

NOOR-UL-QURAN

(The Light of the Quran)

Hazrat Mirza Ghulam Ahmad of Qadian
The Promised Messiah and Mehdi
(Peace be upon him)



An English Rendering
by
Uzma Abdul Majeed

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FOREWORD

The original book in Urdu, Noor-ul-Quran, by the Promised Messiah (Peace be upon him) was published by way of a monthly Journal one hundred years ago in 1895 C.E. As far as it is known this is the first rendering of this book in the English language. No claims are however made regarding the translation. Only an attempt has been made to convey the meaning of the Urdu text to the English reader as faithfully to the original as was possible. All thanks is due to Allah, which cannot be expressed in words, for giving this opportunity to us to undertake this work, and our prayer is that this very humble attempt may be acceptable in His eyes, Amen. All suggestions for improvement will be gratefully received and appreciated.

A part of the book is devoted to rebuttal of objections raised by the christian priests of those days to the person and character of the Holy Prophet, Muhammad, (Peace and Blessings of Allah be upon him) and it is a marvellous rebuttal that has been penned down. Some people may think that after one hundred years the topic is no longer alive, and an English rendering was no longer needed. However, one can see that even after this long period there is again a fresh wave of objections against the person of the Holy Prophet, Muhammad (Peace and Blessings of Allah be upon him). The line of attack has varied but the substance is the same. Rushdie is a case in point. Christian civilization and christian governments are protecting this tirade under the professed policy of freedom of expression. As this book comes out the present publication of this defence is meant only for the education of Ahmadis, who would wish to know what their Founder (Peace be upon him) has to say on the subject, and this is only part of their own education.

They are so many who have extended their helping hand in finally bringing out this book, and the help of every one of them was very valuable. Profuse thanks are due to them all with sincere prayers that Allah may reward them here and hereafter, Amen.

TRANSLATOR

"So you will soon remember what I say to you (by way of advice). I entrust my cause to Allah. Indeed Allah keeps a keen watch over His servants.

Al-Quran (40.44)"

PART-I

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ
نَحْمَدُهٗ وَنُعَلِّیْ عَلٰی رَسُوْلِهِ الْکَرِیْمِ

A GUIDE TO THE JOURNAL

Since in these days various erroneous views have appeared in every community in such a manner that their baneful influences are leading on to spiritual death those simple hearted people, who do not have before them a picture of religious philosophy in its fullness, or this picture is drawn in such a superficial manner that sophisticated thoughts will soon erase it, therefore, solely out of compassion for the conditions prevailing in the present times, I have desired to publish in this monthly journal such topics as should contain in them enough remedy for these ills, and should provide the means to know, understand, and identify the true and straight path, and should also be means to comprehending that true philosophy which bestows tranquility and comfort on the mind and the soul, and which brings faith to a state of true spiritual knowledge. Since the aim of this compilation is that spiritual knowledge and realities of divine utterances may be made known to people, it has therefore, been made permanently incumbent in this journal that no claim or argument should be advanced from one's ownself, but should come from the bountiful Quran which is the word of God Almighty, and which has come to efface darkness from this world, so that it may be made known to people that such a miraculous property exists only in the Holy Quran that it states its claim, and then itself advances arguments in support of that claim. This is the foremost mark of its being from Allah that it always itself brings forth its proofs from all angles. It puts forward a claim, and itself presents arguments to support the claim.

We have desired to publish in this journal this miraculous property of the Holy Quran, so that all those other religions may also be examined on this occasion whose

followers praise their such books, in opposition to Islam, as do not on any account have this capacity to establish their claim themselves with arguments.

This is evident that the foremost mark of a Divine book is its strength of knowledge that it contains, and this state of affairs is absolutely not possible that a book in fact should be a revealed book, and yet should fall short in expressing such truths as are of the requisites of religious tenets, or in comparison with a book by man, should be one fallen into the pit of darkness and short-comings.

On the other hand the foremost sign of a Divine book is this very one that it should also prove in a logical manner the prophethood and the religious tenet of which it has laid the foundation. Because if it does not establish its claims, rather, flings man into the whirlpool of bewilderment, then to make a person accept such a book will amount to stepping over into the field of coercion and compulsion. This point is extremely clear and easily understood that a book, which is in fact a Divine book, will not impose such a burden on human nature, and will not put forward matters contrary to reason, such that to accept them will constitute coercion and compulsion. For no right intellect will suggest that coercion and compulsion should be permissible in matters of faith. With that end in view Allah (May His Majesty be Glorified) has declared in the bountiful Quran, لا اكره في الدين i.e. "there is no compulsion in matters of faith" (2.256)

When we ponder impartially, as to what sort of a book a Divine book should be, the light of our heart emphatically testifies that the true identification mark of a Divine book is only this that it will by its own light show the path to certitude in belief by means of spiritual knowledge and practices, and with bestowing complete insight it will set up an example of heavenly life as a sample in this very world.

For the living miracle of a Divine book is only this that it should be an instructor of knowledge, wisdom and true philosophy up to that limit to which the spectrum of spiritual truth may be discoverable for one who thinks, and all truths should be available in it. And it should not be a mere claimant,

rather it should establish every one of its claims in such a manner that it should impart full satisfaction. And when a glance is cast on it penetratingly and intently, it should clearly appear that in fact it possesses in itself this very miracle, that it is of assistance in a high degree in enhancing human insight in matters of faith, and is itself an exponent of its own cause.

Lastly, addressing every one of my opponents I openly forewarn them that if in fact they regard their respective books as God-sent, and firmly believe that those books emanate from that Perfect Being, who does not desire His Holy Book to become an object of mortification and humiliation in that His Book may be adjudged as a collection of worthless and baseless claims unsupported by any proofs, my opponents should also on this occasion bring forth arguments, in opposition to our arguments. Because truth is readily understood on seeing opposing views. By a comparison of the two books the difference between the feeble and the strong, and the imperfect and the perfect will become evident.

But it should be kept in mind that they should not constitute themselves into advocates of their claims. Rather they should, like me, bring forth their claim as well as its supporting arguments from their Holy Books only, and to safeguard the lines on which the debate runs, they should adhere to this principle that they will cull out the very same arguments, with which we make a beginning now, from their own books, and will demonstrate in their opposing journals its existence in their books. Conforming to this pattern, on the coming out of each issue of our journal they should put forward an argument in support of their book similar to the argument which we may have advanced in that issue of our journal. By this arrangement it will be very quickly decided as to which book, out of these books, itself establishes its own truth, and contains within itself the limitless ocean of spiritual knowledge.

Now, with this opportunity granted by Allah, Most High, we start the first issue of this journal and we pray, to Him, "Lord, God, Mayest Thou grant victory to truth, and unravel falsehood as debased and vanquished". There is no power or strength save what comes from Allah, the High and the Great. Amen!

THE FIRST ARGUMENT

The Holy Quran and argument for the Prophethood of Hazrat Muhammad, (Peace and Blessings of Allah be upon him).

The Holy Quran has most emphatically put forward the claim that it is the word of God, and that our Lord and Master Muhammad, (Peace and Blessings of Allah be upon him) is His true prophet, and messenger on whom that true and pure word has been revealed. Accordingly this claim is very well delineated and recorded in the following verses:

الم الله لا اله الا هو العلى القيوم نزل عليك الكتاب بالحق
i.e. "He is Allah, other than whom there is no God. It is from Him that every one has life and existence. He has revealed to thee the Holy Book with truth to fulfill a true need". (3.1,2.)"

Then He has declared:

يا ايها الناس قد جاءكم الرسول بالحق
i.e. "O ye people, this prophet has come unto you with truth, at the hour of real need" (4.174)

And again He has said:

و بالحق انزلنا و بالحق نزل
i.e. "At the hour of true need we have revealed this word and it has come accompanied by what was truly needed"(17.105)

And again He has declared:

يا ايها الناس قد جاءكم برهان من ربكم و انزلنا اليكم نوراً مبيناً
i.e. "O ye people, this convincing argument has reached you, and a manifest light We have revealed towards you" (4.171)

And again He has declared:

قل يا ايها الناس انى رسول الله اليكم جميعا

i.e., "Say unto the people, I have come as a messenger towards you all". (7.158)

And again He has declared:

الذين آمنوا و عملوا الصلحات و آمنوا بما نزل على محمد و هو الحق من ربهم كفر عنهم سيئاتهم و اصلح بهم

i.e. "Those people who have believed and performed good deeds, and have believed in the Book that has been revealed to Muhammad (Peace and Blessings of Allah be upon him) and the same is the truth, Allah will remove their sins and will make good their condition and their deeds". (47.2)

Likewise there are hundreds of such other verses in which it has been claimed with the utmost clarity that the bountiful Quran is God's word, and Hazrat Muhammad (Peace and Blessings of Allah be upon him) is His true prophet. But for the present we consider it desirable and sufficient to write only this much.

However, at the same time we remind our opponents that the force and elaboration with which this claim exists in the Holy Quran are not to be found in any other book. We shall very much long to see that the Arya Samaj people will establish only this much from their Vedas that all of their four Vedas have claimed for themselves to be the word of God, and have then pointed out in detail that these words were revealed on such and such persons in such and such era. For proof of a book being from Allah the first necessary requisite is that the book itself should be a claimant to have emanated from Allah. For to attribute a book to Allah that does not itself give any indication of having emanated from Him is an uncalled for trespass.

Now the next matter worthy of mention is this that the bountiful Quran has not only put forward a claim for itself to have emanated from Allah, and for the true apostlehood of

Hazrat Muhammad (Peace and Blessings of Allah be upon him), but has also established this claim with remarkably strong and forceful arguments. God willing we shall write down these arguments in seriatim, and out of them we write down the first argument in this article so that the seekers after truth may first of all compare the Holy Quran with the other books with reference to this very argument.

Moreover we invite all opponents that if this manner of proof, the presence of which in a book is a self evident argument for its truth, is also to be found in their own books and their prophets, they should certainly present them to the world in their newspapers and periodicals. Otherwise they will be forced to acknowledge that their books are devoid and deprived of an argument of this high standard. And we say with firm belief and confidence that this mode of argument is not to be found in their religion. Therefore, if we are in the wrong, let them prove our error.

And the detail of the first argument that the Holy Quran has put forward for its having emanated from Allah is in this manner.

A sound intellect regards this an eminently strong argument for believing in a true book, and in a true messenger, as emanating from Allah, that their advent should be at a time when that era is engulfed in darkness, and people should have opted for polytheism in place of monotheism, for uncleanness in place of chastity, for tyranny in place of justice, and ignorance in place of knowledge, and there should be a dire need for a reformer, and further, that the messenger should depart at such a time from this world when he should have achieved the desired reformation in an excellent manner, and that he should have been protected from his enemies till he had achieved the reformation, and in the manner of servants he should have come at bidding and should have departed at bidding.

In short he should appear at a time when that time by its very prevailing conditions should be repeatedly calling out, loud and strong, that the advent of a heavenly reformer and a book was a dire need. Next the reformer should be called back, according to revealed prophesies at a time after he had

firmly planted the sapling of reform, and a magnificent revolution had taken shape.

We now state with great pride that the manner in which this argument has manifested itself with its extremely illuminated face in favour of the Quran and our Prophet, (Peace and Blessings of Allah be upon him)., it has certainly not manifested itself in the case of any other prophet or book.

It was the claim of the Holy Prophet, (Peace and Blessings of Allah be upon him), that he had come as a messenger towards all the peoples of the world. The noble Quran has accordingly called to account all the nations of the world that they were engrossed in varied forms of polytheism, obscenity, and transgression, and the Quran says in this context:

ظهر الفساد في البر والبحر

i.e. "Rivers had become polluted and dry forest lands had also become polluted" (30.41)

Then again it says:

ليكون للعالمين نذيراً

i.e. "We have sent thee so that thou mayest warn all the nations of the world, and caution them".
(25.1)

That is to say you should caution them that on account of their evil doings and beliefs they have been adjudged as great sinners in the sight of the Almighty God.

It should be remembered concerning the word Nazeer, that has been used in this verse, addressing all the communities of the world, and which means to warn the sinners and evil doers, that by this same word it is understood with certainty that the Quran's claim was that the whole world had gone astray, and everyone had forsaken the path of truth and good deeds. For only transgressors, polytheists, and evil doers, are the object of warnings, and warnings and threats are intended for cautioning wrong doers only, and not for the fortunate good. Everyone knows that it is the rebellious and the unbelievers who are threatened. Allah's ordinance is only in this wise that prophets

are messengers of good fortune for the pious and are warners for the evil doers.

Next when a prophet has been commissioned to be a warner for the entire world, one is forced to acknowledge that the prophet's revelation has pronounced the entire world to have become engrossed in evil deeds. This is such a claim that neither the Old Testament has advanced this claim concerning Moses, nor the New Testament has claimed so concerning the era of Jesus. Only the Holy Quran has laid claim to it.

Again the Holy Quran has declared:

كنتم على شفا حفرة من النار

i.e. "Before the advent of this prophet you had reached the brink of the pit of Hell". (3.103)

And it has also reminded the Christians and the Jews that they had, out of their habit of deception, interpolated in the books of God, and they had become the precursors of all nations in every mischief and evil doing.

The Holy Quran has on various occasions also accused the idol worshippers that they worshipped human beings, the stars, and the elements, and had forgotten the real Creator, and that they would eat up the property of orphans, and murder children (1), and tyrannise their co-sharers, and had crossed the limits of moderation in every thing.

- (1) As the Holy Quran says: يدسه فى التراب
i.e. the polytheist buries alive his child, and again says:

و اذا للموداة نسئت باى ذنب قتلت

"On the day of resurrection the girls who had been buried alive will be put the question, "For what sin had they been murdered?" This was an indication of the then prevailing condition of the country that such and such evil deeds were being perpetrated. An ancient Arab poet Ibn-ul-Aarabi has pointed towards these conditions when he says:

ما لقي المودد من ظلم امه كما لقيت ذهل جميعا و عامر

i.e. "Such cruel treatment is not meted out to the buried alive girl from her mother as was meted to the tribe of Zohl and Aamar".

Again the Holy Quran has said:

اعلموا ان الله يحيى الارض بعد موتها

i.e. "This point should be known to you that the entire earth had died and God will bring it back to life afresh". (57.17)

In short the Quran charged the entire the then world with the guilt of polytheism, profligacy, and idol worship, which are mother to all evils, and it adjudged the Christians and the Jews to be at the root of all evil doings, and described all sorts of their evil deeds, and drew such a picture of the then times, that it exposed the character roll of those days, such that, since the origin of the world, no era appears to resemble that era except the days of the Prophet Noah.

The verses that we have quoted at this place serve the purpose effectively of completing the argument. Therefore we have not put down all the verses for fear of prolonging the discussion. Readers should read the Holy Quran with close attention so that they may get to know with what emphasis and elaboration, and in how effective words the Holy Quran, here and there, describes that the entire world had gone astray. All the earth was dead, as it were, and people had reached close to the pit of Hell, and how does the Quran repeatedly enjoin, "Warn the whole world, for the world has fallen into a dangerous predicament"? Surely, looking at the Quran it appears that the world had become putrid with polytheism, profligacy, and idol worship, and various other sins, and was drowned into the deep well of evil deeds.

It is true that in the Injeel also there is some mention of the immorality of the Jews. But the Messiah has nowhere mentioned that whatever peoples were then present on the face of the earth, and who may be included in the name Alameen, had all gone astray, and as it were, had died, and the world had become full of polytheism, and evil deeds. Nor did the Messiah lay claim to an apostlehood of a universal character. It is evident that the Jews were a small community who were addressed to by the Messiah. Rather it was that community alone that was before the

sight of the Messiah, and they were inhabitants of a few settlements in the country side.

On the other hand the bountiful Quran has given an account of the death of the entire earth, and tells of the bad conditions of all nations, and clearly points out that the earth had died of all sorts of sins (1). The Jews were the descendants of the prophets, and, on their own admission, they believed in the Torah, though they fell short in their practice of the book. But in the days of the Quran besides profligacy and impiety, there had also occurred other deviations from right beliefs. Thousands were atheists. Thousands denied the fact of revelation and inspiration. All types of evil deeds had spread on the earth. There was raging in the world a storm of distortion of beliefs and abuses of practices. Besides this, the Messiah no doubt gave some account of the evil doings of his small community, the Jews, by which of course a thought strikes one that at that time the particular community of the Jews was in need of a reformer. But the argument that we advance concerning Hazrat Muhammad, (Peace and Blessings of Allah be upon him) i.e. his coming at a time of general perversion and his being called back after achieving complete reformation, and the fact of the Holy Quran itself pointing out to both these aspects, and itself drawing the attention of the world to this point, this is such a matter that, what to speak of the Bible, it is not found, save and except in the Holy Quran, in any other earlier book either. The Holy Quran has itself declared that its truth is established by keeping in view these two aspects.

One of these aspects is the same one which we have already described, that is, the Holy Quran, made its appearance

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- (1) If some one should question that the present time is no less in point of dissensions, wrong beliefs, and evil deeds, why some prophet has not made his appearance in these days?, the answer is that that era had become completely devoid of faith in monotheism and of practice of righteousness, but in these days there are forty crores of people present who subscribe to the formula "There is no God but Allah". Besides Almighty Allah has not deprived these times also of sending down a reformer.

at such a time when in those times all sorts of evil doings and false beliefs were generally rampant, and the world had moved far away from truth, reality, monotheism and chastity. This statement of the Holy Quran is then confirmed when the history every nation of the world relating to those days is studied. For by the admission of every nation the general evidence comes to light that in truth that was such a dark age that every nation had inclined towards worship of created objects. That is the reason why none of them was able to establish its exoneration when the Holy Quran adjudged all the nations as having gone astray, and as evil doers.

See, with what force does Almighty Allah give an account of the evil deeds of the people of the Book, and of the death of the entire earth, so to say, He says:-

ولا يكونوا كالذين اوتوا لكتاب من قبل. فطال عليهم الامد. فقتت
قلوبهم و كثير منهم فاستون. و اعلموا ان الله يحيى الارض بعد موتها
قد بينا لكم الايات لعلكم تعقلون

i.e. "The faithful should shun the character and conduct of the people of the Book. They had been given a Book before this, and then a period of time passed over them, and their hearts hardened and most of them became profligates and evil doers. Do know this as well that the earth had died, and Allah will bring it back to life afresh". (57.16,17)

These are signs of the need for the Holy Quran and signs of its truth, which have been told, so that you should comprehend the signs.

Now ponder, and discover that the argument that we have placed before you, we have not invented it from our own imagination, but the Holy Quran itself advances this argument, and after stating both the aspects of the argument the Holy Quran goes on to say:

قد بينا لكم الايات لعلكم تعقلون

"This too is a sign of this messenger and of this book being from Allah, which we have described,

so that you may ponder and understand and arrive at the truth" (1).

The second facet of this argument is that the Holy Prophet (Peace and Blessings of Allah be upon him) was called away from this world to his Lord at a time when he had fully accomplished his mission, and this fact is fully proved by the Holy Quran as Allah (May His Majesty be glorified) says:

اليوم اكملت لكم دينكم و اتممت عليكم نعمتي و رضيت لكم
الاسلام ديناً

i.e "By revealing the Holy Quran and by perfecting the spiritual education of your inner selves I have today brought to completion your religion for you, and have fully bestowed on you my bounties, and have chosen for you the religion of Islam". (5.3)

That is to say whatever of the Quran was destined to be revealed had been revealed, and it had brought about extremely out of common and amazing changes in receptive hearts, and had brought to perfection the spiritual education of men, and had fully bestowed its bounties on them.

These are the two components which essentially make the *raison detre* of the advent of a prophet. Now look, with how great force and emphasis this verse declares that the Holy Prophet (Peace and Blessings of Allah be upon him) surely did not depart from this world until the faith of Islam had been made perfect with the revelation of the Holy Quran, and with completing the spiritual education of the people (2). This very

(1) See Appendix-I (p. 29).

(2) Almighty God has addressed the companions of the Holy Prophet Muhammad, (Peace and Blessings of Allah be upon him), in the Holy Quran that He had brought His favours to fullness on them, and did not state in this verse that, "O, Prophet, today I have completed the Quran"! The wisdom in this is that it might be made plain that not only the Quran was completed, but they were also perfected who were addressed by Quran, and the *raison detre* of apostlehood reached its perfection.

one is the special mark of its emanation from Allah which mark is not bestowed on the impostor in any circumstance. Rather not even a true prophet before the Holy Prophet, (Peace and Blessings of Allah be upon him) had displayed any prototype of a great achievement of such a supreme order, that on the one hand the Book of Allah may have been brought to completion with ease and calm, and on the other hand the spiritual education of people may also have been brought to completion, and with all this unbelief may have suffered defeat on each and every front, and Islam may have been victorious in every field.

Still on another occasion the Holy Quran has declared (1)

اذا جاء نصر الله والفتح ورئيت الناس يدخلون في دين الله افواجاً
فسبح بحمد ربك واستغفر له انه كان تواباً

i.e. "When the aid and the victory of which promise was given have arrived, and you have seen that people are entering the fold of the Islamic faith, one host after another, then praise God, and glorify Him with saying that all this that has taken place is not by me, but by the bounty and assistance of Allah, and before departing ask forgiveness of Allah for He is the One who turns most towards you with mercy" (110.1,2,3)".

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- (1) It appears from this verse that Hazrat Muhammad, (Peace and Blessings of Allah be upon him), had in his heart an extreme degree of enthusiasm that he should see the spread of Islam on this earth in his life time, and this was extremely unpleasant to him that the journey to the other world should come about before he had established the reign of truth on the earth. In this verse, therefore, God Almighty gives the glad tidings to him (Peace and Blessings of Allah be upon him). "See, I have fulfilled thy desire". More or less all prophets had this desire. Since, however, their enthusiasm was not of this order, therefore, neither the Messiah nor Moses received these glad tidings but it was received by him alone concerning whom it was declared in the Holy Quran i.e. "Wilt thou be destroyed by this grief that these people do not believe."

(To include the inculcation given to prophets to pray for forgiveness, in the same category of prayers as prayers for the forgiveness of sins by ordinary people, is a down right folly. Rather the word is a modest way of acknowledging one's annihilation, humility and infirmity and of soliciting help.)

Since it is stated in this chapter of the Holy Quran that the task, to achieve which the Holy Prophet (Peace and Blessings of Allah be upon him) had graced the world with his presence, had been accomplished i.e. thousands of people had accepted the religion of Islam, there is also an indication in this verse of the demise of the Holy Prophet, (Peace and Blessings of Allah be upon him), and accordingly a year after, he expired, (Peace and Blessings of Allah be upon him). Therefore with the revelation of this verse it was obviously necessary that just as he (Peace and Blessings of Allah be upon him) should be pleased, so also he (Peace and Blessings of Allah be upon him), should have been sorrowful. For the orchard had been planted, but what was the arrangement for its perpetual irrigation? With a view to soothing this grief Allah directed Istighfaar, for in the Arabic language Istighfar means such a covering up as protects man from calamities. Therefore, the word **مغفر** meaning a helmet, is from the same root. And to pray for forgiveness means that the calamity of which there is fear or the sin which is apprehended, may Allah Almighty stop them from manifesting themselves, and may keep them covered up.

Therefore in the contents of Istighfaar at this place a promise has been held out that you should not grieve for this faith. God Almighty shall not let it go to waste, and shall always turn to it with mercy and shall always stop those calamities which may befall it in some moment of weakness.

Most ignorant Christians, for not comprehending the true essence of forgiveness, **مغفرت**, fall into the belief that whoever prays for forgiveness is disobedient and a sinner. But after pondering deeply on the word it clearly transpires that it is he who is disobedient and a sinner, who does not pray for forgiveness from Allah the Almighty. For when every true purification is received from Him, and He alone can keep one safe and impeccable, protected from the storms of carnal desires, this should then be the duty of God's righteous servants

every instant, at every twinkle of the eye, that they should seek forgiveness of the true Guardian and the Protector.

If we search for some example of forgiveness. **مغفرت** in the physical world we can find no better example than this that forgiveness is like that strong and unbreakable dam that is built to force back a storm and inundation. Since all strength and all power are admitted to belong to God Almighty, and man is also frail of spirit, as he is weak of physique, and every time is in need, for the vegetation of his life, of watering and nurturing by the Being, Who never ceases to exist, and without Whose munificence man cannot at all even so much as merely remain alive. Istighfaar in the aforesaid meaning of the word, is an essential concomitant of man's spiritual state.

As a tree spreads out its roots on all the four sides, in other words it stretches out its hands towards the springs of water all around, saying, "O spring come to my help, and allow not the luxuriance of my verdure to lessen, and protect the time of my fruition from going to waste", so is the condition of the righteous. For the protection and preservation of the good state of health of the spirit and its progress, to pray to the spring of true life for the water that protects, is what, in other words, the Holy Quran calls by the name of Istighfaar. Ponder over the Holy Quran and read it carefully. You will then find the true and higher meaning of Istighfaar.-

We have just stated above that **مغفرت** literally means such a covering up which is intended to protect from some calamity. Like as water in the case of plants is an element that covers up i.e. it covers up their infirmities. Think, into what shape will it be reduced to if a garden does not at all receive any water for a year or two. Is it not true that its beauty will be completely gone, and no trace will remain of its lush verdure and of its attractiveness, and it will not bring forth its fruit on time, and will wither from within. Rather its green and verdant, soft and pliant leaves wafting on the air will, in a few days' time wither and fall down, and as dehydration over comes it, all its organs will begin to drop down as those of a leper. Why would all these calamities come down upon it? The reason is that the water on which its life depended, has not

irrigated it. Towards this very fact there is a hint when God Almighty says:

كلمة طيبة كشجرة طيبة

i.e. "A pure word is like a holy tree" (14.24)

Just as no fine and healthy tree can grow and reach proper height without water, so in the same manner the pure words that emanate from the mouth a righteous one cannot exhibit their full verdure, nor can they grow and develop till that pure spring flowing through the stream of Istighfaar does not water their roots.

Thus the spiritual life of man is through Istighfaar, through which stream the pure spring reaches to the roots of humanity and saves it from drought and death. A religion in which there is no mention of this philosophy is surely not from God Almighty, and the one who has been called by the name of a prophet, or a messenger, or a righteous man, or as one possessed of a holy spirit, and has still turned his face away from this spring is surely not from God Almighty. Such a one has not come from God but has sprung from Satan. For the word شيط is spoken for death.

Therefore whoever did not want to draw this true spring towards himself to make his spiritual orchard flourishing and verdant, and did not fill it to the brim through the channel of Istighfaar is Satan i.e. he is going to die. For it is not possible that a green and flourishing tree will live without water. Every arrogant person who will not want his spiritual tree to be watered and made flourishing from this spring of life is a Satan. And he shall perish like Satan. No righteous and true prophet came to this world who turned his face away from the true meaning of Istighfaar, and did not desire to be watered and made flourishing by this true spring.

Of course this spiritual good health was sought after most of all by our Lord and Master, Seal of the Prophets, pride of those who have gone before and those who will follow, Muhammad, the Chosen one, (Peace and Blessings of Allah be upon him). That is why God made him flourishing and fragrant more than others who occupied a similar position.

We again revert to our earlier subject and write that a proof of an extremely high and dazzling degree for the prophethood of the Holy Prophet (Peace and Blessings of Allah be upon him) and for the truth of the Holy Quran emerges from the argument that the Holy Prophet (Peace and Blessings of Allah be upon him), was sent to this world at a time when the world, as it were, by its very condition, was calling out for a reformer of a great eminence, and he neither died nor was killed till he had firmly planted truth in this world (1). When he made his appearance with the mission of his prophethood he immediately established for the world the need for his advent. And he declared every nation to be guilty of polytheistic beliefs, of un-truth, and seditious deeds, for which reason the Holy Quran is full of such description of the nations of the world.

For an instance think over this verse alone, and see that God Almighty declares:

تبارك الذى نزل الفرقان على عبده ليكون للعالمين نذيراً
 i.e. "He is possessed of great bounty who revealed the Holy Quran to his servant with this intent that he may be a warner to the whole world i.e. he may admonish them on their going astray and falling into wrong beliefs" (25.1,2)

This verse is, therefore, clearly an argument on the point that the Holy Quran also claims that the Holy Prophet (Peace and Blessings of Allah be upon him) made his appearance at such a time that all the world and all the nations had gone astray from the right path. The adversaries conceded this claim not only through their silence, but also by their admissions. Evidently the conclusion arises from this that the Holy Prophet (Peace and Blessings of Allah be upon him), had in reality made his appearance at such a time when a true and perfect prophet should have appeared. When we look at the other aspect of the matter as to the time when he (Peace and Blessings of Allah be upon him) was called back, the Holy Quran clearly and explicitly informs us that the command of his recall was given at a time when he had accomplished his

(1) See Appendix-II (p. 43).

mission. In other words he was recalled after that hour, when this verse had been revealed that the mass of teachings for the Muslims had become complete, and whatever was needful for the faith had been revealed. Not to that extent only, but the further news was given that the succour of Almighty God also had reached the highest point, and hosts after hosts of men had entered the fold of Islam. And such verses had also been revealed that God had inscribed faith and piety on their hearts, and had made them averse to disobedience and profligacy, and they had become characterised by clean and good morals, and a great change had taken place in their morality, conduct and spirits. After all these events the Surah *النصر* was revealed, the substance of which is this very thing that the aims and objectives of prophethood had been fulfilled, and Islam had conquered the heart of man.

It was then that the Holy Prophet (Peace and Blessings of Allah be upon him) held out the announcement generally that this Surah hinted at his demise. He performed the Haj (Pilgrimage) after the revelation of this Surah and called that Haj by the name of *حجّة الوداع*, the Final Pilgrimage. And in the presence of thousands of people, riding on a camel's back, made a long speech and said:

"Listen ye servants of God, I had received all these commandments from my Lord, so that I should convey all these commandments to you. Will you, therefore, bear witness that I have conveyed all these things to you?"

Then all the people there in a loud voice confirmed that all the messages had been conveyed to them. There upon the Holy Prophet (Peace and Blessings of Allah be upon him), pointing to the Heavens, said three times,

"Oh God, bear witness to these matters."

And then he said

"All these preachings have been repeated, for may be I shall not be with you in the following year,

and you will not find me at this place a second time".

Then he (Peace and Blessings of Allah be upon him) went back to Medina and died in the following year, (May Allah send down His mercy and bounty on him and protect him). In truth references to all these matters are inferred from the Holy Quran itself, whose verification in all its details is obtained from the unanimously agreed history of Islam.

Now, can any Christian, Jew, or a member of the Arya Samaj, cite any reformer of his as a parallel, whose advent was on account of a universal and dire need, and whose departure from this world was after the fulfillment of the object of his advent, and whose opponents, towards whom the messenger had been sent, themselves confessed to their unclean condition and evil doings?

I know that this proof does not exist with any except Islam.

It is evident that prophet Moses had appeared to subdue the Pharaoh, and to free his own tribe from bondage, and to show to them the right path. He had no concern with the dissensions of the entire world, and the truth is that he freed his people from the hands of the Pharaoh, but was not able to free them from the hands of Satan, nor could he bring them up to the promised land. At his hand the Israelites did not have the good fortune to achieve true cleansing of the soul, and they would repeatedly tumble into disobedience till at last prophet Moses breathed his last.

And the condition of the disciples of Jesus is evident from the New Testament itself. It needs no elaboration. And if the question as to how far the Jews, for whose sake the Messiah had appeared as a prophet, had accepted guidance during the life time of the Messiah, is scrutinised by the above standard laid down by me, then one has to say regretfully that his prophethood can in no way be established in the light of the above standard.

For firstly, it is necessary for a prophet to make his appearance at a time when in point of fact the moral condition of the community towards whom he has been sent, should have become a ruined one. But the Messiah was not able to bring forward any such accusation against the Jews from which it could be established that they had altered their beliefs or that they had become thieves, adulterers, gamblers and such like evil doers, or that they had forsaken the Torah and had taken to following some other book. Rather the Messiah himself testified that the Saducees and the Pharisees were sitting in the seat of Moses. Nor did the Jews admit their having become immoral and evil doers.

Secondly, this is a strong and weighty argument for the truth of a prophet, a true one, that he would bring forth a grand specimen of a perfect reformation. Therefore, when we consider the life of the Messiah closely, and wish to discover what reformation he brought about, and how many tens of thousands, or even thousands of people repented of their sins at his hands, even this compartment of the argument appears unfilled. No doubt, there are the twelve disciples. But when we see the roll of their deeds, a shiver runs through the heart, and one feels grieved as to what kind of people were they, that inspite of their so much claim to sincerity they would display such uncleanness, the like of which is not to be found in the world.

