

Imperfect nature of Gospel teaching

The Christian religion is totally deprived of these signs. The claim is so big, which is that they want to make a human being as God, but for the proof thereof they present only stories and fables. However, some say that the teaching of the Gospels is so excellent that it stands like a sign. But in fact this is their great error. The truth is that the teaching of the Gospels is extremely defective. That is why the Messiah had to put forward the apology that the Paraclete, who would come later, would make up for this shortfall. We need not discuss the point that the adherents of the Gospels show one thing [as the Gospel teaching] but act on something different. However, there is no doubt whatsoever that the Gospels cannot adequately water the human tree. We have been sent into this world with many faculties, each of which needs to be used at the proper occasion, while the Gospels lay stress on only one faculty, that of meekness and gentleness. Humility and forgiveness are in fact useful on some occasions but on other occasions they are like deadly poison. Our civilized life, which depends on the mutual relationship of people of a variety of natures, undoubtedly demands that we employ all our faculties giving due regard to the situation and occasion. Is it not true that although sometimes, by employing pardon and forgiveness, we do physical and spiritual good to a person who has hurt us, yet there are some other situations where by employing this quality we embolden the guilty person towards further wicked acts?

Our spiritual mode of life bears the utmost similarity to our physical mode of life. We observe that, by concentrating on food and medicine of just one type and nature, we cannot maintain our health. If for ten or twenty days continuously we insist on eating foods having a cooling effect and treat the foods having a warming effect as forbidden for our bodies, then we should soon fall victim to some cold type of disease such as palsy, facial paralysis, tremor, epilepsy etc. So also if we turn to warming foods continuously, so much so that we even warm the water that we drink, then doubtless we should catch a heat-

provoked disease. Think over this and realize how much attention we pay to hot and cold, soft and hard, and motion and rest, to look after our bodies, and how essential this attention is for our physical health. So we should follow the same course for our spiritual health. God has not given us any harmful faculty, and in reality no faculty is harmful, only its improper use is harmful. For example, you see jealousy is a very bad thing. But if we do not use this faculty in an improper manner then it assumes the shape of envy, known in Arabic as *ghabṭah* which means to wish an improvement for oneself on seeing another in good condition. And this quality belongs to high morals. Similar is the case with all low morals. They appear ugly only because of our own misuse or resorting to extremes either way. When used at the proper time and in moderation the same low morals are termed high morals. So how serious a mistake is it that all the other important branches of the tree of human nature be clipped and stress be laid on only the branch of patience and forgiveness? That is why this teaching could not be put into practice, and ultimately the Christian rulers had to enact laws on their own to punish criminals. In short, the existing Gospels cannot at all guide human souls to perfection. Just as the stars fade away with the rising of the sun, till they disappear from sight, the same do the Gospels fare in the presence of the Holy Quran. Thus it is a matter of great shame that the teachings of the Gospels too be claimed as a heavenly sign.

Defects of the Christian teaching about God

We have written about the part of the teachings of the Gospels dealing with human morality. But the belief about God taught by the Gospels, as presented by the Christians, makes a man even more estranged from Him. The belief of the Christians attributed to the Gospels is that “the second person of the Trinity, who is called the son of God, had from eternity desired that, finding a man free of sin, he should form such a connection with him as to become the same”. Now he could not find such a man before Jesus. And in all the long generations of human beings existing before Jesus, none was found with this

characteristic. At last Jesus was born and he possessed this quality. Hence the second person of the Trinity adopted an attachment of exact identity with him with the result that Jesus and the second person became one. A physical body became for them a necessary characteristic which shall never cease. Thus, there came into existence a corporal God, that is to say Jesus. On the other hand, the Holy Ghost also appeared in bodily form and became a dove. Now according to the Christians, God is this dove and this man who is called Jesus. These two are all in all, and except for these two, God the father does not have a physical existence.

Then they also say: "Unity of God was not sufficient for salvation until the second person of the Trinity become corporal and was born through the normal process of childbirth. Further it was not sufficient for the second person to assume a body, death had also to overtake it, and death was not enough until this corporal second person who was called Jesus was laden with the curse of the whole world". Hence the entire basis of Christianity is the accursed death of their god. In short, according to them, the existence of God is in no way beneficial to them unless all this tribulation and humiliation befalls him. Thus such a god as had to undergo so much hardship for the sake of the Christians is extremely pitiable.

