

ISLAM AND CHRISTIANITY

A COMPARATIVE STUDY

by

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During a friendly discussion on some of the doctrines of the Christian faith, a minister of the Church remarked, in full confidence, that either Islam was wrong and Christianity was right, or Islam was right and Christianity was wrong ; both could not be right. And he had to be told that all religions, since they came from the same Divine source, were right and true originally and it was later on that people, in order to serve their own mean motives, intermixed their own ideas into the sacred teaching and corrupted it. This hard fact has now been borne out palpably by modern research and investigation.

Religion of Jesus

The Teacher of Galilee brought a simple, monotheistic message for the guidance of his people, the Israelites. When one of the scribes came and asked him, which is the first commandment of all? Jesus, as reported in the Gospel according to St. Mark (12 : 29), replied :

“The first of all the commandments is, Hear, O Israel, The Lord our God is one Lord, and Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength ; this is the first commandment.”

It was exactly an echo of what Moses and the prophets, who came after him, had said long before. Turn over Deuteronomy, fifth book of Moses, chapter 6, and read verses 4 and 5 :

“Hear, O Israel, The Lord our God is one Lord ; and thou shalt love thy God with all thine heart and with all thy soul, and with all thy might, and these words which I command thee this day, shall be in thine heart.”

The Prophet of Arabia taught the same sublime lesson of the Unity of Godhead in the most perfect form :

“Say, He, God is One. God is He on Whom all depend. He begets not, nor is He begotten ; and none is like unto Him.”

All religions, as claimed by the Holy Quran, were pure and right at the time of their revelation ; it was as time passed on, that people corrupted and contaminated them. And Christianity was no exception to this general rule. Modern research has confirmed this hard fact in all its nakedness ; and Christian scholars of learning and repute have confessed it with the intrepidity which should accompany a diligent and critical enquiry into facts. We shall reproduce the findings of one such scholar of the Christian faith, Rev. Tucker, who writes in his book “The History of the Christians in the Light of Modern Knowledge,” page 320 :

“Thus Gospels were produced which clearly reflected the conception of the practical needs of the community for which they were written. In them the traditional material was used, but there was no hesitation *in altering it*, or making additions to it, or in leaving out what did not suit *the writer's purpose*. An excellent example of such amended Gospel is found in the Gospel of Marcion which, apart from minor changes, was the narrative of Luke, with everything omitted that revealed the true humanity of our Lord and his connection with the religion of the Old Testament.”

Finding of Research Scholars

The present-day Christianity, it is no gainsaying the fact, cannot hang together with Islam ; both are diametrically opposed to each other. That Jesus was the heavenly Son of God who did not belong to earthly humanity, who assumed human form through a virgin in order to propitiate for the sins of humanity by his own blood on the Cross, who rose from the dead and ascended to Heaven to take his seat on the right hand of the Most High God as the Lord of his own people, and who will come again to this earth to judge the world—this teaching, we confess, is wholly repugnant and irreconcilable to Islam and we concur with the Reverend Minister of the Church that either this teaching is right and Islam is wrong, or Islam is right and this teaching is wrong ; both cannot be in the same camp. But this queer and quixotic creed, it should be clearly understood, has nothing to do with the simple, monotheistic religion preached and practised by Jesus Christ. This fantastic faith, it has been clearly established by modern research, is the fanciful invention of the fertile brain of St. Paul. Dr. Arnold Meyer, Professor of Theology at Zurich University, who instituted a sifting enquiry into the Church dogmas, mentioned above, writes on page 122 of his book, *Jesus or Paul* : ‘If this is Christianity, then such Christianity was founded by St. Paul and not by our Lord.’ This free and impartial finding of Dr. Meyer has, furthermore, been approved and upheld by the research of another savant of the Christian faith, Dr. Johannes Weiss, of Heidelberg Uni-

versity who writes on page 130 of his book *Paul and Jesus*:
 “The faith in Christ as held by Paul was something new type of religion.”

Quranic Disclosure

This grim fact that the Gospels contain a teaching which was absolutely unknown to Jesus, has been discovered in the present age through a long and assiduous investigation. But it may be stated for the information of the Church Minister that it was disclosed 1400 years ago when it was a sealed secret and no one even doubted the genuineness of the Bible, by the *Ummi* Prophet who was perfectly unlettered and ignorant of the teachings of other religions:

“Do you (the Prophet) then hope that they (the Jews and the Christians) would believe in you, and a party from among them indeed used to hear the Word of God, *then altered it* after they had understood it, and they know this” Woe, then, to those who write the book with their hands and then say this is from God.” (Quran, 2 : 75, 79)

The world has taken fourteen centuries to find out and discover this hidden truth which the Holy Prophet Muhammad had divulged and disclosed at a time when the authenticity and authority of the Bible was not even called into question. The Prophet, every fair-minded and impartial critic of Islam will agree, spoke under inspiration from the Most High God when he proclaimed this truth.

