

MUHAMMAD IN WORLD SCRIPTURES

by
Maulana Abdul Haque Vidyarthi

III

A comparative study of the teachings and prophecies foretelling the Advent of the Holy Prophet Muhammad found extant in Zoroastrian, Hindu and Buddhist Scriptures.

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MAULANA ABDUL HAQUE VIDYARTHY

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INTRODUCTION

Before the advent of the Holy Prophet, people believed only in the truth of their own respective prophets and sacred scriptures. For instance even today a Jew believes only in the Israelite prophets, a Christian believes in Jesus and half-heartedly in the prophets of Israel, a Buddhist in the Buddha, a Zoroastrian in Zoroaster and in some prophets of their own country, a Hindu in the Rishis raised up in India, but Islam came with a new conception of religion. It drew our attention to the universe, there to find the clue to the religion of God. The all-comprehensiveness of the Lordship of Allah in the very first words of the Quran "Praise be to Allah The Lord of the Worlds"¹ is quite in consonance with the cosmopolitan nature of the religion of Islam, which requires an admission of the truth of the prophets of all nations, its most striking characteristic therefore is that it requires its followers to believe that all the great religions of the world, that preceded it have been revealed by God. It is a fundamental principle of Islam, that a Muslim must also believe in all the prophets of different nations of the world. At its commencement the Quran lays down clearly : "And who believe in that which is revealed unto thee and that which was revealed before thee"². The reason why prophets are raised in all the nations of the world is stated by the Holy Quran to be : "So that the people may have no plea against Allah after the coming of messengers;"³ and it is added, "Nor do We chastise until we raise a messenger."⁴ In other words, the punishment of the hereafter will be meted out only after man has been warned through a Divine messenger, "And for every nation there is a messenger. So when their messenger comes, the matter is decided between them with justice, and they are not wronged."⁵ In the light of these clear injunctions of the Holy Quran, if there is any nation on the Earth that has not seen any prophet among them, God will not

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1. The Qur'an, 1 : 1.
 2. Ibid. II, : 4.
 3. Ibid. IV : 165.
 4. Ibid. XVII : 15.
 5. Ibid., X : 47.

chastise them ; they will enter the Paradise without being questioned at all, because their excuse before God will be something like this. "Our Lord, why didst Thou not send to us a messenger so that we might have followed Thy messenger and been of the believers"¹ And if we find in our revealed book the prophecy about the coming of the 'Desire of the nations' or 'the seal of all prophets' as it is termed in the sacred Books of Israel we must believe in him, when he appears in fulfilment of such prophecies. It will be no justice on the part of the Lord of all the nations that He should reveal a prophecy about the coming of the 'mercy to all the nations' only in a particular nation's book and on the day of judgement He would condemn all the nations of the world as unbelievers and send them into the bottom of Hell. The Holy Quran declares that our Prophet is a 'mercy to all the nations.' . . "We have not sent thee but as a mercy to all the nations."² He is not a mercy to Jews and Christians only but is a verifier of all the prophets and sacred Books of all the world. So a Muslim believes not only in the Prophet Muhammad (peace and blessings of Allah be upon him) but in all the other prophets as well, and it is this that can smooth the roughness of relationship between the nations of the world.

ABDUL HAQUE

Muslim Town,
Lahore
24 September, 1975.

1. The Quran XXVIII : 47.
2. Ibid. XXI : 107.

MUHAMMAD IN THE ZOROASTRIAN SCRIPTURES (ZEND AVESTA AND DASATIR)

Zoroaster the religious reformer of ancient Persia (in later Persian term the Zardust). Its modern term Zoroaster is adopted by Greek and Latin. In his hymn he appeared as a prophet, with his alternation of confidence and despair, but with his hold on god firmly retained in all changes of fortune. His father bore the title of Spitmeds. He had heavenly visions in early years and conversed with the angles and Highest. His convictions of his mission and its sacred message are breathed in the words :—

I am Thy chosen from the beginning, all others I consider my opponents. To Thee I cry. Behold me O Lord and grant me help, as a friend grants it to a dear friend. Tell me right, O Lord with the good deeds of men be rewarded already before the best life comes, Who sustain the earth here below that they do not fall ? Who made the waters and plants.¹

Zoroastrianism, which is commonly known as Parsi-ism is the ancient religion of Persia. This was the religion of the Iranian people before Islam. This religion is also called the religion of the fire worshippers and Magianism. The religious scriptures of the Parsis are found in two languages Zendi and Pahlvi. Besides these two, some literature in Cuneform writing is also found. The Pahlvi script resembles the present Persian script, but Zendi and Cuneform is different from it. In the ancient Iranian scriptures two divisions are important, the one is known as Zend Avesta or Avesta Zend, and the other as Dasatir. Each one of them is again divided into two portions Khurda Avesta and Klan Avesta, also known as Zend and Maha Zend, the Khurda Dasatir and Klan Dasatir. So many different versions there are, that about the numbers, language and the period revelation of these books nothing can be taken as definite²

1. Yasht 44:3,5.

2. The corruptions are easily found their way into the books due to similarity of the Pahlvi letters, as *vouru* (wide) when written in Pahlvi is often identical with *varen*, (desire) *Nemo* of Avesta is translated in Pahlvi *Niyaysn* (praise) which was like *vokhshishn* (increase).

There are eleven different pronunciations of Zoroaster's name, who is said to be the chief author of these books. What the name Zoroaster means is also doubtful. Similarly nothing can be definitely said as to what place did he belong to or where he was born.³ These differences have led some of the learned scholars to think that the very person of Zoroaster is fictitious and imaginary. It is held by Zoroastrians that their religion is of a very ancient date, but many orientalist and research scholars have disproved their contention, and have also shown through facts of history, that this religion has borrowed a good deal from Egyptian and Jewish legends and Greek mythology. The propagation of Zoroastrianism had been of old limited to Persia only. It is, however, recorded in *Dasatir*, that Shankara Kas and Vyasaji, two dignitaries of India, after much discussions were convinced of the truth of this religion, and hence began to preach it in India.⁴ Similarly, we find in *Zend Avesta Farvardin yasht* that Buddha also argued with them and was vanquished, but these anecdotes cannot prove either that the religion of the Vedas was spread in Persia that the Iranian faith was propagated in India. No historical record is found in support of these theories. Only this much can be concluded that both the Iranians and Indians had only a nodding acquaintance of each other's religion. Neither Vedic dharma nor Parsi-ism was a missionary religion and hence they remained confined to the precincts of their own respective countries.

The Zoroastrians called themselves monotheists but others hold them to be believers in two gods. They call their god as Ahur mazda Ahur means Master and mazda means wise, so the name of their god is 'Wise master).

3. Compare introduction of *Gatha Sarodhai Zartushtra*, published by the Iranian association of Zoroastrian 1927.

4. *Dasatir, Namah Sasan*,

RELATIVE TEACHINGS OF ZOROASTER
AND OTHER RELIGIONS

The earlier part of the Zoroaster's teachings is known as *Gathas*. We find a mention of *Gathas* in *Vedas* as well.⁵ But there is no mention of the *Vedas* and other Hindu books in Zoroastrian scriptures. This shows that *Gathas* are older than *Vedas*. Similarly, in the *Vedas* there is a reference to *Puranas* (*Yajusha Puran*) which in fact is *Yajush sah puranam*.⁶ (*yajush* comes with *Puran*). This *Yajush* is a part of the Parsi scripture *Zend Avesta*. And according to the Hindu pundits *Puranas* are not older than *Vedas* but *Vedas* are older than *Puranas*, though it is strange to see that *Puran yajusha ha* does exist in *Zend Avesta* and even in the *Veda*. Hence some scholars conclude that certain *puranas* are older than *Vedas*.

A considerable part of the Zoroastrian teaching is also in conformity with the teaching of the Bible and the Qur'an. Below we give a few instances of such conformity.

1. The creation of this universe completed in six periods of time. Ahurmazda first created the heavens, then water, then the earth, then vegetables, then animals and last of all, He created man.⁷

2. Mankind born of one pair, which is known as *Mashya* and *Mashyoi* (male and female). This first human couple grew up for forty years as a plant and were then converted to the form of a man and woman.⁸

3. God told him (Noah) that a fierce snow storm was imminent, which would exterminate the evil-doers. Noah was then asked to make an underground alкове and accumulate in it a pair each of vegetables, animals, and man. So it was done, and with the exception of those who were sheltered in that cave, all creation perished.

4. Yim or Noah is stated to be the first Law-giver prophet, but he is said to have declined to preach his prophet hood, and thus Zoroaster became the first Law-giver.⁹

5. Atharva Veda, 15:6.12. 6. 11:7.24 7. It is in the Bundahishn "Ahur Mazda produced first the sky and then the light of the world second waters, third earth, forth plants, fifth animals, sixth mankind. 1.21-28.

8. The existence of mankind from *Mashya* and *Mashyoi*, until the coming of the 'Saoshyant' comprises only 6000 years, Ibid. 4/1, 15.1 Encyclopedia of Religion and Ethics, vol. I. page 209.

9. Vendidad, 11 : 4.

**ZOROASTER TEACHINGS CONFIRMED
BY THE HOLY PROPHET MUHAMMAD**

The Qur'an emphasizes

1. "Allah (The God) is one"¹⁰

Zoroaster states.

'He is one but not one in number.'^{10a}

But His Unity is not numerical oneness It is a personal attribute of Him Islam declares the absolute Unity of the Divine Being and deals a death blow to all forms of polytheism including the three in one or one in three (Trinity) which is numerical. Unity of the Divine Being in Islam means that there is none comparable unto Him. Numerical One is comparable with two or three or four and it has its fractions 1/2, 1/3, 1/4 etc.

There are in Arabic two different words 'wahid' and 'ahad, wahid stands for numerical one but 'ahad' is that which has no fractions and none compare to or parallel unto Him.

2. None is like Him.¹¹

He has none like Him.¹²

3. Nothing is like a likeness of Him.¹³

Nothing resembles Him¹⁴.

4. God is one on whom all depend, He begets not, nor is He begotten.¹⁵

He is without an origin or end, without a rival, an enemy, a prototype, a friend a father, mother, wife, son, an abode, a body, or form and without colour and scene.¹⁶

10. The Qur'an, cxII:1.

10a. Nama Shat vakhshur Zaritusht Dastir page 69.

11. The Qur'an, cxII:4.

12. See no. 10a.

13. The Qur'an, xLII-II.

14. Dasatir, page 70.

15. The Qur'an, cxII-3.

16. Dasatir, page 71.

5. "He hath created everything and hath meted out for it a measure."¹⁷.

"He gives life and existence to everything."¹⁸

6. "Vision comprehendeth Him not, but He comprehendeth (all) vision, and He is the subtle, the Aware."¹⁹

Neither the eye behold Him nor the power of thinking can conceive Him."²⁰ The Qur'an has not merely made a statement, but also advance an argument. The Being that comprehends all vision, and is at the same time subtle and infinite One. Divine can not be comprehended by the physical eye. He is the spirit This fact is also stated in Dasatir "Tell the world that God cannot be seen with these physical eyes some other eyes are required to behold Him."²¹

and be seen only with the spiritual eye.

7. Matter and soul are not eternal like Him. The Qur'an states :—

"Thou art the most Ancient, there was none before Thee."²³

"He created every thing, then ordained for it a measure"²² And He is the First and the Last and the Manifest and the Hidden.^{22a}

8. His is the most Exalted state'.²⁴

'He is above all that you can imagine of.'²⁵

17. The Qur'an, xxv:2.
18. Dasatir, page 3.
19. The Qur'an, vi:104.
20. Dasatir, age 68.
21. Dasatir, page 107.
22. The Qur'an, LvII:3.
22a. The Quran, xxv : 2.
23. Dasatir, page 66.
24. The Qur'an, xxx:27.
25. Dasatir, p. 33.

9. 'Despair not of the mercy of Allah.'²⁶

10. 'We are nearer to him than his life—vein'.²⁸

11. 'And none knows the hosts of thy Lord but He!³⁰.

12. For surely he (Gabrael) revealed it to thy heart by Allah's command.'³²

13. 'Surely who believe and do good deeds for them are gardens of Paradise an entertainment.'³⁴

14. 'The righteous shall live in the midst of gardens and fountains.

Enter them in peace secure

And We will root out whatever rancour is in their breasts they shall be as brethren, on raised couches face to face, Toil afflict them not therein nor will they be ejected there from!³⁶

(Hell)

15. "They taste not therein coolness nor drink. But boiling and intensely cold water."³⁹

'Don't be disappointed of His favours and kindness.'²⁷

'We are near to you than your ownself.'²⁹

'Angels are countless'.³¹

'God says unto Adam the word of the Lord is that which the angel reveals to your heart.'³³

'When a man of good deeds leaves this body I send him to the Paradise.'³⁵

'The dwellers of Paradise will get through the kindness of the Lord, such a body that will neither wear out nor will get old nor anything dirty will enter' it.³⁷ 'They will live for ever in that joyful abode'.³⁸

The dwellers of hell will live there for ever, they will be tortured both with intense heat and extreme cold.⁴⁰

26. The Qur'an, xxxix:53.

27. Dasatir, p. 33.

28. The Qur'an, L:16.

29. Dasatir, p. 122.

30. The Qur'an, Lxxiv:31.

31. Dasatir, p. 6.

32. The Qur'an, II:97.

33. Dasatir, p. 37.

34. The Qur'an, xvIII:107.

35. Dasatir, p. 13.

36. The Qur'an, xv:45-48.

37. Dasatir, p. 9.

38. Dasatir, p. 13.

39. The Qur'an, LxxvIII:24, 25.

40. Dasatir, p. 38.

16. Besides, we find in Dasatir, commandments regarding gentlemanly behaviour, Marriage chastity, fulfilment of promise, prohibition of wine, hair cutting of a young born, cleansing the body by taking bath, ablution and Tyammum etc.⁴¹

17. Three different ways of Divine revelation are described in a dream in a state between dream and wakefulness and in wakefulness.⁴²

18. Two kinds of injunctions (decisive and allegorical).⁴³

19. A prophet is needed for enforcing such laws which⁴⁴ everybody could abide by.⁴⁴ Men are inter-dependent and they stand in need of Divine laws acceptable to all of them, which could root out tyranny, deceit and ill-feeling and give peace and harmony to the world. These law-givers should be Divinely inspired men so that all could submit to them".⁴⁵

As regards the recognition of a prophet, the prophet Zoroaster has said : "They ask you as to how should they recognize a prophet and believe him to be true in what he says ; tell them what he knows the others do not, and he shall tell you even what lies hidden in your nature; he shall be able to tell you whatever you ask him and he shall perform such things which others cannot perform".⁴⁶

When the Companions of the Holy Prophet, invading Persia came in contact with the Zoroastrian people and learned these teachings, they at once came to the conclusion that Zoroaster was really a Divinely inspired prophet. Thus they accorded the same treatment to the Zoroastrian people which they did to other "People of the Book". Though the name of Zoroaster is not mentioned in the Holy Qur'an, still he was regarded as one of those prophets whose names have not been mentioned in the Qur'an, for there is a verse in the Holy Book saying : "And Certainly we sent messengers before thee : there are some of them that We have mentioned to thee and there

41. Ablution, in Zoroastrianism is just like the same as in the Quran : That at dawn when they rise up from sleep it is first necessary to throw something on the hands cleansing after wards they are to wash the hands quite clean with water, in such manner that they wash the hands three times from the fore arms to the end of the hands, and the face is washed from behind the ears to below the chin. Sacred Books of the East vol. 24, page 337.

Tayammum i.e. when water is not found or is likely do harm be take yourselves to pure earth and wipe your face and hands with dust.

42. I. Nama Shat Vakhshur Zartusht, 5-7.

43. Ibid. p. 5.

44. Namah Shat Vakhshur Zartusht, 5-7.

44. Ibid., 5.

45. Ibid., 45-49.

46. Ibid., 50-54.

are others whom We have not mentioned to thee.”⁴⁷ Accordingly the Musalmans treated the founder of Zoroastrianism as a true prophet and believed in his religion as they did in other inspired creeds, and thus according to the prophecy, protected the Zoroastrian religion. James Darmestear has truly remarked in the translation of Zend Avesta : “When Islam assimilated the Zoroastrians to the People of the Book, it evinced a rare historical sense and solved the problem of the origin of the Avesta.”⁴⁸

HOW DID ZOROASTER PROPHECY THE TRUTH OF THE HOLY PROPHET

“There likeness is as the likeness of one who kindleth fire, and when it sheddeth its light around him, Allah taketh away their light and leaveth them in darkness, where they cannot see”.⁴⁹

Some materialistic and thoughtless people, on finding a close resemblance between the teachings of two religious scriptures, are inclined to think that the one that is revealed on a later date has cribbed those teachings from the older book. But God Who has given the Light to one prophet and people can also give the same Light and Truth to another prophet. Moreover the prophets and their followers have always been trying to keep those Divine gifts to their own particular sphere only. So there is little likelihood of imitation or reproduction. God being the Cherisher of the worlds can not ignore any of His creatures. He is the Lord of the Easts and the Lord of the Wests. Just as the physical sun travels from the East towards the West giving light to every people and place, similarly the sun of spiritual and Divine Light also equally sheds light on all people and all countries. Every nation has got its own East and seeing the sun rising from there thinks that it has risen for them alone, there being only one East and West. But anyone who knows the shape of the earth can understand that every point from

47. The Qur'an, xl:78.

48. James Dar Introduction to *Vendidad* p. 69.

49. The Qur'an, ii. 17.

where the sun rises is the East for the people on its one side and the same point is the West for another people on the other side. This great scientific truth was revealed by the Holy Qur'an thirteen centuries before when it said —“Lord of the Eastern lands and the Western lands.”⁵⁰ East and West are relative terms. The same point can both be East and West for different people. Thus God equally blessed His creatures with both the physical and spiritual lights. The Lord who gave a Fire to Zoroaster with which he brightened the country of Iran, also gave the Israelites, the ‘Morning Star’ (in the person of Jesus Christ) for their guidance⁵¹ and He raised, for the people of India, Krishna Chandra or the “Moon”, for showing light to the people of this country. Then the point worth considering is that all these illuminaries, the Fire of Zoroaster, the Morning Star of Christ and the Moon of Krishna have prophesied the advent of the Shining Sun who was to appear last of them all in the person of Muhammad. If the Holy Qur'an has corroborated their teachings, they too have foretold the truth of the Prophet's mission. None of them has, thus, borrowed anything from the other. All of them drank at the same fountain and the One Lord gave them light and learning.

The verse quoted at the top of this chapter well applies to the Parsi people—“Their parable is like the parable of one who kindled a fire, but when it had illumined all around him, God taketh away their light, and left them in darkness—they do not see.”⁵² These people are known as the fire-worshippers and their sanctuary is called the “Temple of Fire”. Of these people God says in this verse that their surroundings got illumined for a time with the fire that was kindled, but when that light was taken away by God, they began to stumble in darkness like the blind. As they have deviated from the right path of Zoroastrian teachings they are in the words of the Qur'an, “Deaf, dumb (and) blind, so they do not turn

50. The Qur'an LXX:40.

51. Revelation, 22, 16, 2:28, 2 Peter 1:19.

52. The Qur'an, 11:17.

back”⁵³ ‘*Kavis*’ and ‘*Karapons*’ are the two special terms applied in the Zoroastrian religion to those who cannot see nor hear anything of God.⁵⁴ When King Yazd Gard III (5th century A.C.) declared Zoroastrianism as the State Religion of Armenia, he promulgated the following edict: “You must know that any man who does not follow the religion of Mazda is deaf, blind, and deceived by Ahriman’s devs” (devil).⁵⁵

The Fire that was kindled by Zoroastrians was, in fact, a symbol of Divine worship. By lighting fire they were supposed to make a covenant that they would always follow the Divine Light and abide by their religious laws. The prophet Zoroaster himself explained this point as follows:—“I explain to you, who have assembled here, the wisdom of the All-Wise God. I explain to you His praise and glory and the melodies of pious souls which is a mighty Truth and which I see rising from these Holy Flames. Listen carefully to the reality of these phenomena, and ponder, with a clear and devout mind, over the flames of Fire”.⁵⁶ It is thus clear from this wise saying of Zoroaster that the Fire in the Temple was the conventional sign of the promise to abide by the laws of religion and of giving them a deep thought.

The Holy Qur’an has also spoken of a Fire and has made this point more clear to the Zoroastrians. The Qur’an, in fact, speaks of four kinds of fire.

1. The fire which has light as well as burns just as the material fire.
2. The fire neither having light nor the quality to burn, as the fire that is present in trees.
3. The fire that has no light, but that burns, as the fire of hell.
4. The fire that has light but does not burn. And this is the cardinal of guidance. As Moses has said, “Or I find a guidance at the fire.”⁵⁷ At another place we find the words “Blessed is he who is in (search) of the fire”.⁵⁸

53. *Ibid.*, ii:18.

54. *Ormaud Yasht*, 10—*Bahram Yasht*, 1:4.

55. *Elisacus, The War of Yartan*.

56. *Gatha Yasht*, XXX:1,2.

57. The Qur’an XX:10.

58. The Qur’an:XXVII : 8.

The present history of the Parsi religion shows that some time after Zoroaster, the Parsis abandoned their religious laws and that "Covenant of Fire", which was then reduced to mere worship of Fire, was totally forsaken by them. (Epistles of Sasan I and Sasan V in Dasatir). Their religious scriptures having been thrown in the background were either destroyed by the sacking of Parsis by the Greeks or were tampered with so that to day they are regarded only as the ruins of a religion. "As the Parsis are a ruin of a people so are their sacred books the ruins of a religion."⁵⁹

If a nation or religion is said to be alive on account of its guiding force and the unpollutedness of its scripture, then the Parsi religion is surely devoid of that life. Neither the Parsi scriptures are found to day in their original form, nor their language is a living language. Some relics, however, are still to be found in these ruins containing some guidance and prophecies of Zoroaster for their present decay. And among these relics are the prophecies of the cooling down of the fire in their temples, the renaissance of the Parsis, their following the lead of the Arabian prophet, turning their faces in worship towards K'aba and the acceptance of Islam by the Persian chiefs.

Just as Zoroaster kindled a Spiritual Fire in Persia, in like manner, the Prophet Muhammad, on extinction of that fire, lit the same in Arabia. The Prophet, in accordance with the verse of the Holy Qur'an,⁶⁰ is reported to have said "My parable is as the parable of that man (Zoroaster) who kindled a fire."⁶¹ These words, in fact, refer to a great prophecy of Zoroaster. Just as Moses bore witness to one like him "And a witness from among the children of Israel has borne witness of one like him"⁶² similarly, Zoroaster bore witness to a prophet like him.

59. *Sacred Books of the East*, Vol. IV, Introduction page, xi, xii.

60. Their parable is as the parable of one who kindled a fire, II:17.

61. Bukhari 81:26.

62. The Qur'an, xLvi : 10.

FIRE IN THE FIRE TEMPLES WOULD BE COOLED DOWN WITH THE ADVENT OF THE PROMISED ONE

The following prophecy is very striking and worthy of notice and deep thought by every research scholar. The prophet remarked :

“Mayest thou burn in this house! Mayest thou ever burn in this house! Mayest thou blaze in this house! Mayest thou increase in this house! Even for a long time, till the powerful restoration of the world, till the time, of the good, powerful restoration of the world”.⁶³ This verse is quite plain and hardly needs comment. It was foretold that the fire would cease to burn when the restoration of the world would take place. There are two alternatives mentioned in the above recorded prophecy. Fire would burn, blaze, increase in the fire temples of Iran and never cease, even for a long time. But when the time of the good and the powerful restoration of the world would come it would cease. Now the first part of the prophecy was fulfilled inasmuch as fire was burning, blazing and increasing in that temple founded by Zoroaster. The second part of the prophecy was also fulfilled, because that fire was cooled down fourteen centuries ago. Hence the net result has also come out, namely, that the time of restoration and the good and powerful restoration also came true with the advent of the promised prophet.

THE REFORMATION MADE BY THE PROPHET

WE have seen in the prophecies of Zoroaster that the promised reformer will correct the evils of the Zoroastrians as well as the idol-worshippers. It is a fact that there is no idol-worship in Zoroastrianism, but a sort of nature-worship is, of course, present. To start with, they believe in two Creators. The One is the Creator of light and the other is the Creator of darkness. Yazdan and Ahriman are their respective names. All the useful and good things are the creation of Yazdan or Hormuzd and the evil one are created by Ahriman. Life, light, health and all pure things are created by Hormuzd, while death, darkness, disease and other dirty things are

63. Atash Nyayish, 9.

the creation of Ahriman.⁶⁴ The idea of two Gods in the creation of this universe is incongruous and is due to an ignorance of the properties of the things created. Everything, though apparently it may seem harmful or injurious, is possessed of several advantages and hidden utilities and when used properly exhibits extreme wisdom of the All-Wise God. Day time seems to be more advantageous for man, but night too is equally essential and useful. The Holy Qur'an says : "And We made your sleep for rest (to you), And We made the night a covering, And We made the day for seeking livelihood".⁶⁵ How dreadful death appears, yet death is the way to future progress and development. How rightly did the Qur'an remark : He created death and life."⁶⁶ Had there been different creators of these things, there would have been great clash and conflict between them and life in this world would have been impossible.

Again, the idea that fire was created by Hormuzd and darkness by Ahriman is also unsubstantial. The real fact is that neither fire is all good nor darkness is total evil. The proper use or misuse of a thing makes it good or bad. If fire is all good, and really a pure and sacred thing, why does it so often burn men and their properties? Similarly, is not darkness, which is regarded as an evil creation, very essential for the development of our faculties and for the life and sustenance of vegetables and animals? Disease, of course, is a bad and painful thing, but it was not created by God. How truly Abraham had said : "When I am sick He heals me"⁶⁷ Disease is the result of man's own actions and is mostly due to violation of the laws of health. In a word, all those things that have been regarded as evil and attributed to Ahriman, are not without their uses and advantages. Everything that is properly used is good and the same thing if misused becomes bad. Thus, the verdict of the Holy Qur'an—"He created everything",⁶⁸ carries the point.

64. Vendidad Fargard, I.

65. The Qur'an, LXXVIII : 9—11.

66. The Qur'an, LXVII : 2.

67. The Qur'an XXVI : 80.

68. Ibid., VI ; 102.

The Qur'an and the Holy Prophet Muhammad have corrected many flaws and defects in the Zoroastrian religion. Ours is the age of science and reason and no absurdity in the name of religion can appeal to any one in this age. The intelligentsia of every community are rather getting averse to religion, on account of so many unreasonable and ridiculous things named as religion. And all those defects which strike the Parsi youth today, were corrected by the Holy Prophet Muhammad thirteen hundred years ago. We give below a brief account of some of the points :

1. It is said that Hormuzd granted prophethood to *Yim* (Noah), but he refused to take that responsibility. Similar actions of disobedience to God are ascribed to *Vakhshur* (prophets), which are contrary to reason and common sense. Did not God know beforehand that such and such person was not fit for the onerous work of a prophet? *Vakkhshur* or prophets come into the world as models and exemplaries, and if they themselves begin to disregard God's commandments, what guidance will they give to others?

2. It is believed that a dead body makes unclean the earth, the air and the men who carry it' and that the wards of hell enter into a dead body and on seeing a dog they leave the body and fly away⁶⁹. All this is nothing but old superstitions.

3. Women are considered to be so unclean and dirty, during their days of menstruation that even their meals are not properly served to them. Food can not be handed over to these unclean women, but is thrown away from a distance in a pan or pot. They cannot eat to their fill nor can they drink such a pure thing as water, except when they begin to die of thirst.⁷⁰

4. Killing a dog is regarded a more heinous offence than a man's murder. Even giving bad food to a dog is visited with greater punishment than killing a man. Ninety lashes is the punishment for a murder and two hundred lashes for improperly feeding a dog. If a woman drinks water after giving birth to a child, she is punishable with two hundred lashes; and the penalty for an unclean

69. Vendidad, VIII : 14—21.

70. Fargard, V : 45, VII : 70.

man's touching water or a tree is four hundred lashes. Burying a dead body or burning it is an offence that cannot be atoned or pardoned at all.⁷¹

Many base and indecent things regarding women were introduced by Mazda in the Zoroastrian faith. But Anushirvan the Just, being influenced by the teachings of Islam, removed these abuses.

PROPHECIES OF ZARTUSHTRA RELATING TO MUHAMMAD AND HIS COMPANIONS.

There are many clear prophecies in the Zend Avesta, the Book of Zartushtra, about the Qur'an, the Prophet Muhammad and his noble companions. A part of these prophecies no doubt is mythical, and cannot be taken literally. But if we interpret them in a rational way in the light of the facts of history, they clearly apply to the prophet Muhammad and none else. However the greater part of the prophecies is explicit and clear without any shadow of doubt. First of all I take the metaphorical part. For instance in Vendidad, the first part of Zend Avesta, and in the Yasht, the second part of the same book, it is recorded that there is a hidden progeny of Zoroaster which will appear sometime after him. A woman, it is said, will bathe in the Kashva lake and will get pregnant. She will give birth to the promised prophet *Astvat-ereta'* or *Saoshyant* (praise worthy) who will protect the Zoroastrian faith, will kill the devil, sweep away idol-worship and reclaim the Zoroastrians from their vices. Now it is an established fact that the Qur'an(1) ratifies most of the Zoroastrian teachings and thus it protects the original faith of Zartushtra; (2) swept away idol-worship, and (3) killed the devil by reclaiming the Zoroastrians from their vices. Now the mystic part of this prophecy is: "A woman will bathe in the Kashva lake and will get pregnant. She will give birth to a promised prophet". According to the Zoroastrians the Kashva lake is somewhere in Sistan, where the Persian King Xerxes had

71. Fargard, IV : 49, VII : 20, VI : 5, V : 39—44, VI : 47 and VIII : 22—29.

disappeared while bathing. They say it is the same spring of the water of life where Xerxes of Zoroastrians and the Khawaja Khizr of Muslims are said to be alive, teaching wisdom to the people and guiding those who have lost their way. According to our interpretation, that lady who bathed in the Kashva lake or spring was Hagar the great, who was surely a pious woman, the angel of the Most High came to her many times as stated in the Bible, "And the angel of the Lord found her by a fountain of water in the wilderness". "Behold thou art with child and shall bear a son" "I will multiply thy seed exceedingly".⁷² Thus she bathed in a spring miraculously appeared in the wilderness of the desert. She was the grand mother of the Prophet Muhammad. That spring in which she bathed a token of the spiritual fountain that was to spring out in the desert *i.e.*, the Qur'an. And the water of this very spring cooled down the fire that was burning in the Zoroastrian temples, And in the hearts of all the nations of the world and quenched the thirst of the religions of this earth.

2. It is in *Farvardin Yasht* : "We pay homage to the good, strong, *Farvarshis* of the faithful who fight at the right hand of the reigning lord. They come flying unto him, it seems as if they were well-winged birds. They come in as a weapon and as a shield, to keep him behind and to keep him in the front, from the enemy unseen, from the female *Varenya* fiend, from the evil-doer, bent on mischief and from that fiend who is all death, Angra-Mainyu (Abu Lahab). It will be as if there were a thousand men watching over one man, so that neither the sword well thrust, nor the club well-falling, nor the arrow well-shot, nor the spear well-darted, nor the stones flung from the arm shall destroy him"⁷³

3. Victorious *Saoshyant*, may the Fravarshis of the faithful come quickly to us. "May he come to our help."⁷⁴

4. That will cleave unto the victorious Saoshyant and his helpers (companions) when he shall restore the world, which will

72. Gen. 16 : 7, 10, 11.

73. Farvardin yasht 63 : 70—72.

74. Ibid., 29 : 145.

(thence forth) never grow old and never die, never decaying and never rotting, ever living and ever increasing, and master of his wish. When the spiritually dead will rise, when life and immortality will come and the world will be restored its wish. When the creation will become ever lasting the prosperous creation of the good spirit. . . and the drug shall perish, though she may rush on every side to kill the holy beings she and her hundred fold brood (Qureysh) perish, as it is the will of the Lord. When Astvat-ereta (Ahmad) shall rise up from lake *Kashva* (It means cleanliness from sins) a friend of Ahur-Mazda, a son of (*Vispataura vairi*) Knowing the victorious knowledge."⁷⁵

5. We worship the *Farvashi* of the holy maid who is called *Vispataur-Vairi* (the all destroying) because she will bring forth him who will destroy the malice of daivas and men, to withstand the evil done by the *gahi* (satan)⁷⁶

6. "*Saoshyas*, the last of the future apostles, in whose time the universe is expected to be renovated and resurrection to take place".⁷⁷

7. "*Saoshyas* who is the putter down, with complete subjugation from the world, of glorification of fiends and demons, and of the contention with angels in apostasy and heterodoxy of various kinds and unatoned for; and the completer of the renovation through the full continuance of the pure religion. And through that excellent unblemished brotherly work such ruler may be seen above the sun with swift horses, the primeval luminaries, and all removal of darkness, the advance of illumination which is the display of the days and nights of the world, regarding the same completion of the renovation of the universe, it is said in the revelation of the Mazda (God) adores, that this great light is the vesture of the like righteousness".⁷⁸

8. *Saoshyas* is born in *khavniras*, who makes the evil spirit potent and causes the resurrection (spiritual and future existence)".⁷⁹

75. Zamyad yasht 89, 90.

76. Sacred books of the East Vol. 23, Farvardin yasht I, 42. p. 226.

77. Bundahish 30 : 4—27; 32 : 8. Bahman yasht 3 : 62. See foot note on Dadistan-i-Dinik, p. 14.

78. Dadis an-Dinik Ch. 2 : 13—15.

79. Bundahish, Ch. 11 : 5.

9. "In the 57th year of the *Saoshyants* they prepare all the dead and all men stand up; whoever is righteous and whoever is wicked, every human creature, they rouse from the spot where its life departs. Afterwards when all material living beings assume again their bodies and forms. Then they assign (*Bara yeha bund*) them a single class"⁸⁰

10. We adore all the good, heroic, bountiful *Farvarshis* of the saints from *Gaya Maretan* (the first created) to the *Saoshyant* the victorious"

11. Question : Mazda (God) Made proclamation whom did he announce?

Answer : Someone who was holy, and yet celestially mundane.

Question : What was his character, He who made this sacred emancipation?

Answer : He who is the best of all the ruling Ones.

Question: Of what character? (Did he proclaim him the coming one?) Answer : As holy and the best, a ruler, who exercises no wanton or despotic power"⁸¹

12. The most powerful amongst the *Farvarshis* of the faithful, O *Spitma* ! are those men of the primitive law, or those of the *Saoshyant* not yet born, who are to restore the worlds?⁸² (In *Sarosh yasht* they are called the friends of *Saoshyant*)⁸³

13. "That way which Ahura (God) had already revealed as the good mind's own, was made up of the revealed precepts of the *Saoshyant*, the highest wisdom. Just as the words and righteous actions of the *Saoshyants* not only declare and make, but constitute the way"⁸⁴

14. "We adore the *Saoshyant*, with smites, with victory"⁸⁵

15. I desire to approach the man who recites prayers; my praise, who is maintaining thus the thought, well thought, and the

80. Bundahish Ch. 30 : 6—27.

81. Yashna 19 : 20.

82. Fravardin yasht 13 : 17

83. Srosh yasht 4 : 17.

84. Gatha yashna 34 : 13.

85. Ibid, 59 : 28,

word well spoken, and the deed well done, and piety the bountiful, even him who maintains the Mathra of the Saoshyant by whose actions the settlements are advanced in the righteous order.”⁸⁶

16. Ye that of religious faith which every *Saoshyant* (*Saoshyant* and his companions) who shall (yet to come) save (us) the holy one’s who do the deeds of real significance”.⁸⁷

17. “With this chant (fully) chanted and which is for the bountiful immortal and the holy Saoshyant.”⁸⁸

18. “When come great giver ! They who are the day light enter to hold the righteous order of the world upright, and forward pressing ? When are the schemes of the saviour *Saoshyants* with their lofty revelations (to appear) ? To whom for help does he (Their chief) approach, who has thy good mind.”⁸⁹

19. “This I ask Thee O Ahura (God) tell me right, when praise to be offered, how (shall I complete) the praise of the one like you O Mazda ?”

20. “Let the one like Thee declare it earnestly to the friends who is such as I, thus through Thy righteousness to offer friendly help to us, so that the one like Thee may draw near us through Thy good mind.”⁹⁰

21. Then shall the Ideal man appear whose thoughtful plans shall drive, hence the polluted schemes of the false priests and the tyrants.”⁹¹

22. “Thou (O God) within whose (power lie) my griefs and doubts ? Let then Thy saving prophet find and gain a right (for) my delight. Thy good mind’s wonder working grace, Ye let Thy *Saoshyant* see how gifts of recompense may be his own. When Mazda shall the men of minds perfection come ? And when shall they drive from hence, the soil of this (polluted) drunken joy”.⁹²

86. Visparad II : 5.

87. Yashna 12 : 7.

88. Ibid., 46 : 3.

89. Ibid., 46 : 3.

90. Ibid., 44 : 1.

91. Ibid., 48 : 10.

92. Ibid., 48 : 9.

23. "We summon the bountious immortals and pious *Saoshyants* The praised one (Muhammad) and his companions for our help) the most correct and truthful in their speech; the most zealous, the most glorious in their thoughts, the greatest ones and the powerful.⁹³

24. "I came to you, O you bountiful immortals, as a praiser priest, and invoker, as a memoriser, reciting (your praise) and as a chanter for your sacrifice and homage, your propitiation, and your praise, the bountiful immortals and for our preparation. O ye holy *Saoshyants*, and for your well-timed prayer for blessings, and your sanctification, and for our victorious smiting of our foes beneficial for souls for ours the (*Saoshyants* with you) and holy. O ye bountiful immortals, who rule aright and who dispose (of all) aright : (Yea) I offer you the flesh of my very body and all the blessings of my life as well."⁹⁴

25. "And there shall his friends come forward, the friends of *Astvat-ereta*, who are fiend smitting, well-thinking, well-speaking, well-doing, following the good law and whose tongues have never uttered a word of false-hood."⁹⁵

What *Saoshyant* and *Astvat-ereta* means ? It is prophesied by Zaratustra that *Saoshyant* will be the last Prophet (Bundahish, chapter 30 : 6-27) In whose time world to be renovated, his name will be *Saoshyant* i.e. 'the praised one' the literal rendering of the word Muhammad. This rendering is not my suggestion, but of the great non-Muslim orientalist It is said : *Saoshyant* is the future participle of the verb 'su' or sav ; means praiseworthy, but is used as a proper name (who will be praised) in the later Avesta, and in Pahlvi literature.⁹⁶

2. According to the *Fargard* : Whose name will be, the victorious *Saoshyant*, and whose name will be, *Astvatereta* etc. these two names are synonymous. The usual translation of *Astvat-ereta* is that this is verbal form, an act, a participle of 'stu' to praise' with a preceding *a*. If indeed the initial *a* were long, the name must be translated 'he who praises righteousness or God (i.e. Ahmad) the second and heavenly name of Muhammad (peace be upon him) This prophecy is also mentioned by scholars of other religions in their research works, for instance, H.P. Blavatsky has referred to it in her book.⁹⁷

Astvat-ereta to whom the Mazdanians still look forward as it is said :—

93. V sparad, 4 : 5.

94. Ibid. 5 : 21, 11 : 1, 11—20.

95. Zamyad yasht.

96. Hashtings Encyclopedea Art. Sao-hyant.

97. Isis Unveiled vol. 2. page 236.

Praise to him the merciful lord, who make the final restoration and who at the end shall deliver even the wicked from hell, and restore the whole creation in purity.⁹⁸

EXPLICIT REVELATION IN THE SECOND PART OF THE ZOROASTRIAN SCRIPTURES

GOOD NEWS OF THE ADVENT OF THE PROPHET IN DASATIR

There are two parts of the Zoroastrian scriptures, as already stated in the beginning of this chapter. Opinions differ as to the authenticity of these books.

Some hold that *Zend Avesta* is more authentic, while according to others *Dasatir* are more reliable. We have already discussed the prophecies in the *Zend Avesta*, and now deal with those that are found in *Dasatir*. We have taken the two parts separately, lest any sect of the Zoroastrians may come forward to say that it believes in one part and not the other. *Dasatir* is divided into two parts, 'Khurdah *Dasatir* and 'Kalan *Dasatir*.' Various interpretations have been given to the term *Dasatir*. According to some, it means 'a book of ten parts'—'*das* meaning ten and '*tir*' meaning a part or portion. Some orientalists have taken the word '*tir*' to be a Sanskrit word meaning an edge or bank, while others hold that *Dasatir* is the plural of *dastur*' which means law or religious code.

In the current editions of *Dasatir* there are fifteen epistles beginning with the epistle of *Mahabad* and ending with that of *Sasan V*. Among these epistles the epistle of *Sasan I* is strikingly remarkable, and records a prophecy about the Holy Prophet in very clear words. We have given a photographic block of the actual words of the prophecy. The edition of *Dasatir* from which this portion is copied was published by Mulla Pheroze with the help of several other learned Zoroastrian priests, in the time of Nasir-ud-Din Kachar, Shah of Persia. Mulla Pheroze, also the author of *Dabistan-i-Madhahib*, was a well-known scholar in Bombay who besides being a master of Pahlwi, Zend and Persian, was also a scholar of Arabic, and it was mainly through his efforts that the present *Dasatir* were published.

The real author of this prophecy was, in fact, Zoroaster and not *Sasan I*, for *Sasan* was just a reformer of the Zoroastrian faith. Before the actual prophecy begins, a mention is made of the profligacy and dissoluteness of Iranians,

98. Dinkart, ed. Peshotan Bombay (1874-1917) ch. II : 82.

(۵۷) چم چیم کاجام کند بر تو ارجیام ورتاه هتال هود
 چون چنین کارها کند از نازیان مروی پیداشود (۵۵) یونهار
 ستامام هو هیرناک و نیرناک و سیرناک و امیرناک
 سرویم ارتد که از پیروان او دسیم تخت و کشور و این همه
 برافند (۵۶) و هوند هرور کتام بتودام و نوند سر
 کتان زیدشان (۵۷) بیرن فنه شای نیچار و سیمار کسوار
 آبادلی جوارده یوستا بینه بجای بیکرگاه آتش
 که حار آبادلی بیکر شده نماز بردن بو خانه که در نازیان است
 در بیک تاوران ساخته آباد است و دران بیکر بای اختران بود گوید شود
 خانه نماز بردن بود بردارند از و سپرکا (۵۸) و هوزد هوش
 ششور و ذآب شود (۵۹) و تدرا هندشای
 سیمارام مدیر و اتورام بام و نیغود و نیواک و شایام
 شمناد و بازستاند بجای تشکد بای مداین و کردای آن
 و توس و پنج و جابای بزرگ (۶۰) و بایم بار هیشام و رتاه پاند
 هرتال و سمین هودم هن بلزیده و این کرایشان برد
 باشد سخور دشمن او در هم بچیده (۶۱)

99. Photo Block of the *Dasatir* prophecy taken from the copy of it at the state Library Hyderabad Deccan, 1935 compared with the copy of British Museum library London, 1962.

The original text is in Pahlawi but its translation in Persian is also given. A few explanatory notes have also been added, here and there, by Sasan. We give below, its Translation by Mulla Pheroze.

“While they are so engaged, there shall arise a man among the Tewarjis (Taziz—they are the Arabs). By whom followers, the diadem, and the throne, and the government, and the religion shall all overthrow, and instead of an idol temple or of the fire-temple of the house of the *Abad* shall be seen a place toward which prayer is directed, but stript of its images. And around is brackish water. And afterwards they will subdue the Fire-temple of Madain and whatever is in them and Yenfud and Newak (Tus and Balakh) and the great places And their law-giver shall be an eloquent man and his words involved.

The Dasatir or the Sacred writings of the ancient Persian prophets translated by Mullah Pheroze courtier press Bombay 1818. Copied from the British Museum Library London.

Sasan further adds that idols of stars and other planets were placed in the house of worship that was built by Abraham in the desert of Arabia ; but after the appearance of the prophet, the Zoroastrians will clear the sanctuary of all idols and will turn their faces towards it in their prayers.

The sum and substance of the prophecy is, that when the Zoroastrian people will forsake their religion and will become disclosure, a man will rise in Arabia whose followers will conquer Persia and subjugate the arrogant Persians. Instead of worshipping fire in their own temples, they will turn their faces in prayer towards Ka'ba of Abraham which will be cleared of all idols. They (the followers of the Arabian prophet), will be a mercy unto the world.¹⁰⁰ They will become masters of Persia, Madain, Tus, Balkh, the sacred places of the Zoroastrians and the neighbouring territories. Their prophet will be an eloquent man telling miraculous things.

100. *Some commentators think that Sasan Ist could not understand what the word Hoshshe nshor meant. But a study of Zend-Avesta shows that this word is the same as 'Soeshyant' which according to Avesta means 'who will be praised (or Muhammad) Hastings Encyclopedia, Art "Saoshyant",

We have stated before that *Zend Avesta* and *Dasatir* are two separate scriptures and different sects hold their own respective book to be authentic. Notwithstanding their differences, both the books agree in the prophecies about the Holy Prophet. Both the scriptures clearly declare that a man will be raised in Arabia whose name will be Muhammad, (praised one) who will be a mercy unto the world, who will testify to the truth and religion of Zoroaster and whose companions will be pious and saintly people. Fire in the temples will cool down with his advent, idols will be removed from Ka'ba of Abraham, the Persian chiefs will turn towards the Ka'ba, and that he will correct the errors of both the idol-worshippers and Zoroastrians. It is hardly possible for any Zoroastrian to deny such a clear, vivid and illustrative prophecy. Some bigoted people may, however, tamper with their books to avoid the issue, or may suggest that the promised reformer must necessarily have been from among the Zoroastrians, or that this prophecy was just a trick to persuade the Zoroastrians to formally embrace Islam and then to uproot that religion in the guise of Musalmans; but no sensible man can believe that such tricks and devices are worthy of any prophet or divine. The real truth is that every word of these prophecies has been fulfilled in the person of the Prophet Muhammad. There is no other alternative for the Parsis; either they should believe in the Prophet and take him to be 'Astvat-ereta' (the praised one or Muhammad), or should point out any other man to whom these descriptions could apply, who might have exterminated idol-worship, produced truthful and saintly followers, and according to Avesta, corrected Mazdaynians as well as idol-worshippers, and who might have become the master of the Persian religion, crown and kingdom.

A very strong prejudice is generally prevalent in every creed and community about matters concerning religion. Nobody will easily accept even a clear and plain fact if it is presented by a man of a different persuasion, rather several adverse reasons will be put forth. We have recounted some very clear prophecies of Zoroaster, but still, to refute a possible objection that the promised

reformer must necessarily have been a Zoroastrian, we furnish another historical proof. When there is a dispute between two communities over a point, an easy course for coming a settlement is to appoint an arbiter, whose decision should be binding on both the parties as long as it is not tinged with any personal bias or prejudice on the part of the arbiter. Before the advent of the Holy Prophet, the Zoroastrians had lost most of their scriptures. They had deteriorated both in morality and religion, and all these facts are clearly recorded in the epistle of Sasan. This was the first sign of the appearance of the reformer. The prophecy of his advent was so well-known to the Parsis and Magians and they were so anxious about the appearance of their redeemer, that they flocked with their presents to any place where they heard a reformer had appeared. The author of St. Matthew's Gospel also heard of this news and in order to apply this famous prophecy on Jesus Christ he coined an imaginary tale and recorded it in the Gospel. The author of this Gospel is well-known for this peculiar trait. Whatever good news he heard of, he at once applied it on Jesus, and he never cared what interpretation he was giving to the text of an ancient scripture, but he did his best to prove somehow or other that the text referred to Jesus Christ. A prophecy of the appearance of 'the praised one' was current in Persia, and the Gospel writer having come to know of it at once coined a story, without contemplating that he was recording many unbelievable things and events contrary to actual facts. And the very fact that no other Gospel-writer has confirmed this story is enough to reject it. The author of St. Matthew's Gospel writes that when Jesus was born, some Magians and wise men of the East were directed to him by a star ; the star went before them till it came and stood over where Christ was, and thus they came to worship him and offer him their presents.¹⁰¹ St. Luke, on the other hand, claims to 'have perfect understanding of all things from the very first'¹⁰², but he makes no mention at all of the Magians having come to Christ or of the star that directed

101. Mattrev 2 : 1—9.

102. Luke, II : 12.

them to him, although he makes mention of a petty fact of the shepherds having come to see Christ. No star directed the shepherds, the only sign given to them by the angel was : "Ye shall find the babe wrapped in swaddling clothes, lying in a manger".* Nowhere else save in the Gospel of St. Matthew is there a mention of the Magians having come all the way from Persia to present their gifts to Christ or of the star going before them.

Dr. Ferrar, in his 'Life of Jesus Christ,' writes of these contradictions in the following terms : "There is nothing but a mass of confused and contradictory traditions to throw any light either on their rank, their country, their number or their names."¹⁰³

This tradition in the Christian scriptures, however, proves that a prophecy of the advent of the Holy Prophet was current among the Magians and they were so anxiously waiting for the Promised Prophet that even their anxiety was known far and near. The author of St. Matthew's Gospel exploited the widespread publicity of this prophecy and at once applied it to Jesus Christ.

A PRECISE OF ALL THE PROPHECIES OF ZOROASTRA

The lady who took bath in the *Kashva* spring was Hagar the great, who was the grand mother of our Prophet.

2. The spring that miraculously appeared in the desert was the symbol of the Qur'an. The water of this spring cooled down the fire that was burning in Iranian temple and in the hearts of all the nations of the world.

3. Zoroastrian scriptures state that Zoroaster claimed to be a prophet of God. the Mazda (the light). He kindled a fire to illumine his people. He prophesied the advent of a Victorious prophet. The prophecies are not dubious auguries. In the fulfilment of these prophecies the hand of the Mighty God manifests itself. It was quite impossible to carry them out with human volition.

103. Dr. Feerrar's 'Life of Jesus Christ' page 30.

4. A man who was all alone, born in a most disunited nation, succeeded in uniting them in spite of fierce opposition. Then he founded a small state, but still it was beyond the wildest flight of imagination to visualise that he or his followers will, in a few years, overrun the strong well-established kingdom of Persia.

5. But he saw in a vision while digging a ditch to save his small community from the pompious enemy. He saw a vision no doubt; but it was foretold thousands of years before by the all-knowing God to the Iranian prophet in emphatic words 'That *Saashyant* would be victorious'.

6. More than that, it is strange to see that his triumph over the most powerful kingdom of Iran was not the favour of better armoury but 'his well-timed prayers and praise of God.'

7. And his victory was not only a subjugation of a powerful nation, because he was never yearning after territorial conquest; he was ever ardent to win the hearts of men and triumph of his religion. So it was a real victory for him that he saw mankind entering the religion of Allah in troops and all the wisemen of Iran as foretold by the great seer of Iran embraced Islam.

8. The prophecies of Zoroaster in a nutshell are two-fold (i) The Arabian prophet will testify the original teachings of Mazdanians and Mazdanians will testify his religion and (ii) he will restore the deficiencies of the Iranians. And the epithets, signs, and character of the coming one.

9. As regards former I have already given detailed comparison of the teachings of both the religions. I now proceed to give to precise of the latter.

10. In the above cited quotations first of all it is said : "We adore him and his companions...etc." This prophecy gives a vivid picture of the loyalty, selflessness and sacrifices of the companions of the Prophet. How they built a human wall around the Prophet to protect him from the enemy attacks, is a well-known fact of history.

11. His name will be *Saoshyant* i.e. the praised one "the literal rendering of the name Muhammad and this rendering is not my suggestion but of the orientalist, as I have cited above.

12. In the zend Avesta there are two names of the coming one, *Saoshyant* and *Astvat-ereta*, both the names are synonymo us, but with a very slight distinction, *Astvat-ereta* means the praising One, as it is in the *Fargard* : Whose name will be the victorious *Saoshyant* and whose name will be *Astvat ereta*. He will be *Saoshyant* (the praised One) because he will benefit the whole bodily world. He will be *Astvat-ereta* (the praising one) because as a bodily creating and as a living being he will stand against the destruction of the bodily being to withstand the idolators and the like and the errors of the Mazdanians."

13. He is *Astvat-erata*, because the evil done by the idolators and Mazdanians against him will not harm him, due to his prayers (yasht 28 : 29).

14. Companions of the holy *Saoshyant* are invited to come.

15. The mind, spirit and faith of the companions will not grow old or die.

15. On his advent spiritually dead nations will arise.

16. His opponents will fail.

17. His strife and crusade would be against every evil.

18. He will be the head spring of evolution and growth of the nations.

19. He will be the last of the prophets.

20. In his time the world will be renovated.

21. He will subjugate the demons.

22. He will establish the pure religion.

23. Will remove darkness from the world.

24. His great light is the vesture of righteousness.

25. Companions of *Saoshyant* would not be called his servants but his friends.

26. Their religion will be the highest way of wisdom.

27. They will recite prayers with the praise of only one God.

28. Their thoughts will be well thought, and the words well spoken, and their deeds well done.

29. Their settlements will advance the righteous order.

30. The holy ones are yet to come.

31. *Saoshyant* will be great giver or generous.

32. And saviour with the lofty revelation.

33. The *Saoshyant* is like Thee O Mazda God (baptized in the colour of God).

34. He shall be the ideal man who shall drive away the schemes of the false priests.

35. How shall I complete the praise of him ?

36. They shall drive away from this soil the drunken joy.

37. We (the Iranians) summon the bounteous, immortal, and pious *Saoshyant* for our help.

38. They are the most correct and truthful in their speech.

39. The most zealous, the most glorious in their thoughts, the greatest ones and the powerful.

40. Thou (O God) within whose power lie my griefs and my doubts ? Let then Thy saving prophet find and gain a right (for) my delight. Thy good mind's wonder working grace, Ye let Thy *Saoshyant* (Muhammad) see how gifts of recompense may be his own.

41. When Mazda ! shall come men of perfect minds ? . . .

42. I came to you, O you bountiful immortals as a praiser priest, and invoker, as a memoriser, reciting your praise, and as a chanter for your sacrifice and homage.

43. Your propitiation, and your praise.

44. O Ye holy *Saoshyants* (Muhammad and his companions) and for your well-timed prayer for blessings and your sanctification.

45. O ye bountiful immortals, who rule aright and who dispose (of all) aright. !

46. I offer you the flesh of my very body, and all the blessings of my life. as well.

46. In Dasatir it is said : When the Zoroastrians forsake their religion, a man will rise in Arabia, whose followers will conquer Persia.

47. Instead of worshipping fire they will turn their faces towards the house of God raised by *Mahabad* (Abraham) in prayer, which will be cleared of all idols.

48. The (The followers of that Prophet) will be a mercy unto the world.

49. They will become the masters of Persia, Madain, Tus, and Balakh, the sacred places of the Zoroastrians.

50. Their Prophet will be an eloquent man telling miraculous things.

51. The wise men of Iran and others will join them.

Let our Parsi friends and other wise men of the world ponder over it: How these prophecies foretold thousands of years before were fulfilled, word by word, in the person of Muhammad and his religion? Wise is, thus, only he who believes in these prophecies, embraces Islam and joins the Brotherhood of all the prophets of the world.

BUDDHA FORETELS
The Advent
of
MUHAMMAD
(Peace be upon him)

Now coming to Buddhism, it has more adherents than any other religion of the world. The number of its followers is one third of the whole population of the globe. It would therefore, be sheer injustice on the part of God if He left such a large community without a witness. If it was true of the Jews, that they believed in God and in the messengers of God, why should not the Hindus and Buddhists have prophets amongst them so that they might believe in God and His apostles and follow the right course, as the Quran puts it. Some Muslim theologians think that the Holy Quran mentions only the prophets of the Israel. This is a sheer misunderstanding. Assuredly there are prophets who do not belong to the House of Israel. It is stated in clear words : "And We sent apostles We have mentioned to thee before and apostles we have not mentioned to thee"¹ At the end of this verse, God Himself emphasizes "We sent apostles as the givers of good tidings and as warners, so that people should not have a plea against God, after the coming of the apostles and God is Mighty, Wise."² This manifestation of the wisdom of God is as essential in the case of other nations as it is in the case of Jews. It is in the Quran that *Hud* was sent to the tribe of *Ad*. This tribe lived in the desert of *Al-Ahqaf* extending from *Oman* to *Hadramaut*, in the south of Arabia. 2. The prophet *saleh* who was sent to the tribe of *Samood*. These are not the only prophets mentioned in the Quran about whom the Bible is silent. It also speaks of a non-Israelite prophet who was contemporaneous with Moses and to whom Moses went in search of knowledge. He lived at the junction of the two Niles i.e. at *Khartum*, Again it speaks of *Darius*, a king of Persia, who is called *Dhulqarneyn*, or the two-horned one, on the bases of Daniel's vision. There is a chapter in the Holy Quran which bears the name Luqman.³ Luqman was an Ethiopian and yet he was a prophet, though commentators differ as to his identity, some say that he was a Greek, others think that he belonged the tribe of 'Ad, still others are of the view that he was

1. Ibid. IV : 164.

2. Ibid. IV : 165.

3. Ibid. XXXI.

an Ethiopian. In addition to this in the chapter entitled 'The Prophets', (الانبياء) it is stated:—"And Ishmael and Idris and Dhulkifl—all were of the patient ones. And we caused them to enter into Our mercy; for they were of the good ones."⁴ Here, after stating the afflictions, trials and troubles which came upon Job from God it is said that he turned to God as a baby does when beaten by his mother. The baby weeps and yet runs towards the mother for protection. So do the prophets of God run to God for protection even when it is from God that a certain calamity to them comes. Ishmael and his mother, for example, lived in absolute loneliness in a strange land under the order of God given to Abraham, yet they never complained against God and remained patient and faithful to Him as ever before. What is more, Ishmael in obedience to the Lord offered his very life in sacrifice. And Idris, another prophet of God, submitted his whole life *i.e.*, three hundred years, in learning the ways of God. After these God mentions a prophet who bears the name Dhulkifl who evidently was not of the Israelite race. It is a perversion of history of the prophets to say that he was an Israelite Prophet. The story of Dhulkifl as given by Ibn-Abbas finds no mention in the Jewish and Christian Traditions and revealed Scriptures. On the other hand, Mujahid thinks that Dhulkifl is another name of Elias, and Abu-Musa Ashari says that Dhulkifl was not a prophet. But Hasan tells us that he was a prophet because he has been mentioned in the chapter "The prophets" (الانبياء) Secodly, he has been grouped with Ishmael and Idris and they were admittedly prophets, which shows that he was also a prophet. Thirdly, God Himself said. "And Ishmael and Idris and Dhulkifl were of the patient ones and We caused them to enter into Our mercy." This mercy (رحمة) is another name for prophethood. Fourthly, Dhulkifl as well as Ishmael and Idris were models of patience; that is this endurance of them was that of prophets.

None of us is without troubles. We have to taste sorrows and sufferings and submit to misfortunes. But it is only when the loss

4. Ibid. XXI : 86 block no.

is suffered with total resignation to God that it becomes a spiritual quality. What is more, venerable is he whose sorrows are not for his own sake but for the sufferings of others and who gives his life for the welfare of others, never caring for his own interests. Honourable is he who loves mankind and shows his love by acts of help and charity. No doubt, he is dolorous in a very real sense but never querulous. The Arabic word (صبر) which, gives different meanings according to its use, in the terminology of Islamic theology it means :—

1. Abstinence from doing a thing contrary to wisdom and law.
2. Not to scream and cry at the time of trouble.
3. In the battlefield or on aggression patience (صبر) is courage and bravery, as the Holy Quran says : “The truly brave are those who stand firm and behave patiently under ills and hardships ; their patience is only for God, (and not to display bravery)”⁵ True courage lies in patience and steadfastness in resisting passions, and standing fearlessly to support good and avert evil. If a man is patient in the real sense, he acts as a reformer and leader of a large community and is still more so if he is seen toiling not for his own daily bread but to feed the hunger-stricken people. Surely he is an inspired son of heaven.

Buddha forsook the crown and palace and all the comforts of life for the sake of destitute and troubled men to bring them out of afflictions and miseries. Though he was a prince, he never mourned over his own ills and troubles but remained patient in face of them. He restrained his anger against his adversaries and taught his followers high morals. He stuck to truth when honour and even life was in danger. People believed in his truthfulness. There is a story narrated by Ibn-Abbas that there was a prophet whom God gave kingship. After a while, He revealed to him “I will cause thee to die soon, therefore hand over the kingdom to another person, who will be heir to thee, he must worship God at night and practise fast all the day long. He should not be furious while judging the

5. The Qur'an, ii : 172, XIII : 22.

people.” On the advertisement of the prophet, a man offered himself claiming the said qualities. The devil came to try him hard but he proved perfect and thankful to God. Accordingly, God favoured him by the name of Dhulkifl.⁶ The other narrator Mujahid relates this story to Elias. Of this narration if we omit the names, it is evident that this story with a slight difference is the story of the Buddha, who forsook his kingdom and observed hard ascetic practices. The Mara (devil) tried him but he remained steadfast in resisting evil whisperings of the devil. He shunned envy and wrath, although his enemies hated him bitterly. Those who have studied the biography of the Buddha, know well that he had all these high moral virtues. Now, to sum up our arguments to show that Buddha was an inspired person.

1. The Holy Quran respectfully says :—“And for every nation there has been a messenger, so when their messenger comes, the matter is decided between them with justice.”⁷ People of the Far East, China, Japan, and Tibet constitute a large majority of world population. They number three or four hundred million to day. How can it be reasonable to think that such a large number of people had no warner or messenger sent to them, and yet they established a religion which claims more adherents than any other.

2. On the day of judgment when the Divine law of requital will judge between the people according to the revealed books, if no book or law has ever been revealed to a certain nation through its messenger, on what ground will it be judged ? It is to be noted that the Buddhist people are not aborigines but are a civilised nation.

3. It is stated in the Holy Quran :—“And those who strive hard for Us, We shall certainly guide them in Our ways. And Allah is surely with the doers of good.”⁸ And who will deny that the Buddha strove hard to know the right path and agonised himself in search for inner light.

6 Razi Vol., 6 p. 136.

7. The Qur'an, X : 47.

8. Ibid. XXIX : 69.

4. The first revolutionary thing in the life of Gautama is that he got the title of 'Buddha' meaning "the enlightened one." He sat under a certain Tree (afterwards called the tree of knowledge). He made up his mind that he would never get up until he received illumination. He had an iron will ; so he was favoured with the title of 'Buddha' (the enlightened one) from heaven. He went straight back to the hermits who had denounced him and those now rushed out to meet him calling him "Brother". Thereupon, he answered "O monks ; address not the perfect one as 'Brother', the perfect one is the holy and supreme Buddha (The enlightened one). And it is written in the Holy Quran "Is he who was dead, then We raised him to life and made for him a light by which he walks among the people."9 The Buddha was raised from the dead and came to life ; he now had with him the light by which he showed the way to others.

5. One day after six years of rigid self mortification when he had reduced himself to a faltering skeleton, he was attacked by violent pains and fell in a swoon. He came to know that he must adopt a 'middle way' (majjhima pad) path between ascetic self-denial and sensual indulgence, and this is the right path 'the path of those on whom favours are bestowed"10

6. It is said in the Holy Quran :—"And there is not a people but a warner has gone among them"11 The reason given is ; "So that people may have no plea against Allah after the coming of messengers"12 If no warner has ever come among the Indians, their plea on the day of judgment against God would be that He had not sent any messenger to them that they might believe in His messenger and might believe in Him.

7. Is it reasonable to think that such a large community was kept away from "The mercy to all the nations" (peace be upon him), that neither he verified the Buddha or 'the light of Asia, nor Buddha prophesied 'for the desire of all the nations'.13

9. The Qur'an, VI : 122.

10. Ibid. I : 5, IV : 70, 174.

11. Ibid., XXXV : 24.

12. Ibid. IV : 165.

13. Gen. 49 : 10, Isaiah, 2 : 2, 11 : 10, 42 : 1, 4.

8. In the verse quoted above, there is mention of three great prophets—Ishmael Idris and Dhulkifl in the one and the same category and it is stated that they were patient under all circumstances. Ishmael gave up his very life in obedience to God. Idris (Enoch) dedicated his whole life in learning Gods attributes and walked with Him three hundred years.¹⁴ The third is Dhulkifl ; *kifl* means twice, two-fold portion or reward. Therefore, Dhulkifl signifies. 'One who was given two-fold reward.' There is another verse which throws light on the meaning of this epithet. "That people of the Book if they believe in the Holy prophet, God will grant their reward twice." "And when it is recited to them they say : We believe in it, surely it is truth from our Lord, we were indeed before this submitting ones. These will be granted their reward twice, because they are steadfast, and they repel evil with good and spend out of what We have given them."¹⁵ The reason for granting double reward is given in the words : "Because they are steadfast in great trials and they repel evil with good." The people mentioned in these verses are the "people of the book," who believe in their sacred books as well as in the Holy Prophet (peace be upon him). It is evident that the Buddha or Dhulkifl was one of them, he believed in his own book and prophesied the coming of the Maitreya Buddha in likeness to him. Therefore, God granted to him double reward in accord to the title of 'Dhulkifl'.

In conclusion, I may say Islam laid down the foundation of universalism. It proved to be not only the greatest but the force unifying the discordant elements of humanity. For the first time it was proclaimed that every nation was given a messenger and our Holy Prophet is the verifier of all the prophets. Now the book entitled. "Muhammad in the world Scriptures" in 3 volumes is a documentary evidence, produced for the first time in the history of Islam, of the great scriptural fact affirmed to in the Quran that all the prophets those who appeared before our Holy Prophet Muhammad, (peace and blessings of God be upon him) prophesied about his blessed advent.

14. Enoch in Hebrew means 'dedicated one. Genesis 5 : 22—24.

15. The Qur'an, XXVIII : 53, 54.

“ A MERCY TO ALL NATIONS” (THE QUR’AN)

Identification

“O people! manifest proof has indeed come to you from your Lord and We have sent down to you a clear light (Maitreya Buddha)”¹⁶.

Mahatma Buddha, the eminent teacher and preacher of morals, otherwise known as the “Light of Asia” which dispelled all darkness of ignorance and cured spiritual ills from the surface of India, was born in the town Kapilavastu in Nepal about 2,400 years ago. According to the Buddhist creed he was the last of a galaxy of religious reformers as many preachers had emerged on particular occasions before him. His father Sudhodana of the Sakya dynasty; was king and his mother’s name was “Maya Devi.” His genealogy reaching the famous Kashatriya Rishi Gautama, hence Buddha was called Sakya Muni Gautama or Sakya Singha.

Significance of the name Buddha : Buddha is a Sanskrit word and it means *aroused one, awakened, intelligent, clever, wise, enlightend*, etc. or it connotes *a perfect man who has attained the knowledge of truth and righteousness and one having come out of worldly darkness into light*. In fact the origin of this word is the Arabic word *Bath* (بعث) *Batha* (بعثه) and *Tabaath* (نباثه) meaning *he roused him, excited him, or put him in motion or action*. *Baethun* and *Beath* mean *a man whose anxieties or griefs awake him from sleep*. The Qur’an says about Muhammad :—

“He it is who raised (Ba’atha) among the illiterates a messenger from among themselves who recites to them His messages and purifies them and teaches them the Book and the Wisdom, although they were before certainly in manifest error.”¹⁷

According to Buddhist terminology,, it is not a name but a title which is vouchsafed to one who has come out of darkness into light,

16. The Qur’an, IV : 175.

17. The Qur’an, LXII : 2.

and who calls, others out of this abyss. There have been Buddhas even before Sakya Muni Gautama and there exists the prophecy of the advent of Buddha after him. So the first similarity of the Prophet Muhammad to the Buddha is in his title and in his mission; he himself came out of darkness into light and he called others out of this abyss. He was born for the weal of great multitudes!¹⁸

The Qur'an declares in clear words :

"We have sent down to you a clear light"¹⁹ and "We have raised among the illiterates a messenger who recites to them the Book and the Wisdom."²⁰

"A messenger who recites to you the clear messages of God, so that he may bring forth those who believe and do good deeds from darkness unto light"²¹.

And in another verse it is said:

"Indeed there has come to you from God, a light and a clear Book"²²

Two things are here spoken of as having come from God, a light and a clear book. The light is the Prophet, and the Book, the Qur'an, "whereby God guides such as follow His pleasure into the ways of peace and brings them out of darkness unto light by his will, and guides them to the right path".²³

And his great anxiety for humanity is stated in "Certainly a messenger has come to you from among yourselves, grievous to him is your falling into distress"²⁴.

This is the true picture of the heart which grieves, not for his followers alone, not for his tribe or country, but for all humanity. He grieves for the burdens of all, and he is solicitous for the welfare of all. His message claims to be the greatest spiritual force, which is ultimately destined to bring the whole of humanity to perfection.

18. Fo-sho-Hing-tsan-King 39 : 56.

19. The Qur'an, IV : 175.

20. The Qur'an, LXII : 2.

21. Ibid. LXV : 11.

22. Ibid. V : 15.

23. Ibid. V : 16.

24. Ibid. IX : 128.

And it really effected a transformation of humanity from the lowest depths of degradation to the highest pinnacle of civilization within an incredibly short time. To this unparalleled nature an anti-Muslim writer, Sir William Muir says :

“From time beyond memory Mecca and the whole peninsula had been steeped in spiritual torpor. The people were sunk in superstition, cruelty and vice. . . . Their religion was a gross idolatry; and their faith the dark superstitious dread of unseen beings. . . .

Thirteen years before the Hegira, Mecca lay lifeless in this debased state. What a change nad those thirteen years now produced! Jewish truth had long sounded in the ears of the men of Medina, but it was not until they heard the spiritstirring strains of the Arabian Prophet that they, too, awoke from their slumber, and sprang suddenly into a new and earnest life”.²⁵

Again, “Buddha” means one who has the complete knowledge of righteousness. We have in the Qur’an.

“And say the truth has come and falsehood vanished. Surely falsehood is ever bound to vanish”.²⁶

The Advent of the Prophet Muhammad is here spoken of as the Advent of truth. When the Holy Prophet entered Makka as a conqueror and as the house of the Holy One was cleared of the idols, the Prophet recited this verse and said :—

“The Truth has come and falsehood leaves not a trace, nor will it return”.²⁷

It means that falsehood cannot stand before truth, and that truth must finally prevail throughout the whole world, as it prevailed in Arabia in the lifetime of the Prophet. And in another verse the message of Muhammad is called *Al-Furqan* and it is a name of the Qur’an according to :

25. Muir’s A Life of Muhammad” Chapter VII.

26. The Qur’an, XVII : 81.

وَقُلْ جَاءَ الْحَقُّ وَهُوَ الْعَلِيُّ الْكَبِيرُ إِنَّ الْعِلَّكَانَ زَهُوقًا

27. The Qur’an, XXXIV : 49,

فَلْيَجَاءِ الْحَقُّ وَمَا يُبَدِّلُ الْعِلَّكَانَ وَمَا يُعِيدُ

“Blessed is He who sent down the Discrimination upon His Servant that he might a warner to the nations”.²⁸

It is called *Furqan* because of the distinction which it brings about between truth and falsehood and it deals with the mighty transformation brought about in the lives of the people.

The addition of the words that the Prophet may be a warner to the nations is to show that the transformation which was being brought about in Arabia would ultimately extend over the whole world and all nations would be benefit by it.

According to the teachings of the Qur'an righteousness consists of faith in God or to hold communion with Divine Being and to imbue oneself with Divine morals and benevolence towards men.

These three meanings of the word Buddha are the attributes of Gautama Buddha and Maitreya Buddha prophesied by Gautama as well.

1. To awake the people lying in slumber, he was awakened and raised to the Buddhahood.

2. In the darkness prevailing all around he was the light, calling people and showing them the right way to salvation.

3. He was an embodiment of truth and righteousness which shattered all falsehood.

Buddha Gautama foretold the coming of Maitrey Buddha in likeness to him. After Buddha only two messengers appeared in the world, Jesus Christ and Muhammad. But Jesus himself declared that the spirit of truth is yet to come to guide men into all truth. “Howbeit when he, the spirit of truth is come, he will guide you into all truth : for he shall not speak himself; but whatever he shall hear, that shall he speak; and he will show you things to come”²⁹

No one has appeared in the world after Jesus Christ answering this description except the Holy Prophet Muhammad. And the disappearance of falsehood from Arabia before his eyes showed the truth of this assertion.

28. The Quran XXV : 1.

29. John, 16 : 13,

Secondly, according to the Christian creed the tree which Adam was forbidden to approach was the tree of knowledge of good and evil.

The message of Buddha is against it.

According to the Quran it is the tree of death the spiritual death of man—the tree of evil and it is evil which man is again and again forbidden to approach, and it is evil against which all prophets of God and all the Buddhas had warned men.

Christians believe that the expulsion of man from paradise was because of eating the fruit of the tree of knowledge of good and evil.

According to the Prophet Muhammad it was not knowledge but ignorance that drove him out.

BUDDHA AND MUHAMMAD

(Peace be upon them).

“Perhaps thou wilt kill thyself with grief because they believe not³⁰.

Buddha, as I have already mentioned, was the son of a Raja. His life sketch in brief contains seven points.

In his early age once he saw an old man, a sick man and a dead man. On seeing these three calamities of human life he grieved so much that he resolved to know the cause of these miseries and the way to avoid them. Hence he exerted himself to save the mankind from this horrible chaos.

So he gave up the royal garb, parted from his wife and son, left the palace and observed a monkish life, with drawing from all his worldly desires. He devoted himself solely to find out the cause of the pain and grief prevailing over humanity. He visited many Rishis and *munies* (Hindu Saints) and held discussions with them for six years.

Disheartened by them he himself then exercised many fervent practices of the Hindu Yogis without avail. But his sympathy for

30. The Qur'an, XXVI : 3.

the sufferings of humanity and his craving for the salvation of mankind drew down the beneficence of God, and at last under the Bo tree he received Divine favour and light that procured for him the title "the Light of Asia"³¹

Those who have studied the life of our Holy Prophet know that he was severely shocked at seeing people sunk in immorality and obscene rites. He was so anxious for them that he often kept awake at night and his heart soared aloft; he often left his home and went to a cave on Mount *Hira*. Solitude indeed became a passion with him. Here in this cave he often remained the whole night, pondering over the darksome fate of his people, praying and crying before almighty God to create a cultured nation out of savage tribes. A saint of our age describes it in these words :

"I don't know what great anxiety, grief and sorrow encompassed his mind, and drew him to that lonely cave grieving and sad. There was no fear of darkness in his mind nor any terror of loneliness, no awe of death, no dread of poisonous reptiles. He cried painfully for the reform of his people. Praying to God day and night had become a passion with him. Hence owing to his humility, his prayers and craving the Beneficent God bestowed favours upon the intensely dark world"

In this cave God's words uttered to him became at last the life-giving power of the world. Hence Mount *Hira* is called the Mount of Light (*Jabl-un-Noor*).

So the Holy Prophet called to bear the heavy task, the reformation of mankind and according to the prophecy of *Sakyamuni Gautama* Muhammad was the honoured *Mattreya Buddha* of his cycle.

31. Ashvghosha, *Kion I* verg 3.
 Fo-sho-hing-tsan-King, 5 : 75-87.
 Buddhcharit of Ashvghosha *Kion I* verge 5, 3 : 1-65.

SECOND ANECDOTE

Buddha though a prince, gave up his kingdom and led a hermit's life. Muhammad was not a prince nor a king, but the Quraish tried to win him over by temptation and approached him directly : "If your ambition is to possess wealth we will amass for you as much of its as you wish; if you aspire to win honour, we are prepared to swear allegiance to you as our overlord and king; if you have a fancy for beauty, we offer you the hand of the finest maiden of your own choice."

But he replied : "I want neither riches nor political power."

I have been commissioned by God as a warner to mankind, and deliver His message to you.

"Should you accept it, you shall have felicity in this life as well as in the life to come; should you reject the word of God, surely God will decide between you and me"

He was threatened with murder, and even Abu Talib, his uncle and his sole support, told him that he could no more withstand the united opposition of the Quraish.

But the prophet stood adamant.

"Should they place the sun, O uncle!" he said, "in my right hand the moon in my left in order to make me renounce this mission, I should not do so, I shall never give it up until it shall please God to make it triumph or I perish in the attempt"³²

After many years of the hardest suffering for the good of the very people who took pleasure in inflicting on him the cruellest tortures, when he had climbed to the summit of royal glory, he lived on the same simple humblefood and wore the same simple dress. It is hard to give up a Kingly throne, and lead the life of a hermit, but it is harder still to yield the royal sceptre and at the same time to lead a hermit's life. Though the ruler of a state, some nights he would go without food and for several days lived on mere dates. He always slept on a coarse matting of palm leaves.

32 .Ibn-i-Hisham pge 15, Spirit of Islam by Amir Ali p. 186.

No royal palace did he build for himself nor did he crown himself with pearls and jewels. When his wives came to him asking for more finery and ornaments, they were coldly told that if they would have these things they were not fit to live in the prophet's house.³³ He mended his shoes himself, milked the goat, kindled fire in the hearths of his wives, and served some needy widow.

THIRD ANECDOTE

Coming back to the point, Gautama Buddha was ordained with Divine Knowledge, and he was enthralled with that Divine Light under a Bo-Tree, which changed his life *in toto*. It is in celebration of this that the Buddhists hold their congregations and meetings under Bo-tree shades.

Theosophists also have followed the same path. Amongst Hindus also trees like the Bo and pipal are regarded as sacred, for it is believed that gods take rest under these.³⁴

In books of Greek Metaphysics and the Egyptian "Book of the Dead" a Lote tree is considered to be the acme of awe, knowledge and universal control. According to a saying of Homer one who eats Lote tree fruits never turns back to this world but attains perfect spiritual peace and tranquillity.³⁵

The Holy Qur'an reveals that Prophet Muhammad attained this goal. "And certainly he saw Him in another descent.

At the farthest Lote, tree, near it is the garden of abode.

When that which covers, covered the lote-tree; The eye turned not aside, nor did it exceed the limit. Certainly he saw the greatest signs of his Lord"³⁶

The verses of the Divine revelation speak of the ascension of the Prophet Muhammad. And all that the Lord Buddha achieved under the Bo tree was his ascension. Hence "immediately after his enlightenment the archangel Brahma visited Buddha Gautama by the Bo tree"³⁷

33. The Qur'an, 33 : 28.

34. Atharv Veda 5 : 135 : I Rigveda 1 : 164 : 20.22.

35. Ency Brit Lote tree.

36. The Qur'an, LIII : 13—16.

37. Majjima Nikaya by Silchara, page 151.

And the ascension of Moses is mentioned in the Holy Qur'an at union of the two seas of human and Divine Knowledge. Buddhists mistook the Bo tree to be the end of all.

This elevation and exaltation is metaphorically analogous to the high tree, which the Buddhists and Hindus consider ashvatha (pipal) tree or Bo tree.

According to the Qur'an it signifies that the Holy Prophet saw signs and arguments of the existence of God such an attainment that human knowledge does not go beyond it.

This tree, which the idolatrous Hindus and Buddhists on account of the perversion of their inner eye have come down to worship, connotes in fact, the spiritual tree of Divine revelation and Divine Knowledge.

FOURTH ANECDOTE

The Buddha unveiled the much concealed religion of truth, which was kept hidden by Hindu ecclesiastics. He criticised the Vedas vehemently. He brought an end to all exploitation in the field of religion and belief, and laid the foundation of equality and brotherhood.

Dhammapad contains the words.³⁸ "You yourselves should make the exertion; the Tathagatas are only teachers".

About himself he declared: "I am a human teacher"

Bhikku Narada writes about the Buddha that neither does he claim to be an incarnation of Vishnu, as the Hindus are apt to believe, nor does he call himself to be a saviour *who saves* others by his personal salvation.³⁹

It is a pity that the Mahayana sect of the Buddhists have gone so far astray that they have come to believe the Buddha to be God Almighty. As a matter of fact, as with the Buddha, much of the message brought by Muhammad, meant to reform the previous religions. Doctors of law and monks among Christians and Jews, and Pandits amongst Hindus and Buddhists had interpolated

38. Tumhehi Kiccan atappan akkataro Tathagata.

39. Buddhism, in a nut shell by Bhikku Narada.

many innovations into their books. The Holy Qur'an reviewed them with arguments, logical and referential, thus ringing a death knell to the monopoly of the priests or the clergy, and making incumbent on every man, male or female to acquire a knowledge of religious truths.

FIFTH SCENE IN BUDDHISTIC CHARACTER

The Buddha's biography reveals a woeful anecdote of his parting from his near and dear ones, once for all.

Marriage is a religious and legal bond between the husband and the wife. If neither is guilty, the severance of this covenant is quite illegal.

The Buddha's mental attitude altered. He forsook mundane life and observed monkery, but his wife and child were in no case to blame for being thus deserted.

No nation in this world can survive by following these footsteps of the Buddha. Buddhists, however, have to marry, even against the example set down by the Buddha and have to associate wives and children till the end of their lives.

Here there is no analogy between the Buddha and Prophet Muhammad. Provisional seclusion, however, has been followed by the righteous to serve God. The Prophet Muhammad living amongst his wife and children, gives a message of Divine love, which, in fact, is the most practicable lesson for humanity.

The example set by the Buddha in his own life does not seem to be practicable for people in general.

On the other hand the ideal character of Prophet Muhammad can be followed by all. Nevertheless his life does show gleams of his having parted from his wife and children, while drunk deep in the adoration and worship of God. According to a tradition he was away from his wives as soon as he heard the call for the prayer. This is not an easy task, only psychologists can appreciate its significance.

A man chatting in affection with his wife, enjoying the soothing company of the affectionate partner with all mirth and joy, draws

away on hearing the call. The bond of love is cut on hearing the cry.

He devotes himself entirely to the call and God. This is the time when he gets a chance to express his love for God, and at once gives up all worldly enjoyments, and faces God five times a day.

In doing so, he says :—

“Indeed there is love and affection for wife and children, but the solace of the heart lies in the worship of God.” It was his spark of the love of God which led him to disappear from his wife even during the night time. As a result, he was often found prostrated before God even before midnight.

A man who has slipped away from his family, into the seclusion of a jungle cannot attain to this high pedestal of adoration and renunciation every day.

SIXTH LESSON OF BUDDHA'S CHARACTER

Religious rituals and all sorts of worship which have no effect on the moral and spiritual life of man are useless. Those who are in search of eternal redemption and ultimate truth have to guard themselves against selfish desires and emotions. Accordingly the Buddha says :

“Not the perversities of others, not their sins of commission or omission, but his own misdeeds and negligences should a sage take notice of. Like a beautiful flower, full of colour but without scent, are the fine but fruitless words of him who does not act accordingly.

But like a beautiful flower, full of colour and full of scent, are the fine fruitful words of him who acts accordingly.”

According to Prophet Muhammad and the Qur'an, guarding against evil or being saved from sins is the primary object of worship. The Qur'an says : “Surely prayer keeps (one) away from indecency and evil⁴⁰.

As for the edict of fasting it is said :

“O, you who believe, fasting is prescribed for you, as it was prescribed for those before you, so that you may guard against evil”⁴¹.

40. Saying of the Prophet.

41. The Qur'an, ii : 183.

One who worships God for any greed or avarice has been referred to in the verse :-

“Hast thou seen him who takes his low desires for his God?”⁴²

It is not simply worship of idols that is condemned, but blindly following one's desires is equally condemned.

Many men who consider themselves the servants of one God really bow in submission before the greatest of their idols, their desires. The Prophet Muhammad from the cradle to the grave passed through a diversity of circumstances, a diversity which can hardly be met with in the life of a single man. Orphanhood is extreme of helplessness, while kingship is the height of power. From being an orphan, he climbed to the summit of royal glory, but that did not bring about the slightest change in his way of living. He lived on exactly the same kind of humble food, wore the same simple dress and in all particulars led the same simple life as he led in the state of orphanhood. Though he was ruler of a State, the furniture of his house was composed of a coarse matter of palm-leaves for his bed and an earthen jug for water. He was not ashamed to work; he cobbled his shoes and patched his clothes himself.

When the mosque of Madina was under construction, he worked like other labourers. This is the scene of asceticism from all worldly desires and greed, which are explicit in the life of Prophet Muhammad.

Buddha, too considered worldly greed a delusion, the keeping away from which leads to final salvation.

The Holy Qur'an says :—

Wealth and children are an adornment of the life of this world; but the ever-abiding, the good works, are better with thy Lord in reward and better in hope.⁴³

Thus the Holy Qur'an did not teach any prayers asking for unrestricted gold, wealth or long life, as we find in the Vedas.

42. The Qur'an, XXV : 43.

43. Ibid. XVIII : 46.

On the other hand, the Holy Qur'an taught such prayers as help one to attain to the highest stages of righteousness, redemption and betterment.

SEVENTH ANECDOTE

Salvation (*nirvana*) is that stage of man's sanctity which is known as peace and tranquillity of mind.

To annihilate petty conflicts in life and to sacrifice all for the acquisition of eternal solace is something hard to endure. Unless low worldly desires, as a sequel to greed and avarice, are obliterated from within, no man can be saved from the fire of hell.

human soul, speaks about the contented and peaceful soul :

“O soul that art at rest, Return to thy Lord, well-pleased, well-pleasing, So enter among My servants, and enter My Garden.”⁴⁴

According to Buddhist phraseology this status is called that of perfect peace, righteousness, concord and the higher wisdom. The Buddha had foretold the advent of a Buddha like him, it has, therefore, been deemed fit to show some similarities between the Buddha and the Prophet Muhammad.

BUDDHIST SCRIPTURES

“Woe! Then, to those who write the Book with their hands then say, this is from God.”⁴⁵

It is an avowed fact that Buddha left no book or scripture after him. As Mr. Ward writes :—The Buddha (like Jesus) left behind him no written work, but immediately after his death, according to orthodox Buddhistic tradition, a great council of 500 monks came together at Rajagaha and Upali and Ananda rehearsed respectively the Vinya and Dhamma . . . no mention is made here of the Abhi Dhamma the third division which, with Vinya and Dhamma, completes the Buddhist Canon⁴⁶.

44. The Qur'an, LXXXIX : 27—30.

45. The Qur'an, ii : 79.

46. Ward's out line of Buddhism, p. 15.

It happened so in spite of what the Buddha advised his disciples : Learn what has been said, hold it firm, and assimilate it.⁴⁷

Nevertheless Buddhists believe that the disciples of Buddha committed to memory all that he said, and before his teachings were written down they were honestly narrated.

Though his disciples failed to learn by heart all his sayings, they must have remembered his meanings. But very soon these narratives underwent many changes.

Rys Davids writes about this :—Moreover the fact that these teachings were not committed to writing until centuries after the death of the teacher, but existed only in the form of an oral tradition, makes it very difficult to decide what the original teachings were. But there is no mention in the Pitakas of such repeaters.⁴⁸

In all the Pitakas there are elements of very early teachings mixed up with matter which is clearly later by centuries. But the words of the Buddha have come down to us in Pali, and in a perfected form of Pali, which probably had not even come into existence at the time when the Ashokan inscriptions were made : Hence the words of Buddha in the Pali Texts are translation into another language of the words and expressions he actually used.⁴⁹

For the corrections of these books occasional councils were called but were of no avail owing to the disruption in Buddhistic ranks giving rise to various sects and the suggestion of separate and different books. In modern times. Buddhism is considered to comprise three parts.

In religious terminology these three parts have been described as three Baskets (*Tripitaka*) the names of these are I. *Vinya Pitaka*. II. *Sutta Pitaka*. III. *Abhidhamma Pitaka*.

A part of the second one of these, the *Sutta Pitaka*, is known as *Dhamma Pada*. These Scriptures are written in the Pali language. History tells us that the language which the Buddha spoke has not reached us. The Pali language is a later thing, and

47. Majjhima, 3 : 199.

48. Rys Davids Sakia. p. 360, 384, 389

49. Rys David's out line of Buddirism p. 20.

it was not spoken nor written even at the time when the pillars of Ashoka were engraved with the preachings and doctrines of Buddha. So the Buddhists admit that the very words of the Buddha have not reached them unadulteratedly. An authenticated authority like Mrs. Rys Davids writes : In the Buddha's Pitakas there is nowhere any mention of such persons who commit the Pitakas to memory or such repeaters.

Scriptures extant today were never agreed upon as authenticated by earlier Buddhists as a whole. In the council of Rajgaha, an Ecclesiast like Puran refused to agree to the authenticity of that as authentic Puran on the other hand preferred his own copy.⁵⁰

BUDDHIST SECTS

There are two great sections among the Buddhists; I *Mahayana*, and II. *Hynayana*. It is said that the former is far away from the teachings of the Buddha. According to the Pali Pitaka *Mahayana* is a baseless and altered chimera. The people belonging to this sect believe that Buddha was not a corporeal entity. They believe that he was rather a super man, "Sakya Muni was never incarnated in this world; he only cast his shadow and Buddha is himself the Almighty God, eternal and ever-living,"⁵¹

On the other hand the *Hynayana* sect disbelieved in God and revelation.⁵²

He further writes that Buddha was a human being. He was born, lived and died as such etc.

Buddha himself declared :

"To depend on others for salvation is negative but to depend on oneself is positive."

Again, he is reported to have said:—

"Be Islands yourselves, and your own haven.

Do not seek shelter under others."⁵³

50 Gadens studies foot note on page 223. And History of Pali literature by B. C. Lall, Ph. D. preface and chapter I.

51. Literary History of Sanskrit Buddhism by G.K. Nariman P-5.

52. Buddhism by Bhikku Narada.

53. Parinibhan Sutta.

As a matter of fact, the Pali language in which these Scriptures are written is solely responsible for the creation of these sects among the Buddhists. The Pali grammar is so ambiguous that any scholar can mould it according to his own views. In order to specify and correct the teachings of the Buddha and to preserve them from alterations three successive councils at intervals of a century were convened.

But it is an admitted fact that these Scriptures were written much later after Buddha. Keith says that the *Sutta Pitaka* was written 200 years after the death of Asoka and that one of its sections was completed in the second century A.D.⁵⁴. The different sects of Buddhists draw the authority for their beliefs from various books and Scriptures. Every sect believes its Scripture to be the most authentic. But the learned compiler of the "Sacred Books of the East" writes :

"All Indian MSS are comparatively modern and one who has probably handled more Indian MSS than any body else, Mr. A. Burnel, has lately expressed his conviction that no MS. written one thousand years ago is now existent in India, and that it is almost impossible to find one written five hundred years ago for most MSS which claim to be of that date are merely copies of old MSS the dates of which are repeated by the copyist.⁵⁵

The three councils which were convened successively after each century have given a verdict declaring that there have occurred additions and omissions to the Scriptures.

54. The following works should be referred to for further elucidation of the subject in hand.

- a. Buddhist Philosophy by Kieth P. 13-32.
- b. Point of Controversy by Mrs. Rys David P. 29-31.
- c. Sacred Books of the East Vol. 11, P. 11.
- d. Sacred Books of the East Vol. 35, P. 27.
- e. Buddhist India P. 161—167.
- f. Manual of Buddhism chapter 1st, 2nd ad 14th.
- g. Sakya Chapters 19, 21 Appendix P. 195.
- h. I.K. Nariman Sanskrit Buddhism appen.

55. Sacred Books of the East Vol. X. P. 29.

Some portions of Pitaka were added to it after the convention of the 3rd council in 242 B.C.⁵⁶.

Buddha is said to have declared that :—"After me five things will be lost successively." Of these, one is that his teachings will be lost, hence Buddhists believe that a time will come when a Buddhist Raja will announce that anybody remembering his four lines will get a thousand pieces of silver in a golden box on an elephant. But none in the city will win the prize even after its being announced many times.

In a book entitled. "What is Buddhism" recently published by Buddhi Mission London it is stated :—

Q. But do you not even regard your own scriptures as authoritative?

A. Certainly not. The tendency of modern research is to show that the Buddhist scriptures, like the Christian Bible consist of a miscellany of writings, compiled by different authors in different centuries, nor can any, or any part of these be relied upon as being the All-Enlightened one's own words.⁵⁷

BUDDHA AS A REFORMER OF THE VEDIC RELIGION

It is generally thought that Buddha neither believed in God nor in the soul and that his refusal to believe in the soul is contained in "Vishudhi mag"⁵⁸

But Buddhist Philosophers never succeeded in solving this problem. They surmise that there is ill-fate, but not the ill-fated, there is evil deed, but not the doer; there is salvation. But not its seeker, there is the way but none tread upon it. In other words, there is misery, suffering, deeds and salvation, but the soul which feels all this is wanting. Action takes place without the doer *i.e.*, the soul. Truth and salvation exist and are achieved, but that which achieves these ends is not an entity or any substantial thing. How can Buddha disbelieve the individual feeling of everyone and the unanimous belief of all religions.

56. Keith's Buddhist Philosophy P. 31-32 Dhammapad introduction P. 26.

57. What is Buddhism ? P. 176.

58. Vishudhi mag. Ch. 16.

As a matter of fact the denial of soul and God on the part of Buddha is tantamount to the denial of the conception of God and soul in the Hindu religion. In the Vedic religion soul is supposed to be a piece of God and unchangeable and everything is believed to be as God.

In the eyes of the Brahmanas Buddha was an athiest. Now some of the Buddhists school of philosophy were atheistical, but whether Gautama sakyamuni the Buddha was himself an atheist is at least doubtful and his denial of the popular Devas would certainly not make him so.

In the Rupnath inscriptions (221 B.C.) Ashoka takes credit that those gods who during this time were considered to be true in jambudvipa have not been abjured.⁵⁹

In the eyes of the Athenian judges Socrate was atheist, yet he did not even deny the gods of Greece, but simply claimed the right to believe in something.

Buddha disbelieves this conception of soul and God. According to him, the soul is more changeable than the material body and it lives and dies every moment. It is like a kaleidoscope. Whenever it is revolved, innumerable hues and figures are visible in it. A picture once made in it is never visible again, no matter how often you revolve it. So the present soul and mind and that of the future can never be like that of old. Names and figures are all variables that undergo change every moment.

Buddha also discarded the doctrine of incarnation to which a man and animal is believed to be as God. On account of this it is surmised that Buddha denied the existence of God and soul. In fact it is not a denial but a denial of the Vedic belief that everything is God and he incarnates in everything and that the soul is subject to transmigration.

Besides this the Buddha opposed the rite of offering burnt sacrifices, which meant that man could attain to worldly as well as religious ends by merely offering these sacrifices before a God

59. G. Bühlar's three new edicts of Ashoka Bombay 1877 page 29.

without doing any good. With this belief in view, the Hindus appease the gods.

Buddha raised his voice against this barbarous rite and opposed this idea vehemently.

Buddha disbelieved in the unreasonable teachings of the Vedas as well as in their Divine Origin. His own remarks about the Vedas are that since the history and time of the compilation of the Vedas are wrong and they are devoid of Divine signs and sense, they cannot be the word of God.⁶⁰

These Vedas are suspicious and devoid of truth, are like hay, lacking all reality, value or truth⁶¹ Buddha contradicted the Vedic sacrifices, and emphatically proclaimed that the teachings of the Vedas are nothing but folly and stupidity.⁶² And again : the reading of the Vedas, offerings to priests, sacrifices to gods, and fervent practices and other devotional exercises neither purify a man nor bring him out of superstition.⁶³ But Buddha is not to blame for this denial even Dyananda writes in his Satyarth Parkash : "On seeing the evil deeds of these Popes (Hindu priests), the furious Buddhism and Jainism emerged to ring a death-knell to the Hindu religious books and Vedas."⁶⁴

BUDDHISM AND THE VERIFIER MESSENGER

The Holy Qur'an has vindicated many principles of Buddha. The doctrine of gradual growth on the physical and spiritual sides and the changeability of soul and the denial of its aboriginality are the admitted principles of Islam.

The Holy Qur'an says : "And they ask thee about the soul. Say the soul is by the commandment of my Lord, and of knowledge

60. Buddh Shaster Adhya 2 Sutar 1.

61. Sacred Books of the East V. 25 page 172.

62. Oldenberg Buddha, p. 172.

63. Buddhism by Rhys Davids, Amgandha Sutta P. 131.

64. Satyarth Parkash Ch. 11.

you are given but a little.”⁶⁵ Three points are worth consideration in this verse :

1. Soul is a commandment;
2. It is Lord's (*Rabb*) commandment;
3. Soul is a knowledge.

The first significance that soul is a commandment, comes in to being by the command of God and is extant by the word of God. The second significance is that it is command of the Lord (*Rabb*). In Arabic "*Rabb*" means he who creates a thing and gradually makes it progressive and it evolves after passing through various stages. Thirdly, Buddhists take soul for the knowledge. So the holy Prophet and Buddha verify each other in their conception about soul. Not only Buddha, but also all the Prophets of God, in opposition to the Hindu philosophy see eye to eye with each other in this belief.

2. The claim of Buddha is that he was a preacher of moral reform and good deeds. He believed that this goal is not achieved by animal sacrifices and performing rites or recitation of charms. And that no priest or pandit could intercede for the sins of human beings. On the other hand, he believed each individual to bear his own cross. And this is perfectly in consonance with Islamic spirit.

3. The claim of Buddha to be the reformer of the Vedic teachings conforms to the Islamic conception that, whenever errors creep into the fundamentals of a religion, a reformer must appear to rectify them.

4. Buddha has been blamed for having taken pork. But we find in explicit terms in "The outline of Buddhism" some modern scholars suggest that Gautama did not eat pork,⁶⁶ but a kind of truffle of which pigs are very fond.

Books on Buddhism relate only this much, that Buddha died of "*Shushk*" *Sukar mardva*. *Shushk* means "dry", *Sukar mardva* means "as soft as the flesh of swine, and it is the name given to this truffle"

65. The Qur'an, XVII : 85.

66. 'Outline of Buddhism.' P. 58.

Buddha as a believer by Khuni Lal.

Tiel's Religion of the Iranian people P. 6.

Newman Die Raden Gautama.

Buddha's and Silcharas Catechism,

THE PROPHECY OF THE "MANIFEST LIGHT"

BY THE "LIGHT OF ASIA".

Dr. Paul Carus writes in "The Dharma" :—Buddhism has rightly been called the religion of enlightenment, for the basic plan of the faith is to be guided by wisdom, illustrated by the light that is shed on our path, enabling us to make sure and firm steps. Hearers of the word, as soon as converted are generally reported to utter the following confession. "Excellent", O Lord! this is excellent!" As one raises what has been thrown down or reveals what has been hidden, or tells the way to him who has gone astray, or holds out a lamp in the darkness that those who have eyes may see the objects, even so the doctrine has been made clear by the Lord in manifold expositions. And I, even I, take refuge in the Lord, his doctrine and his order. May the Lord receive, as lay disciple, from this day forth as long as life endures, me who have taken refuge (in him)". As Buddha means light and the early token of Buddhism is a lamp which signifies guidance, we find on old edicts and effigies a burning lamp engraved. Thus in the Qandhara rocks there is a sculpture in which a teacher shown holding a lamp and a disciple with hands folded in respect, looking at him. This reveals the fact that the followers of Buddhism have engraved the sign of the Promised one's advent on stone tablets in order to act as a guiding lamp for posterity, according to the teachings of Buddha.

1. It is evident that the light which Buddha disseminated in the world is no more extant in Buddhism today, as we have already proved under the heading of "Buddhist Scriptures".
2. For the Buddhists who are the worshippers of Light, what has to be considered is whether the world stands in need of another Light after the one that manifested itself in the person of Buddha. If not, then why did the people before Buddha stand in need of it. The world stands in need of light after the Buddha and at the disappearance of his light (teachings) just as it did before him.

3. In the sculptures alluded to above, the teacher holding the lamp is not Buddha himself but a chimerical portrait of somebody else.
4. The disciple with folded hands looking at the teacher with reverence is in fact a representative of Buddhism.

Do not the sentiments which arose in the hearts of the devotees of Buddha at the time the shining lamp was carved in the sculptures demand of the followers of Buddha the quest after this shining lamp which is borrowed from the same source from which Buddha himself was illuminated? In their books as well as in the stone engravings there exists a light by which they can recognize the coming light or illuminated lamp. Keeping this prophecy in view the Holy Qur'an says :—O, people, manifest proof has indeed come to you from your Lord and we have sent down to you a clear light.⁶⁷

For further elucidation of this guiding lamp it says :—

“God is the creator of the light of the heavens and the earth. A likeness of His light is as a pillar on which is a lamp—the lamp is in a glass, the glass is as it were a brightly shining star-lit from a blessed olive tree, neither eastern nor western the oil whereof gives light, though fire touch it not, light upon light. God guides to His light whom he pleases. And God sets forth parables for men, and God is Knower of all things.⁶⁸

This verse refers to that light, the guiding lamp which at one time illuminated the Indian continent and shed its light on China and Japan and was named the light of Asia.

Yet at another time it rose above the limitations of the East and the West and illumined as a highest pillar of light the whole world. It was enlightened with the purified oil of revelation, untouched by terrestrial fire; that light is a far brighter light and is manifest from the extent of the Muslim population of Ceylon, Indonesia, Burma, Siam and China. They recognized this light by the light given by Buddha. And that light upon light is Muhammad (Peace be upon

67. The Qur'an, IV : 175.

68. The Qur'an, XXIV : 35.

him). This parable of Buddha has nicely been set forth by Jesus in his "Ten Virgins" parable and he also foretold that this prophecy was to be fulfilled after him; *vide* parable of the ten virgins.

"Then shall the Kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five were foolish. They that were foolish took their lamps, and took no oil with them. But the wise took oil in their vessels with their lamps. While the bridegroom tarried, they all slumbered and slept. And at midnight, there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, give us of your oil; for our lamps are gone out. But the wise answered, saying, Not so, lest there be not enough for us and you; but go ye rather to them that sell and buy for yourselves.

And while they went to buy, the bridegroom came, and they that were ready went in with him to the marriage; and the door was shut. Afterward came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know you not Watch ye therefore, for ye know neither the day nor the hour wherein the Son of man cometh⁶⁹. (Note the words "Son of man") In this parable by the wise virgins are meant those people who recognize the bridegroom get into contact with the Promised Prophet (Muhammad) and believe in him. Figuratively a lamp represents Divine revelation, in the light of which a man treads. David in his psalm Says :—"Thy word is a lamp unto my feet and a light unto my path"⁷⁰. Samuel says :—"For thou art my lamp O Lord; and the Lord will lighten my darkness"⁷¹. And God said to David :—"I have ordained a lamp for mine anointed."⁷² Quite in consonance Buddha said :—"Like as the lamp shines in the dark without a purpose of its own, self radiant, so burns the lamp of Tathagata without the shadow of personal feeling." So the Quran says :

69. Matthew, 25 : 1—13.

70. Psalms 119 : 105.

71. 2 Samuel, 22 : 29.

72. Psalms, 132 : 17.

“Though worldly fire touch it not” and again it is said in the Holy Quran :—

“These are they (prophets) whom God guided, so follow their guidance. Say, I ask you not for any reward for it. It is not but a reminder to all the nations.⁷³

The prophet is, infact, here told that he was now the representative of all the prophets that had gone before him. The interpretation of the parable of the Gospel goes thus :—The bridegroom was betrothed to all the nations of the world, but five out of these by dint of their internal light recognized him and entered the abode of peace with him.

But as for the foolish, their internal light went out on the bridegroom’s arrival; they remained outside. Even today they possess those lamps but their hearts and eyes are blind. Thus they had not been able to join the bridegroom, though they had been provided with torches and lamps which are still extant in their books, but their own inner sight has gone out. Their eyes lack vision and that is why they cannot perceive the manifest light.

In Scriptures the words lamp and torch are metaphorically used for both spiritual light (revelation) and insight of conscience. Amongst the Israelites lighting a lamp or a candle in the Temple is in vogue. About this the Bible says :—And thou shalt command the children of Israel that they bring thee pure oil, olive beaten for the light, to cause the lamp to burn always. In the tabernacle of the congregation without the vail which is before the testimony, Aaron and his sons shall order it from evening to morning before the Lord : It shall be a statute for ever unto their generations on the behalf of the children of Israel.⁷⁴ Note, the above quoted words of the Bible, “the pure olive oil for the light” and compare them with the words of the Holy Qur’an. This is the lamp lit from a blessed olive tree, neither Eastern nor Western a law to all the nations

73. The Qur’an, VI : 91.

74. Exodus, 27 : 20-21, Lev. 24 : 2-4.

of the world and it is giving light continually for ever and ever, the prophecy of which is contained in the symbolic lamp of Buddha and the olive lamp of Israelites.

This leads one to surmise as to why the Lord emphasized the lighting of a lamp in places of worship ?

It is so strictly followed that Roman Catholic churches contain lamps burning day and night incessantly. But it may be asked, what is the purport of burning the olive oil lamp. Wherever a man dwells, he burns a lamp.

It was as a matter of fact, a most intelligible thing. Although there was no commandment for the Israelites to pray at night, yet there were strict edicts for burning a light at night. And, in fact, this is stated in the Gospels the burning lamp of Buddha signifies the same as also the Roman priests visiting their churches at night in quest of the Promised one (Prophet Muhammad, the messenger of God).

The Holy Qur'an refers to it "By the heaven and the Comer by night! And what will make thee know what the Comer by night is ? The star of piercing brightness."⁷⁵

The reason is that the Holy Prophet appeared when total darkness spread over the earth, as Jesus said :—
Therefore be ye ready for in such an hour as ye think not the Son of man cometh (not the son of God)⁷⁶.

And again it is said in the Qur'an : "Beneficent God ! By the Book that makes manifest ! We reveal it on a blessed night"⁷⁷
And again : "O Prophet, surely we have sent thee as a witness, and a bearer of good news and a warner. And as an inviter to God by His permission, and as a light-giving lamp" (lamp promised by the Prophets.)⁷⁸.

75. The Qur'an, LXXXVI : 1,2.

76. Matthew, 24 : 44.

77. The Qur'an, XLIV : 1—3.

78. The Qur'an, XXXIII : 45, 46.

بَابِهَا النَّبِيُّ إِنَّا أَرْسَلْنَاكَ شَهِيدًا وَمُبَشِّرًا وَنَذِيرًا وَدَاعِبًا إِلَى اللَّهِ يَذُنُّهُمُ وَيُرِيهِمْ آيَاتِهِ

A MERCY TO ALL THE NATIONS
A FAMOUS PROPHECY OF BUDDHA

Buddha has prophesied the advent of a "Maitreya" And the prophecy is so famous that some of the Christian missionaries, Hindu pandits and theosophist propagandists have tried to apply it to their own reformers.

This leads to the authenticity of the prophecy.

Although Christians do not believe in the prophethood of Buddha, they have tried to apply this prophecy to Christ. Hindu pandits think it was foretold for Shankra Acharya, and theosophists try their best to apply it to one Krishana Murti; but they have failed signally.

Almost all Buddhist books contain this prophecy.

It is in Chakkavatti Sinhmad Suttanta.⁷⁹

"There will arise in the world a Buddha named Maitreya (the benevolent one) a Holy one, a supreme one, an enlightened one, endowed with wisdom in conduct, auspicious, knowing the universe; an incomparable charioteer of men who are tamed, a master of angels and mortals, a blessed Buddha even as I have now arisen in the world, a Buddha endowed with these same qualities. What he has realized by his own supernal knowledge he will publish to this universe, with its angels, its friends, and its archangels and to the race of philosophers and Brahmins, princes and peoples, even as I now, having all this knowledge, do publish the same unto the same. He will preach his religion, glorious in its origin, glorious at its climax, glorious at the goal, in the spirit and the letter. He will proclaim a religious life, wholly perfect and thoroughly pure; even as I now preach my religion and a like life do proclaim. He will keep up the society of monks numbering many thousands, even as now keep up a society of monks numbering many hundreds.