They also say: "The attachment of the second person of the Trinity with Jesus, which was in the form of union and identity, was conditional upon being pure and remaining pure. If he had not been pure from sin or could not remain pure in the future then this attachment would not have lasted". Hence it follows that this attachment was acquired and not inherent. In view of this principle we can assume that any person who remains pure can, at once, become God. To say that it is impossible for anyone except Jesus to remain pure from sin is a claim without any proof. Hence it cannot be accepted. Christians themselves admit that Melchizedek of Salem who lived long before the

Messiah was pure from sin.² Hence he had the prior right to become God. Similarly the Christians cannot prove any sin having been committed by the angels. Hence they also have a prior right to become God.

In short, when the rule is that to become God one should be sinless, reason requires that just as by chance Jesus, according to the Christians, could not commit any sin for sometime, this is possible by chance in respect of someone else also. If not, then there is nothing to support this belief as to how it became possible for Jesus and not for others. The human aspect of Jesus so far as humanity goes had nothing to do with the second person of the Trinity. Only because of this chance that, according to the Christians, he saved himself from sin for some time, the second person joined itself with him. Hence the basis of this union is an acquired attainment, in which everyone may partake who works for the acquisition. Further, a party of the Christians, including Abdullah Atham, also maintain that for thirty years the second person had no connection whatsoever with Jesus. That connection started with the descent of the dove. This necessitates the admission that for thirty years Jesus was a sinner and indulged in vice. For, had he been free from sin during this period, then in view of the above mentioned rule, it was necessary that the second person should have had with him this relationship of union from the very beginning. Here, an opponent could remark that perhaps this is the reason why no Christian scholar has taken up the pen to write a detailed biography of the previous thirty years of the life of Jesus, because he did not consider that account suitable to mention.

In any case, these are all claims, nothing but claims. Among all these doctrines, no proof was given of any of them. Neither did anybody prove that Jesus did not commit any sin from the beginning of his life to the end, nor that because of this sinlessness he became God. It is curious that no proof was put forward for this peculiar kind of Divinity which was a concept

2. Genesis 14:18; Hebrews 5:6 and 7:15.

contrary to the majority opinion in the world, and was like the beliefs of the idolaters. It is evident that in the world there is a consensus on the belief that God is free from death, birth, hunger, thirst, ignorance, humility, i.e. lack of power, material body and union [with man]. But Jesus was not free from any of these characteristics. If Jesus possessed the mind of God why does he say that he does not know about the Day of Judgment.³ And if there was Divine purity in his soul, which, according to the Christians, was identical with the second person of the Trinity, then why does he say: “Why do you call me good”?⁴ And if he had power then why was his night long supplication not accepted and why did he end up with these words of despair, dying saying: “My God, my God, why hast thou forsaken me?”⁵

Christian error in concept of paradise

I have, similarly, pointed out also this mistake of the Christians that their view that paradise will only be a spiritual concept is not correct.⁶ I have proved that the nature of man is such that his spiritual faculties are *in need of a body* for their perfect and complete manifestation. For example, we observe that with a bruise on a certain part of the head, memory is lost, and with that on another part, the power of reasoning suffers. A defect in the nerves dealing with growth causes a defect in many spiritual faculties. Hence when the soul is so placed that because of a minor flaw in the body it at once suffers a loss of its perfection, how can we hope that on a total separation from the body it can maintain its condition? Hence Islam has taught this

3. Matthew 24:36.

4. Mark 10:18.

5. Matthew 27:46.

6. The teachings of the Holy Quran tell us that just as it is not true that the pleasures of paradise are purely spiritual and entirely different from worldly, corporal pleasures, similarly it is also not true that they are identical with them. Rather, as in the world of dreams, there is similarity in appearance but difference in nature. The fruits and beautiful women of dreams apparently give the same pleasures as in the material world, but the two worlds are different in nature. — *Author*.