The Great Law

The Holy Quran has, in a very beautiful way, enunciated the great Law of life : “God sends down water from above, and thereby gives life to the earth after its death”

(16: 65). What is true in the physical world is even more true on the spiritual plane. The water from heaven is the Divine Revelation, the death of the earth is its corruption, and the giving of life signifies its spiritual awakening. Water from heaven, we observe, brings life to the whole of nature; but when it loses its vitality in consequence of its earthly admixture, a fresh supply of it comes from above to meet the situation. When Judaism founded by Moses lost its purity, Jesus was raised to rectify and reform it; and when the teaching of Jesus was corrupted with human interpolation, the elixir of life came from above in the form of a fresh Divine Revelation incorporated in the pages of the Holy Quran. It contains guidance with comprehensive arguments which afford a criterion for separating truth from falsehood. "We have revealed to thee the Book," says the Most High God addressing the Holy Prophet Muhammad, "that thou mayest make clear to them that wherein they differ."

The Most High God has taken it upon Himself to protect the teaching of the Holy Quran against change and alteration. "It is a glorious Quran in a guarded tablet"; "Surely We have revealed the Reminder, and surely We are its Guardian." And it is a standing miracle of the Holy Quran that the purity of its text has been guarded, under a Providential plan, against every kind of corruption and contamination, so that even an adverse critic of Islam, Sir William Muir, has had to admit that "there is probably in the world no other book which has remained twelve centuries with so pure a text." Yet another

scholar of the Christian faith Bosworth-Smith, has even a more lucid statement to make on the purity of the Quranic text. Writes he on page 18 of his book, *Muhammad and Mohammadanism*: "In the Quran we have beyond all reasonable doubt the exact words of Muhammad without subtraction and without addition."

Islam vs. Pauline Creed

Christianity, as practised and propounded by the Church, is another name for the creed founded by St. Paul. Islam and this creed, we agree with our Christian friend, cannot both be true. They are, as a matter of fact, poles apart from each other. Islam denounced and disclaimed this creed in the most vehement terms. A few verses of the Holy Quran :

- (1) "The Messiah, son of Mary, is but an apostle ; apostles before him have indeed passed away, and his mother was a truthful woman, they both used to eat food."
- (2) "O followers of the Book ! do not exceed the limit in your religion, and do not speak lies against God, but speak the truth ; the Messiah, Jesus, son of Mary, is only an apostle of God and His word which He communicated to Mary and an inspiration from Him. Believe, therefore, in God and His apostle and say not Three. Desist, it is better for you. God is only One ; far be it from His glory that He should have a son, whatever is in the heavens and whatever is in the earth is His and God is Sufficient Protector."
- (3) "Certainly they disbelieve who say : Surely God is the third (person) of the Three ; and there is no god but One God : and if they desist not from what they say, a painful chastisement shall befall those among them who disbelieve ..The Messiah, son of Mary, is naught but an apostle."

It is the Pauline Creed, as discussed at some length above, that is going by and passing under the name of Christianity ; and Islam, we said, denounces such a creed uncompromisingly. The deleterious dogmas, as professed

by the Church, for instance, a belief in the Son-God who is the third person in the Holy Trinity, the Immaculate conception, the crucifixion and thereby the Atonement of the sins of humanity, the Ascension and the Return to this earth, have now been dashed to the ground, by modern research and investigation, as Pagan principles wherewith the true teaching of Jesus has not even the remotest connection. "Paul," observes Dr. Arnold Meyer, "raised Jesus from the position of a Jewish Messiah to that of the Divine Redeemer of the Gentiles and of the whole world."

Divine Promise to Abraham

The Most High God had promised to Abraham, as recorded in the Old Testament, Genesis (12 : 2), "I will make of thee a great nation, and I will bless thee, and make thy name great ; and thou shalt be a blessing." The Holy Quran also corroborates and confirms it in clear, concise terms, saying, We granted him (Abraham) Isaac and Jacob and ordained prophethood and the Book among his seed" (29 : 27) ; "And We have given to Abraham's children the Book and Wisdom, and We have given him a great Kingdom" (4 : 54). The Patriarch was blessed with two sons, Ishmael and Isaac. From the Children of Isaac sprang up the twelve tribes of the Jews commonly called the *Bani Israel* (the Israelites); the Children of Ishmael, likewise, multiplied and became a great nation called *Bani Ishmael*. Thus the *Bani Israel* and the *Bani Ishmael* were brothers in relation the each other.

