

3. Refutation of Christian doctrines

More than this, the cause of further embarrassment for the Christians was that during this period I compiled many excellent books in their refutation, exposing clearly the falsity of their beliefs. On account of all these matters, I myself feared that a false case might ultimately be instituted against me, for when the enemy loses in argument he mounts an attack on life and honour. Consequently this is exactly what happened, and this murder case was filed against me. And it should have happened that Muhammad Husain Batalvi and the Aryas also join in, because all of them had suffered indignity upon indignity and God had rendered them all speechless. However, the Christian clergymen were the most inflamed because my work implies loss of millions of rupees to them.

In addition to the heavenly signs, *my criticism* also has destroyed the fabric of their religion. Accordingly, there was the objection directed against their belief that the curse of all the sinners fell on the Messiah, which was that this implies that the heart of the Messiah had become absolutely devoid of the knowledge and love of the Exalted God, and he had in fact become an enemy of God. This objection was such as falsified the doctrine of atonement, for when *curse (la'nat)*, in view of its meaning, was not permissible in respect of a truthful man like the Messiah under any circumstances, how could the roof of the building of atonement remain in place when its principal pillar is the curse?

Similar is the objection that no act of God is contrary to His

practice of old, and practice implies frequent and universal occurrence. So if, in truth, despatching the son is the practice of God, there must be many sons of God, so that the meaning of practice, which implies frequent occurrence, is confirmed. So there must be some sons who are crucified for the sake of the *jinn*, some for human beings and some for those creatures who inhabit other heavenly bodies. This objection also was such that giving thought to it even for a moment would deliver a man at once from the darkness of Christianity.

Similar too is the objection that the Christian teaching is opposed to the Jewish teaching given continuously for three thousand years, which is found in their books and even known to every Jewish child.

Belief in atonement is false also for the reason that its purpose would either be that sins are not committed at all, or that every kind of sin, whether in respect of duty towards God or towards the creatures, are always forgiven on believing in atonement. The first proposition is evidently false. For, looking at the men and women of Europe, it appears that they could not at all escape sin after atonement. All sorts of sins are prevalent among Europe's elite as well as its masses. Forget even this; look at the prophets whose faith was stronger than that of other people. Even they [according to Christian belief] could not escape sin. The disciples also fell victim to this evil. Thus there is no doubt at all in that atonement cannot be considered a barrier to stop the flood of sin.

As for the second proposition, namely that believers in atonement would be kept exempt from the punishment of sin, whether they commit theft, robbery, murder or remain steeped in the loathsome states of immorality, God will not take them to task at all, this notion too is absolutely wrong, as because of this the sanctity of the Divine law disappears entirely and the eternal commandments of God stand abrogated.

All these objections were such that the Christian gentlemen could give no satisfactory replies to them. In addition to this,

the reverend clergymen had also to face another difficulty. I had proved that apart from all the polytheistic beliefs prevalent in their religion and such defective and unfounded doctrines as for example taking a man as God without advancing any proof for it, as is their practice, another serious problem they face is that they have not been able to give evidence of the spiritual blessings of their religion. It is obvious that a religion whose approbation is not made evident by heavenly signs cannot be declared a means for finding God. In fact, it depends entirely on stories and fables, and cannot declare that God does actually exist towards Whom it wishes to lead the way. Such a religion is so worthless that it is immaterial whether it exists or not. One can discover God on pondering over a gnat, and looking upon an insect the mind turns towards the Real Maker, but we cannot derive any benefit whatsoever from a religion which carries in its womb only a dead baby of stories and tales. We are urged to accept the belief that at a certain time Jesus had brought to life several thousand dead persons and at the time of his death all the dead of Jerusalem entered the city. But in fact these stories are of the same mould as what is mentioned in the Hindu scriptures, that in some age the Ganges had flown out of the locks of the hair of Mahadev, that Raja Ramchandra lifted mountains on a finger, and Raja Krishna killed hundreds of thousands of men with a single arrow.

Now tell us, how can we believe in such frivolous and baseless gossip? When these stories themselves require proof, what controversy can be settled on their basis? Can the blind lead the blind? Alas, one can gain much knowledge about the Real Maker by pondering over a leaf but a study of even a thousand pages of these books does not lead to the least clue of the True Creator.

Finding God

The first and the greatest calamity facing man is that he is involved in great difficulties and doubts in the process of the recognition of the existence of the Exalted God. So much so

that many a time he becomes a complete atheist, and more frequently he suffers from a degree of atheism and consequently he becomes bold in committing sin. The fear of the deadly effect of arsenic frightens him from taking this poison, but the fear of the Exalted God does not stop him from His disobedience to the same extent. What is the reason for this? Precisely this, that he is unaware of the existence of the Exalted God, His grandeur, glory and power. That is why he considers His disobedience a trivial matter and does not show fear, whereas disobedience of even the lowliest officials casts terror in his heart. Hence it is evident that all our good fortune lies in the realization of God. What stops the low desires from becoming a flood is that perfect knowledge which tells us that in fact God exists, and indeed He is Powerful and Merciful and yet also the inflictor of great punishment. This is the tried and tested prescription which brings about true change and inflicts death on the rebellious life of man.

