

**Four Questions**  
by Mr. Sirājuddīn, a Christian,  
**And their Answers**

**Ḥaḍrat Mirza Ghulam Ahmad**  
**of Qadian<sup>as</sup>**  
The Promised Messiah and Mahdi  
Founder of the Ahmadiyya Muslim Jamā‘at

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Four Questions by Mr. Sirājuddīn, a Christian, and their Answers

English translation of

سراج الدین عیسائی کے چار سوالوں کا جواب

*Sirājuddīn 'Īsā'ī Kei Chār Sawāloñ Kā Jawāb* (Urdu)

by Ḥaḍrat Mirza Ghulam Ahmad of Qadian,  
the Promised Messiah and Mahdi<sup>as</sup>.

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## Introduction

Born in 1835 in Qadian (India), Ḥaḍrat Mirza Ghulam Ahmad, the Promised Messiah and Mahdi<sup>as</sup>, devoted himself to the study of the Holy Quran and to a life of prayer and devotion. Finding Islam the target of foul attacks from all directions and the fortunes of Muslims at a low ebb, he undertook the vindication and exposition of Islam. In his vast corpus of writings (including the epoch-making *Brāhīn-e-Ahmadiyya*), his lectures, discourses, religious debates etc., he argued that Islam was a living faith and the only faith by following which man could establish contact with his Creator and enter into communion with Him. The teachings contained in the Holy Quran and the Law promulgated by Islam were designed to raise man to moral, intellectual and spiritual perfection. He announced that God had appointed him the Messiah and Mahdi as mentioned in the prophecies of the Bible, the Holy Quran and *Aḥādīth*. In 1889 he began to accept initiation into the Ahmadiyya Jamā‘at, which is now established in almost two hundred countries. His eighty books are written mostly in Urdu, but some are in Arabic and Persian.

Mr. Sirājuddīn, a professor at Forman Christian College Lahore, became a Christian under the influence of Christian missionaries. The four questions he submitted to the Promised Messiah<sup>as</sup> relate to the teaching of Islam regarding Salvation, Oneness of God, Jihad, Love and Compassion.

Chaudhry Muhammad Ali  
Wakīlut Taṣnīf,  
Tahrik-e-Jadid, Rabwah  
January 1<sup>st</sup>, 2009



## Publishers' Note

Please also note that words in the text in normal brackets ( ) and in between the long dashes—are the words of the Promised Messiah<sup>as</sup> and if any explanatory words or phrases are added by the translator for the purpose of clarification, they are put in square brackets [ ].

The name of Muhammad<sup>sa</sup>, the Holy Prophet of Islam, has been followed by the symbol <sup>sa</sup>, which is an abbreviation for the salutation *Ṣallallāhu ‘Alaihi Wasallam* (may peace and blessings of Allah be upon him). The names of other Prophets and Messengers are followed by the symbol <sup>as</sup>, an abbreviation for ‘*Alaihissalām* (on whom be peace). The actual salutations have not generally been set out in full, but they should nevertheless, be understood as being repeated in full in each case. The symbol <sup>ra</sup> is used with the name of the companions of the Holy Prophet<sup>sa</sup> and those of the Promised Messiah<sup>as</sup>. It stands for *Raḍī Allāhu ‘anhu/‘anhā/‘anhum* (May Allah be pleased with him/with her/with them). <sup>rh</sup> stands for *Raḥimahullāhu Ta‘ālā* (may Allah have mercy on him). <sup>at</sup> stands for *Ayyadahullāhu Ta‘ālā* (May Allah, the Mighty help him).

In transliterating Arabic words we have followed the following system adopted by the Royal Asiatic Society.

- ا at the beginning of a word, pronounced as *a*, *i*, *u* preceded by a very slight aspiration, like *h* in the English word 'honour'.
- ث *th*, pronounced like *th* in the English word 'thing'.
- ح *h*, a guttural aspirate, stronger than *h*.
- خ *kh*, pronounced like the Scotch *ch* in 'loch'.
- ذ *dh*, pronounced like the English *th* in 'that'.
- ص *ṣ*, strongly articulated *s*.

- ض *d*, similar to the English th in 'this'.  
 ط *t*, strongly articulated palatal t.  
 ظ *z*, strongly articulated z.  
 ع ' , a strong guttural, the pronunciation of which must be learnt by the ear.  
 غ *gh*, a sound approached very nearly in the r '*grasseye*' in French, and in the German r. It requires the muscles of the throat to be in the 'gargling' position whilst pronouncing it.  
 ق *q*, a deep guttural k sound.  
 ى ' , a sort of catch in the voice.

Short vowels are represented by:

*a* for —<sup>َ</sup> (like *u* in 'bud');

*i* for —<sup>ِ</sup> (like *i* in 'bid');

*u* for —<sup>ُ</sup> (like *oo* in 'wood');

Long vowels by:

*ā* for —<sup>اَ</sup> or —<sup>آ</sup> (like *a* in 'father');

*ī* for ى —<sup>يَ</sup> or —<sup>يِ</sup> (like *ee* in 'deep');

*ū* for و —<sup>وُ</sup> (like *oo* in 'root');

Other:

*ai* for ى —<sup>اِي</sup> (like *i* in 'site')<sup>♦</sup>;

*au* for و —<sup>اُو</sup> (resembling *ou* in 'sound').

Please note that in transliterated words the letter 'e' is to be pronounced as in 'prey' which rhymes with 'day'; however the pronunciation is flat without the element of English diphthong. If in Urdu and Persian words 'e' is lengthened a bit more it is transliterated as 'ei' to be pronounced as 'ei' in 'feign' without the element of diphthong thus 'كے' is transliterated as 'Kei'. For

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<sup>♦</sup>In Arabic words like شيخ (Shaikh) there is an element of diphthong which is missing when the word is pronounced in Urdu.



the nasal sound of 'n' we have used the symbol 'ń'. Thus Urdu word 'میں' is transliterated as 'meiń'.\*

The consonants not included in the above list have the same phonetic value as in the principal languages of Europe.

We have not transliterated Arabic words which have become part of English language, e.g., Islam, Mahdi, Quran\*\*, Hijra, Ramadan, Hadith, ulema, umma, sunna, kafir, pukka etc.

For quotes straight commas (straight quotes) are used to differentiate them from the curved commas used in the system of transliteration, ‘ for ε, ’ for ε. Commas as punctuation marks are used according to the normal usage. Similarly for apostrophe normal usage is followed.

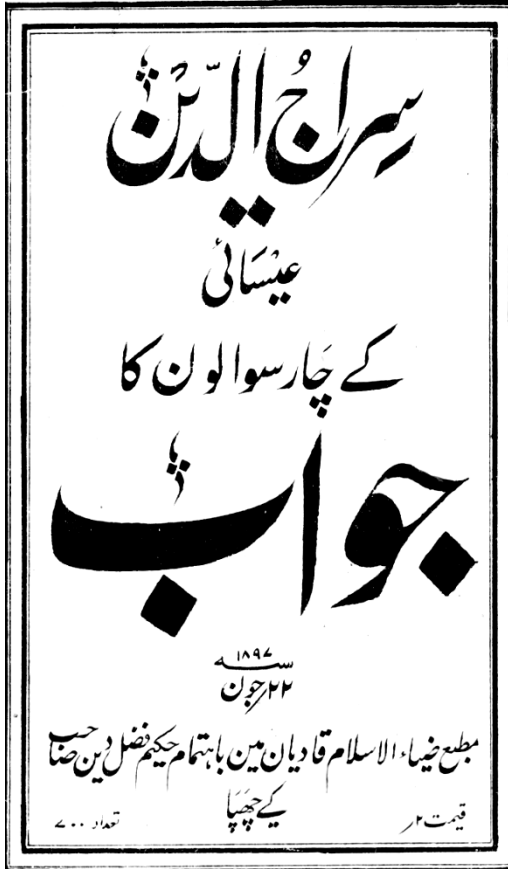
Publishers

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\* These transliterations are not included in the system of transliteration by Royal Asiatic Society. [Publishers]

\*\* Concise Oxford Dictionary records Quran in three forms—Quran, Qur'an and Koran. [Publishers]

Facsimile of the Title Page of the First Edition



[Translation of the Title Page]

Four Questions by Mr. Sirājuddīn, a Christian,  
and their Answers

Printed at Dīā-ul-Islam Press Qadian, under the  
supervision of Ḥakīm Faḍal Dīn Sahib, on June 22, 1897.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
نُحَمِّدُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ<sup>1</sup>

Sirājuddīn, a Christian gentleman from Lahore, has sent me four questions requesting me to give their answers. I have prepared these answers and thought it proper to have them published for the benefit of the public at large. The following is my response to the four questions.

### Question – 1

According to Christian belief, Jesus' mission in this world was to show his love for mankind and to sacrifice his life for their sake. Can the mission of the Founder of Islam be said to possess both these qualities, or can it be described in better terms than 'love' and 'sacrifice'?

Answer:

Let it be clear that by asking this question the gentleman actually wants to know whether, for the salvation of sinners, the Holy Quran also suggests an 'accursed sacrifice' similar to the Christian doctrine that Jesus came to love sinners, to take upon himself the curse of their sins, and to die for them; or does the Holy Quran offer mankind a better means of attaining salvation?

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<sup>1</sup> In the Name of Allah, the Gracious, the Merciful. We Praise Him and invoke His blessings upon His Noble Messenger<sup>sa</sup>. [Publishers]

In answer to this question, Mr. Sirājuddīn should know that the Holy Quran never teaches the concept of an accursed sacrifice, nor does it consider it lawful for the sin or curse of one person to be transferred to another, let alone that the curses of hundreds of millions of people should be foisted on one man. The Holy Quran clearly says:

لَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ<sup>ط</sup><sup>2</sup>

i.e., No one will bear the burden of another.

Before I go on to present the Quranic teachings in relation to salvation, I find it necessary to expose the falsity of this Christian doctrine so that anyone who wishes to compare the teachings of the Holy Quran and the Gospel regarding salvation may easily do so.