"There is sufficient justification for the comparison between Metteyya and the western idea of Messiah. The ideas are of course, not at all the same, but there are several points of analogy. The

⁷⁹. Chakavati Sinhmad, Suttanta D. 111, 76.

time of Metteya is described as a Golden Age in which kings ministers and people will vie one with another in maintaining the rein of righteousness and the victory of truth.⁸⁰

The personal name of the future Buddha, is given in poem, and elsewhere, as Ajita, Unconquered! The exception referred to is a passage in the 26th dialogue of the *Digha* which records a prophecy, put into the Buddha's mouth that Metteyya would have thousands of followers where the Buddha himself had only hundreds.⁸¹

There is reason to believe that Maitreya (the future Buddha) for example, whose doctrinal position is better established, must originally have taken precedence of him. And there are noteworthy and authenticated writings, such as the Sanskrit-Tibetan lexicon (*Mahavyutpatti*) and the Chinese records which lead us to believe that Maitrey was able to maintain his position. In any case, it must be noticed that the role of "Good Bodhisattva," helpful and divine, the very noble (*paramarya*) the giver of security (*abhayamdada*) etc.⁸²

"Among the prophecies uttered by the Buddha was one concerning the future of the religion which he established and its ultimate decline and disappearance from the earth. The declaration is contained in *Anagatvansha* (Narrative of Coming Events) and given at *Kapilavastu* in response to a question by *Sariputta*. The history of the future Buddha *Maitreya* (Pali *Metteyya*) is described, then at long intervals after his own death occur the five disappearances of attainments, when his disciples will rise to ever higher degrees of sanctity of the method when the knowledge of the precepts and the way of salvation shall be lost, of learning, when the sacred texts themselves shall be forgotten, of the symbols, the monastic robe, bowl etc.

....Then they will weep, saying :-From hence forth we shall be in darkness.⁸³

80. H.C. Warren, *Buddhism in translation* Cambridge, 1896, pp. 481-486.

81. *Encyclopedea of Religion and Ethics*, Vol. 1, 414.

82. *Ibid.* Vol. 2 p. 258.

83. *Ibid.* Vol. 2, P. 885.

“Om manipadme” (Yea 10 jewels in the lotus, Amin) which at the present day is the most sacred prayer of the Buddhists in Tibet. . . In a modern Tibetan picture Maitreya is depicted on a lotus seat,⁸⁴

“Maitreya, the name of the Bodhisatvao who is to be the next future Buddha. The theory of recurrent Buddhas may not be primitive, but it certainly, arose before the close of the Pali canon, as the Metteya is twice mentioned there⁸⁵ and the belief became established in all schools.⁸⁶

“Maitreya the name of the future Buddha in one of the works included in the Pali canon Digha Nikaya. . . statues of Maitreya are found in the Buddhist temples, of all sects, at the present day, and the belief in his future advent is universal among the Buddhists.⁸⁷

“Maitreya, Future Buddha some called the Buddhist Messiah . . . A Lamaist temple in Peking contains a wood image of the saint 70 ft. high, at Urga Mangolia, is a gilt image 33 ft. high, in houses and shops his image represent a mercy.⁸⁸

“Maitreya will come to establish the lost truths in all their purity.⁸⁹

THE FAME OF THIS PROPHECY

Among the Later Buddhist Literature

There is voluminous and authoritative book on Buddhism, “Milinda Prashnia”. It contains the queries of Raja Milinda. The Raja was born 500 years after Buddha. He put some questions to a Buddhist Missionary Nagsena, and having satisfied himself with the answers, collected these in a book. The book was published by the Buddhists of Colombo in 1877, at very great expense. It was translated into English by T.W. Davids. After three years in 1880

84. Ibid. Vol. 8. p. 143.

85. Digha Nikaya, no 26.

86. Ency. Britanica, Art. “Maitreya”.

87. Cyclo. Britanica, 11th edition “Maitreya”.

88. Crolhier Encyclopedea, Vol. 7.

89. Maitreya” Encyclopedea of America Vol. 18. P. 135.

See other references on The prophecy of Maitreya :-Edmand’s Buddist and Christian Gospels Vol. 2. page 160-161 Sacred Books of the East, Vol. IV. page 13-14 Coming World Teacher by Pavri page 23 The master of the path by Lead Beater.

A.D. the Pali text was transliterated into Latin Characters⁹⁰ by V. Treckner at Edinburgh, which I have studied at the British Museum Oriental Library, London.

Original Pali words of the prophecy are on the page 159 beginning with line 6th.

“Bhante Nagsena, Bhasitam P. etam Bhagvata Tatha gattassa kho Ananda na evam hoti, aham Bhikkusa-angham paraharissam iti va ti, mamuddesko Bhikku sangho iti va ti, Puna ca Metteyyassa bhagvato sabbavagunanam paridi payamanena evam bhanitam, so anek asahassam bhikkusangham pariharissiti seytha pi aham etarhi anekasatam bhikkusangham pariharamiti. Bhasitam. Petam Maharaja Bhagvata Tathagatassa kho Ananda na evam hoti, aham Bhikkusangham pariharamu eti va, mamuddesiko Bhikkusangho to vati, Metteyyassa pi bhagvato sabhava gunani paridi paymanena bhagvata Bhanitam. So anek asahassam bhikk usangham pariharissiti seyatha pi aham etarahi anekasatam bhikkusangham pariharamiti.”⁹⁰

The English translation of this by T.W. Rhys Davids in The Sacred Books of the East runs thus :—

“Venerable Nagsena it was said by the blessed one. Now the Tathagata thinks not Ananda, that is, he who should lead the brotherhood, or that the order is dependent upon him. But on the other hand, when describing the virtues and nature of Maitreya, the Blessed one, said thus :—

“He will be the leader of a brotherhood several thousands in number as I am now the leader of a brotherhood several hundred in number.”⁹¹ Raja Milinda said that there was a contradiction in the sayings of Buddha. Once he said that there was no need of Tathagata or Buddha, and on the other occasion he said that Maitreya of such and such nature would come. Bhikku Nagsena

90. V. Treckner of Edinburgh.

91. This translation when I compared with the Pali passage I found it incomplete. In the original these words are repeated twice, A.H.

replied that there was no contradiction. "It is said that I am not an only Buddha upon whom the leadership and order is dependent. After me another Buddha Maitreya of such and such virtues will come. I am now the leader of hundreds, He will be the leader of thousands."⁹²

It was not only during the age of Raja Milinda, but Buddhist missionaries have always announced with all emphasis that Maitreya Buddhisatva is yet to come. Even in this time, a Burmese priest, Ledi Sayadow, propagates that the advent of the Buddha Maitreya is very near. In this connection he declared that the Blessed Maitreya had left the Tushita heaven and now he is a young boy in the year 1914 A.D.⁹³

Similar references of this prophecy can be found in sacred books on Buddhism in different languages such as Burmese, Chinese and Sinhalese with slight verbal changes.

"Metteya," what it Means ?

The term "Maitreya" is found in all books on Buddhism with slight differences of pronunciation. In Sinhali it is Maitri, in Siami it is Phrae, Bayampaspa in Tibetan Chamra or Po in Mgon, in Pali it is Metteyya, in Sanskrit Maitreya, in Burmese Aremideia, in Chinese Mei-ta-li-ye or Mili Pusa or Tzushih, Second name in Tibetan is Mahitreja, in Japanese Miroku, in Mongolian we find Maidari.⁹⁴

As we have seen in different countries its pronunciation is slightly different along with its accent, the meaning also changes slightly as will be shown below :—

(a) Maitreya in Sanskrit means loving, compassionate, and merciful, Benevolent.⁹⁵

(a) "It is also the name of Buddhisatva the coming blessed one who is the fifth Buddha of this world"⁹⁶.

92. Sacred Books of the East, Vol. 35, page 225.

93. Coming World Teacher by Pavri, page 52.

94. Sanskrit-Chinese Dictionary by Eite I. E. J. part first page 92.

95. Sanskrit-English Dictionary by Moiner William. (Buddhism by the same author P. 181.)

96. Ibid. P. 128.

- (c) It originates from Maitai which stands for friendship, good will.⁹⁷
- (d) "It means quality of a friendly, benevolent, kind love, amity, sympathy, active interest in others."⁹⁸
- (e) "He whose name is kindness"
- (f) "Universal love or benevolence"⁹⁹

The Prophet Muhammad Deserves the Title Maitreya

According to this prophecy of Buddha, the name Maitreya needs consideration. The above references manifestly show that the Word Maitreya signifies merciful or kind friend. The Holy Qur'an has described the Prophet Muhammad as such, and the corroboration of this is found in his life.

1. "And we have not sent thee but as a mercy to all the nations."¹⁰⁰
1. Thus it is by God's mercy that thou art gentle to them. And hadst thou been rough, hard-hearted, they would certainly have dispersed from around thee.¹⁰¹
3. And is a mercy for those of you who believe."¹⁰²
4. Certainly a messenger has come to you from among yourselves ; grievous to him is your falling into distress, most solicitous for you to the believers (he is) compassionate and merciful."¹⁰³

This is the true picture of the heart which grieved, not for his followers alone, not for tribe or country, but for all humanity. He grieves for the burdens of all, and he is solicitous for the welfare of all. But there is a special relation he bears to those who follow him; to them he is, in addition, compassionate and merciful.

That is why, the Prophet Muhammad proves to be the promised Maitreya, because of mercy, kindness and abundant compassion.

97. Buddhism by Monier William P. 128.

98. Pali Dictionary by William Steade.

99. The Gospel of Buddha by Dr. Paul Carus Page 218.

100. Essence of Buddhism page 101, 105.

101. The Qur'an, XXI : 107.

102. Ibid. 111 : 158.

103. Ibid. IX : 61.

Other reasons for his being the Promised Maitreya

To the ordinary man, what he reads, repeats or thinks is an airy and vague matter and there is an end to it.

To the student of mind, what he repeats is a great power, a force that controls all other forces.

A well-known writer, speaking of universal mind, says :—

It thinks, and sums spring into shape ; it wills, and worlds disintegrate ; it loves, and souls are born.

As in the Universal Mind, so is it in the subliminal mind of man ; the difference is not one of kind but of degree. There is a saying in Latin "*Lex Orandi, lex credendi*". The best way of discovering the fundamental beliefs of a man is to study the words he uses when he prays.

It is exactly in the same way that a prophet's mind shoots at the same epithet like a fountain, when that epithet of God is oft-repeated in his Divine communications.

A true lover always repeats the name of his beloved.

1. In no other book on religion or scripture is the name of God as beneficent and as merciful so often repeated as in the Holy Qur'an. Christians claim that God is love. But as a quality of Godhead, even this description of God is hardly mentioned by Jesus himself.

2. The Holy Prophet Muhammad has described the manifestation of God's mercy as the object of man's creation. "Except those on whom thy Lord has mercy ; and for this did He create them."¹⁰⁴

3. The Holy Prophet has described mercy as the foundation-stone of all religious beliefs. He called all matrimonial alliances and blood relations the means of the manifestation of God's mercy.¹⁰⁵

4. Divine revelation, the existence of angels, the advent of apostles are all manifestations of mercy.¹⁰⁶

104. The Qur'an, XI : 119.

105. The Qur'an, XXX : 21.

106. The Qur'an, LV : 1, 2, XL : 7, VI : 148. VII : 156.

5. Argument and reasoning are the mercy of God, he emphasized.¹⁰⁷

6. Justice, equity and civics are based on Divine mercy, he claimed.¹⁰⁸

7. On war and crusade, which are the gravest mischief of Satan he imposed limitations, metamorphosing them into sheer mercy.

8. The origin of creation, earthly strife and life after death, he attributed all to Divine mercy.¹⁰⁹

9. Even at the sad hours of a man's life he did not let men forget the beneficence and mercy of God.

He preached that one should not impeach God even for the death of a near and dear one, but should recite the praise of his mercy and beneficence.

These are the reasons why the Prophet Muhammad was an embodiment of Maitreya, the kind, the merciful messenger, and thus deserved the prophecy of Buddha.

“Call to the way of thy Lord with wisdom and fair exhortation, and argue with them in the better way.”¹¹⁰

“If ye punish, then punish with the like of that where with ye were afflicted, but if ye endure patiently, verily it is better for the patient”.¹¹¹

“Endure thou patiently (O Muhammad). Thine endurance is only by (the help of Allah). Grieve not for them, and be not in distress because of that which they devise.”¹¹²

“Lo I Allah is with those who keep their duty unto Him and those who are doers of the good.”¹¹³

“He giveth wisdom unto whom He will, and he unto whom is given, he truly hath received abundant good. But none remember except men of understanding.”¹¹⁴

Maitreya's (Muhammad's) Book Will Be Perfect Truth

107. The Qur'an, XVI : 125.

108. Ibid. 126.

109. Ibid. 127 Ibid. 128.

110. Ibid. XVI : 25.

111. Ibid. XVI : 126.

112. Ibid. XVI : 127.

113. Ibid. XVI : 128.

114. Ibid. ii : 269.

Buddha lucidly predicted :—

“The Truth alone in consummation will he proclaim both in the spirit and in the letter”.¹¹⁶

“His revelation will be more eloquent. Those listening to it will not be tired of listening, they will like to listen to more of it.”¹¹⁷

“Maitreya will publish his own Supernal Knowledge to this universe. . . . Wholly Perfect and thoroughly Pure.”¹¹⁸

The Holy Qur’an is called “perfect truth” because :—

- (a) it was sent by God, the True God ;
- (b) it was revealed at the time when it was most needed (revealed at the true time) ;
- (c) falsehood could not find any way into it, nor shall it be ever able to do so. It is immune from alterations and changes;¹¹⁹
- (d) all the prophets had prophesied the advent of a prophet to all the nations who should verify the truth of all the prophets and religious scriptures;¹²⁰
- (e) in future no prophecy in it shall remain unfulfilled;¹²¹
- (f) it has come from the perfect Truth and leads to the same.

EXPOSITION OF TRUTHS

Previous nations believed in their own books only. Although the Jews and Christians followed the same book, yet they denied the whole truth and truthfulness. “And the Jews say, the Christians follow nothing (good) and the Christians say, the Jews follow nothing (good), while they receive the (same) book.”¹²²

They don’t believe the existence of nobleness in anybody outside the fold of their country or nation. The Holy Qur’an was revealed and it brought with it the good tidings. “And there is not a people but a warner has gone among them.”¹²³ “And certainly we raised

116. Sacred Books of the East Vol. 4. p. 74.

117. T.W. Whys. Davids Buddhism’ p. 183.

118. Chakkavatti Sihnada Suttanta D. 111 : 76.

119. The Qur’an, XLI : 42.

120. Ibid. iii : 80.

وَأَن آخِذَ اللَّهُ مِيثَاقَ النَّبِيِّينَ لَمَا آتَيْتُكُمْ مِنْ كِتَابٍ وَحِكْمَةٍ أَنْ تَرْجِعُوهُنَّ إِلَى رَسُولٍ مُصَدِّقٍ لِمَا عَرَّضْتُمْ لَهُ مِنْ قَبْلِ أَنْ يَأْتِيَكُمْ التَّلَاوُفُ مِنْ بَيْنِ يَدَيْهِمْ فَتَرُونَهُ يَسْتَأْذِنُ مِنْكُمْ وَإِن تَنصُرُوهُ فَقَالَ هُوَ أَخَذَ مِنْكُمْ مِيثَاقَهُمْ عَلَىٰ ذَٰلِكَ لَعَنَّا مَنِ اعْتَدَىٰ عَلَيْهِ وَأَمَّا مَن جَاءَ مِنْكُمْ فَسَمِعُوا بِحُكْمِي فَآمَنُوا وَتَرَوْهُ كَقَائِلٍ يُقَالُ يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّا جَاءْنَاكُمْ بِالْحَقِّ كَمَا جَاءَ آبَاءَكُمْ فَاتَّقُوا اللَّهَ الَّذِي هُوَ أَعْلَمُ بِمَا تُعْمَلُونَ

فَأَشْهَدُوا وَأَنَا مَعَكُمْ مِنَ الشَّاهِدِينَ

121. The Qur’an, XLI : 42.

122. Ibid. ii : 113.

123. The Quran, XXXV, : 24.

in every nation an apostle, saying : “worship God and shun the devil.”^{123a} This truth was denied before the advent of Islam. But is not the present day world as disbelieving and denying of the universal truth ?

Nay, Brahma Samajists and Theosophists, among the Hindus. Unionists and rationalists among the Christians declare the unparalleled avowed truthfulness of the Holy Qur’an.

The great antagonists of Islam melt before its truthfulness. In fact, the transformation wrought by the Holy Qur’an is unparalleled in the history of the world.

TRUE ISLAM AND GENUINE CHRISTINITY

True Islam and Christianity as taught by Christ himself are sister religions, only held apart by clergymen after Jesus. Here is the confirmation by J.F. Rutherford the Founder of Watch Tower Society :—

“Early in the Christian era the Devil got in his work for the pose of confusing men concerning these very questions. The clergy have at all times posed as the representatives of God on earth. Satan overreached the minds of these clergymen and injected into their minds doctrines, which doctrines the clergy have taught the people concerning Jesus and his sacrifice. These doctrines have brought great confusion. The apostles taught the truth, but it was not long after their death until the Devil found some clergyman wise in his own conceit who taught he could teach more than the inspired apostles.

The doctrine of the trinity was first introduced into the Christian church by a clergyman of Antioch named Theophilus. The doctrine so taught by that clergyman, and which since has been followed by others, is in brief, that there are three gods in one, to wit, God the Father, God the son, and God the holy ghost, all three in

123a. Ibid. XVI : 36.

وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الصَّلٰةَ عَوْرَتَ

power, substance and eternity. The creed of the Church of England puts in these words : "There is but One living and true God . . . and in unity of this God-Head there be three persons of one substance, power and eternity the Father, the Word, and the Holy Ghost." A council of the clergy was held at Nice, in 325 A.D. which council confirmed the doctrine of trinity, and later a similar council at Constantinople, by confirming the divinity of Holy Ghost and the unity of God, declared the doctrine of the trinity in unity to be the doctrine of church. The clergy have ever held to this senseless God-dishonouring doctrine. To aid his agents to keep this doctrine before their mind the Devil must have some visible object symbolising it. The mystic triangle was adopted as a symbol, which may be found in the tombs of those who were buried contemporaneously therewith. Also there was an attempt to prove it by three heads or faces on one neck, the eyes becoming a part of each individual face. Also a combination of the triangle and circle and sometimes the trefoil was used for the same purpose. If you ask a clergyman what is meant by the trinity he says : "That is a mystery. "He does not know, and no one else knows, because it is false. Never was there a more deceptive doctrine advanced than that of the trinity. It could have originated only in one mind, and that the mind of Satan the Devil. The purpose was and is to produce confusion in the mind of man and to destroy the true philosophy of the great ransome sacrifice. If Jesus when on earth was God he was more than a perfect man and therefore could not an exact corresponding price for the redemption of men. Therefore it logically follows that the shed blood of Jesus would form no basis for the reconciliation of man to God. If Jesus was one part of the trinity, then it would be impossible for the trinity or any part of it to have furnished the redemptive price for a perfect man, because there could be no exact correspondency. Who would be interested in causing such confusion? Satan the Devil. To bring about this confusion he used selfish and ambitious men. He induced them to make two others equal with God. and to worship the creature more than the Creator. Paul puts it in these words :

“When they knew God, they glorified him not as God, neither were thankful, but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools . . . changed the truth of God into a lie and worshipped and served the creature more than the Creator who is blessed for ever”. Rom. 1 : 21, 22, 25.

It is a noticeable fact that in the church system the name of the Jesus has been made more prominent than that of Jehovah God. The clergy have induced the people to pray to Mary the mother of Jesus and to worship her. thus giving woman honour equal with God. The names of Mary and Jesus are more often mentioned in the ecclesiastical systems than that of Jehovah God. The worship of idols and objects visible has also been induced by the clergy. The whole scheme and purpose of the master mind behind it has been to minimize the name of Jehovah and bring Him into reproach and ridicule and disrepute.

It is impossible to have a correct understanding of the Divine plan of reconciliation of man to God until the proper relationship of Jesus and God is understood. It is therefore essential that the false doctrine called the trinity be exposed and removed from the minds of the people that the light of truth may shine into their minds.

There is but One God, the Creator of heaven and earth and the Giver of breath to all creation”.¹²⁴

THE WHOLE QURAN COMMITTED TO MEMORY

The revelation and insight of the Buddha is to be appreciated for his prophecies regarding the Holy Qur’an. Centuries before, he described the Holy Book as a collection of distinguished merits.

The Holy Qur’an being inscribed in the minds of people is an unsurpassed merit, as there is no Gospel or any religious book or Scripture which could be maintained in the memory of people.

There may be undoubtedly some writings which people love and

124. J. F. Rutherford’s ‘Reconciliation’ page 100-103.

value more than their very lives, and they commit their contents to memory.

But the continuity with which the Holy Qur'an has been committed to memory has no example anywhere else.

No scripture, writing or book has got so many people to its credit who learn it by heart, as the Holy Qur'an has. Religious scriptures underwent vicissitudes and had dark ages upon them, that their very contents and their existence became suspected. It was in this obscurity that the Vedas grew from one into four, and then from four to as many as 1131, there is a verse in maha Bhashya which explains that there are one hundred and one shoots of Yajur-veda, one thousand of Sama-veda, twenty-one kinds of Rigveda and nine of Atharva-veda.

In these days we can see a dozen vedas published, in fact, which throws light on their vicissitudes.

The Masorah and Septuagint versions of the old Testament, the different authorized editions of the Sadducees and Pharisees, the apocryphal literature believed as part of inspired scriptures by some sects and rejected by other, the different versions of apocryphal Gospels, prove the credibility of the fact that no religious scripture was kept intact or properly maintained or committed to memory in the life time of the prophet to whom it was revealed.

To so great an extent the truth which was preached by the Vedas, Zend Avesta and the Holy Bible as well as by Buddha himself, was not maintained by his missionaries, as we have proved above under the caption "Buddhist Scriptures.

About the Qur'an Sir William Muir bears testimony :—

"But there is good reason for believing that many fragmentary copies, embracing amongst them the whole Qur'an or nearly the whole, were during his life-time made by the prophet's followers".¹²⁵

125. Muir's 'Life of Muhammad' introduction p. XVIII.

There is an authoritative tradition that Abu Bakr had built a small mosque at his house. And it was in this mosque that he used to recite the Holy Qur'an.

He was very fond of committing it to memory. Not only men, but women also were found to excel in this respect. Amongst women there were Aishah, Hafsa, Umme Salmah and Umme Warqah, who had learnt the whole Qur'an by heart.¹²⁶

THE QUR'AN SIMULTANEOUSLY REVEALED AND WRITTEN.

Gautama Buddha had foretold with regard to the promised Maitreya that his message would be published. Among all heavenly Scriptures and Gospels, it is the Holy Qur'an alone which was reduced to writing as it came down to the Prophet. Further it was committed to memory, which the Prophet did by reading it out to those around him.

For this reason the history of the revelation of the Holy Qur'an is far more complete than in the case of any other Scripture. In our authorized tradition, the time of revelation, the place at which revealed and the background of every single verse is recorded in detail. Each antique copy of the Holy Qur'an has a history behind it, which is extant even today, and the chain of the memorizers leads us direct to the Holy Prophet.

It was due to those human souls who committed the revelation to memory that a rancorous critic like Sir William Muir had to admit the correctness and perfectness of the Holy Qur'an in these words :—

“There is probably in the world no other work which has remained twelve centuries with so pure a text.” He further quotes the remark of Von Hammer :—

“We hold the Qur'an to be as surely Muhammad's word, as the Muslims hold it to be the word of God.”

126. Ibn-i-Jarir Tabri.

As a matter of fact the Orientalists are led to believe so because of the undisputed facts. The Qur'an was kept safe and secure right from the earliest period. It was made clear that the revelation needed to be kept in custody. Its copies were sent to different countries and different nations. The nation on whom it was charged, expanded in the East and the West in a very small period of time, and therefore the copies of the Holy Qur'an also spread throughout the world.

And it is an admitted fact that there are many Sects among Muslims today all of them believe and follow the same Qur'an. Not a particle or a single letter of the Book has been altered. And this is, in fact, what was prophesied by Buddha and other prophets as well. The preceding prophets had foretold that the revelation of the promised prophet would be kept secure and safe. And it was this attribute of the Qur'an which confirmed the Holy Prophet as being the last of the Galaxy.

In the Qur'an God claims himself to be guard of the Book¹²⁷ and declared it to be the last revelation, and by virtue of which Islam stands as the last religion.

"So there has been no opportunity for any forgery or pious fraud in the Koran, which distinguishes it from almost all other important religious works of ancient times.. It is exceedingly strange that this illiterate person should have composed the best book in the language."¹²⁸

Charles Francis Potter writes :—

"It is more read than any other book in the world. The Christian Bible may be a world best-seller. But nearly 250 million followers of the prophet Muhammad read or recite long sections of Alcoran five times a day, every day of their lives, from the time they can talk."¹²⁹

127. The Qur'an, XV : 9.

إِنَّمَا نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ

128. Basanta Commar Bose, *Muhammadanism* Calcutta 1931. p. 4.

129. Charles Francis Potter, *The faiths Men Live By* Kingswood, Surrey, 1955 P. 81.

John William Draper says :—

“The Koran abounds in excellent moral suggestions and precepts, the composition is so fragmentary that we can not turn to a single page without finding maxims of which of all men must approve. This fragmentary construction yields texts and mottos, and rules complete in themselves, suitable for common men in any of the incidents of life¹³⁰.

Harry Gaylord Dorman writes :—

It (Quran) is a literal revelation of God, dictated to Muhammad by Gabriel, perfect in every letter. It is an ever-present miracle witnessing to itself and to Muhammad, the prophet of God. Its miraculous quality resides partly in its style, so perfect and lofty that neither men nor jinn could produce a single chapter to compare with its briefest chapter, and partly in its contents of teachings, prophecies about the future, and amazingly accurate information such as the illiterate Muhammad could never have gathered of his own accord.”¹³¹

Paul Casanova asserts :—

“When ever Muhammad was asked a miracle, as a proof of the authenticity of his mission, he quoted the composition of the Quran and its incomparable excellence as proof of its Divine origin. And in fact, even for those who are non Muslims nothing is more marvellous than its language which with such a prehensible plenttude and a grasping sonority with its simple audition ravished with admiration those primitive people so fond of eloquence. The ampleness of its syllables with a grandiose cadence and with a remarkable rhythm have been of much moment in the conversion of the most hostile and the most sceptic.”¹³²

James A. Michener declared :—

130. John William Draper, *Ahistory of The Intellectual Development of Europe* Vol. 1. pp. 343-344.

131. Har-Gaylord Dorman. *Towards Understanding Islami* New York, 1948, p. 3.

132. Paul Casanova “L Enseignement de-Arabian Collge de Ferance in Legon Doverture for 26th April, 1909.

“The Koran is probably the most often read book in the world. Surely the most often memorised, and possibly the most influential in the daily life of the people who believe in it. Not quite so long as the New Testament, written in an exalted style, it is neither poetry nor ordinary prose, yet it possesses the ability to arouse its hearers to ecstasies of faith.” “The Koran was revealed to Muhammad between the year 610 and 632 in the cities of Mecca and Madina. Devoted scribes wrote it down in ‘scraps of paper, bark and the white shoulder blades of animals.’”¹³³

Revoke the Transparent words of Buddha :—

“His Revelation will be more eloquent. Those listening to it will not be tired of listening, they will like to listen more of it”¹³⁴ And here is the revocation by—Laura Vaccia Vaglieri :—

“On the whole we find in it a collection of wisdom which can be adopted by the most intelligent of men, the greatest of philosophers and the most skilful of politicians. . . But there is another proof of the Divinity of the Quran, it is the fact that it has been preserved in tact through the ages since the time of Revelation till the present day . . . Read and read by the Muslim world, this Book does not rouse in the faithful any weariness, it rather, through repetition is more loved every day. It gives rise to a profound feeling of awe and respect in the one who read it or listen to it . . . It was, therefore, neither by means of violence of arms nor through the pressure of obtrusive missionaries, that caused the great and rapid diffusion of Islam, but above all through the fact that this Book, presented by the Muslims to the vanquished with the liberty to accept it or reject it, was the Book of God, the word of Truth, the greatest Miracle Muhammad could show to those in doubt and to those who remain stubborn”.¹³⁵

133. James A. McJener, ‘Islam’-The misunderstood religion’ in *The Readers Digest* (American edition) for May 1955.

134. F.W. Rhys Davids “Buddhism”, page 183.

135. Lanra Vaccia Vaglieri, *Apologie de L Islamisme*, pp. 57-59.

IDENTIFICATION OF MAITERYA BY BUDDHA

As regards the identification of the Promised Maitreya, Buddha has given a detailed discussion in his own writ.

He says the promised one will be :—

1. Compassionate for the whole creation.
2. A messenger of peace, a peace-maker.
3. One who sleeps undisturbed.
4. A deep thinker, a wise man.
5. One who does not entertain nightmares.
6. Will be under the guardianship of angels.
7. The intense lover of mankind.
8. Poisons do not harm him.
9. Under Divine protection in war.
10. Safe from the harm of fire and water.
11. The most successful in the world and after death near to God.

Maitreya as a Preacher of morals :—

1. Truthful.
2. Self-respecting.
3. Lenient in conversation.
4. Gentle, noble.
5. Not proud.
6. Not a deceiver to any one.
7. Not at all looking down upon others.
8. Restraining anger.
9. Not exultant at others' loss.
10. As kind to creatures as a mother.
11. The embodiment of good planning.
12. An example to others in deeds and words.¹³⁶

Now let us see how far the Holy Prophet Muhammad befits this criterion as set by the Buddha :

1. *Compassionate for the whole creation.* It was because of this merit of the Prophet Muhammad, that he was styled "A mercy

136. Dhanma pad, Matteya Sutta, 151.

for the world"¹³⁷ Mercy and affection for other creatures have different significations from the point of view of various religions.

Generally, it is understood by Hindus and Buddhists that slaughtering of the animals is against compassion, or mercy towards the creatures. As a matter of fact Muslims, Christians, Jews and even various sects of Hindoos and Buddhists differ in opinion from vegetarians. In this respect the very words of the Buddha may be quoted :—

“Where is love in a man, who believes, that a slaughter of an animal recompenses his sins? Can a new sin obliterate the preceding one? Can the blood of a sinless creature purge a man of his sins”?

These words of Buddha only show that to consider an animal sacrifice as an atonement for sins is a great blunder.

In his own time, Brahmins according to their Vedas used to burn alive hundreds of animals as sacrifices to gods. They believed this act would atone for their sins and evil deeds. They used to enjoy the sight of animal fights. Often they set them at large only to destroy poor peoples harvest and fruit. Buddha witnessed all these cruelties on animals and raised his voice against the unreasonable usage.

What we believe from mercy and affection towards animals is not to harm or afflict them. And that the best use of them should be made for what they had been created, and that in so doing we must not exceed limits. The sick unhealthy, weak and emaciated animals should not be used for any work. Care should be taken in feeding them properly. This is how we should treat animals and use them for what they are fit. To let them loose to wander abroad or to worship them or to increase their number to exceedingly high limits, that they create anxiety for mankind is also against the teachings of Islam and rationalism.

137. The Qur'an, XXI ; 107,

Islam is not the religion of ascetics. It is rather a scientific one. According to Islam, animals are created for our benefit, as the Holy Qur'an explicitly reveals. "And surely there is a lesson for you in the cattle. We make you to drink of what is in their bellies, and you have in them many advantages and of them you eat"¹³⁸

There is no doubt about the fact that we gather much knowledge from animals.

They profit us much, as they give us skins, bones, wools, guts, etc. For many of our requirements we are dependent upon these things. And there are some animals, who are of no use except for meat. In all cases, slaughter is indispensable.

It is no hyperbole to say that the affection and mercy which the Prophet Muhammad had in his heart for animals has no parallel anywhere. Even the Messiah and Buddha show no greater signs. In our traditional books and in the Holy Prophet's biographies, much has been written about this. A synopsis of the same may be found interesting :—

- (a) Once the Prophet went into a garden; and seeing a hungry camel called its master and said : Aren't you afraid of God, that you treat the poor animal like this?
- (b) Once the Prophet was on a journey. A person brought an egg. Soon a sparrow came and showed distress over it. The Prophet said : "Who has afflicted the poor bird by taking away its egg? The person said : "O Prophet, I have done this. The Prophet then ordered him to put the egg where it was.
- (c) The Prophet strictly prohibited the cutting of flesh from alive animals, as was generally done.
- (d) He forbade of afflicting any creature with fire.
- (e) He prohibited instigating animals to fight with one another.
- (f) A harlot saw a dog so thirsty that it was licking the wet earth. She took pity on the poor creature, and gave it water to quench its terrible thirst. The Prophet, on

138. The Qur'an, XXIII : 21.

hearing the anecdote, said that the door of the heaven was open for her.

- (g) A woman kept a cat thirsty and hungry and thus killed it. On hearing this the Prophet said that the evil woman would find her way to hell.
- (h) Anas-bin Malik, a companion of the Prophet, says : that the companions of the Prophet would take off the saddles from their camels as soon as they stopped while journeying, then they would offer prayers so that the animals were left to get fodder freely and to relax.

2. *Muhammad as a peace-maker.* The very name of his religion "Islam" means "peace." The Prophet has been called the first peace-maker. "And I am the first of peace-makers"¹³⁹ This quality of him is not confirmed to its dictionary meaning only. The religion of Islam is all in all, as message, a code and a guide for peace and tranquillity. There is not a single edict, which does not take cognizance of peace.

3. *One who sleeps undisturbed.* The Qur'an speaks of the Prophet as saying :—

"Say my prayer and my sacrifice and my life and my death are surely for God, the Lord of the worlds.¹⁴⁰ What a solace, contentment, peace must there be rampant in the Prophet's breast, whose life and death is but for God! The tradition records that the Prophet used to offer his nightfall prayers before going to bed. He used to praise God, and give thankgivings to Him at that hour. He would never sleep without reciting some chapter of the Holy Qur'an. And on his bed, he used to pray : "O God ! I die and live with Thy name." And on getting up from his slumber, he used to pray : "God be thanked, He, who has given life after death." This shows how undisturbed and peaceful a slumber the Prophet would enjoy, with all resignation towards God. About other prophets the Holy Prophet has said that their eyes slept but their hearts were

139. The Qur'an, VI : 164.

لَا شَرِيكَ لِرَبِّي ذَلِكُمْ أَزْوَاجُ الْأَسْمَانِ

140. The Qur'an, VI : 163.

awake. And about himself he has said, that his eyes slept, but his heart was busy in communion with God.¹⁴¹

4. *Wisdom of the Holy Prophet.* The life of the Prophet gives an anecdote when he showed unparalleled wisdom. It was at the time when the Quraish took in hand the reconstruction of the Ka'ba. The various tribes and each vied with one another and each was desirous of lifting the Black Stone of the Ka'ba. This rivalry seemed likely to lead to bloodshed. Then came the Prophet and laid down his sheet of cloth, asking the tribal leaders to hold its borders, lift it up and thus participate in undertaking the much esteemed and sacred task.

In war councils and in advising his delegations when discussing important matters, he worked miraculously in giving his opinion as the best judge and the best counsel. It was due to these qualities of the Prophet that the shifting particles of the sands of Arabia were cemented into one solid and tenacious bulwark.

5. *Immune from nightmares.* Here we understand are meant the dreams due to overeating and excited emotions. In the Holy Qur'an, it is said about Prophet Muhammad :—

“God indeed fulfilled the vision for His Messenger with truth.”¹⁴² He saw many visions in his youth and they came true like the daylight. Nightmares due to gluttony or excited passions and emotions have nothing to do with prophets. According to a tradition of our prophet “A vision comes from God, whereas a nightmare comes from Satan. (Bukhari) And in another tradition it is said :—

“Revelation started coming down upon him with sacred visions. He saw visions and they came cent per cent true”, (Bukhari)

6. *Angels will guard him.* In all sacred books and scriptures, it is mentioned the prophets are guarded by angels.

In this respect it is interesting to mention that “Devdutta”, seeing the remarkable excellences of Buddha, conceived in his heart a jealous hatred, thus losing all power of thoughtful abstraction.

141. Muslim, Chapter Salat-ul-lail.

142. The Qur'an, XLVIII : 27.

He ever plotted wicked schemes to put a stop to the spread of the true law. Ascending the mount he rolled down a stone to hit Buddha; the stone divided into two parts, each part passing on either side of him, only one of his feet was injured. Thereupon Buddha said to Devdutta :—

“Great, O foolish one, is the demerit you have brought forth for yourself, in that with evil and murderous intent you have caused the blood of the Tathagata to flow.” Bhikkus (disciples of Buddha) gathered to guard the Buddha, but Buddha said to them :—“This, O Bikkus, is an impossible thing, and one that cannot occur, that one should deprive a Tathagata of life by violence.

The Tathagatas, O Bhikkus, are extinguished (in death) in due and natural course. There are, O Bhikkus, these five kinds of teachers now living in the world. And this, O Bhikkus, is an impossible thing, and one that cannot occur, that a Tathagata should be slain by any act set on foot by anyone besides himself. The Tathagatas, O Bhikkus are extinguished (in death) in due course (of nature)

Go, therefore, O Bhikkus. each one to his Vihara, for the Tathagatas require no protection”.

Now, coming to the Holy Prophet (or the Maitreya Buddha) :—

In Makkah the Prophet's only enemies were the Quraish.

In Madinah the Jews were a powerful nation, and a little plain speaking had made them the most dreadful enemies. Similar was the case of the Christians. The other tribes of Arabia had also by this time been successfully incited by the Quraish to side with them.

No kindness or generosity, however, on the part of the Prophet would satisfy the Jews, nothing could conciliate the bitter feelings with which they were animated; they soon broke off and ranged themselves of the side of the enemies of Islam.

The Christians also declared they preferred idolatry with all its attendant evils to the creed of Muhammad.

In these dreadful circumstances it was revealed to the Holy Prophet:—“God will protect thee from men”¹⁴³ that he would remain under Divine protection amidst the innumerable dangers that

143. The Qur'an, V : 67.

threatened him from all quarters and the numerous plots against his life.

When this verse was revealed he called the guard of his house and told him to go away because God had promised to protect him. As we read the Buddhist books we find there were only two or three enemies of the Buddha and when the Bhikkus gathered to guard and protect him he said :

“And this, O Bhikkus, is an impossible thing and one that cannot occur that a Tathagata should be slain. Go, therefore, O Bhikkus each to his Vihara for a Tathagata requires no protection.” Similarly, though the enemies of the Holy Prophet came upon him in thousands it was impossible for them to deprive him of life by violence. Whenever any attempt was made upon him, he was saved by the angels.

7. *The lover of mankind.* Primarily, the Holy Prophet cried out against the injustice of man and invited people with love to do justice to every human soul. When persecuted and threatened by huge forces he, like Abraham, Krishna, Moses and David was compelled to physical resistance, although it was an unequal warfare.

There is no parallel for it in the history of war that a man fought with so small number of companions against double, triple, nay sometimes ten times greater foes yet nearly every time he was victorious.

In ten years he conquered, 1,000,000 sq. miles. However, in all these battles only 150 men of enemy were killed and 125 men of the faith gave their lives for him. This is an unparalleled example of sparing human bloodshed. Never in the history of war has anyone with so little bloodshed conquered a million sq. miles in ten years. It is a great miracle on the love for humanity which the Holy Prophet Maitreya had.

The gracious result of this very small loss of human life was that the warring tribes of Arabia gave up their hostility.

8. *Unharmd by poison.* Out of all those poisons which are very fatal for man, Satan excels all others in efficacy. He not only attacks our body, but goes deep into our spiritual self and is a cause of the utmost deprivation and devastation. Why the Holy

Prophet was not afraid of the poisonous adder of Satan or evil has been answered by himself. The Prophet once said that every man has a Satan in him, but that his Satan had converted into a Muslim and was no more something to be afraid of. Therefore Satan never tempted him to commit anything evil. As for the ordinary poisons, it is said that many people adulterated his food with poison, but they didn't harm his health. Often it happened that the Prophet came to know that the food was adulterated and he would at once abstain from it. An anecdote of a Jewish woman of a similar nature is recorded in the tradition.

9. *Safe in battles.* See No. 6.

10. *Secure from the danger of fire and water.* There are many stories about many prophets that their enemies cast them into fire or tried to drown them in water but fire and water did not harm them.

In reality this is not a marvellous miracle. There are many fire-walkers and they are not even godly men.

However, this sign was fulfilled as well as in the person of the Holy Prophet in this way :—

In the very life-time of some prophets when nations turned a deaf ear to the divine message, storms of fire and water came upon them. The blessings of the Holy Prophet not only saved him from any mishap from fire or water, but his whole nation was kept safe from any such chastisement. The Qur'an refers as follows :—
“And when they said :

O God, if this is indeed the truth from Thee, then rain down on us stones from heaven or inflict on us a painful chastisement.

And God would not chastise them while Thou wast among them, nor would God chastise them while they seek forgiveness.¹⁴⁴ How magnificent was the verdict of God. In the battle of Badar a strong shower of rain caused heavy damage to the enemy, whereas the same rain proved a great blessing to the Prophet and his companions.

11 *Successful in this world and the hereafter.* There can be no better success for a man to fulfil his mission in the teeth of all opposition. When the Prophet came to the pulpit with the sacred

144. The Qur'an, VIII : 32-33.

وَمَا كُنَّا نَأْتِيهِمْ لِنُفِزَهُمْ وَأَنْتَ فِيهِمْ

message there was no friend nor anybody to sympathise with him. If the grandeur of the design, the scantiness of the means, and the immensity of the results are three measures of the genius of a man, who will dare compare humanly any great man of modern history with Muhammad? It was no less than a miracle that the man who had not a single friend or sympathiser, at the time of his passing away find not a single opponent of his in the continent. He found the nation sheer idolaters. He moulded them into Muslims, with the hatred of false gods and a passion for one, immaterial God. He metamorphosed a people full of evil into a praiseworthy righteous one. One can judge the spiritual greatness of the Holy Prophet in the world to come by the success which he gained in this life. The words of Buddha that :—

“The most successful in the world and after death near to God” (or he who goes to Brshma Loka). Compare these words with these verses of the Qur’an :—

“O soul that art at rest, return to thy Lord, well-pleased, well-pleasing so enter among my servants and enter My Garden.”¹⁴⁵

His last words were: “Blessed Companionship on High” and the spirit of the great Prophet took flight to the Companionship on High.

THE PREACHER OF MORALITY AND THE EMBODIMENT OF SUBLIME MORALS

“(By) the inkstand and the pen and that which they write! By the grace of thy Lord thou art not mad. And surely thine is a reward never to be cut off. And surely thou hast sublime morals.¹⁴⁶ Buddha’s greatness is in that glowing light of morality which he preached to the people. He believed that the performance of miracles is no criterion for a religious reformer, a preacher, or a prophet. It is the morals and morality which testify to their being righteous. Nations cannot be built with the performance of miracles, but with high spiritual teachings.

145. The Qur’an, LXXXIX : 27—30.

146. The Qur’an, LXVIII : 1—4.

The moral sanctity of Muhammad, as a possessor of sublime, morals, was not only appreciated by Buddha, but it might be estimated from its efficacy upon the people whom the prophet came to reform.

For a preacher may be an eloquent preacher but there may not be the least efficacy in all that he preaches, or all that his high-sounding edicts may be impracticable. The Prophet of Nazareth seemed to be very high-sounding, but it had no effect upon his followers, on the other hand, the Holy Prophet by virtue of his moral teachings, succeeded triumphantly in raising his people to a higher and sublimer goal. It was these morals which cemented the separate particles of sand into one solid wall. The life of nation depends much upon individual potency. Potency is an outward form of honesty, which connotes the evolution of all those capabilities and energies which are entrusted to him by God. Buddha described the promised as an embodiment of twelve moral virtues, and in this respect the Prophet is unsurpassed and unparalleled.

1. *His unique truthfulness.* Naturally man is truthful. And generally, unless he is compelled by self-deceit, panic or fear, he always likes to be truthful.

For all prophets it is the first and foremost sign to be above all selfish and fear. And it is a matter of pleasure that truth and truthfulness are accepted by all religions. Buddha has said :

“Don't tell a lie, speak truth, speak truth freely, fearlessly and devoutly.”

So truth and truthfulness is the very life of all religions. But Muhammad, the promised truthful, one according to Buddha, is super-truthful, for he is the embodiment of sublime morals.

As a matter of fact, in various Scriptures such as the Vedas, Zend Avesta, Torah and in the New Testament as well much emphasis is laid on speaking truth, but some exceptional occasions have been admitted when telling a lie is preferred to revealing truth. And this sort of lying is committed while.

- (a) Exaggerating the gods.
- (b) Seeking selfish gains at the expense of other religions,
- (c) Glorifying seers, prophets and saints.
- (d) For selfishness and out of fear,

Ecclesiasts had given false names to that kind of lying. The Holy Prophet's life, his heroic condemnation of the superstitions of his country, his courage in facing the fury of idolaters, his constancy in enduring them for fifteen years in Mekka, his incessant preaching, his waging an unequal warfare, his forbearance in his victory, his complete devotion to principle, all bear witness that he by all standards was a truthful man.

And here is the testimony of his enemies.

(a) Caesar of Rome asked Abu Sufyan in his court :

Did you find him (Muhammad) telling a lie before? Abu Sufyan replied "No."

Caesar said : If he tells lies about God, why should he not do so as regards people?

(b) When the Holy Prophet climbed a mountain and called Quraish leaders and asked :—If I tell you that a great army is coming from the other side of the mountain, will you believe? They unanimously replied : "Yes, because we never found you to tell the slightest lie.

(c) A great enemy of Islam like Abu Jahal one day said to the prophet : "We don't call you a liar; but we call that message a lie which you brought."¹⁴⁷

(d) In the peace treaty of Hudaibiyya the prophet agreed that anybody from Mekka embracing Islam and seeking refuge with the prophet, should be returned.

As a matter of fact this meant sending newly converted Mekkan Muslims back into the hell of the enemy after they had sought refuge with the Muslims. But the prophet was so truthful and honest in his word, that he followed the treaty most strictly and ruthlessly.

The character of a man is shown by his weaknesses. One who talks about his morality and does not confess his weakness cannot be called truthful. People have so much eulogised their prophets and seers that they have raised them to exactly the same status as that of God. But the Prophet Muhammad declared many times in explicit words "Say I am a mortal like you.

147. Qur'an, VI : 33.

There is a touching incident how a blind man interrupted the Holy Prophet's conversation with some of the chiefs of the Qureish. The Holy Prophet took this untimely interruption ill, on which he received this revelation.

"He frowned and turned away, because the blind man came to him. And what would make thee know that he might purify himself, or be mindful, so the Reminder should profit him? As for him who considers himself free from need, to him thou dost attend. And no blame is on thee, if he purify himself not, And as to him who comes to thee striving hard, and he fears. To him thou payest no regard."¹⁴⁸

The prophet's inattention to an intruder, while he had not yet finished his conversation was quite natural.

Again, he did not chide the intruder for his interruption; but only disliked it. At any rate, if it were left to the option of the individual, he himself would be the last person to give permanence to a reproval for his own act.

What a surpassingly truthful one he is, not to have concealed a revelation which exposed his inattention to a blind man, and for it to be written in the Qur'an and repeated and recited forever. Buddha, when he prophesied that the promised one will be truthful, meant that he will be extraordinarily so, as we have shown.

2. *Self-reliance.* We live with co-operation and depending on one another. But, to demand sacrifices from others, ourselves not undertaking any, is against self reliance.

A distinguished trait of The Prophet Muhammad's character was the doing good to others, but he never expected a favour from anybody. If by chance somebody did any favour to him he would acknowledge it, otherwise he could not fitly be called self-reliant.

There was a commandment for him in the Qur'an "And do no favour seeking gain."¹⁴⁹ It is an insult for both, the one gives as well as the one who receives.

148. The Qur'an, LXXX : 1—10.

149. Ibid. LXXIV : 6.

Similarly on the receiver's behalf, if he desists from repaying or recompensing the favour done to him, that is the negation of self-reliance and shameful in the eyes of others.

Self-reliance is an important part of gentility.

Anecdotes reveal how self-reliant the Prophet Muhammad was :

1. Abu Bakr was an intimate friend and only companion of the prophet in the cave of Hira. He was loyal and obedient, and was always prepared to spare anything and everything for his noble friend. Even he was repaid by the Prophet when he presented a camel when the Prophet went on his journey to Madina.

2. The site which the prophet found most convenient and fit for the mosque at Madina, he paid its cost to the owner, although the latter wished to give it free of charge.

3. On accepting any present the prophet used to make some return for it. The King of Yemen once sent a cloak as a present to the prophet, and he in return presented another cloak to the King.

4. In accordance with this feature of the Prophet's character he refused to accept the poor rate for himself, his family, and his children.

3. *Politeness in conversation* : Politeness and mildness is a great feature of good breeding. God has described it as His mercy. The prophet was polite, mild and generous. The Qur'an says :—"This is by God's mercy that thou art gentle to them."¹⁵⁰

Throughout his life, the prophet never abused anybody. He never treated anybody with harsh words of hardness. He would convince men most politely, mildly and affectionately, and he stopped others from using harsh language.

The Jews used to speak to him most harshly but the prophet always kept himself from retaliating, and he taught others to be as polite and mild as himself.

4. *Being gentle and noble* : The prophet was gentle and noble by birth and instinct. He came from the distinguished tribe of the Quraish and gentility was expressed in his sublime morals.

150. The Quran, iii : 158.

The house of the Holy one in Makka was under the guard of this very tribe. Throughout the Arabian peninsula rich caravans were looted ; but the Quraish were so influential and esteemed that their caravans feared nothing.

5. *Immune from pride* : The Holy Quran enjoins upon all Muslims in general and the Prophet in particular not to walk proudly upon the earth. "And go not about in the land exultingly.¹⁵¹ And again." God loves not such as are proud, boastful"¹⁵² "And the servants of the beneficent are they who walk on the earth in humility and when the ignorant address them, they say, "Peace!" Notwithstanding the elevated position which the Prophet held amongst his own people, he never liked haughtiness or distinction for himself. The most respected Quraish used to go for pilgrimage and stay in Muzdalifa, where no one else was allowed to enjoy this privilege.

But the Prophet himself, though a Quraish, never liked to accept such distinctions. Even before and after his claim to prophethood, he always lived among common people, and he never liked a distinguished place to be reserved for him, nor did he like any special shelter from the sun, while others were refused the same.

His companions made an offer to reserve a seat for him but he remarked that whoever reached it first deserved that privilege. He used to anticipate in any task ; which others would do.

While the mosque at Madina was being built, he himself worked as an ordinary labourer. Besides he used to dig trenches himself at the battle of Uhud, And this is an instance quoted in the tradition that he was seen covered with dust in a battle while at work.

In all his deeds he was on a level with his companions. He never used any throne nor any dais, but sat with his companions on the same mat, as much so that a new comer could not distinguish which among them was the Prophet and asked sometimes. Which among all of you is Muhammad?"¹⁵³

151. The Quran, XVII - 37.

152. Ibid IV : 36.

153. Ibid. XXV : 63.

6. *Above all deceit*). There are many occasions when the Prophet gave a proof of his absolute honesty. An instance or two may be quoted here.

1. Before he was raised to prophethood at Makka once Abdullah bin Abil'amsa struck a bargain with the Prophet and asked him to wait at a certain place where he promised to come and settle the accounts. Somehow he forgot to keep his word. After three days when he was reminded of it, he found the Prophet, just where he had left him. The Prophet, on seeing him, remarked that he had been waiting for him the whole three days.

2. In the battle of Badr, the Muslims were very few in number and they were in dire need of soldiers.

Two of the Prophet's companions, bu Huzefa and bu Hassal, while coming from Mekka were detained in the way by the enemy but were released on condition that they would not take part in the battle on the Prophet's side.

They narrated the whole thing to the Prophet, and he remarked. We shall abide by the promise, you please go and let your word be fulfilled; we need nothing but the help of God.

7. *Free from contempt* : The Holy Quran says :—O you who believe, let not people laugh at other people, perchance they may be better than they; nor let women (laugh) at other women, perchance they may be better than they, neither find fault with your own people, nor call one another by nickname. Evil is a bad name after faith; and whoso turns not, these it is that are the iniquitous.¹⁵⁴

Even other prophets have exhorted individuals not to look down upon one another, but it was only the prophet of Islam who preached that whole nations should not disdain other peoples. He gave all mankind a status of complete equality and range a death-knell to all discriminations of caste, climate, colour and race. He cemented together all Muslims as brothers. He has acknowledged the coming of warners, messengers, and prophets among all nations and declared that all nations are the creation of one God.

154. *Ibid.* XLIX : 11,

8. *Not overpowered by wrath.* This was one of the most exalted qualities of the prophet. In the days of peace as well as in time of war, he was forbearing and patient. On ordinary occasions a man may be forbearing, but to manifest this trait of character at the time when he is in possession of the sceptre and the diadem is more rare. Then often he retaliates upon those at whose hands he has received afflictions while in distress. The prophet had a different story to tell. When he wielded the great power of kingdom at the time of his conquering Makka, he forgave all the vanquished opponents of Islam. "Say, O ye Makkans what do you expect of me to day." was the Prophet's remark to the vanquished tribes who had all along persecuted him. And he forgave them all they had done especially at the time when he was by all means able to take vengeance upon them as he held the reins of Government. Hinda, the wife of a great opponent of Islam Abu Sufyan, was so brutal that she cut open the breast of the prophet's uncle Hamza and chewed his heart, liver and kidneys out of bitterest enmity. At the time of the conquest of Makka, she appeared in a veil before the Prophet but was recognized by her smart attitude. But the Prophet did not recall the sad and harrowing event. Hinda at once cried: "Prophet of the truest God, your tent seems to be the most beloved one, though it seemed the most repugnant to me before." The Prophet forgave her. Generally on such an occasion, man is enraged and nothing checks him from retaliating for what has been meted out to him before. The savage Arab who killed Hamza, was a Makkan. When Makka was conquered by the Muslims, he fled for his life and reached Taif. Even there he could not live peacefully. At last, he came to the Prophet. In fact, one who found peace nowhere else, found it in remaining under the shade of Muhammad. There are so many occasions like these in the history of the most forbearing Prophet, which revealed how the prophet not only held in check his own anger and rage, but also by his mercy cooled down the rancour and rage of others.

9. *Sad over other's loss.* Makka was the birthplace of the Prophet, but the Mekkans were his great enemies. For three years

they kept him shut up. They were determined not to let a single grain of food reach him. After many sufferings the Prophet had to leave Makka. After his flight a horrible famine overtook the city, so much so that people fell so low as to eat bones and dead animals. Then came bu Sufyan to him, and said: "O Muhammad! your people are perishing." The Prophet at once, raised his hands and prayed for his enemy to be redeemed from this affliction. In the battle of Uhud the Prophet was stoned so much so that his teeth bled. But the forbearing one did not resort to curses. On the other hand he prayed: "O God! Forgive these people for they know not." Unlike other earthly Kings, the prophet neither rejoiced at the loss of others, nor exulted in victories won.

10. *Kind towards people as a mother.* All philanthropist have loved mankind during their lives. But a natural and instinctive love such as a mother has for her children is worth consideration. The treatment of the opponents of the Prophet and enemies of Islam in Makka, may well be compared with the treatment of naughty and disobedient children by their mother. How the Mekkans treated the Prophet is not concealed from anybody.

But the way in which Prophet showed his instinctive love, affection and earnestness for their betterment is a clear proof of his merciful sentiments. He had the utmost sympathy with down-trodden, wretched slaves. An instance may be quoted here. Zaid bin Harith was a slave, who was set free by the Prophet, Zaid's father came to take him home, but his love for the Prophet was so strong in his heart that he preferred the love and sympathy of the Prophet above that of his own father. Again, a person once appeared before the Prophet and said: O Prophet of the most exalted God, how many times should I forgive a slave? The Prophet remained quiet. He repeated the question but the Prophet still kept quiet. He asked the same question a third time, and the Prophet's reply was: "Seventy times."

To forgive for a fault and indeed the fault of a slave, and beyond that to forgive seventy times a day, is really something unattainable.

It is only a soul, the like of a mother, who can be the possessor of so much love and mercy as to do all this. The Prophet actually put all this in practice. Anas who was the servant of the Prophet, says that the Holy Prophet in his whole life never so much, as cried out." Fie! against him.

11. *Always thinking good.* The Holy Qur'an says : "Those who remember God standing and sitting, and lying on their sides and reflect on the creation of the heavens and the earth : Our Lord, Thou has not created this in vain".¹⁵⁵ And again he commanded the Prophet to say : "Say : My prayer and my sacrifice and my life and my death are surely for the Lord of the worlds."¹⁵⁶

A man who remembers God sitting and standing can never be unaware of his duties and good deeds to other people. It was his very anxiety for the betterment of humanity that compelled him to prostrate himself and to implore God earnestly and humbly in his prayers. Despite all opposition, he prayed and was most anxious and worried for the improvement and the righteousness of his people.

12. *An exemplar for others :* Prophet Muhammad is the only prophet in the whole galaxy, whose life has been written in minutest detail. People found salvation in following his way of life. This was in accordance with the enjoinder by the Holy Qur'an : "Certainly you have in the Messenger of God an excellent exemplar for him who hopes in God and the later day and remembers God much".¹⁵⁷

THE WORLD-RENOWNED PROPHECY OF MAITREYA

If a prophecy bears testimony both from friend and foe, that is the biggest proof of its importance and authenticity. It is different if there is a divergence of opinion as to its correct assessment. The authenticity of this prognostication is evident from the fact that Christian missionaries, Theosophists and Hindu scholars have tried to attach it to their own saints and prophets. Not so long

155. The Quran, iii : 190.

156. The Quran, VI : 163.

157. Ibid. XXXIII : 21.

ago I was in Madras where the Theosophical centre of Adyar held a religious conference which was attended by Theosophists from all parts of the world. On this occasion quite a good deal of literature was published in which the object of the coming teacher of the world, the Maitreya, was discussed in detail. The promised Maitreya has been mentioned in Christian and Theosophist books in these words :—

1. "The fifth Maitreya Buddha is yet to come. This latter is the Kabalistic King Messiah, the messenger of light, Sosiosh the Persian saviour, who will come on a white horse. It is also the Christ's second advent". See Apocrypha of St. John."¹⁵⁸
2. "The Buddhists are waiting for the advent of Maitreya the Buddha of the coming age, so are the Hindus expecting the Kalki Avatars of Vishnu who will come on a horse with a sword in hand."
3. The last avtara will be called Kalki, In the Bhagavet it is mentioned that the Rishi Maitreya, the preacher of the present-day world who has been called the friend of Dvipayn Vias Muni, will be the last teacher and the Promised Buddha.
4. When Maitreya appeared the second time in form of Messiah, he exhorted his disciples to love one another in the same way as he loved them. The same authority writes further that Kalki Avatara and Maitreya are two separate promised ones, writes he :
In the Vishnu Purana it is written that Rishi Maitreya will disseminate the spiritual light in the age of darkness and will lay the foundation of the best of civilization, based on fraternity, love and concord. This prophet is, however, not the Kalki Avatara, who is to come later, but this Maitreya has been defined as the future spiritual guide.

¹⁵⁸, Madam Bavatsky' Isis unveiled p. 156.

5. In another book of the Theosophists "The Master of the Path" by Lead Beater, a person named Krishna Murti is defined as the promised one and it is written that : Lord Maitreya took the same course when he visited Plastine, 2,000 years ago.¹⁶⁰
6. In "Buddha and Christ" is written :—
In those days two only among the million of men stood towering above the rest in might of grace and love : Sumedha and another, in later days we know them as Gautama Buddha and Christ.¹⁶¹
7. The world-renowned Orientalist, Prof. Max Muller writes :—
"Have the Buddhists ever tried to know that the promised Buddha is no more an expected Maitreya, the teacher of Law, but he has emerged as the messenger of love (Messiah)"¹⁶²
8. Maitreya, the name of the Budhisatva who is to be the next Buddha. Buddhism held that its truths have been repeatedly taught by Buddhas, who arise in succession and the doctrine after its decay and disappearance will be again realized and taught by other Buddhas in the future. A cycle in which no Buddha appears is called empty (Shunya). But in this cycle there are to be five, four have already appeared, and the fifth is to be Maitreya. The theory of recurrent Buddhas may not be primitive, but it certainly arose before the close of the Pali canon, as Metteya is twice mentioned there (Digha Nikaya No. 26. Buddhavansha (chapter 2) and the belief became established in all schools (E. Leuman Maitreya Samiti).¹⁶³
9. There is one being, O brethren, who is born into the world for the good and for the weal of the great multitudes, out of mercy to the world, for the advantage and the good

159. Coming World Teacher by Pavri p. 23, 62, 63.

160. Mster of the Path by Lead Beater. p. 51.

161. Jinarja Dass Buddha and Christ by C. Jinarja Dass page 8.

162. Max Muller's Chijps from A german workshop Vol. 1. p. 452 453.

163. ELeuman Maitreya Smite.

and the weal of Gods and men. And what is that being? A Tathagata, and Arhat Buddha, Supreme.¹⁶⁴

He whose conquest is not conquered again. (Dhammapad)

10. Edmund and Pavri define the promised Messiah mentioned in John, as Maitreya and Messiah as one and the same person.¹⁶⁵

Some Hindu writers have tried to attribute these prophecies to their own ecclesiastic Shankaracharya. It was the same person, who perpetrated all sorts of afflictions upon the Buddhists in India because he was of the view that the Buddha was opposed to the Vedas (Mention has already made before of his views about the Vedas.) He massacred Buddhists to such an extent that none of them remained in India, either they were killed or they fled out of India.

In spite of all this, it is an overt insult to Shankara Charya, to associate him with the promised Maitreya. As to the claim of the Theosophists that Krishna Murti is Maitreya' after a while they have failed in propaganda and are now only waiting the coming of Maitreya. This was a lesson from God to the Theosophists and to those who think that a prophet is man's make up or fabrication. God fulfilled the Buddha's prophecy in the person of Muhammad 1400 years ago.

As regards the claim of our Christian friends, it will be noted that the attributes of Maitreya could not be found in the person of Christ and it is enough to solicit their attention towards Monier William's book of Buddhism, where he expresses the utmost embarrassment at the congruence of the Messiah and Buddha. In a special chapter he writes :— "It seems a mere absurdity, in concluding these lectures; Whom shall we choose as our guide, our hope, our salvation, "The light of Asia" or the light of the world?"¹⁶⁶

164. Digha Nikaya. 26.

165. Buddhist and Christ Gospels: Vo. II Page 164. The Coming Christ P. 106.

166. Buddhism and Christianity by Monier William Page 536-563.

The Buddha or the Christ? It seems a mere mockery to put this final question to rational and thoughtful men, in the nineteenth century; which book shall we clasp to our hearts in our last hour, the book that tells us of the dead, the extinct, the death-giving Buddha's or the Book that reveals to us the living, the eternal the life giving Christ.

As a matter of fact this chapter was entitled :

The world-wide renowned prophecy of Maitreya.

The claims of the Christians, Theosophists and the Hindus have proved that this prophecy is famous in most unambiguous terms in books of Buddhism. A brief summary of their themes may be given below :—

- (a) The Buddhists, as well as the Persians, Hindus and Christians, are waiting for a promised one
- (b) His name will be Maitreya.
- (c) He will be a Maitreya in the real sense of the word. He will be an embodiment of mercy and affection.
- (d) He will be the possessor of a sword, the sword of truth, and that he will have to defend, as the Holy Qur'an says :—
 "Permission to fight is given to those upon whom war is made because they are oppressed, and God is well able to assist them, those who have been expelled from their homes without a just cause except that they say, our Lord is God.¹⁶⁷
- (e) The Coming Maitreya, Vishnu Avatara and Sosiosh on a white horse refers to the unadulterated and the most sublime life, the promised one will lead. It also connotes the suppression of evil-self by his righteous self. As a matter of fact, historians reveal that the prophet's horse Buraq was white. This enigma is very finely interpreted in the Revelation of St. John, which reads :—
 "And I saw heaven opened, and behold a white horse and he that sat upon him, was called Faithful and true,

¹⁶⁷. The Quran, XXII : 39, 40.

and in righteousness he doth judge and make war"¹⁶⁸ (Revelation).

The sword in hand and a white horse to mount upon proclaim that the Promised one is honest and truthful, and that he judges with the help of truth and strives for its diffusion. Each word of this revelation proves prophet Muhammad as the promised one referred to above. He was avowedly known as honest (Al-Ameen) and truthful (Siddique) by his enemies. The Revelation of St. John was in 96 A.D. After the Messiah it was the Holy Prophet who had to fight and strive for the dissemination of truth. And there was nothing ambiguous about his white horse which he actually possessed for riding. The names of the two horses were "Luhooof" and "Sanjah". It is strange that no prophet of the Israelite was allowed to ride a horse.

God forbade trade with Egypt which was famous for trade in horses,¹⁶⁹ only Solomon has horses.

The judges and princes of Israelites used generally to ride on mules and asses.

Therefore in the prophecy the rider of a horse is Muhammad and the rider of an ass is Christ.

- (f) That Maitreya was the friend of Vyasji is evident from prophecy, which was foretold about the Holy Prophet by Vyasji in Bhavishya Purana (discussed in the next part of this book).
- (g) Maitreya was the last Buddha and Prophet; as also the Qur'an says :
"Muhammad is not the father of your men, but he is the messenger of God and the seal of the prophets, or the last of prophets."^{169a}
- (h) Maitreya will be the messenger of mercy and love to the whole universe.
- (i) His advent will take place in the dark Ages (Kalyuga). In Hindu terminology the age of the world is divided into four ages. 1. Saty yega 2. Dvapara. 3. Trita 4. Kalyuga. All the Hindu Bishis (a postles) appeared in the 1st three yugas (periods) Muhammad rose in Kalyuga.

168. Revelation, 19 : 11.

169. Dent. 17 : 16.

169a. The Qur'an, XXXIII : 40.

مَا كَانَ مُحَمَّدٌ
 ابًا أَحَدٍ مِّن رِّجَالِكُمْ وَ لَكِن رَّسُولَ اللَّهِ وَ خَاتَمَ النَّبِيِّينَ

SOURCES OF MAITREYA'S PROPHECY

Another thing which authenticates the importance of this prophecy about the advent of the promised Prophet is the list of sources given below :—

1. The prophecy was conveyed by the famous and distinguished disciples of the Buddha.
2. Mention is made of it in the Buddha's conversation;
3. The Buddhist Kings set up statues of the coming Maitreya in various cities in Asia, such as Kandhara, Gaya, Benares, in the Frontier Province, the Decean, Burma, China, Japan and the farthest places of central Asia. Some of these statues are as high as 120 feet.
4. Not only was the Gautama Buddha but all the Buddhas previous to him were all expecting the promised one.
5. In the most authentic and standard books on Buddhism, the physical features of the promised one are clearly described, lest the people should be deceived in recognizing him.
6. Some description of the special traits of his character have also been given.
7. His moral qualities are described in a eulogy written in clear and explicit terms.
8. The time of his advent has been mentioned, but not in precise terms. There is difference of opinion about this question.
9. Maitreya, the promised one, has been described as a guide to the whole of mankind.
10. It is mentioned in overt terms that he will be the last of the prophets, that no Buddha will come after him.
11. In the historic literature of the Buddhists, it is mentioned as a fact that the promised one is awaited everywhere earnestly.
12. The very name "Maitreya" connotes the one who is recognized without any doubts.

13. The Buddha called the promised one a Buddha and described his own flight as similar to that of the promised Buddha.
14. The Buddha emphasized this prophecy so much that his disciples entirely forgot their sorrow at his death.
15. Buddhists were so anxious about the Maitreya that they suspected each and every reformer as the promised one. There are many instances of this in Buddhist history.
16. In the Buddha's scriptures mention is not only made of the sublime morals and the statues set up to him, but the signs and qualities of his disciples, believers and followers are given in detail.
17. He is described as an embodiment of such qualities as ever inherent in no other reformer.

TRADITION BY THE FAMOUS DISCIPLES OF THE BUDDHA

There is a book entitled "Anagat Vansha"¹⁷⁰ (History of future events).¹⁷⁰ In that book it is written :—

Hail to that Blessed one, that saint and supreme Buddha, thus have I heard on a certain occasion. The Blessed one was dwelling at Kapilavastu in a banyan grove on the banks of the Rohani river. Then the reverend one Sariputta questioned the Blessed one concerning the future Conqueror. The hero that shall follow you as the Buddha, of what sort is he. The account in full I fain would learn. Declare to me. Thou seeing one. When he had heard the elder's speech. The Blessed vouchsafed reply : I

170. Original Words in the Text.

Angat Vansha copied from "The Journal of the Pali Textbook Society" 1886 A.D.

at Museum Library Colombo, Ceylon.

Aham etarahi sumbudho Metteyo
capi hessati idheva bhaddake kappe
asamjate vassakotiye

Metteyyo namena sambuddho
dvipaduttamo,

Kattam bhavissati mama
ceayena rathamana panca
anantara dhanau.

Journal of the Pali Text Book Society 1886, Page 33.

A copy of this is in M.G.P.O. Hinayana Library at Rangoon.
I have copied it from museum library Colombo Ceylon.

will tell it thee, Sariputta; pray lend your ears for I will speak. Our cycle is a happy one. Three leaders have already lived: Kaku-Sandha, Konagamana, and eke the leader Kasapa. "The Buddha supreme am I, but after me Metteya comes, while still this happy cycle lasts.

Before its tale of years shall lapse comes this Buddha then Metteya called supreme and of all men the chief."^{170a}

This narrative is from a great disciple of Buddha and a companion of his. These words speak of the glory of the prophet. And it is because of this that the promised one is considered the founder of the religion of humanity.

NARRATIVE OF THE ANOTHER DISCIPLE, ANANDA

Ananda was another narrator of the prophecy. He always enjoyed the company of the Buddha. His words are quoted from "Milinda Prshnah", a book of authority, which has been long a popular book in its Pali form, has been translated into Sinhalese, and occupies a unique position second only to the Pali Pitakas. It was published from Colombo in 1877; it reveals in its very preface that the book contains the conversation between Raja Milinda and a Buddhist missionary Nagsen, 500 years after the Buddha. Rev. T.W. Rys David has rendered the book into English. As regards its authenticity he writes:—

It has come in this southern home a book of standard authority.....

Professor T.W. Rys David renders :^{170b}—Venerable Nagsena it was said by the blessed one. Now the Tathagata thinks not Ananda that is he who should lead the brotherhood, or that the order is dependent upon him. But on the other hand when describing the virtues and nature of Matteya the blessed one, he said thus :— He will be the leader of a brotherhood several thousands in number as I am now the leader of a brotherhood several hundreds in number.

Raja Milinda addressed Nagsena, saying :—O revered Nagsen! The blessed Buddha has foretold. Buddha thinks not that he will

^{170a}. Translation by Warren Buddhism in Translation page 480—482.

^{170b}. T.W. Phys Davids, "Millinda Prashnah" page 225.

only lead community. But defining the attributes of Metteya, the blessed Buddha said : He will lead the whole of mankind, just as I lead hundreds of people.

BUDDHA'S WILL ON HIS DEATH-BED

In the famous book on Buddhism, *Maha pri Nibhan Sutta* and P. W. Rys Davids, Ernest, J. Eitel, Carlongen Newman have written on the authority of most authoritative Chinese Buddhist Sanskrit books, that the Blessed Buddha went forward with a big party of his followers to the residents of Mallas which was in Koshinagar on the other side of the Hannvyati river. On reaching there he addressed Ananda, saying : Bring me a couch. Its head must be towards the north between two cedar trees.

O Ananda, I feel weakness; I want to lie down. The couch was brought for him, and the Buddha lay on it. Then while he was in his senses and quite awake, some extraordinary signs appeared on the trees and in the heaven and on the earth. Ananda took these to signify respect. But the Buddha said these signs had nothing to do with respect for himself, but the great tribute would be to his self-conscious, duty-bound and righteous followers. The Buddha went on to say : O Ananda can you thus respect your master? On hearing this, tears rolled down from Ananda's eyes. It was so because he felt that he was as yet but a seeker after truth and he was as yet far away from the complete goal : but his master, the kind teacher, was to pass away. The Buddha then asked his disciples : Brothers where is Ananda? A person called Ananda. Ananda came and said to the reverend Master : Darkness and obscurity are in search of wisdom. People sunk deep in emotions and passions and blind are in quest of light. O thou who art perfect, "kindle the light of wisdom". With these words Ananda sat beside him, and the Buddha said :—Ananda, stop : be not sorrowful nor shed tears like this. Have I not told you many a times before that it is our very nature to part with our beloved and dear things. An unwise person thinks himself to be all, but a sensible man knows that this ego has no reality. He is conscious of the imagination of the universe, and believes that all is to perish except truth and righteousness.

I am giving up this physical self of flesh and bones. The spirit of the nature will exist. I have decided to seek rest and peace, as I have finished the work of my mission. This is only what I now long for. O Ananda, you were very near to me for your devotion and imperishable love. Whatever you did is right, continue to strive as indefatigably as possible. Then only will you find

redemption from the low desires, superstitions and ignorance. Then Ananda held his tears and asked as to who would preach them after the (Buddha) passed away. To this Gautama Buddha replied :—I am not the only Buddha having come to this world, nor am I the last of the train. At his proper time, another Buddha will emerge—a sacred one, light upon light, and one who will daiffuse wisdom and knowledge. He will be the knower of all secrets of nature, and will be all glory, He will be the imprecident leader of mankind and the preacher of the people and geni. He will expose the divine truth in the same way as I did. He will propagatē his religion and it will be the best in reality. He will reach the zeenith sf glory and eminence. He will cherish a life of all righteousness, as I do. His disciples will multiply into thousands whereas mine are only a few hundred. Ananda found solacc in these words and said : Pray, Lord, how shall we know it? To this the blessed Buddha said : He will be the Maitreya all in all.¹⁷¹

The inference from this quotation is that Buddha has not only admitted the previous Buddhas, but referred in emphatic terms to the advent of a later one, whom he described as the sacrosanct. The Holy Quran speaks of Prophet Muhammad in an ambiguous terms as “God shall keep you immune from evil.”¹⁷²

2. Again he is described as one to discriminate light in a land in obscurity and darkness.

3. Because of his lead giving to all the nations of the world he will be all light, the Quran reveals it :—“Light upon light. And Allah guides to this light whom He pleases.”¹⁷³

4. Book he brings with him is said in the Quran : These are the verses of the Book full of Wisdom,¹⁷⁴

5. The promised one being in the know of all secrets of nature is manifest from the Quran, where it describes the prophet as the knower of the most intrinsic secrets of nature.

6. “Again it speaks of him as the guide of the whole of mankind and the teacher of men as well as genni.”¹⁷⁵

“Thou art only a warner and for every nation a guide.”

This is a quality of him only to be a guide of the whole world whereas all other prophets came to guide different nation.

171. Gosphel of Buddha by Carus, p. 215—218.

172. The Qur'an, V : 67.

173. The Qur'an, XXIV : 35.

174. The Quran, X : 1.

175. The Qur'an, XIII : 7.

7. As for the prophecy, that he will expose the divine truth that I have taught you. The Quran confirms it in the words

“A messenger from Allah, reciting pure pages. Wherein are (all) right books.”¹⁷⁶ That all those right directions necessary for the guidance of man, whether previously revealed or not, are to be met within the Holy Quran.

8. He will propagate his religion the best of its sort, The Holy Qur’an says :—

This day have I perfected for you your religion and completed my favour to you and chosen for you Islam as a religion.¹⁷⁷

9. “He will reach the Zenith of glory,” is confirmed by the Quran in the words :—

May be thy Lord will raise thee to a position of great glory.¹⁷⁸

The man whom the opponents had planned to expel from their city as a helpless man was to be raised to a position of eminent dignity.

So have the great and eminent scholars have written about him. “The most successful of all the prophets and religious personalities”¹⁷⁹

10. The Buddha’s words : That he will lead a righteous life were practised cent per cent by the Prophet. He not only led the most righteous life himself but he moulded thousands of people in sinlessness.

11. Again that he will enjoy the company of thousands of his followers and disciples is evident from the historical fact that at the time of the conquest of Makka, the Prophet led ten thousand Arabs. And immediately after his death the number rose to more than seventy thousand. What a great miracle for a man, being opposed by tens of thousands of people and he being a magnet to convert them all into his well wishers and friends and followers. There can possibly be no better success than this. He thus ruled over them not only physically but spiritually; as affection and love for him was inveterate in their hearts.

176. Ibid. XCVIII : 2,

177. Ibid. V, 3.

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيْتُ لَكُمُ الْإِسْلَامَ دِينًا

178. Ibid. XVII : 79.

179. Cyclopedea Britanica 11th edition Art. ‘Koran’

PROPHECY IN OTHER SCRIPTURES.

There is hardly any book on Buddhism which does not mention the coming of the promised Maitreya.

1. Sir Charles Eliot, once Ambassador of Great Britain in Japan, in his "Japanese Buddhism" writes :--

The Maitreya is of special importance for the history of doctrines for it connects the older and the newer of the nature of a Bodhisatva.

He is mentioned, in the Pali text with few details—All branches of Buddhism recognized him and he is mentioned frequently in the later Pali literature and in such Sanskrit Buddhist texts as the *Lalitavistara and Mahavastu*¹⁸⁰.

2. Again, famous scholar from Madras, Pandit Kumar Svamy in his "Buddha and the Buddhism" writes :—"Of future Buddhas only the Bodhisatva Maitreya, the personification of the loving kindness is mentioned.¹⁸¹

2. R.S. Hardy writes in his book "Manual of Buddhism".

"During the residence of the Buddha at Weluwana his father Sudhodna, who had heard his attainment to the Buddhahood, sent to him a noble—who delivered this message in the king's name :-- "It is my wish to see you; therefore come to me; others have the benefit of Dharma, but not your father or your other relatives. It is now seven years since I saw you." On arriving at the garden, the Buddha sat upon a throne—The Saky princes said : Sidharta (the Buddha) is younger than we are; he is our nephew; we are his uncles and grandfathers." They therefore told the younger princes to worship him, while they sat down at a little distance. The Buddha knew their thoughts and said : "My relatives are unwilling to worship me, but I will overcome their reluctance—After Saryut had worshipped the Buddha. Then Buddha foretold to them the coming of the Maitreya.

180. Sir Charles Eliot's 'Japanese Buddhism' p. 119-120.

181. Kumar Svamis Buddha and Gospel of Buddhism page 225.

In another tradition it is narrated :—Once the father of Gautama Buddha expressed his desire to see him. He sent several messengers. who said to Buddha; your father is as fond of seeing you as the Lilli flower that of sun; and so has the queen much longing to look at you as the dark night that of new moon. The palace was 960 miles away from Kapilavastu. Buddha covered his journey in two months, walking sixteen miles a day. An evengelist conveyed the news of Buddha coming to his father. More than 500 boys and girls welcomed him with garlands of flowers and sweets. People said that they were his elders and uncles, and that he was their nephew. So they unliked to greet him. The Buddha reading their mind said; why my dear and near ones are unwilling to bow before me, but I shall overcome their abhorrence. It was then that he told them of the advent of the promised Maitreya.¹⁸²

The advent of Maitreya is mentioned also in Hindu scriptures. There is a renowned book named "*Buddha charit of Ashva ghosha*" it reads.—Brahmins and other gods with their attendants were called together from the heaven. And the blessed Maitreya come with the angels to resuscitation the divine law on earth.¹⁸³

In this quotation the events have observed in a revelation. Budhists conceive that the promised one Maitreya is concerned with *Tushita* heaven. *Tushita* signifies the real solace and satisfaction. This leads to infer that the promised one will reach the highest stage of peace, solace and satisfaction. The Holy Quran says about the Holy Prophet: "O soul that art at rest! Return to thy Lord, well pleased (with Him), well pleasing Him. So enter among my servants. And enter into my garden."¹⁸⁴. It was nothing but the rest and solace of his mind which made him serve even while facing hardest trials at the hands of his opponents. He never complained before God for his afflictions. On the other hand, he praised and prostrated before God night and day. We can from this, better imagine that his peace of mind being much developed.

182. R. S. Hardy's 'Mannal of Buddhism, p. 203.

183. Buddha Charit of Ashva Ghosha, 15 : 118.

184. The Qur'an, LXXXIX : 27—30.

Another Sanskrit book, the authoritative scripture of the *Mahayana* sect of Buddhists is *Lalit vistara*, which reveals the life-events of Buddha. Chinese Buddhists much respect and put firm belief in this book. It contains the prophecy of Maitreya in most explicit terms.¹⁸⁵ Another Sanskrit book *Sadhana Mala Vol (i) (ii)*, published by the Oriental Institute of Baroda State (India) speaks of the main traits of the promised one.¹⁸⁶

3. *In Buddhist Philosophy in India and Ceylon* by Bridel Kaith it is written :—"The advent of one Buddha to be namely Metteya, is recognized in the cannon"¹⁸⁷.

4. There are eight passages about Maitreya in the Chinese *Ekottra*.¹⁸⁸

COMPANIONS OF THE PROPHET IN MYRIADS

Just as the Holy Qur'an had been predicted as being the miracle of the last Prophet, so the achievement of myriads of his companions was a predicted fact. If the Holy Qur'an was his verbal miracle, then the assemblage of his companions was his highest spiritual miracle. That is why many preceding prophets called them saints. As a matter of fact, it was a living evidence and a marvellous sign for his extraordinary sanctity. Buddha has said that the coming Buddha Maitreya would be like unto him. There are many resemblances between Buddha and Prophet Muhammad. The resemblance is their love of virtue and hatred of evil as Holy Qur'an says :—

"But God has endeared the faith to you and has made it seemly in your hearts and He has made hateful to you disbelief and transgression and disobedience, such are those who are rightly guided"¹⁸⁹

And they are said to be like stars to guide people.

"My companions are as stars; whomsoever of them you follow, you follow the right course"¹⁹⁰

185. Nidan prevritah, Adhya 26 : 8, 10 Adhya 5 : 39.

186. See Pages 20, 23, 49, 71, 510 and Maitreya Sadhuam P. 50.

187. Digha Nikaya iii : 76. rendered by Sir Charles Eliot.

188. Bridal Kieth's Buddhist philosophy in India and Ceylon.

189. The Qur'an, XLIX : 7.

190. Mish, 27 : 12.

They are purified from sins :—

“A messenger (of God) from among themselves, who recites to them His messages and purifies them”.¹⁹¹

Another resemblance which Buddha has foretold was that the Promised one would be “the leader of an assemblage of Myriads, just as he himself was the head of many hundreds of them. The greatness of the companions of the Holy Prophet was not in number only but their real eminence was in virtue and purity in life. Le Comte De Boulainvilliers says :—“And yet we may truly say that no history can boast events that strike the imagination in a more lively manner, or can be more surprising in themselves, than those we meet with in the lives of first Musalmans”.¹⁹²

There were a few hundreds of Buddhists at the time of Buddha's death but they very soon lost the teachings of their master. “Buddhism entirely altered in a short span of ten years”.¹⁹³

On the other hand, the followers of the Holy Prophet committed the whole Divine message into their hearts, and executed it into practice. They loved the message and the messenger so much that they were ready to give up all for him. In number they were thousands and in deeds these were unparalleled, in service and chastity, and they were moths of the Holy Prophet's light.

And this credit goes to the Holy Prophet that he produced a class of followers who were an embodiment of righteousness, truth, love for Divine Truth and nobleness.

Buddha rightly foretold about them.

“Be well prepared and well minded; join your hands, he who is affectionate and merciful to the world (Rahmat-an-lilamin) is going to speak, is going to pour the endless rain of the Law and refresh those that are waiting for enlightenment. And if some should feel doubt uncertainty or misgiving in any respect, then the wise one will remove it for his children, the Buddhisatva here, striving after enlightenment.”

191. The Qur'an, LXII : 2.

192. Le Comte de Boulainvilliers. Le vil de Mohamet Amsterdam 1731. page 143-144.

193. Elizebeth A Reed Primitive Buddhism p. 25.

“And that moment the following thought arose in the mind of Buddhisattva Maitreya.....We never yet saw so great a host, so great a multitude of Buddhisattvas, we never yet heard of such a multitude that after issuing from the gaps of the earth has stood in the presence of the Lord to honour, respect, venerate, and worship him and greet him with joyful shouts.

Whence have they come here in the form of great bodies? All are great seers, wise and strong in memory, whose outward appearance is lovely to see, whence have they come?¹⁹⁴.

H.G. Wells, writes:

“Can a man who has no good qualities hold a friend? Because those who knew Muhammad best believed in him most. Khadija for all her days believed in him but she may have been a fond woman. Abu Bekr is a better witness, and he never wavered in his devotion. Abu Bekr believed in the Prophet, and it is very hard for anyone who reads the history of these times not to believe in Abu Bekr. Ali again risked his life for the prophet in his darkest days.¹⁹⁵

STATUES OF THE MAITREYA.

Islam does not permit the raising of statues to prophets. And Muslims especially could not tolerate a statue of the Prophet Muhammad. But it is a fact that we believe the Maitreya mentioned in the Buddhist Scriptures is the prophet of Islam. The statues of the Maitreya were raised by the Buddhists all over the continent of Asia, and they did it all merely out of their love and affection for him. In the Holy Qur’an God, while describing His bounties on Solomon, reveals thus : And of the jinn there were those who worked before him by the command of his Lord. And whoever turned aside from our command from among them, We made him taste of the chastisement of burning. They made for him what he pleased, of synagogues and statues and bowls (large) as watering-troughs and fixed cooking-pots. Give thanks, O people of David! And very few of my servants are grateful¹⁹⁶

194. Saddharam Pundrik 14 : 4, 6, 7.

195. H.G. Wells, The outline of history London 1920, P. 325.

196. The Quran XXXIV : 12, 13.

In these verses the jinn were no other than the strangers whom Solomon subjected to his rule and record into service, see *Chronicles* and the images or statues of the angels are mentioned.¹⁹⁷

As regards the images or statues made for Solomon mentioned in the *Quran* some commentators opine that they were the statues of animals and some are of the opinion that they were the images of angels and other people. Therefore these commentators have expressed the view that, according to Solomon, the raising of statues was neither a sin nor against the doctrines of the creed. They opined only such statues are illegitimate which were used for the sake of being worshipped. Abraham was a staunch believer in the unity of God and was ruthlessly opposed to the idols. The *Qur'an* relates about him: "When he said to his Sire and his people what are these images to whose worship you cleave?"¹⁹⁸

However, a clear proof of the coming of the promised Maitreya is given by the statues. They set them up for a noble cause and out of respect for him in countries like Afghanistan, China, India, Japan, Chinese Turkistan, Burmah and Ceylon. They reveal the affection of these people towards him. They must have taken pains to carve these images, and it further reveals their sincere love towards one whom they expected at any moment. Hundreds and thousands of Buddhists kept on waiting for him. As a matter of fact, it is something magnificent and stupendous, how the Buddhists carved images of him upon big rocks hewn out of mountains. Here the Buddhist nation stands unique in its deliberations and achievements. In fact, their religion is one of despondency and disappointment. And that is why their aim in this world is an abhorrence from every desire without the least tinge of love for anything or anybody, love, that is, in the proper sense of the word.

They have, as they believe, no hope nor redemption in this world. The chief aim of a Buddhist is considered renunciation and it carries with it the suppression of all desire for self or suppression of the self itself. For one whose ultimate object is the hope to

197. 2 *Chron.* 2 : 2—18, 3 : 10—13.

198. The *Quran* XXI : 52.

annihilate himself, it is strange that he may exist in the world. We have heard that our life is nothing but a hope to live. But Buddhism hopes to live and throb for one thing even after its objective of eschewing all hope, and though it is a faith of disappointment and dispondency. The hope is its expectation for the promised Maitreya. And this may warrant the Buddhist claim that they live only to wait for the Maitreya. The hope and expectation of the advent of the Maitreya in the minds of Buddhists is so deep that everyone of them is prepared to sacrifice everything for it. Their love for the Promised one has taken an imperishable turn and entered in the pericardium of their hearts. This is evident not only from their books but from the age-long transformation of stones into images, beautiful statues of the promised prophet. The Buddhist sculptor really seems to have given a solid expression to his innermost sentiments in carving the image of the beloved one, that he does his best to add to its beauty.

So, this fact cannot be bypassed or underrated, that the statues of the Maitreya or the Promised one, as constructed by Buddhist sculptors, are not mere stones or toys carved from stones but, by giving them the shape of one earnestly waited for, hundreds and thousands of sentient souls must have given expression to their feelings and sentiments. A brief description of this affection and love may be given below: About ten miles to the south of Peking there is a magnificent temple of Peuansi. It has a big hall and six galleries. The door of the temple is towards the north. It contains many idols, and to one entering through the main-gate, the most conspicuous of all the statues is that of the Maitreya.¹⁹⁹

It is not only in Peking that we find such statues, but all over the country. There are numerous temples where statues of the Maitreya exist. It is yet to be decided whether the companions of the Prophet knew anything about these statues or the prophecy of Buddha; but it is a fact that they first of all decided to spread the light of Islam in China. They were commanded by the Holy Prophet "to

¹⁹⁹. Chinese Buddhism p. 254.

search Knowledge in far off lands such as China” In fact this led them to come to the land and thus they achieved a great success in propagating Islam there.

HEUN TSANG'S LOVE FOR THE MAITREYA

Heun Tsang, a Chinese traveller, was born in 608 A.D. He travelled from China to India at the time when he had to tread almost unpassable routes through mountains and wastes. The pains he took to undergo all the hardships of travel with its trials and obstructions can well be imagined. He travelled on foot the whole length and breadth of India. But why did he undergo all these afflictions? There must have been some great ideal. He set off from Nalanda, Bengal, and reached Kaputa. This is a place replete with temples. In the centre of these temples there is a huge statue made of sandal wood, which is much revered for its greatness. It was believed to rule the hearts of the people. On this presumption its name is *Aylochit Eshvara* telling the future of people. People came with most fragrant garlands of flowers of fascinating hues and with the almost humility they prostrate themselves before it.

Bearing in mind the object for which they came to seek the divine help, people threw the garlands on the arm of the statue. If the garland stuck to the arm or remained there, then the person who presented it is supposed to have succeeded in his object. On the other hand, if a palpitating poor creature cannot reach the arm and is unable to keep his garland there, that is supposed to indicate his distress, disappointment and the beginning of the future obscurity for the pilgrim. The Chinese pilgrim Heun Tsang appeared before the idol, and much of the purpose of the long long travels was expressed in this cry which arose from his innermost heart, shall I emerge again in the world amongst gods for the service of the Blessed Maitreya? It was with this desire that he threw the garland of flowers on the arm of the idol, saying : “If my desire is to be fulfilled, the god will accept my garland.” His great good fortune the idol accepted the garland.²⁰⁰

200. In the footsteps of Buddha by Grousset (French) p. 174.

And with that the sublime traveller forgot all his pains and afflictions of his journey. He found a great solace. It was again the love and affection for the Maitreya which led him to the Sarnath Temple in Benares.

He came to see the place called Bara Singa. This was the sacred place where Buddha was shown a vision of the Maitreya.

And King Ashoka built a pillar in his honour at the sacred place.²⁰¹

Once he said : I earnestly desire to give the reward of my righteous deeds to some other person, while in return I may be recompensed by being raised a new among gods in the days of Maitreya the great, and thus get a chance to serve him, for the Maitreya is an embodiment of mercy and love. He further said : O blessed one, all prostration and worship is due to you, and you alone, upon whom all knowledge is bestowed. O Tathagata, I am so much in earnest to see your face, full of love, kindness and sympathy.

I wish to rise again after my death as companion of yours. With this prayer Heun Tsang gave up his life.²⁰²

This brings to light the deep love which was burning in the heart of the Chinese traveller for the promised prophet and who sacrificed all to this love.

Another Chinese traveller, Iching, expresses his love for the Maitreya thus : I earnestly desire nothing in my life except these four accomplishments for China and for the Buddhist world :

1. Knowledge of the sacred scriptures ;
2. Gathering of all people under one tree ;
3. A meeting with the Promised Prophet ;
4. Achievement of Perfect self-consciousness.²⁰³

201. See *Ibid.* p. 154.

202. *Ibid.* p. 256.

203. *Ibid.* p. 273.

A CHINESE PRINCE'S LONGING FOR THE MAITREYA

A Chinese prince fell in love with the unseen Maitreya. He longed to give expression to his love. The promised beloved was yet to come and there was none at whose feet he would prostrate himself and sacrifice all his riches. In his will immediately before he passed away, he expressed his love for the promised Prophet in most fascinating words. He expressed his desire to spend all for his beloved Maitreya. He stated : I, a servant of Buddha, Si-Shant, am left alone after the death of my parents. Before the moving of a tree, I cared much for my parents. I asked Heaven repeatedly, but no sign was shown in reply. I wished to give myself up to pure and sacred spirits, so that I might get rid of this loneliness. I wanted to spend all the wealth inherited by me, so that idols might be carved with all regard. Amidst them let the statue of the Maitreya be fashioned, and behind him Kshiti Garbha (an ancient Buddha).²⁰⁴

These words of the said prince reveal the depth of his love and affection for the promised prophet.

He sacrificed all his wealth to give an expression to his deep-rooted love in the shape of statues.

FAHIAN IN SEARCH OF THE MAITREYA

Another famous Chinese traveller, Fahian, set out on his journey from China in search of the Maitreya. He reached India, and then crossing untrodden forests and wastes reached the Frontier Province. There he saw a statue of the Maitreya in an ancient temple. Buddhists were very much in earnest about the truth of the Promised one, and the reason why they underwent such trials and hardships of travelling to far-off countries, thousands of miles away from home, is further commented on by Sir Charles Eliot as follows :--

“The Chinese pilgrims mention statues and sites connected with the Maitreya but seem, too, filled with a personal devotion for him and to think of him as occupied in protecting the faith while waiting for his own to appear on earth.”

204. “In the footsteps of Buddha p. 326-327.

And again in his "Hinduism and Buddhism" he writes :—

After Avlochit and Manjusri according to the Buddhist creed the Maitreya is an important person, even called "Ajeeta" which means unconquerable. According to Pali scriptures he will be the only Promised one.

He will not be on a level with other Buddhas, but will be above all. As regards their nature, all Buddhas are the chosen ones of the human race.

The Maitreya, however, is one who has been given a distinguished status because of his love for mankind.

The Promised one was considered as lying waiting to come from high.

As regard colour his complexion will be golden.

His statues, tall and impressive, have been chosen so as to reveal his habits as occidental unlike the Buddha with legs crossed. His statues are found first of all in Kandhara. A very famous statue was in Udian Nagar (now N.W.F.P. Pakistan) which was mentioned by Fahian, the Chinese traveller, in his travelling diary. It is a very old statue.

He writes :—I saw a huge statue of the Maitreya in northern India, as tall as 120 ft. On particular festivals light radiates from it. The encircling Kings offer sacrifices to it. Another Chinese traveller, Huen Tsang, goes so far as to describe it as the production of a noble disciple of the Buddha, namely Ananda. Originally it was a pillar which was erected there as a legacy of the prophecy of Buddha that he would be succeeded by the Maitreya and that he would be the master of the Heavens after achieving the title of the enlightened Buddha. It seems that Fahian is mistaken here. In fact the tall statue existed at Udian Nagar, and the pillar was near Benares, as has already been mentioned above. The love, affection, devotion, sentiments and sacrifices of these lovers of the Maitreya can well be imagined. How indefatigably the sculptors and these mad religionists carved gigantic mountains to give expression to their innermost love for the Promised one This is no easy task. It all requires assiduity, hardwork and wealth, To illuminate a statue

in those days, one from which light radiates must have been the experiment of a superb brain.

The sacrifices made by kings and princes reveal their devoted love for the man, of whom the statue was but an image. As a matter of fact, there was no other nation so earnestly and devotedly preparing for the welcome of the Promised one as were these people.

In the monasteries and temples of China there are superb and magnificent engravings on the wooden and stone walls. Almost all the temples in China face towards the south, and all of them seem to be built of a similar shape.

In the midst of the temple is a magnificent statue, which those people call : *Mi-li-fo*, meaning "the coming Buddha". The statue seems to be that of a bold and scrupulously righteous personality. Its chest is wide and open. There is a smile on its face. It is an imaginative representation of the magnificent Maitreya which the Buddhist temples in China reveal.

Some Buddhist divines of China are of the opinion that the Promised one, to whom the magnificent statue refers, is to appear 3,000 years after the death of the Buddha, and that he will be the origin of a great metamorphosis.²⁰⁵

THE MAITREYA IN JAVA

The statues of the island of Java are famous for their height. They are, moreover most beautiful and fascinating. These are in the Middle and East provinces.

Famous amongst these is a pillar on both sides of which are galleries on every story. It is said to have been erected in the year 850 A.D. In its form there is not a hint of Hindu architecture. It is purely the Buddhist art. On the 3rd gallery of it, is seen the statue of the Maitreya, who seems to be teaching his companions. The pilgrims and devotees go round it giving expression to their love and devotion. Besides this, where there are five conspicuous

205. Chinese Buddhism by Edkins p. 240.

statues of the Buddha, there is one of the Maitreya, which excels the others.

It is a wonderful coincidence that the physical features of the Maitreya which the Sanskrit Buddhist book *Lalit vistara* describes are exactly similar to those of the portrait of the Maitreya extant in the first gallery of Barabudur temple in Central Java. This temple was built in 750 A.D.

THE MAITREYA IN CEYLON

At the time of the decline of the Buddhism, Ceylon was ruled by a king named Dhatusen. He erected a big statue in remembrance of the Maitreya. For full details please see the "Buddhism Primitive and Present in Magadha Ceylon".²⁰⁶

The Chinese traveller, Fahian, writes in his travel notes that he found statue of the Metteya at numerous places in Ceylon, notwithstanding the country being populated by atheists and non-religious people.

This reveals the fact that, whatever the beliefs of any people in matters of faith, they all waited earnestly for the promised prophet.

THE MAITREYA IN TIBET

Like other Buddhist countries mountaneous Tibet is not devoid of effigies of the Maitreya.

In the Tibetan language or in the religious terminology of the Tibetans is the word 'Champa' which connotes a fragrant yellow flower. And it is mentioned in their scripture "Bardo". The Tibetans are as anxiously waiting for him as are other people of the Buddhist countries²⁰⁷

Hence by the order of the Dalai Lama, a huge statue as high as 80 feet was constructed in Tibet representing the Maitreya. It was gilded with gold so that the Maitreya might accept it and come to the world soon.²⁰⁸

206. "Buddhism Primitive and Present in Magadha Ceylon" by S.R. Compleston A.D.

207. "Tibetan Book of the Dead" by Evens Wentz p. 101,

208. Manual of Bnddhism by S.R. Hardy,

It is in Cyclopedia of Religion and Ethics :

Amita-bha, means unmeasured splendor. Among the innumerable Buddhas there is one, Amita-bha, the Buddha of the setting sun, the god of infinite light, who thanks to his ancient vow has won for himself the happy of presiding over a universe, in which there is no evil destiny. The men of that country are equal to the gods of ours. There are none but Bodhisatvas and only a few Arhats, that world is a happy land (A Sukhavati) or as the Vishnupurana says A Sukha. Although Metreya has a paradise in the land to which Amita-bha calls his elect, and to which he conveys them with the help of his two Great Bothisatvas. Amita-bha at one time quite distinct from an eternal Sakyamuni (lotus of the true law) comes to be regarded as the quasi-eternal Buddha who was incarnated under the illusory appearance of the human Sakyamuni.²⁰⁹

THE MAITREYA IN CENTRAL ASIA

Besides India and the above-mentioned countries, statues of the Maitreya are to be found as far as Central Asia. As a matter of fact, the prophecy of the advent of a Promised one was engraved in countries which would be the field for the propagation of Islam.

Sir Charles Eliot writes : A temple of the Maitreya has been found at Turfan in Central Asia, with a Chinese inscription which speaks of him as an active benevolent deity, manifesting himself in many attributes *i.e.* Muhammad.

THE COMING BUDDHA, ONE AND THE LAST.

In Pali and Sanskrit literature on Buddhism there is of opinion regarding the number of Buddhas; it is from six to thirty crores. According to an ancient Pali saying there were six Buddhas before Gautama Buddha.

The coming promised Buddha Maitreya is only one. All of these are mentioned in *Maha Padan Sutta, Digha Nikaya (ii)*2.

²⁰⁹. In Vishnupurana it is fore told that 'Amitabha' will appear in 8th manvantra Cyclopedia of Religion and the Ethics vol. I. p. 98—99.

All these scriptures unanimously say that the coming Buddha, or Maitreya the Promised, is one and only one. There may be a difference of opinion regarding the actual number of Buddhas who came before Gautama Buddha, but it is an established fact that there will be no Buddha after the Maitreya. In his "Manual of Buddhism" Prof. R.S. Hardy writes : This long period of remediless ignorance was succeeded by the *Maha Bhadru Kalpa* in which five Buddhas are to appear :--

1. Kaku Sandha
2. Konagamna.
3. Kasypa
4. Gautama
5. Maitreya

The first four of these have already appeared and the Maitreya will be the next Buddha who will arise to bless the world.^{209a}

So the prophecy refers to the only one Promised, whose name is *Metteya* or *Maitreya*. There is no allusion to anybody else. And the references given also explicitly manifest that the coming Promised one will be the last prophet or the last Buddha.

BUDDHISTS LOVE FOR THE MAITREYA

The sons of Adam in every age were led to love their Prophets and reformers after they had seen them enduring toils, suffering pains and leaving no stone unturned to guide their people to the right course. Nations were at last moved to see it all. They respected and loved them much. But the Buddhists part in this love is unique. They loved the coming Maitreya very much, although they did not see him in their own life time. They became devout lovers of the Promised one. Love encompassed their hearts for one who is yet to come after the centuries. There is no doubt that when a person sees a handsome and charming fellow he may droop desperately in love; and a philanthropist may be loved by others; but the Buddhists drooped in love for him who is as yet unseen

^{209a}. Ibid. p. 98.

and unfamiliar to them. . To carve and model a beautiful statue with their own hands and then to fell in love with it, was, in fact, inspired into their hearts by Buddha. The very life of a devout Buddhist is an enigma. He is alive yet loth to love. He lives in the world, yet he believes all mundane desires deceitful, and he wants to be immune from deceit. To perish and perish for ever is his ultimate goal. In order to live in the world, there is need of having love and interest in the things of the world, but for him this brings a great chastisement. In this dark and oblivious world of the Buddhist there is one resplendent light. It is the belief in the Maitreya. In quest of him, the Buddhists have sacrificed all and sought much. They cut mountains and gigantic rocks and shaped them into statues. They crossed rivers and pathless jungles, and sought after him and his signs, like mad lovers. They proclaimed that their object was nothing but to see the Maitreya. In "The Law of Christ" Jinarja Das writes :—"

According to Buddhist traditions, the best reward of the good deeds of a man is that he will exist in the time of the Promised one and move about like all other people. When the righteous and devout Buddhists pray most devoutly while offering flowers, they express their all desires and desiderata in this one single sentence :—O Buddha, let me appear on the earth among men when the Maitreya is moving amidst them".²¹⁰

The Chinese traveller, Huen Tsang, who set off from China with the fire of love of the Maitreya illumining his heart most resplendently, once fell ill on his journey. In his despair of recovery, he dreamt a dream that there were three gods standing before him. Their faces were very beautiful, their bodies glorious, sublime and superb. All of them were clad in shining attire. One of them had a golden colour, another dark blue, and another silvery white. They were Manjushri, Avlohit Ishwara and the

²¹⁰. Jinarja Dass Law of Christ p. 191.

Maitreya respectively. They all exhorted him to live and propagate the message of the righteous."²¹¹ This dream of Hune Tsang reveals that his heart was brimming over with love of the Maitreya so that he saw his picture everywhere at all times, waking or sleeping.

CHRIST IN BUDDHIST COLOURS

There are some Christian advocates who advance their cause at the expense of others. They illuminate Christianity by blackening other religions. They sought the sources of Islam and Quran in other religious scriptures. They do not realize that morality, after all, is a common property. They must know that most of the sermon on the mount is a re-echo of the past. The Buddha and Jesus gave similar precepts to the world, many of the parables of Jesus were only renderings of the parables in Buddhistic literature. Jesus, we believe, did not owe his enlightenment to the Buddhistic lore, all his knowledge came directly from God. A close study of the religions will enable people to appreciate the Quranic truth that no nation was left without a Divine message. But the contemporaries of the prophets did not keep full records of the words of their Masters. Coming generations were given a religion which was never taught by the Master, not even imagined by the respected founder.

Here are some aspects of the life of Christ which we met narrated in the Jataka books of the Buddha.

1. Maha Maya, is said to have conceived him after a dream in which she beheld the future Buddha descending from heaven and entering her womb.

2. Maya herself, according to the tradition died and carried to heaven of Indra., whither was the Buddha himself ascended later.

3. As the time drew nigh for him to enter the womb world in this the final birth, the gods themselves prepared the way before him with celestial portents and signs.

²¹¹. In the footsteps of Buddha by Grousset p. 168.

4. Earthquakes and miracles of healing took place, flowers bloomed although out of season, heavenly music was heard.

5. Before his birth also the prophecy was uttered concerning him.

6. That he would become either universal monarch...and become a Buddha perfectly enlightened, for the salvation of mankind.

7. He is accordingly conceived in the womb of queen Maha Maya. and she is delivered of a son in the lumbini Grover, under the shade of a Sal-tree, a branch of which bends down to her, that she may graspit with her hand.²¹²

8. One text says that the conception of Sakya Muni was not independent of inter course of his father and mother. It is in the Mahavastu that the virginity of the mother of Buddha is asserted.

9. The Buddhisatva does not pass through the ordinary forms of embryo, his birth was through his mother's side.

A wellknown Christian writer says :—It is true that many of the sayings put into the mouth of the Messiah by evangelists are to be found in the writings of Greek philosophers and Chinese sages. It is true, to take the most striking of all instances that the life of Sakia Muni presents us with most striking resemblance to the life of Christ, that he was born of a virgin mother, that his birth was celebrated by the songs of celestial beings, that he was tempted by the evil one and transfigured. There is no need to suppose that the one is a copy of the other, nor that the one set of stories is a fraudulent or diabolical foregry nor yet that both sets are the clumsy inventions of the subsequent ages of darkness. That unifying factor was not the incarnation, nor the virgin birth, nor miracles or some one's ascension to heaven taking his seat to the right hand of God. The unifying factor is thier words of wisdom and their message of love to all. The story of virginity of Maya (Mother of the Buddha) is asserted in the "Mahavastu".

10. The chief of the divinities including Indra (Jabrael) were in attendence and the boy was received by four Brahma angels. Immediately also he uttered the shout of victory.

²¹². Cyclopedia of Religion and Ethics vol. 2. p. 881.

SOME SIGNIFICANT REFERENCES FROM VARIOUS BOOKS

1. The Maitreya will be the last and perfect light (*Saddharam Pundrik* Chapter 94.)
2. In the history of Buddhism there are mentioned 15 Buddhas, the last of them is the Maitreya (*Bartem and yewasef* by E.W. Wallis Budge).
3. Spratt in his "*Pilgrimage of Buddhism*" writes :—"The revival of Buddhism is a concoction dastardly built on sand. The Buddhist religion has been wiped out of the surface of the earth. According to prophecies the Maitreya will appear and propagate his religion anew from the west."²¹³
4. The Maitreya will be the prophet who will abrogate some laws and doctrines of ancient religions subject to circumstances.²¹⁴
5. It is written :—The beauty of the Buddha Maitreya is beyond all praise. His statue will not differ from ours.