Only means of deliverance from sin

Apart from this means, all other ways devised by the people of the world to save them from sin, such as Jesus' atonement etc., are infantile ideas which are of very limited scope and full of errors. It is obvious that our headache cannot be cured if someone else's head is hit, nor can our hunger be satisfied if someone else goes hungry. I say truly that just as a doctor diagnoses a malady or a surveyor measures the land, so also has my heart found with firm conviction that the deluge of the base desires of a man can never stop unless he has a shining *belief* that *God exists* and that His sword falls like lightning on every disobedient one and His mercy saves from every calamity those who bow to Him.

Now I ask, what do the Gospels or the Vedas tell us about that God and what mirror is in their hands which they place before us to show His Face? If they have only fables and stories to tell us, then what satisfaction can they give us thereby? If they only advise us to ponder over the earth and the heavenly

bodies and reflect over the solar system, then why do we need to take this advice from them? Do we not already know that this order which is perfect and established, and this arrangement which is the most suitable and advantageous, does prove the necessity of there being an intelligent Maker Who is wise and knowing. But there is a tremendous difference between the proposition that such a Maker is needed and this other point that we realise with certain knowledge that such a Maker does, in fact, exist. That is why a philosopher who believes in the existence of God only on the basis of reason, cannot attain to true purity and perfect godliness. For, a mere knowledge of need does not embody Divine Majesty and cannot dispel darkness. But someone to whom the glory of God is revealed directly from heaven, he receives great strength to do good deeds and show steadfastness and fidelity. In fact his Satan meets with demise, and the rays of Divine glory, which keep descending upon his heart in the form of fresh revelations and awe-inspiring visions, pull him far away from every darkness. Can you practise evil under lightening which burns things and which is spreading out its devastating wings? Similar is the man who lives under the manifestation of the glory of God. His evil dies and the head of his serpent is crushed. This is the only true way with the blessings of which man can attain to a pure life in actual fact. Alas, the Christians should have shown what means the Gospels have supplied them with to attain this faith in the existence of God which bestows upon man a God-fearing eye and burns the straws of sin! How can sin be destroyed by frivolous methods?

Doctrine that Jesus bore curse of sinners

It is a pity that these people do not understand how baseless is this doctrine, and what an unreal picture it portrays, that the sins of the entire world were heaped upon one man and the curse of the sinners was removed from them and placed on the heart of Jesus. This implies that after this took place everyone except Jesus has received pure life and knowledge of God, while — and we seek refuge with God [in saying this] — Jesus was

crushed under a curse comprising of millions of curses. But we observe that the sins of every man are still with him, and whatever has been given to him of a particular low desire or a tendency to exceed the proper limits or fall short of duty, that is still felt within him whether he believes in Jesus or not. This proves that just as the accursed life of those leading such a life could not be removed from them, so also it could not be cast upon Jesus. For when the curse is adhering firmly to its right place, how can it be transferred to Jesus?

And it is an extraordinary injustice that every wicked and accursed one who declares faith in Jesus would be considered absolved and purified while his curse devolves upon Jesus. So if such an unending series of curses, which extends to the Day of Judgment, is thrown upon poor Jesus ever afresh, when will he be delivered of these curses? For whenever he will have cleared himself of the curses of one group, a fresh group which carries new curses upon its evil existence, will throw all its curses on him. In this way, it will be followed by another group coming with its own curses. How will there be any relief from these continuous curses? This compels one to believe that for Jesus never again will return those days when he was under the light of God's love and true knowledge of Him. So if anything at all is gained from this creed it is this that these people have sought to throw a holy man of God into perpetual impurity.

Light from above dispels darkness of sin

They have, unfortunately, left the real way of repelling sins, and that is to create the eye which sees the grandeur of God and to acquire the sure faith which delivers from the darkness of sin. The earth produces darkness, but the heaven lifts it. So until the heavenly light, which comes in the form of signs, does not deliver a heart, to claim the attainment of true purity is absolutely false, entirely untrue and an impossible idea. Hence, in order to escape sins, one should seek the light which descends from heaven along with the mighty forces of belief, and which grants courage and strength, washes the filth of all

doubts, cleanses the heart and builds a dwelling for man as a neighbour of God. So pity on those people who play in the dust and roll in coal like children, and yet desire that their clothes remain white. They seek not the true light and yet desire to be delivered from darkness.

What is the true light? It is that which descends from heaven in the form of satisfying signs and grants tranquillity and contentment to hearts. This light is needed by everybody desirous of obtaining salvation, for whoever is not delivered of doubts cannot be delivered of chastisement either. Whoever has the misfortune of not seeing God in this world, shall fall into darkness in the Hereafter as well. God says: "Whoever is blind in this world he will be blind in the Hereafter",¹ and He has indicated at many places in His Book that He would illuminate with signs the hearts of those who seek Him so that they would see Him and that He would show them His glory so that all other glories would appear worthless in their eyes.

These are the very things I have directly heard from communication with God as well. So my soul cried out: This is the very path that leads to God, and the only means to overcome sin. In order to arrive at the truth it is necessary that we should follow the path of truth. Suppositions and imaginary plans cannot help us. I bear witness to this, and deliver this testimony before the whole world, that the true path which leads to God I found in the *Quran*. I heard the voice of the same God Who revealed the *Quran*, and saw the signs of His mighty power. So I came to believe that He is the true God and Master of all the worlds. My heart is filled with this faith just as the ocean is filled with water. So, having seen it for myself, I call everyone to that religion and that light. I have received that *true light* which lifts all the veils of darkness and turns the heart away from all that is alien to Allah. This is the only way by which man comes out of base passions and darkness like a snake emerges from its slough.

1. The Holy Quran, 17:72.