Let it be clear that the Christian doctrine that God, out of His love for the world and in order to bring salvation to mankind, transferred the sins of disobedient, disbelieving and wicked people to His beloved son Jesus and made him accursed and caused him to be hanged on the cursed cross to deliver the world from sin, is completely wrong and shameful from whatever aspect one may look at it. If weighed on the scales of justice, the act of imputing the sin of one man to another is unjust and human conscience can never accept that a criminal should be allowed to go free while an innocent person is punished for his crimes. This doctrine is again falsified when we consider the reality of sin from the viewpoint of spiritual philosophy. The fact is that sin is a poison that is born when man does not

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<sup>2</sup> Banī Isrā'īl, 17:16 [Publishers]

obey God, does not love Him fervently and does not remember Him with love. A person whose heart has become estranged from God's love is like a tree which, having been uprooted from the soil and, therefore, being unable to absorb water, withers with each passing day and soon loses all its verdure. Sin devastates man just as dryness kills a tree. Divine law has prescribed three remedies for this condition: Firstly, love; Secondly, *Istighfār* i.e., the desire not to expose something. As long as a tree's roots remained covered by the earth, it has every chance of remaining green; Thirdly, repentance, i.e., turning to God in all humility to absorb the water of life, to attain nearness to Him and to be released from the darkness of sin through righteous deeds. Verbal repentance is not enough; true repentance must be accompanied by good deeds which bring one nearer to God. Prayer, too, is a form of repentance because through it we seek nearness to God. This is why when God breathed life into man He called it *Rūh*,<sup>3</sup> for his true happiness and peace lies in acknowledging and loving God and submitting to Him. He has also called it *Nafs*<sup>4</sup> for it seeks union with God. He who loves God is like a tree firmly rooted in the soil. This is man's ultimate bliss. Just as a tree sucks and absorbs water from the earth, and expels harmful substances through it, when a person's heart is nourished by the water of Divine love, it is easily able to get rid of all poi-

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<sup>3</sup> *Rūh*, according to the lexicons, also means happiness and tranquillity.

[Publishers]

<sup>4</sup> *Nafs*, according to the lexicons, means 'the self'. [Author]

sonous influences. Having immersed itself in God it continues to receive pure nourishment that causes it to grow and flourish and bear good fruit. But those who do not have their roots in God cannot absorb this nourishing water. They become drier with every passing moment and all their leaves fall off leaving behind bare and unsightly branches. Since the aridity of sin results from estrangement, the obvious remedy is the establishment of a firm relationship with God, as the law of nature itself testifies. Referring to this, God, the Glorious, says:

يَا أَيُّهَا النَّفْسُ الْمُطْمَئِنَّةُ ۖ ارْجِعِي إِلَىٰ رَبِّكِ رَاضِيَةً  
مَّرْضِيَةً ۖ فَادْخُلِي فِي عِبَادِي ۖ وَادْخُلِي جَنَّاتِي ۖ<sup>5</sup>

i.e., O soul that is at peace with God! Return to thy Lord. He is well-pleased with thee and thou are well-pleased with Him. So enter thou among My chosen servants, and enter thou My garden.

Ardent and passionate love for God is, therefore, the only effective remedy for getting rid of sin. Acts of piety that result from this love help to extinguish the fire of sin, because when man performs good deeds for the sake of God he thereby testifies to his love for Him. The first stage of love, which can be likened to a tree that has been planted in the earth, is to have such faith in God that one values Him above everything else, even above one's own life. The second stage, which can be compared to a tree that has firmly taken root in the soil, is *Istighfār*<sup>6</sup>, whereby

<sup>5</sup> Al-Fajr, 89:28-31 [Publishers]

<sup>6</sup> Seeking forgiveness for one's sins. [Publishers]

man is afraid that separation from God will expose his human failings. The third stage, which resembles a tree that brings its roots close to water and sucks it like an infant, is that of Repentance. The philosophy of sin is that it results from one's estrangement from God and, therefore, can only be avoided by establishing a relationship with Him. Ignorant indeed are those who declare another man's suicide to be the remedy for their sins.

The notion that someone would hit his own head in order to relieve the headache of another, or commit suicide to save someone else's life, is extremely ridiculous. No sane person can consider such a suicide to be an act of compassion. There is no doubt that human compassion is worthy of praise and only valiant people endure suffering to save others, but could there be no other means of alleviating suffering except through the method ascribed to Jesus? If Jesus had not committed suicide and had instead suffered for the sake of others in a reasonable manner, the world would surely have benefited from him. For instance, if a builder were to take pity on a poor man who needed a house but could not afford to build one, and was to build a house for him without charging any money for his many days of hard labour, he would certainly have done that man a great favour and would merit much praise. But if he had merely struck his own head with a stone as a show of sympathy, would this have benefited the poor man in any way? Unfortunately, very few people in the world exercise virtue and mercy in a sensible manner. If it is indeed true that Jesus committed suicide, thinking that he

would bring salvation to the people, his condition is truly pitiable, and such a notion should have been concealed rather than propagated.

Analyzing this Christian doctrine in the context of the curse that has been ascribed to the Messiah, we regret to say that the Christians have blasphemed against him as no other people have ever done with regard to their Prophet or Messenger. The concept that Jesus was accursed—even if for only three days—is part of the Christian doctrine which affirms that redemption and the accursed sacrifice would not be possible without declaring that Jesus was accursed. In other words, the whole structure of this doctrine rests on the pillar of 'the curse'.

According to the Christians, the mere belief that Jesus was sent to the world to love mankind and sacrifice himself for their sake cannot benefit anyone unless they also believe that Jesus first became accursed and was hanged on the accursed cross on account of people's sins. That is why I have already pointed out that the sacrifice of Jesus Christ is an accursed sacrifice, and that the Crucifixion resulted from 'the curse' that was born of sin. This raises the question whether a righteous person can ever be accursed. Clearly, the Christians have made a grave mistake by accepting that Jesus was accursed—be it for three days or even less—for 'curse' is related to the state of a man's heart. A man is called accursed when his heart is totally estranged from God and he has become His enemy. This is why Satan is also called 'the Accursed'. Everyone knows that being accursed means being denied



nearness to God and that the term is used for those whose hearts cease to love and obey God and who become His enemy. These are the meanings of 'curse' which all lexicographers are agreed upon. If Jesus Christ had indeed become accursed, it would necessarily follow that he also became the object of Divine wrath, his heart became devoid of Divine cognition, and he ceased to love and obey Him. We would also have to accept that, in keeping with the meaning of the word 'accursed', God became his enemy and he of God, and God became weary of him and he became weary of God. Thus the unavoidable conclusion would be that as long as he remained accursed he actually turned into an infidel, became God's enemy and assumed satanic characteristics. Holding such a belief about Jesus amounts to accepting that he was the brother of Satan—God forbid. I believe that, with the exception of those who are evil by nature, no person who has any fear of God in his heart would ever dare to be so disrespectful about a righteous Prophet.

Once we have rejected the notion that Jesus' heart actually became accursed, we also have to admit that the doctrine of the accursed sacrifice is false and nothing more than a creation of ignorant people. Cursed indeed is a salvation that cannot be attained without declaring Jesus to be Satan, i.e., estranged from God and weary of Him. It would have been better for the Christians to have chosen hell for themselves rather than to label a beloved of God as Satan. How unfortunate that these people put their faith in such an unholy and absurd doctrine! They consider

Jesus to be the son of God and one with Him, but at the same time give him the name of Satan! Since 'Accursed' is the name given to Satan and those begotten of him and one with him, it, therefore, follows that, according to the Christian doctrine, Jesus is possessed of two kinds of Trinity: one godly and the other satanic, and that—God forbid—Jesus became one with Satan. This implies that he disobeyed God, was estranged from Him and became His enemy.

Now, will Mr. Sirājuddīn please tell us whether this mission ascribed to the Messiah possesses any rational or spiritual merit? Could there be a worse belief in the world than that, for the sake of attaining salvation, a righteous person should be declared an enemy of God, disobedient to Him and possessing a satanic character? Why would God—the Almighty, the Gracious and the Merciful—have to resort to an accursed sacrifice of this sort?

The falsity of this doctrine is further exposed when it is asked whether or not the Jews were also taught to believe in such an accursed sacrifice. Obviously, if God had no other means of bringing salvation to mankind—except that He should have a son who should take upon himself the curse of all sinners and be put on the cross as an accursed sacrifice—then there is no reason why it should not have been mentioned in the Torah and the other Jewish scriptures. No sane person can ever accept that the eternal law of God, which He has prescribed for the salvation of mankind, should keep on changing and that different laws should operate at different times: one in the

time of the Torah, a second in the time of the Gospel, a third during the time of the Holy Quran, and yet other laws in the times of other Prophets who appeared in different parts of the world.

After much analysis, we can conclude that neither the Torah nor any other book of the Jews teaches this kind of accursed sacrifice. I recently wrote letters to some prominent Jewish scholars asking them to state under oath what their Torah and other scriptures teach them about salvation. Have they been taught to believe in the redemption of mankind through the sacrifice of God's son, or have they been taught something else? They replied that, as far as salvation is concerned, the teaching of the Torah is in full accord with that of the Quran which teaches that turning towards God with all sincerity, seeking forgiveness for one's sins, doing good deeds, refraining from carnal passions with a view to pleasing God, observing Divine prohibitions and injunctions and following Divine precepts and commandments in letter and spirit are the only means to salvation. Departure from these teachings, which have been repeatedly mentioned in the Torah and stressed by God's holy Prophets, has brought punishment on many. These Jewish scholars did not only send me detailed letters but also presented me with a number of rare and excellent books written by their scholars on this subject. I still possess these letters and books; anyone who wishes to see them is welcome to do so. I hope to incorporate all these arguments in a separate book.

