Jesus Said:
This is an evil generation; they seek a sign; and there shall no sign be given to it, but the sign of Jonas the Prophet. For as Jonas was a sign unto the Ninevites so shall also the Son of man be to this generation.
( Luke, 11 : 29 )

by

MIRZA MASUM BEG

Publisher:
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RAWALPINDI.
(WEST PAKISTAN)
TENFOLD REWARD

من جاء بالحسنة فله، عشر أمثالها

Whoever brings a good deed will have tenfold like it.
(Quran, 6:161)

Hazrat Rabia’h Basri (peace be on her) was a saintess of a high spiritual order; and people paid her visits to get spiritual illumination. On one occasion as many as ten guests came to her. In the house, there was nothing to eat but two loaves of bread. Hazrat Rabia’h Basri directed her maid-servant to give the two loaves to some poor beggar on the road. The maid carried out her bidding, but remarked in a critical tone: Even saintly persons sometimes committed foolish mistakes; the two loaves could have provided at least one morsel to each guest. Immediately after, a woman entered the house, bringing a bundle of bread for Hazrat Rabia’h Basri, who counted them and found that the number of loaves was eighteen. She returned them to the woman, saying that it was not her share. At this queer action of Hazrat Rabia’h Basri, the guests, too, who were feeling hungry, were rather painfully astonished. But forthwith came a loud voice from without, asking the woman to bring back the loaves of bread, for it was not Rabia’h Basri’s share; and there entered another woman carrying another heap of bread. Hazrat Rabia’h Basri counted them; and the number of loaves was twenty. She accepted it with the remark that the Most High God shall
not commit any mistake in mathematical calculation, and that 10 times 2 was 20, and not 18, and recited the above-quoted verse:

*Whoever brings a good deed
will have tenfold like it.*

The bread was distributed among the guests who ate and were filled.

To get this pamphlet through the press, the under-mentioned have been good enough to contribute open-heartedly: and it is our wish and prayer that the Most High God be pleased to confer on them and others tenfold rewards and many more blessings:

1. Jamaat-i-Ahmadiyya, Rawalpindi (*Jinnah Girls High School, Railway Road*) with a special mention of our beloved brother **Khwaja Muhammad Ibrahim Ishai**, Landlord of Murree, for his munificent monetary aid; and but for the reason that an opportunity was also to be offered to others to take part in this good deed, he had a mind to defray all the expenditure all by himself. May the Most High God be pleased to give him a long life of good health and happiness and many more opportunities to serve the cause of Truth.

2. Jamaat-i-Abbotabad under the good guidance of Dr. Saeed Ahmad, Sitara-i-Khidmat.

3. Maulana Ahmad Yar M.A., the Respected Muslim Missionary of Lahore in Fiji Islands.
4. Mr. M.H. Ashtiker, Capetown, South Africa.

5. Al-Haj Mian Mumtaz Ahmad Faruqi, Lahore.


7. Mian Fazal Rabb Esquire. He has revived in us the happy memory of his revered father Babu Abdul Haque (May his soul rest in peace in heaven).


It has been very rightly said:

*How far that little candle throws his beams!*

*So shines a good deed in a naughty world.*

Rawalpindi,
June 17, 1968

Mirza Masum Beg.
Note:

Can be had free from the Publisher.

Also:

1. The Gospel of Barnabas.

2. Will Jesus the Christ Drop from the Clouds?

We have a scheme in hand for the publication and free distribution of such pamphlets. Contributions to meet this expenditure will be gratefully accepted.

The Publisher
Miracles of Jesus the Christ

—Allah it is Who has revealed the Book to thee; some of its verses are decisive— they are the basis of the Book— and others are allegorical. Then those in whose hearts is perversity follow the part of it which is allegorical, seeking to mislead, and seeking to give it their own interpretation (Quran 3:6).

—Laying aside the commandment of God, ye hold the tradition of men (Mark 7:8).

A Mere Mortal

Jesus the Christ, son of Mary, was every inch a human being. He had not only a human body, but also a human soul and human wit and intellect. Of him and his mother the Holy Quran has said in imperishable language: They both used to eat food (5:75). It is thus more than ever obvious that both of them were ordinary mortals; for it is only the Divine Being who stands not in need of food and nourishment. A well-known Christian scholar, Hastings, has spoken just and precise truth in his book History of the Apostolic Church (p. 318) saying:

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

No person with a sound and sober mind will deny this statement which is clearly in consonance with the following verses of the Christian Gospels:
1. 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)

2. 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).

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

A Prophet

Jesus (peace be on him), all the same, was a true and righteous prophet of God who had been raised for the guidance of the Children of Israel. In the Gospel, he is reported to have announced his mission, saying, I am not sent but unto the lost sheep of the House of Israel, (Matt. 15:24). A few more verses from the Gospels will suffice to establish the truth that Jesus the Christ claimed to be a prophet of God, a messenger from heaven only, and nothing beyond it:

1. Jesus lifted up his eyes to heaven and said, This is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent (John, 17:3).

2. I can of mine own self do nothing; as I hear, I judge; and my judgment is just; because I seek not my own will, but the will of the Father which hath sent me, (John. 5:30).

The people whom God chooses as medium for the transmission of His messages are called, in the language of religion, rasuls (apostles) and nabis (prophets).
In the Gospel of Barnabas (translated into English from the Italian MS by Lonsdale and Laura Ragg), Jesus the Christ is reported to have said:

3. By the Living God, in whose presence my soul standeth, 
_I am a mortal man as other men are_, or although God hath 
placed me as _prophet over the house of Israel_ for the health of 
the feeble and the correction of the sinners, _I am the servant 
of God, _ (L11, page 123).

Just compare what Christ’s Evangelist - biographer 
Matthew, has on his record (12:18):

_Behold my servant_ whom I have chosen (i.e. Jesus), my beloved 
in whom my soul is well pleased.

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; 
he was so completely disguised. Jesus enquired of them:

4. 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 

It is thus abundantly clear that even after the event 
of crucifixion, in accordance with his teaching as
enshrined in the Gospels, Jesus was believed by his disciples to be a *prophet of God* only.

**Preached Divine Unity**

Like every other prophet of God who appeared on this earth for the guidance of man, Jesus the Christ also professed and preached the Unity of Godhead. It is written in *Matthew* (22:35-38):

—Then one of them which was a lawyer, asked him a question, tempting him, and saying: *Master, which is the great commandment in the law?* Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment.

—Thou shalt worship the Lord thy God, and Him only shalt thou serve (Matt. 4:10).

And this is exactly what has been stated in the Quranic verse:

The Messiah said, O Children of Israel, serve Allah my Lord and your Lord. Surely whoever associates others with Allah, Allah has forbidden to him the Garden and his abode is the Fire (5:72).