Curse on the Jesus

In accordance with His promise, the Most High God blessed, in the first instance, the Children of Israel with the great gift of prophethood, and raised among them, in long succession, a large number of prophets for their good and guidance. But the incredulous Israelites treated them with cruelty and affliction, and even put some of them to death, as the Bible would have us believe. The time at last came after 1400 years of persistent persecution of the Divine Messengers, that these ungrateful and incorrigible people should be chastened and chastised. But the Most Merciful God is slow to punish. To give them the last warning that they might recoil from their evil course and reform, He sent Jesus Christ, the son of Mary. Jesus tried his best to wean them from their transgression; but the Jews would not listen to him; and they conspired, most wickedly, to take his life upon the cursed Cross. So Jesus flung upon them the curse of the Most High God, saying: "The Kingdom of God shall be taken away from you and given to a nation, bringing forth the fruit thereof, (Matt. 21: 48). Prophets before Jesus, also had cursed the Children of Israel for their perversion and persecution of the Apostles of God. Turn over Malachi, chapter 3, verses 7 and 9, and read:

"Ye, sons of Jacob! Even from the days of your fathers, ye are gone away from My ordinance and have not kept them..... ye are cursed with a curse."

So it happened. Jesus was the last Prophet who appeared among the Children of Israel; and after him,

the Divine gift of prophecy, the Kingdom of God, was taken away from them, smiting them down with the curse of perpetual barrenness and spiritual lifelessness.

Birth of Jesus

Jesus was born at Bethlehem, a village seven miles from the town of Nazareth in the province of Galilee (Palestine). There was yet another Bethlehem farther south, in the province of Judea, near Jerusalem, the city of the ancient King David. This Bethlehem, in order to distinguish it from the Bethlehem of Nazareth, is called Bethlehem—Judea. Jesus was born at Bethlehem—Judea, as stated by St. Matthew in his Gospei (2:1). We read in the Encyclopaedia Biblica (col. 3361):

“The discrepancies of the evangelists compel us to make some hypothesis: Jesus was born in Nazareth and not in Bethlehem—Judah, and the transmitters made mistake—some said Bethlehem and som said Nazareth.”

Matthew had made this mis-estatement deliberately, for he was out to foist on the person of Jesus any and every prophecy that he came across in the ancient scriptures pertaining to the appearance of the Messiah. When this hard fact of history was adduced before the Reverend Minister of the church, he remarked rather despairingly that the opinion of the Encyclopaedia Biblica was not binding on him; and he had to be told that the compilers of this book were the most accredited scholars of the Christain faith. Moreover, Jesus has been described in the Gospels as *Jesus of Nazareth*; *Jesus of Galilee*; *Jesus, Prophet of Nazareth of Galilee*; but never as Jesus

of Bethlehem-Judah. We read in the Gospel according to St. John that the opponents of Jesus hurled an objection strongly in his face that the Messiah was to be born in Bethlehem-Judah, the city of David, but he came from Galilee.

“But some said, shall Christ come out of Galilee? Hath not the scripture said, That Christ cometh of the seed of David, and out of the town of Bethlehem, where David was?
(John 7 : 41, 42).

“Can there any good come out of Nazareth? (John 1 : 46)

“Out of Galilee ariseth no prophet” (John 7 : 52)

But, strange enough, Jesus never answered them saying that he was born in Bethlehem-Judah, the city of David, as St. Matthew would have us believe. If Jesus had actually been born at Bethlehem-Judah, he would have straightway asserted this fact to silence the carping tongue of his opponents. But Jesus evaded the pertinent objection with the remark : “A prophet is not without honour save in his own country and his own house.”

Born in ordinary natural way

Jesus was born at Nazareth, of Mary and Joseph in the ordinary natural way. The evidence of the mother herself, as well as the evidence of the whole Jewish nation, establishes this fact beyond the least shadow of doubt. Jesus, once, got separated from his parents at Jerusalem where they had gone to attend the feasts of the *Pasover*. They found him after three days in the temple discussing religious problems with the doctors :

“And when they saw him, they were amazed ; and his mother said unto him, Son, why hast thou thus dealt with us ?

behold *thy father and I* have sought thee sorrowing”
(Luke 2 : 48).

“Philip findeth Nathaneal, and saith unto him, We have found him, of whom Moses in the law, and the prophets, did write. Jesus of Nazareth, *the son of Joseph*” (John 1 : 45)

“And they said, Is not this Jesus, the *son of Joseph, whose father and mother we know* ? How is it then that he saith, I came down from heaven ? (John 6 : 41).

Is not this the carpenter, the son of Mary, the brother of James and Jones, and of Judah and Simon? And are not his sisters here with us ? (Mark 6 : 3).

