

THE LIGHT.

Vol. I.

DECEMBER 16, 1921.

No. 1.

SOME POINTS TO NOTE.

The Manager, Ahmadyya Buildings, Lahore. All business correspondence should be addressed to the manager. He is responsible for the despatch of the paper twice a month, in the beginning and in the middle. The yearly subscription is Re. 1 postage included, students will be charged 8 as The price being nominal, **Donations** will be thankfully accepted by him, with a view to disseminating Islamic doctrines, and repudiating charges against Islam.

Correspondence of literary nature may be addressed to the editor. Short articles, letters, and questions will all be welcome. Non-Muslims are also invited to send in questions to be answered.

THE OBJECT OF THE LIGHT.

The Ahmadyya Anjuman Ishaat Islam, Lahore, which is known for its activities for the spread of Islam in foreign countries and in India, has realised the need of educating, in the faith of Islam, the English-knowing section of the Indian Muslims, especially young men. Need has also been felt of presenting a comparative study of Christianity and Islam, with the sincerest hope of enlightening our Christian fellow-countrymen and acquainting Muslims with the laws represented in the Christian scriptures. We are keen on an impartial treatment of holy subjects, which shall be approached with profound respect.

The columns of this paper shall be open to correspondents with a view to providing them with an opportunity of expressing their views for the benefit of others. An equally useful purpose will be served by communicating to us questions, which we shall attempt to answer according to the light granted to us.

IS JESUS GOD?

In form Jesus is human. His parentage is also claimed to be human, as is evident in the attempt made by Mathew's Gospel at a genealogy tracing Jesus to the house of David. The genealogy affirms that he was indeed the son of **Joseph** who was a descendant of David.

Mathew was well-aware that the claim to the throne of David could not be established otherwise, and without that there was little hope of Jews accepting Jesus. In presenting his claims to the throne of David, Mathew aimed at portraying Jesus as Messiah promised in the Old Testament. To prove him Messiah is to say that he was nothing more than a prophet and mortal. To believe that Jesus was any thing else is not only to deny the truth of Mathew's Gospel, but also to render the endeavours of the evangelist absolutely useless.

The Gospels also record that to all appearances he was a mortal and known to his fellow-Jews as born of Mary and Joseph. "Is he not the carpenter's son" rings in the ears of those who read the Christian Gospels.

His mortal frame was subject to wear and tear, and as such needed reparation. He took rest, ate, and drank. Exactly as he was born of mortals, he stood in need of every thing that a mortal requires to keep his soul and body together. Whenever he could not get food, he suffered the agonies of hunger. It was on such an occasion that he made for a fig tree to help himself. Being disappointed, he flew into a fit and began to swear and curse the tree. In a transport of agonising pain of hunger he forgot that figs do not bear fruit "in winter," and that it was madness to curse

one. Shakespeare a keen student of human failings, could not choose a truer character in the grip of starvation.

With regard to his sentiments and feelings, he is again out and out a mortal. His claims and his departure from the established Jewish law, brought on his head persecution which it is the lot of every prophet to suffer. Under persecution he does not display manly qualities, much less manifestations of Divine power. An undue sense of danger is on his nerves, drives him from place to place, and forces him to urge upon his followers not to disclose his whereabouts. At last when he fell a victim to the wicked scheme of Rabbies, who induced the Roman Government to arrest him on the grounds of treason, he proved a worse victim to despair and despondency, and his want of faith assumed the shape of that pathetic cry of "O my God! O my God! Why hast thou forsaken me?" This is a picture of the religious tone of mind of Jesus as described in the Christian Gospels. A Muslim would certainly repudiate the charge implied in the account preserved in the Christian scriptures. But as it is, a Christian could not explain away such a picture of helplessness. These heartrending cries are said to have been followed by the death of the mortal, whom some credulous minds were to set up as a deity.

In a word Jesus was human in form, in birth, in the maintenance of his body, in sharing physical and mental agonies with mortals, and the worst of all in sharing death with them. The question "Is Jesus God?" illicit but an emphatic No.

SADR-UD-DIN

THEE SHALL BE NO COM- PULSION IN RELIGION.

In these days of so-called civilisation, which tends in the direction of exploiting weaker nations and sapping the very blood of their lives, we shall do well to reproduce and repeat the precepts and examples of the Holy Prophet Mohammad (may Allah shower his blessings on him).

He was not only a prophet, but also a king and thus a guardian of the lives and liberties of his subjects whether Muslim or non-Muslim. Before the subjugation of Arabia, while the prophet was subjected to a persecution of the severest type, he preached and proclaimed that "in religion, there shall be no compulsion."

On his becoming a king his precepts and proclamations were put to the severest test, and they proved to have proceeded from a sincere heart. He found it as easy to live up to his religious pronouncements, as it had been easy for him, while being bitterly persecuted, to protest against oppression.

On assuming the reins of government he did not try to juggle with his old proclamation and devise means of inflicting punishment on his persecutors or extend outrageous treatment to the vanquished Christians and Jews who lay entirely at his mercy. A long spell of persecution, which he and his devoted disciples had suffered, justified a ruthless punishment of the enemies of Islam. On the contrary, the Holy Prophet, who was "not sent but as a Mercy to the nations of the world," practised wholesale and unlimited forgiveness.

