(a) Christian View-Point.

While giving the definition of Christianity, "Encyclopaedia of Religion and Ethics" states: "We may define Christianity as the ethical, historical, universal, monotheistic, redemptive religion, in which the relation of God and man is mediated by the person and work of the Lord Jesus Christ." (1) It is a very precise and apt definition of Christianity which shows what are the basic principles of the world-known popular religion. Through the philosophy of Jesus Christ, the Christianity seeks to establish a 'kingdom of heaven' on this earth. It strives to alleviate the sufferings of mankind and ushering into an era of peace, tranquility and happiness. It has full faith in oneness of God, His Fatherhood and brotherhood of mankind. It has its code of ethical tenets, way of life and mystical viewpoint also.

According to Christian viewpoint, every human-being is a 'reasonable, responsible being, free to choose right or wrong, but sinful and guilty because he has chosen wrong.' (2)

If we go through the history of Christian Theology, we come across different interpretations and divergent views on the sinful state of the man. Whereas orthodox Christian believe that the story of the Fall in Genesis was historical fact
and as such the entire human-race stood sinful and guilty, the latter exponents of Christianity thought otherwise. The Augustanians thought that human-race has become incapable of good. The Pelagianism minimized the consequences of the Fall and insisted that man had retained his freedom and could do good. The modern thinking is that "sin is the result of animal appetites and individual instincts in the child prior to conscience and will, so that when conscience condemns them, they have already gained such a hold that the will cannot suppress them."

There are many other interpretations, but it is quite clear that Christianity believes that human-beings on this earth are living sinful lives for one reason or the other. They are suffering miserably and are in the clutches of misfortunes. They can overcome their sufferings if they listen to the commandments of the Saviour, the Deliverer or the Messiah, i.e. the Lord Christ. It is said that those who die in sin cease to be and only believers in Christ are found worthy of eternal life. "The Encyclopaedia of Philosophy", while elaborating the idea of 'Redemption' in Christianity, states that human-beings are sinful is a theological statement of the observable fact that men and women are persistently self-centered and that even their highest moral achievements are quickly corrupted by selfishness. Yet although we thus fail, exhibiting a chronic moral weakness and poverty, our failure is not inevitable; we are ourselves, at least in part, responsible for it. The Biblical story of the Fall of Man
depicts this situation by means of the myth that man was originally created perfect but fell by his own fault into his present state, in which he is divided both in himself and from his fellows and God." (4)

Keeping in view the basic problem of sinful life of the human-beings, Christianity claims that by responding to God's free forgiveness, offered by Christ, men are released from the guilt of their moral failure and are drawn into a realm of grace in which they are gradually recreated in character.

It is obvious that Christianity emphasises the need of truthful living on this earth. Love, fellow-feeling, selflessness, truth and all other principles of ideal living have been stressed. It is believed that truthful living makes one the recipient of the grace of the Lord and all his sins are washed away. Through, the grace of the Lord, they become blessed and their souls gain union with God. That is the state of total bliss, the perfect happiness.

Jesus impressed upon his followers in the strongest possible terms the absolute importance of decisions made and deeds performed in this present life. He also talked of heaven and hell. His concept of heaven stands for the enjoyment of full consciousness of God's presence and participation in the divine kingdom, which represents the final fulfilment of God's purpose for His creation.

Jesus also talked of eternal life and declared that "Everyone who believed on Him may have eternal life." (5) He
also spelled out that 'Eternal life is not something which we cannot enjoy while on this earth and a state that is to be awarded only in the hereafter. I tell you, whoever believes possesses eternal life. I tell you, whoever listens to my message and believes Him who has sent Me possesses eternal life, and will not come to judgement, but has already passed out of death into life.'

As we go through the pages of The Bible, we find that Lord Christ's mission on this earth is nothing but to save the human-race from its sins and sufferings. As Mary conceives a child even before her marriage, her husband Joseph is baffled. To his rescue, comes an angel of the Lord who speaks to Joseph thus: "Joseph, thou son of David, fear not to take unto thee Mary, thy wife", for that which is conceived in her is of the Holy Ghost. And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins.'