Was this of the essence of being called a disciple, to accept thirty pieces of silver, and to surrender a true prophet and a dear guide to the blood thirsty people? Was this called for that such a leader of the disciples as Peter standing in front of the Messiah, should curse him, and should abuse him to his face whom he followed, for the sake of a life of numbered days? Was it proper that at the time when the Messiah was being apprehended all the disciples should have taken to their different ways? and should not have shown patience for a short while even? Are those the marks, that the disciples demonstrated at that time, of the truth and fidelity of those whose dear prophet was being apprehended to be killed? After the passing away of the Messiah the worshippers of created objects coined stories and made him ascend the heavens. But

whatever faith the disciples exhibited in their life time is recorded in the Gospels.

In short the argument that arises from the connotation of the words prophethood and messengership in the case of a true prophet could not be set up for the Messiah. If the Holy Quran had not spoken of his prophethood we had no way open to us that we might include him in the category of true prophets. Can we for even a moment call such a person wise, and one treading on the right path, whose preaching is that he is himself God, as well as God's son, and is free from the obligation of devotion and obedience, and whose intellect and spiritual knowledge extended only to this extent that men will attain salvation by means of his suicide?

But praise be to Allah for the Quranic teachings that all these are false charges against the Son of Mary,. There is not even a trace of the doctrine of Trinity in the Injeel. A common idiom in the phrase, Son of God, which had been spoken in the earlier Books concerning thousands of men, from Adam down to the last, that very same common' phrase was recited in the Injeel concerning the Messiah. Then was a mountain made of a mole hill, so much so that on the strength of this very word the Messiah was conferred Divinity, although the Messiah himself neither claimed God-head, nor showed any wish for suicide. Had he done so, as God has declared, his name would have been struck off the roll of the righteous.

This also is hardly believable that the foundation of such a shameful lie was laid in some deviated thinking of the disciples. For, even if what has been stated about them in the Bible be true, that they were people of a coarse intellect and were prone to quickly committing mistakes, yet we cannot accept this that they, after orientation in the society of a prophet carried upon the palms of their hands the stuff of such balderdash ideas. However by looking closely at the marginal notes of the Bible the truth transpires that all this trickery emanates from the venerable Paul, who in the manner of political tricksters made use of a deep rooted craftiness.

In short the son of Mary of whom the Holy Quran has informed us, was bound to the same eternal and abiding

guidance which has been destined for mankind from the beginning. Therefore to establish his prophethood the Quranic proof suffices, inspite of the number of doubts that arise on the account of the New Testament,

Peace be on him who follows the right path.

APPENDIX I

Whatever the Holy Quran has stated of the evil doings of the Christians, and of others who were then present when it was revealed, all those communities acknowledged by word of mouth. Rather they repeatedly confessed that they had been committing such deeds. And by looking at the history of the Arabs it is established that, except for the family of the forefathers of Hazrat Muhammad (Peace and Blessings of Allah be upon him), whom Allah (May his Majesty be Glorified) out of His Special Grace and Favour, had kept safe from polytheism and calamities of other evil behaviour, all the rest of the people following the bad example of the Christians, and being influenced by the baneful effects of their conduct and behaviour, were afflicted with all kinds, and sorts of evil doings and shameful sins.

And whatever evil behaviour and bad conduct that made inroad among the Arabs was in reality not the result of any innate natural propensity of the Arabs. Rather an extremely unchaste and immoral community had settled down in their midst who, relying on the false scheme of atonement, considered sins as permissible as mother's milk, and was spreading with great zest in the world worship of created objects, drunkenness, and all types of evil doings, was given to lying, fraud, and deceit, and was evil natured of the first order.

Prima facie it is difficult to differentiate whether the Jews or the Christians were foremost in obscenity, adultery, and wickedness in those days. But after a little consideration it will be known that in reality the Christians alone were in the forefront of every evil doing, bad conduct and polytheistic practices. For the Jews had been weakened by successive humiliations and poundings, and the mischiefs which a base minded person can perpetrate, depending upon his power, wealth, and national ascendancy, or those evil deeds which have a basis in excessive wealth and money, the Jews got less opportunity for such misdeeds. But the star of the Christians was on the ascendancy, and newly acquired wealth and rulership over various countries were pointing all the time that

those characteristics would be found in them which are always naturally found with the birth of these incentives to evil.

This is the reason, therefore, that in those days all types of evil deeds and immorality of the Christians exceeded those of all others. And this matter happens to be a well known fact to the extent that Rev Pfendal, inspite of his extreme prejudice, could not hide this fact, and was compelled to confess the immorality of the Christian of that time in the book 'Mizanul Haque'. But other British historians have also written in detail about their Immorality giving full description of the same. Accordingly there is a book among them by one Mr Davenport which being translated into the local language has been publicised in this country also.

Thus this is a proven reality that the Christians of those days were ahead of all others in every kind of immoral act on account of their newly gotten wealth and political dominance, and the poisonous incitement of the doctrine of atonement. Every body had taken to his separate way of intemperance and sin, conforming to his own nature and disposition. And it appears from their daring behaviour that they had become absolutely hopeless of the truth of their religion and were hidden atheists. Their spirituality was very much eroded because of this reason that the doors of worldly affluence were opened to them, and the teachings of the Gospels containing no prohibition of wine, and no forbidding from gambling. Thus these same poisons laid them waste, as it were. There was chestful of wealth, the reign of government was in their hands, and drinks they themselves invented. What was then next to stop them? They were made to indulge in all bad things at the instigation of wine, the mother of all evils.

All these things we have not said from our ownself. Highly placed European historians themselves have testified to this fact, and are still giving this testimony. Reverend Bosworth and the learned cleric Taylor have lectured in recent times on this very subject. In how clear words and with what force they have proved that the past immoralities in the Christian religion have ruined it.

It is in this context that the Reverend Bosworth, who is the pride of his people, proclaims in a loud voice that three curses are becoming inseparable from the Christian religion which are preventing its progress. What are those? They are adultery, dinking and gambling.

In short at that time it was the privilege of the Christians more than of others that they remained ahead of all in the field of immoralities. For man in this world will abstain from sin for three reasons, (i) that there is fear of God, (ii) that man should save himself from the excess of wealth which is a means to the perpetration of sins, (iii) that man should live a life of meekness and humility, and there does not arise the arrogance of rulership.

But the Christians had secured freedom from all restraints. The doctrine of atonement had emboldened them on sins. Wealth and power of rulership had become helpful in being tyrannical. Thus, since the comforts and affluence of the world, and its treasures had become abundant for them, and they had become masters of a mighty empire, after they had remained afflicted with anxiety and starvation, and back-breaking discomfort for a long time before this. Therefore on attaining riches and power an amazing storm of immorality and adultery came upon them. Just as a dam bursts at the time of the on rush of a mighty flood, and then because of the bursting of the dam all the surrounding fields and hamlets are struck by devastation, in the same way it occurred in those days, when all the means to debauchery had become available to the Christians and, they became foremost in riches, power and kingship among the potentates of the entire world.

Then like as a base and mean person, stricken by penury and starvation on attaining wealth and power, displays his bad behaviour, so did these people display all of that typical behaviour. First of all like brutes, and rather tyrants, the Christians caused such bloodshed, and wrongfully and without reason put to the sword many lakhs of people, and showed such merciless deeds which run a shiver through the body. Next on finding peace and freedom they started keeping themselves occupied night and day in drinking wine, adultery, and gambling, because the teaching of atonement, to their

misfortune, had already made them daring in evil deeds, and this teaching was only such as is described in the saying, "the covering of the lady's nakedness was without a sheet", i.e. it was no covering at all. Now when the goddess of wealth came to their homes what barrier was left? They fell upon all evil deeds just as a mighty flood flows with great force on finding an open and clear course.

And they cast such a baneful influence on the country that the unwary and uninformed Arabs were also pulverised by their influence alone as it were. The Arabs themselves were an unlettered and illiterate people, and when they found themselves surrounded by the storm of Christian immorality they were sorely affected by it. This point has been proved after much research that the habits of gambling, drinking, and immorality were handed down to the Arabs from the Christian treasure house (1).

Akhtal, a christian, was a great poet of that period, and his collection of verses is held in great esteem, and recently a group of Christians in Beirut has printed that collection in handsome getup and has publicised it in various places. It has come to this country as well. There are several verses in this collection which are mementoes of Akhtal, displaying the inside picture of his life, and of the Christians of his time. One of them is:

بان الشباب و ربما عللت بالغانيات و بالشراب الا صعب

i.e. youth has departed from me, and to prevent it from departing I have many times taken to this device that I have occupied myself with beautiful women and the red wine

Now it is clearly evident from this verse that this person, inspite of being of hoary old age and being called a senior learned man of the Christians, yet remained involved in the baneful state of adultery, and it is all the more shameful that

(1) Producing wine was counted as one of the miracles of Jesus Christ, and drinking wine is an important ritual of the Christian religion as is evident from the holding of the Lord's Supper.

inspite of being an old man he did not desist from adultery. Not only did he not stop here but was also an addict to wine, drinking to an excessive degree. Those having knowledge about Akhtal's life know it very well that he was honoured in the Christian community of that time, and from the point of view of learning and knowledge was unique among them, and it appears from his writings that he not only expressed the ideas that he had found in the doctrine of atonement in poetic phraseology, but he also held the office of a cleric and those churches, that he has named in his book, it is believed, he used to visit them without fail in the capacity of a senior priest. The masses followed in his footsteps.

Is this argument not enough for his being unique among all the Christians of that period that out of crores of christians and their priests he is the only one of that time whose memento after thirteen hundred years has been found in these days. Thus among Christians there is Akhtal alone who has left by way of a memorial an example of the character and conduct of ancient Christians. Not only his own personal model, but he has borne testimony that the same was the condition of all Christians of that time. In fact the same conduct and character by conventional practice is continuing in Europe even now. The capital seat of the Christian religion was the land of Canaan, and this religion reached Europe from this very country, and along with this religion Europe received the gift of these evils also.

In short Akhtal's collection of poems is very valuable in that it has removed totally the veil from Christian conduct and character of that time. History can bring forward no evidence that there was another person also among the Christians of that time whose compilation is extant in the hands of the Christians.

After casting a glance on Akhtal's biography we have to accept that he was also well versed in his knowledge of the Bible. Because out of all the lay men and Christian priests of that time he singularly displayed learning and scholarship which no one of the other Christians and their priests could display. In any case we have to accept that he is a select model of the Christians of his time.

But just now you have heard that he accepts by his own word of mouth that he would repel the anguish of old age with beautiful women and excellent wine. This was also the practice of the poets of those days that they would speak of their adultery in such words only, and they did not compose imaginary thoughts like the foolish poets of the present times. On the contrary they would draw the picture of the facts of their own lives. For this reason their collections of verses have not been considered worthless in the eyes of research workers. Rather they have been given the full status of historical treatises. These collections of verses present in a perfect manner the customs, habits, feelings and thoughts of the olden times.

On this very account the Muslims who are a knowledge loving people did not destroy their odes and collections, so that people of all times might find out with their own eyes as to what was the state of Arabia before Islam and then after Islam with how great piety and cleanliness Almighty God baptised them.

If those verses, which the author of the *Aghani* has quoted from *Akhtal*, *Hamasa*, and *Saba Muallaqat*, and from other poets of the Days of Ignorance, and which are also available in the *Lisanul Arab* and *Sahah Johri*, and other ancient books, are kept in view, and in juxtaposition to them Islam is seen, then it is discovered all at once that Islam made its appearance in the same manner as the sun suddenly rises out of extreme darkness. From this comparison a phenomenon of Allah's omnipotence is observed and one's heart spontaneously declares, Allah is Great. How dire was then the need for the Holy Quran to be revealed at that time? In fact this forceful argument has crushed all opponents under the feet.

Again reverting to our earlier topic we write that it is possible that some uninformed person may put forward this plea concerning *Akhtal*, "Why was it not permissible that *Akhtal* in the days of his senility should have gathered in marriage many beautiful women, and in that case how could the charge of adultery be brought up against him?" The answer is that *Akhtal* has never expressed in his verses the topic that these beautiful women were his wives. On the contrary he has so expressed

himself in his compositions just as the immoral and the fornicators always did. For this reason he has also linked excellent wine with beautiful women, for wine is one of the requisites of debauchery. Besides, this is not unknown to any body that only monogamy is permissible in the Christian religion. Then how could it be possible that the people of the community in defiance of their religion and custom, should have given their beautiful girls to him in marriage. Conceding that he was superior in his entire community in point of knowledge and learning, and that he commanded the same dignity, or even more which a bishop generally has at the present time, and that he was the leader and the guide, and was the elect of the entire community, even then it is in no way possible that people should have willingly given their beautiful girls in marriage in opposition to their ancient custom. This verse of his is loudly proclaiming that these unlawful acts emanated from him by way of adultery. That is why the practice of drinking and gluttony went along with it. Can any one accept that on the one hand a hoary old man, and on the other hand the distress of a co-wife for the people of the girl, and the giving of a girl in marriage over another being opposed to religion, and opposed to the general consensus of the community, and yet people should blindly continue giving their beautiful girls to the venerable Akhtal, and should also bring one or two kegs of wine with them. Undoubtedly this impossible thought none would ever accept. The real point is what we have already written, and the like of which is still extant in Europe. Besides this is not the only verse of Akhtal, but there is also another verse of his in his collections which is also being offered to the reader at this moment. That verse is thus:

ان من يدخل الكنيسة يوماً يلتقى فيها جاذر و ظباء

The translation of this verse is:-

"If any body would visit our church some day he would find there many young fawns and deer" meaning, he could derive pleasure from looking at many a beautiful, young, pretty and smart female. As it were the venerable Akhtal is enticing people that they should, go to the Church and enjoy themselves in this way.

Now two points arise from this verse. First, that Akhtal had also built some church for his community to which he used to go holding the office of a priest, and, apparently holding the Bible in his hand, used to cast amorous glances towards the daughters and daughters-in-law of his people, and he had established illegitimate relations with them. Second, the point arises that the community was not displeased at these illegitimate relations and would not throw out such an ogler from the church, and would not remove him from the office of a priest, although they had at least this information that this person was unclean of heart, and nursed designs of unclean actions in his heart. For his dirty verses, which were openly indicative of paramours and illicit connections, were not concealed from the community. What greater argument could there be on this point that the entire community was wallowing in adultery and debauchery, and their churches were like brothels of prostitutes? And for those men and women who were of bad character, and held filthy thoughts, there was no other better place than the churches. In other words, they used to get the opportunity of fulfilling their lustful desires only in the churches, and Akhtal was not only involved in his own carnal desires, but he also did not consider any girl or woman of the christians as chaste. Therefore in this book of collections from Akhtal the Christian research workers have also published his life and have written in his biography that he was once imprisoned in the church of Damascus in some affair with women, and this charge was also brought against him that he did not acknowledge any chastity among Christian women. The Bishop of Damascus set him free on the recommendation of an esteemed and honoured muslim. But Akhtal never changed his opinion upto the time of his death. Therefore, his verses on Christian women are still popular among people.

At page 339 of the same book it is recorded concerning Akhtal's life that he used to greatly praise wine in his verses and was well informed and experienced about the beneficial properties of wine. Again it is written at Page 337 of his life that Akhtal was a staunch christian and had a great grasp over his faith, and had remembered the sermons of the churches well, and used to keep hanging the Crucifix on his breast all the time. For this very reason he was popularly known among the people by the name of Master of the Crucifix. Next on the

same page it is recounted that Sultan Abdul Malik Bin Marvan, in whose court he also was an attendant, once asked him to become a convert to Islam. He replied that, if drinking was made lawful for him, and also the fast of Ramazan was dispensed with for him, he was prepared to become a muslim. See, just now it was said in this account that he was a staunch christian, and Master of the Crucifix was his name, and next this is also recorded that this person was prepared to sell his Christianity for a goblet of wine. In short this only is recorded in his life history that he was a drunkard, and this he himself owns in his verses that he could never shun the company of females who were not His relations.

Likewise this is also acknowledged that generally the conduct and character of christian men and women was not good, and secret immorality was prevalent among them. Of course, there was one great boldness in him that he exposed the adultery and wickedness of the Christians with great audacity and pointed to their churches as places of immorality. At page 337 of the same book it is also written that once Abdul Malik enquired of him as to what did he get from drinking wine. He recited extempore these two couplets:

إذا ما نديمي علني ثم علني ثلاث زجاجات لهن مدير
 جعلت أجر الذيل مني كأنني عليك أمير المومنين أمير

i e. "when my companion made me drink wine of three such bottles that at the time of decanting their gurgling was so pleasant, I started walking out of inebriation, pulling along my long garments as if I was a commander over thee, O! Commander of the Faithful".

As the leaders among the Muslims never compelled anyone to become a muslim, no anger was shown towards him save for admonition, and he continued to receive awards of thousands of rupees from the courts of king's in the line of Marvan. He was born in the days of our Prophet (Peace and Blessings of Allah be upon him), and lived through the days of all the four Caliphs (May Allah be pleased with them). He lived in the cities of Syria and died after becoming hoary with age. He did this extremely commendable work that he drew up and showed the picture of christian character and morals in his

verses, and gave an extremely clear testimony that the christians of those days were enslaved by extremely abhorrent immoralities, and drinking wine, and all kinds of evil deeds had overcome them. And because the real origin and source of christian religion is from the country of Syria, of whose cities he was an inhabitant, and whose pictures he has drawn and presented, it clearly appears from this what a great lie and vile fraud is the doctrine of atonement whose influence even in its beginning was that the christians were afflicted by all types of obscenity and impiety. Akhtal's time was not far removed from the days of the Messiah. Only six hundred years had passed. But from Akhtal's testimony and from his own confession, it is clearly established that the christians of those times in respect of their vices were more degenerate than the idol worshippers. Thus when the doctrine of atonement had such an evil effect even in the day of its freshness, those people are extremely foolish who hope for a betterment out of this tried doctrine of atonement in this nineteenth century.

Concerning the character and morals of the Christianity of those times there is also the ode by Amr Bin Kulsoom Taghlabi included as the fifth ode in the Saba Muallaquat. This is not unknown to any historian that Banu Taghlab were christians, and they alone were counted as exceeding all others in the whole of Arabia in adultery, impiety, oppression over others, and high handedness. Therefore this Ode is a complete witness to the character and morals of Banu Taghlab. Because they were foremost in rank as assassins, and war mongers, and in nursing rancour, and in obscenity and drinking of wine, and were used to spending wantonly to gratify their lechery, and used to pride openly in their adultery and immorality. At this place we quote only two verses from the aforementioned Taghlabi as a sample, and these are extant in the fifth ode of the Saba-Muallaquat and whosoever desires may see it. And those verses are:

الا مي بصحنك فاصبحينا ولا تبقى خمورا الا ندرينا
وكاس قد شربت يبعلك و اخرى في دمشق قاصرينا

Meaning "O" my beloved (this beloved of his was in fact none other than his mother) rise up

with the goblet of wine in hand, and make me drink all the wine that is brewed in the district of Inder, and so do it that no wine is left in the cellars. Again he says that he had drunk a lot of wine in the town of Baalbak, and likewise he had drunk in Damascus. and he kept drinking in the town of Qaasareen".

It is true that Christians had no occupation other than drinking wine. This drinking wine is the most important component of their faith which is included in the rites of the holding of the Lord's Supper also. But stranger than this is that this Christian fell in love with his own real mother. It is known to the reader that Inder is the name of a district in the country of Syria, where respectable Christians used to brew all kinds of wines, and then used to take those wines to far flung areas. And in their religion drinking wine was not only lawful but, as among the Bam Margi Sect of the Hindus, was a very important part of their religious rites without which no one could be converted into a Christian. That is why since antiquity Christians had very much of association with wine. And in these times also the inventors of all kinds and varieties of wines are only Christians. This has also been established that only the Christians brought wine to Arabia, and ruined the country. It appears that the worship of Jesus also gave a fillip to the idea of idol worship. And because of emulating the Christians the Arabs also held firmly to the worship of created objects. It should be remembered that the inhabitants of the wilderness in Arabia did not even know what was the calamity that was given the name of wine. But when respectable Christians reached there, and they gave gifts of this to some new disciples, then this bad habit got spread generally, from one person observing another. Like the five timings of the muslim prayer five times in the day for wine drinking were fixed i.e. "جاشريه" which is the drink of the morning before sun rise, "صبح" which is drunk after sun rise, "غبوق" which is the name of the drink at the time of 'Zohr' and 'Asar', and "قيل" which is the drink of noon, and lastly "فسم" which is the name of the drink at night. Islam on its appearance brought about this change that in place of these five times of drinking it prescribed the five prayers, and in place of every vice it laid down a virtue, and in place of the

worship of created objects it taught the name of God Almighty. To deny this pious change is the work of an extremely base person, and not of a good natured man. Can any other religion present a sample of such an eminent change? No. Never

At the moment we deem it sufficient to quote this much only of the confessional poetry of the christians. But if any one should raise any why and whence, then many hundreds of verses of this kind will be presented to him.

Now let some one ask the Padre, Thakur Das, who out of uncalled for prejudice, has babbled on the absence of any need for the Quran. Whether you have yet been informed about the need for the Quran or not? Have we not proved that the Quran was revealed at the time when all christians had become putrified, and had become rotten like lepers, and other peoples too had been ruined by their affinity to them? Is real need the name for the prevailing conditions or for the one which is put forward for the New Testament? The life of the Messiah was sacrificed, and yet the Christians became even worse than before, If Mr Thakur Das desires, we may present to him up to ten thousand in number such verses where our opponents have confessed to their indulgence in crimes. Even today Christians are at the top in committing certain types of crimes. See only in relation to this mother of all evils, wine. In one city alone, the city of London, - there are as many pubs, it has been calculated, as, if they are placed in one row, would occupy a length of seventy five miles. There is such abundance of prostitutes in England that they will be a little above one lac in London proper alone, and some men have estimated that the bastards secretly born by the daring of the so called chaste ladies are seventy five out of every hundred births. Gambling is so rampant that we seek refuge in Allah from it. It so appears that the hearts of these people are totally bereft of the awe of the Divine Being. They have got a man set up as God. They have considered vice as virtue. The truth is that the idea of the suicide of the Messiah has ruined them. The doctrine of atonement relieved them from all those commandments of the Torah which concerned the eschewing of evil and the following of the path of virtue.

These people bear such animosity towards Islam as Satan bears towards truth. None of them considers as to what new theme did Islam propound which is objectionable. Moses put to death several lacs of innocent children. No Christian says that he did wrong. But our Lord and Master Hazrat Muhammad (Peace and Blessings of Allah be upon him), raised his sword against those who had raised the sword first, and he killed only those who had already killed many muslims, yet not of his own accord, but at the time when the enemies themselves had pursued the muslims and had invaded them. Neither did he kill children nor old people. Rather they only were punished who had committed crimes. This punishment appears as something very bad to Christians. They go lamenting about it here and there. Is it not proved from this that their hearts have turned black from malice? It is an outrageous proposition that on deifying a humble human being they feel no tremblings in their body. The slightest fear of the day of reckoning does not touch them. Should the Messiah be brought to life and come for a day, and they are told, "See, this is your God, please shake hands with him", they would then be drowned in shame.

What have these unfortunate worshippers of created objects made of humble human beings after their death? They have no sense of shame, nor do they have any fear of God. They do not even consider as to what achievement did the Messiah show greater than the earlier prophets. What work did he perform through the powers of his godhead? Was this a Divine work that he passed the whole night with tears in his eyes and yet his prayer was not granted? He gave up life calling out "O my God", "O my God." The Father felt no compassion. Most of his predictions were not fulfilled. His miracles were cast into doubt by the pond. The Pharisees caught hold of him and held him tight, and he was helpless. He was not able to come forward with any strong argument for his interpretation of the advent of Elia, nor was he able to show Elia brought back to life, so that the prediction might be fulfilled in its apparent words. And then he quit this world with hundreds of unfulfilled hopes calling out, "Why have you forsaken me"? The Hindu deity, Ram Chandar, who took revenge from Ravan in his life time, and did not spare him till he had not killed him, and had not burnt down his city, proved to be better than such a god as Jesus. Of course, the deceptive

doctrine of atonement was fabricated after him, but it should be seen as to what benefit was derived from it. Christians came under greater influence of the fiend of sin. What is the vice from which they desisted? What is the un-cleanliness in which they did not get involved? Alas! the suicide was undertaken uselessly.

APPENDIX II

At this point an objection apparently arises. The objection is, that may be an idol worshipper says, "Though we admit that eradication of idol worship was brought about at the hands of Hazrat Muhammad, (Peace and Blessings of Allah be upon him), but we do not accept that idol worship was in fact something bad. On the contrary, we say that the very same was the right path from which Hazrat Muhammad, (Peace and Blessings of Allah be upon him), stopped us. Then it is necessarily concluded from this that Hazrat Muhammad, (Peace and Blessings of Allah be upon him), did not reform the world but made extinct the path of virtue". Likewise a fire worshipper may say, "This I concede that the Holy Prophet, (Peace and Blessings of Allah be upon him), annihilated the practice of fire worship, and also obliterated all marks and signs of Sun worship, but this I will not accept that that was a good deed. On the contrary the very same was the true path which was effaced". Similarly a Christian may say, "Though I concede that Hazrat Muhammad, (Peace and Blessings of Allah be upon him), uprooted the very foundation of Christian belief from Arabia, but I cannot place all this under the category of reformation that the worship of Jesus and his mother was forbidden, or that it was a good deed that the crucifix and effigies were smashed. On the contrary, the very same path was the right one which was opposed". In the same manner if a gambler, a drunkard, an adulterer, the killer of a girl child, a miser and a spendthrift and those indulging in different kinds of cruelty and breach of trust, thieves and the larcenous, and marauders should come forward with their respective pleas, and should say, "We admit and accept that there is an excellent forestalling of our denominations by Islam, and by repeatedly giving extremely severe punishment to thousands of thieves it has effaced their noisy presence, and their mischief from the greater part of the earth. But in our opinion they have been treated with unjust cruelty. They used to commit theft with killing effort, and would commit dacoities after throwing their own selves into danger. Thus their property after such great labour was in the class of lawful ownership. They were harrassed unjustly and an old practice which was included in acts of worship was erased".

Therefore the answer to all these groups is that even one person out of these groups will not declare himself, by word of his own mouth, to be at fault. But some of them bear witness against some others. For example, a person who is a worshipper of Ram Chander and Karishanji and considers them as deities, will never turn back from this belief so that he should regard them as mere human beings. Rather he will repeatedly stress the point that there resided in those two venerable persons the light of the Great Soul, and inspite of being humans they were Gods, and had in them a facet of a created object and another facet of the Creator. Their being a created object was a transient phase and accidental, and so were the concomitants of being a created object, that is dying, and suffering pains or eating and drinking, all were transitory phases, but their being a Creator was ancient and the attributes of a Creator were also ancient. But if it is said to them, "Gentlemen, if that is the matter, you should also accept the divinity of Jesus son of Mary, and have some regard for the poor Christians who are lamenting for the same day and night. If water has reached over head, what difference is there if it has reached a javelin's measure or one cubit only". Then they deny the Messiah with such uncivility that, let alone divinity, they even dismiss this poor person's claim to prophethood. Rather very often they come to such a pass that they even abuse him, they say, "what resemblance has he with Sri Meharaj Barhum Moorat, Ramchandarji, and Krishanji, the Gopal Rudder? The Messiah was a mere human being who made a false claim to apostlehood. What similarity is there between Sri Meharaj Krishanji and Jesus son of Mary"?

This too is surprising that if these two great souls and Avtars are mentioned before the Christians they also do not accept their divinity. Rather they speak of them disrespectfully, although these are the two venerable persons who were the first to lay the foundation of being attributed with divinity in this world, and are the ancestors of various small godheads. Mary's son and others have appeared later and are their off shoots, and the Christians in attributing godhead to the Messiah have followed in the footsteps of those people who had attributed godhead to these great souls. This is what the Holy Quran points to. See verse:

قالت اليهود عزير ابن الله و قالت النصارى المسيح ابن الله ذلك قولهم با فوامهم يضامون قول اللذين كفروا من قبل قاتلهم الله انى يوفكون.

Meaning that "the Jews said that Ozair was God's son, and the Christians said the Messiah was God's son. All these are words of their mouth. These people are only copying those people who turned infidel before them by attributing divinity to some human beings. How these accursed people have turned from pillar to post? (9.30).

So this verse clearly points towards the Hindus and the Greeks and is telling us that these were the two people who first declared human beings as gods, and through the misfortune of the Christians those tenets next reached them. The Christians there upon said, "Why should we lag behind these communities", and to their ill luck there already was an idiom in the Torah that human beings at some places were called God's sons, and God's daughters too. Rather some people who had passed away were also described as Gods. Following this common idiom such a word was spoken for the Messiah in the New Testament also. That very same word became a deadly poison for the ignorant people. The whole Bible is crying aloud that this word is not particular to Mary's son alone, but has been spoken for every prophet and righteous person. Rather Jacob has been spoken of as the first born. But when unfortunate man gets entangled in a maze, he cannot extricate himself. This is all the more strange that all those conditions which have been described to establish the Messiah's divinity, that he is God as well as a human being, are already present in the Hindu books for Krishan and Ram Chander, and are so much on all fours with this new teachings regarding the Messiah, that we cannot express any opinion except that all this has been merely copied from Hindu beliefs.

The Hindus also professed faith in the Trimurti (Three faced idol) which stands for the collection of Brahmma, Bishen and Mahadev. Similarly the Christian Trinity appears to be a reflected image of the same belief. But the strange thing is that whatever contriving the Christians are resorting to for setting up the Messiah as a Divine being and for escaping from rational objections, and are grafting the humanity of the Messiah in such

a manner over his Divinity, intending to escape from rational objections in some way or other, (though they are not able to escape in any way and ultimately they run away from the topic by including it in the subject of the mystery of the Divine Person), an exact replica of all this is the condition of those Hindus, who declare Ram Chander and Krishan as Ishar (God). That is they also harp upon precisely the same topic as the Christians do, and when they become helpless in argument from all sides, they then say that this matter is a secret of Isher and is divulged to those alone who practice yoga, renounce the world, and engage in religious penance.

But these people do not know that this secret was decoded at the very time when these false gods did not exhibit any sample of the Divine work which a human being had not shown. True that the Granths are replete with stories that these Avtars performed deeds of great omnipotence, raised the dead back to life and hoisted mountains on their heads. But even if we accept these stories as true, then these people themselves acknowledge that some others have also performed such miracles who did not lay claim to divinity. For example, just ponder and see whether the deeds of the Messiah were greater than the deeds of Moses. On the other hand the story of the pond turned the signs of Messiah into worthless dust. Are you people not aware of the miraculous pond which was there in the same period? and have not such prophets passed in Isreal by the touch of whose bodies the dead were raised to life. Then what justification is there to brag of divinity? This is something to be ashamed of.

Although the Hindus have written much about the deeds of Shakti performed by their Avtars, and have needlessly desired to prove their divinity, but those stories are no less than the absurd stories of the Christians. Even if it is supposed that some of them are true, yet humble man who has his origin in feebleness and weakness cannot be the Permeshar, and raising of the dead truly to life is itself false and opposed to the Divine Books. Though miraculous revival, by way of a miracle, in which there is no returning to the world and inhabiting it again, is certainly possible, but is no argument for Divinity, because its claimants are common. Many have passed who would enable a conversation with the dead. But this is in the manner of the

vision of the splitting open of the grave. No doubt the Hindus have superiority over the Christians in one thing, and we undoubtedly concede to that. This superiority is that the Hindus are the precursors of the Christians in deifying human beings. It is their innovation which the Christians have merely followed. We cannot in any way hide that whatever the Christians have concocted to escape from rational objections, they have not invented them from their own imagination, but have plagiarised them from the Shastras and the Granth. This is all the hue and cry which the Brahmins had already raised for Krishan and Ram Chander which came to the help of the Christians. Thus this thought is obviously erroneous that perhaps the Hindus have stolen it from the Christian books because their writings are of a time when Jesus had not even come into existence in this world. We are thus compelled to acknowledge that it is the Christians themselves who are the thieves. Therefore, Mr. D. Port is also of the view that for Plato Trinity is the result of following a wrong belief. But the reality is that Greece and India in their respective ideas were two mirrors facing each other. It is near to a conjecture that these piles after piles of polytheistic beliefs first moved from India to Greece in the shape of Vedic doctrines, and from there the ignorant Christians pilfered and burgled these ideas to make marginal interpolations in the New Testament and, as it were to their mind, they improved their conduct sheet.