Hinda, wife of Abu Sufyon, who had offended the Holy Prophet beyond description by her inhuman and outrageous savagery, in cutting off the nose and ears of the prophet's fallen uncle Hamza, and taking cut his liver to be strung together and worn as a trophy, shared the same chivalrous treatment which was shown to men and women in general. In due course of time, the Christians and Jews were granted charters, conferring upon them the full liberty of conscience and observance of their religious tenets without any let or hindrance. Nobility of his nature and sincerity of purpose thus displayed themselves in showing the most remarkable and enlightened tolerance and justice that humanity can boast of. The Christians and

Jews enjoyed, as they have been enjoying in these days under the Turks, privileges which had never been granted to them by violating and abusing what was therein ordered, should be considered as a violator of God's testament, a transgressor of His commandments, and a slighter of His faith."

"The Prophet undertook himself, and enjoined on his followers, to protect the Christians, to defend their churches, the residence of their priests, and to guard them from injuries. They were not to be unfairly taxed; no bishop was to be driven out of his bishopric; no Christian was to be forced to reject his religion, no monk was to be expelled from his monastery; no pilgrim was to be detained from his pilgrimage. Nor were Christian churches to be pulled down for the sake of building mosques or houses for the Moslems. Christian women married to Moslems were to enjoy their own religion, and not to be subjected to compulsion or annoyance of any kind on that account. If Christians should stand in need of assistance for the repair of their churches or monasteries, or any other matter pertaining to their religion the Moslems were to assist them. Should the Moslems be engaged in hostility with outside Christians, no Christian resident among the Moslems should be treated with contempt on account of his creed. Any Moslem so treating a Christian should be accounted recalcitrant to the Prophet."—(Sayyid Amir Ali's spirit of Islam).

This generosity was extended to the Christians by the Prophet at the time when his greatness and glory had reached their height, when he was possessed of great power, when he could justly revenge all the wrongs upon them. This is how one should rule his subjects, professing a religion other than his own.

Let Christian rulers of Muslim subjects ponder over this illustrious example and remember how the Prophet has laid

them under profound obligation by practices like those cited above, and by calling almans bless the memory of Jesus. But to our horror and surprise, all this is ill repaid. The Christians, who follow gentle Jesus, who are commanded by him to behave like harmless lambs, and who are also told to love their enemies, are acquitting themselves in a very undesirable manner. To proscribe what has been prescribed in the holy Quran is interference in religion on the part of a government; and very recently the Christian Government in India prevented from publication the Quranic pronouncement, that a Muslim who kills a fellow Muslim dies the death of an infidel and is consigned to hell. This is tangible interference of the gravest nature, and no wonder it has shocked and alarmed the Indian Muslims. Instead of showing respect to their Muslim subjects, who fought in France and elsewhere as their allies and supporters, they outraged their religious feelings by shattering the khilafat into small, petty, and powerless States, and thus rendering them incapable of defending the khilafat or protecting the holy city of Mecca.

This is how solemn pledges made by Mr. Lloyd George in the hour of sore need have been redeemed; this is how the reputed proclamation of Queen Victoria of good memory has been respected, this is how the precepts of Jesus have been carried out, and this is how the generosity of the Holy Prophet of Islam has been repaid.

SADR UD-DIN.

HOW ARE CHRISTIAN DOGMAS FARING.

The West is in the main dissatisfied with Christianity. It is amply borne out in the proceedings of the Churchmen's Congress, recently held at Cambridge. The Congress was made conspicuous by the pre-

sence of such men of light and leading as Dr. Baker, Rev. Parson, Rev. Major, Principal of Ripon Hall, Dean of Carlyle and others like them. The views that most of them expressed did credit to their intelligence and conscience. In the presence of orthodox Christians, they made bold to make pronouncements which were true, but were calculated to bring about a radical change in the faith. The eminent scholars named above propounded, one and all, that the dogma of the deity of Jesus was untenable, and was no where supported in the gospels. Jesus never claimed, according to their knowledge of the scriptures, to be God, or an incarnation of God. They maintained, on the other hand, that Jesus was a mortal, his physical body was subject to decay and death, and that he had a human heart with human feelings and aspirations. They also admitted that he was not all-knowing as has been preached from the pulpit and popularly believed.

The great World-war has brought it home to the westerner that Christianity has been a signal failure. Instead of inspiring Christian nations with "the love of their enemies" or that of non-Christians at least, it contributed to make them jealous even of one another, hate one another, and inflict atrocities on one another. Painful experiences like these set the people thinking. The clergy as well as the lay men, the learned no less than the uneducated masses, have all been equally affected. The change having swept over the nation as a whole, the clergy came to the front to share the views of the sceptical. The opinions pronounced by them at the famous university have been received by the masses with great satisfaction. To cure the disease of irreligion and discontent, they have gone to the very root of the matter, and among other things emphasized that Jesus should not be looked upon as God. Such was bound to be the fate of a religion, which drew its strength

from superstition, and played upon the credulity of the people.

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