That Jesus was acknowledged as the son of Joseph in the physical sense cannot be denied. His opponents told on his face contemptuously that he was the son of a carpenter, but Jesus did not even repudiate their statement, asserting that he was not the son of Joseph, the carpenter, but born of a virgin without the agency of a human father. The only answer that Jesus could make to the opponents' objection, was : “A prophet is not without honour, but in his own country, and among his own kin, and in his own house”. In the Gospels, Jesus has been spoken of as *the son of Man* as many as four-score times. And let us see what Christian scholars of light and learning have to say in this connection. In his book, *History of the Apostolic Church*, writes Hastings on p. 318 :

“Jesus is the Messiah, yet a mere man, born by natural generation to Joseph and Mary.”

The Son of Joseph

Professor Dummelow, of the Cambridge University, acquitted the services of forty-two Christian scholars of great fame to compile a *Commentary on the Holy Bible*.

Commenting on the doctrine of Immaculate conception, they have stated : (p 622).

“The accuracy or inaccuracy of the genealogies does not affect the main point at issue, our Lord’s descent, *through his legal father Joseph*, from David. Joseph’s family certainly claimed descent of David.”

Furthermore, it will be interesting to know what the Jewish Encyclopaedia has to say on this point :

“The Jews who are represented as inimical to Jesus in the canonical Gospels, took him to be legitimate and *born in the ordinary natural way.*”

And again :

“All the believing Jews and all the rest of the Nazarene Jews esteemed Jesus with one consent, *as a mere man*, the son of Joseph and Mary.” (Vol. III : 276).

The theory of Immaculate conception is based on only two verses, 34 and 35 of the Gospel of St. Luke, chapter 1. But Professor Weiss brushes them aside as mere forgeries, and Hastings recommends their eradication in the following words:

“Removal of verses 34 and 35 which contain the only reference to virgin birth, as interpolations, is justified.” Dictionary of Christ and the Gospels, 806).

We conclude this subject with a categorical statement of the Encyclopaedia Biblica (col. 2957):

“The Virgin-birth disappears from the source altogether.”

From the Seed of David

Jesus was every inch a human being born of human parents in the ordinary natural way. The Gospels give his genealogy to show that he was from the line of David.

Even Paul, with all his hyperbolic statements, had to admit in his Epistle to the Romans (1 : 3) : "Our Lord which was made of the seed of David according to the flesh"; and it is stated in the Acts of the Apostles that "God had sworn with an oath to him (David) that of the fruit of his loins according to the flesh, he would raise Christ to sit on his throne" (2 : 30). Thus, Jesus was born from the seed of David according to the flesh. But the ministers of the church hurl a huge joke on the world when they say that Jesus was born of immaculate conception without the agency of a human father. Writes Paulus in his *Commentary on Matthew* :

"For we all await the Christ who will be a man among men ... the Messiah will be descended from the seed of David; he will not be born of a virgin, for it was God's promise to the ancient King that he who is to come, would issue from his seed. Are we to think that God was merely mocking him?"

These two statements, born from the seed of David, the fruit of his loins according to the flesh on the one hand, and Divine Sonship without the agency of human seed on the other, are evidently in contradiction to each other; and when this hard fact was brought to the notice of the Reverend Minister of the Church, he confessed fair-mindedly, it may be stated to his credit, that the genealogy had been drawn up in fulfilment of the scriptural prophecy that the Messiah would come from the line of David. He felt, of course, a little abashed when we remarked that the genealogy then had to be cooked up in order to foist an old prophecy on the person of Jesus, otherwise the heavenly Son of God who did not

belong to the earthly humanity, had nothing to do with it:

In a Metaphorical Sense

Jesus, the fact cannot be gainsaid, did use the appellation *Son of God* for himself. But he used it merely in a metaphorical sense, much in the same way as other outstanding personages, for instance, the prophets and the earthly kings, believed to be God's appointed, used to be called in the time of Jesus. We read in the Gospels:

“Then the Jews took up stones again to stone him. Jews answered them, Many good works had I shewed you from my Father ; for which those works do ye stone me ? The Jews answered him, saying, For a good work we stone thee not but for blasphemy ; and because that thou being a man, makest thyself God. Jesus answered them, Is it not written in your law, I said, Ye are gods ? If he called them gods, unto whom the Word of God came, and the scripture cannot be broken ; say ye of him whom the Father hath sanctified and sent into the world, Thou blasphemest ; because I said, I am the son of God ?”

(John 10 : 31-36)

Jesus was evidently referring to the Book of Psalms (82 : 6) in the Old Testament which stated : “I have said, Ye are gods, and all of you are children of the Most High.” In Exodus, the Second Book of Moses (22 : 28), even judges, as God's representatives, had been called “gods” ; and Jesus, making a reference to these scriptural statements, argued with his opponents that if Judges could be called “gods”, how could he be accused of blasphemy if he said in the same metaphorical sense that he was a son of God ?