His revelation will be more eloquent. Those listening to it will not be tired of listening; they will like to listen to more of it.²¹⁵

6. The Maitreya will be recognized by all except the five classes of sinners.
 - (a). Those who associate other gods with God.
 - (b). The evil-doers.
 - (c). Murderers of the sacred companions
 - (d). Nudes and lustful people

213. Spratt's *Pilgrimage of Buddhism* p. 629.

214. *Scared Books of the East*, vol. 49

215. *Buddhism* by T.W. Rhys Davids p. 183.

(e). Those who deny democracy.

7. The mother of the Maitreya will be noble and pretty. He will be her first child.²¹⁶

8. Although there are hundreds of statues of the Maitreya. yet this is a miracle, as it is written that he will himself be strictly opposed to sculptures and their worship.

It is written :—The custom of the world is to form a lump of clay, and with wheel make it into a porcelain image. How can this image compare with the sages or be continued to later generations. The Arhan unable to solve this problem, went to the paradises of the devas, and asked Maitreya who replied.²¹⁷

This manifestly shows that, according to this prophecy, none other than Prophet Muhammad can be the Promised one.

9. In the Chinese *Tripitaka*, the Buddha, replying to Sariputra, said : Afterwards a righteous king will succeed, and the King will succeed, and the Maitreya will send down 300 youths, born apparitionally among men. They will recover the Law from the 500 *Arhats* and go among men instructing them, so that once more the scriptures, which had been taken to heaven will be disseminated by the Maitreya, in the world.

10. Again Buddha said : What reason should I have continually to manifest myself? “When men become unbelieving, unwise ignorant, careless, fond of sensual pleasures and thoughtlessness they run into misfortune. Then I, who know the course of the world, declare : I am so and so (and I consider) : how can I incline them towards enlightenment?

(“How can they become partakers of the Buddha Laws.)”²¹⁸

11. The English rendering of the Buddhist book “*Jataka*” has been published in the Harvard University Studies vol. 3 This speaks of the Signs of the coming Promised

216. Maha Vastu 1 - 197, Lalit Vistar 25 : 5, 23 : 10.

217. Chinese Buddhism by Revd. Joseph Edkins p. 80.

218. Saddharam Pundrik 15 ; 22, 23.

one. It reveals that the Maitreya is not only the Promised one of Gautama Buddha but that all the twenty four Buddhas prophesied his advent. As the Holy Qur'an says: "And when God made a covenant through the prophets: Certainly what I have given you of Book and Wisdom— then a Messenger comes to you verifying that which is with you, you shall believe in him, and you shall aid him. He said: Do you affirm and accept my compact in this (matter)? They said: We do affirm.

He said: Then bear witness, and I (too) am of the bearers of witness with you.²¹⁹

12. Major Arthur Glyn Leonard writes:

"In reality Muhammad was an ultra great man. The difference (as it appears to me) between other great men and himself was wide. The ordinary type of great man, a John Knox, for example, is a patriot essentially. He is for his country first, then for God and humanity. As I have shown, for Muhammad, it was just the reverse. An Arab by accident of birth, he put God and nature before everything.

It was this that made him humanist, this that placed him before his age. For Muhammad, without a shadow of doubt, was centuries before his age". And this is the real sense of Maitreya "A mercy to all nations".

It is my fervent prayer that Almighty God may bless this my humble research and make it instrumental in inspiring the hearts of seekers after truth from all religions with the love of the Holy Prophet, "the mercy to all nations" (Buddha Maitreya). Amin.

219. The Quran iii : 80.

وَاذْأَخَذَ اللَّهُ مِيثَاقَ الَّذِينَ لَمَاءَ آتَيْنَاكُمْ مِنْ كِتَابٍ وَحِكْمَةٍ أَنْ جَاءَكُمْ رَسُولٌ مُصَدِّقٌ لِمَا مَعَكُمْ
 لَتُؤْمِنُنَّ بِهِ وَتَنْصُرُنَّهُ قَالَ أَأَقْرَضُكُمْ وَأَخَذْتُكُمْ عَلَىٰ ذَٰلِكُمْ فَصِرْتُمْ كَفَّارًا قَالُوا
 فَاتَّبِعُوا وَأَنَا مَعَكُمْ مِنَ الْمُهْتَدِينَ

THE
PROPHET MUHAMMAD
in the
HINDU SCRIPTURES

INTRODUCTION

NUMEROUS prophecies of the advent of the Holy Prophet are also found in the sacred books of the Hindus. There are three divisions of these books—the Vedas, the Upanishads and the Puranas. The BRAHMANAS are nothing but a commentary of the Vedas, still it is included in the revealed books (*Shruti*) There are four principal divisions of the Vedas, although according to their number, they amount to 1131.¹ out of which only about a dozen are available. The Rig Veda, the Yajur Veda and the Sam Veda are considered to be the more ancient books, the Rig. Veda being the oldest. The Rig Veda was compiled in three long and different periods of time.² According to Manu, the above mentioned are the three old Vedas.³ Which are also known as 'Trai Vidya,' or the Triple Sciences. The fourth one, Atharva Veda is of a later date. Opinions greatly differ as to the date of compilation or revelation of the four Vedas. European Orientalists, however, are more or less unanimous in their research; but there is an unbridgable gulf of difference between various Hindu sects and scholars. One scholar holds that the Vedas were revealed one thousand three hundred and ten millions of years ago,⁴ and according to others they are not more than four thousand years old.⁵ Similarly, a great difference is found in the various accounts about the places where these books were revealed and the Rishis (prophets) to whom these scriptures were given. Notwithstanding these differences, the Vedas are the most authentic scriptures of the Hindus and the real foundation of the Hindu Dharma.

1. Ek shatam adhvaryo shakha, shasr vertama Sam Veda, ek vinshti dhava Richyam, navdha Atharvano Veda, There are 101 branches of Yajur Veda, 1000 of Samveda, 21 are of Rigveda, and nine types of Atharvaveda, i.e. 1131. Maha-Bhashya of Patanjali.

2. Abhinash Chandra's Rigvedic. India, Intro, p. VIII.

3. Trayam Brahm sanatnam. Manu. 1.23. 2 : 76, 77, 118. 3 : 2. 9 : 188.

4. Dyanand's Satyarth Parkasha.

5. Mahatma Tilak's "Arctic Home in the Vedas."

Next in order of superiority and authenticity to the Vedas are the Upanishads. Some Pandits, however, consider the Upanishads to be superior to the Vedas.⁶ The Hindus are proud of these philosophic treatises; and in the Upanishads as well, we find a claim to superiority over the Vedas⁷

The next authentic books after the Upanishads and the most widely read of all are the Puranas. These books as easily intelligible and available at every place, as the Vedas are difficult to understand and rarely found. The Hindus show great reverence to these books and read them with much interest and faith. The Puranas comprise of the history of the creation of this universe, the history of the early Aryan tribes, and life stories of the divines and Deities of the Hindus. Maha Rishi Vyasa has divided these books into eighteen voluminous parts. The majority of the Hindu people believes that the Vedas too attest the truth of the Puranas, which shows that the Puranas are more authentic and more ancient. In the Atharva Veda we find: "Verses and songs and magic hymns, Purana, sacrificial text—All the celestial Gods Whose home is heaven, sprang from the residue".⁸ Again we find: "He went away to the great region. Itihasa and Purana and Gathas and Narashansis followed him"⁹ Similarly, in the Rig Veda a mention is made of Puranas: "So by this knowledge (of) Puran Yajua our fathers raised up to Rishis",¹⁰ A reference to Puranas is also met with in Chhandogya Upanishad".¹¹

All these references, show that the Puranas are also revealed books like the Vedas, and as regards the age of revelation, they were either revealed simultaneously with the Vedas or some time before. In a word, the sanctity and reverence of the Puranas is admitted and recognized in all the authentic books of the Hindus. But in spite

6. Pt. Radha Krishnan's Philosophy of the Upanishads, p. 16. Sacred Books of the East vol. I. Introduction to the Upanishads, p. xiii. Lectures by Raja Ram Mohan Roy.

7. Manduk Upanishad, 1. 1. 4-6. Chhandogya vii. 1-2. Shatpath Br. X. 3.5-12.

8. The Atharvaveda, XI : 7. 24.

9. Atharva Veda, XV : 6, 12.

10. Rig Veda, X : 130, 6.

11. Chhan. VII : 1-2.

of all this, some Pandits have today begun to reject these collections simply because they find in them numerous prophecies and vivid signs of the truth of the Prophet Muhammad. Instead of having believed in the Prophet and thus obeying their great and Holy Rishis and realising the truth of their sayings, these Pandits have thought it best to totally refuse credence to what the Puranas contain. But the Vedas have clearly testified to the truth of the Puranas and it is recorded that just as the Vedas were revealed from God, in like manner, the Puranas too were revealed by Him. Sometimes, however, it is pleaded that the present Puranas are not the same collection of which the Vedas speak, the real books having been lost. But this contention is not correct. It is impossible and far from truth that all the Puranas which were so widely read and keenly studied, could have fallen in oblivion and totally wiped out from the surface of the earth, and the Vedas, which only a few could read and understand, remained intact upto this time.

It is further said that these prophecies were added to the Puranas at a later date. But this too is a baseless argument. Such a well-known book, having a vast circulation, and also being read at appointed times in the prayers,¹² cannot be possibly tempered with. Seeing clear prophecies of the Arabian Prophet in their books, the Pandits began to clamour that the Puranas were corrupted. Moreover, it is nonsensical to think that all the Pandits and the learned divines of the Hindus could have assembled at some place and added these prophecies to the Puranas. There are, at the same time, so many sects among the Brahmans and each sect is strongly opposed to the other, so it was impossible for them to agree to such a change. A copy of a Puran will be found in almost every Brahman's house, and it is really strange that so far the world has not seen any collection without these prophecies. And the most ridiculous thing is that corruption is said to have been made in favour of the Prophet and against their own religion. It was just possible to add something against these prophecies or to change their text, but it is simply absurd to think that the Hindu Pandits added something against their own religion and conviction. Thus, we appeal to our Hindu brethren to give a serious consideration to this question. Every word of the Prophecy is as genuine and revealed by God as that of the Vedas, reading of which brings salvation and blessings in this world as well as in the next. Let them, therefore, carefully study, in their revealed scriptures, the glory of the Prophet Muhammad and let them declare their faith in him.

12: It is recorded in Shatpath Br. an old and very authentic commentary of Yajur veda, that Puranas should be read on the ninth day of Yagnya. XIII : 4. 3. 13 XI : 5. 6. 8. Shankhayana S. 16. See note on Shatpath Br. XIII : 4. 3. 13.

MAHRISHI VYASA'S REVERENCE FOR THE PROPHET

THE Hindus has been very well-known for heroworship. This trait of their character, as a matter of fact, forms part of their religion. Mahrishi Vyasa is greatly esteemed among the Hindus as a great rishi and learned divine. He was a very pious, God-fearing and pure-hearted man. He was the man who arranged the Vedas under various heads. He also wrote a valuable book on mysticism. The Gita and the Maha Bharat too were the productions of his masterly pen. But his greatest compilation is the eighteen volumes of Puranas. Chief among the Puranas is a book known as 'Bhavishya Purana, in which the Mahrishi makes a wonderful survey of the coming events. It is called Bhavishya Puran because it gives an account of the future events. The Hindus regard it as the Work of God just as the Vedas are. Mahrishi Vyasa was just the compiler of the book, the real author being God Himself. The copy of the Bhavishya Purana, from which we quote the following prophecies, was printed in the Venkateshwar Press at Bombay.

Below we give the English translation of the prophetic words :—

एतस्मिन्नन्तरे स्तेच्छ आचार्यणा समन्वितः ।

महामद इति ख्यातः शिष्यशाखासमन्वितः ॥ ५ ॥

नृपश्चैव महादेवं मरुस्थलनिवासिनम् ।

गङ्गाजलैश्च संस्नाप्य पन्नगव्यसमन्वितैः ।

चंदनादिभिरभ्यर्च्य तुष्टाव मनसा हरम् ॥ ६ ॥

भोजराज उवाच—नमस्ते गिरिजानाथ मरुस्थलनिवासिने

त्रिपुरासुरनाशाय बहुमायाप्रवर्तिने ॥ ७ ॥

स्तेच्छैर्गुप्ताय शुद्धाय सच्चिदानन्दरूपिणे ।

त्वं मां हि क्रिकरं विद्धि शरणार्थमुपागतम् ॥ ८ ॥

सत उवाच—इति श्रुत्वा स्तवं देवः शब्दमाह नृपाय तम् ।

गंतव्यं भोजराजेन महाकालश्चरस्थल ॥ ९ ॥

“A malechha (belonging to a foreign country and speaking foreign language) spiritual teacher will appear with his companions. His name will be Muhammad Raja (Bhoj) after giving this Maha Dev Arab (of angelic disposition) a bath in the ‘Panchgavva’ and the Ganges water, (i.e. purging him of all sins’ offered him the presents) of his sincere devotion and showing him all reverence said. I make obeisance to thee’. ‘O Ye! the pride of mankind, the dweller in Arabia, Ye have collected a great force to kill the Devil and you yourself have been protected from the malechha opponents’. ‘O Ye! the image of the Most Pious God the biggest Lord, I am a slave to thee, take me as one lying on thy feet’.¹³ In this eulogy of the Holy Prophet, Maharishi Vyasa has enumerated the following points :—

(1) The name of the Prophet is clearly stated as Muhammad. (2) He is said to belong to Arabia. The Sanskrit word *marusthal* used in the prophecy means a sandy tract of land or a desert. (3) Special mention is made of the companions of the Prophet. There has hardly been any other Prophet in the world who had such a host of companions all resembling him. (4) He will be immune from sins, having an angelic disposition. (5) The Raja of India will show him his heart-felt reverence. (6) The Prophet will be given protection against his enemies. (7) He will kill Devil, root out idol-worship and will do away with all sorts of vices. (7) He will be an image of the All-powerful God. (9) The Mahtrishi claims to be lying at his feet. (10) He is regarded as the pride of mankind (*Parbatis Nath*).

This prophecy is as clear as day-light, there being not a shadow of doubt as to its application to the Prophet Muhammad. Some people, however, have raised an objection that the raja of whom this prophecy makes a mention was named as Bhoj who lived in the 11th century A.D. and was the descendant in the tenth generation of Raja Shalivahan. Raja Bhoj, thus, came into the world five hundred years after the advent of the Prophet. But names in prophecies, as we have stated before, do not matter much. Names are also given as a prophecy and often these names have to be given an interpretation. Moreover, there was not only one raja of the name of Bhoj. Just as the Egyptian monarchs were known as Pharaohs and the Roman kings were called Caesars, similarly, the Indian rajas were given the epithet of Bhoj. Several rajas who lived before the above-mentioned Raja Bhoj had the same kingly name. We find a mention of Raja Bhoj made in an old Sanskrit book ‘Aitarya Branmana’ Similarly, Panni, who was a renowned grammarian of Sanskrit and lived long before Islam, also refers to Bhoj, his cities and his offsprings—Besides, this

prophecy gives clearly the name of the prophet as Muhammad which shows that it applies to none other but the prophet of Islam.

Another point which required elucidation, is, the Prophet's taking bath in 'Panchgavya' and the water of the Ganges. This did not, of course, actually happen as it was only a vision; so we give it the interpretation that the Prophet will be purged of and made immune from all sorts of sins. These waters are considered to be very holy and sacred and they make people sinless, just as the water of the river Jordan is sacred to the Christians and that of *Zamzam* to the Musalmans.

We have, thus, seen what Brahmaji (God) revealed and what Vyasaji told the world. The Mahrishi has regarded the Holy Prophet as absolutely pious and sinless and showing his true loyalty and reverence to him has desired to lie at his feet. Should we not appeal, in the light of the above facts, to our Hindu brethren, who believe in these Divine Scriptures and deify their religious leaders, to ponder over what Mahrishi Vyasa has said about the Prophet and believing in the Prophet to obey the commandments of Brahma and to fulfil the heart-felt desire of the Mahrishi!

ANOTHER CLEAR PROPHECY OF VYASAJI

IN continuation of the same quotation from Bhavishya Puran that we have given above, we find a still clearer prophecy in Shalokas 10—27. Mahrishi Vyasa has remarked about the Holy Prophet as follows :—

म्लेच्छैस्तुद्रुषिता भूमिर्वाहीका नाम विश्रुता ।
 आर्यधर्मो हि नैवात्र वाहीके देशदारण्ये ॥ १० ॥
 बभूवात्र महामायी योऽसौ दग्धो मया पुरा ।
 त्रिपुरो बलिदैत्येन प्रेषितः पुनरागतः ॥ ११ ॥
 अयोनिः स त्ररो मतः प्राप्तवान्दैत्यवर्द्धनः ।
 महामद इति ख्यातः पैशाचकृतितत्परः ॥ १२ ॥
 नागन्तव्यं त्वया भूप पैशाचे देशधूर्तके ।
 मत्प्रसादेन भूपाल तव शुद्धिं प्रजायते ॥ १३ ॥
 इति श्रुत्वा नृपश्चैव स्वदेशान्पु नरागमत
 महामदश्च तैः सार्द्धं सिंधुतीरमुपाययौ ॥ १४ ॥

उवाच भूपतिं प्रेम्णा मायामद्विशारदः ।
 तव देवो महाराज मम दासत्वमागतः ॥ १५ ॥
 ममोच्छिष्टं सभुंजीयाद्यथा तत्पश्य भो नृप ।
 इति श्रुत्वा तथा दृष्ट्वा परं विस्मयमागतः ॥ १६ ॥
 म्लेच्छधर्मे मतिश्चासीत्तस्य भूपस्य दास्यो ॥ १७ ॥
 तच्छ्रुत्वा कालिदासस्तु रूषा प्राह महामदम् ।
 माया ते निमिता धूर्तं नृपमोहनहेतवे ॥ १८ ॥
 हनिष्यामिदुराचारं वाहीकं पुरुषाधमम् ।
 इत्युक्त्वा स जिद्रेः श्रीमान्नवार्णजपतत्परः ॥ १९ ॥
 जप्त्वा दशसहस्रं च तद्दशांशं जुहाव सः ।
 भस्म भूत्वा स मायावी म्लेच्छदेवत्वमागतः ॥ २० ॥
 भवभीतास्तु तच्छिष्या देशं वाहीकमाययुः ।
 गृहीत्वा स्वगुरोर्भस्म मदहीनत्वमागतम् ॥ २१ ॥
 स्थापितं तैश्च भूमध्येतत्रोषुर्मदतत्पराः ।
 मदहीनं पुरं जातं तेषां तीर्थं समं स्मृतम् ॥ २२ ॥
 रात्रौ स देवरूपश्च बहुमायाविशारदः ।
 पैशाचं देहमास्थाय भाजराजं हि सोऽब्रवीत् ॥ २३ ॥
 आर्य्यधर्मो हि ते राजन्सर्वधर्मोत्तमः स्मृतः ।
 ईशाज्ञया करिष्यामि पैशाचं धर्मदास्याम् ॥ २४ ॥
 लिङ्गच्छेदी शिखाहीनः श्मश्रुधारी स दूषकः ।
 उच्चालापी सर्वभक्षी भविष्यति जनो मम ॥ २५ ॥
 विना कौलं च पशवस्तेषां भक्षया मता मम ।
 मुसलेनैव संस्कारः कुशैरिव भविष्यति ॥ २६ ॥
 तस्मान्मुसलवन्तो हि जातयो धर्मदूषकाः ।
 इति पैशाचधर्मश्च भविष्यति मया कृतः ॥ २७ ॥

“The Malechhas have spoiled the well-known land of the Arabs. Arya Dharma is not to be found in that country. Before also there appeared a misguided fiend whom I had killed; he has now again appeared being sent by a powerful enemy. To show these enemies the right path and to give them guidance the well-known Mahamad (Muhammad), who has been given by Me the epithet of Brahma, is busy in bringing the ‘Pishachas’ (who go astray), to the right path. O Raja! You need not go to the land of the foolish Pishachas, you will be purified through my kindness even where you are. At night, he of the angelic disposition, the shrewd man, in the guise of a Pishacha (who go astray) said to Raja Bhoj, “O Raja! Your Arya Dharma has been made to prevail over all religions, but according to the commandments of *Ishwar Parmatma*, I shall enforce the strong creed of the meat-eaters. My follower will be a man circumcised, without a tail (on his head), keeping beard, creating a revolution, announcing *Adzan* (call for prayer) and will be eating all lawful things. He will eat all sorts of animals except swine. They will not seek purification from the holy shrubs, but will be purified through warfare. On account of their fighting the irreligious nations, they will be known as Musalmans. I shall be the originator of this religion of the meat-eating nation.”

In this prophecy Vysaji has enumerated numerous signs of the advent of Muhammad (peace be upon him). Prominent among these are the following :—

1. The land of the Arabs has been corrupted by evil-doers.
2. Arya Dharma is not to be found in that land.
3. The present enemies will perish just as the former enemies (Abraha) and others had perished.
4. In order to guide these opponents of truth, Muhammad has been given by God the epithet of ‘Brahma’, and he is busy in the construction of his nation.
5. The Indian Raja is afraid of going to the land of the Arabs. His purification, however, will take place here in India when the Musalmans will arrive here.
6. The coming prophet will attest the truth of the Aryan faith and will reform these misguided people.
7. The followers of the Prophet will be circumcised, will keep beard, will not keep a tail, and their leader will create a great revolution.

8. There will be no secrecy in his religion and the call to prayer will be raised from the minarets of every mosque.

9. The flesh of swine will be unlawful for them the rest of eatable animals being lawful.

10. The Hindus use a kind of grass for purification, but these people will be purified by means of sword.

11. They will be known as Musalmans on account of their fighting the irreligious people.

12. And this religion of the meat-eaters will be a Divine cult.

It is related in this prophecy that the Holy Prophet will verify the truth of the Aryan faith and also that the Arya Dharma will predominate over all other religions. A question arises here that if Arya Dharma was the best of all faiths and was to prevail over the rest, what need there was of giving the world a new faith of Islam? But the reply to this is that the Aryan religion, when it was revealed, was of course the best for the Aryan people and it did predominate over other religions. But by and by it got corrupted and hence the need for Islam. Mahrishi Vyasa himself has described the condition of this religion at the time of the Prophet's appearance. He has given a true picture of the so-called 'malechha dharma' (Islam) and the Aryan faith. Says he :—

“Corruption and persecution are the order of the day in the seven sacred cities of Kashi, etc. India is inhabited by Rakshas, Shabar, Bhil and other foolish people. In the land of 'malechhas', the followers of the 'malechha dharma' (Islam) are wise and brave people. All good qualities are found in the Musalmans and all sorts of vices have accumulated in the land of the Aryas. Islam will rule in India and its islands. Having known these facts O Muni, glorify the name of the Lord”.¹³

In the above Shalokas the word '*malechha*' has been used again and again. Apparently this word is used in a bad sense, but Mahrishi Vyasa has used it in quite a different sense. He himself defines the word as “A man of good actions, sharp intellect, spiritual eminence, showing reverence to the deities, is known as a wise '*malechha*'”.¹⁴

Thus, when the Arya Dharma was reduced to a jumble of vices and was totally corrupted and disconcerted, was it not essential that some *Brahma* should have appeared in Arabia to reform the Arabs as well as the Aryan people? So did actually happen as Mahrishi Vyasa had foretold. Let the Aryan people, therefore, obey their Rishi and glorify the name of the Lord on the appearance of the Prophet Mohammad the Saviour of the world.

13. Bhavishya Puran Parv. III : 1, 4, 21—23.

14. *Ibid.* pp. 256, 257.

ALLAH UPNISHAD

अथ अल्लो उपनिषद्

हरिः ॐ वरुण नु दिव्यानुदानं इलल्ले
मित्र ही अस्मल्लां इलल्ले मित्रा वरुणा
द्विव्यानि धत्ते इलल्ले वरुणा राजा
पुनर्ददुः । वृष्यामि मित्रा इल्लां इलल्ले
इल्लां वरुण मित्रा तेजकामः (१)

हं होतारमिन्द्रां होता इन्द्रां गोमा
हासुगिन्द्रा ॥ अल्लो ज्येष्ठं श्रेष्ठं परमं पूर्णं
ब्रह्मण अल्लाम ॥ २ ॥

हां अल्लो रमुल महमद रकवरस्य
अल्लो अल्लो आदलावुमकक अलावुक
निष्वातकम ॥ ३ ॥

अल्लो यज्ञेन हुन्वा अल्ला सूपयत्र
सर्वं नक्षत्रा अल्लो ऋषीणां सर्वार्थव्या
इन्द्राय पुर्वं माया परमं अंतरीक्षा ॥ ४ ॥

अल्लो पृथिव्यानिधत्ते इलल्ले वरुणा
राजा पुनर्ददुः ॥ इलल्ले रकवर इल्लां रक-
वर इल्लां इल्लेति इलल्ले ॥ ५ ॥

हरिः ॐ अस्य इल्लां इलल्ले मित्रा
वरुणां राजा पूर्णं दधुः ॥ वृष्यामि मित्रां
इल्लां रकवर इल्लां रमुल महमद रकव-
रस्य अल्ले अल्लो पुर्णं दधुः ॥ ६ ॥

अल्लो इल्लो अनीदिं स्वरुणाय अथ
वर्षाणां शाखां ही जनान पशु संधान जल-
वगान अददुः कुरु कुरु फलं अमुग संहा-
रिणी हां अल्लो रमुल महमद रकवरस्य
अल्ले अल्लो इलल्लेति इलल्लोः ॥ ७ ॥

THE HOLY NAME OF MUHAMMAD IN THE
ALLO OR ALLAH UPANISHAD

Next in importance to the Puranas, in the sacred scriptures of Hinduism, are the Upanishads; and this series of books is so important that these scriptures are considered to be scriptures of Divine knowledge; and for this reason many scholars of the Hindu religion believe that the Upanishads are even much superior to the Vedas, and that this claim is found and exists in some of the Upanishads; for, the theme of the Vedas is to obtain plenty of rain and crops and abundance of wealth and cattle, but the Upanishads impart Divine knowledge and teach how human soul can get nearer to his maker and Master. So, many of the Upanishads are called the Supplementaries or Appendages of the Vedas, so that chapter 40 of the Yajur Veda is admittedly called *Ish Upanishad*. Likewise, all the Upanishads have been distributed over the four Vedas, or they are called their special Upanishads, so that Allo Upanishad is an upanishad of Atharva Veda. A mention of it has been made, from ancient time, not only in the Sanskrit lexicon. but its name also exists in the list of Upanishads. Furthermore, to emphasize its importance, it has been published in Gujrati and other languages along with the original text, and the publishers are no other people than the Hindu Pandits themselves. Here in this book, we give a photographic reprint of the Allah upanishad published by these pandits.

Nagendra Nath Vasu, a Hindu scholar, has copied it in his voluminous book, *Vishwa kosh* (Encyclopaedia Indica), Vol. II, published in Calcutta and stated that in the Allah Upanishad had been sung the enlogium and praise of *Permeshwar*; and Allah is the name of Permeshwar or Brahma. But in Vol. III of the same Book an attempt has been made to show that it is unauthenticated; and the argument adduced in support of this claim is that having seen this Upanishad many Hindus became Muslims, and that a convert-pandit then compiled it. Now the point to be considered is that if it had been compiled by a convert-pandit, how was it that it got into Hindu homes under the title of upanishad; and how did it travel

from Calcutta in Bengal, to Aurangabad in the Deccan where the Hindu pandits published it under the name of upanishad; and why was it that in Bombay the Hindu pandits, translating it into Gujrati, printed and published it? And how was it, again, that the lexicographers of the Sanskrit language considered and accepted a book compiled by a Muslim to be Allah Upanishad and a *sukt* of the Atharva Veda? But the funiest of all arguments is the one put forth by the Arya Samajists that this *sukt* has been interpolated in the Atharva Veda, but they thought not that in this way the position of the Vedas will become doubtful and untrustworthy. When a Muslim's compilation can find a place in the Vedas, what not the Hindu pandits might have inserted into them; and the very existence of the holy Vedas, by these venomous mixtures, becomes poisonous and dead.

But the question is; Were all the MSS of the Vedas in the custody of one single pandit who embraced Islam secretly, and divulged not that he had become a Muslim, and corrupted the Vedas; and then all the other pandits, taking all the MSS of the Vedas from him, distributed them all over India, and the sorcery and exorcism of a convert-pandit, in this way, spread over and bewitched the whole of the country? And if it were not so, then it is undoubtedly a unique miracle that no such MS of the Atharva Veda emerged from the house of any pandit in which there was no Allah Sukt, and that a new convert to Islam, going up and down the country and getting into the houses of the pandits of Bengal, Aurangabad, Deccan and Bombay, inserted Allah upanishad into their sacred scriptures, and no body knew that the Vedas deposited in his house, had been corrupted and contaminated within a night, and that the interpolation, too, was so dangerous that it contained within itself the Muslims *Kalimah* (formula of faith,) and Muhammad's name, and a mention of the Divine attributes of Allah; and yet another astounding miracle occurred over this miracle that all the Hindus began to look upon and consider this compilation of a Muslim as an upanishad in reality i.e., knowledge Divine and a book much superior to the Vedas, and the lexicographers of the Sanskrit

language, believing it to be upanishad, had been reproducing it in their dictionaries, and scribing that it contained the name of Allah and a mention of His attributes, and that the praise and panegyric of Permeshwar sung in it, was quite different from the Vedas, and very reasonable and appropriate. To elicit from the lips of Hindu pandits, for a Muslim's compilation, the dignity and distinction that it is the word of Ishwar, is indeed a miracle in miracle. And there is yet another magnificent marvel that whereas the Muslim author of the Allah upanishad who had himself become a Muslim, having compiled this very book, gave not its knowledge to any other Muslim, nor even divulged its name that instead of the Hindu pandits, a manuscript or its translation might have emerged from a Muslims' house.

Hearing such silly statements of these simpletons one is naturally struck with surprize and sorrow; but a thought, at the same time, crosses the mind that may be that some poverty-stricken and penniless pandit, in order to gain honour and respect among the Muslims, might have committed this act. But what attracted and allured Raja Radha Kant Bahadur, the rich and opulent compiler of *Shabd Kalpadram* to write in his lexicon that this Upanishad was the Upanishad of Atharva Veda? And how was it that the author of *Wachasptya*, a very ancient lexicon of the Sanskrit language, made a mention of *Allah Sukt* in this book long before the Muslims came into India? And Pandit Bhagwat Dutta, the research scholar of the Arya Samajists, in whom they take great pride, has had to admit, on account of this Allah Sukt, that the text of Atharva Veda has been intermixed and corrupted; which means that their nose may or may not remain on their face, but they will not let a fly sit thereon; to admit interpolation in the Atharva Veda is indeed a much more dangrous and deadly deed than to accept the existence of Allah Upanishad in it. These enemies of the Vedic Dharm realized not that if the Vedas were so unsafe and insecure books that one could temper with thier texts as he pleased, the claim of their being Divine revelation and knowledge would become doubtfull and unacceptable.

The manuscripts of the Allo Upanishad, published in Aurangabad (Deccan), Raja Radha Kant Bahadur's *Shabd Kalpadram*, and in Bombay along with the Gujrati translating, had not been taken out from a Muslim's house, but its ancient hand-written MSS decorated the shelves of those Hindu pandits' libraries who had, looking upon these sacred scriptures as dearer than their own lives, taken all good care of and preserved them for thousands of years, and who regarded even the touching of these holy books by a Muslim as a great sin, for a person who is determined not to accept a truth however great and glorious it may be, there is no remedy, no cure. But a sound intellect can yield acceptance to the possibility that the Hindu pandits, while publishing these books, might have, on account of their religious bias, tampered the text, or made an attempt, by means of distortion, to make it unintelligible and obscure, but the idea that they had inserted something against their own faith, is simply absurd and foolish.

Just as in the Bhavishya purana mention has been made of the Holy Prophet's name, his country and people, and a praise has been sung of his followers,.....and his religion has been called the religion established by the Most High God, in the same way, in this small scripture, the Allo Upanishad, the holy *Kalimah* of Islam has been mentioned twice, and also the Prophet's holy name, and a stress has been laid on the reciting this formula of Divine unity. We have published in this book a photographic copy of this Upanishad along with its literal renderings that for the truth-loving people, and the seekers-after-truth, and our Hindu brethren, the argument may be final and complete, and they may repose their faith and believe in the Holy Prophet Muhammad (peace and the blessings of God be upon him), in accordance with the express command of their Rishis; for, the Prophet's sublime teaching sets free and liberates from all the evils of Hinduism-untouchability and the invidious caste distinction etc; that they may, having been enriched with the wealth of pure and perfect Divine Unity, i.e. believing in the one True God only, and in His attributes as stated in the Allo npanishad, and setting themselves free and

dissociating with the worship of trees and stones, animals and men, set their foot on the Right Path, the path of salvation and deliverance in this world as well as in the Hereafter.

The Simple and Literal Translation of Allo Upanishad.

“The name of that Deity is Allah. He is one. Mitra, Varuna etc are His attributes; and Allah indeed is Varuna who is the king of all the world. Ye friends, look upon and regard such Allah as your Deity. He is Varuna and like friends, sets right the works of all people. He is Indra, the magnificent Indra. Allah is the greatest of all, the best, the most perfect, and the holiest of all. Muhammad, the Apostle of Allah is the greatest Messenger of Allah. Allah is alpha, and Allah is Omega, and Allah indeed is the Nourisher of the whole world. For Allah are the noble deeds. Allah, infact, has created the sun, the moon and the stars.

Allah sent all the Rishis, and created the sun, the moon and the stars. Allah sent all the Rishis, and created the heavens. Allah is the Manifester of the earth and the space. Allah is Great, and there is no God but He. Say, thou worshipper (Atharva Rishi) *'La-i-laha-illa-Allah*. Allah is from the beginning. He is the Nourisher of all the birds and beasts and animals that live in the sea, and those that are not visible to the eye. He is the Remover of all evils and calamities.

Muhammad is the Apostle of Allah, the lord of this creation. Hence, declare : *Allah is One, and there is no other god besides Him.*”

It is clear from this text of Allah upanishad that, just as Nagendra Nath Vasu has written in his *Encyclopaedia India*, “that in this Upanishad there is a mention of Allah’s (Permeshwar’s) Oneness and Divine attribures, and of the fact of His beauty and grace to which no sane and religious person can take any objection whatsoever. “And Muhammad’s messengership is mentioned twice.

PROPHECIES IN THE ATHARVA VEDA

THE Atharva Veda holds a prominent position among all the four Vedas for being known as *Brahma Veda* or Divine Knowledge. It is a collection of all kinds of mantras. It contains *Richas* (eulogies) of the Rig Vedic type, literary compositions of the Sam Vedic type and also the details of worship as are found in the Yajur Veda. Thus it comprises of all kinds of mantras found in the different Vedas. Besides, it contains mantras giving details of how one can overcome fatal diseases, how victories can be achieved in warfare and the descriptions of heaven and hell. This is why it was particularly described in the Mundak Upanishad, as *Brahma Vidya* or Divine Knowledge.

Modern excavations in Egypt and Babylon have not only proved that the real source of the Bible were the Babylonian Tablets, but have also proved, in accordance with the internal evidence of the Vedas, that the Vedas too have chiefly borrowed their subject-matter from the Babylonian scriptures. Dr. Pran Nath, a professor in the Benares Hindu University, contributed a valuable article on the relations of the Bible, the Vedas and Egypt, in the *Times of India* in July and August 1935. He had shown in his article that mention is made in the Rig Veda of the Egyptian and Babylonian kings and their warfares. He had also shown that one-fifth of the Rig Veda is derived from the Babylonian scriptures. In the light of these researches, it is difficult, rather wrong, to assert that the Atharva Veda is an exact copy of the Book of the Prophet Abraham or *Brahma*, it is believed to be by some pandits.

The Kuntap Sukt in Atharva Veda

IN the twentieth book of the Atharva Veda some Suktas (chapters 127-136) are known as Kuntap Sukt. These are repeated every year in big assemblages where prayers are said and sacrifices are offered. Seventeen big worshipping pandits sit down annually to repeat these mantras with great devotion. This shows that the Hindus are strongly advised to remember these mantras.¹⁵

15. *Alt. Br.*, VI : 32.

According to the exposition of commentators, the first Kuntap Sukt is comprised of four different subjects which are known as Narashansi, Raibhî, Parikshiti and Karavya. This division, however, is made only on account of some words that occur therein, otherwise, these are the attributes of one and the same individual, as we shall make clear in the translation of these mantras.

The word Kuntap means 'the consumer of misery and troubles.' A collection of all those mantras in which a mention is made of the redresser of the world's misery is known as Kuntap Sukt. The message of Islam and the Prophet Muhammad's teachings are a blessing for humanity and the only remedy of the evils and wretchedness of the world. Kuntap Sukt, thus, can be easily interpreted as 'Islam' or 'the message of peace and safety.'

The Kuntap Sukt are a well-known part of Atharva Veda. (20:127-136) The word Kuntap also means the 'hidden glands in the abdomen.'¹⁶ And these mantras are given this name, probably because, their true meanings were hidden and were to be revealed in a future age. These hidden meanings are connected with the navel for the middle point of this earth. Makka is called *Ummul Qura* (the mother of the towns) or the navel of the earth, in many revealed books. The first house of Divine worship where the One God was adored and wherefrom spiritual nourishment was given to the world was only at Makka; as the Holy Qur'an says: "Certainly the first house appointed for men is the one at Bakka, blessed and a guidance for the nations."¹⁷ The Qur'an gives two names to Makka the one is Bakka and the other is Makka.¹⁷ Bakka means abdomen and Makka means 'breast'. A man is nourished by his mother from two places—the belly or umbilicus and the breast. The same thing that feeds a child in the womb, turns into milk and comes to the breast of the mother, when the child is born. As long as that nourishment is in the belly it is just a few hidden glands and a secret to the world, but as soon as it comes to the breast, it becomes "pure milk, agreeable to the drinkers"¹⁸ Thus,

16. Shatpath Br. XII : 3-4-12.

17. The Qur'an, iii : 95.

18. The Qur'an, XVI : 66.

Kuntap (the hidden glands in the belly) stands for Bakka—the place which gave the first nourishment to mankind. and when man passed through the necessary stages of development, the same hidden glands turned into fresh milk in the breast, and now for ever will mankind get its nourishment from the same nutrient *i.e.* Makka.

This Kuntap Sukt had for long been a secret and an enigma. We shall, however, try to explain it. Pandit Raja Ram, a professor in the Lahore D.A.V. College, Professor Griffith, Professor Maxmullar, Dr. Whitney, M. Bloomfield and some other scholars regard these mantras as riddles. A riddle, as long as it is not solved, is of course a riddle. But after the advent of the Holy Prophet Muhammad, this Kuntap is no longer a secret. The world can now easily understand its meanings. These hidden glands have now become pure and agreeable milk for fostering mankind, but only he will taste of this pure milk who recognizes his mother and runs to her breast for receiving his nourishment.

The first Mantra of Kuntap Sukt

M. BLOOMFIELD has translated this mantra as follows :—
“Listen ye folks, to this (a song) in praise of a hero shall be sung! six thousand and ninety (cows) did we get, when We were with Kaurama among the Rushamas,”¹⁹

In Prof. Griffith’s translation we find : “Listen to this ye men a laud of glorious bounty shall be sung. Thousands sixty and ninety, we, O Kaurama, among the Rushamas have received.”

The English version of Pandit Raja Ram’s translation (in Hindi) is as follows :—“Listen to this O people! a praiseworthy shall be praised. O Kaurama we have received among the Rushamas sixty thousand and ninety.”

Pandit Khem Karan of Allahabad gives another translation :—
“O people! Listen to this respectfully! The praiseworthy man among the people will be praised. O ease-loving king, we find sixty thousand and ninety brave men uprooting their enemies.”

19. Atharva Veda XX : 127-1.

इदं जना उप श्रुत नराशंस स्तत्रिष्यते ।
षष्टिं सहस्रा नवतिं च कौरम आ क्षमेयु दसहे ॥ १ ॥

In all these translations the following four points are quite ambiguous and in spite of adding some text their meanings are not clear. (a) The first question is, who is going to be praised? (b) Secondly, what are these sixty thousand and ninety? (c) Why should the people listen to it respectfully? (d) And who are these Rushamas and Kaurama ?

The ancient history of India throws no light on these mantras and they remain obscure as they were. Early Islamic history and the course of events in Arab, however, throw a flood of light on these obscure mantras and make them as clear as anything. (a) "He will be praised" is the literal translation of the word Muhammad'. (b) Sixty thousand or seventy thousand was the population of Mecca, all opposed to the Prophet.²⁰ (c) As this mantra contained a great prophecy, so the people are told to listen to it respectfully. (d) Rushamas are the Prophet's enemies and Kaurama are the attributes of the Prophet, meaning an 'emigrant' 'one who promotes peace.'

The text of the mantra shows that it is really a great prophecy. Nowhere else in all the four Vedas people are so particularly and emphatically addressed. The Hindus are enjoined upon listening to these words attentively and respectfully. They cannot ignore these words just by taking it as a riddle. The Sanskrit word *Astvishyate*, used in this mantra, is in the future tense meaning 'he will be praised'. This is the first sign of its being a prophecy. The event is to take place at some future date, when the Prophet will be greatly praised. And the most widely praised and respected prophet among all the prophets of the world is Mohammad (peace and the blessings of Allah be on him). All the prophets have eulogized him and have made prophecies of his advent. Both friend and foe have praised him. The *Encyclopaedia Britannica* regards him as "the most successful of all the prophets and religious personalities."²¹

20. Al Mathal-ul-Kamil.

21. Ency. Britanica 11th ed. p. 898.

The blessed name of the Prophet

It was necessary that the name of the promised one should have been given about whom this prophecy was meant. The Vedic Rishi, thus, accordingly, mentions his name,—“Muhammad will be praised who is praiseworthy.”²² He will be praised, God has praised him and men will also praise him. The word *narashansah* has been translated as ‘the praised one among the people,’ which is the exact translation of the word Muhammad. ‘He is praised and will always be praised.’ He is Mohammad both among God and men, and deserves the commendation of both of them.

He is the Prince of Peace.

Another sign of this Muhammad (the praised one) is, that he will be *Kaurama*²³ or the one who spreads and promotes peace. Of all the prophets of the world the Holy Prophet Muhammad alone possesses this marked characteristic that he attested the truth of all the world-teachers and this did away with hostilities between different religions. No other prophet is possessed of this distinction. Again, the Holy Prophet was the prince of peace because he preached equality of mankind and human brotherhood. None can claim according to the teachings of the Prophet, superiority over the other on account of caste, colour or creed. “All men are Adam’s sons and Adam was created of dust,”^{23a} is a saying of the Prophet. Being created of the same thing, you are all alike. None of you had a life before this life of yours on which one could claim superiority. The idea of transmigration of body and soul, the distinctions of caste and colour, and the marks of blood and nationality were responsible for human strife and discord between man and man. At the same time these ideas were specially preached by the Hindus

22. *Nareshu Ashansah Narashansah astvishyate yasya sah Munashyesh'u Parshansnih.* Pt. Khem Karan Bhasjy, p. 4, 451.

23. In the above three translations, this word is taken as a proper noun as if it were the name of some King or ruling authority. About this Prof. Griffith writes. ‘A hymn in praise of the liberality and good government of Kaurama, king of the Rushamas.

23a. Tirmidhi and Abu Dawud, Mishkat Chapter ‘Mafakhira va-al-Asbiah.

and formed the special features of Vedic teachings. But the prince of peace broke off these chains of slavery and delivered the world. The word *Kaurama* also means an emigrant, and in this sense too, it well applies to the Holy Prophet Muhammad, as the Prophet's emigration (from Makka to Madina) is so marked in history that a new era starts with it. This Islamic *Hegira* (emigration) was the end of the Prophet's troubles and struggle against his opponents and marked the beginning of his prosperity and success.

HE WILL BE SAFE AMONG HIS FOES

ANOTHER sign of this praiseworthy, prince of peace and stronghold of safety is, that he will be all alone in the midst of sixty thousand cruel and brutish enemies,²⁴ but none will be able to injure him. He will take part in fierce battles and bloody wars, will always fight in the first row, will not absent himself from any dangerous situation; and yet he will remain safe and sound none being able to kill him. The pronouns in the mantra clearly show that it will be God Himself Who will protect him in the midst of his enemies and will guard him against his opponents. We shall protect him from the host of enemies.' The Lord's protection and presence always gave him the upper hand over his numerous enemies. What a clear sign was given to the people of Vedas for judging the truth of the promised Narashansa (Muhammad) and how literally and exactly was this prophecy fulfilled!

Further Elucidation

The elucidation of this mantra of Atharva Veda offered by us, is further corroborated and confirmed by another mantra of this very Veda; and the elucidation of a statement which the author does himself, is always better and more authenticated than the exposition of another commentator, however great he may be. If the text of both the verses be different, but the significance is the

24. Makka was at that time the commercial centre of Arabia, hence its population oft raised up to one lac (Al-Mathal-al-kamil) It means that permanent residents were sixty to seventy thousands.

same, and the fact mentioned, too, is the same, it is, then, considered to be the explanation of each other; and should facts also bear out and endorse it, it will be sheer obstinacy and incorrigibility to throw excuses in the way of its acceptance.

Yet the plea which the Hindu pandits take their stand upon, deserves consideration. They contend that since the text of the *Kuntap Sukt* has been corrupted and changed, it is wrong if a Muslim should argue therefrom or adduce it as a prophecy about the advent of the Holy Prophet Muhammad (peace and the blessings of God be upon him). The wonder of it, however, is that it was known to the Most High God, the Great Knower of the Unseen, Who had uttered this prophecy in the *Kuntap Sukt*, that the Hindu pandits would try to wriggle out of it under the pretext that these mantras were interpolations. So the Divine Being reiterated, this prophecy besides the *Kuntap Sukt*, in another place in synonymous terms. Although it is in itself gross-headedness that instead of reposing belief in the prophecy of the Veda, one should condemn his own sacred scripture as having been contaminated, but, as Shakespeare has aptly put it. He that stands upon a slippery place, makes nice of no vile hole to stay him up. With what a plain speaking and openness have the signs of the Holy Prophet's truthfulness and Divine mission been stated in the Vedic mantras; and these signs, save and except the Holy Prophet Muhammad, are not fulfilled in favour of any other reformer of the world :

(1) In the first place, the sacred word carries great emphasis and enjoins upon those who repose faith and belief in the Holy Vedas, to listen to these mantras with respect and reverence.

(2) The Rishis of Yore, keeping this emphasis in view, had directed that these mantras should always be recited in the *Yagyas* and other religious ceremonies so that the believers in the Vedas might not forget them, and keep them ever afresh in their memories.

(3) The reason for listening to these mantras reverently and remembering them by heart, is that the respectful person mentioned here, is a man of high esteem and veneration,

(4) That the Hindus might not perhaps pay respect and reverence to it, not understanding the significance of the Arabic term Muhammad, they had been told in their own Sanskrit language the sweet and charming name *Narashansa* : “*That which we call a rose by any other name would smell as sweet.*”

(5) Having heard his name and eulogium, if one should desist in paying respect and honour to him, it will be a denial of the Vedic commandment and an act of blasphemy.

(6) When it is commanded by Parmatma (Most High God) that his name is worthy of respect and praise, and that his encomium shall surely be done, it is for those who belaud and bepraise him not, to think seriously what their doom will be.

(7) The fact of his being commendable and praiseworthy proves that he is not unknown or ordinary man, but a personality of historical importance.

(8) His name as well as his work worthy of honour and admiration; and in the sacred scripture of every religion is to be found his holy name as well as a tribute of praise for his work; so there should be no need of any other argument.

(9) It is not only in the sacred scriptures and Revealed Books of all religions that prophecy of his advent together with his praise exists, but in the opinion of the great scholars of the world also, he is exclusively the one worthy of praise and honour. In respect of the Holy Prophet Muhammad, it is written in *Encyclopaedia Britannica* which is a compilation of the top-most and eminent scholars of the world :

The most successful of all the Prophets and religious personalities. (11th Edition, p. 898).

(10) The giver of this opinion in the *Encyclopaedia Britannica* is not a Muslim but a Christian scholar of high learning and fame.

(11) Mahatma Gandhi and other Hindu leaders, Bernard Shaw, Bertrand Russell and hundreds of British converts of Islam have sung his praise, holding him in high esteem.

(12) Has not the Vedic word been vouched for and verified by the words of eulogy and applause uttered by the scholars and savants of modern age that *Muhammad* is undoubtedly the person, worthy of all honour and praise, of whom the Veda had said that he would be held in high esteem and praise?

(13) If some one had corrupted the Vedic text, how is it that after a lapse of thousands of years, the scholars of modern age have set on it the seal of their confirmation, which is an incontrovertible argument of the fact that the interpolator in the Veda was Parmatma or God Himself so that His word has been fulfilled.

(14) It has also been revealed in the Vedic mantra that he shall be all alone and that sixty or seventy thousand enemies shall be pitted against him.

(15) But in spite of their large number, the enemy shall not be able to overcome him.

(16) The Prince of peace and safety shall be obliged to migrate from his place of birth.

(17) The Most High God shall keep him in His own special protection; that is to say, his protection will not be an ordinary or accidental thing, but it shall be effected and accomplished by the powerful hand of God.

(18) Having mentioned all these manifest signs, the verification of this mantra has been done at another place of this very Veda so that it may be an argument against those who offer the excuse of corruption and interpolation in the Veda. This another mantra is not a mantra of Kuntap Sukt that it may be brushed aside and rejected as an interpolation.^{24a}

(19) The mantra reads: "O Indra! with thy unconquerable and strong chakra thou hast inflicted defeat on the twenty leaders of the nation and their sixty thousand and ninety-nine followers who had waged war against the helpless and unfriended Sushravah".

(20) A mention of sixty thousand enemies is also found in the Kuntap Sukt.

(21) The fact of Narashansah's being alone and friendliness is also mentioned there. But here he has been said to be Sushravah,

^{24a}. That is Athara Veda 20 ; 21.9.

helpless and unfriended. *Sushravah* is thus the name of a famous and commendable personality. It is but obviously clear that *Narashansah* and *Sushravah* are synonymous terms.

(22) In the lexicon the meanings of the term *Sushravah* are : famous and renowned; praiseworthy and commendable; a prophet inspired one; a man perfect in Divine knowledge.²⁵ But it is not a common noun, but the name of a particular person of exalted position who ranks for above angels in high heaven.²⁶ All these attributes, found in the meanings of the term *Sushravah*, are the attributes of the Holy Prophet Muhammad, and a translation of his holy name.

(23) The attributive name of this great man is in reality the translation of his personal name. In this mantra a new thing has been stated that twenty leaders of the nation were his enemies.

(24) The support and strength of these twenty leaders were more than sixty thousand warlike people.

(25) Such a big army of the enemy took to the field to fight against this single man.

(26) But Indra's unconquerable *chakar* i.e., the Miraculous Divine help put to rout and defeated these twenty leaders and their sixty to seventy thousand fighting men.

(27) Turn over and ransack the pages of World history to find out who was that one single man, called unfriended and helpless in the Veda, who had twenty leaders of the nation and a huge army of sixty to seventy thousand strong pitted against him; who were these people who fought among themselves; and that single man who had the Most High God on his back, became victorious, and the huge horde of sixty to seventy thousand suffered a crushing defeat; who was that man?

(28) This one single and victorious man, in the history of the world, is none else than the Holy Prophet Muhammad, of universal fame and renown (*Sushravah*) and worthy of all praise and eulogium.

25. Taitriya Brahmn 1.1.3.11; 1.2.1.6.

26. Sam Veda part II, 1.12.2; Rig Veda, 8.13.2; Yajur Veda, 34.20.

(29) Ye Hindu pandits and those who look upon the Veda as the word of God, believing that Parmatma is present and seeing, and fearing Him alone, ponder over and think which *chakra* of God (Indra) was it that drove away and defeated sixty to seventy thousand enemies. It was indeed the *chakra* of the Most High God's wisdom and power; and even now that *Chakar* is in the hands of the Muslims, viz., the Holy Quran against which, what is say of sixty or seventy thousand warlike people, even if all the priests and padres of the world, as well as all the pandits of Bharat, or in other words, all the horde of Dajjal and their helpers, Hindus and Jews, were to combine and confederate, not only these forces of Dajjal will suffer defeat and discomfiture, but, as foretold in the Veda, all the pandits will take to their heels and run away, pulling their sacred threads off their necks and throwing them on their shoulders.. (This prophecy which occurs in Rig Veda, will be dealt with and discussed elsewhere).

(30) Having established a correlation between the veracity of the Vedic verses and actual facts, if there should still remain a doubt lurking in the mind of a sceptical pandit that not only in the *kuntap Sukt* of Atharva Veda but in the whole of this veda, some one had inserted the prophecy regarding the advent of the Holy Prophet Muhammad, we shall, in order to show him the straight path leading to his home, adduce a verification of these mantras also from the Rig Veda, of which even a literal translation will show that in these mantras a mention has been made of no other person save and except the Holy Prophet Muhammad and his illustrious Companions. The literal rendering of these mantras of Rig Veda is as given under :

“And whose helper there was none; and twenty leaders of the nation and sixty thousand and ninty-nine warriors came to fight with him. O Indra; on them all thou inflicted defeat with thy unconquerable *chakra*. With thy help thou protected *Sushravah* and *Turvyvan*. For that brave and powerful *Sushravah*, thou subjugated *Kuts*, *Atithigva* and *Ayum*.²⁷

27. Rig. 1 : 53-9.

(31) In these mantras of Rig Veda also a mention has been made of the fact of Sushravah's (*i.e.*, Muhammad, the praiseworthy) being unfriended and alone, and the defeat of his opponents, the twenty leaders of the Arab tribes and their sixty thousand warriors. And it has also been stated that the victory and a triumph of *Sushravah* against such heavy odds was merely due to the help and power of the Most High God.

(32) In the next verse it has been stated that along with *Sushravah* (Muhammad), the Most High God conferred His protection on another person called *Turyayan*. *Saynacharya*, the ancient commentator of the Vadas, has rendered this term to mean *fast and swift*. This is the name of Hazrat Abu Bakr, either on account of the fact that he was the foremost and swift in believing in the Holy Prophet, and was thus the chief of *والسابقون الاولون* *i.e.*,²⁸ *the foremost*²⁹ or that he was the Prophet's companion during the flight *i.e.*, *he being the second of the two; when they were both in the cave* or that he surpassed and excelled all in noble deeds, and generosity, or that he was swift and speedy in truth and purity. In any way, if *Sushravah* was surpassing and above all the human beings in the matter of prophethood and Divine Knowledge, *Turyyan* was fast and speedy in his obedience and submission to him. In the mantra, a mention has been made of the extraordinary protection of both, which the Most High God did in a very wonderful way.

(33) Furtheron it is stated that *Kuts* and *Atithigva* and *Ayum* had been made subservient to *Sushravah*. *Kuts* means one who distinguishes between truth and falsehood; one who breaks into pieces the biggest combatant and wrestler.³⁰ And this name befits

28. The Qur'an, IX : 100.

29. The Qur'an, IX : 40.

30. A mention of *Kuts* has been made at several places in the Veda. But in the opinion of the scholars, this term denotes different personages, and not only one person. This meaning of *Kuts* has been given in the Nirukt 3:11. A mention of *Kuts* along with *Atithigva* and *gyu*, has been made at several places 1 53/10, 2 14/7, 8 53/2, 4 26/1. He has also been called the friend of Indra. Rigveda 1 51/6, 6 26/3 *qtithigva*, too, has been mentioned at several places in the Vedas; but it is also not the name of one person, but the name of different personages.

suitably the Lion of God, Hazrat Ali (God be pleased with him). *Atithigva* means hospitality, cherishing the poor and generosity. It is, thus, a synonym of Usman Ghani. Ayu is a commonplace word, which means umar (age) *i.e.*, Hazrat Umar (God be pleased with him).

(34) It is really a hard luck for those who, having played the trick of alleged interpolation in the *Kuntap Sukt* of Atharva Veda, have condemned this Veda as a corrupted book; for this mantra occurs not only in the *Kuntap Sukt*, but partially elsewhere also, in Kand 20, Sukt 21 and mantra 9. And should this mantra also be rejected as an interpolation, and the whole of Atharva Veda brushed aside as a contaminated book, even then, the very same mantra is found in Rig Veda, mandal 1, Sukt 53, mantra 9; and in the Mantra that follows there is furthermore verification of it, and along with the praiseworthy *Sushravah*, a mention has also been made of the protection of *Turvyān*; and it is a matter of fact that the protection of the Most High God relates to two great personages: *Sushravah* and his companion of the cave, *Turvyān* or Hazrat Abu Bakr. But the prophecy ends not here. There is also, in this mantra, a mention of the three great companions of the Prophet, and their being made subservient for his service: the Lion of God, Hazrat Ali, Usman and Umar, a mention of whose good qualities and excellencies has been made in this verse. The good qualities and excellencies of all personages are historical facts, and not mere fictitious stories told by the commentators of the Vedas.

THE CAMEL-RIDER RISHI

THE second mantra of *Kuntap Sukt* runs as follows:— Prof. Griffith gives the following translation: “Camels twice ten that draw the car, with females by their side, he gave. Fair would the chariots top bow down escaping from the stroke of heaven”.³¹ Marucrice Bloomfield translates:—Whose twice ten buffaloes move right along, together with their cows, the height of this chariot just misses the heaven, which recedes from its touch. Pandit Khem Karan translates it as: “Whose swift riding beasts

31. Atarava Veda, 20 ; 127.2.

इन्द्रो यस्य प्रवाहिणो वधूमन्तो द्विर्दश ।

वध्मो रथस्य नि जिहीयते दिव ईषमाण उपस्पृशः ॥ २ ॥

are twenty camels with their she-camels. The fools are unregardful of the eminent position of man”, Pandit Raja Ram gives another interpretation to this mantra : “Twenty camels draw his carriage, with him being also his wives. The top of that carriage or chariot bows down escaping from touching the heaven”. All these translations show that the same person is referred to in this mantra to whom the first mantra was referred. All the translations save that of Bloomfield, agree in the fact of his being a camel-rider. These translations also show that the chariots top would be as high as the heaven.*

This mantra, thus, clearly shows that the promised rishi will be an Arab. An Indian rishi could not ride a camel. Just as, in the laws of Dharma Shastara, the flesh and milk of a camel is forbidden for an Indian rishi,³² so it is unlawful for him to ride a camel. The Brahmins also were, in like manner, forbidden from riding a camel. It is written in Manu Samriti : “A Brahman gets polluted by wilfully riding an ass or a camel and by bathing naked. This pollution can be removed only by holding breathe for a long time”³³ This prohibition in the Dharma Shastra was due to the very fact that there should not remain any ambiguity in the interpretation of this prophecy, and it should be clearly understood that the promised rishi did not belong to India but was a camel-rider rishi of Arabia. No Indian rishi ever rode a camel but the Arabian Prophet (may peace be on him) was often riding a camel and taking its milk. The land of the Arabs is known all over the world for its camels and the Arabs are renowned camel-riders.

THE CAMEL-RIDER PROPHET

In Revealed Books where a mention is made, in the known, literary sense, of a prophet or a rishi or a devta riding an animal or any other conveyance, there is the metaphorical sense, the conveyance stands for and denotes his *Ummat* or nation. This sort of

*The Sanskrit word *rath* is used for every kind of carriage and conveyance. In the Rig Veda, it is said that the Sun travels on a golden *rath* I : 35, 2.

32. Manu. V : 8, 18.

33. Manu, XI : 201.

speech is very common in the Hindu scriptures wherein rishis or devtas are said to be riding bullocks, goats, lions and mice; and by this conveyance is meant some distinguishing feature of their respective followers. To be short and succinct, we shall give only two or three examples. In the Holy Quran, a people or their religious scholars have been likened to ass which carries merely the load of books, but derives no benefit from. It is said :

The likeness of those who were charged with the Torah, then they observed it not, is as the likeness of the ass carrying books. Evil is the likeness of the people who reject the messages of Allah... And Allah guides not the iniquitous people.³⁴

In this parable, the Most High God has likened the religious scholars of the Jews who were charged with the Torah, but observed it not, to an ass laden with books, but deriving no benefit from them. Even much worse is the example of the foal of an ass which rejects *ab initio* the Sacred Scriptures and refuses to bear the burden of books. It is out obviously clear that at least some of the people who accepted and agreed to bear the burden of Law, might have lived up to it. But those who refused, from the beginning, to accept and observe the Torah or Law, are evidently of a much inferior kind than the former group.

In the Revealed Scriptures, Jesus the Christ had been given the riding of an ass; and it is also a well-known proverb :

خر عیسیٰ گر بمکه رود چون بیاید هنوز خر باشد *i.e.*, Even if the ass of Jesus should reach Mecca, he will still be an ass on his return. But the matter ends not here. It is not only an ass for the riding of Jesus, but also the foal of an ass; and his riding on both at one and the same time has been stated and screened. It is obviously absurd to say that a man mounted an ass as well as the foal of an ass simultaneously; and there is no other solution of this quandary but to regard it as a prophecy uttered in the language of parable and interpret it reasonably.³⁵

34. The Quran, LXII : 5.

35. Zechariah 9 :9.

If prophet Zechariah had prophesied the coming of an ass-rider, it was no tough task nor a great achievement to untie and loosen some one's ass or colt of an ass, and ride upon it that the prophecy might be fulfilled. It is obviously clear that the Jews had been called the bearers of Torah; and it is also an admitted fact that Jesus had been sent to the sheep of the House of Israel; and it is yet another matter of truth that the Jews, deriving no benefit from the Torah, believed not in Jesus. It is thus but evidently clear that the Jews, who had been called the bearers of Torah, turned out to be no better than the ass carrying books. The other nation whose example is much worse, has been likened to the colt of an ass. With regard to it, it is written in the Gospel according to Mathew³⁶ that Jesus rode upon both, the ass and the colt. But in Luke³⁷, Mark³⁸ and John it is stated that he rode only upon the colt which, on the basis of facts, is more correct. Anyway, ass stands for and symbolizes the Jews for whose guidance Jesus had been raised, but they accepted him not. But the example of those who believed in him, is the example of the colt of an ass; and with regard to this colt, the Gospel-writer has particularly said, *whereon never man sat*; that is to say, no prophet of Israel had made him or the non-Israelites his ummat. Hence, the colt in the parable are those people who are, *ab initio*, incapable and unfit to bear the burden of Law, nor even to bear the burden of Jesus the Christ. And it was, therefore, that in the picture Jesus is shown to be riding upon the colt in such a way that his legs and knees rubbed against and grazed the ground; that is, the colt was absolutely incapable of bearing his burden. In the same way, the Dajjal has been stated in the Hadith to be riding on an ass.

In fine, the riding on an ass, on the basis of the above-mentioned texts, is particularized with Jesus; and Prophet Isaiah saw in a vision two riders, one of which was on the back of an ass and the other on a camel. The story of the ass rider ends here; but the point of his

36. Matt. 21 : 5;

37. Luke 19 : 29;

38. Mark 11 : 1 John 12 : 20.

riding upon a colt is yet to be interpreted. It signifies a nation which refuses to bear the burden of Law. Other statements made by Jesus vouch for and corroborate it. For instance; Jesus said that his disciples are old garments whereon could not be put pieces of new cloth; or that they were old bottles in which new wine could not be filled.³⁹ Yet at another place, Jesus said in more forceful terms :

“I say unto you, it is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God”⁴⁰

This verse has been taken to mean that it is easy for a camel which is a gigantic and ill-shaped animal, to pass through the eye of a needle, although it is an absolute impossibility. But here the term *camel* has been used as against *richman*; and richman means case-loving, luxurious and worldly-minded, whereas camel is an embodiment of toil and labour, simple food, patience and contentment, and passes safely over the subtle-most path of Law and Divine commandments, or figuratively, over the straight Path which is more sharp and cutting than the edge of a sword; but one who is self-indulgent, case-loving, and refuses to carry his own burden, and relies upon scape-goat sacrifice and rejects Divine Law, it is certainly difficult for him to enter the kingdom of God. Was there any disciple, howsoever great, of whom the Master himself did not say that he (the disciple) understood not his words?⁴¹ Camel is, thus, the motto and mark of a perfect Muslim who trudging on the subtle-most path of Divine Law, enters into the kingdom of God. It should also be remembered that God's kingdom is not the kingdom of lawlessness and rebellion, and those people, therefore, who call and condemn the law as a curse, will not be allowed to enter it.⁴² It is indeed a narrow door through which a fat and fleshy man cannot pass. This prophecy, therefore, is a prophecy full of wisdom, uttered for the careful consideration and deep thinking of the self-indulgent Christian nations of the age.

39. Matt. 9 : 16, 17; Mark 2 : 22; Luke 5 : 37, 38.

40. Matt. 19 : 24; Mark 10 : 25; Luke 18 : 25.

41. Matt. 16 : 23; Mark, 8 : 33; John, 14 : 9.

42. Luke 13 : 24; Matt. 7 : 13.

If in the Veda, on the one side, the Promised one, Narashans, has been said to be a camel-rider, in the Bible, too, on the other, hand, making a mention of the pair of riders, one is said to be mounting a colt and the other a camel.

Camel and the riding on a camel has a reference to the country of Arabia. It is written in the *Encyclopaedia of Religion and Ethics* !

“The camel is the animal essential to Bedwi life. On account of its meagre demands, its endurance and the swiftness, it is the usual vehicle for long journeys across the desert.”

To dilate upon and discuss the wonders and the curiosities of Nature in the creation of camel will require a long time. The Holy Quran, however, has directed attention to it saying: *See they not the camels; how they are created* and its exposition has been done in the Readers *Digest* of November 1964 in the following words :

“Nature, that great architect designer, never achieved anything better than camelus-dromedarius, the Arabian or one humped camel, for crossing the great deserts of the world. It is, in fact, the compleat.”

Then, after making a mention of the wonders and marvels in the make of its feet, curved neck, eyes, nose mouth and its internal organs, the magazine goes on to say :

“There are many secrets about the compleat camel that have yet to be unravelled.”

The simpleness of the camel's life, his living merely on thorns and thistles for days together, and being patient and content over hunger and thirst, and passing speedily and safely through the bare and burning desert, carrying on his back the rider and maunds of other burden, is a picture of the life of a true Muslim and a perfect believer.

With reference to it, the poet has rightly sung

i.e. If thou wishest to live honourably in the world, thou shouldst form the habit of living entangled in thorns.

Thus, the Veda and prophet Isaiah, calling the Holy Propet a camel-rider, have pointed clearly to his external as well as internal attributes, that, besides being the Prophet of Arabia, he is an

excellent model of rulership for the kings and rulers of the world. Notwithstanding the fact that he was a brave general and a king he did all kinds of work with his own hands. He milked his own goats, mended his own clothes, himself repaired his own shoes, swept the flour of his house, tended his camels, worked as a labourer along with others in the construction of a mosque, and digging a defensive ditch. With regard to the kings which the Prophet trained under his own instruction, some one has rightly observed :

Can you point to any such ruler in the history of the world whose social life be of this type that on his shirt there be ten patches of repair; who, with a leather bag slung roused his shoulder, may draw water for the women; who may lie on the bare ground, walk about in the street and go all alone and unattended wherever he may like to go; who rubs oil with his own hands on the camels who has neither a hall of royal audience, no gate-keeper no secretary, nor any harold and train of servants; yet he may command such awe and dignity that the Arabs and the non-Arabs may tremble in their shoes with a mere mention of his name. In his journey to Syria Umar Farooq had nothing with him excepting one riding camel, but the centre of the world shook and convulsed; so his being a camel-rider is correct in both ways, literally as well as significantly.

THE HOLY PROPHETS' WIVES MENTIONED IN THE VEDA

THE words '*vadhu mantah davirdarshi*' in the mantra have been given two different translations. Firstly, that the camels drag the chariot in which his wives are also with him. And secondly, the camels with their females drag his chariot. According to the first interpretation the promised rishi is said to have more than one wife which is true of the Holy Prophet, and according to the second, camel-riding is his peculiarity, which is also equally true of the Holy Prophet. Thus both the translations apply to no other rishi but the Holy Prophet Mohammad.

In Sanskrit, the term *Vadhu* has a very wide significance. It means : an independent woman; a woman who wants to marry; bride; a married woman; maid-servant; female animal (mare, cow, buffalo, etc).⁴³ In the Vedas, the term *Vadhu* has also been used for such women who have been given as a gift to a Brahman by a raja or a rich man.

43. Rig Veda 1 : 126, 3, 6 : 27,8.

In the Vedic time, man was not monogamist, and the great rishis, too, had many wives. The love-stories of Yam Yami, Parwa Urvashi, Lopa Mudra, Indra Indrani are mentioned in the Vedas; and it has also been stated that Raja Trisadasyu gave to a Brahman fifty wives in charity⁴⁴. Having said that the particular riding animal of Narashansah *i.e.*, the Prophet was camel, had also been stated to be *Vadhumentah i.e.*, having many wives. Rejecting the plea of the Arya pandits that here the *Vadhumentah* wives of camel or dromedaries are meant or that the term *Vadhumentah* is made up of which means the destroyer of enemies, we admit that he is said to be having wives. But it has also been previously stated that he is praiseworthy and his praises will be sung. The fact of his having wives, therefore, is not objectionable; it is, on the other hand, worthy of praise and commendation. A man, even though he may be a bachelor or may have only one wife, can be censurable and blameworthy; but the fact of the prophet having wives and being praiseworthy invites us to study and scan his domestic life carefully. And fortunately his home-life is no hidden secret or concealed affair; but this chapter of his life has been broadcast through the mouths of his wives. Generally, many people, outside the house or in public life, easily become popular and praiseworthy. But a man's becoming praiseworthy in his domestic life shows that no corner or niche of his life is dark. He is, inside as well as outside his house, everywhere, worthy of a thousand praises, for the reason that whereas the object of marriage is understood to be the satisfaction of sexual urge, the protection of purity and chastity, and procreation, the four walls of a house is by far the best nursery for the moral and spiritual training of more than half part of human life. The open chapter of his life is that his lady-employer, seeing his honesty and trustworthiness, offered to marry him. He was, at that time, 25 years of age, and she was forty. For 25 years he lived with this one wife who was a widow and much elder in age. At the time of her death, she was 65, whereas the Prophet was 53. The man

44. Rig Veda 8 : 19.36,

who spends these days of youthful heat and nights of the prime of life with one single wife, much senior to him in age, and leaves his bed daily at midnight to pray in a dark cave in the desert for worshipping the Most High God—can there be anything more commendable and praiseworthy than this?

Besides this, all his marriages were consummated, with the exception of Aysha (God be pleased with her), with widows whose husbands had fallen on the field of battle, and there was none to take care of them, nor any one else willing to marry them. In this way, came into his wedlock five widows of the Muslims killed in war, and three widows of the hostile tribes with whom, on account of this relationship, all hostility ended.

To live with one single wife up to the age of 53 years, and the wife's accepting his religion first of all, and being enamoured with his sublime morals, is indeed the real excellent example which the Prophet displayed before the world. The greatest need for all these marriages arose when the number of men had dwindled to a large extent on account of incessant wars, and women and children had been left in a state of helplessness and insecurity. Widow marriage was not in vogue in the nation. But in order to keep up and preserve the life of nation, polygamy was absolutely necessary. But until the ruler himself set an example of widow-marriage, the people looked down upon it as a matter of disgrace. The third object of these marriages, as stated by the Holy Quran, was :

“O wives of the prophet, if you desire Allah and His Messenger and the abode of the Hereafter, then surely Allah has prepared for the doers of Good among you a mighty reward”.

i.e., to Allah, the Holy Prophet Muhammad and the Hereafter you give preference over the life of this world, so there is a mighty reward for you Allah, His Messenger and the Life-after-death is that portion of the religion of Islam which is related to domestic life. To communicate and impart it to other Muslims had been made the incumbent duty of the Prophet's wives.

The Prophet's Ascension or Mi'raj

"THE top of the chariot bows down escaping from touching the heaven." This is a clear reference to the Holy Prophet's Ascension or *Mi'raj*. The Holy Qur'an refers to it, saying : "وهو بالاق الاعلى : "And he is in the highest part of the horizon"⁴⁶ The Prophet's being in the highest part of the horizon and then his bowing down a little or descending, illustrates his relations with God Almighty and man respectively. As a matter of fact, it was his bowing down for the love of men, that made him the beloved one of God, secured for him a place in the highest horizon and brought him so near to the Divine Being. As the idea of revelation presupposes possibility of movement from heaven earthward, so the idea of ascension presupposes the possibility of movement from earth heavenward. In some form or other both the conceptions have a place in every religious system.

The beloved Rishi's name

M. BLOOMFIELD, translates it as : "This one presented the seer with a hundred jewels, ten chaplets, three hundred steeds and ten thousand cattle."⁴⁷ Prof. Griffith's translation is: "A hundred chains of gold ten wreaths upon the Rishi He bestowed. And thrice a hundred mettled steeds, ten times a thousand cows He gave." Pandit Khem Karam writes : "He gave to that seer hundred gold coins ten chaplets, three hundred steeds and ten thousand cows." Pandit Raja Ram translates it as follows :— "He gave the *Mamah Rishi* a hundred gold coins, ten chaplets, three hundred steeds and ten thousand cows. All these translations agree in the fact that the Rishi whose name will be 'Mamah' will be given a hundred gold coins, ten necklaces or chaplets, three hundred good steeds and ten thousand cows.

This mantra gives the Rishi's name as Mamah. No Rishi in India or any other prophet ever had this name. The root of this word is *Mah* which means 'to esteem highly, honour, revere, to magnify, to exalt,' etc.⁴⁸

(Continued from page 1136)

Some copies of the Atharva Veda contain the word *davirdarsh* meaning two beautiful camels or she-camels, but in others we find the word *davirdash* meaning twenty camels with she-camels. We examined both the copies in the Decan College, Poona, and have preferred the reading of *davirdrsh* which means two beautiful she-camels. At the time of his flight to Medina the Prophet had two she-camels, one under him and the other was under Abu Bakr. The Prophet had two she-camels well-known as Qaswa and Asba.

46. Holy Qura'an LIII :7

47. Atharvada,xx : 121.3.

एष ऋषये मामहे शतं निष्कान् दश स्रजः ।

त्रीणि शतान्यर्वतां सहस्रा दश गोनाम् ॥ ३ ॥

48. Menior William's Sanskrit English Dictionary.

Some Sanskrit books give the Prophet's name as *Muhamad*,⁴⁹ but this word, according to the Sanskrit grammar, is also used in a bad sense. Although it is a mistake to apply Sanskrit Grammar to an Arabic word, yet to make the prophecy clear, the word *Mamah*, which has nearly the same pronunciation as the word Muhammad and has the same meanings, is used in the Atharva Veda. *Mamah* is, thus, synonymous to Muhammad, no matter if the pronunciations are not exactly the same. A good many Muslim names are used in Sanskrit books with a little change. Mahmud of Ghazni, for instance, is spoken of as 'Mamud Gajnavi'⁵⁰

The Rishi of Atharva Veda, therefore, made a little change in the Arabic word Muhammad and used the Sanskrit *Mamah*, although the sense remained the same. He did it to guide the Hindu Pandits to the right and to enable them to depict the true sense of this prophecy, provided they care to do so.

The Gold Coins

GOD bestowed upon the Mamah Rishi or the Holy Prophet Muhammad, hundred gold coins. These gold coins were the believers and the early companions of the Prophet which were given him in the turbulent Meccan life, who bore all sorts of hardships and sufferings and consequently became as pure and precious as pure gold. They were the 'foremost, the first,'⁵¹ السابِقون لاولون⁵¹ who after a long persecution at the hands of the Meccans, left their homes. their kith and kin and even their beloved Prophet and were constrained to fly to Abyssinia. They forsook all their dear ones and their belongings but did not forsake Islam and thus became the chosen ones of God about whom the Qur'an says : رَضِيَ اللهُ عَنْهُمْ "Allah is well pleased with them"⁵² They were put to hard trials and they came out successful in every test. In the words of the Holy Qur'an. "And We will most certainly try you with some what of fear and hunger and loss of property and lives and fruits."⁵³

49. Allo-Uppanishad and Bhavishya Purana.

50. Kshitiz (Vanshavli Charit).

51. The Qur'an : IX 100.

52. The Quran, xcvi : 8.

53. Holy Qur'an 11 :155,

Again the Holy Book says : "And We try you by evil and good by way of probation."⁵⁴ The word آذ in this verse is explained as to put gold into the fire to separate the impurities from the gold. Similarly, the early converts to Islam and the companions of the Holy Prophet were tried with evil, were persecuted and put to the fire of hardship and suffering and they became pure as real gold.

It is stated in 'Shatpath Brahmana,'⁵⁵ which is considered to be a revealed commentary of the Yajur Veda, that gold is metaphorically used for denoting the spiritual power of a man. The spiritual power in a man that overcomes all difficulties and tests is compared with pure gold. Thus, the companions of the Holy Prophet who faced all sorts of difficulties and bore severe hardships were the coins of pure gold that were granted to the Prophet. One hundred was the number of the companions who emigrated to Abyssinia, fulfilling the prophecy that the Mamah Rishi would be given hundred gold coins.

The ten chaplets

THE second gift granted to the Holy Prophet was ten beautiful and valuable necklaces. They were the ten best companions of the Holy Prophet known as '*Ashra-i-Mubbashshara*'. They were the most successful of all Musalmans in their life's mission, and received the glad news of their exaltation in this world and the next from the Prophet's own lips who named each one of them and said في الجنة 'in paradise'. They were Abu Bakr, 'Umar, 'Uthman, 'Ali, Talha, Zubair, 'Abdur Rahman ibni 'Auf, S'ad bin Abi Waqqas, S'ad bin Zaid and Abu 'Ubeidah (may God be well pleased with them). Great and innumerable were the sacrifices that they made for the cause of Islam and equally unparalleled was their reward. They were the distinguished personalities about whom the Vedas speak of as *Dash asrijah*—'ten bouquets from the Paradise'.

The word *asrijah* is used in Sanskrit both in the sense of a 'wreath' or a 'bunch of flowers' and a 'chief'. In the Rig Veda

54. *Ibid.*, XXI : 35.

55. Shatpath Br. XII : 9.1.4.

we find, "O Ye who want a child, may both Ashvani Kumar Dewta grant you children with wreaths of flowers on their heads."⁵⁶

Three hundred good steeds

THE third gift referred to in the mantra is that of three hundred good steeds. These horses are described as belonging to the Arab breed. The Sanskrit word *Arvah* means a swift Arab horse particularly used by *Asuras* (non-Aryans).⁵⁷ The ride of *Agni* and *Indara* (learned and powerful) is also named as '*Arvah*'.⁵⁸

In the light of the Vedic commentary, therefore, the three hundred good steeds⁵⁹ of Muhammad were those companions of the Holy Prophet who fought at 'Badr' and besides being three hundred in number were also learned and powerful. They were, at night time, devout worshippers of their Lord and during the day were great and powerful warriors. No other commander has ever been able to gather such a force as Muhammad did. They were divines as well as soldiers, and in spite of several handicaps with regard to arms and ammunition, etc., overcame a force three times their number.

The ten thousand cows

THE last gift bestowed upon the Holy Prophet, according to this mantra, was the host of ten thousand saints who accompanied the Prophet when he conquered Makka. They are described in the Vedic mantra as 'cows.' The Sanskrit word *go* is derived from *gaw* meaning to go to war. A cow is called *go* because the Aryans made wars particularly to capture the cows of their enemies. This is why an ox is taken to be a symbol of victory. And very often the same word *go* is used for both an ox and a cow.

A cow or an ox is described in the Vedas both as a symbol of war as well as peace and amity. In the Rig Veda, we find, a mighty soldier who overthrows his enemies, described as a bull '*Gaw tva*

56. Rig Veda, X : 184.2.—Atharva Veda, 1 : 14.1.

57. *Ibid.*, V : 54 : 14.

58. *Ibid.*, VIII : 40.2., VIII : 62.3.

59. The exact number of the companions who took part in the battle of Badar was 313, but a fraction after a hundred is generally omitted.

shakinah.⁶⁰ Similarly, in Shatpath Brahmana⁶¹ and Taitreya⁶² a cow is described as a symbol of ferocity and destruction. At another place in the Rig Veda, is said, *Gaw iva bhimyo*, 'he is as ferocious and violent as a cow.'⁶³ In the same Rig Veda, however, a cow is also mentioned as a sign of peace and amity.

"Men of varying intellects, seekers of wealth we live (together) like cows."⁶⁴ Similarly, in the Rig Veda, we find.

"Let your heart turn towards me just as a cow turns towards her calf."⁶⁵ Just as a cow bestows her affections on her young one, in like manner, O husband, you should be affectionate towards me. In Shatpath Brahmana, cows are said to be the likes of men. Again, a cow is described as a symbol of worship, fortitude (*aditi*) and knowledge (*saraswati*).⁶⁶

Bearing all these quotations in mind, we again turn towards the mantra and see what is meant by the ten thousand cows of Muhammad. These quotations make two things clear; firstly, that the companions of the Holy Prophet are saintly men, pious and compassionate like a cow, and secondly, they are fierce and strong like *Indra*. Apparently, these virtues are diametrically opposite to each other, but the Holy Qur'an easily solves this difficulty. Speaking of the Holy Prophet and his companions the Qur'an says :—

"Muhammad is the Apostle of God, and those with him are firm against the unbelievers, compassionate among themselves; thou wilt see them bowing down, prostrating themselves, seeking grace from God and pleasure."⁶⁷ Again it says : "Lowly before the believers, mighty against the unbelievers."⁶⁸

60. Rig Veda., VIII : 33.6.

61. Sha'path. V : 2.4. 13.

62. Tai Br. II : 2.5.2 :

63. Rig Veda V : 56. 3.

64. Ibid. IX : 112.3.

65. Ibid. X : 145. 6.

66. Shatpath, XII : 9.1.7.

67. The Quran'an, XLVIII 29 :

68. Ibid. v : 54

At the battle of Uhud the Prophet saw in a dream that cows were being slaughtered. He himself gave the interpretation that in that battle a number of his companions would be killed. This also shows, that the Holy Prophet's companions were rightly called cows for their compassion and mutual love. The Vedic mantra, thus, gives a vivid picture of the ten thousand saintly companions of the Holy Prophet who accompanied him at the time of the fall of Mecca.

Speaking of these companions, the Holy Qur'an also says : "That is their description in the Torah and their description in the Gospel."⁶⁹ The Qur'an, thus, also claims that a description of the Prophet Muhammad and his companions will be found and a reference to them will be met with in various religious scriptures and in the prophecies of a number of prophets.

This mantra of the Kuntap Sukt, as we have seen, clearly gives the Holy Prophet's name as *Mamah* which besides conveying the same sense as the word Muhammad, also resembles it in form and pronunciation. The mantra also shows that Muhammad was a great rishi who was given as a Divine gift tried and pure companions, who were pure and precious like real gold, and who were so exalted and perfected that they were compared to flowers of Paradise. He was given such companions who were both saintly worshippers of God and brave fighters in the field of battle. History tells us that these signs were fulfilled only in the person of the Prophet Muhammad and his companions and in nobody else. The Prophet got these things in the same order in which the mantra describes. First of all he got the hundred gold coins, then the '*ashra-i-mubashshara*' then the three hundred companions who fought in the battle of Badr and lastly ten thousand saints who accompanied the Prophet at the conquest of Mecca. The history of the world cannot point out any other personality possessing these attributes and filling this description save the blessed Prophet of Arabia (peace be on him).

69. Ibid. XLVIII : 29.

One may deny the truth through bigotry and obstinacy, but one cannot prove two contradictory facts to be true at one and the same time; for *truth cannot be two-faced*.

The Prophet's adoration of God

Mantra 4

“DISPORT thyself, O chanter, disport thyself as a bird upon a flowering tree, thy tongue glides quickly over the lips as a razor over the strop.”(4) (Bloomfield.)⁷⁰

“Glut thee, O singer, glut thee like a bird on a ripe fruited tree.— (Griffith.)

Another translation that Hindu commentators give amounts to the following : “Disseminate the truth, O ye who glorifies (*Ahmad*), disseminate the truth, just as a bird sings on a ripe fruited tree. Thy lips and tongue move swiftly like the sharp blade of a pair of shears.” The Prophet is asked to propagate his religion and to diffuse the truth. The fruit of the tree being ripe, the success of the Prophet is sure. This mantra calls the Holy Prophet as ‘*Rebh*’ which means astute^{70a} or ‘one who praises or extols,’ and this is the exact translation of the Prophet’s Arabic name Ahmad. The Prophet Ahmad, accordingly, preached his religion and the world partook of the ripe fruit that he bore. The Holy Qur’an has, just in accordance with this mantra, set forth a parable of a fruit bearing tree in these words : “A good word is like a good tree, whose root is firm and whose branches are high, yielding its fruit in every season by the permission of its Lord.”⁷¹ A good word or Islam is, thus, likened to a firm-rooted tree bearing fruits.

This mantra of Atharva Veda is confirmed and corroborated by the following mantra of Rig Veda :

“Two birds with fair wings, knit with the tie of brotherhood in the same sheltering tree, have found refuge. One of the twain eats the sweet fig-tree’s fruitage, the other eating not, only sees.”⁷²

70. Athava, 20.127.4.

वच्यस्व रेभ वच्यस्व वृक्षे न पक्वं शकुनः ।

ओष्टे जिह्वा चर्चरीति श्रुगे न भुरिजोरिव ॥ ४ ॥

70a. Nighantu, III :16. Rigveda, 1:127.10, 6:3.6, 7:63.3, 8:97.11, 9:7.6,

71. The Quran XIV 24.

72. Rig Veda, 1 : 164.20.

The criterion of the truthfulness of a man commissioned by God, in this mantra, in the opinion of the Vedic Rishi, is that of the two persons, endowed with the same habits and powers, belonging to the same nation, and living in the same country, one eats fruit of the tree of spirituality whereas the other sees on sorrowfully. That tree of ripe fruit as the tree of Islam or the Holy Prophet Muhammad who became successful and bore fruit; and his opponents looked on stricken with grief and sorrow. Fig-tree, in the Biblical idiom, stands for the tree of spirituality.

At another place the Qur'an says : "Surely We have given you abundance of good, therefore pray to your Lord and make a sacrifice Surely your enemy is the one cut off (from good)."⁷³ In the light of these verses, the meanings of the mantra are quite clear. God has given abundance of good or ripe fruits to the Prophet Ahmad. He is therefore asked to praise his Lord and extol Him. He moves his lips in the praise of his Lord, swiftly, as the mantra describes, and his lips and tongue, like a sharp pair of shears, cut off his enemies from good. This is what actually happened and the Prophet's truth was established just as the Vedic Rishi had foretold.

Prayers in the field of battle

Mantra 5

"THE chanters with their pious song hurry on blithely as cows; at home are their children and at home the cows do they attend."⁷⁴ (Bloomfield.)

'Quickly and willingly like kine forth come the singers and their hymn's: Their little maidens are at home, at home they wait upon the cows.' —(Griffith).

The purport of the translation given by some Hindu commentators is: "The praying ones with their prayers hurry on like powerful bulls. Only their children are at home, and at home do they wait for the cows."

73. Ibid. CVIII : 1-3

74. Atharv. 20:127,5.

प्ररेभासो मनीषा वृषा गाव इव रते ।

अमोत पुत्रका एषाममोत गा इवासते ॥ ५ ॥

The army that started from Madina to invade Makka was a host of brave fighters. They were the praying ones who while saying their prayers hurried to the field of battle. At Madina, only their females and children were left behind. Just as the young ones of cows anxiously wait at home for their mothers, so were the Muslim children waiting at home for the safe return of the praying ones.

The Holy Qur'an says : "And seek assistance, (at the time of battle), through patience and prayer."⁷⁵ Displaying of force and at the same time humbly praying to their Lord is a characteristic sign found in no other people of the world save the companions of the Holy Prophet Muhammad. Addressing the Prophet, says the Holy Qur'an, "And when you are among them and keep up the prayer for them, let a party of them stand up with you, and let them take their arms; then when they have prostrated themselves let them go to your rear, and let another party who have not prayed come forward and pray with you, and let them take their precautions and their arms."⁷⁶

Very remarkable indeed, is the description of the Muslim Warriors, given in this mantra. Like powerful bulls, on the one hand, they hurry to the field of battle and fight bravely, and like meek cows, on the other, they live peacefully with their own people and they pray to their Lord wherever they are whether in a battlefield or outside it.

Propagation of the Book

Mantra 6

"Bring hither, O chanter thy poem, that which earns cattle and earns good things! Among the Goods place thy voice as a manly archer his arrow."⁷⁷ —(Bloomfield.)

"O singer, bring thou forth the hymn that findeth cattle, findeth wealth. Even as an archer aims his shaft, address this prayer unto the Gods."—(Griffith.)

75. The Holy Qur'an, II :45.

76. The Holy Qur'an, IV : 102.

77. Atharva 20:127.6.

प्ररेभधियं भरस्व गोविदं वसुविदम् ।

देवनेमां वाचं कृधीषु न वीरो भस्ता ॥ ६ ॥

"O you who praises (the Lord), hold fast the wisdom, which earns cows and good things. Disseminate this among the divines, just as an archer places his shaft on the right point."

—(Hindu commentators.)

The *Wisdom*, spoken of in this mantra, is nothing but the Holy Qur'an. Through the Qur'an, one can earn the good in this world as well as in the next. The Prophet is asked to propagate the teachings of this book among the saintly people, *i.e.* his companions, just as an archer aims his shaft. And the Holy Prophet actually did it. He is the only Prophet whose revelation was preserved in the memory of his followers and companions and whose book was written in his very lifetime. He propagated his Book among his saintly followers and they learnt it by heart. No other revealed book was thus written and preserved.

The Holy Qur'an also corroborates this mantra by saying : "O apostle ! deliver what has been revealed to you."⁷⁸ Again it says : "Nay! surely it is (a source of) eminence. So let him who pleases mind it. In honoured books, Exalted, purified, In the hands of scribes, Noble, virtuous."⁷⁹

THE PROPHET AS THE BEST OF MEN AND A GUIDE FOR THE WORLD

Seventh Mantra

'LISTEN ye to the high praise of the King who rules over all peoples. the God who is above mortals, of Vaishvanara Parikshit."⁸⁰ (Mantra 7) (Bloomfield).

"Listen Parikshit's eulogy, the sovereign whom all people love, the king who ruleth over all, excelling mortals as a God."— (Griffith.)

Hindu commentators have translated this mantra as follows :—

"Sing the high praise of the king of the world or the Light of the Universe, who is a god and the best among men. He is a guide to all people and give shelter to everyone."

78. V : 67.

79. LXXX : 11-16

80. Atharava, 20:127.7.

All the attributes expressed in this mantra particularly apply to the Holy Prophet Muhammad. He was the first and the last prophet who was a guide to all nations of the world. Similarly he was the prophet who was described as the best of men. None among the Vedic rishis could acquire such an exalted position, nay even their names are not known to the world. The followers of the Vedas themselves differ as to the superiority of one rishi over the other. Every word of this mantra, therefore, applies to the Prophet Mohammad (may peace be on him). 'Sovereign of the world', 'Light of the Universe', the best of men, a 'guide to the entire mankind', and a shelter for all peoples—what a becoming praise of the Holy Prophet sung by the Vedic Rishi?

Exploration in the realm of Prosperity and peace.

In mantras 7 to 10 of this Sukt, there is a mention of a great personage whose peaceful and popular rule has been eulogized and praised. *Parikshit* is his name; and his reign is the paradise of human dreams, and the king himself is the darling of the people. It is a matter for great regret that the commentators of the Veda, the Mahabharat, the Bhagwat and the Puranas have done with and discarded it as an image of delusion or the whim of a crazy imagination. Who was Parikshit, and where was his blessed reign, reading an account whereof in the Veda creates even today a yearning in the minds to go on a pilgrimage to that place? Parikshit's praises have been sung in the Rig Veda, the Atharva Veda and the Brahman Granths,⁸¹ and a mention has been of his peaceful kingdom and his happy and prosperous subjects, and a command has been given to keep afresh the memory of this ideal rulership in the annual *Yagyas*.

Besides the Hindu pandits, the European orientlists, too who are the untiring travellers and tourists to this land of the Hindus, fall short of giving us any guidance in this matter, that who was that Parikshit who had been sung in the Veda; when and where did he live? A Parikshit there was, the dearly-loved one of the House of

81. Rig Veda i 123.7. iii 7. 1; X : 65.8 Athar xx. 127. 7-10 Aita Br. vi. 32.1.

Kaurvas, who has been mentioned in the Mahabharat, Bhagwat Puran and other Hindu legends: Is he the same Parikshit who has been sung in the Atharva Veda? If the answer is in the affirmative, the Mahabharat will have to be regarded as more ancient than the Atharva Veda. And if it is not so; and the Atharva Veda is, in fact, a much older book, then, as a mention of the Parikshit of the Puranas been inserted, later on, in the Veda? Both the cases, it is but obviously clear, constitute sovereign contempt of the Veda and inflicts pain and agony in the heart of a believer.

But if both these things are incorrect, and the Veda is the word of the Most High God, we shall have to, in respect of this Parikshit, probe deeper and thresh out. Regarding the Veda, scholars have divergent and contradictory views :

1. There are fables and tales in the Veda.
 2. There are no fables and tales in the Veda.
 3. The fables and tales of the Veda are not real facts, but are figures of speech and metaphors.
- Such divergent views and differences are found both in the Hindu pandits as well as the orientalisists. The former group is of the opinion :

“He (Parikshit) appears in the Atharva Veda as a king in whose realm prosperity and peace abound.

It is a name of an ancient king (son of Abhimanyu and father of Janmejaya) Therefore the verses in which he is celebrated are later called ‘Parikshitya’. Both Zimmer^{81a} and Oldenburg⁸² recognize Parikshit as a real king, a view supported by the fact that in the later Vedic literature, king Janmejaya bears the patronymic Parikshit. If this be so, Parikshit belonged to the later period, since the Atharvan passage in which his name occurs is certainly late; and none of the other Samhitas know Parikshit at all. The inimical Roth⁸³ and Bloomfield⁸⁴ regard Parikshit in the Atharva Veda not as a human king at all.”

81a. Altindisches Leban, 131.

82. Zeitschrift der Deutschen Morgenlandischen Gesellschaft, 42, 237; Buddha, 396.

83. St. Petersburg Dictionary.

84. Bloomfield's Hymns of the Atharva Veda, 690, 691.

In the same way, some Arya Pandits are of the opinion that in the Atharva Veda no particular raja has been mentioned, and that the meaning of Parikshit is :

to dwell around, dwelling or spreading around, surrounding, extending. The raja who lives with his subjects, and mixes freely with them, is Parikshit. The Brahman Granths have, on the basis of these meanings, taken it to signify *agni, earth, and sky* which are spreading round the human race.

Our Comments on this Interpretation

That there are no tales and stories in the Vedas, is merely an invention of the Arya Samaj. Even among the Arya Samajists themselves, there are such pandits who believe that the Vedas do contain stories and anecdotes. Moreover, the author of the most authenticated lexicon of the Vedas, Nirukt, has mentioned stories of the rajas, cities, dynasties and rishis which are found here and there in the Vedas. To translate these names is to render the mantras meaningless and absurd. These stories are found not only in the Atharva Veda, but also in all the Vedas. Will you, then sing small and admit that the Vedas are not Revealed Books, or that it is a corrupted and contaminated book, or that all the non-Arya pandits are ignorant and illiterate?

In the first place, this announcement should have been made by the Veda itself that: I am the first Book of the time when the world began; so there is no story nor any tale in me. But it is our claim that there is no such mantra in all the four Vedas. Since this topic cannot be discussed in detail at this place, we content ourselves with writing something only on the personality of Parikshit. From the translation of the mantra under discussion, does it appear, or not, to be a story, we leave it to the readers to decide in all fairness. The literal translation of the mantra is :

“The king of all the human race, who is holy and pure among men; the Chief of all peoples, Parikshit; listen to his high praise.”

It is obvious that in this mantra, Parikshit, is the praised one, and that all the human race is present of whom he is the raja; and on the other side, he is holy and pure (devta) among men, and the chief of all the world, and worthy of praise and honour; and the Veda has commanded to give ear to and listen his high praise. Keeping this literal translation before our eyes, we have to see :

1. Is it a mere story?

2. Is it a prophecy?

If Parikshit lived before and the Veda came later on, it is, then, obviously a story, a tale or a fable; and the question will naturally arise: When did this Parikshit live? If he be the same Parikshit who had been mentioned in the Mahabharat and the Bhagwat Puranas, and who was a son of the Kurus, in that case, the mantra and the Veda will be a book of the time of Mahabharat. But this Parikshit was not a raja of the whole human race, neither superior to and surpassing all human beings. For these reasons, therefore, this Parikshit is not the Parikshit of Mahabharat, for the Vedas existed before, and Parikshit lived later on. And if it were contended that the Vedas, no doubt, existed before, but this story was interpolated and inserted into the Veda later on, in that case, you will have to admit that the Vedas are unguarded and unprotected books.

We now take up and consider the other aspect of this question, namely, that the Veda was before and Parikshit came afterwards. It is neither a tale nor a story, but a prophecy; and in this case, you will have neither to regard the Veda as a book later than Mahabharat, nor to admit any corruption or interpolation in it. You will, however, have to answer one question: Who is this Parikshit, or in whom has this prophecy been fulfilled?

In praise of this Parikshit it has been stated that he will be the king of the whole human race, and the holiest and purest (devta) of all the human beings. The son of Kaurus was not the king of the entire human race. Why should his praise be commemorated for ever by means of *yagyas*? Evidently, therefore, this Parikshit is some one else, endowed with these great and glorious qualities, who was to come in a future time.

But those people who believe not that there are stories or prophecies in the Veda, putting literal significance on the term Parikshit, call it an attributive name. So, it has been, on the basis of lexicon, taken to mean : *to dwell around, dwelling or spreading around, surrounding, extending*. And the Arya Samaji pandit, therefore, gives us to understand that the term *Parikshit* stands for and denotes that raja who lives a life mixed up with his people. Even if we accept this interpretation, there arises no obstacle in the way of its being a prophecy. There has been, in the annals of man, only one king, of whom it is proved by history and the evidence of enemies, that he rose from the humble and helpless state of orphanhood and reached the highest pinnacle of lordship and kingdom. But he neither wore a crown on his head, nor ever sat on a royal throne, nor built any palace for himself. He sat in a circle with his people in such a way that a new-comer could not know, who, of them, was the king, and who an ordinary Muslim. His knees touched so closed the knees of his companions that an in-comer had to ask *من هو محمد*—“Who, of you, is Muhammad?” In point of dress he was quite an ordinary man. But the Veda says that, of all the sons of Adam, he is the holiest and the purest, and free from every kind of evil and sin. And this is the argument of his being the Leader and Chief of the world.

Parikshit, therefore, with regard to his qualities, his connotation and his deeds, was none else than the Holy Prophet Muhammad. By the acceptance of this truth, the honour and glory of the Veda will certainly be redoubled and enhanced, that thousands of years ago, a prophecy was made therein which, after the lapse of a long time, came to be fulfilled word by word in the person of the Holy Prophet Muhammad of Arabia, and that therein had been stated an excellent model of kingship for the whole human race; and of the model of this ideal rule and kingdom the world even today stands in need of.

The Veda had commanded: Give ear to and listen his praise. And the people of the Veda, paying due regard to these words,

have kept afresh the memory of this strange kingdom in their annual yagyas, so that when the Promised One should make his appearance, they may not commit any mistake in recognizing him, and repose their faith in him, and sing his praises. You will perhaps think that I have, on the basis of this mantra, expounded clearly unto the Hindu pandits the reality of the Promised Parikshit, and completed my argument for their conviction. But, ye seekers-after-truth, Hindus and Christians, lend me your ear's and listen my last argument also.

*The Promised Parikshit of the Veda
and
The Paraclete of Jesus the Christ are
one and the same person.*

The principles of the two religions, Hinduism and Christianity, are apparently poles apart, and their confluence at any central point is thought to be impossible. But, as the poet has very aptly put it⁸⁵

i.e., Though the paths adopted and wended by me and my rival were different, but we came together and met at the same goal of the beloved one. The central point whereas both these religions come together and meet, is the beneficent and benign personality of the Holy Prophet Muhammad, whose advent had been foretold not only by the prophets of Israel, giving glad tidings, but also Mahatma Buddha, Zend Avastha and Dasatir, and the vedic Rishis sang his praises and eulogized him, a mention whereof you will come across in this book here and there. The Holy Prophet's personality is the firm rock by which is established the basis of all the religions of the world. And it was not a random accident, but a resolved plan of the Great Creator of this universe.

Hindu brethren and Christian friends, ponder over and think, again reflect and think that the Veda and the Gospel both concurrently point to the same cynosure of all the religions, the Pro-

mised Parikshit of the Veda and the Paraclete foreold by Jesus, with the only difference that the language of Veda is Sanskrit whereas that of the Gospel is Greek. In the Veda it is *Kshi* and in the Gospel it is *cle*; and you know what shape a word adopts while going into another language. But, besides this simple and homely argument, I also wish to adduce another scientific fact for the consideration of the scholars. Those who have studied "Comparative Grammar of Sanskrit, Zend, Greek, Latin and German, etc" know full well that in Sanskrit *Ksha* is a simple word, and that in Greek there is no word corresponding to it, and it changes into *Cle* there. Thus the *Parikshit* of Sanskrit became the *Paraclete* in Greek. A detailed discussion on this term, *Paraclete*, in which the opinions of Christian scholars have also been reproduced, will be found under the heading, "The Prophecies of Jesus." This term, *Paraclete*, in the opinion of some scholars, is not a Greek term, but it belongs to some other foreign language. Just as the Hindu pandits are puzzled and perplexed in giving the true significance of *Pari-kshit*, in the same way, the Christian scholars are put out and confused in translating this term. But this difficulty can easily be resolved by a little reflection that the attributes of the Promised Paraclete or his praise as told by Jesus, is in reality the translation of *Parikshit* which unfortunately has become hidden and screened from the Hindu pandit's sight. The epitome of what the Veda and the Gospel both have said about the Promised One, is as given below.

Gospel according to John

1. He will judge all the people with justice and equity.
2. He may abide with you for ever.
3. He dwelleth with you and shall be in you.

Atharva Veda

1. In the realm of the King (Parikshit) who gives peace and protection to all. . . . The people prosper in the reign of the King (Parikshit) Atharva.⁸⁷
2. Parikshit-to dwell around.
3. Kshit-the end or the last part of a thing.

86. John, 14:16, 17.

87. Atharva 20:127,9,10.

The Veda's indistinct and obscure statement has been elucidated through the mouth of Jesus the Christ, saying, that his dwelling among the people shall be for ever; that is to say, there shall be no end to his prophethood, and no prophet shall appear after him to abrogate and abolish his prophethood. The other thing stated by the Veda is that Parikshit shall be the ruler of the whole human race; and Jesus the Christ has elucidated it, saying, that he will judge the world with justice and equality of rights; or in other words, he is not only the raja or ruler of the whole human race, but he will, according to natural law, confer equality of rights on all human beings. In this way, Jesus the Christ had elucidated and explained the praise which the Veda has sung of Parikshit; and the best of commentaries is that which a prophet's word can have from the word of another prophet.

There is yet another significance of Parikshit as mentioned in this mantra⁸⁸, one who praises. In Rigveda the term vaishvanar⁸⁸ has been used which means 'The praise and glory of some!'^{88a} That is to say, Parikshit is Ahmad as well as Muhammad (Ahmad means one who praises most the One True God, and Muhammad means who is highly praised). And who can be a greater Ahmad and Muhammad than he who has rid the world of the invidious distinctions of colour and creed, geographical and national superiority, and welded the whole human race into one Brotherhood, with one True God over head as the Maker and Master of the whole universe; who has taught the sublime lesson of unity and equality, brushing aside all the man-made distinctions of birth as in the case of Barhman kshatriya, Vaish and Shudra, or that even among the children of Isreal, the Sons of Judah are superior, merely by the accident of birth, to the Sons of Benjamin; who has setting aside and rejecting all these notions of high and low, established the whole human

88. Rig. Veda iv : 6.11

88a. The 'Sanskrit Bhashya' of Khem Karan gives two meanings of the word Parikshit, 'Sarvat Aishvary Yuktasya' (possessing all sorts of attributes and power), and secondly 'one who gives a complete shelter to people; The Holy Qura'an also speaks, of the Holy Prophet as 'Lower thy wing to the faithful'. (XV :88)

race on an impartial and equitable footing. He is, therefore, the (Vaishvanara). The praise and glory of men! the Holy Prophet Muhammad (peace and the blessings of God be upon him). Repose your faith in him, and acquire freedom and emancipation from the curses of caste and birth.

Muhammad gives shelter and peace to the world :

Eight Mantra

“PARIKSHIT 1 has procured for us a secure dwelling, when he the most excellent one, went, to his seat. (Thus) the husband in Kuru-land when he found his household, converses with his wife.”⁸⁹—(Bloomfield).

“Mounting his throne, Parikshit, best of all hath given us peace and rest, saith a Kauravya to his wife as he is ordering his house.”—(Griffith).

“He, who affords shelter to everybody, gave peace to the world, as soon as he mounted the throne. Men in Kuru-land are talking of his peace-making at the time of the building of the house.”

(Hindu commentators).

At the time of the reconstruction of Ka’ba (the House of God), the Arab tribes are just at the point of cutting each other’s throats, when the matter was referred to the Holy Prophet, and he settled the dispute in such a beautiful way that all the tribes were satisfied without a drop of blood having been shed. The Prophet thus gave peace to the world and protected the House of God from human blood being shed in it. Similarly, at the time of the conquest of Mecca, when the Prophet’s rule was established, he gave peace and shelter even to his bitterest foes and let them go just by saying :

“There shall be no reproof against you this day”.⁹⁰

The word *Kauravya* used in this mantra requires some comment. The battle between the Pandvas and the Kurus is well-known in the religious literature of the Hindus, a mention of which is also made in the Mahabharata. The field where this battle was fought

89. Atharva, 20:127.8

द्रप्समपश्यं विषुणे चरन्तमुपह्वरे नद्यो अंशुमत्याः ।

नभो न कृष्णामवतस्थिवांसमिष्यामि वो वृषणो युध्यताजौ ॥ ८ ॥

90. The Quran, XII :92

is known till -to-day as 'Kurukhsetra'. The Kurus were a very ancient people, whom the Rig Veda called as *Puru*. Originally these people belonged to Babylon, and they came to India some time after the emigration of the Aryan people from that land. The Bible also makes as mention of a nation known as *Kora* who had a dispute with the children of Aaron in connection with their offerings at the Holy Temple at Jerusalem. A man belonging to this nation, is thus known, as *Kauravya*. This word has also been translated as a 'workman', and this is just in accordance with the sense in which this word is used in this mantra *i.e.*, a 'mason' or a house-builder. In Hebrew, the word *Kuru* means 'one who protects a house', *Kore* meaning a house, in Hebrew and also in Pashto. It is also possible that this word may be another form of the word *Koreish*.

PEACEFUL REALM

Mantra Ninth

"WHAT may I bring to thee, curds, stirred drink, or liquor? (Thus the wife asks her husband in the kingdom of king Parikshit)"⁹¹ (Bloomfield.)

"Which shall I set before thee, curds, gruel of milk, or barley brew? Thus the wife asks her husband in the realm which King Parikshit rules,"—(Griffith).

"In the realm of the King, who gives peace and protection to all, a wife asks her husband whether she should set before him curd or some other beverage."

—(Hindu commentators).

This mantra also refers to the peaceful realm which the Promised One, the Parikshit, was to bring about. It is narrated as a prophecy in the early Traditions of the Prophet, that a time will come in Arabia when a woman will be able to travel alone from Madina to Makka without fearing anything on the way. And the world has seen how after the advent of the Prophet peace and security spread all over Arabia, whereas before the appearance of

91. Atharva, 20:127.9,

कतरत त आ हराणि दधि मन्यां परिमुतम् ।

जाया पतिं वि पृच्छति राष्ट्रं गन्तः करिञ्जितः ॥ ९ ॥

Islam neither a woman's chastity was safe nor was there security of life and property. During the peaceful rule of the Prophet women could easily travel alone and go about in a market to buy and sell things.