Every sensible person should reflect with fairness and justice that if God Almighty had indeed pronounced Jesus Christ to be His son and had transferred the curse of others to him, and had pronounced this accursed sacrifice to be the means of man's salvation, and this was the teaching that had also been given to the Jews, why have they concealed it to this day and why do they oppose it so vehemently? This objection is further strengthened when we find that there was a long line of Prophets who came to revive the Jewish teachings, and Moses himself conveyed it to hundreds of thousands of people. How then did the Jews forget a teaching that was communicated to them by such a continuous line of Prophets, particularly when they had been instructed to inscribe these Divine commandments on their gates, doorposts and shirt sleeves, and teach them to their children, and memorize them? This is totally inconceivable. Can anyone who has a pure conscience assert that, despite these warnings, all the Jewish sects forgot the beautiful teachings of the Torah on which their very salvation depended? The Jews have always maintained that the principles of salvation laid down in the Torah are the same as those prescribed by the Quran. They testified to this when the Holy Quran was being revealed and continue to do so to this day. The letters and books that I have received from them reiterate the same thing. Had the Jews been taught the concept of an accursed sacrifice for the attainment of salvation, there was no reason why they should have kept it a secret. They might, of course, have contended that Jesus was not the son of God, his crucifixion was not the crucifixion of

God's true son, rather the son who was to bring true salvation would appear at a later time; but it was impossible for all the Jewish sects to deny the basic teaching that was written in their books and had been reiterated by God's holy Messengers. Jewish people still exist, as do their scholars and books, therefore, anyone who is in doubt can ask them directly. A seeker after truth would surely require the testimony of the Jews in this matter, for they are the primary witnesses and have been memorizing the Torah for hundreds of years. It surely does not behove righteous people to entertain absurd and irrational beliefs such as considering a humble human to be God without the testimony of the earlier law and its followers, or the testimony of reason, and to consider him to be from God and from Satan at the same time.

This doctrine appears even more untenable when viewed from yet another angle, i.e., what benefit has this accursed sacrifice brought to those who believe in it and thus oppose the eternal teaching of the Torah, place one man's sins upon another, and condemn a pure and pious person as being accursed, alienated from God and a friend of Satan? Has this prevented them from committing sin, or have all their sins been forgiven? Their abstinence from sin and attainment of true purity is obviously inconsistent with the facts. According to the Christians' own belief, David also believed in the Atonement of Christ. But they further assert that thereafter he murdered an innocent person in order to commit adultery with his wife, misappropriated the state treasury for the satisfaction of his

own selfish desires, married as many as one hundred women and continued to commit sin everyday until the end of his life with blatant disregard [for Divine commandments]—God forbid. If Jesus' accursed sacrifice had been able to stop people from sin, then, according to their assertion, David would not have sunk so deep in sin and transgression. Three of Jesus' ancestral maternal grandmothers are also said to have been guilty of adultery, and it is obvious that if belief in the accursed sacrifice of Jesus had anything to do with bringing about inner purity, they at least would not have been guilty of such shameful sins. Jesus' disciples also committed shameful acts of sin after they had believed in him. Judas Iscariot betrayed Jesus for thirty pieces of silver, Peter cursed him to his face three times, and the others forsook him. Cursing a Prophet is obviously a mortal sin.

If we look at our own age, the evils of alcoholism and illicit sex currently sweeping Europe need no comment. In an earlier book, I have already quoted from European newspapers instances of eminent clergymen who were found guilty of adulterous behaviour. All this shows that the accursed sacrifice has failed to stop them from sin.

If sin cannot be prevented through this accursed sacrifice, is it right to believe that all their sins have been forgiven? In other words, if a sinner sheds innocent blood, commits theft, harms other people's property, life and honour by giving false testimony, and appropriates someone's wealth through embezzlement, can he still escape Divine chastisement by simply affirming his faith in an accursed

sacrifice and will he be free to usurp people's rights and to permanently lead a life of adultery? This obviously cannot be so, for it would be the way of evildoers to commit sin and seek refuge in an accursed sacrifice.

It seems that Paul, too, had some misgivings about the truth of this doctrine. That is why he said that Jesus had sacrificed his life only for the first sin and he cannot be crucified again. But here again he invited trouble for himself, for if it is true that Jesus made the accursed sacrifice only for a man's first sin, would Prophet David, for instance, not deserve eternal damnation—God forbid—because, according to the Christians, he committed adultery with the wife of Uriah and then kept her in his house all his life without Divine permission. This woman also happens to be the holy grandmother of Jesus from the side of his mother Mary. David also kept as many as a hundred wives which is unlawful according to the Christian doctrine. Hence this sin was not his first, for it was committed again and again throughout his life.

Since this accursed sacrifice cannot prevent sin, ordinary Christians, too, must have always committed sin as they do today, and since none of their subsequent sins are pardonable according to the Pauline doctrine, they will surely be punished with everlasting hell and not one of them will deserve to be delivered from it. Mr. Sirājuddīn need not look further than his own self. At first he believed that the Son of Mary was the son of God and received baptism in the name of 'the accursed sacrifice', but when he came to Qadian he once again became a Muslim and confessed that

he had been hasty in receiving his baptism. He continued to pray in the Islamic manner and repeatedly told me that the absurdity of the Atonement had fully dawned on him and he considered this doctrine to be false. But when he went back from Qadian, he was ensnared by Christian missionaries and became a Christian once more. Mr. Sirājuddīn should now understand that when he forsook the Christian faith in word and deed after his baptism, he was guilty of a second sin from the Christian perspective and, according to the teachings of Saint Paul, this sin will not be forgiven for it would require another Crucifixion. And if it is said that Paul was mistaken, or that he lied, and that sin in fact ceases to be sin after belief in the 'accursed sacrifice', and that even if one were to steal, fornicate, murder, lie, betray, etc., he would not be called to account for it, the religion which contains such teachings is surely guilty of promoting sin. It would even be advisable for the government of the time to demand assurances [of good behaviour] from the adherents of such beliefs. And if one insists that whoever believes in the accursed sacrifice attains true purity and becomes cleansed of all sin, I have already shown that this is not at all true and have detailed the sins of David, Jesus' grandmothers and disciples, and those of the Christian clergy. Informed people know that illicit sex is more widespread in Europe than in any other part of the world. The mere claim that so and so is sinless does not prove that he is in fact so. There are many scoundrels, adulterers, cuckolds, drunkards and atheists who pretend to lead pious lives, but at heart they are like graves inhabited by decaying corpses.



Here it would be wrong to think that a whole nation or people are by nature good or evil. The Divine law of nature allows every people to claim that, just as there are innately corrupt, immoral and evil people among them, there are also those who are by nature meek, noble and virtuous. Neither the Hindus nor Parsees nor Jews nor Sikhs nor Buddhists are outside this law, not even the *chūhrās* and *chamārs*.<sup>7</sup> As a people grow in civility and courtesy and gain knowledge and prestige as a nation, to the same degree, the righteous among them also gain renown for their virtuous lives, character and exemplary conduct. Had there not been individuals in every nation who were innately good, a mere change of religion or faith could not have created goodness, for the Divine law of nature is irrevocable. Anyone who truly hungers and thirsts for the truth will realize that, long before the dawn of religion, God had ordained that some people would by nature have a greater share of love and compassion, while others would be more prone to anger and fury. Religion teaches that all the love, obedience, sincerity and faithfulness which a worshipper of idols or of men has for these objects should actually be directed towards God and the same degree of sincerity should be exhibited in His path.

How far does religion influence human nature? This is a question that has not been answered by the Gospels for they are far removed from the ways of wisdom. But the Holy Quran has answered it in great detail. It explains that it is not the function of religion to change the natural

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<sup>7</sup> Menial workers, usually from the so-called lower casts. [Publishers]

faculties of man or to turn wolves into lambs; its purpose is to guide man in the proper use of his natural faculties in keeping with the demands of time and place. Religion is not meant to change people's faculties; its aim is only to guide them to their proper use. Instead of laying stress on any particular faculty, such as mercy or forgiveness, it should enjoin the use of all of one's faculties. No human faculty is in itself evil, it is their wrong or immoderate use that makes them so. A person cannot be condemned on account of his natural faculties unless he misuses them. In short, the Eternal Bestower has endowed nations with natural faculties in equal measure. Just as people belonging to every nation of the world have been blessed with physical features such as eyes, noses, mouths, hands and feet, so have they been blessed with inner faculties, and among every nation there are people, good and evil, depending on their moderate or immoderate use of those faculties. We will only believe that a nation has become virtuous under the influence of a religion, or that a particular religion is the basis of its followers' decency, if some of its devoted followers are found to possess spiritual excellences that are not found in other religions. I declare with all the emphasis at my command that these excellences are only found in Islam. Islam has guided thousands of people to such a level of purity that God's very spirit seems to reside in them and the light of Divine acceptance shines in them in such a way that they appear to be the very manifestations of God's glory. Such people are found in every Islamic century. This is not a baseless claim, for God Himself has testified to their holy lives.