most excellent philosophy that everyone receives in the grave a body that is necessary for the comprehension of pleasure and pain. We cannot say exactly what material that body is made from, for this mortal body perishes, nor does anyone witness that in reality it is this body that comes to life in the grave. Further, many a time it also happens that this body is burnt, dead bodies are stored in museums, and for long periods the body is kept outside the grave. If it was this body which came to life then indeed people would have seen it. However, in spite of all this, coming to life is established from the Quran. Hence it has to be admitted that man is brought to life through the agency of another body which we do not see. Probably that body is made up of the subtle essence of this earthly body. Then after receiving the body, man's faculties are restored. Since this second body is extremely subtle compared with the first body, hence the door of visions opens on it very wide apart. All the realities of the next life become visible as they are. Then the sinners, in addition to receiving the bodily chastisement, also receive the chastisement of regret. In short, there is consensus in Islam on the principle that the chastisement of the grave or its pleasure is also felt through a body. This is also in accordance with rational arguments. For, repeated experience has established that the spiritual faculties of man cannot find manifestation without association with a body.

The Christians admit this much that the punishment of the grave comes through a body but they do not involve a body in the pleasures of the paradise. This is entirely their mistake. The wrong and defective teaching, which is attributed to the Gospels, is the cause of these distorted ideas. It is evident that in the world, man has to undergo two-fold hardship in the performance of good, i.e. in order to please God he places his body and his soul both under tribulations and employs both to work hard. Similarly, while committing evil he also undergoes two-fold disobedience, i.e. that he employs his body and his soul both in the path of disobedience. Hence the justice of the Exalted God required that in the other world too he should receive two-fold

pleasure or two-fold sorrow so that he gets the recompense of his deeds spiritually as well as bodily. It is a pity that the Christians accepted this just principle so far as the chastisement of hell is concerned but forgot it in relation to the reward of paradise; as if, according to them, awarding of punishment is dearer to God for He punishes both body and soul but when it comes to awarding pleasure, He rewards only the soul. I wonder how these people can be happy at such obvious mistakes and yet assert that the Quran mentions only physical paradise. Prejudice has made these people lose their senses. The Quran frequently mentions spiritual pleasures for those in paradise, and says: “faces that day will be bright, looking to their Lord”.⁷ Is this a mention of pleasures corporal or spiritual? Pity how far the hearts of these people have hardened and how they have discarded truth, justice and equity! O ignorant people, and those unaware of the secrets of the True Law! Was it not necessary that on the day of Judgment, God should reward or punish man in relation to both corporal and spiritual aspects of his worldly life? Is it not true that having come to this transitory abode, man does both types of deeds and places himself under both types of tribulations. Apart from this, all the revealed books of the world, more or less, include this discussion that in paradise and hell there will be pleasures and chastisement for the bodies also. So much so that Jesus himself has pointed toward this at various places in the Gospels. It is surprising then as to why the reverend clergymen disown bodily pleasures of paradise. When, as admitted by the Christians, those in paradise will get a body having understanding and consciousness, that body cannot be but in one of two states, either in pleasure or in pain. So, in any case, both bodily pleasure and pain have to be accepted.

Concept of justice and mercy of God

I have also proved that the belief of the Christians that the Exalted God’s justice cannot be fulfilled without atonement is entirely absurd. For, they believe that Jesus, in respect of his

7. The Holy Quran, 75:22, 23.

human aspect, was sinless. Yet even then their God did not care at all for His justice by unfairly heaping the curse of the whole world on Jesus. This only proves that their God does not care at all for justice. What a state of affairs, that whatever was to be avoided, the same was adopted in the worst manner! The cry was that in no way should justice be relaxed and yet mercy also be exercised. But, by unjustly sacrificing an innocent man, neither justice remained nor mercy.