**Jesus Deified**

But the most deplorable part of the story is that the Children of Christianity, under St. Paul’s misguidance, fell away from the right path and went astray. They set aside and forsook the monotheistic religion preached by Jesus the Christ, and raised him, a mortal
man, to the dignity of Godhead, and began to worship and adore him. It is unfortunate indeed that his own followers, the Christians, turning away from the warning which Jesus had uttered unto the Jews, saying,

*Laying aside the commandment of God, ye hold the tradition of men* (Mark. 7:8).

slipped into the same error, and lost themselves in the swampy quagmire of paganism. This vitiation of Divine precepts and principles taught by Jesus was even more dangerous than the hydrogen bomb. The Hydrogen bomb destroys life, but this pagan principle destroys the soul. Father Clement of Alexandria had, therefore, to utter the lament:

Jesus taught the belief in one God, but Paul with the apostle John who was a Platonist, despoiled Christ’s religion of all its beauty and simplicity by introducing the incomprehensible Trinity of Plato or the Triad of the East.

**St. Paul**

It seems necessary that a word be said about this man, St. Paul, from whom the Church has received her superstructure. Paul was a Jew by birth. His original name was Saul. He was an impetuous opponent of the Christ, and as long as Jesus remained in Palestine and preached unto the people, Paul persecuted and oppressed him and his disciples. After the event of crucifixion, when Jesus had escaped to the Eastern countries, Paul, very artfully, concocted a dream and made it a plea for his getting into the community of believers,
assuming the new name Paul. He despoiled, as stated above, the simple and beautiful religion of the Christ, and adapted his teaching to suit the licentious people of Greece, and won, in this way, many adherents to his creed, the Church Christianity as we have it today. Paul did not believe in the observation of the Law which he called a curse. He wrote in his *Epistle to the Galatians* (3:13):

Christ hath redeemed us from the curse of the law, being made a curse for us.

This deleterious doctrine of Paul stands in opposition to what Jesus had declared with his own sacred lips. Jesus said:

Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfil (Matt. 5:17).

As stated above, Jesus had come for the guidance of the Children of Israel exclusively. When he sent forth his twelve disciples to deliver his message to the country folk, he commanded them, saying:

Go not into the way of the Gentiles (non-Jews), and into any city of the Samaritans enter ye not; but go rather to the lost sheep of the house of Israel. And as ye go, preach, saying The Kingdom of heaven is at hand (Matt. 10:5).

But Paul, casting to the winds this explicit direction of Jesus the Christ, gave his own ruling, saying,

From henceforth I will go unto the Gentiles. (Acts, 18:6).
There is no lack of evidence to show that St. Paul perverted the simple religion of the Christ, and in order to popularize it with the Pagan world, he introduced into it the dogma of *God Incarnate* with other mystery tenets in its train. It has been rightly said: *Scratch the Christian and you will find the pagan—spoiled.* The arguments adduced by him defeat his own case. He said:

And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law; to them that are without law, as without law, (being not without law to God, but under the law to Christ) that I might gain them that are without law. To the weak became I as weak, that I might gain the weak; I am made all things to all men, that I might by all means save some (I Corin 9:20—22).

Paul observed no scruples of conscience and truth. His one aim was to bait the hook and beguile people into the snare spread by him. He said:

For if the truth of God hath more abounded through *my lie* unto his glory, why yet am I also judged as a sinner? (Romans, 3:7).

Dr. Arnold Meyer, Prof. of Theology of Zurich University, recapitulating all the doctrines of the Church Christianity, wrote on p. 122, of his book *Jesus or Paul*:

If this is Christianity, then such Christianity was founded by St. Paul and not by our Lord;

and goes on to say:
Paul raised Jesus from the position of a Jewish Messiah to that of the Divine Redeemer of the Gentiles and of the whole world.

Dr. Johannes Weiss of the Heidelberg University has also compiled a book Paul and Jesus wherein he writes on p. 130:

The faith in Christ as held by Paul was something new in comparison with the preachings of Jesus: *it was a new type of religion.*

We conclude with one more evidence offered by the *Encyclopaedia Britannica*, under the article *Church Christianity*:

In Paul's hand Christianity *became a new religion*, fitted to meet the needs of all the world, and freed entirely of the local and national meanings attached to it.

**Symbolic Language**

Jesus the Christ spoke mostly in parable which people could not understand. To take an instance. It is written in the Gospel that Nicodemus, a ruler of the Jews who had secretly reposed his faith in Jesus, came to him and caroled his praises; and Jesus said unto him:

Verily, verily, I say unto thee, Except a man be born again, he cannot see the Kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? Can he enter the second time into his mother's womb and *be born*? (John, 3:3—5).
It is but obviously clear that Jesus was not making any factual statement but talking in allegory. He meant spiritual re-birth. But Nicodemus who took it for a factual description, was put out and confused, and asked, How could it be possible for an old man to enter into his mother’s womb a second time and be born again? Very much in the same way, his other statements, couched in the language of metaphor, have been interpreted in the literal sense. Jesus said:

The hour is coming, and now is, when the dead shall hear the voice of the Son of God.... for the hour is coming, in the which all that are in the graves shall hear his voice and shall come forth (John, 5:25–28).

It was again a figure of speech. Jesus meant that the spiritually dead people would be raised up by his teaching. But literal significance was imposed upon it and similar other statements by the people seized with Pauline heresy, and adduced as an argument upon the alleged Divinity of Jesus the Christ.

A Christian Preacher

Once, a minister of the Church preached unto the present writer the Divinity of Jesus the Christ, arguing that Jesus performed such mighty deeds and miracles which were far above and beyond the power of man. He gave sight to the born blind, cleansed the lepers merely by the touch of his hand, and raised up the dead. The enthusiastic preacher opened the Gospel according to Matthew, and read out to the audience the following text:
When John had heard in the prison the works of Christ, he sent two of his disciples, and said unto him, Art thou he that should come, or do we look for another? Jesus answered and said unto them; Go and show John again those things which ye do hear and see: The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear; the dead are raised up, and the poor have the Gospel preached to them (11; 2—5).

The padre argued, with the strongest emphasis, saying: Can a human being perform such mighty miracles? Lord Jesus the Christ, he added, undoubtedly possessed Divine power, for he was the Divine Son of the Divine Father.

A Christian padre as well as an Arya Samajic preacher, it is the life-long experience of the present writer, would not be satisfied until he has flung a stone at the Holy Prophet of Islam. So the Reverend Minister of the Church clinched his argument with the statement that the Prophet, even though it was demanded by the unbelievers, could not perform any miracle, and had to confess: Verily signs are in the power of God alone. He went on to indulge in superciliousness and slight against the Holy Prophet and said that he was a mere mortal and had not the power of working miracles.