In the Holy Quran, God Almighty has mentioned the following signs of those who possess true piety: they show miracles, God hears their prayers, speaks to them, communicates to them the tidings of the unseen and helps them. We find that there have been thousands of such people in Islam, and in this present age I am here to demonstrate all these excellences. But where are those Christians and in which country do they live who can prove that their faith meets the standard set by the Gospels? Everything is known by the result it produces and a tree is recognized by the fruit it bears. Their mere claim to piety remains hollow unless substantiated by signs. Do we not find the signs of true faith mentioned in the Gospels, and have these signs not been described as miraculous? If we do, then these signs should form the criteria for judging a Christian's claim to piety. You are welcome to compare any eminent Christian clergyman with the humblest of Muslims in terms of spiritual light and Divine acceptance, and if it turns out that the former possesses even a fraction of the heavenly light possessed by the latter, I will accept any penalty. That is why I have time and again published announcements challenging the Christians. I can say in all honesty and truth—and God is my witness—that there is absolutely no doubt in my mind that only through Islam can one acquire the true faith and true piety that comes from heavenly light. The virtuous life that I have been blessed with is testified to by heavenly signs and is not a mere claim on my part. It is impossible to prove that a person's life is truly pious, or to reveal someone's latent hypocrisy and disbelief, without the help of heavenly tes-

timony. Since a community is like a body, therefore, when we find in it some people whose purity is affirmed by heavenly testimony, we may safely conclude that the whole community is capable of attaining a virtuous and heavenly life.<sup>8</sup>

It was because of this that I issued an announcement addressed to the Christians that could have settled the matter. If they had been looking for the truth, they would have taken it seriously. I reiterate that both Christians and Muslims claim to possess faith and piety, but the question is, which of the two religions actually possesses true faith and true piety in the sight of God and which of them consists of only satanic inspirations, and whose claim to a pious life is a delusion resulting from spiritual blindness? As far as I am concerned, only that faith is true and acceptable which is supported by heavenly testimonies and possesses signs of Divine approval. Similarly, the life of an individual can only be considered holy and pious if heavenly signs testify to it. If it was only a question of verbal professions, every religion would claim that there have been, and still are, many truly pious and virtuous people among them. They would even relate some of their superhuman feats, the truth of which would always be difficult to prove. If the Christians really believe that the Atonement helps one to attain true faith and piety, they must come forth and compete with me to see whose prayers are accepted and who can show heavenly signs. I

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<sup>8</sup> It is pointless to quote past events in this regard. The Christians should produce instances that belong to the present. [Author]

will accept every penalty and deserve every kind of humiliation if the signs testify that their lives are truly pious. But I emphatically declare that, in spiritual terms, the Christians lead extremely impure lives, and God—Who is the Lord of heaven and earth—views their beliefs with the same disdain and repulsion that we feel at the sight of a rotting corpse. If you think that I am wrong in what I say and God does not support this assertion, then come and decide the matter with me in an amicable manner. But, I repeat, Christians do not possess true piety that descends from heaven and enlightens the hearts, and the pious among them are only those who are pious by nature—and such people are found in every nation. But this is not my concern at present. Gentle and good-natured people are found in almost every community, even among the so-called low castes, such as *bhangīs* and *chamārs*. I am concerned with the pure and heavenly life which is acquired through the Living Word of God and which descends from heaven and is distinguished by heavenly signs. Since such piety is not to be found among the Christians, will someone please tell us in what manner their 'accursed sacrifice' has benefited them?

Now that the method of salvation which the Christians ascribe to Jesus has been discussed in detail, we come back to the question, whether the mission of our Prophet<sup>sa</sup> was also to offer the same 'accursed love' and 'accursed sacrifice' for the purity and salvation of mankind, or does it propose other means for achieving this purpose? The answer is that Islam is free from such unholy and impure

methods of attaining salvation. It proposes neither an 'accursed sacrifice' nor 'accursed love', rather it teaches us that, in order to attain true purity, we should offer the pure sacrifice of our own selves which is cleansed by the waters of sincerity and purified by the fire of devotion and steadfastness. For instance, God says:

بَلَىٰ ذَمَّنَ اسْلَمَ وَجَهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ فَلَهُ أَجْرُهُ  
عِنْدَ رَبِّهِ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٩﴾

i.e., One who surrenders his being to God and devotes his life in His path and is eager to do good will get his reward from the fountain of Divine nearness. They shall have no fear, nor shall they grieve.

In other words, one who employs all his faculties in the way of God Almighty and whose word and deed, action and inaction, indeed his whole life is devoted to God, and who occupies himself in doing good, shall be rewarded by God Himself and shall be delivered from fear and grief.

Remember, in the Holy Quran God has also used the term 'Islam' to denote 'steadfastness'. For instance, He has taught us the prayer:

إِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ﴿١٠﴾ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ

i.e., Keep us on the path of steadfastness; the path of those who were rewarded by You and for whom the doors of heaven were opened.

<sup>9</sup> Al-Baqarah, 2:113 [Publishers]

<sup>10</sup> Al-Fātiḥah, 1: 6-7 [Publishers]

In order to understand the reason for something's existence we first have to determine its Final Cause. Since the ultimate purpose of man's creation is to serve God and man has been created to forever surrender to God's will, he should, therefore, submit to Him with complete devotion and sincerity. When he has devoted every faculty to Him, he will be blessed with Divine rewards. This is what constitutes a holy life. When a window is opened towards the sun it will always allow the sun's rays to enter. Likewise, when a man turns to God in complete submission so that nothing comes between the two, a heavenly flame immediately descends on him, illuminating his being and cleansing it of all its hidden impurities. He becomes a new man, undergoes a great change and is then said to have attained a holy life. It is here, in this very life, that this transformation should take place. This is how Allah, Almighty, speaks of it in the Holy Quran:

مَنْ كَانَ فِي هَذِهِ أَعْمَىٰ فَهُوَ فِي الْآخِرَةِ أَعْمَىٰ وَأَضَلُّ سَبِيلًا ۝<sup>11</sup>

i.e., Whoever is blind in this world and does not see the light of God, shall continue to be blind in the Hereafter.

In short, the faculties that man requires to see God must be taken by him from this world to the next. One who fails to develop these faculties in this world, and whose faith remains confined to mere stories and fables, will languish in eternal darkness. God teaches us that, in order to attain a life of purity and salvation, we must become

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<sup>11</sup> Banī Isrā'īl, 17:73 [Publishers]

entirely His, prostrate at His threshold with true sincerity. We must dissociate ourselves from the wickedness of declaring created beings as God, even if we are beaten, cut to pieces or burnt alive. We must testify to God's existence even at the cost of our lives. Thus He has named our religion 'Islam' which means to lay down our lives before Him. The law of nature clearly testifies that what the Holy Quran teaches about the attainment of purity and salvation also holds true in the physical world. Everyday we observe that a lack of proper nutrition causes disease among animals and plants. In nature, the remedy for this is the use of wholesome food and avoiding what is harmful. Trees, for example, have two inherent qualities that help them stay healthy: (1) They force their roots into the soil lest they should become separated from it and wither away; (2) They draw water from the soil using their roots in order to sustain themselves. Providence has prescribed the same laws for man. Man achieves true success only when he establishes himself in God with sincerity and steadfastness, and roots himself in His love with the help of *Istighfār*<sup>12</sup> and then draws Divine water through meekness and humility, surrendering himself to God and repenting in both word and deed. Thus he draws heavenly water to himself in such a way that it removes all the dryness caused by sin, and he is able to overcome his weaknesses.

*Istighfār* which strengthens the roots of faith, has been defined by the Holy Quran in two ways. The first meaning

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<sup>12</sup> Seeking forgiveness from God. [Publishers]



of *Istighfār* is to stop committing sin, which overwhelms a person when he is separated from God, and to anchor one's heart in His love, and to seek His help by losing oneself in Him. This *Istighfār* is characteristic of those who are so close to God that they consider even a momentary separation from Him worse than death. They continue to seek God's forgiveness so that He may forever keep them immersed in His love. The other meaning of *Istighfār* is to free oneself from sin, to hasten towards God and to be captivated by His love—just as a tree is held firmly by the earth—so that, by growing in piety, the human heart may escape from the aridity and decay of sin. Both these states are called *Istighfār*, because '*Ghafr*', from which the word *Istighfār* is derived, means to cover up and suppress. Hence *Istighfār* means [to pray] that God continues to overlook the sins of one who immerses himself in His love and does not allow the roots of human weakness to be exposed, rather He envelopes him in the mantle of His Divinity and bestows upon him a part of His holiness. Or that God may cover up the root that has been exposed due to sin and protect it from the adverse effects of this exposure. Since God is the source of beneficence and His light is quick to dispel all darkness, therefore, the right way to attain a pure and pious life is to seek refuge from this terrifying state [of dryness and exposure] by extending both our hands towards the Fountain of purity, so that its water may run towards us with full force and wash away all our impurities. No sacrifice pleases God more than our surrendering ourselves to Him with all our heart and soul, and accepting

even death in His path. This is the sacrifice God teaches us when He says:

لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ<sup>13</sup>

i.e., You cannot attain true righteousness unless you spend in His path all that you love.

This is the path towards which the Holy Quran guides us. Heavenly signs also proclaim, loud and clear, that this is indeed the right path, and reason, too, testifies the same. Something that is wholly unsupported by testimony cannot be equal to that which has been substantiated by many witnesses. The teachings which Jesus of Nazareth acted upon were the same as contained in the Holy Quran, hence he received his reward from Allah. All those who take this holy teaching as their guide will also become like Jesus. This holy teaching is not only capable of making thousands of people like the Messiah, but has actually done so thousands of times. On the other hand, let me respectfully ask the Christian missionaries what spiritual progress they have made by declaring a poor and helpless human to be God. I am ready to accept your claim only if you can prove it. And if you cannot, then come, unfortunate idol-worshippers, and witness our achievements and enter the fold of Islam. It is fair to say that he alone is truthful whose piety, spiritual knowledge and love of God are testified to by Heaven; and that he who is supported by mere tales and myths is a wretch and a liar who gorges himself on filth.

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<sup>13</sup> Āl-e-‘Imrān, 3:93 [Publishers]

## Question – 2

If the aim of Islam is to guide mankind towards *Tauhīd* [the Unity of God], why in its early period did it wage Jihad against the Jews while their revealed books only teach the Unity of God; or why should it now be considered essential for the Jews and those who already believe in the Unity of God to become Muslims in order to attain salvation?

Answer:

Let it be clear that at the time of our Holy Prophet<sup>sa</sup> the Jews had strayed far from the teachings of the Torah. Their scriptures taught the Unity of God, but they had ceased to derive any benefit from this teaching and had forgotten the ultimate cause for which man was created and for which the scriptures were revealed. True belief in the Unity of God means that, having believed in His existence and having acknowledged His Unity, one should submit to the Lord of Grace and Perfection, seek His pleasure and totally immerse one's self in His love. In practice, the Jews had ceased to believe in the Unity of God and their hearts were no longer in awe of Divine glory and majesty. While their tongues uttered the name of God, in their hearts they worshipped Satan and transgressed all limits in their love of the world and in treachery and falsehood. They worshipped mendicants and rabbis and indulged in shameful acts. Hypocrisy had also become common and deception was widespread. Belief in

the Unity of God does not mean merely to utter the words <sup>14</sup> لَا إِلَهَ إِلَّا اللَّهُ while one's heart is full of idols. On the contrary, every person is an idolater in the sight of God who gives his own plans and actions the same importance as should be given to God, or relies upon a human being as he should rely on Him, or exalts his own self the way God should be exalted. In the sight of God, idols are not merely things made of gold, silver, bronze or stone in which people put their trust, rather every object and every word and deed that is given the same importance as should be given to Him is an idol. The Torah does not contain such a fine definition of idol-worship, but the Holy Quran defines it in great detail. One of the reasons why God revealed the Holy Quran was to rid people's hearts of idol-worship that afflicted them like an infectious disease. This was the kind of idolatry the Jews were steeped in, but the Torah was unable to liberate them from it because it did not contain a comprehensive teaching. Moreover, the disease which had affected the entire Jewish people required a pure and living example of *Tauhīd* that would be manifested through a perfect man.