In his Sermon on the Mountain, when huge multitudes of people throng to listen him, Jesus, declares: "Blessed are the poor in spirit: for their's is the kingdom of heaven. Blessed are they that mourn: for they shall be comforted. Blessed are the meek: for they shall inherit earth. Blessed are they which do hunger and thirst after righteousness for they shall be filled. Blessed are the merciful: for they shall obtain mercy. Blessed are the pure in heart: for they shall see God. Blessed are the peacemakers for they shall be called the children of God. Blessed are they which are persecuted for righteousness' sake: for
their's is the kingdom of heaven. Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake." (8)

He further declares: - "Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you." (9)

Thus, the philosophy of the Holy Bible clearly emphasises the importance of righteous living on this earth and seeks to equate it with heavenliness, divinity and the true bliss of God. Life in heaven, life in unison with the Almighty is full of bliss, and when through righteousness, the kingdom of heaven is sought to be established on this earth, the blissful living is obvious. The Bible preaches an ideal kind of love which human beings should inculcate to find nearness to the Lord: "Ye have heard that it hath been said, Thou shall love thy neighbour and hate thy enemy. But I say unto you, Love your enemies, bless them that hate you, and persecute you." (10) The Bible exhorts the man to be perfect, because God is perfect: "Be ye therefore perfect, even as your Father which is in heaven is perfect." (11)

The grace of the Lord is achieved through earnest prayer: "But thou, when thou prayest, enter into the closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly." (12) Obeying the commandments of the Lord means living in a state of perfect joy: "These things have I spoken unto you, that my joy might remain in you, and that your joy might be full." (13)
Thus, we can say that the philosophy of Christianity has a clear-cut conception of the bliss and in fact the entire thesis of the Holy Bible is to tell the human beings how true bliss of the Lord can be achieved and how the kingdom of heaven can be established on this earth. There is no place for materialistic leanings in the philosophy of Jesus Christ. Attunement with the will of God and pursuing a righteous path in living amounts to be the substance of the philosophy of The Bible. This is the philosophy of perfect happiness or the bliss which the mankind longs for.

(b) Islamic View-Point:

Islam is one of the most important religions of the world which have stood the test of time. It was founded by the Prophet Mohammad in the beginning of the seventh century. He was born in Mecca, in the year 570 A.D., but his gospel crossed all the barriers of countries and races. Islam is a missionary religion and after Mohammad, several of his followers have worked to preach the mission throughout the world. The principles of Islam have been enunciated in Quran, the holy book of the Mohammadans. Through Quran, we can easily understand the Islamic view of life in all its aspects. The Quaran has been glorified as a great book of the human race and it is claimed that it is the highest of all. It has been called a book of guidance for mankind. It has been venerated as the healer of the spiritual diseases.
celebrated book of Wisdom. "(17)

From these and many other such-like utterances about the greatness of Qurān, we do not find it difficult to see that the Mohammadon Scripture endeavours to speak of the problems of human-life in all its aspects. It talks of God, explains out all the attributes of God. It discusses the subjects like evolution of man, home-life, civic-life, state-poltiy, intellectual development, moral development, mystic relation of the human soul with God, divine revelation, the higher life and the humanitarian aspect of revelation. Thus, the philosophy of Qurān, or the philosophy of Islam naturally deals with the sorrow of human life and suggests ways for its alleviation.

For better understanding, we can divide the philosophy of Islam in two parts, i.e. the spiritual and worldly. According to Islam, the human-soul is a part of the Super-Soul, i.e. God, but it is separated from Him. It has an intense desire to get union with the Lord. The Quran says that human-soul yearns after God and it is only the inter-mingling of the two that brings contentment. A mystic of Islam is of the view that "two things men seek after and do not find, joy and rest, for both of these belong to paradise." (18)

And what Islam says of Paradise: "Suppose a garden wherein are rivers of water which corrupt not, and rivers of milk whose taste changeth not, and rivers of wine which doth not intoxicate but giveth pleasure to those who drink it and rivers of clarified honey. This is a true
representation of the paradise which shall be granted to the righteous." In Qur'an, God is described as the giver of all the boons of life, implying that He is a limitless reservoir of all the joys and pleasures of life.

The scholars, while discussing the word Islam, have reached different conclusions. According to 'Encyclopaedia of Religion and Ethics' Islam is the infinitive form of aslama, and, means 'to resign oneself', to profess Islam. It is sometimes looked upon by European writers as expressing complete resignation to the will of God in all matters of faith and duty; but this seems to be too wide an extension of the term, for Syed Amir Ali says, the word does not imply, as is commonly supposed, absolute submission to God's will, but means, on the contrary, striving after righteousness.

