

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

Excerpted pages 94-125 from NOOR-UL-QURAN (The Light of the Quran), by Hazrat Mirza Ghulam Ahmad of Qadian – a monthly journal published in 1895 C.E., An English Rendering by Uzma Abdul Majeed, pub. 1994, Alberuni Desk Top Publishers, Lahore, Pakistan.
Available on the internet: The Light of the Quran & Tabloid on Criterion for Religions - [link](#)

Note 1: The excerpt is minimally edited. Arabic text of Quran has been replaced with Romanized Arabic taken from <http://www.islamawakened.com/Quran/default.htm>. Arabic font is used only for examples not from Quran.

Please note that the sub-headings in the body of the text of – Sin, Sensuality, Love, A Doctored Love, A Distorted Hadith and Muta are inserted by this writer and are not part of original writing nor do they imply separation of text into different subjects, rather the original text flows naturally from paragraph to paragraph for its logic and theme.

Sin:

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

For instance St. Matthew has quoted this saying of your Mr. Jesus that he says, "whosoever looks at a woman with lust then he hath committed adultery with her in his heart." But the instruction of the Holy Quran is never to look at stranger women, lustfully or without lust, and do not listen to the stories of their beauty, for to abstain from these matters will save you from stumbling. As God, Eminent be His Glory, states *Qul lilmu/mineena yaghuddoo min absarihum wayahfathoo furoojahum thalika azka lahum*. Meaning, "Tell the believers to keep their eyes closed from looking at strangers, and guard their ears and private parts i.e., protect the ears also from their soft speech, and tales of their beauty because all these are ways that lead to stumbling." (24.30) Now if the poison of dishonesty is

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

One poison after the earlier one is that by raising hope of a false atonement, he made them even more daring in committing sins. Who is the wise man who would believe that by Dick's dose of purgation given to Tom the poisonous matter in Dick would be expelled. Evil is really got rid of only when virtue takes

its place. This is the Quranic teaching. What benefit the suicide of a person would provide to another? How foolish is this idea, and also contrary to the norms since antiquity, that manifested itself through your Mr. Jesus. Was it that his eating bread filled the stomach of the disciples? How could then his suicide be beneficial for others? The whole code of teachings of the Injeel is so rotten and deficient that there are strong objections to every word. Its compiler does not have any knowledge of piety and virtue, and of what the stages of sin are. Poor fellow prattles like children do. We are sorry that we do not have leisure enough at this time so that we might expose all these teachings of Jesus. God willing we shall show at some other time, and shall establish that this person is absolutely unaware of the ways of piety. His teachings cannot water any part of the human tree. He has no knowledge as to what different faculties accompany man to this traveler's inn, the earth. He does not know at all that God Almighty's object is not that man should waste all these faculties, but He intends that he should use them on the line of moderation. Hence to place such deficient teachings to confront the Holy Quran is extreme obstinacy, blindness, and shamelessness.

Your saying of that this is a teaching of the Holy Prophet Muhammad (Peace and Blessings of Allah be upon him) that all sins are removed by saying *La ilaha ill-Allah, Muhammad-ur rasul-ullah* [–Kalima] is very true. This is really a fact that if a person believes God to be one and without any associates, and believes that Muhammad, the Chosen One (Peace and Blessings of Allah be upon him) is sent by that Omnipotent and One God then if he dies believing in the Kalima he will no doubt attain salvation. Under the heavens salvation can never be attained through some body's suicide. Who would be crazier than a person who even just thinks so? But to believe God as One and without any associates, and to consider Him so Compassionate that out of His great Mercy He sent His messenger whose name is Muhammad (Peace and Blessings of Allah be upon him) to rescue the world from depravity, this is such a tenet of faith that the darkness of the soul is dispelled by this belief, and by removing sensual emotions, the belief in Oneness of God takes over its place. Ultimately by a great passion for belief in Oneness of God encompassing the heart, the blissful life of paradise starts from this very

world. As you see that no darkness remains after the coming of light, in the same way when the luminous reflection of *La ilaha ill-Allah* falls on the heart the emotions of carnal darkness are completely annihilated. The essence of sin is nothing except that there is the tumult and uproar of carnal emotions uniting with disobedience, and a person in the state of following these emotions is called a sinner. The meaning of *La ilaha ill-Allah* found from the occasions of its use and the word roots in the Arabic language is that

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

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

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

Christians. Alas! What a pity, and hundred times pity. How sad! And yet again how sad!

Sensuality:

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

For a reply – This is clear that it is completely self-evident, and accepted by reason, and according to justice that, as man does not act only by his soul while committing crimes or earning merit or doing virtuous deeds in this world, but he acts with both his soul and his body, in the same way the effect of reward and punishment should be on both of them i.e., both body and soul should get their proper share from the reward or retribution in the hereafter. I am greatly surprised at my Christian friends that they have accepted this principle in regard to punishment, and they admit and acknowledge that those people who have displeased God Almighty by committing sinful deeds and dishonesty and cheating, the punishment that will be meted out to these people will not be limited to only the soul, but the body and the soul both will be cast into hell and their bodies will be burned by the fire of sulfur, and there will be crying and gnashing of teeth, and they will burn with thirst, but will not get water. When the

Christian elders are asked as to why the body will be burned? They reply that the body and the soul worked like a laborer in the world, and when both of them together cheated in the work of their Master, then both of them were considered as deserving of punishment. Thus O blind people and neglectful of reflecting upon the commandments of God Almighty, I charge you by your own argument that the God, Whose Mercy dominates His Wrath, when He did not leave the body alone at the time of giving punishment, then was it not necessary that He should have remembered this principle at the time of giving reward?