Remember, the true *Tauhīd*, which God wants us to profess and on which true salvation depends, is to believe that God has no associate—be it an idol, a man, the sun, the moon, our own selves, our devices or our cunning—and to consider Him alone as the Source of all power and sustenance, honour and humiliation, help and succour, and to make Him the object of all our love, worship,

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<sup>14</sup> There is none worthy of worship except Allah. [Publishers]

supplication, hope and fear. Hence, no concept of *Tauḥīd* is complete without the following three aspects:

(1) *Tauḥīd* in the context of God's Person: To consider everything beside Him to be as good as non-existent, mortal, and of no consequence.

(2) *Tauḥīd* in the context of God's Attributes: To believe that no one possesses the attributes of Lordship and Divinity except the Person of the Almighty, and that all those who appear to sustain and benefit creation are only a part of the Divine scheme of things.

(3) *Tauḥīd* in the context of love, sincerity and devotion: Not to associate anyone with God in terms of love and devotion, and to immerse oneself completely in Him.

The Jews had lost the true concept of *Tauḥīd*, one that forms the basis of salvation and comprises these three aspects. Their misconduct clearly testified that their belief in God was merely verbal while, in their heart of hearts, they did not believe in Him. The Holy Quran holds both Jews and Christians guilty and says that, had they upheld the teachings of the Torah and the Gospel, they would have been blessed with heavenly and worldly bounties. They would have been granted the signs of true believers, such as miracles, acceptance of prayers, visions and revelations, all of which are heavenly bounties, and, in addition to this, they would also have been granted worldly bounties. But now they are completely devoid of heavenly blessings, and their worldly bounties are attained not by turning to God but by turning to the world. Thus they remain bereft of both.

It is evident from the Holy Quran that the wars fought against the Jews and the Christians were not initiated by the Muslims and were not waged to force people to enter Islam. Rather, the enemies of Islam created the conditions for these wars by persecuting the Muslims or aiding their persecutors. And when they had themselves created these conditions, God decided to punish them. But He, in His mercy, still gave them the choice that whoever embraced Islam or agreed to pay *Jizyah*<sup>15</sup> would be spared. This concession was in keeping with the Divine law of nature, for human conscience naturally turns towards prayer, repentance, supplication, almsgiving and charity in order to ward off calamities such as epidemics or famines which come down as God's punishment. This indeed is the eternal law which shows that the Gracious God inspires hearts [towards prayer, etc.] in order to avert punishment. For instance, He accepted Moses' prayers on a number of occasions and saved the Israelites from Divine chastisement. The Islamic wars were a kind of punishment for Islam's hardened enemies, but the door of mercy was still left open for them. It is wrong to assume that Islam fought wars to spread *Tauḥīd*. These punitive wars were waged only after other nations had resorted to tyranny and oppression.

We now come to the question as to why the Jews should become Muslims when they already profess belief in the Oneness of God. I have stated before that *Tauḥīd* was not firmly established in their hearts; it was only found in their books and even then it was far from perfect. Hence,

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<sup>15</sup> Tax levied on non-Muslim citizens of a Muslim state. [Publishers]

they needed the living spirit of *Tauḥīd* to be established in their hearts, without which salvation is not possible. They were like the dead and had lost the true spirit of *Tauḥīd* due to their hard-heartedness and disobedience of every kind. They had turned their backs on God and the Torah had ceased to provide perfect guidance because its teachings were not only inadequate but had also been corrupted in form and substance. Hence God sent down His Living Word [the Quran] like water that descends fresh from heaven and invited them to it so that they might attain true salvation by freeing themselves from all errors and misconceptions. The Holy Quran was revealed to teach living *Tauḥīd* to the Jews who were spiritually dead, to warn them of their errors and to impart detailed knowledge regarding some doctrines that had only been hinted at in the Torah, such as bodily resurrection, immortality of the soul, and the concept of heaven and hell.

The fact is that the seed of truth, which was sown by the Torah, sprouted in the form of the Gospel and gave a glad-tiding for the future. Just as the green and verdant vegetation of a field promises abundant fruit in the coming days, in the same manner the Gospel gave good news of the coming of the perfect Shariah and the perfect Guide. This seed finally attained perfection through the Holy Quran which brought with it the perfect bounty, distinguished right from wrong, and perfected all religious verities as foretold in the Torah:

*'The Lord came from Sinai, and dawned on them from Seir, he shone forth from mount Paran'.<sup>16</sup>*

There is no doubt that the Holy Quran alone has brought every aspect of the Divine law to perfection. This law consists of two major parts: the rights of God, and the rights of man. The Holy Quran's mission was to transform savages into men, men into moral beings and moral beings into Godly ones, and it has done this in such a wonderful way that, by comparison, the Torah seems completely silent.

One of the many objectives of the Holy Quran was to settle the dispute between the Jews and the Christians with regard to the Messiah<sup>as</sup>, and it has satisfactorily settled all such issues. An example of this is found in the Quranic verse <sup>17</sup> *يَعِيسَى ابْنِ مَرْيَمَ وَرَافِعَكَ إِلَىٰ* The Jews believed that since the Messiah, the Prophet of the Christians, was crucified, therefore, in the light of the teachings of the Torah, he was accursed, was never raised to heaven and was an impostor. The Christians, on the other hand, believed that he became accursed, but only for their sake, and that later his curse was removed and he was raised to heaven and sat on the right hand of God. But this verse establishes that Jesus was exalted towards God immediately after his death, and that he was neither cursed forever, as the Jews believed—for an everlasting curse is a barrier to attaining spiritual exaltation—nor for a few

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<sup>16</sup> Deuteronomy, 33:2 [Publishers]

<sup>17</sup> O Jesus, I will cause thee to die and will exalt thee to Myself. -Āl-e-  
‘Imrān, 3: 56 [Publishers]



days, as the Christians would have us believe. In the same verse God also explains that Jesus' spiritual exaltation [towards God] is not contrary to the teachings of the Torah, because, according to it, only he who actually dies on the cross is accursed and is denied exaltation. Being put on the cross and suffering pain, which does not result in death, brings no curse, nor does it preclude spiritual exaltation. According to the Torah, crucifixion is the Divine method of putting sinners to death, hence whoever dies on the cross dies the accursed death of a sinner. The Messiah<sup>as</sup>, however, did not die on the cross rather God saved him from such a death. He had foretold that his situation would be similar to that of Jonah, and so it happened. Just as Jonah did not die in the belly of the fish, so was Jesus saved from death on the cross, and his prayer *'Eli, Eli, lama sabachthani'*<sup>18</sup> was heard. Had he died, Pilate, too, would have suffered chastisement, for an angel had warned his wife that they would suffer greatly if Jesus was killed. But Pilate was not visited with any punishment. Another proof that Jesus escaped death is that his bones were not broken on the cross, and blood gushed forth from his body when it was pierced after being taken down from the cross. Afterwards he also showed his disciples his wounds which he would not have had if he had been resurrected. All this proves that Jesus did not die on the cross and was, therefore, not accursed. He died a virtuous death and, like all Prophets of God, was exalted

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<sup>18</sup> My God, my God why have you forsaken me? Matthew, 27: 46  
[Publishers]

towards Him in keeping with the promise contained in the verse <sup>19</sup> **إِنِّي مُتَوَقِّئُكَ وَرَأَيْتُكَ إِنِّي** Had he died on the cross, his own statement would have belied him for there would have been no resemblance between him and Jonah.

Thus the dispute that had long existed between the Christians and the Jews was finally settled by the Holy Quran. And yet the Christians continue to insist that there was no need for the Quran to be revealed! You who are ignorant and blind of heart! The Holy Quran brought perfect *Tauhīd*. It harmonized reason with the Divine Word. It brought *Tauhīd* to perfection. It established, through incontrovertible arguments, the Unity of God and His attributes, and proved His existence through arguments based on reason, tradition as well as revelation. It demonstrated, in rational terms, the truth of religion which earlier rested on mere stories, and provided a rational basis to each and every one of its doctrines. It perfected the chain of religious truths and verities, which was hitherto incomplete, and absolved Jesus of the curse of crucifixion and testified that he was an exalted and true Prophet. Are these blessings not enough to prove the need for the Holy Quran?

Bear in mind that the Holy Quran has itself clearly explained the reason for its revelation:

**اعْلَمُوا أَنَّ اللَّهَ يُحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا**<sup>20</sup>

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<sup>19</sup> I will cause thee to die and will exalt thee to Myself.—Āl-e-‘Imrān, 3:56  
[Publishers]

<sup>20</sup> Al-Ĥadīd, 57:18 [Publishers]

i.e., Know that the earth had become dead and that God is about to give it a new life.