It is due to lack of reflection that the short-sighted Christians are under the misconception, the false idea, that justice and mercy cannot coexist in the Person of the Exalted God, for justice requires inflicting punishment while mercy demands forgiveness. They do not reflect that the Exalted God's *justice itself is mercy also*. The reason is that it is entirely for the benefit of mankind. For example, if in view of His justice, the Exalted God ordains that a murderer be killed, then this does not at all benefit His Divinity. Rather, He wants this in order that human beings do not become extinct by killing each other. So this is mercy towards humanity. The Exalted God has established all these rights of His creatures precisely for the reason that peace be maintained and one community does not create discord in the world by tyrannising another community. Thus all those obligations and punishments which pertain to property, life and honour are, in fact, mercy towards humanity. Nowhere is it written in the Gospels that due to the atonement of Jesus, committing of theft, usurping others' property, carrying out robbery, committing murder, bearing false witness, all become permissible and lawful and punishments are abolished. In fact there is a punishment for each crime. That is why Jesus said, "If your right eye causes you to sin, pluck it out and throw it away; it is better that you lose one of your members than that your whole body be thrown into hell".⁸ Hence, when punishments have been prescribed for the violation of others' rights and the atonement of Jesus cannot take the same away,

8. Matthew 5:29.

then from which punishments does atonement grant deliverance? Hence the truth is that the justice of the Exalted God has its own place while mercy has its own. People who, by doing good deeds, make themselves worthy of mercy, on them mercy is bestowed, and those whose works deserve punishment they get the same. Hence there is no conflict between justice and mercy. They are, as it were, like two streams which are following their own courses. One of them does not interfere with the other. We observe the same in the rulerships of the world, that the criminals are punished while those people who please the government with their good deeds have awards and honours showered on them.

It should also be remembered that the fundamental attribute of the Exalted God is mercy. Justice appears after wisdom and law have been granted. And in reality that also is mercy appearing in a different form. When a man is granted intellect and with its help he gets acquainted with the restrictions and laws of the Exalted God, he becomes liable to accountability under justice. However, for mercy, intellect and law are not preconditions. But since, out of mercy, the Exalted God desired to raise human beings above all else, He formulated for him laws and restrictions. Hence it is ignorance to consider justice and mercy as contradictory.

Objections against Christian fundamentals

An objection that I raised on the fundamental beliefs of the Christian clergymen is this, that they say “The death of man and all the animals is a fruit of Adam’s sin”, although this is not true on two counts. Firstly, no investigator of truth can deny that other living beings have inhabited this earth before Adam, and they also tasted death. At that time neither Adam existed nor his sin. Then how did death appear? Secondly, there is no doubt that with the exception of one forbidden fruit Adam ate everything else in the garden of Eden. Doubtless he must have been eating meat also. In this case also the death of animals is proved prior to the sin of Adam. Even if we ignore this, can we

deny the other fact that Adam must have been drinking water in paradise, because eating and drinking have always been necessary adjuncts of each other. Scientific researches have proved that each drop contains thousands of living organisms. So there is no doubt that prior to Adam's sin tens of millions of living organisms used to die. Hence, in any case, it has to be admitted that death is not the fruit of sin and this point falsifies the fundamentals of Christianity.

Another objection on the Gospels of the clergymen, Matthew etc., that I had raised in my books, and which they are unable to meet is this: their Gospels are not reliable on this account also that they contain many mis-statements. For example, it is written that Jesus has done so much that if all those works were written, the books could not be accommodated in the world.⁹ Now think, how big is this falsehood that the works which were contained within three years' duration and were limited to this short period, what is the reason that the books could not accommodate them? Further, in these very Gospels is written a saying of Jesus that he has nowhere to lay his head.¹⁰ The truth is that it is confirmed by these very books that the mother of Jesus had a house wherein he lived. Not to speak of laying his head, there was a house available to him for reasonable lodging. Further it is also confirmed from the Gospels that Jesus was a wealthy man. He always had with him a small bag containing, it is believed, up to two or three thousand coins. Judas Iscariot was the keeper of this treasure of Jesus. That wretch even used to pilfer from that money. It is difficult to prove from the Gospels that Jesus ever gave anything in the way of God out of this money. Hence what is the reason that, in spite of having so much money with which an expensive house could be built, Jesus still used to say that he had nowhere to lay his head. The third mis-statement found in the Gospels is that, for example, Matthew writes in the third chapter of his book that it has been

9. John 21:25.

10. Matthew 8:20.

written in the earlier scriptures that he, i.e. Jesus, would be called a Nazarene,¹¹ while the fact is that this has nowhere been mentioned in the books of the Prophets. The fourth mis-statement is that he tries to interpret *nazirah* as branch, in order to have a prophecy fulfilled in Jesus without any rhyme or reason. The truth is that in Hebrew *nāṣirah* means a verdant, good looking house and not a branch. The same word in Arabic is *nāḍirah*. There are many other similar mis-statements which can never occur in a book of God.¹² This was a matter worthy of consideration by the Christians: Are such books reliable which contain so many mis-statements?