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

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

conditions, in the same way as they will be punished in hell corresponding to their respective states. We leave its real details to God Almighty, and have faith that punishment and reward will be of both types, physical, and as well as that concerning the spirit and this is the only belief that is congruent with both reason and justice. This is extremely mischievous, a rascality, and bastardy to level this reproach on the Quran that it promises only a physical paradise. The Holy Quran clearly states that each and every person who will enter paradise will get physical and spiritual both types of rewards. As he will get physical blessings, in the same way he will experience the pleasure of looking on the Divine Being and this is the supreme pleasure in paradise. There will be the pleasure of spiritual knowledge, the pleasure of various kinds of enlightenment, the pleasure of worship, prayers, but together with these the body will also reach its complete good fortune. We can claim it with certitude that as much as the Holy Quran has described the conditions of spiritual reward of the inmates of paradise, it is certainly not there in the Injeel. Anybody who has any doubts may come and oppose us, listen to us, and tell us about the teachings of the Injeel. If he comes on top and if he establishes that the description of the spiritual rewards to the inmates of paradise is given in more detail in the Injeel than in the Holy Quran, I declare upon oath that immediately he would be given on the spot Rs. 1,000/- in cash. He may get it written down according to law and get the sum deposited beforehand where ever he wishes. O Blind people! the Injeel is most insignificant in comparison with the Holy Quran. Now the time for your punishment has come. Stay in your homes in peace. The time for your disgrace has now come. Has any one of you the patience to be civil, and hold discussion with me humanely on the question as to whether the Injeel has greater details of the spiritual rewards in paradise, or the Holy Quran contains more details? If it is found more in the Injeel he will take Rs.1,000/- cash from me, and may have it deposited beforehand anywhere he desires. But I have no hope that anyone will come forward and face me.

O Good God! how cruel and deceitful are these people, who have chosen to forget the life of the hereafter for the, sake of the life of this world. But let them just drink from the cup of death and then will they see where is Jesus and his

atonement. Alas, how sad that they have made God out of a humble man, son of a humble woman, and have justified the admissibility of all unworthy matters for the Holy God. Only One (Muhammad, Peace and Blessings of Allah be upon him) has come to the world who brought the true, complete, and perfect belief in the Oneness of God Almighty, and they displayed animosity towards him.

This is also an absolute lie that there is no suggestion of physical recompense in the Injeel. See the New Testament by St. Matthew. In what detail he narrates the saying of Jesus concerning the physical reward, and it is: "Whosoever forsakes his home or brother or sister or father or spouse or offspring or land for the sake of my name will get a hundred fold in return." (Matthew 19:29) See how lucidly clear this declaration is. This even contains the tidings that if a Christian woman would leave her husband for the sake of Jesus; she would get hundred husbands on the Day of Judgment. Had the promise of physical Blessings of Allah been contrary to the grandeur of God Almighty, the promise of physical blessings would never have been made in the Torah. Vide Exodus Chapter 3 verse 8, Deuteronomy 6:3, Deuteronomy 7:13, Deuteronomy 8:7, Judges 19:19, Deuteronomy 32:14, Deuteronomy 16:20, 26:3, Leviticus 26:4, Chapter 25, Job 20:15.

Did not Jesus say that he will drink the juice of grapes in paradise? A strange Jesus is he who desires to enter the paradise of Muslims where there are physical blessings also, and still more amazing that he fell for the physical blessings only and did not mention the Divine presence. Do also remember his asking for water from Lazarus. The mention of water in a paradise where there is no water corresponds to the idiom that the liar has no memory. It is true that the inmates of paradise will become like angels, but where has it been said and proved that they will change their characteristics and will actually become angels,¹ and will relinquish human characteristics.

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

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

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

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

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

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

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

The same is being suggested when God Almighty states that *walakin yu-akhiṭhukum bima kasabat quloobukum* meaning, those sins, which the hearts will earn by reason of their determination, will have to be accounted for (2.225) but mere passing thoughts will not be reprimanded for they are not in the

control of human nature. The Merciful God does not reprimand us for such thoughts as are beyond our control. But he holds us responsible when we follow up these thoughts by our tongue or our hands or the determination of our hearts. Rather sometime we gain reward by these thoughts. God Almighty, has not only described the sins committed by our hands and feet but has also mentioned the sins committed by the ears, eyes, and the hearts. As He declares in Holy Word *inna alssamAAa waalbasara waalfu-ada kullu ola-ika kana AAanhu mas-oolan* meaning, "the ears, the eyes, and the hearts, all of them will be interrogated." (17.36). Now, look as God Almighty has mentioned the sins committed, by the ears and the eyes, so He has also mentioned the sins committed by the heart. But the sins committed by the heart are not the passing thoughts, and fancies, because they are not in the control of the heart. But the sin of the heart is a firm resolution to sin.² Merely those thoughts which are not in the control of man are not considered sin. Only then will they be considered sin when one is fully determined and resolved to commit them. Allah His Eminence is Great, declares on another occasion concerning hidden sins.