Now directing our attention towards the real meaning of this discussion we write that when among all these sects one group gives the lie to the other group, then there is no doubt that each one of them in its opinion sees the reformation of the world in the utter destruction of the belief of its opponent, and believes that its opponent's faith is extremely bad and incorrect.

Now when every group, on viewing its opponent, is conceding to the presence of this morbid condition, then in these circumstances each and every group has of necessity had to accept concerning Hazrat Muhammad, (Peace and Blessings of Allah be upon him), that in reality a general reformation of the world was brought about at his hands, in fact he was the

greatest Reformer. In addition to this (1) research scholars of all communities have this in mind that the followers of their religion in those days were extremely immoral and engulfed in evil behaviour. Accordingly, concerning the immorality and rotten state of those days, Rev. Pfendel, in his book "Mizanul Haque", and research scholar Port in his book, and Rev. James Cameron Lees in his lecture published in Bombay in 1882, subscribe to this very idea. Further those, who are able to identify true virtue and the straight path, know that all those communities are cast into a pit of darkness, and of all these gods none is the real and true God. Because the sign of being God in reality was that the greatness and grandeur of these gods be manifested from the events of their life in the same manner as the heavens and the earth are manifesting the greatness of the true and exalted God. But among these humble and misfortune afflicted gods this sign is totally untraceable. Will a sound intellect accept that one, who is to die and is weak in himself, is also a God in any way. No, never, absolutely not. On the contrary the true God is only the one Whose unalterable attributes are seen in the mirror of the universe since ancient times, and Who has no need of these things that He should have a son who should commit suicide, and then people should attain salvation through him. On the other hand from the ancient days the true means to salvation is only one which is free from innovation and artificiality, and the followers of which attain true salvation and its fruits, even in this world, and observe its true samples within themselves. It means that the right path is this that accepting the Divine Herald and so following in his footsteps that the sensual self should die, and in this manner they should themselves offer redemption for their own sake. This is the way to salvation which God Almighty has implanted from the beginning in the nature of seekers after truth. And from ancient times and from the time when man was created the provision for this spiritual sacrifice has been bestowed on him, and his nature has brought this provision along with itself, and to remind man for the same outward sacrifices have been ordained.

(1) Pandit Dayanand has also conceded to this in his book the Satyarath Parkash, and the Pandit believes that in those days the Arya Vart was crowned in idol worship.

This is the true reality that the short sighted and unfortunate Hindus and Christians did not understand, and they did not reflect on the spiritual realities, and fell into extremely wicked, abominable and dark thoughts.

I have never so wondered about anything as I wonder on the condition of those who, forsaking the Perfect, Living, Ever Living, and Self-sustaining God, are the followers of such absurd thoughts and take pride in them.

Reverting again to the original topic we say as we have already stated that reformation brought about by our Lord and Master, Hazrat Muhammad (Peace and Blessings of Allah be upon him) is extremely extensive and universal, and is acknowledged on all hands. A reformation of this order did not fall to the lot of any other bygone prophet, and keeping the history of Arabia in view, if any one ponders, one will know how prejudiced were the idol worshippers, Christians, and Jews of those times, and why for many hundreds of years hope had been given up of their reformation. One should next raise one's eyes, and see how the Quranic teachings, which were totally opposed to them, presented vivid portrayals of itself, and how it eradicated every wicked belief and evil doings, and got rid of wine which is the mother of all evils, and abolished the practice of gambling, uprooted the practice of daughter killing, and reformed all habits that were contrary to human mercy, justice, and piety. No doubt, the offenders were meted out punishment too, which they deserved. Thus the matter of reformation is not such a one which anybody could deny.

At this place this should also be remembered that when some Christian priests of these days, who are wont to conceal truth, saw that such universal reformation took place at the hands of the Holy Prophet, (Peace and Blessings of Allah be upon him), that they could not conceal it in any manner, and as opposed to it the reformation which the Messiah brought about in his time was insignificant, then these Christian priests sorrowfully reflected. To reform the lost and to bring immorality back to the baptism of piety, which are the real signs of a true prophet, have manifested themselves in such a perfect and complete manner at the hands of the Holy Prophet, (Peace and Blessings of Allah be upon him), that the

reformation brought about by the Messiah bears no comparison with it. The Christian priests on finding this, wanted to throw dust at the sun with the deception which is characteristic of the Anti-Christ, (as the cleric James Cameroon Lees has published in his lectures) and finding no way out they have deceived the un-knowing public by stating in this manner that those people, the Arabs, were already receptive and willing to be reformed, and idol worship and polytheism had already become contemptible in their eye. But if those expressing such an opinion are true in their belief, it is incumbent on them that they give the same kind of proof in support of their belief as the Holy Quran gives in opposition to them. The Holy Quran says" (57.17).

اعلموا ان الله يحيى الارض بعد موتها

Declaring all of them in those days dead, next Almighty Allah attributes to Himself alone the raising of those dead. He recurrently declares that they were enchained in errors, and it is He who released them, they were blind and it was He who gave them sight, they were in darkness and it was He who bestowed light on them, and all this He did not, say, secretly. On the contrary the Quran reached the ears of all of them and they did not deny these claims, and never showed that they were already receptive to these thoughts and these teachings were no favour of the Quran on them. Therefore, if, side by side with the Quran, our opponents are in possession of any such contrary writing in support of their claims that has been handed down for thirteen hundred years, they should produce the same. Otherwise such statements are merely the concoction of the Christian disposition, and no more. This is an assertion of James that has been published in the book, Religions of the World.

But some other Christian priests have shown greater craft in the understanding of reality, as it were. They say that reformation is nothing at all, and nobody has ever been reformed. The Torah's teachings were not for any reformation but with this intendment that sinning man cannot carry out God's commandments. And the teachings of the New Testament were also to the same end. For turning the other cheek after being struck on one cheek is something that has never

happened, nor will ever happen. They ask the question, "Did the Messiah bring with him any fresh teachings"? and themselves answer that the teachings of the New Testament were already available in the Torah, and by collecting together the various excerpts of the old Testament the New Testament is obtained, "Why then did the Messiah come"? To this they answer, "For suicide only". But it is astonishing that the Messiah shrank from suicide as well, and brought to his lips the prayer of Eloi Eloi Lemma Sabaquatani, "Oh my God why have you forsaken me?" This also is reason for astonishment as to what would Harry gain by Tom's suicide. If some body's dear son falls ill at his home, and the father knifes himself out of this grief, will that dear one get well by this despicable gesture? If for example some body's son has colic pain, and his father because of this grief breaks his head with a stone, will his son get well by this idiotic action? And this also is not understandable that if Harry commits a sin and Tom is put to the gallows in his place, whether this constitutes justice or mercy? Let some Christian explain to us. We acknowledge that to sacrifice one's life for the good of God's servants or to be prepared for the sacrifice is a condition of high morals. But it will be only extremely foolish to count the unreasonable act of suicide under this category. Such suicide is surely prohibited and is the work of the ignorant and the impatient. No doubt the desirable way of extreme diligence is glittering in the life of the perfect reformer whose name is Muhammad (Peace and Blessings of Allah be upon him).

NOTE: Christians take a lot of pride in the doctrine of atonement, but those acquainted with Christian history are not unaware that they were a few who, in the estimation of Christians themselves were of good morals before the event of the suicide of the Messiah. But after the suicide the dam against the immorality of the Christians burst. Does this generation born after faith in the atonement that now exists in Europe, resemble, in its character and conduct, those people who went about with the Messiah before atonement?

PART-II

وَلَمْ يَنْصُرُوا لِلْإِسْلَامِ إِذْ دَاوَتْكَ بَيْتِئِنَّامِكُمْ مِنَ الظَّالِمِينَ
بِجُحُودٍ لَوْ كَفَرُوا لَكُنْتُمْ أَكْثَرًا مُذِلًّا

ذوالقرآن

نمبر ۱

بابت ماہ تعمیر آگاہی نمبر دسمبر ۱۸۹۵ء و جزی خوری
دلیچ داپریل ۱۸۹۶ء

حاکم سراج محمد علی
نمبر ۱

مطبع ضیاء الاسلام تادیانین ابہ تمام حکیم فضل حسین صاحب
مالک مطبع کے چھپا

قیمت فی جلد
۷۰۰ بلوچھی

AN IMPORTANT INFORMATION FOR READERS

We disclose with regrets that this issue of the Journal Noorul Quran has come out in rebuttal of such a person who, instead of civil and mannerly language, has made use of abusive language for our Lord and Master, the Holy Prophet (Peace and Blessings of Allah be upon him), and, out of the meanness of his disposition, has totally fabricated such imputations against that Imam of the Righteous and Chief of the Purified Ones that a person with a clean heart on hearing them will shiver in his body. Therefore, solely with a view to the treatment of such babblers one has been compelled to pay them back in their own coin. We declare before our readers that our belief about the Messiah (Peace be upon him), is one of extremely good thoughts, and we believe in our hearts that he was a true prophet of God Almighty, and was dear to Him. And we have faith in this, as the Holy Quran informs us, that the Messiah for his own salvation had believed with his heart and soul in our Lord and Master, Muhammad, the Chosen One (Peace and Blessings of Allah be upon him), and from among the hundreds of the servants of the Law of Moses (Peace be upon him), the Messiah, too, was a sincere servant. Thus we keep in mind respect of all kinds due to him according to his rank. But as for the Jesus whom the Christians have presented, who claimed Divinity, and who considered as accursed ones, save for his own self, all those who went before him or would follow later, that is to say, he regarded them all as having committed such evil deeds the punishment for which is a curse, we too consider such a one as having no portion from Divine Mercy. The Holy Quran has given us no information concerning such an impertinent and foul mouthed Jesus. We wonder extremely at the character and conduct of such a one who permitted death for God, and himself claimed Divinity, and used abusive language for such holy persons who were a thousand times better than he. We have, therefore, intended to refer at every place in our address to the hypothetical Jesus of the Christians, and in our harsh address there is never any intention to allude to Jesus son

of Mary, who was a prophet, and who is spoken of in the Holy Quran. We have adopted this course after listening regularly for forty years to the abusive language of the Christian padres. Some foolish maulavis, who should better be called blind and sightless, consider the Christians deserving of being excused in that they say nothing from the mouth, and are not disrespectful towards the Holy Prophet (Peace and Blessings of Allah be upon him). But this should be kept in mind that in fact the Christian padres are in the fore front in disparaging, insulting, and using abusive language for the Holy Prophet (Peace and Blessings of Allah be upon him). We have with us a pile of books by such padres who have filled their writings with hundreds of abuses. Any maulavi who desires may come and see them. This should also be remembered that in future if any Christian priest will refrain from this manner of abusive language, and will speak respectfully, we too shall show respect to him. As things now are they are themselves assailing their own Jesus in that they are not refraining from any kind of abusive or scurrilous language. We are weary of listening to them. If some body would abuse one's father, does not the wronged one as well have the right to abuse the other's father. And whatever we have said above, we have truly said it. Deeds should be weighed by the motives behind them.

Mirza Ghulam Ahmad

20th December 1895 C.E.

THE JOURNAL FATEH-MASIH

In the name of Allah, the most

Beneficent, ever Merciful.

All praise is due to Allah, and Peace be unto those of His servants He has chosen. Thereafter;

Readers should know that, since the Padre Fateh Masih, who is posted at Fateh Garh, District Gurdaspur, has sent towards us an extremely indecent and dirty letter, and in that letter he has imputed fornication to our Lord and Master, Hazrat Muhammad, the Chosen one, (Peace and Blessings of Allah be upon him), and besides this he has also used other words by way of abuses and vilification towards him, it has, therefore, appeared appropriate that a reply to that letter may be published and made public. Hence this issue of this journal. It is hoped that the Christian padres will read this journal thoughtfully, and will not feel aggrieved at the words used here. For the whole manner of the reply is the consequence of the harsh words and unclean abuses of Mr. Fateh Masih. Nevertheless we have in any case regard for the exalted dignity of the Messiah (Peace be upon him), and it is only in retaliation to the harsh words of Mr. Fateh Masih that a hypothetical figure of the Messiah has been described, and that too out of extreme compulsion. For this foolish person has indulged in extremely vituperative language against the Holy Prophet (Peace and Blessings of Allah be upon him), and has hurt our feelings. We now pen down the said reply to this letter as below. Here it is:-

Dear Padre Sahib,

After conveying to you what is necessary to be conveyed,

I have very little leisure at this time, but when I happened to see that letter which you have addressed to our

brother Maulavi Abdul Karim Sahib, I thought it appropriate that I should myself give you the good news of this my journal, which is under compilation, so that you may not have the need to undertake much trouble for obtaining it. This journal will be such, please keep in mind, that you will be extremely pleased to receive it. Because of the kindness found in your letter this time, I am firmly determined that your request should be considered as the reason for the publication of this journal. For the subject on which I am now prepared to write may have taken some time to come out from my pen, had not your letter been received in which you have used abusive language against the Holy Prophet (Peace and Blessings of Allah be upon him) and Hazrat Ayesha, and Hazrat Saudah (May Allah be pleased with them). It has been very kind of you that you have motivated my writing this journal. Hopefully the members of the clergy will also be pleased with you, and it will not be a surprise if you also earn a promotion after the publication of my journal.

Mr. Priest, it makes us cry over your condition. Already you were unfortunate not to have any knowledge of the Arabic language. But in respect of other branches of knowledge which have a bearing on religious knowledge, like the physical and the medical sciences, you have proved yourself to be bereft of them as well.

Regarding what you have written about marriage at the age of nine years of Hazrat Ayesha (May Allah be pleased with her) it is pointed out that neither the mention of age of nine years is proved from any sayings of the Holy Prophet, (Peace and Blessings of Allah be upon him) nor was there any revelation concerning this matter, nor it is established from continuous and unbroken reporting that it was certainly nine years only. It is a report by only one solitary narrator. The Arabs were not given to maintaining horoscopes, for they were unlettered, and could not record correctly a difference of two or three years. If we concede by way of supposition that in fact it was nine years only, counting from day to day, even then no intelligent person will bring forward any objection. But there is

no cure for the dunce. In this journal of ours we shall show to you with proofs that there is a concensus of opinion among the modern research workers in medicine that girls may arrive at puberty even at the age of nine years, rather a child can be born even at the age of seven years. Physicians have established this fact with their observation of a great number of cases. And hundreds of people are eye witnesses to the fact that in this country girls of eight or nine years have given birth to children. But one does not feel sorry for you, nor is there any need for feeling so, because you are not only prejudiced but are also imbecile of the first order.

You do not have even so much information till now that the laws of the government are prepared in accordance with the demands of the people, based upon their customs and the general complexion of society. They are not investigated into according to the manner of social philosophers.

And as for your references to the British Government, time and again, it is absolutely true that we are grateful to the British Government, and are its well wishers, and shall remain so as long as we live. Yet we do not consider it innocent of all faults, nor do we consider its laws as based on philosophical research. On the other hand the principle underlying the promulgation of a law is the majority opinion of the subjects. The Government does not receive any divine revelation so that it will not commit any mistake in the laws it promulgates. Had these laws been so sacrosanct why would new laws be enacted all the while. The age of puberty for girls in England has been fixed at eighteen years and in the countries with the tropical climate girls reach puberty much sooner. If you consider the state laws like revelation from heaven, so that there is no possibility of any mistake in them, please let me know by return of post so that some service may be rendered to you by comparing the Gospel and the laws of the land. In short the Government has also not held out in any hand bill that its laws too are free from mistake and error like the Old Testament or the Gospel. Should you be in receipt of such a hand bill, please forward a copy of it to us as well. If the state laws are not free

from error like the divine books, mentioning them in this context is, therefore, out of imbecility or prejudice, and you are helpless. If Government had confidence in its laws why did it not punish those physicians who have recently in Europe after great investigation and research declared nine years, even seven, to be the age of puberty for some women. After raising objections regarding nine years as the marriage age you were not able to refer to the Old Testament or the Injeel, and have only mentioned the laws of the Government. From this fact it is found that you have ceased to have faith in the Torah or the Injeel. Else you should have established the prohibition of marriage at the age of nine from the Torah or the Injeel.

Mr. Priest, this is the deception that in matters relating to revealed books you have introduced the mundane state laws. If in your opinion all that is contained in the Governmental laws is free from error and is like revealed books or even better, I shall put a question to you. How would the government have dealt with those prophets, were they now alive, who in violation of the British Governmental laws killed several lakhs of suckling babes? Would those people have been challaned and indicted before the present day Government, who had plucked and eaten of the sheaves of a stranger's field? What kind of punishment would the government have met out to them, and to the person who allowed them to do so? And again I ask, as for the person who ran forward to eat of a fig tree, and the New Testament establishes that the fig tree was not his property but was the property of another, had that person acted so before the eyes of the present day government, what would be the punishment that the government would impose on him? This is also established from the Injeel that the Messiah killed many pigs, numbering two thousand, according to Padre Clarke, which were the property of another person. Now you will yourself please tell us as to what is the punishment for this offence under the Penal Code. For the present this much will suffice. Please do reply so that many more questions may also be asked.

Padre Sahib, your idea that co-habitation with a nine years old girl is within the category of fornication is absolutely wrong. Your honesty required that you should have established this proposition from the Injeel. But the Injeel pushed you aside, and, when you could not lay hands on any thing in the Injeel, you fell down at the feet of the Government. Do remember that all this vituperative language is out of Satanic prejudice. To lay down the calumny of fornication and impiety on the Holy Prophet (Peace and Blessings of Allah be upon him) is the work of Satan. Some base people and rascals have grossly slandered these two sacred prophets of God, the Holy Prophet of Islam (Peace and Blessings of Allah be upon him), and the Messiah (Peace be upon him). Accordingly these unclean people, God's curse be on them, declared the former to be a fornicator, and the latter a bastard, as the base natured Jews did. You should abstain from such allegations.

And the allegation that the Holy Prophet (Peace and Blessings of Allah be upon him) had prepared himself to divorce his wife Saudah, because of her old age, is wholly wrong and contrary to fact. And those people who made such reports were not able to provide any proof as to whom had the Holy Prophet (Peace and Blessings of Allah be upon him) had confided such an intention. The real fact, as mentioned in reliable books of the traditions of the Holy Prophet (Peace and Blessings of Allah be upon him), is that Saudah herself feared in her heart that on account of her old age her condition had not remained such that she should be desired after, and feared lest the Holy Prophet (Peace and Blessings of Allah be upon him) should divorce her on account of any natural aversion attendant on human susceptibilities. And this is also possible that she should have thought of some thing in her mind touching on aversion on account of which the fear of divorce became firm in her heart. For in these matters doubts and suspicion are abundant in the female disposition. She, therefore, of her own accord stated that she did not want any thing except that she should be counted on the day of resurrection among the consorts of the Holy Prophet (Peace and Blessings of Allah be upon him). Accordingly at page 140 of the book *Nail-ul-Autar*

there is this Hadith of the Holy Prophet (Peace and Blessings of Allah be upon him).

قال السوداء بنت زمعة حين اسنت و خافت ان يفارقها رسول الله يا رسول الله ومبت يومي لعائشة فقبل ذلك منها ورواها ايضاً سعد و سفيان ابن منصور و الترمذى و عبدالرزاق قال الحافظ فى الفتح فتواردت هذه الروايات على انها خشيت الطلاق

Meaning, that when Saudah Bint Zama, because of her old age, feared that perhaps she might be separated from the Holy Prophet (Peace and Blessings of Allah be upon him), she said to him, " O! Prophet of Allah, I have gifted my turn of stay with you to Ayesha". The Holy Prophet (Peace and Blessings of Allah be upon him) accepted this request of hers. Ibne-Sa'd, Saeed Ibne Mansoor, Tirmizi and Abdur Razzaqq, all have reported the same tradition. In the book Fathul Bari, it is recorded that all reports on this issue are concurrent that Saudah herself apprehended separation. This Hadith shows that in fact no intention was shown by the Holy Prophet (Peace and Blessings of Allah be upon him) of putting away Saudah. Rather Saudah herself looking at the condition of her old age had got firmly stuck to this idea.

And even if we disregard the concurrence and the outward appearance of these reports, and presume that on finding Saudah in a state of old age the Holy Prophet (Peace and Blessings of Allah be upon him) for reasons of natural aversion had intended to divorce her, there is nothing wrong in it, nor is this decision contrary to any moral condition. For if some kind of hindrance takes place in that matter on which the sexual relations of man and woman are dependent, for which reason man is not able to fulfil the demands of this relationship, and he takes some steps consonant with the rules of piety, then according to reason there is no room for any objection.

Mr. Padre, as to your question, had such a man as the Holy Prophet Muhammad (Peace and Blessings of Allah be upon him) existed today, then what sort of treatment, the British Government would have meted out to him?. it should be clear to you that, had the Lord of both the worlds existed in the

time of this Government, then this obedient Government would have taken pride in serving him, just as the Ceasar had stood up upon seeing only the picture of the Holy Prophet (Peace and Blessings of Allah be upon him). This is your unworthiness and your misfortune that you are so mistrustful of this Government as though it is an enemy of the sacred ones of Almighty God. This Government accords respect to even common and unimportant chieftains of the Muslims. Look at Nasrullah Khan who does not even have the status of being the bondsman of the Holy Prophet (Peace and Blessings of Allah be upon him). How the Empress of India has respected him. When the sublime and holy personage who had such a status in this world that kings would squat before him, had he been present in these times, then undoubtedly this Government would have behaved humbly and respectfully towards him. Human governments have no other way than to be suppliant and reverent before the Divine Government. Do you not know that during the time of the Holy Prophet Muhammad (Peace and Blessings of Allah be upon him) the Ceasar of the Byzantine, who was a Christian ruler and was in no way less fortunate and prosperous than this Government, says that had he had the good fortune of staying in the company of this magnificent prophet, he would have washed his feet. So, this obedient government would also have expressed the same feeling as the Cēasar of the Byzantine had said, rather would have expressed even more reverence. We will present you with a reward of Rs.1,000/- in cash immediately if you are able to prove that even a small chieftain expressed the same thought for the Messiah as was expressed by the Ceasar of the Byzantine for our Holy Prophet (Peace and Blessings of Allah be upon him), and these thoughts are still extant in writings in correctly reported history and in the correct reports of the traditions of the Holy Prophet (Peace and Blessings of Allah be upon him). And if you are not able to prove it then it is better for you to die than to live such a mean life, because we have proved that Ceasar of the Byzantine was of the same status as this magnificent Government. Rather history tells that in those times there was no power in the world equal to his power. Our Government has still not reached that position. So when Ceasar inspite of his imperial majesty says,

drawing a sigh of grief, that he would wash the feet of the Holy Prophet (Peace and Blessings of Allah be upon him) had he been able to reach that great personage, would this Government have taken less share in these services than the Ceasar? I claim most emphatically that this Government would have considered it a matter of pride to squat at the feet of such a divine emperor. This is so because this Government does not deny that heavenly king before whose might poor man is not even so much as a dead vermin.

We have heard from a reliable source that our Empress of India (May Allah prolong her prosperity) in fact loves Islam, and she has great respect for the Holy Prophet (Peace and Blessings of Allah be upon him) in her heart. Therefore, she even tries to learn Urdu from a learned Muslim. Upon hearing such praise of the Empress I had addressed her Majesty extending an special invitation to her to accept Islam. Thus this is a great mistake that you people liken this government, which recognises dignity and rank, to a base and mean padre. God Almighty also bestows wisdom and intellect on those whom He gives wealth and territory to rule.

However, if this question is put forward, as to what remedy this government would have proposed for such a person who would have raised a clamour in the domain of this government that he was God or God's son?, then the reply to this question is only this that this kind government would have put such a one into the charge of a doctor, so that his brain might be treated, or would have consigned him to the protection of that big house, the mental asylum in Lahore, where many people of that type are gathered together.

When we compare the Messiah with the Seal of Prophets (Peace and Blessings of Allah be upon him) in this context as to what treatment the then reigning governments meted out to each of them, and what impact was created by their respective God given awe or their Divine support, we have to accept that in comparison with the Seal of Prophets, let alone divinity, even the grandeur of prophethood is not found

in the Messiah. When the firman of the Holy Prophet (Peace and Blessings of Allah be upon him) addressing various Kings of the world was issued, then the Ceasar of the Byzantine, said with much sorrow that he was held captive in the clutches of the Christians, and had there been any possibility of getting away from that place he would have considered it his pride and honour to present himself for the service of the Prophet (Peace and Blessings of Allah be upon him), and to squat before him like a bondsman. But a wicked King, unclean of heart, Cosroes, the ruler of Iran, out of anger sent soldiers to arrest him. They reached towards evening time, and said that they had been ordered to arrest the Holy Prophet (Peace and Blessings of Allah be upon him). The Holy Prophet (Peace and Blessings of Allah be upon him) disregarding this absurd claim, told them to accept Islam. At that time the Holy Prophet (Peace and Blessings of Allah be upon him) was sitting in the mosque with only two or three companions, but both the soldiers were trembling like the reed out of divine awe. At last they asked the Holy Prophet (Peace and Blessings of Allah be upon him) as to his response to the orders of their Lord, the Persian King, concerning the arrest of the Holy Prophet (Peace and Blessings of Allah be upon him), so that they should at least take back a reply. The Holy Prophet (Peace and Blessings of Allah be upon him) told them that they would get the reply the next day. When they presented themselves the next morning the Holy Prophet (Peace and Blessings of Allah be upon him) told them that the person whom they considered their Lord was in fact not their Lord. The Lord is the One whom death and annihilation do not touch, but their Lord had been killed the night before, and the true God of the Holy Prophet (Peace and Blessings of Allah be upon him) had installed the king's own son, Sheroya, after him, and so he was killed that night at the hands of his own son, and that was the Holy Prophet's reply. This was a great miracle and thousands of people of that country accepted the faith seeing this miracle. For in fact the Cosroes, Khusroe Pervez, was murdered the same night.

It should be kept in mind that this statement is not like the baseless and cock and bull stories of the Injeel, but is

proved through the correctly reported Hadith, and other historical proofs and by the admission of even the opponents. Accordingly Mr. Davenport also mentions this event in his book.

But the respect that the Messiah commanded from the kings of those times is not hidden from you. Those pages must still be extant in the Injeel in which it is written that Herod sent the Messiah to Pilate as is done with criminals, and the Messiah stayed in the royal lock up for a period of time, and his Godhead was of no avail, and not even a single king expressed the idea that he would consider it a pride and honour to be in the service of the Messiah, and wash his feet. On the contrary Pilate handed him over to the Jews. Was this his Godhead? What a strange contrast is this? Same type of events occurred for two persons and in the result both of them are proved entirely distinguishable from each other. On the one hand there is an arrogant and tyrannical monarch, enraged at the instigation of Satan into arresting one person, and then the monarch being ultimately encompassed by Divine curse, and being murdered extremely disgracefully at the hands of his own son. On the other hand, there is another person, whom the exaggerators apart from his real claims, have made to ascend the heavens, while in fact who was apprehended, and then challaned, and then transported from city to city in strange circumstances, in the custody of a cruel police. Alas such absurd beliefs in this age of the progress of intellect. It calls for shame! shame! and shame!

Should you ask, in which book has it been written that the Ceasar expressed the desire that he would have washed the feet of the Holy Prophet (Peace and Blessings of Allah be upon him) as his lowly servant had he been able to reach the Holy Prophet? For a reply I write for you the lines from the most correct book after the book of Allah, Bukhari.

وقد كنت اعلم انه خارج و لم اكن اعلم انه منكم فلو انى اعلم انى اخلص
اليه لتحشمت لقائه ولو كنت عندا لفلسل عن قدميه

Meaning: "This I had known that the Prophet of the latter days was to come, but I had not known that he would be born among you, (People of Arabia). Should I have been able to reach him, I would have tried my level best that I had the good fortune of seeing him, and were I in his presence I would wash his feet."

Now if you have any zeal for your honour or any sense of shame, bring forward any example of such a degree of respect shown for the Messiah by any king, who had reigned in his time, and have a cash reward of Rs.1,000/- from us. Nor is it necessary that you should cite that example from the Injeel alone. Do remember that you will not be able to cite any such example, and this torment will be no less for you than the torment of hell, in that you raised the matter yourself, and are yourself in the docks. Well done, well done, well done. How great a padre you are!

What was the conduct and character of the Messiah in your opinion? You present him as a glutton, a wine bibber, neither an ascetic, nor a devout worshipper, nor a worshipper of truth, but arrogant, and conceited, and a claimant to Divinity. But even before him there have passed several claimants to divinity. There was one in Egypt as well. Keeping aside mere claims, please do present some moral condition of his, which is actually established, so that truth may be known. Mere talk of a person cannot be included in his character roll. You raise this objection that those apostates, who were themselves murderers and were considered liable to be punished because of their own conduct, were murdered mercilessly. But you did not recall that the Israelite prophets killed even lactating babes, and that too not one of two, but the number mounted to tens of thousand. Do you deny their prophet hood? Or was it not God's command, or was there a different God in the days of Moses, and another God during the period of the Holy Prophet Muhammad (Peace and Blessings of Allah be upon him)?

O cruel, Padre! have some shame. One has to die ultimately. The poor Messiah cannot be held answerable in

your stead for your doings. It will be your own self that will be called to account for your doings. The Messiah will not be held responsible. O fool, you detect a mote in the eye of your brother, but you do not see the beam in your own eye, where are your eyes that you cannot see your own eyes?

The event of the nikah of Zainab (May she be blessed) which you unjustly presented with the accusation of adultery, what can we say about it except that an evil natured man does not commit an error by mistake. O reprobate, marrying the divorcee of an adopted son is not adultery. One cannot be a son, or a father or a mother merely by word of mouth. For if a Christian calls his wife his mother in anger, will she become prohibited for him and divorce will come into effect, or he will continue to have co-habitation with the same mother? Hence a person, who says that divorce does not come into effect without adultery, himself has accepted that to call any one mother, father or son by the word of mouth means nothing. Otherwise such a person would certainly have said that divorce comes into effect by calling any one's wife one's mother. But perhaps the Messiah was not as wise as Fateh Masih is. It is obligatory for you either to put forward a proof from the Injeel that divorce is effected by calling one's wife his mother, or to concede that the Messiah's teachings are deficient, or to prove that according to the Bible an adopted son actually becomes a real son, and becomes an inheritor like a real son. And if you are not able to put forward any proof what else can we say except that God's curse be upon the liar. The Messiah also curses you because nowhere has he said in the Injeel that divorce comes into effect by calling one's woman his mother, and you know that all the three cases are identical. If one cannot be one's mother by the word of mouth alone, then one cannot become one's son either, nor can be ones father. If you have any shame then accept the Messiah's testimony or make some reply to it, and remember that you will never be able to give any answer though you may die pondering over it, because you are a liar and the Messiah is disgusted with you.

As to your satanic prompting that on the occasion of the digging of the Trench four prayers (namaz) were postponed.

First of all your knowledge is such that you have used the word "Qaza" (post ponement). O, foolish person! Qaza is used for saying prayers. Qaza is never used for abandoning prayers. If someone's prayer has been missed, then its will be called "omission". That is why we have advertised a reward of Rs.5,000/- for such imbeciles as are also raising objections against Islam who till now do not even know the meaning of Qaza. A person who cannot even use words in their appropriate positions, when does that ignorant one have the capability to scrutinize subtle and delicate matters?