The Context

The unbelievers of Mecca, inspite of the fact that they had seen with their own eyes many a sign bearing on the Holy Prophet's Divine mission, still continued
contemptuously to demand signs, particularly the sign of the overthrow of their power which the Holy Prophet had prophesied. They had been fuddled with the intoxication of their power, pelf and preponderance to such an extent that they laughed at and ridiculed the Prophet’s utterance. He was therefore directed by God to say in reply: Allah has power to show all kinds of signs as and when He likes: but even then ye will not believe. And so it happened. The first sign of the overthrow of their power appeared in the battle of Badr. But even then they did not believe.

The unbelievers of Mecca invaded the Muslims with a strong army of one thousand trained soldiers accoutered to the lips. The encounter took place on the field of Badr. The Muslim army had only 313 ill-armed men. Obviously, it was no match, and death and destruction stood staring in the Muslims’ face. When the battle was raging at its highest pitch and the invaders were pressing hard upon the Muslims, the Holy Prophet, picked up a handful of pebbles and cast them in the direction of the enemy, saying, *May their faces be deformed*. Immediately a severe storm arose and blew in the direction of the enemy. It stirred up and raised sand, and cast it into the eyes and faces of the enemy with such a terrific force that they fled from the field most ignominiously, leaving behind their dead and wounded- The victory of Badr dealt a shattering blow to the Meccans’ power, and was a strong sign for them.
The Quranic verse reads thus:
And they swear their strongest oaths by Allah that if a sign come to them they would certainly believe in it. Say: Signs are with Allah. And what should make you know that when they come they believe not? (6:110).

Glass Houses

This is the whole truth of the matter which the Christian preacher had warped into a timid tale, turning away from and disregarding the wise word of warnig that People who live in glass houses, should never throw stones. It is written in the Gospel that when the Padre’s Lord and Saviour, Jesus the Christ, was produced in the court of Herod the governor:

And when Herod saw Jesus, he was exceeding glad; for he was desirous to see him of a long season, because he had heard many things of him; and he hoped to have seen some miracle done by him. Then he questioned with him in many words; but he (Jesus) answered him nothing. And the chief priests and scribes stood and vehemently accused him. And Herod with his men of war set him at nought, and mocked him, and arrayed him in a gorgeous robe, and sent him again to Pilate (Luke 23:8–11).

If the working of miracles was really in the power of Jesus the Christ, as the Christian preachers would have the world believe, it was the most suitable and appropriate time to show Herod some supernatural sign and establish the truth of his Divine mission. But Jesus could not.
Now, turn over the Gospel according to Matthew, Chapter 27. When Jesus was hanged on the cross:

And they that passed by reviled him, wagging their heads, and saying...... If thou be the Son of God, come down from the cross. Likewise also the chief priests mocking him, with the scribes and elders, said, He saved others; himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him (27:39–42).

It was evidently the last opportunity that came in the way of Jesus the Christ during his life for working a miracle and inducing belief in his Divine mission. But again Jesus could not, for he was a mere mortal man, a human being, who had not the power to show signs and work miracles of his own free will; and this fact he had announced in unambiguous terms during the course of his teaching. Jesus said:

—I can of mine own self do nothing; as I hear, I judge; and my judgment is just, because I seek not my own will, but the will of the Father which hath sent me (John, 5:30).

—I came down from heaven, not to do my own will, but the will of him that sent me (John, 6:38).

But if the Holy Prophet of Islam said the same thing that Signs are with Allah, and He shows them as and when He wills, the Reverend minister of the Church finds an opportunity to rail at and ridicule the Prophet. He, and for that matter all the Christian critics, will be well-advised if they should incline their ears and listen to the wise warning:
Mock on, mock on, Christian critics;
Mock on, mock on, 'tis all in vain!
You throw the sand against the wind,
And the wind throws it back again.

Miracle's Motive

The real object, in the Divine scheme, for which prophets and apostles are raised, is to bring about the moral and spiritual transformation of man; and it can be done only by creating a true, living faith in the Most High God. A prophet, in order to achieve this supreme object, employs the following ways and means:

1. Argument which makes an appeal to the reasoning faculty of man.

2. To convince him that the Divine Message is meant for his own uplift.

3. Lessons drawn from previous history to show that people who accepted the Divine Message were crowned with honour and success, and those who rejected it, were hard hit and undone:

   Histories make men wise (Bacon).

4. Miracle or something great and beyond human power to show that the source of the Message is supernatural and Divine.

The performance of miracles, it is thus but obviously clear, is one of the means, and not the only instrument of inducing faith in the One True God, and working thereby the moral and spiritual transformation of the
human beings. It is impossible to deny that whereas the Holy Quran is replete ad libitum with arguments appealing to human nature and refers repeatedly to the histories of the previous peoples, in Christianity working of miracles is all in all. The very basis whereon the whole structure of the Church Christianity has been erected, is an alleged miracle, (which is of course without any shred of evidence) viz, the rising of Jesus the Christ from the dead; and if it were proved that Jesus died not upon the Cross nor rose from the dead, as the Churchmen would have the world believe, the whole structure will fall to the ground with a crash. In another pamphlet entitled Will Jesus the Christ Drop from the Clouds?, we have proved by irrefutable and conclusive arguments that Jesus died not upon the Cross, but was in a state of complete unconsciousness when taken down from the Cross, and after recovery, escaped to the Eastern countries in search of the lost sheep of the House of Israel, and delivered unto them his Message, and lived to a good old age of 120 years, and at last died in Kashmir where his tomb exists up to this day.

Blind Faith

As stated above, the whole edifice of the Church Christianity has been erected on the basis of an air-drawn miracle which is nothing but the shadow of a shade, just good enough to swear by. No argument; no appeal to human reason and intellect; no lesson drawn from ancient history; but it is all an amassment
of funny tales and *the tale runs as it pleases the teller*. The Evangelists filled the pages of their Gospels with fabulous stories of the miracles wrought by Jesus. The dead rose from the graves; the blind saw; the lame walked; the deaf heard; the lepers were cleansed with a mere touch of the hand; water was turned into wine; devils and demons were cast out; and many more Quixotic and queer tales. Gibbon, the great historian making a reference to these fanciful miracles attributed to Jesus, wrote in his famous book *Decline and Fall of the Roman Empire* (Chapter 15) in an ironical tone:

The lame walked, the blind saw. the sick were healed, the dead were raised, demons were expelled, and the Laws of Nature were frequently suspended for the benefit of the Church. *But the sages of Greece and Rome turned aside from the awful spectacle.*

Gibbon, in this way, has adduced before the Christian world a strong argument in order to make them conscious of their wrong belief; but Gibbon had not the power of giving them understanding also. Blind faith, it is an undeniable fact, needs no argument nor is it shaken by an argument.