THE SIGNS OF A TRUE RELIGION

Mantra Tenth

"LIKE light the ripe barley runs over beyond the mouth (of the vessels). The people thrive merrily in the kingdom of King Parikshit".—(Bloomfield).⁹²

"Up as it were to heavenly light springs the ripe corn above the cleft. Happily thrive the people in the land where King Parikshit reigns."—(Griffith).

"The ripe barley springs up from the cleft and rises towards heavens. The people prosper in the reign of the king who gives protection to all." —(Hindu commentators).

One of the chief signs of a true religion and the Kingdom of God is that people thrive happily and prosper under its rule, just as corn springs up in a good field. Before the advent of the Holy Prophet, the Arabs were sunk in all sorts of vices and had fallen deep in degradation. But with the spiritual force of the Prophet and the blessings of his religion, the same people rose to the height of glory and eminence. The Torah, the Gospel, the Vedas and other Divine books also bear witness to this fact, as the Holy Qur'an says : "That is their description in the Torah and their description in the Gospel; like as seed-produce that puts forth its sprout, then strengthens, it so it becomes stout and stands firmly on its stem."⁹³

The Vedic words *abhivsvah prajihite yavah* (the barley springs forth and rises up) convey the same idea as expressed in the above-quoted verse from the Holy Qur'an. The Holy Book again says at another place : "Hast thou not considered how God sets forth a parable of a good word (being) like a good tree, whose root is firm and whose branches are in heaven, yielding its fruit in every season

92. Atharva, 29:127.10.

अधिवस्वि१ः प्रजिहीते यवः पक्वः परो विलम् ।

जनः स भद्रमेधते राष्ट्रं राष्ट्रःपरिक्षितः ॥ १० ।

93. The Quran, XLVIII:29.

by the permission of its Lord? And God sets forth parables for men that they may be mindful.”⁹⁴

Both the Veda and the Qur’an have set forth this parable as the parable of a true religion. The Qur’an calls it a good tree and the Veda calls it *bhadram*, meaning goodness and affluence. According to the Qur’an the roots of the good tree are firm in the ground, and according to the Veda the roots of *Yavah* (or tree of barley) are deep in a cleft. The Qur’an says that its branches are in the heaven, and the Veda also states that it rises towards heaven. The Qur’an then says: “Allah confirms those who believe with the sure word in this world’s life and in the hereafter.”⁹⁵ The Veda, in like manner, states that man prospers and thrives happily under the rule of a true religion. The Qur’an describes it as a ripe tree

“Yielding its fruit in every season,”⁹⁶ and the Veda also describes it as a ripe tree.

The Holy Qur’an has given this parable in support of the Holy Prophet Muhammad’s truth, and we have seen how the Vedic mantra corroborates it word by word. In the words of the Qur’an, “God sets forth parables for men that he may be mindful” let the followers of the Vedas, therefore, ponder over these facts and just as the Qur’an corroborates the Vedic mantras, they two should believe in and testify to the truth of the Prophet Muhammad in whose support these verses and mantras speak.

THE PROPHET IS ASKED TO ARISE AND WARN

Mantra 11

“INDRA has awakened the poet, saying : Arise, move about, and sing; of me, the strong, verily, sing the praises; every pious one shall offer thee (sacrificial reward).”⁹⁷—(Bloomfield).

“Indra hath waked the bard and said, Rise wander singing here and there. Praise me, the strong each pious man will give thee riches in return.”—(Griffith).

94. The Quran, XIV : 24 :25.

95. The Quran, XIV 27.

96. The Quran, XIV :25.

97. Atharva. 20:127.11.

इन्द्रः कारुमन् बुधदत्तिष्ठ वि चरा जनम् ।

ऋग्वेदग्रन्थे चर्कृधि सर्व इत्ते परिगादरिः ॥ ११

“Indra awoke the singer of his praises and asked him to go to the people in every direction. He was asked to glorify Indra, the mighty, and all pious men would appreciate his effort and God would bestow on him His rewards.”—(Hindu commentators).

This mantra gives, more or less, the exact translation of the first verse of the 74th chapter of the Holy Qur’an, ‘The Clothed One (*Al-Muddaththir*). “O you who are clothed! Arise and warn, and your Lord do magnify.” Then says the Qur’an⁹⁹ “And bestow not favours that you may receive again with increase, and for the sake of your Lord, be patient.” Again, “And soon will your Lord give you so that you shall be well pleased.” At another place is said : “Surely We have given you abundance of good, therefore, pray to your Lord and made a sacrifice.”¹⁰⁰

Without any remark or comment, we have given the exact translation of the Vedic mantra and the Qur’anic verses, so that every unbiased seeker after truth should see for himself how thousands of years before the Vedic rishi uttered the same words, which were revealed to the Prophet Muhammad. This mantra alone is enough to establish the truth of the Prophet’s claim. The Qur’an says : “O you who are clothed? Arise.” The Veda says : “Indra awoke the singer of his praises (*i.e., Ahmad*).” The Qur’an tells him to warn the people, and similarly, in the Veda he is asked to go to the people in every direction. The Qur’an says : “And your Lord do magnify.” the Veda says, “Glorify Indra, the mighty.” According to the Qur’an, his Lord will give him abundance of good; and in the words of the mantra, God will bestow on him His rewards.

All these clear signs were fulfilled in the person of the Prophet Muhammad and in no other rishi or messenger. He arose and warned the people and magnified his Lord. Day and night he propagated his Faith and disseminated the truth, and, in the words of the Veda, like a bird on a ripe-fruited tree he sang his Lord’s praise. O God bless the Prophet Muhammad.

98. The Quran, LXXIV :1—3.

99. *Ibid* : 6—7

100. The Quran, CVIII:1—3.

THE PROPHET'S MUNIFICENCE

Mantra 12

"HERE, O cattle, ye shall be born, here, ye horses, here, ye domestics! And Pushan also, who bestows a thousand (cows) as sacrificial reward, settle down here."¹⁰¹—(Bloomfield).

"Here, cows! increase and multiply, here ye, O horses, here, O men. Here with a thousand rich rewards, doth Pushan also seat himself."—(Griffith).

Hindu commentators give the following translation : "Cows, horses, and men multiply and increase here, because here rules the one who is bountiful and splendidly generous who gives thousands in charity and sacrifice.

The history of Islam bears a clear testimony to the truth of this prophecy. The world has seen how everything prospered and increased in the Holy Prophet's kingdom. The most backward people in the world became the very leaders and torch-bearers of light and learning. Riches, men and cattle, everything increased and multiplied. And this too is an established fact that Muhammad was the most generous, bountiful and kind-hearted man that the world has ever seen.

The Holy Qur'an says : "Thus it is due to mercy from Allah that you deal with them gently, and had you been rough, hard-hearted, they would certainly have dispersed from around you."¹⁰² It was, thus, due to the Prophet's kind-heartedness, magnanimity and munificence that people from all quarters flocked and assembled around him. Otherwise such a stubborn people as the Arabs could never have been won over and subdued.

THE VEDIC RISHI'S PRAYER FOR THE PROPHET

Mantra 13

"MAY these cattle, O Indra, not suffer harm, and may their owner not suffer harm, may the hostile folk, O Indra, may the thief not gain possession of them."¹⁰³—(Bloomfield).

101. Atharva, 20:127.12.

इह गावः प्रजायन्वमिहाधा इह पूरुषाः ।

इहो सहस्रदक्षिणीपी पूषा नि पीदति ॥ १२॥

102. III : 158.

103. Atharva 20:127.13

मेमा इन्द्र गावोरिषन् मो आसां गोपती रिषत ।

मासाममित्रयुर्जन इन्द्र मा स्तेन ईषत ॥ १३ ॥

“O Indra, let these cows be safe, their master free from injury. Let not the hostile-hearted or the robber have control of them.”—(Griffith).

“O Indra, let these cows (saintly followers of the Prophet) be safe, and let not their master be harmed. And let not an enemy, O Indra, or a robber overpower them.”—(Hindu commentators.)

How remarkable is this prayer of the Vedic Rishi for the Holy Prophet and his followers. There is no gainsaying the fact that this prophetic prayer of the Rishi was clearly fulfilled. The Prophet and his saintly followers succeeded in their mission and were saved and helped by the Hand of God. Their hostile opponents and bitter enemies could not overpower them nor could rob them of the bounties that the Prophet had bestowed on them. The Muslims prospered whereas their enemies perished, and thus the prayer of the Rishi was accepted. A similar prayer is also found in the last chapter of the Holy Qur'an : “Say, I seek refuge in the Lord of men, the King of men, the God of men, from the evil of the whisperings of the slinking (devil), who whispers into the hearts of men, from among the Jinn and the men.”¹⁰⁴

The Prophet is also reported to have taught a prayer to his followers “O God empower him not ever us who has no mercy for us.” And God Himself says about the Holy Prophet in the Qur'an, “And Allah will protect you from the people.”¹⁰⁵ The Rishi prayed to God for the safety of the Prophet, and God accepted that prayer and declared that the Prophet would remain safe and would succeed in his mission.

THE RISHI'S PRAISE AND PRAYER

Mantra 14

“WE shout to the hero with hymn and song. We (shout) with a pleasing song. Take delight in our songs; may we not ever suffer harm!”^{105a}—(Bloomfield.)

104. The Quran, CXIV.

105. The Quran, V :67

105a, Atharva, 20:127-14

उप नरं नोनुन्नसि सूक्तेन वचसा वयं भद्रेण वचसा वयम् ।

वनो दधिष्व नो गिरो न रिष्येम कदाचन ॥ १४ ॥

अथर्व-वेद-संहिता काण्ड २० ॥ १२७ ॥ १-१४

Oftand again we glorify the hero with our hymn of praise, with prayer, with our auspicious prayer. Take pleasure in the songs we sing; let evil never fall on us.”—(Griffith.)

“We sing the praise of the great hero and with a pleasing song glorify him. Pleasingly accept this praise, O hero, so that evil may not befall us.”—(Hindu commentators).

This is the last of the mantras that we have quoted in the foregoing pages, and here the Rishi of the Veda entreats the Holy Prophet to accept his prayers and praise. This entreaty of the Rishi, as a matter of fact, makes it incumbent on the followers of the Vedas that they too should sing the praise of the Prophet and by his glorification save themselves from the evils of this world as well as the next. The false doctrines of the caste system, the transmigration of soul and other superstitions, are the chains that have enslaved them in this world; and similarly their religious differences have made their salvation and deliverance a matter of doubt in the next world as well. Muhammad, therefore, came into the world to deliver the people from all sorts of vices and to show them the right path.

SOME MORE FACTS ABOUT THESE PROPHECIES

SOME more light is necessary to be thrown on the prophecies in the Atharva Veda that we have discussed in the foregoing pages. There are two different schools of thought regarding these prophecies in the Kuntap Sukt. Some modern research students like Pt. Bhagwat Dat., research scholar in the D.A.V. College, Lahore, and Sawami Hari Prasad, Vedic muni, are inclined to think that the Kuntap Sukt, or the collection of these prophecies, does not actually form part of the Atharva Veda but was introduced to it on a later date. The second school of thought is, that these mantras are riddles and unintelligible enigmas. And the modernists too, have as a matter of fact, derived their conclusions after not being able to understand what these mantras mean.

The idea that the Kuntap Sukt were introduced to the Atharva Veda on a later date, is baseless on various scores. The most

ancient books too do not fail to make a mention of the Kuntap Sukt, as for instance, The *Aitreya Brahmana*,¹⁰⁶ *Kaushitki Brahmana*.¹⁰⁷ *Shankhayana Shraut Sutar*,¹⁰⁸ *Ashvlayana Shraut Sutar*,¹⁰⁹ *Vaitan Sutar*¹¹⁰ and *Gopath Brahmana*.¹¹¹ Had these mantras been appended to the Veda on a later date, they could not have been referred to in so many ancient books. Simply because they are not easily intelligible, should not lead one to think that they do not form part of the real book. Secondly, these mantras, as stated in *Brahmana Granth* were repeated every year in big assemblages where *soma* was offered to the deities, and seventeen pandits used to chant them for a long time. Thus, a thing which is repeated every year with devotion and strictness and is an agelong practice cannot be regarded as apocryphal or a later-day invention. Only those parts of a religious book are given so much importance and remembered by heart and read with strictness, which are useful and beneficial for the devotee and help him in acquiring a deeper knowledge of this universe and knowing more about the Divine Being. This shows that the Kuntap Sukt is neither a collection of meaningless riddles nor a subsequent addition to the Veda.

It is recorded in *Shatpath Brahmana* that "The mantras that are divided by 21 are the belly. There are 20 glands (Kuntap) in the abdomen, the belly itself being twenty-first. Thus the mantras that are divided by 21 are known as the belly".^{111a} The testimony of such an ancient book as *Shatpath Brahmana* is enough to prove genuineness of these mantras. Even today the total number of these mantras is 147 which is seven times divided by 21.

Morris Bloomfield in his commentary of the *Atharva Veda* writes : "The Brahmanical authorities agree in assigning the so-called Kuntap hymns to this kind of literature, and the opening stanza of XX : 127 , leaves no room for doubting their correctness

106. *Aitreya Br.* VI : 32.

107. *Kaushiti XXX* : 5.

108. *Shankhaya Shraut Sutar XII* : 14.

109. *Ashvlayana Sutar XII* : 3.7.

110. *Vaitan Sutar XXXII* : 19.

111. *Gopath Br. ii* : 7.12.

111a. *Shatpath XII* : 2, 1, 126.

.....Quite a number of the stanzas of Kuntap hymns are quoted in the Brahmanas exhibiting essentially the same textual corruption as the Atharvan version. The Shankhayana Shraut Sutar XII :14, exhibitis them in full."¹¹² Prof. Maxmuller also discusses this point in his 'History of Sanskrit Literature', p. 493.

A number of scholars are of the opinion that these mantras give no clear sense and are quite ambiguous. Pandit Raja Ram, for instance, writes : "These ten Suktas are known as Kuntap Sukt. Kuntap are the glands in the belly which are twenty in number. These Suktas cover different subject, most of them are just riddles, the text as well as the meanings are ambiguous and in some cases the text absolutely gives no sense."¹¹³ Similarly M. Bloomfield says: "The text of the second hemistich is very corrupt; its amended form in the edition is at the base of our rendering".¹¹⁴ In like manner, Prof. Griffith writes about these mantras as follows : "The section of this book which bears the name Kuntap is a strange miscellaneous collection of hymns, sacrificial formulas, incantations, riddles and odds and ends."¹¹⁵

These mantras are regarded as riddles simply because they are prophecies and a prophecy must necessarily be mystery and a secret lest it may be corrupted through the bias and prejudice of a people. When it is actually fulfilled, the meanings of the prophecy become quite clear. Actual facts are thus, the real commentary of a prophecy. While translating these mantras of the Kuntap Sukt, we have shown, how exactly do they apply to the life of the Holy Prophet. No mystery remains in their meaning and evrything becomes vivid and clear. And of all the religious personalities and prophets Muhammad is the only prophet whose life-history with the minutest details is exactly and undisputably preserved. There are historical proofs for all the facts in the Holy Prophets' life. And therefore if one tries to apply these prophecies to the life of some other holy personality one shall also have to historically

112. P. 689.

113. Raja Ram Bhashya, p. 991.

114. P. 691.

115. Hymns of the Atharva Veda, p. 433 and foot-note.

prove that these things did happen in his lifetime, and this is as modern research has proved, next to impossible.

Now the question is, why these mantras are called Kuntap? Kuntap means abdominal glands, in what way does this name apply to these mantras? No commentator of the Vedas has discussed this point and tried to solve this riddle. We give below three reasons for this name.

(a) The word Kuntap is composed of two words *kuh* and *tap*. *Kuh* means sin and misery, and *tap* means to consume. Kuntap, thus, means 'consumer of sin and misery'. A collection of all those mantras in which a mention is made of the redresser of the world's misery is known as Kuntap Sukt. A similar prophecy is found in Farvardin Yasht,¹¹⁶ made by the Prophet Zoroaster. The Holy Qur'an also says: "(The Prophet) enjoins them good and forbids them evil, and makes lawful to them the good things and makes unlawful to them impure thing, and removes from them their burden and the shackles which were upon them".¹¹⁶

(b) The word Kuntap according to authentic Brahmana Garanthas means glands in the belly or the belly itself. These mantras are, thus, given this name because they convey a prophecy about the first house of Divine worship in Mecca, the navel or middlepoint of this earth; as the Qur'an says: "Surely the first house appointed for men is the one at Bakka, blessed and a guidance for the nations",¹¹⁷ Just as man receives nourishment from the abdomen, similarly, spiritual nourishment is given to the world from Mecca or Bakka, the first house of Divine Light.

(c) The Quranic word *Bakka* and the Vedic Kuntap are not only synonymous, but the word Kuntap is just a reverse form of the Arabic word Bakka. Hundreds of words in the Sanskrit language

116. The Quran VII : 157.

117. The Quran III : 95.

are borrowed from Arabic and are used reversely in the former language. Below we quote a few instances :—

| <i>Arabic</i> | <i>Sanskrit</i> | <i>Meanings</i> |
|---------------|-----------------|-----------------|
| Ras | Shir | Head |
| Um | Ma | Mother |
| Luj | Jal | Water |
| Dab | Pad | Foot |
| Siraj | Surya | Sun |
| Nahar | Ahan | Day |
| Qat | Tak | Cut |
| Qinob | Bang | Bhang leaf |
| Shanah | Anash | Shoulder |
| Kitab | Pustak | Book |
| Masa | Sam, saym | Evening |
| Ramman | Anaram | Pomigranate |
| Megh | Geam | Cloud |
| Tallah | Latta | Laying |
| Mubashra | Shambra | 1st rain |

In the light of the above, we can say with certainty that the word *Kuntap* is also a changed form of *Bakkatun*. The word *Bakkatun* has three letters. K, B, T and similarly these letters are found in the word *Kuntap* it having K, T, P. and B the Arabic changing into P. in Sanskrit.

It is a strange fact that in all prophecies the word Bakka is used instead of Makka. The Holy Qur'an locates at Bakka the first as well as the last house of Divine worship. Besides the Vedas, the Prophet David also refers to this House of God by the same name. In the Pslams we find : "O Lord of hosts, my King and my God. Blessed are they that dwell in Thy house : they will be still praising Thee, Selah. Blessed is the man whose strength is in Thee; in whose heart are the way of them. Who passing through the valley of

Baca make it a well; the rain also filleth the pools. They go from strength to strength, every one of them in Zion appeareth before God.¹¹⁸

The following conclusions can be drawn from the Psalms :—

(i) The house of God to which David refers was no other but the one at Bakka, for the holy temple in Jerusalem had not been built at that time and God lived in a tent.

(ii) The prophet David was awaiting the Divine commandment to invade Palestine, and in order to seek blessing from the house of God that was built by the patriarch Abraham, he came to the valley of Baca.

(iii) The name of the valley is Baca, which, in Hebrew, is written and pronounced as *Bacah*, the last letter showing that it is a well-known place.

(iv) The dwellers of this valley will always praise their Lord. And the world knows how much do the Musalmans praise and glorify their Lord. Every Muslim bows before his Lord and praises Him at least five times a day. These words can also mean that the house of God in Bakka will never perish and the Lord will always be praised therein, whereas Jerusalem was more than once destroyed.

(v) 'Blessed is the man whose strength is in Thee', clearly refers to the Prophet, who, though an orphan boy, weak and friendless, overcame his mighty foes with God's grace and taking strength from Him.

(vi) In the desert of Makkah the well (of Zamzam) is another sign of God's blessing this land.

(vii) Blessed one and 'going from strength to strength', is the translation of the Quranic words.¹¹⁹ مباركا وهدى للناس

(viii) "Appearing before God in Zoin", refers to the annual pilgrimage at Makka. We have discussed at length what Zion denotes, in the sixth prophecy of Isaiah.

118. Psalms, 84:4—6.

119. The Quran, III : 95,

Thus both the Veda and the Psalms confirm the fact that the Prophet Muhammad, the guide for the world and the saviour of mankind was to appear at Bakkah.

The Veda sings the Prophet's praise in the following terms :--

1. He is *narashansah* or the praised one (Muhammad.)
2. He is the prince of peace or the emigrant, who is safe even amongst a host of opponents. (Mantra 1.)
3. He is a camel-riding Rishi, whose chariot touches the heaven (Mantra 2.).
4. He is Mamah Rishi who is given a hundred chains of gold, ten wreaths, three hundred good steeds and ten thousand cows. (Mantra 3..)
5. He and his followers are always mindful of their prayers, even in the field of battle they bow down before their Lord. (Mantra 4.)
6. He gave wisdom unto the world *i.e.* the Holy Qur'an, (Mantra 6.)
7. He is the King of the worlds, the best of men and a guide for the entire mankind. (Mantra 7.)
8. He has procured a secure dwelling for the people, gives protection to everybody and has spread peace in the world (Mantras 8).
9. People thrive happily and prosper under his rule, and from the depth of degradation they rise to the height of glory. (Mantras 9-10)
10. He is asked to wake up and warn the world. (Mantra 11).
11. He is extremely bountiful and very generous. (Mantra 12).
12. His followers have been saved from the hostility and robbery of the devil. (Mantra 13.)
13. In the last mantra, the Rishi has entreated him for the acceptance of his (Rishi's) prayers and have sought his protection from harm and evil,

THE BATTLE OF THE ALLIES DESCRIBED IN THE
VEDAS

“THESE our libatious, strength-inspiring soma draughts, gladdened thee in the fight with Vritra, Hero Lord. What time thou slewest for the singer with trimmed grass ten thousand Vritras, thou resistless in the might.”—(Griffith).¹²⁰

“Lord of the truthful ! these libatious drinks, these feats of bravery and the inspiring songs gladdened thee in the field of battle. When thou renderst vanquished without fight the ten thousand opponents of the praying one, the adoring one.”—(Hindu commentators.)

This prophecy of the Vedas describes a well-known battle of the Holy Prophet known in the Islamic history as the Battle of Ahzab or the Battle of the Allies. The words of the mantra remarkably corroborate with the facts of history as given in the Holy Qur’an.

The first noteworthy point is that God is spoken of in this mantra as *Satpati*. *Sat* means a lover of truth or truthful, and *pati* means the master or lord. *Satpati*, thus, means the Lord of the truthful. The companions of the Holy Prophet Muhammad were well-known for their truthfulness. In the very chapter of the Qur’an where a mention is made of the battle of the Allies, the companions of the Prophet are spoken of as : “Of the believers are men who are true to the covenant which they made with Allah.”¹²¹ And then, “That Allah may reward the truthful for their truth.”¹²² The Qur’an calls them truthful and the Veda also calls their Lord as the Lord of the truthful.

The second thing in the mantra is that God was pleased with the bravery and inspiring songs of the companions of the Prophet. They were only three thousand in number with inadequate resources

120. Atharva Veda 20 : 21.6.

ते त्वा मदा अमदन् तानि वृष्ण्या ते सोमासो वृत्रहत्येषु सत्पते,
यत कारवे दश वृत्रायप्रति वहिष्मते नि सहस्रानि वर्हयः ॥ ६ ॥
युधा युधमुष घेदेषि धृष्णुया पुरा पुरं समिदं हंस्योजसो ।
नभ्या यदिन्द्र सख्या परावति निवर्हयो नमुचिं नाम मायिनम् ॥ ७ ॥
त्वमेतां जनराज्ञो द्विर्दशावन्धुना सुश्रवसोपजग्मुषः । पष्टि सहसा ।

121. The Quran, XXXIII : 23.

122. Ibid. XXXIII : 24.

and the enemy besides being well-equipped was more than three times their number; but the companions of the Prophet showed no sign of anxiety, they were rather delighted to find that a prophecy of the Holy Prophet was fulfilled. In the words of the Holy Qur'an : "When the believers saw the allies, they said: This is what Allah and His Apostle promised to us, and Allah and His Apostle spoke the truth; and it only increased them in faith and submission."¹²³ These brave and inspiring words of the companions pleased their Lord and He gave them a victory without an actual conflict.

The Prophet Ahmad

THE words of the mantra, 'the praying one', show that this prophecy is meant for the Prophet Ahmad, peace be on him. The Sanskrit word *Karu*, used in the mantra, has been translated by Professor Griffith as 'Singer' and Pandit Raja Ram, of the Lahore D.A.V. College, translates it as '*Stota*' meaning the praying one or Ahmad, the second name of the Prophet Muhammad, who was the hero of the battle of the Allies.

Another attribute of the Prophet given in this mantra, is *Brihashmate*. This word is derived from the root *Brhi* which means holy grass that is spread in a temple of worship.¹²⁴ The man with the holy grass, thus, metaphorically means, 'the worshipper' or the one who adores his Lord.

The ten thousand opponents

THE main point is that of ten thousand opponents. The enemies of the Prophet in the battle of the Allies were ten thousand, and the Musalmans were only three thousand in number. The mantra makes a special mention of the bravery of the Prophet's companions. And there could be no greater proof of their valour and courage than the fact that in spite of being small in number and having insufficient resources, they on seeing a host of well-armed opponents did not lose heart or show any sign of anxiety but shouted, "This is what Allah and His Apostle promised to us."¹²⁵ It gave them the greatest pleasure to notice another sign of truth of their prophet who had

123. Ibid. XXXIII : 22.

124. Atharva Veda, 20 : 21, 6, Rig Veda, 1 : 53,6.

125. The Quran, XXXIII : 22.

made a prophecy about this battle long before it actually took place.

A mention is made in this mantra of the valour and bravery of the fighters, of the strength of the opponents and their large number, but their defeat and retreat is described to be due only to the adoration of Ahmad. The last words of the mantra '*apratni barhayah*' mean that defeat was given to the enemy without an actual fight. Both Pandit Khem Karan and Prof. Raja Ram have translated these words as 'you overthrew without an actual struggle.'

It is a well-known fact that the Muslims, as compared to their enemy, were small in number and handicapped in every possible way, and on this very account they preferred to offer resistance by shutting themselves up in Madina. The enemy, on the other hand, had accumulated a huge force, and even the non-Muslim population of Madina itself had gone to their side. In spite of all these advantages the enemy took to its heels without an encounter and the victory was for the Muslims. All this was accomplished through Divine help, for it was beyond man's power to bring about such a victory. The Veda had, accordingly, made a prophecy long before this battle took place.

The deity referred to in this mantra is named as *Indra*. He is also addressed in mantras 1 to 8 of the same Sukta. This Indra is described in the Rig Veda as '*Thunder Wielding*' and the God of lightning and wind-storm. And the cause of the flight of the enemy in the battle of the Allies was also thunder and storm. How vivid and clear are the words of the mantra, 'O Indra, you caused the ten thousand opponents to be vanquished without an actual fight.' These prophetic words of the Vedic Rishi do not apply to any other occasion with such an appropriateness as to the battle of al-Ahzab. The enemy came with pomp and show, conscious of its strength and confident of its success. The Muslims too were quite aware of their weak position; they decided to remain in the town, and a ditch was also dug as a protective measure against the onrush of the powerful force. But the Divine Hand moved and the mighty Indra caused the enemy to fly away fearing death through thunder and wind-storm.

In a word, this prophecy of the Veda enumerates the following ten facts :—(1) It relates to a battle. (2) God will give victory to the true believers. (3) The true believers will rejoice and utter brave and strength-inspiring words. (4) God will be pleased with them on account of their bravery. (5) The commander in this battle shall be one who adores God (Ahmad). (6) The enemy shall be ten thousand in number. (7) No actual fight shall take place. (8) The enemy shall take to flight through Divine help, as the Holy Qur'an says, "And Allah sufficed the believers in fighting; and Allah is Strong, Mighty."¹²⁶ (9) The Qur'anic words Strong, Mighty mean exactly what *Indra* means. (10) The Divine hand made itself manifest through a great hurricane. In the words of the Qur'an : "O you who believe! call to mind the favour of Allah to you when there came down upon you hosts, So We sent against them a strong wind and hosts that you saw not, and Allah is Seeing what you do."¹²⁷ Wind and rain beat mercilessly on the enemy's camp. The storm rose to a hurricane. Fires were extinguished, tents blown down, cooking vessels and other equipment overthrown. The enemy thus took to its heels leaving the field to the Muslims and establishing the truth of the Prophet Muhammad's Divine mission (peace and blessings of Allah be upon him).

The Prophet fights another battle

Mantras 7 to 11 in the Atharva Veda, following the one that deals with the battle of the Allies, are also worth considering. During this battle all the opponents of Islam had united together. The Jews were in alliance with the Holy Prophet, and when the enemy laid siege to Medina they were bound to repel the attack. Instead of this they sided with the invading army and made an agreement with the Quraish to attack the Muslims from within. Thus from allies they had turned foes. Therefore, when the besieging army took to flight and the Jews returned to their fortresses, it was besieged by the Holy Prophet, and remained besieged for twenty-five

126. The Quran, XXXIII : 25.

127. *Ibid* XXXIII : 9

days. There is no mention of fortresses in the mantra dealing with the battle of the Allies, but here we find :

“Thou goest on from fight to fight intrepidly destroying castle after castle here with strength. Thou Indra, with thy friend who makes the foes bow down slewest from far away the cunning and guileful Namuchi.”¹²⁸—(Griffith).

“You go from one battle to another with bravery destroying fortress after fortress here with your bravery and strength. You, O Indra, with your friend who prays to God, have slain from far away the cunning and treacherous Namuchi.”¹²⁹

(Hindu commentators).

The Prophet had just finished with one battle when he was required to fight another one. This was a clear sign of his bravery and that of his companions. In the first battle, of course, they had to destroy no castle, but in the other one, they overthrew fortress after fortress and cast awe into the hearts of their enemies. In the words of the Holy Quran: “And He drove down those of the followers of the Book who backed them from their fortresses and He cast awe into their hearts : some you killed and you took captive another part.”¹³⁰

Just as mantra 6 of this Sukta exactly applies to the battle of the Allies, similarly, the events narrated in the following mantra also with the same appropriateness correspond to the events in the life of the Prophet and relate to the period just after the battle above-mentioned. That is why the Prophet is said to be going from fight to fight. This endeavour of the Muslims was, no doubt, a sign of their valour and intrepidity. The Prophet overthrew the fortresses of Quraiza, Qainuq'a and Nadir. Again, the words of the mantra (*Namyā yat Indra sakhya*) with your friend who bows before or prays to God, O Indra, beautifully apply to the Holy Prophet Muhammad who was always praying to his Lord. The enemies

128. Rig. Veda : I, 53, 7.

129. Atharva 20 : 21.7.

130. The Quran, XXXIII ; 26.

of the Prophet are called in this mantra as the people lying far away or cast off by God. The Bible also bears a testimony to this and states that these people were rejected by the Lord.¹³¹ Again, these enemies of the Muslims, the Jews, are described in this mantra as 'guileful and cunning.' These people were the allies of the Muslims and by the terms of the treaty, they had made with the Prophet, were bound to fight the enemy attacking Madina. But they proved treacherous and guileful and deserted their allies at the eleventh hour. The Sanskrit word *mayinam* is derived from *maya* which means a thing that is apparently beautiful but in fact has no value. The Bible has also described these people as Reprobate silver.¹³²

The Veda has called these people *Nemuchi*. The meanings of this word as given in Panini's grammar are, 'one who withholds rain.' Another meaning of this word is 'punishable.' The Jews held that they were the only recipients of Divine revelation and the rain or shower of Divine revelation had fallen on no other people. Indra or God the Mighty slew these people and thus showed that none could withhold Divine revelation, it was neither limited to the Jews nor the Aryan people but was the gift of God and could be bestowed on anyone as He pleased.

This word, as we have said, also means punishable. The Jews were punishable in the eyes of God not only for their vices but also for their deceit and treachery to the Holy Prophet Muhammad, the benefactor of mankind. Accordingly, they were punished for their treachery and were condemned to murder, and this judgment was pronounced by a leader of their own. The word *Namuchi*, thus, well applies to the Jews.

In the Rig Veda and other such books *Namuchi* stands for the evil spirit that stops the clouds from bringing rain on earth; and then Indra, slaying this evil spirit, releases the clouds. Almost all nations of the world hold that Divine revelation is limited to their particular sphere, and have, thus, confined the clouds of Heavenly

131. Jeremiah, 6 : 30.

132. *Ibid.*,

rain to themselves. But the world is indebted to the Prophet of Islam who slew this *namuchi* and declared that the shower of spiritual rain has been falling on all people and is not limited to any caste or clan. The Holy Qur'an says :

“And Allah has sent down water from the cloud and therewith gives life to the earth after its death; most surely there is a sign in this for a people who would listen.”¹³³ By *water from the heaven* is clearly meant Divine revelation. Just as rain gives physical life to the earth, so does revelation give spiritual life to the people who have suffered death through their vices. Thus, the universal message of the Prophet gives life to all the nations of the world for the Prophet has done away with *namuchi*, the evil spirit.

The enemy's defeat in the conquest of Makka

THE prophecies regarding the Prophet's battles end with the prophecy of the conquest of Makka. In the same Sukta of the Atharva Veda, we find :

“With all outstripping chariot wheel, O Indra, thou far-famed, hast overthrown the twice ten kings of men, with sixty thousand and ninety-nine followers who came in arms to fight with friendless Sushravas.”¹³⁴—(Griffith.)

“You have, O Indra, overthrown twenty kings and sixty thousand ninety-nine men with an outstripping chariot wheel who came to fight the praised one or far-famed orphan.”

—(Hindu commentators).

We have stated in the foregoing pages that the population of Makka at the time of the Prophet's advent was nearly sixty thousand. Makka at that time had a sort of democratic government. Every clan had its own chief and thus some twenty chieftains ruled the population, the Quraish being the highest chiefs and custodians of the Ka-ba. Thus, on the one hand, there were sixty thousand men with twenty big chiefs, and on the other was an *abandhu*, just a helpless man. But this one man (Muhammad) was far-famed and praised by the people. It was not a fight between two kings, but

133. The Qur'an, XVI : 65.

134. Atharva, 20; 21.9.

नवतिं नव श्रुतो नि चक्रे रथ्या दुष्पदावृणाक् ॥ ९ ॥

अथर्व वेद कारण्ड २० । २१ । ६ - ७, ९ ।

between one man and a host of opponents; and the world has seen how that helpless man overcame his enemies and how the Hand of God moved like an outstripping chariot to overthrow his opponents. Only this one fact is sufficient to prove that Muhammad was a true prophet of God and the Divine Hand was always at his back, which in a very short time raised him from the state of helplessness to the height of power and glory.

The same prophecy is also found in the Rig Veda, I:53, 9, as the prophecy of *Angiras Rishi*, son of *Savya Rishi*. The word *sushrava* means 'praiseworthy or well-praised' which is equivalent to the Prophet's name *Muhammad* (peace be upon him).

A joint testimony of three Vedas

THE following prophecy is given in three Vedas, the Rig Veda, the Atharva Veda and the Sama Veda. This joint testimony of the Vedas shows that it is really something great that this prophecy refers to. And at the same time it is as vivid and clear as it is great.

1. "The black drop sank in Ansumati's bosom, advancing with ten thousand round about it. Indra with might longed for it as it panted; the hero-hearted laid aside his weapons."
8. "I saw the drop in the far distance moving on the slope bank of Ansumati's river, like a black cloud that sank into the water. Heroes, I send you forth. Go, fight in the battle."
9. "And then the drop in Ansumati's bosom, splendid with light, assumed its proper body; and Indra, with Brihaspati to aid him, conquered the godless tribes that came against him."¹³⁵—(Griffith.)

"Krishna Chandra (the black moon) sank in Ansumati (*Haud-i-Kauthar*). Indra is protected with ten thousand brave ones around him. The brave fighters have laid down their arms singing victoriously."

135. Atharva Veda, 20 : 137, 7-9; Rig Veda, VIII 96, 13-15; Sama Veda, 3 : 10.1.

अध द्रप्तो अंशुमत्या उपस्थेधारयत तन्वं तित्विपाराः ।

विशो अदेवीरश्या ३ चरन्तोवृ हस्पतिना युजेन्द्रः ससाहे ॥ ९ ॥

अथर्व-वेद कारण्ड २० । १३७ । ७-९

“I saw the moon moving in the far distance, on the bank of Ansumati river, like a dark cloud that sank into the water. Heroes, I send you forth. Go, fight in the battle.”

“And then in the bosom of Ansumati (*Haud-i-Kauthar*) the black moon assumed its real body resplendent with light; and Indra, with the help of Brihaspati, conquered the godless tribes that came against him.”—(Hindu commentators.)

According to the Hindu view-point, as put forth by Syna Charya, the commentator of the Vedas, the moon becomes completely black during the last nights of a month and then after sinking in an imaginary river Ansumati it again becomes bright and rises anew. But in the light of the Gita, this mantra means that when religion and the words are corrupted, Krishna Chandra comes to the world in the person of a new man and gives new light to the world. Thus, we find Krishna addressing Arjuna in the Gita :

1. “This unchangeable law, I first revealed to Vivasvan (the Sun or Gabriel). Vivasvan revealed it to Manu and Manu told it to Ikshvaku.
2. The Raj Rishi knows well the kingdom that passes from the one to the other and which is now in a ruinous state.
3. This is the same old law that I teach you today. You are my friend and my servant. This is all a secret.
4. Arjuna said : “My Lord ! You were born in this age and Vivasvat was born long before; how should I know that you spoke like this before also?”
5. Shri Krishna said : “O Arjuna! You and I had several births, I know all of them but you know not.”
6. The immortal soul, the Lord of all creation reveals Himself in the person of somebody without having been born.
7. O Arjuna ! whenever religion is corrupted and blasphemy spreads, I reveal myself and make my power manifest to the world.
8. I appear in every age in order to protect the pious ones, to fight evil-doers and to uphold religion.”¹³⁶

136. Gita, IV, 1—8.

In a word, when the moon becomes dark or when a religion loses its light and force and the world is corrupted, a new prophet appears with the same Divine light that was given to his predecessors.

In the Vedas the moon (and according to some the sun also) is described as *Sahasr shringo vikhbho yah smudrat udachrat*, 'a bull with a thousand horns rising from the sea'.

This prophecy affords a clear sign of the truth of the Holy Prophet. The spiritual moon had become black and there was darkness all over the world. No religion possessed its pristine lustre. In India, people called the moon as Krishna or black. At such a time, therefore, when the world was dark and dreary, the Prophet Muhammad appeared like the sun with a thousand rays and beams of light. The Veda says that this sun shall shine for ever, it is protected from darkness and shines forth in this universe as majestically as a victorious sovereign marches in the field. At the conquest of Makka, the Prophet appeared with his companions like the sun with ten thousand rays, and in the words of the mantra, he bravely laid down his arms extending pardon and amnesty to his bitterest foes. A remarkable prophecy indeed it was, which was fulfilled in the life of the Prophet word by word.

The Holy Qur'an also states : "And We have made the night and the day two signs, then We made the sign of the night to pass away and We have made the sign of the day manifest, so that you may seek grace from your Lord."¹³⁷ The sign of the day is the sun and the sign of the night is the moon. God made the sign of the night to pass away or the moon lost its own light and brightness. Modern science has shown that the moon too like the sun had its own light, but gradually it cooled down and became dark. The words of the Qur'an do not refer only to the physical world and its days and nights but also to the spiritual world. First the moon used to give light to the world but on its cooling down it became dark and was regarded as the sign of the night. Night here stands for the darkness of ignorance and unbelief, and the passing away

137. The Qur'an, XVII, 12.

of the night indicates that ignorance will vanish and the light of Islam will take its place. On the passing away of the night the Prophet appeared on this world's firmament like the shining sun so that with his light people seek the grace of their Lord.

The moon as the motto of the Arabs

IN pre-Islamic Arabia, the moon was the national emblem and the motto of the Arabs. The chapter of the Holy Qur'an in which the end of the Makka is prophesied, is also headed as 'al-Qamar', 'the Moon,' and begins with the words "The hour drew nigh and the moon did rend asunder."¹³⁸ The moon, thus, represented the power of the idolatrous Arabians, and its being cloven into two parts signified the departure of that power through the Holy Prophet's instrumentality. This incident took place in the battle of Badr. The Qur'an has, therefore, by combining these two facts, shown that the darkening of the moon as described in the Vedas and its again becoming bright is equivalent to the appearance of the Holy Prophet Muhammad and his overthrowing the power of his opponents.

It is a strange fact that the Vedic mantra after making a mention of the darkening of the moon says : 'Heroes, I send you forth. Go, fight in the battle.' Apparently, there seems to be no connection between these two facts, but in reality this is another proof of the facts that we have narrated above. The Musalmans were asked to go out from Madina and fight the infidels: "Permission (to fight) is given to those upon whom war is made."¹³⁹ The Muslim heroes were thus asked to go forth and fight. They were given the epithet of 'brave', because they were very small in number and without sufficient provisions of war and still they overcame the huge and mighty opponent forces. In the battle of Badr as well as the subsequent wars the Prophet's companions bravely fought their enemies, and in the last and the decisive battle, the conquest of Makka, he again fulfilled the Vedic prophecy,

138. The Qur'an, LIV, 1.

139. Ibid. XXII ; 39.

'Indra advanced with ten thousand round about him.' The Holy Prophet had ten thousand companions with him when he advanced towards Makka and conquered it. But he did not kill any of his opponents, but, as the Veda says, the hero-hearted laid aside his weapons.' He conquered the city without bloodshed. These true facts of history corroborated by the Vedic mantra are true only of the life of the Holy Prophet and of no other prophet or rishi, was only the mighty and merciful Prophet of Islam who fulfilled these Vedic prophecies. The last words of the mantra, 'Indra, with the help of Brihaspati (the Lord of the world) conquered the godless tribes that came against him', also apply to the Prophet Muhammad, who with the help and grace of God overthrew his enemies.

MUHAMMAD AND HIS TEN THOUSAND COMPANIONS

"THE wagon-possessor, the truthful and truth-loving, extremely wise, powerful and generous, Mamah (Muhammad) has favoured me with his words. The son of the All-powerful, possessing all good attributes, the mercy for the worlds has become famous with ten thousand (companions)."¹⁴⁰

Every word of this prophecy speaks of the truth of the Holy Prophet Muhammad. He was truthful and truth-loving. From his very childhood he was known for his veracity and truthfulness. People called him as *al-Amin*, the faithful or the truthful one. When Abu Bakr came to know that Muhammad laid a claim to prophethood, he at once believed in him, for he knew that Muhammad had never told a lie. Similarly, numerous facts are narrated in the books of history showing the Prophet's extreme wisdom. Powerful he was to such an extent that, during the battle of the Allies, the Prophet, with one stroke of his hammer, smashed the big stone that no other man could break. He was so generous that he bestowed everything upon his followers and kept nothing for himself. Whatever wealth and spoils of war came, were distributed among the community, the Prophet keeping nothing for himself. The mercy

140. Rig Veda, 5. 27, 1.

अनस्वन्ता सतपतिर्मानहे मे गात्रा चेतिष्ठो असुरो मघोनः ।

त्रैवृष्णो अग्रो दशभिः सहस्रैर्वैश्वानरः त्रयंरुणाश्चकते ॥

ऋग्वेदः म० ५ । सू० २७ । १ ॥

for the worlds' is special attribute of the Holy Prophet, and similarly, he was the only Prophet who was famous for his ten thousand companions.

All these attributes clearly apply to the Prophet, but the first attribute 'wagon-possessor' needs a little comment. Apparently, the Prophet did not possess this attribute; but if we make out the true sense of the word, we shall find that this too equally applies to the Holy Prophet. The word '*anaswanta*' (wagon-possessor) is used on several occasions in the religious books of the Hindus. For instance, Indra is said to be riding a wagon.¹⁴¹ Then he is said to be breaking the wagon of horizon.¹⁴² Similarly, the sun is said to be riding a wagon drawn by horses, and its daughter to be born in a wagon.¹⁴³ All these quotations show that this word is used in a metaphorical sense. It does not mean the loading wagons in the literal sense, but it means exalted, honourable and dignified. Thus, the 'wagon-possessor' too is an attribute of the Prophet Muhammad and, taken in its real sense, well applies to him.

The Ka'ba of the Muslims

THE Atharva Veda contains a long Sukta in praise of the Ka'ba. In order, however, to understand this prophecy clearly, three facts are to be borne in mind.

(i) These mantras are headed as *Purush Medda*, which means 'human sacrifice.' In earlier times a great personality was sacrificed, and these mantras are recited at the occasion of offering sacrifices just to commemorate that occasion.

(ii) The 'Atharva Rishi' referred to in these mantras was the Prophet Ishmael. We have discussed this point at length in the prophecies of Abraham. According to our reasearch, Abraham and Brahmaji were the two names of the same person. His eldest son was known as *Atharva* or Ishmael and the younger one was named *Angira* or Isaac.

(iii) These mantras refer to Ishmael's being sacrificed. This, as a matter of fact, was a sacrifice of both the father and the son. This son in his old age was the only hope of Abraham, the second

141. Ibid. 1 : 127.7.

142. Ibid. 2 : 15.6, 4; 30.11, 8; 91.7, 10; 75.6. 10; 38.5.

143. Ibid. 10 : 85.10.

son having not been born till then. In spite of this, he decided to sacrifice his son, having seen himself doing so in a dream. It was, therefore, as great a sacrifice on his part as on the part of his son.

Bearing these facts in mind the meanings of the mantras will become clearer :

“So when they both submitted and he threw him down upon his forehead, and We called out to him saying, O Abraham! You have indeed shown the truth of the vision; surely thus do We reward the doers of Good.”¹⁴⁴

In the Atharva Veda we find :

“Atharva sewed together his head and heart, piety was moving on his forehead.”¹⁴⁵

The Prophet Abraham saw in dream that he was sacrificing his son Ishmael. He invited his son's opinion in the matter, and the son replied, “O my father! do what you are commanded : If Allah please, you will find me of the patient ones”,¹⁴⁶ Ishmael, thus, gladly submitted to his father's proposal, and this is what the Veda says that Atharva or Ishmael sewed his head and heart, in other words, agreed to lay down his head.

In the following mantra, it is said: “The head of Atharva is a place where gods live. It is closed from all sides, the spirits, the head, the heart and provisions guard it.”¹⁴⁷ The place where Abraham sacrificed his son is the seat of the angels and holy spirits. It is well-fortified and guarded, no enemy can ever conquer it. The *pranah*, in this mantra, means angels, by head is meant Ishmael and by heart is meant Abraham. All these characteristic attributes are found only in the Ka'ba of the Muslims and in no other religious shrine. The Ka'ba is the place where angels live and which is protected from enemies, no hostile force has ever been able to subjugate it, the angels and the Lord being its protectors.

144. The Quran, XXXVII, 103-105.

मूर्धानमस्य संसीव्याथर्वा हृदयं च यत् ।

मस्तिष्कादूर्ध्वः प्रैरयत् पवमानोधि शर्षितः ॥ २६ ॥

145. Atharva, 10 : 2-26.

146. The Quran, XXXVII, 102.

147. Atharva Veda, X, 2-27.

तद् वा अथर्वणाः शिरो देवकोशः समुब्जितः ।

तत् प्राणो अभि रक्षति शिरो अन्नमथो मनः ॥ २७ ॥

SOME MORE ATTRIBUTES OF THE KA'BA

“WHETHER it is built high, its walls are in a straight line or not, but God is seen in every corner of it. He who knows the House of God, knows it because God is remembered there”.¹⁴⁸

The Ka'ba is not a beautiful or decorated building,—nay it is not even methodically and properly built. Its walls are not paralleled to each other if the length of one wall is 26 feet, the length of the other is 25, and similarly if the breadth on one side is 22 feet, on the other side it is 20 feet. It is not a temple of gold or silver but a very simple edifice of ordinary bricks; but in spite of this it is held sacred by millions of people who find in every inch of this building the manifestation of God and His abundant blessings. God is always remembered here and he who goes into the Ka'ba feels how near does he become to God. The Veda rightly described it as a building without straight walls but the place where God is seen and adored.

In the next mantra we find :

“He who knows this sacred House of God, which is full of life, God and Brahma (the Prophet of God) grant him insight, life and children.”¹⁴⁹

The Ka'ba of the Muslims is replete with spiritual life and is the fountain-head of spirituality. It is written in the Torah of Moses that Abraham was given the good news of a great progeny and numerous descendants. Even today the followers of Abraham are much more in number than any other nation. This is exactly what the Vedic mantra says, ‘he who associates himself with the House of God, the Ka'ba of the Muslims, will be given insight, life and a large progeny.’

148. Atharva Veda 10 : 2.28.

ऊर्ध्वां नु सृष्टा इ स्तियेङ् नु सृष्टा इः सर्वादिशः पुरुष आ वभूवँ इ ।
पुरं यो ब्रह्मणो वेद यस्याः पुरुष उच्यते ॥ २८ ॥

149. Ibid. 10 : 2.29.

यो वै तां ब्रह्मणो वेदामृतेनावृतां पुस्म ।
तस्मै ब्रह्म च ब्राह्मश्च चक्षुः प्राणं प्रजां ददुः ॥ २९ ॥

The following mantra also gives a similar sense :

“He who knows this sacred House, spirituality and insight do not leave him before old age, for God is remembered in this House”.¹⁵⁰

When a man is once given true insight and he treads in the footsteps of the Holy Prophets and learns what the Ka'ba stands for, his spirituality increases day by day and he is not deprived of inspiration and Divine guidance.

A DESCRIPTION OF THE KA'BA

“THIS abode of the angels has eight circuits and nine gates. It is unconquerable, there is eternal life in it and it is resplendent with Divine light.”¹⁵¹

The Veda has given a true description of the Ka'ba. The House of God, in fact, has nine gates.^{151a} The eight circuits are the natural lines enclosing the areas between the surrounding hills,^{151b} the names of which are Again, the Ka'ba is the abode of angels and has ever remained unconquerable.

“The Supreme Spirit worthy of adoration lives in the House which is built on three pillars and three wooden beams and is the centre of eternal life. Men of God know this well.”¹⁵²

The Ka'ba does not possess idols or any other material object of worship. It is an ordinary house standing on three pillars with three wooden beams over them, but in spite of this it is the centre of eternal life and a mine of spirituality. The Most High Spirit is seen and felt here by men of God who possess insight.

“Brahma or Abraham stayed in this abode which is illumined by heavenly light and covered with Divine blessings. It is the place that gives (spiritual) life to the people and is unconquerable.”¹⁵³

150. Atharva Veda 10 2.30.

न वै तं चक्षुर्जहाति न प्राणो जरसः पुरः ।

पुरं यो ब्रह्मणो वेद यस्याः पुरुष उच्यते ॥ ३० ॥

151. Atharva Veda 10 : 2.31.

151a. Bab Ibrahim, 2. Bab-al-Vida, 3. Babal-Safa, 4. Bab Ali, 5. Bab Abbas, 6. Bab al-Nabi, 7. Bab al-Salam, 8. Bab al-Ziarat, 9. Bab al-Haram.

151b. Jabl Khalij, 2. Jabl Kaikan, 3. Jabl Hindi, 4. Jabl Lala, 5. Jabl Kada, 6. Jabl Abu Hadida, 7. Jabl Abi Qabes, 8. Jabl Umar.

अष्टाचक्रा नवद्वारा देवानां पूरयोध्या ।

तस्यां हिरण्ययेः कोशः स्वर्गो ज्योतिषावृतः ॥ ३१ ॥

152. Ibid. 10 : 2.32.

153. Ibid. 10 : 2.33.

All the foregoing mantras of the Atharva Veda give a description of the Ka'ba and praise this holy shrine. Each mantra gives new attributes which are the true characteristic qualities of the House of God. To sum up the whole thing, the Ka'ba is a memorial commemorating the memory of a great sacrifice: it has always been free from subjugation, its inhabitants get plenty to eat, its walls are not straightly built, it is the place which is full of spiritual life, it has nine gates and eight circuits, there are three pillars and three beams in it and it is the place where Abraham came from another land, made it his abode for some time and built the House of God there.

These mantras are, thus, quite in accordance with the Quranic description of the Ka'ba, "Surely the first House appointed for men is the one at Bakka, blessed and a guidance for the nations. In it are clear signs : the standing-place of Abraham and whoever enters it shall be secure".¹⁵⁴

PROPHECIES ABOUT THE PROPHET IN THE SAMA VEDA

THE SAMA VEDA is one of the four Vedas, and according to Sam-Vedic Brahmans, it is superior in some respects to the rest of the Vedas. The word Sama in the religious literature means silence, serenity, talking gently like the humming of bees and also a song.

'*Giiishu sam akhya*' songs are called as 'Sama.' Another characteristic of this Veda is that its mantras are particularly suited to be sung melodiously and are well-sounding. The high position that the Sama Veda holds among the religious books of the Hindus is evident from the following quotations :

(i) "The Yajur Veda is the head of Brahma, the Rig Veda is the right limb, the Sama Veda is the left limb, the Upanishad is the soul and the Atharva Veda is his tail."—(Taittiriya Aranyaka)2 : 9, 10

(ii) "The Yajur Veda is his belly and the Sama Veda is his head,"—(Kaushitki Brahmana 6 : 11).

(iii) "The Rig Veda is light, the Yajur Veda is power and the Sama Veda is fame".—(Shatpath Brahmana)2 : 3.4.9).

(iv) "The Rig Veda is the earth, the Sama Veda is the atmosphere and the Yajur Veda is the heaven." (—Taittiriya Upanishad).

154. The Qur'an, III. 95-96.

(v) "The Sama Veda is the pores and the Atharva Veda is the mouth".—(Atharva Veda 10 : 7.20).

(vi) . . "The Sama Veda is surely the husband of the Rig Veda."—(Shatpath 8 : 3.1.5).

(vii) "The Sama Veda is the essence of all the Vedas."—(Shatpath 12 : 8.3.23.)

(viii) "This world was created from Brahma, the Vaishas were created from the mantras of the Rig Veda, the Kashatriyas were created from the Yajur Veda and the Brahmans were created from the Sama Veda".—(Taittiriya Brahmana.)

(ix) "The Sama Veda is sung not by *Om* but by *Hin*."—(Shatpath 1 : 4.1).

(v) "The Rig Veda is the bone, the Sama Veda the skin and the Yajur Veda is the heart."—(Atharva Veda 9 : 6.2).

The Sama Veda too narrates numerous prophecies of the advent of the Holy Prophet Muhammad. We take up only one of these. This prophecy occurs in Sama Veda, II : 6.8.

"Ahmad acquired religious law from his Lord. This Law is full of wisdom. I receive light from Him just as from the sun".¹⁵⁵

This prophecy confirms the following truths :

- (i) The Prophet's name *Ahmad* is clearly mentioned.
- (ii) The Prophet is said to have been given Law by his Lord.
- (iii) He is also said to have been given wisdom along with it.
- (iv) The Rishi is being enlightened through the Law of the Prophet as various objects are brightened by the light of the sun.

Syna Acharya, an old commentator of the Vedas, and other Aryan translators have made a mistake in translating this mantra. They have not been able to understand the Arabic name Ahmad, and have taken it to be *Ahm at hi*, thus translating the mantra as : "I alone have acquired the real wisdom of my Father, so I am like the sun". This translation is open to two objections. Firstly,

155. Sama Veda, 2 : 6.8.

the rishi of this mantra is Vatsah Kanvah belonging to the family of Kanv and his claiming to be the only one who acquired the true wisdom of the Father is contrary to the principles of the Vedic Dharma. A mention is made in the Vedas of hundred and one rishis like Vatsah, and there is no evidence in support of Vatsah's claim that he alone was the recipient of the Father's wisdom. Secondly, the god of this mantra is Indra, and Vatsah Kanvah was not his only son and heir. There is no historical proof of the fact that Vatsah alone was the heir and successor of Indra. The Rishi thus cannot make a false statement.

The Holy Qur'an, however, solves this enigma saying :
"O Prophet ! Surely We have sent you as a witness and as a bearer of good news and as warner, and as one inviting to Allah by His permission and as a light-giving sun."¹⁵⁶ The Prophet was, thus, bearer of good news and the Sun that gave (spiritual) light to the world. At another place the Qur'an says :

"Blessed is He Who made the stars in the heavens, and made therein a sun and a shining moon".¹⁵⁷

There are two kinds of stars and planets in this firmament. The stars that have their own light and those which receive light through other planets. The moon and the stars at night receive light from the sun and in a way bear witness to its presence. Similarly the Prophet Muhammad was the sun and the rest of the prophets like the moon and the stars received light from him and illumined the world from time to time. Rishi Vatsah's saying that he was like the sun, is also another way of saying that he received light from Ahmad the Prophet of Islam, about whose advent he made this prophecy. The Prophet Muhammad had his own light and the rest took their light from him.

156. The Qur'an, XXXIII : 45, 46.

157. Ibid., XXV : 61.

THE HOLY PROPHET MUHAMMAD'S ADVENT
FORETOLD IN THE GAYATRI MANTRA, THE MOTHER
OF THE VEDAS AND THE HINDUS

With Hindus the *Gayatri mantra* carries very much the same sacred significance as does the *holy kalimah* (the formula of faith) with the Muslims. This *mantra* (sacred verse) has also been called *Savitri*, the mother of all the Vedas, just as *Surah Fatihah* (the opening chapter of the Holy Quran) has been called *Umm-al Quran* (the mother or basis of the Quran) by the Muslims. In the language of metaphor, the *Gayatri mantra* has been likened to the queen of incomparable beauty; and the surmise is that she has descended from heaven, and contains, therefore, the charm and grace of all the heavenly gods.

2. In the *Gayatri mantra*, there are only ten words, and twenty-four syllables; and since it is a triplet, each line of it contains eight syllables.

3. The *Gayatri mantra*, figuratively, has been looked upon and regarded as the Brahma's spouse—the very same Brahma unto whom, according to the Hindu belief, all the four Vedas had been revealed. Although the Vedas are four big volumes, yet the *Gayatri mantra* is the mother of them all; and if this *mantra* is, on the one hand, the mother of the Vedas, it is, on the other hand, the mother of all the Hindus also, which is a collective name for three communities, the Brahmans, the Kshatriyas and the Vaishyas.

4. The *Gayatri mantra* is found in almost all the Vedas. It has been sung in authentic Upanishads and many other Shastras—sung for the reason that it is a song, and for that matter such a sacred song that without it a Hindu cannot be a Hindu. Just as baptism is for the Christians, and the holy *Kalimah* for the Muslims, in the same way the *Gayatri mantra* is for the Hindus. It is the very first verse which the spiritual teacher recites at the time of investing a Hindu child with the sacred thread.

5. Every day, morning and evening, at the time of sunrise and sunset, the *Gayatri mantra* is recited in worship; and while it is recited, all the different parts of the body are touched in order—nose, ears, eyes, mouth, head, palms of hands, each finger separately,

thighs, arms and navel, and the gods (*devatas*) are implored for the safety and protection of these limbs. Besides daily prayer, it is also read and recited in weddings, ceremonies, festivals and public processions.

6. The recital of the *Gayatri mantra* carries with it innumerable good effects and benefits. It not only guarantees for a Hindu the welfare and health of all the limbs of his body but also washes away his sins. Howsoever horrible the sin a Hindu might have committed, he need not be ill at ease or horror-stricken; just recite the *Gayatri mantra* 3,000 times on the rosary, and be satisfied and pleased that the sin has been condoned and forgiven.

7. Smaller sins are obliterated even by means of daily recitals. The *Gayatri mantra*, you have heard, has descended from heaven; but the wonder of it is that it has also the power of carrying its reciters up into the high heaven.

8. Since the *Gayatri* has emanated from the mouth of Brahma, and is the mother of the Brahmans, the Kshatriyas and the Vaishyas, its duty is only to feed and give milk to them; for no mother is bound to give suck to the offspring of others¹. And since it is a pure and sacred thing, unclean nations can have no claim unto it. Every one, individual as well as nation, should keep his thing in safe custody; and it behoves not others unnecessarily to lay claim to another's property.

All these factors combine to establish the importance, grandeur and superiority of the *Gayatri mantra*. Nations other than the Hindus may not perhaps be able to understand and appreciate how did a triplet of three lines become some one's wife and the mother of such big nations as well as of such big volumes of the Vedas. And it is for this reason that I have lifted my pen that I may be able to understand something myself, and make others also to understand it.

Knowledge of the Significance of Gayatri Mantra not necessary

They say by a mere verbal recitation of the *Gayatri mantra* all the desires and wishes of the mind are fulfilled and realized. It is, there-

1. Yajur Veda, 3 : 35, 36 : 3; Rig Veda, mandal 3, Sukt 62, mantra 10.

fore, not necessary to be acquainted with its significance and meaning. It is merely a matter of belief and dogma, and what need, therefore, to enter into any discussion about it. It is a goddess, and a beautiful one; and foolish and futile it will be to weigh and examine beauty in the balance of the laws of logic. Is it a small wonder that its eye has, at one and the same time, both the effects of poison and panacea? Whereas for the *Brahmans*, the *Kshatriyas* and the *Vaishyas* it is a sovereign remedy, a message of blessings and bliss, for the *Sudras* its wrathful look is the warrant of death and disgrace. People who have tried to probe into and examine it by means of the sharp knife of the laws of logic and language, have been so severely smitten that they have been deprived of the good and grace of both the worlds. The reason obviously is that in the way of understanding its true meaning, the labyrinth of the laws of language causes obstruction to such a great extent that it is very difficult to get at its correct significance. What to say of us, even pandits of great ability and energy have been, in this game, thrown into confusion and dismay. The language of the *mantra* is not so difficult, but the words have been composed out of measure in such a way that the mind, instead of proceeding further to understand its meaning, prefers to recede backwards. It is of course easy to compose *mantras* of one's own liking and leaning, or even to coin new *Gayatri* in Hindi, Urdu or English, but it is certainly difficult and hard to decipher the hidden meaning of the real, revealed, heavenly *Gayatri*.

Literal Significance of Gayatri

In this translation we shall not adduce anything of our own. The text of the *Gayatri* has been quoted from Rig Veda, mandal 3. Sukt 62, mantra 10 : and the rendering, too, is not ours but that of the pandits themselves. The mantra reads :

THAT SAVITUR VARENYAM BHARGO DEVASYA
DHI MAHI DHIYO YO NAH PRACHODYAT

Its literal translation is : *That Sun, bright and pure, the god's great wisdom—may he sharpen and refine our intellect.*

OBSCURITIES IN THE TRANSLATION

First difficulty : The person, place or thing referred to by the demonstrative pronoun *tat* (that), or, in other words, its ultimate object cannot be ascertained. The sun is the immediate object of worship and adoration of the *mantra* and the demonstrative pronoun *tat*, pointing to a remote object, cannot, therefore, be used for the sun.

(2) In Arabic and English the definite article points clearly to the particular noun of the sentence; *Alif lam'* in Arabic, and 'the' in English, is placed before and prefixed to the noun. In the Vedas, however, there is neither the capital letter nor the definite article. For example, the noun *agni* has neither the capital letter nor the definite article prefixed to it; and one cannot say whether *agni* is a *devta* or *rishi*, fire or natural heat. Exercise your reason and find out whether it is the ordinary fire or the *agni devta* that is meant. In the verse under discussion it is thus difficult to know the particular noun or the person addressed to.

(3) In Sanskrit, for a masculine and feminine verb the form or shape is the same. You may, while translating it, take it to be masculine or feminine. For instance, *eats food*, can be a man, and it can also be a woman.

(4) It is claimed as an excellence of the Sanskrit language that a sentence in this language can have fifty different meanings. In reality, it is no good quality, but it is obviously against the principle of eloquence and chasteness of language by means of which we can arrive at the true and correct purpose of the speaker.

WHO IS ADDRESSED TO IN THE PRAYER?

Keeping these perplexities in view, one is naturally tempted to ask : Whom the prayer has been addressed to in the *mantra* to the Sun, or the Light of the Sun, or to his wisdom and intellect?

1. But to the *Gayatri mantra* the pandits prefix these four words which exist not in the veda *Om bhur bhavah savah*. The word *Om*, it may be noted, is not found anywhere in the Rig Veda. These

four words they interpolate and insert before the *Gayatri mantra* for the reason that it may yield some significance at least.

2. Some pandits, in order to make *the Sun* the ultimate object, of the term *tat*, add of their accord the word *tasya* after it. In that case, the term *tat* seems to be superfluous and redundant.

3. The above-mentioned thought originated from those persons who cherished faith in *Suraj Bhagwan*, the sun-God. But there are others who are of the opinion that the prayer in the mantra has not been addressed to the Sun, although the god of *mantra*, according to rule, is the god addressed to and implored.

4. The argument adduced by such people who are of the view that the prayer has not been addressed to the Sun but to the Light of the Sun, also deserves to be considered, that the praise of one's sovereignty and attribute is in reality the praise of the master. It is only a half-truth. When you praise a house, an handicraft or horse, it is indeed the praise of its owner and master. But after the praise, the prayer or petition is always addressed to the master. When you praise some one's house, or skill or horse, you never say after that : O house of the Pandit Ji, I implore thee to let me in, or let me go out; and it will be a great kindness of thee; or O thou horse of the Pandit Ji, let me ride upon thy back. But it is regrettable indeed that the pandits would not listen to this word of wisdom, and contend that in such and such *mantra*, prayer has been addressed, not to the master but to his attribute. They quote the following *mantra* :—

PEEPVANSAM SARASVATAH ASTNAM YO VISHV
DARASHTAH—BHAKSHI MAHI PRAJAM ISHAM.

i.e., Well-heaved and swollen breasts of Saraswati, in sight of and seen by all; we invoke and implore them to grant us children and bread.¹

The mantra apparently seems to be inglorious and uncivilized. But read our exposition of it in the sequel. The pandits argue that the prayer, in this *mantra*, has not been addressed to the goddess Saraswati, but to the swelling of her bosom. The prayer, although indirectly, has after all been addressed to the goddess through that channel.

1. Rig Veda, 7 : 96.6.

5. The whole stress of the *Gayatri mantra* is on its last line, that it may sharpen and refine our intellect. Some render it as : it may purify our thoughts; which is, of course, quite an excellent prayer or aspiration. What prayer can be more edifying and salutary than that one's wisdom and intellect may become enhanced and refined? Elsewhere in the Veda the same prayer occurs. It means : Make our intellect sharp like the edge of a razor.²

6. Some pandits, having been perplexed and confused by the obstacles which the laws of language have thrown in the way of the understanding of *Gayatri mantra*, have proposed that in whatever way the translation of the *mantra* be made good and agreeable, it should be done, and that the Veda is not bound by any laws, and that there are many examples in the Veda in which the plural number has been used for the singular, and vice versa, and that sentences and *mantras* (verses) are often incomplete, which should be, with the help of your art and skill, rendered complete and full.

PEN-PICTURE OF THE LIGHT-GIVING SUN (SIRAJ-AL MUNIRA) IN GAYATRI

The term *gayatri* has been derived from the Sanskrit root *gayi* which means *singing*. The meaning of *gayatri*, therefore, is : to extol the possessor of good qualities; to sing the praise of a praiseworthy. The *Gayatri*, therefore, is an eulogistic song in commemoration of some one. Inverting the term *gayatri* into *trigaya*, the following meanings have also been offered : It is with three feet; that is to say, it has three lines. In the first two lines there is the praise of him in whose honour it has been composed. The third meaning of *Gayatri* which I have understood, is that the night has been divided into four periods, and the time for singing *Gayatri* or the time of worship after the *Gayatri* had been sung, is the third period which commences after midnight; that is to say, a third part

2. Ibid. 8 : 4.16. Sam nah shishihi bhurijoriv Khshvram.

of the night commencing from midnight. Trigay falls in the middle of it, just as it is in the Holy Quran :

“O thou covering thyself up ! Rise to pray by night except a little, half of it, or lessen it a little, or add to it, and recite the Quran in a leisurely manner.”³

The *Gayatri*, as a matter of fact, is the encomium, the eulogium, of that *man of God* who used to get up always at midnight, and stand and sing the praise of the Most High God, and recite the Holy Quran in a leisurely manner, up to the break of dawn. The *Gayatri*, therefore, points to and directs the attention of the Hindus towards that Great Man, the Holy Prophet for Arabia (2) Another name of *Gayatri* is *Savitri* which is the feminine gender of *Savitur*, a name of the sun. But in spite of the fact that there is a kind of similarity or name—resemblance between *Savitur* and Sun—there is also distinct difference between them, a mention of which will be made shortly after.

(3) The *Gayatri* is Brahma's spouse; but Brahma's spouse was boon of Brahma. It is, in a metaphorical sense, a word or speech which means that Brahma offered a prayer, of which the purpose and object, or the glad tidings of its acceptance has been given in the *Gayatri*.

(4) The *Gayatri* is the mother of the Aryas *i.e.* *Brahmans*, *Kshatriyas* and *Vaishyas*. The mother's worship is obviously more important and necessary than the worship of *Bharatmata*. Worship means to pay unrestricted obedience and do what one is told. Your own life depends upon your obedience to your mother. When she gives you her breast, but you suck it not, therein lies a sure death for you. After this, also remember for the whole of your life that the Most High God has created you; and as long as you could not guard against and protect yourself, your mother took care of and fostered you. Also bear in mind and remember that of all the animals, human child, as you had been sometime, stands more in need of mother's protection; it is, therefore, meet and incumbent

3. The Qur'an, LXXIII : 1—4.

upon the son also that he should be, all through his life, grateful and indebted to his mother. But how has this *Gayatri* come to be your mother? It is because it has taken measures and provided for your spiritual life. The first spiritual lesson that you read, and the first spiritual food that you took from your *guru's* (teacher's) hand, is this very *Gayatri*; and it is, therefore, your spiritual mother.

(5) The *Gayatri* is the mother of the Vedas. The Vedas are big and bulky volumes, each having a number of manuscripts. The *Rig Veda* has 21 MSS; the *Yajur Veda*, 101; the *Sam Veda*, 1000; and the *Atharva Veda*, 9, (*maha bhashya*). Of these, two different manuscripts of the *Rig Veda*, eight of the *Yajur Veda* a good many of the *Sam Veda*, and two of the *Atharva Veda* are found even today. In them there is adulteration and corruption, mutual disagreement and variance, and many a difficulty in understanding their true significance. In order, therefore, to be safe from every disaster and affliction, it is reasonable and wise to take shelter under the mother's wings. This your mother is *Gayatri*. She is your well-wisher much in the same way as every mother is of her son.

(6) Now, be all-ear and listen attentively the message which the mother of the Vedas, your own mother, *Brahma's* revelation and the daughter of heaven, brings unto you :

(a) The *Gayatri's* first letter is *tat* which means that which is yet at a remote distance, or the time and age of whose advent is as yet far off and away.

(b) The second letter is *Savitur* which means the Sun. That which imparts motion, and that which quickens life, are its attributes. But there is a difference between the Sun (*Suraj*) and *Savitur*. The Sun is that which has risen and remains before our eyes until it sets, whereas *Savita* is that which has not yet risen nor our eyes have seen him as yet (*Nirukt* 12 :12) yearning to see him, whatever we sing at the dead of night, is the *Gayatri*; that is to say, the *Gayatri* has a link with the comer by the dead of night; and it is for this reason that the Holy Quran has given him the name of *Al-Tariq*; and, therefore, if the letters of *Gayatri* be inverted according to the rule

laid down in *Nirukt* (7 : 12), it becomes *Al-Tariq* in which *gaf* has changed into the Arabic letter *qaf*. On the one hand, the meaning of *Gayatri* is the third part of the night after midnight, and, on the other, the meaning of *Tariq* in Arabic is 'Comer by night'.

Wayfarer, a traveller, but the term is used specifically for the comer by night; and for this reason a star is also called *Tariq*, since it rises at night. In short, both the terms *Gayatri* and *Savita* combined point to the Comer by Night who is to come during the third part of night after midnight. And that was the reason that the *Tariq*, the Comer by Night, the Prophet always used to get up in that part of the night, and sing the praise of the Most High God. The *Gayatri*, so to say, was *Al-Tariq* not only literally but also in practice. He, always and for ever, used to get up and rise from his bed in that part of the night and stand in Divine presence singing His praise.

(b) The *Savita* which is to rise at midnight, has two more attributes or qualities; one, who imparts motion, and the other, who quickens life. Here, be not misled and deceived by the words *who quickens life*. One life you have already endowed with, and the second birth which is also called second *janam*, takes place by reciting *Gayatri*, understanding its true significance, and acting up to it faithfully.

(c) Is it not strange that the Sun having risen in the sky and giving his light all the day long, does not create that life which *Savita* will bring about and create? *Savita* is not under the curb or control of rising and setting; he is some other Sun; and between these two, there is, in spite of the similarity in names, contrariety and confliction in meanings. This Sun which rises and sets, goes on cutting short human life daily until he brings it to an end one day; he is called '*seen*' in Arabic and Hebrew, which means biting with teeth. Man and other animals bite a thing with their teeth, but the other things are cut up into pieces by a saw. *Seen* in reality is the very same thing which cuts, or a saw which has its teeth of a different kind. But the Sun which cuts not, but gives eternal life, is called *Savita* when that Sun will rise and appear on the world-

horizon, he will never set nor sink. You may call him everlasting and unending Sun, the Sun of that land which has the right to be called *The land of no tomorrow*. That Sun makes not today into tomorrow, nor commits a robbery upon our life. In the Holy Quran he has been given the name of *The Light-giving Sun*, very probably for the reason that his light is unceasing and eternal. No prophet shall now come up to the Day of Resurrection; for, in the presence of this Sun, there remains no need for another light.

(d) The third letter of Gayatri is *Veranyam*. The linking of this letter with Savita was absolutely necessary. It is a key which unlocks and opens this prophecy. *Verenyam* means *munira* i.e. the giver of light; and the meaning of (*munira*) منيرا is *The light-giving Sun*. And the wonder of it is that if you should just invert *Varenyam*, it becomes *munira*; for the relation between Arabic and Sanskrit is that of right and left hands; one is written from right to left, and the other from left to right and if you read one and the same word from right to left, it is Arabic but read it from left to right, it becomes a Sanskrit word. The subjoining of *Varenyam* after Savita is just like *Sirajam munira* سراجا منيرا in the Holy Quran, which means the ever-shining Sun.

(e) The fourth letter of Gayatri is *bhargah* which in Arabic is barakah, giving sense of blessing and sanctity. Whereas the Sun's function, on the one hand, is the giving of light and illuminating, his another work is also the removal of foulness and filth. The deadly, disease-germs multiply and increase in darkness, and quicken their destruction at full speed. To interpret *Ahinsa Parmo-dharma* as not even to kill these germs, is obviously incorrect and wrong. All the lions of the jungle, the leopards, the wolves and the snakes, put together, do not cause so much destruction of the human life as do these deadly germs. According to the *Shastra* as well as human intellect and wisdom, therefore, *hinsa* (killing) is no crime; it is, on the other hand, an act of merit and goodness. The great sun, all the day long, kills and destroys every kind of foulness and filthy germs; nor is it holiness and purity that having committed

a horrible and heinous sin, and then reciting the Gayatri on the bead-roll, to cherish the belief and think that the sin has been washed off and cleansed. The true religion, having created utmost hatred and aversion for sin, kills and destroys the germs of sin.

(f) The fifth letter is *devasya* which means a god; and he is the very same Sun (سراجاً منيراً) whose blessing and grace is everlasting and unending, and is not limited or confined to a particular age. Although the time of his advent is at a later period, yet he is such a devta who clears away and removes not only the foulness and filth of his own age as well as of the time that is to come but also answers and overthrows the dirty charges which people had levelled against the good and righteous persons ever since the world began. He exonerates and absolves all the prophets and *rishis* of all religions from the sinful deeds attributed to them by the people. The Bible, it is surprising indeed, accuses its own prophets of dirty deeds, and lays to their charge such horrible sins which even an ordinary man will shudder and shrink to commit; yet the Bible has preferred these charges against the holy prophets, Moses, Abraham, Lot, Noah, David, Solomon, Aaron, and Jacob (peace be upon them all). The Holy Quran, however, exculpates all these holy men of all the vicious charges, and the Holy Prophet's revelation declares them to be innocent, pure and free from sin. The Hindus believe on the one hand that the light of the Vedas illuminated Brahma; but they also state in the same breath that falling in love with his own daughter Brahma ran after and chased her. The holy Krishna they proclaim and profess to be an *avatar* or incarnation of God; but of him the Hindus also affirm that he was in passionate love with *Radha*, and also indulged in voluptuous enjoyment with the *gopis* or milkmaids. But the Holy Prophet Muhammad (peace and the blessings of God be upon him) is that sacred *devta* and holy apostle who vindicates the honour of the holy persons of all the nations of the world, and relieves them from all suspicion of sinful affections and deeds. This Great and Glorious Man, call him a devta or a noble angel, was not only himself above and free from sin but he was also a purifier of others.

(g) Next we have the words *Dhi Mahi* in the Gayatri mantra. It is an inversion of and synonym for *mehdi*. There is, with regard to its meaning a difference of opinion. Some say that the meaning of *dhi* is meditation, and render the phrase as *we meditate*, whereas others are of the opinion that *dhi* means intellect and wisdom, and *mahi* means great, so that the meaning, they argue, is *great wisdom*, significance of *mehdi* is deliberation or deep reflection and thought in silence; and wisdom and aptitude is the name for creating in the minds of the people a fear of the consequences of evil deeds, and leading them on to the right path.

(h) The last sentence of the *Gayatri mantra* begins with *dhiyo yo nah* i.e., our intellect and thought he may (*prachodyat*) render sharp or purify and refine.

Having given a literal exposition of the mantra, we now proceed to cast a glance over it collectively :

(1) It has been pointed out that the *Gayatri* is the mother of the Vedas as well as of the Hindus : and to listen to and obey the dictum and behest of the mother is essentially necessary for the sons.

(2) It is unwise and absurd to assert that even without knowing the true significance of the *Gayatri mantra*, and merely by repeating its words parrot-like, all our works and undertakings will be fulfilled, or salvation and deliverance will be achieved. By merely rubbing the doctor's prescription, that piece of paper, on the head or stomach, or by simply repeating the name of the medicine, the disease will certainly not be removed; and if you will not use the medicine according to the doctor's direction, it will not do you any good. If there had been any truth in the claim that all our sins are washed off and obliterated by reciting the *Gayatri mantra*, all the robbers and dacoits and other criminals would have escaped arrest and punishment by merely reciting this mantra of one and a half line. It is, therefore, necessary that we should know and understand the real significance of the *Gayatri mantra*, and act accordingly.

(3) It is obviously clear from the term *Gayatri* and the name of its *devta*, *Savita*, that the sun spoken of in this *mantra* is a sun

that will rise and appear at night, and not this sun which rises and sets every day. The sun under reference is the one which had not risen nor appeared even in the time of the Vedas.

(4) The sun which you see and perceive daily, has been created by *Parmatma* (God). Without the will and commandment of *Parmatma*, this sun can do you neither good nor any harm. If there had been any benefit or advantage of its worship, the Brahmins who worship and adore it would have been able to amass in their houses all the wealth of the world; but the pandits are the very people who live upon the earning and charity of others.

(5) *Adore not the sun nor the moon, but adore Allah Who created them.*⁴

This word of wisdom, or the word which sharpens and refines our wits, was taught by him, who has been spoken of and mentioned in the *Gayatri mantra* viz., *Savita Varenyam*, i.e., *Sirajam Munira* (peace and the blessings of God be upon him.)

(6) In the *Gayatri Mantra* neither a prayer has been addressed to the Sun nor to its light, but it is a wish or an eager desire to get sharpness of intellect and purity from that *Sirajam Munira*; it is to put up a prayer, getting up at midnight, and following his excellent example, for the sharpness of intellect and wisdom, and purity of character and conduct.

(7) You will now perhaps pose the questions : When did that Spiritual Sun rise? Who was he? Where was he born? What are the signs mentioned in the Vedas and the Shastras to examine and ascertain his truthfulness? It is obviously a vast subject, but I shall try to answer it in a few words. In answer to the first question enquiring about the time of the appearance of that Spiritual Sun, it has been stated that he was to come at midnight or a little after it; that is to say, that it was not the Sun which rises during the day-time, but it was the one that was to make his appearance at the time of extreme darkness and obscurity. Here is, in support of it, a verse of the Rig Veda as rendered into English by Professor Griffith :

4. The Quran, XLI : 37.

Most wise is He who, forcing doors of Panis, brought the bright sun to us who feedeth many. The cheerful Priest, men's friend and home-companion, through still night's darkness he is made apparent.⁵

The term *pani*, in this mantra, needs some elucidation. These are the Children of Israel (Bani Israel). They had locked up Divine revelation and prophethood in their houses. *Yasak Acharva*, author of *Nirukt*, says that it is the usurious nation which has its eye on the daily profit and gain. These Israelite *banyas* had fallen into the belief that a prophet could not appear outside the four walls of their house or nation. But the Lord of Creation broke open their doors, and brought out the Sun. Each and every word of this mantra bespeaks of the greatness and glory of the Holy Prophet (peace and the blessings of God be upon him.) It was, in very truth, the *Sirajam Munira* that was to appear in the Night of Majesty. But if there should be such a perverse and pig-headed person who, even after this clear and distinct statement, would still cling to the wrong view that it is not the Holy Prophet Muhammad but some other unknown *rishi* or *muni*, who has been referred to in this prophecy, let him open his ears and listen to what Jesus Christ has said in the Gospel, pertaining to this affair, notwithstanding the fact that Jesus had no knowledge of these verses of the Vedas, but spoke receiving his knowledge direct from the Most High God. He said :

Watch ye therefore; for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning; lest coming suddenly he find you sleeping. And what I say unto you I say unto all, watch.⁶

The caution, *watch*, shows clearly that he is to come after midnight just as it has been stated in the parable of Ten Virgins mentioned in the Gospel according to St. Matthew.

5. Rig Veda, 7 : 9.2.

6. Mark, 13 : 35—37.

And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him.⁷

The Vedas uttered the prophecy about the midnight-comer, the *Sirajam munira*, and the last Prophet of Bani Israel vouched for and verified it, word for word. Jesus (peace be on him) had cautioned not only his own people but all the nations of the world that the Promised one would come after him (Jesus) at midnight, or at a time when the world would be snoring in their deep sleep of indifference.

COCK-CROWING AN ANNOUNCEMENT OF THE COMING OF *SIRAJAM MUNIRA*

Some things are really wonderful and strange. The story of life of bees and their queen is very much similar to the life-story and work of the Holy Prophet. The love, loyalty and obedience which the bees pay to their queen, bears a close resemblance to the love, loyalty and obedience which the Companions had for the Holy Prophet. This strange sight and spectacle is not to be seen in the life-story of any other prophet. Elsewhere in this book.⁸ I have dealt with and discussed this topic in detail, running over hundred pages, based on the experiments and observation of persons who rear bees. I have shown in the foregoing lines with reference to the Gospel text that the crowing of the cock is a sign of the coming of the Great Promised one. What is there, after all, that implies the cock to wake up in the third part of night and forewarn the people? Poets of the world call him an evangelist of the sun, *i.e.*, he gives the glad tidings of the coming of the sun. Ideas of poets may not perhaps attract any respect or attention. But just as the Gospel has determined that the time of the cock's crowing is the time of the coming of the master of the house, the Vedas, too, have acknowledged and endorsed this fact that the crowing of the cock is the good news of the coming of the sun. Likewise mantra 16 of the first Adhyae of the Yajur Veda reads as follows :

7. Matthew, 25 : 6.

8. Vol. I, page 131.

Kukto asi madhu jehva isham urjam avad.

i.e., "Thou art a cock with sweet tongue; crow for us the cry of rain and grain;"⁹ that is to say, the crowing of the cock gives the glad news of the time when blessings of heaven will be showered upon earth. Peter who is said to be the rock of the Christian church, denied Jesus three times before the cock crew.¹⁰ It was to foretell in the language of parable that church Christianity, in three of its religious conferences, would deny Jesus, and discard his true teaching; and then continue to deny and denounce the Holy Prophet Muhammad of whose advent Jesus the Christ was undoubtedly an evangelist, and bore the glad tidings (the Injil) of the Holy Prophet's coming and at last, just as Peter wept bitterly and repented, in the same way the followers of Jesus the Messiah would regret and repent, and repose their faith in the Holy Prophet Muhammad who is, in fact, the rock of all the religions of the world.

The second question is: When the *Sirajam Munira* (Spiritual Sun) will make his appearance, and who is the person in whom this prophecy will be fulfilled? It has been explained that the time of the *Sirajam Munira's* (Spiritual Sun) coming, according to the Vedas and the Gospel, is a little after midnight, *i.e.*, he will make his appearance in the Night of Majesty (Lailat al-Qadr.) But this time of midnight deserves to be carefully considered. In the Revealed Scriptures, one day stands for and signifies one thousand years. References to this effect have been quoted from the Zend Avastha, the Bible and the Hindu *Shastras* elsewhere in this book.^{10a} The Prophet was born in the year 561 of the Christian era. After 40 years he was raised to the position of *Sirajam Munira*; his time, therefore, was 611 years after Jesus; and the only person, at that time, who claimed to be a prophet, was Muhammad (peace and the blessings of God be upon him). He was the man who, getting out of his bed at midnight, would repair to a dark, narrow cave, and weep before the Most High God, craving for His guidance for the reclamation of the whole world.

9. Yajur Veda, 1 : 16.

10. Mat. 26 : 34, 75, Luk. 22 : 24, 61. Mark 14 : 30, 72.

10a Vol. II page 456.

The third question asks: At which place was born that Promised one of all the religions of the world? The following mantra of the Veda has already been quoted above while offering an explanation of the *Gayatri mantra*:

“Well-heaved and swollen breasts of Saraswati, in sight of and seen by all; we invoke and implore them to confer on us brave children and bread. Professor Griffith has rendered it as follows :

May we enjoy Sarasvati's breast all beautiful, that swells with streams. May we gain food and progeny.¹¹

Between our translation and the one given by Professor Griffith there is only a slight difference; but the significance and purport is all the same. A prayer has been offered to the breasts of Saraswati, swollen with milk, to bestow upon us spiritual milk and brave sons. This breast swollen with milk is the holy city of Makka. In the Holy Quran, it has been called *Umm-al-Qura* i.e., mother of all the cities and nations of the world, that waters with the milk of Divine unity and prophethood. This milk-swollen breast is so big and large that the Veda says of it *Vishv darashtah*, i.e., perceived and seen by all the world. Sitting in her lap, all the nations of the world are drinking milk, and she refuses not to give suck to any people of the world, Arya nor Shudra, white nor coloured, Eastern nor Western. The term *sarasvatah*, however, needs to be carefully considered. It means the source of rivers and springs which is an exact and true significance of the Arabic term *Quran*. *Qura* means that reservoir or cistern in which flow and gather the waters of the surrounding streams and springs. The Sanskrit term *sarasvatah* and the Arabic term *Quran* are, obviously, synonyms, pointing to the fact that in the Quran the *wahy* or revelation of all the spiritual streams (Revealed Books) has been collected and compiled

RESUME

1. The Gayatri is summum bonum of Hinduism, and the essence of the Vedas without which a Hindu cannot be a Hindu.

11. Rig Veda, 7 : 96.6.

2. But the pandits assert, on the basis of Sanskrit grammar, that its significance is incomprehensible.

3. So they insert into the original text four words,¹² *Om, bhur, bhuvah, svah*, in order to make it understandable.

4. *Gayatri*, when inverted, becomes *tri-gay* which is in reality the Arabic term *Tariq*, which means the comer by night; and it is, in the Holy Quran, a name of the Holy Prophet Muhammad.

5. Since *Savita* is the name of the Sun which appears at midnight, it cannot, therefore, be the sun which rises in the morning; it is the spiritual sun which rose in the time of spiritual darkness.

6. The term *Gayatri* which is *tri-gay* or *Tariq*, and *Savita*, the sun that appears at night, both verify and endorse each other.

7. After *Savita*, comes the term *Varenyam* which, when inverted, becomes *Munira* and *sirajam Munira* is an attribute of the Holy Prophet Muhammad.

8. We, then, have the term *bhargo*. The Sanskrit term *bhargah* is the Arabic *barakah* which means blessed and pure, and is, again, a quality of the Holy Prophet.

9. *Savita* is that which imparts motion and quickens life, which is another attribute of the Holy Prophet. Of him it is said in the Holy Quran: *he calls you that he may quicken life in you.*¹³

10. He has been called *devta*; the Lord of the devtas; the purest of the pure; who vouched for and verified the purity of all the prophets of the world.

11. Who, cleansing all the nations of the world of all kinds of *shirk*, established them firmly on the rock of Divine Unity. The Wise Teacher who, pulling out the world from the abomination of idol-worship, star-worship, sun-worship, taught them the sublime lesson of reposing full faith in the One True God.

12. Both the Veda and the Bible have intimated the time of coming of this Promised One of all the religions of the world, which is a little after midnight.

13. The Vedic rishis and the bearer of the Gospel, Jesus the Christ communicated this time to the world, not after mutual consultation, but after receiving revelation from the Most High God.

12. There is no 'Om bhur, bhuvah, Svaha in Rig Veda 3 : 62.10. and in Yajur Veda 3 : 35. and no Om in Yajur Veda 36 : 3.

13. The Qur'an, VIII : 24.

14. The Veda and the Bible both tell us that the crowing of cock is the glad news of that spiritual *Sirajam Munira's* coming.

15. The Holy Prophet's advent is called *Lailat al-Qadr* in which the angels and the spirit (i.e., Divine word) descend till the rising of the morning.

16. After Jesus, on the expiry of half night, i.e., after 611 years (a day signifies 1000 years), was the estimated time for the advent of *Sirajam Munira*.

17. In the Veda, *Sarasvatah* is the stream wherefrom the world will get a great fountain of spiritual milk. *Sarasvati* is no river in India. It exists only in the imagination of the pandits. *Sarasvatah* is in reality that river or spring in which fall all the rivers of the world. And it is the Holy Quran in which the Divine Revelation of all nations and religions has been collected. The terms *Sarasvatah* and Quran, according to lexicon, have the same meaning viz, in which has gathered the water of all the spiritual rain. In Arabic, *qara* means a cistern, and the term *Quran* signifies that in which has accumulated the water of all the rivers.

18. Of this *Sarasvatah* the Veda has stated a distinctive quality, *Vishv darshatah* i.e. seen and perceived by all the world. But the river *Sarasvati* is not seen and perceived by any one.

19. In fine, in the Gayatri, the mother of the Vedas, there is the praise and happy news of the *Sirajam Munira* who was to come at night, i.e. when all the world and its nations would be steeped in darkness. He did come at night, and brought with him such a precious treasure of milk which was the essence of all the Revealed Books of the world—the Vedas, the Torah, the Zend Avastha and the Gospel; who imparted such an excellent lesson of Divine Unity and prophethood that converted the Aryan and the Israel into affectionate brothers, and united all the religions of the world into a common tie. And it is, of a truth, the light of the *Sirajam Munira* (Spiritual Sun) which drives away and dispels every kind of darkness; the *Gayatri* which sharpens human intellect, and purifies human race of the dirt and dross of mutual wrangling and dispute.

THE CURE FOR HINDUISM'S FATAL DISEASE

Pathology is the study of the structure and function of the body in disease. At first sight there would appear to be no difficulty in forming a concept of what we mean by disease, but the more closely the matter is considered the more difficult does it become. Health is a condition in which the organism is in complete adaptation to its surroundings. Disease is a change in that condition as a result of which organism suffers from discomfort (dis-ease). It has been said : That "health is harmony, disease discord. Hinduism is suffering from a chronic disease. Let us hear what the doctors say :-

1. Hindu nation is a help less prey to the vicious monster of caste system.

—Kumari Mitha, M.A.

2. Caste system is the only hurdle in the progress of the country. Our country cannot achieve salvation without uprooting this system.

—M.C. Raja (Member Asembly).

3. Caste discrimination has always been the cause for Hindus ruin.

—Narain Swami Dehlvi.

4. Caste system is a parasite on our society.

—Hari Singh Gorh (Member Assmbly).

5. The fall of Hindu nation into slavery was primarily caused by the caste-ism.

—Swami Satyanand.

6. Hindus should discard caste system if they want to continue their existence.

—Janardhan Bhatt, M.A.

7. The treatment given to the 'untouchables' has dishonoured the whole of Hindu nation.

—Hardyal, M.A.

8. The blackest day in Hindu history was the day when the Aryans laid the foundation-stone of caste system.

—Prof. Damoder Swami.

9. Hindus must know that the caste-segregation is a sure path to destruction and ruination.

—Lala Lajpat Rae.

10. All humans are born equal. Classification on the basis of birth is evil and a big lie.

—Bhai Permanand, M.A.

11. Arya Smaj's share in uprooting the class discrimination and hence in national development is nill

12. Caste discrimination in Hindus is equivalent to death.

—Sant Ram, Editor "Kranti."

13. The wounds of my soul would get healed the day the caste system is abolished.

—Ramdev, B.A.

14. The bondage of *caste system* is worse than political slavery. Even Arya Smaj leaders are intoxicated *this* drug.

—Karm Chand, M.A.

15. Intermarriages (between castes) are not prohibited. A *Shudra* (untouchable) can marry a Brahmin's daughter.

—Mahatama Gandhi.

16. Caste system should be completely uprooted now, even if it was found useful in the past.

—Jawaharlal Nehru.

17. The country can progress only after discarding the caste system.

—Moti Lal Nehru.

18. Hindus are dying but the pride in caste discrimination does not allow them to revive.

—Babu Ramanand

Editor, "Modern Review."

19. Caste discrimination is the worst scourge for Hinduism.

—Lala Lajpat Rae.

20. Untouchables are the products of caste system. This system should be completely abolished.

—Sir P.C. Roy,

What the Vedas and Dharmashastras say?

1. Brahman, Kshatry, Vaishaya and Shudar (untouchables) were respectively born from the mouth, arms, thighs and feet of Brahma (God).¹

2. Brahman is for Vedas, Kshatry is for government, Vaishya is for business and Shudar (untouchable) is for misery.²

3. A sut' is born from the union between a Kshatry (man) and a Brahman (woman) whose profession is dancing.³

4. No one could be equivalent to a Brahman as he is the one who was born first.⁴

5. Only three castes i.e., Brahman, Kshatry and Vaisha; are Aryans.⁵

6. Ari's (God's) son is an Aryah.⁶

7. Brahmins are the superior-most as they were born from the mouth of God.⁷

8. Brahman's name, his wife, caste and even his cow is better than other human beings.⁸

9. Abortions and infant deaths of this world are caused by the curse of a Brahman woman.⁹

10. Even if ten former husbands—non a Brahman—has espoused a dame, and then a Brahman took her hand, he is her husband, only he.¹⁰

11. Not Vaishya, not Rajanaya, no, the Brahman is indeed her lord. This Surya in his course proclaims to the five races of mankind.¹¹

1. Rig. Veda, 10 : 90. 12.

2. Yajur Veda, 30 : 5.

3. Ibid. 30 : 6.

4. Atharva Veda, 19 : 22, 21.

5. Rig Veda, 7 : 33. 7.

6. Nirukt, 6 : 26

7. Taitria, 7 : 1. 4. 4.

8. Atharva Veda, 12 : 5, 4-11,

9. Ibid. 5 : 17. 7.

10. Ibid. 5 : 17. 8

11. Ibid. 5 : 17. 9

12. So then the God restored her, so men give the woman back again.¹²

13. His milch-cow doth not profit one, his draught-ox masters not the yoke. Whereever, severed from his wife a Brahman spends the mournful night.¹³

14. The Brahman's cow is like a snake, charged with dire poison, clothed with skin. Rajanya! ! bitter to the taste is she, and none may eat her.¹⁴

15. One and a hundred were the folk, those whom the Earth shook off from her. When they had wronged the Brahman race, they perished inconceivably.¹⁵

16. Among mankind the God's despiser moveth he hath drunk poison, naught but bone is left him. Who wrongs the kinsman of the Gods', the Brahman gains not the sphere to, which the Fathers' travelled.¹⁶

17. Prince like a poisoned arrow, like a deadly snake, O lord of kine ! Dire is the Brahman's arrow, he pierces his enemies therewith.¹⁷

18. A ten-year-old Brahman is related to a hundred-year-old Kshatry as a father to a son.¹⁸

19. A Raja should outcast an inferior from the country (after depriving him from all his wealth) if he dares to adopt the profession of a superior caste.¹⁹

20. The organ with which a Shudar (untouchable) misbehaves with a Brahman should be amputated e.g. if a Shudar sits near a Brahman then his buttocks should be cut.²⁰

21. A Shuder (untouchable) should never be advised good.²¹

12. Ibid. 5 : 17. 10

13. Ibid. 5 : 17. 18

14. Ibid. 5 : 18. 3

15. Ibid. 5 : 18. 12

16. Ibid. 5 : 18. 13

17. Ibid. 5 : 18. 15

18. Manu, 2 : 135

19. Ibid. 10 : 96

20. Ibid. 8 : 281

21. Ibid. 4 : 80

22. Even a corpse becomes filthy if touched by a Shudar (untouchable).²²

23. A Shudar (untouchable), whether bought or not, is born to serve Brahman. A Brahman should force a Shudar to serve him as service is fate of a Shudar.²³

24. A woman, a son or a Shudar (untouchable) cannot own property or money as that belongs to the master.²⁴

25. No one should marry outside his (or her) caste.²⁵

ARYANS' BEHAVIOUR WITH PEOPLE OF OTHER RELIGIONS

1. I should bravely burn these rogues. I should burn all non-tax-payers. I should burn all my opponents and non-tax-payers with fire.²⁶

2. Endowed with strength, let the Bull Agni Vaishvanara, burn them up.²⁷

3. Him who, unharmed, would injure us, and him who harmed, would do us harm I lay between the doubled fangs of fire vishvanara.²⁸

4. With butter, in his hall where fire is burning, perform that sacrifice which quells the yatudhanas. Let Rudra break your necks, O ye Pishachas, and split your ribs asunder, Yatudhanas.²⁹

5. O, who punishes severely, burn the enemies of the religion. O, the magnificent burn (him) like a dry piece of wood by hanging upside down the man who supports our enemies.³⁰

6. Rend, rend to pieces, rend away, destroy, destroy him utterly. Destroy Angirasi-the wretch who robs and wrongs the Brahmans born.³¹

22. Ibid. 5 : 104

23. Ibid. 8 : 413, 414

24. Ibid. 8 : 416

25. Manu, 3 : 43, 12 : 40

26. Yajur Veda, 1 : 7

27. Atharv Veda, 4 : 36. 1

28. Atharva Veda, 4 : 36. 2

29. Atharva Veda, 6 : 32. 1, 2

30. Yajur Veda, 13 : 12

31. Atharva Veda, 12 : 5. 51

7. Go thou, becoming death sharp as razor's edge, pursue thy course.³²

8. O cow, break thou the head of him who wrongs the Brahmans, criminal niggard, blasphamer of the Gods.³³

9. Let fire burn the spiteful wretch when crushed to death and slain by thee.³⁴

“Rend, rend to bits, rend through and throug, scorch and consume and burn to dust”.³⁵

Consume thou, even from the root, the Brahman's tyrant, criminal, niggard, blasphemē of the gods.³⁶

10. With hundred knotted thunder bolt, sharpened and edged with razor blades. Strike off shoulders and the head. Snatch thou hair from his head, and from his body strip the skin. Tear out his sinews, cause his flesh to fall in pieces from his frame Crush thou his bones together, strike and beat the marrow out of him. Dislocate all his limbs and joints. From earth let the carnivorous fire drive him, let air turn him from mid-air's broad region. From heaven let surya (sun) drive him and consume him.³⁷

11. We should let that dangerous man be eaten by wolves who opposes us or whom we oppose.³⁸

The bad who opposes us or whom we oppose should be eaten by the wild animals. . . .

Those who hate us or hurt us should be killed as painfully as a cat kills a mouse.³⁹

Hundreds of similar *mantras* are present in Yajvr Veda, Atharv Veda and Rig Veda.

32. Ibid. 12 : 5. 55

33. Ibid 12 : 5. 60

34. Ibid. 12 : 5. 61

35. Ibid. 12 : 5 62.

36. Ibid. 12 : 5. 63

37. Ibid. 12 : 5. 66-73

38. Yajur Veda, 15 : 19

39. Ibid. 16 : 65, 66

ISLAM AND THE ARYA SAMAJ

The religious movement with which Islam in India had to come to grips towards the end of the last century, was that of the Arya Samaj. Originally intended to be a reformative movement in Hinduism, taking as it did its stand on the doctrine of the Unity and Invisibility of the Divine person, it soon adopted an attitude extremely hostile to Islam, possibly with a view to placate the injured susceptibilities of inflexible Hindu mind. Those who have close by studied the Hindu religious outlook know very well that it has a wonderful aptitude for tolerating a new thought, provided it does not made any attempt to extend the intellectual and moral sympathies of the Hindu race beyond the borders of India. The genius in Swami Dayanand, the founder of the Samaj, could not have failed to perceive this peculiarity of the Hindu mind, and hence perhaps his anxiety to show his unbending hostility towards all those creeds that harboured more or less an international outlook in religion. Although Christianity also had to bear the brunt of this neo-Hindu agitation, being the religion of the ruling class it had its privileged protection from the vulgar thrusts of this new outburst of Hindu fanaticism. Suffering a double humiliation of political and economic bondage it was reserved for Islam to face this new onslaught of Hinduism solely with the weapons of brain and heart. The weapons used against Islam by the Samaj had nothing original in them. They were mostly borrowed from the Christian armoury, only dipped in the bitterness of a revived racial fanaticism smarting under a sense of prolonged frustration. The sequel to this bitter struggle, however, has once more proved to those that have witnessed it, that Islam can hold its own even if there be nothing of worldly resources to help it. Defeated in the field of intellectual combat, the Arya Samaj had gradually to change its front and tried to extirpate Islam from this land, where it had lived for one thousand years or more, by an appeal to the race feeling of the millions of Indian Muslims, and a dramatic move to take them back in the religious fold of Hinduism. This happened so late as the twenties of this century and is known as the *Shuddhi Movement*. But like the

intellectual attack this social attack also has failed miserably, in spite of the general depression and indifference of the Muslim world and today we see the Arya Samaj introducing in its own fold and the general Hindu community a series of reforms which, when complete, will leave its allegiance to Hinduism and its sacred scriptures, just a matter of form, and will make it appear for all practical purposes a sect of Islam. The following brief survey of this struggle finally chased the Arya Samaj out of the field of religious controversy, will be read, we hope, with great interest by those anxious to know the strength of Islam as a religion, at this moment, when tired of the conflict of creeds—religious, political, and economic—the saner section of humanity is turning its eyes on this religion as the one that alone can inspire mankind with a new confidence in its destiny.

About a century ago, on the night of Shiva Ratri, a Hindu youth was engaged together with his father in the worship of god Shiva, one of the persons in the Hindu Trinity. Devout offerings were being made to the image of the god. Sweets, fruits and puddings—things that are tempting to the human taste, are also considered as gratifying to the taste of the gods because man-made gods are just reflections of man's own desires and sentiments. Things that are palatable to man—delicious dishes and fruits—are all included in the term of *Deo-bhog* (meals for the gods). So it is that these enjoyable articles of food are offered to the memory of dead forefathers and elders and to the gods. With this traditional belief in mind the worshipper in question had made an earnest offering of these things to the image of Shiva and was hoping confidently that the image would honour the offering with acceptance. But the father's faith in this supposed phenomenon of Divine acceptance was as strong as the son's was weak, the respective ages of the two being responsible for this difference. While the son with faith and scepticism thus struggling in his mind was sitting close to the idol with half-closed eyes, he was put on his guard by an event which created a landmark, so it is said, in the history of his life. He found a mouse enjoying himself at the expense of the delicious articles of

food meant for the god Shiva. This apparently commonplace sight set the youth thinking. Should one worship a thing which is more helpless than even a mouse?—he began to wonder. The story may or may not be an original one. The Holy Qur'an employed a parable very closely resembling this reported incident. It is a well-known parable known to every Muslim and every reader of the Book. It has influenced the lives of many a big reformer of the Hindu religion, and made them renounce the cult of idol-worship, euphemistically called image-worship. Baba Nanak, the Founder of Sikhism in the Punjab, Bhagat Kabir, Raja Ram Mohan Roy, and Keshab Chandra Sen, the last two being the founders of the Brahmo Samaj Movement, are all persons who have been directly or indirectly influenced by the Islamic doctrine of the Unity of Godhead. It is written in the Quran : "Should the fly carry off aught from them, they could not take it back from it; weak are the invoker and the invoked. They have not estimated God with the estimation that is due to Him; most surely God is Strong, Mighty."⁴⁰ Mouse is comparatively a bigger creature. A being that cannot protect its gifts from such a small creature as a fly, cannot obviously be expected to help man in any way. On the contrary it needs the help of others for even the slightest movement. On the night of this particular Shiva Ratri, or sometime afterwards, the mind of this youth must have been deeply stirred not by any *mantra* of the Vedas, as there is to be found no such reference to idol-worship in that sacred Scripture—but by this verse of the Holy Quran and he became disgusted with the first principle of current Hinduism, *viz.*, its idolworship. This was the first victory of Islam over Hinduism that was achieved at the hands of Swami Dayanand, the Founder of the Arya Samaj, for the youth in the story was no other than this great figure of Indian history.

40, The Quran, xxii : 73,74

THE CASTE SYSTEM

The idea of the Unity of Godhead and the idea of the equality of human beings are indissolubly connected with one another. The Aryans of India were divided into many castes, and they had a plurality of gods. Their ways of salvation were different. The rites and rituals that constituted their religious life were different in fundamental principles as well as in details for different castes and sub-castes. The children born of a Brahmin, of a Kshatriya, a Vaishya, and a Shudra, would adopt the ways of their respective castes, even from their very birth. It was the duty of the Aryan king to force the members of different castes to follow their respective religious rites and rituals. Every happiness of this world and every blessing of the next depended on every one refraining from renouncing at every stage of his life, the path appointed for his caste and adopting that of another. The founder of the Arya Samaj realised the evils of this disintegrating principle and tried to relax the rigours of the caste system, in the same way as he was driven for some time to a fury against the idol-worship of Hinduism by the sight of the helplessness of the idol as given in the story. The vision of the Unity of Godhead which dawned upon him on that night was a faint impression, which though strong enough to make him leave his parental home yet was not strong enough to make him wholly disgusted with the cult of idol-worship and to firmly implant in his mind the idea of Divine Unity. For even a considerable time after this incident he was still found to follow the cult of Shiva, not merely as an ordinary member but as a enthusiastic preacher of it. Similarly, his position with regard to the caste system was not very well defined. This is why the leaders of the Arya Samaj could never agree among themselves on this vital subject. But now after a long time with the establishment of *Jat Pat Torak Mandal* (assembly for the breaking of the caste system) which is only a part of the Arya Samaj movement, the attitude of the Arya Samaj has been having a fresh orientation towards the teachings of Islam. This is the second victory which Islam achieved over the ancient Aryan religion.

THE IDEA OF TRANSMIGRATION OF THE SOULS

The idea of transmigration is among the fundamental beliefs not only of the Arya Samaj but of the Vedic religion itself. This theory purports to say that all the differences in mankind, of race, of nationality, of colour, of language, of condition, economic, physical and mental, have their origin in the good or bad work in a previous life on earth. The aforesaid *Jat Pat Torak Mandal* movement, definitely inspired by the faith of Islam, in so far as it aims at removing the differences of castes, lays an axe, so to speak, at the roots of the theory of transmigration. For the greatest argument advanced by Hinduism in support of the theory of transmigration is that the difference between the condition of one man and another cannot exist by itself nor can it be decreed by God without any reference to the law of *karma* (action). So the theory of transmigration, according to this religion, must be true. But now the Arya Samaj says that the caste distinction is a foolish institution, that all men are born equal. In view of this changed outlook the theory of transmigration must of necessity be regarded a foolish idea too; because a man who has been born a Brahman as a reward for the good deeds of his previous existence cannot be equal to another who has been born in a lower caste, say a Shudra, as a consequence of his evil deeds. To assign an equal position to the son of a Brahman and to that of a Shudra, is an obvious interference in the law of reward and punishment as promulgated by the God of Aryan conception; and this is an unforgivable sin. We Muslims, however, are happy to notice this great change in the Hindu mind. This is a third step of the Arya Samaj and the Hindu political leaders as guided by it, towards the religion of Islam.