From above statement, we can easily conclude that Islamic philosophy dwells upon the righteous living and showing complete awareness to the will of the Lord. That is why, in Mohammedon countries great importance is ascribed to the Islamic Law, which is based on the philosophy of Quran. Mohammad Naguib is very particular to say that the true Islam is that which is based on Quran: "The Real Islam, as a scientific religion is only found in the Koran alone, and what there is in the Koran only is totally different from what is practised by people everywhere." One who lives life according to the dictates of Qur'an and exercises full faith (Imān) becomes a Momin, i.e. the
believer. Thus to become a Momin is the ultimate goal of the follower of Qurān and it is suggested that God will bestow upon the Momins all the boons of heaven (Bahishat or Jannat). And all the non-believers will go to hell (i.e. Dozak). So, a follower of Islam is full of desire to reach the realm of heaven. He prays for the Rehmat or Karam of the Lord, which is the source of contentment. Hazrat Mirza Gulam Ahmed is of the view that heaven lies in one’s self. It comes out of faith (imām) and living according to the teachings of Islam. This heavenly state is the state of highest bliss. (23) Maulvi Ahmad Bashir is however of the different view. He says that Allah bestows upon the human beings the state of heaven as per their wishes. He who wants the heaven of worldly boons, is granted the same. (24)

The Encyclopaedia Americana calls the concept of Hell and Heaven as the last fundamental article of the faith and states thus:

"The last fundamental article of faith is belief in a judgement day, immortality of the soul, reward for the righteous, and punishment for the wicked. "The last day," "The last hour”, "The day of judgement,” will be ushered in by certain extraordinary signs. On it, all actions shall be weighed in scales. Those whose scales are heavy are the successful ones, and those whose scales are light shall lose their soul and abide in hell for ever... Paradise is also painted in materialistic colors. In it the faithful is to enjoy all the delights and luxuries nearest to the heart of a denizen of the desert. The general picture is that of an oasis, a garden,
with shady trees, running streams, and all facilities for rest, comfort, and enjoyment, several passages in the Koran dilate on the scene: "He (God) hath awarded them (the believers), for all that they endured, with Paradise and silk attire, reclining therein upon couches. Naught shall they know of (hot) sun or bitter cold. Its shades shall close upon them, and low shall its fruits hang down. Vessels of silver are brought round for them, and goblet-like flagons made of silver whose measure they themselves shall mete. There they are given to drink of a cup whereof the mixture is of ginger from the fount named salsbil. There go round among them boys of everlasting Youth whom, when thou seest thou wouldst take for scattered pearls. And when thou lookest at this, thou will see bliss and high estate. Their raiment will be fine green silk and gold brocade. With silver bracelets they will be adorned and their Lord will give them drink of a pure beverage."

The dogmatism of the Islam consists of tenets like belief in oneness of God (La Ilaha illa-l-lah), and in that Mohammad is His messenger, faith in Quràn, praying to God five times in a day (Namáz) Haj and Rozá etc. The follower of the Islam is very particular of all these dogmas.

To conclude, we can say that Islamic philosophy is a very practical philosophy and in a way it is an ideal way of living. So far as the idea of bliss is concerned, it is well described in the shape of heaven and the life in heaven, which is purely imaginative. In spite of its imaginative nature, a true follower of Islam has a longing
The Sufism originated from Islam and it is said that during the days of Mohammad himself, the Sufi saints had started sowing the seeds of great movement which later on had a deep impact on the religious and mystic firmament. Right from Arab, it spread up to Indian Sub-continent and even beyond that. There is no denying the fact that the urge for the Sufi movement sprang from the ritualism and dogmatism of Islam. That is why, some famous Sufis had to meet tragic ends at the hands of fanatic Muslims. But, in spite of the repression let loose, the movement could not be suppressed.

During ninth and tenth century the famous scholars of Sufism wrote books in which they gave exposition to their viewpoint. Among them Junaid, Ibn Al Arbi, Al Kashairi, and Al Sulmi are considered important. In the twelfth century Al Gazali codified the Sufi spiritualism and gave sound foundation to the movement. Among the Panjabi Sufi Saints, the names of Baba Farid, Shah Hussain and Bulleh Shah are worthy of mention. Dr. Sadhu Ram Sharda points out that Shah Hussain and other Panjabi Sufi poets were greatly influenced by the Vedanta and accordingly they were impressed by the theory of the Vedanta that God is Sat, chit and Anand. (26) He points out that as Farid talks of God as sweet sugar, honey or other similar things, it clearly indicates his interpretation of God as bliss. (27)

The Sufi thought lays great stress on the
importance of love in the path of spirituality. Hujviri, while describing the state of meeting of the soul with the Lord, clearly says that the Love of the Lord is showered upon it and it feels overjoyed. They have used the symbols of Āshaq and Masāhoq to describe the relationship of man with the Lord. The Soofis emphasise the need of Tāp, Zuhd, Raza, Taqwā, Sabar, Yaqīn and such other ways of spiritual glorification. They do not believe merely in Shari'at, Rather their goal is marfat. Bulleh Shah clearly describes the goal of a Soofi in the following lines:

"Shari'at sādī māi hai,
Tariqat sādī dāi hai,
Āghāq haqīqat āāi hai,
Te mārfaton kūl pāyā hai.