The Gospels have recorded yet another event of great historical importance which dispels all doubt pertaining to

the use of the term *Son of God*. Jesus was produced before the Sanhedrin to be tried under the charge of blasphemy: "Then said they all, Art thou then the Son of God? And he said unto them, Ye say that I am." (Luke 22 : 70). Matthew puts it as, "Thou hast said". Peaks, a well-known commentator of the Bible, writes honestly while commenting on this verse: "We should perhaps take the ambiguous reply, *Thou hast said*, as a refusal." Jesus meant to say in reply to the question, "Ye say that I am the Son of God, but I do not say so." The Jews could not prove their allegation against Jesus, and the charge of blasphemy that he claimed Divine Sonship for himself fell to the ground. But they were determined to lay their hands upon him. Another dangerous charge of sedition against the Roman Rule was raked up against Jesus, and he was hauled before Pilate, the Governor, to stand his trial. Turn over Luke (23 : 3, 4), and read: "Pilate asked him, saying, Art thou the king of the Jews? And he answered him and said, Thou sayst it," meaning thereby, as explained in the foregoing lines, "Thou sayst it, but I do not say so." Here also Jesus pleaded not-guilty to the charge. "Then said Pilate to the chief priests and to the people, I find no fault in this man," It is, thus, abundantly clear that Jesus used the appellation *Son of God* for himself in a wide metaphorical sense and not in the literal, physical sense as the Teachers of the Church would have us believe.

An Apostle of God

All these insurmountable difficulties, it was pointed out to the Church digitary, stare us in the face for the evident reason that a wrong, untenable position has been imposed upon Jesus. Call him a Prophet of God, and all the abstruse obstacles vanish away like a column of smoke in thin air. That Jesus was a true and righteous Prophet of God who had been raised for the guidance of the Israelite people, is also amply borne out even by the present mutilated edition of the Bible. When the Jews were offended, we read in Matthew (13 : 57), by his teaching, "Jesus said unto them, A Prophet is not without honour, save in his own country, and in his own house." A few more verses will further clarify this point that Jesus claimed to be a Prophet of God, an apostle from on High and nothing beyond it :

- (1) "I can of mine own self do nothing ; as I hear, I judge ; and my judgment is just , because I seek not mine own will, but the will of the Father *which hath sent me.*" (John 5 : 30)
- (2) "For I came down from heaven, not to do my own will, but the will of Him that sent me." (John 6 : 38)
- (3) "Then cried Jesus in the temple as he taught, saying, Ye both know me, and ye know whence I am ; and I am not come of myself : but He that sent me is true, Whom ye know not. But I know Him , for I am from Him, and *He hath sent me.* Then said Jesus unto them, yet a little while am I with you, and then I go unto Him *that sent me.*" (John 7 : 28, 29, 33)

A messenger, or one who is sent forth to execute an errand, is called *an apostle* in the language of religion.

Nation's Evidence

People who listened to Jesus also took him to be a Prophet :

- (1) "And when he came into Jerusalem, all the city was moved saying, Who is this? And the multitude said, This is Jesus the Prophet of Nazareth of Galilee.....And when the chief priests and Pharisees had heard his parables they perceived that he spoke of them. But when they sought to lay hands on him, they feared the multitude, because they took him for a Prophet." (Matt. 21 : 10, 11, 45, 46)
- (2) "When Jesus came into the coasts of Caesarea Philippi, he asked his disciples, saying, Whom do men say that I the son of man am? And they said, Some say thou art John the Baptist, some Elias, and others, Jeremias, or one of the Prophets." (Matt. 16 : 13)

One Simon Peter, however, is reported to have said, "Thou art the Christ, the Son of the living God." But Jesus reproved and reprimanded him, "And he straightly charged them and commanded them to tell no man that thing" (Luke 9 : 21). Immediately after the event of Crucifixion, Cleopas and another disciple of Jesus were going to a village called Emmaus, talking together, of what had happened. Jesus also joined them on the way. But they recognized him not; "their eyes were hoeden." Jesus enquired of them :

"What manner of communications are these that ye have one to another, as ye walk, and are sad? And the one of them whose name was Cleopas answering said unto him, Art thou only a stranger in Jerusalem and hast not known the things which are come to pass there in these days? And he said unto them, What thing? And they said unto him, concerning Jesus of Nazareth *which was a Prophet*, mighty in deed and word before God and all the people." (Luke 24 : 17 19).

Jesus was human to the bone of his back. He had not only a human body but also a human soul and

human wit and intellect. He was, all the same, a Prophet who had been raised for the guidance of the Children of Israel : and to be a Messenger of the Most High God, the Creator of the heavens and the earth, is, of a truth, the most exalted position that could be conferred on man. We shall indeed be guilty of a libel against Prophet Jesus if we should divest him of this high honour, and worship and adore him as a Pagan god. We respect Jesus with all the honour and respect due to a Prophet of God.