REMARRIAGE OF THE WIDOWS

Swami Dayanand, the Founder of the Arya Samaj, has given his emphatic opinion against the remarriage of widows. He prescribed *Niyoga*, on the authority of the Vedas, as a remedy for the sufferings of this unfortunate class of women. The Arya Samaj, consistently with its principles, has debated in favour of

the moral validity of this obnoxious practice with the Muslim preachers in hundreds of public meetings. Its protagonists have written hundreds of books in support of it. But the power of truth has at last broken down all resistance and today we find the Arya Samaj silently giving up this age-long practice of Hinduism and giving currency to the practice of remarriage of the widows. They find pleasure in calling it *Vedak Riti* (Vedic practice) but in real fact it is an adoption of an Islamic principle. The remarriage of widows is an event of great significance insofar as the Arya Samajist explanation of this extreme helplessness of a woman brought about in this way, is that it is in retribution for her evil deeds in a previous birth. It fulfils a demand of the law of Karma. Thus in the *Satya Yuga* (the age in which truth prevailed) it was impossible for a Brahmin lady to be a widow. The increasing number of widows in this age of sinfulness is in pursuance of the decree of God, the source of all justice. If one challenges the decree, one challenges the law of the transmigration of souls, as upheld by the Arya Samaj. As Muslims we owe a word of appreciation to the Samaj for this courageous step of theirs towards what is right and just.

AVERSION FOR NIYOG⁴¹

The Founder of the Samaj, Swami Dayanand, in his epoch-making work, *Satyarath Prakash*, the Bible of the Arya Samaj, had promulgated the idea of Niyog as a sacred practice. The Arya Samajist writers and speakers had, therefore, to defend and justify it as such with all the resources of their brain. But today one certainly comes across innumerable advertisements for the need of husbands for widows, but no advertisement for the need of Niyog is to be found anywhere. The practice of the Samaj is in direct opposition to the teachings of the master on this question. So much so that Swami Shradhdhanand, one of the high priests of the Arya Samaj, who died only a few years back, was obliged to write that it was a practice suitable to the conditions of the people of the lower

41. A temporary connection of a woman with a man outside the marriage tie for the sake of procreation,

strata of society and not meant for the upper classes. This amounts to saying that the Arya Scripture, *Satyarath Prakash*, is not meant for the upper and refined classes, insofar as this book considers Niyog to be a very important institution and far from regarding it as bad regards the prevention of its as a sinful act. This attitude of the book towards the practice made it appear, for all practical purposes, as an institution more important than even marriage itself, for it is never considered a sinful act to withhold or refrain from marriage. This is another step of the Samaj towards the standard of purity set up by Islam, taken after 50 years of thinking, and we Muslims congratulate them on this.

INTER-CASTE MARRIAGE

According to the Vedas, Marriage is valid only within the same caste or *Varna*. Marriage between persons belonging to different castes, is unlawful and the resultant issues being thus illegitimate can have no share in inheritance. The Arya Samaj cannot dispute this position of such marriages. If it departs anywhere from the orthodox view it is with regard to the definition of caste. According to the Samaj, caste is not determined by birth but by the conduct of a person. But this definition becomes impracticable in the matter of marriage. According to the definition of the Samaj, one who reads the Vedas and teaches these sacred books to others, performs *Yajna*, accepts gifts and makes gifts to others, is a Brahmin, no matter if he is a cobbler by birth. Now, according to the principle of Vedic marriage within the same caste, this imaginary Brahmin of the Samaj should be married to a woman with similar or same qualities of head and heart. His marriage with a woman of a different nature whether it be due to birth or conduct should be regarded as forbidden and unlawful. One may perhaps come across such a Brahmin among the male members of the community in the ratio of one to a thousand, but among the female members the ratio may go up to one to a million or even more. Under such circumstances, Brahmins will practically be debarred from marrying in view of Arya Samaj principles laid down above, and if

they are not, the marriages contracted will be invalid. The matter worth considering here is that although, according to the principles of the Vedas, such marriages are irreligious and the resultant issues illegitimate, yet according to Islam these marriages are quite valid and the offspring legitimate. It is for the Arya Samajists to see therefore if thus in actual practice they are following the Vedas or the Islamic Shari'at. Even a man-in-the-street can understand that although in outwards appearance such marriages are solemnized within the temples of the Samaj yet in reality they fall within the jurisdiction of Islamic mosques.

DIVORCE

The institution of divorce is purely Islamic in origin. We have had to face countless objections from the Hindus and Arya Samajists on the score of this institution. We were told that the provision for divorce was rank injustice to the woman, it was a gateway to adultery; it was a licence to licentiousness and debauchery. We were also told that in the presence of this provision Muslim marriages were a patchwork at its very foundation and were a feeble connection. We had to listen to all these charges with patience and had to reply to them to the best of our ability. But at the end of the Arya Samajists's struggles against Islam extending over half a century, we find the Samaj and the enlightened section of the orthodox Hindus making tremendous efforts to introduce the system of divorce in the Hindu community. They had the Divorce Act passed in the Hindu native states and launched an agitation to have a similar law passed for British Indian Hindus through the Central Legislature. Thus a thing which they could have taken from the Muslims quite in an easy manner, they refused to take. But they are not only not averse to accepting the same from the hands of the Viceroy and the British Indian Government, but even extremely anxious for it. In so doing they have discarded one of the fundamental principles of the Vedic religion and expressed their earnestness to adopt an Islamic principle only with the seal of the Viceroy's authority.

THE RIGHT OF INHERITANCE FOR THE HINDU WOMAN

If the difference between the owner and the owned lies in the ones having full right of disposal on one's own earnings, and the others being devoid of such a right, the position of the woman in the Vedic religion is not that of the owner but that of the owned, because unlike the son she can neither inherit the property of the father nor as wife she has any right of disposal over her own earnings in her capacity of a wife. So much so that if a person is survived only by daughters, his property is inherited by an adopted son or failing that by a son by Niyog. It is because of this total deprivation of the woman from all control over wealth that she has been given the epithet of "Nirdhana" in the Hindu Shastras. Thus Yasak Acharya in Nirukt Kand 4, adhyay 2, Shatpath Brahman Kand 4, adhyay 4, Brahman Kand 2, adhyay 13, the woman has been debarred from inheriting any property. In Shatpath Brahman it is clearly written :

"The gods have totally segregated the women from their husbands, and thus segregated they neither possess any soul nor are entitled to any heritage."^{41a}

So if the Hindu women themselves or their advocates have raised any voice against this ordinance and if the Hindu religion sought any redress from the Viceroy and his Assembly, it is another triumph of Islam over Hinduism, for it is in Islam alone that the daughters are given the right of inheritance along with the sons, and the wife is given the right of inheriting the property of her husband in the same way as the man is given the right of inheriting the property of his wife, and this even where there are sons to succeed the father.

CONCLUSION

In view of these bold changes in the Arya Samaj and the Vedic religion, one cannot help feeling that the Hindu nation is passing through that stage of evolution, where the total destruction of the old structure is necessary to make room for a new one. The ancient and unchanging Hindu social structure, which started its life at a point of time in the past, history cannot reach, con-

41a. Shatpath Br. 4 : 4.2.13.

vulsing with forces of revolution of which Swami Dayanandji, the Founder of the Arya Samaj, was a perfect embodiment. His rage against Islam and its founder was only a crude manifestation of this inner convulsion. It is a pity that the Swamiji was unacquainted with Urdu, Persian and Arabic and had read too much of the prejudiced writings of Christian missionaries on Islam. It is the considered opinion of such devoted disciples of the Swamiji as the late Laia Lajpat Rai and Pandit Nardev Shastri, the late Principal of Jawalapur Kangri, that the life of Swamiji was a series of changes in thought and beliefs. No doubt, he was a successful debater but a debater who would take a new lesson from every debate to create a new belief on its foundations. And it is difficult to say what atmosphere of thoughts and beliefs he would find himself in, had he been alive today. From the manner he grafted several Islamic teachings on to the body of Hindu religion, one would naturally expect him to have grasped and adopted the whole truth of Islam if he were allowed to live a little longer. Be that as it may, we are not without hopes for the Hindu community, to the revival of whom his life was devoted, as the Arya Samaj, which has been carrying his mission forward is faithfully following the line chalked out by him and are courageously introducing Islamic principles of social existence in the majority community of Hindus. We Muslims can only pray that God may crown the efforts of the Samaj with every greater success as the time passes as its successes will pave the way for a new India, of which the official religion will be Islam.

THE PROTHET MUHAMMAD

ISLAM AND INDIA

BY

DIWAN CHAND SHARMA

This is a chapter from a concise but instructive book entitled "Our Indian Heritage" by Diwan Chand Sharma, published by Blackie & Sons, Ltd., Bombay, 1942.

A member of the Arya Samaj, the author's approach to the subject may be regarded as a landmark in the history of inter-communal relationship in modern India. We heartily welcome this new publication, which gives "a brief account of Indian Civilization. . . by referring to great monarchs, eminent Indians, noble monuments and remarkable women", and, constantly keeping in view the great and glorious fact about this great and ancient land, that its civilization is 'a happy combination of many things'. A Separate chapter has been devoted to the Prophet Muhammad. Small things sometimes indicate great changes. And we should not be surprised if this small feature of the book under review is an indication that the conception of Prophet Muhammad as an alien personality in the Hindu mind has been fast undergoing a change.

"The Prophet Muhammad was born in Makka about the year 570-571 A.C. He was born three months after his father's death, and it was his grandfather who gave him this name. As a child he was looked after by nurses, with one of whom Haleema Sadiya, he went to live in the desert and there grew up into a strong and manly youth. The tribe to which the nurse belonged was known for its eloquence, and the Prophet learnt to speak Arabic fluently. As a boy he was very active and full of energy. He loved to spend his time in the open air and it gave him much joy to go up the hills, to roam about in the desert, and to look after the cattle in the fields. Even then he came to acquire the reputation of being truthful and noble. When he grew up he was engaged by a widow

named Khadija to look after her trade. He went to Syria several times on her behalf and did good business there. Afterwards they married.

The Prophet Muhammad was forty years old when he felt that he had a great mission to fulfil. He announced it to his wife Khadija and his cousin Ali, and they became Muslims. Later on several other persons embraced Islam. But there were many persons who did not like the doctrines of Islam. They would not give up idol-worship; they would not given up lying, drinking, gambling and cheating. They, therefore, asked the Prophet Muhammad not to preach his new faith, but he did not listen to them. Soon Islam began to spread, but with it increased the sufferings of the Muslims, at the hands of those who had not accepted the faith. Not satisfied with persecuting Muslims, the enemies of Islam thought of slaying the Prophet. His followers, therefore, asked him to go and live in Madina. He went and lived there and went on preaching and teaching as well as fighting his enemies. In the end he won, and succeeded in uniting the different tribes of Arabia into a nation. He taught those people new ways of living alone as well as in the company of others, and gave them a strong central government. He thus brought them peace and unity, order and a sense of fellowship. He then went back to Makka, the city from which he had been driven out by his enemies. But he went back there as the head of Arabia, as a person who had shown the Arab the way to prosperity in this world and the path to peace and happiness in the next world. He died in A.C. 632.

Such was the Prophet of Islam. While some have dwelt upon his great intellectual gifts, others have been eloquent about his noble character. One writer says : "A nature so pure, so tender and yet so heroic inspires not only reverence, but love." With the true humility of the spirit, the Prophet Muhammad combined loftiness of the soul and purity and kindness of the heart. His devotion to duty was great and his concern for truth ever present. He was kind to his inferiors and servants and was fond of little

children. To the sick and the suffering, he gave not only sympathy, but active help. "He never sat down to a meal without first invoking a blessing and never rose without uttering a thanksgiving. His time was regularly apportioned. During the day, when not engaged in prayers, he received visitors and transacted public affairs. At night he slept little, spending most of the hours in devotion. He loved the poor and respected them, and any who had no home or shelter of their own at night he kept in the mosque near his house."

The Prophet was in the first place the Prophet of Islam. He preached the Oneness of God with a sincerity and an enthusiasm which were remarkable. He told people that for whatever they did they were responsible to God and not to any priests. He brought home to them that religion was something which made their lives better as individuals and as members of the nation. Moreover, he told them that whatever they did was bound up with religion. In other words, religion was not a thing apart but something inseparably mixed up with their lives. He asked people to give up evils such as gambling, drinking, the killing of infants, slavery and luxury. He asked them to honour women. Not only did he preach the unity of God, but he said to them that all men are one. He taught them to look upon men as brethren.

The Prophet Muhammad was both the preacher of a new religion and the maker of a nation. Before his time, Arabia was divided into four parts. One of these was Hejaz with the sacred city of Makka. Another was the rocky Arabia which was full of Christian monasteries. It was from there that Islam spread to Palestine, Syria and Egypt. Then there was Yemen which was in contact with India and China and Abyssinia. There was also the tract near the Persian Gulf. The Prophet united all these into one country. He also united the tribes of Arabia into a nation.

But Islam did not remain confined to the Arabs in Arabia; it spread in Asia and Northern Africa. Spain became a centre of Islam and in Persia and Egypt too the banner of Islam waved. From Persia Islam spread to Central Asia and China. Thus it has

been said that within about fifty years of the death of the Prophet the Islamic banner flew from Morocco to the Oxus. The spread of Islam, however, meant not only the spread of a religion, but also the spread of Arab civilization. Wherever the Arab went they left their mark on buildings, roads, languages, arts, dress, manners and traditions.

What was this Islamic culture? Its essence lay in certain moral principles set forth in the Holy Qur'an: "There is no doubt in this Book a guidance to the pious, who believe in the Unseen, who observe the prayers and distribute charity out of what We have bestowed on them; and who believe in that which We have commissioned thee with, and in that We commissioned others with before thee, and who have assurance in the life-to-come; and who have received the direction of their Lord."⁴² It has been said that these principles are five in number and enjoin on Muslims belief in one God Who is Powerful and full of mercy and love. They are asked to control their passions, to practise charity, to offer their gratitude to the Giver of all good and to be prepared to account for their actions in another existence. For the fostering of a true religious spirit four things—prayers, fasting, alms-giving and pilgrimage are necessary, besides so many others.

With regard to women, the creed of Islam is one of respect for them. Islam forbids slavery. According to Syed Ameer Ali, the laws of Islam allow liberty of conscience and freedom of worship to every non-Muslim under Muslim rule. "Let there be no compulsion in religion"⁴³ says the Holy Quran. It has, therefore, been said that the Prophet Muhammad did not merely preach toleration: he embodied it into a law. Even in matter of government, Islam stood for the spirit of law, order and justice. It has been said: "Wherever the Muslims entered, a change came over the countries; order took the place of lawlessness and peace and plenty smiled on the land. As war was not the privileged profession of one caste, so labour was not the mark of degradation to another.

42. The Quran, ii : 1-5

43. The Quran, ii : 256

The pursuit of agriculture was as popular with all classes as the pursuit of Islam. The Prophet's devotion to knowledge and science was great and he used to ask his followers to seek for knowledge 'even unto China.' It is said in the Holy Quran : "Acquire knowledge, because he who acquires it in the way of the Lord performs an act of piety; who speaks of it, praises the Lord; who seeks it, adores God; who dispenses instruction in it, bestows alms; and who imparts it to its fitting objects, performs an act of devotion to God."⁴⁴ It was for this reason that poetry, grammar, history, mathematics, the art of recitation, the art of calligraphy were studied with great care. Later on, literary and scientific works in foreign languages were translated into the Arabic. Astronomy, geography, chemistry, and natural history developed and many valuable discoveries were made in these sciences. Medicine and surgery received much impetus, and architecture was greatly favoured.

It would, however, be interesting to know how the Arabs first came to India. It is said that the Arabs were a nation of sailors and traders. They had business connections with India during the lifetime of the Prophet or some time afterwards. The Arabs, however, thought seriously of India only when they got a foothold in Persia. The matter was further brought to a head because over the Arabian Sea roamed the pirates from Sind. These made travelling very unsafe. So an expedition of about six thousand men was sent under the command of Muhammad Qasim, a young man of twenty. Within three years he conquered almost the whole of the territory from the mouth of the Indus to the frontier of Kashmir. This marked the beginning of the Muslim conquest of India. We are not, however, concerned with the political, economic, or administrative aspects of this conquest. We want to study only the cultural effects of the Muslim connections with India. These, as everyone knows, have been many. Sir Jadunath Sarkar has shown that the gifts of the Muslims to India have been as many as

44. It is not a verse of the Quran but a saying of the Holy Prophet (Vidiarthi)

ten. In the first place, India came to re-establish touch with the outer world which it had lost for some time. India, then, did not remain aloof from the currents of world life but became a part of them. This happened especially because India came to have again a navy of its own. For some time at least, India enjoyed peace and had the Muslim type of good administration. One result of all this was that the arts of India began to develop. Many industries, such as shawl-making and muslin-making, were promoted, and a new style of architecture came into vogue. The country also came to have a kind of common language in Hindustani, and books were written in many languages of India such as Bengali, Hindi and Urdu. A new religious sect came into being which recognized the unity of God and the unity of mankind. The followers of this sect were called *Sufis*.⁴⁵ As a result of the contact of India with Islam, a new impetus was given to a certain kind of writing. For instance, histories, biographies, and letters were now written in India. The Muslims also introduced hunting and hawking into India and developed the art of war and the art of government.

⁴⁵. Islam needed no particular sect to comprehend these two truths. Being among the fundamental truths of the faith, they are subscribed to by every believer. Of course, as a result of the impact of Islam on Hinduism, sects appeared in this latter religion from time to time, making these two ideas the corner stones of their movements. Sufis are, really speaking, those of the faith Muslims who intelligently follow the precepts earnestly trying to reach the higher altitudes of spiritual life promised by it.

BIBLES' STORY OF ADAM AND EVE

(In the light of Reason and Research)

It is written in Genesis, the first book of the Bible, that after God had created everything in heaven and earth, He created Adam in His own image, and set him in the garden of Eden. And God allowed Adam to eat freely of every tree in the garden except the tree of knowledge of good and evil, warning him that he would surely die the day he ate of the latter tree.

2. After that, to remove the loneliness of Adam, God created the woman. Adam and Eve then ate and drank freely in the garden, and were naked but were not ashamed of it. Now, the serpent was more subtle than other creatures. He approached the woman and said, "Is it true that God has said that you shall not eat of every tree of the Garden?" the woman replied, we may eat of every tree of the garden except the tree of the knowledge of good and evil which has been forbidden to us, with the warning that we would die the day we partake of it." The serpent said: "You shall not surely die. On the other hand your eyes shall be opened and you shall be as gods, knowing good and evil". And the woman saw that the tree was good for food, pleasant to the eyes, and a tree to be desired to make one wise; she took its fruit and ate it. And she gave it to her husband too, who ate it. And their eyes were opened (and they did not die as stated by God.)¹ On the contrary, Adam lived for 900 years. And like God, they came to know good and evil; So the serpent's, but not God's words came true.

3. It is evident from the above account that it was no accident that man acquired discrement and wisdom. It was God's intention to create man in His image, after his likeness. And He acted accordingly i.e. He created man in His image and likeness.² A recent jew commentater of the Bible, and a Chief Rabbi, says in this connection :—

"Man has become of us (as one of the angels or "Us" is a plural of majesty) meaning man is become as God Omniscient, man having through disobedience secured the faulty of unlimited knowledge. There is real danger that his knowledge will outstrip his sense of obedience to Divine Law" Dr. J.H. Hertz.

1. Genesis, Ch. 2, 3

2. Ibid. 1 : 26, 27; 5 : 1; 9 : 6

**FOUR ELEMENTS OF PRESENT DAY CHRISTIANITY,
BASED ON ABOVE STORY OF ADAM AND EVE**

4. Among Muslims, belief in God, His unity, faith and obedience to Divine revelation, and faith in the Day of Judgement constitute the pillars of Islam. There is no importance of these in Christianity. Based on the above story, the Christian church stands on the following four pillars :—

- (a) Adam disobeyed the commandment of God.
- (b) As punishment for that disobedience, Adam was banished from the garden of Eden.
- (c) Not only were Adam and Eve banished from paradise but their progeny born till doomsday is tainted with sin and fallen from grace.
- (d) To wash off the sins of mankind, it is sufficient to believe in the Crucifixion and Atonement of Jesus, the one and only son of God.

These elements of Christian faith are basic to any discussion with our Christian friends. But they have no relevance to the knowledge of good and evil, nor do they stand up to the judgment of knowledge and reason. Let us consider :

1 It is evident that Adam and his progeny are not separate stocks or disparate. They are the same stock and born of the same parentage. There cannot be separate laws for them. If Adam was born sinful, then alone would his progeny be born sinful. If mankind has inherited sin, then Adam must also have inherited it.

2 In both the cases mentioned above, Adams slip was ordinary and casual, for man is neither the maker of his nature nor free to chose his inheritance.

3 God made Adam in His image, after his likeness.

4 The riddle to be solved is whether Adam was born in the likeness of God or he acquired this image by the accident of his having eaten the fruit of the forbidden tree by mistake. Bible's version is ambiguous on this point.

5 If man was born with a nature "in the image and likeness of God", how could he be without the knowledge of good and evil?

6 It is evident from the Biblical manner of speech that before Adam and Eve acquired the knowledge of good and evil, the serpent already knows that by eating the fruit of the forbidden tree Adam would become All-knowing like God.³ What God concealed from Adam was revealed by the serpent to Eve.

7 The serpent or satan, according to the Bible, was one of the angels who are like God, for Bibles' words "Behold, the man is become as one of us" mean that in coming to know good and evil man become like angels and God. In other words God and satan are alike for both possessed the vital knowledge.

8 If Adam became like God in the knowledge of good and evil after eating the forbidden fruit, then he could not have been made earlier by God in His image and likeness. Which of the two is correct : did God create Adam in his Image and likeness or did he become that by the accident of eating the forbidden fruit?

9 Is it praiseworthy to be like God or is it worthy of wrath and punishment to become like Him?

10 To begin with, it proves the ignorance of the knowledge of God to believe that one could be or become the likeness of God, for that implies that God is made or can be made.

11 God's three attributes of being Ever-living, Self-subsisting and All-knowing are personal to Him. They cannot be acquired by eating the fruit of the alleged two trees. To believe that the knowledge of good and evil and the life eternal are due to the eating of the fruit of two trees, is the result of the eating of the fruit of ignorance.

12 If God did not make Adam in His image when creating him, but it was due to the defiance of God that Adam become like Him in the knowledge of good and evil, then Adam was innocent like an infant before he ate the forbidden fruit and he would not even have known whether he should or should not obey God.

13 It is the essence of man's superiority over all other creation that he can distinguish between good and evil, He rules the

3. Ibid. 3 : 4, 5

universe because of that knowledge. To believe that this quality in human nature was due to the mistake of eating the fruit of a tree shows lack of knowledge of good and evil.

14 Knowledge of good and evil could not have been the punishment for sin, for this knowledge exists in God too, and it is one of His attributes. The acquisition of this attribute by man, or in the words of Bible the likeness of God (Adam has "become as one of us ") could not be an evil if the trinity (the Father, the Son and Holy Ghost) possess this attribute and are not punishable for that reason. How could Adam have invited punishment for acquiring this attribute?

15 If the three gods are alike, why was the addition of a fourth god unfort unate, when according to the Bible Adam was also son of god.⁴

16 When God decided to create Adam, He resolved to make him in his own image. When he become like Him, why was God angry instead of being pleased?

17 The knowledge of good and evil is the guiding light in all walks of human life. And man's action, religious or mundane, are judged by that distinction alone. To consider that knowledge sin, or the punishment for sin, shows utter ignorance and absurdity. If one were to review ones' actions critically, one would find that whatever one does by distinguishing between good and evil is blessed. The tree which gives knowledge of good and evil is itself blessed. Its fruit is blessed. The man who eats it is lucky indeed.

18 Bible's account that "the woman saw that the tree was good for food, and that it was pleasant to the eys, and the tree to be desired to make one wise",^{4a} raises the question, "How could she have known this before partaking of the knowledge of good and evil?" for this knowledge could not have been had without experience and knowledge of good and evil.

19 Is man's knowledge of good and evii acquired by him or gifted by God? Satan must also have acquired this knowledge, or been gifted by God, or else how could he have said with certainty that Adam and Eve would not die by eating the for bidden fruit

4. Gen. 1 : 26, 27, Lnke 3 : 38, Gen. 9 ; 6 Gen. 5 : 1, 2. Daniel, 3 25, Cols. 3 : 10.

4a. Gen. 3 : 6

but would become like God. Adam and Eve did not possess this knowledge before eating the forbidden fruit. How did satan or the serpent acquire it?

20 God said to Adam, the day you eat the fruit of the forbidden tree you shall surely die.⁵ Satan said you shall not die.⁶ Which of the satan and God proved to be true?

21 According to the Bible, satan was sympathetic and well-wishing so far as man's attainment of perfection was concerned. But God's intention was to keep man ignorant for all times.

22 If it is true that man's comfort and happiness are linked with knowledge, and all pain is the result of ignorance, then God's enmity and jealousy of man is evident from Bibles' story.

23 Satan's service to man in getting him the knowledge of good and evil was unselfish, for it was easier for satan to mislead man in the absence of that knowledge. And if satan had not rendered this service, he would have remained an angel. When satan knew that by eating the forbidden fruit man would acquire wisdom and the distinction between good and evil, satan must also have known that it would make his task difficult to attract man to evil.

24. Albeit it can be said that those who did not taste the fruit of the tree of wisdom would not have become the tools of satan in bringing about the ruination of mankind through adultery, wine and other evils.

25. After giving a good chit to satan, Bible has put the blame for eating the fruit of the forbidden tree, and for making Adam also eat it, on the woman,⁷ Satan could not dare to beguile Adam himself. In other words, what satan himself could not do, the woman did. But reason affirms that woman did a good turn to man. The knowledge, experience and insight showed by Eve in adjudging the tree to be good for food, pleasant to the eyes and necessary for acquiring wisdom, give her superiority over Adam.

5. *Ibid.* 2 : 17

6. *Ibid.* 3 : 4

7. *Ibid.* 3 : 6, 12

26. It is strange that although God wanted man to be in His image and likeness, He could not succeed in making him like that. But woman's kindness and sacrifice made the man like God, for she did not herself eat the whole fruit in spite of its goodness to taste pleasant appearance, and wisdom-giving quality but she ate only half and let her mate eat the other half.

27. But woman was not rewarded for her sacrifice. Only man benefitted from the fruit in that he become like God which is the stage of highest perfection for man. But woman was not destined to become like God. Although the forbidden fruit was eaten both by Adam and Eve, only he become like God. The book of Genesis, speaks of man (in the singular) becoming like God in the knowledge of good and evil.

28. In spite of eating the wonderful fruit, the woman did not become like God. On the contrary the Bible condemns the woman more than satan God said to woman, "I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children;⁸ and thy desire shall be to thy husband, and he shall rule over thee". Further, "But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence."⁹ For Adam was first formed, then Eve. And Adam was not deceived, but the woman being deceived was in the transgression". Further, "wives submit yourselves unto your own husbands, as unto the lord. For the husband is the head of the wife."¹⁰

29. The punishment given by the God of the Bible to Adam and Eve for their slip (it was no more than that for they did not possess that knowledge of good and evil before eating the fruit) was in many ways unreasonable and excessive, which is not appropriate becoming a God who is All-Merciful. Does any father banish his son for life (extending over 900 years the stated life of Adam) just because the son, in a moment of forgetfulness, eats a fruit of the garden?

8. Ibid. 3 : 16

9. Timothy, 2 : 11-14

10. Ephesians, 5 : 22, 23; 1 Corinthians, 11 : 7; Genesis, 3 : 16; 1 Timothy, 2 : 11 12; 1 Peter, 3 : 1, 5; 6

30. Not only was the innocent and ignorant son punished with eternal banishment for eating an apple, but his progeny till doomsday has to suffer for the sin of its father.

31. Apart from banishment for life, death is also the result of that slip.¹¹

32. The punishment to the living is not only banishment from paradise but hard labour, for God said to Adam "Because thou hast hearkened unto the voice of thy wife. . . . cursed is the ground for thy sake. . . . In the sweat of thy face shalt thou eat bread. . . ." ¹²

33. It did not suffice man to be sentenced to 900 years of hard labour, ending in death which is "the wages of sin", but he is doomed to eternal hell after death and to ever-lasting weeping and gnashing of teeth.¹³

34. Punishment should be according to the nature of the offence. And its purpose is reform (so that a person should refrain from crime) or to teach a lesson to others. But after the fall from heavenly paradise, nobody is going to eat the fruit of that heavenly tree nor give it to others: so the purpose of eternal punishment to mankind could only be that the God of Bible wants to wreak repeated vengeance on innocent human beings.

35. If the punishment of a crime lead to the repetition of that crime, the punishment itself must be condemned to say that of God, the father in itself a heinous offence. But Christianity would have us believe that the immuable and heinous sins of mankind are due to its heritage of sin, which can only justify commission of sins without any regret or self accusation, any regret or self accusation which alone can reform a person. Thus the first man's sin has led to the commission of sins by his progeny which he never dreamt of. To call them his heritage encourage man to justify his sins and not resist them.

36. To say that the remedy lies in believing in the atonement of Christ really gives a licence to continue to commit sin.

11. Genesis, 2 : 17; Romans, 5 : 12; 6 : 23; James, 1 : 15

12. Genesis, 3 : 17, 19

13. Matthew, 8 : 12; 13 : 42, 50; 22 : 13; 24 : 51; 25 : 30, Luke, 13 : 28; 2 Peter, 2 : 17 Jude, 13

37. It is the nature of fire to burn and it can not resist from doing so. If, as stated by Bible, it is man's nature to sin, he cannot resist sin. But on daily experience belies it, for man resists innumerable sins if he wants to.

38. All governments of the world have made laws to prevent people from sins (crimes). Sin is deprecated in all decent societies. If man is by nature and heritage given to sin, laws, courts, and penalties are useless.

39. Jesus called his opponents the sons of the wicked one (satan) instead of the sons of God.¹⁴ He also used the terms 'healthy' and 'sick' for the virtuous and wicked respectively the healthy don't need a physician but the sick do.¹⁵ According to Jesus' distinction, mankind is divisible into sons of God and sons of satan, the former would not be sinful by heritage, nor would the latter be so. The sons of satan would be sinful only when they follow satan. This way nobody would be sinful by heritage.

40. If a man murders an innocent person, it is a devilish act and punished with death, but the government which punishes him itself invents the engines of destruction and devastation of the whole world. Isn't it an obligation on the Christian church leaders that they unite to warn such a government that it is the son of satan because it showers bombs on women, children the aged and civilian population. But perhaps the belief in the inheritance of sin and in Atonement makes them think Christ has atoned for such grievous sins by his death. But it would be a day of great remorse and regret when Christ will on the day of judgement, address them thus:—Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angles.¹⁶

41. The concept of man being sinful by nature or by heritage is due to lack of understanding of the nature of sin. Sin is a collective noun which does not exist by itself, whenever found, it is found in

14. John, 8 :44; Matthew, 13 : 38; Acts, 13 : 10; 1John, 3 : 8.

15. Matthew, 9 : 12, 13; 18 : 10; Mark, 2 : 17; Luke, 5 : 31,32, 19 :10; Timothy, 1 : 15

16. Mathew, 25 : 41; 7 : 23; Luke, 13 : 27

its particulars. Sin consists of several particles. Some of which are falsehood, deception, theft, decoity, adultery murder. The heritage of sin would mean that man has inherited all these sins from his patriarch Adam, this is a dangerous and incorrect concept.

42. According to the Bible, Adam lived up to 930 years.¹⁷ In this long life according to the Bible, he only once ate an apple by mistake. What happened to his good deeds of over 900 years? Did nobody inherit them?

43. Did Adam eat the forbidden fruit daily not do anything else? For how could he have been punished endlessly for one slip? Such enormous punishment is against the concept of God being love and mercy only.

44. If one mistake of Adam in the whole of his long life condemned mankind to the heritage of sin and everlasting hell, why didn't mankind inherit the life long good deeds of Adam and why wasn't it virtuous?

45. It is evident that Adam did not eat the forbidden fruit every day. But his punishment bears no proportion to his single mistake. The Western scientists are on the other hand busy every day inventing the engines of human destruction and devastating. At the ratio of Adam's punishment, what would be the fate of these scientists and politicians who use their products?

46. The triad of the serpent, Eve and Adam, according to the Bible, committed the original sin. The serpent did not eat the forbidden fruit. He only gave Eve reasons for the advantage of eating it.¹⁸ And They proved to be came in as much as Adam did become like God. If satan's logic had been wrong, his deception would have been proved. But he was not wrong and what he predicted came true. Adam did not die because of eating of the forbidden fruit, on the other hand he became like God, and in His image, as God had wanted.¹⁹

17. Genesis, 5 : 5

18. Ibid. 3 : 6

19. Ibid. 1 : 26, 27; 5 : 1; 9 : 6

47. If Adam and Eve had died on eating the forbidden fruit, on the advice of satan, the latter would have been guilty of intentional murder and would have been punishable. But what happened was that man did not die of eating the forbidden fruit, on the other hand, he became like God in the knowledge of good and evil. So in this good result, satan proved to be a constructive force and not a destructive one.

48. As regards the punishment of the serpent (or satan) it is against scientific research and reason that it was "going on his belly"²⁰. It is a pity that Darwin and proponents of the theory of evolution did not, and will never believe that the serpent goes on his belly because he tempted Eve to eat the forbidden fruit.

49. As regards the punishment of putting enmity between the seed of the serpent and the seed of the woman,²¹ how could it be called wise? If the object of punishment is to reform, then it is against this concept to encourage the commission of sins or crime by making the seed of the serpent enemies of the mankind, for the former is then compelled to beguile mankind.

50. To consider that woman brought death to mankind, *i.e.* if she had not caused Adam to eat the forbidden fruit then they would have lived for ever, and to consider death as the wages of sin,²² is reason gone astray. According to the concept of evolution, death is the opening to further progress, for man passes through it into a wider world. Death is not for man only. It is the lot of all living beings.

51. If there had been no death, this world would have come to a stop. Birth and death are complementary. It is necessary for the survival of this world, and for peace and tranquillity in it, that there should be death. Imagine this world if there had only been coming but no going from it? The earth, in spite of its vastness, has limited space. It could not bear unlimited population.

20. *Ibid.* 3 : 14

21. *Ibid.* 3 : 15

22. *Ibid.* 2 : 17, Romans, 5 : 12; 6 : 23; James 1 : 15

52. When God created Adam, and made the woman to keep him company and to give him solace and made them multiply, it is evident that He must have thought of the limits of this earth in the same way as every intelligent person takes into consideration the number of residents when building a house. Death is the device that presents human population from exceeding the prescribed limits.

53. It is highly incorrect to say that woman was the cause of death in this life. The fact is that woman brings life to this world.

54. To call woman's desire for man to be the punishment of the original sin²³ is to spoil the beautiful relationship between a man and his wife. For what sin even the animals punished, for they also possess the same desire for each other?

55. To call the birthpangs of the woman as her punishment for eating the forbidden fruit²⁴ is extreme cruelty to her, for she goes through that great sacrifice for the survival of mankind and for the noble sentiment of motherhood. It would also encourage ingratitude to God for His blessings and favours in the shape of children.

56. It was out of all proportions to punish man and his immutable progeny for all times to come, for the single act of eating a fruit and that too from his own father's garden, and it would have been better for God to have put an angel, armed with a sword, before-hand to guard this tree as He put one to guard the Tree of Life.²⁵ Then God would not have had to sacrifice His Son too.

57. God's initial mistake was that he made the tree good to look at, good to eat and good for seeking wisdom. It is not reasonable to forbid the eating of the fruit of such a tree.

58. What was the point of this tree having these attraction? Did God make it for His own delectation only?

59. It is wasteful to make something so attractive when it can only cause death. It is like putting delectable meals before a

23. Ibid. 3 : 16

24. Ibid. 3 : 16

25. Ibid. 3 : 24

person, and then commanding the executioner to behead him, for eating them. It is an insult to attribute this to God.

60. It is no act of wisdom to perpetuate a mistake and call it a punishment. A mistake should be corrected. If the first man was not built on the right lines, he should have been done away with, and replaced with a better specimen. A stich in time, saves nine. God should have kept the wisdom-giving tree away from Adam's reach. But making sin the heritage of Adam, and for perpetuating it in his innumerable progeny, God had ultimately to pay in the form of the sacrifice of His one and only son.

61. According to the Christian concept, the creation of this universe was not premeditated, nor was it due to the wisdom and majesty of God. It was the result of an accident. Had Adam not made the mistake of eating the forbidden fruit, this world would not have come into being. On the other hand, Adam and Eve would have walked naked in the garden of Eden for all time to come, eating its fruits.

62. To consider sin and accident to be the cause of creation could only be the viewpoint of atheists, not of a revealed religion.

63. Man lives in this world surrounded by dangers due to the structure of the earth (earthquakes), variations of climate (storms and cyclones), beasts of prey, snakes and scorpions, deadly germs, poisonous trees and, above all, due to a perverted society and nations with harmful philosophies. But all these death-giving arrangements are stabled by the Bible to be due to the mistake of Adam in eating the forbidden fruit. Why did God forget to put an armed guard on this tree as He did on the Tree of life?

64. In this world, men acquire knowledge after hard work and intensive search. People give their lives to find out what is good or bad. Years of burning the midnight oil, and taxing of the brain, may make a man a doctor of science. But Bible has mentioned a much quicker and easier way of acquiring knowledge *i.e.*, to eat the delicious fruit of a good looking tree and in one leap join the rank of gods. God kept this simple way a secret from man,

But, thanks to Satan, Eve came to know of it. There is no scientific proof for this story of the Bible.

65. There is a flaw in the story itself. Women scream and run away from a serpent. But Eve spoke calmly and sweetly with the serpent of the story. Some critical scholars have got even the objection that the garden of Eden could not have been a place free from fear and danger, as paradise should be if there were snakes the satan in it, by adding that Satan could not enter the paradise. So he knocked on its door and beckoned Eve to him. They spoke in the language of the heaven to each other over the wall. Anyway, satan camouflaged himself as a serpent, avoided to eye to eye of God, and approached Eve when Adam was away, as the Bible does not mentioned his presence during this conversation.

66. According to the Christian point of view, the serpent initiated the sin which invalidated Adam and Eve. It is strange how the serpent came to know the secret that the eating of this fruit would make man the like of God and that there was a tree in paradise the eating of which have one eternal life.

67. Although the serpent is stated in the Bible to be more subtle than all animals, he made the mistake of not making Adam and Eve eat of the Tree of Life before he made them eat of the tree of the knowledge of good and evil. Had the serpent not made this mistake, Adam and Eve, and through them their innumerable progeny, would have escaped death *i.e.*, even if God had wanted to kill them he could not have been able to do so.

68. When Adam and Eve had eaten of the tree of the knowledge of good and evil, God turned up and exclaimed in sorrow and regret, even in anger and fury, that "The man has become as one of us." If the word "us" includes God and the angels, then innumerable angels were like God and All-knowing. How was this accepted by God when he could not tolerate it in Adam?

69. Becoming "one of us" was a charge against Adam. But the angels were free to enjoy the fruit of not only the tree of knowledge of good and evil but also of the tree of life, for they are

not destined to die. How could this be tolerated by the God of the Bible?

70. While Adam and Eve, and their innocent progeny, were condemned to eternal punishment, and wrath of the God, He gave the fruit freely to Solomon on his prayer thus : "Give therefore thy servant the understanding heart to judge thy people that I may discuss between good and bad : for who is able to judge this thy so great a people? And the speech pleased the Lord, that Solomon had asked this thing, And God said unto him, because thou hast asked this thing, and hast not asked for thyself long life; neither hast asked riches for thyself... Behold, I have done according to thy words : Lo, I have given thee a wise and understanding heart & so that there was none like thee before thee, nor after thee shall any rise like unto thee"²⁶ (I-kings 3 : 9-12)

71. So the forbidden fruit, the eating of which condemned Adam and Eve, and their progeny, to unlimited pain and sorrow till doomsday, was so freely given by God to Solomon that neither Adam nor Eve ate so much. And nobody after Solomon was destined to eat that fruit, And this includes Jesus!

72. If Adam and Eve, by eating only half the fruit each, became the like of God, imagine how much greater than God did Solomon become by eating the whole of that fruit.

73. The fruit was good to look at, tasty and wisdom-giving. In other words it had all the qualities that tempt. Even if it has not been beautiful and tasty, it contained an elixir which was cheap at any price. Perhaps that is why God, realizing Adam's temptation reduced the sentence of death to one of life imprisonment or banishment.

74. The reader might be tempted to want to eat of this rare fruit. May God bless Solomon because he divulged the name of the tree. Reverend Robert Bar, M.A., writes, "Solomon praised the apple for its fragrance, for its tonic properties." And Solomon did praise the apple most which goes to show that he acquired the

26. IKings, 3 : 9—12 Discerning between good and evil is a good quality not a bad one. See, Isaiah, 7 : 15; 1Corinthian, 2 : 14, 15; Hebrews 5 : 14

knowledge of good and evil from the apple. So he says : "Who is this that cometh up from the wilderness, leaning upon her beloved? I raised thee up under the apple tree : there thy mother brought thee forth : there she brought thee that bare thee."²⁷ Further "As the apple tree among the trees of the wood, so is my beloved among the sons. I sat down under his shadow with great delight, and his fruit was sweet to my taste"²⁸ And "The smell of thy nose is like apples"²⁹ In the book of proverbs he says : "A word fitly spoken is like apples of gold in pictures of silver."³⁰

75. Thus Solomon confirmed what the book of Genesis' says about the tree being good to look at, fragrant to smell, delicious to eat from and effective in giving wisdom. And the tree was that of the apple.

76. As for the effects of the apple, according to the Bible, it gave Solomon the knowledge of good and evil such as nobody even had or ever will. But this great gift of wisdom and discretion, according to the Christian dogma, is the punishment for disobedience to God. Further, three are equal to one and one is equal to three. Each one of the three is Omnipotent. Yet they are not three but only one. One of the Trinity is God the Father and the other is God the son. Both are eternal and have existed together. The Holy Ghost is neither the son nor the father of anybody. But God the Father created God the Son with the assistance of the Holy Ghost. The world knows that a son needs father for his existence. But in Christianity the Father needs the Son. He cannot do anything without the Son. Knowledge of good and evil is wisdom, according to commonsense, but before the Christian God it is foolishness. Even a donkey can distinguish between a pail of water and a pail of wine. But to an orthodox Christian it does so because it is a donkey. This is the height of negation of wisdom, but the Christian believer is in the chains of dogma.

27. Solomons songs, 8 : 5.

28. Ibid. 2 : 3, 5

29. Ibid. 7 : 8

30. Proverbs, 25 : 11

77. God wanted to create Adam (but not Eve) in His image and likeness which He could not fulfil. But Satan, with the help of Eve, did the impossible. The punishment for that to Adam and Eve was hard labour for life; in addition she has to bear her children in pain and for putting her through that ordeal the husband is rewarded by unquestioning obedience of the woman and her desire for him. This punishment was extended to the innumerable and innocent progeny of Adam and Eve. The eternal enmity between the seed of Satan and the seed of Adam is in addition.³¹

78. It is the verdict of reason and good senses that the punishment must be within bounds. Here, not only does the punishment of Adam and Eve exceed all limits, but it even excels the story of the wolf and the lamb. They were both drinking at the same stream. The wolf blamed the lamb for letting its contaminated water come to the wolf. The lamb said: "You are upstream. It is your contaminated water which comes to me." The wolf said: "So you are that clever? hey. Why did you abuse me?" "When?" said the lamb. "Last year about the same time", said the wolf. "But I am only six months old. I wasn't there last year," replied the lamb. "Then your father must have done it. You will surely be punished for it", decided the wolf.

It is customary these days to take out processions and remonstrate. If the women of the world join together to take out a procession to protest against God for having destined them to suffer the pains of labour when the children are considered to belong to the father. "We should be delivered from this punishment or told our offence in the name of justice and fairplay", they should say: Bible's God would answer, "You did not offend. But your ancestor Eve did. The labour pains are a punishment for that old sin."

79. Zurasterianism believes that there are two gods. For how could it be that light and darkness, life and death, happiness and sorrow, rest and pain, poison and antidote could all be

31. Genesis, 3 : 16

created by one Merciful Providence? So the Parsees believe that there are two gods—one of goodness, the other of evil. The world and its problems are due to the struggle between these two gods, but eventually the god of goodness will prevail. Against this, the Christian belief is that all pain and sorrow are due to the sin of Adam and Eve. Satan was punished for beguiling them by being made the prince of the world.³²

80. Satan was not only made the prince of the world but also its god.³³ Was his godhood a gift of the God or did he give it to himself? Anyway, there are four gods then, namely God the Father, God the Son, God the Holy Ghost and God the, satan.

81. The Zoroastrian and Christian beliefs agree to the extent that satan is also god, and the world is their battle-field. But Parsees believe that in the end Yazdan, the god of goodness, will prevail. But the Christian belief is that Satan prevails in the end. God sent prophets from Adam to Malaki to say that mankind could achieve salvation by following the divine Law and commandments. But Christianity revealed that the Law was a curse because it makes sinners of people. Christ's atonement relieves man from the Law. Nothing is prohibited now. Nothing that goes inside man vitiates him. It is what comes out of him that makes him unclean.³⁴ Whether it is wine, other's property or the bombardment of innocent women, children, the aged or unaimed people, Christ's blood has already washed off your sin.

82. Jesus said, My kingdom is not of this world.³⁵ The Christian kingdoms could not then be the kingdom of Christ or His Father, for if the kingdom of God the Son is not of this world, how could it be that of God the Father. On the other hand it is the judgement of the New Testament that satan is the prince and god of this world. So satan's claims is proved. And although Jesus' advent was as king of the Jews he left this world saying that his king-

32. John, 12 : 31; 14 : 30

33. 2Corinthians 4 : 4

34. Matthew, 15 : 10

36. John, 18 : 36

dom was not of this world. And satan arranged to despatch him bare-handed to the heaven. And satan seemed the chart of his kingdom and godhood of this world through the disciples of Christ and in the words of the Holy Ghost. "Hereafter I will not talk much with you; for the prince of this world cometh."³⁶

83. It is a pity that Jesus having given up his claim to the kingdom of this world, entrusted the kingdom—according to the Christians—to satan the prince and god of this world, and ascended into the heaven. There is a riddle in the phrase "kingdom of this world." The world does not mean the earth only. For wherever man goes, it will be his world. He has already conquered the moon. The next step will be on the Mars, the Venus, etc. the throne of God and His son will have to be shifted from place to place and their kingdom would shrink and become circumscribed. Please pause to consider who is winning? God the Father or satan?

84. God's kingdom is really His Law. When the Law was abrogated in the New Testament, satan's kingdom began. God's son left for the unknown heaven.

85. The New Testament says: "The wages of sin are death,"³⁷ The fatuous which die in its mother's womb or on birth or the child which dies within four years, their death is the wages of which sins? And if the unbaptized children who die will float on the surface of hell, for which personal sins will the God of love be pleased to see them burn and writhe in hell? If the wages of sin are death, then which paternal sins cause the death of animals and insects?

86. Death is not in fact a punishment but an evidence of the universal mercy of the Providence. It relieves men from the tyranny of other men. It frees man from diseases and suffering. Man prefers death to pain and misery.

87. While a human being is born on each stroke of the clock in this world, consider the other world where there is no fear of death, no diseases, no wounds, nor would the mistakes of man

36. Ibid. 14 : 30; 12 : 31; 16 : 11

37. RomanI, 6 : 23

grieve him. But man would have lost his right to choose for that right and the freedom of opinion are given here to choose between right and wrong. No discretion is free from mistake or danger. And mistakes must entail pain. If the fate of those who do right or wrong is the same, then there would be no distinction left between guidance and going astray. Both would be then correct and identical. This way there can be no progress in this world. Nor would there be any moral evils or spiritual virtues. This world could not continue if people came into it but none left, for the earth has its limits and the means of livelihood are restricted.

88. Death is so attractive that even the Son of God in spite His authority and majesty, wanted to taste it. But if a father has only one son, and there is no hope of another, and people kill the son on the cross, the sorrow of the father would be no less than that of the son. A pin prick to the son causes pain to the father's heart. If the father's heart did not grieve on seeing his son on the cross, then he could not be the real father nor the son the real son. Or else, the sacrifice was that of Father and the Son both.

89. The real sin was that of satan for he beguiled man, but satan was not punished with death. On the contrary he got the life eternal.

90. What is the relationship between eating the forbidden fruit and death. Did sin precede death or vice versa? And satan must have been created before man. But the New Testament says that Adam was created first, and Eve was created for the sake of Adam. Similarly it can be asked, was Adam created first and, when he sinned, death overtook him or did the tree of death come first and Adam was created for it?

91. Elijah³⁸ and Enoch³⁹ got to the heaven alive. In spite of being the progeny of Adam, they escaped death and did not suffer the wages of sin.

92. Their escape from death shows that they were sinless, for the wages of sin are death.

38. 2Kings, 2 : 11

39. Genesis, 5 : 24

93. There are said to be two trees in the garden of Eden : the tree of knowledge of good and evil and the tree of life eternal. The latter can well belong to the garden of Eden, but the former can't. The garden which contains the tree of death could not be the garden of Eden. The tree, the touch of which may cause death, could not be a tree of the garden of Eden.

94. If Christ is the tree of eternal life, then why do the Christians die although they believe in him ? For faith means forgiveness of sins and death is the wages or punishment of sins.

95. Why do Christian women bear children in pain, when Christ's atonement has washed off all their sins ?

96. The clergymen who redeem the sins of others cannot redeem themselves from the wages of sin i.e., death.

97. The New Testament says when there was no law there was no sin.⁴⁰ It seems sensible. If there is no law, there is no offence, for crime means the violation of law. But the Law as revealed to Moses. Before him then why did people pay the wages of sin or die ?

98. What is the proof in this world that those who believe in the atonement of Christ will find the life eternal ? If the clergymen cannot escape punishment in this world for violating the law, how do we know that they will escape in the next world ?

99. Whether man's nature is evil or sinful, whether through God's dispensation or the First Adam's fall, God Jehovah has perpetrated an injustice on mankind which is more dreadful than all the sins of mankind. For these sins were the direct result of God's action in castigating Adam and punishing man by giving him the heritage of sin. And God Jehovah not only admits it but regrets it, for it is said : "And God saw that the wickedness of man was great in the earth and that every imagination of the thoughts of his heart was only evil continually. And it repented the Lord that he made man in the earth, and it grieved him at its heart. And the Lord said, I will destroy man whom I have created from the face of the earth ; both man and beast and the creeping thing and the fowls of the air for it repenteth me that I made them."⁴¹

100. This is the result of acting without forethought when man's nature was made wicked, how could anything but evil be expected from it ? What you sow, so shall you reap. That is why the prophet Isaias openly taunted God thus : "O Lord why hast thou made us to err from thy ways, and hardened our heart from thy fear ?"⁴²

40. Romans, 4 : 15, 5 : 13

41. Genesis, 6 : 5, 6, 7

42. Isaias, 65 : 17

PROPHET MUHAMMAD CRUSHED SATAN'S HEAD

(The Unanimous verdict of World religions)

Bible's prediction that a great man would come to crush the Satan's head was not fulfilled, as shown above, by Jesus. Its fulfilment was destined in the person of Prophet Muhammad. An irrefutable aspect of this case is that this prophecy has been related in various books of the Bible in the words of different prophets. Even the New Testament confirms it. So that great person had yet to appear after Jesus.

Let us take the Old Testament first. The book of Genesis says :
"And I will put enmity between thee and the woman and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel."¹ (3 : 15) The Original Hebrew words are "will crush thy (serpent's or Satan's) head."²

The last clause has been interpreted to mean that the final victory will be that of the Perfect Men. The prophecy has been reinforced by Psalms³ 74 :14, Isaiah⁴ 27 : 1, 51 : 9, Ezekiel⁵ 29 : 3, 32 : 2 and the Revelations of St. John the Divine⁶ 12 : 1, 20 : 2. Thus five great prophets of the Old Testament, namely, Moses, David, Job, Isaiah and Ezekiel bore testimony to this great event. And it is further confirmed by the Revelation of St. John, the Divine, which is generally accepted as a later book than the time of Jesus.

Not only are the scriptures of the Bible unanimous in relating this prophecy, but it is mentioned even in the sacred literature of other great religions of the world, all of which goes to prove the importance and truth of this prophecy, for the Lord of the Universe, who is the Creator of man and his well-wisher, after creating

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1. Genesis, 3 : 15.
 2. "Hu yashufekha raush".
 3. Psalms, 74 : 14.
 4. Isaiah, 27 : 1, 51 : 9.
 5. Ezekiel, 29 : 3, 32 : 3.
 6. Revelation, 12 : 1, 20 : 2.

him, sent prophets in every nation to guide man along the right path. Against this, the instigation of evil (called Satan in religion parlance) tried to prevent man from reaching perfection—nay even staying at the human level. Man's nature is so made that he progresses by striving and struggling against odds. Opposition brings out and stirs his latent potentialities.

Anyway, the prophecy regarding the advent of the person who would crush the head of the Satan, who instigates man to evil and cause his downfall through sin, is to be found not only in the scriptures of the Bible but in all sacred religions of the world. It appears in the ancient tablets of Babilon,⁷ the Hindu scriptures of Puranas,⁸ in the Zoroastrian authority, viz. Zenda Vesta,⁹ and Egypt's Book of the Dead.¹⁰ The importance and truth of this argument lies in the fact that this prophecy was common to five ancient religions whose sacred books are in five different languages (Babylonian, Sanskrit, Zend, Hebrew and Egyptian hieroglyphy) and belong to five different times and separate countries between whom there was no communication. People of one country did not know the language and books of the others. There was deep hostility and contempt for one another's country, language and religion. But one thing common to them was the prophecy that a perfect Man would come to crush the head of the Satan. No other conclusion is possible except to hold that this glad tidings had been revealed to the various peoples by God, the Knower of the Unseen.

Now the only question to be resolved is, who was this man? In the Hindu scripture Bhavishya Purana his name is clearly foretold as Muhammad. In the Vedas his descriptive name Sbat Kratoh (A man of hundreds of virtues) is given. He is mentioned in fifty mantras of the Rig Veda.^{10a} In the Zoroastrian scripture, his name is reported as Soshyant (praiseworthy) which is a translation of "Muhammad". In Greek New Testament he is called Para

7. Encyclopaedia Bilica by Cheyne of Religion and Ethics "Babilon".

8. Bhavishya Purana, Volume 3rd page 1104—1108.

9. Zamyad yasht Sacred Books of the East Vol. 23 page 89, 90, (page 985 yara 8 of this book).

10. See page 415 of this book.

10a. Rig Veda, 1 : 4.8. 3 ; 37.1—11 etc.

cleet which is rendered in Hebrew as Farcleet (Farc means he who crushes, and leet means the Satan) and his advent is foretold as being after Jesus Christ. In the tablets of the Babylonian he is called Mardook.¹¹ In the Buddhist scripture he is named as Mara Bhibbu which means the killer of the Satan. It is evident¹² that praiseworthy ("Muhammad") and blameworthy (the accused devil) are the antithesis of each other. He who crushes the devil would deserve to be called praiseworthy. Jesus said about Paracleet, who was yet to come, that he would show the way of the whole truth. Such a person alone could destroy the devil. In the Old Testament he is called Emet ("Ahmad") "the wholly truthful",¹³ which corresponds to Ameen, the title given to Muhammad by the Arabs, friends and foe alike, before the call. There is evidence of this name in World scriptures. And the testimony of the Arabs can be called its confirmation.

HOW TO ADJUDICATE BETWEEN RELIGIONS

The Holy Quarn has laid down a golden rule for resolving all difference between religions : "O people of the Book! Come to a matter common between us and you that we do not worship anybody except Allah."¹⁴ In other words, to resolve religious differences, we should take that which is common to the religions and leave alone the points of difference.

It is the testimony of all religions that a person would appear to crush the head of the Satan. This being common to all religions must be accepted as an established truth. The question remains, who is that person? Please bear in mind that religious and national prejudices, and inherent hostility to other nations, required that person should have been claimed by each people to come from itself. But in all prophecies he appears as belonging to another people. The Hindu Shastras do not claim that he would be an

11. See vol. 2 page 521 of this book.

12. See "Mara bhibbu" (Killer of devil) name of Buddha, Sanskrit English dic. by Monier William, under the caption "Mara".

13. See page 915—916

14. The Quran, iii : 63.

Aryan or a Hindu. On the other hand, quite clearly, he is described as non-Aryan,¹⁵ a rider of she-camel,¹⁶ a dweller of the desert¹⁷ and praiseworthy (Muhammad).¹⁸ The Zoroastrian scriptures do not claim that he would be an Iranian or a Parsee, but describe him as the king of Arabia and a descendant of Abraham. Further he is indicated as the conqueror of Persia (Iran).¹⁹ The Bible does not say that he would be an Israelite. On the other, he is indicated as belonging to the brethren of Israel.²⁰ Buddha did not say that he would be a Buddhist. Buddhist travellers looked for him in Afghanistan and the Middle East.²¹ All this is an irrefutable proof of the prophecy having been revealed by God.

THE NAME MUHAMMAD IS ITSELF A PROOF.

Firstly, the name Muhammad or Ahmad occurs clearly for the promised man. Some prophets had given the meaning or implication of this name i.e., that he would be praiseworthy and that he would in fact be praised. To a seeker of truth this is enough proof. But the terms praiseworthy needs an explanation and elucidation. Some people are praised for one quality, some for a few more qualities. But to have a few qualities cannot entitle a man to be called praiseworthy. The one who crushes the devil's head must himself be free of all evil and must possess all good qualities and virtues. A Miss Universe is given the title after she measures up to the right proportion, according to the judges. Similarly the beauty and perfection of Muhammad can only be adjudged by the prophets who were conversant with, and possesses of these traits themselves. A woman would be a real beauty if other beautiful women present voted her as such. It is a pity that the beauties with whom Muhammad could be judged were not in this world when he appeared. Their qualities given in their own scriptures

15. Bhavishya Puran, see page 1109 of this book.

16. Atharva Veda, 20 : 127 : 1, see page 1129 of this book.

17. Bhavishya puran, page 1104—1108 of this book.

18. Atharva Veda, 20 : 127.1.

19. Dasatir of Parsees, see page 989—998 of this book.

20. Deuteronomy, 18 : 15, 18 of this book.

21. See Buddhas prophecies page 1085 of this book.

are disappointing. But the Muslims are required to believe in them, praise them and to invoke the blessings of God for them. The follower of Muhammad is thus on the hour of a dilemma for he is not to institute a comparison of the other prophets with Muhammad, as forbidden by him, and yet he had to do it when discussing the prophecies about him. To a scholar of sacred literature a way out appears in making the other beauties themselves, and not an outsider, as judges to decide who is most beautiful. This method is sound, free from the possibility of favouritism or partiality, and the most likely not hurt the feelings of other people.

The great prophets of the world, on Divine inspiration, foretold that the promised man would not be from among their people or their countries. He would belong to another people whose identity was left in no doubt. He would belong to the desert of Arabia, be a rider of the she-camel and a descendant of Abraham. Apart from these indications, a special mission of his would be to crush the Satan's head. If it is the mission of Satan to involve people in sin or vice, then that person must drive away vice and purify people from sin. A man free from sin is called holy, according to the Bible. But if a man makes others holy, and that too in large number, then he must be the holiest of the holies. Every prophet's circle was limited. He is to be judged by his transformation of his followers. Buddha was a great reformer. A large section of mankind believes in him even today. He himself compared himself with the promised "Mateya" thus : "My immediate followers are a few hundred. His would be several thousands."²²

Another man of God,^{22a} after working day and night, made twelve disciples. There were another seventy second class disciples, but retrograded in his own life-time. Of the twelve special ones, one deserted him in a crisis; the other one, a special favourite, betrayed him. This is a clear proof of the worthlessness of those people. Anyway, Buddha gave a sign of the promised "Maiteya" that his immediate disciples would be several thousand while his

22. Ibid. page 1032 of this book.

22a. Jesus.

own were a few hundred. The ratio between a few hundred and several thousands gives an indication of the merit of the two teachers. Again, this comparison has to be on grounds of the qualities of these disciples, their virtue, piety and sacrifices (of life and money) for the service of religion. So the merit of the Great Teacher who had several thousand immediate disciples is beyond one's ken. So let us ask the other prophet themselves. If Buddha alone had talked about it, it would have been an individual prophecy. But if other prophets, not connected with the Buddhist religion, also gave this indication then it must be accepted as universal testimony, at least of the prophets of the world. Even an atheist will have to consider that this testimony could not be due to mutual consultation for these prophets belonged to different ages, different countries and different peoples with different languages. Consider the distance of time and space between Buddha and Enoch who was in the seventh generation after Adam. Enoch said.

Behold, the lord Cometh with ten thousands of his saints²³ There are two additional points in these words as compared with Buddha's prophecy. Firstly, the term thousands, in Buddha's prophecy, gets determined as ten thousand. Secondly, the followers of the promised one were not ordinary individuals but holy (angels free from sin). The one who made ten thousand holy disciples must himself have been the holiest of the highest order. Only reformers can tell how difficult it is to reform a nation and that too of a nation like the Arabs of pre-Islamic days who were sunk to the abyss of all vices.

To make disciples may be in two ways supposing it is announced that a teacher has passed the M.A. examination after hard work but one need not work but enter his teaching class only and one would then get the M.A. degree. This is an example of how salvation can be had by merely believing in Christ's Atonement. One may freely drink, fornicate and destroy the rights, life and property of other people, for one's sins are already washed off

23. Jude, 14.

by Christ's blood. No one would be questioned about his deeds. Thus one can have the best of both the worlds. This is an easy way to increase the disciples by giving away the M. A. degree free. Against this, the Muslim has to say prayers five times a day, give the poor rate out of his hard-earned wealth, fast in the heat of summer or the cold of winter, give his life if the need arises and, above all, he has to shun all evil and sins. Then alone could he be called holy in Islam. The nation prefaced by Muhammad consisted of such holy persons.

Listen to the praise and estimation of these holy persons from another great prophet. Moses enjoys the highest position among the prophets of Israel. The Lord used to talk to him face to face. And what he said was his last will and testament before his death, and he called it his last blessing: "And this is the blessing wherewith Moses the man of God blessed the children of Israeel before his death. And he said, 'The Lord came from Sinai and rose up from Seir unto them; he shined forth from mount Paran, and he came with ten thousands of saints; from his right hand went a fiery law for them'".²⁴

The Lord spoke to Moses on mount Sinai. Seir stands for the land of Uz. There the only prophet raised was Job to whom the Lord spoke. But the most shining appearance of God was from mount Paran, which is around Mecca. It was there that the personal name of the Lord was revealed, which was sought in vain by Moses and the children of Israel. This was the blessed name, the blessings of which Moses asked his people to seek.²⁵

Anyway this was a blessing foretold by Moses, the man of God, to the children of Israel. The importance of this propohecy lies in the blessing invalued, its communication through Moses the man of God, and its being addressed to the children of Israel—the favoured nation of God. And this blessing was given on the last

24. Deuteronomy, 33 : 1, 2.

25. For detailed discussion see page 513 of this book.

day of Moses' life, and it was the last will and Testament of Moses to his nation. It was therefore incumbent on his people to pay heed to it and act on it.

The essence of every revealed religion is the knowledge of God. And the last stage of the knowledge of God is His shining forth in full glory as happened at mount Paran near Mecca. Moses freed the children of Israel from the bondage of Pharaoh. He brought them to the gates of Canaan. But the weakness and cowardice of these people were punished with banishment to the wilderness for forty years. God did come but the children of Israel were not blessed in the life-time of Moses. The blessing did begin on the mount of Sinai for they were told the way of Divine blessing. But they did not benefit from that blessing. The rising of the Lord from mount Seir took the shape of the destruction of ten thousand people of Uz, by casting them down one after the other from the mountain top, although they were the descendants of Esau, real brother of Jacob son of Isaac. So that real brothers vanquished and killed one another.²⁶ If the Jews consider this to be the rising of the Lord from mount Seir, it shows the distortion of their mentality. According to us, as the Lord send down His revelation to Moses on mount Sinai, so he did to Job on mount Seir. Thus prophethood blessed all the decendants of Abraham.

After the two revelations of the Lord mentioned above, the last one is stated to be on mount Paran. After lots of efforts on the part of Christian and Jewish scholars to prove the contrary, they have had to admit that this mountain is in Hedjaz and the abode of the children of Ishmael. Thus Prophet Muhammad alone could have been intended in this prophecy, and none other.

To repeat, Buddha had said about the promised "Maiteya" that his immediate disciples would be in thousand while Buddha's own were in hundreds only. The prophet Enoch, after receiving revelation from God, foretold that this Great Man's immediate

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disciples would be ten thousand. And they would be holy like angels. Similar the great prophet Moses, after receiving Divine revelation, confirmed that the Lord would come with ten thousand saints. He added that he would shine forth from the mountain of Paran which is near Mecca. These clear and convincing reasons leave no doubt that the great prophecy related to Prophet Muhammad only. But Moses had further elucidated: "From his right hand went a fiery law for them."²⁷ This translation is the authorised one. But further discussion follows.

The questions that arise regarding the last part of Moses prophecy are (i) Whose right hand is meant here? (ii) What is the fiery law? and (iii) for whom was the fiery law meant?

The answer to the first question is that he who came with ten thousand saints, to mountain Paran around Mecca, held in his right hand the fiery law the answer to the third question, namely, that the fiery law was meant for the ten thousand followers. In other words the law that turned ordinary mortals, with all their weaknesses and faults, into saints had to be a fiery one to burn away their sins and to firm up the mortal weaknesses the same way as fire makes firm a thing made from clay, from which man was also made. The law of Moses was mentioned under "Sinai", and that of Job under "Seir". After that is mentioned the law to be revealed on mount Paran near Mecca. And that Law is described as fiery. Why?

In Arabic language, prayer is called "Salat" the root word of which is "Salla" meaning to enter the fire. The man who prays, burns away his sins. This does not mean that one should go on sinning because they go on burning away. What it means is that the desire to sin is burnt down through prayer. A Muslim prays so that he should cease to commit sin. He strives even otherwise to avoid sin. He seeks the strength to resist sin when he prays to God.

The original words which have been translated as "fiery law" are 'Ush Dat.' The word 'Ush' has been used in seven different senses in the Bible. While it means the material fire, it also means

27. Deuteronomy, 33 : 2,

the fire of love or fire of Divine love. It is derived from the Arabic 'Uns' meaning love. As regards the word 'Dat', research has shown that it is not a Hebrew word but a Persian one. It means a law, an edict or a Divine commandment. The word was incorporated in the Bible when the children of Israel were under Persian suzerainty. It has been used more often in the book of Esther in the Bible. Under the word Dat in the Hebrew dictionary it is written :—

“*Ash dat lamu*” “fire was a law for them’ is corrupt; many emendations proposed”.²⁸

It can be said to be the fire with which gold and silver are cleaned of their dross²⁹. The Jews were tested by this fire and found to be impure silver.³⁰ When the companions of Prophet Muhammad were tested by the same fire they proved themselves to be pure gold. The fire of Divine love burns away the desire to commit sin, and turns ordinary men into saints.

A word more about the prophecy of Deuteronomy. This prophecy was so important and vital that a great man of God like Moses collected all his people in the same way as a father collects his sons in his last term, puts his hand on their heads and blesses them. Likewise Moses raised his hand and prayed for them and blessed them. Additional importance lies in that this was the last day of his earthly life, the time being just before his death. Thirdly, this prophecy was about a future event of the greatest possible event. Fourthly, it related to the complete revelation and perfect shining forth of the Lord of the Universe on the mountain of Paran near Mecca. Fifthly, this prophecy was a blessing. It was not to be a demonstration of Divine wrath. For what could be a greater blessing than that the most violent opposition to the Divine will was vanquished on the fall of Mecca without any blood-shedding or fighting. Sixthly, after this victory there was no further fighting in the country, and the whole population became Muslims voluntarily. The land was cleansed of thieving, robbery, fornication, drinking of intoxicants, gambling, etc. The ten thousand victorious saints did not indulge in any slaughter, looting, or molestation of women. Nor was any revenge taken for past crimes, murders or battles. Instead of wholesale slaughter, there was wholesale mercy and all were pardoned. This was the way that the Mercy for all Mankind (the title given to Muhammad in the Holy Quran) waged his war. There is no parallel in the history of warfare, for the whole country was conquered without any bloodshed. It was not the conquests of the country but of human hearts which is real victory.

28. Hebrew and English lexicon by Francis Brown.

29. Jeremiah, 6 : 29, Isaiah, 65 : 5, Malachi, 3 : 2.

30. Isaiah, 1 : 22, Jeremiah, 6 : 28, 30, Ezekiel, 22 : 16, 19.

Muhammad's carrier after Victory was an essential link in the chain of human character. In Madina he had the opportunity of practising what he preached in Mekka. He ennobled and enlarged the laws of Moses, and brought down upon earth the Kingdom of Heaven prayed for by Jesus. By raising the morals of his people to a saintly and angelic height, he realized democratic dreams of Aristotle and Plato, and for the first time in history founded and administered a socialistic State. He produced a state populated and worked by men without any vice, men who needed no police force to keep them in order, who had no prejudice of class, race or colour left in them against one another—men amongst whom was no distinction between rulers and the ruled. All barriers of class, creed, colour, and descent were demolished; white and black, red and yellow, were all declared equal in the sight of the Lord, for they came from the same essence and from the same first parents. To demolish the distinction of race, blood and riches, it was said :

O mankind Lo! we have created you male and female, and have made you nations and tribes that you may know one another. Lo! the noblest of you, in the sight of Allah, is the best in conduct. Lo Allah is knower, Aware. (49:13).

Sir William Muir says :—

‘ From time beyond memory Mecca and the whole peninsula had been steeped in spiritual torpor. The slight and trisient influence of Judaism, Christianity or philosophical inquiry upon the Arab mind had been but as the ruffling here and there of the surface of a quiet lake; all remained still and motionless below. The people were sunk in superstition, cruelty and vice. It was a common practice for the eldest son to take to wife his father's widows, inherited as property with the rest of the estate. Pride and poverty had introduced among them (as they have among the Hindus) the crime of infanticide. Their religion was a gross idolatry and their faith rather the dark superstitious dread of unseen beings, whose goodwill they sought to propitiate and whose displeasure to avert, than the belief in an overruling providence. The life to come and retribution for good and evilwere, as motives of actions practically

unknown. Thirteen years before the Hijra, Mecca lifeless in this debased state. What a change had those thirteen years now produced. A band of several hundred persons had rejected idolatry, adopted the worship of One God and surrendered themselves implicitly to the guidance of what they believed to be a revelation from him, praying to the Almighty with frequency and fervour, looking for pardon to His mercy and striving to follow after good works, alms-giving, chastity and justice. They now lived under a constant sense of the Omnipotent power of God and of His productual care over the minutest of their concerns. In all the gifts of Nature, in every relation of life, at each turn of their affairs individual or public, they saw His hand. And above all the new existence in which they exalted was regarded as the mark of special grace, while the unbelief of their blinded fellow citizens was the hardening stamp of reprobation. Muhammad was the minister of life to them, the source under God of their new born hopes, and to him they yielded an implicit submission. In so short a period Mecca had, from his wonderful movement, been rent into two factions which, unmindful of their landmarks old of tribe and family, had arrayed themselves in deadly opposition one against the other.

The believers bore persecution with a patient and tolerant spirit, and though it was their wisdom so to do, the credit of magnanimous forbearance may be freely accorded. One hundred men and women, rather than abjure their precious faith, had abandoned home and sought refuge, till the storm should be overpast, in Abyssinian exile and again a still larger number with the Prophet himself, were emigrating from their fondly loved city with its sacred temple, to them the holiest spot on earth, and fleeing to Medinah. There the same marvellous charm had within two or three years been preparing for them a brotherhood ready to defend the Prophet and his followers with their blood. Jewish truth had long sounded in the ears of the men of Medina, but it was not until they heard the spirit-stirring strains of the Arabian Prophet that they, too, awoke from their slumber and sprang suddenly into a new and earnest life. On the 10th of Zil-Hijja (8th of March A.D. 632) the Prophet was in Mina—the

place of sacrifices—after performing his last pilgrimage, and what impressive spectacle.”

There was a concourse of Muslims around him that numbered upwards of 140,000 men, women and children. A great multitude without a single polytheist among them—and at the very place where the Prophet, some twenty years previously, was discarded and rejected. This day have I perfected your religion for you and completed. My favour unto you, and have chosen for you as religion. **Al-Islam (5:3)**. The sermon ran thus : . . . O people ! This day Satan has despaired of re-establishing his worship in this land of yours. But should you obey him even in what may seem to you trifling, it will be a matter of pleasure for him. So you must beware of him in the matter of your faith. Thus was satiated the age-long prophecy of Adam, Job, David, Isaaiah, Ezekiel, John, Tablets of **Babylonia**, **Bhavishya Purana** of Hindus, **Zamyad Yasht** of Parsees **Book of Dead** of Egypt and Buddha that a great man would come, to crush the Satan's head.

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1. The Qur'an xlix : 13.
 2. **Muris** Life of Muhammad Ch. VII.
 3. The Qur'an, v : 3.
 4. **Biginning** the Qur'an in the name of ALLAH is a miracle.

BEGINNING THE QURAN IN THE NAME OF ALLAH
IS A MIRACLE

"I will set him on high, because he hath known my name."¹

"In that day shall there be one Lord and his name one."²

A branch of human knowledge is called ethnology which is concerned with the study of racial groups in their origin, distribution and culture. It does not only cover the details of various branches and tribal groups of these races but also their relationship to one another and their individual characteristics. The whole of mankind is compared to a tree whose branches have spread all over the earth. The Qur'an has referred to this basic truth fourteen hundred years ago when it declared :

"Mankind is a single nation."³

And at another place it said :

"Say : O People of the Book, come to an equitable word between us and you, that we shall serve none but Allah and that we shall not associate aught with him."⁴

An "equitable word" towards which the Qur'an has called all the nations of the world is something which is agreed upon by all. The Qur'an has itself indicated what that equitable word is. It is belief in God and obedience to Him. There can be nothing greater than this just and equitable statement to create goodwill and unity among nations. That our God and your God is one. This is a great prophecy mentioned in the revealed scriptures of the world in a different form. In other words the Prophet who knew the truth about the name of God and revealed it to the world was going to appear at a certain stage in history.

The oneness of humanity is a truth on which the Qur'an lays the greatest stress.⁵ They are sometimes told that they have been "created of a single soul again that they are all descended from the same parents."⁶ Still again that they are as if they were dwellers in one

1. Psalms, 91 : 14.
2. Zechariah, 14 : 9.
3. The Qur'an, ii : 213
4. Ibid. iii : 63.
5. Ibid. i : 1.
6. Ibid. xl : 13.

home, having the same earth a resting-place and the same heaven as a canopy.⁷ It thus lays down the principle of oneness of humanity in the clearest words. All people are but a single nation.⁸ More than that it emphasise : that all the prophets of the world is a single community : Surely this your community is a single community, I am your Lord, so serve Me.

The basic principle of all religions taught by the prophets has been one and the same in all ages and all countries, that Allah is the Lord of all. He alone must be worshipped. Therefore all prophets are here declared to be one community, they all led people to virtue through service of God. But as next verse shows, there followers broke off this unity.

Again the Qur'an lays stress :—

“O ye messengers eat of the good things and do good. Surely I am knower of what you do.”⁹

And your community is one community, and I am surely your Lord, so keep your duty to Me.”¹⁰

Those who have studied the religious scriptures of the world and their commentaries know that out of hundreds of names of God there is one truly great and excellent Divine name in search of which Hindus, Jews, Christians and Magians have kept themselves constantly busy. There is no language in the world which does not contain a word denoting the name of God. I have discussed one hundred and fifty-five names of God in the first volume of this book. As God is one His true name should also be one. The languages of the world are different but the Creator and Lord of all of us is one. It was the Last Prophet who told mankind the real name of this Great Being. He not only told His real name but also offered rational arguments in support of his claim and in practice he showed complete reliance on Him and thus achieved all that a human being could possibly achieve in his life. This was

7. *ibid.* ii : 22.

8. *Ibid.* x : 19.

9. *Ibid.* XXiii : 51.

10. *Ibid.* XXi : 92.

a practical demonstration of the truthfulness of the Prophet's mission. Those who opposed him in the name of other than God were completely humiliated in spite of their superiority in number and armaments. Even after the lapse of fourteen centuries the verdict recorded about him in history is that he was "the most successful of all the prophets and religious personalities"¹¹ (*Encyclopaedia Britannica* tenth ed.). He was helpless and became the master of his country. But this was not his real success. His real success lay in the fact that there were thousands of his opponents who became his friends and accepted the religion he advocated. This was not something sudden and unexpected. The prophets of yore had foretold his success. The prophet David sang :

"Because he hath set his love upon me, therefore will I deliver him ; I will set him on high, because he hath known my name."¹²

The subject under discussion can be divided into five aspects :

1. The prophecies of the previous prophets.
2. The fulfilment of those prophecies.
3. The success of the Holy Prophet in spite of his apparent helplessness in the eyes of his strong opponents.
4. The prophecy of this unparallel success that Prophet would know "My (i.e. God's) name."
5. The yearning to know the real name of God, found in the religious scriptures of the world.

CONFLICT ABOUT GOD'S NAME AMONG THE FOLLOWERS OF VARIOUS RELIGIONS

It has been discussed before that there is no language in the world which does not contain the name of God. There are, however, some languages which mention Him as one who is without a name. The Chinese say that God's name is Shang-ti which means Heaven. In their opinion it is not lawful to use the name of Shang-ti lightly, therefore they name Him by His residence which according to them is Heaven. This is in fact an admission that they do not know God's

11. *Encyclopaedia Brit.* 10th edition,

12. *Psalms*, 91 : 14,

real name. How could it be a matter of slight if they called God by His real name? If in case such a name was conveyed to them by a prophet. If they themselves have given such a name to God a better name could be chosen for Him any time. They should bear in mind that God's real name is Allah which is an indication of His real power and glory. Thus we find in the Qur'an :

"He is Allah in the heavens and the earth."¹³

Again :

"He is Allah, the Creator, the Maker, the Fashioner : His are the most beautiful names. Whatever is in the heavens and the earth declares His glory; and He is the Mighty, the Wise."¹⁴

God's name in Scriptures.

Among Hindus in India the name of God differs from province to province. In Bengal they call Him Hari. He is known as Permatma, Permehwar, Eshwar, etc., among the common people. In their religious scriptures the names Brahma, Vishnu and Shiva are frequently used which indicate His three attributes viz., creation, sustenance and destruction. In the *Rig Veda*, which is considered most authentic, the name of a hymn is *Ka*. This is an interrogative word which means "who" or "what". There are ten *mantras* in this hymn which are addressed to the god 'Who' :

He is the Creator of all creation.

Maker of the heaven and the earth.

Master of life.

Giver of power and bringer of death.

The only Ruler over the animate and the inanimate, over animals and humans.

God of all the gods who has no associate.

Who is He whom we should serve and present our offerings?

Who is He ?¹⁵

The yearning and restlessness of the supplicant can easily be discerned from this hymn. When we hear someone being highly praised we are keen to know who he is similarly we are anxious to

13. The Qur'an, Vi : 3.

14. Ibid. lix : 24.

15. Rig V da, 10 : 21, .

know this benefactor of mankind is who is being praised so much in this hymn. The word *Ka* has been repeated nine times with the result that this *Ka* (What) has become God's name. When the Israelites received food from heaven they held it in their hands and asked each other *man, man* i.e. what is this?¹⁶ In Hebrew *man* is used for inanimate objects as well thus *man* became the name of food from heaven. Similarly *Ka* (Who or What) became God's name among Hindus. Thus it is mentioned :

"The word 'Ka' is the Sanskrit interrogative pronoun 'What'? In later times this interrogative was treated as a proper name the question became assertion. In later Vedic literature 'Ka' is a synonym for Prajapati, Brahma, Vishnu and other gods. In the Puranas 'Ka' appears as a recognized god, as supreme god. The Mahabharata mentions 'Ka' with Daksha. Bhagvat Purana applies the term to Kashyapa.

'Ka' Kah (quis) means 'Who'? that is the unknown god, has been applied as a name of Prajapati and other gods, from the forced interpretation of the interrogative pronoun which occurs in the refrain of each verse of the hymn"¹⁷ (Griffith's translation of *the Rig Veda*).

Not only in *the Rig Veda* but also in the *Yajur Veda* God has been called by 'Ka' (vide 14 :20; 20 :22). Although the name of the object indicated by 'Ka' has been stated differently, or is not stated at all, still the search of this unknowable and un named being has been continued in every age. Sometimes He has been called Praja Pathi, Brahma or Vishnu at others Shiva, Daksha or Kashyap. And when on none of these names agreement was reached He was just known by a question mark. It has been stated in the *Rig Veda* :

"All the *mantras* of *the Rig Veda* are in the high heaven, where all the gods reside, they are condensed and concealed in a single syllable, what gods the Veda can do to him who has no knowledge of that syllable, and those who know it are happy and prosperous in this world"¹⁹ Mandal I, Sukt 164 Mantra 39).

16. In Hebrew *man* is used for inanimate objects.

17. Griffith's translation of the *Rigveda*,

18. *Yajur Veda* 14 : 20, 20 : 22.

19. *Rig Veda*, I ; 164, 39,

When we analyse this *mantra* we come to the following conclusions :

- (a) This *mantra* is a statement of *the Rig Veda* itself or its author who is considered to be God.
- (b) All the ten thousand *mantras* in *the Rig Veda* revolve round the syllable mentioned in this *mantra*.
- (c) That syllable is still in the High Heaven and not revealed yet
- (d) That syllable is still concealed.
- (e) He who does not know that syllable cannot be benefited by *the Rig Veda*.
- (f) He who knows it is happy and prosperous in the word.

The commentators of the *Vedas* explained this *mantra* in three ways.

- (i) The *mantra* under discussion points out to sun and its rays. He who does not know the sun cannot be benefited by its rays.
- (ii) It may refer to the soul that is concealed in the body. A person who does not know the soul cannot derive any benefit from the body.
- (iii) All the *mantras* are concealed in the word OM. What use is the *Veda* to a person who does not know Om.²⁰

These three interpretations have been given in the most authentic commentary of the *Vedas*. Such difference of interpretation about a *mantra* is itself a proof of the ambiguity of the matter under discussion. Nevertheless the third interpretation is more acceptable because in *the Upanishads*, (considered second to the *Vedas* in authenticity,) the greatness and the superiority of the word Om has been mentioned. One is, however, struck by the fact that the word Om does not occur in the four *Vedas* but still its mention has been made in *the Upanishads* in such laudable terms. Professor Griffith's remark on this point is worth quoting :

"The syllable is the 'pranava' the mystical sacred syllable 'Om' is set in *the Upanishads* as the object of profound religious meditation the highest spiritual efficacy is attributed to it."²¹

20. Nirukt. 3 : 10.

21. Griffith's translation of the *Rigveda*.

Whether Om is really God's name or not has been discussed in detail by me in the first volume of this book (pp. 338-360).²² However, the above discussion shows that although God's real name is not mentioned in the *Vedas* the urge to know it and obtain blessings therefrom is found among the Hindu sages. In the Vedic hymns different gods have been glorified. Agni, Indra, Suraj, etc. have been separately praised. Either they should all be considered separate gods or there is One Being who is above them all and is the true object of all praises. That unknown and unnamed Being is Allah. Who or What is He? asks the Veda. The reply is given by the Qur'an :

'In the name of Allah, the Beneficent, the Merciful²³

Allah is the real and personal name of God and the names of all other gods are, in fact, His attributive names. It is only in this way one can truly understand the concept of the Unity of Godhead and accept the whole of mankind, including Brahmans, Kashatriya, Vaishyas and Shudras, as one family and equal in rank in the sight of God. This is the great fact which has been foretold in the *Atharva Veda*, *Allo Upnishad*²⁴ and *Bhavisbiya Purana*²⁵ as a great prophecy.

GOD'S NAME AMONG JEWS AND CHRISTIANS

While discussing God's names in the Bible the following passage should be noted :

"And Moses said unto God, Behold, when I come unto the children of Israel, and shall say unto them, The God of Your fathers hath sent me unto you; and they shall say to me, What is His name? what shall I say unto them? "And God said unto Moses, I AM THAT I AM : and he said, Thus shalt thou say unto the children of Israel, I am hath sent me unto you".²⁶

I AM THAT I AM is rather an ambiguous name. This shows that God's real name was not known to Moses and the Israelites, although the desire to know it was embedded in their hearts.

22. Vol. 1st page 338-3603.

23. The Qur'an 1 : i.

24. Allo Upnishad 1111 of this Book.

25. Bhavisbiya Purana, 1104 of this Book.

26. Exodus, 3 : 13, 14.

At another place it is stated :

“But as ‘Adonay’ I was not known to them”.²⁷

The above is the Jewish translation of this verse. The Christian translation runs thus :

“By my name Jehovah was I not known to them.”

The reason why ‘Adonay’ has been substituted for Jehovah in the Jewish translation is this that the Jews considered it great sin, punishable with death, to mention God by His real name. It is for this reason that they use the term ‘Adonay’ instead of Jehovah.

A modern Jewish commentator says :

“Adonay’ is the prescribed traditional reading of the Divine name expressed in the four letters Y H V H which is never pronounced as written”. J.H. Hertaz, Chief Rabbi.²⁸

It may be noted here that the violation of the sanctity of God’s name falls under four categories :

- (i) Giving the holy name of God to other beings.
- (ii) Calling on God by names of which the meaning is unknown.
- (iii) Giving God names which do not befit Him.
- (iv) Blaspheming His name.

The word “Adonay”, however, is not expressive of God’s greatness and glory. In its plural form (Adonim) it is even used for objects which are not even worshipped.²⁹ Thus it is a violation of the sanctity of God’s name.

When we come to christianity we find that even God’s name Yehaweh was lost five hundred years before Jesus Christ. In the four Gospels Yehaweh has not been mentioned at all. In their translation of the Gospels published by “Jehovah Witnesses” they have substituted the word Jehovah for God. This is not right because in Greek manuscripts Jehovah is not mentioned. Moreover Yehaweh was the correct form and not Jehovah which shows that the very name of their sect is wrong.

27. Exodus 6 : 3.

28. The Pentateuch and Haftorahs by J.H. Herts page 66, 67.

29. Adonim plural Deut. 10 : 17, Psalms, 136 : 3, 1 Kings, 16 : 24 etc,

THE PROPHET MUHAMMAD TOLD GOD'S REAL NAME

Apart from what has been said above let us find out who was the person who was convey the real name of God to the world. Let us carefully ponder over the following passages from the Bible :

1. "O Lord our Lord, how excellent *is* thy name in all the earth".³⁰
2. "They that know thy name will put their trust in thee"³¹
3. "I will set him on high, because he hath known my name."³²
4. "Blessed *be* he that cometh in the name of the Lord"³³
5. "Both young men and maidens; old men and children : let them praise the name of the Lord : for his name alone is excellent".³⁴
6. "And in that day shall ye say, Praise the Lord, call upon His name"³⁵ My determination is together the nations^{35a}
7. "For then will I turn to the people a pure language, that they may call upon the name of the Lord to serve him with one consent".³⁶
8. "They shall trust in the name of the Lord".³⁷
9. They shall call on my name, and I will hear them: I will say. It is my people and they shall say. The Lord is my God"³⁸
10. "And the Lord shall be king over all the earth : in that day shall there be one Lord, and his name one".³⁹
11. "We will walk in the name of the Lord our God for ever and ever".⁴⁰
12. "They shall walk up and down in his name".⁴¹
13. "And I will write upon him my new name".⁴²

30. Psalms, 8 : 1,9.

31. Psalms 9 : 10.

32. Ibid. 91 : 14.

33. Ibid. 118 : 26, Matt. 21 : 9, 23 : 39.

34. Psalms, 148 : 13.

35. Isaiah, 12 : 4.

35a. Zephniah, 3 : 8.

36. Zephniah, 3 : 4, 9.

37. Zephniah, 3 : 12.

38. Zechariah, 13 : 9.

39. Ibid. 1 : 9.

40. Micah, 4 : 5.

41. Zechariah, 10 : 12.

42. Revelation, 3 : 12.

The above references Nos. 3, 4, 6-13 indicate that these are prophecies about the future. These references also show that the excellent name of God is one in all the earth; those who knew His name (i.e. Muslims) will put their trust in Him. He who will know His name will be given a rank of honour i.e. he will be the greatest of all the prophets who will continuously praise God and call upon His name. That Prophet will be blessed and will convey God's name to young men and maidens, old men and children and will make everyone remember it. He will teach them to start all their undertakings in the name of God contrary to the teachings of the rabbis, priests and pundits. That Promised Prophet will teach people how to praise God, the Lord of the worlds. God will bring all the nations of the world under one flag and purify them so that they will serve Him with one consent and will call upon him as their Lord. And in that day (i.e. the time of the advent of Islam) there will be One Lord and His name One (i.e. Allah). The followers of Islam will walk in the light of this new name for ever and ever. How great are these prophecies which are fulfilled by the Holy Prophet and by his message in the form of Islam.

“KNOWEST THOU ONE THAT CAN BE NAMED ALONG WITH HIM⁴³”

The Qur'anic assertion is this that in all the languages of the world there is not a word which conveys the full significance of the word Allah. It does not have a plural or a dual or a feminine gender. It is not applied to anyone except God. Lane explains it as “comprising all the attributes of perfection..” This most excellent and perfect name was taught by an unlettered Prophet. He did not only teach his people about this Great Name but also laid his complete trust in Him. The Prophet was neither a king nor a king's son but only an orphan in his childhood and became a helpless and friendless person when he claimed to be the saviour of humanity. In spite of these hardships he was able to weld together

43. The Qur'an XIX : 65.

the most disunited people in the world. Those degenerate people were set on high as it was foretold by the Prophet David centuries ago. It was the Prophet Muhammad who was blessed and whom his followers bless all over the world. The Name which was concealed from the world, the Name which was the most precious gift sought after, the knowledge about that name was given to mankind by the Prophet Muhammad. He taught this Name about which the Prophet Zachariah said :

“They shall call on my name, and I will hear them”⁴⁴

“And the Lord shall be king over all the earth : in that day there shall be one Lord, and his name one”.⁴⁵

This miracle happened among a people who worshipped different gods. However, what was foretold by the Prophet Isaiah was fulfilled :

“And in that day shall ye say, Praise the Lord, call upon His name”.⁴⁶

And also was fulfilled the prophecy of David :

“Both young men and maidens; old men and children : let them praise the name of the Lord : for his name alone is excellent”.⁴⁷

Jehovah cannot be the real name of God. Firstly, as has been discussed earlier, this name is not correct. Secondly, the punishment of uttering this name was death. Thirdly, in the above thirteen references, quoted from the writings of the prophets who appeared after Moses, the mention has been made of a new blessed name of the Lord. And that new name has only been given by the Prophet Mohammad.

The first revelation given to the Holy Prophet was :

“Recite in the name of thy Lord Who creates”⁴⁸

44. Zechariah, 13 : 9.

45. Ibid, 14 : 9.

46. Isaiah, 12 : 4.

47. Psalms, 148 : 13.

48. The Qur'an, Xcvi ; I,

In compliance with this injunction every chapter of the Holy Qur'an starts with the words :

“In the name of Allah, the Beneficent, the Merciful.”

This also shows the fulfilment of David's prophecy that *blessed be he who cometh in the name of the Lord.*⁴⁹

The expression in the name of the Lord,⁵⁰ in the Psalms is similar to the first Qur'an revelation *iqra' bismi rabbik* (i.e. recite in the name of thy Lord, 96 :1).

In the Gospels the same prophecy has been repeated,⁵¹ which shows that this prophecy was not fulfilled up to the advent of Jesus Christ. And because Jesus Christ did not tell the real name of God (he did not even mention Yehaweh once in his utterances) therefore, this prophecy cannot be said, to have been fulfilled in his person.

My determination is together the nations the prophecy of the Prophet Zephaniah for then will I turn to the people a pure language, that they may call upon the name of the Lord to serve him with one consent”⁵² (3 : 9) was also fulfilled by the Holy Prophet. The Christian missionaries do not gather and baptise people in the name of God but in the name of Jesus Christ.

It should also be borne in mind that the name of God which the Holy Prophet revealed to the world comprises *all the attributes of perfection.*⁵³ Besides the name Allah all the other Divine names are attributive. This only proves that there is only One Being towards whose *real* name all the other attributive names refer. Thus it is a great blessing for the world that the Holy Prophet has brought mankind together under one banner which is engraved with the words *laa ilaaha illallaah* i.e. there is no god except Allah. And in this name Allah all the other Divine attributive names have also been comprised.

49. Psalms, 118 : 26.

50. In Arabic translation is :—

51. Matt. 21 : 9, 23 : 39, Mark, 11 : 19 Luke, 19 : 38, 13 : 35 John, 12 : 13.

52. Zephaniah, 3 : 8,9.

53. P. O. Lane's Arabic English lexicon,

This is not, however, an abstract discussion about the name of God. In previous times the lands of Asia, Africa and Europe echoed with the shouts of *Allah-u-Akbar* (Allah is the Most Supreme) thus fulfilling the words of David :

“Both young men, and maidens; old men and children:
Let them praise the name of the Lord : for his name alone
is excellent”.⁵⁴

The future of mankind will also see that the nations of the world, however, strong they become, will one day learn to praise the name of Allah, the Lord of all the worlds. May Allah help us to see that day soon!

54, Psalms, 148 : 13,

ISLAM & OTHER RELIGIONS

Islam has a very high ideal before it. It has come into the world for the establishment of peace, harmony and concord, and for the achievement of this lofty object, it will not permit the use of indecorous and impolite speech against any religion or its holy personages, or even intellectual conjectures and fancies about them. All glory and gratitude be unto the Most High God who has through His beloved prophet (peace and blessings of God be upon him), guided us to this excellent-affability, refinement and complaisant behaviour.

The world of religion, it is no gainsaying the fact is the world of differences, dissensions disputes; and it is on account of this religious strife that a much larger portion of every nation has become extremely disgusted with religion. It is also true that most of the savants of every religion are like the blind leaders of the blind; and if the blind lead the blind, both shall fall in the ditch.

The Holy Qur'an describes and depicts, in general terms the condition of all the existing religions at the time when Islam made its appearance, in the world. It says : Hast thou not seen those who are given a portion of the Book? They are invited to the Book of Allah that it may decide between them then a party of them turn back and they withdraw.¹ It has been directed in this verse that we should ponder over and examine other religions and their sacred scriptures.

2. But it should be clearly understood, before entering upon this task, that their scriptures or a portion thereof, had been revealed by the Most High God The Holy Qur'an has, in this way brought us the Muslims into relation with all the religions and nations of the world and dispelled from our minds all hatred and aversion for them, and created instead a reverential regard for their personages, prophets and Rishis.

3. Phrases like "*utul kitaba or Utu nasibum minal kitabe,* and '*Aatenahumulkitaba*' often occur in the Holy Qur'an, the former signifying that condition of the Book as it exists with them presently

1. The Qur'an, III : 22.

or as it has come to them from their ancestors, and latter phrase denoting the book which has been revealed unto them by the Most High God.

4. It, however, does not mean that love and respect for a person or a thing should turn aside and deter a man from speaking the truth. A portion of their Book is undoubtedly the revealed word; but there is also a portion which is interpolated and spurious; and it was on account of this corruption of the sacred text that dreadful dissension and disputes arose amongst them, and their relations with other nations also were strained to the point of fearful feuds and bitter bloodshed. But the Muslims, even with regard to this interpolated portion of the Book, are forbidden to indulge in their intellectual surmises. They are directed on the other hand, to invite the people of other religions to the *Book of Allah*. The Book of Allah may be taken to mean their own Book; it may also mean the Holy Qur'an; so that in the case of a dispute over the doctrine, causing inveterate hostility and strife, decision should be sought and derived from the same Book.

5. The resolution of the differences instals religion upon human mind with all its grandeur and glory; for their stock arguments against religion is the mutual wrangling and inconsistency of different systems of religion.

6 The Holy Qur'an asserts forcefully that only a portion of the Book has been left with these people of the Book, and the rest is merely a bundle of disagreements and discord, for, when they are called for the settlement of mutual differences, a party he takes itself away, and shrink back; that is to say, when a party of them brings forth and produces argument in its favour, the other party also adduces authority in support of their contention from the very same Book. They are, thus, compelled to sheer and avoid. They cannot, as a matter of fact, arrive at a decision for the evident reason that one party has discarded one portion of the Book where as the other party has thrown aside the other. The perfect Book of the holy Qur'an has, therefore, been revealed for the final dissolution of their disputes.

SCRIPTURES OF THE JEWS AND THE CHRISTIANS

It is essential to know the following facts about the books on which Christianity and Judaism lay their respective foundations :

1. The current books are known as *Bible* in English and *Kitab-i-Muqaddas* in Urdu. The fact that one and the same book has two different names, one in English and the other in Urdu, creates doubts in a person, for the name of a book is not translated. The Qur'an is known as Qur'an in every language and the *Vedas* are known as the *Vedas* in every language.

2. *Kitab-i-Muqaddas* is not even the literal translation of the word 'Bible'. Bible is derived from the Greek word 'Biblas' which is the name of that material and board which was used in Egypt for writing. In the beginning these scriptures were written on this very material, and were also known by the name of this material.

3. Bible is divided into two parts, one is known as the 'Old Testament' and the other as 'New Testament,' That is, God made two covenants with His servants in two different ages, the age before Christ and the age after Christ. The Jews believe in the Old Testament only or the half of Bible, while the Christians consider the Old Testament as abrogated and believe in the New Testament as supplanting the Old covenant and taking its place as one in force.²

Christians say that the Old Testament is a Covenant of Law with the Prophets preceding Christ, which means that the people who obey and follow the law will be saved or redeemed. The New Testament on the other hand is the Covenant of Grace of God, which demands a belief that Christ was crucified on behalf of God for the sins of man. It is claimed that by such a belief we will be forgiven and be saved from any punishment for our sins.

2. Having abolished in his flesh the enmity, even the law of commandments contained in ordinances. (Ephesians, 2:15).

"A new covenant, he hath made the first old. Now which decayeth waxeth old is ready to vanish away (Hebrews, 8 :13).

"Blotting out the handwriting of ordinances that was against us, which was contrary to us." (Collosians 2 :14) "Christ is become of no effect unto you whosoever if you are justified by the law, ye are fallen from grace. (Galatians 5:4).

4. The New Testament consists of the Four Gospels, the Acts of the Apostles, the Epistles of the Apostles and the Revelations of John.

The New Testament of Catholics and the one published by the Protestants, widely differ from one another, which shows that the Protestants have rejected many books in their compilation.

5. The Old Testament has two original texts, one The Massorah—which is the traditional one in Hebrew and the other is the Septuagint in Greek—To the Jews the Massorah or the Hebrew text is authentic and to the Christians the Greek compilation is authentic, and they make translations from this Greek original. In the original Greek version there are nineteen additional books which are not to be found in the Massorah and which are read in the Greek and Roman Churches, but the Protestants have discarded them in their compilation.³

The Hebrew version consists of three parts, the *Torah*, the *Nabiim* and the *Katubim*. The order of arrangement of *Nabiim* and *Katubim* differs in the Greek and Massorah versions. The terms Old and New Testaments are Christian terms. Jews believe in one Testament only. *Torah* consists of five books—Genesis, Exodus, Leviticus, Numbers and Deuteronomy, *Nabiim* consists of books of Prophets appearing after Moses and *Katubim* contains the history of the Israelite Kings and the books of some Prophets. The two, old Jewish sects are the Sadducees and the Pharisees. Sadducees believe in the first five books of the Old Testament only and deny the revealed nature of *Nabiim* and *Katubim*.

Some Lost Books of the Bible wherefrom facts have been copied and quoted.

1. Book of the Covenant.⁴
2. Book of the wars of the Lord,⁵
3. Book of Jasher.⁶
4. Book of Nathan the Prophet.

3. History of the English Bible, page 13).

4. Exodus 24 : 7.

5. Number, 21 : 14.

6. Joshua 10 : 13.

5. Prophecy of Ahijah the Shilonite.⁷
6. Book of Iddo the seer.
7. Book of Jehu the son of Hanani.⁸
8. Book of the acts of Solomon.⁹

The Massorah version of the Torah.—The traditional copy of the Torah is in Hebrew. By traditional is meant that it has been read traditionally in the Synagogue. The exact origin of this copy is not known. Prophet Moses only engraved two tablets containing the Ten commandments on the Mount Horeb¹⁰ Beyond this no book was written. These very commandments were locked in the Ark of the Lord but the enemies of Israel the Philistines, carried this Ark away from them, and then the first king of Israel, Saul, got it back and it was opened in the time of King Solomon, and no other documents besides these were found in the Ark.¹¹ Afterwards these two documents also were lost. It was because the Jews were very often attacked by the enemy the Tabernacle was burnt and the Jews were driven out of their land and imprisoned. The foregoing references to the history of the Torah proves that Moses never wrote any book nor did he dictate any. It is because of this that in this book very often the mention of Moses is made in the third person. As an instance let us quote from the Book of Numbers :¹² “And Miriam and Aaron spake against Moses because of the Ethiopian woman whom he had married ; for he had married an Ethiopian woman. And they said : Hath the Lord indeed spoken only by Moses ? Hath he not spoken also by us ? And the Lord heard it. (Now the man Moses was very meek, above all the men which were upon the face of the earth). And the Lord spake suddenly unto Moses, and unto Aaron and unto Miriam : Come out ye three unto the Tabernacle of the congregation. They three came out. And the Lord came down

7. I Chronical 29 : 29.

8. II Chronical, 9 : 29. 20 : 34.

9. I Kings, 11 : 41.

10. Exodus, 24 : 12, 25 : 16, 21, 31 : 18, 32 : 15, 16, 34 : 28, 29, 40 : 2. Deuteronomy 4 : 13, 5 : 22 10 : 45, 9 : 10, 11.

11. I Kings 8 : 9, II Chronical 15 : 10. Hebrews Epistle 9 : 4,

12. Number 12 : 1-5.

in the pillar of the cloud and stood in the door of the Tabernacle and called Aaron and Miriam : and they both came forth.”

Pharaoh's daughter...called his name “Moses”¹³ “And Moses feared.¹⁴ Pharaoh tried to murder Moses and Moses ran away.¹⁵ God called Moses : “Moses, Moses”:¹⁶ wrath of the Lord befell Moses.¹⁷ Moses stretched his hand.¹⁸ From the Book of Exodus to that of Deuteronomy, Moses is mentioned in the same manner in the third person which shows that Moses was not the author of these books. Nor can this book from beginning to end be a revelation. It is only a book of traditions.

The mention of facts after the death of Moses in the Torah :

In the present Torah mention is also made of the incidents and facts which happened centuries after Moses. For instance,¹⁹

“And Israel journeyed and spread his tent beyond the tower of *Edar*.”

On the basis of the book of Prophet Micah²⁰ 4:8, we can say that *Edar* is the name of a minaret in Jerusalem which was constructed 900 years after Moses by Solomon. Again²¹ it is written :

“The Kings that reigned in the land of Edom before there reigned not any king over the children of Israel”.

The first King of Israel was Saul in the time of David²² (1 Samuel, chapter 8) who lived 600 years after Moses. In Exodus which is the second book of Moses,²³ it is written :

“And the children of Israel did eat manna forty years until they came in the land inhabited. They did eat manna until they came into the land of Canaan.”

Manna was suspended in the time of Joshua after the death of Moses. How could Moses talk of its suspension ? The city of

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13. Exodus, 2 : 10.
 14. Exodus 2 : 14.
 15. Exodus, 2 : 15.
 16. Exodus, 3 : 4.
 17. Exodus, 4 : 14.
 18. Exodus 10 : 22.
 19. Genesis, 25 : 21.
 20. Micah, 4 : 8.
 21. Genesis, 36 : 39.
 22. 1 Samual, Ch. 8.
 23. Exodus 16 : 35.

Dan was founded in the time of the Judges after the death of Moses. In the very first book, of the Torah, *i.e.*,²⁴ and also Deuteronomy²⁵ the name of this city is mentioned. In Deuteronomy²⁶ 3 : 14 which is the fifth book of the Torah, it is written :

“Jair the son of Manasseh took all the country of Argob unto the coast of Gesburi and Maachati and called them under his own name Beshan-Havoth-Jair unto this day.”²⁷

Also refer Numbers²⁸ (32:41). This historical event occurred a long time after the death of Moses.²⁹ The phrase “unto this day” clearly indicates that this record was made even much after the actual occurrence.

25. The early history of Israelites speaks of two revolts, one headed by Korah and the other by Daton and Abiram. These two events took place in two different times. But the Chroniclers have mixed them up creating confusion. We read in the *Encyclopaedia Biblica* :

“In Numbers (15:17) the revolt of Daton and Abiram is mingled and confused with another revolt that of Korah, consequently it is difficult indeed to interpret the narrative as it stands.”

26. In chapter 34 of Deuteronomy there is mention of the death of Moses; and the commentators of the Bible are agreed that some other prophet wrote these lines, and inserted them in the Book of Moses. It is written :

“So Moses the servant of the Lord died there in the land of Moab, according to the word of the Lord, and he buried him in a valley in the land of Moab; over against Beth-peor; but no man knoweth of his sepulture unto this day And Moses was an hundred and twenty years old when he died; his eyes were not dim, nor his natural force abated. And the children of Israel wept for Moses in the plain of Moab thirty days; so the days of weeping and mourning for Moses were ended. And there arose not a prophet since in Israel

24. Judges 18 : 29.

25. Genesis, 14 : 14.

26. Deuteronomy, 34 : 1.

27. Deuteronomy, 3 : 14.

28. Numbersm 32 : 41.

29. 1 King 4 : 13.

like unto Moses whom the Lord knows face to face." Verse (5) tells us of the death of Moses and cannot, be his revelation. Verse (6) speaks of his obsequies and the place of his burial, stating at the same time *no man knoweth of his sepulture unto this day.*³⁰

We are, thus, led to the conclusion that this passage belongs to the time when, after the lapse of hundreds of years and the exile of the Israelites from that country, no man had any knowledge of the site of his sepulture. Verses (7-9) mention facts of the post-mortem period. In verse (10) it is stated that hundreds of years have passed but the prophet like unto Moses, foretold by him, has not yet appeared in the Israelites, it is evidently clear, that they awaited the arrival of the promised prophet very anxiously.

27. From the study of the Book it appears that hundreds of years after Moses some one collected traditions from the people and compiled them in one Volume. The Ten Commandments, engraved on stone-tablets, were in the Hebrew language. But after a time Aramaic became the spoken language of the Jews, so that every Jew could not read this newly-compiled book of traditions. At last 900 years after Moses these traditions, with the assiduous efforts of Prophets Ezra and Nehemiah, were historified (Refer Nehemiah Chapter 8).

In his Commentary on the Bible, Henry Scott has been obliged to remark that the Verse (5-14) of Deut. 34 is an interpolation, and should better be expunged.

Some scholars, for this reason, are of the opinion that the Book of Deuteronomy was not revealed "unto Moses in all its entirety; but it was compiled by Prophet Jeremiah.

