christians use the word *Ibn* both for themselves as Children of God, and Jesus or even Ezra. To understand each of these verses, we need some context.

The first verses criticise few Jews and Christians at the time of Muhammad (s), who claim to be chosen of God, his beloved, his Children, but do not lead a righteous life. Quran 5:18 "(Both) the Jews and the Christians say: "We are *Ibna* (sons) of God and his beloved." Say: "Why then doth He punish you for your sins?" Here clearly Quran makes two points; it clearly says that Jews and Christians use the word *Ibn* (sons) in a relationship sense, which can mean beloved.

In summary, *Ibn* (son) of God can mean his beloved of God. Now we come to the verses, where the Quran says that Christian use the word *ibn* for Jesus. Quran 9: 30,31, "The Jews call 'Ezra (*ibn*) son of God, and the Christians call Christ (*ibn*) son of God. That is a saying from their mouth; (in this) they but imitate what the unbelievers of old used to say. God's curse be on them: how they are deluded away from the Truth! They take their priests and their anchorites to be their lords in derogation of God, and Christ the son of Mary; yet they were commanded to worship but One God. There is no god but He. Praise and glory to Him: (Far is He) from having the partners they associate (with Him)."

To understand this verse, we first note that Ezra is called as the father of Judaism, as it was due to his efforts that Judaism took its present form. In other words, Ezra is someone that Jews should follow to be good Jews, and Jesus is

someone that Christians should follow to be good Christians.

However, for those people who only say they follow them by their tongue and in reality follow their priests and anchorites, they are with their tongues only saying what is not in their heart. This is what seems to be criticised here.

This is a general pattern in Quran, that it criticises those people who say something with their tongue, which is not in their heart, for example, in Quran 63:1, "When the Hypocrites come to thee, they say, 'We bear witness that



**Galata Tower, Istanbul.**

thou art indeed the Messenger of God.' Yea, God knoweth that thou art indeed His Messenger and God beareth witness that the Hypocrites are indeed liars."

To understand this verse better from a Muslim perspective, it will be helpful if the son is replaced by beloved, as the previous verses already show both are somehow related. Then this verse could be read as "The Jews call 'Ezra beloved of God, and the Christians call Christ beloved of God. That is a saying from their mouth; . . . They take their priests and their anchorites to be their lords in derogation of God..."

The main point here is that the Quran does not seem to have a criticism of *Ibn* like *Walad*, and Quran never said Christians use the word *Walad* for Jesus. Quran always seems to refer to people that those people who use the word *Walad* as such without calling them Christians, as *Walad* (biological son) of God is not a Christian position. Quran criticises the Christians who merely say that they follow Jesus. But, do not live a righteous life, and instead, live as children of the devil (according to the Bible).

So, in general, we should use to translate the

word *Walad* as a biological son rather than a son. This will refer to those Arab Christians who use such a word in their creed and tell them not to use it, in a cultural context, where it can be seen sexually.

**Jacobsen:** What is Qurans stance on Biblical Trinity?

**Faizal:** Quran fully affirms biblical Trinity. Quran seems to be more Trinitarian than even the Bible in this context, as it mentions Jesus as the Word of God, something which is only mentioned indirectly in the Bible.

Quran 3:45, "Behold! The angels said: "O Mary! God giveth thee glad tidings of a Word from Him: his name will be Christ Jesus, the son of Mary, held in honour in this world and the Hereafter and of (the company of) those nearest to God."

Quran 2: 253, "Those apostles We endowed with gifts, some above others: To one of them Allah spoke; others He raised to degrees (of honour); to Jesus, the son of Mary We gave clear (Signs), and strengthened him with the Holy Spirit... This is much more direct than what is found in the Bible."

**Jacobsen:** What is Quran's stance on the Theological Trinity?

**Faizal:** The Theological Trinity deals with the eternity of the Word of God. It is interesting to note that the Quran does not discuss the theological Trinity at all. There seems to be no discussion of this topic at all.

This might also be the reason that Muslims, have later debated this topic again, with the only difference that the Word of God becomes the Quran in Islam. However, it is interesting to note that the Quran does use the word 'Word of God' for Jesus too.

**Jacobsen:** What is Qurans stance on the Linguistic Trinity?

**Faizal:** Quran has a mild criticism of the language used by church father for describing Trinity. Quran tells Christians, that if you want to say Jesus is the Word of God, and strengthened by the Holy Spirit, use the biblical language, and say that directly.

It advises them to avoid such language, that can lead to spiritual modalism and spiritual tritheism. However, the criticism seems to more

like advice, and not a very shape criticism like Quran has for spiritual modalism and spiritual tritheism. Quran 4:171, "O People of the Book! Commit no excesses in your religion: Nor say of God aught but the truth. Christ Jesus, the son of Mary, was an apostle of God, and His Word, which He bestowed on Mary, and a spirit proceeding from Him: so believe in God and His apostles. Say not "three": desist: it will be better for you: for God is one God. Glory be to Him: (far exalted is He) above having a *Walad* (biological son). To Him belong all things in the heavens and on earth. And enough is God as a Disposer of affairs."