I have repeatedly presented another objection to the Gospels, Matthew etc., that there is no proof at all that these books are revealed, for their authors have nowhere claimed that these books have been written by revelation. In fact some of them have made a plain admission that these books are merely human compilations. The truth is that there is confirmation in the Holy Quran of the revelation to Jesus of a book named the *Injil*. But it does not at all occur in the Holy Quran that any revelation was granted to Matthew or John etc. and that it is this revelation which is the *Injil*. Hence the Muslims can, in no way, accept these books as Books of the Exalted God. From these same Gospels it appears that Jesus received revelation from the Exalted God and named his revelations as the Gospel. Hence it is necessary for the Christians to produce that Gospel. It is surprising that these people do not even mention it. The reason is simply that these people have lost it.

Among my objections one was that the Christians, according to their basic principles, attach no importance to good deeds,

11. Matthew 2:23 (it is the last verse of the 2nd chapter). — *Publisher*.

12. *Note*: Matthew has made an extremely detestable mis-statement in the fifth chapter of his Gospel, i.e. that an ordinance occurred in the earlier books that “you shall love your neighbour and hate your enemy” [Matthew 5:43]. The fact is that this ordinance is not found in any earlier book. Then the other mis-statement is that he has attributed this saying to Jesus. — *Author*.

and in their eyes the atonement of Jesus is a sufficient measure to obtain salvation. I have established that the atonement of Jesus could neither protect the Christians from evil nor is it valid that due to atonement every evil became permissible to them. In addition to this, another point worthy of consideration by fair-minded persons is that rational investigation proves that good deeds, without doubt, have the power which grants the fruit of deliverance to the doer of good deeds. For, even the Christians admit that evil has within itself the effect that one who commits it goes to the eternal hell. This being so, this aspect of the law of nature makes one accept the other aspect also, that, by analogy, virtue also has within itself the effect that one who practises it, can inherit salvation.

Among my objections one was that the sacrifice which the Christians put forward is entirely opposed to God's ancient law of nature. For, there is no parallel in the law of nature that the superior be killed to save the inferior. God's law of nature is before us; a look at it shows that invariably the inferior are killed to save the superior. Accordingly, all the animals in the world, including even the living organisms in water, are being used to save the life of man who is the noblest of all creatures. How opposed is the atonement by the blood of Jesus to that law which is so clearly visible? Every intelligent person can understand that whatever is more valuable and loved, in order to save the very same, the inferior is sacrificed for the sake of the superior. Hence the Exalted God has offered tens of millions of animals as sacrifice to save man's life. All of us human beings also are by nature inclined to do the same. So think for yourself, how far removed from God's law of nature is the atonement of the Christians.

Another objection that I raised is that it is said of Jesus that he was free from inherited or acquired sin, which is evidently wrong. Christians themselves admit that Jesus had received all his flesh and bones from his mother and she was not free from sin. Further, Christians also admit that every pain and affliction

is the fruit of sin, and there is no doubt that Jesus suffered from hunger and thirst, and in his childhood he must have suffered from measles and small pox, according to the law of nature, and he must also have undergone teething troubles and must have been a victim of seasonal fevers. According to Christian principles, all these are fruits of sin. Then how was he considered a pure ransom? Further, since according to Christian principles, the Holy Ghost could establish contact with a person only when he was free from sin in every way, why then did the Holy Ghost make contact with Jesus when he, according to them, was not free from inherited sin, nor did he escape the fruit of sins? It appears that Melchizedek, king of Salem,¹³ had a stronger right than him (Jesus) because, according to the Christians, he was free from all types of sin.