History testifies that, by the time the Holy Quran was revealed, all nations had become corrupt. Mr. Pfander, a Christian clergyman and author of *Mizān-ul-ḥaq*, despite his deep-rooted bias, has clearly written in his book that the Jews and the Christians had become corrupt and decadent by the time of the Holy Quran that served as a warning to them. But, despite admitting all this, he still argues that God warned them through a false Prophet. What blasphemy! Can we attribute such a thing to God, that finding mankind in error and corruption He led them into even greater misguidance and caused the doom of millions of innocent people with His own hand? Is this what Divine providence does for mankind in its hour of trial? Sadly, in their love of the world they have gone so far as to deny a truth which is as clear as the sun. On the one hand they ascribe divinity to a humble man whom they believe to be accursed, and, on the other, they reject the Greatest of Prophets<sup>sa</sup> who came when mankind was spiritually dead. And they still have the temerity to question the need for the Holy Quran. You heedless and blind-hearted people! No Prophet appeared at a time of such complete darkness as had shrouded the world at the time of the Holy Quran. Finding the world blind the Quran bestowed it with sight, finding it astray it provided guidance, and finding it dead brought new life. What more do you require as evidence for the need of the Holy Quran? Your condition is all the more pitiable if you ask

what new teaching did the Holy Quran bring when the teaching of *Tauḥīd* was already present in the world? I have already pointed out that the concept of *Tauḥīd* contained in the earlier scriptures was imperfect—no one can deny this—and that the hearts of the people had become entirely devoid of it. It was the Quran that revived it and brought it to perfection, this is why it has been called *Zikr*<sup>21</sup> for it serves as a reminder for mankind. Open your eyes and reflect: was the Torah's teaching about *Tauḥīd* so unique that the earlier Prophets had no knowledge of it? Was not the same teaching given to Adam, and then to Seth, and then to Noah, and then to Abraham and to all other Prophets who came before Moses? Hence the same objection could be raised against the Torah, i.e., what new teaching did it bring? Misguided people! God is immutable. He was the same in the time of Moses as in the time of Adam, Seth, Noah, Abraham, Isaac, Jacob and Joseph; and the Torah's teaching about *Tauḥīd* was the same as that taught by the earlier Prophets.

If it is asked why the Torah repeated the same teaching about *Tauḥīd*, the answer is that belief in the existence of God and His Oneness did not originate with the Torah but had always existed, although in certain ages people disregarded it and viewed it with disdain due to their own failure to act according to it. It was the task of the Divine Books and the Prophets to appear whenever people became unmindful of this doctrine and fell victim to all kinds of polytheistic tendencies. It was revived thousands

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<sup>21</sup> The Reminder [Publishers]

of times but it lost its lustre as many times and became hidden from people's eyes. But whenever it was lost, God sent a servant of His to rediscover it in its pristine purity. In this manner, darkness and light have alternately held sway in the world. The best criterion for judging a Prophet is to see the time in which he makes his appearance and the reformation he brings about. In seeking the truth, one must think in these terms and pay no attention to the dishonest assertions of mischievous and biased people. One should consider the state in which a Prophet finds his people and honestly try to find out what transformation he brings about in their character and beliefs. This is how we can learn of the Prophets who appeared at the time of the greatest need and those who came when the need was not so dire. Sinners require a Prophet just as the sick require a healer, and just as the spread of sickness demands a doctor so does the spread of sinfulness call for a Reformer.

Keeping this principle in mind, if we were to look at the history of the Arabian Peninsula and compare the condition of the Arabs before and after the advent of the Holy Prophet<sup>sa</sup>, we would find that this Final Prophet<sup>sa</sup> excelled all others in terms of his holy influence, spiritual power and bestowal of heavenly blessings. We would also realize that the need for the Holy Prophet<sup>sa</sup> and the Holy Quran was far greater than that of all the other books and Prophets put together. Take Jesus, for instance. Which of the world's needs were fulfilled by his coming and what proof is there that he fulfilled any need at all? Did he

bring any fundamental change in the morals, character and beliefs of the Jews? Did he cause his disciples to attain true self-purification? There is no evidence for any of this. All we know is that a handful of greedy and avaricious people chose to follow him and ended up committing disgraceful acts of betrayal and infidelity. To me, the supposed suicide of Jesus is no more than an absurdity that casts a shadow upon his reason and sanity. Can any sensible person commit such an act which, even under human laws, is a crime. We, therefore, ask: what did Jesus teach and what did he bring [to the world]? Did he only come for 'the accursed sacrifice' which cannot stand the test of reason or justice?

Remember, the Gospel contains no new teaching. All its teachings were already in the Torah, and a large portion are found in the Jewish book of the Talmud even today. Jewish scholars have always protested that particular verses of the Gospel have been plagiarized from their scriptures. Only recently I received a book written by one such scholar who has gone to great lengths to prove this point. He has even quoted the sources from which the verses were taken. I sent for these books so that I could show them to Mr. Sirājuddīn but, unfortunately, he left without seeing them. Christian researchers admit that the Gospel is no more than a summary of the Jewish teachings that were preferred by the Messiah<sup>as</sup>. But they also add that the purpose of his coming was not to impart any new teaching; his real objective was to sacrifice himself, i.e., to offer the accursed sacrifice which I have no desire

of mentioning again and again in this book. In short, Christians labour under the illusion that Jesus did not bring any new law, for the law had already been completed in the Torah, and that he only came to redeem the world. They also think that the Holy Quran unnecessarily brought a teaching that had already been perfected. This is no more than a delusion that has completely eroded their faith. The truth is that since man is prone to error and forgetfulness and is unable to show steadfastness in his practice of Divine injunctions, he is always in need of someone to remind him and revive his faith. But the Holy Quran was not revealed only for these two reasons; it also came to perfect and complete the earlier teachings. The Torah, for instance, laid great emphasis on revenge and retribution because this was the need of the time, while the Gospel stressed forgiveness and forbearance. The Holy Quran, on the other hand, teaches us to consider the circumstances before choosing one or the other. In all other aspects too the Torah inclines to one extreme and the Gospel to the other, while the Holy Quran teaches appropriateness and enjoins actions according to the needs of time and place. Although the essential teaching of all three books is the same, one places greater emphasis on one aspect, while the other stresses another, and the third—the Holy Quran—teaches a balanced course of action which conforms to human nature. The Holy Quran teaches us the wisdom of acting in accordance with the situation. The Torah stresses undue harshness<sup>22</sup>, the Gos-

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<sup>22</sup> The teachings of harshness and leniency were appropriate in the context

pel emphasizes unjustifiable forgiveness, but the Holy Quran enjoins appropriateness. Just as milk is formed when blood enters a mother's breast, so do the injunctions of the Torah and the Gospel turn into wisdom when they find expression in the Holy Quran. Had the Holy Quran not been revealed, the Torah and the Gospel would be like arrows shot by a blind person, finding their mark once in a while but missing most of the time. The Torah taught the Shariah through tales and the Gospel through parables, but the Holy Quran taught it through wisdom for those who seek the truth. How can the Torah and the Gospel be compared to the Holy Quran! Even if we were to spend all our lives comparing the Book of Moses or Jesus' Gospels with only the first Chapter of the Holy Quran—*Sūrah Al-Fātiḥah*, which comprises only seven verses—we would not find in those scriptures the same religious truths, verities, and spiritual treasures, in the same perfect sequence, composition and inherent order as we do in *Sūrah Fātiḥah*. This is no idle claim because the Torah and the Gospel cannot equal the wisdom contained in *Sūrah Al-Fātiḥah* alone. But how can we bring this matter to a conclusion if Christian clergymen do not agree to any of our suggestions? If they really believe that the Torah or the Gospels contain wisdom and truth, and manifest the excellences of the Divine Word in the most perfect way, I am ready to offer them a reward of five hundred rupees in cash if they can produce from their voluminous books,

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of the people of the time. But they were not the final teachings that could not be abrogated. [Author]



which are about seventy in number, the same truths and verities of the Law, the well-organized and well-arranged pearls of wisdom and knowledge, and excellences of the Divine Word, which we present from *Sūrah Al-Fātiḥah*. And if this reward is not enough, I am willing to increase it as much as possible on their request. In order to come to a decision, I will prepare and publish a commentary of *Sūrah Al-Fātiḥah*, in which I will present a detailed exegesis of the verities, truths, and characteristics of the Divine Word contained in it. Then the Christian clergymen will be required to show that the Torah, the Gospel and their other books contain the same truths and verities found in *Sūrah Al-Fātiḥah* and possess all the features that distinguish the Word of God, i.e., those miraculous qualities that cannot be found in the work of man. If they compete with me, and three judges belonging to different faiths give the verdict that the subtle and fine points of wisdom and knowledge and characteristics of the Divine Word contained in *Sūrah Al-Fātiḥah* are also found in their scriptures, they will receive a reward of five hundred rupees that will have been deposited in advance at a place of their choice.

Is there a Christian clergyman courageous enough to take up this challenge? The Word of God is manifested by His miraculous powers just as the wonders of nature are evidence of His creativity. For example, there are thousands of stars in the sky, but only a fool would point at certain stars and say that they are not from God for they do not seem to serve any purpose, or argue that since

certain herbs, rocks or animals are apparently superfluous, they could not have been created by God.

It is worth remembering that the Holy Quran comprehends all the excellences that the human soul requires for its perfection. The relationship between the Torah and the Holy Quran is illustrated by the following parable. There was once an inn which was reduced to a pile of rubble by devastating storms and earthquakes. The debris of the toilet was mixed with that of the kitchen and vice versa, and nothing remained in its place. However, the owner of the inn took pity on the wayfarers and built another well-furnished and comfortable inn in its place. This new inn was much better than the previous one and had very comfortable and well-furnished rooms with all the essential amenities. When building the new inn, the owner not only reused some of the bricks from the old inn but also brought in more bricks, timber and other materials for the new structure. The Holy Quran is the second inn. Let those who have eyes see!