Qul innama harrama rabbiya alfawahisha ma thahara minha wama baṭana meaning "that God Almighty has declared both apparent and hidden sins as forbidden." (7.33) Now I lay claim to this and say that such excellent injunctions also are not contained in the Injeel that sins of all the limbs of the body are mentioned differentiating between determination and passing thoughts. It was not possible that such teachings should have been contained in the Injeel, because this teaching is based on extremely subtle and philosophical principles. The Injeel is a collection of coarse thoughts which all research workers have started to dislike. No doubt, your Mr. Jesus made this excellent arrangement for covering up his short comings that he told the people in the course of sermons that his teachings were not of a high order and in future they would be ridiculed, and it was better that they waited for another one who was to come, whose teachings would fulfil all the stages of spiritual knowledge. But well done! all the Padres, how well you people have acted upon this testament of Jesus. The teaching which your Jesus himself declares objectionable and gives the glad

² We gain reward at that time when we resist the thoughts of the heart, which incline us towards sinning, with the help of virtuous deeds and act in contradiction to such thoughts.

tidings of the arrival of a Holy Prophet (Peace and Blessings of Allah be upon him), you people are still falling for that incomplete teaching. Please tell us now whether the teaching of your Mr. Jesus is found to be deficient by the confession of your Mr. Jesus himself, or not? Or something still remains to be done? When Jesus himself acknowledges that his teachings were incomplete, and worthless, then keeping in mind the prediction of your spiritual Guru listen to the beauties of the teachings of Islam from us, and do not, in other words, regard Jesus a liar. Because till such a prophet appears whose teaching is more perfect, and is superior to the teachings of the Injeel, till then the prediction of Jesus will be considered false. But that Holy Prophet, Muhammad (Peace and Blessings of Allah be upon him) has already arrived, and you have not recognized him. Do ponder upon our writings, so that you may find out that the perfect teaching that the Messiah (Peace be upon him) awaited is the Holy Quran. Even if this prediction had not been made then also the perfection of the Holy Quran and the deficiency of the Injeel completed God's argument. So, have fear of the hell fire and accept that Prophet who has come and of whom the Messiah gave glad tidings and lauded his perfect teachings. Even then this is not any favor of your Jesus, because the powerful one has felled the weaker one. Now it is only the failure of your understanding otherwise the Injeel does not have any room to step in.

Love:

The **fourth objection** is – In the teachings of Islam at no place has there been given the command to love the followers of other religions, rather it is commanded not to love anyone except Muslims.

The answer – It should be clear that all these are the misfortunes of the incomplete and deficient Injeel, that Christians are cast away from truth and reality. Otherwise, if it is seen with a deep insight as to what is love, and on what occasions it should be given expression to, and what is hatred and on what occasions should it be practiced, only then the true philosophy of the Holy Quran

is not only understood but the soul also gets the perfect light of the true spiritual knowledge.

Now it should be known that love is not a faculty that proceeds from artificiality and formality. Rather this also is one of the faculties of the human being, and its essence is the tugging pull of the heart towards a thing which it has liked, and as the real peculiarities of a thing are most openly felt at the time of its perfection, the same is true of love, that its inner substance appears clearly and openly when it reaches a state of perfection and completeness. God Almighty says *waoshriboo fee quloobihimu alAAijla* meaning: "they loved the calf so much that, as it were, they were made to drink the calf as sharbat." (2.93) In reality when a person loves anyone utterly, it is, as it were, that he eats or drinks him, and acquires the color of his beloved's morals and conduct. And the greater is the love the more is man naturally attracted towards the attributes of his beloved, till he becomes like an appearance of the one he loves. This is the secret that a person who loves God acquires the light, by way of a reflection and according to his capabilities, from the light which is in the person of God Almighty, and those who love Satan get that darkness which is in Satan. Now when this is the reality of love, how can a true Book which emanates from God permit that you should give to Satan the love that should be given to God, and also as much love to the heirs of Satan as you should give to the followers of the Beneficent. It is a pity that we had only this one argument before now for the Injeel being wrong that it makes God of a humble human being. Now this second argument has also come up that its other teachings are also filthy. Can this be a holy teaching that one should love Satan in the same way as he loves God? If an excuse is put forward that these matters passed from the lips of Jesus as a slip, because he was unaware of the philosophy of Divinity, this excuse would be unworthy and useless. Because if he was so ignorant why did he claim to be a reformer of a nation. Was he a child? and did not even know that the reality of love necessarily requires that man should cordially and truly like all the virtues, morals, and devotional acts of his beloved and should whole heartedly endeavor to perish in the way of achieving it, so that he becomes a part of his beloved and attains that life which is possessed by the beloved. A true lover perishes in his beloved. He

makes his appearance from the front of his beloved's shirt collar and draws such a picture inside himself of the beloved, as if, he had drunk him or had eaten him up. He becomes a part of his beloved, and takes his color from the color of the beloved and by associating himself with his beloved makes it manifest to people that in fact he has lost himself in his love.

