

Author's footnote to page 66

The following books refer to Jesus as going to hell.

Khazānat-ul-Asrār, commentary on Gospel of Matthew by Rev. Imad-ud-Din, page 498, line 20:

“God’s entire wrath which is due to sin came upon him.”

Now it is evident that this “wrath” is what in other words is called hell. Again in the same *Khazānat-ul-Asrār*, on line 22, the following prophecy about the Messiah has been quoted from Psalms 88:6: “Thou hast put me in the depths of the Pit, in the regions dark and deep”. Now it is clear that these regions of darkness are hell according to the Christians. Then in the book *Jāmi’at-ul-Farā’iz*, printed by the American Mission Press, Ludhiana, 1862, on page 63, lines 16–17, it is written about the Messiah:

“For, there is no sin which cannot be washed by his blood, there is no sin for which he has not compensated, and there is no punishment of sin which he has not undergone.”

It is clear that the special punishment for sinners is hell, suffering which is essential for suffering the punishment completely. Then on page 92, lines 14–15, of the same book, punishment has been explained as follows:

“Believers, immediately as they die, enter the place of rest, and unbelievers fall in hell at the same time.”

This also clarifies that Jesus, on taking all the sins upon himself, necessarily underwent the punishment of hell. In the pamphlet

Ma‘amūdiyyat-ul-Bālighīn, on page 291, lines 1 and 2, the belief of the Christians in respect of Jesus is explained: “*ṣuliba wa māta wa qubira wa nazala ila-l-jaḥīm*”,¹ i.e. Jesus was crucified, he died, entered the grave and descended into hell.

Now it is quite clearly shown by all these writings that Jesus went to hell and he experienced all the punishments. Christians also admit that the punishment of the cross was merely for a few hours but the curse lasted for three days after death. Now it is clear that during the days of the curse some sort of punishment must have befallen Jesus and that punishment is nothing except hell. Further, if it was the duty of Jesus that he should fulfil the justice of God by undergoing the punishment himself, then if he experienced the pain of the world for only a few hours [on the cross] and did not go to hell, in that case how could the justice of God be fulfilled? Now the fact is that, in the commentary on the Gospel of Matthew, Rev. Imad-ud-Din writes:

“God turned away from in front of the heart of the Messiah so that He should fulfill His justice”,

i.e., due to the curse the heart of Jesus became dark. In the commentary of the *Acts of the Apostles* known as *Tazkirat-ul-Abrār*, published in 1879 by the American Mission Press, Ludhiana, it is written about Jesus:

“We thank the Lord Messiah, that by carrying the entire curse of the Law on himself in his death on the cross, he freed us, who believe in him, from the curse of the Law; he became accursed himself in our place. In reality we were all accursed and this curse was to be upon us for eternity. Never could we free ourselves from under it because we were helpless and weak. However, he became accursed for our sake in that he bore our curse on him-

1. *Author’s note*: In some of the present Christian books, in place of *hell* the word written is *hāwis* which is a Greek word meaning *hāwiyya* (hell), known in Hebrew as *hāwīth*. In fact, both these words *hāwis* and *hāwīth* have been derived from the Arabic word *hāwiyya*.

self and freed us from it. Himself also he came out from under the curse on the third day.”

Now at this place the true nature of the justice of the Christians is also exposed, in that the curse is eternal for others but only for three days for the son. I have already stated that even a moment's curse makes one like Satan, as is written in the book *Jāmi'at-ul-Farā'iz* on page 92: “Devils will accompany that army of the unbelievers”. In any case, it is the belief of the Christians that for three days of the curse Jesus suffered the torment of hell.² In the book *Rāh-e-Zindagī*, printed at Allahabad, 1850, page 69, line 8, it is written:

“This punishment [i.e., the punishment of the sinner] is usually expressed by the word *death*, death not only of the body but also of the soul, not only worldly but eternal.”

And in the same book *Rāh-e-Zindagī*, which is written by Dr. Hodge, D.D., an American, it is stated:

“Curse and death and wrath and the punishment which will befall the sinners are all one and the same thing.”

Then the same author writes in support of this belief:

“The Messiah has said that the sinners would be thrown in that fire of hell which shall never be extinguished (Mark, ch. 9, v. 48).”

2. *Author's note:* Some ignorant Christians say that Jesus had gone to hell to preach to the prisoners of the nether regions. However, an intelligent person would wonder as to what was the requirement of the curse — to go to suffer the punishment or to admonish others. What can an accursed one admonish to another? Besides, what benefit will the dwellers in hell derive from the admonition? After death everyone understands the right path. If understanding at that time could avail, then not one person would remain in hell.