Then remains the point that at the time of the digging of the trenches the four prayers (namaz) were said together at one time. The answer to this foolish doubt is that God Almighty says that there should be no impediment to the practice of the faith, meaning, that there is not such rigidity in practice of faith which may cause man's ruination. That is why He has ordered prayers to be said together at one time collectively or to shorten them at times of need or hardship. But it has not been stated in any reliable Hadith that on this occasion the four prayers were said together at one time. Rather it is written in Fath-ul-Bari, Sharah Sahee Bukhari, that the event was only this much that one prayer i.e., Salat-ul-Assr was said a little later than the usual timing. If you were present before myself at this time, I would have asked you as to whether this was a unanimously agreed report of the traditions of the Holy Prophet (Peace and Blessings of Allah be upon him) that the four prayers were omitted? Collecting together of four prayers is permissible by the Shariat itself i.e., Zohar and Asar, and Maghrib and Esha. Though it is stated in an unauthentic report of the tradition that Zohar and Asar, and Maghrib and Esha were prayed together, but other correct reports reject this, and only this much is proved that Asar was prayed at nearly the close of the timing. You are entirely bereft of knowledge of the Arabic language and are extremely ignorant. Do come to Qadian and see us, then some books will be placed before you, so that at least there

be some retribution for the liar and the fabricator, may be a punishment of humiliation only, though such people never feel ashamed or humbled.

Was eating out of stolen property by respectable and elderly disciples in the presence of the Messiah i.e., plucking the ears of corn from fields of other people, a righteous action? If the Asar prayer was said a little later than usual at a time of war and of the insurrection of the unbelievers, and in conditions of extreme danger, then the only factor was that, out of two acts of worship which came up simultaneously, that worship was considered to have precedence which was concerned with the defence against the menacing attack of the infidels, and the lawful and proper protection of the nation and country and one's just rights. And all this action was of that Person (Peace and Blessings of Allah be upon him) who had brought the shariat, law, and it was entirely in accordance with the intendment of the Holy Quran. God Almighty says

وما ينطق عن الهوى ان هو الا وحى يوحى

that is, all the actions of a prophet are according to the command of God Almighty. The era of the prophet is the period of the descent of the Shariat, Law, and that becomes the Shariat whatever is the act of the prophet. Otherwise how those actions which the Messiah carried out contrary to the Torah, e.g., to the extent that he did not even care for the Sabbath, and did not wash his hands before having food, render the Messiah an offender? Please do put forward proofs of all these matters from the Torah. The Messiah had called Peter a devil, then why did he forget what he had said earlier, and why did he let the devil continue to be counted among his disciples?

Then your objection is that to have many wives and slave girls is transgression and debauchery. O! Fool; do you not remember the wives of David the prophet (Peace be upon him) whose praise is recorded in the Holy Bible. Did he continue to commit adultery uptil the very last? Is this the chaste progeny of that adulterer in whom you have faith and whom you trust? Did God who had reprimanded David concerning Uriah's wife, remain un-mindful of this crime

committed by David, which continued to be perpetrated by him till he breathed his last? Rather God Almighty bestowed on him another girl to keep his bosom warm. And the testimony of your God is available that David was righteous in all his actions except in the event concerning Uriah. Can any intelligent person accept that, had God Almighty considered polygamy bad, why would He not even once reprimand the Israelite prophets who are the best and foremost example of the practice of polygamy? Therefore, this is extreme dishonesty that the practice which is present in the earlier prophets of God Almighty, and which God Almighty did not consider objectionable, should now be considered, out of wickedness and meanness, objectionable in relation to the Holy Prophet, Muhammad (Peace and Blessings of Allah be upon him). Alas! these people are so shameless that they do not even consider only this much that, if marrying a second woman in the presence of the first wife is adultery, then serious doubts would arise about the clean birth of the Messiah who is said to be of the progeny of David, for who would be able to prove that his maternal great grand mother was David's first wife?

Then you raise an objection as regards Hazrat Ayesha Siddiqa (May She be blessed), that the Holy Prophet Muhammad (Peace and Blessings of Allah be upon him) rubbing body with body and sucking the tongue were contrary to the shariat. How much should we lament on this filthy prejudice. O Fool! in lawful and rightful nikah all these matters are permitted. What sort of an objection is this. Do you not know that manliness and virility are among the laudable qualities of man? Being an eunuch is not a good quality, like being deaf and dumb is not counted as a merit. But this objection is very weighty that the Messiah (Peace be upon him), being utterly wanting in the highest trait of the attributes of manhood, could not hold out any practical example of a truly and fully gentle treatment towards one's spouse. That is why European women, taking advantage of a shameful liberty strayed away from the sphere of moderation, and ultimately a state of unspeakable adultery and debauchery has been reached.

O Fool! To love ones spouse in accordance with human nature and its true and pure emotions, and to make use of all rightful means of befitting treatment towards the spouse is natural and an emotional necessity for man. The Founder of Islam (Peace and Blessings of Allah be upon him) also made use of it and gave a model to his community. The Messiah on account of the deficiency in his teachings let remain this deficiency also in his discourses and his practice. But because it was a natural requirement Europe and Christianity of themselves coined rules and regulations for it. Now in fairness do yourself witness dirty and dark adultery, and the turning of a whole country into a dirty brothel house, and men and women in thousands tossing themselves above and under one another in Hyde Parks in broad day light in the manner of dogs and bitches, and then the lament and sighs after being utterly weary of this unlawful freedom, and ultimately the passing of the divorce law after undergoing the miseries of debauchery and disgrace for years on end. What is the reason for all this? Is this the consequence of the model of social conduct of that Holy, Purified One, who cleansed people whole, the Unlettered Prophet (Peace and Blessings of Allah be upon him) to which you object, being moved by your internal meanness? And this putrefication and poisonous air is also spreading among the Muslim countries. Or is it the effect of the deficient teachings and opposition to nature of an absolutely worthless and deficient book, St. Paul's Injeel. Now squat on your haunches, picture the doomsday and reflect on it.

Well, have you thought of a reply to the objection concerning the maternal and paternal grandmothers of the Messiah? We are tired of thinking of a reply, and so far not one good answer has come to mind. What a wonderful God is he, whose maternal and paternal grandmothers are of such calibre. Please remember, that, as you have said yourself, we will write this Journal as a challenger in the arena, and will demonstrate to you what is called the uprooting of evil suggestions. To defeat such an ignorant and lost one who makes God of a man, is not difficult at all. But, you will kindly positively answer the few questions I have asked, and will not get angry upon the

words which have been written, because the words are suited to the occasion, and are well-deserving of your position. In the condition that inspite of your want of knowledge and ignorance you have imputed adultery to Hazrat Muhammad (Peace and Blessings of Allah be upon him), the Leader of the pure, the answer to this lie and calumny was only what has been meted out to you. I very much wished that you people might become well mannered and might not indulge in abuses. But you do not listen. You unjustly hurt Muslim feelings. You do not know that in our opinion, worse than any and every adulterer is that fool who, though coming out of the human womb, puts forward the claim to being God. Had you people been well-wishers of the Messiah you would have behaved in a respectful manner with us, in mentioning the Holy Prophet Muhammad (Peace and Blessings of Allah be upon him). It has been stated in a correctly reported Hadith, "Do not abuse your father". The people asked the Holy Prophet Muhammad (Peace and Blessings of Allah be upon him) "Does any one abuse one's father also"?, and he replied, "Yes, when you will abuse someone else's father, then the other one will surely abuse your father in return. Then that abuse will not be considered from someone else, but from your own self." In the same manner you people know that good care will be taken of your worthless and false god. Now we send this letter to you for a notice that if in future should you use such unclean words and impute any unclean calumny to the person of the Holy Prophet Muhammad (Peace and Blessings of Allah be upon him), then we will take care of your fictitious and counterfeit God so well that all his godhead will fall into the filth of disgrace.

O unworthy one! in your letter you utter the calumny of adultery to the Chief for the Prophets, Muhammad (Peace and Blessings of Allah be upon him) and regard him as a transgressor and a fornicator and hurt us. We do not seek relief from any court, nor shall we do so in future. But we admonish you for the future, that you should refrain from such unclean doings, and be fearful of God, to whom we have to return, and do not abuse the Messiah (Peace be upon him) also. Most certainly, whatever wrong you will speak about the Holy

Prophet Muhammad (Peace and Blessings of Allah be upon him), the same will certainly be spoken for your hypothetical Messiah. But we consider and accept that true Messiah (Peace be upon him) as holy, venerable and, pure, who neither claimed Godhead, nor claimed being a son of God, and heralded the advent of the Pure one, Muhammad, the Chosen one, Ahmad (Peace and Blessings of Allah be upon him), and accepted him.

SYMPATHY FOR ISLAM OF THE MAULAVIS OF AMRITSAR

The maulavis of Amritsar who are not more than six or seven persons in number i.e., Maulavi Abdul Jabbar Ghaznavi, Maulavi Sanaullah Sahib Amritsari, Maulavi Ghulam Rasool Sahib Amritsari, and Maulavi Ahmad Ullah Sahib and others, avoided signing the petition, which will be sent to the Government for extending the scope of Section 298 of the Indian Penal Code, and for including in it two more provisions. And by their unreasonable opposition, they have proved how staunch enemies, they are, of Islam, and are completely opposed to the Muslim cause. We have heard that the common Muslims are sorely aggrieved by this unreasonable action of these people, and many have cursed and taunted them as to what sort of maulavis and what sort of muslims are they who, merely because of their internal dispute, dissociated themselves from this straight, clear and extremely appropriate document, which is wholly for the good of Islam, and by which the door of all the reproach, unjust calumny and filthy abuse, which the babbling Arya Samajis, and the Padres chatter against our Holy Prophet Muhammad (Peace and Blessings of Allah be upon him) would have been closed for all times. But through the hand bill of the maulavis it appears that they consider the Padres and the Arya Samajis completely innocent in using abusive language and in desecrating our religion. These maulavis put all the blame on this humble one in that first he abused their respected personalities, and then no way being left for them these good natured people had also to say something in return. So, had this false accusation been a secret one and worthy of reflection, we would have made an extremely extensive and detailed reply. But what answer can we give to this blatant lie, which does not have even an iota of truth. We are flabbergasted as to what should we call such a great falsehood. Should we call it dishonesty or should we name it rascality?, or whether we should regard it insanity out of bigotry? What should we call it? Who does not know that these

excesses have been prevailing in India and in the Punjab for the last at least forty five years? Our Lord and Master, the Seal of Prophets, the Foremost among the Pure Ones, Most Venerable of the ancients and the moderns, Muhammad, the Purified one (Peace and Blessings of Allah be upon him) has been abused so much, and the Holy Quran has been made the target of so much unjust ridicule and jesting that such words have not been used by anyone for the meanest man in the world. Such books are not one or two in number, but their number reaches upto thousands. And any person, who knowing the contents of these books does not feel resentful and indignant on behalf of God (Most Eminent be His Glory), and His Holy Prophet, Muhammad (Peace and Blessings of Allah be upon him) is an accursed one and not a maulavi, and is a filthy brute and not a human being.

It should be remembered that many of these books are of the time even before my reaching puberty and no one can prove that the reason for the compilation of these books was that either I or some other Muslim had abused the Messiah (Peace be upon him) and being instigated by this action Padre Pfendal and Safdar Ali and Padre Thakur Das and Amaaduddin and Padre Tay Williams of Rewari compiled such books that if their abuses and irreverence be collected together a volume of about a hundred folios may be pieced together. In the same way no one can provide a proof of an accusation that all the calumny and irreverence that Pandit Dayanand has levelled against our Lord and Master, Holy Prophet Muhammad (Peace and Blessings of Allah be upon him), and insults to the religion of Islam in his book Satyarrath Perkash were because of a provocation from our side. In the same way, all the filth that Lekh Ram and other Arya Samajis are still publishing, the real cause for these is never that we had abused the Rishis of the Vedas. Rather if we had written anything concerning the Vedas in the Bara-heen-i-Ahmadya it was with extreme civility and was written at a time when Dayanand in his Sathya rath Purkash, and Kunhayyah Lal Alakh Dhari Ludhayanvi, in his books and Inder Man Muradabadi had already abused the Holy

Prophet, Muhammad (Peace and Blessings of Allah be upon him) a thousand times, and their books had been published and some unfortunate and blind of eye muslims had become Arya Samaajis, and Islam had been ridiculed to a very high degree. Even then we did not let go civility of etiquette in the Baraheen-i-Ahmadya though our feelings had been hurt, and had been sorely hurt. But we never chose unrighteousness and severity in our book and stated only those events which were in fact correct and were appropriate to the occasion.

How could we abuse the Rishis of the Vedas, in return for the abuses of the Arya Samaajis for we do not as yet know whether the Rishis of the Vedas had in reality any existence or not?, and where were they, and in which city did they dwell? and what were the events of their lives?, and what type of life did they lead? How could we then criticise them when we still doubt their existence? Our belief is only this that, Agnoo, Wayoo, and Adit and others who are thought to be the Rishis of the Vedas are all hypothetical and imaginary names, and we are totally unaware as to who were these people. Had they any existence in the material world their life history might have been written. And the compilers of the Vedas seem to be only those whose names are present at the head of the Saktaas. How could we then have abused such Rishis of unknown circumstances and whereabouts? And the way of Islam is not to abuse. But our opponents have unjustly and without any reason written so many books full of vituperations that if these are heaped up at one place their height will not be any less than a thousand feet. Even till now, when have they come to a stop as yet? Thousands of magazines and books and newspapers full of insults and abuse, and vituperations come out every month. We, therefore, feel sorry at the condition of these maulavis, who say that let it happen whatever happens, there is no need for distress. Would they have likewise sat in silence, if their mothers had been so abused as our dear Prophet Muhammad (Peace and Blessings of Allah be upon him) is being abused or their father had been calumnized as the leader of God's Prophets, Muhammad, the Chosen one, (Peace and Blessings of

Allah be upon him) has been calumnized. No, never, they would have straight away gone to the courts, and would have tried to do the best in their power, that such a one indulging in vituperation should be punished. But the honour of the Holy Prophet Muhammad (Peace and Blessings of Allah be upon him) does not have any significance for them. It is outrageous that six crore books have so far been compiled by the opponents denying and insulting Islam and there is no end to this abuse and calumny, and yet these people say that there is no cause for distress, let happen whatever is happening. Very soon the heavens would be rent into pieces by these invectives. But these maulavis do not care at all. One can only pity such Islam, and such practice of Islam, that they say that no harm is done. Thousands of people have become apostates listening to these false invectives. But in their opinion, still there is no need for any better administrative step. O Lord! why have these people turned blind? I do not know its cause at all. Why have they become deaf? I do not know at all. O, Omnipotent One! O, Protector of the faith of Muhammad (Peace and Blessings of Allah be upon him) remove the leprosy of their hearts, bestow sight to their eyes!, for you do whatever You wish to do. Nothing is impossible for You. We trust your Mercy, You are Benevolent and Omnipotent.

Dear Reader! listen to another queer thing. These people write in their hand bill that to have such a law enacted that no one should raise an objection against any religion which applies to him as well is intended only to involve them. Cruel maulavis, rest assured that we will never sue you for your lies and calumny, and we shall pass from this world. But for God's sake, do not tyrannize Islam by your betrayal. This is very true that whatever objections are being levelled against Islam by the Christian faith and others are all applicable to their own books. It is thus evident that if the awe of law will be there then all such objections will be annihilated thereafter, and those which have been made earlier will be exposed. In this way the illumined face of Islam will be evident to everyone, and the

tricks of all the cheats will be wiped away. So do not hide the truth, and do not practice dishonesty. Be fearful of the One, whose wrath is a flame that consumes.

And I have also heard these words of yours that how could you people sign the document as you are very much ashamed concerning the affair of Abdullah Aathim. What else can we say regarding this matter except that really you people are very much ashamed about the prediction concerning Aathim, and nothing has remained for you. We accept that it is absolutely true that on account of this prediction you are completely disgraced and great humiliation has befallen you. But so far we do not know what is the reason in your opinion for this humiliation and disgrace. Well, glancing the events of the prediction and your stubbornness it appears that this humiliation is surely because of two reasons, and there is no third cause. Firstly, you gentleman were severely scourged by the fact that Aathim proved the truth of the prediction by his words and deeds and his own admission, and by avoiding to take the oath he drew the people's attention to that condition of the prediction, where it was very clearly and explicitly written that if he will turn towards the truth then the punishment will not befall him. Thus if you have felt ashamed for thinking that, contrary to your desire, all the objections of the argument have been so brought to fullness against the Christians that they cannot show their face, then no doubt your condition deserves pity. Rather, we are surprised as to why you people did not die because of the shock, because this shock is not a small one that Aathim inspite of your instigation could not show his innocence by swearing and is still sitting like a corpse. No doubt, this was an occasion for shame, and you people are helpless. And then the publication of the tabloid "Zia-ul-Haque" further threw dust on your head. Secondly the reason for your being ashamed also appears to be that the three attacks on him, as Aathim had claimed, of which he was frightened, and not because of the Islamic awe of the prediction, neither has Aathim been able to prove these three attacks so far, nor have you people been able to do so. It is, therefore, very clearly proved that Aathim by

being extremely fearful of the Islamic prediction and by casting a strong influence of truth on his heart, had complied with the condition of a return to truth. Why should you people not be ashamed, rather however much you are ashamed, it is still the less for you. You are, as it were, dead, you are utterly disgraced, nothing is left for you.

REST OF THE OBJECTIONS RAISED BY PADRE FATEH MASIH WHICH HE BROUGHT OUT IN HIS SECOND LETTER

One objection is that the Holy Prophet Muhammad (Peace and Blessings of Allah be upon him) has given permission to lie on three occasions, in order to hide ones religion, and has given clear instructions in the Holy Quran to conceal one's religion. But the Injeel has not allowed one to conceal one's faith.

The answer.

It should be manifestly clear that as much exhortation for making truth the rule of life as there is in the Holy Quran, I can never believe that even a hundredth part of it is enjoined in the Injeel. Nearly twenty years have passed when I had published a hand bill regarding this, and had written the verses of the Holy Quran, and had agreed to pay a large sum of money as reward to the Christians and others. I had promised that the said amount would be given as a reward to that Christian who would show that the Injeel had enjoined as emphatically on speaking the truth as is inculcated in the Qurànic verses that I had quoted. But the padres so far have kept so mum as if they had no life in them. Now after a long time Padre Fateh Masih has spoken from the coffin. Perhaps because of the lapse of a long time he was not able to recall our hand bill. Mr. Padre, you want to turn useless sweepings into gold, and you are running away from the gold mine and are running here and there. If this is not misfortune, what else could it be? The Holy Quran considers uttering falsehood at par with idolworship.

As God Almighty says,

فاجتنبوا الرجس من الاوثان واجتنبوا قول الزور

i.e, abstain from the filth of idols and from the filth of falsehood. (22.30)

And as He states on another occasion:

يا ايها الذين آمنوا كونوا بالتوسط شهداء الله ولو على انفسكم و الوالدين
والاقربين

O People of faith keep firm on justice and righteousness and render true testimonies, though your life may be harmed by them, or your parents or your dear ones may bear loss because of them.(4.135)

Now, you, who do not fear God, do open the Injeel and show us as to where does the Injeel enjoin so strictly to speak the truth? Had there been such an injunction why would St. Peter, a disciple of the first order, have lied, and why would he have clearly denied the Messiah that he did not know him, taking a false oath and cursing the Messiah. The companions of the Holy Prophet Muhammad (Peace and Blessings of Allah be upon him) continued to fall martyrs just for speaking the truth, and never did they conceal the Divine testimony, though the earth turned red with their blood. But it is established from the Injeel that your Jesus himself continued to keep that testimony (1) concealed which was obligatory on him to disclose, and was not able to show the same faith which the companions of the Holy Prophet Muhammad (Peace and Blessings of Allah be upon him) had shown at the time of their tribulations in Mecca. It is hoped that you will not deny this. And if you deny perfidiously, then we shall point out to you all such occasions. At present this is written only as a sample for proof.

And then you write that the Holy Prophet Muhammad (Peace and Blessings of Allah be upon him) has permitted to utter false hood on three occasions. But you are mistaken because of your ignorance, and the real fact is only this that in any of the reports of the traditions permission to lie has never been given. On the other hand these are the words of the Hadith,

(1) See St. Matthew Chap. 16 verse 20.

ان قتلت واحرقت

Meaning, do not shirk from truth even if you are murdered or you are burnt.

Now in the state that the Holy Quran directs that you should not give up speaking the truth, even if you lose your life because of it, and the Hadith says that though you may be murdered or be burnt, yet speak only the truth, supposing there be a Hadith contrary to the Holy Quran and to the correct Hadith, it will not be considered fit for cognizance. Because we accept only that Hadith which is not contrary to the correct Hadith and the Holy Quran. Of course in some reports of the traditions indications are found concerning the permissibility of "Tauryah" and the same has been termed as "falsehood" to create aversion to it. If an ignorant and an imbecile person finds such a word in a Hadith by way of an euphemism then perhaps he may take it for real falsehood, because he is unaware of this categorical verdict that actual falsehood is filth and unlawful and at par with *shirk*.

But 'Tauryah' which in fact is not falsehood, but has the garb of falsehood, permission for it is found in the Hadith for the general public, when in a state of compelling need. Even then it is written that the better people are those who abstain from even 'Tauryah'. In Islamic terminology 'Tauryah' is that for fear of discord, or to conceal a matter, or to keep something secret for reasons of some tactics, something should be expressed and presented in such a manner and by such examples that the wise may comprehend it and the foolish one may not be able to understand it, and his thought may shift to some other direction which is not the intention of the speaker, and by considering thoughtfully it is found that whatever the speaker had said was not a lie but was absolutely true and there was no mixture of falsehood in it, nor did the heart even slightly incline towards falsehood. For instance in some reports of the traditions the permissibility of 'Tauryah' is found for bringing about peace between two muslims, or to save one's wife from a trial or a domestic dispute, and quarrel, or to keep

one's strategy concealed from the enemy during war, or with the motive to incline the enemy to another different direction. Yet inspite of this there are many other reports of the traditions also from which it is found that 'Tauryah' is contrary to a high degree of piety, and in every case clear truth is better, though one may be murdered or burnt because of it.

But the point to grieve is that 'Tauryah' is found in plenty in the discourses of your Jesus. All the Injeels are full of it. We are, therefore, compelled to concede that if 'Tauryah' is false hood then a greater liar than Jesus has not lived in this world. These words of Jesus that "he can raze God's Temple to the ground and then can reconstruct it within three days" are sayings which are termed 'Tauryah', and similar is that saying that there was an owner of a house who had grown a vineyard. All these are types of 'Tauryah' and there are many examples of the same in the sayings of Jesus because he always used to mince his words, and his words used to have double meaning.

And an excellent model of the teachings of our Lord and Master the Holy Prophet Muhammad (Peace and Blessings of Allah be upon him) that is established on this occasion, is that the 'Tauryah' which your Jesus used as freely as mother's milk during his whole life, the Holy Prophet Muhammad (Peace and Blessings of Allah be upon him) commanded his people to desist from it, as far as possible, so that the meaning of their words should not resemble falsehood even in external appearance. But what can we say and what can we write that your Jesus could not make truth incumbent to that extent. The person who claims Godhead should have come into the world like the lion and not that he should have practised 'Tauryah' through out his life, and by saying everything in the manner of falsehood, should have proved that he was not among those perfect individuals, who face the enemy regardless of the fear of death and have full faith in God Almighty, and do not show cowardice on any occasion. I feel like crying while remembering such matters. If some body raises objection that there is such a faint hearted Jesus, such a feeble condition, and the practice of 'Tauryah' which is a sort of falsehood, then

what should be our reply? When I see that the Supreme among prophets all alone at the time of the battle of `Ouhad', facing naked swords was declaring that he was Muhammad (Peace and Blessings of Allah be upon him), he was the prophet of God, he was the son of Abdul Mutalib, and on the other hand when I see that your Jesus trembles and instructs his disciples, against the real fact, not to tell any one that he was Jesus the Messiah, (though no one was going to murder him because of these words). I feel myself drowning in the sea of bewilderment "O Lord, this person is also called a prophet whose courage in the path of God is of this degree".

In short Fateh Masih has unveiled his ignorance very well, rather has assailed his Jesus also, in that he has presented those reports of the tradition in which permissibility of `Tauryah' is mentioned. If in any Hadith `Tauryah' may have been described as falsehood by way of euphemism, then it is extreme ignorance that anyone should consider it as actual falsehood. When the Holy Quran and the correct reports unanimously consider actual falsehood as strongly forbidden and filthy, and the reports of higher authenticity are clearly explaining the question of `Tauryah' then even if we suppose that the word falsehood (كذب) may have been used in a Hadith instead of `Tauryah' (God forbid) how can it mean actual falsehood. Rather it will be an indication of the subtle piety of the speaker who, taking `Tauryah' for a kind of falsehood, may have used the word falsehood (كذب) by way of euphemism. It is imperative for us to follow the Holy Quran and the correct reports of Hadith. If any thing be contrary to them, we will never accept any interpretation of that thing which may be opposed to the Quran and the correct Hadith. While casting a glance on Hadith it is necessary that such reports should not be relied on as are contrary and opposed to those other reports whose accuracy is said to have come up to a high degree. Nor should reliance be placed on those reports which are clearly opposed to, and at variance with, the manifest and decisive text of the Holy Quran. As against this, on a matter, which has been agreed upon between the Holy Quran and the correct reports of Hadith, and which is mentioned lucidly in books on religion, to

raise an objection, by drawing for help from any contradictory and interpolated saying, or a Hadith which is not proved, or from a doubtful tradition, is an act of perfidy and mischief. In fact such mischievous actions of the Christians have ruined them. These people do not have the faculty to study Hadith on their own. Seeing only some translations of the Mishkaat they pick up only that subject on which with their incomplete understanding they can plant some defect, although the books of Hadith have everything in them both grain and chaff, and one practicing a Hadith has need to scrutinize. It is a very delicate and subtle work to discover the correct Hadith from all kinds of Hadith, and then to find their true meaning, and after that to find the right occasion for them.

The Holy Quran has cursed liars and furthermore it declares that liars are the comrades of Satan, and liars are dishonest and faithless, and Satans descend on liars, and has not stated merely this much that one should not tell a lie. Rather this also has been stated that one should shun the company of liars, and should not befriend them, and should fear God, and keep company with those who speak the truth. And at one place it declares that when you do some work, your speech should be wholly and solely truth, and there should be no falsehood in it even by way of jest. Now, tell me where in the Injeel are to be found these teachings. Had there been such teachings in the Injeel why the nasty custom of celebrating the April Fools Day should have continued even till now? See what a bad tradition this April Fools Day is, that it is considered civilized to speak falsehood uselessly. This is the Christian civilization and the teachings of the Injeel. It seems that Christians love falsehood very dearly. Therefore, in practice their condition testifies to this. For instance all the muslims have the same one and only one Holy Quran in their hands, but it has been heard that there are even more than sixty versions of the Injeel.

Well done, O Padres, this is called an exercise in falsehood. Perhaps you have heard the saying of your holy elder, that to tell a lie is not only permissible but is a virtue.

About justice, which cannot be achieved without making full effort in the path of truth, God Almighty has said

لا يجرمكم شأن قوم على ان لا تعدلوا اعدلوا موا قرب للتقوى

i.e., the animosity of the enemy nation should not hinder you from justice, be firm on justice, because in this is piety. (5.8)

Now you know how difficult it is to be just in dealing with such nations who pester others unjustly, who cause pain to others, who shed blood, and engage in bloody slaughters, and who chase and persecute and kill children and women, as the infidels of Mecca had done, and then also do not desist from fighting. But the Quranic teachings have not destroyed the rights of even such blood thirsty enemies, and have enjoined upon justice and fairness even towards them. But then you are fallen into the pit of prejudice, how can you understand these holy teachings? Although it is written in the Injeel, "Love thine enemies," but it is not written that the animosity of the enemy nations should not prevent you from disbursing justice and truth. I tell you very truly that it is easier to behave cordially with the enemy but to safeguard the rights of the enemy and not to let go justice and fairplay during trials is very difficult and can be practised only by the courageous and the magnanimous. Most people do love their enemical relations and speak sweetly to them, but they encroach upon their rights. One loves ones brother, and behind the veil of this love encroaches on his rights through deceit. For instance if he owns lands, through cunning he does not get his name mutated in the records of the land settlement. Otherwise he shows so much love that he would die for his brother. Thus God Almighty has not mentioned love in this verse but has declared the measure of love. Because a person who will practice justice in dealing with his blood thirsty enemy and will not desist from truth and justice, he alone is the one who loves truly. But your God did not remember this teaching that he should have emphasised practising justice towards cruel enemies to the same degree as the Holy Quran has done, and should have laid the same stress on truthful dealings with enemies and on getting hold of truth as the Holy Quran has done, and should have taught fine and subtle ways of piety. But, alas! whatever he taught, was of

deception and could not establish people on the straight path of righteousness. We say all this concerning your hypothetical Jesus whose few dishevelled leaves you hold in your hands, and who was ultimately crucified while continuing to claim Godhead, and who prayed the whole night long crying that he might be saved somehow, but was not saved.

Our Lord and Master, Muhammad (Peace and Blessings of Allah be upon him), the prophet of the later days, himself prayed that he would depart from this world *الرفيق الاعلى* "Join me with the most high companion". But your Mr. God loved the short span of worldly life so much, that he prayed the whole night long to stay alive. Rather, even on the gallows words of acceptance of and surrender to the Divine will did not pass his lips, and if any thing did pass his lips it was *ايلى ايلى لما سبقتنى* O my God, O my God, why have you forsaken me". So this is evident, that he claimed Godhead, showed pride, and was forsaken. The Holy Prophet Muhammad (Peace and Blessings of Allah be upon him) was left free to make a choice in the end, that if he wished he could stay on in the world, and if he so desired he could go to meet his God. And he replied to his Lord "O Lord, O Lord, now I want only to come to you." And the last words after which his purified life expired were *با الرفيق الاعلى* meaning, "Now I do not wish to stay in this place. I wish to go to my God." Now you weigh both the sentences. Your Mr. God not only prayed the whole night just to stay alive rather he even cried aloud on the cross that he be saved from death, but who was listening? But our Lord and Master Muhammad (Peace and Blessings of Allah be upon him) never prayed for life on this earth. God Almighty gave him the choice that if he desired life, it would be granted to him but he replied that he did not wish to stay in this world anymore. Is this the God in whom you have faith?, whom you trust?, you should drown yourself for shame.

And your assertion that the Holy Quran commands one to hide ones faith, is just a calumny and a fabrication which has

no substance. The Holy Quran curses (1) those who deliberately conceal the evidence of the faith, and curses those who tell a lie. Perhaps you have been misled, for your want of understanding, by this verse of the Holy Quran which is mentioned in the Surah Nahal (The Bee) i.e.,

الا من اكرا و قلبه مطمئن بالايمان

meaning that, the unbelievers will be subjected to chastisement but not such a person who is under compulsion, meaning he who is prevented from performing the rites of his faith by reason of torture which is beyond one's endurance while his heart is comforted by faith (16.106). Such a one is excusable before God. The meaning of this verse is that if a tyrant inflicts injuries on a muslim that are extremely painful and more than what one can bear, and if he says something during this severe torture that is considered blasphemy by the infidel, but he himself does not intend to commit blasphemy, rather his heart may be full to the brim with the love of faith and his only intention is that he is hiding his religion because of an unbearable cruelty, and not deliberately, but at the time when he had almost turned insane, and was in extreme consternation because of undergoing unbearable torture, then God Almighty will forgive his sin at the time of his repentance, with the observation of the conditions that are mentioned in the verses given next, because He is Ever Forgiving, Ever Merciful. And those conditions are;

ثم ان ربك للذنين ما جرؤا من بعدما فتنوا ثم جاهدوا و صبروا ان ربك
لغفور الرحيم

meaning, Those people who conceal their Islam under conditions of unbearable torture, their sin will be forgiven on this condition that they migrate after suffering the torture, (16.111) i.e., they leave that environment or that place where there is compulsion in matters of faith, and then endeavour hard in the way of God, and endure all the hardships with patience. After fulfilling all these conditions God Almighty will forgive their sin, because He is Ever Forgiving, Ever Merciful.

- (1) "Accursed be the liars", is it there in the Holy Quran or in the Injeel? do reply, if it is not in the Injeel.

Now it is concluded from all these Quranic verses that such a person is also considered a sinner by God Almighty, who conceals the evidence of the religion of Islam even being inflicted with unbearable sufferings at the hand of the enemy. But after showing appropriate services and after relinquishing such environs and such a place where violence and oppression are practised, and after showing patience and fortitude, his sin will be forgiven, and God Almighty will not let him be wasted away because He is Ever Beneficent, Ever Merciful.