Here, another objection needs to be addressed. Once it is understood that the best and most perfect teaching is one which teaches appropriate action in keeping with the demands of time and place, and expounds in detail all the points of wisdom, why is it that only the Holy Quran has brought these two points to perfection and why do the Torah and the Gospel not possess this distinction? The answer is that the fault does not lie either with the Torah or the Gospel but with the limited capabilities of their people. The Jewish people, with whom Moses<sup>as</sup> was con-

cerned, had lived as slaves under the Pharaohs for four hundred years and experienced such severe persecution that they had become ignorant of the essence of equity and justice. It is obvious that if a ruler—who is also a teacher and mentor—is just, his justice will be reflected in the hearts of his subjects and they will naturally incline towards justice, civility and decency. But if he happens to be a tyrant, his subjects will also become cruel and oppressive and most of them will lose their sense of justice. This is what happened to the Israelites. Having lived for so long under the despotic rule of the Pharaohs and suffered all kinds of persecution, they lost the true spirit of justice. The primary obligation of Moses<sup>as</sup> was to teach them justice. This is why the Torah contained verses that laid so much stress on ensuring justice and equity. Of course, there are verses in the Torah which teach compassion but on closer analysis they only serve to protect the boundaries of justice and to curb unreasonable passions and vindictiveness. But the purpose behind the teaching of compassion contained in the Gospel, which lays overwhelming stress on forgiveness and avoiding retribution, is very different. A close look at the Gospel shows that it addressed people who lacked the virtue of forbearance and forgiveness and it desired that their hearts should not be eager to take revenge but that they should exercise patience, forbearance, forgiveness and clemency. This was because, by the time of Jesus<sup>as</sup>, the moral condition of the Jews had greatly deteriorated. Litigation and vendetta had exceeded all limits and, under the pretext of upholding the rules of justice, they had completely lost

the virtue of mercy and forgiveness. The teachings brought by the Gospel were thus specific to a particular time and people. But they did not present the true picture of the Divine law; the Holy Quran, therefore, came to rectify them.

When we carefully study the Holy Quran and look closely at its contents with an unbiased mind, we realize that it does not lay as much stress on retribution and revenge, as is evident from the account of battles and rules of retribution mentioned in the Torah, nor does it place complete emphasis on forgiveness, non-violence and clemency as taught by the Gospel. On the contrary, it repeatedly enjoins *Ma'rūf* and forbids *Munkar*<sup>23</sup>. In other words, it commands us to do what is appropriate and best in keeping with the requirements of reason and the law, and to shun what is forbidden and inappropriate. A study of the Holy Quran shows that it requires us to believe in its laws, injunctions and prohibitions on the basis of knowledge and understanding, and desires to liberate us from the shackles of self-imposed prohibitions and injunctions, and spells out its holy Shariah in the form of universal laws. For instance, it enjoins the universal law that one should do what is *Ma'rūf* and avoid *Munkar*. These two terms are very comprehensive and give a rational complexion to the Shariah. Thus we are taught to consider what constitutes true piety on any given oc-

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<sup>23</sup> *Ma'rūf*: That which is considered appropriate and acceptable in a society.  
*Munkar*: That which is considered indecent and unacceptable in a society.

casation. If someone has wronged us, should we punish or forgive them? If someone wants to borrow a thousand rupees from us to squander on his son's wedding, and celebrate it with pomp and ceremony, arranging fireworks and singers and fulfilling other family customs, then, even though we can afford to lend him the money, we ought to take into account the principle of *Ma'rūf* and *Munkar* and consider whom we are trying to help. The Holy Quran has similarly prescribed the condition of appropriateness in everything good that we do, so that we may progress spiritually as well as materially.

With this I have fully answered Miān Sirājuddīn Sahib's second question. I have made it clear that Islam did not wage wars against the Jews to force them to accept *Tauḥīd*, rather the opponents of Islam instigated these wars through their own mischief. Some of them were guilty of raising the sword against the Muslims, some of helping the aggressors, and some of forcefully obstructing the propagation of Islam. It was to punish and subdue such aggressors that God Almighty permitted war. It is extremely unfair and outrageous to allege that the Holy Prophet<sup>sa</sup> did not fight his opponents for thirteen long years because he had not gained a position of strength. These objections would only be justified if his adversaries had not been responsible for the atrocities and bloodshed which had been committed in Mecca for thirteen years, or had not conspired to murder the Holy Prophet<sup>sa</sup>, nor to exile him from his homeland, or if he had left for Madina of his own free will without being persecuted. But even

our opponents know that the Holy Prophet<sup>sa</sup> exercised great patience in the face of every atrocity committed by his enemies and strictly forbade his Companions from retaliating. The unbelievers were guilty of shedding the blood of many innocent Muslims and torturing many others. Ultimately they attempted to assassinate the Holy Prophet<sup>sa</sup>, but God Almighty saved him from being harmed by his enemies and helped him reach Medina in safety. He also gave him the tidings that those who killed with the sword would themselves be its victims. One must be fair. Does all this mean that as soon as the Holy Prophet<sup>sa</sup> had gathered enough followers around him he revealed his aggressive intent which had been long concealed? The extent to which the Christians have fallen prey to their religious bias is extremely pitiable. Do they not know that the Holy Prophet<sup>sa</sup> had only 313 Companions with him when they were forced to fight the battle of Badr, the first battle of Islam, and that most of them were either too young or totally inexperienced in warfare. Could anyone rely on such a small number of people to confront and overcome the entire might of the Arabian warriors and thousands of others including the Jews and the Christians? It is obvious that the Muslims came out only in self defence and not with the intention of destroying their enemy and attaining victory. In order to take on such formidable armies it would have been necessary to mobilize at least thirty or forty thousand men. It is quite evident that these battles were thrust upon them and that they fought under Divine commandment and not on the basis of material strength.

Another objection that needs to be resolved is that if salvation depends on faith in *Tauhīd* and on good deeds done out of love and fear of God, why were the Jews invited to enter Islam? Was there no one among the Jews who lived by the norms of *Tauhīd* and submitted unconditionally to God? In answer to this, I have already shown that by the time of the Holy Prophet's<sup>sa</sup> advent most Jews and Christians had deviated from the right path, as is testified by the Holy Quran:

وَأَكْثَرُهُمْ فَسِيقُونَ ۝<sup>24</sup>

Since most of them were transgressors who had to all intents and purposes stopped practising piety and observing the norms of *Tauhīd*, God, in His mercy and in keeping with His eternal practice, desired that a Prophet be sent for their reformation. Those among them who happened to be pious and true believers in *Tauhīd* ceased to be so once they opposed the Prophet of God. Even a minor sin is enough to corrupt a man's heart, how is it possible that one should disobey a Prophet and harbour enmity against him and yet remain pious?

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<sup>24</sup> And most of them are perfidious. —Al-Taubah, 9:8 [Publishers]





### Question – 3

Which verses of the Holy Quran specifically speak of man's love for God, or of God's love for man, using the very word 'love'?

Answer:

Let it be clear that the real object of the teaching of the Holy Quran is that just as God is One and without partner, we, too, should love Him without associating any partners with Him. This is the meaning of the *Kalimah* <sup>25</sup> لَا إِلَهَ إِلَّا اللَّهُ, which is professed by all Muslims. إِلَه is a derivative of وِلَا meaning 'the Beloved who is worshipped'. Neither the Torah nor the Gospel taught this *Kalimah*, only the Quran did. The *Kalimah* is thus an inherent part of Islam and can be rightly called its distinctive feature. It is proclaimed aloud from minarets five times a day, at times to the irritation of Christians and Hindus. Apparently, they consider it a sin to remember God with love. It is a unique characteristic of Islam that everyday at the break of dawn the muezzin proclaims aloud أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ i.e., 'I bear witness that we love, adore and worship no one except Allah'. The same call is repeated from mosques in the early afternoon, at 'Asr [mid afternoon], Maghrib [sunset], and this resounding call also fills the heavens at 'Ishā' [evening]. Do we find this in any other religion?

What is more, the word 'Islam' itself means love. Surrendering oneself to God and being ready in all sincerity to

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<sup>25</sup> There is none worthy of worship except Allah. [Publishers]

lay down one's life in His path—as signified by the word 'Islam'—is a state that originates from the fountain of love. The word 'Islam' also indicates that the Holy Quran has not confined love to mere verbal profession, but has taught us how to love and sacrifice ourselves in practice. Is there any other religion in the world that has been named 'Islam' by its founder? 'Islam' is indeed a wonderful word which conveys truthfulness, sincerity and love. Blessed is the faith called 'Islam'!

God speaks of Divine love in these terms:

وَالَّذِينَ آمَنُوا أَشَدُّ حُبًّا لِلَّهِ<sup>26</sup>

i.e., True believers are those who hold God dearest.

فَاذْكُرُوا اللَّهَ كَذِكْرِكُمْ آبَاءَكُمْ أَوْ أَشَدَّ ذِكْرًا<sup>27</sup>

i.e., Celebrate the praises of Allah as you celebrate the praises of your fathers; nay, remember Him with far greater love.

قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ<sup>28</sup>

i.e., Tell them who seek to follow you, 'My prayer, and my sacrifice, and my life and my death are all for the Almighty Allah'.

This means that whoever wishes to follow the Holy Prophet<sup>sa</sup> should offer the same sacrifice. Elsewhere, He says that if you hold your own life, your friends, your property and your wealth dearer than God and His Messenger<sup>sa</sup>, then go your separate ways until God decides.

<sup>26</sup> Al-Baqarah, 2: 166 [Publishers]

<sup>27</sup> Al-Baqarah, 2: 201 [Publishers]

<sup>28</sup> Al-An'ām, 6: 163 [Publishers]

He also says:

وَيُطْعَمُونَ الطَّعَامَ عَلَىٰ حُبِّهِمْ ۖ مُسْكِنِينَ ۖ وَيَبْتِغُونَ فِيهَا ۖ وَيَسْتَأْذِنُونَ  
 إِثْمًا ۖ لِيُطْعَمُوا لِرِجْهِ اللَّهِ ۖ لَا تُرِيدُ مِنْكُمْ جَزَاءً ۖ وَلَا شُكْرًا ۖ<sup>29</sup>

i.e., Believers are those who feed the poor and the orphan and the prisoner solely for the love of God, saying, 'We feed you only for God's pleasure and His love. We desire neither reward nor gratitude from you.'

In short, the Holy Quran is full of verses that enjoin us to show our love for God in word and deed, and to love Him more than anything else.

As for the second part of the question, pertaining to God's love for mankind, let it be clear that the Holy Quran contains many verses in which God says that He loves those who repent,<sup>30</sup> do good deeds and exercise patience. But nowhere does the Holy Quran say that God also loves those who love infidelity, sin and injustice; rather in their case it uses the word *Ihsān*<sup>31</sup>. For instance, it says:

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ<sup>32</sup>

i.e., We have sent thee out of compassion for the entire world.