Jesus's Mission

From a study of the Gospels it is obviously clear that Jesus had a threefold mission to accomplish and perform : firstly, to fulfil the Law of Moses ; secondly, to seek and save the Lost Tribes of Israel and thirdly, to announce the advent of the Prophet of Arabia. The Holy Quran, too, outlines this threefold mission of Jesus in one short and sweet verse (61 : 6).

“And when Jesus, son of Mary, said : O Children of Israel, surely I am the Messenger of God, verifying that which is before me of the Torah, and giving the good news of a Messenger who will come after me, his name being Ahmad.”

I. Revival of the Law of Moses.

Jesus was not the bearer of a new law, but he was to follow and act upon the Law of Moses. When he was led into the wilderness to be tempted of the devil, every answer that Jesus gave to his tempter, began with the words, “It is written” and was with reference to the Law incorporated in the pages of the Torah. One of the scribes asked him : “which is the first commandment of all?” Jesus replied :

“The first of all the commandments is, Hear, O Israel, The Lord our God is one Lord, and thou shalt love the Lord thy God with all thy heart, and with all thy soul and with all thy mind, and with all thy strength, this is the first commandment.”
(Mark 12 : 29).

Jesus thus repeated *verbatim* the words of Moses as given in Deuteronomy (6 : 4, 5). A few more verses will further clear up this point. Turn over Matthew (5 : 17—20) and read :

“Think not that I am come to destroy the law or the prophets; I am not come to destroy but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever, therefore, shall break one of these commandments, and shall teach men so, he shall be called the least in the Kingdom of heaven ; but whosoever shall do and teach them, the same shall be called great in the Kingdom of heaven. For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter the Kingdom of heaven.”

Addressing his disciples, Jesus is reported to have said on one occasion (Matt. 23 : 2):

“The scribes and the Pharisees sit in Moses’ seat ; All therefore whatsoever they did you observe, that observe and do ; but do not ye after their work ; for they say and do not.”

Jesus, it is obviously clear, corroborated and confirmed the Law of Moses. He complied with and conformed his own actions to it, and also required his disciples to observe and obey it. We are, however, not a little shocked to see that Paul, setting at defiance most impudently these explicit commands of his Master, has taught that obedience of the law is a curse. In his Epistle to the Galatians (3 : 10, 13) Paul writes :

“For as many as are of the works of the law are under the curse; for it is written, Cursed is every one that continueth not in all

things which are written in the book of the law to do them... Christ hath redeemed us from the curse of the law, being made a curse for us ; for it is written, Cursed is every one that hangeth on a tree."

II. To seek and save the Lost Tribes.

Jesus had been sent merely for the good and guidance of the Children of Isreal; "I am not sent but unto the lost sheep of the House of Israel" (Matt. 15 : 24), was the blunt reply that Jesus gave to a non-Israelite woman of Canaan who approached him, praying, "Have mercy on me, O Lord, thou son of David ; my daughter is grievously vexed with a devil," and when the disciples intervened on her behalf, Jesus said, "It is not meet to take the children's bread, and to cast it to dogs." To his disciples, when he sent them out in the country to preach his Gospel, Jesus gave the explicit direction "Go not into the way of the Gentiles, and into the city of the Samaritans enter ye not. But go rather to the lost sheep of the House of Israel" (Matt. 10 : 5). Luke has reported another saying of Jesus : "The son of man is come to seek and save that which is lost" (19 : 10). It is, thus, obviously clear that Jesus' mission was exclusively towards the Children of Israel ; it was not of a universal nature. An incident has been recorded in the Acts of the Apostles, chapter 10 : One Cornelius who was an Army officer and a pious man, begged Peter to receive him in the fold of Christ. But Cornelius was a heathen centurian, and Peter, in the first instance, declined to convert him, saying "you know that it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation : but God hath shewed me that I should not call any man common or unclean" (10 : 28). He, however,

consented later on, and converted Cornelius. When the news reached Jerusalem, the other disciples were perturbed; "and when Peter was come up to Jerusalem they that were of the circumcision (the Jews) contended with him, saying, Thou wentest in to men uncircumcised (non-Jews) and didst eat with them" (11 : 1—3).