Thus, God Almighty has not considered this concealment of faith an occasion for praise, but has declared it a sin and has explained its atonement in the verses quoted next, and as we have written, has praised those good muslims many a times, who do not conceal the evidence of the faith, even if it endangers their lives. And at the same time He did not wish to cast off such a one who because of his weak capacities and because of unbearable torture, and in a state of torment conceals the testimony of his faith, but He has accepted him on the condition that in future he would separate from such a habitat or such a place where violence and oppression is practised, and will please his Lord by his veracity, fortitude and his endeavours. Then will this sin of concealing one's faith be forgiven. Because God Almighty, who has created humble and feeble man, is extremely Beneficent and Merciful, and He does not turn away any one from His presence because of small slips. These are the Quranic teachings which are completely in accordance with God Almighty's attributes of Mercy and Forgiveness.

But from your admission it is known that this is not the teaching of the Injeel, and according to the Injeel the verdict is that if a Christian denies the testimony of the Christian faith at the time of an unbearable suffering he will be an outcast for ever, and henceforward the Injeel will not give him a place in the Christian congregation, and there is no repentance for him. Well done, and well done again. You have yourself put a seal with your own hand today that this Injeel which is in your hand is a false Injeel. Any way, now you will not be able to evade

our blow, and do answer whatever I write below. Otherwise if you have any shame, renounce the Christian faith.

The objection is that according to you, that teaching cannot have emanated from God Almighty that promises to one who conceals his faith forgiveness, after repentance, and virtuous deeds, and patience, and steadfastness and does not turn him away from the Divine Mercy. Then how very far from truth would be the teachings of the Injeel, which accepted St. Peter again inspite of his extremely disgusting misdeed, indulgence in falsehood, vehement denial, false oath, and his cursing the Messiah and concealing his faith. Your objection (1) was only this much that the Holy Quran had not cast off even such people who deny Islam by the word of mouth due to some fear. But the Injeel has crossed the limits in this context that it accepted such a man who not only concealed his faith but clearly denied it, and to present his lie as truth took an oath and even cursed Mr. Jesus. If you say that the injunctions of the Injeel did not accept him, and he is still rejected and is cast out of faith, then do publish an announcement in this belief. Now tell us if you have been suitably punished or not for raising objections to the Holy Quran.

You write in your letter that to give an answer and making a reasonable reply to an objection are two different matters. Now tell me whether these are reasonable answers or not, and whether time has arrived as yet or not when we should say لعنت الله على الكاذبين "God Almighty's curse be on the liar."

You have also written in your letter that Muhammadans will give an answer, but those are not answers when considered by reason. Now all of my answers are before you, show them to some judges and ask them whether these are reasonable answers or not. Do you foster this hope that you will be able to give some answer to our objections on the Injeel? No! never,

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- (1) Let alone concealing the evidence of faith and keeping it to one's heart, Christians accept even the apostates of the Injeel when they accept the faith again.

that day will never, never come in your life when you are able to relieve yourself of replying to these objections.

Again one of your suggestions is that the complete description of sin is to be found only in the Injeel. But if you reflect you will be able to find out that neither was the Injeel able to explain fully the ways of piety, nor did it claim to have done so. But the Holy Quran has declared the *raison detre* of its revelation only that it will explain and teach the ways of piety, as God Almighty states, **ذلك الكتاب لا ريب فيه هدى للمتقين** meaning "This book has been revealed with the intention that those people who abstain from sin, should be informed about even the most subtle of sins, so that they may abstain from even those wrong deeds which are not seen by every eye, but can be seen by the microscope of spiritual knowledge and coarse vision misses seeing them." (2.2)

For instance St. Matthew has quoted this saying of your Mr. Jesus that he says, "whosoever looks at a woman with lust then he hath committed adultery with her in his heart." But the instruction of the Holy Quran is that do never look at stranger women, lustfully or without lust, and do not listen to the-stories of their beauty, for to abstain from these matters will save you from stumbling. As God, Eminent be His Glory, states

قل للمؤمنين يغضوا من ابصارهم و يحفظوا فروجهم ذلك اذكى لهم

Meaning, "Tell the believers to keep their eyes closed from looking at strangers, and guard their ears and private parts i.e., protect the ears also from their soft speech, and tales of their beauty because all these are ways that lead to stumbling." (24.30) Now if the poison of dishonesty is not in your hearts, compare such teachings with the teaching of Jesus, and then also cast a glance at the consequences. Jesus's teachings by giving general liberty, and by disregarding all the essential pre-requisites ruined the whole of Europe to the extent that fornication and adultery spread among them like pigs and dogs, and shamelessness reached the limit where such words as "O my darling please give me a kiss", are written even on sweets and candies in Europe. Who is to be blamed for all this sinning? No doubt Jesus is to be blamed, who imparted such a

teaching that a young man or woman may look at each other but should not plan and think of committing adultery. O Fool! is the intention to commit adultery in one's control? A person who will continue to look at stranger women will in the end look at them one day with evil intention also, because emotions of the flesh are attached to every one. Experience is telling loudly, rather it is crying itself hoarse, that looking at stranger women freely becomes a habit. First of all adultery of the eyesight takes place, and then embracing also becomes a common routine matter. Then advancing from this stage, kissing also became habitual. In Europe this habit has reached a stage where teachers take young girls to their homes, and indulge in kissing them, and no one stops them. Matters of adultery and fornication are being written on sweets. Extreme degree of fornication is displayed prominently in pictures. Women themselves get their pictures printed to show that they are so pretty, that so beautiful is their nose, and such are their eyes, and novels are written about their lovers. Such a river of fornication is flowing that neither the eyes nor the ears, nor the hands nor the mouth can be saved. These are the teachings of Mr. Jesus, Alas! Would that such a person had not come into this world, so that such evil doings would not have manifested themselves. This person slaughtered righteousness and piety and spread irreligion and unbridled license in the whole country. There is no worship, no striving for spiritual betterment, there is absolutely no concern and consideration except gluttony, eating, drinking and ogling.

One poison after the earlier one is that by raising hope of a false atonement, he made them even more daring in committing sins. Who is the wiseman who would believe that by Dick's dose of purgation given to Tom the poisonous matter in Dick would be expelled. Evil is really got rid of only when virtue takes its place. This is the Quranic teaching. What benefit the suicide of a person would provide to another? How foolish is this idea, and also contrary to the norms since antiquity, that manifested itself through your Mr. Jesus. Was it that his eating bread filled the stomach of the disciples? How could then his suicide be beneficial for others? The whole code

of teachings of the Injeel is so rotten and deficient that there are strong objections to every word. Its compiler does not have any knowledge of piety and virtue, and of what the stages of sin are. Poor fellow prattles like children do. We are sorry that we do not have leisure enough at this time so that we might expose all these teachings of Jesus. God willing we shall show at some other time, and shall establish that this person is absolutely unaware of the ways of piety. His teachings cannot water any part of the human tree. He has no knowledge as to what different faculties accompany man to this travellers inn, the earth. He does not know at all that God Almighty's object is not that man should waste all these faculties, but He intends that he should use them on the line of moderation. Hence to place such deficient teachings to confront the Holy Quran is extreme obstinacy, blindness, and shamelessness.

Your saying that this is a teaching of the Holy Prophet Muhammad (Peace and Blessings of Allah be upon him) that all sins are removed by saying: **لا اله الا الله محمد رسول الله** is very true.

This is really a fact that if a person believes God to be one and without any associates, and believes that Muhammad, the Chosen One (Peace and Blessings of Allah be upon him) is sent by that Omnipotent and One God then if he dies believing in the Kalima he will no doubt attain salvation. Under the heavens salvation can never be attained through some body's suicide. Who would be crazier than a person who even just thinks so. But to believe God as One and without any associates, and to consider Him so Compassionate that out of His great Mercy He sent His messenger whose name is Muhammad (Peace and Blessings of Allah be upon him) to rescue the world from depravity, this is such a tenet of faith that the darkness of the soul is dispelled by this belief, and removing sensual emotions belief in the Oneness of God takes over its place. Ultimately by a great passion for belief in Oneness of God encompassing the heart, the blissful life of paradise starts from this very world. As you see that no darkness remains after the coming of light, in the same way when the luminous reflection of **لا اله الا الله** falls on the heart

the emotions of carnal darkness are completely annihilated. The essence of sin is nothing except that there is the tumult and uproar of carnal emotions uniting with disobedience, and a person in the state of following these emotions is called a sinner. The meaning of لا اله الا الله found from the occasions of its use and the word roots in the Arabic language is that

لا مطلوب لى ولا محبوب لى ولا معبود لى ولا مطاع لى الا الله

meaning; There is no one desired by me except Allah, there is no beloved of mine except Allah, there is none worshipped by me except Allah, there is none obeyed by me except Allah. Now this is evident that these meanings are directly opposite to the essence of and to the real source of sin. Thus a person who will give place to this meaning in his life with complete sincerity, surely the opposite idea will be expelled from his heart, because two opposites cannot gather together at one place. So when carnal emotions are expelled then this is the condition which is called true cleanliness and real righteousness. To believe in one who has been sent by God Almighty is the meaning of the second part of the sentence. This is needed so that faith in the words of God Almighty may also be achieved. Because it is essential for a person, who declares that he wants to obey God Almighty, also to have faith in His commandments, and to have faith in His commandments is not possible without having faith also in the one through whom the commandments were brought into the world. This is the real meaning of the "Kalima". Even your Mr. Jesus has indicated this, and has declared this alone as the pivotal point of salvation, that one should have faith in God, and in the one who has been sent by Him, Jesus. But since you people are blind, that is why because of the intensity of prejudice, you cannot even see the matters contained in the Injeel.

And then you state, how can sins be removed by performing ablutions? O Fool! why do you not ponder over the Divine commandments? Have you turned into a brute after you were a human being? Ablution is just washing hands, feet and face. Had the meaning of the Canonical Law been only that sins are removed by washing hands and feet, then this holy law would have considered all those filthy nations, who obstinately

deny Islam as absolved from all sins at the time of washing hands and feet, for sins are removed by performing ablution. But this is not the purport of the Law Giver (Peace be upon him). Rather he means that even the minor commandments of God Almighty do not go to waste, and sins are removed by carrying out even these. If I were to give you at this point a reply accusing you in return I would write several folios and blacken the face of him who denies. But there is hardly any time, and still some questions remain. Do comment on this writing of mine and you will be given a nice reward from out of your own books. Rest assured. How have you started detesting falsehood? Do you not remember the lies of the Injeel? Is this true that Mr. Jesus did not have any place where to lay his head? Is this a true fact that had all the works of Jesus been written down then those books would not have been accommodated in the earth? Now do say whether the Injeel has attained perfection in speaking falsehood, or is there still some room left? This also should be remembered that the Holy Quran does not take sins lightly, and it has been reiterated again and again that salvation is not possible for any one except that he develops real hatred of sin. But the Injeel has not put forward the teaching of real hatred of sin. The Injeel has never emphasised the point that sin is a poison that ruins, and you should develop some antidote for it in your own self. Rather this interpolated Injeel has considered the suicide of Jesus as enough in place of practising virtue. But how absurd and silly is this that no attention was paid towards getting hold of real virtue. Rather the teachings of the Injeel are this only that one should become a Christian, and then do whatever one desires to do, and atonement is not a deficient means that there may be any necessity for doing good deeds. Now look for yourself, can there be any source of spreading evil other than the said belief. The Holy Quran states that one should not enter the clean house, the mosque, without first cleansing oneself, and the Injeel declares, do indulge in every evil deed, and the suicide of Jesus will suffice for you. Now who is it who took sin lightly, the Holy Quran or the Injeel? The God of the Holy Quran does not declare any one as good, unless piety replaces evil. But the Injeel has caused a furore, and has rendered all the

he commandments for practising virtue and righteousness insignificant and worthless by the belief in atonement, and now there is no need for these commandments for the Christians. Alas! what a pity, and hundred times pity. How sad! and yet again how sad!

The next question of yours is: The Islamic teachings concerning paradise are merely sensual, and cannot give any satisfaction to a godly person.

For a reply.

This is clear that it is completely self-evident, and accepted by reason, and according to justice that, as man does not act only by his soul while committing crimes or earning merit or doing virtuous deeds in this world, but he acts with both his soul and his body, in the same way the effect of reward and punishment should be on both of them i.e., both body and soul should get their proper share from the reward or retribution in the hereafter. I am greatly surprised at my Christian friends that they have accepted this principle in regard to punishment, and they admit and acknowledge that those people who have displeased God Almighty by committing sinful deeds and dishonesty and cheating, the punishment that will be meted out to these people will not be limited to only the soul, but the body and the soul both will be cast into hell and their bodies will be burned by the fire of sulphur, and there will be crying and gnashing of teeth, and they will burn with thirst, but will not get water. When the Christian elders are asked as to why will the body be burned?, they reply that the body and the soul worked like a labourer in the world, and when both of them together cheated in the work of their Master, then both of them were considered as deserving of punishment. Thus O blind people and neglectful of reflecting upon the commandments of God Almighty, I charge you by your own argument that the God, Whose Mercy dominates His Wrath, when He did not leave the body alone at the time of giving punishment, then was it not necessary that He should have remembered this principle at the time of giving reward?

Is it proper that we should harbour suspicions about the Merciful God that He will be so furious at the time of giving punishment that He will cast our bodies also into burning ovens, but at the time of giving rewards His Mercy will not be of the same degree as was His Wrath when in the state of giving punishment? Had He separated the body from sin then most certainly He would have kept it separated from retribution. But when He cast the body into the blazing hell fire at the time of punishment, considering the body an accomplice in sinning, then O blind! and short sighted people, why will He not give a share to the body for faith and virtuous deeds at the time of recompense. When the dead will be raised again will those in paradise get their bodies for no purpose?

And this is also manifestly clear that when the body with all its faculties will be joined to the soul, then these bodily faculties will either be at ease, or in a state of suffering, because the raising up of both of the conditions at one time is impossible. In these circumstances it has to be accepted that as the body will have to bear pain in the state of punishment in the same way it will most certainly experience a sort of comfort in the state of being rewarded, and the details of this very comfort is found in the Holy Quran. God Almighty also states that the blessings of paradise are above your understanding and you have not been given their real knowledge, and you will get those blessings which are now hidden from you, blessings which have neither been seen nor heard of in this world, nor their thoughts have ever passed through the hearts. All these are hidden matters, and will be understood only upon their arrival. All the promises that are made in the Holy Quran and the Hadith are described by way of examples, and at the same time this also has been said that these are all hidden matters and nobody has any information about them. Had those pleasures been only as much as the pleasure of drinking sharbat or wine in this world, or the pleasure of having sexual intercourse with women, then God Almighty would not have said that these are such matters which have neither been heard of by the ear, nor have been seen by the eye, nor has its thoughts passed a heart. Hence we Muslims believe that paradise which is the place of

reward for the body and the soul is not an incomplete and imperfect or deficient place of reward. Rather both body and soul will be given rewards there befitting their respective conditions, in the same way as they will be punished in hell corresponding to their respective states. We leave its real details to God Almighty, and have faith that punishment and reward will be of both types, physical, and as well as that concerning the spirit and this is the only belief that is congruent with both reason and justice. This is extremely mischievous, a rascality, and bastardy to level this reproach on the Quran that it promises only a physical paradise. The Holy Quran clearly states that each and every person who will enter paradise will get physical and spiritual both types of rewards. As he will get physical blessings, in the same way he will experience the pleasure of looking on the Divine Being and this is the supreme pleasure in paradise. There will be the pleasure of spiritual knowledge, the pleasure of various kinds of enlightenment, the pleasure of worship, prayers, but together with these the body will also reach its complete good fortune. We can claim it with certitude that as much as the Holy Quran has described the conditions of spiritual reward of the inmates of paradise, it is certainly not there in the Injeel. Anybody who has any doubts may come and oppose us, listen to us, and tell us about the teachings of the Injeel. If he comes on top and if he establishes that the description of the spiritual rewards to the inmates of paradise is given in more detail in the Injeel than in the Holy Quran, I declare upon oath that immediately he would be given on the spot Rs.1,000/- in cash. He may get it written down according to law and get the sum deposited beforehand where ever he wishes.

O Blind people! the Injeel is most insignificant in comparison with the Holy Quran. Now has the time for your punishment come. Stay in your homes in peace. The time for your disgrace has now come. Has any one of you the patience to be civil, and hold discussion with me humanely on the question as to whether the Injeel has greater details of the spiritual rewards in paradise, or the Holy Quran contains more details? If it is found more in the Injeel he will take Rs.1,000/-

cash from me, and may have it deposited beforehand any where he desires. But I have no hope that any one will come forward and face me.

O Good God! how cruel and deceitful are these people, who have chosen to forget the life of the hereafter for the sake of the life of this world. But let them just drink from the cup of death and then will they see where is Jesus and his atonement. Alas, how sad that they have made God out of a humble man, son of a humble woman, and have justified the admissibility of all unworthy matters for the Holy God. Only Oñe (Muhammad, Peace and Blessings of Allah be upon him) has come to the world who brought the true, complete, and perfect belief in the Oneness of God Almighty, and they displayed animosity towards him.

This is also an absolute lie that there is no suggestion of physical recompense in the Injeel. See the New Testament by St. Matthew. In what detail he narrates the saying of Jesus concerning the physical reward, and it is:

"Whosoever forsakes his home or brother or sister or father or spouse or offspring or land for the sake of my name will get a hundred fold in return. (Matthew 19:29) See how lucidly clear is this declaration. This even contains the tidings that if a Christian woman would leave her husband for the sake of Jesus, she would get hundred husbands on the day of judgment. Had the promise of physical Blessings of Allah been contrary to the grandeur of God Almighty, the promise of physical blessings would never have been made in the Torah. Vide Exodus Chapter 3 verse 8, Deuteronomy 6:3, Deuteronomy 7:13, Deuteronomy 8:7, Judges 19:19, Deuteronomy 32:14, Deuteronomy 16:20, 26:3, Leviticus 26:4, Chapter 25, Job 20:15.

Did not Jesus say that he will drink the juice of grapes in paradise. A strange Jesus is he who desires to enter the paradise of Muslims where there are physical blessings also, and still more amazing that he fell for the physical blessings only and did not mention the Divine presence. Do also

remember his asking for water from Lazarus. The mention of water in a paradise where there is no water corresponds to the idiom that the liar has no memory. It is true that the inmates of paradise will become like angels, but where has it been said and proved that they will change their characteristics and will actually become angels, (1) and will relinquish human characteristics.

It is correct that marriages are not performed in paradise as they are done in the world, but physical pleasures will be there in the manner of paradise itself, which even Jesus did not deny, and he passed away from the world hoping for drinking grape juice. It is proved by the Torah that physical recompense is also God's practice. How then would it be possible that the unalterable God should change His practice on Doomsday.

Your third objection is that, it is Islamic belief that until some one commits a sin, he will not till then be held accountable, God Almighty will not question man merely on account of the thoughts in the heart. But this is contrary to the Injeel, meaning that punishment will be given even for the evil thoughts in the heart.

The answer.

For the above reason it should be clear, if it is so written in the Injeel, that such an Injeel has never emanated from God Almighty. The truth is that only what God Almighty has said in the Holy Quran, that the thoughts of man that involuntarily keep arising in his heart do not make him a sinner. Rather there are only three ways in which man is considered an offender by God Almighty:

First that such unchaste words be spoken by word of mouth as are contrary to faith, and justice.

(1) Becoming angels in reality is a different matter and to have resemblance with them in chastity is another matter altogether.

Second, deeds of disobedience are committed by the limbs, the visible parts of the body.

Third, disobedience on which the heart is determined, meaning that it firmly resolves that it will most certainly commit such and such evil deed.

The same is being suggested when God Almighty states that *ولكن يواخذكم بما كسبت قلوبكم* meaning, those sins, which the hearts will earn by reason of their determination, will have to be accounted for (2.225) but mere passing thoughts will not be reprimanded for they are not in the control of human nature. The Merciful God does not reprimand us for such thoughts as are beyond our control. But he holds us responsible when we follow up these thoughts by our tongue or our hands or the determination of our hearts. Rather sometime we gain reward by these thoughts. God Almighty, has not only described the sins committed by our hands and feet but has also mentioned the sins committed by the ears, eyes, and the hearts. As He declares in Holy Word

ان السمع والبصر والفؤاد كل اولئك كان عنه مسئولا

meaning, "the ears, the eyes, and the hearts, all of them will be interrogated." (17.36) Now, look as God Almighty has mentioned the sins committed by the ears and the eyes, so He has also mentioned the sins committed by the heart. But the sins committed by the heart are not the passing thoughts, and fancies, because they are not in the control of the heart. But the sin of the heart is a firm resolution to sin. (1) Merely those thoughts which are not in the control of man are not considered sin. Only then will they be considered sin when one is fully determined and resolved to commit them. Allah His Eminence is Great, declares on another occasion concerning hidden sins.

قل انما حرم ربي الفواحش ما ظهر منها وما بطن

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- (1) We gain reward at that time when we resist the thoughts of the heart, which incline us towards sinning, with the help of virtuous deeds and act in contradiction to such thoughts.

meaning "that God Almighty has declared both apparent and hidden sins as forbidden." (7.33) Now I lay claim to this and say that such excellent injunctions also are not contained in the Injeel that sins of all the limbs of the body are mentioned differentiating between determination and passing thoughts. It was not possible that such teachings should have been contained in the Injeel, because this teaching is based on extremely subtle and philosophical principles. The Injeel is a collection of coarse thoughts which all research workers have started to dislike. No doubt, your Mr. Jesus made this excellent arrangement for covering up his short comings that he told the people in the course of sermons that his teachings were not of a high order and in future they would be ridiculed, and it was better that they waited for another one who was to come, whose teachings would fulfil all the stages of spiritual knowledge. But well done! all the Padres, how well you people have acted upon this testament of Jesus. The teaching which your Jesus himself declares objectionable and gives the glad tidings of the arrival of a Holy Prophet (Peace and Blessings of Allah be upon him), you people are still falling for that incomplete teaching. Please tell us now whether the teaching of your Mr. Jesus is found to be deficient by the confession of your Mr. Jesus himself, or not? Or something still remains to be done? When Jesus himself acknowledges that his teachings were incomplete, and worthless, then keeping in mind the prediction of your spiritual Guru listen to the beauties of the teachings of Islam from us, and do not, in other words, regard Jesus a liar. Because till such a prophet appears whose teaching is more perfect, and is superior to the teachings of the Injeel, till then the prediction of Jesus will be considered false. But that Holy Prophet, Muhammad (Peace and Blessings of Allah be upon him) has already arrived, and you have not recognized him. Do ponder upon our writings, so that you may find out that the perfect teaching that the Messiah (Peace be upon him) awaited is the Holy Quran. Even if this prediction had not been made then also the perfection of the Holy Quran and the deficiency of the Injeel completed God's argument. So, have fear of the hell fire and accept that Prophet who has come and of whom the Messiah gave glad tidings and lauded his perfect teachings.

Even then this is not any favour of your Jesus, because the powerful one has felled the weaker one. Now it is only the failure of your understanding otherwise the Injeel does not have any room to step in.

The fourth objection is:

In the teachings of Islam at no place has there been given the command to love the followers of other religions, rather it is commanded not to love any one except Muslims.

The answer:

It should be clear that all these are the misfortunes of the incomplete and deficient Injeel, that Christians are cast away from truth and reality. Otherwise, if it is seen with a deep insight as to what is love, and on what occasions it should be given expression to, and what is hatred and on what occasions should it be practised, only then the true philosophy of the Holy Quran is not only understood but the soul also gets the perfect light of the true spiritual knowledge.

Now it should be known that love is not a faculty that proceeds from artificiality and formality. Rather this also is one of the faculties of the human being, and its essence is the tugging pull of the heart towards a thing which it has liked, and as the real peculiarities of a thing are most openly felt at the time of its perfection, the same is true of love, that its inner substance appears clearly and openly when it reaches a state of perfection and completeness. God Almighty says *اشربوا في قلوبهم العجل* meaning: "they loved the calf so much that, as it were, they were made to drink the calf as sharbat." (2.93) In reality when a person loves anyone utterly, it is, as it were, that he eats or drinks him, and acquires the colour of his beloved's morals and conduct. And the greater is the love the more is man naturally attracted towards the attributes of his beloved, till he becomes like an appearance of the one he loves. This is the secret that a person who loves God acquires the light, by way of a reflection and according to his capabilities, from the light which is in the

person of God Almighty, and those who love Satan get that darkness which is in Satan. Now when this is the reality of love, how can a true Book which emanates from God permit that you should give to Satan the love that should be given to God, and also as much love to the heirs of Satan as you should give to the followers of the Beneficent. It is a pity that we had only this one argument before now for the Injeel being wrong that it makes God of a humble human being. Now this second argument has also come up that its other teachings are also filthy. Can this be a holy teaching that one should love Satan in the same way as he loves God? If an excuse is put forward that these matters passed from the lips of Jesus as a slip, because he was unaware of the philosophy of Divinity, this excuse would be unworthy and useless. Because if he was so ignorant why did he claim to be a reformer of a nation. Was he a child? and did not even know that the reality of love necessarily requires that man should cordially and truly like all the virtues, morals, and devotional acts of his beloved and should whole heartedly endeavour to perish in the way of achieving it, so that he becomes a part of his beloved and attains that life which is possessed by the beloved. A true lover perishes in his beloved. He makes his appearance from the front of his beloved's shirt collar and draws such a picture inside himself of the beloved, as if, he had drunk him or had eaten him up. He becomes a part of his beloved, and takes his colour from the colour of the beloved and by associating himself with his beloved makes it manifest to people that in fact he has lost himself in his love.

"Mahabbat" (love) is an Arabic word and its real meaning is to become 'full'. Hence this proverb is popular in Arabia that *تعيب الحمار* i.e., when Arabs want to say that the ass's stomach has become full with water, then they say *تعيب الحمار* and when they wish to say that the camel drank so much water that it has become full with it, then they say *شربت الابل حتى تعيبت* and *حب* which is used for "grain" has also originated from this word, by which it is meant that it became full with all the qualities of the earlier grain. On the basis of the same "Ahbaab" is also said for "Sleeping", because one who fills up with another will lose his being, as it were, and he will go to sleep,

and will not retain any feelings of his body. When this is the reality of love, then such an Injeel, whose teaching is to love even Satan, and to love the gang of Satan, (or in other words, it's end meaning comes to that one should participate in their evil deeds), what a nice teaching is it !!! How could such a teaching emanate from God Almighty? Rather it wants to turn man into Satan. May God Almighty save every one from this teaching of the Injeel!

If the question is, when it is not permissible to love them, Satan, and those who take his colour and features, what should be the character of our dealings with them? The answer is that the holy word of God Almighty, the Holy Quran, guides us that one should behave towards them with compassion of the highest degree as a merciful man treats with compassion the lepers, the blind, the maim and the halt, and others in suffering. The difference between compassion and love is that the one who loves sees all the words and deeds of his beloved with appreciation and desires strongly that these conditions may appear in him as well. But the compassionate one sees the condition of the one on whom he is compassionate with fear and warning, and dreads that that person may be ruined in that wretched state. And it is a sign of a truly compassionate person that he does not always behave kindly with the one on whom he is compassionate, but acts towards him according to the circumstances and occasion. Sometimes he deals softly and at another time he behaves with severity. Sometimes he gives him sharbat to drink, and at other times like a skilled surgeon he deems it better for his life to amputate his hand or feet. At times he slits a part of his body and at others he applies ointment. If some day you go to a big hospital where hundreds of people visit, and patients suffering from of all types of ailments go, and if you sit there and observe the actions of a skilful doctor, then, it is hoped, you will be able to understand the meaning of the word compassionate one. So the Quranic teaching gives us this instruction that we should love the virtuous and pious and righteous people and should be compassionate towards the infidels and fornicators. God Almighty says that

عزیز علیہ ما عنتم حریص علیکم

meaning, "that O infidels, this Prophet is so compassionate that he cannot bear your grief and desires to the utmost degree that you people should be delivered of these calamities." (9.128)

And again He states **لعلك باخع نفسك الا يكونوا مومنين** meaning, "will you die of this grief that these people do not accept faith." (26.3) It means that his compassion has reached such a degree that he is very near dying in their grief. And again on another occasion He says **تواصوا بالصبر وتواصوا بالمرحمة**, meaning, "believers are only those who counsel each other patience and mercy." (90.13) It means that they say, endure tyranny with patience and be merciful towards the servants of God Almighty. Here also mercy means compassion, because the word **مرحمت** is used for **شفقت** in the Arabic language. The real meaning of the Quranic injunction is that love, the essence of which is to take the colour of the beloved, is not permissible for any one except God Almighty and the virtuous, rather it is extremely prohibited. As He declares:

(2.165) **الذين امنوا اشد حبا لله** and He states

يا ايها الذين آمنوا لا تتخذوا اليهود والنصارى اوليا

and then he states on another occasion

يا ايها الذين آمنوا لا تتخذوا بطانة من دونكم

meaning, "that Do not love the Jews and the Christians and do not love any one who is not pious." (3.118) Ignorant Christians, when they read these verses, are misled into believing that the Muslims are commanded not to love the Christians and other heretical sects. But they do not ponder that every word is used at its appropriate place. The thing which is called love can be imagined to be practised for the transgressors and fornicators only when one partakes of their unbelief and transgression. Extremely ignorant would such a person be who has taught one to love the enemies of one's faith. We have written repeatedly that fondness and love are the names given only when one would approve of the words, deeds, and habits, and moral characteristics and religion of the beloved, and to be happy over them and to have their effect on ones heart. It is certainly not possible for a believer to do so in relation to an infidel. No doubt a believer would practice kindness even in very minute and subtle points, and will console him in his

physical and spiritual ailments. As God Almighty repeatedly commands that one should show kindness to every one regardless of his religion and nationality, give food to the hungry, and set free the slaves, pay the debts of the debtors, and carry the loads of the burdened ones and fulfil one's duty of true sympathy for the human race.

God Almighty says

ان الله يامر بالعدل والاحسان و ايتاء ذى القربى

meaning: that God Almighty commands you to practise justice, and even more than justice, you should practice kindness, as a mother does with the child, or some other person shows sympathy only because of the emotions of relationship. (16.90) And again He says,

لا ينهاكم الله عن الذين لم يقاتلواكم فى الدين ولم يخرجوكم من دياركم ان تبروهم و تقسطوا اليهم ان الله يحب المقسطين

meaning: that God Almighty has forbidden you from showing love towards Christians and others but you should not think from this that He prohibits you from doing good to them on showing kindness and sympathy for them, this is not so. As far those who did not fight battles to kill you and did not throw you out of your home-land, may they be Christians or Jews, you should show kindness towards them and sympathy, for God loves such ones. (60.8)

And He again says,

انما ينهاكم الله عن الذين قاتلوكم فى الدين و اخرجواكم دياركم و ظالموا على اخراجكم ان تولوهم ومن تولهم فاولئك هم الظالمون

meaning that God Almighty has prohibited you from sympathy for and friendship with others, this is only for those people who fought religious wars with you and threw you out of your homeland, and did not stop till they succeeded in casting you out. Therefore, friendship with them is prohibited, because they want to efface the faith. (60.9) On this occasion one point is worth remembering. It is this that (1) *تولى* is used in the Arabic

(1) The *ت* of *تولى* indicates that there is a formality which argues for an estrangement but no estrangement remains in love.

language for friendship, whose other name is **مودت** and the real essence of friendship and affection is wishing-well and sympathy. Hence a believer can show friendship and sympathy and goodwishes and kindness to the Christians, the Jews, and the Hindus, but cannot love them. This is a subtle difference, and one should remember it well.

After this you have raised this objection that Muslims do not love even God selflessly. They have not been taught that God is worthy of love because of His attributes.