Love

"Mahabbat" (love) is an Arabic word and its real meaning is to become 'full'. Hence this proverb is popular in Arabia that **تحبب الحمار** [*ta'hab'ub al'ham'ar*] i.e., when Arabs want to say that the ass's stomach has become full with water, then they say **تحبب الحمار** [*ta'hab'ub al'ham'ar*] and when they wish to say that the camel drank so much water that it has become full with it, then they say

شربت الا حتي تحببت [*sharbat illa bil ha'ta tah hab'but*] and **حب** [*hab*] which is used for 'grain' has also originated from this word, by which it is meant that it became full with all the qualities of the earlier grain. On the basis of the same "Ahbaab" is also said for "Sleeping", because one who fills up with another will lose his being, as it were, and he will go to sleep, and will not retain any feelings of his body. When this is the reality of love, then such an Injeel, whose teaching is to love even Satan, and to love the gang of Satan, (or in other words, its end meaning comes to that one should participate in their evil deeds), what a nice teaching is it!!! How could such a teaching emanate from God Almighty? Rather it wants to turn man into Satan. May God Almighty save everyone from this teaching of the Injeel!

If the question is, when it is not permissible to love them, Satan, and those who take his color and features, what should be the character of our dealings with them? The answer is that the holy word of God Almighty, the Holy Quran, guides us that one should behave towards them with compassion of the highest degree as a merciful man treats with compassion the lepers, the blind, the maim and the halt, and others in suffering. The difference between compassion and love is that the one who loves sees all the words and deeds of his beloved with appreciation and desires strongly that these conditions may appear in him as well. But the

compassionate one sees the condition of the one on whom he is compassionate with fear and warning, and dreads that that person may be ruined in that wretched state. And it is a sign of a truly compassionate person that he does not always behave kindly with the one on whom he is compassionate, but acts towards him according to the circumstances and occasion. Sometimes he deals softly and at another time he behaves with severity. Sometimes he gives him 'sharbat' to drink, and at other times like a skilled surgeon he deems it better for his life to amputate his hand or feet. At times he slits a part of his body and at others he applies ointment. If some day you go to a big hospital where hundreds of people visit, and patients suffering from of all types of ailments go, and if you sit there and observe the actions of a skilful doctor, then, it is hoped, you will be able to understand the meaning of the word compassionate one. So the Quranic teaching gives us this instruction that we should love the virtuous and pious and righteous people and should be compassionate towards the infidels and fornicators. God Almighty says that *AAazeezun AAalayhi ma AAanittum hareesun AAalaykum* meaning, 'that O infidels, this Prophet is so compassionate that he cannot bear your grief and desires to the utmost degree that you people should be delivered of these calamities. (9.128) And again He states *LaAAallaka bakhiAAun nafsaka alla yakoono mu/mineena* meaning, "will you die of this grief that these people do not accept faith." (26.3) It means that his compassion has reached such a degree that he is very near dying in their grief. And again on another occasion He says, *tawasaw bialssabri watawasaw bialmarhamati* meaning, "believers are only those who counsel each other patience and mercy." (90.17) It means that they say, endure tyranny with patience and be merciful towards the servants of God Almighty. Here also mercy means compassion, because the word *marhamat* is used for شفقت [shafqat] in the Arabic language. The real meaning of the Quranic injunction is that love, the essence of which is to take the color of the beloved, is not permissible for anyone except God Almighty and the virtuous, rather it is extremely prohibited. As He declares: (2.165) *allatheena amanoo ashaddu hubban lillahi* and He states (5.51) *Ya ayyuha allatheena amanoo la tattakhithoo alyahooda waalnnasara awliyaa* and then he states on another occasion *Ya ayyuha allatheena amanoo la tattakhithoo bitanatan min doonikum* meaning, "that Do not love the Jews and the Christians and do not love anyone who is not pious." (3.118) Ignorant

Christians, when they read these verses, are misled into believing that the Muslims are commanded not to love the Christians and other heretical sects. But they do not ponder that every word is used at its appropriate place. The thing which is called love can be imagined to be practiced for the transgressors and fornicators only when one partakes of their unbelief and transgression.

Extremely ignorant would such a person he who has taught one to love the enemies of one's faith. We have written repeatedly that fondness and love are the names given only when one would approve of the words, deeds, and habits, and moral characteristics and religion of the beloved, and to be happy over them and to have their effect on one's heart. It is certainly not possible for a believer to do so in relation to an infidel. No doubt a believer would practice kindness even in very minute and subtle points, and will console him in his physical and spiritual ailments. As God Almighty repeatedly commands that one should show kindness to every one regardless of his religion and nationality, give food to the hungry, and set free the slaves, pay the debts of the debtors, and carry the loads of the burdened ones and fulfil one's duty of true sympathy for the human race.