How to obtain purification from sins

One of my objections to the fundamental beliefs of the Christians was that they admit that the true way to salvation is to get purified from sin, and then in spite of this admission they do not explain the true method to get purified from sin. Rather they put forward a shameful fabrication which has no real relationship with purification from sin. It is quite clear and obvious that since man has been created for God, his entire welfare and complete well-being lie only in that he should become entirely God's. True happiness can never become manifest until man, with all possible power, brings into action the true relation that he has with God. But when man turns his face from God, his example becomes like one who shuts all the windows facing the sun. There is no doubt that with their shutting off, darkness will spread in the whole room. The light which is available only from the sun will disappear all at once and darkness will be born. It is the same darkness which is termed as perdition and hell because it is itself the root of suffering. If the removal of that darkness and obtaining deliverance from that hell is sought according to the law of nature, there is no need to crucify

13. Hebrews, ch. 7.

anyone; only those windows should be opened which had been the cause of darkness. Can anybody believe that we can receive any light in the circumstances when we insist on keeping shut the windows which can deliver light? Certainly not. Hence forgiveness of sin is not a fictional tale whose manifestation depends on some future life. Nor is it the case that these matters are just baseless or are like disobedience to, and pardons of, worldly governments. In fact, man is called an offender or a sinner when, leaving God, he moves away from that Light and goes astray from the resplendence which descends from God and alights on the hearts. In the word of God this existing state is called *junāḥ* which the Persians have changed into *gunāh* (sin). And *janḥ*, which is its infinitive, means 'to turn and to deviate from the true centre'. Hence it is called *junāḥ*, i.e. *gunāh*, because man turns away and leaves the place where Divine Light descends. And turning away from that special place and leaning towards another, he makes himself far removed from the lights that could be obtained from the opposite direction. Similarly the word *jurm*, which also means sin, is derived from *jarm*, and *jarm* is Arabic for 'severing'. So *jurm* is called *jarm* because one who commits *jurm* severs all his relations with the Exalted God. From the point of view of significance the word *jurm* is stronger than *junāḥ*, for the latter implies only inclination in which there is some sort of wrongdoing. But the word *jurm* will be truly applicable to a sin only when somebody, intentionally having broken the law of God and having disregarded His relationship, commits an unworthy act deliberately.

Now when true purity is what I have explained, the question naturally arises at this stage whether that lost light which man loses by loving darkness, can it be reclaimed by believing someone to have been crucified? The answer is that such an idea is entirely wrong and distorted. In fact the real truth is only this, that to obtain those lights, the law of nature has always been that we open those windows which face the true Sun. Then those rays and beams which were missing due to the closure

will reappear at once. See that God's material law of nature also bears the same testimony. No darkness can we remove until we open the windows through which rays enter our house directly. Hence there is no doubt in this that according to sound wisdom the right method is that those windows should be opened. Then we shall not only receive that light but also see the Source of the illumination.

In short, it is necessary to receive light in order to dispel sin and the darkness of ignorance. It is to this that God, be He glorified, refers: "Whoever is blind in this world, he will be blind in the Hereafter, and further away from the path",¹⁴ i.e. he will be worse than the blind. Thus eyes for seeing God and senses to discover Him are granted in this very world. Whoever does not receive these *in this world*, he will not receive them in the next world either. The righteous who will see God on the day of Judgment will bring their visionary senses from this world. And whoever does not listen to God's voice here, will not hear it there either. To know God as He is, without any error, and to obtain the knowledge of His Being and attributes in a true and proper manner in this very world, it is this which is the source of all light.

It is clear from this that those people whose religion teaches that death, suffering, tribulation and ignorance can befall even God, and He too, by becoming accursed, can be deprived of real purity, mercy and true knowledge, such people are sunk in the depth of misguidance and are indeed unaware of the true and real knowledge which is in fact the basis of salvation. Free receipt of salvation and considering deeds unnecessary, as is the view of the Christians, is their utter mistake. Even their supposed god had kept forty fasts, and Moses kept fasts on Mount Sinai. So if deeds are worthless, why did these two divines undertake this absurd work? When we notice that God greatly abhors evil, this makes us understand that He is highly pleased with good deeds. Hence from this point of view virtue