**A Pertinent Question**

Once, during the course of a friendly discussion, the present-writer posed the following question to a padre:

Suppose, you come across in the bazaar a funeral procession. A large number of people are carrying a coffin to the burial ground. You stop them, and
say to the dead man: *I say unto thee, Arise.* And he that was dead, sits up and begins to talk. Then you deliver the raised man to his kinsfolk. Now, Reverend Minister of the Church, tell me in all conscience: will not the whole lot of people who beheld the mighty miracle with their own eyes, fall on their knees and make obesience to you? Will not the great news spread far and wide, like wild-fire, causing the masses to follow you without any hesitation? Then why was it that notwithstanding the fact that Jesus, every now and then, performed wonderful works, raised up the dead, gave sight to the blind and cleansed the lepers merely with the touch of his hand, but the Jews not only believed not in him but called and condemned him as an invidious imposter, a cunning charlatan?

The practised Padre, if required, could have perhaps been able to demonstrate that twice two is not four, or that one is equal to three, but to this simple and straight question he could not offer a sensible reply.

There was yet another point, we said to him respectfully, which should be considered dispassionately with a tranquil mind. Let us suppose, *argumenti gratis,* that Jesus did perform all those miracles in the physical sense, as the Churchmen would have us believe. But what was the effect which those wonderful works produced even on the minds of the chosen twelve disciples leaving aside the common herd, in the way of
their moral and spiritual uplift? It makes, as reported in the Gospels, a sad and distressing tale. One disciple, Judas Iscariot, turned traitor and betrayed the Master into the hands of the enemy for thirty pieces of dirty lucre; another, Simon Peter, in whose hands the Master had confided the keys of the kingdom of heaven, denied and cursed him thrice, when the Jews lay their hands upon Jesus; and the remaining ten took to their heels and fled most cowardly, leaving the Master in a sad plight. A friend, it has been wisely said, is never known till needed. It is indeed a very sad fact but a fact that must be seriously taken into consideration.

False Prophets

The Gospel-writers, it would be no extravagance to say, have placed all their reliance on the performance of miracles only. But this argument of wonder-working, all by itself, will be of no avail. Jesus the Christ himself is reported in the Gospels to have said that even the iniquitous people and pretenders could show signs and work wonders, like nimble jugglers that deceive the eye, as Shakespeare has so nicely put it. A few verses:

For there shall arise false Christs and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect (Matt. 24:24).

The Pharisees said, This fellow doth not cast out devils but by Beelzebub the prince of the devils...... Jesus said. If I by Beelzebub cast out devils, by whom do your children cast them out? (Matt, 24:27).
This shows that even the opponents of Jesus worked out such miracles.

Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you; depart from me, ye that work iniquity (Matt. 7:22, 23).

And the existence, in those days, of the healing pool knocks out the bottom of and explodes the argument of Jesus' miracles disastrously. Turn over John (5:2—4) and read:

Now there is at Jerusalem by the sheep market a pool, which is called in the Hebrew tongue Bethesda having five porches. In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of water. For an angel went down at a certain season into the pool, and troubled the water; whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had.

If miracles, in those days, were as plenty as blackberries it will be of no use to adduce this argument to establish the alleged Divinity of Jesus the Christ.

It is written in the Gospel according to Mark 16:17):

And these signs shall follow them that believe: In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.
Now turn over *Matthew*, Chapter 17 and read verse 20. Jesus said unto his disciples:

Verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you.

It needs not the wisdom of a prophet to understand this simple statement that every and any Christian who reposes his faith in Jesus the Christ, can perform these miracles. But the question is: Is there found, in the entire Christian world, even one believer who can work these wonders? It is all such stuff as dreams are made on.

We invite the Children of Christianity who would accept a miracle instead of wit, to pause for a moment and ponder over the following statement of Jesus the Christ recorded in *John* (14:12):

Verily, verily, I say unto you, He that believeth on me, the works that I do, shall he do also; and greater works than these shall he do.

A believing Christian, it is but doubtlessly clear from this verse, can perform even greater works than those wrought by Jesus. The Christian argument, therefore, that Jesus, since he performed such wonderful works, was superhuman, the Divine Son of the Divine Father, would be as Shakespeare has so nicely put it,

*argument for a week, laughter for a month, and a good jest for ever.*
Inconsistent Statements

To return to our story. The Christian preacher, in order to establish the Divinity of Jesus the Christ, had argued that he raised up the dead, gave sight to the blind, cleansed the lepers and performed many more mighty miracles: and he read the following text from the Gospel according to Matthew:

1. When John had heard in the prison the works of Christ, he sent two of his disciples, and said unto him, Art thou he that should come, or do we look for another? Jesus answered and said unto them: Go and show John again those things which ye do hear and see: The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the Gospel preached to them (Matt; 11:2—5).

The present writer requested the Reverend Minister of the Church to turn over the Gospel according to Mark (8:12), and read:

2. And he sighed deeply in his spirit, and saith, Why doth this generation seek after a sign? Verily I say unto you, There shall no sign be given unto this generation. And he left them.

Now open the Gospel according to Matthew, and read the following verses:

3. Then certain of the scribes and of the Pharisees answered, saying, Master, we would see a sign from thee. But he answered and said unto them, An evil and adulterous generation, seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas; for as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth (Matt. 12:35—40).
We have before us, three statements which are inconsistent with each other. In the first statement Jesus is reported to have said to the disciples of the Baptist that signs were being shown to the people frequently; and the blind saw, the lame walked, the lepers were cleansed, and the dead were raised. But in the second statement, Jesus said in clear and unambiguous words that no sign shall be given unto that generation; whereas in the third statement Jesus said that only the sign of Prophet Jonah shall be given unto them. We asked the Reverend Minister which of these statements was correct and true?

The Gospel-record, we submitted, stands clearly to show that the third statement that *no sign shall be given except the Sign of the prophet Jonas*, was correct and true. Herod the governor, as mentioned in the foregoing pages, asked for a sign, but no sign was given. The Jews, when the Christ was impaled on the Cross, asked for a sign assuring that they would believe on him, but again no sign was shown. It was obviously a high time, a good opportunity for Jesus to establish the truth of his Divine mission by showing some signs; but he did not. It has been wisely said:

*There is a tide in the affairs of man,*  
*Which, taken at the flood leads on to fortune;*  
*Omitted, all the voyage of their life*  
*Is bound in shallows and in miseries.*
The Sign of Prophet Jonas

In the Gospel according to Luke, this prophecy is referred to in the following words:

This is an evil generation; they seek a sign; and there shall no sign be given to it, but the sign of Jonas, the Prophet. For as Jonas was a sign unto the Ninevites so shall also the Son of man be to this generation (11:29).