Now here, first, the verse tells Christians not to commit excess in their religion, not follow a different religion. Then it goes on to describe biblical Trinity, with God, his Word, and His Spirit. It goes even further than the Bible and directly states that Jesus is the Word of God.

This is followed by advice that it will be better not to use the language of the early church fathers, and it will be better for you as Christians to stick to the biblical language. However, it does not claim if this language is used, it will be an offence for which they will be punished. The problem is that it can lead to an offence in the form of spiritual modalism and spiritual tritheism

**Jacobsen:** What is Qurans stance on Spiritual Trinity?

**Faizal:** Quran praises the early followers of Jesus and advises people who believe in the Quran to follow their example. These people did derive spiritual inspiration from a spiritual trinity. Quran 61:14, "O ye who believe! Be ye helpers of God. As said Jesus, the son of Mary to the Disciples, 'Who will be my helpers to God.' Said the disciples, 'We are God's helpers!'"

Quran also advises Christians to follow the Gospels and warns those who do not follow it properly. Quran 5:47, "Let the people of the Gospel judge by what God hath revealed therein. If any do fail to judge by (the light of) what God hath revealed, they are (no better than) those who rebel."

**Jacobsen:** Now we can discuss what Qurans stance is on misunderstandings of the Trinity. The first thing, what is the Quran's view on Spiritual Modalism?

**Faizal:** Now, as we discussed, in Christianity, it is stated that Jesus is God, just like a picture of Lincoln can be called Lincoln. But Lincoln is not a picture; God is not Jesus. In summary, we can say Jesus is God, as this can mean that he is the Word of God, and a perfect image of God the Father.

But God is not Jesus. This would mean that the creator of the heavens and the earth is identified with his image. This is interesting as the Quran criticises the idea that God is Jesus, and not Jesus is God. Quran 5:72, "They do blaspheme who say: 'God is Christ, the son of Mary.'" The verse here is very interesting. As it exactly mentions spiritual modalism.

It criticises the statement 'God is Jesus' and not 'Jesus is God,' as the statement 'Jesus is God' can mean that Jesus is the Word of God, but "God is Jesus" can only mean that the Heavenly Father is Jesus. Only if a person is psychologically and spiritually following modalism, can he utter such a statement? This is what the Quran criticises.

**Jacobsen:** After Spiritual Modalism, I would like to ask you about Spiritual Tritheism. What is the Quran's stance on Spiritual Tritheism?

**Faizal:** Christianity states that Jesus is an image of the Heavenly Father as he is the Word of God made flesh and not some independent god besides God the Father. Instead, he is a perfect image of God and can be thus called God, son of God, servant of God, or Word of God. The idea that Jesus is an independent god besides God would mean that God is one among three gods.

This is the idea that the Quran strongly rejects. Quran 5:73, "They do blaspheme who say:



#### **Burial Place of Hazrat Ayub Ansari.**

When Muslim armies attacking Istanbul decided to retreat, he refused. He remained there alone as a symbol of the Muslim army and died 'fighting'.

God is the third of three: for there is no god except One God..." Again, summarising the problem of spiritual tritheism.

The idea that Jesus was some independent god, different and separate from the Heavenly Father, is strongly criticised in the Quran. But the idea that Jesus was Word of God is affirmed by the Quran. It may be noted that this criticism is spiritual and not theological, as Quran criticises those who take Jesus and Mary as gods besides God in Quran 5:116.

This cannot be a criticism of theology as Mary is not considered divine in any Christian theology. So it has to be understood as a spiritual criticise of tritheism, where Jesus is physiologically taken as a god besides Heavenly Father, and not as the Word of the Heavenly Father.

The primary biblical idea that Jesus is the Word of God, strengthened by the Holy Spirit, is fully supported by the Quran and stated in more precise terms than even the Bible.

**Jacobsen:** Can you summarise your views on discussed here?

**Faizal:** Yes, I can summarise these findings here:

1. In Bible Trinity, refers to Jesus being the Word of God, which is the way to walk on if you want to reach the Heavenly Father. The spirit provides the strength to walk on this way, and

the end goal is to reach the Heavenly Father.

2. This provides a spiritual understanding, where a person prays as Jesus prayed that the will of the Heavenly Father be done and not his own will and is strengthened by the Holy Spirit in that process. This is the spiritual Trinity.

3. There is a theological Trinity, where it is stated that the Word of God eternal and not created in time.

4. There is a linguistic expression of Trinity, where the word 'God' is used for not only, God the creator, but also his Word and his Spirit. This is done to emphasise the eternity of the Word of God.