14. The Holy Quran, 17:72.

is the atonement for evil. When a man, after committing evil, performed such a good deed as pleased the Exalted God, then it is necessary that the earlier state be effaced and the later established, otherwise it would be against justice. Accordingly God, be He glorified, says in the Holy Quran: "Surely good deeds take away evil deeds".¹⁵

We may put it this way also that evil has a poisonous property in that it leads to destruction. Similarly, we have to admit that virtue has a healing property that saves from death. For example, shutting off all the doors of a house is an evil whose necessary effect would be darkness. Opposed to this is that the door of the house facing the sun be opened. This is virtue whose necessary effect is that the lost light returns to the house. Or, in other words, we might say that chastisement is negative because it is the name given to the opposite of pleasure. And salvation is positive, i.e. it is acquiring again pleasure and well-being. Hence just as darkness is absence of light, so also chastisement is non-existence of well-being. For example, illness is a state when the condition of the body is not according to its usual nature, and health is the condition when the physical functions return to their normal manner. Hence, when the spiritual condition of man deviates from the natural course, one way or the other, this is the disturbance which is named chastisement. It is observed that when any limb, e.g. hand or foot, is dislocated, pain ensues immediately, and that limb cannot perform the duties assigned to it. If left to itself, it gradually becomes inactive or atrophied and drops away. Many a time, because of its proximity, there is fear of other limbs getting affected. The pain that affects this limb does not come from outside, rather, it is naturally inherent in its bad state. Similar is the case with chastisement. When man leaves the natural religion and falls from the condition of uprightness, chastisement ensues, although an ignorant man who is in the oblivion of indifference may not feel it. In such a condition, a corrupted

15. The Holy Quran, 11:114.

soul is not fit for spiritual services, and if it remains in the same condition for a considerable time, it becomes entirely useless and its proximity is a source of danger for others also. The chastisement that befalls it, does not come from outside, rather its very condition generates it.

No doubt, chastisement is God's act, but it is of this sort that, for example, the Exalted God kills a person when he takes a sufficient amount of arsenic, or when a person shuts all the doors of his room then the Exalted God makes the house dark, or when a person severs his tongue then the Exalted God takes away his power of speech. All these are God's acts which follow man's actions. Similarly, chastisement is the act of the Exalted God which is generated by man's own action and thrives in it. It is to this that God, be He glorified, refers: "It is the Fire kindled by Allah, which rises over the hearts".¹⁶ That is, the chastisement of God is a fire kindled by God, the first spark of which rises from man's own heart, meaning that its root is man's own heart and the impure thoughts of the heart are the fuel of that hell. Hence, when the real seed of chastisement is the impurity of one's own self which assumes the form of chastisement, it leads to the admission that what can remove this chastisement is uprightness and purity. I have written a little earlier that chastisement is a negative thing, because happiness and comfort are the course of nature and their deterioration is chastisement. The law of nature bears witness that always a negative affair disappears with the generation of the positive affair. For example, the darkness that ensues upon the closing of the doors of a room is a negative affair. Its foremost and simple remedy is to open the doors facing the sun and opening the doors is a positive affair.

In short, in order to obtain true salvation here, no third item is needed. For example, in order to remove the darkness of a closed room it is enough only to open its doors. That is why the Holy Quran has said that all those who stand firmly by the

16. The Holy Quran, 104:6-7.

Unity of God, both in the sense of knowledge and in practice, they will all get salvation. He has also said that the perfect Unity which is the basis of salvation, in which there is no shadow of polytheism and which is free from all defect, is found only in the Quran. Hence it becomes imperative that we seek that Unity through the Quran and the Prophet of the Last Days, because it is an established fact that it is not found elsewhere. Now from this, every intelligent person will understand the philosophy of sin and its forgiveness. But it is a pity that the idea is fixed in the Christian mind that the chastisement of God is like the chastisement inflicted by a man who beats a servant after getting annoyed and thoroughly fed up because of his actions of disobedience. Hence He is, as it were, like that mean-minded master who has made it incumbent on himself never to pardon a fault until, in place of the offender, he slaughters another.