In answer: It should be lucidly clear that in reality this objection arises against the Injeel and not the Holy Quran, because the teaching that one should have personal love for the Almighty, and should worship him out of personal love is absolutely not there in the Injeel. But the Holy Quran has said very clearly (2.200) **فاذكروا الله كذكركم آباءكم او اشد ذكرا**

والذين آمنوا اشد حبا لله

(1) meaning, that One should remember God as one remembers one's father, rather even more than that. (2.165) This is the mark of believers that they love God Almighty more than they love any other, that is, they do not love any one so much, not even their fathers, nor their mothers, nor any other dear one nor their life. Again the Quran says:

حبب اليكم الايمان وزينه في قلوبكم

meaning: that God Almighty made faith your beloved and set it in your hearts. (49.7) And again He stated

ان الله يامر بالعدل والاحسان و ايتاء ذى القربى (16.90)

This verse comprises of the rights of Allah and of the rights of the servants of Allah, and in perfect eloquence, in that God Almighty has set it up for both the aspects. We have already

- (1) According to the Injeel every fornicator and impious person is the son of God, rather is himself God. Therefore, the Injeel does not declare any one son of God for the reason that he loves God Almighty completely, rather according to the Bible even the adulterers are the sons and daughters of God Almighty.

mentioned the aspect of the rights of the servants of God Almighty. From the point of view of the rights of Allah this verse means that you should obey God Almighty for it is the requirement of justice. Because the One who created you and sustained and nourished you and is doing it all the time, it is His right that you too should obey Him. And if you should have greater insight then not merely, because of His right, but because of the requirement of His benefaction you should obey Him, because He is the Benefactor, and His favours are so many that they cannot be counted. It is evident that the state, in which benefaction is also taken into consideration at the time of obedience, is higher than the state of justice. Since the constant observation and contemplation of the beneficence of the Benefactor always bring the image and attributes of the Benefactor before the eyes, that is why it is included in the definition of benefaction that one should pray to God Almighty in such a way, as if, he was looking at God Almighty.

The obedient servants of God Almighty are actually divided into three types.

First, those people, who because of a veil over them, and because they are seeing only those causes that bring into existence the beneficences, do not examine the divine beneficence thoroughly, neither that enthusiasm develops in them which is produced when one casts a glance on the greatness of the favours, nor that love is set into motion in them which is stimulated by imagining the great blessings of the Benefactor. Rather they accept God Almighty's rights as a Creator and other rights by a summary glance. Never do they observe those details of the Divine bounties which, when a discerning look is given to them, bring to sight the real Benefactor. This is so because the rubble and the dust raised in the adoration of the causes of an event stop them from seeing the full countenance of the real person who brings about these causes. That is why that clear vision is not available to them that they could fully observe the elegance of the Real Donor. Hence their imperfect spiritual knowledge is mingled with the dust of importance given to the causes of an event. And for this

reason, that they cannot properly view the bounties of God Almighty, and themselves do not pay that attention which should be paid at the time of observing the bounties of God Almighty, because of which the face of the Benefactor comes before the eyes. Rather their spiritual knowledge is sort of a clouded vision. The reason is that partly they rely on their own efforts and their means, and partly they also accept formally that the right of creation by God Almighty and His providing of sustenance cast obligations on them. And because God Almighty does not burden man more than the extent of his understanding, therefore, till they are at this stage He desires only that they should show gratitude for His rights. And in the verse *ان الله يامر بالعدل* by justice *عدل* that very obedience by reason of the requirements of *عدل* (justice) is intended.

But there is another stage for the spiritual knowledge of man, greater than this one, and that stage is, as we have just described, that the eye of man becoming clean stripped and bereft of the reliance on means to an end is able to see the hand of the bounty, and munificence of God Almighty. And at this stage man is completely freed of the veils of means and causes. The claim that his crops were good only because of his irrigating them, or his success was only because of the labour and strength of his own arms, or because of Tom's kindness he was able to achieve such and such of his objectives, and was saved from ruination through the care of Dick, all these thoughts seem insignificant and false, and only one Being and only one Power and only one Benefactor and only one hand is seen. It is then that man observes the bounties of God with clear sight which does not have an iota of the dust and mist of the *shirk* of depending on causes and means, and this sight is so clear and certain that at the time of praying to such a Benefactor he does not consider Him to be absent, rather, he prays to Him considering Him most certainly present. And this prayer is named *احسان* kindness' by the Holy Quran. And in the Saheeh Bukhari and in the 'Muslim' the Holy Prophet Muhammad (Peace and Blessings of Allah be upon him) has given the same meaning to *احسان*

There is another stage after this stage which is called (1)
 ايتاء ذى القربى

Its detail is that when man continues to observe the divine beneficence for a long period without associating it with means and causes and continues to worship Him considering Him present, and a direct Benefactor, then the end result of this meditation and imagination will be that he will experience the birth of a personal love for the Divine Being. Because the constant contemplation of continuous bounties, most certainly creates this effect on the heart of a grateful person, that slowly and gradually his heart fills up with the personal love of that person whose limitless bounties have encompassed him. Thus in this condition he does not worship Him only with the thought of His favours but his heart takes to His personal love, as a child has personal love for its mother. Thus at this stage not only does he see God Almighty at the time of saying prayers, but he also enjoys it like lovers, and all the sensual and carnal motives are annihilated and a personal love generates in him. This is the stage which God Almighty has referred to as ايتاء ذى القربى And God Almighty has indicated towards the same degree in the verse

فاذكروا لله كذا كرم آباءكم او اشد ذكرى
 Thus this is the explanation of the verse.

ان الله يامر بالعدل والاحسان وايتاء ذى القربى

- (1) the stage of ايتاء ذى القربى is generated by the continued contemplation of bounties and at this stage the personal love of God Almighty is fully and completely created in the heart of the worshipper, and even the scent and residue of carnal pleasures are completely removed. And the fact of the matter is that only two things are the root and source of personal love:

First, great and deep study of any ones beauty, and to keep in mind his countenance and features and good qualities all the time, and to contemplate them again and again.

Second, to reflect very often upon the perpetual bounties of some one and to continue to bring to mind the various types of his benevolence, his favours, and generosity, and to take to heart the greatness of these favours.

God Almighty has described in this the three stages of the spiritual awareness of man and has declared the third stage as that of personal love, and this is the stage where all the selfish motives of the carnal self are burnt down and the heart is filled up like as a bottle is filled with perfume. The same stage has been indicated in this verse:

و من الناس من يشرى نفسه ابتغاء مرضات الله والله روف بالعباد

meaning: There are also among the believers those who sell their lives in exchange for the divine pleasure, and such are the people (1) towards whom God Almighty is kind. (2.207) And again He has said

بلى من اسلم وجهه لله وهو محسن فله اجره عند ربه ولا خوف عليهم ولا هم يحزنون

meaning: such people have found salvation as give up their existence into the custody of God Almighty, and pray to Him, in the contemplation of His blessings, in such a way that they are seeing Him. Such people are rewarded by God Almighty and they have no fear nor do they grieve (2.112) i.e., their desire comes to be God and God's love, and the blessings that God Almighty has are their reward. Then again said He on one occasions:

يطعمون الطعام على حبه مسكيناً ويتماً و اسيراً انما نطممكم لوجه الله لا نريد منكم جزاء ولا شكوراً

meaning: that believers are those who give food to the poor, the orphans, and the prisoners, for the love of God and they say, "We do not want any return or gratitude for having given that food, nor have we any other motive. From all these services only the pleasure of God Almighty is our objective." (76.8,9) Now this should be pondered upon as to how clearly is it evident from all these verses that the Holy Quran has adjudged the higher stage of devotion to the Divine Being and of pious deeds to be where love for the Divine Being, and the desire for His pleasure is manifested with a true heart. But the question

(1) In selling the self this is included that one should dedicate one's life and one's comforts for the manifestation of the Divine Eminence, and for the service of the faith.

that arises at this point is as to whether this excellent teaching, which has been described so lucidly, is contained in the Injeel also? We assure everyone that the Injeel has certainly not described it so clearly and in such detail. God Almighty has named this faith Islam with the purpose that man should worship God Almighty not because of selfish motives, but out of a natural zeal. Because Islam is the name of contentment with and submission to the Divine decree, relinquishing all other objectives. There is no other religion in the world except Islam which has such objectives. No doubt God Almighty has promised the believers various types of rewards and blessings to remind them of His Mercy. But He has given the instruction to the believers who desire an esteemed status, that they should worship God Almighty with only personal and innate love. But such clear evidences are present in the Injeel that the disciples of your Mr. Jesus were greedy and of low intellect. Thus as were their intellect and spirit so were the instructions given to them, and the same sort of Jesus was awarded to them, who stopped the simpletons from worship by deceiving them with his suicide.

If you say that the Injeel has, by teaching people to address God Almighty as Father, suggested personal love, the answer is that this belief is wholly wrong. Because by pondering over the Injeel it is found that the Messiah has used the words, "Son of God" in two senses:

First, this was an ancient custom in the days of the Messiah that whosoever performed deeds of kindness and virtue and who behaved with generosity and benevolence towards the people, would announce openly that he was a son of God. His intention by using such a phrase was that as God is merciful towards both the pious and the wicked and both the good and the bad get benefit from His sun and moon, and His rain, in the same way, it was his habit to generally perform good and virtuous deeds. But the difference is only this much that God Almighty is bigger in this regard and he was small. Hence the Injeel also declared God to be the Father as He was bigger and considered others as His sons; intending that they were smaller,

but in real fact termed them equivalent to God Almighty i.e., they accepted fluctuation in quantity, but in quality both father and son remained the same, and this was a hidden (*shirk*) polytheistic belief. That is why the perfect and complete book the Holy Quran did not permit this mode of speech. It was permissible among the Jews who were in an under developed state, and following them Jesus said so in his speeches. Therefore, on many occasions in the Injeel such suggestions are found that, "Be merciful like God", "Be peace loving like God", - "Like God be kind even to your enemies as you are to your friends", then you will be called the children of God, because your deeds will be analogous to His actions. The only difference is that He will be bigger in the position of Father, and you will be considered, inferior, smaller, as a son. Thus this teaching was in fact taken from the books of the Jews. That is why even till now the Jews raise objections that this is plagiarism and piracy, and these things were stolen from the Old Testament and then were written in the Injeel. In any case firstly this teaching is defective, and this type of a son bears no relation to personal love:

Second there is an absurd sort of description of the second type of a son in the Injeel as is given in St. John 10:34. Let alone a son, in this sermon everyone, no matter how big a vagabond, has been made son of God, and the argument put forward is that it is not possible for the scriptures to be false. Thus, by following an individual the Injeel picked up a word popular in the community. Even otherwise this is in itself wrong that God Almighty be declared the Father. Who will be a greater fool and more impertinent than the one who applies the word Father to God Almighty. We have by the grace of God discussed this in detail in our book *Minanur-ur-Rehman*. From the discussion there it will be proved to you that the application of the word Father to God Almighty is an extremely filthy and unchaste custom. That is why, though for making the subject understood, the Holy Quran has said that you should remember God Almighty with such love as you remember your father with, but it did no where direct that you should consider God Almighty as your Father in reality.

Another defect in the Injeel is that it has not instructed any where that at the time of praying the excellent way of saying prayers is that selfish motives be removed from the midst, and whatever the Injeel has taught is the prayer to ask for bread. The Holy Quran has taught us this prayer that

اهدنا الصراط المستقيم - صراط الذين انعمت عليهم

meaning: set us firmly on that path which is the path of the prophets, the truthful ones, and the lovers of the Divine Being. (1.4) But the Injeel teaches the prayer to ask God Almighty to bestow our daily bread on that day. We have gone through the whole Injeel, no where does it contain any sign or trace of this excellent teaching.

Fifth objection: When Muhammad (Peace and Blessings of Allah be upon him) happened to glance at an unknown woman, then he went home, and had sexual intercourse with his wife Sauda (may She be blessed). Thus a person who cannot overcome his sensuality of the flash, till he has sexual intercourse with his wife, and does not satisfy the greed of his flesh, how can he be the most perfect person?

As answer I say the Hadith, from which the objector has understood a wrong meaning is in "Saheeh Muslim and its words are:

عن جابر ان رسول الله صلى الله عليه وسلم رأى امرأة فأتى امرأته
زينب وهي تمس منية لها ففضى حاجته

No where in this Hadith Sauda (May She be blessed) is mentioned, and the meaning of the Hadith is:

"The Holy Prophet Muhammad (Peace and Blessings of Allah be upon him) saw a woman, then he went to his wife Zainab (May she be blessed). She was simonizing leather. So the Holy Prophet Muhammad (Peace and Blessings of Allah be upon him) obtained what he had required." Now, see that there is no sign or mark of this in the Hadith that the Holy Prophet Muhammad (Peace and Blessings of Allah be upon him) liked the beauty and elegance of that woman, rather there is even no mention that the woman was young or old, and this is also not

proved that the Holy Prophet Muhammad (Peace and Blessings of Allah be upon him) had intercourse with his wife. The words of the Hadith are only this much that he obtained what he had required and the word *قضى حاجته* is not particular to sexual intercourse in the Arabic language. *قضى حاجت* is used for answering the call of nature and is also used for many other purposes. How is this found that the Holy Prophet Muhammad (Peace and Blessings of Allah be upon him) had sexual intercourse with his wife. To limit a general word to a particular meaning is clear mischief. Other than this it is not told by the word of mouth of the Holy Prophet Muhammad (Peace and Blessings of Allah be upon him) himself that he had intercourse with his wife after seeing a woman.

The truth of the matter is this that there is a Hadith in the "Muslim" related by Jabir (may he be blessed), and its translation is, that if anyone of you sees a woman and to him she seems beautiful, then it is better for him to go right away to his wife and have intercourse with her, so that even bad thoughts do not pass the heart, and as a precautionary measure some remedy is taken recourse to. Thus it is possible that a companion of the Holy Prophet Muhammad (Peace and Blessings of Allah be upon him) after listening to the Hadith would have seen that a young woman came in the way of the Holy Prophet Muhammad (Peace and Blessings of Allah be upon him) and then he may have got this information that close to that time the Holy Prophet Muhammad (Peace and Blessings of Allah be upon him) by chance had sexual intercourse with his wife. So by this accidental occurrence he would have supposed on his own interpretation that the Holy Prophet Muhammad (Peace and Blessings of Allah be upon him) had also practised what was in that Hadith.

So, even if we suppose that the report of the companion of the Holy Prophet Muhammad (Peace and Blessings of Allah be upon him) was correct, to adduce an evil conclusion from this is the work of only an evil minded man and a rascal. Rather the real fact is that prophets (Peace be upon them) are extremely eager and desirous of firmly setting down every pious and

virtuous act in a practical manner, in the hearts of the people. Thus often they do some work of piety and virtue by coming down from their station merely with the intention of showing a practical example and their soul has no need for it. This is just as we find this example among other living beings also when we look at the mirror of the law of nature. For example a hen acts in imitation to strike its beak on a grain with the purpose to teach its chicks how to pick the grain from the ground. Such showing by way of practical example is absolutely imperative for a perfect instructor and every action of the teacher is not a measure of the state of his heart. In addition to this it is not a blemish as such to consider some one beautiful if by chance one happens to see a beautiful person. True evil thoughts are contrary to perfect piety, but a person who before evil thoughts occur to him, as a precautionary measure, strikes his steps on the narrow and difficult path of piety so that he remains far from evil thoughts, would then such a deed be contrary to perfection? This teaching of the Holy Quran is excellent that

ان اكرمكم عند الله اتقاكم

i.e., As much would one choose the narrow and difficult path of piety so much would his rank be higher in the opinion of God Almighty. (49.13) Therefore, this is undoubtedly an extremely elevated degree of piety, that prudent arrangements be made as precautionary measure to protect oneself from evil thoughts even before such evil thoughts arise.

If a claim is made that perfect people remain safe from evil thoughts in any case, and they have no need for prudent arrangements, then such a claim will be entirely foolish and will arise because of a deficiency of understanding of spiritual knowledge. Because prophets (Peace be upon them) can never, even for a second make a firm intention from the heart to commit any sin or disobedience. To do so would be for them like committing major and great sins. But human faculties can express their propensities in them also, though they have been fully protected from taking a stand on evil thoughts. For instance if a prophet is hungry and sees some trees on his way laden with fruit, then this much we may concede that he will not put out his hand towards the fruits without the permission

of the owner, nor would he in his heart resolve to pluck the fruits. But this thought may occur to him that had those fruits been his property he would have been able to eat them, and this thought is not contrary to spiritual perfection. You may remember how your Mr. God, not bearing the anguish of a little hunger, ran towards the fig tree. Can you prove that that tree was his or his father's property? Therefore, a person who was not able to overcome his self, seeing somebody else's tree ran to offer it as sacrifice to his stomach, such a person, let alone being God, rather according to you, cannot even be a perfect person.

In short, such a thought passing somebody's heart, that this thing is beautiful, is a separate matter. A person to whom God Almighty has given eyes and as he can differentiate between a flower and a thorn, so can he differentiate between one beautiful and the other ugly. Your Mr. God may not have been given this faculty of discrimination by Nature, but he ran towards the fig tree to gratify the lust of his stomach, and did not even give it a thought as to whose fig tree was it.

It is strange that a drunkard and a glutton should not be called a sensualist and that Holy personage (Peace and Blessings of Allah be upon him) whose life and whose every action and deed was for the sake of God Almighty be named a sensualist by the people of these times, themselves having a filthy nature. What a strange era of darkness is it! This is a model of the excellent teachings of Islam that never should one look at a woman deliberately as it is a prelude to ogling, and if by chance one happens to glance at a beautiful woman and she seems pretty, then one should evade this thought by having sexual intercourse with one's wife. Remember well that this teaching and this direction is by way of a precautionary measure. A person, for instance, in the days of the epidemic of cholera to protect himself from cholera takes some medicine as a precautionary measure. Can we then say that he has cholera or the symptoms of cholera have appeared in him. Rather, such an action will be counted his wisdom, and it will be understood that he has a natural aversion towards that disease, and wants to

stay away from it. No one will agree with you on this point that practising the ways and means to piety is contrary to being a perfect man. If prophets (Peace be upon them) would not show us the model of piety, then who else would show it? Whosoever is the most God fearing of all he practises piety more than every body else. He keeps himself away from evil and he relinquishes those ways where there is any apprehension of evil.

But what should we say and what should we write concerning your Mr. Jesus?, And how long should we lament on his condition? Was it proper that he should have given opportunity to an adulteress that she should sit close to him, bare headed, in prime of youth, and with great coquetry rub her hair on his feet and massage his scalp with the perfume got by adultery. Had Jesus's heart been free of evil thoughts then he would certainly have forbidden any woman to come near him. But such people derive pleasure from the touch of adulteresses. They do not even listen to the counsel of a sincere friend on such sensual occasions. See, that an elder zealous for the dignity of Jesus tried to stop Jesus with the intention of advising him that such an action was not proper. But Jesus perceived from the stern countenance of his face that that fellow was disgusted with this action of his, passed over the objection in conversation like as reprobates do, and claimed that the harlot was very sincere, and that such sincerity was not to be found in him, the objector. Good gracious, what an excellent reply is it! Mr. Jesus is praising an adulteress that she is a very good natured person. Claiming God-head and such deeds !! Consider a person who remains in a state of dead drunkenness all the time, and associates with whores, and is foremost in eating and drinking, so much so that he earned the name of a glutton among the people. What piety and God-head can one expect from him?

See the piety of our Lord and Master, most excellent of the prophets, best among the holy and the elect (Peace and Blessings of Allah be upon him), he would not shake hands with women who were virtuous and good natured and used to come to take the oath of allegiance. Rather he would make them

sit at a distance and would instruct them only verbally to repent.

But what reasonable and pious person would consider a person chaste from the inside who does not abstain from touching young women. A pretty whore is sitting close by, so close as if she was sitting right under his arm, at times she extends her hand and massages his scalp with perfume, at other times she clasps his feet, yet at another time she lets down her lovely black hair on his feet, and does funny antics in his lap. Mr. Jesus is sitting in ecstasy in this state, and when somebody objects he rebukes him. The wonderful fact is that he was young, and had the habit of drinking wine, above all was a bachelor, and a beautiful harlot before him rubbing her body against his. Is this is the deed of virtuous persons? And what argument is there to suggest that his sexuality was not moved, Alas! Jesus did not even have the good fortune of having a wife with whom he could have had sexual intercourse after looking at that adulteress. What sensual emotions would not have been aroused by the coquetry and pelting of the wicked adulteress, and the passion of sexuality would not have worked up fully? That is why the admonition to the adulteress to stay away from him did not even pass from Jesus's lips. And this fact is proved by the Injeel that that woman was a prostitute and was known for adultery in the whole city.

Sixth objection. To legalise temporary marriage and then to declare it unlawful.

Reply. Foolish Christians do not know that Islam did not introduce temporary marriage, rather as far as possible it cut it down in the world. Before Islam not only in Arabia but among most of the nations of the world the custom of temporary marriage was practised i.e., to marry for a certain period of time and then divorce the woman after that. One reason among the reasons for the spreading of this practice was that those people, who were connected with the armies and used to go to other countries or used to stay in other countries for long periods for conducting business matters, needed to have

marriages for a definite period of time i.e., they needed to have temporary marriages. Some times the reason would also be that women of foreign countries would declare before marriage that they were not prepared to go with the men to their countries. That is why marriages used to take place only with this intention that divorce would be effected on such and such date. It is true that once or twice some muslims practised this ancient custom (1) but not by divine revelation and inspiration, rather an old custom was practised in an ordinary manner. There is nothing in Muta (temporary marriage), except that it is marriage for a fixed date, and divine revelation ultimately declared it illegal. Therefore, in the booklet "Arya Daram" we have already written about it in detail. But it is surprising as to why Christians talk about Muta which is only marriage for a fixed time. Why do they not see the conduct and action of their own Jesus that he looks at those young women whom it was not proper for him to look at. Was it permissible that he should have associated himself with a harlot? Alas! had he observed only this Muta, he would have saved himself from such misdeeds. Did the respected paternal and maternal grand mothers of Jesus practice 'Muta' or did they openly and clearly commit adultery? We ask our Christian friends regarding those religions where neither Muta, which is temporary marriage, is permissible nor co-wives are legal, and the soldiers of that religion, who because of their preserving strength and vigour, cannot also spend a life of celibacy, rather they drink such liquor which instigates sexuality, and eat the very best food so that they remain active and alert in carrying out soldierly jobs, like the British forces. How can they save themselves from adultery? What law is there in the Injeel for the preservation of their chastity? If there was such a law and the Injeel had given some remedy for such bachelors, then why did the British Government promulgate the Cantonments Act No. 13, 1889, and made this arrangement that British Soldiers should corrupt themselves with whores. So much so that Sir George Wright, Commander-in-Chief of the Indian Army, persuaded his

(1) This action was at the time of extreme anxiety like a person dying of hunger may eat of a corpse.

subordinate officials to provide the British soldiers with beautiful young women for adultery.

It is evident that had there been in the Injeel any arrangement for times of such needs, which drove the authorities to make such shameful proposals, they would never have introduced unclean ways among the brave soldiers leaving aside the permitted path. Islam in every age has saved the Sultans from such unclean arrangements, through the blessings of polygamy. Muslim soldiers save themselves from adultery through "nikah". If the padres remember any hidden policy of the Injeel to protect people from fornication, they should stop Government from this arrangement. For the newspaper, the Times, has emphatically started the movement to resume this law. All these matters testify to the fact that the teachings of the Injeel are deficient and all the aspects of social conduct have not been taken into consideration.

God willing the rest will follow later.

MIRZA GHULAM AHMAD QADIANI

A LETTER

LETTER

It should be known to the lovers of the followers of Islam that in these days I received a book "Noor-ul-Haque" sent to me by the magnificent leader Mirza Ghulam Ahmad Sahib Qadiani. I read it, and I also read some writings concerning Mohammad Hussain Batalvi. I was extremely surprised seeing them, that in spite of having understanding and acumen, and being well renowned, and after squatting at the feet of Mirza Sahib for sometime, and being full of praises for him, all of a sudden he has taken such an about turn that he brought matters to the stage of pronouncing "Kufr". See the difference of the two ways, how far removed one is from the other. Although the characteristics of the age itself are becoming clear as in a mirror, and the era is showing that the people of the Dajjal are fully practising their deception, and the sayings of the Prophet (Peace and Blessings of Allah be upon him) are being fulfilled, yet and in spite of all this the opponents are not able to understand the intent of **لكل فرعون موسى** for every Pharaoh there is a Moses. And how can they understand it, for Almighty God has said

ختم الله على قلوبهم و على سمعهم و على ابصارهم غشاوة

At this point His Omnipotence is seen that He creates such causes for the one whom He wishes to go astray. Those things which the scholars and research workers regarded as points of mystical significance, this gentleman considers them 'Kufr', and fails to take note of the conditions of the times. The one who is today flying the flag of our Prophet of the Latter Days, Muhammad (Peace and Blessings of Allah be upon him) and is putting new life in his faith, and is becoming our support, and is crushing the enemies of our religion under his feet, and in a befitting way is claiming miracles, which are becoming extinct now-a-day, they are issuing Fatwas of Kufr against such a one. Woe be unto them who have such thoughts. These days a miracle has no value in the eye of the philosophers who study the material world only. See what a strange sort is the sect of the nature worshippers that has now sprung up. When miracles are under discussion they at once say that miracles have no basis at all, and if somebody believes in them, let him show

some miracle. If supernatural happenings and miracles are, God forbid, considered as non-existent to what extent it will have baneful effects. It was an occasion for being thankful that a captain has come and has rowed out our ship which was caught in a whirlpool. They should have accepted him, not that they should have accused him of Kufr and deception. At this juncture I say that, as I have come to understand, and it is true, the magnificent leader, Mirza Ghulam Ahmad, is no doubt the Mujaddid, (Reformer) of the time, and I keenly desire to meet him, and I pray day and night to God, the Glorious and the Exalted, that if You have sent Mirza Sahib with truth then honour me with a meeting with him, and that I also may be counted among this body of believers. I was at first in doubt but now after making inquiries and finding proofs I say that whatever I have written, all of it, is right and true and I consider him to be the true Mujaddid (Reformer). Peace be unto you.

From
Azuddin from Bachharyoon
District Muradabad

TABLOID
ON
CRITERION FOR RELIGIONS

A comparative study of Religions in the light of Natural Standards

AND

Some Account of the kindness of the British Government.

In my opinion it is not possible for the inhabitants of any other country to have a better opportunity than what our country, Punjab and Hindustan, have got to examine and scrutinize various religions, and to distinguish the genuine from the counterfeit. For having this opportunity the first blessing of God Almighty is the rule of the British Government on our country. We shall be considered extremely thankless and as those who deny favours and blessings, if we are not truly thankful to this gracious government, because of whose auspicious presence we have had such an opportunity to call people to Islam and to preach it which even any king had not got before us. Because this knowledge loving government has given such freedom of expression that it will be futile if we try to find a precedent under any other government of the present day. Is this not strange that we can deliver sermons in support of Islam in the market places of London, to avail of which opportunity even in the city of Mecca Muzzama itself is impossible for us? This government has not only given full freedom to each and every community for publishing books, and preaching its faith, but it has also helped each and every sect through spreading arts and sciences, and has opened the eyes of a whole world through the spread of education and instructions. Thus, although this favour of this benign government is not of small consequence that it is whole heartedly protecting our property and honour and life to the best of its capabilities, and is benefitting us through this freedom, which many a true sympathiser of mankind passed from this world longing for, yet this second favour of the government is greater than the first one, that it wants to turn brutes of the jungle, and those who are human beings in name only, into men of knowledge and wisdom through all sorts and kinds of education. We see that through continued efforts of

this government those people who were like cattle and quadrupeds, have gained some shade of humanity, understanding and intellect. And in many hearts and minds a light has been kindled which is born on the acquisition of knowledge. As if the spread of information had changed the world for once.

But, as light can reach inside a house through glass, water cannot, in the same way the light of knowledge has come to many a heart and mind, yet that clear water of sincerity and of turning one's face towards truth has not till now come inside, through which the seedling of the spirit could attain growth, and bring forth good fruit. The government, however, is not at fault in this. Rather such means are either extinct or rarely exist at present, which would excite true spirituality. This is a strange matter that with the progress of knowledge, it seems that fraud and deceit have also progressed. And people who have faith in truth are facing unbearable doubts and suspicions, and simplicity of faith has greatly diminished. Philosophical thoughts, which are not accompanied by religious knowledge, have cast a baneful influence on the newly educated people, which is pulling them towards atheism. And it is certainly difficult that people could escape and survive this influence without the support of religious education. Alas! for the condition of that person who has been left in such schools and colleges in such a state where he has no information about religious knowledge and truths. True, we can say that this highly ambitious government, which is all sympathy for mankind, has with the efforts of its own hands weeded out the soil of the hearts of this country, that was lying barren, of wild trees and bushes and various types of grass, which were growing very tall, and amassing were covering the land. And now that time has naturally come when the seed of truth be sown in the soil and then irrigation be carried out through heavenly waters. Thus those people are very fortunate who have reached near the heavenly rains through this blessed government. Muslims should consider the existence of this government a blessing of God Almighty, and for rendering true obedience to it should make such efforts that they should be an example for others. Is not kindness the return for kindness? Is it not incumbent to do a good turn in recompense for a good turn?

So every one should think over it, and should exhibit his excellent mettle. Muslim canon law, Shariat, does not desire to let go to waste the rights or the kindness of any one. Thus not in a hypocritical manner, but in a truly heartfelt manner one should render obedience to this benevolent government. For God Almighty also has set up an occasion for the first time for spreading the light of our faith.

And then a second means, which has sprung up in our country, to the appreciation and recognition of religions is the flood of printing presses. For even such books, which, as it were, lay buried in the earth, have come back to life again through these printing presses. So much so that the Vedas of the Hindus have also come out dressed up in new pages as though they have been reincarnated, and the stories concocted by the foolish and the common people have been exposed.

The third medium is the opening up of the lines of communication, and the excellent arrangement of post and mail, and the coming in of books in this country from far off countries, and their going out to other countries from this country. All these are the means to investigating truth which the bounty of God has made available in our country, and of which we are deriving benefit in complete freedom. We have gained all these advantages through this beneficent and well-intentioned government for whom prayers go forth involuntarily from our hearts.

But if this question is put forward, why then such a civilised and wise government aligns itself with such a religion where by making God of man the self evident and ancient and unalterable grandeur of the true God is belittled? Alas! the answer to this question is nothing except that when among kings and rulers the thought of domination over land grows beyond reasonable limits, all their energies of meditation and prudence are spent on this aspect alone. And the problems of the protection of national interests do not let them raise their head towards the issues of the hereafter. And in this way by lying under the weight of continued and unending worldly objectives the spirit of recognizing God and seeking after the eternal truth diminishes. In spite of all this, hope in the

Beneficence of God Almighty is not lost that He may turn the attention of this courageous government to the right path. As our prayers are for the worldly betterment of this government, so are they for their life of the hereafter. Thus, there is no wonder that we may witness the effect of this prayer.

In these times when many ways and means for knowing truth and falsehood have been developed in our country three great religions confront each other and are mutually colliding. Of these three religions, it is the claim of the followers of each of them that only their religion is true and correct. And it is strange that the tongue of none inclines towards a denial that his religion is not based on principles of truth. But I cannot believe that as the tongues of our opponents claim so do their hearts also agree even for a second with these claims. This is a great mark of a true religion, that even before we put forward arguments for its truth, it is so shining and luminous in itself that if other religions are placed opposite this true religion all of them would appear to be fallen in darkness. A sagacious person can understand this argument lucidly, when he regards the basic laws of his religion separating them from the invented and grafted arguments, and only considers the fundamental principles of that religion, that is, he should examine the modes taught by these religions of knowing God only by placing these modes in juxtaposition to each other, and should not make extraneous additions to the belief of any religion regarding knowing God. Rather divesting the mode of knowing God taught by his religion of all arguments, he should judge it by placing one religion against another religion, and should ponder in which religion the brilliance of intrinsic truth is found and which one has this peculiarity that merely casting a glance at its declared mode of knowing God Almighty pulls the hearts towards itself.

For instance the three religions, I have just mentioned, are the Arya Samaj, Christianity, and Islam. If we would show their real picture then the detail is as follows.