5. The misunderstanding of linguistic expression of Trinity can lead to spiritual modalism and spiritual tritheism.

6. Quran supports biblical and spiritual Trinity. Quran does not comment on the theological Trinity. Quran mildly advises against the linguistic expression of the Trinity, as they can lead to modalism and tritheism. Quran strongly criticises spiritual modalism and spiritual tritheism. Quran also criticises the use of dirty words for God, such as a biological son (Walad) of God. However, the Quran never says that Christians say God has a biological son (Walad).

7. In summary, Christianity is as monotheistic as Judaism and Islam, with just a different linguistic expression for its monotheistic beliefs.

8. Muslims should know that when Christians say Jesus is God, they mean Jesus is Word of God, and Word of God is eternal. Suppose they want to ask Christians, whether they consider Jesus as God in the way the word God is understood in ordinary language. In that case, they should ask them if Jesus is the Heavenly Father, who created the heavens and earth, and they will get the answer is negative.

9. Christians should avoid the words like Son of God, as Muslims might understand it in biological terms. They can find common terms, like Word of God for Jesus, and Creator for Heavens Father and they can find common ground to talk to each other.

10. Here, we have argued that the Quran can be reinterpreted in a way that it promotes a deeper understanding of Christianity, rather

than its rejection. As Quran states in 5:48 To thee We sent the Scripture in truth, confirming the scripture that came before it and guarding it in safety... So Quran is an explanation, guard and affirmation of the Bible and not a negation of the Bible.

Sometimes, in Islamic theology, this point has been missed. For example, the identification of Holy Spirit with Gabriel in Islamic theology seems to miss the point that if Quran used it in a Christian context (in relation with Jesus), its meaning has to be restricted to what Christians would understand from it. Similarly, sometimes Christians seem to be fixed on the use words, that they do not focus on the meaning of those words. However, the concept of God in Christianity is similar to the concept of God in Judaism and Islam. So Christianity is monotheistic like Judaism and Islam.

**Jacobsen:** Thank you very much, Dr Faizal, these views may help build bridges between Christianity and Islam, having a theological reconciliation can help develop a way for political reconciliation and will help the cause of peace in the world. (Return to contents)

## Covid-19

**By Lucaa del Negro**

***Coronavirus: do we need today some information of a theological nature we must look at or is the scientific methodology the only reliable source?***



I think one does not rule out the other. In any case, these are choices and not just personal preferences as it would seem.

The civil society in which we live, for that sort of thing, has already chosen a path for us. Above all, our children are those who are most *educated* for this: rights and duties already have a specific *new order* that the full-blown pandemic has brought. It is not so?

To start with, let us carefully examine the

**Burial place of a companion (r) of the Holy Prophet (s).**

words: "educated" and "new order, written above".

Although the hope is what drives us when we let science decide for us, without judging, waiting for a confirmation or denial, I do not think the "other option" I suggested for this article (the choice to approach theology) should be lost in the discussion. Reading the history of humanity, we find that theology faced pandemics, well before science. Yet if we look closely at what is happening in the world today, it seems, that states (the containers of civil societies) seem to push families not to consider this approach or at least to underestimate it.

The main reason for avoiding the Holy Scriptures is almost always the same, and it only changes if used in one corner or another of the world: the danger of gratuitous violence by the faithful called "extremists". This is to me very strange, also retracing the so-called civil and secular history.

The Abrahamic religions and, in particular Islam, never favour pathogens, the spread of deadly viruses: this is the theme!

Religion, again Islam in particular, teaches us to verify quality food and details, personal hygiene, clothes, etc. in an almost maniacal way. All this, and much more, to contain the spread of diseases as much as possi-

ble, and to maintain the well-being of the individual, maintaining high respect for life itself.

Yet this is not the point I would like to add. It will certainly not be useless, but too obvious. We agree: the exercise of civil rights, human and political, cannot be limited by any regulation or condition of a religious or ecclesiastical

nature in all non-theocratic societies at least, but, if "education" and "new order" come to conflict with spiritual freedom, could we at least discuss them before having forcefully to accept them?

Make no mistake: this hypothetical divergence of ideas must be inserted more precisely in liberal and non-oppressive contexts; bringing the highest values concerning humanity and the coexistence of People must always be in the foreground.

That is the point: are we able to deal with the institutions by making a contribution that could also be considerably different from what they might want to impose?

Law, with insubstantial differences between states, in which we live during this pandemic, is legislating in terms of "social distancing" and "discrimination", including that drastic "lock-down". The "evil" should not be "circumscribed" and worse "hidden", "avoided" at discretion but fought without imposing choices based on that ancient Latin phrase (with a long European tradition, well absorbed by the Anglo-Americans and partly by the already colonised Easterners) "*Mors tua vita mea*". (Your death is my life) TWITTER: @MshAllh\_theBook <https://mashallah-book.com/>

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## Ahmadiyya Anjuman Isha'at Islam Lahore

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