Ezra not only read and recited the tablets to the people in the original Hebrew, but also interpreted, explained and unfolded their meanings, whereupon the people began to weep and wail that turning away from the commandments of God they suffered dire distress and disgrace, and promised to abide by and follow the Divine Commandments in future.³¹

30. Deuteronomy, 34 : 5,6.

31. Nehemiah, Ch, 8,

28. What had been written in the Hebrew language, could not be of any use to the people, for every Jew could neither read nor understand it. Many an error, therefore, crept into the Book. The Jews, in those days, held the Book in very high esteem; so they were afraid to rectify and amend these mistakes. The oldest manuscript of the present edition of the Book, belongs to the period between the fifth and eighth Centuries of the Christian era, for it has diacritical vowel-points which is a Muslim invention. These marks were devised when the Muslim conquests had extended to far-off foreign countries, and the non-Arabs found it difficult to read the Holy Quran. In imitation of them the Jews also contrived Hebrew vowel-points for their use (Encyclopaedia Biblica).³²

29. It is not to be doubted that in the published Hebrew manuscript the vowel-points are quite comprehensive and complete. But the differences have also been recorded in the margin. These marks have been applied keeping in view the meaning and purport of the traditions, so that wherever a doubt existed in the MSS the vowel-points could not also be affixed correctly. The published Hebrew text of the Bible has asterisk marks to this effect, and the different readings are given in the margin, called *qere* in the Hebrew language.

30. Before the Hebrew script at present in vogue the written characters were of a different style with much of similarity in the shapes of different letters; for instance *ta* and *'ain* were written almost in the same way; and it was on account of this similarity of shapes that a difference arose in the texts of Genesis (49:25) and Deuteronomy (33-13), in spite of the fact that in both the contexts the same prayer and blessings of Jacob are mentioned which he invoked and conferred on his sons. But a word was read as *matal* in one place and *mu'all* in the other, and translated accordingly as *the dew* in the former context and *heavenly blessings* in the latter.

31. The Bible was published for the first time in 1488 C.E. by Vander Hooght in Hebrew when it was published again, he had to differ at 12,000 places from the first Bible.

32. Encyclopaedia Biblica Cheyne. Texts and Versions.

32. It was not only due to the similarity of shape of the letters of Hebrew alphabet that innumerable errors found their way into the Bible, but the Jewish doctors and divines, too, at one time altered the text deliberately or with good intention. These alterations go by the name of "Ribbi Corrections"³³ (*History of the English Bible* by Rev. Thompson, p. 14 and *Variorum Bible*, p. 295). A few examples.

I. Genesis (18:22) stated, *the Lord stood before Abraham*. Considering it to be derogatory to dignity of the Lord Jehovah, it was altered in this way, *Abraham stood yet before the Lord*.

II. In the Book of Judges (18:20) Jonathan the apostate has been written to be the grandson of Manasseh, although he was the grandson of Moses, evidently for the reason that it was thought to be injurious to the honour of Moses that the grandson of so great a man be called an apostate.

33. Of this queer correction or corruption of the Biblical text there is yet another example based on Hosea (2:16). Prophet Hosea received a revelation from On High :

"And it shall be at that day, saith the Lord, that thou shalt call me Ishi; and shalt call me no more Baali. For I will take away the names of Baalim out of her mouth, and they shall no more be remembered by their name."

On the basis of this commandment the name of Baalim wherever it occurred in the Bible, was taken away and changed: for example, the name of King Saul's son was esh-baal; it was changed into Ish-bosheth (I Chronicles 8:33 and II Samuel 2:8) A name sometimes does undergo a change during the lifetime of a person; but in this case it was changed after his death.

34. Discussing this point, the compilers of the *Encyclopaedia Biblica* write on page 5030 :

*It is in Daniel (12:11) that we find intentional perversion of Baal Shamim!*³⁴

35. There are 18 such places in the Bible where the Jewish divines have altered the text deliberately, under the name of Ribbis

33. *History of the English Bible* p. 14 and *Variorum Bible* page 295.

34. *Encyclopedea Biblica*, Cheyne 5030.

Corrections. It is in other words a confession of the fact of corruption, but has euphemistically been given the name of correction.

36. *Different Ancient Manuscripts of the Old Testament* : There are, at present, six ancient manuscripts of the Old Testament in the world : (I) Samaritan Manuscript, (II) The Septuagint, (III) Aramaic Targum, (IV) The Aquila, (V) Syriac Peshitta and (VI) The Vulgate. The Samaritan Manuscript which comprises only the first five books of the Torah, is considered to be as old as 400 B.C. Obviously, it contains not the whole of the Bible. It is in the safe custody of the Samaritans. This sect of the Jews, having been separated and cut off from the entire nation, had established their centre on Mount Gerizim instead of Jerusalem; and for the purpose of building a separate Temple for themselves there they had to interpolate and insert a commandment to this effect in their manuscript. This commandment of building the Temple on Mount Gerizim was introduced after Exodus (20:17). and is found in no other manuscript of the Bible.

37. We read in Deuteronomy (27:4), *Therefore it shall be when ye be gone over Jordan, that ye shall set up these stones which I command you this day, in mount Ebal, and thou shalt plaster them with plaster.* The Samaritan MSS has instead in mount *Gerizim*. It is but obviously clear that the corruption has been committed either by the Samaritans or the custodians of the Masora who wrote *Ebal* instead of *Gerizim*; for in Deut (11:29) the blessing has been put upon mount Gerizim, and the curse upon mount Ebal; and it is further corroborated and confirmed in Deut. (27-12, 13). We are, thus, led to the conclusion that the text was altered, not by the Samaritans but by the Masorites. The Samaritans also have an Arabic version of the Torah which was written in the Eleventh Century of the Christian era; for, they had also, like the people of Syria, adopted Arabic as their spoken language. The Samaritan MSS has also been safe and secure from the corruption which had been committed in the Masora in the eleventh century of the Christian era. The Samaritan MSS and the Greek Septuagint are in full agreement in what has been obliterated and expunged from

the Masora. The Samaritan MSS was, for the first time, published in 1616 C.E. in Paris, and in 1790 C.E. its Arabic text was printed Separately (Ency. Biblica p. 5016). The Samaritans have also been split up into scores of sects; but in principle they are all agreed on the Torah.

When Walton published a copy of this 1616 C.E. manuscript together with the different readings of the Masora, there arose a storm of discussion and debate as to which of the manuscripts was correct. But up to this time the matter has not been, nor will ever be decided. It was Abul Fatah, the famous Arab scholar, who, between the 12th and 13th centuries of the Christian era, gave a clue of the existence of this manuscript.

38. The second manuscript of the Bible, the Greek Septuagint, is also called the MSS of Seventy Scholars. A portion of it belongs to the third century B.C., and bristles with abrogations and amendments. The rest of it is not so ancient. It is, however, the most authenticated manuscript of the Greek Church. The Jews of Alexandria have a tradition that at the behest of King Ptolemy II seventy scholars, six from each sect of the Jews, translated the Septuagint independently for the famous library of that place, and that it was found on comparison that their translations were indentically the same. It was the translation only of the first five books of the Torah, called the pentateuch. The translation of the other books was appended to it later on; and this work was continued even after the time of Jesus Christ. The Books of Esther, Chronicles, Psalms and Daniel were not to be found in it up to the time of the Jewish scholar, Philo (30 to 50 B.C.)

39. The Gospel-writers have also made use of the different manuscripts of the Old Testament. Luke refers to the Greek Septuagint, whereas others quote from the Hebrew Masora, and in the case of different readings, fall back upon the Aramaic manuscript which was, at the time, in vogue in the hermitage.

40. The third manuscript of the Bible is the Aramaic targum which is fit to be read in the hermitage. It is not very old. The fourth manuscript, called the Aquila, is the translation from

Hebrew into Greek, done in the second century of the Christian era. The fifth, Peshitta, is the translation of the Hebrew MSS into the syriac language, belonging to the fourth century C.E. The sixth manuscript is the Latin version made by Jerome in the fifth century C.E., now called Vulgate.

41. The Torah is followed in order by the Book of Joshua which belongs to the *Nebiim* part of the Bible. From a study of this book it appears that Divine word has been mixed up and confused with historical happenings that occurred. The obstacles that stood in the way of the conquest of Canaan, were put away and removed by Joshua's stratagem and God's timely help, and Canaan, at last, fell into the hands of the Israelites. Such is the one theme of this book with very little of Divine Word in it. The book deals mostly with the narration of events; even in the sacred verses directions have been given by the Most High God for the achievement of victory. It concludes with a mention of the death and burial of Joshua which certainly cannot be his revelation.

42. The *Book of Judges* is no Revealed Book. It contains a history of the part played by the Chief of each of the twelve tribes into which the children of Israel had been divided, in the conquest of Canaan, and makes a mention of the abominable acts committed by the Israelites after this conquest, and the predominance over them by their enemies by way of heavenly chastisement.

43. After the Book of Judges comes the story of an unclean woman, a strumpet, entitled the *Book of Ruth*. A mention of this harlot has specially been made in the genealogy of Jesus the Christ.³⁵

44. There is only one *Book of Samuel* in the Hebrew manuscript but in the Greek manuscript the number of books is two. Although Samuel was a prophet, yet this book has none of the Revealed Word in it. It deals only with the making of Saul as the first King of the Israelites and the war he waged against the Philistines.

45. Likewise, *The Kings* I and II, and *The Chronicles* I and II have each only one book in the Hebrew manuscript. These books

35. Matthew, Chapter I,

which give an account of the Kings of Israelites, Prophet David and Solomon, are also not revealed; but they are, as a matter of fact, books of history only. The author of these books has given an account of the Kings of two different dynasties of the Israelites in the same strain. The history of each King begins and ends in the same way.

For instance, the reign of such and such King began in such and such year of the Israel; he sat upon the throne at such and such age; ruled for so many years; such and such was the name of his mother who was the daughter of such and such man. Also just mark the manner in which these books end :

“The rest of the acts of this King, how he warred and how he reigned, are written in the book of the chronicles of the Kings of Judah; he slept with his fathers at such and such age, and was buried with his fathers in the city of David, and his such and such son reigned in his stead:

It is but obviously clear that all these facts of history which came to pass among the people, had no relation with Divine Revelation.

46. *The Ketubim* part of the Bible has the following books besides : Job, Psalms, Proverbs, The Lamentations of Jeremiah, Ecclesiastes, Esther, Daniel, Ezra and Nehemiah. Of these books, excepting Esther, some portion is undoubtedly the Revealed Word.

47. In *Nebiim*, too, a portion of Isaiah, Jeremiah, Ezekiel and the books of a dozen smaller prophets, is the Revealed Word, but the major portion of it, there is a consensus of opinion, is an outright interpolation inserted by the writers of history.

48. The scholars of Israel, as stated in the foregoing pages had corrupted the Sacred Text to such an inordinate extent that it provoked lamentation and sorrow in the later prophets also. It was revealed unto prophet Jeremiah

“My people know not the judgment of the Lord. How do ye say. We are wise, and the law of the Lord is with us Lo, certainly in vain made he its the pen of the scribes is in vain. The

wisemen are ashamed, they are dismayed and taken ; lo, have rejected the word of the Lord; and what wisdom is in them.”³⁶

It is, likewise, stated elsewhere :

“And the burden of the Lord shall ye mention no more; for every man’s word shall be his burden; for ye have perverted the words of the living God, of the Lord of hosts our God”.³⁷

49. There were indeed many causes which led to such a bold corruption of these books; for example :

- I. In the first place there is no authority to show who was the compiler of the original manuscript.
- II. And what was the criterion of correctness with him.
- III. The succession and sequence of these books also stand unproved;
- IV. Nor is there any consistency in the statement of facts.
- V. In order to make it serve their own purpose every sect of the Jews altered the Sacred Text.
- VI. Its language, too, suffered many a change.
- VII. In the first Hebrew script there was too much of similarity in the shape of different letters.
- VIII. A time came when its language became completely dead and defunct, yielding place to Aramaic. So the difficulties that arose in its writing, correctness and understanding could not be avoided.
- IX. Besides this, Nebuchadnezzar and the King of Syria destroyed the Temple at Jerusalem before the birth of Christ, consigned all their scriptures to the flames, and carried away the Jews into captivity. After the birth of Christ in 70 C.E. Titus the Roman Emperor destroyed the Temple of Solomon, and massacred the Jews. Again, in 137 C.E. the Temple at Jerusalem was demolished into ruins by the Roman Emperor Hadrian, who burnt all their books to ashes, and drove the Jews into exile. To these ruins they were allowed to pay

36. Jeremiah, 8 : 7-9.

37. Jeremiah, 23 : 36.

visit once a year only that these unfortunate people might weep and wail at the sight of their destroyed Temple, and thus return to their exile. The repeated repression of the Jews together with the destruction of their scriptures was, their, another considerable cause that contributed to the contamination of the Sacred Word.

- X. Moreover, scholars are of the opinion that the books constituting the Bible were compiled by two kinds of authors, one, called the *Jehovistic*, and the other, *Elohistic*; the former characterized by the use of the term *Jehovah* as a name of God, and the latter characterized by the use of the term *Elohim* as a name of God. In the sixth century after Christ the separate compilations of both these groups were amalgamated and combined.
- XI. The hostility and hatred which the children of Israel bore towards Ishmael and his offspring also, caused them to insert agonistic and stinging statements in their scriptures about Ishmael and his progeny. The detection of this sort of interpolation, however, is not an easy task. But its toughness, on account of three reasons, has, to some extent, been rendered less hard:
- a. The interpolaters had not been quite clever and astute in their trade; whereas they introduced amendment or alteration at one place, they made no effort to alter and adjust other references accordingly.
 - b. They could not change the purpose and purport of the prophets' writings.
 - c. Every prophet's term of office is known and fixed, on the basis whereof the interpolated matter can be discovered and detected. Below is, therefore, given a list of the different readings of the Bible in tabular form that the contradiction of verses may clearly be apperceived and appreciated.

50. *Contradictions of the Bible.*

1. Adam was told that he would surely die on the day he would eat of the tree of good and evil (Genesis 2:17).
2. God created man after the creation of the cattle (Gen. 25:27).
3. Salah was the son of Arphaxed (Gen. 11:12).
4. In Noah's ark every beast by sevens, the male and his female (Gen. 7:2).
5. God repented (Gen. 6:6; Exodus 32:14; I Samuel 15 : 35; 15 : 11, 11 Sam. 24 : 16; I Chron : 21:15; Eccle : 2 : 18; Jer. 18 : 8; 26 : 13-19; Joel 2 : 13; 13 : 10 : 4 : 2).
6. Jacob was buried in the field of Machpelah (Gen. 50 : 13).
7. God created man in His own image (Gen. 1 : 27).
8. Make no image of Cherubims, etc. (Exodus 20 : 4).
9. Elders of Israel saw God (Exodus 24 : 9, 10; 33 : 10).
1. But Adam lived 930 years after eating the fruit (Gen. 5:5).
2. God brought animals unto Adam after creating them ; i.e. Adam was created first and cattle afterwards. (Gen. 2:18-20).
3. Salah was the grandson of Arphaxad (Luke 3:36).
4. All the animals two and two (Gen. 7:8, 9, 14,15)..
5. God repents not. (Numbers 23:19) I Samuel 15:29).
6. Jacob was buried in Sychem (Acts 7 : 16).
7. God repented that, He had created man (Gen. 6 : 6, 8 : 8, 8 : 12).
8. Make two Cherubims of gold (Exodue 25 : 18).
9. No man can see Me and live (Ecodus 33 : 20).

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| <p>10. God rested on the 7th day and was refreshed (Gen. 2:2, Exodus 31 : 17)</p> <p>11. Moses was the meekest of all men on this earth (Numbers 12.3).</p> <p>12. Aaron died on mount Hor and was buried there (Num 20:28; 33:37, 38).</p> <p>13. Gods name Jehovah was not known to Abraham, etc. (Exodus 6 : 13).</p> <p>14. David slew Goliath (I Samuel 17:</p> <p>15. The Lord our God is one Lord (Deut. 6 : 14).</p> <p>16. Saul enquired, and the Lord answered not: (I Samuel 28 : 6).</p> <p>17. Saul committed suicide (I Samuel 31: 4-6).</p> <p>18. God commanded David to count Israel (II Samuel 21:1).</p> <p>19. Michal had no child unto the day of her death (II Sam. 6 : 23).</p> <p>20. Seven years of famine shall occur (II Sam. 24 : 13).</p> <p>21. David bought the threshing floor and the oxen for 50 shekels of silver (II Sam. 24 : 24).</p> | <p>10. God fainteth not, neither is weary (Isaiah 40 : 28,).</p> <p>11. Moses became angry, and ordered the massacre of all children, women and men (Numbers 31:14-16).</p> <p>12. Aaron died at Mosera (Deut. 10 : 6).</p> <p>13. And Abraham called the name of that place Jehovajire (Gen. 22 : 14).</p> <p>14. Elhanan son of Jaare-oregim slew Goliath (II Sam 21 : 19).</p> <p>15. One God and Lord Jesus Christ (I Cor. 8:6).</p> <p>16. Saul enquired not of the Lord (I Chro. 10 : 14).</p> <p>17. An Amalekite slew Saul (II Samuel 1 :10).</p> <p>18. Satan provoked David to number Israel (I Chro. 21:1).</p> <p>19. Michal had five sons (II Sam 21:8).</p> <p>20. Three years of famine shall take place (I Chro. 21: 11, 12).</p> <p>21. David gave 600 shekels of gold (I Chro. 21 : 25).</p> |
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| 22. Israel were eight laes, and men of Judah five laes (II Sam. 24:9). | 22. Israel eleven laes, and men of Judah four laes. (I Chro. 21:5). |
| 23. 700 Chariots and 40 thousand horsemen were destroyed (II Sam. 10-18). | 23. Seven thousand Chariots and 40 thousand footmen were destroyed (I Chro. 19 : 18). |
| 24. Killed Shobach the captain of their host (II Sam. 10:18). | 24. Killed Shophach the captain of the host (I Chro. 19:18). |
| 25. Took 1000 Chariots and 700 horsemen (II Sam. 8:4). | 25. Took 1000 Chariots and 7000 horsemen (I Chro. 18:4). |
| 26. Two pillars of brass, of 18 cubits high (I Kings 7:15). | 26. One pillar, 18 cubits high (II Kings 25:17). |
| 27. Made two pillars 35 cubits high (II Chro. 3-15). | 27. Made one pillar 18 cubits high (I Kings 7:15). |
| 28. Height of one Chapter was five cubits (I Kings 7-16). | 28. Height of one Chapter was three cubits (II Kings 25 : 17). |
| 29. Contained two thousand baths (I Kings 7 : 26). | 29. Contained three thousand baths (II Chro. 4 : 5). |
| 30. After the death of Baashah his son Elah became King in the 26th year of Asa King of Judah (I Kings 16 : 6-8). | 30. In 36th year of the reign of Asa Baasha attacked Judah (II Chro. 16 : 1). |
| 31. There was war between Asa and Baasha King of Israel all their life (I Kings 15 : 32). | 31. War lasted only up to the 35th year of the reign of Asa (II Chro. 15 : 19). |
| 32. 22 years old was Ahaziah when he began to reign (II Kings 8 : 26). | 32. 42 years old was Ahaziah when he began to reign (II Chro. 22 : 2). |

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| 33. Jehoiachin was 18 years old when he began to reign. (II Kings 24 : 8). | 33. Jehoiachin was eight years old when he began to reign (II Chro. 36 : 9). |
| 34. Seraiah took an officer and five courtiers (II Kings 25 : 19). | 34. Seraiah took a eunuch officer and seven courtiers (Jer. 52 : 25). |
| 35. Jehoahaz was the youngest son (II Chro. 21 : 17). | 35. Ahaziah was the youngest son (II Chro. 22 : 1). |
| 36. The law of the Lord is perfect (Psalms 19:7). | 36. The New Testament abrogated it. |
| 37. Deceitful men shall not live out half their days (Psalms. 55 : 23). | 37. Saw the prosperity of the wicked (Psalms 73:3-12). |
| 38. The light of the wicked shall be put out (Job, 18 : 5, 11, 19, 38). | 38. The ungodly prosper in the world (Psalms 73 : 12). |

Read with II Chro. (21:20) it leads to the queer conclusion that Ahaziah was two years older in age than his real father. The Bible is replete with such silly mistakes. It is written in II Samuel (15 : 7) "And it came to pass after forty years." But the Syriac and Arabic translations have: "And it came to pass after four years."

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| 39. The righteous shall flourish like the palm tree (Psalms 92 : 12). | 39. The righteous is taken away from the evil to come (Isaiah 57 : 1). |
| 40. All things come alike to the righteous and to the wicked (E 9 : 2). | 40. The wicked live, become old and mighty in power (Job. 21 : 7). |
| 41. The tabernacles of robbers prosper, and they that provoke God are secure (12 : 16). | 41. Deceitful men shall not live out half their days (Psalms 55 : 23). |
| 42. God chose this place for Himself (II Chro. 2 : 6). | 42. The most High dwelleth not in temples made with hands (Acts 7 : 48). |

43. But who is able to build him a house (II Chro. 2:6). 43. Now arise, O Lord God, into thy resting place (II Chro. 6:42).
44. God lives in darkness Psalms 97:2, 18:11; I Kings 8:13; Exodus 19:9-16; 20:21). 44. God lives in the light which no man can approach unto (I Tim. 6:16; Matth. 17:5).

These are some of the contradicatory statements from the Old Testament. There are many more such statements which have been left out for the sake of brevity.

51. Besides these conflicting statements, translation-difficulties also stand in the way of understanding the true purport of the Book. The language having fallen into disuse, being dead, the correct rendering of many a word has become simply impossible. One example will suffice. A portion of a verse in Job has been translated in the Latin Vulgate, *Bless God and die*. The English Bible says, *Curse God and die*; whereas in the Greek, Septuagint it is, *say some word to the Lord and die*.

The contradictions of the New Testament will be dealt with in detail in the pages that follow.

There is, however, no running away from the fact that these contradictions and inconsistencies of the Bible prove conclusively the truth of the Quranic statement that only a portion of the Revealed Book is left with these people, and the rest is all interpolation, amendment and alteration. All the impartial scholars of the Bible are now arriving at this great fact the effects whereof are disclosing upon the seekers-after-truth. Having examined these scriptures in the light of reason and principle, we proceed to place before the people a sample of the teaching contained in them.

Conception of God in the old Testament.

1. In the Old Testament scores of attributive names of the Divine Being have been mentioned. Of these, Jehovah is said to be the most exalted and supreme. It occurs in the Bible 6823 times, and is, among the Israelites, a special name of the Supreme Being which marks off and distinguishes Him from gods and objects of worship of other nations. The Jewish conception of God is

called *Henotheism* which means *our God is one*; "Thou shalt have no other gods before me."³⁸ "And go not after other gods to serve them, and to worship them."³⁹ Pondering over all such verses of the Old Testament, scholars have come to the conclusion that these verses do not negative the existence of another god; rather they contain an admission of the fact that there are other gods for other nations. The Israelite conception of Divine Unity, therefore, signifies that their God is, one, but there are other gods for other nations. The first conception of Divine Unity is that *He is* which is the significance of the term Jehovah; that is to say, we have not created and brought ourselves into being. So, they looked upon and held the Most High God to be their Father, and themselves they became His son. This queer conception gave rise to another perverting principle that the Son is in the image of the Father; one who beheld the Son, beheld the Father. Adam was the son of God; and the Hindus said that Manu was the Son of God, and the Aryas the sons of Ishwar; and the Israelites asserted that they were God's first born, and that their image is on the palms of His hands.⁴⁰ What a great good Islam has done to the world that it eradicated the faulty and wrong conception of Henotheism, and gave instead the most perfect Monotheistic conception of *Divine Unity* that *there is no other god but the One True God, the Creator of the Universe, the Sustainer and Lord of all the nations of the world.*

2. In the Henotheistic doctrine of the Bible, even the existence of the Most High God becomes subject to a condition; for, it is an obligatory duty of the Father to look after the comfort of the son, and confer on him blessings much more in abundance than on other nations. If He should fail to fulfil this condition, He is certainly no Father. Just listen what Jacob had to say in this connection :

"And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace; then shall the Lord be my God; and this stone, which I have set for a pillar, shall be God's house; and of all that thou shalt give me I will surely give the tenth unto thee."⁴¹

38. Exodus, 20 : 3 Deuteronomy, 5 : 7, 6 : 14.

39. Jeremiah 25 : 6, 35 : 15.

40. Isaiah 49 : 16, Exodus, 4 : 22.

41. Genesis, 28 : 20-22.

Moses receives the Divine Commandment, saying:

“And thou shalt say unto pharaoh, Thus saith the Lord, Israel is my son, even my first-born; and I say unto thee, Let my son go, that he may serve me; and if thou refuse to let him go, behold, I will slay thy son, even thy first born”.⁴²

It is written in the Second Book of Samuel (15:8) :

“Absalom had vowed a vow, If the Lord shall bring me again indeed to Jerusalem, then I will serve the Lord.”⁴³

3. During their journey in Canaan the Israelites demanded of Moses, at every step, to furnish proof of the existence of God, and often became insolent and obstinate, saying, they had no God; and that if there was one, let Him do this and do that :

It is, therefore, conclusively clear that the Israelite conception of God was bound up with certain conditions; and it was for this reason that He was given the name of Jehovah which means *He is*, although it was the secret name of the Divine Being, and the glorious and fearful name existed side by side with it.⁴⁴ To come into contact with such a God, and emerge unarméd and unscathed, was considered to be a great good luck. It is written in the Book of Genesis that Jacob wrestled with God all the night long; and at the breaking of day God blessed Jacob acknowledging his power and predominance, conferred on him the title of Israel, and got rid of him in this way.⁴⁵

“And Jacob asked him, and said, Tell me, I pray thee, thy name. And he said, Wherefore is it that thou dost ask after my name? And he blessed him there. And Jacob called the name of the place Peniel; for I have seen God face to face, and my life is preserved.”

Said the Most High God to Moses: *Thou canst not see my face; for there shall no man see me, and live.*⁴⁶ And in Deuteronomy we read of the children of Israel :

42. Exodus, 4 : 22, 23.

43. II Samuel, 15 : 8.

44. Deuteronomy, 28 : 58.

45. Genesis, 32 : 24-30.

46. Exodus 33 : 20.

"We have seen this day that God doth talk with man, and he liveth".⁴⁷

"Did ever people hear the voice of God speaking out of the midst of fire, as thou hast heard, and live?"⁴⁸

"Thou shalt not be affrighted at them; for the Lord thy God is among you, a mighty God and terrible".⁴⁹

"If thou wilt not observe to do all the words of this law that are written in this book, that thou mayest fear this glorious and fearful name (Jehovah) The Lord Thy God; then the Lord will make thy plagues wonderful, and the plagues of thy seed, even great plagues."⁵⁰

"For the Lord your God is God of gods, and Lord of lords, a great God, a mighty and a terrible."⁵¹

"O Lord God of heaven, the great and terrible God".⁵²

"Remember the Lord which is great and terrible". (Neh. 4:14; 9:32).⁵³

4. *God Resided among the Israelites.* The fourth conception of God prevalent among the Israelites was that the Most High God lived actually amongst them in the tabernacle, and at Jerusalem in the temple. It was, therefore, that going into the temple, approaching the tabernacle by every Tom, Dick and Harry, and touching the articles of the temple, was considered to be tantamount to courting death.⁵⁴

Aaron and his sons only had the permission to enter the sacred precincts in appointed hours. We read in the Book of Numbers :

"And the children of Israel spoke unto Moses, saying, Behold, we die, we perish, we all perish. Whosoever cometh anything near unto the tabernacle of the Lord shall die; shall we be consumed with dying?"⁵⁵

"And thou shalt appoint Aaron and his sons, and they shall wait on their priest's office, and the stranger that cometh nigh shall be put to death".⁵⁶

47. Deuteronomy, 5 : 24.

48. Deuteronomy, 4 : 33.

49. Deuteronomy, 7 : 21.

50. Deuteronomy, 28 : 58.

50. Deuteronomy, 28 - 58.

51. Deuteronomy, 10 : 17.

52. Nehemiah, 1 : 5.

53. Nehemiah, 4 : 14, 9 : 32.

54. Numbers, 17 : 13, 18 : 1-7.

55. Numbers 17 : 12-13.

56. Numbers, 3 : 10, 38.

Even the Levites had not the permission to touch any article. It is written in the Book of Numbers :

“And when Aaron and his sons have made an end of covering the sanctuary, and all the vessels of the sanctuary, as the camp is to set forward; after that the sons of Kohath shall come to bear it; but they shall not touch any holy thing, lest they die.”⁵⁷

God killed two men for approaching the tabernacle.

It is written in Leviticus:⁵⁸

“And Nadab and Abihu, the sons of Aaron, took either of them his censer, and put fire therein, and put incense thereon, and offered strange fire before the Lord, which he commanded them not. And there went out fire from the Lord, and devoured them, and they died before the Lord.”

Now turn over chapter 16 of the same book, and read the first two verses :

“And the Lord spoke unto Moses after the death of the two sons of Aaron, when they offered before the Lord, and died; and the Lord said unto Moses, Speak unto Aaron thy brother that he come not at all times into the holy place within the vail before the mercy seat, which is upon the ark; that he die not; for I will appear in the cloud upon the mercy seat.”⁵⁹

Aaron is further directed to take two goats; sacrifice one for a sin offering; let go the other into the wilderness; enter the tabernacle attired in the holy linen; burn incense before the Lord that the cloud of the incense may cover the mercy seat, that he may not die at the sight of God.⁶⁰

The Jews were forbidden to take the secret name of God :

His secret name the Most High God had disclosed upon Moses only. Turn over Exodus.

“And God spake unto Moses, and said unto him, I am the Lord; and I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty, but by my name *Jehovah* was I not known to them.”⁶¹

57. Numbers, 4 : 15, II Samuel 6 : 7, I Chronical 13 : 9.

58. Leviticus 10 : 1,2.

59. Leviticus 16 : 1,2.

60. Leviticus 16 : 2-13.

61. Exodus, 6 : 2.

But a contradiction of this statement exists in this very book, the Torah :

“And Abraham called the name of that place Jehovah-jireh; as it is said to this day, in the mount of the Lord it shall be seen”.⁶²

The Jews in general were forbidden to take this name of the Divine Being :

“Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain.”⁶³

The Jewish divines understood these verses to mean that God's name could not be taken every and any time. Such an action, they thought, constituted contempt of the Supreme Being, and was punished with stoning to death. Only once in a year, on a sacred day, the most sacred personality amongst them, at the holiest of the holy in the Temple recited the name of God only once, while all the congregation listened to it in perfect silence, and none was allowed to repeat it.

In the Hebrew text of the Bible, the *Masora*, wherever the name Jehovah occurs, it is preceded invariably by the word of caution *adonai* so that the reciter should stop as soon his eye lights upon this word. It was, as it were, the red sign of danger; for the name that follows it, is not to be uttered by the tongue.

It is not only the Jews who are forbidden to read and recite this name on pain of death, but the commentators of the Bible have written that even the non-Jews should be given capital punishment for this offence :

“The stranger, although he is not subject to the precepts of the Torah and is to be allowed a large tolerance, yet may not be permitted to desecrate the holiness of the camp. If he does not worship the God of Israel, he is not to be compelled, but should be publicly revile the Holy name, the offence is as serious with him as with the Israelite.”

62. Genesis, 22 : 14.

63. Exodus 20 : 7 Deuteronomy, 5 : 12.

The recital of this incommunicable name has, therefore, been strictly forbidden in accordance with the Talmud Babli (39 B), so that even the High Priest could not pronounce it at the time of giving blessing.⁶⁴ This prohibitory command was put into a rigorous force.

In 1932 A.D. I received instruction in Hebrew from a Jewish teacher at Bombay. He had stressed upon me with all the emphasis at his command that in any scripture the word that follows *adonai* is not to be read nor recited; and whenever the word Jehovah slipped by mistake from my lips, he used to very much annoyed with me and was alarmed awfully, as if some terrible affliction was going to smite and smash him.

Since the time of Simon in 270 B.C. (Talmud Jerusalem 3:7). The Jews insist, without giving any latitude whatsoever, upon the non-pronouncement of this name, contending obstinately that the vowels *adonai* or *Elohim* should be recited instead.⁶⁵

Non-recital threw into oblivion the real name of God :

The recital of the name of God having been placed under a strong taboo, its correct pronunciation has consequently fallen into oblivion; the difference in reading has increased so enormously that the true pronunciation has been lost in the quagmire of explanations and interpretations. Is it *Yahwah*, *Yahawe*, *Yahwe*, *Yahawa*, *Yahowa* or what else? The name *Yahowa* has occurred in the Bible 6382 times, having been used in both the Testaments. But there is now a consensus of opinion among the scholars of the Bible that it is wrong and incorrect. This disclosure indicates clearly the real position of both these scriptures that they contain not even the correct name of the Supreme Being. In the Encyclopaedia Biblica its correct pronunciation is said to be *Yahwe* which is, in the opinion of Ewald, the abbreviated form of *Yahuwa* i.e. I AM THAT I AM; and Moses was told the same in Exodus.⁶⁶

64. Encyclopedea Biblica, Cheyne 3321

65. Ibid 3321.

66. Exodus, 3 : 14.

One God of the Jews, and other Gods of other nations :

There is one God of the Jews, *Yahwe*; but, as shown in the foregoing pages, other nations have other Gods. This conception of Divine Unity is called Henotheism. *Thou shalt have no other gods before me*, is indeed a very precious sentence in the Ten Commandments of Moses. The Jews have ever understood it to mean that their God is one, but other nations have their own separate gods. We read in Exodus (15:11) *Who is like unto thee, O Lord, among the gods?*⁶⁷ Likewise, it is written in II Samuel.

“Wherefore thou art great, O Lord God, for there is none like thee, neither is there any God beside thee, according to all that we have heard with our ears. And what one nation in the earth is like thy people, even like Israel, whom God went to redeem for a people to himself.”⁶⁸

And Solomon, standing before the altar of the Lord in the presence of all the congregation of Israel, spread forth his hands towards heaven, and prayed :

“Lord God of Israel, there is no God like thee, in heaven above, or on earth beneath, who keepest covenant and mercy with thy servants that walk before thee with all their heart”.⁶⁹

Now turn over Psalms⁷⁰ and read: *Among the gods there is none like unto thee, O Lord.*

It is, thus, obviously clear that the Jewish conception of God was not of a universal nature. Jehovah was only their own national God, and the significance of His Unity was that He had, from among the Israelites, shut out and precluded the worship of another God. The existence of other nations, besides the Israelites, was to them a sufficient proof of the existence of other Gods. Just as the God of Israel was exclusively the God of Israel, in the same way Chemosh was only the God of the Moabites, and Molech of the children of Ammon. These Gods had conferred separate countries

67. Exodus, 15 : 11.

68. II Samuel, 7 : 22,23.

69. I Kings, 8 : 23.

70. Psalms, 86 : 8.

upon their peoples. Against the true and righteous prophet, Solomon, who believed strictly in the oneness of the Most High God, it has been alleged in the First Book of the Kings.⁷¹

“And Solomon did evil in the sight of the Lord, and went not fully after the Lord, as did David his father. Then did Solomon build an high place for Chemosh, the abomination of Moab, in the hill that is before Jerusalem, and for Molech, the abomination of the children of Ammon. And likewise did he for all his strange wives, which burnt incense and sacrificed unto their gods.”

That is to say, Solomon had, God forbid, built idols of worship for his idolatrous wives and other nations in accordance with their religious beliefs.

Very much similar was the sad plight of the nations and systems of religion prior to the advent of Islam. Among the Aryas, *Agni* was the god of the Brahmans, *Indra* of the Kshatriyas *Vishve Deva* of the Vaishyas; but the Shudras were not allowed to worship any of these gods, called *devta A* and *Brahma A* in the Vedas; they had neither any god nor any Veda. It is written in the Ramayan by Valmiki that Shri Ram Chandra Ji struck off the head of a Shudra, Shambook by name, for the criminal reason that he had begun to worship and adore the Most High God.⁷² The nations that lived around the people of Israel, knew full well that the God of Israel was not their God, and that He was mightier than their gods, still they would not repose their faith in Him: so that in the reign of Saul, the first King of the Israelites, the Philistines seized and snatched away from them the box containing the sacred relics; this sacred box was called, in those days, the Ark of God.

But wheresoever the Philistines kept this Ark, the people were smitten with some sort of affliction, and had emerods in their secret parts. The Philistines, then, came to the belief *that the Ark of the God of Israel shall not abide with us; for his hand is sore upon*

71. I Kings, 11 : 7,8.

72. Valmiki Ramayan Uttar Kand Sarg 76.

us.⁷³ In order, therefore, to please the Israelites, they returned to them the holy Ark, together with a precious trespass offering.⁷⁴

It also happened sometimes that when the Jews, leaving Canaan, the country of Jehovah, entered unto heathens, or strangers immigrated into their land, they profaned the holy name of God, and worshipped the god of that country or people.⁷⁵

The furious god.

The Jewish conception of God was nothing better than that of a superman. Sometimes He plunges into a fit of fury at the insurrection and inordinacy of man, and destroys not only one nation but all the birds and beasts also along with them. He is, then, stricken with regret and remorse, much in the same way as a man grieves at and laments his hasty action, and repents, human-like, that He will not act in that wise in future. God of the Jewish conception, in brief, had any control neither over His action nor temperament. As stated in Genesis⁷⁶ God, seeing the wickedness of man, was grieved at His heart, and repented that He had made man on the earth, although, as stated many a time, He had made man in His own image and after His own likeness.⁷⁷ But anger is rightly said to be a short madness. Incensed and enraged with the iniquity of man, He destroyed both men and beast, and the creeping thing, and the fowls of the air.⁷⁸ But in the same Book of Genesis we read in the next Chapter that He felt distressed on account of His annihilative action, and setting His bow in the cloud, entered into a covenant with Him that He would not act likewise in future.⁷⁹

After the death of Noah, his generations intended to build a tower the top of which might reach unto heaven. There was union and co-operation among them. Their language was one; their

73. I Samuel Ch. 5-7.

74. I Samuel, Chapter 5-7.

75. Exekiel, 36 20-22.

76. Genesis, 6 7,8.

77. Genesis, 1 : 26, 5 : 1, 9 : 6 Psalms 100 : 3 Eccles. 7 : 29 Acts 17 : 26,28,29 I Corinthians, 11 : 7 Ephesians 4 : 24 Colossians, 3 : 10 James epistle 3 : 9.

78. Genesis, 7 : 21,22.

79. Genesis, 8 : 21, 9 : 11.

speech was one; and one and the same was their purpose. Upon this, we read in Genesis.⁸⁰ God of the Jewish imagination got unnerved and alarmed that they would reach unto Him. So, He climbed down, and confounded their language that they might not understand one another's speech. Thus was sown the first unfortunate seed which grew up, and spread its fruit in the world in the shape of difference of language, dissension and discord, national pride, and mutual hatred and animosity.

And in the time of Moses :

“The Lord smote all the firstborn in the land of Egypt, from the first born of Pharaoh that sat on his throne unto the first born of the captive that was in the dungeon, and all the firstborn of cattle”.⁸¹

The following texts further speak of the raging of Lord's anger, annihilation of the people, and His regret and remorse:⁸²

Exodus 32:10-12; Numbers, 11:1, 23; 21:6; 25:6-8, 11; 12:9, 10; 16:3;-35; I Sam. 6:19; II Sam. 6:7; 24:1, 16; Lev. 10:2; I Chro. 21:15; Jer. 26:3; Exe. 20:21 God's doing evil unto the people-(Exodus 32:14). God as waters that fail.⁸³ God's pregnancy, bearing the child in arms, old age.⁸⁴

God's wrestling with Jacob.⁸⁵

God's walking in the garden in the cool of the day.⁸⁶

Israel's image imprinted on the palm of God's hand.⁸⁷

God's two wives, Aholah and Aholba; played the Harlot.⁸⁸

God's breaking of covenant.⁸⁹

God's swearing in wrath.⁹⁰

80. Genesis, 11 : 1-9.

81. Exodus, 12 : 29.

82. Exodus, 32 : 14.

83. Jeremiah, 15 : 18.

84. Isaiah, 46 : 3,4.

85. Genesis 32 : 24-29.

86. Genesis, 3 : 8 Jeremiah, 7 : 13, 25. 11 : 7 25 : 3. 35 : 14.

87. Isaiah, 49 : 16.

88. Ezekiel, 16 : 1-60, 23 : 4,36 Jeremiah Ch. 3.

89. Jeremiah 14 : 21, 18 : 4-10, 26 : 3.

90. Psalms, 95 : II Numbers 11 : 23,28 : 30, Hebrews 3 : 11-18, 4 : 3-5, Numbers 32 : 11.

But He swore against it too, and repented.⁹¹ These scriptures are replete with such silly statements, of which only a few have been quoted by way of sample one conclusion, however, emerges with convincing force that the conception of the Divine Being as taught by Islam and the Holy Quran, is undoubtedly exalted and excellent to the highest degree.

Angels in Jewish scriptures.

In the Bible, angels have been placed far above man, as superhuman beings, and given the name of *gods, sons of god, saints and holy ones.*

Angels as God's hosts.⁹²

God's counsellors.⁹³

But a section of them became sinful, and fell.

Gen. (6:2,4).⁹⁴

Lower than man, and will be judged by man.⁹⁵

A mention of evil angels.⁹⁶

Angels reveal Divine will unto man.⁹⁷

Angels do Gods commandments.⁹⁸

Angels do God's pleasure.⁹⁹

Angels administer God's justice.¹⁰⁰

Angels sight was terrible.¹⁰¹

The Creation

In the Book of Genesis the story of the creation of the heaven and the earth is given. On the first day was created the earth, on the second day the heaven; dry land, seas and vegetable kingdom appeared on the third day; on the fourth day were created the sun, the moon and the stars which were set in the firmament of the

91. Exodus 13 : 5, 6 : 8.

92. Psalms. 103 : 21, 148 : 2.

93. Genesis, 3 : 22, 11 : 7.

94. Genesis, 6 : 2-4.

95. Job, 4 : 18, 15 : 15.

96. Genesis, 6 : 2-4 Matthew 25 : 41, 2 Peter 2 : 4 Juda 6.

97. Daniel, 8 : 17, 17, 9 21 23, 10 : 11, 12z: 6,7.

98. Psalms, 103 : 20.

990. Numbers 22 : 32, Psalms, 103 : 21.

100. 2 Samuel, 24 : 16, 2 Kings : 19 : 35 Psalms. 35 : 5,6.

101. Judges, 5 : 22, 23, 13 : 6,22 Isaiah 6 : 5.

heaven: the fifth day saw the creation of the moving creatures, the winged fowls and great animals of the seas: on the sixth day were brought into existence beasts and cattle of the land, creeping thing and insects, and last of all, man.¹⁰² Psalms 33:6, 10: Job. 26 : 13). How for this story is correct in the light of the modern scientific research and investigation, needs no saying.

God Rested and Revived on the Seventh day.

The strange story goes on to tell that God of all power and glory rested on the seventh day from all His work, and was refreshed and re-invigorated.

“Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made.”¹⁰³

Since God Himself had worked for six days, and rested on the seventh, He commanded the people also to keep the sabbath day :

“For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the sabbath day, and hallowed it six days may work be done; But in the seventh is the sabbath of rest, holy to the Lord: whosoever doeth any work in the sabbath day, he shall surely be put to death.....For in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed.”¹⁰⁴

Pillars of Heaven and Earth.

By means of pillars God has made the heaven and the earth fixed and firm : but when He is enraged, the pillars of heaven tremble and are astonished at his reproof.¹⁰⁵ He shaketh the earth out of her place, and the pillars thereof tremble. He commandeth the Sun and it rises not : and sealeth up the stars. He alone spreadeth out the heavens.¹⁰⁶

102. Genesis, 1 : 3-20 Psalms 33 : 6, 10, Job 26 : 13.

103. Genesis, 2 : 1-3.

104. Exodus, 20 : 11, 31: 15, 17 Hebrews 4 : 4.

105. Job, 26 : 11.

106. Job, 9 : 6,8.

What The Heavens Are.

“It is he that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers; that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in”.¹⁰⁷

“Who stretchest out the heavens like a curtain”.¹⁰⁸

“The windows of heaven were opened, and the rain was upon the earth forty days and forty nights.”¹⁰⁹

“The windows of heaven were stopped, and the rain from heaven was restrained.”¹¹⁰

“Though he had commanded the clouds from above, and opened the doors of heaven”.¹¹¹

“If I will not open you the windows of heaven, and pour you out a blessing”.¹¹²

“For the windows from on high are open, and the foundations of the earth do shake”.¹¹³

“He heard my voice out of his temple, and my cry came before him, even into his ears. Then the earth shook and trembled; the foundations also of the hills moved and were shaken, because he was wroth. There went up a smoke out of his nostrils, and fire out of his mouth devoured; coals were kindled by it. He lowed the heavens also, and came down”.¹¹⁴

Miracles of the Prophets.

1. Moses' rod became a serpent.¹¹⁵
2. Serpent again became rod.¹¹⁶
3. Moses' hand, after putting it upon the bosom, became leprous as snow.¹¹⁷
4. The hand, by another touch with the bosom, returned to its former colour.¹¹⁸

107. Isaiah, 40 : 22.

108. Psalms 104 : 22.

109. Genesis 7 : 12.

110. Genesis 8 : 2.

111. Psalms 78 : 23.

112. Malachi 3 : 10.

113. Isaias 24 : 18.

114. Psalms 18 : 6-9.

115. Exodus 4 : 3,7 : 10.

116. Exodus 4 : 4.

117. Exodus 4 : 6.

118. Exodus 4 : 7.

5. The water of the river turned into blood.¹¹⁹
6. Aaron, with a stroke of his rod, turned the water of rivers, streams, ponds and pools into blood.¹²⁰
7. Stretching forth his hand, Aaron covered the land of Egypt with frogs.¹²¹
8. Another stretch of his hand killed the frogs out of the houses, villages and fields.¹²²
9. The land of Egypt, men and beasts, all were covered with lice, created with a stroke of Aaron's rod.¹²³
10. Swarms of mosquitoes invaded, the houses of Pharaoh, his servants and all the land of Egypt.¹²⁴
11. Moses removed these swarms.¹²⁵
12. The murrain of beasts.¹²⁶
13. Moses sprinkled ashes towards heaven which created boils upon all men (Exodus.¹²⁷
14. The plague of hail mingled with fire.¹²⁸
15. Moses caused and stopped the storm of locusts.¹²⁹
16. The firstborn in Egypt are slain.¹³⁰
17. With a stroke of his rod Moses divided the sea.¹³¹
18. Pharaoh and his hosts were drowned.¹³²
19. Bitter waters were made sweet.¹³³
20. Moses smote the rock in Horeb, and water came out of it.¹³⁴
21. Cured people with the brazen serpent.¹³⁵

119. Exodus 4 : 9,30.

120. Exodus 7 : 19.

121. Exodus 8 : 6.

122. Exodus 8 : 13.

123. Exodus 8 : 17.

124. Exodus 8 : 24.

125. Exodus 8 : 30.

126. Exodus 9 : 3,6.

127. Exodus 9 : 10,11.

128. Exodus 9 : 23, 33.

129. Exodus 10 : 14.

130. Exodus 12 : 29.

131. Exodus 14 : 21.

132. Exodus 14 : 26-28.

133. Exodus 15 : 25.

134. Exodus 17 : 7.

135. Exodus 21 : 8,9.

Joshua's Miracles.

1. Divided, and then united, the waters of Jordan.¹³⁶
2. Said Joshua to the lord in the sight of Israel, *Sun, stand thou still upon Gibeon : and thou, Moon, in the valley of Aialon; and the sun stood still, and the moon stayed so the sun stood still in the midst of heaven, and hastened not to go down about a whole day; and there was no day like that before it.*¹³⁷

Elijah's Miracles.

1. Elijah fed by ravens.¹³⁸
2. The barrel of meal and the cruse of oil was so much increased that the whole family ate it for a year.¹³⁹
3. The widow's son raised.¹⁴⁰
4. By Elijah's prayer fire came from heaven and consumed the burnt sacrifice, wood and water.¹⁴¹
5. Elijah brought fire from heaven thrice which consumed fifty men each time.¹⁴²
6. Elijah and Elisha went on their journey talking, when *there appeared a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven.*¹⁴³
7. With the stroke of Elijah's mantle the water of Jordan parted, yielding dry passage.¹⁴⁴

Elisha's Miracles.

1. Elisha heals the water.¹⁴⁵
2. Without wind and rain filled the dry valley with water.¹⁴⁶
3. The widow's oil multiplied so largely that it filled all the vessels of the house and of neighbours.¹⁴⁷

136. Joshua 3 : 10-17, 4 : 10.

137. Joshua 10 : 12-14.

138. 1 Kings 17 : 6.

139. 1 Kings 17 : 14, 15.

140. 1 Kings 17 : 22, 23.

141. 1 Kings 18 : 36-38.

142. 2 Kings 1 : 10-12.

143. 2 Kings 2 : 11.

144. 2 Kings 2 : 14.

145. 2 Kings 2 : 21, 22.

146. 2 Kings 3 : 16, 17, 20.

147. 2 Kings 4 : 1-7.

4. A woman conceived, and bore a son forthwith.¹⁴⁸
5. A dead boy raised to life in a strange way.¹⁴⁹
6. The deadly pottage healed.¹⁵⁰
7. A hundred persons ate to their fill a few pieces of bread, and left thereof.¹⁵¹
8. Naaman is cured of leprosy with a dip in the Jordan.¹⁵²
9. Caused the iron axe of a poor man to swim.¹⁵³
10. Elisha's prayer opened the eyes of the enemy who saw that the mountain was full of horses and chariots of fire round about Elisha; he was smitten with blindness again.¹⁵⁴
11. A dead man was revived to life as soon as it touched the dead bones of Elisha in his grave.¹⁵⁵

Prophet Isaiah's Miracles.

By Isaiah's prayer the sun went ten degrees backwards.¹⁵⁶

“Behold, I will bring again the shadow of the degrees, which is gone down in the sun dial of Ahas, ten degrees backward. So the sun returned.¹⁵⁷

Fire could not consume three men.

Nebuchadnezzar, the King, had commanded that whoso would not worship his golden image, should be cast into a burning fiery furnace. Three men of the Israel refused to bow down before the image. The furnace was heated seven times more than usual; and the three men, bound in their garments, were cast into the midst of the furnace. The fire slew those soldiers of the King who threw the three men into the furnace; but the three men walked in the midst of fire without any hurt; *upon their bodies the fire had no power, nor was on hair of their head singed, neither were their coats changed, nor the smell of fire had passed on them.*¹⁵⁸

148. 2 Kings 4 : 16,17.

149. 2 Kings 4 : 20-37.

150. 2 Kings 4 : 40,41.

151. 2 Kings 4 : 42-44.

152. 2 Kings 5 : 14.

153. 2 Kings 6 : 6,7.

154. 2 Kings 6 : 18-20.

155. 2 Kings 13 : 21.

156. 2 Kings 20 : 11.

157. Isaiah 38 : 8.

158. Daniel 3 : 21-25.

Miracles wrought by satan and hisimps.

According to the Bible, miracles are displaced not only by the true prophets of God, but they can also be wrought by imposters, magicians, the devil and the dajjal. It is written in the Torah :

“If there arise among you a prophet, or a dreamer of dreams and giveth thee a sign or a wonder, and the sign or the wonder come to pass, whereof he spoke unto thee, saying, let us go after other gods, which thou has not known, and let us serve them; thou shalt not hearken unto the words of that prophet, or that dreamer of dreams and that prophet, or that dreamer of dreams shall be put to death.”¹⁵⁹

The show of magical power which the conjurers of Egypt had displayed before Pharaoh to confront and oppose Moses, was no less astonishing; it was rather on a par with a genuine sign and miracle, as stated in the Bible :

“Then Pharaoh also called the wise men and the sorcerers; now the magicians of Egypt, they also did in like manner with their enchantments; for they cast down every man his rod, and they became serpents.”¹⁶⁰

The second trick of the magicians was that when Moses and Aaron turned the water of the river into blood with a stroke of their rod, *the magicians of Egypt did so with their enchantments.*¹⁶¹ The third trick of the sorcerers of Egypt was that when Aaron, stretching forth his hand, caused frogs to come upon and cover the land of Egypt, *the magicians did so with their enchantments, and brought up frogs upon the land of Egypt.*¹⁶² The magicians, however, failed to work this wonder that they could not create lice from the dust of Egypt.

“Aaron stretched out his hand with his rod, and smote the dust of the earth, and it became lice in man, and in beast; all the dust of the land became lice throughout all the land of Egypt. And the magicians did so with their enchantments to bring forth lice, but they could not.”¹⁶³

159. Deuteronomy 13 : 1-5.

160. Exodus 7 : 11.

161. Exodus 7 : 22.

162. Exodus 8 : 7.

163. Exodus 8 : 18,19.

It is written in the First Book of Samuel¹⁶⁴ that Saul who was the first King of the Israelites, went to a witch to know the news of the future events, and the witch disclosed those secrets upon him. Jesus is also reported to have said :

“There shall arise false christs and false prophets, and shall shew great signs and wonders”.¹⁶⁵

Sinlessness of the Prophets.

It is regrettable indeed that Christians have tried, most audaciously, to bring against the holy prophets of God heinous charges of having committed sinful deeds. But in the Old Testament, as will be shown in the sequel, the prophets have been held to be sinless and pure. The first arrow of sinful accusation from the quiver of the Christian missionaries is darted at Adam, the first progenitor of the human race. Sin, it is alleged, came into the human race through the first fault of Adam, of whom the Most High God as laid it down for a principle :

“And God said, let us make man in our image, after our likeness. so God created man in his own image, in the image of God created he him.”¹⁶⁶

“In the day that God created man, in the likeness of God made he him; male and female created he them, and blessed them, and called their name Adam, in the day when they were created.”¹⁶⁷

“And Adam lived an hundred and thirty years, and begat a son in his own likeness, after his image.”¹⁶⁸

“For in the image of God made he man.”¹⁶⁹

“For a man indeed ought not to cover his head, for as much as he is the image and glory of God.”¹⁷⁰

164. I Samuel 28 : 7-14.

165. Matthew 24 :24, 2 Thessalonians 2 :9, 10, 11 Revelation 13 : 13, 19 : 20, 16 : 14.

166. Genesis 1 : 26,27.

167. Genesis 5 : 1,2.

168. Genesis 5 : 3.

169. Genesis 9 : 6.

170. I Corinthians 11 : 7.

“Therewith bless we God, even the Father; and therewith curse we men, which are made after the similitude of God. Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be.”¹⁷¹

“For Adam was first formed, then Eve. And Adam was not deceived, but the woman being deceived was in the transgression. Notwithstanding she shall be saved in childbearing.”¹⁷²

Enoch's Sinlessness.

In the above-quoted texts it has been stated categorically that not only Adam was made in the image of God, but his son, too, was created in the same image. After that, Enoch, also called Idrees, was born among their children; and it is said of him :

“And Enoch walked with God 300 years; and all the days of Enoch were 365 years; and Enoch walked with God; and he was not; for God took him.”¹⁷³

Noah's Sinlessness.

After Enoch, Prophet Noah was the next great personality of the world. Of him it is written in.¹⁷⁴

“Noah was a just man and perfect in his generations, and Noah walked with God.”

“And the Lord said unto Noah, Come thou and all thy house into the ark; for thee have I seen righteous before me in this generation.”¹⁷⁵

It was revealed unto Prophet Ezekiel in respect of Noah :

“Though these three men, Noah, Daniel and Job, were in it, they should deliver but their own souls by their righteousness, saith the Lord God”.¹⁷⁶

“Noah became heir of the righteousness which is by faith.”¹⁷⁷

171. James 3 : 9,10.

172. I Timothians 2 : 1 13 15 Genesis 3 : 6, 2 Cormitians 11 : 3.

173. Genesis 5 : 22- 4.

174. Genesis 6 : 9.

175. Genesis 7 : 1.

176. Exekiel 14 : 13, 16 : 18.

177. Hebrews 11 ; 7.

Abraham's Sinlessness.

The Most High God Himself said to Abraham :

"Fear not, Abram, I am thy shield, and thy exceeding great reward."¹⁷⁸

"I am the Almighty God; walk before me, and be thou perfect."¹⁷⁹

"By myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son; that in blessing I will bless thee.and in thy seed shall all the nations of the earth be blessed."¹⁸⁰

"The Lord had blessed Abraham in all things."¹⁸¹

"Abraham obeyed my voice, and kept my charge, my commandments my statutes, and my laws."¹⁸²

In the terminology of sacred scriptures, "Abraham's bosom" is that holy place in heaven whereto will be taken the souls of the good and righteous people after death on account of their nice and noble deeds. We read in the Gospels :

"And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom; the rich man also died, and was buried; and in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom."¹⁸³

"And I say unto you, That many shall come from the east and west, and shall sit down with Abraham and Isaac. and Jacob, in the Kingdom of heaven. But the children of the Kingdom shall be cast out into outer darkness; there shall be weeping and gnashing of teeth."¹⁸⁴

Abraham has been called *siddiq* i.e. the truthful, in the sacred scriptures. The Holy Quran, too, speaks of him as i.e. *surely he*

178. Genesis 15 : 1.

179. Genesis 17 : 1.

180. Genesis 22 : 16-18.

181. Genesis 24 : 1.

182. Genesis 26 : 5.

183. Luke 16 : 22,23.

184. Matthew 8 : 11,12 Luke 13 : 28-30.

was a truthful man, a prophet. In the holy book of the Jews,¹⁸⁵ *Maqabayan* the term *siddiq* has been defined to denote that person, who lays down his life for the sake of his faith, or sets a seal of his blood on the truthfulness of his religion. In the Holy Prophet's Tradition, also, the significance of small children is sitting in Abraham's bosom is that in the matter of sinlessness and purity of heart Abraham has been given an exalted rank of a high degree.

Sinlessness of Moses.

The Old Testament speaks in highly dignified terms of the greatness, excellence and purity of Moses: *I am the Lord your God: ye shall therefore keep my statutes, and my judgments.*¹⁸⁶ When Jesus was baptized with the water of Jordan, the Holy Ghost descended upon him.¹⁸⁷ But Moses gave his spirit unto the seventy elders, *and it came to pass that, when the spirit rested upon them, they prophesied.*¹⁸⁸

"The man Moses was very meek, above all the men which were upon the face of the earth."¹⁸⁹

"My servant Moses is not so, who is faithful in all mine house. With him I speak mouth to mouth, even apparently, and not in dark speeches; and the similitude of the Lord shall be behold."¹⁹⁰

"And the Lord spake unto Moses face to face, as a man speaketh unto his friend".¹⁹¹

"Moses said unto the Lord, See, thou sayest unto me, I know thee by name, and thou hast also found grace in my sight.....wherein shall it known here that I and thy people have found grace in thy sight? is it not in that thou goest with us? so shall we be separated, I and thy people, from all the people that are upon the face of the

185. *Maqabayan* IV. 13.17.

186. *Lavitious* 18 : 2,4 5,25.

187. *Matthew* 3 : 13, 16 *Mark* 1 : 9, 10 *Luke* 3 : 21.

188. *Numbers* 11 : 17,25,29.

189. *Numbets* 12 : 3.

190. *Numbers* 12 : 7,8.

191. *Exodus* 33 : 11.

earth. And the Lord said unto Moses, I will do this thing also that thou hast spoken; for thou hast found grace in my sight, and I know thee by name.”¹⁹²

“And there arose not a prophet since in Israel like unto Moses, whom the Lord knew face to face.”¹⁹³

Sinlessness and Purity of other Prophets.

“And Solomon said, Thou hast shewed unto thy servant *David* my father great mercy, according as he walked before thee in truth, and in righteousness, and in uprightness of heart with thee”.¹⁹⁴ God said unto *Solomon* : “If thou wilt walk in my ways, to keep my statutes and my commandments, as thy father *David* did walk, then I will lengthen thy days.”¹⁹⁵

“*David* did that which was right in the eyes of the Lord, and turned not aside from anything that he commanded him all the days of his life.”¹⁹⁶

The allegation levelled against *David* about the wife of *Uriah* the Hittite will be dealt with and discussed elsewhere.

It is written in respect of *David* :

“And rent the kingdom away from the house of *David*, and gave it thee; and yet thou hast not been as my servant *David*, who kept my commandments and who followed me with all his heart, to do that only which was right in mine eyes”.¹⁹⁷

Of Prophet *Samuel* it is written in the Old Testament :

“And *Samuel* grew, and the Lord was with him, and did let none of his words fall to the ground.”¹⁹⁸ “There was a man in the land of *UZ*, whose name was *Job*, and that man was perfect and upright; and eschewed evil.”¹⁹⁹

192. Exodus 33 : 12, 16, 17.

193. Deuteronomy 34 : 10.

194. I Kings 3 : 6.

195. I Kings 3 : 14.

196. I Kings 15 : 5.

197. I Kings 14 : 8, 11 : 33,38, 15 : 5.

198. I Samuel 3 : 19.

199. Job 1 : 1, 8, 2 : 3.

“But my servant *Caleb*, because he had another spirit with him and hath followed me fully.”²⁰⁰

“I beseech thee, O Lord, remember now how I have walked before thee in truth and with a perfect heart, and have done that which is good in thy sight. And *Hezekiah* wept sore.”²⁰¹

“Behold, the Lord God will help me (*Isaiah*); who is that shall condemn me?”²⁰²

“And *Josiah* did that which was right in the sight of the Lord, and walked in all the way of David his father, and turned not aside to the right hand or to the left.”²⁰³

“Nevertheless the heart of *ASA* was perfect all his days.”²⁰⁴

“And they (*Zacharias and his wife*) were both righteous before God, walking in all the commandments and ordinances of the Lord blameless.”²⁰⁵

In the face of all these clear and categorical scriptural statements, on the sinlessness and purity of the prophets, the filthy stories imputed to them in the Old Testament, is, beyond the last shadow of doubt, a foul forgery of a later date; and the findings of modern research, too, in the case of two or three such stories, have corroborated and proved impartially the Quranic principle of the Sinlessness of Prophets.

The Jewish Conception of the next world.

The Jews believed in the Resurrection and the Last Judgment, with the exception of one sect, the sadducees, who denied the resurrection, personal immortality, and retribution in a future life.

We read in the Book of Daniel :

“And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.”²⁰⁶

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200. Numbers 14 : 24, 32 : 14.
 201. 2 Kings 20 : 3.
 202. Isaiah 50 : 9.
 203. 2 King; 22 : 2.
 204. 2 Chronical 15 : 7.
 205. Luke 1 : 6.
 206. Daniel 12 : 2.

"For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin worms destroy this body yet in my flesh shall I see God."²⁰⁷

"We have been with child, we have been in pain, we have as it were brought forth wind; we have not wrought any deliverance in the earth; neither have the inhabitants of the world fallen. Thy dead men shall live, together with my dead body shall they arise. Awake and sing, yet that dwell in dust; for thy dew is as the dew of herbs, and the earth shall cast out the dead."²⁰⁸

One verse from the New Testament will suffice.

"The hour is coming in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of domination."²⁰⁹

That is to say, even at the time of the Last Judgment, the question will not relate to the Belief in Blood and Actonment, but it will be a reckoning of the good and bad deeds.

It is written in the Book of Psalms :

"But the Lord will endure for ever; he hath prepared his throne for judgment. And he shall judge the world in righteousness, he shall minister judgment to the people in uprightness."²¹⁰

"I beheld till the thrones were east down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool; his throne was like the fiery flame, and his wheels as burning fire....
.....The judgment was set, and the books were opened."²¹¹

"Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth.....But know thou, that for all these things God will bring thee into judgment"²¹²

207. Job 19 : 25,26. Psalms 7 : 15.

208. Isaiah 26 : 18,19.

209. John 5 : 28,29.

210. Psalms 9 : 7.

211. Daniel 7 : 9,10.

212. Ecclesiastes, 11 : 9.

According to the Jewish belief, the Resurrection and the Day of Reckoning will undoubtedly come, when people shall have to account for their deeds. But their relation with the Lord Jehovah is not of an individual and moral nature, but it is of a national character, on the basis whereof all the Israelites will be delivered and saved, but their enemies will be condemned into damnation and everlasting punishment. It was such a belief which created in their minds feelings of hatred and animosity for the other nations of the world.

Human Rights

After the doctrine of faith, the part of the Old Testament dealing with human rights is also worthy of consideration. In the Ten Commandments of Moses, it is no gainsaying the fact, an excellent teaching regarding human rights has been given. It is taught in Deut.²¹³

“Honour thy father and thy mother, as the Lord God hath commanded thee; that thy days may be prolonged, and that it may go well with thee, in the land which the Lord thy God giveth thee. Thou shalt not kill. Neither shalt thou commit adultery. Neither shalt thou steal, Neither shalt thou bear false witness against thy neighbour. Neither shalt thou desire thy neighbour’s wife, neither shalt thou covet thy neighbour’s house, his field, or his manservant, or his madservant, his ox, or his ass, or anything that is thy neighbour’s.”

Atrocious Slander of Jacob.

But in order to find some justification for their dishonesty and double-dealing, the Jews have imputed, in this very book, the Torah, such hideous matters to their holy ancestors which are quite contrary to this sublime teaching, and have thus, converted their religion into the double-set of an elephant’s teeth. The national history of the Israelites begins with Israel i.e. Jacob. In

213. Deuteronomy 5 : 16, Exodus 20 : 12-27.

the Hebrew Lexicon, the term *Jacob* means *one who devours others' property by deceitful means*. Of him it is written in the Book.

“And he (Isaac, the father of Jacob) said, Thy brother came with subtilty, and hath taken away thy blessing. And he (Esau) said, Is not he rightly named Jacob for he hath supplanted me these two times; he took away my birthright.”²¹⁴

Before this event, too, Jacob is stated in the Book of Genesis²¹⁵ to have tripped his brother Esau in the mother's womb ;

“And Rebekah his (Isaac's) wife conceived; and the children struggled together within her.....and when her days to be delivered were fulfilled, behold there were twins in her womb. And the first came out red, all over like an hairy garmet; and they called his name Esau. And after that came his brother out, and his hand took hold on Esau's heel; and his name was called Jacob.”

But why was Jacob grasping the heel of his brother ? Firstly, for the reason that both the brothers struggled together in their mother's womb; the custom of the country was that out of the twins the one who came out first, was called the firstborn, and the heir to the blessings of their forefathers; so, there took place a fight between the two brothers for the first egress. Said the prophet Hosea (12:3) : *he took his brother by the heel in the womb, and by his strength he had power with God.*²¹⁶

To trip and supplant his brother in the mother's womb in order to grab his birthright, was the first great performance of Jacob. The second illustrious deed of his life is described in detail in

“And Jacob sold pottage; and Esau came from the field, and he was faint ; and Esau said to Jacob, Feed me, I pray thee, with that same red pottage; for I am faint; there-

214. Genesis 27 : 35, 36.

215. Genesis 25 : 22,26.

216. Hosea..... 12 : 3.

fore was his name called Edom. And Jacob said, Sell me this day thy birthright. And Easu said, Behold, I am at the point to die; and what profit shall this birthright do to me? And Jacob said, Swear to me this day, right and he swore unto him; and he sold his birthright unto Jacob.²¹⁷

Jacob, in this way, took advantage of his brother's want and hunger, and wrenched from him the right of his being the firstborn. But he was not satisfied with this much. He deceived his old father whose eyes were dim, and got from him his blessing and the right of the firstborn by impersonating Esau. For a detailed description of this event reference may be made to Chapter 27 of the Book of Genesis.

Esau, when he came to know that his brother Jacob had deceived him successively, turned his mortal enemy; so, their mother, in order to save Jacob's life, sent him away to the house of his father-in-law. How Jacob deceived his father-in-law also, and made away with his goods and gold, may be read with interest in Genesis²¹⁸ together with Chapter 31.

Moses Accused of Fraud.

It was not only Jacob who was slandered and traduced by the Jews, but even the great and eminent prophet Moses was not spared. He was aspersed and accused of deliberate dissimulation and deceit. It is written in Exodus (11:2,3) that when Moses resolved to go out of Egypt with the Israelites, God said unto him :

“Speak now in the ears of the people, and let every man borrow of his neighbour, and every woman of her neighbour jewels of silver, and jewels of gold. And the Lord gave the people favour in the sight of the Egyptians.”²¹⁹

“And the children of Israel did according to the word of Moses; and they borrowed of the Egyptians jewels of silver and jewels of gold, and raiment; and the Lord gave the people in the sight of the Egyptians, so that they lent unto them such things as they require. And they spoiled the Egyptians.”²²⁰

217. Genesis 25 : 29,33.

218. Genesis 30 : 35-43.

219. Exodus 11 : 2,3.

220. Exodus 12 : 35,36.

But all this foul fraud and loot was committed under the direction of the Lord Jehovah, which had been communicated to them earlier :

“And it shall come to pass, that, when ye go, ye shall not go empty; but every woman shall borrow of her neighbour, and of her that sojourneth in her house, jewels of silver, and jewels of gold, and raiment; and ye shall put them upon your sons, and upon your daughters, and ye shall spoil the Egyptians.”²²¹

It was the result of this corrupted and vitiated mentality that the disciples of Jesus also, as they went through the cornfields of the people, plucked and ate the ears of corn; and when the people objected to it, the charge of eating the unlawful shewbread was levelled against David²²² In the same way, the disciples took away an ass and her colt without the owner's permission.²²³ In the Gospel according to John (12:14), the young ass only has been spoken of, and no mention has been made of the fact that it was loosed and brought from the city.²²⁴ Since this Gospel was written a long time after, this portion of the story has abandoned, being objectionable and offensive.

To eradicate evil from among the people it is not enough merely to give a prohibitory commandment, *thou shalt not do this; thou shalt not do that* : but it is essentially necessary that all the causes and reasons which lead to the commission of crime be exterminated and eschewed. The abstract teaching of the Bible, *Thou shalt not steal; thou shalt not commit adultery; thou shalt not kill*, will not be effective enough to root out evil from among the people until and unless the prophets and holy ancestors of the nation are shown to be pure and free from these evils. Stealing can be extirpated only when all those persons who sowed the seeds of evil with their actions, be condemned as sinners and criminals. If

221. Exodus 3 : 21,22.

222. Mark 2 : 23 Luke 6 : 1, Matthew 12 : 1.

223. Luke 19 : 29 Mark 11 : 1 Matthew 21 : 2-5.

224. John 12 : 14.

the Teachers of morality be themselves stained with the commission of these crimes, how can these evils be annihilated from among people.

The moral precept of Jesus that *love thine enemy*, is considered to be the most excellent and sublime teaching. But in actual practical life it carries no value whatsoever, and cannot be adopted as a rule of conduct; for, pardon may be given to an enemy; he may even be treated with kindness; and plans may be adopted for his re-clamation and reform; but an enemy was loved neither by God nor by Jesus himself. His words, *hypocrites, pharisees, adulterous generation, vipers*²²⁵ etc. wherewith he addressed his opponents, are inconsistent with this teaching. He could not restrain his resentment even on a tree, *and said unto it, let no fruit grow unto thee henceforward for ever, and presently the figtree withered away*²²⁶

225. "An evil and adulterous generation seeks for a sign, but no sign shall be given to it except the sign of Jonah. So he left them and departed." Matthew 16 : 4.

"But Jesus aware of their malice, said, why put me to the test you hypocrites". Matthew 22 : 18.

"But who to you, scribes and pharisees, because you shut the kingdom of heaven against men, for you neither enter yourselves, nor allow those who would enter to go" in "Matthew 23 :13.

"Woe unto you scribes and pharisees hypocrites for you traverse sea and land to make a single proselite, you make him twice as much a child of hell as yourselves "Matthew 23 : 15.

"Woe un to you, scribes and pharisees, hypocrites who devour widow's houses and for a pretense you make long prayers." Matthew 23 : 14.

"Woe unto you, scribes and pharisees, hypocrites for you are like white washed tombs, which outwardly appear beautiful but within they are of dead mens' bones and all unclean ness." Matthew, 23 : 27.

"Woe unto you, scribes and pharisees, hypocrites for you cleans the outside of the cup and of the plate, but inside they are full of extortion and rapacity. You blind phrisees first clean the inside of the cup and of the plate, that the outside may be clean". Matthew 23 : 25.

"And shall cut him asunder, and appoint him his portion with the hypocrites, there shall be weeping and gnashing of teeth". Mt, 24 : 51.

"But when he saw many of the pharisees and sadducees come to his baptism, he said to them, you brood of vipers who warned you to flee from the wrath to come "Matthew 3 : 7.

"You brood of vipers how can you speak good, when you are evil". Mt. 12 : 34.

"You serpents, you brood of vipers, how are you to escape being sentenced of hell". 23 : 33.

226. Matthew 21 : 19.

Parents' Rights and the Bible.

We read on the one side :

“Honour thy father and thy mother”²²⁷

“Ye shall fear every man his mother and his father²²⁸

“Every one that curseth his father or his mother shall be surely put to death.”²²⁹

But on the other side it is commanded in unambiguous terms:

“Therefore shall a man leave his father and his mother, and shall cleave unto his wife; and they shall be one flesh.”²³⁰

Rights of Children.

In respect of the rights of parents there is some direction in the Old Testament, although contradictory commandments exist as well. But with regard to the rights of children we find no clear injunction excepting that in the law of Inheritance only the first born inherited the property of the father, and all other sons and daughters were considered to be at his mercy. Regarding the education of children, however, injunctions of hardness and severity and the infliction of corporal punishment do exist.

Commandments of war.

In the Hebrew version of the Bible the most popular term for war is *milhamah*; other terms are, *milham*, *saba* and *qarab*. The Latin manuscript, however, has the terms *polimyun*, *polimiyu*. Since the religion of the Jews was merely a tribal creed, the God of Israel was ever pitched against the gods of other peoples, and the children of Israel against other nations. In these wars since Lord Jehovah along with His people, the Israelites, fought against their enemies, it was called *qaddeesh milhamah* i.e. the holy war. (Micah 3:4, Jer. 614).

It is written in Exodus.

“The Lord is a man of war; Jehovah is his name.”²³¹

227. Exodus, 20 : 12.

228. Leviticus, 19 : 3.

229. Leviticus, 20 : 9.

230. Genesis, 2 : 24.

231. Exodus, 15 : 3.

"The Lord shall fight for you, and ye shall hold your peace."²³³

"The Lord your God which goeth before you, he shall fight for you."²³⁴

"For the Lord your God is he that goeth with you, to fight for you against your enemies, to save you."²³⁵

It was on this understanding that the Israelites went out of Egypt, and set upon the conquest of Canaan. Before the commencement of war sacrifices were offered to solicit Jehovah's sanction and succour²³⁶ in the hour of dire distress and despair human sacrifices were also offered.

"And when the King of Moab saw that the battle was too sore for him.....he took his eldest son that should have reigned in his stead, and offered him for a burnt offering upon the wall."²³⁷

Since the war of Israel was waged in the name of, and under the command of Lord Jehovah, He was Himself, therefore, the greatest man of war, and the captives of war, men and women, cattle and all the spoils taken in war, belonged to Him. And Jehovah's commandment to Moses with regard to the war-prisoners, ran in this wise :

"When the Lord thy God hath delivered it into thine hands, thou shalt smite every male thereof with the edge of the sword.....But of the cities of these people, which the Lord thy God doth give thee for an inheritance, thou shalt save alive nothing that breatheth."²³⁸

Accordingly, Moses massacred all the men and women of Midian captives :

"Kill every male among the little ones, and kill every woman that hath known man by lying with him. But all the women children, that have not known a man by lying with him, keep alive for yourselves."²³⁹

233. Exodus 14 : 14.

234. Deuteronomy, 1 : 30.

235. Deuteronomy, 20 : 4.

236. Judges 6 : 20, 26, 20 : 26, I Samuel, 7 : 9, 13 : 10.

237. 2 Kings 3 : 27.

238. Deuteronomy 20 : 13, 16.

239. Numbers, 31 : 9, 17, 18.

"And the congregation sent thither twelve thousand men of the valiantest, and commanded them, saying Go and smite the inhabitants of Jabesh-gilead with the edge of the sword, with the women and the children."²⁴⁰

They spared only four hundred virgins to be made the wives of the children of Benjamin.

Of David it is written.²⁴¹

"And David smote the land, and left neither man nor woman alive and took away the sheep, and the oxen, and the asses, and the camels, and the apparel."

Saul was commanded by the Lord :

"Now go and smite Amalek, and utterly destroy all that they have and spare them not; but slay both man and woman, infant and suckling, ox and sheep, camel and ass."²⁴²

Of Joshua who was a general of Moses it is written :

"And they utterly destroyed all that was in the city both man and woman, young and old, and ox, and sheep, and ass, with the edge of the sword."²⁴³

In the course of war, Achan, a family of the Israelites had taken away and concealed some articles of the *accursed thing* which caused the discomfiture and defeat of the Israelites. On Joshua's weeping and wailing before the ark of the Lord, he was told by the Lord God that the cause of their defeat was the misappropriation of the articles of the *accursed thing*. So, it is written about Achan in the Book of Joshua.²⁴⁴

"And Joshua, and all the Israel with him, took Achan, the son of Zerah, and the silver, and the garment, and the wedge of gold, and his sons, and his daughters, and his oxen, and his asses, and his sheep, and his tent, and all that he had; and they brought them unto the valley of Achor.....and burned them with fire, after they had stoned them with stones. And they raised over him a great heap of stones unto this day."

240. Judges, 21 : 8,10, 12,14.

241. I Samuel, 27-9.

242. I Samuel 15 : 3.

243. Joshua 6 : 21.

244. Joshua 7 : 24-26.

For Moses had been so commanded by the Lord God :

“When the Lord thy God shall deliver them before thee; thou shalt smite them, and utterly destroy them; thou shalt make no covenant with them, nor shew mercy unto them; neither shalt thou make marriages with them; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take thy son.”²⁴⁵

The wholesale slaughter which Joshua did in the war with the men of Ai, may be read in the following verses :

“And so it was, that all that fell that day both of men and women, were twelve thousand, even all the men of Ai. For Joshua drew not his hand back wherewith he stretched out the spear, until he had utterly destroyed all the inhabitants of Ai. and Joshua burnt Ai, and made it an heap for ever, even a desolation unto this day.”²⁴⁶

And Saul who had been made, through the prophet Samuel, the King of the Israelites, utterly destroyed all the people, when he fought against the Amalekites, but spared *the best of the sheep, and of the oxen, and of the fatlings and the lambs*. The wrath of the Lord waxed hot upon him that he killed not every living creature, *and then came the word of the Lord unto Samuel saying, it repenteth me that I have set up Saul to be King.*²⁴⁷

In the wars waged by the Israelites, not only the enemy was massacred indiscriminately, and every living creature and animal was slaughtered most ruthlessly, but the fruitful trees, crops and wells of water were also filled up and destroyed. And all this destruction was done with the commandment of the Lord Jehovah :

“And ye shall smite every fenced city, and every choice city, and shall fell every good tree, and stop all wells of water and mar every good piece of land with stones.”²⁴⁸

245. Deuteronomy 7 : 2,3.

246. Joshua, 8 : 25-28.

247. 1 Samuel 15 : 9-11, 12, 35.

248. 2 Kings 3 ; 19.

Although such an action was in violation of the direction contained in Deuteronomy but Elisha abrogated it altogether.

“And the Lord spake unto Moses, saying, Speak unto the children of Israel, and say unto them; when ye are passed over Jordan into the land of Canaan; then ye shall drive out all the inhabitants of the land from before you, and destroy all their pictures, and destroy all their molten images, and quite pluck down all their high places; and ye shall dispossess the inhabitants of the land, and dwell therein.”²⁴⁹

This dreadful destruction and barbarity was displayed not only in their wars against other nations, but the same procedure was followed even in their own internecine warfare. In the Book of Judges²⁵⁰ (20:48) the report of a strife between two sects of the Israelites, is couched in the following words:

“And the men of Israel turned again upon the children of Benjamin, and smote them with the edge of the sword, as well the men of every duty, as the beast, and all that came to hand; also they set in fire all the cities that they came to.”²⁵⁰

“Ye shall utterly destroy all the places, wherein the nations, which ye shall possess served their gods, upon the high mountains, and upon the hills, and under every green tree; and ye shall overthrow their altars, and break their pillars, and burn their groves with fire; and ye shall hew down the graven images of their gods.”^{250a}

“He that sacrificeth unto any god, save unto the lord only, he shall be utterly destroyed.”^{250b}

Omens of victory in war.

Besides this cruel barbarity, the superstitious practice of taking omens also existed among the Jews; and soothsayers and prognosticators who foretold victory or vanquishment, always accompanied them to the field of battle. By way of good omen and blessing, the ark of the covenant of the Lord, containing

249. Deuteronomy 20 : 19.

250. Judges 20 : 48.

250a. Deuteronomy 12 : 2, 3,

250b. Exodus, 22 : 20,

manna and quails, the rod of Aaron and the tablets of Ten Commandments, was placed in front of the field

Brutal punishment of war captives.

The Old Testament has prescribed atrocious and inhuman punishment for the war captives. Sometimes their limbs were cut off and mutilated²⁵¹ necks of the vanquished Kings were trampled under the feet of the victors, and then they were hanged upon the trees²⁵²

Of David it is written in II Samuel (12:29-31) :

“And David gathered all the people together, and went to Rabbah, and fought against it, and took it. . . . and he brought forth the people that were therein, and put them under saws, and under harrows of iron, and under axes of iron, and made them pass through the brick kiln; and thus did he unto all the cities of the Children of Ammon.”²⁵³

After the achievement of victory the Jewish kings ripped up the women that were with child.²⁵⁴

The new Testament and war.

The teaching of Jesus, as compared to the Jewish teaching, is said to be very mild and tolerant. But, in the first place, he did not abrogate the Jewish law or the Torah, and asserted, *Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfil.*²⁵⁵ Jesus, in this way, upheld and approved all the commandments of cruelty and bloodshed, stated in the foregoing pages. Besides this, the following announcements of Jesus deserve to be considered :

“Think not that I am come to send peace on earth; I came not to send peace, but a sword.”²⁵⁶

“I am come to send fire on the earth; and what will I, if it be already kindled?”²⁵⁷

“All they that take the sword shall perish with the sword.”²⁵⁸

251. Judges 1 : 6.

252. Joshua 10 : 24,25.

253. 2 Samuel 12 : 29,31.

254. 2 Kings 8 : 13 15 : 16, Isaiah, 13 : 16. Hosea 13 : 16. Amos 1 : 13.

255. Matthew 5 : 17.

256. Matthew 10 : 33.

257. Luke 22 : 49.

258. Matthew 26 : 52, 24 : 3, 19, 27, 30, 39, 41.

"Then said he unto them, But now, he that hath a purse, let him take it, and likewise his script; and he that hath no sword, let him sell his garments, and buy one".²⁵⁹
"When they which were about him saw what would follow, they said unto him, Lord, shall we smite with the sword; And one of them smote the servant of the high priest, and cut off his right ear. And Jesus answered and said, Suffer ye thus far."²⁶⁰

"For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works."²⁶¹

"And then shall appear the sign of the Son of man in heaven; and then shall all the tribes of the earth mourn".²⁶²

To the first party of disciples that Jesus deputed for the propagation of his teaching, he gave the following instructions: "Behold, I send you forth as sheep in the midst of wolves; be ye therefore wise as serpents, and harm less as doves"²⁶³

It is wellknown to the world that the wisdom of a serpent lies in its secret bite. In the Old Testament, serpent has been marked out and distinguished from other creatures on account of its cunning and cleverness: *Now the serpent was more subtle than any beast of the field which the Lord God had made.*²⁶⁴ Again, we read in the same Book of Genesis,²⁶⁵ *Dan shall be a serpent by the way, an adder in the path, that biteth the horse heels, so that his rider shall fall backward.* The intention of this advice could easily be understood that they should, outwardly, look like the harmless doves, but inwardly they should be deadly adders of the path.

Woman and the Bible.

A husband, in the Hebrew language of the Bible, is called *baal* i.e. the owner and the lord, and a wife, *baloolah* which means moveable property. To elucidate the significance of these two terms

259. Luke 22 : 36.

260. Luke 22 : 49, 50.

261. Matthew 16 : 27.

262. Matthew 24 : 30.

263. Matthew 10 : 16.

264. Genesis 3 : 1.

265. Genesis 49 : 17.

the Encyclopaedia Biblica states: *The man is the owner the woman, the chattel.* And it is for this reason that the marriage performed according to the Jewish rites, in which the woman's rights are lost is called *baal* marriage. The title of the bride's dowry vested, not in the girl; but in her father; and the initial conception of the bridal gift or dowry, therefore, connoted the value and price of the woman.

In case of war, the damsels of the defeated people became the wives and property of the victorious hordes; even in time of peace, girls were kidnapped and abducted. During the internecine warfare of the Israelites, one of their tribes, the Benjamities, were completely destroyed; only 600 men who fled away for their life, escaped the edge of the sword. The other tribes, then, lamented that *there is one tribe cut off Israel this day* (Judges 21 :6). But they had made a great oath that *there shall not any one of us give his daughter unto Benjamin to wife.*²⁶⁶ So they fell upon and attacked another people, and seized their 400 young virgins, and gave them to the Benjamites as wives. But they sufficed them not. The remaining 200 girls were abducted from the festival of the yearly feast. It is written in the Book of Judges.²⁶⁷

“Then they said, Behold, there is a feast of the Lord in Shiloh yearly in a place which is on the north side of Bethel. . . . Go and lie in wait in the vineyards; and see, and behold, if the daughters of Shiloh come out to dance in dances, then come ye out of the vineyards, and catch you every man his wife of the daughters of Shiloh, and go to the land of Benjamin. . . . And the children of Benjamin did so.”

For a full information on this subject, reference may be made to Chapters 19 to 21 of the Book of Judges. It is, however, obviously clear that the status of woman, among the Israelites, was no better than sheep, goats and other livestock. Agreement of not sort could be executed between a man and a woman.²⁶⁸ The Encyclopaedia Biblica (p. 1499) has, therefore, rightly written of this kind of

266. Judges 20 : 48, 21 : 1.

267. Judges 21 : 19-23.

268. Encyclopedea Biblica Cheyne page 1499.

of marriage : *originally as Robertson Smith rightly observed such a Baal marriage must have been a marriage by capture.*

There was small difference between a purchased and a war captive girl. Jacob served in the house of his father-in-law seven years for the other girl. But when he stole away secretly with his wives after 14 years, Laban, his father-in-law, pursued and overtook Jacob in the way :

“And Laban said to Jacob, What hast thou done, that thou hast stolen away unawares to me, and carried away my daughters as captives taken with the sword? Wherefore didst thou flee secretly, and steal away from me; and didst not tell me, that I might have sent thee away with mirth, and with songs, with tabret, and with harp? and hast not suffered me to kiss my sons and my daughters? thou hast now done foolishly in so doing..²⁶⁹

There is no doubt that a woman among the Jews became the property for her husband after marriage. But before her marriage, too, she was considered the property of her father or guardian, so that in case of abduction, the abductor, according to the Jewish Law, had to pay the penalty or her price to her father. We read in Exodus.²⁷⁰

“And if a man entice a maid that is not betrothed, and lie with her, he shall surely endow her to be his wife. If her father utterly refuse to give her unto him, he shall pay money according to the dowry of virgins.”

The point has further been elucidated in Exodus.

“If a man find a damsel that is a virgin, which is not betrothed, and lay hold on her, and lie with her, and they be found; then the man that lay with her, shall give unto the damsel's father fifty shekels of silver, and she shall be his wife; because he hath humbled her, he may not put her away all his days.”²⁷¹

269. Genesis 31 : 28,29.

270. Exodus 22 : 16,17.

271. Exodus 22 : 28,29.

One tribe of the Israelites would not give their daughters willingly to the other tribe that their numbers might not multiply and increase.

Polygamy.

Since a woman was merely the property of her husband, the master, he could, according to his position and purse, purchase as many wives as he pleased. No limit could be imposed upon him in this connection, for it was considered an unlawful intrusion upon his rights. Just as there was no restriction upon the purchase of slaves, in the same way there was no restraint upon the number of wives one could have. Maidservants, too, became co-partners with the wives, and produced children for their master. Jacob had, besides his wives Leah and Rachel, children from his maidservants also. David had one hundred, and Solomon seven hundred wives.

Divorce.

Divorce was wholly in the hands of husband, and the wife had no say whatsoever in this matter. The status of woman was no better than that of a chattel or a pet animal, and to man was her lord paramount; so, all the commandments of law, bearing on this point; revolved round this pivot. With such a mental complex it was indeed very easy for a man to turn out his wife on the smallest pretext. In Deuteronomy Moses is reported to have given the following ruling :

“When a man hath taken a wife, and married her, and it come to pass that she finds no favour in his eyes, because he hath found some uncleanness in her; then let him write a bill of divorcement, and give it in her hand, and send her out of his house.”²⁷²

In the interpretation of these verses, Jewish scholars hold widely different views. One of their sects, called Shammai argued that a man could not put away his wife unless she was found guilty of adultery.

But Hilel who was a disciple of Shama and the founder of a separate sect, was of the belief that a man could divorce his wife even on such flimsy excuse that she was not a good cook, or that another

272. Deuteronomy 24 : 1.

woman appeared more attractive to him His interpretation of this text of the Torah was that is to say, a wife's not being pleasing to the eye of the husband, was quite sufficient a cause to put her away; and the second cause could be the finding of some uncleanness in her it, is, thus, obviously clear that a woman, according to the Jewish law, could be divorced and driven away from the house even on the faintest and the fantastic excuse. But leave aside the children of Isreael who were afterall human beings; even the Lord Jehovah could think of no other remedy for the lewdness and whoredom of His two wives, Aholah and Aholibah, excepting that of the pronouncement of divorce.²⁷³ It is written in Exodus which is the second Book of Moses (21 : 2-4).²⁷⁴

“If thou buy an Hebrew servant, six years he shall serve; and in the seventh he shall go out free for nothing. If he came in by himself, he shall go out by himself, if he were married, then his wife, shall go out with him If his master have given him a wife and she haveborn him sons and daughters; the wife and her children shall be her master's and he shall go out by himself.”

Again, it is written in Deuteronomy 21 : 10—14)

“When thou goest forth to war against thine enemies, and the Lord thy God hath delivered them into thine hands, and thou hast taken them captive, and seest among the captives a beautiful woman, and hast a desire unto her, that thou wouldest have her to thy wife..... thou shalt go in unto her, and be her husband, and she shall be thy wife. And it shall be, if thou have no delight in her, then thou shalt let her go whither she will.”²⁷⁵

Prophet Ezra, in order to remove the curse of God from among the children of Israel, had all the strange wives, married by them, divorced. In the same strain a strong injunction for the divorce-ment of all women belonging to other nations, exists in the Book of Nehemiah,²⁷⁶ It is surely a matter of great satisfac-

273. Ezekiel Ch. 23.

274. Exodus 21 : 2,4.

275. Deuteronomy 21 : 10,14.

276. Nehemiah Ch. 13.

tion that the civilized Christian countries, accepting the Islamic law of Divorce in principle, have given it the form of legislation.

Jesus did not abrogate any commandment of the Torah; and he is reported in Luke²⁷⁷ to have said particularly with reference to this commandment that

It is easier for heaven and earth to pass, than one tittle of the law to fail. Matthew 5 : 18 Luke, 16 : 17 Whosoever putteth away his wife, and marrieth another, committeth adultery; and whosoever marrieth her that is put away from her husband committeth adultery."²⁷⁸

It happened in this way that the Pharisees of the time of Jesus, in order either to examine him or involve him in the intricacy of law, questioned him, saying. *Is it lawful for a man to put away his wife for every cause?*²⁷⁹ Jesus answered and said *what God hath joined together, let no man put asunder*²⁸⁰ This statement, even in the opinion of Christian scholars, is indistinct and ambiguous, and can be interpreted according to one's own whim and pleasure. By nature man has been linked to his parents indissolubly. It is beyond the power of the progeny to break this relation. The children may be good or bad, but they are certainly called after the name of their parents. Not so in the case of husband and wife they establish this relation with their own mutual consent; and should one or both of them transgress and violate this agreement, it can certainly be shattered and broken. Jesus denies it not, although he has imposed upon it the vile condition of adultery. He has also said with regard to husband and his wife, *they twain shall be one flesh: where fore they are no more twain, and one flesh.* This statement, however, has been wrongly interpreted to mean the prohibition of divorce. Whether it contains a commandment, or speaks of the natural consequence, in both cases it means the completion of fulfilment of the purpose of marriage; that is to say, such should be the condition in accordance

277. Luke 16 - 17.

278. Matthew 19 : 3.

279. Matthew 19 : 6.

280. Matthew 19 : 6.

with the real object of marriage; and if, on the other hand, the true purpose be not fulfilled, the marriage, too, will be done away with, and dissolved.

Solomon said that *for three things the earth is disquieted and one of these is an odious woman when she is married.*²⁸¹

Woman and Inheritance.

Among the Jewish race a woman, married as well as unmarried, was not entitled to take any property by inheritance. It is not very difficult to understand and appreciate that in a society where Baal marriages abounded, and a father or guardian had all the power over her, a woman had been deprived absolutely of the right of inheritance. The reason was simple that a slave could not be a master; and even her own earnings became the property of her husband or master. Not long ago, a member of the British parliament, Mr. Russel Gourni when he presented a bill with regard to the rights of women, made a fine statement, saying"

Under the present law the property that woman has before his marriage and that she earns after she losses all in favour of her husband, that means marriage is an beinous crime and its penalty is confiscation of all the property.

These worshippers of the world had been labouring under the impression that property given to a woman passee on to another family.

The sad story of a Jewish woman ends not here. She was not only not entitled to inherit the property of her husband, but the wives of a father were inherited by his son along with other property.²⁸²

It is written in the Book of Genesis (35:22). *And it came to pass, when Israel dwelt up that land, that Reuben went and lay with Bilhah, his father's concubine.*²⁸³ Caleb, too, had married the wife of his father.²⁸⁴

281. Proverb 30 : 21-23.

282. "Samuel 16 : 20.

283. Genesis 35 : 22.

284. I Chronical 2 : 18, 42, 50, 4 : 15,

A widow generally went back to the house of her parents; but even there she was not treated kindly; and about her re-marriage the Bible is absolutely silent.

In the Jewish law woman was looked upon as part of the property of the deceased, and therefore her right to property by inheritance was out of the question. It is written in the Jewish Encyclopedea : There could have been no question in those days of a widow inheriting from her husband, since she was regarded as part of the property which went over to the heirs....Nor could there have been a question about daughters inheriting from their father, since daughters were given in marriage either by their father, or by their brothers or other relatives after the father's death, thus becoming the property of the family into which they married.²⁸⁵ (Encyclopedea Jewish page 583).

Islam came as the defender of the weaker sex which put widows and orphans on a level of equality with those who fought for the defence of the tribe and the country. The general principal of inheritance is first laid down in following words: Men shall have a portion of what the parents and the near relatives leave, and women shall have portion of what the parents and near relatives leave, whether there is little or much of it."²⁸⁶

Filthy Literature of the Old Testament.

A portion of the Old Testament is such that a study thereof provokes moral aversion and disgust. It would certainly be better if this book be purged and purified of such a foul and filthy literature; and we urge emphatically upon those engaged in the re-rectification of the Bible, that they would do a great good to the religious morality of the world if they should expunge the following texts from the Old Testament :

1. Genesis (9:19,25)-Noah charged of drunkenness and nakedness.
2. Genesis (19:30:38)—Lot accused of incestuous crime.
3. Genesis (38:12-30)—Filthy story imputed to Judah son of Jacob.²⁸⁶

285. Enc Jewish page 583.

286. The Quran, iv : 7.

4. I Kings (14:4); Indescent and obscene.
5. „ (15:12) „ „ „
6. „ (22:46) „ „ „
7. II Kings (23:7), „ „ „
8. Deut. (23:17) „ „ „
9. Ruth (2,3,4)—Dirty story of a woman, named Ruth.
10. II Samuel (11:2-13)—David accused of adultery.
11. .. Chapter 13—Shameless story of Amnon son of David.
12. I Kings (1:1-4)—Another disgraceful charge against David.
13. Isaiah, Chapter 50,—Divorcement of the Lords wives.
14. Jeremiah, Chapter 3—Whoredom of the Lord's wives.
15. Ezekiel, Chapter 12—Whoredom of the Lord's wives.
16. „ Chapter 13—Whoredom of the Lord's wives.

God's Descriptive Roll.

It is obvious from a number of texts that God is invisible and not perceptible by human vision. But it is also written in this very book that God said unto Moses :

Behold, there is a place by me, and thou shalt stand upon a rock, And shall come to pass, while my glory passeth by, that I will put thee in a clift of the rock and will cover thee with my hand while I pass by. And I will take away mine hand, And thou shalt see my backparts. But my face shall not be seen.²⁸⁷

“And they (the Israelites) saw the God of Israel; and there was under his feet as it were a paved work of a sapphire stone and as it were the body of heaven in his clearness. And upon the nobles of the children of Israel he laid not his hand; also they saw God, and did eat and drink.”²⁸⁸

287. Exodus 33 : 21.
288. Exodus 24 : 10,11.

THE NEW TESTAMENT

The Holy Quran had disclosed the fearful fact of the corruption of the previous scriptures by the Jews and the Christians, fourteen centuries ago, saying, i.e. *They alter the words from their places and neglect a portion of that whereof they were reminded*²⁸⁹ (5:13). Modern research has established the truth of this quranic claim conclusively. With regard to the history of the New Testament it is essentially necessary to know the following things :

1. The New Testament, they assert, is the covenant of Atonement and Grace which requires people to look upon law as a curse, and to repose faith in the Blood of Christ for their deliverance.²⁹⁰

2. The Two Testaments are, therefore, the two contradictory covenants which the Lord made with one and the same human race.²⁹¹

3. This is, in the opinion of seekers-after-truth, derogatory to the knowledge, justice and mercy of the Divine Being;²⁹²

4. To the Divine knowledge for the reason that why did²⁹³.

He make such a weak and insipid covenant in the first instance (Hebrews chapter 8), which He had to abrogate and repeal afterwards;²⁹⁴

To His justice for the reason that if that first covenant had been faultless, then should no place have been sought for the second;

To Divine mercy for the reason that why did not this grace descend upon the world prior to the advent of Christ.

5. The New Testament consists of the four Gospels. The Acts and Epistles of the Apostles, and the Revelation of John.

289. The Qur'an V : 13.

290. Ephesians 2 : 15.

291. "Having abolished in his flesh the enmity, even the of commandment contained in ordinances" Colossians, 2 : 14.

292. "In that he saith, A new covenant, he hath made the first old. Now that which decayeth and wready to vanish away" Hebrews, 8 : 13.

293. "Having forgiven you all trespasses ; blotting out the handwriting of ordinances that was against us, which was contrary to us".

294. "Christ is become of no effect unto you, whoseover of you are justified by the law ; ye are fallen from grace". Galatians 5 : 4

6. *Injeel* is derived from the Greek term *Evangelon*, which means the gift given on the announcement of glad news.

7. The mother-tongue of Jesus, in which he spoke, was Aramaic, and not Greek.

8. Aramaic, being of the Semitic group, resembles Hebrew and Arabic; but Greek which belongs to the Aryan group of languages, is quite different from Aramaic.

9. The message of Jesus, therefore, could not have been called *Injeel* in the beginning; it could be called *Basheera* or *Bushra*, which has been used frequently in the Old Testament.

10. 2 Samuel (4:10; 18:20:27).

11. 1 Samuel (31:9); Isaiah (41:27)

12. Jeremiah (2:15).

13. There is not a single verse in the New Testament to show that the apostles of Jesus, at that time, had with them any written book which they preached and propagated.

14. The word *Injeel* which occurs here and there, has invariably been used to denote good news, and not a book.²⁹⁵

15. From the tone and tenor of Paul's addresses, some people have fallen into the belief that he had with him some *Injeel* or one of the four Gospels now existent.

16. For instance, the phrase *according to my gospel*, occurs in Paul's Epistles to the Romans²⁹⁶, and Timothy.²⁹⁷

17. If it were inferred that Paul meant *Gospel according to St. Luke*, then reference may be made to his Epistle to the Galatians wherein he wrote :

"I marvel that ye are so soon removed from his that called you into the grace of Christ *unto another gospel*; which is not another; but there be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed."²⁹⁸

295. Matthew 1 : 14, 4 : 23, 11 : 5. Mark 1 : 15. Luke 8 : 10, 16 : 16.

296. Romans 2 : 16.

297. 2 Timothy 2 : 8.

298. Galatians 1 : 6—8.

This pronouncement of Paul prescribes in clear, distinct terms capital punishment if the Church should listen to and preach any other Gospel (Mathew, Mark and John) save and except the Gospel according to Luke.

18. In the new translations of the Bible, the word *Injeel* has now been replaced by *good news*. It was used in the early Christian writings to denote good news, and not a book.

19. The term *Injeel* came to be used to signify a book, 150 years after Jesus the Christ. We read in the *Encyclopaedia Biblica*, page 1889;

“Thus it was not till the middle of the second century that the word came to signify a book, and even after that till the end of the 2nd century it continued to bear its original meaning as well.”²⁹⁹

20. Since the message of Jesus had obtained general currency under the name of *Injeel* before the revelation of the Holy Quran, the Holy Quran also made use of this name.

21. In the Greek and English versions of the Bible, the *Gospel* is followed by the words *according to Mathew*, *according to Mark etc.* which certainly does not mean that these books were compiled by Matthew, Mark, Luke and John; but the true significance is *written Gospel based on communications by Matthew etc. or in accordance with the views and teachings of St. Matthew etc.*

22. It is, therefore, obviously clear that the names of the real authors of these Gospels are not known.

23. On account of the dissension and discord among the Christian sects the Gospel writing increased enormously, and hundreds of Gospel found currency amongst them.

24. At last in the year 325 A.D. King Constantine called a council of 300 Christian divines to decide which of these was the real, genuine Gospel containing the true teaching of Jesus. But these padres proved to be so unintelligent and unwise that instead of instituting an intensive enquiry into the case they, it is written in the

299. *Encyclopaedia Biblica* Cheyne 1889.

Preface of the Apocryphal New Testament, page 14, *promiscuously put all the books that were referred to the council for determination, under the Communion table in a church, and besought the Lord that the inspired writings might get upon the table while the spurious ones remain underneath, and that it happened accordingly.*³⁰⁰

By this absurd and ridiculous method, hundreds of manuscripts were condemned to be spurious, and only four gospels were adjudged to be authentic and genuine. King Constantine, then, ordered that excepting these four gospels all the other books should be burnt to ashes, and that if any one should conceal such a writing, and produce it not before the king, nor destroy it by fire himself, he shall be put to death. In this way, hundreds of gospels and the writings of the apostels were consigned to the flames. However, these orders of the King were so unjust and cruel that he had to show regret and remorse for them later on. In respect of a sect headed by Arius it was ordered that they should be exiled, and all their writings should be destroyed by fire. Five years later, in 330 A.D. When the king's sister said on her death-bed that the decree against Arius was cruel and oppressive, based on the ill-will and enmity of his enemies, and not on grounds of justice and truth, the king withdrew and revoked his order. But Arius had died before the arrival of the rescission³⁰¹ after the expiry of the period of tyranny and oppression scores of Bibles sprang up again, the time of whose compilation is not in any way later than that of the four current Gospels.

25. What is the source and origin of the four Canonical Gospels opinions differ on this point. It should be remembered in the first instance that scholars have divided these four Gospels with a common consent into two parts. The first three Gospels (Matthew, Mark and Luke) are called Synoptic Gospels. *Synoptic* is a Greek word compounded of *syno* and *opsis*, which means *common view*. The first three Gospels present the life of Jesus from the same angle,

300. William Hones Apocryphal New Testament, 1820 , preface p. xiv.

301, Mosheims Church History chapter 5 page 126.

although there is difference among them also in the narration of events; but the Fourth Gospel is widely apart from these three, and is unanimously accepted to be a compilation of much later date. It is, therefore, keeping in view the narration of events considered to be quite separate and single.

34. The following table shows the proportion of difference and agreement that exists between these two kinds of Gospels :

Writes Encyclopaedia Biblica under the heading *Gospels* :

“Of the four Canonical Gospels the first three (differing from the fourth) so often agree in subject, order and language that they are regarded as taking common view of the facts, and are hence called *Synoptic*”.³⁰²

| <i>Gospel</i> | <i>Percentage of Peculiarities</i> | <i>Percentage of Coincidences</i> |
|---------------|------------------------------------|-----------------------------------|
| 1. Mark .. | 7 | 93 |
| 2. Matthew .. | 42 | 58 |
| 3. Luke .. | 59 | 41 |
| 4. John .. | 92 | 8 |

39. After the acceptance of the truth that the first three Gospels were compiled a long time after the death of Jesus, another point needs to be carefully considered, viz what was the following hypotheses in this connection :

a. Based on verbal traditions there was a Gospel in the Aramaic language, where from the three Evangelists compiled their Gospels independently of each other. This proposition is unacceptable for the reason that manifest difference exists among them in the narration of events. If all the three had one and the same source, how could this discrepancy arise in the narration of events ?

b. Only one Gospel was composed in the beginning; and the author of the second Gospel borrowed therefrom, adding some hearsay reports and omitting others. The third Evangelist in his turn, made use of the first two Gospels introducing his own amend-

³⁰². Rev. F. Marshall M.A. Oxford and Cambridge edition of Luke P. 5.

ments and alterations. In this way, a portion of these three Gospels fell into agreement, whereas the other portion differed. The question naturally arises which of these three is the first, which the second, and which the third Gospel in the order of their compilation? Six classifications have been suggested :

1 Luke, 2 Matthew, 3 Mark.

1 Luke, 2 Mark, 3 Matthew.

1 Matthew, 2 Luke, 3 Mark.

But all the three kinds of this clasification were set aside and quashed by arguments, and the following arrangement came to be considered :

1 Matthew, 2 Mark, 3 Luke.

1 Mark, 2 Matthew, 3 Luke.

1 Mark, 2 Luke, 3 Matthew.

In this system the majority of arguments give Mark the first place; but it has not been definitely decided which is the second, and which the third; for, Matthew and Luke both get equal points. One thing, however, is distinctly clear that the present order of Matthew, Mark and Luke is wrong on the basis of the majority of arguments.

c. The third proposition stated that there was, in the first instance, a Gospel in Hebrew or Aramaic, from which these three Gospels have been borrowed. But it is open to the same objections which are levelled against the traditional Gospel.

d. It is said that instead of the present Mark there was another Gospel compiled by Mark wherefrom these Gospels of Mark, Matthew and Luke were copied.

e. The fifth hypothesis proposes that the first, real Gospel was not Mark, but it was Logia, from which mark and Matthew were compiled.

It is on the basis of such-like propositions that the arrangement of the curient Gospels is thought to be in the following detail :

- (i) From the Hebrew or Aramaic Gospel was derived the Greek Gospel; from the Greek Gospel the present Matthew. and from Matthew was deduced Mark and Luke.

- (ii) From the present Mark and Logia were taken the present Matthew and Luke.
- (iii) From the first Mark and Logia was collected material for the present Mark, Luke and Matthew.
- (iv) From the first Mark and Logia were compiled only the present Matthew and Mark; and Luke was made after trimming them.
- (v) From the verbal reports of Peter and other apostles were compiled Matthew, Mark and Luke.
- (vi) From the first, real Mark was made the present Mark and Matthew; and Luke from Logia.
- (vii) From the first Mark was deduced the current Mark; and Luke from the first Mark and Logia.
- (viii) Matthew and Luke from Logia; and Matthew from Mark.