New teaching given by Quran about Unity of God

Among my objections one was that this claim of the Christian clergymen is entirely wrong that the Quran has brought nothing new in respect of Unity of God and the commandments, which was not already in the Torah. Apparently, a simpleton, having a look at the Torah, will have the misconception that as the Torah also contains the teaching of Unity of God and it also mentions ordinances in respect of worship and the rights of fellow-man, so what is new that has been explained through the Quran? Such a misconception will afflict only him who has never pondered over the Divine Word. It should be understood that a substantial part of religious teaching is such that not even a trace of it is found in the Torah. Thus the Torah nowhere mentions the deeper aspect of Unity. The Quran makes it clear to us that Unity does not just mean that we abstain from the worship of idols, human beings, animals, forces of nature, heavenly bodies and satans. Rather, Unity is divided into three stages. The *first stage* is for the masses, that is those who want to be saved from God's wrath. The *second stage* is for the select ones, that is those who want to develop in nearness to God

more than the masses, and the *third stage* is for the special among the select who wish to reach perfection in the nearness. The first stage of Unity is just this that those other than God should not be worshipped. Also should be avoided the worship of anything that is bounded and created, whether on the earth or in the heavens. The second stage of Unity is this that in all affairs, whether our own or of others, the Exalted God should be considered the True Master of results and so much stress should not be laid on causes and means that they become partners with the Exalted God. For example, saying “Had so-and-so not been there, I would have suffered this loss”, or “if so-and-so had not been there I would have been ruined”, if these words are uttered with the intention that these persons do really matter, then this also is partnership with God. The third stage of Unity is that, in the love of the Exalted God, the desires of one’s self be done away with and one’s existence be lost in His Grandeur. Where is this Unity in the Torah?

Imperfections of the teachings of the Torah

Similarly, no mention of paradise and hell is found in the Torah. Maybe there are a few hints here and there. Similarly nowhere in the Torah is there a complete description of the perfect attributes of the Exalted God. Had there been in the Torah something like what there is in the Holy Quran: “Say: He, Allah, is one. Allah is He on Whom all depend. He begets not, nor is He begotten; and none is like Him”,¹⁷ the Christians would, probably, have abstained from this calamity of creature-worship. Similarly, the Torah does not completely describe the different degrees of rights of man. However, the Quran has brought to perfection even this teaching, for example it says: “Surely Allah enjoins justice and the doing of good to others and the giving to the kindred”.¹⁸ That is to say, God enjoins justice, then more than that is that you do good to others, and still more that you serve people like someone who does so out

17. The Holy Quran, ch. 112.

18. The Holy Quran, 16:90.

of love for kinship, meaning that your sympathy towards human beings should be a natural impulse, without the intention of placing someone under an obligation, like the sympathy a mother has for her child. Similarly, the Torah has not established, by reasoned arguments, the existence of God, His Unity and His perfect attributes. However, the Holy Quran has established all these beliefs and also the need of revelation and prophethood by means of reasoned arguments. It has made it easy for the seekers of truth to understand every issue by explaining the philosophy behind it. All these arguments have been given in the Holy Quran with such perfection that nobody has the power to advance an argument, for example on the existence of the Exalted God, that is not present in the Holy Quran.

Apart from this, another strong argument in favour of the need for the existence of the Holy Quran is this. All the earlier books, from the Torah of Moses to the Gospels, address a particular nation, namely, the Israelites, and assert in plain and clear words that their teachings are not meant for general benefit but are limited to the body of the Israelites. However, the objective before the Holy Quran is the reformation of the entire world. It does not address a particular nation, rather it says quite openly that it has been revealed for all men and its aim is the reformation of all. Hence there is a tremendous difference between the teachings of the Torah and the Holy Quran from the point of view of their audience. For example, the Torah says "You shall not kill", and the Quran also says "Do not kill", the Quran apparently repeating the same commandment that has already appeared in the Torah. But in reality, there is no repetition. This commandment of the Torah pertains only to the Israelites and only they are forbidden from killing. The Torah has nothing to do with others. But this commandment of the Holy Quran concerns the entire world and forbids all the human beings from unlawful bloodshed. Similarly, the real object of the Holy Quran in all the commandments is the reformation of humanity at large while the object of the Torah is limited to the Israelites.