God Almighty says *Inna Allaha ya/muru bialAAadli waal-ihsani wa-eeta-i thee alqurba* meaning: that God Almighty commands you to practice justice, and even more than justice, you should practice kindness, as a mother does with the child, or some other person shows sympathy only because of the emotions of relationship. (16.90)

And again He says, *La yanhakumu Allahu AAani allatheena lam yuqatilookum fee alddeeni walam yukhrijookum min diyarikum an tabarroohum watuqsitoo ilayhim inna Allaha yuhibbu almuqsiteena* meaning: that God Almighty has, forbidden you from showing love towards Christians and others but you should not think from this that that He prohibits you from doing good to them on showing kindness and sympathy for them, this is not so. As for those who did not fight battles to kill you and did not throw you out of your home-land, may they be Christians or Jews, you should show kindness towards them and sympathy, for God loves such ones. (60.8)

And He again says, *Innamā yanḥakumu Allāhu AAani allatheena qatalookum fee alddeeni waakhrajookum min diyarikum wathaharoo AAala ikhrajikum an tawallawhum waman yatawallahum faolq-ika humu alththalimoona* meaning that God Almighty has prohibited you from sympathy for and friendship with others, this is only for those people who fought religious wars with you and threw you out of your homeland, and did not stop till they succeeded in casting you out. Therefore, friendship with them is prohibited, because they want to efface the faith. (60.9) On this occasion one point is worth remembering. It is this that ³تولي [toli] is used in the Arabic language for friendship, whose other name is مودت [maudat] and the real essence of friendship and affection is wishing-well and sympathy. Hence a believer can show friendship and sympathy and good wishes and kindness to the Christians, the Jews, and the Hindus, but cannot love them. This is a subtle difference, and one should remember it well.

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

In answer – It should be lucidly clear that in reality this objection arises against the Injeel and not the Holy Quran, because the teaching that one should have personal love for the Almighty, and should worship him out of personal love is absolutely not there in the Injeel. But the Holy Quran has said very clearly (2.200) *faothkuroo Allaha kathikrikum abqakum aw ashadda thikran , waallatheena amanoo ashaddu hubban lillahi* ⁴ meaning, that One should remember God as one remembers one's father, rather even more than that. (2.165) This is the mark of believers that they love God Almighty more than they

³ The *تولي* of *ت* indicates that there is a formality which argues for an estrangement but no estrangement remains in love.

⁴ According to the Injeel every fornicator and impious person is the son of God, rather is himself God. Therefore, the Injeel does not declare any one son of God for the reason that he loves God Almighty completely, rather according to the Bible even the adulterers are the sons and daughters of God Almighty.

love any other, that is, they do not love any one so much, not even their fathers, nor their mothers, nor any other dear one nor their life. Again the Quran says: *ḥabbaba ilaykumu al-eemāna wazayyanahu fee quloobikum* meaning: that God Almighty made faith your beloved and set it in your hearts. (49.7) And again He stated (16.90) *Inna Allaha ya/muru bialAAadli waal-iḥṣāni wa-eeta-i thee alqurba*. This verse comprises of the rights of Allah and of the rights of the servants of Allah, and in perfect eloquence, in that God Almighty has set it up for both the aspects. We have already mentioned the aspect of the rights of the servants of God Almighty. From the point of view of the rights of Allah this verse means that you should obey God Almighty for it is the requirement of justice. Because the One who created you and sustained and nourished you and is doing it all the time, it is His right that you too should obey Him. And if you should have greater insight then not merely, because of His right, but because of the requirement of His benefaction you should obey Him, because He is the Benefactor, and His favors are so many that they cannot be counted. It is evident that the state, in which benefaction is also taken into consideration at the time of obedience, is higher than the state of justice. Since the constant observation and contemplation of the beneficence of the Benefactor always bring the image and attributes of the Benefactor before the eyes, that is why it is included in the definition of benefaction that one should pray to God Almighty in such a way, as if, he was looking at God Almighty.

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

First, those people, who because of a veil over them, and because they are seeing only those causes that bring into existence the beneficences, do not examine the divine beneficence thoroughly, neither that enthusiasm develops in them which is produced when one casts a glance on the greatness of the favors, nor that love is set into motion in them which is stimulated by imagining the great blessings of the Benefactor. Rather they accept God Almighty's rights as a Creator and other rights by a summary glance. Never do they observe those details of the Divine bounties which, when a discerning look is given to them,

bring to sight the real Benefactor. This is so because the rubble and the dust raised in the adoration of the causes of an event stop them from seeing the full countenance of the real person who brings about these causes. That is why that clear vision is not available to them that they could fully observe the elegance of the Real Donor. Hence their imperfect spiritual knowledge is mingled with the dust of importance given to the causes of an event. And for this reason, that they cannot properly view the bounties of God Almighty, and they do not pay that attention which should be paid at the time of observing the bounties of God Almighty, because of which the face of the Benefactor comes before the eyes. Rather their spiritual knowledge is sort of a clouded vision. The reason is that partly they rely on their own efforts and their means, and partly they also accept formally that the right of creation by God Almighty and His providing of sustenance cast obligations on them. And because God Almighty does not burden man more than the extent of his understanding, therefore, till they are at this stage He desires only that they should show gratitude for His rights. And in the verse *Inna Allaha ya/muru bialAAadli* by justice *Aadli* that very obedience by reason of the requirements of *Aadl* (justice) is intended.

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

ih̄san kindness' by the Holy Quran. And in the Saheeh Bukhari and in the 'Muslim' the Holy Prophet Muhammad (Peace and Blessings of Allah be upon him) has given the same meaning to *ih̄san*.