Since the world includes disbelievers, sinners and evil-doers, God has opened the door of His mercy for them too and they can also attain salvation by following the

<sup>29</sup> Al-Dahr, 76: 9-10 [Publishers]

<sup>30</sup> Divine love is not like human love, which involves pain and agony of separation. Rather, it means that God treats those who do good deeds in the same way as a lover treats his beloved. [Author]

<sup>31</sup> Compassion, kindness, benevolence. [Publishers]

<sup>32</sup> Al-Anbiyā', 21: 108 [Publishers]

guidance contained in the Holy Quran. I also declare that, according to the Holy Quran, God's love for mankind is not such that He should be required to crucify His son and cause him to become accursed in order to redeem the sins of the evildoers. Curse upon the son of God will obviously entail a curse upon God Himself—God forbid—for, [according to the Christians], the Father and the Son are inseparable. Godhood and curse cannot go together. Another point to consider is, by what love did God kill the virtuous and save the wicked? Surely no righteous person would be guilty of such conduct.

The third part of the question is: where in the Holy Quran is it written that man should love his fellow beings? The answer is that, instead of using the word 'love', the Holy Quran uses two different terms, i.e., mercy and compassion. The word love has been used specifically for God because love culminates in worship.<sup>33</sup> But in the case of mankind the Holy Quran uses the words 'mercy' and 'kindness' instead of 'love', for love results in worship, while compassion results in sympathy. It is because of their failure to understand this difference that people of other faiths have conferred upon God's creatures what was in fact due to God. I do not believe that Jesus could ever have taught such idolatry. I would rather believe that such abhorrent teachings were added to the Gospels at a

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<sup>33</sup> Whenever the word 'love' has been used in connection with human relationships, it does not imply true love. According to Islamic teaching, true love is only for God. Every other love is unreal and is only called love in the figurative sense. [Author]

later stage and Jesus was unjustly blamed for them. In short, the Holy Quran uses the word 'compassion' in relation to mankind, as He says <sup>34</sup> *وَتَوَاصُوا بِالْحَقِّ* and <sup>35</sup> *وَتَوَاصُوا بِالْمَرْحَمَةِ* i.e., believers are those who exhort one another to truth and compassion. Elsewhere, He says:

<sup>36</sup> *إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَىٰ*

i.e., God enjoins you to show justice to all people, and if you wish to go further then be kind to them, and, better still, show such compassion towards your fellow beings as you would do towards your own kindred.

Just consider whether there could be a better teaching than one that does not stop at enjoining compassion for mankind, but goes further and teaches *إِيتَاءِ ذِي الْقُرْبَىٰ* [being kind to others just as one is kind to one's kindred] which results from a natural desire [to do good]. Often, one who shows kindness expects something in return and at times shows resentment towards those who fail to acknowledge it. Occasionally, swayed by one's emotions, one might even remind others of what one has done for them. But the doing of good through a natural inclination, which the Holy Quran compares to doing good to one's kindred, is indeed the highest and final stage of virtue. It is like a mother's kindness for her child, which is her natural instinct. Obviously she does not expect any gratitude from a mere infant.

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<sup>34</sup> Al-'Aşr, 103: 4 [Publishers]

<sup>35</sup> Al-Balad, 90: 18 [Publishers]

<sup>36</sup> Al-Nahl, 16:91 [Publishers]

These are the three stages set forth by the Holy Quran for fulfilling our obligations to mankind. But when we look at the Torah and the Gospel we must admit that we do not find such sublime teachings regarding our obligations to our fellow beings. How can we expect them to teach us the third stage of compassion when they have not even fully comprehended the first two? The Torah was revealed only for the Jews and the Messiah came solely for the [lost] sheep of Israel, therefore, they were both unconcerned with other people and did not teach about justice and kindness towards them. Their teachings remained confined to the Israelites. If this was not so, why did Jesus, hearing the cries and humble entreaties of a [gentile] woman, refuse to show her mercy and say that he had been sent only for the children of Israel? When Jesus did not show any compassion and mercy towards those outside the tribes of Israel, how can we expect him to have given such a teaching? Jesus himself clearly said that he had not been sent to any other people, hence it is unreasonable to expect that his teachings would provide any guidance regarding kindness to people of other nations. All the teachings given by Jesus were meant for the Jews. He did not consider himself as having the right to provide guidance to others, how then could he be expected to teach universal compassion? And even if there is something in the Gospel which contradicts Jesus' statement that his teachings and his compassion was limited to the Jews, we would consider it an interpolation, for such a contradiction is unacceptable.

In the same way the Torah was solely for the Jews and it declared that its teachings were exclusively for them. The Holy Quran alone is the law that brought universal justice, benevolence, and compassion. God Almighty says:

قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا<sup>37</sup>

i.e., Say, O mankind, I have been sent as a Messenger to you all.

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ<sup>38</sup>

i.e., We have sent thee as a mercy for all the worlds.

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<sup>37</sup> Al-A'raf, 7: 159 [Publishers]

<sup>38</sup> Al-Anbiyā', 21: 108 [Publishers]





## Question – 4

Jesus spoke of himself thus: 'Come unto me, all ye that labour and are heavy laden and I will give you rest.'<sup>39</sup> 'I am light.'<sup>40</sup> 'I am the way, the truth, and the life.'<sup>41</sup> Did the Founder of Islam ever speak of himself in these terms?

Answer:

The Holy Quran clearly states:

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ

i.e., Say, 'If you love Allah, follow me: then will Allah love you and forgive you your faults.' The promise, that by following the Holy Prophet<sup>sa</sup> one is loved by God, surpasses all the sayings of the Messiah, for there can be no station higher than attaining the love of God. Who is more worthy of proclaiming himself the light than he who leads to God's love? It is for this reason that the Lord of Honour and Glory has named the Holy Prophet<sup>sa</sup> 'the light'. He says:

قَدْ جَاءَكُمْ مِنَ اللَّهِ نُورٌ

i.e., There has come to you from Allah a Light.

In comparison to this, the promise, 'Come unto me, all ye that labour and are heavy laden and I will give you rest', appears meaningless, unless comfort here is taken to mean

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<sup>39</sup> Matthew, 11: 28 [Publishers]

<sup>40</sup> John, 8: 12 [Publishers]

<sup>41</sup> John, 14: 6 [Publishers]

<sup>42</sup> Āl-e-'Imrān, 3: 32 [Publishers]

<sup>43</sup> Al-Mā'idah, 5:16 [Publishers]

material comfort and permissiveness. When a Muslim truly becomes a Muslim, he has to offer prayers five times a day, wake up before daybreak for morning prayer, perform his ablutions with water even in the extreme cold of winter, go to the mosque five times a day for congregational prayers, leave the comfort of sleep in the small hours to offer *Tahajjud*<sup>44</sup>, restrain himself from looking at women, abstain from alcohol and other intoxicants, respect the rights of others for fear of Divine reckoning, observe fasts for up to twenty-nine or thirty consecutive days every year in fulfilment of God's commandment, and discharge all other kinds of financial, physical and spiritual obligations. On the other hand, the moment a Muslim becomes a Christian, he is relieved of these burdens. Sleeping, eating, drinking and seeking physical pleasure become his sole objective. Like animals, he is immediately relieved of all prohibitions, and does nothing but eat, drink and indulge in base pleasures. If this is really what is meant by Jesus' promise, 'I will give ye comfort', then we concede that the Christians, on account of the license they have given themselves, find great comfort in this physical and transitory existence, and in this they have no equal in the world. Like flies they sit on anything, and like swine they gorge themselves on whatever comes their way. Hindus do not eat beef and Muslims keep away from pork, but they happily devour both. The saying <sup>45</sup> عیسائی باش ہرچہ خواہی کن is indeed true. In its pro-

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<sup>44</sup> Pre-dawn supererogatory prayer [Publishers]

<sup>45</sup> Be a Christian and do whatever you like. [Publishers]

hibition of swine the Torah has gone so far as to forbid even touching it, and it clearly says that the prohibition is for all times, but these people do not desist from it even though it was so abominable in the eyes of all the Prophets. We can concede that Jesus used to drink, but did he ever eat pork? Rather, he says in a parable, 'Cast not your pearls before swine'.<sup>46</sup> If pearls mean the holy word [of God], then swine would necessarily mean unclean people. Jesus clearly states in this parable that swine is unclean, for there has to be a close resemblance between a thing and its similitude.

In short, the 'comfort' which the Christians enjoy is one of license and permissiveness. As for spiritual peace, which is the result of communion with God, I declare—and God is my witness—that the Christians have no share of it whatsoever. There are veils over their eyes and their hearts are dead and steeped in darkness. They are completely unaware of the true God and unjustly declare a humble man—who is nothing compared to the Eternal Being—to be the Almighty. They are devoid of spiritual blessings, inner light and the love and knowledge of the true God. There is not one among them who possesses the signs of true faith. If faith is indeed a blessing, it must have some signs, so where is the Christian who can show the signs of faith which Jesus spoke of? Either the Gospel is false or the Christians are liars. On the contrary, the signs of true believers laid down by the Holy Quran, have been manifested in all ages. The Holy Quran says that a

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<sup>46</sup> Matthew, 7:6 [Publishers]

true believer receives Divine revelation, hears God's voice, his prayers are accepted more than those of other people, matters of the unseen are disclosed to him and he is sustained by Divine help at every step. In fact, these signs are as much in evidence today as they were in the past. All this shows that the Quran is the Holy Word of God and that its promises are His promises. Come, O Christians! Compete with me if you have anything in you. Slaughter me if I am a liar. Otherwise, you are guilty in the sight of God and are standing on the edge of hellfire.

وَالسَّلَامُ عَلَيَّ مَنِ اتَّبَعَ الْهُدَى

*[Peace be on him who follows the Guidance.]*

The Author,

Mirza Ghulam Ahmad  
Qadian

District Gurdaspur.

Dated: 22 June 1897

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