Yahiya, the famous Soofi scholar says that a soofi's idea is higher than of a Zahid. A Zahīd, for the sake of pleasures of Jannat, withdraws from the worldly pleasures, but a Soofi is not interested in the pleasures of Jannat even His ambition is beyond that. Rabia, the famous Soofi aint used to pray: O Lord, if I pray to you for fear of hell, burn me into the fire of hell, if I pray to you for greed of heaven, keep me away from heaven and if I am in search of You only, do meet me."

The famous Soofi Poet of Persia, Attar has described the spiritual journey of the soul by dividing it into seven stages. They are: 1. Vādīe Talāsh, 2. Vādīe Ishak, 3. Vādīe Mārafat, 4. Vādīe Mehvīat, 5. Vādīe Wahdat, 6. Vādīe Hairat, and 7 Vādīe Fanā. The last stage is the
The Soofi has a firm belief that this human-life of ours is full of sorrows and sufferings. Man is in a state of constant frustration and the fear of death is always hovering over our minds. A true Soofi has no love for worldly attachments and temptations. Soofis' bliss is in the state of union with the Lord. Al Hasan Al Basri says that human-beings should be aware of the worldly attachments. Their sting is as poisonous as that of a snake.... God is the real object to be aspired for.

The Soofis describe the state of union with the Lord, with the word Wajad or Masti, meaning wonder. He begins to dance, spontaneously and his joy knows no bounds.

Whereas, Soofi Saints stress the need of Ishak, Bandgi, Simran, Raza and obedience to Murshid for attainment of the union with the Lord, they also put forth a moral code of conduct for adoption of the seeker on the path of the Lord. These ethical tenets of Soofism are known as sañtokh, sabar, tobā, parhezārī, muzāhda, khalwat, khauf and shukar etc. Thus, making them a part of conduct can a soofi attain the state of spiritual endeavour, the ultimate result of which is mingling of the human soul in the Almighty.

Thus, we see, in Soofism the attainment of the love of Lord can only be a source of supreme bliss for the seeker of the path and there is no alternative to it. A Soofi
considers this world perishable and untrue and as such he has no temptation for the material and physical pleasures. Farid compares the worldly pleasures with Kasumbrha, which perishes soon, whereas the Nam of the Lord gives immense and eternal bliss. Nam of the Lord is the sweetest of all the boons which a human-being can strive for. In this context, we see an intense desire of renunciation in the philosophy of Soofism. There is only one reality and that is the Lord Himself.
# NOTES, EXPLANATIONS, AND REFERENCES

2. Ibid, PP.596.
3. Ibid.
5. John, VI, 38, 40.
7. St. Matthew's, 5-3, 11.
8. Ibid, 5-12.
9. Ibid, 5-43, 44.
13. "If men and Jinn should combine together to produce the like of this Qur'an, could not produce the like of it...." (17:88).
14. "This book, there is no doubt in it, is a guide to those who guard against evil." (212).
15. "O Men! there has come to you indeed an admonition from your Lord and a healing for what is (there of disease ) in the heart." (10s 57).
16. "O man! consider the Quran full of wisdom".
22. Islām Dharam Ki Darshan Shūmā, PP.142.
23. Tarjuma Kurān Sharīf, PP.17.
26. Soofivad, Parivesh, PP. TV.
27. Ibid.
28. "Ratte ishaq khudae rang didar kai". (Farid).
31. Ibid.
32. "Farīdāmai jāgiā dukh mujh koo dukh sabailai jagg". (Farid).
33. "Kel karende hanjno achinte bāj pae". (Farid).
34. "Share kuṇḍaṇ ghūndiān, reha kithū nāhiīn". (Farid).
35. "Farīdā kothe maṇḍap mārīī hū tot nā læe chit".
36. "Darshan pīā kā mujhe ilāi huă". (Bullehshah).
38. "Tere ishaak nachīī kar thaiī thaiī". (Bullehshah).
39A. For details see Dr. Divan Singh's books "Farid Darshan" and "Soofivad te For Lekh".
40. "Rabb khajūri pakkīā mākhīīā nai wahann". (Farid).