Prophet Jonah, we read in the Bible, had been raised for the reclamation and guidance of the people of Nineveh:

Arise, go to Nineveh, that great city, and cry against it; for their wickedness is come up before me. But Jonah rose up to flee unto Tarshish from the presence of the Lord, and went down to Joppa; and he found a ship going to Tarshish (Jonah, 1:2, 3).

But a mighty tempest arose in the sea, and the ship was like to be broken. The mariners, so runs the Bible story, were afraid, and they cast lots to know for whose cause the evil was upon them. The lot fell upon Jonah, and they cast him into the sea. The storm subsided. A great fish swallowed Prophet Jonah, and he was in the belly of the fish three days and three nights (I:17); then Jonah prayed unto the Lord his God out of the fish's belly (2:1); and the fish vomited out Jonah upon the dry land:

And the word of the Lord came unto Jonah the second time, saying, Arise, go unto Nineveh that great city, and preach unto it the preaching that I bid thee (2:1)
Prophet Jonah went to the great city of Nineveh, and preached unto the people; and ultimately succeeded in reclaiming them.

**Radical Points**

To be swallowed by a fish is certainly no sign nor any wonder. Thousands of people are devoured by the fish in this way, but no body calls it a miracle. But the event which befell Prophet Jonah was a sign for the following reasons:

1. Jonah was *alive* when cast into the sea.
2. He was *alive* in the belly of the fish where he remained three days and three nights.
3. He was *alive* when the fish vomited him out.
4. The real period of his ministry began after coming out of the fish’s belly.

But the Christian Church would have the world believe that

1. Jesus was *dead* when cast into the grave.
2. He remained *dead*, and in hell, for three days; (I Peter, 3:18, 19),
3. He was resurrected and emerged from the grave.
4. His mission having ended, he ascended to heaven.

It is but obviously clear that there is no similarity, no parallelism, between the two events: and a Jew, if
he should accuse Jesus the Christ of making a false and perfidious statement, that no sign shall be given to that evil generation but the sign of Jonah the Prophet, shall be fully justified in his charge. But the truth of the matter is that

1. Jesus was alive when deposited in the sepulchre*.

2. He was alive in the bowels of the earth.

3. He was alive when he emerged from the grave.

4. The real period of his ministry began when he came out of the grave, which he successfully accomplished.

Jesus had said: As Jonas was a sign unto the Ninevites so shall also the Son of man be to this generation. Now one is naturally tempted to ask: What did the Ninevites perceive and witness that served them for a sign? They certainly saw not Jonah going into the fish’s belly and staying there alive for three days and three nights; nor did they behold him coming out of the belly safe and sound. But they surely witnessed that the word of the Lord came upon a man, commanding him to go to the people of Nineveh and preach unto them; but he fled to another place; and the Great God, causing him

*We have discussed this point in full detail in another pamphlet Will Jesus the Christ Drop from the Clouds? which can be had free of cost from Malik Zafarullah Khan, Secretary Jamaat-e-Ahmadiyya, Hakim Shah Nawaz Street, College Square; Rawalpindi, West Pakistan.
to go through the terrible trial of being cast into the stormy sea, brought him back to the people of Nineveh who ultimately believed on him and returned to the right path; and the Divine purpose for which Jonah had been raised, was accomplished and fulfilled in this way. Likewise, in the case of Jesus, too, it would be a sign for his people only if he entered alive into the grave, remained alive there, and got out of it alive, and delivered his message successfully to the Lost Sheep of the House of Israel, for which purpose he had been raised.

Lost Sheep

Jesus had announced, on several occasions, the purpose of his mission in unmistakable terms, saying,

—I am not sent but unto the Lost Sheep of the house of Israel (Matt. 15:24).

—And other sheep I have which are not of this fold; them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd (John, 10:16).

—The Son of man is come to seek and save that which is lost (Luke, 19:10).

When Jesus the Christ made his appearance on the stage, there were in Palestine, out of the twelve tribes of Israel, only two tribes of Judah and Benjamin, (who rejected him) and the remaining Ten Tribes had been pushed away from their homeland, by the enemy, and dispersed in the Eastern countries of Persia, Afghanistan, and parts of Northern India, particularly Kashmir. Jesus spoke of them as the Lost Sheep of
the House of Israel, and the Children of God that scattered abroad. The real mission of Jesus the Christ was to seek and search these Lost Sheep, and deliver his message unto them. The earlier prophets of the Old Testament who had foretold the advent of the Messiah, had also made a reference to this great event. To take an example, turn over Isaiah (56:8), and read:

The Lord God which gathereth the outcasts of Israel, saith, Yet will I gather others to him, beside those that are gathered unto him.

These Lost Children of God, having fallen away from and forsaking the Law of Moses, had submerged into Buddhism. The Divine purpose was to reclaim and restore them to the Religion of Moses through the agency of Jesus the Messiah.

Let us review the facts quickly. Jesus was alive when he was laid in the grave; he remained alive in the bowels of the earth; he was alive when he emerged from the sepulchre; and he emigrated to the Eastern countries in search of the Lost Sheep (the present-day Afghans and Kashmiris), and lived among them, and delivered unto them his message, and at last died at the age of 120 years, and was buried in Srinagar (Kashmir) where his tomb exists up to this day. The sign, similar to that of Prophet Jonah, was fulfilled in this way.
An Important Principle

In every writing or speech, whether it be the word of God or man, there are certain statements which are decisive and absolute and their meanings are secured from change and alterations, whereas there are other allegorical statements which are susceptible to different interpretations. These figures of speech and parables, no doubt, invest and invigorate the word with force and eloquence which creates an effect upon the human soul. But it should be clearly understood that all figurative statements which are susceptible to different meanings, must necessarily be interpreted in the light of decisive ones so that the interpretation must be in consonance with the fundamental principles and the spirit of the word. No article of faith and religious doctrine should be based on statements couched in allegorical words and metaphor; and the man who bases his belief on fables and figures, not only loses himself and goes astray but misleads others also into fatal error and disaster. With regard to such people the Holy Quran has said:

Allah it is Who has revealed the Book to thee; some of its verses are decisive—the basis of the Book—and others are allegorical. Then those in whose hearts is perversity follow the part of it which is allegorical, seeking to mislead, and seeking to give it their own interpretation. (3: 6).

Jesus the Christ, we read in Mark (7: 8) also uttered a similar warning to the Jews, saying, Laying aside the commandment of God, ye hold the tradition of men.
Parable, it should be understood, is a similitude, a resemblance taken from natural things to impart to the people the knowledge of things spiritual. In order to give a stronger impression of what they taught, the prophets and other teachers made a free use of this forceful weapon. It catches the ear more easily and penetrates into the human mind.