There is another stage after this stage which is called ⁵*eeta-i thee alqurba*

Its detail is that when man continues to observe the divine beneficence for a long period without associating it with means and causes and continues to worship Him considering Him present, and a direct Benefactor, then the end result of this meditation and imagination will be that he will experience the birth of a personal love for the Divine Being. Because the constant contemplation of continuous bounties, most certainly creates this effect on the heart of a grateful person, that slowly and gradually his heart fills up with the personal love of that person whose limitless bounties have encompassed him. Thus in this condition he does not worship Him only with the thought of His favors but his heart takes to His personal love, as a child has personal love for its mother. Thus at this stage not only does he see God Almighty at the time of saying prayers, but he also enjoys it like lovers, and all the sensual and carnal motives are annihilated and a personal love generates in him. This is the stage which God Almighty has referred to as *eeta-i thee alqurba*. And God Almighty has indicated towards the same degree in the verse *faothkuroo Allaha kathirikikum abaaikum aw ashadda thikran*. Thus this is the explanation of the verse *Inna Allaha ya/muru bialAAadli waal-ih̄sani wa-eeta-i thee alqurba*. God Almighty has described in this the three stages of the spiritual awareness of man and has declared the third stage as that of personal love, and this is the stage where all the selfish motives of the carnal

⁵ the stage of *eeta-i thee alqurba* is generated by the continued contemplation of bounties and at this stage the personal love of God Almighty is fully and completely created in the heart of the worshipper, and even the scent and residue of carnal pleasures are completely removed. And the fact of the matter is that only two things are the root and source of personal love:

- First, great and deep study of any ones beauty, and to keep in mind his countenance and features and good qualities all the time, and to contemplate them again and again.
- Second, to reflect very often upon the perpetual bounties of someone and to continue to bring to mind the various types of his benevolence, his favors, and generosity, and to take to heart the greatness of these favors.

self are burnt down and the heart is filled up like as a bottle is filled with perfume. The same stage has been indicated in this verse: *Wamina alInnqsi man yashree nafsahu ibtighaa mardati Allahi waAllahu raoofun bialAAibqadi* meaning: There are also among the believers those who sell their lives in exchange for the divine pleasure, and such are the people⁶ towards whom God Almighty is kind. (2.207) And again He has said *Bala man aslama wajhahu lillahi wahuwa muhsinun falahu ajruhu AAinda rabbihi wala khawfun AAalayhim wala hum yahzanoona* meaning: such people have found salvation as give up their existence into the custody of God Almighty, and pray to Him, in the contemplation of His blessings, in such a way that they are seeing Him. Such people are rewarded by God Almighty and they have no fear nor do they grieve (2.112) i.e., their desire comes to be God and God's love, and the blessings that God Almighty has are their reward. Then again said He on one occasions: *WayutAAimona alttaAAama AAala hubbihi miskeenana wayateeman waaseeran Innama nutAAaimukum liwajhi Allahi la nureedu minkum jazaaan wala shukooraan* meaning: that believers are those who give food to the poor, the orphans, and the prisoners, for the love of God and they say, "We do not want any return or gratitude for having given that food, nor have we any other motive. From all these services only the pleasure of God Almighty is our objective." (76.8,9) Now this should be pondered upon as to how clearly is it evident from all these verses that the Holy Quran has adjudged the higher stage of devotion to the Divine Being and of pious deeds to be where love for the Divine Being, and the desire for His pleasure is manifested with a true heart. But the question that arises at this point is as to whether this excellent teaching, which has been described so lucidly, is contained in the Injeel also? We assure everyone that the Injeel has certainly not described it so clearly and in such detail. God Almighty has named this faith Islam with the purpose that man should worship God Almighty not because of selfish motives, but out of a natural zeal, because Islam is the name of contentment with and submission to the Divine decree, while relinquishing all other objectives. There is no other religion in the world except Islam which has such objectives. No doubt God Almighty has promised the believers various

⁶ In selling the self this is included that one should dedicate one's life and one's comforts for the manifestation of the Divine Eminence, and for the service of the faith.

types of rewards and blessings to remind them of His Mercy. But He has given the instruction to the believers who desire an esteemed status, that they should worship God Almighty with only personal and innate love. But such clear evidences are present in the Injeel that the disciples of your Mr. Jesus were greedy and of low intellect. Thus as were their intellect and spirit so were the instructions given to them, and the same sort of Jesus was awarded to them, who stopped the simpletons from worship by deceiving them with his suicide.

A Doctored Love:

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

First, this was an ancient custom in the days of the Messiah that whosoever performed deeds of kindness and virtue and who behaved with generosity and benevolence towards the people, would announce openly that he was a son of God. His intention by using such a phrase was that as God is merciful towards both the pious and the wicked and both the good and the bad get benefit from His sun and moon, and His rain, in the same way, it was his habit to generally perform good and virtuous deeds. But the difference is only this much that God Almighty is bigger in this regard and he was small. Hence the Injeel also declared God to be the Father as He was bigger and considered others as His sons, intending that they were smaller, but in real fact termed them equivalent to God Almighty i.e., they accepted fluctuation in quantity, but in quality both father and son remained the same, and this was a hidden (*shirk*) polytheistic belief. That is why the perfect and complete book the Holy Quran did not permit this mode of speech. It was permissible among the Jews who were in an under developed state, and following them Jesus said so in his speeches. Therefore, on many occasions in the Injeel such suggestions are found that, "Be merciful like God", "Be peace loving like God", - "Like God be kind even to your enemies as you are to your friends", then you will be called the children of God, because

your deeds will be analogous to His actions. The only difference is that He will be bigger in the position of Father, and you will be considered, inferior, smaller, as a son. Thus this teaching was in fact taken from the books of the Jews. That is why even till now the Jews raise objections that this is plagiarism and piracy, and these things were stolen from the Old Testament and then were written in the Injeel. In any case firstly this teaching is defective, and this type of a son bears no relation to personal love:

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

Another defect in the Injeel is that it has not instructed anywhere that at the time of praying the excellent way of saying prayers is that selfish motives be removed from the midst, and whatever the Injeel has taught is the prayer to ask for bread. The Holy Quran has taught us this prayer that *Ihdina alssirata almustaqeema Sirata allatheena anAAamta AAalayhim* meaning: set us firmly on that path which is the path of the prophets, the truthful ones, and the lovers of the Divine Being. (1.6,7) But the Injeel teaches the prayer to ask God Almighty to bestow our daily bread on that day. We have gone through the whole Injeel, nowhere does it contain any sign or trace of this excellent teaching.

A Distorted Hadith

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

As answer I say the Hadith, from which the objector has understood a wrong meaning is in "Saheeh Muslim and its words are:
عن جابر ان رسول الله عليه و سلم رأى امرأة فأتى امراته زينب و هى تمعس منية لها فقضى حاجته
Nowhere in this Hadith Sauda (May She be blessed) is mentioned, and the meaning of the Hadith is: "The Holy Prophet Muhammad (Peace and Blessings of Allah be upon him) saw a woman, then he went to his wife Zainab (May she be blessed). She was simonizing leather. So the Holy Prophet Muhammad (Peace and Blessings of Allah be upon him) obtained what he had required." Now, see that there is no sign or mark of this in the Hadith that the Holy Prophet Muhammad (Peace and Blessings of Allah be upon him) liked the beauty and elegance of that woman, rather there is even no mention that the woman was young or old, and this is also not proved that the Holy Prophet Muhammad (Peace and Blessings of Allah be upon him) had intercourse with his wife. The words of the Hadith are only this much that he obtained what he had required and the word **قضى حاجته** is not particular to sexual intercourse in the Arabic language. **قضى حاجت** is used for answering the call of nature and is also used for many other purposes. How is this found that the Holy Prophet Muhammad (Peace and Blessings of Allah be upon him) had sexual intercourse with his wife? To limit a general word to a particular meaning is clear mischief. Other than this it is not told by the word of mouth of the Holy Prophet Muhammad (Peace and Blessings of Allah be upon him) himself that he had intercourse with his wife after seeing a woman. The truth of the matter is this that there is a Hadith in the 'Muslim' related by Jabir (may he be blessed), and its translation is, that if anyone of you sees a woman and to him she seems beautiful, then it is better for him to go right away to his wife and have intercourse with her, so that even bad

thoughts do not pass the heart, and as a precautionary measure some remedy is taken recourse to. Thus it is possible that a companion of the Holy Prophet Muhammad (Peace and Blessings of Allah be upon him) after listening to the Hadith would have seen that a young woman came in the way of the Holy Prophet Muhammad (Peace and Blessings of Allah be upon him) and then he may have got this information that close to that time the Holy Prophet Muhammad (Peace and Blessings of Allah be upon him) by chance had sexual intercourse with his wife. So by this accidental occurrence he would have supposed on his own interpretation that the Holy Prophet Muhammad (Peace and Blessings of Allah be upon him) had also practiced what was in that Hadith.

So, even if we suppose that the report of the companion of the Holy Prophet Muhammad (Peace and Blessings of Allah be upon him) was correct, to adduce an evil conclusion from this is the work of only an evil minded man and a rascal. Rather the real fact is that prophets (Peace be upon them) are extremely eager and desirous of firmly setting down every pious and virtuous act in a practical manner, in the hearts of the people. Thus often they do some work of piety and virtue by coming down from their station merely with the intention of showing a practical example and their soul has no need for it. This is just as we find this example among other living beings also when we look at the mirror of the law of nature. For example a hen acts in imitation to strike its beak on a grain with the purpose to teach its chicks how to pick the grain from the ground. Such showing by way of practical example is absolutely imperative for a perfect instructor and every action of the teacher is not a measure of the state of his heart. In addition to this it is not a blemish as such to consider some one beautiful if by chance one happens to see a beautiful person. True evil thoughts are contrary to perfect piety, but a person, who before evil thoughts occurs to him, as a precautionary measure, strikes his steps on the narrow and difficult path of piety so that he remains far from evil thoughts, would then such a deed be contrary to perfection? This teaching of the Holy Quran is excellent that *inna akramakum AAinda All \underline{g} hi atq \underline{q} kum* i.e., As much would one choose the narrow and difficult path of piety so much would his rank be higher in the opinion of God Almighty. (49.13) Therefore, this is undoubtedly an extremely elevated degree of piety,

that prudent arrangements be made as precautionary measure to protect oneself from evil thoughts even before such evil thoughts arise.