The Arya Samaji religion has such a God for whom it is impossible that his godhead would continue on his personal power and omnipotence, and all his hopes are dependent on

such beings as are not created by his hand. It is not within human capability to get to know the limits of the power and omnipotence of the real God. But the powers of the Parmeshar, the supreme God of the Arya Samajis, we may count on our fingers. He is a supreme God possessed of such meagre resources that all the limits of his omnipotence are already known. And if his powers are praised very much, nothing more can be said except that he knows how to patch and combine things ancient like himself, as masons do. If a question is raised, as to what does he contribute on his account? then extremely sorrowfully it has to be answered that he adds nothing. Thus the Zenith of his power is only limited to the extent that he patches up together existing spirits and small bodies of matter, which are ancient and are eternal and self-existent like himself, and on whose creation his person has no influence. But it is difficult to establish an argument on this point as to why these ancient things are in need of such a Parmeshar when all the things exist by themselves, and all their faculties also exist by themselves. They also have the property of getting together by themselves, and they have the power since antiquity to attract and absorb also by themselves and all their qualities that appear even after being synthesized are also by themselves. It is therefore, not understood what argument proves the need and necessity for such a deficient and feeble Parmeshar. And what else can be the point of distinction between him and another person beside him, except that perhaps he is more clever and intelligent. There is no doubting the fact that the Parmeshar of the Arya Samajis is a failure in having for himself the unlimited powers which go with the perfection of Divinity. It is a misfortune for the hypothetical Parmeshar that the perfect attainment and excellence, which are necessary for the brilliance of the full glory of Divinity, did not become available to him. His second misfortune is that except for a few leaves of the Vedas there is no way available to identify and recognise him in the light of the laws of Nature. Because, if this point be correct that the spirits and the atoms of matter together with all their powers, gravity and peculiarities, intellect and awareness, and consciousness are existing by themselves then the right intellect does not admit of the need of another person to join them together. The reason is that in this circumstance it is beyond any possibility to answer the question

that those things that are gods to themselves since antiquity and contain in themselves all those powers that are essential for joining them together and when they did not need the Parmeshar for their coming into existence, and they were not in need of anyone who could tell them their powers and properties, what reason is there that they had the need of an outsider to join them together in their mutual relationship, although joining the souls with their faculties and joining the particles of matter with their properties themselves are also ways of joining things together.

From this it is proved that these ancient things, as they do not stand in need of a creator for their coming into existence, and do not need an inventor for their powers, in the same way they do not need a craftsman for bringing about their mutual connections. And this will be extremely foolish, when first, one would one's self accept by word of mouth concerning these things that they were not in need of any body else for their coming into existence, and for their powers, and for their mutual connections, and then next to say also in the same breath that they necessarily need somebody other than themselves for joining with some other things. Here there will only be a claim which has no proof with it. In other words according to this argument to prove even the existence of Parmeshar would be difficult. No one is therefore, more unfortunate than a man who puts his trust in such a Parmeshar to whom because of his deficient powers, no good reasons were available to prove his own existence. These are the divine powers of the Parmeshar of the Hindus.

The state of his moral powers is such that they seem to be even lower than the moral powers of human beings. Accordingly, we see that a kind hearted man frequently forgives the lapses of such offenders who seek forgiveness of him with humility and supplication, and many a time he bestows favours, because of his bountiful disposition on such as have no right at all to claim them. But the Arya Samajis in relation to their Parmeshar declare that he has no portion of even these two kinds of moral qualities, and in their opinion every sin becomes the cause of many crores of incarnation, and until and unless a sinner goes through many incarnation and

receives full punishment, till then there is no way of deliverance for him. According to their belief this is absolutely in vain to hope that repentance and mortification and asking forgiveness by a man would save him from being cast into a second incarnation, or recourse towards truth would save him from the punishment for past unrightful words and deeds. Rather it is incumbent on him to suffer through countless incarnations which can never be avoided no matter what. And to dole out some forgiveness out of kindness and generosity is not the habit of the Parmeshar. Whatever good state man or beast is in, or whatever blessings he receives, it is the fruit of a past birth. Alas! It is regretful that though the Arya Samajis take great pride in the principles of the Vedas, yet these untrue teachings of the Vedas could not overcome their human conscience. Because of the meetings that I have had many times with some people of this sect, this has been repeatedly experienced that just as a mortification takes hold of the Arya Samajis at the mention of "Niyog", so do they become extremely ashamed, when they are put this question, why the natural and moral powers of the Parmeshar have become so limited that, because of the evil effect of this belief, even his godhead also cannot be proved in the light of reason, and because of which the unfortunate Arya Samajis remain deprived of eternal salvation?

In short the reality and essence of the Parmeshar of the Hindus is only this much, that he is extremely feeble and pitiable in moral and divine powers. Perhaps this is the reason why in the Vedas, leaving aside the worship of Parmeshar, stress has been laid on the worship of Agni, Wayo, the Moon, the Sun, and Water, and every reward and favour has been requested of them. Since the Parmeshar cannot take the Arya Samajis to any destination, rather being deprived of full powers spends his life in a state of disappointment, for others to trust and rely on him is an evident mistake.

To bring a complete picture of the Parmeshar of the Hindus before the eyes this much only is sufficient.

Now remains the next religion i.e., Christianity, whose supporters with loud acclamation and with great exaggration

consider their god, whom they have named Jesus, the Messiah, as the true God. And the description of the Christian god is that he is the son of an Isrealite person, Mary, daughter of Jacob, and he passed away from the perishable abode of this world after reaching the age of thirty two years. When we consider the fact as to how at the time of his arrest he remained disappointed in what he had desired even after praying the whole night long, and was caught with indignity, and according to the Christians was crucified, and died calling out "Eli, Eli", a shiver runs through our body from the question, how such a person, whose supplications even were not accepted by the Divine Being and who was repeatedly beaten till he died in a state of extreme failure and disappointment, can be called the Omnipotent God? Do only bring before your eyes the sight at the time when Jesus the Messiah started towards Galilee after remaining in the lock up, the hand cuff on his hands, chains on his feet, in the custody of some soldiers, and after being challaned and being scolded and rebuked. In this deplorable state he moved from one lock up to another lock up. Pilate tried to acquit him upon seeing some miracle, but he was not able to show any. Therefore, no choice being left he was placed back into custody, and then was handed over to the Jews, and they swiftly put an end to his life.

Now the readers themselves should consider whether these are the signs of the real and true God? Can a clean conscience accept that the One who is the Creator of the heavens and the earth, and is the possessor of limitless powers and puissance, will in the end be cast into such a state of misfortune and feebleness and meanness that wicked man will crush him in his hands? Should any one worship and rely on such a God, then it is his choice. But the truth is, if the God of the Christians is placed even against the Parmeshar, of the Arya Samajis, and his puissance and power are weighed, in comparison with the Parmeshar he is totally worthless. Because the hypothetical Parmeshar of the Arya Samajis, though he does not have the power to create things, but, it is said, he can join to some extent already created objects. But even this much strength is not proved to be present in the Jesus of the Christians. At the time when he was put to the cross and the Jews had said that if he would save himself at that time, they

would believe in him, he was not able to save himself before them. Otherwise saving oneself was no great deed. Only the soul had to be joined to his body. But that weakling did not even have the strength to join them together. After him those who were wont to conceal his weakness made up the story that he had come back to life in the sepulchre. But alas! they did not consider that the demand of the Jews was that he should come to life again in their presence, and when he was not able to come to life again in their presence, nor did he meet them after coming to life in the sepulchre, then in the opinion of the Jews, rather for every research worker, what proof was there that he had really come back to life? Till the time proof is made available, even if we suppose that the corpse got lost in the sepulchre, his coming to life cannot be proved. Rather according to reason this would certainly be proved that some miracle maker might have stolen it away.

Many such people have passed in this world whose community or followers held this very belief that their corpse after being lost had reached Paradise. Will the Christians then accept that the same must have happened in reality? For instance, do not go far, cast a glance at the events of Baba Nanak Sahib. Seventeen lakh sikhs are in agreement in this belief that in point of fact after death Baba Nanak Sahib went to paradise in his earthly body. Not only that they rally agree on this but the same is written in their authentic books which were compiled during the same period. Now can the Christians accept that Baba Nanak Sahib in reality went to paradise in his earthly body? Christians recall to mind science and philosophy when discussing religious beliefs with the people of other religions, but, alas! they do not let the unreasonable beliefs of their own house to be even touched by science and philosophy. If Christians want to make use of justice they will be able to understand very quickly that the arguments of the Sikhs, regarding the corpse of Baba Nanak getting lost, and his going to the heavens alongwith his body, are much stronger and worthy of attention compared with the foolish statements of the Christians, and are superior to the evidence existing in the Injeel.

Because firstly those events were written right at the same time in the Bala's Janam Sakhi (biography), but the Injeels were written many years after the times of Jesus. Secondly a preference, that the event of Baba Nanak Sahib has, is that this miracle, which has been associated with Jesus, in reality appears to be intended to conceal the mortification that the disciples had to face before the Jews. Because when the Jews crucified Jesus, and next they desired a miracle, that if then he came down from the cross alive again, they would believe in him, then at that time Jesus was not able to come down the cross. Because of this reason the disciples of Jesus were very much ashamed, and they were not able to show their face to the Jews. Therefore, it was imperative that they should have conjured up some trick for concealing this mortification so that in the eyes of the simple folk they should have been saved from this taunt and ridicule and jesting. So reason accepts this point that, with the aim to remove the stigma of shame from their faces, as the blame was on them, during night time after taking out Jesus's corpse from its grave they must have placed it in another grave (1) And then like this well known proverb, 'The master's witness in his frog' they must have said, "Well as you had demanded, Jesus did become alive, but has gone to the heavens." But these difficulties did not confront the Sikhs at the death of Baba Nanak, and nor did any enemy levelled this charge against them, nor did they have any need for such trickery. And no one raised a hue and cry, as the Jews had done, that the corpse had been stolen. Hence if Christians had held this belief for Baba Nanak Sahib instead of Jesus, it would have been reasonable to a certain extent. But such a belief in relation to Jesus is full of the stink of open fabrication and forgery.

The last excuse for Jesus having suffered and then being crucified is declared that inspite of being God he was crucified so that his death should become atonement for the sinners. But this is also the innovation of the Christians alone, that God also dies, though after death he is made to return to life again, and is then made to ascend God's throne, Till today

(1) See Appendix-I (p. 157).

they are held in bondage by this false idea that he will come again to the world to do justice. And the body that he got for the second time after dying, the same body will always remain with him in the state of Godhead. But this personified corporeal God of the Christians, who according to them has already once died and has blood and flesh and bones, and all the upper and lower organs, resembles those Avtars of the Hindus whom the Arya Samajis are disowning these days with great enthusiasm. The only difference is that the God of the Christians was born only once out of the womb of Mary, daughter of Jacob. But Bishun the god of the Hindus accepted the stain of birth nine times for the sake of removing the sins of the world. Particularly the event of the birth for the eighth time is said to be very interesting. It is said that, when the world was overcome by the power of the evil ones, Bishun was incarnated being born at mid night out of the womb of a virgin, and he liberated man from the sins that had spread in the world. The story though it is in consonance with the taste of the Christians, yet the Hindus showed greater wisdom in that they did not crucify their Avtars, nor did they accept that their Avtars were accursed.

Through some references in the Holy Quran, it is found with great clarity, that the first inventors of bestowing Godhead on man were the Brahmins of the Arya Vert alone. And then these thoughts were taken up by the Greeks from the Hindus. Ultimately in following this belief the Christians became the dung eaters of these two nations. The Hindus had hit upon another novel idea, which did not occur to the Christians. And that idea is that the Hindus consider this a part of the ancient laws of that eternal God who has no beginning and no end, that whenever the world became full of sins then only this idea occurred to Parmeshar, that he should himself be born in the world and should liberate the people and such an event has not taken place only once, but in times of need it has gone on happening. But the Christians believe that there is a God, and also that, no matter how high we climb in the past, there is no beginning to the existence of that God, and since ancient times He is the Creator and the Lord of the universe, but they do not accept that always and from times immemorial He has been crucifying His beloved sons for the sake of the people. Rather

they say that this device has occurred to Him only a short time ago, and only now has this idea occurred to the Old Father to save others from chastisement by crucifying the Son. It is evident that, by accepting that God Almighty exists from ancient times and from eternity this second point has also to be accepted along with it that by reason of the antiquity of the classes of Creation, His Creations have also existed from eternity. And because of the ancient splendourous manifestations of the ancient Divine attributes at one time one universe has retreated into the depth of oblivion, and at other times another universe has manifested itself in its place, and no one can keep a count as to how many universes did God Almighty displace and remove from this world, and established another universe in its place. Therefore, God Almighty by declaring in the Holy Quran that He created the *جان* before Adam, has pointed to the same antiquity of the classes of creation of the universe.

But the Christians, even though this point is self evident that the antiquity of the classes of creation in the universe is imperative, have not till now presented a list from which it could be found out as to how many times the Son of God Almighty was crucified in these limitless universes, which were completely disconnected from one another. Because it is evident that according to the principles of the Christian religion no one is free from sin except the Son of God Almighty. Therefore, in this circumstance this question arises as to what arrangement had been made for the forgiveness of the sins of those created beings who passed away even before this Adam of ours, and who have no relation with the progeny of this mankind? Or had this very Son been hanged before many a time in order to provide salvation for them? Or was it some other Son who had been crucified for the sake of other created beings in times gone by? However, hard we think on this subject we can understand only this much that if there is no forgiveness of sin without the crucifixion, then the God of the Christians must have had endless and countless number of sons who must have played their part from time to time in these encounters, and each one of them must have been hanged on his appointed time. Hence it is useless to entertain any hope of some good from such a God, whose own youthful children continued to die like this. At the

debate held in Amritsar we raised this question that the Christians accept and acknowledge that their God Almighty does not wish to destroy any one of sin. If that be so an objection arises as to what arrangements have been made by such a God for the salvation of the dirty souls of those Satans who have been mentioned in the Injeel?(1) Had such a Son also come to the world who had given up his life for the sins of Satans? or had restrained them from sinning? If no such arrangements were made it goes to prove that the Christian God has always been willing to burn Satans in the eternal hell fire, whose number, according to the admission of the Christians, is much more than that of human beings. When no hint was given of any such Son, then in that case the Christians had to accept that God created Satans only for hell. In short, since the time they have made the son of Mary their God, the Christians are fallen in very many great difficulties. Not one day must have passed when their own souls would not have looked at this belief of theirs with detestation.

Then another calamity which befell them was that the *raison detre* of his crucifixion could not be established after scrutiny, and no fruit of his crucifixion was proved to exist. Because the matter is in two ways only:

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- 1). It is established from Islamic teachings that even Satans accept faith. Therefore, our Lord and Master Muhammad (Peace and Blessings of Allah be upon him) said that his Satan had become a Muslim. Thus with every man there is a Satan, and the Satans of holy and God's favourite people become believers. But, alas! the Satan of Jesus could not become a believer. On the contrary he was anxious to lead Jesus astray, and took him to a hillock and showed him the riches of the world and promised that upon prostrating before him he would give all those riches to Jesus. This saying of Satan was in reality a great prediction and a hint that when the Christian nation would prostrate before Satan all the riches of the world would be given to them. That is how it has happened. It was not unexpected of such people to prostrate before Satan, whose guide went behind Satan even though he called himself God. In short all the wealth of the Christians is in reality because of this very action of prostrating themselves before Satan, and it is evident that in accordance with the Satanic promise after such prostration the Christians got the riches of the world.

(1) Firstly, that they should declare the *raison detre* of the crucifixion of the late Son to be that he may embolden his believers to commit sin, and with the support of his atonement to spread immoral life, and impiety with great zeal and force, and to spread evil deeds of all types and sorts. This way is very clearly unreasonable and Satanic, and in my opinion no one in the world would elect this impious conduct, and declare the founder of such a religion a pious person who would incite common men to commit sin in this way. Rather from experience it is found that only those people pronounce such a religious decree who in reality, being devoid of faith and good morality, and because of their sensual objectives, want to cast others also into the hell of immorality. In fact such people resemble those astrologers who sitting on thoroughfares entice and cheat the passers by, and taking one small coin give to the poor fools these glad tidings in very comforting words, that in the near future they will find such and such good luck. And making their countenance like that of a true research worker with great attention they will examine and inspect the lines of their hands and the lines and aspects of their faces, as if they were looking for certain signs, and then turning the showy leaves of a book, which is placed in front of them only for doling out this fraud, they assure these foolish people that a great lucky star of theirs was going to come into power, and most probably the questioner will become the king of a country, or at least ministership was certainly assured.

Or these people are like those, who want to make one the recipient of God's mercy in spite of all his permanent uncleanness, like those practising alchemy who upon seeing a simple but wealthy person want to ensnare him with all sorts of bragging, and, after talking of things here and there, start abusing the earlier alchemists who had come before, that they were liars and rescals, and would wrongfully make off with the money of other people like swindlers. Ultimately such a one drags on the conversation to the point where he tells his dear listeners that upto the age of fifty or sixty years which ever claimant to alchemy he has met, he has found him to be a liar. But his own guru late so and so, whose abode now is the heaven, was a true alchemist and donated to charity many crores of rupees, and he himself was fortunate enough to have

the honour of serving the guru for twelve years, and got its reward. Hearing of reward one illiterate listener would speak out that most certainly he must have learnt the prescription of alchemy from his guru. Hearing this that old alchemist Babaji, knitting his brow and showing anger, would say that the questioner should not speak so loudly as a crowd of thousands of people would collect there, and he shunned publicity. So, briefly the illiterate are ensnared by these few phrases alone. Then no difficulty at all remains in slaughtering the trapped victim. In privacy such people explain as a secret that in fact, it was only the good fortune of that fellow that brought them over there from thousands of miles, and that they were also surprised as to how their own hard hearts had softened for the fellow, and that he should hurry up and should get gold jewellery worth Rs.10,000/- from their house or should ask somebody else to give it to them, and it will become ten times overnight. But, they caution that no one should be informed about them and the victim should ask for the jewellery by making some other excuse. In short, finally they abscond with the jewellery. And these crazy people because of their desire to increase the jewellery ten fold, are left behind crying over their luck.

This is the punishment of their avarice which reaches its peak because of their neglecting the laws of nature. But I have heard that such thugs necessarily have to say that all those who went before them, or would come after them, all of them most certainly are cheats, highwaymen, robbers, unclean and liars and are ignorant of the real prescription. In the same way the Christians also cannot set up their shop till they do not declare all the sacred prophets from Adam (Peace be upon him) to the last as transgressors and evil doers.(1)

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- (1). There is pity on the reason and intellect of the Christians that they secured no benefit at all for their Jesus by attributing godhead to him. On the contrary they have disgraced him before the righteous people. It would have been better that they had given alms and had prayed to invoke blessings on the soul of the Christ so that it would have done good to him in his next life. What was the gain in making God of a man made of dust?

(2) Secondly another aspect of the crucifixion of this pitiable Son is that the *raison detre* of his crucifixion should be declared that those who would believe in his crucifixion will be saved from all types of sins and evil deeds and their sensual emotions will not be able to surface. But alas! as the first aspect was proved to be contrary to good taste and evidently false, in the same way this aspect is proved to be clearly false. Because if it is supposed that there is such a peculiarity in the belief in the atonement of Jesus, that the one who accepts this belief becomes angelic in disposition, and afterwards even the thought of sin does not cross his heart, then it will have to be said for all the past prophets that they had not truly believed in the crucifixion and in the atonement of Jesus, because according to the Christians they even went beyond the limits in committing evil deeds. Some of them worshipped idols, and some committed unlawful murders, and some committed fornication with their daughters. And specially Jesus's grand father David committed all types of misdeeds. He got an innocent man killed deceitfully for his own lust, and got his wife brought over to him by sending procuresses, and made her drink wine and committed adultery with her and wasted a lot of wealth in unlawful deeds, and kept about hundred wives till the last, and this act was also adultery according to the Christians. And even more strange is the fact that the Holy Spirit also used to descend on him every day, and the Psalms were being revealed in right earnest. But it is a pity that neither the Holy Spirit nor belief in the atonement Jesus stopped him from evil deeds and ultimately he died continuing to commit such evil deeds.

And even more amazing is that this atonement could not save even the maternal and paternal grand mothers of Jesus from fornication, although their fornication was to bring stigma on the mettle of Jesus's nature. And these grand mothers are not one or two but they are three in number. Accordingly, a maternal great grant mother of Jesus who was his paternal great grand mother also in a way, Rahaab was a harlot. See Joshua (2.1). There was another maternal grand mother who also was a paternal grand mother in a away, and her name is Tamar. She was an adulteress like the fornicating women who are kept as mistresses. See Genesis (38:16 to 31). And another maternal grand mother of Mr. Jesus who was in another relation also a

paternal grand mother is called by the name of Bath Sheba. She was the same chaste woman who had committed adultery with David(1) See II Samuel 11 and 12.

Now evidently these paternal and maternal grand mothers must have been informed about the atonement of Jesus, and they must have believed in it, because it is an article of faith of the Christians that earlier prophets and their followers were also given this teaching regarding atonement, and they attained salvation only after believing in it. Thus if it is perceived that the influence of the crucifixion of Jesus is that believing in his crucifixion saves from sinning, then it should have so happened that the paternal and maternal grand mothers of Jesus should have been saved from committing adultery and fornication. But in the circumstance that all the prophets, though, according to the Christians, they had believed in the suicide of Jesus, were not able to save themselves from evil deeds, nor were the paternal and maternal grand mothers of Jesus able to save themselves, it is proved clearly that this false atonement cannot save any one from sensual emotions. It was not able to save even the Messiah himself. See that he went following Satan (2) though it was not proper for him to go. Perhaps this was the act because of which he felt so ashamed that when a person called him good, he stopped him and asked as to why he had called him good, and in fact how can a person who followed after Satan, have the audacity to call himself good? This is certain that Jesus showed reluctance from himself being called a good man because of his own belief and for some other reasons. But one is sorry to note that now the Christians have not only declared him good but have made him a God.

(1). Our Lord and Master the Holy Prophet Muhammad (Peace and Blessings of Allah be upon him) says that from his mother upto Eve none in the line of his mothers was an adulteress and fornicatoress, nor were the men adulterers and fornicators. But according to the Christians, the blood of three adulteress women is mingled in the birth of their Mr. God, although whatever is written in the Torah for the offspring of the adulteresses is not hidden from any one.

(2) See Appendix-II (p. 165).

Thus atonement could not benefit at all even the person of Jesus himself and vanity and arrogance which are at the root of all evils, seem to have gone to the share of Mr. Jesus alone. Because himself becoming God he had declared all the prophets as robbers, highwaymen, and men of unclean condition. Although this confession also proceeds from his own speech that he was not good, but alas! the flood of vanity has wiped away all of his other aspects. No gentleman abuses the elders who have gone by. But he has called the sacred prophets by the names of robbers and highwaymen. And the words "of little faith" and "adulterous" are there every time on his tongue for others, and he has not used any respectful word for any one. Well, why not, after all he is God's Son!

And when we observe as to what effect the atonement of Jesus had on the hearts of the disciples, did they refrain from sinning by believing in atonement?, here also the slot of true cleanliness seems to be vacant. Though this much is clear that these people had believed upon hearing the news of the crucifixion, but still the result was that upon the arrest of Jesus Peter cursed him to his face, and the rest of them ran away, and the light of faith did not remain in the hearts of any one of them.

Thereafter from the days of the disciples till today the state of eschewing sin in Christian society is that, by the admission of research workers, in particular of Europe, this fact is established that fornication is so rampant in Europe that in London alone thousands of bastards are born every year. Such dirty events in Europe have been published that they are not fit for repeating or listening to either. Drinking wine is so common that if the pubs are placed in one straight line, perhaps the line of these shops would not end even after a traveller passes for several miles along the line. There is freedom not to pray, and there is no work except debauchery and worshipping the worldly life day and night. Therefore, from all this research and analysis it is established that by the crucifixion of Jesus and by people believing in it they were not able to stop themselves

from sinning.(1) On the contrary as on the bursting of a dam the fast gush of water that had been held back destroys the surrounding villages, the same is becoming the condition of the believers in the atonement. And I know that Christians will not dispute this point very much, because in the circumstance when the Angel of God used to visit those prophets and the atonement of Jesus could not restrain them from committing evil deeds, then how can it stop the shop keepers and professionals and soulless padres from committing unholy deeds.

Thus this is the state of the God of the Christians, which we have described.

In comparison with these two religions that we have just mentioned the third religion is Islam. The recognition of God Almighty in this religion is extremely lucid and clear and is in consonance with human nature. Even if the books of all religions are annihilated, and all their instructive thoughts and conceptions are obliterated, even then that God Almighty towards whom the Holy Quran guides us will be seen very clearly in the mirror of the laws of nature, and His countenance which is full of omnipotence, power, and wisdom will be seen shining in every particle. Hence that God Almighty about whom the Holy Quran tells us does not only have a wrathful authority over His creatures but in accordance with this beneficent verse *الست بربكم قالوا بلى* that each and every particle by its nature and spirit carries out His command (7.172), the pull to bow before Him is found in every disposition. Not a single atom is devoid of this gravity. And this is a great argument for the fact that He is the creator of all things. Because the light of one's heart accepts the point that the pull that is found in every thing to bow before Him no doubt

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- (1). If the crucifixion of Jesus was according to his own desire, then it was suicide and a forbidden death. And if it was against his will, it cannot be an atonement. Jesus was not able to call himself good because people knew that he was a drunkard and a glutton, and this bad conduct was not after the claim to godhead, but it appears that it was so from the beginning. Thus the claim to godhead was an evil consequence of drinking wine.

emanates from Him alone, as the Holy Quran has pointed out this matter in this verse: **ان من شئى الا يسبح بحمده** meaning: that each and every thing is singing His immaculateness and His praises. (17.11) If God Almighty was not the Creator of these things, then why is this pull for God Almighty found in these things? A man who ponders will certainly accept this point that this pull is present because of some hidden relationship. Thus if that connection is not that of God Almighty being the Creator, then the Arya Samajis and others should answer the question as to what is written about the nature of this connection in the Vedas and other books? And what is its name? Is only this much true that God Almighty is merely by force ruling over every thing, and, in these things there is no natural instinct and desire to bow before God Almighty? We seek His protection, it is never so. Rather even to think on this line is stupidity, it is also a rascality of the highest order. But alas! the Vedas of the Arya Samajis denying the creative powers of God Almighty have not accepted this spiritual relationship on which is dependent the natural obedience of each and every thing. And as they were thousands of miles away from subtle knowledge and subtle *giyan*, that is why this true philosophic thought remained hidden from them that most certainly all bodies and souls bear a natural connection with that Ancient Being, and that God's Government is not only an artificial and compulsive rule, but every thing is prostrating itself before Him with its soul. For each and every particle is drowning in His limitless bounties and has come out of His hands. But alas! the followers of all opposing religions because of their narrow mindedness have tried to forcefully stop the vast stream of the Omnipotence and Mercy of God Almighty. And because of these reasons various and sundry stigmas of feebleness, uncleanness, artificiality, unjust ferocity, and unjust rule have marked their supposed Gods.

But Islam has not held back anywhere the rapid stream of God's perfect attributes. Like the Arya Samajis Islam does not teach this belief that all the spirits of the heavens and the earth and the particles of bodies of matter are all themselves gods for their own beings, and the one who is called Parmeshar, because of some unknown reason, is merely a ruler

over them like a Raja. Nor does it teach, as the Christian religion does, that god was born of the womb of a woman like human beings do, and not only did he by feeding upon the blood of menstruation for nine months get his blood, bones, and flesh from a sinful body, which had come from the essence of such adulteresses as Bath Sheba and Thamar and Raahab, and which had its portion of descent from them, but also he suffered all the anguish of sickness of childhood, like, measles, and small pox, and teething problem, and other problems. And after wasting a large part of his life like a common human being, finally remembered godhead at the time of death. But, since it was only an empty claim and had no powers of godhead accompanying it, he was caught right after making the claim.

Islam on the other hand considers the real God Glorious and Almighty to be immaculate and free from all these defects and unclean conditions, and it also believes Him to be above that savage wrath that does not think of any means to pardon His servants without first putting the hang man's nooze on some one else's neck. The Holy Quran teaches this true, pure, and perfect spiritual knowledge, about the existence and attributes of God Almighty that His Omnipotence, and Mercy, and Grandeur, and Holiness are limitless. And according to the teachings of the Holy Quran it is considered an absolutely loathsome sin to believe that the Omnipotence and Grandeur and Mercy of God Almighty stop short at a point, or feebleness hinders them after reaching a certain stage. On the contrary all His powers are working on this firm rule that He can do whatever He wills, barring those matters which are contrary to His Holiness, Perfection, and His Perfect attributes, or are against His unalterable promises. For instance we cannot say that He can by His perfect powers destroy Himself for this matter is against His ancient attribute of being Everlasting, and All Sustaining. The reason is that He has already shown through His words and deeds that He is Eternal, and has no beginning and no end, and is immortal and death is not permissible for Him. In the same way neither can it happen that He enters the uterus of a woman and eats the blood of menstruation and after completing a period of approximately nine months and attaining a weight of a kilogram, or a kilogram and a half, is born, crying and yelling along the urinary passage

of a woman, and then eats bread, and passes out stool and urine, and suffers all the pains of this mortal world, and ultimately after bearing the agonies of death for a few seconds leaves this mortal world. Because all these matters are included in the category of defects and short comings and are contrary to His ancient Glory and extreme Perfection.

And this also should be kept in mind that, since, according to the Islamic belief God Almighty is in fact the creator of all creatures, and both the spirits and the bodies of matter are all created by Him, and have come into manifestation by His Omnipotence alone, therefore, there is also the Quranic belief that as God Almighty is the Creator, and the one who has brought about every thing, so in the same way He is in fact and in reality the All-Sustainer i.e., the existence of every thing is linked to His Being and His Being is like life for every thing. And if His non-existence is supposed then the annihilation of every thing will follow. Thus His simultaneous connection is indispensable for the existence and continuance of each and every existing thing.

But this is not the belief of the Arya Samajis and the Christians. This is not the belief of the Arya Samajis because they do not believe God Almighty to be the Creator of souls and bodies and particles of matter, and do not believe Him to have such a connection with every thing from which it may be proved that each and every thing is the result of His Omnipotence and His will, and every thing is like a shadow of His Will. Rather they consider the existence of every thing to be permanent in such a way that it is presumed that, according to their assertion, all things are permanently ancient and eternal in themselves. Hence when all these things in their opinion are out of the bounds of the Omnipotence of God Almighty, and do not exist because of His Omnipotence, then no doubt these things are so unrelated to the Parmeshar of the Hindus that even if we suppose the death of their Parmeshar no harm would come to these souls and bodies of matter. Because their Parmeshar is only like a mason and just as brick and mortar are not sustained because of his personal power, so that they should remain subservient to his existence under all circumstances, the same is the case with the souls and bodies of matter in relation

to the Parmeshar of the Hindus. As it is not necessary that all the buildings that the mason had constructed in his life time, should fall down with his death, in the same way neither is this also obligatory that other things should suffer any shock on the death of the Parmeshar of the Hindus, because he is not the one who is their sustainer (1). Had He been their sustainer most certainly he would have also been their creator, because those things which do not need the Omnipotence of God Almighty for their birth they are also not in need of the support of His Omnipotence for their continued existence.

And according to the belief of the Christians also, their incarnate God cannot be the sustainer of the existence of things, because constant association is imperative for being the sustainer of existence. And it is manifestly clear that the Lord God Jesus of the Christians is not present in the world now, because had he been present on the earth, he would surely have appeared to the people, as he used to be seen by the people in the reign of Pilate, when he was present in that country. Hence when he is not on the earth how has he become the sustainer of the people on the earth. As for the heavens he is not the sustainer in the heavens also because his body must be present on the whole of the heavens, so that he may be their sustainer.

But when we call God Almighty as the Lord of the *Arsh* (the highest throne) we do not mean that He is a physical entity and is a physical body and is in need of a throne. Rather *Arsh* refers to that holy and elevated place which is equally related to this world and to the world of the hereafter. And to say that God Almighty is present on the *Arsh* is in fact synonymous with this interpretation that He is the Lord of the two worlds i.e., the corporeal and the spiritual. And as a person sitting on an elevated place or climbing an extremely high palace keeps an eye on both the right side and the left side, in the same way, metaphorically God Almighty is accepted to be present on the highest of the highest throne from whose sight nothing is hidden, neither of this world nor of the world of the hereafter. Well this place is said to be an elevated one in the upward

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- (1) The things which are not created by the hand of God, are not in need of the support of God for their continuance.

direction for common understanding. Because in reality God Almighty is higher than every thing and all things are fallen at His feet. His Being has a relevance to the upward direction. But only that One is present in the upward direction under whom both the worlds exist, and He is like that extreme point from underneath which two glorious universes branch off and each universe constitutes of thousands of worlds. No one has any knowledge of these worlds except that Being who sits on that extreme point which is called *Arsh*. That is why outwardly also that superior than supreme elevation, which is envisaged to exist on that extreme point in the upward direction on top of both the worlds, that elevation is called by way of description an *Arsh*. This elevation is in relation to the all encompassing nature of the Being of God Almighty. So that this may be an indication that He is the source of every Grace and Bounty, and is the rendezvous of each and every thing, and is the One before whom all creatures prostrate themselves. In His person and His attributes and qualities and excellence, He is higher than every thing else. Otherwise the Holy Quran state that He is present every where, as it is stated:

اينما تولوا فثم وجه الله

meaning: wherever you will turn your face there is God's countenance (2.115). And He says: هو معكم اينما كنتم meaning: "wherever you are there He is with you", (57.4) and He says:

نحن اقرب اليه من حبل الوريد

meaning: "We are even closer to man than his jugular vein" (50.16)

These are the samples of the three teachings.