Some Examples

1. We read in the Old Testament:
   And Jotham stood in the top of mount Gerizim, and lifted up his voice, and cried, and said unto them, Hearken unto me, ye men of Shechem, that God may hearken unto you: The trees went forth on a time to anoint a king over them, and they said to the olive tree, Reign thou over us. But the olive tree said unto them, Should I leave my fatness, wherewith by me they honour God and man, and go to be promoted over the trees? And the trees said to the fig tree, Come thou, and reign over us. But the fig tree said unto them, Should I forsake my sweetness, and my good fruit, and go to be promoted over the trees? Then said the trees unto the vine, Come thou, and reign over us. And the vine said unto them; Should I leave my wine which cheereth God and man, and go to be promoted over the trees? Then said all the trees unto the bramble, Come thou, and reign over us. And the bramble said unto the trees, If in truth ye anoint me king over you, then come and put your trust in my shadow; and if not, let fire come out of the bramble, and devour the cedars of Lebanon. (Judges 9:7-15).

It needs no ghost to tell you that the allegorical statement, if interpreted literally, will make senseless and
absurd reading. Abimelech, the son of Jerubbaal, by conspiracy with the people of Shechem, murdered his brethren, being threescore and ten persons and became king. Jotham, the youngest son of Jerubbaal escaped death, for he hid himself. Jotham by means of this forceful parable rebuked the Shechemites, and foretold their ruin and destruction.

2. Now turn over the Holy Quran and read:

(i) Those who swear allegiance to thee (the Prophet) do but swear allegiance to Allah. The hand of Allah is above their hands (48:10).

(ii) So you (the Prophet) slew them not but Allah slew them, and thou smotest not when thou didst smite the enemy, but Allah smote him (in the battle of Badr) (8:17)

(iii) So the heaven and the earth wept not for them (Pharaoh’s people) nor were they respited (44:29).

If one should take into his head to think that the Most High God, too, has hands and feet and other parts of the physical body like ourselves, or that the heaven has also eyes which shed tears like human eyes, it will certainly be an absurdity of the highest order. Allah’s hands signifies power and triumph. And the weeping for a dead man signifies the remembering of his good qualities or actions which often draw tears from the eyes. The heaven and the earth wept not when Pharaoh’s people were seized with Divine chastisement, for they had neither the love of God in their hearts nor
had they done anything for the good of men, that their
good qualities should have been remembered either in
heaven or on earth.

3. The Gospels, more than any other Book, are
excessively replete with figures of speech and parabes.
It is writen in Matthew (13:34): All these things spake
Jesus unto the multitude in parables: and without a
parable spake he not unto them. It is, therefore, all the
more necessary that great caution should be exercised
in interpreting the word spoken by Jesus the Christ.
For instance: he said to his disciples: Let your loins
be girded about, and your lights burning (Luke, 12:35).
It was a metaphorical statement, a fine figure of speech.
He meant that listlessness and apathy should not come
upon them, and they should ever be vigilant and alert.
But the Roman Catholic fathers, interpreting it in the
physical sense, tied ropes round their waistes, and
began to burn candles in the Church night and day.
Take another instance. Jesus said:

Verily, verily, I say unto you, He that believeth on me hath
everlasting life. I am that bread of life. Your fathers did
eat manna in the wilderness, and are dead. This is the bread
which cometh down from heaven, that a man may eat thereof,
and not die, I am the living bread which came down from
heaven; if any man eat of this bread, he shall live for ever;
and the bread that I will give is my flesh which I will give for
life of the world. The Jews therefore strove among themselves,
saying, How can this man give us his flesh to eat? Then
Jesus said unto them, Verily verily, I say unto you, Except ye
eat the flesh of the Son of man, and drink his blood, ye have
no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father; so he that eateth me; even he shall live by me. This is that bread which came down from heaven; not as your fathers did eat manna, and are dead; he that eateth of this bread shall live for ever. These things said he in the synagogue, as he taught in Capernaum. Many therefore of his disciples, when they had heard this, said: This is an hard saying; who can hear it? (John, 6:47-60).

Who can eat human flesh excepting the cannibals and savages living in the remotest jungles of the Dark Continent? In the civilized world, even a mention of it sends a severe shudder to the soul; and the disciples of Jesus, too, disliked and detested it, and from that time many of his disciples went back, and walked no more with him (Verse 66).

But the Christians, in this case too, slipped into error and went astray. Jesus, in his own metaphorical manner, had spoken of the spiritual life that would last for ever. But the Children of Christianity, putting upon it their own physical interpretation, inaugurated the ceremony of the Holy Communion in the Churches. In the morning service on Sundays, every Christian who joins this service, is given a piece of bread and some wine. He eats the piece of bread, thinking it to be the flesh of Jesus the Christ, and drinks the wine,
taking it to be his blood. When a man bases his belief on figures of speech and allegory, and sets aside the basic principles, he is, in this way, caught in the quagmire of ritualism and ceremony, and the true purpose and spirit of religion gets out of his sight. What a great good the Holy Quran has done to the world of religion by enunciating the golden principle that there are, in all the Revealed Books, both kinds of statements, fundamental as well as metaphorical, and that the decisive and fundamental truths, called *muhkamaat* in the language of religion, should form the basis of faith and the edifice of religion should be erected on them; and the allegorical statements, called *Mutashabhiyat*, should be interpreted subject to and in consonance with the fundamental principles. All the difficulties are solved in this way, and man is saved from stumbling over and falling into the pit.

**To Illustrate**

1. The Holy Quran has laid it down as an immutable and firm principle that the Most High God *alone* and none else, is the Creator of all things. A few verses:

   — Allah is the Creator of all things; and He is the One, the Supreme (13:16).

   ← Is there any Creator besides Allah Who provides for you from the heaven and the earth? (35:3).
— And those whom they call on besides Allah created naught, while they are themselves created. *Dead are they, not living* (16:20).

It is as clear as daylight that the power to create resides exclusively in the hands of Allah, and the act of creation cannot, therefore, be attributable to anyone but the Most High God. Jesus the Christ is one of *those whom they call on besides Allah*. The Christians worship and adore him. The Holy Quran says that neither he nor any other person who is taken for a god ever created anything, while they are themselves created. It is furthermore conclusively clear from this verse that Jesus the Christ was not living at the time of the revelation of the Holy Quran: *Dead are they, not living*.

Now, if there should be any statement, attributing the power to create to anyone besides Allah, it shall have to be interpreted subject to the spirit of the above-mentioned unchangeable law. We read in the Holy Quran (3:48) that Jesus said to the Children of Israel:

> I determine for you out of dust the form of a bird, then I breathe into it and it becomes a bird with Allah’s permission.