The case of all this confusion lies in the fact that the date of the compilation of the current Gospels is not known. In the College Edition published by Cambridge and Oxford it is written in acceptance of this truth : *the date of writing is vague*.³⁰³

Aims of the Three Gospels.

Matthew compiled his Gospel for the Jews to prove that Jesus was the Messiah; Mark wrote for the Gentiles to show that Jesus was the Son of God; and Luke composed his Gospel for the non-Israelite governor, Theophilus saying that Jesus was the Saviour of the sinners.

Literary qualities of the four Gospels.

Mark records, in brief and concise words, the important events in the ministry of Jesus. Matthew narrates events in combination with his public addresses, as is evident from the Sermon on the Mount. Luke is another reporter of events and discourses; but he tries to describe them in Chronological order, and in most cases according to the requirements of the time. From a comparative study of the three Gospels it appears that Matthew and Luke give their unanimous statement where Mark is silent; but where Mark speaks no unanimity is found between them. In any

303. Rev. To Marshal M.A. Oxford Cambridge edition of Luke. 8.

common report of these three Gospel-writers there will not be seen any important agreement but it already exists in the first or the present Gospel of Mark. It is, therefore, evidently clear that Matthew and Luke either borrowed directly from Mark, or from the traditional manuscript which is included in Mark. Besides this, there is no other proposition worthy of acceptance for example, it will be contrary to literary experience to say that the concurrence of Matthew and Luke in the narration of certain events is merely accidental. If Matthew have copied from Luke, or Luke from Matthew, then agreement between them should be only in such events which are not related by Mark. And if Mark had copied from Matthew, he would have, in order to conceal this matter, tried to alter and change every sentence but such an action was impossible even for an impostor of that simple the original manuscript of Mark which had been taken advantage of, and used by Matthew and Luke, was different from the present Gospel of Mark in many respects.

Wherever Matthew and Luke have differed from Mark, a scrutiny thereof reveals that neither Matthew has borrowed anything from Luke, nor Luke from Matthew; otherwise they would have agreed against Mark, in most important matters. Of the miraculous birth of Jesus his childhood, and resurrection there is no mention in Mark.

Gospel according to John.

This Gospel is glaringly different from the other three.

The following topics which have been dealt with, and discussed in other Gospels, are not to be found in John :

Repentance ; forgiveness; faith; wealth and property; divorce; sinners sitting at the custom ; preaching and propagation; persons possessed of evil spirits; turning out of evil spirits; impure lepers; leaven; hypocrisy; adultery; sorrow and mourning; the rich; parables.

Instead of cross John makes use of the word *rafa*.

Was Jesus the son of a virgin?

Having considered the authenticity and accuracy of the Gospels, it seems necessary that a glance be cast on some of the basis

doctrines of Christianity. The Gospels begin with a mention of the birth of Jesus; and the doctrine that he was her son of a virgin or the son of God forms the foundation-stone whereon the whole edifice of Christianity has been erected. *Son of a virgin* and *son of God* are correlative terms in the technique of Christianity. The following facts are worthy of consideration in the light of the Gospels :

1. A virgin conceived, and bore a son. Having been born without the agency of a human father, he was called the son of God, and a great sign. But what was the reason that Jesus himself never adduced the fact of his birth as a miraculous sign or a wonder, nor ever asserted that he was the son of a virgin, and therefore the son of God?

2. A mention of the virgin birth is not to be found in any early and authentic record of Christianity. Only recently a research book *Unrest in Religion* has been published. It is written on page 95 of this book :

“It is not to be found in any authentic document or tradition of the earliest date. It is not to be found in Paul’s Epistles. It is not to be found in the earliest public preaching of the Gospels if Peter’s addresses are rightly recorded in the Acts. The story of the virgin birth is not to be found in the Fourth Gospel.”^{303a}

3. In the Hebrew MSS of the Bible the term ‘*almah*’, and its translation *parthenus* in the Greek MSS, has been used in the sense of a virgin. But it has now been accepted on all hands, including Christian scholars that ‘*almah*’ means a young woman of marriageable age, and that it is wrong to render it as a virgin. The famous verse of Isaiah (7 :14), *a virgin shall conceive, and bear a son* has therefore, been translated *a young woman shall conceive, and bear a son*. It will, however, be amusing to make a reference to Joel ³⁰⁴ in connection with the old translation : *Lament like a virgin girded with sack cloth for the husband of her youth*. “Virgin with husband” is indeed a curious thing.

303a. *Unrest in Religion* page 95.

304. Joel 1 : 8.

4. It was nowhere said in the Jewish scriptures that the Messiah would be born miraculously without the agency of a human father.

5. The mention of a virgin's conception is found in Matthew and Luke only, and not in Mark. But both the Gospels, side by side with calling Jesus the son of a virgin, have recorded his genealogy also. To draw up the genealogical table of a man who has no father is a double impossibility. The existence of the genealogical tree in Matthew and Luke is enough to prove that the two Gospel-writers believed Joseph to be the father of Jesus. The Hebrew term '*almah*' has indeed been used in the sense of a young woman or bride in Genesis³⁰⁵ (24 : 43), Exodus³⁰⁶ (2 : 8) Proverbs (30 : 19),³⁰⁷ Isaiah in the singular number, and *ailmot*³⁰⁸ in the plural number in Psalms (68 : 26); Song of Solomon (1 : 8; 6 : 8).³⁰⁹ Its meaning as virgin is not to be found in the Hebrew lexicon. In Arabic *ghulam* is the word for a young man, *almah* has been derived from this term³¹⁰(Brown's Hebrew-English Dictionary

6. Not only the name of Jesus' father exists in both the Gospels, but he has been repeatedly called *the son of man, son of Abraham, and son of David* (Matt. 12 : 31; 11 : 31; 1 : 1, 2; 2 : 42; John 7 : 42; Gal. 3 : 16).³¹¹

7. It is written in Matthew.³¹²

“While he yet talked to the people, behold, his mother and his bretheren stood without, desiring to speak with him. Then one said unto him, Behold, thy mother and thy brethren stand with out, desiring to speak with thee. But he answered and said unto him that told him, Who is my mother? and who are my brethren? And he

305. Genesis 24 : 43.

306. Exodus 2 : 8.

307. Proverb 30 : 9.

308. Isaiah 7 : 14.

309. Psalms 68 : 26. Songs of Solomon 1 : 8, 6 : 8.

310. Brown's Hebrew English Dictionary.

311. Matthew 12 : 31, 11 : 31, 1 : 1, 2, 2 : 42, Jphn 7 : 42. Galatians 3 : 16.

312. Matthew 12 : 46-50.

stretched forth his hand towards his disciples, and said Behold my mother and my brethren' For whoso ever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother."³¹³

With a slight difference these words are found also in Mark (3 :31-35) and Luke (8 :19-21). There are three evidences in these verses; *firstly*, that of the Gospel-writer that his mother and brethren came there; *secondly*, that of the informers that his mother and brethren stood outside, desiring to speak with him, and *thirdly*, that of Jesus himself that he contradicted not the statement of his having mother and brethren. However, if these verses, thinking wishfully, be taken to mean contradiction, then the high respect and superiority which Christianity ascribes to his mother that she was such a great and good mother who have birth to the son of God, and on whom descended the spirit of God, will vanish away and disappear. If Jesus had known that his mother was not an ordinary mother, like other mothers, but that the like of her was not be found among all the women of the world, how could he deny to be her son. Hence, either it is wrong that Jesus was the son of a holy woman, or it will have to be accepted that Jesus had real brothers and sisters just as he had a real mother. After this, one question only remains to be solved, whether these brothers of Jesus were born of the Holy Ghost without a father or through the agency of a human father?

In Luke the evidence of all his country men is recorded in the following words : *And all bare him witness and wondered at the gracious words which proceeded out of his mouth. And they said, Is not this Joseph's son?*³¹⁴ And in John³¹⁵ *And they said, Is not this Jesus, the son of Joseph?* And in Matthew³¹⁶, *Is not this the carpenter's son?* Again in John³¹⁷ *Jesus of Nazareth, the son of Joseph.*

313. Mark 3 : 31-35. Luke 8 : 19-21.

314. Luke 4 : 22.

315. John 6 : 42.

316. Matthew 13 : 55.

317. John 1 : 45.

8. It is written in Mark *And when his kinsmen heard of it, they went out to lay hold of him for they said he is mad.*³¹⁸ This statement of his mother and brothers that he was mad or beside himself, seems strange. She might have apprised Jesus and his borthers of his miraculous birth, and that he was the son of God and not the son of man

If the mother, brothers and other Kinsmen of Jesus had any knowledge of his supernatural birth, they would never have called him *mad* or *beside himself*; at least, the good and noble mother, as Mary was, should have known that her son was not mad, but being born of a virgin, was the son of God.

9. On the accuracy of this event we have the testimony of Jesus himself. He said, *A prophet is not without honour, but in his own country, and among his own kin, and in his own house* (Matt.).

“And he went out from thence, and came into his own country; and his disciples followed him. And when the sabbath day was come, he began to teach in the synogogue. and many hearing him were astonished, saying. From whence hath this man these things? and what wisdom is this which is given unto him, that even such mighty works are wrought by his hands? Is not this the carpenter, the son of Mary, the brother of James, and Joses, and of Juda, and Simon? and are not his sisters here with us? And they were offended at him. But Jesus said unto them, A prophet is not without honour but in his own country, and among his own kin, and in his own house. And he could there do no mighty work”.³¹⁹

These verses mention the names of the real brothers and sisters of Jesus, as well as his ancestral profession. We read in Luke.³²⁰

“Now his parents went to Jerusalem every year at the feast of passover. And when he was twelve years old. went up to Jerusalem after the custom of the feast. And

318. Mark 3 : 21.

319. Mark, 6: 1-4, Matthew 13 : 57.

320. Luke 2 : 41-51.

when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem and Joseph and his mother knew not of it. But they, supposing him to have been in the company went a days journey; and they sought him among their kinfolk and acquaintance. And when they found him not, they turned back again to Jerusalem, seeking him, And it came to pass that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them and asking them questions. and his mother said unto him, Son, why hast thou thus dealt with us? behold thy father and I have sought thee sorrowing. And he said unto them, How is it that ye sought me? wist ye not I must be about my father's business. And they understood not the saying which he spake unto them."

It is really strange that the parents of Jesus could not understand his simple statement that he was the son of God³²¹ and continued to search after him believing that he was their own son. But it is wrong to infer from the words *my Father* which Jesus spoke, that he was the son of God . By these words Jesus meant David; for Father's house was, as a matter of fact, David's house. It is written in John³²¹ (2 : 16) :

"Make not my Father's house an house of merchandise. And his disciples remembered that it was written, The zeal of thine house hath eaten me up"³²².

We have stated in the foregoing pages that only Matthew and Luke have spoken of the virgin-birth. But its contradiction also exists in both these Gospels. If the virgin-birth have been mentioned in the first chapter of Luke, in the Second chapter it has been contradicted and opposed. The first news which Luke has given with regard to the birth of Jesus, is that the Angel Gabriel appeared unto Mary, and said :

"Behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus. He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father

321. John 2 : 16.

322. Psalms 69 ; 9,

David; and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end. Then said Mary unto the angel, How shall this be, seeing I know not a man?³²³

In the angel's glad tidings the following points deserve consideration :

- a. He shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David.
- b. How shall this be, seeing I know not a man.

In other words.

- i. Son of the Highest means the king of the Israelites who will be from the line of David.
- ii. If Jesus had no father, how can he be called son of David, born of the seed of David"?
- iii. The sentence *I know not a man* was spoken by Mary after she had been, according to the Gospels, betrothed to Joseph. To know not one's own spouse, is unreasonable and absurd. The surprise, therefore, was not about the birth of a son, but about the high dignity, as communicated by the angel, which the son was to attain in his life; for, having been betrothed to a man, the birth of a son was not and impossible phenomenon. Writes a commentator of the Bible :

"Indeed her doubt had been not about the birth of a son, but about the high dignity that the son was to attain in after Life".

It is written in Matthew (1 :25), *And (Joseph) took unto him his wife : and knew her not till she had brought forth her firstborn son.* How strange it is that Joseph brought his wife to his house, but knew not that she was his wife, nor reposed faith in the angel's message that such a strange son would be born unto him.

A portion of the story of Jesus' birth, as recorded in the Gospels, is a product of imagination and fantasy only; and it cannot

323. Luke 1 : 31-34.

be examined in the light of history. The angel of heaven apprised some shepherds (who were abiding in the field outside the city unusually in the cold of the winter) of the Lord's birth. Why some other noble and trustworthy persons of the city were not endowed with this happy news? The multitude of the heavenly host praising God were not seen by any one else except the shepherds; nor the residents of the city were considered fit enough to behold the child-God lying in the manger and the people staying in the inn, too, could not see any light in the manger where fodder is placed for horse and cattle to eat.

Besides these perplexing puzzles, Luke committed a mistake in mentioning in this connection an event of historical importance and accuracy which has let down and lowered the historical position of the Gospels in the eyes of scholars. Luke writes in the beginning of chapter 2 of his Gospel that in the time of Cyrenius, the Governor of Syria a decree was declared for the official enumeration of the people.

“And Joseph also went up from Galilee, out of the city of Nazareth, into Judaea, unto the city of David, which is called Bethelhem; (because he was of the house and lineage of David :) to be taxed with Mary, his espoused wife, being great with child”

1. This census took place six years after the birth of Jesus.
2. It was an enumeration of the Roman citizens only, and the masses in general had nothing to do with it; hence the Encyclopaedia Biblica has written³²⁴ on p. 3995 : *It is not unnatural to suspect that Luke may have misdated this census.*
3. History has no record of such a decree that all those people who had emigrated, should return to their birth-place to get their names registered. Such an oppressive order was never given.
4. It was enough that an elderly member has all the names of his family registered. Women, particularly were not required to be present.

324. Encyclopedea Biblica Cheyne page 3995.

5. The point that concerns our investigation is, if Mary had not been married to Joseph, why did he use to take his fiance with him wherever he went? and how could the name the fiancee be entered in the census record, particularly when she was not even from the line of David? This action on the part of Joseph and Mary that they lived together and travelled together before the consummation of marriage, is not only highly improper but inadmissible as well.

The word '*espoused*' is not found in the Latin and Syrian manuscripts of Luke; instead wife have been used, showing that the word was forged very much later.

After the fictitious census-story which had been cooked up to prove Jesus' coming from Nazareth, Luke goes on to mention the evidence of some shepherds, the absurdity whereof we have already exposed in the foregoing lines. He has, further on, related another event which cuts at the root of the virgin-birth theory.

"And when the days of her purification according to the Law of Moses were accomplished, they brought him to Jerusalaem, to present him to the Lord; (as it is written in the law of the Lord, Every male that openeth the womb shall be called holy to the Lord;) and to offer a sacrifice according to that which is said in the law of the Lord. A pair of turtledoves, or two young pigeons".³²⁵

That is to say, both the parents of Jesus had been impured on account of his birth. The impurity of the father could be caused only if he was Jesus' real father. After their purification it was essentially necessary to purify the child also, which ceremony was performed with the sacrifice of two young pigeons, the parents of the child being too poor. If the birth had been a supernatural nature, without the agency of a human father and the child had been caused into existence with the power of the Holy Ghost, in the idea of the mother's becoming impure would be basically wrong,

325. Luke 2: 22-24.

to say nothing of the impurity of Joseph for an act which he had never committed. The dictates of law contained in chapter 12 of Leviticus made no mention of the child's impurity.³²⁶

Another evidence against virgin-birth.

“When the parents brought in the child Jesus, to do for him after the custom of the law.....”. Simeon, an old man, spoke of the glory of the child, saying, “this child is set for the full and rising again of many in Israel..... And Joseph and his mother marvelled at those things which were spoken of him”³²⁷

In the first place, both the parents of Jesus have been mentioned in these Verses. Then, the astonishment of both of them shows that they believed not in the extraordinary or miraculous birth of Jesus. If they had known that the child was the Son of God, they could not have been taken by surprize by Simon's statement. There is yet another puzzle which remains to be solved. If Joseph had been carrying Marry, *his fiancée*, from place to place in his company, when was the marriage between them finally consummated? for, the Gospel-writers furnish no information in this regard. They, however, state quited frequently that Jesus had brothers and sisters. If the marriage had been consummated, then how far is it correct and permissble to go on calling Mary *the holy virgin*? And if the marriage had not be consummated, in that case the other children will also have to be called the children born of fiancée. We tell our Christian friends most sincerely, that in order to be safe from all such charges there is only one aspect of spotless chastity and moral purity that Mary should be looked upon and regarded as the lawful, wedded wife of Joseph.

It is, thus, obviously clear that the first chapter of Luke which speaks of the virgin-birth is contrary and repugnant to the second chapter wherein Mary and Joseph have been called repeatedly the parents of Jesus.

326. Leviticus, 12 : 2,3,4.

327. Luke 2 : 27,33 ,34.

In Luke chapter one, verse 32, Jesus has been called the son of David; and in verse 27, Joseph has been said to be of the house of David. Hence, Jesus was son of Joseph who was son of David.

If Jesus was not the son of Joseph, it would also be wrong to call him the son of David; for, one who has no father, his ancestry cannot be traced back to Adam. And if it were contended that he was called son of David on account of his mother Mary, then it should be clearly understood that generalogy or history or the descent of a person is not built up anywhere in the world according to the sideline of the mother. And if, for the sake of argument, such a practice did exist, then pedigree of mothers right up to Eve should have been recorded. But it should be remembered that even Mary was not from the line of David. She was a relative of Elishabeth; and Elishabeth, as stated in Luke (1:5) was from the line of Levi.

We have discussed at some length the verse 34, chapter one, of Luke, in which she is reported to have distrusted the angel's news about the birth of a son to her for the reason that she knew not a man. To entertain doubt in the angel's communication is, according to the Gospels, reprehensible. Zacharias, prior to this incident, had been punished for such a doubt with speechlessness for three days :

“Thou (Zacharias) shalt be dumb, and not able to speak, until the day that these things shall be performed, because thou believest not my words, which shall be fulfilled in their season” ³²⁸

For a similar offence, that she doubted the birth of a son without the action of a human father, and believed not that God Almighty was powerful enough to cause such a creation into being.

THE BIRTH OF JESUS CHRIST

The theory of the Immaculate Conception of Jesus Christ has been rejected almost unanimously on biological grounds. From the point of view of ethics it has been declared to be valueless. In Christian theology, however, it still holds a position of supreme importance. But the question lies properly within the domain of history. Ethics and theology start from hypotheses which want proof. They drag Logic into their service, but logic is powerless unless it has provable facts to go upon. The science of Biology may indeed give us enormous help to arriving at a reasonable solution of the problem ; but biological theories, like all scientific theories, are based upon known and proven facts of nature. They are mere statements of relations observed by us to be working constantly, consistently, and uniformly between the various phenomena of nature; and if certain facts come to light the truth of which is beyond dispute and they do not happen to fit in with a theory, that theory shall have to be modified in order to account for those facts; the facts themselves cannot be rejected to keep the theory in intact. Biologically conception is impossible without copulation. But if there were sufficient historical evidence to prove conclusively that Jesus was conceived without male agency, biology shall have to concede to the stern logic of facts and admit the possibility of the phenomenon. The uncompromising character of biological discovery, however, makes the task of the historical enquirer a bit more difficult. If the biological possibility of the occurrence were admitted, the task would be much easier. As it is, it requires historical evidence of an overwhelming character to establish the fact that Jesus was born of a virgin without the intervention of a male parent. The word "immaculate" has a theological flavour about it and is based upon misconceived notion of hymenical relations; it must, therefore, be avoided in all sober discussions. And if historical evidence of the character required is not forthcoming; if on the contrary it is weak and otherwise unworthy of acceptance, the theory must be rejected without the least hesitation and without the least regard as to how

the rejection affects theology. From the nature of the case and with regard to the collective experience of humanity and the findings of biology, the burden of proof lies upon the positive side; and if that proof is wanting the contrary is established, and Jesus stands revealed as an ordinary mortal and the son of a mortal.

Unfortunately, we have no first-hand information. The records that could be expected to throw light on the subject are removed several generations from the date on which the event is said to have occurred. Of the two narratives which mention the circumstances of the Nativity one comes from an unknown hand; the other, more literary and showing considerable proficiency in the art of historiography, as it was known to the ancients, is based upon traditions more than a century old, handed down through unknown channels whose veracity we have no means of judging. The Gospels, like all other books of the Holy Bible, have suffered severely from interpolations, and interpolations once admitted render the whole uncertain. Add to this the fact that these narratives contradict one another ever and anon. According to Matthew, Jesus was born in Bethlehem in order that a certain prophecy in Micah that had been fulfilled in the person of the Maccabeus should find a second fulfilment in Jesus. Luke gives the simple reason of taxation. Matthew conjures up a number of sages from the East, but Luke contents himself only with a few shepherds. Matthew sends him out to Egypt because he thinks a certain verse in Hosea ("Out of Egypt have I called My Son") which mentions God's special mercy on Israel which He showed in the deliverance of the Israelites from the Egyptian bondage was in reality a prophecy of the return of the infant Jesus back from that country. Luke is silent on this, as well as on the massacre of infants, which Matthew introduces to heighten the effect with a quotation from Jeremiah lamenting the Captivity. According to Matthew, Joseph turns into parts of Galilee, and settles in Nazareth in order to escape the cruelties of Archelaus the Ethnarch of Judea, while Luke thinks they belonged originally to that place which they never left except for the purpose of census and the annual feast. Examples of contradictions may thus be

multiplied to any number. Many things mentioned in these narratives find no support from contemporary history. Matthew places the nativity in the days of Herod the King, while almost all historians since Whiston agree that he had died four years before. Luke thinks Jesus was born in the year of census. But census for the purposes of taxation was ordered on the banishment of Archelaus, ten years after the death of Herod, when the Ethnarchate of Judea and Samaria was formed into a separate province of the Roman Empire and placed in charge of a Roman Procurator. The census was limited to this newly-formed province and did not extend to Galilee. The family of Joseph could not be taxed in this census. The city of Nazareth was within the jurisdiction of the Tetrarchate of Galilee, and it was for this reason that Pilate sent to Antipas for trial (Luke xxiii. 7). And it is on these flimsy records that the theory of the miraculous birth of Jesus is based.

The unhistorical character of the Gospel narratives, their coming into existence at a very late date, their contradictions, and their variance with contemporary history are enough to vitiate the theory through and through. But whatever their historical worth, I will limit my enquiry to the sacred Scriptures alone. They are the standard works on the life of Jesus, and must not be treated lightly.

St. Matthew and St. Luke agree that Mary was espoused to Joseph before she was found big with child. According to Luke, the angel came to apprise Mary of the birth of a child to her *after* she had been engaged. According to the well-established custom among the Jews betrothal amounted, as far as hymenical relations between a husband and wife are concerned, to marriage. The *fiance'* had free access to his *fiancee*. Hymenical relations were permitted, and children conceived during that period were considered legitimate. Hence if a betrothed damsel was found pregnant, it was a matter for neither surprise nor scandal. There would be every presumption for legitimacy unless there were clear and overwhelming evidence to infer the contrary: Now we do not find even a hint of a scandal against Mary in the New Testament, because—and

that is the natural conclusion—everybody believed that the conception owed its origin to Joseph. Mary is not much surprised in receiving the message from on high that she would have a child, because she thought that conception might take place any time. And when she does conceive she sings psalms of thanksgiving like all Jewish girls. Sterility was regarded as a curse among the Jews, and her “reproach among men” was removed. From the circumstances narrated in St. Luke, therefore, it is impossible to draw the inference of a miraculous conception. St. Matthew alone says in plain words that Joseph did not know her before she brought forth her first-born. It should be noted in this connection that the author of this Gospel is an unknown person writing about a hundred years after the event. It should also be remembered that hymenical relations between a husband and a wife are not things which people talk of among their friends and acquaintances. And it is abundantly clear from Matthew¹ (i : 24-25) that Joseph kept his counsel after he had been warned by the angel in a dream² (i : 20). How did, then, the writer come to know of the miraculous conception? We do not know. The case is indeed so entirely out of the common order of nature that if anything of the kind had happened it would have attracted everybody’s attention, and the matter would have become a subject of street talk. But, apart from the narratives of birth given in the Gospels, we do not find even an indirect passing reference to Jesus’ miraculous birth. This conspiracy of silence on the part of everybody is indeed exasperating. Jesus says not a word about it. The people of his household at least ought to have known the truth. About the parentage of a child nobody knows better than the mother. Mary ought to have been the first person to believe in the claims of Jesus, and through her his brothers and sisters would have believed in him at once. But they do not believe.

1. “Joseph being raised from sleep did as angel of the Lord had bidden him and took unto him his wife, and knew her not till she had brought forth her first-born son, and he called his name Jesus” Matthew 1:24,25.

2. But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying? Joseph, thou son of David, fear not to take unto thee Mary the wife, for that which is conceived in her is of the Holy Ghost. Matt. 1:20.

The conclusion is irresistible that they did not believe—not even his mother—that his birth was in any wise out of the common course of nature.

Rather there is abundant material in the New Testament itself to show that his contemporaries believed him to be the son of Joseph. “Is not this the carpenter’s son?”³ It was during the time of his ministry, and he does not deny. At least Mary knew for certain that Joseph was the father of Jesus⁴ See also⁵ Luke in which the writer speaks of Jesus as “being (as was supposed) the son of Joseph.” Over and over again he is called the son of David in the Gospels. And St. Paul settles the question of his parentage beyond dispute. “Jesus Christ our Lord, which was *made of the seed of David* according to the flesh; and *declared* to be the son of God with power, *according to the spirit of holiness*, by the resurrection from the dead”⁶ italics are mine). Now Jesus could not be said to have been *made of the seed of David* unless he were made of the seed of Joseph. Mary belonged to a priestly family, and Joseph was from the progeny of David.

To sum up, then, the collective experience of humanity, the scientific discovery and the clear testimony of the New Testament amply bear it out that Jesus was the son of Joseph in the physical sense of the word, born in the common course of nature, and there is not a shred of historical evidence for the opposite view that could stand any examination. We cannot, therefore, believe in the idea of miraculous conception without doing extraordinary violence to commonsense. The personality of Jesus Christ is common to two religions: Christianity and Islam. It would not, therefore, be out of place to examine what the Holy Qur’an has to say in

3. Is not this the carpenter’s son? Matt. 13:55.

4. And when they saw him, they were amazed, and his mother said unto him, son, why hast thou dealt with us? behold, thy father and I sought thee sorrow. Luke, 11:48.

5. And Jesus himself began to be about thirty years of age, being (as was supposed) the son of Joseph, which was the son of Heli. Luke, 3-23.

6. Rom., 1:3,4.

this matter. No doubt the Qur'an is not a book of history and is not a contemporary record. It came into existence more than six centuries after the event of the Nativity. But to the Muslim who reveres it as the literal revelation of the word of God it carries more weight than any book of history. Its Christian critics say that it is the work of Muhammad (may peace and the blessings of Allah be upon him !), which he compiled from the stories and ideas current in his time. To such critics, therefore, the story narrated in the Qur'an would represent the traditions current in the time of the Prophet about the birth of Jesus. For in the absence of any contemporary record, traditions of one age or the other are the only things we have to rely upon.

To begin with, then, the Holy Qur'an does not utter a word about the miraculous conception of Jesus. It is a most scientific work and treats of every subject in a most systematic way. Over and over again it declares that the course of Allah never changes; that is, to use the modern scientific language, the laws of nature are immutable, inexorable. "You shall never find a change in the course of Allah"⁷. The law of procreation is laid down explicitly in the Holy Qur'an in several places⁸ that man is born of a small life-germ that issues out of man. According to the Holy Qur'an Jesus is only a man; and he, therefore, must have been born as all men are born. Chapter xix.⁹ 16-35 gives the account of his birth. When the angel of the Lord appeared to Mary, she pleaded virginity. But she was under no vows of celibacy¹⁰. She conceived, we are not told how. It is the way of the Holy Qur'an to omit such details as the unnecessary. When the law is laid down clearly which everybody knows well enough from the common experience of humanity, it

7. The Qur'an, Xlviii:23.

8. The Qur'an, Xvi:5, xlix:13, Lxxvi:2, Lxxxvi:5-7 etc.

9. The Qur'an, XIX:36-35.

10. The Qur'an, iii:34-35.

becomes superfluous and redundant. It is the miracle of the Holy Qur'an that it mentions such things in a way that even the prudest maid may read it over and over again without a blush. The same principle has been kept in view here. But all doubts as to the nature of conception are dispelled by the mention in the next verse of the painful throes of child-birth that Mary experienced. The verse contains a reference to the curse pronounced in¹¹ Genesis and shows that the conception in this case was, too, under the same curse and therefore the result of the same process. Mother and son go to their people, and the scribes and Pharisees take to task. She refers them to Jesus. If it had been a question of legitimacy or otherwise of the birth, it was for her to reply. Jesus could have no say in the matter, and the Pharisees would have told her that Jesus could not be expected to know how he was conceived. On the contrary, their refusal to talk with Jesus is based on his youth. They do not say he is unable to speak; they do not say that he could not be expected to know the way of his conception. They rather plead that he was too young for them to talk to. The reply of Jesus, however, that he had been made a prophet, had been given the book, and enjoined to keep up prayer and pay the poor-rate, and serve his mother, settles the nature of the dispute beyond doubt. It shows conclusively that the talk took place when he had been made a prophet, and that it concerned his preachings and denunciations of the immorality of the age and not the legitimacy or otherwise of his birth.

To conclude, then, there is not a shred of evidence, historical or otherwise, to show that Jesus was born without the agency of a male parent; and in the absence of any such evidence one cannot but believe that he was the son of a mortal father. God bless the Prophet Jesus !

11. Genesis, 111:16.

HIS BIRTH AND DEATH

The Family of Amran

There is nothing surprising in the fact the Gospels leave us in ignorance concerning the parents of Jesus and his earthly life. The early Christians must have possessed more accurate information about them; but there were very strong reasons for not transmitting them to the second generation of Christians. Almost immediately after the crucifixion was begun that labour of faith, which resolved in elevating Jesus more and more above humanity, which must necessarily have condemned everything that tended in the opposite direction. Too many details about the earthly family of Jesus, its actual status, which was certainly not too distinguished, could not fail at that time to be very embarrassing. When Paul announced that he was interested only in "the crucified and glorified Christ,"¹² he gave the exact formula for the transformation of the life of Jesus in the minds of the earliest generation of Christians. At the same time he revealed the secret of the rapidity with which authentic recollections concerning the family of Jesus, and his life prior to baptism, were obliterated.

The earliest tradition believed that the name of Jesus' mother was Maryam¹³ and the name of his natural father was Joseph. I am alive to the fact that soon after, the Christian apologists challenged the correctness of Joseph being the *natural* father of Jesus. I have already discussed this question.

Joseph was a carpenter. Jesus learnt his father's trade.¹⁴ He, therefore, came from the rank of the simple classes, from among those who laboured and "*ate bread in the sweat of their faces.*"¹⁵ He experienced their troubles and poverty, as well as their hatred of the rich.¹⁶

12. I or. 18:23,24, ii:2.

13. Ency. Brit. Art. Geneologies of Jesus.

14. Gospel of Thomas, C. 3.

15. Genesis Iv:19.

16. Matt. 19:23,24.

We know very little regarding Mary, and what the Gospels say about her is totally insufficient. In view of the fact that the doctrine of *Christotokus* centered round Mary, their silence about her is all the more remarkable. Her lineage is completely unknown except that she was a cousin of Elizabeth, the wife of Zacharias, and, was "of the daughters of Aaron."¹⁷ *i.e.*, Amran or *'Imran*. Thus we gather that Mary also belonged to the family of *Amran*, or, in other words, was a descendant of *Amran*.

The Apocryphal Gospels, however, furnish us with some material with which we can reconstruct the early life of Jesus, but unfortunately they also contain and end in contradictory fantasies; and, with the growing influence of the Pauline creed, succumbed gradually to the glorification of the Lord; and, therefore, have to be considered very carefully.

The narrative I am about to describe has been collected from various sources. I will here, very briefly, discuss them first.

The *Protovangelium Jacobi* or the *Gospel Relating to the Birth and Infancy of Jesus*, as known to us, was discovered in the sixteenth century by Postel during his travels in the Middle East. It is also styled as the *Gospel of James*. Zahn and Kruger regard it as a very early document and place it in the first decade of the second century. Origen, writing in the early half of the third century, while referring to this Gospel said :

The author was in early times universally believed to be the Lord's brother, the head of the Church of Jerusalem.

Origen was, of course, referring to James the Just, for this Gospel begins : "I, James, wrote this history . . ." Clement of Alexandria¹⁸ and Justin Martyr¹⁹ not only referred to it but relied on it. There exist its recensions in Greek and Latin and an Armenian version is also in existence. It was read in several Churches up to the fifth century. I must, however, point out that this Gospel, as it has come down to us, is not in its original form. From time to time many additions and alterations had been made.

17. Luke, 1:5.

18. Strom actis, viii, 16,93.

19. Dial, 78.100, Apol:33.

This happened, there is ground for believing it, in the 5th century. The abrupt introduction of Joseph in the first person (Ch. 18-20) gives convincing evidence that that and the following sections are not from the hand of the writer of the Gospel.²⁰

To begin with, Origen gives a different ending of the Gospel. Again, certain incidents have been introduced which are in keeping with the later popular mythical belief of the Christians, and it is for this reason, that in its present form, the Catholic Church, in particular, considers it to be "the most edifying Treatise which was read in several Churches."²¹ If the form of the Gospel as it existed before the fourth century had been the same as it is today it would not have been condemned, as was done, by three successive decrees: The Decrees of the Western Church at Damascus (382 C.E.), of the Innocent I (405 C.E.) and of Gelasius (496 C.E.). On the contrary in its present form, and no doubt, because of the incidents interpolated by the hagiographers, this Gospel is maintained by the Catholic Church to be the "source of various traditions current among the faithful. They are of value in indicating the veneration paid to Mary at a very early stage."²²

According to Postel, this Gospel was very popular with the Syrian Nestorians even in the sixteenth century.

The second is the *Evangelium de Nativitate de Maria* or the Gospel of the Nativity of Mary, In this Gospel the history of Mary is narrated and it ends with the birth of Jesus. The observations I have made about *Protovangelium Jacobi* equally apply, perhaps with greater force, to this Gospel.

The third, is the *Gospel of the Ebionites*. The Ebionites were Jewish Christians, and James, the Just, was the head of their Church at Jerusalem. They denounced Paul as a heretic and rejected all his Epistles as unauthoritative. No wonder that in the following centuries they themselves were stigmatized as heretics. They observed the Law themselves and held its observance as absolutely

20. Hastings, Dictionary of Church and Gospels, vol. I, p. 681.

21. The Catholic Ency. Art. Apocryphal Gospels.

22. The Catholic Ency. Art. Apocryphal Gospels.

necessary for salvation and binding on all, and refused fellowship with all who did not comply with it. They believed that :

Jesus is the Messiah; yet a mere man, born by natural generation to Joseph and Mary.²³

This Gospel was likewise referred to by Irenaeus,²⁴ Epiphanius,²⁵ Hippolytus,²⁶ Origen²⁷ and Turtullian.²⁸ The Tuberigen School held that the primitive Christianity was itself Ebionism., Mosheim says that although the Ebionites believed in the celestial Mission of Jesus, yet they regarded him as a man born of Joseph and Mary, according to the ordinary course of nature.²⁹

And lastly, *the Gospel according to the Hebrews* is supposed to be the oldest Gospei. It was freely quoted by Ignatius in his *Epistle to the Church at Smyrna*.³⁰ This Gospel was written in Aramaic, the language which Jesus and the Apostles spoke. Sometimes it is confused with the so-called *Gospel of the Nazarenes*; and while considering the one as being only another edition of the other, the Tuberigen School held that the teachings and traditions contained therein represented the belief of the primitive Christians. Jerome, who held a very high opinion about this Gospel, regarded it as the original Gospel according to Matthew.

There are other Gospels: *The Gospel of Peter*, *the Gospel of Thomas*, and many others but I need not go into their details.

Having thus described in some detail the sources of the narrative I proceed to describe it, of course, without any gloss of the later Christians.

Joachim (Ioachim) a wealthy farmer of Nazareth, and his wife Hanna (Anna) lamented over the fact that they had no children.³¹ Joachim is told to his chagrin by Reuben, a Jewish father, who

23. Hippol. Phil. vii:22. See also Hastings, History of postolic Church.

24. Adv. Haer, I. xxvi.

25. Epi. Haer., xxix: 9:4.

26. Hippol. Haer, X:18.

27. Hoer, xxiii.

28. Turt. Icle. Praesar, Haer., 111:12.

29. Mosheim, An Ecclesiastical History, Ancient and Modern, vol. 1,214.

30. Epistle to the Church at Smyrna, 111:1.

31. Prot., Jac. C.I.

could boast of a numerous family, that his childlessness disqualified him from presenting his offerings to God. Reuben looked Joachim in the face contemptuously and addressed him as a man "who had not given any offspring to Israel." With an aggrieved heart Joachim went to the Temple, and remained there till late at night, and prayed to the Lord to bless him with a child. In the meantime Hanna, his wife, was also reminded of her childlessness as she saw, through a window of her house, a sparrow's nest in a laurel bush, She had also been driven with jeers from the Lord's Temple; and she also lamented :

Woe in me! Who begot me and what womb produced me,
for I am reproached, and they have driven me with jeers
from the Lord's Temple.

Woe in me! What am I like?
I am not like the birds in Heaven,
for the birds of Heaven are fruitful before
Thee O Lord.

* * *

Woe in me! What am I like?
I am not like this earth,
for even this earth bears its fruit in season
and blesses Thee O Lord.³²

By these lamentations Hanna profaned the Lord's Day. Judith, her maid, turned on her, and said :

Why should I wish you any evil for not listening to my words, since the Lord Himself has closed thy womb, and not given thee any offspring for Israel?

Hanna dressed herself, out of respect for the Lord's Day, and, as her husband had not yet returned, she bewailed again :

Bewail must, I, my sorrows,
And bewail must I my childlessness.

And Hanna prayed :

O God of Israel! bless me and harken unto my prayer, as Thou didst bless the womb of Sarah and gave her a son, even Isaac.³³

32. Prot. Jac., iv:i, 111:1.

33. Prot. Jac. 111:3.

At this time an angel appeared and assured her, just as he did to Joachim in the Temple, that the Lord will bless her with a child. Hanna answered with a promise :

As the Lord my God liveth, if I bring forth a child, I will bring it for a gift unto Thee, my God.³⁴

Eventually, Mary was born to Hanna on the 15th of Hathor;³⁵ 'and although according to the Jewish ideas she had to be sorrowful for the child was not a son, still she thankfully praised the Lord for His gift and sang a song. This song is more appropriate than is usually the case with such songs in the Bible. Hanna thanked the Lord and sang ;

I will sing a song unto the Lord my God,

for He hath visited me, and taken from me the reproach of my enemies;

The Lord hath given me fruit of righteousness, a single fruit, but manifold in His sight.

Who will tell the sons of Reuben—
that Hanna giveth suck.

Harken! Harken! Ye twelve tribes of Israel :

Hanna giveth suck.³⁶

Hanna then proceeded to fulfil her vows of consecrating the child. Mary was not allowed to walk on the common ground till she was taken at the age of three to the Synagogue where she was entrusted to the high priest, Zacharias.³⁷

A good deal of discussion has taken place as to where Zacharias and John the Baptist lived. Luke says in a city in Juda, but he contradicts himself when he refers to a desert. He does not name the town and the only references by name to the places where John was living are given in John : Bethabara³⁸ and Acaon near Salim.³⁹ Bethabara was east of the river and a day's distance from Cana of Galilee.

34. Prot. Jac. iv:1, Evag. de Nat. de Mar., c.3.

35. Forbes Robinson, The Coptic Apocryphal Gospels. 1.

36. Prot., Jac. iv:3.

37. Prot. Jac. vii:1.

38. John, 1:28.

39. John, 111:23.

Zacharias belonged to the tribe of Abijah, and he may be a descendant of those who were left behind by Zurobable with the first band of exiles under the leadership of Shashbazzar. It is true that at sometime Zacharias must have lived in the priestly towns, but the Talmud tells us of many high priests living away from them. Zacharias must have taken Elizabeth to these places to escape the fury of Herod.

Mary was taken to Zacharias and was placed under his guardianship. She began to live with him. During her stay in the Temple she was visited and fed by angels and honoured by Divine visions.⁴⁰

Mary arrived at womanhood when she was twelve years. She then had an angelic apparition.⁴¹ A slightly different version of this apparition is given by Luke.⁴²

In three of the Gospels under discussion the visit of Mary to Elizabeth at this juncture is omitted for the obvious reason that the apparition took place at a time when Mary was living with Zacharias and consequently with Elizabeth. In the fourth it is a clear later and self-contradictory interpolation.

Mary had to leave the Temple because of her age. "No exception was made on her account to the rule which forbade all full grown women to be seen within the walls of the Holy Temple. The high priest took counsel as to what course they should adopt in order that she should not defile the Lord's Temple."⁴³ And the high priest took the vestment with the twelve bells and went in unto the Holy of Holies and prayed concerning her. And lo, an angel of the Lord appeared saying unto him: Zacharias, Zacharias, go forth and assemble them that are bachelors of Israel, and let them bring every man a rod, and to whomsoever the Lord shall show a sign, *his wife shall she be.*⁴⁴

40. The Gospel of Pseudo-Matthew, vi: The Coptic Life of Mary, IIA.

41. *Evang de Nat de Mar.*, C.6.

42. Luke, 1:28.

43. The Gospel of Mary, Yrjo Hiren, the Sacred Shrine, 201.

44. *Prot. Jac.* viii:3 *Evang. Native. de Mar.* c.7.

And Zacharias in conformity with the procedure of old⁴⁵ summoned the bachelors⁴⁶ of Israel who lived around or near the place. Zacharias proclaimed :

Let each bring his rod (some versions say—a reed used for writing) and whoever has a sign shown to him by the Lord *his shall the woman be.*⁴⁷

The narrative goes on :

And Joseph cast down his adze and ran to meet the Heralds, and when they were gathered together, they went to the high priest. The rods were thrown in the fountain outside the Temple. .when Joseph's rod emerged a dove came down and sat beside it.⁴⁸

Joseph was then married to Mary,⁴⁹ and took Mary unto his house (which was Bethlehem Nasoriyyah).⁵⁰ The marriage is consummated and Mary conceives.⁵¹ The age of Mary "when these mysteries came to pass" was sixteen years.⁵²

Some Gospels state that immediately after his marriage Joseph left Mary and went to another place to attend to his work, and that the apparition to Mary took place during his absence. The place to which Joseph is alleged to have gone is not named and no one mentions the period of his absence. Such vague platitudes cannot be accepted to cover a period of four years. In any case there was nothing to prevent Joseph from returning earlier to his house and resuming his married life, and then returning to his work. I have already given detailed reasons for rejecting this journey.

The *Protovangelium Jacobi* also narrates that some time after Mary had been received into Joseph's house, she, with other women, was charged with the making of the Dividing Veil for the Temple of the Lord, to screen the Holy of the Holies,⁵³ and that it

45. Isa. xl:1.

46. One of the versions says widowers.

47. Prot. Jac., ix:1, Evang de Mar, c. 7-8. cf. Nub:vii:2-4.

48. Ibid.

49. The details of the event are given in the Armenian Versions, ch. Iv.

50. Evang de Native, de Mar., c. 7-8.

51. The Gospel of Ebionites the Gospel according to the Hebrews, Iv:3.

52. Prot. Jac. x11:3. The Gospel of Mary, Vrjo Hiren, the Sacred shrine, 206.

53. Prot. Jac. XIII-1, cf. Exodus, xxvi:31.

fell to her lot to spin the true purple and the scarlet. Mary "didnot work with the other women but took the material with her to her home,"⁵⁴ and Joseph had to take a vow of separation as provided for in the Old Testament.⁵⁵ During the period of the vow he had to separate himself from all worldly things and particularly from any carnal connection with his wife. Dummelow tells us that "this vow could either be for a limited period or for life."⁵⁶ He also says that after the expiry of the period of vow the devotee "returned to ordinary life."⁵⁷ Joseph was made to take this vow to avoid "uncleanness" of Mary while she was engaged in making the veil. This vow was meant for men only. Mary had "secluded herself in her home, to conceal her condition from the children of Israel. Mary went to the Temple to deliver her finished work."⁵⁸

We are then suddenly told that when "the authorities of the Temple discovered Mary's condition, Joseph was charged with incontinence; and both of them were questioned :

Wherefore hath thou done this, and wherefore hath thou humbled thy souls and forgotten the Lord thy God?

The narrative goes on :

And Joseph was full of weeping. And the priest said : I will give you to drink of the water of the conviction of the Lord, and it will make manifest your sins before your eyes. And the priest took thereof and made Joseph drink, and sent him to the hill country and he returned whole. He made Mary also drink and sent her into the hill country. And she returned whole. And all the people marvelled because sin appeared not in them.⁵⁹

Joseph and Mary had not, in fact, transgressed any commandments of the Lord, they had only violated, if at all, a ritual set-up by the authorities of the Temple, and, therefore, as was to be expected, they passed the test scatheless, for it was laid down that :

54. The Gospel of Mary, Vrjo Hiren, The Sacred Shrine, 205.

55. Nub. VI.

56. Dummelow, commentary on the Holy Bible, 104.

57. Ibid.

58. The Gospel of Mary, Vrjo Hiren, The Sared Shrine, 206.

59. Prot. Jac. Xvi:1)2 See Nub. V:18.

If the woman be not defiled but be clean, then she shall be free, and *shall conceive seed*.⁶⁰

And consequently the high priest said to Joseph and Mary :

Since the Lord God has not disclosed your sins, neither do I condemn you.⁶¹

So the high priest sent them away, and Joseph took Mary and departed unto his house rejoicing and glorifying the Lord of Israel.⁶²

Mary was innocent and so was, of course, Joseph, because the conception had taken place during the interval which had elapsed between the time of marriage and the time when Mary was entrusted with the making of the veil and before Joseph had taken the vow. These facts are inherently implied, though not specifically stated in the narrative, because the discovery could not have been made by the authorities of the Temple till after the pregnancy was well advanced. Consequently the entrustment of the making of the veil could not have covered the same period. Besides, Mary at her marriage was twelve years of age, and at the time of the making of the veil when "these mysteries came to pass" she was sixteen years of age.

In one of the narratives, it is true, it is recorded that Joseph had left Mary soon after the marriage, and that on his return he was distressed to find the condition of Mary and charged her before the authorities of the Temple. She had, therefore, to go through the ordeal of drinking the bitter waters and was subsequently declared to be innocent. This version is false and was introduced to support the supernatural birth of Jesus. I repeat that this version is false, because Joseph also was made to go through the ordeal. The law did not provide for the man to go through the ordeal if he had charged his wife with adultery. If this version was correct Mary, and Mary alone, should have been made to drink the bitter waters. The fact that Joseph had also to take the bitter waters

60. Nub. v:28.

61. Prt. Jac. xvi:3.

62. Ibid.

is conclusive evidence of the fact that the real charge was against him, and Mary was made to drink the bitter waters because, in such circumstances, the Divine wrath could only demonstratively affect a woman. Mary, therefore, was made to do this so as to furnish evidence against Joseph and not because she had been charged with, or suspected of, adultery. Had the contrary been the case, i.e., Mary had been charged with adultery she would have been stoned to death.⁶³

The narrative continues, that in keeping with the traditions, then obtaining, and may I add even today obtaining in the East, Mary went to her parents' house at Nazareth to give birth to her first-born. Thus Jesus was born at Nazareth as any other child would have been in wedlock, and in support of this assertion it is mentioned that "the child took the breast from his mother."⁶⁴

From this stage Mary is relegated to the position of a forlorn mother, though she now and again appears, according to the Gospels, in the story. Twelve years after she is made to accompany Joseph and Jesus to the Temple at Jerusalem and then she appears at the scene of Calvary.

The abridged review in which I have striven as far as possible to employ the original expressions of the narratives is based upon the oldest MSS, and translations of the various Gospels.

The Canonical Gospels also tell us that there were other children of Joseph and Mary besides Jesus. But those who raised Jesus to godhead, who created belief in the virgin birth, could not tolerate the idea of Joseph having ever had consummated his marriage with Mary. The peculiar view of incarnation, having been linked with the contemporary view of the baseness of matter, led the Christians, who started the worship of the virgin mother, to discover, or invent, the probability that the *brothers* and *sisters* of Jesus referred to in the New Testament were either half brothers

63. Lev. 20 : 10

64. Gospel according to the Hebrews.

and half sisters, being children of Joseph from a previous marriage, or cousins only.⁶⁵

I have used the words "the children of Joseph and Mary" because the Synoptics have no hesitation in giving Jesus brothers and sisters. In the Gospels they are referred to in the most natural way. We read :

And there came his mother and his brethren, and standing without, they sent unto him, to call him, and the multitude was sitting about him, and they said unto him : Behold, thy mother and thy brethren without, ask for thee.⁶⁶

Again, people of Nazareth are represented as saying : Is not this the carpenter, the son of Mary, the brother of James, and Joses and Juda, and Simon? And are not his sisters also with us ?⁶⁷

Paul is even more clear, when he says :

But others of the Apostles saw I none, save James, the Lord's brother.⁶⁸

With this must be read the tradition that James the Just, a brother of Jesus, was the head of the Church at Jerusalem.⁶⁹

I will not embark on any lengthy discussion of the arbitrary theories based as they are on mere assertions. They are threefold. The first, the *Helvidian* mentioned by Heloidius, in the time of Jerome which held that the brothers and sisters were the children of Joseph and Mary born after Jesus. They relied on the reference to Jesus as the first-born.⁷⁰

The second, the *Epiphonian*, was sponsored by St. Epiphanius, which declared that the brothers and sisters were the issues of a previous marriage of Joseph. The third, the *Hieronymium*, was of St. Jerome himself. by which the brothers and sisters of Jesus were relegated to the status of mere cousins of the Lord, the children of Clopas, a brother of Joseph, and "the other Mary."

65. Light foot, Brethren of the Lord, 75.

66. Mark, 1:25.

67. Mark, VI:3, See also Matt. XII:46-47,55, XII:56, Luke, VIII:19 John, 11:12, VII:3, ICor. IX:5, Acts, 1:14.

68. Gal. 1:19.

69. Eseb., H./E. 2.1 70.

70. Matt. 1:25, Luke, 1:17.

It was the last mentioned theory which found favour with the later Christians, though it is totally devoid of any historical foundation. While commenting on this last theory Glover says :

That cousins in some parts of the world are confused in common speech with brothers may be admitted, but to the ordinary Greek reader *brothers* meant *brothers* and not cousins, which was something different.⁷¹

But we need not go by conjectures. We know the names of the brothers of Jesus⁷² and also the sons of "the other Mary;"⁷³ and they are different.

As a last resort, it has been suggested that the "brothers and sisters" of Jesus were no other than the groups of his followers united to each other by the bonds of faith; and reliance is placed on the fact that early Christians spoke of themselves as brethren and that Jesus styled them as brethren in his direction to them for proceeding to Galilee.⁷⁴

I have already referred to the incident that the mother and brothers of Jesus went to get hold of Jesus. He was then with his disciples and they mentioned to Jesus that his mother and brothers had come. This, I think, fully disposes of this special plea.

No one can ever dream the episode of the critical neighbours of Nazareth, who would not accept a prophet because they knew the family, that although Jesus had no blood brothers, yet their rejection was based because of his half-brothers or cousins only. When History gives us brothers and sisters and the apologetics cousins only, in any other case the decision of an historian would be quite clear.

It is not a matter for wonder why the evangelic texts or the commonsense traditions could not prevail for any length of time. The explanation is very simple. The early Christians, very shortly after the crucifixion, could not reconcile themselves to the idea

71. Glover, *The History of Jesus*, 23.

72. Matt. XIII:35, Mark, 6:3.

73. Mark, Xv:40.

74. Matt, XXVIII;10, cf. John, XX;17.

that the mother of Jesus, once her mission was accomplished, had been relegated to the level of an ordinary woman. The doctrine of the virginity of the *Christotokus*, that is to say, *the mother of Christ*, was gradually substituted by the doctrine of the perpetual virginity of Mary, and finally Joseph himself was made a saint. It was the asceticism of the fourth and fifth centuries which finally established the beliefs, which subsequently became one of the Articles of Faith, concerning the perfect and perpetual virginity of Mary.

But the fact remains that the first Christians in the first century and some, like the Ebionites for a much longer period, continued to believe that Jesus was the *first born* of Joseph and Mary. They at that time were not interested in Mary on her own account, and it was a matter of indifference to them that she continued to live as Joseph's wife and gave birth to other children.

In conclusion, I can but observe that Jesus was the natural son of Joseph and Mary and belonged to a humble family which consisted of half a dozen or more children besides himself.

THE DAVIDIC DESCENT

The first and the third Gospels, which give details of the virgin birth, are also designed to exhibit the descent of Jesus from David. They contain two genealogies of Jesus. The belief that the blessed son of Jehovah, the Messiah, had to be from the *seed* of David was a religious postulate based on some Biblical prophecies.⁷⁵

Joseph, the humble father of Jesus, was made to be in a direct line to the King chosen of old by Jehovah. There was no question of finding out if such a relationship did exist, or could be proved to exist, or even made to appear plausible. The hegiographers did not trouble themselves with such details or scruples. They had to establish that the prophets of old were not false and did not take the trouble of verifying whether they did really say what was being attributed to them. The prophecies were found in the "Old book"

75. Ps. cxxxiii:11, Isa. XI:1, Jer. xxiii:5,

and had to be fulfilled. Jesus was the Messiah and evidence of his descent from David was created. The sceptics demanded proof, and as there was none in existence, they put forward the two genealogies, taking names of generations, as far as they could, from the "Old Book" and where it would not help them, they resorted to their own resourceful imagination.

These two genealogies, considered each in itself or both together, afford so important a key to the character of the evangelic records that a close examination of them is rendered imperative. A moment's scrutiny of the genealogy of Matthew will reveal its artificiality, in fact, it is naively exhibited in the last verse :

So all the generations from Abraham to David are fourteen generations; and from David until the carrying away into Babylon are fourteen generations; and from the carrying away into Babylon unto Christ are fourteen generations.⁷⁶

In other words, for reasons unknown, the author has constructed a framework which has no historical basis and thus made it as he thought fit. If the number of names given is computed, it would be found that the last division, from Jechonias to Jesus, comprises only of thirteen generations. It has been suggested that one of the names in the third division had been dropped by an error of a transcriber;⁷⁷ but this cannot be a sound explanation because the deficiency was mentioned at an early stage by Prophecy.⁷⁸

If we compare this genealogy with the corresponding passages in the Old Testament, we discover many discrepancies; many names there recorded are omitted by Matthew. The series of generations from Abraham to Judah, Pharez and Esron (Hezron) are sufficiently well known from the Book of Genesis; and from Pharez to David are to be found at the end of the Book of Ruth,⁷⁹ and from David to Zerubbabel in the third Chapter of the same Book.

⁷⁶. Matt. 1:17.

⁷⁷. Paulus, *Comm.*, Matt., 292.

⁷⁸. Heleyn in Daniel:145.

⁷⁹. Ruth, I:18-22.

Now the first division of fourteen of Matthew is identical with the names of *men* given in the Old Testament. But many discrepancies are found in the second division. Firstly, according to Matthew, "Joram begat Ozias;"⁸⁰ whereas we know that Uzziah was not the son, but the grandson of Joram, and that three kings—Ahaziah, Joash and Amaziah occur between them—and then come Uzziah.⁸¹ Secondly, Matthew says: "Josias begot Jechonias and his brethren,"⁸² but according to the Old Testament the son and the successor of Josiah was Jehoiakim,⁸³ after whom comes his son and successor Jeconiah, and no mention is made of his brethren. Jehoiakim, however, had brethren. This is not a case of accidental forgetfulness or casual inaccuracy; Matthew has simply cut out anything which interfered with his plan. Thirdly, Zorobabel is described as a son of Salathiel,⁸⁴ but according to the Old Testament he descended from Jeconiah, not through Salathiel, but through his brother Pedalah.⁸⁵

It is, however, the omission of the three names which, for it falls in so happily with the threefold fourteen generations, forces us to believe, with Jerome, that it was made with a definite purpose.⁸⁶ Olshausen is unconvincing when he conjectures that the number fourteen was specially chosen as being the numerical value of the name of David. Fritsche attributes it to a desire to repeat the number fourteen which had accidentally presented itself, since it was a notion of the Jews that signal divine visitations, whether of prosperity or adversity, recurred at regular periodical intervals. De Wette and Schneckenburger agree with this conclusion of Fritsche and the latter points out that the most ancient genealogies in Genesis exhibit the same uniformity. The conclusion is irresistible that it is not a case of accidental forgetfulness or casual inaccuracy.

80. Matt. 1:8.

81. I Chron. 111:11-12. Here as in 2 Kings, XIV:21 Uzziah is called Azarian

82. Matt. 1:11.

83. I Chron. 111:15.

84. Matt. 1:12.

85. I Chron. 111:19.

86. Bible Comm. en. 4 n.

The author of the First Gospel has deliberately cut out anything that interfered with the symbolic structure of fourteen generations into the second and third divisions, irrespective of the fact that he was introducing falsehood into a *Gospel*.

The author of Luke is equally indifferent to facts of history. His genealogy comprises of seventy-seven names, with God at one end and Jesus at the other. This genealogy cannot, unfortunately, be tested so minutely; for, from David to Nathan, the line traced by Luke has no corresponding table in the Old Testament; and we do not know from where he got these names. With regard to the only two names—Salathiel and Zorobabel—there is a contradiction, Luke styles Salathiel as the son of Neri⁸⁷ while he is actually the son of Jeconiah.⁸⁸ Luke mentions Rhesa as the son of Zorobabel⁸⁹ a name which does not appear in the Old Testament amongst the children of Zerubbabel.⁹⁰ These two names could not be omitted either by Matthew or Luke because they were indissolubly connected with the Return. Again, Luke inserts in the series before Abraham one Cainan⁹¹ who is not to be found in the Hebrew text of Genesis⁹² though he is shown as the son of Ham in another place⁹³ that is the third series from Adam and appears to have been transplanted at this place by Luke from the Greek Bible.

On comparing the two genealogies together some remarkable discrepancies appear on the face of them; some of which are due to the fact that Luke carries the line back to Adam and even beyond. This seems to have been done to make it more consonant with the doctrine of Paul. If we consider the generations between David and Jesus only, the number of generations according to Luke is forty-one whilst according to Matthew twenty-six. From Jesus to Abraham, Luke enumerates fifty-six generations; Matthew gives only forty.

87. Luke, 11:27.

88. I Chron. 111:17.

89. Luke, 111:27.

90. I Chron. 111:19.

91. Luke, 111:36.

92. Genesis, X:24 (Revised version).

93. Genesis, IX:22.

Again, in the two Gospels totally different individuals are made ancestors of Jesus. Further, except for the fact that both trace the descent of Jesus from David through Joseph, described as the *father* of Jesus, the entire names given by the two between David and Joseph are different—the only exceptions are Salathiel and Zorobabel, which as already pointed out, could not be omitted. In Matthew the father of Joseph is Jacob, in Luke—Heli. In Matthew the son of David is Solomon; in Luke Nathan, and so on.

The most strenuous efforts have been made to reconcile the two genealogies. It would serve no useful purpose to discuss or examine in detail the various solutions so far put forward.

Julius Africanus suggested a Levirate marriage between the parents of Joseph; Augustine, the adopted father theory; but later on he gave up his own theory for that of Africanus.⁹⁴ Schneckenburger in rejecting both these theories rightly pointed out that the wording, used in the genealogies excluded all possibility of either of the two suggestions. The Levirate marriage, he contended, could only be possible if both Heli and Jacob had been real brothers.⁹⁵ They must, therefore, have the same lineage, but this is not borne out by the genealogies. Eusebius had put forward a really clever solution. He asserted that Jacob and Heli were half-brothers.² If this were so, the paternal grandmother of Joseph must have married twice: once with Matthan of Matthew, who had descended from David through Solomon; and her second husband must have been Matthat of Luke—a descendant of David through Nathan. If this be so, the untoward agreement occurring midway, regarding Salathiel and Zorobabel, cannot be accounted for without introducing another Levirate marriage at these two junctures. This has only to be mentioned to be rejected and thus this theory also falls to the ground. It was not until the 15th century of the Christian era that it was thought that the knot could be loosened in a much easier way by supposing that in one of the Gospels the

94. *Retract*, 11:17.

95. Eusebius, *H.E.* 1:7.

genealogy of Mary is given.⁹⁶ This theory was based on the idea that in Jesus the priestly and the kingly dignity ought to unite, and advantage was taken of the relationship of Mary with Elizabeth who was of the daughters of Aaron⁹⁷ and thus an effect was made to blend, in the family of Joseph, the races of Judah and Levi. It was, therefore, put forward that Jesus derived his royal from Joseph and priestly race through Mary.⁹⁸ But it was soon realized that an insurmountable obstacle—the Jews did not take account of the female line in their genealogies⁹⁹—prevented any fruitful discussion, particularly when the thirty-four preceding generations, which are well known to us from the Old Testament, demonstrably indicate throughout the precise relationship of a *father*. A further difficulty, as already mentioned, is encountered in the occurrence of the two names of Salathiel and Zorobabel. Moreover, in no other part of the New Testament can any trace be found of the descent of Mary through David. On the contrary, passages directly opposed to this theory can be found in Luke.¹⁰⁰ It is, therefore, impossible to apply either of the genealogies to Mary.

These considerations of the insurmountable difficulties, which defy every attempt to bring these genealogies into harmony with one another, force one to the conclusion that they are irreconcilable and consequently that both cannot be true. For reasons already given Matthew must be rejected as false. Luke, however, must be scrutinized more carefully inasmuch as it was written with a view to glorify Jesus and trace his descent from God Himself. It is incredible that the genealogy of an insignificant and obscure family like that of Joseph through Nathan, could have been preserved, during all the confusion of the exile, for so long as a series of generations. Add to this the frequent recurrence of the same names and the conclusions of Hoffmann become irresistible that the genealogy of Luke is equally fictitious.

96. Olshaisin Bible comm., S. 48. Epiphanius, S. 97.

97. Luke, 1:5.

98. Comp. Thilo Cod, Apocr. N.T.I.S, 374.

99. Juchasin, F. 55:2, Lightfoot, S. 1833,

100. Luke, 1:27, 11:4-5.

In fact the two genealogies remain self-contradictory and irreconcilable, resembling each other only in their common indifference to historical truth and the object of proving that Joseph, the *father* of Jesus, had, as was expected by Israel, descended from David.

It is significant that we find in the texts no indication that Messiahship of Jesus was ever deduced from his Davidic descent. The process was just the reverse; the disciples first believed that Jesus was the Messiah and then made him a descendant of David by forging these genealogies. Thus an obscure Galilean, for such was Jesus, whose lineage was utterly unknown and of whom consequently no one could prove that he had or had not descended from David, had acquired the reputation of being the Messiah. It was natural, therefore, that by slightly different material, the two evangelists should have succeeded in realizing the same purpose, namely, to vindicate the Messianic status of Jesus by proving that he, through his *natural father* Joseph, was a member of the house of David. The belief in this illustrious descent was very old. Even Paul knew and accepted that Jesus was born "of the seed of David, according to the flesh".¹⁰¹ He had to be "the fruit of loins of David."¹⁰²

But the Davidic descent of Jesus can be impugned on other grounds. Jesus never boasted of it; nor did his disciples regard him as such. Neither the appeal of the blind man of Jericho: "Son of David, Jesus, have mercy on me,"¹⁰³ nor the acclamation on his entry to Jerusalem,¹⁰⁴ can have the least weight against this double silence of Jesus and his companions. Another, and even more important, objection is that the author of the fourth Gospel does not accept the descent of Jesus from David. The objections raised about the Davidic descent are not answered or refuted by this evangelist,¹⁰⁵ and this fact proves that he did not think either of

101. Rom. 1:3.

102. Acts, 11:30.

103. Mark, X:47.

104. Mark, XI:9-10.

105. John, vii:40-42.

these things to be true. But these considerations did not weigh with the other two evangelists.

The Ebionites, the ancient Judo-Christians, rejected these genealogies¹⁰⁶ and their opinion appears to be justified by the oldest traditions.

It is, therefore, evident that the belief in the Davidic descent of Jesus found acceptance only amongst a few of the early Christians.

The only fact which stands out signally in the two genealogies, and which remains uncontradicted, is that Jesus was the son of Joseph and his *espoused* wife Mary. I will presently show that this fact finds ample support in the Gospels and the rest of the New Testament.

THE VIRGIN BIRTH

I will now deal with the versions as given in Matthew and Luke. The circumstances attending the announcement of the birth of Jesus as given in Matthew and Luke do not correspond. They differ in the following aspect :

MATTHEW.

1. The Angel who appeared is not named.
2. The Angel appears to Joseph.
3. The apparition is in a dream.
4. The announcement is after conception.
5. The apparition is meant to dispel the doubts of Joseph which he is alleged to have had against the character of Mary.

LUKE.

1. Luke gives the Angel's name as Gabriel.
2. The Angel appears to Mary.
3. The apparition is while Mary is awake.
4. The announcement is before conception.
5. The announcement is by way of glorification.

In view of these divergencies in the two narratives, two questions arise. First, did they record one and the same occurrence, and, secondly, if they were two separate occurrences, was the latter in amplification of the other.

106. Epiphanius, Hæc 30:14.

The differences are so great and in so essential details, even the times are different, that they cannot relate to one and the same occurrence. Paulus has tried to blend the two.¹⁰⁷ According to him the angel first appeared to Mary and informed her of her approaching pregnancy.¹⁰⁸ She then went to Elizabeth,¹⁰⁹ and on her return her condition was discovered by Joseph. He was then visited by the angel.¹¹⁰ But the two accounts cannot be so easily reconciled, because the narrative of Matthew excludes that of Luke. The angel in Matthew speaks as if his was the first communication. The message previously received by Mary is not repeated to Joseph and he is not reproached for disbelieving it. The giving of the name of the forthcoming child, and the reason for his being so called¹¹¹ smacks of an imaginative vision, for which there was no justification and which was wholly superfluous because a similar communication had already been made to Mary.¹¹²

The expression used in Matthew¹¹³ lends itself to an inference that Joseph discovered Mary's condition independent of any communication by her. Is it unreasonable or unnatural to expect that the first impulse of Mary, after the apparition, would have been to rush to her husband and to communicate to him the significance of the Divine message, and thus avoid the humiliation of being made the subject of any suspicion? Realizing this difficulty the Church apologists have put forward various theories. Firstly, that owing to her excited state of mind she forgot all about the communication, and subsequently she herself became ignorant of the true cause of her pregnancy; and she recalled it with tears in her eyes when questioned about it. This attempt to explain Mary's silence, is incomprehensible, but Olshausen replies with his favourite remark that the measures of ordinary occurrences of the world should not be applied to the supernatural. I will let

107. Paulus, *Comm*, on Matt. 56.

108. Luke, 1:28-32.

109. Luke, 1:39-41.

110. Matt. 1:20.

111. Matt. 1:21.

112. Luke, 1:31.

113. Matt. 1:18.

Hess answer him. He retorts that it is because of the supernatural that human mistakes should not have occurred, and he, therefore, rejects this explanation. The silence of Mary has also been attributed to her modesty for causing a situation so liable to be misunderstood. This is ridiculous, because Mary was fully convinced of the Divine agency in the matter and had actually comprehended her mission¹¹⁴ and could never have been tongue-tied by petty considerations of false shame. Another explanation for Mary's silence, which has been put forward, is that Joseph was at a distance from his abode where Mary lived, and did not return till after the pregnancy. But this story is based on the assumption that Joseph lived at Bethlehem-Judah, a considerable distance from Nazareth where Mary lived. This explanation is false; because Joseph lived at the village Bethlehem in Galilee at a distance of seven miles from Nazareth. In any case, there is no justification for suggesting any such journey or that they lived apart, except to base a false argument on it. Again, it has been suggested that Mary did not open her heart to Joseph before the pregnancy because she wished first to consult her cousin Elizabeth as to the mode of making the disclosure to Joseph, and consequently she went to her and remained away for three months. But this explanation has equally no justification, because, according to Luke, when Mary did meet her cousin, she did not mention Joseph at all to her.¹¹⁵

In view of these considerations one is forced to the conclusion that Matthew introduced the apparition to Joseph merely to meet the objection of the Ebionites as to why did not Joseph object if he was not the natural father of Jesus, or act in a manner becoming of any other man, if virgin birth was a fact. Matthew supplied the explanation, even if the scepticism and mistrust of Joseph of his wedded wife became incompatible with the character given to him by Matthew, of being a *just man*.¹¹⁶ But such considerations never weighed with Matthew, who was out to insert everything

114. Luke, 1:38, 46-55.

115. Luke 1:46-56.

116. Matt. 1:19.

in his Gospel so long as it fulfilled a prophecy or had a parallel in the Old Testament. In this matter he merely borrowed the acts from the father of Moses, who was comforted under similar circumstances, when he was anxious concerning the pregnancy of his wife, though for a different reason.

The two versions, therefore, can neither be parallel, nor inter-connected. The angel could have appeared either to one or the other, and consequently only one of the two narratives can be considered. Joseph, according to the Gospels, never came in contact with any of the disciples of Jesus. He plays no part in the ministry of Jesus. How is it that his apparition is known at all and is recorded in the Gospel? On the other hand, it is natural that Mary, being the person chiefly concerned, ought to have been warned. For this reason also Luke's version must be preferred and that of Matthew rejected.

The version of Luke has peculiar features of its own; and the conception of Jesus through the Holy Ghost, grounded as it is on a mere assertion, has to be positively tested by other materials detailed in the New Testament, the Apocryphal Gospels and other contemporary literature.

The angel who appeared to Mary only informed her, in the first instance, that she shall become pregnant, without specifying after what manner, and that she shall bring forth a child and call her Jesus, who shall be great and shall be *the son of the Highest*.¹¹⁷ The term *the son of the Highest* can only be taken in the sense of the Old Testament¹¹⁸ an ordinary king of Israel, a *man*. The term *Son of God*¹¹⁹ was also used later on by the angel. This is a spurious substitute for *shall be called Holy*.¹²⁰ It was not till she recalled the fact of her virginity that the angel defined the nature of the conception by the Holy Ghost. As a confirmatory sign Mary was referred to her cousin Elizabeth, whereupon Mary resigned herself to the will of God.

117. Luke, 1:32.

118. 2 Sam. vii:14, Ps., 11:7.

119. Luke, 1:35.

120. See revised version p. 1125.

Mary, we are told, then immediately set out and went to her cousin, a visit which was attended by extraordinary occurrences; for when Elizabeth heard the salutation of Mary, the babe leaped in her womb for joy; and Elizabeth was filled with the Holy Ghost,¹²¹ and in her exultation addressed Mary as the future mother of the Messiah,¹²² to which Mary responded with a hymn of praise.¹²³

It is this hymn of Mary, which really shows the falsity of the statement as it is so interlaid with the songs of praise spoken by the mother of Samuel in analogous circumstances.¹²⁴ These passages do not portray the events as they actually happened, but as the redactor wished them to happen. Here, again, the old history was repeating itself. The mutual relations of Esau and Jacob had been prefigured by their struggles and positions in their mother's womb.¹²⁵ And the six months are introduced with the set purpose of taking advantage of the circumstances which the redactor desired to contrive. The quickening has to take place, and the visit of the angel is withheld till after the longest possible period required for such an event.

From the narratives of Matthew¹²⁶ and Luke¹²⁷ it is clear that the conception of Jesus was to be by the Holy Ghost. But it is somewhat surprising to find that the very two Gospels which relate the miracle of the virgin birth, are the ones which claim the descent of Jesus through their genealogies. These genealogies, in spite of their defects and discrepancies, would never have been prepared if the relationship between Joseph and Jesus had not existed and admitted at the time of their compilation. The authors or the copyists or the redactors must have become somewhat disturbed by the very obvious contradictions in the conclusions of these genealogies on the one hand and the theory of the virgin birth on the other, which was

121. Luke, 1:41.

122. Luke, 1:43.

123. Luke, 1:45-56.

124. Compare Luke 1:47,49,51,53 with Ps. 11:1-5. 8, and Luke? 1:48 with 1 Sam, 1:11 and Luke, 1:50 with Deut. VII:9 and Luke, 1:52 with Eccl. X:14 and also Luke 1:54 with Ps. XXVIII:3.

125. Genesis XXV:22.

126. Matt. 1:18.

127. Luke 1:34.

definitely to annul the paternity of Joseph. Notwithstanding their own convictions as portrayed in the genealogies, they, therefore, made abortive attempts to establish the Divine origin of Jesus. In Matthew the word *begat* appeared thirty-eight times and in Luke the word *son* appeared seventy-six times. It must have been realized that not one of the ancestors mentioned in the two genealogies was born of a virgin, and, therefore, the words *begat* and *son* would have to have the same significance and meaning: a natural birth, with regard to Jesus, unless, of course, some addition or alteration was made to import the virgin birth. In Matthew the phrase originally was:

And Jacob begat Joseph, and Joseph begat Jesus of Mary.

If we read this verse in the light of verses 1—6, where children of four unchaste women, *viz*, Thumar, Rachab, Ruth, and the wife of Urias, are mentioned, we find that in each case the description is identical. Thus we are told:

Judas begat Phares and Zara of Thamar,¹²⁸ . . . Salmon begat Booz of Rachab, and Booz begat Obed of Ruth¹²⁹; . . . and David the King begat Solomon of her that had been the wife of Urias,¹³⁰ . . . and Jacob begat Joseph and Joseph begat Jesus of Mary.¹³¹

Thus the same phraseology is used and the same meaning must be given. In none of these cases the author, in the first instance, intended to convey an immaculate conception.

Our certainty on this is confirmed by a text of Epiphanius, which informs us that the early Christians, such as Cerinthus and Corpocrates, used a Gospel of Matthew, in which the genealogy was made the basis of the claim that Jesus was in reality the son of Joseph and Mary.¹³² Eusebius attributes the same opinion, and the same defence of it, to the Ebionite Symanachus.¹³³ Justin Martyr and Irenaeus, two of the most ancient ecclesiastical writers, agree that the Ebionites, the early Jewish Christians, held this belief at the

128. Matt 1:3.

129. Matt. 1:5.

130. Matt. 1:6.

131. Matt. 1:16.

132. Haer, XXX:14.

133. Eusebius, H.E. VI:17.

earliest period known to Christian history.¹³⁴ Clement condemned them for recognising Jesus only as the son of Joseph, through whom he is traced genealogically to David, and not as the son of God.¹³⁵

But the simple phrase : *and Jacob begat Joseph, and Joseph begat Jesus of Mary* was soon changed into :

And Jacob begat Joseph, the husband of Mary, of whom was born Jesus, who is called Christ.

Discussing this change in this verse Rev. C.J. Scofield in his *Reference to the New Testament* had to admit :

The changed expression was introduced to convey that Jesus was not begotten of natural conception.

One of the copyists made another alteration. He changed the phrase to :

And Jacob begat Joseph, and Joseph, to whom was married the *virgin Mary*, begat Jesus.¹³⁶

This introduction of the word *virgin* clearly, but rather awkwardly, exhibited the object for which the alteration was made; and the Church was compelled to disown it.

In the case of Luke we are less fortunate, as the manuscripts do not permit us to trace the matter which has been altered. But that it has been changed is self-evident and sufficiently proved by the reading of the relevant verse :

And Jesus himself began to be about thirty years of age, being (*as was supposed*) the son of Joseph. . . .¹³⁷

The words *as was supposed* are in brackets, and betray an addition, as Loisy observes : "To abrogate the idea of natural sonship which the text of this passage originally suggested."

Both Matthew¹³⁸ and Luke¹³⁹ speak of Mary as the *espoused wife* of Joseph. I do not wish to enter into a controversy but will

134. Justin, Dialcum.

135. Clement. Homil, XVIII-13.

136. Conybear, Dialogue of Timothy and quela, 16. See also Peak's commentary on the Bible, 701.

137. Luke, 111:23.

138. Matt. 1:18.

139. Luke, 11:5.

only mention that modern critics have proved that this translation for the Greek text is incorrect and that it should be *wedded wife*.¹⁴⁰ The *Syriac Sinaiticus* uses the word *his wife*.¹⁴¹ The word *espousage* according to the *Oxford English Dictionary* means the condition of "being married, wedlock;" and *espousal* means "the celebration of marriage nuptials or wedding." The compilers of this Dictionary make a significant observation and say :

It seems probable that the sense "marriage" was the original one in English and the sense *betrothal* arose at a later stage through the influence of the Canonical law.

The translators of the Authorised Version must have used the word *espoused wife* to indicate *wedded wife*, as opposed to a concubine. for there is no such thing as "betrothed wife." Webster in his Dictionary makes the interpretation still clear. He explains *betroth* : as promise to take (as a future *espouse*) in marriage; and *espouse* as uniting in marriage, to wed. The same meanings are given in Skeat's Etymological Dictionary of the English Language. In this connection I would like to quote a passage from Hastings' *Dictionary of the Church and the Gospels*.

That the virgin is still spoken of as "espoused" in Luke II, 5 is not to be taken as necessarily an indication that the marriage had not taken place. Had she not been Joseph's wife, the Jewish custom would have forbidden her making the journey along with him.¹⁴²

And to this, may I add, as mentioned by Matthew, living in the house of Joseph?¹⁴³ This certainly would have been an impossibility if Mary had only been betrothed to Joseph.

In Matthew the theory of virgin birth is based on the following passage, wherein we are told that after rising from his sleep Joseph took unto him his wife.

And knew her not till she had brought forth her first born son : and he called his name Jesus.¹⁴⁴

140. Rev. Dr. Leighton, *A faith to Affirm*, 312.

141. Wake, commentary on the Bible, 726.

142. Hastings, *Dict. of Church and the Gospels*, 141.

143. Matt. 1:24.

144. Matt. 1:25.

The *Syriac Sinaiticus* makes the position perfectly clear for in place of this lengthy statement it has a simple one :

And she bore to him a son and he called his name Jesus.¹⁴⁵

Thus the birth of the son connects itself directly with the words of the preceding verse. To make the sense absolutely clear, I will quote the two verses together :

Then Joseph arose from his sleep...and took unto him his wife, and she bore to him a son and he called his name Jesus.¹⁴⁶

No comments are necessary. The text speaks for itself and exposes the clever forgery of the early Christians.

In the case of Luke, I am able to advance the matter still further. The first two chapters of Luke bear definite testimony against the virgin birth theory. Were virgin birth to be presupposed, it would indeed be a very singular thing. I have already mentioned how the parents of Jesus " marvelled at those things which were to spoken of " Jesus by Simon¹⁴⁷ and by the Shepherds¹⁴⁸ and also have been unable to understand his words as a boy of twelve.¹⁴⁹

We are also told that; Jesus was born after Mary's "days were accomplished"¹⁵⁰ just like John the Baptist was born after "full time" of Elizabeth.¹⁵¹ How is it that in case of a supernatural birth all the laws relating to a natural birth had to be complied with?

But this is not all. We are further told :

And when the days of *their* purification according to the Law of Moses were accomplished, *they* brought him to Jerusalem to present him to the Temple.¹⁵²

The redactors have substituted the word *her* in place of *their* and it so appears in the Authorised Version,¹⁵³ no doubt, to remove the original error, because it was only the mother who was supposed to be unclean.¹⁵⁴ But the error, if an error it be, serves to show that.

145. See Enc. Biblica (T.K. Cheyne) Col. 2961, line 28.

146. Matt. 1:24,25.

147. Luke, 11:33.

148. Luke, 11:18.

149. Luke, 11:50.

150. Luke, 11:6.

151. Luke 1:57.

152. Luke, 11:22.

153. Revised version, P. 1127.

154. Lev. XII:4.

at least the evangelist regarded Joseph as the natural father of Jesus, otherwise they could not have thought of him as unclean, if Jesus was born of a virgin. To meet this objection, it has been suggested that the word *their* covered Mary and Jesus. But Jesus was "the Holy of the Holies," and in any case under the law as laid down in the Third Book of Moses, Leviticus, a newly born child never became unclean. Further, if the birth had been brought about by supernatural means, no occasion to stress upon any uncleanness on Mary's part could have arisen. This incident shows that the progress of the child in her mother's womb must have been in accordance with the laws of nature; because the very idea of purification suggests it.

The whole of Luke, therefore, not only knows nothing of the virgin birth but rests upon the opposite. Like Matthew, the entire theory is based on two verses in Luke, which as I will now show, are also forgeries. They read :

Then said Mary unto the Angel, How shall this be, seeing I *know* not a man? And the Angel answered and said unto her, The Holy Ghost *shall* come upon thee, and the Power of the Highest *shall* overshadow thee; therefore, also that holy thing which *shall* be born of thee *shall* be called the *Son of God*.¹⁵⁵

In verse 34, *know* is in the present tense and Mary does not speak of the future, while the angel is using the future tense all the while, It may also be stated, and Dummelow agrees,¹⁵⁶ that Mary takes the words of the angel as fulfilment in the ordinary way of the nature. The reply of the Angel (verse 35) is only to express with great clearness what he has already said in verses 30—33, which admit without any difficulty of being understood, as Mary in fact did, as referring to the birth of the Messiah from a human marriage. Peake, while commenting on these verses, says :

Many scholars regard these verses as an interpolation. . . . The idea of verse 35 and its terminology are not Hebraic; "Spirit" in Hebrew is feminine. But it is possible to take "overshadow"

155. Luke, 1:34,35.

156. Dummelow, commentary on Holy Bible, 739.

in its primary Greek sense of hide and conceal. Pregnant women were regarded as peculiarly liable to the assault of evil spirits (cf. Rev. XII: 1—6). We may thus have here the idea of Satan lying in wait for the future Messiah (cf. Rev. XII: 1—5); to avoid any molestation the Power of the Highest will conceal the mother till the danger is past. Or it may be that *the child while, conceived in the usual way*, was to receive a special pre-natal sanctity...like John.¹⁵⁷

Again, if we proceed further, the narrative makes the Holy Ghost descend only twice. For the first, the object was :

And it came to pass that when Elizabeth heard salutation of Mary, the babe leaped in her womb, and Elizabeth was filled with the Holy Ghost.¹⁵⁸

For the second visit of the Holy Ghost, we have to skip over to the third chapter.

Now when all the people were baptized, it came to pass, that Jesus also being baptized, and praying, the heaven was opened. And the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved son, in thee I am well pleased.¹⁵⁹

The birth of Jesus took place betwixt these two visits. On these facts alone Luke can be said to give a direct lie to the virgin birth theory.

But, as already stated, the virgin birth theory is based on verses 34-35. And Weiss says they are forgeries,¹⁶⁰ a conclusion with which any authorities agree. The Revised Version shows the alteration in it¹⁶¹ and Hastings says :

Removal of verses 34—35, which contain the only reference to virgin birth, as interpolations, is justified.¹⁶²

157. Peake, Comm. on the Bible 726 (The italics are Our's).

158. Luke, 1:41.

159. Luke, 111:21-22.

160. Weis, Die Predigt Jesu You Reiche Gottes, 342.

161. Revised Version, P. 1125.

162. Hastings, Dic. of Church and Gospels, 806.

THE TWO LIBELS

The story of Christianity is simple and interesting too. It may be summed up in a word. Man equipped with best faculties and of goodliest fibre made a mistake in the very outset in the Garden of Eden, where he could command every felicity. He was given the law—and only one—but he was tempted to violate it, he sinned and gave sin a heritage to his descent. Thus every man brings sin in his nature and deserves punishment. God, on the other hand, with all His beneficent nature, is incapable of showing forgiveness. Divine justice must have its demand. Someone should pay the penalty, as Divine mercy cannot be shown without having something in return. The love of God for man, however, came to save the situation. The Son came, and His blood washed off human sin, and man was reconciled to his God. How interesting indeed, and a delicious treat for fancy and credulity. But I am afraid the world has become a bit too philosophic, and finds some difficulty to swallow the pill.

The above, however, sounds like Greek mythology. Shorn of all these ecclesiastical graces with which this theology has been shrouded, the basic principle of the Christian religion comes to these two simple facts—incapability of man to observe Divine laws, and incapability of God to show mercy by forgiving man's sins without having someone to appease Divine anger. These two incapacibilities demanded atonement. But a sinful preacher cannot atone for a sinner. The person to atone must be sinless. Man born in sin could not fulfil the condition. God being only sinless had to incarnate and oblige humanity at the Cross. This brought in the Divinity of Jesus.

The above logic clearly shows that the tenets of the Divinity of Jesus and his atonement are simply accessories and a corollary to the two incapacibilities, i.e., of God and man as mentioned above. If man was capable of observing divine laws, or God was capable of showing forgiveness without any penalty, the atonement could not have been in requisition, nor Divine incarnation in the person

of one who was really brought to the cross for sedition against Roman Government. Thus the basic principles of the Church religion in the West are "the two incapacibilities." And what a gross libel upon God as well as upon man!

God who could bless us with all kinds of gifts without our desert and merit, whose bounties are numberless and beneficence with no account—and this all without compensation—became so narrow-minded in showing His mercy in the matter of forgiveness. Much logic and energy is wasted by the Church theologians in emphasizing upon demands of Divine justice, as said before. But what grosser injustice can be imagined than to mete eternal punishment to His whole progeny for an insignificant wrong act of the first parent. To think such of the God of Mercy and Compassion, whose blessings surpass all human imagination, is not theology but a blasphemy and libel upon God.

Not of less gravity is the libel which the Church theology has hurled down on the head of humanity. Man, the best handiwork of God and the most refined product of nature, cannot be incapable of observing the very laws of his own growth and upliftment when every other particle and atom in the universe traces so implicitly the path of its progress chalked out by nature. No doubt we have been given discretion, and therein lies our superiority over the whole universe. This gift of discretion should not be confused with capability of sin. Abuse of this faculty does not mean sin in nature. It only shows possession of discretion. It has its right use as well as its abuse. Human mind needs training and guidance which can enable him to be always on the right path. To assert that sin is inherent in nature is to believe in man's incapability of making the right use of his discretion; and this is a big libel upon man. We do need guidance from our Creator as to the use of things, the nature of which is unknown to us, especially on moral and spiritual plane, but to believe that we cannot act upon such guidance, as the Church theology teaches us, is simply selfdebasement.

THE TWO EPIPHANIES

Religion brings Epiphany, i.e., revelation of Divine attributes and His ways of working to humanity, in order to enable man to mould his conduct and character, after the Will of God. In this respect Islam stands pole-apart from Paulinity, which in common parlance has wrongly been called Christianity. The new Epiphany which found its revelation at Calvary makes Divine mercy incapable of its exhibition without compensation. Father in Heaven could not forgive His children without seeing some one at the Cross. He is Love, they say, but His Love wants requital. In short, the whole church theology in the West finds its basis on the theory of "Mercy with compensation."

The Book of Islam, on the other hand, strikes quite a different note. "In the name of Allah the Beneficent and Merciful," are the beginning words of the Qur'an. They head every chapter of the Book. *Rahman* is the original word, which stands for beneficent, in the text. It means one who shows his mercy without having any compensation for it. Comparative study of religion will show that the Qur'an is the first book in the category of revealed scriptures which speaks of such Divine attributes. God, no doubt, has been known to be merciful, from time immemorial to every one, whatever his religion may be; but One whose love for man found its expression long before man came into existence in creating all his needful, and thus His mercy was shown without compensation was really a new Epiphany taught by the Qur'an.

In the two churches, the Muslim and Christian, we stand face to face, and worship two contradistinct Gods—One who shows His mercy without any compensation, and One who in doing so acts on the principle of "Give and take." It is not now difficult to make preference in the two—Christian God decidedly is not an enviable ideal. Virtues shown on the principle of "Give and take" hardly deserve the name, and the worshippers of such a Deity cannot but follow the same principle.

Humanity of Jesus

The apprehension of God stands in contradiction to the apprehension of man. Conformity and concord between the two is possible only if the *Son of God* be taken metaphorically, and humanity in the real sense. The humanity of Jesus is conclusively proved from the following verses: 1. "The book of the generation of Jesus Christ, the son of David, the son of Abraham "(Matt. I:1) 2. "Jesus was born (Matt. I: 18) 3. "And Jacob begat Joseph, the husband of Mary, of was born Jesus, who is called Christ." (Matt. I:16).

4. "Jesus, thou son of David, have mercy on me" (Mark. 10:47).

5. "And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus" (Luke, 1:31).

6. And she shall bring forth a son, and thou shalt call his name Jesus. (Matt. 1:21).

7. "And (Joseph) knew her not till she had brought forth her first born son." (Matt. 1:25).

8. "The days were accomplished that she should be delivered, and she brought forth her first-born son." (Luke, 2:6).

9. "For unto you is born this day in the city of David a saviour (Luke 2:11).

10. Jesus was circumcised. (2:21).

11. His tonsure ceremony was performed (Luke, 2:24).

12. And Jesus increased in wisdom and stature. (Luke. 2:52).

13. Jesus ate and drank, was not above wants, e.g. he was afterward an hungered." (Matt. 4:2).

14. Jesus was tempted by the devil (Matt. 4:1) But God can not tempted (James, 1:12).

15. He (God) is the living God, and steadfast for ever (Daniel) 6:26). But Jesus bowed his head, and gave up the ghost" (John, 19:30).

16. Jesus could do nothing of himself (John, 5:19, 30, 8:28, 9:4, 12:49, 14:10).

17. Jesus felt thirsty (John, 4:7).

18. Jesus slept, and people awoke him (Mat. 24, Mark, 4:38).

19. Jesus felt tired with his journey (John).

20. "Jesus groaned in the spirit, and was try bled, and wept" (John. 11:33,35).

21. "Being in an agony. . . his sweat was as it were, great drops of blood falling down to the ground" (Luke 22:44).

22. "Now is my soul troubled, and what shall I say? Father save me from this hour" (John 12:27).

23. And when Jesus had cried with a loud voice he said, Father, into Thy hands I commend my spirit (Luke, 23:46) But God never dies. Daniel, 6:26).

24. Jesus bowed his head and gave up the ghost (John, 19:30).

25. After coming down from the cross, he said to the disciples, "Behold my hands and my feet, that it is I myself, handle me, and see, for a spirit hath not flesh and bones, as you see me have. And when he had thus spoken, he showed them his hands and his feet. And while they yet believed not for joy and wondered, he said unto them, Have ye here any meat? And they gave him a piece of a broiled fish, and of an honeycomb And he took it, and did eat before them (Luke, 24:39,40,41) John, 20:27).

26. In all the gospels Jesus called himself son of Adam (I.e. man) as many as seventy times,¹

Matt. 16:13 9:6, 8:20, 10:23, 11:19, 12:8, 12:21 Luke, 5:24, 9:58, 7:34 Mark, 2:28,2:10, 13:26 Etc.

WHY CHRIST HAS NO NEED OF A SECOND COMING

By Bishop F. R. Barry (*The Times* (London) November (27 1971)

Are the popular notions about the "Second Coming" any true part of essential Christianity? Advent is to Christmas as Lent to Easter, but some vast confusion seems to have overtaken it. Lent leads on through sacrifice to victory, but what inner connexion, if any, is there here? What connexion has the Nativity with Doomsday? What has the Judge coming to the clouds amid stupendous astronomical portents got to do with the Man born at Bethlehem who "came to visit us in great humility"?

Of course the language is highly symbolical, and we cannot dispense with imagery and myth in presenting the mystery of the Incarnation, least of all in our public worship. Liturgical language ought to be mysterious, conveying an intimation of depths yet unexplored and yet to be disclosed. The trouble begins when people take these symbols as though they were literal predictions of events which are to occur within the time-process. But a closer examination of this belief suggests that it means almost the opposite of what it has commonly been supposed to mean. What it stands for is Christ's abiding presence, without which there would be no Christianity.

"He shall come again with glory", says the Creed, "to judge both the quick and the dead." The debatable word is obviously "again". Has he been absent during the long interval between his Ascension and the "end of the world"? All Christian experience denies that. Where much is uncertain, we can at least be sure that no idea of an absentee Christ can have a place in Christian theology.

Did Jesus himself predict a "second" Coming? No doubt we can point to many of the parables and to many sayings included in the Gospels. But the parables have come down to us in a form which reflects the situation of the Church waiting for the coming of ministry of Jesus; and some of the sayings most often quoted show clear signs of having been editorialized. His mission and his teaching were concentrated on the proclamation of the Kingdom of

God. With that Kingdom he identified himself, as commissioned by God to be its representative, to preach it and live it, to suffer for it and die for it.

We cannot know how far he himself drew on the imagery of Jewish apocalyptic to express his own understanding of his mission. But Son of Man was his own self-chosen title, and he seems to have used it always in connexion with the Passion entailed by his service to the Kingdom. In the final confession before Caiaphas, using language derived from the Book of Daniel (vii, 13) he referred to his vindication then and there, raised through suffering and death to triumph. In the light of the underlying passage, coming on the clouds means, probably, coming to God, his exaltation, not coming "back" to the world. And "henceforth" (RV) is better than "hereafter"—the Greek means, "from this moment onwards".

What was basic in the apostolic preaching was that by the Cross and Resurrection God had made Jesus both Lord and Christ, so that the New Age was already here. Even though they were looking for the Lord's appearing what was fundamental was that he was with them—as Matthew put it in his Ascension story—"even unto the end of the world". (And it is from Matthew that most of the texts are drawn which seem to give support to a "second" Coming.)

If the central faith of Christians is true, then in the Coming of Jesus Christ to the world there was an intersection of two planes, the historical and the transcendental; and here straight, factual prose breaks down. Enclosed as we are in spatio-temporal thinking we have to speak about present and past and future. But in truth, as C. H. Dodd has written:

"There is no Coming of the Son of Man 'after' his Coming in Galilee and Jerusalem, whether soon or late, for there is no before or after in the eternal order. The Kingdom of God in its full

reality is not something about to happen after other things have happened. . . . The Day of the Son of Man stands for this timeless fact. So far as history can contain it, it is embodied in the historic crisis which the coming of Jesus brought about. But what cannot be expressed in history is symbolized by the future of a coming event." (*The Parables of the Kingdom*, p108).

The total tradition of which we are the heirs, transmitted through the books of the New Testament, was laid down, as it were, in a number of different strata, which critical study can, within limits, isolate. How much is permanent, how much local and temporary? It would be a provincial outlook which maintained that what the twentieth century finds congenial is the final criterion of Christian truth. Yet Christianity is not tied for ever to first-century interpretations.

What is permanent is the fact of Christ himself. And our experience gives firm grounds for saying that no merely futuristic interpretation of what has come to be called the Second Advent corresponds to Christian realities. He who came at Christmas and rose at Easter here, in judgment and saving presence. Every decision, every opportunity, is for the Christian a day of the Son of Man. Where hate turns to love and goodness prevails over evil and corruption, there is a coming in power and great glory—though, as St. John had the insight to perceive—in no glory other than that of the Cross.

Bishop John Robinson has expressed it admirably: "Parousia is a word that has no plural. There is but one Coming, begun at Christmas, perfected on the Cross and continuing till all are included in it." (*The Christ Who Comes*, p108).

LETTERS TO THE EDITOR

Will Christ come again ?*From Dr Hugh J. Schonfield*

Sir, Bishop Barry's article (November 27) should not be allowed to go unchallenged. The weight of evidence in favour of the Second Advent is far more considerable than the bishop is disposed to allow, stronger than that which supports the Incarnation.

The fact may be awkward for some modern theologians just as it was for certain second century Christians when the Second Advent had not materialized (2 Peter, iii 5). But this does not mean that the unanimous conviction of the early Church was contrary to Christ's teaching and belief.

Yours faithfully,

HUGH J. SCHONFIELD

35 Hyde Park Square, W2. November 27.

From Mr. Simon Strachan

Sir, Christendom is no doubt indebted to Bishop Barry for clearing up long-held misunderstandings about Christ's Second Coming. One doubts, however, if the New Testament writers would have had much time for him for his argument is weakest in his explanation of how belief in a future coming of Christ arose.

It is simply not good enough to say that they projected into the future what they could not express of their present reality. This, as far as logic goes, is a complete non sequitur. This is not to say that Christ is an absentee landlord of His church for we indeed believe He is continually coming again through his Holy Spirit to those who will accept Him.

But the early church—and Christ himself, if we may believe the account—clearly taught that there will be another coming, quite distinct from the individual's spiritual encounter, when "every eye shall see Him" and when men's actions and especially their relationship to Him will be judged. To say our experience gives no firm grounds for authenticating such an event is hardly surprising if the event is yet to come.

To do away with the Second Coming in favour of a continual coming is to telescope two fundamental truths of Christianity into one. It is the result of procrustean interpretations of the New Testament documents which cut off all awkward corners (in this case, the parables) as editorial additions which do not fit an interpretation of Christianity which is otherwise congenial to 20th century man. But to be consistent, many other "corners" like eschatology and prophecy must also be drastically trimmed. For many of us, first century men were much nearer the truth.

Yours faithfully.

SIMON STRACHAN,

Mill Hill, Dalton, Huddersfield, Yorkshire, November 28.

From the Reverend Sean Wales

Sir, As Bishop F. R. Barry says, "It would be a provincial outlook which maintained that what the twentieth century finds congenial is the final criterion of Christian truth". It would seem that the Bishop comes close to embracing such an outlook in his theologically impoverishing interpretation of the Second Coming.

New Testament scholarship reveals two schools of thought concerning the Parousia, schools which can be given complementary rather than mutually exclusive interpretations. The view put forward by Bishop Barry could, very roughly, be said to represent the Hellenistic tradition in the New Testament: in modern terminology this view is often described as "realized eschatology" in which the end is already here in the resurrection of Jesus and the giving of the Spirit.

Equally strongly, however, the New Testament speaks of a new heaven and a new earth, of a cosmological culmination of history in a Christ whose glory will be made manifest. This tradition generally associated with Palestinian Jewish converts to Christianity, is dominant in Matthew and finds support in New Testament authors who also proclaim the here and now presence of the Parousia. The tension between an "already...and not yet" eschatology is a source of further insights into the mystery of Christ present and to come.

The tension in the New Testament is reflected in the theological tradition of believers. Here it is a question of the individual vis-a-vis the whole of mankind; the individual realizes his destiny in his daily life and looks forward to the consummation of his personal salvation in Christ; the community of mankind likewise is destined to be gathered up in the final consummation of all things in Christ. The individual spiritual eschatology of each person does not exclude the communal and cosmological eschatology of creation.

Very little can be asserted about the details of a cosmic transformation or about the coming of Christ in glory to judge the living and the dead; but they cannot be summarily dismissed as "imagery and myth".

Yours etc.

SEAN WALES, C. SS R (Congregation Sanctissimi Redemptoris)
St Mary's.

Clapham, SW4. November. 27.

From Mr. R. G. Ratcliffe

Sir, Having read Bishop Barry's article on the Second Coming. I cannot help but feel alarmed at the growing number of Churchmen who attempt to make the New Testament more plausible by suggesting that any passage they find personally unacceptable has been edited in such a way as to change the clear meaning of that passage.

This simple device of Biblical criticism conveniently enables every churchman to accept what he likes of the New Testament and reject what he dislikes. Unfortunately this does not satisfy the critical faculties of most thinking people.

Yours faithfully,

R. G. RATCLIFFE.

92 Edinburgh Drive,

Ickenham, Middlesex, November 27.

From Mrs. Muriel Martin

Sir, I am very surprised that a newspaper of the reputation of *The Times* should publish an article such as appeared on November 27, namely, "Why Christ has no need of a Second Coming."

Presumably the writer, on being ordained, assented to the Thirty Nine Articles, Article IV of which ends "until He return to judge all men at the last day". The New Testament, in any translation, mentions countless times the personal return of Christ. Of course we have not been without the comfort of the Godhead since the Ascension, but it has been in the form of the Holy Spirit, Christ himself is with his Father.

I should like to point out that it was my teenage son who put these thoughts into words adding, that in these days when so many young people are sincerely seeking a faith, it is sad that such unhelpful and destructive opinions should be set before them.

Yours sincerely,

MURIEL MARTIN.

20 Chatsworth Avenue,
Bromley, Kent, November 27.

WILL CHRIST COME AGAIN?

From Mr. J. P. Jackson

Sir, The Bible is full of it, yet Bishop Barry will have none of it. I have often wondered why Christians will sometimes go to such lengths to explain away the Christian hope. I think it may be because a Second Coming seems to imply man at the end of his tether, faced with the ultimate bang (or whimper) for which he alone is responsible. We are a part of the darkling apocalyptic scene, yet human pride still prompts us to reject that Christian dogma which is supremely relevant to it.

Yours faithfully,

J. P. JACKSON,

5 Walsingham Road, New Addington, Surrey, November 28.

From Chief Petty Officer B, Lawrence

Sir, I find it amazing that Bishop Barry in the Saturday Sermon should undermine one of the fundamental doctrines of the Christian faith. By unduly spiritualizing the subject of the Second Advent of Christ, he substitutes human reason for the authority of the Word of God.

As a layman it appears to me that there can be no possible doubt that the Bible holds out to the Christian the "blessed hope" of the Second Coming of our Lord Jesus Christ as the outstanding landmark of his spiritual horizon. Proof of this, if it be needed, may be found in a careful examination of the Scripture references. It has been found that the doctrine is referred to seem three hundred times. In comparison with the fact that the Holy Communion is mentioned on but four clear occasions.

Is not the Bishop then likened to the "Sadducee" of Jesus's day that rejected the very First Coming of Christ?

Yours faithfully.

B. LAWRENCE,
CPOs' Mess, HMS Osprey,
Portland, Dorset, November 27.

WILL CHRIST COME AGAIN?

From the Reverend Professor E. L. Mascall.

Sir, On this question of the Second Coming of Christ, it may be worth remarking that Pierre Teilhard de Chardin, who together with Bonhoeffer is one of the two Christian thinkers in recent times who have caught the attention of the outside world on a large scale, and who in addition was a scientist of considerable reputation, found no difficulty in identifying the Omega Point, towards which he saw the process of the universe, and in particular of human history, converging, with the triumph of Christ in his second coming as the one in whom creation reaches its ultimate fulfilment and in whom all things are offered up to God the Father. For him, as to the Christian tradition in general, there was no contradiction between Christ's dwelling in the Church and his triumph at the end of time as the Word by whom all things are created and in whom they receive their consummation.

Yours faithfully,

E. L. MASCALL,
King's College London,
Strand, WC2.

WILL CHRIST COME AGAIN ?

From The Reverend Canon W. J. Cratchley

Sir, May an elderly parish priest of many years standing be allowed to express in your columns a word of thanks to Bishop Barry for his article in *The Times* last Saturday on the Second Coming? To at least one reader it brought enlightenment and encouragement.

The subject is one which naturally exercises the minds of all thoughtful Christians and a deep debt of gratitude is due to the Bishop for an article at once scholarly and truly biblical. Some, brought up on literal views of the Bible, may for a time be puzzled and even troubled by it. Some admit that they find it "too spiritual" and more especially is the bewilderment of those who admit to a assessing the importance of a subject by the number of times a particular word is to be found in the Bible.

It is not, of course, true to say of the Second Coming of Christ that "the Bible is full of it." Belief in an imminent return of Christ overshadows some of the earlier New Testament writings but the belief clearly faded as the Christian community grew in spiritual maturity.

Today we know that to try to put Christ's return into a time sequence is rather like the alleged attempt of Mr. Khurshchev's spacemen to find God in the outer reaches of space. If we are prepared to lay aside erroneous preconceived ideas we shall be able to see the larger view which the Bishop opens to us. And we shall see in him a picture of the scribe instructed unto the Kingdom of Heaven who is like "the householder who bringeth forth out of his treasure things new and old".

Yours faithfully,

W. J. CRATCHLEY.

St Mark's Vicarage, Swindon.

December 1.

From Dr. A. F. Foster-Carter

Sir, G. K. Chesterton once said "When I meet an atheist, I say to him: 'My dear chap I envy you your simple faith.'" Similarly one may envy the simplicity of the fundamentalist approach but it is seldom successful when dealing with the intelligent layman, particularly if he is young, and I fear that Mrs. Martin's teenage son and his friends (Nov 30) are exceptional.

Bishop Barry may have somewhat overstressed one school of thought concerning the Parousia but the other, if taken literally, is unacceptable to most citizens of a scientific society. As Dr.

John Robinson has pointed out: "People really suppose that the Church teaches that one afternoon—this year, next year, sometime—radar will pick up a picture of Christ descending from the skies with thousands of angels in train, returning to earth to judge the world." (*But that I can't believe!*—Fontana). Is it not important to make it clear to the man in the street, particularly the youth of today, that the Church does not in fact believe anything of the sort?

On the other hand, what *is* one to say to the ordinary inquirer about the Second Advent? One must agree with the Rev. Sean Wales that "very little can be asserted about the details of a cosmic transformation or about the coming of Christ in glory. . . .". He goes on to say that "they cannot be summarily dismissed as imagery and myth" but nevertheless may it not be more fruitful to stress the positive challenge of Christ's continual coming rather than theological speculations about the Second Advent? Speculations which our Lord himself advised us not to make.

Yours faithfully,
A. F. FOSTER-CARTER,
Brompton House, Frimley,
Camberley, Surrey.

From Mrs. Margaret Knight

Sir, Bishop Barry is not the first Churchman to have doubts about the Second Coming. In 1922 a Commission on Christian Doctrine was appointed by the Archbishops of Canterbury and York; and in its report *Doctrine in the Church of England*, published 16 years later, it had this to say—

"Traditional orthodoxy has tended to take the hoped for *Parousia* or 'coming' of Christ semi-literally, but to explain that the *time* of the coming has been postponed. Inasmuch, however, as the moral urgency of the eschatological message is to be found largely in the assertion of the *immediate* relation of human life, here and now, to its consummation in eternity, a truer perspective (it may be suggested) is to be secured by taking the *imagery* in a symboli-

cal sense, but by continuing to affirm, with the New, Testament, that 'the time is at hand. The 'time' is, in this sense, *always* at hand; and from this point of view the spiritual value of the eschatological drama is best grasped when it is understood, not as a quasi-literal description of a future event, but as a parable of the continuous and permanent relation of the perpetually imminent eternal order to the process of events in time." (Pp 204-5).

This surely, makes everything clear ?

Yours faithfully,

MARGARET KNIGHT,
Hope House,
Bucksburn, Aberdeen.

WILL CHRIST COME AGAIN?

From the Bishop of Lichfield

Sir, With the general line of thought in Bishop Barry's article on November 27 I do not find myself in agreement; but the nature of the correspondence which has followed prompts me to say that I hope we shall continue to remember with gratitude the services to the Church which have been rendered over a lengthy period of time by this remarkable man.

There are many of us who have his books on our shelves, and have derived much profit from them; and even though he has now been in retirement for a number of years he is still demonstrating freshness and originality of thought. In this last controversial instance, it can surely be said with truth that his article has caused us to think more deeply about what we mean when we say in the Creed that we believe the Lord will come again.

Yours, etc,

STRETTON LICHFIELD

Bishop's House,

The Close, Lichfield.

CHRISTIANITY DRAWS NEAR ISLAM**Jesus Christ was married—not a bachelor**

It has been argued about Jesus whether he was alive or dead whether he was born without a father or whether he helped his human father in his shop up to the age of twelve, but it is a new discussion whether he was married or remained a bachelor. Luckily the discussion has not been initiated by the Ulema of Islam but by Christian scholars. It is well known that he needed a mother's womb to be born and her breasts to be fed :—

“A certain woman of the company lifted her voice and said unto him, Blessed is the womb that bare thee and pups which thou hast sucked” (Luke, 11 : 27)

2. The Muslim Ulema did not get involved in this discussion, probably because the Holy Qur'an says :

And certainly We sent prophets before thee and ordained for them wives and progeny (Xiii : 38) Thus if it can be proved that Jesus was married it would show another miracle of the Holy Qur'an that it disclosed the unknown fact 1400 years ago.