One is naturally tempted to ask, who were these Lost Tribes, to seek and save which Jesus had been sent by the Most High God? It has already been stated in the foregoing lines that the descendant of Jacob who was also named Israel, multiplied in large numbers and became the Twelve Tribes well known in history. They settled in the holy land of Palestine. The two tribes of Judah and Benjamin (henceforward known by the name of Judah) occupied Southern Palestine, whereas the remaining Ten Tribes (called Israel) lived in the Northern Palestine. Their mutual relations, after some time, became strained, and war broke out. Judah sought the help of the Assyrians who invaded Israel in 740 B.C. and carried a number of them to Assyria. This was the beginning of the captivity of the Ten Tribes. Twenty years later, in the reign of Shalmaneser IV, the Assyrians attacked Israel again, and carried away all the remainder of the Ten Tribes into captivity from where they never returned. We read in the Old Testament, the Second Book of Kings (17 : 23): "So was Israel carried away out of their own land to Assyria unto this day." In 686 B.C. the Assyrian Kingdom was overrun by the Babylonian army under the rule of King Nebuchadnezzar ; he also ransacked Jerusalem, and whatever

had remained behind of the Ten Tribes was again carried away by him. The Ten Tribes, thus, came into the Babylonian captivity. Through the ages that followed they passed into the captivity of the Persians in the time of Darius Hystaspis, and then of the Scytheans whose rule extended as far as Afghanistan and India. The Ten Tribes were, thus, pushed farther and still farther east from their homeland and were lost to the parent country for ever. So Jesus spoke of them as "the lost sheep of the House of Israel," and "the Children of God that were scattered abroad."

Jesus in Kashmir.

Jesus had proclaimed from time to time that his mission was "to seek and save that which was lost." We read in John (10 : 16) : "And other sheep I have which are not of ths fold ; them also I must bring, *and they shall hear my voice.*" But according to the Gospel teaching, Jesus had been preaching for a year only in Jerusalem and its suburbs when the Jews apprehended and killed him on the Cross; neither could he search and seek the Lost Tribes of Israel, nor could he make them hear his voice. Did Jesus fail in his mission? we enquired of our Christian friend, and told him that a prophet never fails in his mission, for he has on his back the mighty hand of the Almighty God. Jesus died not on the Cross. He was unconscious. A Roman soldier pierced his side with a spear, and blood came out, showing that life still pulsated under the skin. The disciples lavished all care on him, and Jesus revived. He passed his time in concealment, but was seen by the disciples for forty days. He met them for the last time on the mountain in

Galilee and blessed them and gave them instructions regarding the propagation of his teaching, and then departed for the Eastern countries to seek the Lost Tribes. He travelled through Persia, Afghanistan and the North-Western part of India and reached Kashmir. The Kashmiris and the Pathans are the descendants of those Ten Tribes of Israel. Jesus, as a matter of fact, found out "the lost sheep of the House of Israel" and made them hear his voice. Jesus was successful in his mission. He lived among them to a good old age of 120 years, and his tomb can still be seen in Mohalla Khanyar, Srinagar, in Kashmir.

It was in fulfilment of the Divine covenant with the Patriarch that the Children of Israel were blessed with prophethood and kingship. But the time had come, we said, with the advent of Jesus when Jews had to be punished for their inordinacy. So, Jesus tolled the knell of their departing glory, saying: "The Kingdom of God shall be taken away from you and given to a nation, bringing forth the fruit thereof" (Matt. 21 : 43). This nation which was to be the next recipient of the Divine blessing, was the *Bani Ishmael*. We read in the Book of Genesis (17 : 20) :

"And as for Ishmael, I heard thee (Abraham) : Behold, I have blessed him, and will make him fruitful and will multiply him exceeding ; twelve tribes shall he beget and I will make him a great nation."

The Gospel

Jesus was both a warner as well as the bearer of good news. He uttered, on the one hand, a grim warning to the Jews, portending their fall from Jehovah's favour

but, on the other hand, he also gave the glad tidings of, the coming of the World-Prophet. The Gospel of St. Barnabas who was a well-known Apostle of Jesus, has given the name of this Great Prophet. Said Jesus:

“And when I saw him, my soul was filled with consolation, saying, O Muhammad, God be with thee and may He make me worthy to untie thy shoe latches. The disciples asked, O Master, who shall that man be of whom thou speaketh, who shall come into the world? Jesus answered, He is Muhammad, the Messenger of God.”

This Gospel was read in the Churches for some time ; but was, later on, tabooed for the reason that it bore incontrovertible testimony to the truth of the Holy Prophet Muhammad. And it was for this reason that the message of Jesus was called *The Gospel* which means *the glad tidings*, the happy news of the coming of the Prophet of Arabia. The Holy Quran also corroborates and confirms it (61 : 6) :

“And when Jesus, son of Mary said : O Children of Israel, surely I am the messenger of God to you, verifying that which is before me of the Torah and giving the good news of a Messenger who will come after me, his name being Ahmad.”

Ahmad was another attributive name of the Holy Prophet Muhammad.

The Prophecies

Fragments of this important truth are still to be found even in the present overhauled and altered edition of the Bible, pointing clearly to the advent of the Great Prophet of Arabia. Turn over the Gospel according to St. John, chapter 16, verses 12, 13.