Peace be on him who follows true guidance.

APPENDIX-I

The Ointment of the Disciples, the other name of which is the Ointment of Jesus:

This ointment is an extremely blessed ointment which is infinitely beneficial for wounds and cuts and for effacing the scars of wounds. Physicians agree that the disciples had prepared this ointment for Jesus (Peace be upon him). That is when Jesus was apprehended and in the clutches of the accursed Jews, who after arresting Jesus started proceedings for crucifixion, and wanted to kill him by crucifying him. But God Almighty saved Jesus (Peace be upon him) from the evil intentions of the Jews. His body, though, got wounded with some slight wounds.(1) These wounds were completely healed

(1) What has been revealed in the Holy Quran in the verse

وما قتلوه وما صلبوه

that Jesus was neither killed nor was he crucified to death (4.157) is not contrary to the fact that the Messiah got wounded on the cross. Because by crufixion what is intended is the real intention behind crucifying, and that is killing. There is no doubt that God Almighty kept him safe from the real objective of the enemies. It is analogous to where God Almighty has declared about our Holy Prophet Muhammad (Peace and Blessings of Allah be upon him) **والله يعصمك من الناس**

meaning: that "God Almighty will save you from the people", (5.67) and yet people tormented him in many ways, turned him out of his homeland, martyred his teeth, and wounded his finger, and inflicted several wounds on the forehead with the sword. But in reality there is no occasion to raise any objection to this prophecy, because the real intention and real motive of the attacks of the infidels was not to wound the Holy Prophet, Muhammad (Peace and Blessings of Allah be upon him) or to martyr his teeth, but the real intention was murder as such. But God Almighty kept the Holy Prophet Muhammad (Peace and Blessings of Allah be upon him) safe from the real intentions of the infidels. In the same way the real motive of those who had put the Messiah to the cross was not to wound the Messiah (Peace be upon him) Rather their intention was to kill the Messiah (Peace be upon him) by the means of crucifixion. So God Almighty kept the Messiah (Peace

by the use of this amazing ointment for a few days. So much so that even the scars, which were clear signs for the arrest for a second time, were also completely erased. This fact is established by the Injeel also that when Jesus got deliverance from the cross, which was as if he had got a second life, then he met his disciples and gave them the news of his being alive and safe and sound. The disciples saw it with amazement as to how was he saved from the cross, and opined that perhaps his soul had taken a body and had appeared before them. Then he showed them his wounds which were caused at the time when he was tied to the cross. Then the disciples came to believe that God Almighty had delivered him from the clutches of the Jews. It is extremely silly of the Christians of the present times that they think that Jesus (Peace be upon him) after his death was raised to a new life afresh. Had it been so God Almighty, who would give him a new life after death, would now by His Omnipotence have cured the wounds also, specially when it is said that the second body is glorious and astral, which was raised to the heavens, and went and sat on the right side of God Almighty. Can this be believed that the blemish of the wounds continued on the glorious body also. Jesus has himself put this event of his as parallel to the events of the Prophet Jonas (Peace be upon him), and it is evident that Jonas (Peace be upon him) did not die in the belly of the fish. Hence if the Messiah (Peace be upon him) had died, this example would not be true, rather a person who puts forward such a dissimilar an example will be considered to be a simpleton who does not even know that completeness in similarity is necessary between the one likened and that to which it is likened.

In short to write this much only in praise of this ointment is sufficient that though the Messiah (Peace be upon him) used to heal the sick, this ointment healed the Messiah (Peace be upon him). This fact was also very well known from the Injeel that because of these wounds Jesus (Peace be upon him) continued to stay in the domain of Pilate for forty days, and this ointment continued to be applied on his wounds secretly. Finally God Almighty healed him through this very

be upon him) safe from this evil intention, and there is no doubt that he was not crucified. Thus the saying ما صلبوا applies to him.

ointment. During this period the wise disciples, to hold back the ignorant Jews from search and investigation, and also with the intention to quell their spiteful zeal found it expedient that they should spread the news and make it commonly known in the towns and villages of Pilate that Jesus (Peace be upon him) had been raised to the heavens along with his body. In fact it was an act of great sagacity that they turned the thoughts of Jews into some other direction. On the other side the arrangements had already been made, and the plan had been settled that on such and such date Jesus, the Messiah (Peace be upon him), would leave the realm of Pilate. That is how it happened and the disciples saw him off at a little distance on the road.

From the correct Hadith which is in Tabarani it is proved that Jesus (Peace be upon him) remained alive for eighty seven years after this event, and during these years he toured many countries that is why he was called the Messiah (Peace be upon him). And it is not surprising that in those days of touring he might have come to Tibet, as is thought now-a-days from certain recent writings of the British. It is the opinion of Dr. Bernier and some other European scholars that it will not be surprising if the Muslim inhabitants of Kashmir are found to be Jews originally. Thus this opinion is also not far fetched that the Messiah (Peace be upon him) might have come towards them and then would have turned towards Tibet. No wonder that the tomb of the Messiah (Peace be upon him) should be in Kashmir or in its vicinity.(1) His going away from the country of the Jews was a hint to the effect that prophethood had been kept out from their race. It is difficult to shut the mouth of the people who do not want to use their faculty of reason and intellect. But the ointment of the disciples has decided this fact with clarity that the ascension of the Messiah (Peace be upon him) to the heavens with his physical body is a false tale and an absurd story, and most certainly all the wounds of doubts and suspicions have been healed by this ointment. It should be known to all, Christians and half Christians, that this ointment together with the reason for giving it this name is to be found in thousands of books of medicine. And those who have

(1) See Appendix-III (p. 169).

mentioned this ointment are not only muslim physicians but muslims, zorastrians, christians, all of them are included in the list. If we wish to do so we can give references of a thousand and more books. Several books out of these are of the period very close to the era of the Messiah (Peace be upon him). And all of them agree that the disciples prepared this ointment for the Messiah (Peace be upon him), and that it was prepared for his wounds. In fact this ointment was recorded in the old pharmacopias of the Christians which were compiled by the Greeks and then during the reigns of Caliph Haroon-ur-Rasheed and Caliph Mamoon-ur-Rasheed these books were translated into the Arabic language, and this is a magnificent sign of God Almighty's Omnipotence that these books could not be destroyed by the changes of the long period of time, till by the Grace of God Almighty we came to know about them. To deny such an event is to fight with God Almighty. We do not expect that any reasonable Christian or Muslim will deny this, because the denial of a tradition related by witnesses of a high grade of credebility in continuous succession is foolishness, rather insanity. In fact there are thousands of books in which this ointment is mentioned. Among them there is a book of Dr. Hunain, who is an ancient Christian physician, and in the same way there are books of many christians and zorastrians, which have been translated from those old Greek and Latin Books which were compiled very close to the period of Jesus (Peace be upon him). This should be remembered very well that the Muslim physicians have copied this prescription from the Christian books only. Since these books cannot be available to every-one; therefore, we are giving a reference of such books hereunder which have been printed and published in this country (India) or in Egypt and they are:

1. Qanoon, AVECENA printed in Egypt.
2. Qanoon, Allama Shaarih - MSS
3. Qanoon, Shaarih Qarshi - MSS
4. Shifa-ul-Asqaam MSS Vol-II, pp. 64, 65.

5. Kaamil-ul-Sannat Printed in Egypt by Ali Ibnul Abbas Almajusi.
6. Tazkera Daood Antaki printed in Egypt, pp. 303, 333, Chapter under letter Meem.
7. Akseer Azam, Vol-IV p. 303.
8. Mizaanut-Tib p. 152.
9. Pharmacopia of Qadri Chapter under letter Meem vol on diseases of the Skin p. 508.
10. Zakheera Khawarizm Shah
11. Riazul Fawaaed.
12. Minhajul Bayan
13. Pharmacopia of Kabeer Vol-II, p. 575.
14. Pharmacopia of Baqaai Vol-V, p. 497.
15. Lwaame Shabbaria, commentry by Syed Hussain Shabbar Kazmi.
16. Pharmacopia of Hunain Bin Ishaq, Christian.
17. Pharmacopia of Roomi.

If big volumes are not available to any one the pharmacopia of Kadri will surely be available at every place, and in every city, and often the quacks of villages also keep it with them. So if one should take a little trouble and cast a glance on its page fifty eight of chapter twenty under the head, "Diseases of the Skin", one will find this passage written there:

The Ointment of the Disciples, named ointment of Saleeha, and the ointment of the Apostles, and it is also named as the ointment of Jesus. The ingredients of this prescription are twelve in number which the Disciples had prepared for Jesus

(Peace be upon him). This is for reducing inflammations, and Scrofula, and" and removing rotten flesh, dirty excretions from wounds, and is beneficial for growing fresh flesh.

There is no need to write down the ingredients of this prescription, because everyone can see the pharmacopia and other books.

But if a doubt is expressed that there was a possibility that perhaps Jesus (Peace be upon him) might have sustained some injury from some where or could have fallen or somebody could have hit him, before his ministry, and the disciples might have prepared this prescription for the inflammation and ulcers of his wounds, the answer is that before his ministry the disciples had no connection with him. Rather the name "disciples" was given to them only when they believed in the prophethood of Jesus (Peace be upon him) and associated themselves with him, and before accepting him their name was "fishermen". What would be a clearer indication than this that this ointment relates to that name which was given to the disciples after the Messiah (Peace be upon him) was called to his ministry Then another indication is that this ointment is also named as the ointment of the Apostles, because the disciples were the Apostles of Jesus (Peace be upon him). If it is thought that these injuries may have been sustained by the Messiah (Peace be upon him) in some other accident after his ministry and he may have died on the cross, as is the belief of the Christians, then the answer is that this much is already established that these injuries were sustained by the Messiah (Peace be upon him) after he was called to his ministry, and it is apparent that the period of his ministry in that country is only three years, rather, even less than that, and if in this brief period the Messiah (peace be upon him) had sustained injuries in some incident other than the injuries of the crucifixion, and the ointment was prepared for those wounds, then the onus of proof is on the Christians, who are raising Jesus (Peace be upon him) to the heavens in his corporeal body. This ointment of the disciples is among things successively reported and such successive and continuous reports are like knowledge gained from axiomatic sense perception, to deny which is foolishness. It this suggestion is put forward that perhaps the Messiah (Peace be upon him) was

raised to the heavens after the healing of the wounds, its only answer is that had God Almighty desired to raise him to the heavens, an ointment would not have been prepared for him on the earth, and the angels taking him to the heavens would have also healed his wounds. And in the Injeel the eye witness account of those who saw it is only this much that they saw him going on the road, and from research his grave is proved to be in Kashmir.

If a silly maulavi should say that his ascension has been mentioned in the Holy Quran, in answer it is stated that his **رفع** ascension towards God Almighty is mentioned in the Holy Quran and not ascension to the heavens.(1) So from this it is understood conclusively that his ascension is after death, for the meaning of the verse is that **يَمِيسِي اِنِي مَتَوَفِيكَ وَرَافِعُكَ اِلَيَّ** "I shall cause you to die and shall raise you towards Myself." (3.55) What objection is there to the fact that the pious and virtuous servants of God Almighty after death are raised towards Him? The **رفع** ascension of the pious servants after death is among the customary rules of God Almighty, but the ascension of the corporeal body after death is not a tradition of God Almighty. And to say that the meaning of **رفع** in that place is "to sleep" is down right heresy. Because it has been narrated by Ibne Abbas (may he be blessed) in the Saheeh Bukhari that **مَتَوَفِيكَ مَمِيَتِكَ** and to support this interpretation the compiler of the Bukhari has proved this concerning the disputed point by a Hadith of the Holy Prophet Muhammad (Peace and Blessings of Allah be upon him). And to interpret contrary to it is the way of heresy. For the muslims there is no proof greater than this that the Holy Prophet Muhammad (Peace and Blessings of Allah be upon him) himself has taken the very same interpretation in the situation which is the subject of controversy. Then to abandon the interpretation of the Holy Prophet Muhammad (Peace and Blessings of Allah be upon him) is an act of great faithlessness.

And when on this occasion the meaning of **تَوَفِي** is conclusively "to cause to die" it cannot be said that death would take place at some future time. Because the verse (5.117)

(1) See Appendix IV (p. 174).

فلما توفيتني كنت انت الرقيب عليهم

is telling us very clearly that, the death has already taken place. The reason is that the meaning of the verse is that Jesus (Peace be upon him) submits in the Divine presence that the Christians had gone astray after his death. Then if we should suppose that Jesus (Peace be upon him) has not died as yet, along with this we will have to accept that the Christians also have not gone astray as yet, although they have made a humble man God Almighty, and not only have they consumed the filth of polytheism, but eating pork and drinking wine and committing adultery, all have gone to their share. Is there any evil in the world which is not found in them? Is there any act of fornication in which these people are not of the first order? Thus it is clearly evident that these people have gone astray and the leprosy of polytheism and uncleanness has eaten into them, and the animosity towards Islam has taken them to the lowest depth. And not only that they themselves were ruined but their unclean life has ruined thousands of people. In Europe adultery is being committed like dogs and bitches, and the excess of wine is providing a dangerous stimulus to sensualities, and the number of bastard children has reached lakhs. What is all this a consequence of? It is the consequence of that very worship of a created object and the deceptive belief in atonement.

APPENDIX-II

The European philosophers of today inspite of being Christians do not accept that in reality Satan by enducing Jesus had taken him to a hillock. This is so because these people do not believe in the incarnation of Satan. On the contrary they deny the very existence of Satan. But in reality, apart from the opinion of these philosophers, this objection can most certainly be raised that, had this event of Satan accompanying Jesus taken place in the mountains, and in the thoroughfares of the Jews, it was most certain that not only Jesus but many Jews also would have seen Satan, and there is no doubt that Satan must not have been like the common human Being. Rather he must have been a living being, strange and amazing, who would have amazed the on lookers. Thus, if in reality Satan was seen by Jesus in a state of wakefulness it should also have happened that thousands of Jews should have collected at that place, and a crowd should have gathered around. But it did not happen so. That is why European research workers cannot accept it as a visible event. Rather only because of such absurd fancies, which also includes claim of godhead, they say good bye to the Injeel from a distance. Accordingly recently a Eyuropen scholar has expressed the opinion in relation to the sacred Injeel of the Christians that to his mind in order to convince an intelligent man that the Injeel is a fabrication of man, rather a barbaric invention, only this much is needed that he should read it. (1) Then the gentleman continues to say that one should read the Injeel as one reads any other book, and one should think

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- (1) Among the Christians as much as one ascends the height of philosophy, so does he become disgusted with the Christian religion. So much so, that only recently an English lady has published a tabloid rejecting the Christian beliefs. But the condition of Muslim philosophers is opposite to this picture. Avecena, who is well known as chief among the philosophers for his irreligious and heretical writings, at the end of his book *Isharat* writes that though the arguments of philosophy do not establish the resurrection of physical bodies, rather a belief is established contrary to this, but since the true Messenger, the Holy Prophet, Muhammad (Peace and Blessings of Allah be upon him) has said so, he believes in it.

over it in the same way as one does about another book, and should remove the band of reverence from one's eyes, and should put to flight the ghost of fear from one's heart, and empty the brain of superstitions, and if then one would read the sacred Injeel, one would be greatly surprised as to why one had regarded even for a moment the author of this ignorance and cruelty as wise, good, and pious. In the same way many other philosophers, having knowledge of science, who look upon the Injeel with extreme disgust, have become hateful of the Injeel because of such unclean teachings, to believe in which is in reality an occasion of great disgrace for an intellectual person.

For instance a false story that there is an extremely wrathful Father who wants to destroy every one, and there is a Son who is extremely merciful, and who has warded off the crazy wrath of his Father from the people by getting himself crucified. Now why should the poor European research workers accept such absurd preachings?

Similar are the stupid beliefs of the Christians that they have divided God into three physical persons, first that physical person who will always remain in the human form and whose name is Sort of God, second that physical person who will always remain as a pigeon whose name is the Holy Ghost, third that physical person on whose right hand the Son has come to sit. Now why should an intelligent person accept this concept of Trinity in three physical bodies?

But the accusation of accompanying Satan is no less a matter of ridicule for the European philosophers. After much effort this explanation is presented that those events were the fancies of Jesus's own mental make up, and those thinkers accept that in a condition of good physique and health such distorted fancies do not arise. Many people have personal knowledge that, those who are afflicted with epilepsy often see Satan in such a state that they describe exactly how Satan took them to such and such place, and showed them such wonders. I remember that perhaps a period of twenty four years must have passed that I saw in a dream that Satan, dark and ugly, was standing by, and at first he turned his attention towards me and I slapped his face, and told him to go away, and that he had no

portion in me, and then he turned towards another person, and took him along with him, and I knew the one whom he took along. Then I woke up. The same day or after some days that person whom I had seen in my dream that Satan had taken him along, suffered an attack of epilepsy, and he became an epileptic. From this it became certain to me that the interpretation of the companionship of Satan is the affliction of epilepsy. This is an extremely fine analysis, and is an obvious and intelligent opinion that in fact Jesus was afflicted by the sickness of epilepsy, and that is why he used to have such dreams. And this accusation of the Jews that Jesus used to do such work with the help of Beelzebub confirms this opinion, and is a very satisfying one, because Beelzebub is also a name of Satan. This accusation of the Jews seems to be correct and believable because of this reason also that those people who are completely under the influence of an evil spirit, or Satan, though their own epilepsy is not cured, yet they can cure others. Because Satan loves them and does not want to be separated from them, but because of having great love for them he accepts their requests and delivers others of this satanic illness for their sake. Such conjurers always make use of wine and other filthy things, and are drunkards and gluttons of the first order. Accordingly only a very short while has elapsed when a person was afflicted with the fainting sickness in the same way, and it is said that he used to remove the *jins* out of others. Thus this event of Jesus being accompanied by Satan is a clear argument for the sickness of epilepsy. We have several reasons with us which are not even needed to be written in detail, and I am sure that scholarly Christians who already agree with this opinion of ours, will not deny it. The foolish padres, should they deny, should provide positive proof to the effect that Jesus' accompanying Satan is in fact an event that took place in wakefulness (*), and is not a syndrome of epilepsy etc. But authentic witnesses should be presented for proof, who will testify to being eye witnesses themselves.

It seems that the event of the descent of the pigeon and its saying to Jesus that he was its dear Son, was in reality a bout

(*) The question is, who were those who saw Satan accompanying Jesus?

of epilepsy, with which such thoughts arose. The fact of the matter is that the colour of a pigeon is white and phlegm is also white in colour, and the humour which causes epilepsy is phlegm only, wherefore that phlegm was seen in the form of a pigeon, and as to saying that Jesus was its son, the secret behind this is that in fact the one affected by epilepsy is like a son to epilepsy. That is why in medical science epilepsy is termed as ام الصبيان i.e, "mother of infants". Once all the four real brothers of Jesus had also appealed to the government of the time that this man, Jesus, had gone mad, and some arrangement should be made for him, meaning, he should be admitted to the prison of the court, so that he might be medically treated there in accordance with their custom. So this request is also a positive argument for the point that in reality Jesus had gone mad because of the sickness of epilepsy.

APPENDIX-III

Dr. Bernier writes in his book:

"Many marks of Judaism are found in Kashmir. Therefore, when I entered that country passing from Pir Panchal I was surprised to see that the features of people in the country side resembled those of the Jews. Their feature and their manners, and customs and those discernible peculiarities from which a tourist can on his own identify and distinguish the people of different nations, all appeared like those of the old nation of the Jews. My opinion should not be taken merely as fanciful imagination because a long time before my tour of Kashmir, many of our padres and many Europeans have also written about the rustic natives of Kashmir being quite like the Jews. The second sign is that although all the inhabitants of this city are muslims, yet the first name of most of them is Moses. Thirdly it is a common legend in Kashmir that Prophet Soloman (Peace be upon him) had come to this country. Fourthly it is a belief of the inhabitants that Prophet Moses (Peace be upon him) had died in the city of Kashmir, and his mesoleum is at a distance of three miles from the city. Fifthly it is a common belief of all the people that a small and extremely old house which can be seen on a high mountain top, was got constructed by Soloman, and that is the reason why even today people call it by the name of Tukht-e-Suleman (Soloman's Throne). I do not wish to deny this idea that the Jews might have come and settled in Kashmir, and at first slowly and gradually must have degraded themselves so much that they might have become idol worshippers, and finally like other idol worshippers might have inclined towards the religion of Islam."

This is the opinion of Dr. Bernier, which he has written in his book on Travels. But he has also written under the same discussion that most probably some of the people of this community are also present in Pekin, who follow the religion of Moses (Peace be upon him) and they have with them the Torah and also other books. But they have no knowledge at all of the circumstances of the crucifixion of Jesus. This sentence of Dr.

Bernier should be remembered well, because even till today some foolish Christians fancy that both Jews and the Christians agree on the crucifixion of Jesus. Now it is known from the statement of Dr. Bernier that the Chinese Jews do not agree with this notion, and it is not their faith that Jesus had died on the cross. The arguments which Dr. Bernier has written for the Kashmiris being Jewish in origin, the same arguments are clear evidence for a discerning eye for our above mentioned statement. This event which is already mentioned, that Prophet Moses (Peace be upon him) had come to Kashmir, and his grave is situate at a distance of three miles from the city, clearly argues for the point that it is Jesus who is intended by the name Moses. Because this matter is closer to conjecture that, when such great changes occurred in the Jews of Kashmir that they became idol worshippers and then became muslims after a long time, because of ignorance and carelessness they remembered Moses instead of Jesus. Otherwise, Moses in accordance with the narrative of the Torah had died in the land of Hoorub during the journey which the children of Israel had undertaken from Egypt to Kanaan, and was burried in the valley of Hoorub, opposite Bait-e-Fa (See Deuteronomy 34.5). This also appears that slowly and gradually the word Solomon came into use instead of Jesus. It is possible that perhaps Jesus (Peace be upon him) might have got a house built on a mountain top for saying prayers, for it seldom happens that a matter becomes famous without any real basis and merely as baseless fabrication. Of course, this mistake is near to conjecture, that instead of Jesus the communities that were coming from before might have remembered Solomon. This much mistake is not a matter of surprise because all these three prophets are of the same family. That is why this mistake was committed because of some affinity.

It is not surprising that a copy of the Injeel or some testament of Jesus should have been procured from Tibet as is reported. Strong probability is established that some Isrealite prophet certainly came to Kashmir, though mistake may have been made in assigning him his name. His grave and his place exist till today, why should it not be believed that that prophet was in reality only Jesus who first came to Kashmir, and then toured Tibet also. And it is not a distant possibility that he

might have written some injunctions for the people of that country, and finally might have returned to Kashmir and had died there. Since an inhabitant of a cold country likes cold countries only, that is why a right intelligence accepts that he must have reached Kashmir after migrating from the country of Kanaan. I do not think that any one would have any objection to an observation that the region of Kashmir has great similarities with the land of Syria. And when, besides the resemblance of the countries, the community of Bani Israel was also present there, then the Messiah (Peace be upon him) must have certainly come to Kashmir after leaving that country. But ignorant people did not remember the event of a distant time, and instead of Jesus, Moses or Soloman was remembered by them.

My brother Maulvi Nooruddin (May he be blessed) says that he remained in the service of the state of Kashmir for about fourteen years, and often had the opportunity to see strange houses and other places. Therefore, because of the experience of that long period of time he has come to know that Dr. Bernier has made a mistake in stating that the people of Kashmir believe that the grave of Moses is in Kashmir. Those people who have lived in Kashmir for some time, will not be ignorant of the fact that no grave is known in Kashmir as the grave of Moses. Dr. Bernier has made a mistake in not writing the name correctly because of the strangeness of the language, or it is possible that this mistake may have been made by the copyist. The real fact is that a famous and well-known tomb is there in Kashmir, which is said to be the grave of prophet Yuz Asif. Passing a cursory glance on this name will certainly turn the mind of almost every one to the point that that tomb must be of an Isrealite prophet. For these words resemble the Habrew language. But after a penetrating view it will be discovered most satisfactorily that in fact this word is Jesus Asif i.e., Sorrowful Jesus. Asif is used for grief and sorrow. Since the Messiah had left his country in an extremely sorrowful condition, he added the word Asif to his name. But some say that in fact this word is Yasu Sahib and then because of frequent use in a foreign language it become Yuz Asif. But in my opinion Yuz Assif is a name fully denoting the person

named so. And such names as refer to events, are frequently found among Hebrew Prophets and other righteous Isrealities.

Accordingly, the reason for giving Joseph who was the son of Jacob, that particular name is also that mourning and lamentation was made on his separation. As God Almighty, Eminent be His Glory, has said indicating this aspect

يا اسفا على يوسف

thus it is clearly found from this that Asif (mourning) was done on Yusuf (Joseph), wherefor his name was Yusuf (Joseph). Likewise the name of Maryem (Mary) also indicates an event, and which is that at the time when Mary's son Jesus was born, she was away from her family, and Mary (Maryem) is spoken for one being away from the homeland. This is what God Almighty (Eminent be His glory) hints and declares

واذ كرفى الكتاب مريم اذا نتبذت من اهلها مكانا شرقيا

meaning: "Remember Mary (Peace be upon her) in the Book, when she was cast far away from her family in an eastern house". (19.16) Hence God Almighty has stated the reason for the particular name Mary, that Mary at the time of the birth of Jesus was lying away from her people and was forsaken by them. It was a hint towards the fact that her son Jesus would be cut away from his people. Accordingly this is what happened and the Messiah migrated from his country, and as has been described before, died after reaching Kashmir, and his grave still exists in Kashmir. It is visited and blessings به يزار ويتبرك are obtained therefrom.

Yes we have also written in some book that the grave of the Messiah is in the land of Syria, but now correct research compels us to write that in reality the grave is that alone which is in Kashmir, and the grave in Syria was a sample of being buried alive, from which he had come out, and as long as he stayed alive in Kashmir, he stayed on the peak of a high mountain, as if he had ascended the heavens. Hazrat Maulvi Nooruddin says that the grave of Jesus which is popularly known as the grave of Yuz Asif is situated on the left hand side when we come from the Jaama Masjid. If we go from the Jaama Masjid to the house where the blessed memorabilia of Sheikh Abdul Kadir Jilani (May he be blessed) are housed, then this

grave will be found a little to the north, right in the street. This street is named Khan Yar and it is three miles from the proper old city as Dr. Bernier has written.

This also should not be laughed away like the Christians, who are given to misappropriation, that only recently a copy of an Injeel, that lay buried in the earth, has been excavated in Tibet, and has also been published. Rather this is another indication of the Messiah coming to Kashmir. Well, it is possible that the scribe of this Injeel also may have made some mistakes in writing some events, as the earlier four Injeels are also full of mistakes. But we should not wholly turn away from this singular and amazing event, which clears many mistakes, and shows to the world the countenance of the true biography of Jesus. God Almighty knows the truth best.

APPENDIX-IV

Our prejudiced maulavis still believe that Jesus (Peace be upon him) ascended the heavens in his corporeal body. And only the souls of the other prophets are present in the heavens, but Jesus is present in the heavens with his terrestrial body, and they also say that he was not even put to the cross, but somebody else was got crucified. But in refutation of these absurd thoughts, apart from those arguments which we have given in the books Azaala-e-Auham, the Hamamatul Bushra, and others, another strong proof is this, that this Hadith is there at Page 339 of the Saheeh Bukhari:

لعنت الله على اليهود والنصارى اتخذوا قبور انبياءهم مساجد

meaning: Curse be on the Jews and the Christians who made mosques of the graves of their prophets, i.e., they consecrated them as places for worship, and for prostrating themselves before them, and started worshipping them. Now it is evident that the Christians never worship the graves of other Israelite prophets. Rather they consider all prophets as sinners and perpetrators of sins, minor and major. But the grave of the Messiah (Peace be upon him) is worshipped in the land of Syria, and on fixed dates thousands of Christians flock together at this grave year after year. Hence it is established by this Hadith that in reality that grave is surely only of Jesus (Peace be upon him) in which he was placed in the injured state. If this grave has nothing to do with Jesus, then, God forbid, the saying of the Holy Prophet, Muhammad (Peace and Blessings of Allah be upon him), will not be held to be true, and it is not possible at all that the Holy Prophet, Muhammad (Peace and Blessing of Allah be upon him), would declare such a simulated grave, which is made merely as fraud, as the grave of a prophet. Because it is far removed from the dignity of prophets (may they be in peace) that they should use a lie for actual events. Thus if this grave is not suggested in the context of the grave worshipping of the Christians, then it is incumbent that maulavi Batalvi, and other opposing maulavis should point out to us the grave of another such prophet that the Christians worship or may have done so ever at any other time. The

statement of a prophet cannot be false, and people should not avoid it cursorily, and should not throw this matter away like refuse. This will be extreme faithlessness. Rather these maulavis should choose one of two things.

- (1) Either they should give us the address of the grave of another prophet that the Christians worship.
- (2) Or, they should accept that the grave of the Messiah (Peace be upon him) which is in the land of Syria, and about which recently there was a suggestion of buying it by the British Government, and where every year there is a crowded gathering of Christians, and prostrations are made to it, is in reality that very sepulchre in which the Messiah (Peace be upon him) was entered in an injured state.

Therefore, if it is the very same grave, then they should themselves ponder, how absurd and contrary to fact would that belief be considered, in the face of there existing this grave, which says that the Messiah (Peace be upon him) was not put to the cross, rather he was taken to the heavens through the roof. But this event which is established from the Hadith, that most surely Jesus was made to enter a grave, gives great strength to the explanation that we have written in the context of the Ointment of the Disciples. Because by this event strong probability arises, that certainly the Messiah had received some physical injury at the hands of the Jews, but we cannot say that he died on the cross. For it is established from the Torah that whosoever is crucified is accursed, and those only are crucified who die on the cross. The reason is that the intention of crucifixion is killing. It is, therefore, certainly not possible at all that he should have died on the cross, because a prophet, one near and dear to God Almighty, cannot be an accursed one. And the Messiah himself had said that he would enter the sepulchre as Prophet Jonas (Peace be upon him) had entered the belly of the fish. This is the sum and substance of his statement, from which it is proved that he entered the grave (sepulchre) while he was still alive, and also came out of it alive. Because the example cited by a prophet cannot be a dissimilar one. Hence no doubt he was entered into the sepulchre while he was still alive, and this was the device of God Almighty so that the

Jews should consider him dead, and in this way the Messiah should be delivered from the clutches of the Jews.

This event is also very similar to the Cave of Saur غار ثور and that cave is also like a sepulchre which exists even today, and the stay in the cave is stated to be three days, as the duration of the Messiah's stay in the sepulchre is also stated to be three days. These similarities of the event of the cave of Saur of the Holy Prophet, Muhammad (Peace and Blessings of the Allah be upon him), with that of the Messiah's grave (Peace be upon him) is also found to be indicated in the Hadith. Similarly our Lord and Master, Muhammad (Peace and Blessing of Allah be upon him), has also indicated a resemblance of his with the Prophet Jonas. Hence, as it were, there are four prophets, the Holy Prophet, Muhammad (Peace and Blessings of the Allah be upon him), and the Messiah (Peace be upon him) and Jonas (Peace be upon him), and Joseph's (Peace be upon on all of them) coming out of the well is also analogous to this event, who share this resemblance. And God Almighty knows that this account is correct.

Those people who will ponder on the subject of the ointment of the Disciples will surely reach the conclusion that most certainly the Messiah (Peace be upon him) was made to enter the sepulchre in an injured state. The dream of the wife of Pilate is also for the corroboration of the same. Because the angel had told only this to Pilate's wife that should Jesus (Peace be upon him) die on the cross then great ruination would befall her and her husband, but the destruction did not occur. Therefore this inference is certain that the Messiah (Peace be upon him) did not die on the cross.