Obviously, it is an act of creation which cannot be attributed to anyone besides Allah. It shall have to be taken as an allegorical statement, a parable, and interpreted in consonance with the fundamental law.
Jesus meant that he converted the earth-bound people, the unspiritual worldly-minded, into high-soaring birds by breathing the truth into them.

2. The Holy Quran has put forth another law that those who are made to taste of death are not sent back into this world for a second time;

*And before them is a barrier until the day they are raised* (23:100).

A companion of the Holy Prophet whose name was Abd Allah was killed in a battle with the enemies of Islam. The Holy Prophet communicated to his son, Jabir, what he had perhaps been shown in a vision. The Prophet said: God Almighty asked your father to express his most earnest desire, and your father said in reply that he might be sent back into the world that he might be slain again fighting for the cause of Truth. The Most High God said: This cannot be, for the word has gone forth from Me that dead persons shall not be permitted to return to this earth. Therefore, the Holy Quran and the Hadith both decide conclusively that a person who has tasted of death, shall not be allowed to return to life in this world. It is, therefore, imperatively necessary that all such statements that Jesus the Christ raised up the dead; or that the selfsame Jesus, son of Mary, shall return to this earth for a second time, shall have to be interpreted in the light and spirit of this immutable and rigid law.
Miracles of Jesus

To pick up the thread of our story. John the Baptist, as stated in the foregoing pages, was in prison. He sent his disciples to Jesus to know, *Art thou he that should come, or do we look for another?* Jesus, instead of giving a clear reply that he was, of a truth, the Messiah which was for to come, indulged in parabolic language and said unto them:

Go and show John again those things which ye do hear and see: The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the *poor have the Gospel preached to them.*

An inspiring message indeed. But why was it that John the Baptist whom the Christians call ostentatiously the Evangelist of Jesus, accepted him not, nor directed his disciples to repose their belief on Jesus and enter into the fold of his discipleship, but founded a separate sect of his own, called the Nazaraeans?

It should, however, be noted that the concluding words, *the poor have the Gospel preached to them,* show clearly that the blind and the lame, the leper and the dead belonged to the same category as the poor to whom the Gospel was preached, being poor in heart. Another verse in *Matthew* clarifies it furthermore. Jesus said:

For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes and hear with their ears and should understand with their hearts, *and should be converted, and I should heal them* (13:15).
Healing means the healing of spiritual diseases.

Raising up the Dead

There are, in the Gospel-record, only two cases of raising up the dead by Jesus the Christ in the Church sense: (i) that of the daughter of a certain ruler of the synagogue; and (ii) that of Lazarus, a certain man of Bethany.

1. The Ruler’s Daughter:

Matthew, Mark and Luke have made a mention of this incident, but their statements are so different and incongruous that the whole case becomes more than doubtful. Matthew states:

While Jesus spake these things unto them, behold, there came a certain ruler, and worshipped him, saying, My daughter is even now dead; but come and lay thy hand upon her, and she shall live (9:18).

Mark, on the other hand, deposes:

And, behold, there cometh one of the rulers of the synagogue, Jairus by name; and when he saw him, he fell at his feet, and besought him greatly, saying, My daughter lieth at the point of death; I pray thee, come and lay thy hands on her, that she may be healed; and she shall live (5:23).

Luke affirms:

And, behold, there came a man named Jairus, and he was a ruler of the synagogue; and he fell down at Jesus’ feet, and besought him that he would come into his house; for he had only one daughter, about twelve years of age, and she lay a dying. (8:42)
Between dead and at the point of death, there is a difference of life and death. Yet all the three Gospel-writers declare unanimously that Jesus said that:

the maid is not dead, but sleepest.

(Matt. 9:24; Mark, 5:39; Luke, 8:52)

She might have been in a state of physical insensibility or stupor, but a fantastic tale has been woven out of this simple incident.

2. Lazarus of Bethany

The story of this miracle, as related in John (chapter 11), tells us that Lazarus was the brother of Mary and Martha whom Jesus loved. Lazarus fell ill. Jesus was, at the time, not in Bethany. The two sisters sent for him, but he came not, and said in reply: The sickness is not unto death, but for the glory of God. Lazarus died: and when Jesus arrived in Bethany, he had been in the grave for four days. Jesus and the whole host of mourners went to the grave. Jesus lifted up his eyes and prayed to God. Then:

he cried with a loud voice, Lazarus, come forth. And he that was dead came forth, bound hand and foot with graveclothes; and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go. (11:44).

O wonderful, wonderful, and most wonderful!
and yet again wonderful, and after that,
out of all hooping! (Shakespeare).
But where did Lazarus go to?; for after this incident, he was not seen by anyone. Such a walking, living miracle of the Divine power of Jesus should have become the observed of all observers; but it is really strange that nothing was heard of him after his resurrection. It is but natural that the queer and quaint story should provoke us to ask the following questions:

1. Why was it that of this great and mighty miracle, only one Gospel-writer, John, has made a mention, whereas the remaining three—Matthew, Mark and Luke—are quite silent? It makes the matter doubtful and unacceptable.

2. It is no use talking in a vacuum. The bull should be taken by the horns. We ask: What was the effect which this mighty miracle produced on the minds of the people? Is it not strange that rather than repose their belief on him, they hatched up a plot to kill him? (11: 47—53).

3. If the story had been true, and Lazarus had been raised as a matter of fact, the Jews would certainly have fallen on their knees before Jesus, and begged him to accompany them to their graveyard, and had their forefathers and dear ones resurrected. And the method was so short and sweet. Jesus was only to cry
with a loud voice; Ye dead persons, arise and come forth; and the dead would have emerged from their graves, and served as a strong, living sign, for all eternity, on the Divinity of Jesus the Christ.

It is obviously a cooked up and concocted story, and John, it appears, has taken his cue from a parable recorded by Luke. The parable is reproduced below in extenso.

There was a certain richman, which was clothed in purple and fine linen, and fared sumptuously every day; and there was a certain beggar named Lazarus, which was laid at his gate, full of sores and desiring to be fed with the crumbs which fell from the rich man’s table; moreover the dogs came and licked his sores. 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 lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things; and likewise Lazarus evil things: but now he is comforted, and thou art tormented. And besides all this, between us and you there is a great gulf fixed; so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence. Then he said, I pray thee therefore, father, that thou wouldest send him to my father’s house; for I have five brethren; that he may testify unto them, lest they also come into this place of torment. Abraham saith unto him, They have Moses and
the prophets; let them hear them. And he said; Nay, father Abraham; but if one went unto them from the dead, they will repent. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead. (16:19—31).