3. The Holy Qur'an has repeatedly disapproved of celibacy and monkdom. The two practices are not in the tradition of the prophets. Monkdom has been described by the Holy Qur'an as the invention of those who have gone astray. Muslims who believe the second advent of Christ, say that he would marry on his return. The question then arises whether he would marry after 2000 years senile decay. The verse of the Holy Qur'an quoted above supports the idea that he must have married if he is to be called prophet.

4. According to Christian beliefs, even God took a wife and produced son. Celibacy means loneliness. And that is such a curse that Adam could not find peace of mind without a woman even though in paradise he had everything else such as abundance of food and drink and freedom from having to wear clothes or to suffer illness or even weakness. Even God could not bear his loneliness

and had to create Eve. God had created man's desires, feelings and emotions. He had not created Adam without sex. He also knew that the satisfaction of man's desires was necessary for the development of his qualities and potentialities and for the blossoming of his priceless quality of love. God knew that if man was not given a mate of his own kind, he would instead of developing his priceless treasure of love—squander it and waste it.

The angels, acting under Divine command created man as a complete being. If Eve had not been created to sustain and keep fresh his interest in life, he would have withered away. Consider the meaning of the name Eve. In its oriental form Hawwa, its root is *hayy* i.e. the giver of life was called Hawwa or Eve. Man works and struggles for life. Bible has ruined this beautiful concept by saying : She was called Hawwa, because she was the mother of all living (Gen. 3 : 20). Even this interpretation was tolerable because it honoured Eve as the mother of humanity.

But some fanatical priests have degraded the fair sex and the importance of this name by saying : that the word is derived from *hayyatun* which means a snake. According to this interpretation, woman was man's death because she was responsible for eviction from paradise and the exposure of his nakedness. But according to the Holy Qur'an, Eve means the giver of life to Adam. Without her, man's loneliness would have been worse than death. Thus the human world is indebted to woman for its survival.

5. But we are really discussing here the Christian beliefs regarding marriage which has been described in Christian Scriptures as equivalent to mourning and death. But when God created Adam, He remedied his loneliness, sadness and joyless life by giving him Eve as a mate, there is no torment greater than loneliness. What a beautiful concept the Roman Catholic clergy have that even God is not sitting alone on His heavenly throne, and dozing, but His beloved Mary and His only son Jesus sit on His right and left respectively (Mark, 14 : 62, Luke 22 : 69, Mark, 16 : 19, Hebrews, 1 : 3, 8 : 1, 10 : 12, 12 : 2, Peter, 3 : 22).

6. You have now read the account of God and Adam. You must have heard the saying : Like father like son.

If the father could not exist without the son in his bosom ('No man hath seen God at any time, the only begotten son, which is in the bosom of the Father, he hath declared him'. (John, 1 : 18) then the concept of both without the woman (wife) and mother is not possible. If in spite of being God, He needs a son, then the Son cannot be thought of without a father and mother. If God, the Father, created the son to remove His own loneliness, then the son must also have produced his own son. If being the childless is a curse, then the child less Son must also be cursed. If God, in the absence of a wife of His own kind, could produce a son from a woman, then what could stop the Son from producing his own son?

7. Jesus described as eunuchs those who lead a life of celibacy and monkdom. The word used in the Hebrew Bible is *Saris*, of which the Greek equivalent is a eunuch. Eunuch originally an impotent man, the name became practically synonymous with chamberlain, with no indication of his condition, although probably its use in scriptures was strict. Eunuchs were not allowed by Jewish Law to enter the house of God. (Deut. 31 : 1).

8. Jesus divided the eunuchs into three groups (Mathews 19:12) as follows :—

- (a) Born eunuchs.
- (b) Created by others
- (c) Self inflicted eunuchism.

Among the Muslims, the Jews and the Hindus the name eunuch is such a serious blot that no decent person wants to be called by it. Among the Hindus, although a person who does not marry is described as a *brahmchari* or *sanyasi*, the eunuch is looked down upon. That is why the Atharva Veda contains a prayer invoking the curse of eunuchism (Atharva Veda, Kand. 6, Sukt 138. 2-6).

9. In the Christian world, the vast majority are married, only a small minority are not. And the married are proud of their majority. If Jesus had not married, it is obvious that those who marry should have had an inferiority (or guilt) complex as they go against the

example of Jesus, and those who do not marry should have had the superiority complex. But we find that even the Roman Catholic majority are now marrying in tens of thousands, with or without permission.

10. In the above mentioned reference to Matthews, eunuchs, have been given the glad-tiding of entering the kingdom of God. It means to be a pre-condition for entering the kingdom of God to be a eunuch. As regards the three categories of eunuchs given in para 8 above, their ranking must be given a thought. It seems on the face of it that those made eunuchs by God must rank first, those created by others come next, and those who inflict impotency on themselves come last. But really speaking the third category should rank the highest, as it shows courage and sacrifice to inflict eunuchism on one's self. And it is this category which was given the glad-tiding of entry in the kingdom of God by Jesus. The other two categories had no choice and therefore there is no credit to them.

11. As for those who are Christians but commit the crime of marrying, the gate of the kingdom of God is shut upon them.

12. There is a fourth category of eunuchs which has not been mentioned by Jesus but I have learnt of it from the Vedas. It is of the husband who becomes impotent as a result of the prayer or the recitation of *mantras* by the wife. Such a couple both attain salvation because they help each other to achieve the goal. Bible's three categories are confined to themselves.

13. In addition to these four categories, there is another class which, far from being eunuchs, committed excesses of self-indulgence. But it will enter the kingdom of God before the clergy and the priests. For, addressing the elders and the scholars of religion, Jesus said : Verily, I say unto you that publicans and harlots go into the kingdom of God before you. (Mtt. 21 : 31).

14. The reader would be surprised how the harlots and tax collectors were thus held to be superior to the elders and priests? In Christianity, salvation does not depend upon good deeds but upon faith in atonement. So what Jesus apparently meant was

that the more wicked a person is the more he would benefit from his atonement.

15. It is a pre-condition in Christian theology that one castrate himself to enter the kingdom of God. But if the Christians acted on this strictly, then within a hundred years all of them would leave this world and enter the kingdom of God. Instead of a majority in this world, they would preponderate in the next.

16. According to Christian thinking, it is necessary to give up this world because it is ruled by the Devil. Jesus said : My kingdom is not of this world, if my kingdom were of this world my servants fight (John 18 : 36).

17. If the kingdom of this world is not that of God the Son, then is it that of God, the Father? We are sorry to find that, according to the Christian thinking, it is not of God the Father either. It is of Satan. Jesus said : Hereafter I will not talk much with you, for the prince of this world cometh and had nothing in me (John, 14 : 30) Thus the ruler of this world is the Devil. That is why Jesus left this world for the next.

18. It is a matter of regret that in Christian history only one scholar of divinity named Origen, who lived in the third century after Christ, acted according to the word and spirit of Jesus's teaching when he castrated himself. In his book "Life of Christ," Fredric W. Farrar D.D.F.R. S., Dean of Canterbury, writes : It is wellknown that Origen, the most allegorising of commentators, unhappily took this verse literally. The passages of the Christ's teaching might have shown him that such an offence against the order and constitution of providence was no protection against sensual sin, and this great and holy man lived to see and confess that in this matter he had been nobly mistaken—nobly because the err of the intellect was combined with most fervid impulses of a self sacrificing heart. (page 447).

19. Reflection would show that Origen's action was wholly according to the teaching and words of Jesus. Jesus mentioned three kinds of eunuchs. There is no difference of interpretations about the first two kinds i.e. those born eunuchs and those castrated

by others. Both are physical and real—not allegorical about the third kind there is a difference of interpretations whether they were intended to be physically or metaphorically impotent.

It stands to reason that, unless there is anything to prove the contrary, they must also be eunuchs physically and literally.

The Christians seem to be loath to sacrifice their self, and they thus try to wriggle out of this injunction of their Saviour.

20. As for the last sentence if this injunction that “he who can accept, should act on this”, it does not give any choice to become an eunuch or not. Earlier the reward for becoming a eunuch is stated to be entry into the kingdom of God. The last sentence cannot nullify the earlier one. So what it means is that if you wish to enter the kingdom of God, you must become an eunuch. or else go to hell. How can one who sacrifice himself be like those who cannot that would not be just.

21. Paul castigated Peter and the brothers of Jesus for having married. But, in reply, Peter did not blame Paul for not marrying. This has led to two opposite schools of thought among the Christians. And both derive their authority from the sayings of Jesus. That reminds me of an amazing story regarding the last Czar of Russia. A military officer once came to him and complained against another military officer the Czar said, “I agree with you.” Later the other officer came and spoke against the first officer. The Czar again said, “I agree with you.” After the second officer left, the Czarina said to her husband, “You are a funny man, the two officers were against each other, but you agreed with both of them.” After a moment’s reflection, the Czar said : “You are right I agree with you too.” The same is true of the two factions in Christianity. Those who marry, are true believers. But those who do not, are also good Christians. But Jesus made eunuchism a pre-condition for entering the kingdom of God. This has been supported by Paul on the following grounds : “He that is unmarried careth for the things that belong to the Lord, how he may please the Lord. But he that is married careth for the things that are of the world, how he may please his wife (Corinthians, 7 : 32) there is a difference also.

between a wife and a virgin. The unmarried woman careth for the things of the Lord, that she may be holy both in body and in spirit, but she that is married careth for the things of the world, how she may please her husband (Corinthians, 7 : 34)

22. Another reference from the Bible is also worth noticing :—

Therefore shall a man leave his father and his mother, and shall cleave unto his wife, and they shall be one flesh (Gen. 2 : 24, Mtt. 19 : 5, Mark, 10 : 7, Ephe. 5 : 31). The question then arises whether this is an injunction or statement of a general practice. If the former, then—

- (a) This goes against the injunction to obey one's parents
- (b) It is an injunction to desert one's parents but not to desert one's wife.
- (c) It is against the example of the prophets.
- (d) According to the New Testament, Jesus forsook his parents, but what about a wife ?
- (e) What about women who remain virgins all their lives for the sake of Christ ?

23. If Jesus was not married, the riddle to solve would be which of the three kinds of eunuchs he was ?

There is no self-sacrifice involved in the case of God-made or people made eunuchs. The perfection of faith is shown only by the self made eunuch, as shown above.

24. Let us now examine. What the New Testament writes : "It is good for a man not to touch a woman" (Corinthians 1,7 : 1).

"I say therefore to the unmarried and widows : It is good for them if they abide as I. (7 : 8).

Paul again found fault with Peter for being married by saying :

"Have we not power to lead about a sister, as well as other apostles and as the brethren of the Lord and Cephas (Peter) 1 Corinthians : 8 : 5.

In these references, Paul claims superiority over Peter and the brethren of Jesus in that they were married, while he had not touched a woman,

The American and British newspapers have written a lot about the question whether Jesus did marry or not. The question provides spiritual food or matter of joy for those interested in the propagation of Islam in Christian countries. The "London Observer Review" 28 March, 1971.

Charles Davis asks

Was Jesus Married ?

The author-then Britian's Leading Roman Catholic theologian left the priesthood and the Church in 1966, and married the following year. He is now Professor of Religion at Sir George Williams University, Montreal America.

A married Jesus ? Not an unmarried virgin, but a married man as the incarnate Son of God for Christians. Why not ? Does the immediate reaction of many Christians against the idea. come simply from a conviction that it is historically untrue that in fact Jesus was a celibate ? . . . Scholars are usually shy of raising the question of the marriage of Jesus. However, a recent author, William E. Phips. has dared to tackle in : *Was Jesus Married ?* (New York. Harper and Row) He does so in a serious fashion. assembling and arguing from the data and taking account of the views of other writers on the relevant points. . . . The first reason for thinking that he was unmarried is that we can find no reference to his marriage in the Gospels, and no mention there of any wife or children. But this is not a very strong reason. As modern scholarship had made abundantly clear, the Gospels are not biographies but writings with a doctrinal purpose gathering together material used in the religious life of the Church. They omit many facts about Jesus which we should like to know and which a modern biographer would have included without hesitation. We cannot even determine the length and sequence of his ministry with certainty. . . . The recently discovered 'Gospel of Philip', a second-century work, which some scholars think can be used be as an independent historical witness gives Mary Magdalene as the wife of Jesus. . . . Like mother, like son. Another argument used for Jesus's remaining celibate is that he was born of a virgin mother. Mary his mother, so the Gospels tell us, conceived him of the Holy Spirit while still a virgin. But can we take the virgin birth of Jesus as historical fact ? That is a very controverted question. Certainly a very large number of biblical

scholars today hold that the virgin birth was not part of the earliest New Testament teaching but was added to the original message at a later stage. Moreover, in a Jewish context the intervention of God in the conception and birth of a prophet or king was not understood as eliminating the role of the human father. God acted in and through the normal process of generation. The idea of conception and birth of a woman by the power of God without a human father was foreign to Jewish culture, but was common in the pagan Hellenistic culture of the Mediterranean world into which primitive Christianity spread.

The doctrine of the virgin birth was therefore a later adaptation to a Hellenistic mentality of the original Christian conviction that God was present in special way in the conception and birth of Jesus. The original conviction did not exclude sexual activity as the human means by which Jesus came into this world.

Even more questionable is the doctrine that Mary remained perpetually a virgin after the birth of Jesus. There is no good reason for not taking the Gospel reference to the brothers and sisters of Jesus in their obvious meaning.

So, the arguments used to prove that Jesus was a celibate are unconvincing. Is there any evidence that he was married? No direct evidence, but there are reasons to support the supposition that he was. The strongest in favour of his being married is the attitude to marriage in the Jewish culture to which he belonged. In that culture marriage was not merely honoured but considered a sacred duty. The voluntary renunciation of marriage was a conception quite foreign in Judaism. . . . As for ordinary Judaism, the father, of a family considered it an important part of his parental role to arrange a suitable marriage for his sons and daughters at a comparatively early age. Granted the cultural background as witnessed in the relevant documents, it is highly improbable that Jesus was not married well before the beginning of his public ministry. Or put it this way if he had insisted upon celibacy, it would have created a stir, a reaction which would have left some trace.

To return to the question of Jesus's marriage. Was he married or unmarried? There is no compelling evidence either way. The historical probabilities favour marriage rather than celibacy. But we can associate Jesus exclusively with neither marriage nor celibacy. If he was married his marriage was a particular fact about him in his cultural context. . . . In brief Christianity allows both marriage and celibacy as religious lifestyles. If it was a mistake to exalt celibacy at the expense of marriage, it is like wise a mistake to exclude the celibate ideal in the name of marriage.

THE TAURAT VERSUS OLD TESTAMENT

The Taurat is frequently referred to in the Quran. It is well to have clear ideas as to what it exactly means. Vaguely we may say that it was the Jewish Scripture. It is mentioned with honour as having been, in its purity, a true revelation from God.

To translate it by the words "The Old Testament" is obviously wrong. The "Old Testament" is a Christian term, applied to a body of old Jewish records. The Protestants and the Roman Catholics are not agreed precisely as to the number of records to be included in the canon of the "Old Testament". They use the term in contradistinction to the "New Testament," whose composition we shall discuss in Appendix III.

Nor is it correct to translate Taurat as the "Pantateuch," a Greek term meaning the "Five Books." These are the first books of the Old Testament, known as Genesis, Exodus, Leviticus, Numbers and Deuteronomy. They contain a semi-historical and legendary narrative of the history of the world from the Creation to the time of the arrival of the Jews in the Promised Land. There are in them some beautiful idylls but there are also stories of incest, fraud, cruelty, and treachery, not always disapproved. A great part of the Mosaic Law is embodied in this narrative. The Books are traditionally ascribed to Moses, but it is certain that they were not written by Moses or in an age either contemporary with Moses or within an appreciable distance of time from Moses. They were in their present form probably compiled some time after the return of the Jews from Babylonian Captivity. The decree of Cyrus permitting such return was in 536 B.C. Some books now included in the Old Testament, such as Haggai, Zechariah, and Malachi were admittedly written after the return from the Captivity, Malachi being as late as 420-397 B.C. The compilers of the Pentateuch of course used some ancient material: some of that material is actually named. Egyptian and Chaldaean terms are relics of local colour and contemporary documents.

But there are some ludicrous slips, which show that the compilers did not always understand their material. Modern criticism distinguishes two distinct sources among the documents of different dates used by the editors. For the sake of brevity and convenience they may be called (a) Jehovistic, and (b) Elohist. Then there are later miscellaneous interpolations. They sometimes overlap and sometimes contradict each other.

Logically speaking, the Book of Joshua, which describes the entry into the Promised Land, should be bracketed with the Pentateuch, and any writers speak of the six books together as the Hexateuch (Greek term for Six Books).

The Apocrypha contains certain Books which are not admitted as Canonical in the English Bible. But the early Christians received them as part of the Jewish Scriptures, and the Council of Trent (A.D. 1545-1563) seems to have recognized the greater part of them as Canonical. The statement in 2 Esdras (about the first century A.D.) that the law was burnt and Ezra (say, about 458-457 B.C.) was inspired to re-write it, is probably true as to the historical fact that the law was lost, and that what we have now is no earlier than the time of Ezra, and some of it a good deal later.

So far we have spoken of the Christian view of the Old Testament. What is the Jewish view? The Jews divide their Scriptures into three parts: (1) the Law (Torah), (2) the Prophets (Nebim), and (3) the Writings (Kethubim). The corresponding Arabic words would be: (1) Taurat, (2) Nabiyyin, and (3) Kutub. This division was probably current in the time of Jesus. In Luke xxiv. 44 Jesus refers to the Law, the Prophets and the Psalms. In other places (e.g. Matt. vii. 12) Jesus refers to the Law and the Prophets as summing up the whole scripture. In the Old Testament Book, 2 Chronicles xxxiv. 30, the reference to the Book of the Covenant must be to the Torah or the original Law. This is interesting, as the Quran frequently refers to the Covenant with reference to the Jews. The modern Christian terms "Old Testament" and "New Testament" are substitutes for the older terms "Old Covenant" and "New Covenant." The Samaritans, who claim to be the

real Children of Israel and disavow the Jews as schismatics from their Law of Moses, only recognise the Pentateuch, of which they have their own version slightly different from that in the Old Testament.

The view of the school of Higher Criticism is radically destructive. According to Renan it is doubtful whether Moses was not a myth. Two versions of Sacred History existed, different in language, style, and spirit, and they were combined together into a narrative in the reign of Hezekiah (B.C. 727-697). This forms the greater part of the Pentateuch as it exists to-day, excluding the greater part of Deuteronomy and Leviticus. In the reign of Josiah about 622 B.C., certain priests and scribes (with Jeremiah the prophet) promulgated a new code, pretending that they had found it in the Temple (II Kings, xxii. 8). This Law (Torah Taurat) was the basis of Judaism, the new religion then founded in Palestine. This was further completed by the sacerdotal and Levitical Torah, compiled under the inspiration of Ezekiel, say, about 575 B.C., and contained mainly in the Book of Leviticus, with scattered fragments in Exodus, Numbers, and Joshua. We are entitled to accept the general results of a scientific examination of documents, probabilities, and dates, even though we reject the premise which we believe to be false, viz., that God does not send inspired Books through inspired Prophets. We believe that Moses existed; that he was an inspired man of God that he gave a message which was afterwards distorted or lost; that attempts were made by Israel at various times to reconstruct that Message; and that the Taurat as we have it is (in view of the statement in 2 Esdras) no earlier than the middle of fifth century B.C.

The primitive Torah must have been in old Hebrew, but there is no Hebrew manuscript of the Old Testament which can be dated with certainty earlier than 916 A.D. Hebrew ceased to be a spoken language with the Jews during or after the Captivity, and by the time we come to the period of Jesus, most cultivated Hebrews used the Greek language, and others used Aramiac (including Syriac and Chaldee), Latin, or local dialects. There were also Arabic

versions. For historical purposes the most important versions were the Greek version, known as the Septuagint, and the Latin version, known as the Vulgate. The Septuagint was supposed to have been prepared by 70 or 72 Jews (Latin, septuaginta-seventy working independently and at different times, the earliest portion dating from about 284 B.C. This version was used by the Jews of Alexandria and the Hellenized Jews who were spread over all parts of the Roman Empire. The Vulgate was a Latin translation made by the celebrated Father of the Christian Church, St. Jerome, from Hebrew, early in the fifth century A.D., superseding the older Latin versions. Neither the Septuagint nor the Vulgate have an absolutely fixed or certain text. The present standard text of the Vulgate as accepted by the Roman Catholic Church was issued by Pope Clement VIII (A.D. 1592-1605).

It will be seen therefore that there is no standard text of the Old Testament in its Hebrew form. The versions differ from each other frequently in minor particulars and sometimes in important particulars. The Pentateuch itself is only a small portion of the Old Testament. It is in narrative form, and includes the laws and regulations associated with the name of Moses, but probably compiled and edited from older sources by Ezra (or Esdras, Arabic, 'Uzair) in the 5th century B.C. As Renan remarks in the preface to his *History of the People of Israel*, the "definite constitution of Judaism" may be dated only from the time of Ezra. The very early Christians were divided into two parties. One was a Judaizing party, which wished to remain in adherence to the Jewish laws and customs while recognizing the mission of Jesus. The other, led by Paul, broke away from Jewish customs and traditions. Ultimately Pauline Christianity won. But both parties recognized the Old Testament in its present form (in one or another of its varying versions) as Scripture. It was the merit of Islam that it pointed out that as scripture it was of no value, although it recognized Moses as an inspired apostle and his original Law as having validity in his period until it was superseded. In its criticism of the Jewish position it said in effect: "You have lost your original Law; even what you

have now as its substitute; you do not honestly follow; is it not better, now that an inspired Teacher is living among you that you should follow him rather than quibble over uncertain texts?"

But the Jews in the Apostle's time (and since) went a great deal by the Talmud, or a body of oral exposition, reduced to writing in different Schools of doctors and learned men. "Talmud" in Hebrew is connected with the Arabic root in Talmiz, "disciple" or "student". The Talmudists took the divergent text of the Old Testament and in interpreting them by a mass of traditional commentary and legendary lore, evolved a standard body of teaching. The Talmudists are of special interest to us as, in the sixth century A.D., just before the preaching of Islam, they evolved the Mossorah, which may be regarded as the body of authoritative Jewish Hadith, to which references are to be found in passages addressed to the Jews in the Quran.

The first part of the Talmud is called the Mishna,—a collection of traditions and decisions prepared by the Rabbi Judah about 150 A.D. He summed up the results of a great mass of previous rabbinical writings. The Mishna is the "Second Law"; Cf. of Arabic Than-in-second. "It bound heavy burdens, grievous to be borne, and laid them on men's shoulders": Matt. xxiii. 4.

There were also many Targums or paraphrases of the Law among the Jews. "Targum" is connected in root with the Arabic word Tarjama," he translated. There were many Targums, mostly in Aramaic, and they constituted the teaching of the Law to the masses of the Jewish people.

The correct translation of the Taurat is therefore "The Law." In its original form it was promulgated by Moses, and is recognized in Islam as having been an inspired Book. But it was lost before Islam was preached. What passed as "The Law" with the Jews in the Apostle's time was the mass of traditional writing which I have tried to review in this Appendix.

Authorities : Encyclopaedia Britannica, "Bible"; Helps to the Study of the Bible, Oxford University Press; A.F. Kirkpatrick, Divine Library of the Old Testament; C.E. Hammond, Outlines of

Textual Criticism; E. Renan, *History of Israel*: G.F. Moore, *Literature of the Old Testament, and the bibliography therein* (Home University Library).

SUBSTANTIATION BY HINDU REFORMERS

Shri D.P. Mishra, Chief Minister of Madhya Pardesh's tribute to Islam and the Holy Prophet (blessings of God and peace be upon him) in Bhopal (India) "Some silly people talk of clearing Indian culture of foreign influences. These people are not aware of the part played by Islam and Muslims in the development of the Indian culture, if we wipe out these influences then our culture will be back where it was before the influx of Muslims. The Prophet of Islam, certainly put forward three things with the greatest force. The first was the teaching of unity. The second was of equality.' If anyone wants to judge the strength of equality then let him go to Africa where all the European missionary forces are concentrated. Islam is spreading throughout the continent because its teaching of equality wins hearts. Even an officer forced to think that difference between black and white would remain even if he were to profess Christianity but with the acceptance of Islam these differences would vanish. Way in which the third thing the Prophet (blessing of God and peace be upon him) united a politically backward and disunited nation like the Arabs so that within a short time they had spread their boundaries to Samarkand, Sindh and Spain by their force and unexampled unity. The history of the world can not present such example where a nation, backward in every respect, was reformed in a very short time, turned into the strongest nation."

It is certainly not true to say that was responsible for the difficulties which non-Muslims faced during the reign of some of the Muslim kings. The reason for these were purely political and had nothing, not even in the remotest sense to do with the teachings of Islam (Sidque jadid August, 1966.)

Muhatma Gandhis Tribute.

'Mahatma Gandhi's Tribute to the Prophet' In its glorious days Islam was not intolerent. It commanded the admiration of

the world. When the West was sunk in darkness a bright star rose in the Eastern firmament and give light and comfort to a groaning world. Islam is not a false religion. Let Hindus study it reverently and they will love it even as I do.

I passed from the companions to the Prophet himself When I closed the second volume, I was sorry there was no more for me to read of that great life. I became more than ever convinced that it was not the sword that won a place for Islam in those days in the scheme of life. It was the rigid simplicity, the utter self-effacement of the Prophet, the scrupulous regard for pledges, his intense devotion to his friends and followers, his intrepidity, his fearlessness, his absolute trust in God and in his own mission. These and not the sword carried every thing before them and surmounted every obstacle. . . . Someone has said that Europeans in South Africa dread the advent of Islam—Islam that civilized Spain Islam that took the torchlight to Morocco and preached to the world the Gospel of brotherhood. The Europeans of South Africa dread the advent of Islam, for they are afraid for the fact that if the native races embrace Islam they may claim equality with the white races. They may well dread it If brotherhood is a sin, if it is equality of the coloured races that they dread, then that dread is well founded. For I have seen that any Zulu embracing Christianity does not *ipso facto* come on a level with the Christians, whilst immediately he embraces Islam, he drinks from the same cup and eats from the same dish as a Musalman. That is what dread.

Mrs. Sarojini Naido

(From her speeches and writings).

It was the first religion that preached and practised democracy, for, in the mosque when the minaret is sounded and the worshippers are gathered together, the democracy of Islam is embodied five times a day, when the peasant and the king kneel side by side and proclaim "God alone is great". I have been struck over and over again by this indivisible unity of Islam that makes a man instinctly a brother. When you meet an Egyptian, an Algerian, an Indian and a Turk in London, what matters it that Egypt was the motherland of one and India the motherland of the other?

Sadhu T. L. Vasvani.

(Muhammad The Man and His message A Hero Prophet—I salute Muhammad as one of the world's mighty heroes, Muhammad has been a force, a mighty power for the uplift of many peoples. Read the old records, and you will glimpse the grace and beauty of his life. A king and a spiritual leader, he yet mends his clothes. . . He harkens to the call of the Unseen. "O thou enwrapped in thy mantle! Arise and preach!" They persecute him, his very life is in danger, but he is loyal to the 'Call', he moves about preaching the way of peace. . . Muhammad was a hero and a prophet, and I have often meditated on the last words whispered by him before he passed away: "Lord! grant me pardon, and join me to the fellowship on high!" "Who will not say that such a man was beautiful in life, beautiful in death?"

And consider for a moment what the faith he preached has achieved/Islam has given the world a religion without priests. Islam abolished infanticide in Arabia Islam enjoined on the faithful total abstinence from drink, Islam emphasised the great qualities of faith, courage, endurance and self-sacrifice.

A puritanism. Islam introduced a vigorous puritanism into Asia and Europe, deprecating even dancing and cardplaying.

Who is Muslim, says the Qur'an, he seeketh after the right way. Islam moved out with its great message of Allah the Rahman, the merciful and became the torch-bearer of culture and civilisation in Africa, in China, in Central Asia, in Europe, in Persia in India . . . Of the achievements of Islam in the days of the Baghdad Khilafat every Muslim may be proud and every Sindhi too, for Sindhis had their share in the intellectual life of the Baghdad Court. Of the achievements of Islam in Europe, less is known to the Muslims and Hindus in Sindh, yet even a rapid sketch will show how much Islam did for Europe in Middle Ages. Islam founded the great University of Cardova which attracted Christian scholars from different parts of Europe. *One of these scholars became in due course the Pope of Rome.* *Muslims and Europe*—At a time when Europe was in darkness, the Muslim scholars of Spain held high the torch of science and literature. They taught medicine and mathematics,

chemistry and natural history, philosophy and fine arts. And it is no exaggeration to say that Islam has made several contributions to the thought and life of India. *Islam has been one of the nationalising forces in India.* Islam has enriched the art and architecture, the poetry and philosophy of India. The Taj is perhaps, the most imaginative architecture in the world. Islam carried in its heart a vision of manhood and democracy to which however, the Muslims were not always loyal in India and other places but it must be remembered that the first blow at slavery was struck when Umar set all slaves at liberty after his conquest of Jerusalem.

ANSU PROKAS DAS GUPTA WHY I ACCEPTED ISLAM

The second reason why I accepted Islam is? It has a historical ground work. After studying the difficult philosophical systems of Buddhism and Brahmanism, I got hold of a religion based on revelations which have never been interpolated and a prophet whose historical personality is unquestionable and about whose manners and behaviours, character and daily life we know as much as we know of Peter the Great or Sir William Pitt. . . . In Islam there is nothing mythical or legendary while the very existence of Shri Krishna and Buddha, of Jesus Christ and Zoroaster has been not only seriously doubted but even totally denied. Not a single historian, not even those Christians who are most hostile to our faith have ventured to doubt that actually on the night of 27th Ramzan Gabrael came to our prophet and said : "Read in the name of God, Who has created all things, Who has created man from a clot of blood. Read in the name of most Beneficent God, Who taught men the use of the pen, teacheth man what he knew not" . . . Last of all Carlyle in his "Hero and Hero worship" makes a noble remark :

It is a book come from the heart it will contrive to reach the hearts : all art and autocraft are of small amount to that. One would say, the primary character of the Qur'an is that of its Genuineness, its being a bona fide book."

The third reason why I accepted Islam is the teaching of equality among all men. In fact this is the only one religion now that can remove the present discontent of the world.

The fourth reason why I accepted Islam is that it is so thoroughly practicable. This religion is based on the actual needs of people and not on any exaggerated or imaginary standard of virtue. Last of all, I took my lesson from the burial ground of Muhammadans and the Christians as well as the cremation ground of the Hindus. Having one day gone to the cremation ground I saw a sight which practically turned my head. An old man was put upon the funeral pyre which was then set fire to. But the hard bones of the unfortunate dead man refused to burn. The cremation party, and I doubt if they had any humanity in them, began to mercilessly strike the skeleton with iron rods and even then being unable to meet the situation began to strike it with axes. Ah ! my God-what horror. If I were Chengis Khan or Tamberlaine I would have then and there destroyed the whole of the inhuman and brutal community which does not know how to properly behave with the dead. Dying is no crime, yet the Hindus treat the dead as criminals and smash them by a Draconian code. . . . It is needless to say what some of the greatest European thinkers think of this religion, Goethe, Voltaire, Gibbon, Tolstoy, Carlyle and others all spoke the highest praise of it. Suffice it to say, some of the greatest English nobles have accepted Islam. Lord Stanely of Alderly, Lord Headley and others actually accepted Islam. Even a great sceptic like Earnest Renan said : "I have never been inside a mosque without feeling a strong emotion—shall I confess it ? without a certain amount of regret that I am not a Muhammadon". I believe there are thousands both in Europe and America who are quite willing to accept Islam but have not the boldness to declare so. It has been well said that even our noblest acts proceed from selfish motive. To tell you the truth, God is my witness—I have accepted Islam in all sincerity, and my prayer is, "Say : Verily my prayers and my worship and my life and my death are unto God, Lord of the worlds and I am the first of the Muslims."

THE SECRET OF THE SUCCESS OF THE MOST
SUCCESSFUL PROPHET

Lo! Allah is with those who keep their duty unto Him and those who are doers of good (to others).*

“And Lo! God is with the good.”**

What was the secret of the success of the most successful of all the religious personalities of the world. The secret of the Prophet's success lies not only in knowing the name of God. It is an unanimous deposition of all the sacred scriptures that who walks with God or in the fear of God and sever in truth before the Lord the God will be with him. And he will be successful in every phase of life. The Prophet of Islam walked day and night with the Lord, so God was with him. Here is the deponent of the Scriptures:

It is in the Rig Veda.

Thou goest on from fight to fight intrepidly, destroying castle after castle here with strength. Thou, Indra, with thy friend who makes the foe low down. (1:53.7).

Help us, O Indra, in the frays, ye, frays, where thousand spoils are gained (1:7.4).

“In mighty battle we invoke Indra, Indra in lesser fights (1:7.5).

Who for ten milch-kine purchaseth from me this Indra who is mine?

When he hath slain the Vritras (enemies) let the buyer give him back” (4:24.10).

“To Rudra bring these songs, whose bow is firm and strong, the self-dependent God with swiftly flying shafts. The wise the conqueror whom none may overcome, armed with sharp-pointed weapons; may he hear our call.” (Rig. Veda 7:46.1).

“The strong, who listens, who gives aid in battles, who slays the Vritras, wins and gathers riches.” Rig. 3:48.5.

“There are neither few men overcome, nor many, to him shall Aditi give spacious shelter. Dear is the pious, the devout, to Indra.” (Rig. 4:25.5.)

*The Quran XVI : 198.

**The Quran XXIX : 68.

Even with the weak thou smittest down who is stronger, with thy strength the mighty, with the friends thou hast. (Ibid 4:32.3.)

O Indra, we are close to thee, to thee we sing aloud our songs. Help and defend us, even us. (Rig. 4:32.4.)

And there are over a thousand hymns in the Rigveda, of these about 253 are addressed to Indra, and 200 to Agni. With Indr'a help a Rishi defeated ten kings. Rig. 7:33.3.

"And it is in the Avestazend (of Parsis) :—Behold me O Lord and grant me help, as a friend grants it to a dear friend." (Yasht 44:5).

"We pay homage to the good, strong Farvarshis of the faithful who fight at the right hand of the reigning lord . . . It will be as if there were thousand men watching over one man, so that neither the sword well thrust, nor the club well-falling, nor the arrow well shot, nor the spear well-darted, nor the stones flung from the arm shall destroy him" (Farvardin Yasht 63:70,72).

Buddha prophecyed :—"Poison do not harm him, under Divine protection in war. Safe from the harm of fire and water. The most successful in the world and after death near to God." (Dhammapad Metteya sutta), 151 see page 1049 of this Book).

"The Tathagatas (Buddhas) O Bhikkus (followers) are extinguished (in death) in due and natural course . . . And this, O Bhikkus, is an impossible thing, and one that can not occur, that a Tathagata should be slain by any act set on foot by anyone besides himself." (page 1054).

Vyasa Rishi of Hindus prophecyed :—"O ye (Muhammad) I, the pride of mankind, the dweller of Arabia (Marusthal nivasinam) ye have collected a great force to kill the devil and you yourself have been protected from the Malechha opponents." Bhavishya Purana, (Page of this Book 1105).

It is over and over stated in the Bible.

"And Israel said unto Joseph, Behold, I die; but God shall be with you, and bring you again unto the land of your fathers (Gen. 48:21).

And the house of Joseph they also went up against Beth el and the Lord was with them". (Judg. 1:2).

I and thy people have found grace in thy sight? Is it not in that thou goest with us? so shall we be separated, I and thy people from all the people that are upon the face of the earth (Exod. 33:16).

“When thou goest out to battle against thine enemies and seest horses and chariots, and a people more than thou, be not afraid of them, for the Lord thy God is with thee. (Deuteronomy, 20:1,31:6,8).

“And ye shall chase your enemies, and they shall fall before you by the sword. And five of you shall chase an hundred, and an hundred of you shall put ten thousand to flight, and your enemies shall fall before you by the sword.” (Lev. 26-7,8.)

“O that they were wise, that they understood this, that they would consider their latter end. How could one chase a thousand and two put ten thousand to flight except their Rock had sold them”. (Deut. 32: 29, 30).

“One man of you shall chase a thousand: for the Lord your God, He it is that fighteth for you as he hath promised you (Joshua, 23:10).

“There shall not any man be able to stand before thee all the days of thy life; as I was with Moses, so I will be with thee; I will not fail thee, nor I forsake thee.” (Joshua, 1:5).

“And all the days of Enoch were three hundred sixty and five years. And Enoch walked with God. (Gen. 5: 23, 24).

“Noah was a righteous man and blameless in his generations: Noah walked with God.” (Gen. 6: 9).

“Fear not : for I am with thee; be not dismayed; for I am thy God; I will strengthen thee; yea, I will help thee; yet, I will uphold thee with the right hand of my righteousness.” (Isaiah, 41:10).

“The Lord is with you, while ye be with him. (Chron. Second 15:2).

David confirms:

“He that dwelleth in the secret place of the most High abide under the shadow of the Almighty. I will say of the Lord, He is my refuge and my fortress, my God in Him will I trust.

Surely He shall deliver thee from the snare of the fowler, and from the noisome pestilence. He shall cover thee with his feathers, and under his wings shalt thou trust, his truth shall be thy shield and buckler. Thou shalt not be afraid for the terror by night, nor for the arrow that flieth by day. Nor for the pestilence that walketh in darkness, nor for the destruction that wasteth at noon day. A thousand shall fall at thy side, and ten thousand at thy right hand, but it shall not come nigh thee. . . . Because he hath set his love upon me, therefore, will I deliver him, I will set him on high, because he hath known my name. He shall call upon me, and I will answer him, I will be with him in trouble, I will deliver him, and honour him." (Psalms, 91:1-15.)

And they that know thy name will put their trust in thee, for thou Lord, hast not forsaken them that seek thee. (Psalms, 9:10.)

PART II

HINDUISM¹

WHAT, in the first place, has Hinduism to say about God and His attributes, and what kind of worship does it teach mankind to adopt ?

HINDUISM, A MEDLEY OF RELIGIONS IN ITSELF

At the very threshold, we are met with the formidable difficulty that Hinduism is not one religion but many religions jumbled together under a single name. It is a hodge-podge or conglomeration of many mutually conflicting religions, and is not the child, so to say, of any one father. Those who profess it differ very much from one another in their faith and practice. Hinduism includes in it Vedism, Brahmanism, Sivaism, Vishnu-ism, Theism, Polytheism, Pantheism, Idolatry in its greatest forms, Tree-Worship, Serpent Worship, Demon-Worship and so on.

It is not easy therefore to give a definition of Hinduism, "It is proposed that all who do not belong to the Muslim, Jain, Buddhist, Christian, Parsi, Jew, or any other known Religion of the world, and whose form of worship extends from Monotheism to Fetishism, and whose theology is wholly written in Sanskrit, are to be classed as Hindus, and their Religion as Hinduism."² "Hinduism and its gods," says Sir Alfred Lyall, "are a troubled sea, without shore or visible horizon, driven to and fro by the winds of boundless credulity and grotesque invention. A tangled jungle of

1. An essay on Islam by M. Venkata Ratnam (Madras) 1922.

2. *Baroda Census Report* (1901) : 1:120, etc.

disorderly superstitions, ghosts and demons, demi-gods and deified saints, household gods, tribe gods, local gods, universal gods, with their countless shrines and temples, and din of their discordant rites, deities who abhor a fly's death, those who delight still in human victims, and those who would not either sacrifice or make offerings, such religious chaos".¹

THE AUTHORITATIVE BOOKS NOT ONE BUT MANY

A further difficulty regarding Hinduism lies in the fact that all its professors have no common sacred Book or Books to depend upon for their doctrines. Some refer to the Vedas as the basis of their faith. Others rest their faith on the Surties, a term which includes not only the four Vedas but their Brahmnas and Upanishads as well. The Mahabharata styles itself the fifth Veda, containing the quintessence of all the rest. Other Hindus again follow the teaching of the Puranas? The present day educated Hindus are mainly depending upon the Bhagavad Gita, a philosophical treatise, for their guidance in matters of Faith. We shall therefore briefly inquire into the contents of all these books to see what they teach about God and the way in which man should worship Him.

THE RELIGION OF THE VEDAS

(a) *Nature Worship.* Vedism, or the Religion of the Vedas, teaches the worship of the deified forces or phenomenon of Nature, such as Fire, the Sun, Wind and Rain. Here is the opening verse of the Rig Veda, the oldest of them all and of which the others are all adaptations and special collections for special ritual purposes :

Ilaud Agni, the great high priest, god, minister of sacrifice
The herald, lavishest of wealth².

The whole of the Veda goes on in this strain throughout in the hymns collected for different purposes.

1. *Asiatic Studies*, vol. i, pp. 2, 3.
2. Rig Veda, 1:1:1.

The contrast between the opening verse of the Rig Veda which teaches Polytheism, and that of the Jewish Bible and of the Holy Quran which teach Monotheism, cannot fail to be noted by even the most superficial reader. Thus the Jewish Bible begins :

“In the beginning God created the heaven and the earth.”

The Holy Quran strikes the key note of its whole teaching in a still more expressive manner, unparalleled in other religions:

“In the name of Allah, the Beneficent, the Merciful. All praise is due to Allah, Lord of the worlds, the Beneficent, the Merciful. Master of the Day of judgement.”

Thus the Vedism teaches the worship of the powers of Nature.

(b) *Polytheism*. That it teaches Polytheism is also evident from the expression used in the same verse and in all the succeeding verses as well :

“He (Agni) shall bring hitherward the gods” (v.2)

Verily goeth to the gods” (v.4) May Agni. Priest, the god.

Come hither with the gods (v.5)

The number of the gods in the Hindu Pantheon is given as 33 in one place (Rig Veda 1:34. II, VIII : 30.2), and 3,339 in another place (X : 52.6) and later Hinduism has gone still further by saying that there are no less than 33 crores of them — a number which exceeds the total population of India.

(c) *Pantheism* (The Purush Sukta)

Why not then say that every thing is God, and God is every thing? The Purusha Sukta Hymn (Rig Veda X : 90) which every orthodox Brahmin is expected even now to recite daily in his prayers, shows that Pantheism is also taught in the later portions of the Veda :

“This Purusha (that is Brahma or God) is all that yet hath been and all that is to be.” (v: 2)

The caste system which has proved the curse of India is likewise taught in the same hymn :

“The Brahmana was his (Purusha’s) mouth. Of both his arms was the Kshatriya made. His thighs became the Vaishya. From his feet the Sudra produced” (v. 12)

RELIGION OF THE BRAHMNAS

“The chief purpose of the Brahmnas” says Prof. Macdonnell, is to explain the mutual relation of the sacred text (of the Vedas) and the ceremonial, as well as their symbolical meaning with reference to each other. With the exception of the occasional legends and striking thoughts which occur in them, they cannot be said to be at all attractive as literary productions. To support their explanations of the ceremonial, they interweave exegetical, linguistic and etymological observations, and introduce myths and philosophical speculations in confirmation of their cosmogonic and theosophic theories. They form an aggregate of shallow and pedantic discussions, full of sacerdotal conceit, and fanciful or even absurd identifications, such as is doubtless unparalleled anywhere else.”¹ “In the Brahmnas, as in the earlier system” says Sirmonialer Williams, the first aim of sacrifice was to present a simple thank offering. The second great aim was to nourish the gods with the essence of the offered food, and so strengthen them for their daily duty of maintaining the continuity of the Universe. The next idea was that of making of these oblations of food the means of wresting boons from invigorated and gratified deities, and so accomplishing some specific earthly object, such, for example, as the birth of a son. A still more ambitious idea was that of employing sacrifice as an instrument for the attainment of superhuman powers and exaltation to heaven. All this involved the elaboration of a complicated ritual.”²

“No one would have supposed,” says Max Muller, “that at so early a period, and in so primitive a state of society there could have risen up a literature which for pedantry and downright absurdity can hardly be matched anywhere.....The general character of these works is marked by shallow and insipid grandiloquence, by priestly concept, and antiquarian pedantry. It is most important to the historian that he should know how

1. “A History of Sanskrit Literature”, p. 32.

2. “Religious Thoughts and Life in India” p. 22.

soon the fresh and healthy growth of a nation can be blighted by priestcraft and superstition. It is most important that we should know that nations are liable to these epidemics in their youth as well as in their dotage. These marks deserve to be studied as the physician studies the twaddle of idiots, and raving of madman. . . . Let us only try to translate these works into our own language, and we shall feel astonished that human language and human thought should ever have been used for such purposes."¹

RELIGION OF THE UPANISHADS

The Upanishads reject the Karma, Kanda or Salvation by means of sacrifices and other ritual taught in the four Vedas and the Brahmnas, and advocate the Gnana-Kanda or the theory of Salvation by knowledge. Hence they consist of speculations about the individual souls and the Supreme Soul, and about the relationship subsisting between them, their aim being to get rid of man's earthly existence by the absorption of the individual soul into the World Soul through correct or true knowledge. They teach that the universe or Nature (Prakriti) is unreal or *Maya*, that is to say, it does not really exist but is only an illusion of the mind. What really exists is the Supreme Soul or Brahma, and the individual souls are all emanations from Him and identical with Him. Only they do not know it, as Brahma has invested Himself with the *Maya*, and they also are under the influence of the same mystic power. The individual souls can be disillusioned only by means of Correct Knowledge, and as soon as this consummation is reached, they know themselves to be Brahma, and get absorbed into Him. The famous formula referring to this Theory is "Tat tvam asi", That art thou, whoever knows this, "becomes the All". Even the gods are notable to prevent him from becoming it. For he becomes their self.¹

This theory is known as the Vedanta, the end or essence of the teaching of the Vedas, and has taken an immense hold on the minds of the people and lent a deep colour to all the subsequent literature.

1. Brihadaranyaka Upanishad, 1:iv:6.

Who and where is Brahma? asked a Missionary to a Brahmin. "He is talking to you," was the prompt reply.

A Vedantist once began to dilate upon the truth of his belief in the presence of a king and vehemently maintained that the whole world was Mithya or unreal, imaginary: whereupon an elephant was ordered to be brought quite near to him and the man fled in terror. "Why do you run away for your life? The elephant is Mithya" said the king. But the Vedantist proved himself equal to the occasion and without moment's hesitation replied that the running away too was Mithya.

Such is the fool's paradise in which most of the misguided Hindus live. The expression that is often heard on their lips: *ekam evadvityam* — One only without a second — does not mean that they believe in the 'One only True God' but it is the Vedantic or Pantheistic formula which asserts the only real existence of the World Soul and the identity of the individual souls with it, totally denying the existence of the phenomenal world.

RELIGION OF THE PURANAS

The characteristic of the popular Hinduism of today is the belief in Divine incarnations, idolatry, and caste. Popular Hinduism began with the doctrine of the Trimurti or Hindu Trinity as Brahma, Vishnu, and Shiva, in their character of the Creator, Preserver, and Destroyer of the Universe.

VISHNU WORSHIP

Vishnu-ism is still worse, being more lustful. The distinguishing feature in it is the incarnation of God. When wickedness in the world increases Vishnu is said to take upon himself the form of an animal or man in order to be able to protect the good and to punish the bad. The principal incarnations He is said to have so far assumed are those of (1) a fish, (2) a tortoise, (3) a Boar, (4) a man-lion (5) a Dwarf, (6) a Brahmin hero called Parasu Rama, (7) a Kshatriya Prince, the hero of the Ramayana, (8) a Non-Aryan or shepherd Prince Krishna and (9) a Kshatriya heretic, Buddha.

Krishna declares :

“On an occasion of marriage, or in the case of a woman, or when one’s entire property is to be taken away, or for the sake of a Brahmin, falsehood may be uttered. These five kinds of falsehood have been declared to be sinless”

MAHABHARATA : KARNA PARVA HINDU GODESSES

Hinduism inculcates also the worship of goddesses, some of whom are far from being models of perfection. All the Hindu gods have their wives and children. Krishna is described as having had, besides eight principal wives, no less than 16000 others. Shiva’s wives were Uma, Parvathi, Durga, and Kali, who are all said to be only one though with different names and characters. In account Durga calls her husband Shiva a withered old man, who smoked intoxicating herbs, and in return calls her a drunkard who spent her time in the company of degraded beings¹.

COW-WORSHIP

It is natural for Indians to set a high value upon the cow on account of its utility, but the worship the Hindus pay to it is irrational and absurd to a degree. It is considered to be the most sacred of all animals. Every part of its body is considered to be inhabited by some deity or other. Even its excreta are considered to be most sacred. Its urine is looked upon as the best of all holy waters—a sin-destroying liquid which sanctifies every thing it touches, while nothing purifies like cow-dung. The ashes of its dung sprinkled over a sinner are able to convert him into a saint. In the Agra fort there is an image of a Hindu saint to have tried to commit suicide as a penalty for having accidentally swallowed the hair of a cow in milk. But this even was not considered sufficient expiation. He was condemned to become a Mahomedan in his next birth, though the harshness of the sentence was partially mitigated by the fact that he was born again as the emperor Akber.”²

1. *Wilkins’ Hindu Mythology* : pp. 226, 227.

2. *Monier Williams : Religious Thoughts and Life in India*, p. 318.

The Hindus did kill cows in former times both for sacrificial purposes and for social entertainments. At one sacrifice, probably a very unusual one, performed once in five years, 'the Pancha sarodia sava, seventeen young cows were offered. The White Yajur Veda mentions 327 domestic animals, including oxen, cows, milch-cows that were to be offered along with the horse at the great horse sacrifice, and the Taithiria Brahmana mentions 180 domestic animals, such as cows, bulls, goats that are to be sacrificed¹.

The late Dr. Rajendralal Mitra has in his 'Indo Aryans' a chapter headed "Beef in Ancient India". He says, "The idea of beef, the flesh of the earthly representative of the divine Bhagvathi, as an article of food is so shocking to the Hindus, that many and dire have been the sanguinary conflicts which the shedding of the blood of cows has caused in this country. And yet it would seem that there was a time not only no compunctions, visiting of conscience, had a place in the minds of the people in slaughtering cattle—when not only the meat of that animal was actually esteemed a valuable aliment—when not only was it a mark of generous hospitality, as among the ancient Jews, to slaughter the fatted calf in honour of respected guests. When a supply of beef was deemed an absolute necessity by pious Hindus in their journey from this to another world, and a cow was invariably killed to be burnt with the dead."

A guest is called a *goghana* or cow-killer, because in ancient times it was the custom to kill a cow for his entertainment.

KALI MATA'S WORSHIP

Shiva's wife Kali or Kali Ma, the black mother, widely worshipped by the Hindus especially in Bengal. The learned Jogendra Nath Bhattacharya, President of the College of Pandits, Naduja, says that the real meaning of Kali dancing is far worse (than the shame she shows by thrusting out her tongue at the disrespect she had shown him by dancing with one foot on the thigh and the other on the breast of her husband). It is so filthy that it cannot

¹ Chayton's *Rig Veda and vedic Religion*, p. 113.

be explained. It is found in the Dhyān or formula of contemplating the goddess.

RELIGION OF THE GITA

Since Maha Bharata fails to serve as a handy and useful textbook of the essence of Hinduism, the present-day educated Hindus are adopting the Bhagavat Gita as their guide.

Like all the other scriptures this famous poem too fails to teach True Religion to mankind. It is a highly Philosophic poem just as ill-suited to teach Religion as Berkeley's *Principle of Human Knowledge* or Milton's *Paradise Lost* can be. The principle of its composition is Eclecticism and tries to combine the Sankhya, Yoga, and Vedanta teaching into one whole to support the Vaishnava theory of Krishna's deification. But it perpetuates the evils of Hinduism such as Polytheism and Caste. "The burden of its teaching", says Prof. Macdonnell, "is that the zealous performance of his duty is a man's most important task, to whatever caste he may belong"¹. Krishna claims to be the author of the caste system in India :

"The four Castes were created by me according to the apportionment of qualities and works" (iv.13)

The Gita does not insist on the worship of the one only True God but perpetuates the belief in Polytheism :

"Those who worship the gods go to the gods" (ix.25)

Dying in the bright of the moon and during the sun's northerly course in the Ecliptic is said to secure salvation to those who realise God. Would it were possible for every one to do so !

"Those holy men who know Brahma, dying in the bright fortnight of the moon and within the six months of the Sun's northern course go to him". (viii:24).

1. Sanskrit Literature, p. 405. .

ISLAM

We come now to the consideration of Islam, one of the four great Religions of the world. Of these we have seen that Hinduism is highly polytheistic and very exclusive, not admitting others within its pale with equal rights of fellowship. It drops out of the competition by its own suicidal policy. Buddhism, is a headless Religion, it does not acknowledge the existence of God at all. It is a system of Ethics, which, notwithstanding the beautiful stories it is imbedded in, can never satisfy the Religious cravings of the human soul to seek God and to find Him. Christianity is the only Religion, therefore that can enter into any serious competition with Islam at the present moment, for the mastery of the world, on account of the political ascendancy of its followers and of the strong organised efforts they are putting forth now more than ever. But, the current form of Christianity, or Churchianity as it is called by some people is corrupt to its very core, and from beginning to end, the followers of Jesus Christ having misunderstood real place of Christ in history and misinterpreted his teaching all along the line. Christian scholars themselves are now striving hard to find out what Jesus of Nazareth truly and really preached about God, and to differentiate between it and the doctrines and dogmas taught regarding him by his misguided followers. Muhammad (peace be on him) was successful in establishing the truth about the longing of Christ long ago in his life time, and if only the Christians had heard him then, and, giving up their superstitious beliefs, kept their Religion pure as it came straight from the lips of their Master himself, the world would have been much better and happier.

THE TRUTH ABOUT ISLAM

Islam is no new Religion preached by the Prophet of Arabia, but the same old Religion preached by Jesus Christ himself and by all the true prophets of God, in whatever part of the world they might have flourished. It did not originate from the preaching

of the Holy Prophet Muhammad, but it was equally the religion of all the prophets who went before him. Islam was the religion of Adam, Noah, Abraham, Moses, and Jesus. It was, in fact the religion of every prophet of God who appeared in any part of the world....And according to the Quran, Islam is the natural religion of man: "The nature made by Allah in which He has created men. There is no altering of Allah's creation. That is the right religion (Qur'an xxx : 30)"¹

MEANING OF THE WORD 'ISLAM'

The word *Islam* comes from (Arabic) *aslama* which means both 'entering into peace' and 'submitting or resigning oneself to God'. The idea of 'peace' is the dominant idea, and Islam is the religion of entire submission to Allah². "When a man loves God above all other things, and gets absorbed in His obedience, adoration, and devotion..he is said to enter into Islam, or entire resignation into God"³.

A Muslim, according to the Holy Qur'an, is he who has made his peace with God and man....Peace with God implies complete submission to His will, Who is the source of all purity and goodness, and peace with man implies doing of good to one's fellow men, and both these ideas are briefly but beautifully expressed in the Qur'an in the following words : Nay, whoever submits himself entirely to Allah and he is the doer of good to others, he has his reward from his Lord, and there is no fear for such nor shall they grieve (2 : 112) That and that only is salvation according to the Holy Qur'an. The 'Author of peace' is also a name of Allah

1. Muhammad Ali : English translation of the Holy Quran, Pref. p.v.

2. Ibid.

3. Dr. Muhammad Abdul Hakim Khan, translation of the Holy Quran, p. 40. footnote.

mentioned in the Holy Qur'an (59 : 23) and the goal to which Islam leads is the 'Abode of peace', as is said in 10 : 25 : "And Allah invites to the Abode of Peace". Peace is therefore the essence of Islam, being the root from which it springs and the fruit which it yields, and Islam is thus pre-eminently the Religion of Peace."¹

The followers of Islam are called Muslims otherwise spelt as Moslems the word being derived from the same root as 'Islam' and 'salaam' peace. The word 'Musalman' is the same as 'Muslim', coming through Persian. The name 'Mohamedan' is, strictly speaking, not a recognised designation of the followers of Islam, as the Prophet never professed, as already noted, to teach a new Religion to mankind. He meant to reform, not to revolutionise.

The Scripture of Islam is the Holy Qur'an popularly written in English as 'Koran'. Qur'an signifies primarily a book in which are gathered together (or collected) all the Divine books (or Revelations), and secondarily a book that is to be read.

CULTURAL ASPECT OF CHRISTMAS²

CHRISTMAS is a festival which is observed by Christians all over the world to celebrate the anniversary of the birth of Jesus Christ. But it may surprise many to know that so far as the exact date of the birth of Christ is concerned there is not enough data in the New Testament for its determination. In fact, till the middle of the third century much interest was not taken in the birthday of Christ. It was Hippolytus, the Bishop of Rome, who first thought of observing Christmas as a special day in the Christian calendar. With regard to the exact date he first chose January 2. But there were other proposals for April 18 or 19, March 25 or 28 and May 20 for ob-

1. Maulvi Muhammad Ali : English translation of the Holy Quran, Pref. p. vi.

2. Joshna Fazal in, *Pakistan Times*, December, 1967.

servicing Christmas. In fact, even up to our own time, there are Christian sects who observe January 6 as the birthday of Jesus Christ.

With regard to December 25th as the birthday of Jesus Christ three sets of reasons are advanced. Historians and geologists, by complicated, even fantastic, calculations have worked up a theory that the creation of the world began on the 25th of March. They argue on the analogy of the creation of the material world and the birth of a new spiritual world and conclude that the miraculous conception of Jesus Christ also took place on the 25th of March, and as such his physical birth took place on December 25. This theory, however, gets some substantiation from the Biblical story of the conception of John, the Baptist which according to the Jewish calendar, took place in September. It is further recorded in the Gospels that the conception of Christ took place six months after that of John, the Baptist, which again brings us to March. There is a third set of arguments, historically more convincing, the authenticity of which we find in the Roman history. It was Caesar Augustus who ordered the census of "the whole world". It was to have their names recorded for this census that Joseph and Mary had gone to Bethlehem that Jesus was born. The records of this census are yet preserved in Rome which lend support to the argument that Jesus Christ was born on December 25.

Whatever the Biblical and the historical value of the theory that Jesus Christ was born on December 25, it cannot be denied that its cultural and festive complex owes much to the pagan influences of the early Christians. March 25th had long been observed by the pagans of Europe as the day of conception and December 25th as of the "Birth of the unconquered Sun". The pagans of Europe on conversion to Christianity observed 25th of December also as the Lord's Day (Sunday) when Christ conquered all the pagan gods and their days of festivities. But it is very significant that, excepting the custom of celebrating the Cradle of Christ when Magi brought their gifts for the infant Christ, and which also seems to have some

cultural continuation of the "adoration of the Cave" of the pagan Adonis cult, the Church did not consecrate any of the old pagan customs and celebrations. However, it simply allowed their pagan converts to observe their old social feasts. The Church did not even interfere with their reactions to the seasons and the modes and moods of nature but only gave a new angle of vision to their adherents to observe their pagan feasts with a new spirit, and with new significance. The Romans observed the "Birthday of the unconquered Sun" by "removing all restraints, the closing of the schools, restriction of punishment, freedom of slaves, merry making, gaming and feasting, the exchange of gifts especially of the dolls for the children." All these manifestations of joy and happiness the Church allowed their pagan converts for the celebration of the Birth of Christ also. Likewise, the Yule feast of the pagan northern Europe, the use of the fir-tree of the German and the mistletoe of the Celtic origin have all found almost a permanent place in the Christian world as a part of Christmas celebrations.

In Asia, particularly in Jerusalem, Christmas continued to be observed on January 6 up to the middle of the sixth century. Even today the Armenian Church of the Middle East and the Marthoma Syrian Church of Travancore, India, celebrate the Birth of Christ on the 6th of January. But so far as the cultural aspects of this feast are concerned, the old pagan customs of the Romans, the Saxons and the Celts seem to be an accepted feature of the Christmas celebrations, of course, with quite a new significance attached to them.

WHICH JESUS? IS THIS THE MAN?

(Extract from *The Jesus Scroll* by Donovan Joyce. On the night of Monday, December 14, 1964, an archaeologist whom I had known for the past ten days as professor Max Grosset—a name which he cheerfully admitted was false—accosted me at Tel-Aviv's Lod airport with the offer of \$5000 if I would perform a "small service".

All that I had to do was to smuggle out of Israel that very night — aboard BOAC's flight 710 to Australia—an ancient parchment scroll which he claimed to have stolen, several weeks earlier, from the excavations of biblical king Herod the Great's ruined fortress of Masada, on the western shore of the Dead sea.

What robbed the clearly illegal caper of most of its simple charm was that the bag containing the precious document had to be brazenly smuggled past two gimlet-eyed security men—thought to have been from the Israeli Department of Antiquities—posted at the door to the tarmac, specifically to intercept both this scroll and its carrier.)

It was at Masada that the Jewish rebellion against Roman rule and occupancy exploded in 66 A.D. when several thousand tough Galilean Zealots massacred the garrison and seized the fortress. From here, it had fanned out east and north and the embers of rebellion burst into the flames of war. The Zealots were fanatical loyalists and messianists and were determined on one of their periodic bids to restore the throne of the Maccabean kings usurped by Herod the Great a century before and which, on his death, vanished down the maw of Roman greed.

Splitting their forces in two, one group stayed at Masada while the other—with the pretender, Mennahem, at its head—marched on Jerusalem in the hope of capturing the holy city and its temple

for God. The attempt failed; many were killed—including Mennahem—and the survivors fled back to Masada.

Pouring in the legions, Rome savagely struck back, devastating the land of milk and honey from “Dan to Beersheba”. Four years later—with at least a million dead and as many more enslaved, with Jerusalem and the temple destroyed and the country a bloody, smoking ruin—the war was over.

Despite the obvious collapse of their plans, the Zealots spurned Rome’s offer to spare their lives and stubbornly refused to lay down their arms and quit. It took a further three years, a vast amount of money, a whole legion of 6000 troops and the prodigious labour of 15,000 Jewish slaves to overwhelm them—a mere 1000 men, women and children.

It proved, in the event, to have been the definitive pyrrhic victory, when the exultant Romans burst into the fortress, they found only corpses and sullenly drifting smoke. Preferring death to enslavement, the Zealots had first set Masada ablaze, then killed each other.

Such, in bare outline, is the account left to posterity by the Jewish historian—and Roman apologist—Josephus, who was both a Jewish general and a Roman sycophant, if nothing worse. There is now very good reason to suspect that Josephus might have misrepresented the Zealots’ motive for their sublime sacrifice.

In 1964 Masada was being “dug” by a massive archaeological expedition led by the distinguished Israeli scholar and soldier general Yigael Yadin under the auspices of the Israeli Department of Antiquities and, apparently, also under an extremely tight security screen. Financed by wealthy overseas patrons, the expedition was staffed by a group of brilliant experts in various fields and was “muscled” by thousands of volunteers who, at their own expense, had made their way to Herod’s ancient lair from all over the world.

And the author? The prospect of securing a mass of authentic background material for an historical novel already on the stocks—and promised for early delivery to a New York publisher—tempted me into mortgaging my house in order to make my pilgrimage. It was a disastrous decision which, almost eight years later, is still bitterly regretted.

On arrival, general Yadin refused me a permit to visit the site, which was swarming with some six hundred people of all kinds, backgrounds, professions and nationalities. Despite the intervention of Mr. Menachem Begin, present leader of the Gahal party in the Israeli kneset (parliament), and of the then prime minister—the late Mr. Levi Eshkol—the general remained mysteriously obdurate and refused to reverse his decision.

I was not to learn until later that, from the night of my arrival in the country, I had been under some suspicion of being involved in the theft of an object of antiquity from Masada, and was under surveillance. It is, one hopes, unnecessary to say that I was entirely innocent of any wrong-doing.

The Yadin expedition's discoveries were of sensational importance and included no fewer than *fourteen* parchment scrolls—or considerable portions of them—which had lain in the dry oil of Masada for almost two thousand years. One of these provided a definite link between the Zealots and the Essene seminarians of Qumran—thirty miles to the north of Masada—where the famous Dead Sea Scrolls had been found in the late forties.

It might be recalled that these contained so many startling parallels and inexplicable similarities between the Essenes and the early Christians—whom the former predated by at least a full century—that many new testament scholars, becoming alarmed at the implications, denounced the scrolls as fakes and refused to examine them or even to acknowledge their existence.

When informed by me—by letter from Australia—of Grosset and his claim to have discovered and stolen a “fifteenth scroll” at

Masada, general Yadin swiftly dismissed the story as “fantastic nonsense” and gratuitously undertook to “prove” it, should he ever be asked to comment on this book. Not only would I not avoid his challenge but I should welcome it; in fact, the very first witness I should call to support my case would be general Yadin himself.

Not only is he an expert on scrolls and the conditions under which—and in which—they have so far been found, but he has had some experience of the “stolen” variety. He it was who, when four of the most valuable of the Dead Sea Scrolls had been “liberated” to the USA by a larcenous Christian archbishop, acquired them for the nation of Israel for a reputed \$250,000. That, legally, they were the property of the kingdom of Jordan does not seem to have occurred to anyone, or, if it did, to have worried them unduly.

Taking this as a guide and knowing that, additionally, any sort of scroll in 1950 was worth somewhere about \$15 per square inch, sight unseen—and you had to be quick, otherwise it smartly went to the next museum scholar in the queue—the scroll which I was asked to smuggle out of Israel on that December night might have been worth a great deal of money. The bribe money offered would seem to suggest that this was realised by the thief who found it. In view of his identification of the scroll’s author, the document might well be priceless. This apart, there can be no other ancient document in the world which can be more precisely dated.

According to professor Grosset—and I have only his word for my meagre knowledge of the scroll’s alleged contents—it had been written on the night of April 15, 73 A.D. However, as the orthodox Jewish “day” begins at sunset and ends at the same time twenty-four hours later, the night of April 15 would correspond with April 14, according to the way non-Jews count the hours and measure the days.

The Roman battering ram had breached the fortress gate just as the sun had set and, because they never fought at night—when hand-to-hand combat was impossible—the tenth legion ceased

operations until dawn. So, as the scroll author reports both the battering-down of the gate and the Roman withdrawal, it must have been during the ensuing thirteen hours of darkness that—as the Romans sharpened their swords for the work of the morrow—the author had penned his scroll. By dawn, he was dead!

And his name? Again according to professor Grosset, the man had written his name: “*Yeshua ben Ya’akob ben Gennesareth*” and described himself as “son of eighty years”. But he had added the astonishing information that he was the last rightful inheritor of the Hasmonean (Maccabean) kings of Israel.

Equally astonishing—at least to me—was the news that his name, when translated into English, was: “Jesus of Gennesareth, son of Jacob”.

Because of its familiar ring, no doubt, it came as no great surprise when Grosset claimed that this man was identical with “Jesus of Nazareth” whose name would appear to lack only the Hebrew prefix “*Gen*” (garden) to become identical to that of the scroll author. This would hardly seem to be enough on which to base any firm identification so that, apparently, the document would seem to have contained further information sufficient to justify Grosset’s finding.

It will be recalled that Jesus of Nazareth allowed himself to be addressed as king of Israel and that whether or not he was, had been discussed by him and Pilate at his trial. In fact, it was for this crime—heinous to the Romans because it challenged the supremacy of the emperor Tiberius—that Jesus was arrested, tried, convicted and sentenced to death by crucifixion.

Gennesareth was one of history’s several names for the sea of Galilee but, specifically, it was applied to the small but exquisite and fertile plain—described as a veritable “garden of princes”, which the name might mean—which sparkled like a jewel of abundance on the lake’s western shore just south of Capernaum. The gospels rather curiously describe this as Jesus’ “own city”, which carries the

strong connotation of ownership by inheritance—much as some of Britain's aristocracy own villages and small towns today—rather than that Jesus had merely lived there.

The plain of Gennesareth bore many towns and one of these, Magdala, is thought to have been the home of Mary Magdalene—which might or might not have been significant. Another was "Arimeh"—since vanished with all traces—and the possibility that this was home to a very prominent gospel character will be discussed later.

To have been about 80 in 73 A.D. would have required that the scroll-Jesus' year of birth was 7 B.C. which, according to one reckoning, and if the story of Herod's slaughter of the innocents is to be believed, must have been also the year of the gospel-Jesus' birth. It certainly seems remarkable that there should have been two men named Jesus, living at the same time, who both claimed to be king of Israel and to have had some connection with Gennesareth sufficient to justify their names incorporating an allusion to it.

The suggestion that, originally, Jesus might have been "of Gennesareth" instead of merely "of Nazareth" is given added weight by the insistence of some scholars that, in those days, the town of Nazareth simply did not exist. The fact of Nazareth and 'Nesareth—we omit the prefix—being spelled differently need worry nobody.

The only other piece of information given me about the scroll-author that might seem to conflict with the known Jesus is the claim that he was the son of *Ya'kob* or Jacob. As will be shown, this provides no difficulty, for a child of no known human parentage might have owned to a paternal Jacob as easily as to God.

As to the rest of the information supplied by professor Grosset—and it was a necessarily hurried discussion held, actually, in the men's lavatory at the airport—it consists of one meagre fact; that the scroll-author had a son and, therefore, had been married. This son, whose name was not given to me, had actually been crucified before his father's eyes.

Lacking the details does not prevent us from guessing that this had occurred at Masada. It was, in fact, an often used device by the Romans to force a city's surrender. Capturing some notable from the city they would pretend to crucify him so that, touched by horror—a crucified man was thought to be cursed by God—and pity, the citizens would throw open the gates. If they did not, the execution would proceed in earnest. It is impossible not to think that this might have happened at Masada just below the gate through which the Romans eventually poured.

Because a son requires a mother, if the theory of the congruity of the two Jesuses is to be consolidated, reasonable evidence that the gospel-Jesus was married will have to be produced. It is believed that this can be done, not only by the argument that Jesus—whatever it was that theology later envisioned him to have been—was fully human and, as such, was subject to exactly the same laws and social customs as other Jews of his time, but also by direct evidence in the gospels. That her name was Mary is certain, and that she was the same Mary called Magdalene, is almost so.

As was said earlier, the "fifteenth scroll" confirms more than it reveals and, essentially, its role would appear to be that of a key in a lock, whose turning enables us to open the door leading to the historical Jesus and, at last, to discover with reasonable certainty exactly what his real mission might have been. It was this which led to the cross—not his inferred mission which the gospels fiddle around with but never actually describe.

It must never be forgotten that the historical Jesus was sent to the cross for breaking a Roman law—claiming to be king of Israel or that the crime upon which he is alleged to have been arrested (blasphemy) was not an offence in Roman eyes, however seriously it was regarded by the Sanhedrin, which was the supreme court of Judea. To paraphrase the aphorism concerning equality, in Judea some were more supreme than others and the Sanhedrin had to bend the knee to Rome, through the person of the governor, Pontius Pilate.

Although the scroll was sighted only briefly and its alleged contents—as passed on here—are no more than hearsay, not even its existence is essential to the drawing of a much more likely portrait of the historical Jesus than is given to us by the gospels. Though all the necessary elements and details are there, they have to be unscrambled and wiped clean of the thick, diffusing layer of stardust that has been sprinkled over them as theology's interest waned in the man who had lived, in inverse proportion to its need of a God who had died...in order to live.

ARE THE GOSPELS TRUE ?

It is a chilling thought that had the author lived in Spain a mere hundred and fifty years ago, this book could not have been written without his life being, quite literally, at stake.

Although scepticism was already stirring in other parts of the "civilised" world where the fearsome inquisition had fallen into a decline, those who challenged the accuracy of the gospels still had to walk with care. In Spain those monstrous men of God still ran a pretty tight torture chamber until, in 1816, the use of torture to force heretics to confess was forbidden by the Pope. Eighteen years later—bowing to the inevitable—His Holiness disbanded the inquisition and, after some six hundred years, Europe could at last breathe clean air, untainted by the stench of burning corpses.

No longer awed by the sinister greasy, black stains in a thousand market places where heretics had writhed at the stake for "the glory of the Lord Jesus Christ", thinking men all over Europe began to wonder was the Truth expounded by the gospels literally the historical truth.

Did it all really happen ?

Or only some of it ?

Or any of it ?

1. Excerpt from the *Jesus Scroll* by Donovan Joyce.

Sniffing like bloodhounds, at a trail gone cold when the inhabitants of Britain still wore skins and painted their faces with woad, the doubting and the downright sceptical—lacking any real “benchmark” from which to measure the historical Jesus—were trying to pinion their man with ropes of sand.

As, one by one, they got their hands on Whiston’s English translation of *The Jewish War* by Flavius Josephus—until then only sparsely available in Greek—they were suddenly transported to ancient Judea and, at last, received their first comprehension of those times and of the great social, political and religious ferments which had turned the country into a frenzied ant heap.

Clearly, it was against this background that the historical Jesus would have to be seen, yet the gospels gave little or no hint of the turmoil of the times and, indeed, seemed to suspend him in the air free of all human events that must have been taking place, under his very nose. However, once the sceptics and the curious had this missing background and could hear the grinding gears of history as it was, their mutterings and whisperings became a great shout of doubt.

Ever since, bitter battles have been fought between the orthodox dogmatist theologians, and the sceptical scholars and historians who have dared challenge the alleged historicity of the gospel eventsand even the authenticity of those books. *The doubt spread from the colleges and universities to people so alarmingly that—as only one example—in 1870 the Christian Evidence Society had to be formed to counteract the current forms of unbelief among the educated classes of England.*

Claiming that the gospels—to a great extent—are an unreliable hotchpotch of messianic hysteria, myth and legend, with a thin smear of historical and biographical recollections on top, the sceptics go so far as to charge that even events which might have been true, have been so distorted to suit changing theological and doctrinal requirements that, as they stand, they are now historical to only a limited extent.

How far are these charges true?

Temporarily putting aside such obvious instances as the two "true" genealogies of Jesus and the impossibly irreconcilable dates of his birth—and the equally-obvious borrowings from pagan religions, Judaistic sects and Greek mythology and philosophy, the charges must be removed from areas of mere suspicion to those where proof is possible.

It will probably come as a traumatic shock to the devout to learn at last something which the church has known for centuries, that the last twelve verses of the final chapter of the gospel of Mark are bogus.

Almost as shocking to Christians will be the knowledge that both disputing factions of scholarship unanimously agree that these bogus verses were never part of the original Mark and can be no more than fraudulent additions—made with whatever motive—by some unknown "editor" at some equally unknown time.

The seriousness of the revelation lies in the fact that it is these verses which provide the very first gospel report of the resurrection and of the risen Jesus' supposed appearances.

The alarming consequences, however, cannot be restricted to Mark, which is generally thought and accepted to have been the first of the four gospels written. Both Luke and Matthew plundered the first gospel for much of their own material—the latter stealing whole sections verbatim—so that there exists a strong probability that they might also have stolen the resurrection story or that, like that of Mark, theirs are also editorial insertions.

So, at least to this extent, the sceptics' case would appear to have been proved and, as their opponents agree, we must accept the verdict as final.

In this case then—with the possible exception of Paul's narrative in *Corinthians* (1st) chapter 15—we have no absolutely reliable evidence that, historically, the resurrection ever occurred so that complete belief in the event must depend on faith alone.

While this might be what religion is all about, the *fact that the accounts of the event which lie at the heart-core of Christianity are, in fact, bogus, waters the currency of the faith which has resolutely claimed to have been founded on provable historical events.* More than this, the failure of the church to ensure that all adherents fully understood both the position and the implications, seriously damages its credibility and its proclamation of the truth.

A further example of the same kind in which a known bogus addition to a gospel was given the same "Quick! Under the rug!" treatment is John 8:1-11 which relates the incident of Jesus and the woman taken in adultery.

For at least a century it has been known that these verses, too, were bogus insertions yet the parable is still repeatedly trotted out from ten thousand pulpits as an example of Jesus' wisdom, charity and mercy. The tale is absent from all the most ancient manuscripts and also from the Syriac, Coptic and Armenian versions. It was unknown to any Christian writer before—significantly—Ambrose (340-397 A.D.) and, as an added reason for a great ecclesiastical blush, some codices leave it out of the gospel of John...only to include it in Luke! Perhaps like the author, you are wondering how that could happen in "Divinely Inspired" works.

A still further example—which, perhaps, the author is bringing to notice for the first time—is the famous story of the risen Jesus and Doubting Thomas in John 20 : 19-31.

If this clearly contrived tale of the supernatural is to be accepted as true, then we must reject the same gospel's account of the crucifixion to which John claims to have been an eye-witness; certainly his stark reporting of that event inspires more confidence than does his alleged account of Jesus oozing through solid walls. That it was complete nonsense and not in accord with the facts can be shown by a description of crucifixion as it brutally was.

The Romans used two quite different methods which were never combined, and whose employment depended on what, apart from the victim's death, was desired as an additional bonus by the state. They might best be described as "fast" and "slow".

Although death was the ultimate objective of both methods, the "slow" was designed to inflict hideous suffering as well, on any particularly offensive criminal such as anyone guilty of treason. These poor wretches took up to six days to expire.

Fitting a horn or saddle to the upright so that it projected between the victim's legs at the crotch and supported his body weight, they then nailed his wrists to the crossbar and left him for shock, pain, humiliating nakedness, starvation, thirst and the mockery of passers-by to finish off.

With the "fast" method, however, used when it was more a case of speed than the infliction of unbearable pain almost infinitely prolonged, the horn was replaced by a tiny platform on which the doomed man stood, preferably on the balls of his feet. Now, instead of the wrists being nailed they were bound to the crossbar by leather thongs. Except for the strain of standing in that fashion, shame at his nakedness and the knowledge that death was only a couple of hours away, he was in no great distress or pain.

When the time came to kill him, the executioner resorted to the crucifragium, a club-like horror with which he broke the legs. Deprived of their support, the body sagged and the entire weight was thrown upon the thongs, which promptly proceeded to strangle the circulation. In about an hour, it has been reckoned, paralysis, suffocation and heart failure brought the execution to a merciful end.

From the description of what happened at Golgotha—as reported in the gospel of *John*—it is quite evident that Jesus was crucified by the "fast" method. *The legs of the two thieves were broken by the executioner who, coming to do the same to Jesus, was astonished to find him already dead.* Additional evidence to make it a certainty that Jesus was executed in this way lies in the fact that sunset and so, the sabbath—this one also being the passover being doubly sacred—was a mere three hours away when the crucifixion began.

Under no circumstances would the Romans—who strictly observed Jewish law in this regard—permit a crucified man to hang

on a cross into a sabbath. So, contrary to what has long been believed, *Jesus was not nailed to the cross, he was bound.*

Yet, in the Doubting Thomas fairy tale, we are presented with a risen Jesus who not only bears nail-holes in his "hands", but invites the sceptical disciple to stick his finger in them. . . . which, we are told, he does!

In the circumstances we cannot do other than regard the whole Doubting Thomas episode as a most flagrant example of gospel falsification. Strangely enough, it is entirely to this bogus passage in the gospel of John that we owe the generally held belief that Jesus was nailed to the cross when, as has been shown, he was not.

But even worse is to come!

The sad truth is that the four gospels that we have today might not be—probably *are* not—exactly the same four of the same names that were used throughout the church during most of the first three centuries of the Christian era.

Though diligent search has been made for many years and hundreds of ancient churches, monasteries and other likely repositories ransacked, the queer fact is that *not one gospel manuscript any older than some time in the fourth century has even been found. Not even the Vatican, with its reported twenty-five miles of documents, has ever produced a copy any "younger", which is not quite the same as saying that none exists.*

We evidently owe this alarming fact to the emperor Constantine who, having become a convert to Christianity, soon made his new faith the official religion of the Roman empire, which he ruled from ancient Byzantium, renamed Constantinople. And so, at about 320 A.D. the church not only came to glorious power but was given a clearly God-sent opportunity to revenge itself on the descendants of those who had persecuted it for almost three hundred years.

At that time, the various churches were autonomous under their own bishops and doctrine—and, perhaps, even dogma—differed from church to church according to the personal theological

views of each bishop. These were evolved from the large variety of gospels then in circulation, of which those of *Matthew*, *Mark*, *Luke* and *John* were only an important section.

In addition to the four canonical gospels, there was a larger group, called the Apocrypha—meaning “hidden”—which the church admitted to its canon but which the protestant schismatists would later deny entry to theirs.

A third, and intriguing, group of gospels seems to have had no classification except that they were regarded as being less authentic, authoritative or edifying than the others. In point of fact, some of the despised gospels are no less authentic than the received and, in several cases, might be even more so. Indeed, one of them was long used by the church before being quietly discarded.

In its early years the church was a great scavenger of writings suitable for its purpose, irrespective of their origin. However, no writer reached the churchly eminence or distinction of Virgil—who died about fifty years before the rise of Christianity—who was not only regarded as one of the prophets but whose name was actually embodied in the ritual of the early church. Copies of his Aeneid were used in even the most antipagan monasteries as a book of prophecy, or of ecclesiastical fortune-telling.

So, with this sort of thing going on, it is no wonder that the various bishops evolved a strange variety of concepts about the “true” nature of Jesus. Some saw him as divine and the son of God, while others recoiled from such a pagan and blasphemous view. Still others sat on the fence of indecision harvesting their splinters.

Alarmed at the schisms that threatened to tear the church apart Constantine convoked the Council of Nicea in 325 A.D. and demanded that the assembled bishops should end their squabbles and decide, once and for all, who and what Jesus had been, and his true nature.

Incredibly, a ballot was held and in a vote which was not unanimous, be it noted, it was decided that Jesus was truly divine and the son of God. Surely he was the first God ever elected to the Seat of Heaven by the democratic process!

As "Son of God" was merely one of the several euphemisms for the Jewish office of Messiah—which, in turn, was a euphemism for "king of Israel"—the Christian bishops thus took a Jewish historical fact and distorted it so that it produced an implied physical relationship with God, who was then promptly seen by the masses of the faithful as an old man with a long, grey beard.

It is at this point that a daring, but probable, explanation can be put forward to explain why it is that no gospel manuscript any earlier than the fourth century exists, although we have a few inconsequential fragments.

In 331 A.D.—six years after the Council of Nicea's incredible ballot—Constantine "caused to be prepared under the direction of the noted church historian, Eusebius, fifty copies of the gospels for use in the churches of Byzantium". That there was a great deal more involved than seems implicit in that laconic footnote to history becomes apparent after a little probing.

Firstly, why were fifty copies necessary? Were there so many churches in the city of Byzantium? One is inclined to doubt it.

For that matter, why were any copies necessary? Had all the gospel books or manuscripts in use until then, suddenly—and simultaneously—worn out? It is, of course, possible though highly unlikely.

Moreover, if fresh copies were required, why should the emperor of the Roman empire have personally concerned himself with what, after all and on the face of it, was merely a simple book order? And if only facsimiles were involved, why was this task of merely copying — usually performed by scribes employed for this particular purpose — so important that the great historian and scholar Eusebius had to supervise the project? And how are we to define "prepared"?

We look at our gospels as they now stand and remember that, even though the last of them, *John*, was written more than two hundred years before the council of Nicea had decided by a show of hands that Jesus was the son of God and divine, somehow or other these sacred books just happen to contain the new theological concepts evolved two centuries later.

Is the vanishing gospels mystery to be solved by the implications of Constantine's directive to Eusebius? *It is certainly curious that we should have lost every one of the many copies of the gospels—possibly hundreds—in use in the churches right up until the very time that Eusebius produced his new edition.*

It is reasonable to suggest that, as this occurred within six years of the council of Nicea, the *old* gospels might have been recalled . . . and destroyed, to be replaced by the new which, naturally enough, presented Jesus in a totally new light? With him now the son of God and divine, Christianity clearly had little further use for the historical man, who now was draped in the glorious vestments of celestial theology. And so it might have been that superfluous or clashing biographical details were eliminated, to be replaced by "events" designed to support the very doctrine that had actually evolved them. Clearly, it was the cart that pulled the horse!

Equally clearly, the religion's rationale had shifted from the man to the God. The locus of interest was no longer the earth, but heaven . . . and the holy city, Golgotha, and the empty tomb were but steps in the glorious stairway built, not by a humble carpenter but by a tent-maker, reaching all the way up to the stars!

A COMPARATIVE STUDY OF MUSLIM AND HINDU CULTURES

Disclosure of the secrets of the Abbreviated Letters of the Quran

The cow or ox in Arabic is called *Baqarah*. The three letters with which the 2nd chapter of the Holy Quran starts viz. *alif, laam, meem*, convey an ancient and historical meaning, to tame the cow or bull to cultivate the land. Thousands of years ago various languages had as the first letter of their alphabets, the letter *alif*.

This letter still exists in the Urdu, Persian and Arabic languages. It was also the first letter of the Phoenecian alphabet and is found as well in Hebrew where it is called *aleph*, in Syriac *alpu* and in Greek *alpha* (from which we get the English word *alpha-bet*). The alphabets of all the languages originated from pictographs i.e. Phoenecian hieroglyphics. In pictographic script the first letter named *alif* was represented by the shape of a cow. Initially the entire head of the cow was depicted. Later on, however, to make writing easier only the two horns of the cow were drawn. So eventually its mode of writing became thus. In the script of the European languages this was inverted to form the letter— (A) while the Arabs removed one cornu leaving a mere perpendicular stroke 1. They retained its name as *alif* but made it a symbol of Unity. Thus the first letter of the abbreviated letters *alif*, *laam*, *meem* with which chapter *al-Baqarah* begins, is borne out historically to mean the cow or ox.

The second letter *laam* is homonymous to all languages. It is called *lamedh* in Hebrew. This is equivalent to the Arabic infinitive *talmidh*. *Tilmeedh* and *talaamidha* both connote the idea of teaching or training. In early pictographic script the shape of *laam* was that of an ox-goad J or stick with which the cow or ox was tamed to plough the land.

The third letter is pronounced *meem* in Arabic, *may-im* in Hebrew and *ma* in Sanskrit. In Arabic this letter stands for . . . *maa* meaning *water*, in Hebrew it stands for *moh* with the same meaning while in Sanskrit it stands for *amoh* i.e. large rivers or springs. The conjunction of these three letters thus evolves the meaning : “To tame the cow to till the land and irrigate it.”

The derived meaning of the letters *alif*, *laam*, *meem* has a close connection with the name of the chapter *al-Baqarah*. The real meaning of *baqarah* is not merely the cow, but to cleave, to split, to open, to expand or to cause to grow. Just as outwardly the work of the cow is to cleave or till the soil and to bring out its growth, likewise *al-Baqarah* means to open, to expand the mind or intellect

and to cause it to grow. Hence the Arabs say: *tabaqqara-r-rajulu* i.e. the man increased in knowledge and wealth; and Imam Muhammad was called *Baaqir* because of his extensive knowledge. The original concept of culture, then, was to break up the sod and bring out its hidden capacities and cause it to grow. But culture is not mere material progress or agriculture, rather it is growth and fructification of the human mind. The very word culture is derived from the Latin infinitive *colere* which also means to till and cultivate. (Hence agri-cola — the culture of the fields i.e. the farmer). So that the concept of culture originated with the idea of digging the land to bring out its hidden potentialities.

In earlier times, pictographic language conveyed the sense of material objects as well as spiritual ideas. In later ages, however, the polytheistic nations lost the spiritual ideas attached to the pictographs, but as they could not cast off spiritual concepts entirely, they placed the material objects before them and worshipped these. In Arabic *baqarah* also means to acquire knowledge and increase intellect, so too in Sanskrit 'go' means land as well as inspiration. Thus human culture and progress is not dependent on material science and material culture alone, rather it is all the more dependent on intellectual and spiritual culture.

Thus the Holy Quran in the chapter *al-Baqarah* teaches man that the cow, if in hieroglyphic language, is a symbol of abundance of grain and plenteous food, it spiritually stands for the growth of the human mind, the cultivation of the mental faculties; in fact, for the protection of spiritual culture. In this respect it is synonymous with revelation and inspiration. Likewise in Sanskrit 'gaw' i.e. cow is also the name for God's words. This chapter further gives us the lesson that materialism (cow-worship) is a hindrance in the development and progress of a spiritual culture. So for the preservation of spiritual values, it must be sacrificed otherwise it would lead one to polytheism and bloodshed rather than to the Unity of God.

A notable point in the Chinese Philosophy of culture

Chinese moral philosophy is indeed ancient and sublime. There are three words synonymous with peace which throw some light on our theme. The oldest word of this language is 'HO' which is depicted in hieroglyphics as "rice in the mouth of people". This means that every one in the country is enjoying sufficiency in food. Thus it also depicts a state of peace. The second word is 'ann', depicted by "women at home". Excellent and plentiful food no doubt brings peace and prosperity to a country. But besides this man also needs a home for shelter and relaxation. Good food and a comfortable home go side by side as a necessary requirement of human living. Though filling one's belly and other bodily comforts may be a basis for good living, still they do not ensure complete peace. There is yet a third requirement and that is implicit in the word 'PING' which means "Equanimity of Hearts". This can only be attained by eradicating envy, enmity and bigotry. Peace pertains more to the mind than to the stomach. As long as the mind remains uncultivated and uncultured, the dream of peace remains only an illusion. For man, though biologically superior, is to a great extent psychologically still akin to animals. Although he may have lost gnarled teeth, sharp claws and pointed horns to fight each other with, he has replaced these with knives and daggers to cut each other's throats. Material sciences, abundance of food and utmost intoxication has thrown the European nations far off from harmony and complete peace. Western materialism has progressed to the point today where no value is placed on human values.

Veneration of cow in Hindu Culture

Present day Hindu culture is pivoted solely on the cow. Its material and spiritual concepts are both engulfed in cow-worship. Such an animal worship is known as zoolatry. This is a vestige of the age of barbaric peoples among whom the worship of monkeys, sheep, elephants, cows and even snakes was prevalent. Animal worship culminated in the taking of human beings for gods, so that their silhouettes were stamped on coins and painted on the flags,

and upon their glory and honour depended the glory and honour of their realms. As Hindu culture is not concerned with the belief in God nor with any Rishi (Seer) or Scripture, it may rightly be called a cow-culture.

Among cultivators cow-worship is not a strange thing. In many countries, notably India, Iran and Egypt, it was prevalent. Among Hindus, veneration of the cow is referred to in the Vedas and Puranas and in Hindu Jurisprudence and folklore. In the Vedas several verses refer to saluting and prostrating before the cow as the following selections illustrate :

“Prajapati devta (god) and Parmesthi devta are its two horns. Indra devta is its head. Agni devta is its forehead. Hum devta is its adam’s apple. Soma devta is its brain. The heaven is its upper jaw and the earth is its lower jaw. All the worlds and all the gods are as the cow from head to foot.” (Atharva Veda 9:7)

“You are being created and have been created for salutations and prostrations. Salutations and prostrations to you, O image of God, to your hair, to your hooves.” (Atharva Veda 10:10)

“The ox lifted up the heaven and earth.” (Rig Veda X 31:viii and Atharva Veda 4:11:1.).

It appears as if the support of the entire evolution of the heaven and the earth depends upon the ox. Curiously enough, the Vedic Rishis likened the chanting of their mantras (hymns) to the lowing of the cows :

“As the cows moo in the presence of their calves so do Brahmins recite their mantras while drinking the soma juice in the presence of Indra devta.” (Rig Veda IX. 12:ii, VIII.95:i, VII. 32:xxii etc.)

In old Vedic times the pious people picked out the grain from the cow-dung, and then ate it. They also squeezed out its water and drank it (Mahabharat). Its urine was considered a source of redemption of sins and a means of purification (Manu 11:166). Brahmajee by squeezing mounds of cow-dung bathed with the water extracted thus. Krishnajeer revered the bull by stroking its back

before mounting it. To tell a lie is justified for the sake of a cow and a Brahmin (Mahabharat). Even nowadays among Hindus the urine of the cow is drunk daily. In short, in Hindu religion the cow is venerated to an extent which gods and goddesses and even God Himself does not merit.

Cow-worship and the humiliation of man

It is to be noted that the sacredness of the cow as compared with the scant regard for human life has come to this that Swami Dyanand in accordance with the Vedas, opines that the blood of thousands or hundreds of thousands of humans, may be shed to please these animals (Swami Dyanand, *The Language of the Rig Veda and Yajur Veda*). In Vedic times there lived an untouchable people in a village named Kikat, in the province of Bihar (India). They used to rear cattle. To the Aryans this was a crime. So they invoked their god Indra urging him to wage war against them, saying :

“O Indra, what do the cows make for you among the Kikatas. They neither yield milk for your votive offerings, nor do they warm the vessel for the libation. Bring to us these cows, bring to us also the wealth of Parmagand (their king) O Brave one, grant us the possessions of the people of low status. (Rig Veda, III.53:xiv).

On the basis of this clear religious pronouncement, non-Aryans and untouchables have no right to keep cows. Aryans and Brahmins whenever they wish can kill them and appropriate their possessions. Hindu culture thus becomes the culture of the progress, civilization and welfare of the Aryan people alone. The Aryans include three categories viz. Brahmin, Kshatri and Vaish. To acquire knowledge, expound it and to make laws is the concern of the Brahmins. To govern is the concern of the Kshatri while to rear livestock and to deal in commerce and trade is the concern of the Vaish. The Shudras are non-Aryans and are created to serve these three classes even at extreme humiliation to themselves.

Once a pundit was sitting before a temple in a square in Gowaliyar. He was feeding buttered bread to a hungry cow which

had been let loose in the streets to feed on whatever came in its way. Meanwhile a gaunt, indeed a pitiable beggar, hardly able to stand on his withered legs, came along. Seeing the pundit, he advanced towards him striking his hands upon his belly to indicate the extremeness of his hunger. He entreated the pundit to offer him a morsel of bread. In reply, the Brahmin returned a fierce angry stare which so staggered the beggar that he fell to the ground. During this time a friend of the Brahmin came along. Ignoring the beggar they started to converse. The starving man seized the opportunity to grab what he could of the crumbs which had fallen from the cow's mouth. The Brahmin, noticing this, struck the beggar a whipping blow on his back, and sent him shrieking and wailing. Such mental degeneration, crookedness of mind and utter contempt and scorn for a human being that a corpulent cow can be fed while a dying man is ignored, is in the eyes of a Muslim, a most abject instance of human degradation. In Amritsar, Benaras and Srinagar, I have myself seen on several occasions that wealthy Hindus regard it more rewarding to throw morsels of food and grain to cows, dogs, monkeys and even insects, than to feed starving men.

Status of the cow

The fact remains that Hindu culture is based on the cow. Actually it is all cow-worship as may be inferred from the discussion so far. As the Holy Quran states: "They were made to imbibe (the love of) the calf into their hearts." (2:93) By refusing to eat the meat of the cow the Hindus deprive themselves of an essential part of a balanced diet and thus remain weak physically and mentally. By leaving the cow to roam free and to destroy crops and property, or by having them kept to no use in pens, millions of rupees are being wasted bringing a heavy economic loss to the nation. By letting it saunter about the market places annoyance is caused to shoppers and proprietors alike.

The cow is also called mother and this is a relic of the age of ignorance. In primitive times when the mother of a young child died, the child too would die of malnutrition after two or three days. The father did not know how to save the child's life as the substitute for

the mother's milk was not known. By chance, some wise person thought of the idea of giving goat's milk to the child. As the goat was easier to control and milk than the cow, goat's milk was used to save the infant's life. Later on, the cow was tamed for this purpose. From then on the polytheists began to call the cow 'mata' *i.e.* mother. But other animals as well, such as goats, sheep and camels, supply milk as substitute for mother's milk; yet they are never called 'mother'. Strangely enough, in this age of science when so many baby-foods have been invented, none of these is called 'mother', yet wealthy and educated Hindus still apply this epithet to the cow alone.

The nation which cannot differentiate between a cow's tail and a man's head, lives in an extreme abyss of culture. The cow is at the utmost an animal, while even the most degraded man, being still a human being, is yet far superior to a cow. It is believed according to the Vedic scriptures that gods live in every point of the cows's body. To the Hindus, the dung and urine are not only pure and clean but they also purify one from sins if eaten and drunk daily, while pasting the dining room with it creates a fine odour.

The utility and value of a thing cannot be judged on the basis of wrong beliefs and assumptions. It's practical advantages and capacity to fulfil the important needs of life must be considered. Man with his intellectual abilities and moral strength is far superior to animals. Placing the cow in an animal line-up, it will be envisaged that so far as physical traits are concerned, it is in the lowest category. This is a well authenticated fact.

The Holy Quran and Animal Psychology

"There is no fundamental differences between man and the higher mammals." (Darwin). The fact which Darwin established in 1874 after hundreds of experiments, the Holy Quran had disclosed thirteen centuries ago, *i.e.* "There is no animal in the earth, nor a bird which flies on its wings but they are communities like yourselves. And they are gathered (in separate categories)." (6:38.) Thus between the brains of animals and men there is a difference not of kind but of quality. So it is that man has learnt many a lesson from animals as he traversed the path of learning, culture, society and civilization.

The Holy Quran at several places has made references to animals as a guide for man. Such references are 16:66; 67:19; 88:17; 22:36; 5:31; 74:50;51; 7:176; 5:4; 18:18; 2:65 7:166; 62:5 *etc. etc.* In all these verses there are references to the nature of birds, camels, cattle, crows, donkeys, dogs and apes. But mention is also made of insects such as ants, moths, flies and bees *etc.* At this point it is essential to examine the traits of animals and assay them vis-a-vis cow.

Animals' Traits vis-a-vis the cow

Animals as their individual traits possess faculties of bravery, strength, loyalty, love, appreciation, love of freedom, docility, sympathy, perception, modesty, pride, imitation of voice and motion, memory, sanitary habits, contentment and economy of space and time. They also have a sense of economy in utilizing strength, house-making instinct, and qualities of beauty, patience, benevolence, kindness, tolerance, understanding and apprehension in their individual lives. Even in collective life they demonstrate a highly developed social instinct and group consciousness. Now the 'splendour' of the cow can be seen by keeping these animal qualities in view.

Bravery : Among animals the lion, leopard and wolf surpass others in courage and bravery; and among birds, the hawk. The cow is nil in this respect.

Strength : The elephant, rhinoceros, leopard, lion, buffalo and hawk have unique strength but not so the cow.

Loyalty : In respect of loyalty, the dog is unparalleled. After eating only a few crumbs of bread it would stay day and night at its master's doorstep, and it would sacrifice its very life to protect the property of its master. But the cow does not possess any such quality, rather it would trod happily along with a thief.

Love : Three kinds of love are found in animals—poetical, benevolent and loyal. Poetical love is found in the singing birds. Benevolent love is found in the pigeon, parrot and in some sparrows. Loyal love is found in the crane, which when one mate dies the other dies of desertion. The cow and ox do not entertain any such attachment for each other which may be regarded as love.

Gratitude : The dog and cat have the habit of thankfulness. After taking food they lick the feet of their masters and wag their tails in delight. The cow or bull do not have any such quality.

Jealousy : The crow, cock and tortoise are very envious and maintain exclusiveness in sexual relations with their females. They do not allow another male to go near their own females. Sometimes they fight with the rival males and kill them. But in the case of the bull we do not observe any such feeling.

Freedom : The gorilla is a great freedom fighter. He prefers death to captivity. But the cow has become so much endeared to this life of captivity that in the evening she herself runs back to the cow-pen.

Docility : The monkey, dog, horse and certain birds and even the lion and the goat are tamed by circus-men and taught to do various intricate feats. But the cow does not have any such capability.

Sympathy : The bee, sheep, ant and elephant entertain sympathy for their kind whereas cow or bull does not. It is a common experience that when a crow finds something to eat, it crows so that others should also come and share the food. Ants, too, inform each other when they have sought out a source of food.

Keen sense : The ants, flies, and monkeys all have a keen sense to distinguish between cool and warm, winter and summer, sorrow and joy, and between friend and foe. The snakes, gerrymander, fly and bat have an extremely sensitive sense of perception whereas the cow has little of this sense.

Shame : The leopard is an extremely conceited beast. It feels pride when it captures its prey but is very ashamed when it loses it. The cow has no such feeling at all.

Imitation : The parrot has the ability to imitate other's voices while the cow has not any such capability.

Sharp Memory : The dog has an extremely sharp memory. From among a huge crowd it recognises its master just by smell. It does not forget the odour of its master for quite a long time. Also a dog can detect a thief from a group of suspects if it is made

to smell any of the clothes left behind by the thief. The cow does not have such a quality.

Cleanliness : The cat always keeps itself clean so much so that it buries its excrements with earth. The cow has no such sense of cleanliness.

Contentment : The camel is an embodiment of contentment and economy. It can go on travelling by just feeding on thorns and shrubs, yet it takes its master safely to his destination through burning deserts. In tilling the land, irrigating the fields and in giving milk it is as beneficial as the cow.

Economy of time and space : The bee strictly observes rules of economy of space and time. It is meticulous and regular in its duties and efficient in discharging the task entrusted to it. It is the enemy of wastage of time. Its hive demonstrates an extreme sense of economy of space and matter. Strangely enough it creates its own food itself. It constructs its hive in gardens, deserts and mountains and produces honey with its hard labour. In case of a cow it needs shelter, fodder and care. Sometimes the cow spreads germs of tuberculosis while the bee produces honey which is extremely useful for health and nutrition.

Collective life : With regard to collective life the wolves or the monkeys jointly defend themselves against their enemies. The ants, fly and moth work according to the principles of division of labour. They demonstrate a system of government and social organization in their life-activities. The cow lacks these qualities.

Leadership : Among some animals leadership is a prominent feature of their collective life. Among elephants, monkeys, baboons, ants and bees there is a king or a queen. These animals scrupulously follow the instructions of their leader. No such thing is found among cows.

Family Life : The family system in animals is of four kinds, (i) Maternal in which the mother takes care of the young e.g. the goat and hen, (ii) Paternal—in which the male cares the young e.g. the sea-horse (ii) Children-family—in which the children take care of

themselves e.g. the frog and fish, (iv) Bi-paternal—in which both father and mother bring up and take care of the young e.g. the lion, fox and gorilla. The cow belongs to the maternal family system which is inferior to the bi-paternal family system.

House building animals : The animals which know how to build a house have superior intelligence over the animals which do not build houses. The cow is not a house-building animal.

The cow is a mammal. But there are differences in the mental development of different kinds of mammals. In this respect man is at the highest level and the cow, with the sheep, at the lowest. The categorization of mammals on the basis of intelligence and sense of judgement is difficult. Broadly they may be divided thus: guinea-pigs, sheep and cow at the lowest; rats, cats, dogs and horses are to some extent better; a little above them are monkeys and elephants, then come apes while man is at the extreme top (G.C. Grindlay, *Intelligence of Animals*, p. 17).

With regard to social instinct, the bee is the most social animal. If we keep a bee separate from others and provide it with food and water, still it would not stay there. It would prefer death than to live a secluded life. The cow on the other hand is selfish and would enjoy its fodder by itself instead of sharing it with others.

Unity of God and Equality of man : The Holy Quran provides the quintessence for the rapprochement of peace and security among men and for the spiritual growth and progress of mankind.

The moral and spiritual reformation reached its zenith in the person and teaching of the Holy Prophet Muhammad (peace and blessings of Allah be upon him). These teachings centre around complete faith in the Unity of Allah. This is the only source of spiritual development and a sure panacea for world peace.

Allah is unique in His person and in His attributes. No existence in the heaven or the earth has a likeness to any one of His attributes. The belief in the Unity in His person is authenticated by almost all the religions of the world. But where they differ is in Unity with regard to His worship. It is only within Islam that one

can evaluate the significance of this Unity *i.e.* that the entire devotion of one's heart must be to Him alone. This significance is emphasised in the following prayer of the Prophet Muhammad, which he uttered after the five times daily devotional services :

“O Allah, Our Lord and the Lord of every thing. I am witness that Thou art the Only Lord. No associate hast Thou. O Allah, Our Lord and the Lord of everything! I am witness that Muhammad is Thy servant and Thy Prophet. O Allah, Our Lord and the Lord of everything, I am witness that all your servants are brothers to each other.” (*Musnad Ahmad & Abu Dawud*).

Three kinds of witness is found in this prayer. The first is that Allah is One, no associate has He, and none is like Him. The second is that Muhammad is a servant and Messenger of Allah. In spite of this grand personality he has no share in any of the Divine Attributes. The third is that all human beings are equal and brother to each other. Thus side by side with the Unity of Allah there exists a testimony to the unity of humanity.

At the time of the appearance of Islam, humanity at large was very much in need of two things viz., the Oneness of God and the equality of the human race. Although the world today has basically accepted the Unity of the Godhead yet they turn a deaf ear to Unity in His attributes and unity in obedience to Him. The prime cause of this is that man is prone to worship man, religious leaders or political leaders. Nay, there are religions in which the worship of animals, trees and even stones, is still extant.

Means and Ends

It is universally acknowledged that there are some means to acquire certain ends. As man progresses intellectually, means may vary but the ends always remain the same. Cow's milk and the ox-plough were means through which human food was acquired. But scientific developments have now replaced these arduous and inefficient means by easier and more effective methods. Whereas previously the cow and ox were used for agriculture, now diesel and electricity have supplanted these.

It is essential to note that though there may be various means by which the same end and likewise truth may be attained. That end or truth remains firmly established. Culture's primary purport is the cultivation and growth of the human mind.

Arabs' Benevolence to Hindus

The three letters *alif*, *laam* and *meem*, denote a long period in the history of mankind. God had created the cow, and for man's benefit, had placed in it the ability to draw loads, plough and irrigate the land. He had also created man and instilled in his brain the skill to extract work from the cow. So that the human mind thought up ways of bringing the cow under yoke by joining wood and iron to form a plough. The milking of the cow was also a difficult process. Today we easily extract milk from the cow. But wild cows were not easily domesticated, nor did they give milk as easily and in such large quantity as they do now. The

It is interesting to note that the original home of the cow was Arabia. But due to the disagreeable climate, it migrated from there. (*The Book of Knowledge*). The Arabs underwent enormous difficulties to subdue the cow. Eventually they taught the world how to drive the cow and milk it.

In Arabic language there are separate words for the wild and domesticated cows. As regards the age, colour, size and sex, in all languages the cow and calf bear the most names. The Sanskrit Dictionary *Nighanatu* cannot enumerate them all. The calf of a wild cow alone has eight names respective to its ages, while that of a tame cow has nine.

Anyway, as in a former time the Arabs gave to the world the art of taming the wild cow, so in a later period the Arabian Prophet gave to cow-worshippers a message *i.e.* "In the cattle quadrupeds there is indeed a strong argument for you. We give you to drink what is in the bellies—between dung and blood—pure milk which is pleasant for the drinkers." (16:66.) In Arabic language '*ibrah* is a strong argument which does not let the human mind and intellect remain stagnant, but takes it across from shore to shore. It is

drived from 'ubur which means to cross water. Man has crossed many stages in working the quadrupeds from which he derived precious benefits. But these benefits of cattle (Arabic- *ni'mat*—blessings, benefits—from which *an'am*—cattle is derived) are given by God for it is He Who, by means of their latent machinery, makes delicious milk to flow out of blood, dung and worthless straw.

In the above-mentioned Quranic verse there is more food for thought for Hindus. Just as Almighty Allah has provided in cattle, milk for nourishment of your physical body, likewise He has provided spiritual milk *i.e.* the Holy Quran for the nourishment of your spirit. This Quranic verse is a precious nectar for the sustenance of human mind and spirit. In it the greatness of man is established above all the blessings of the world. According to it no blessing is the sole monopoly of any nation, race, colour or caste, nor does the Brahmin possess sole rights over knowledge, the Kshatriya over Government, nor the Vaish over Commerce. In its view, Brahmin, Kshatriya, Vaish, Shudras—all are equal. The example of the cow should be taken. Does it deny its milk to the untouchables? Or does it give sweet milk to the Brahmins and sour milk to the untouchables? Thus the first and basic principle of Islam is the oneness of God, next to it is the equality of human race *i.e.* all men are brothers to each other, generated from one pair, and all blessings of God are for all without discrimination or exception.