“I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the spirit of truth, is come, he will guide you unto all truth; for he shall not speak of himself; but whatsoever he shall hear, that shall he speak; and he will show you things to come.”

“If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter (Paraclete), that he may abide with you for ever.” (John, 14 : 15, 16).

“But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedth from the Father, he shall testify of me.” (John, 15: 26).

“It is expedient for you that I go away ; for if I go not away, the Comforter will not come unto you ; but if I depart, will send him unto you.” (John, 16 : 7).

The World Prophet

From these verses, it is obviously clear that the Promised Prophet

(1) will appear after Jesus;

(2) will abide with the people for ever, and guide them unto all truth ; that is to say, he will bring the final code of life and seal the law ; the period of his prophethood will be everlasting, and no prophet shall appear after him. Also compare the Quranic teaching on this point : (a) “Muhammad is not the father of any of you, but he is the Apostle of Allah and the seal of the prophets, (33 : 40) ; and the Holy Prophet himself has said : “I am the Last of the Prophets, and there is no prophet after me,” which fact has, further, borne out by history, and no prophet has appeared after Muhammad during the last 1400 years. (b) “This day have I perfected for you your religion and completed My favour on you and chosen for you Islam as your religion.” (5 : 3)

(3) “shall not speak of himself ; but whatsoever he shall hear, that shall he speak.” We read in the Holy Quran : “Nor does he (Muhammad) speak out of desire. It is nothing but revelation that is revised. The Lord

of Mighty Power has taught him" (53 : 3) ; "Say (Muhammad)..it is only a delivery (of commandments) from Allah and His Message" (62 : 22)

(4) "shall testify of me"—The Holy Prophet testified to the truthfulness of Jesus, and cleared him and his mother, Mary, of all the slanderous charges that the Jews, most wickedly, had brought against them. Says the Holy Quran (4 : 171) : "The Messiah, Jesus, son of Mary, is only a messenger of Allah and his His word which He communicated to Mary and a mercy from Him." Again, "The Messiah, son of Mary, was only a messenger; messengers before him had indeed passed away. And his mother was a truthful woman" (5 : 75).

The advent of the World-Prophet was certainly the greatest event of human history ; it had been foretold by all the prophets of the world. To the Israelites the happy news was first given by Moses, their great Law-giver, saying (Deut. (18 : 17-19) :

"And the Lord said unto me.....I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth ; and he shall speak unto them all that I shall command him. And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him "

The Promised Prophet who would be the like of Moses, was to be raised among the brethren of Israelites, that is, among the descendants of Ishmael, the *Bani Ishmael* in Genesis (25 : 18) it was stated :

"These are the sons of Ishmael, and these are their names and these are the years of the life of Ishmael, a hundred and thirty

and seven years and he gave up the ghost and died, and was gathered unto his people. And they dwelt from Havilah into Shur, that is before Egypt, as thou goest towards Assyria; and he died in the presence of *all his brethren.*"

That not a vestige of doubt or difficulty be left in the identification of the Promised Prophet, Moses had also mentioned the place of his appearance. Turn over Deuteronomy (33 : 2):

"And he (Moses) said, The Lord came from Sinai, and rose up forth from Seir unto them; he shined from mount Paran, and he came with ten thousand of saints; from his right hand went a fiery law for them."

Mount Sinai was the place where the Law was given to Moses, and the rising of the Lord from Seir referred to the appearance of Jesus. But the third manifestation of the Lord was to take place on Mount Paran which is the name of a hill in Makka. That Paran is situated in Arabia (Hijaz) is borne out by verse 21, chapter 21, Genesis: "And he (Ishmael) dwelt in the wilderness of Paran, and his mother (Hagar) took him a wife out of the land of Egypt." Yet another unmistakable sign which establishes the identity of the Promised Prophet most palpably, has been mentioned: "He came with ten thousand of saints. When the Holy Prophet Muhammad appeared on the hills of Paran, on the occasion of the Victory of Makka, he was accompanied by exactly ten thousand saints.

Not Jesus

In the course of a discussion with the present writer, a missionary of the Watch Tower Bible and Tract Society, New York, only recently, tried in vain to foist this pro-

phesy on the person of Jesus, the Christ ; and he had to be told that even 33 years after the death of Jesus, his disciples continued to wait for the Promised Prophet. Wrote St. Peter addressing his followers (Acts 3 : 19-24):

“Repent ye therefore and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord : and he shall send Jesus Christ, which before was preached unto you; whom the heaven must receive until the time of restitution of all things which God hath spoken by the mouth of all holy prophets since the world began. For Moses truly said unto the fathers: A prophet shall the Lord your God raise unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass that every soul which will not hear that prophet, shall be destroyed from among the people. Yea, and all the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days.”