If a claim is made that perfect people remain safe from evil thoughts in any case, and they have no need for prudent arrangements, then such a claim will be entirely foolish and will arise because of a deficiency of understanding of spiritual knowledge. Because prophets (Peace be upon them) can never, even for a second make a firm intention from the heart to commit any sin or disobedience. To do so would be for them like committing major and great sins. But human faculties can express their propensities in them also, though they have been fully protected from taking a stand on evil thoughts. For instance if a prophet is hungry and sees some trees on his way laden with fruit, then this much we may concede that he will not put out his hand towards the fruits without the permission of the owner, nor would he in his heart resolve to pluck the fruits. But this thought may occur to him that had those fruits been his property he would have been able to eat them, and this thought is not contrary to spiritual perfection. You may remember how your Mr. God, not bearing the anguish of a little hunger, ran towards the fig tree. Can you prove that that tree was his or his father's property? Therefore, a person who was not able to overcome his self, seeing somebody else's tree ran to offer it as sacrifice to his stomach, such a person, let alone being God, rather according to you, cannot even be a perfect person.

In short, such a thought passing somebody's heart, that this thing is beautiful, is a separate matter. A person to whom God Almighty has given eyes and as he can differentiate between a flower and a thorn, so can he differentiate between one beautiful and the other ugly. Your Mr. God may not have been given this faculty of discrimination by Nature, but he ran towards the fig tree to gratify the lust of his stomach, and did not even give it a thought as to whose fig tree was it. It is strange that a drunkard and a glutton should not be called a sensualist and that Holy personage (Peace and Blessings of Allah be upon him) whose life and whose every action and deed was for the sake of God Almighty be named a sensualist by the people of these times, themselves having a filthy nature. What a strange

era of darkness is it! This is a model of the excellent teachings of "Islam that never should one look at a woman deliberately as it is a prelude to ogling, and if by chance one happens to glance at a beautiful woman and she seems pretty, then one should evade this thought by having sexual intercourse with one's wife. Remember well that this teaching and this direction is by way of a precautionary measure. A person, for instance, in the days of the epidemic of cholera, in order to protect himself from cholera takes some medicine as a precautionary measure, can we then say that he has cholera or the symptoms of cholera have appeared in him? Rather, such an action will be counted as his wisdom, and it will be understood that he has a natural aversion towards that disease, and wants to stay away from it. No one will agree with you on this point that practicing the ways and means to piety is contrary to being a perfect man. If prophets (Peace be upon them) would not show us the model of piety, then who else would show it? Whosoever is the most God fearing of all he practices piety more than everybody else. He keeps himself away from evil and he relinquishes those ways where there is any apprehension of evil.

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

drunkenness all the time, and associates with whores, and is foremost in eating and drinking, so much so that he earned the name of a glutton among the people. What piety and God-head can one expect from him?

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

Muta:

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

Reply – Foolish Christians do not know that Islam did not introduce temporary marriage, rather as far as possible it cut it down in the world. Before Islam not

only in Arabia but among most of the nations of the world the custom of temporary marriage was practiced i.e., to marry for a certain period of time and then divorce the woman after that. One reason among the reasons for the spreading of this practice was that those people, who were connected with the armies and used to go to other countries or used to stay in other countries for long periods for conducting business matters, needed to have marriages for a definite period of time i.e., they needed to have temporary marriages. Sometimes the reason would also be that women of foreign countries would declare before marriage, that they were not prepared to go with the men to their countries. That is why marriages used to take place only with this intention that divorce would be effected on such and such date. It is true that once or twice some Muslims practiced this ancient custom⁷ but not by divine revelation and inspiration, rather an old custom was practiced in an ordinary manner. There is nothing in Muta (temporary marriage), except that it is marriage for a fixed date, and divine revelation ultimately declared it illegal. Therefore, in the booklet "Arya Daram" we have already written about it in detail. But it is surprising as to why Christians talk about Muta which is only marriage for a fixed time. Why do they not see the conduct and action of their own Jesus that he looks at those young women whom it was not proper for him to look at? Was it permissible that he should have associated himself with a harlot? Alas! had he observed only this Muta, he would have saved himself from such misdeeds. Did the respected paternal and maternal grandmothers of Jesus practice 'Muta or did they openly and clearly commit adultery? We ask our Christian friends regarding those religions where neither Muta, which is temporary marriage, is permissible nor co-wives are legal, and the soldiers of that religion, who because of their preserving strength and vigor, cannot also spend a life of celibacy, rather they drink such liquor which instigates sexuality, and eat the very best food so that they remain active and alert in carrying out soldierly jobs, like the British forces. How can they save themselves from adultery? What law is there in the Injeel for the preservation of their chastity? If there was such a law and the Injeel had given some remedy for such bachelors, then why did the British Government

⁷ This action was at the time of extreme anxiety like a person dying of hunger may eat of a corpse.

promulgate the Cantonments Act No. 13, 1889, and made this arrangement that British Soldiers should corrupt themselves with whores. So much so that Sir George Wright, Commander-in-Chief of the Indian Army, persuaded his subordinate officials to provide the British soldiers with beautiful young women for adultery. It is evident that had there been in the Injeel any arrangement for times of such needs, which drove the authorities to make such shameful proposals, they would never have introduced unclean ways among the brave soldiers leaving aside the permitted path. Islam in every age has saved the Sultans from such unclean arrangements, through the blessings of polygamy. Muslim soldiers save themselves from adultery through 'nikah'. If the padres remember any hidden policy of the Injeel to protect people from fornication, they should stop Government from this arrangement. For the newspaper, the Times, has emphatically started the movement to resume this law. All these matters testify to the fact that the teachings of the Injeel are deficient and all the aspects of social conduct have not been taken into consideration.

God willing the rest will follow later.

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