It would be no extravagance to say that John, in his excessive enthusiasm to raise Jesus the Christ to Divine heights, converted this fine figure of speech into a miracle, and resurrected Lazarus from his grave.

Biblical Ruling

The Greeks have a proverb full of age-long wisdom that Counsel breaks not the head. We invite respectfully such persons who still cling to and believe in this capricious and fanciful story to pause and ponder over the following Biblical texts:

(i) As the cloud is consumed and vanisheth away; So he that goeth down to the grave shall come up no more. He shall return no more to his house, neither shall his place know him any more (Job, 7:9).

(ii) [When David’s son, born of his wife Bathsheba, died]; Then said his servants unto him, What thing is this that thou hast done?; thou didst fast and weep for the child, while it was alive: but when the child was dead thou didst rise and eat bread. And he said, While the child was yet alive, I fasted and wept; for I said, Who can tell whether God will be gracious to me, that the child may live? But now he is dead wherefore should I fast? Can I bring him back again? I Shall go to him, but he shall not return to me. (II Samuel, 12:22).
Even St. Paul, the ingenious founder of Church Christianity, had to throw off all disguise and confess in his Epistle to the Hebrews (9:27):

And as it is appointed unto men once to die, but after this the judgment.

The Holy Quran

According to the Holy Quran also there are three states of a man’s life, viz, his life in this world, his life in barzakh, and the great manifestation of all spiritual realities that will take place on the day of Resurrection. Barzakh is the intermediate state in which the soul lives after death till the Resurrection; and no one who has passed into the state of barzakh is allowed to go back into the previous state. It is an immutable and fixed law, and there is no aberration nor any exception to it.

Giving Sight to the Blind

The story of this miracle, according to the Gospel record, reads as given below:

— And as they departed from Jericho, a great multitude followed him. And behold, two blind men sitting by the way side, when they heard that Jesus passed by, cried out, saying, Have mercy on us. O Lord, thou Son of David........ So Jesus had compassion on them, and touched their eyes; and immediately their eyes received sight; and they followed him (Matt. 20:29–34).

— And as he went out of Jericho with his disciples and a great number of people, blind Bartimaeus the son of Timaeus sat by the highway side begging. And he heard that it was
Jesus of Nazareth, he began to cry out and say, Jesus, thou Son of David, have mercy on me...... And Jesus answered and said unto him, Go thy way; thy faith has made thee whole. And immediately he received his sight, and followed Jesus in the way (Mark, 10:46—52).

— And it came to pass, that as he was come nigh unto Jericho, a certain blind man sat by the wayside begging; and hearing the multitude pass by, he asked what is meant. And they told him, that Jesus of Nazareth passeth by. And he cried, saying, Jesus, thou Son of David, have mercy on me. And Jesus said unto him, Receive thy sight; thy faith hath saved thee. And immediately he received his sight, and followed him, glorifying God; and all the people, when they saw it, gave praise unto God (Luke, 18:35—43).

— John is silent and makes no mention of this miracle.

The statements of the Gospel-writers, it can easily be seen, tell so different and incongruous tales regarding this alleged miracle that the whole story becomes doubtful and questionable. We adduce and urge the following objections for clarification:

1. Was the miracle performed unto one blind man or two? Matthew would have us believe that there were two blind men unto whom the miracle was wrought; but Mark and Luke give lie to this statement and assure us that there was only one blind man.

2. When was the miracle performed? Matthew and Mark state that it was performed when Jesus and his disciples had departed from the
city of Jericho; but Luke gives denial to this statement and deposes that the miracle took place when they were entering the gates of Jericho.

3. Matthew affirms that Jesus touched the eyes of the blind man with his hands, and the eyes received sight; but Mark and Luke disagree with him, and state that it was the blind man's faith which restored sight to him and made him whole, and he glorified God, and all the people also gave praise unto God. Which of these two statements is correct and true: was the blind man healed by the touch of Jesus' hands or by his own faith in God?

4. Who shall decide when doctors disagree?

There is yet another interesting miracle recorded by Mark (8: 22—26):

And he (Jesus) cometh to Bethsaida; and they bring a blind man unto him; and besought him to touch him. And he took the blind man by the hand, and led him out of the town; and when he had spit on his eyes, and put his hands upon him, he asked him if he saw aught. And he looked up, and said, I see men as trees, walking. After that he put his hands again upon his eyes, and made him look up and he was restored, and saw every man clearly. And he (Jesus) sent him away to his house, saying, Neither go into the town, nor tell it to any in the town.
Miracle is an act of supernatural power and might. It is performed with one stroke, and not by slow degrees as in the above-mentioned case, in attestation of the Divine mission of the performer. It is not understood why it should be concealed and kept a secret, and how could it be kept hidden from the people who had brought the blind man to Jesus, and besought him to restore his sight.

It is written in John (9:1—7):

And as Jesus passed by, he saw a man which was blind from his birth. . . . Jesus spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay; and said unto him, Go, wash in the pool of Siloam (which is by interpretation, Sent). He went his way, therefore, and washed, and came seeing.

A mention of a similar healing pool has been made in the foregoing pages. A few verses can bear repetition:

Now there is at Jerusalem by the market a pool which is called in the Hebrew tongue Bethesda, having five porches. In those lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water. For an angel went down at a certain season into the pool, and troubled the water; whosoever then first after the troubling of the water slipped in was made whole of whatever disease he had. (John: 5:2—4)

It has been noticed with regard to such miracles recorded in the Gospel that it is mentioned either in one Gospel only and the other Gospels are silent about
it, or if they do make a mention of it, the statements are so inconsistent and at variance with each other that the whole story becomes doubtful and unbelievable.

Feeding Five Thousand

When the present writer, during the earlier days of his education, was a student of a Christian Mission School, we awaited eagerly the approach of the Bible period, when the Padre, a venerable old man, used to amuse as well as amaze us with the strange stories of the miracles of Jesus.

On one occasion, he told us, Jesus went into a desert place. Five thousand people had followed him out of the cities. Evening came, and there was no time for them to return to their homes; and they were hungry. The disciples had only five loaves and two fishes. Jesus took them, looked up to heaven, broke them and gave to the disciples who distributed them among the multitude. They ate and were filled, and of the fragments that remained they took up twelve baskets full. (Matt. 14:20).

And the imaginary relish was so
sweet that it enchanted us all,

The venerable Padre then went on to impress upon our tender minds that Jesus only could do such wonderful deeds because he was the Son of God, and had been strengthened with supernatural power.
Now turn over *The Second Book of the Kings* (Old Testament), Chapter 4, and read verses 42 to 44, where it is written that Prophet Elisha fed similarly an hundred people with twenty loaves of barley: *and they did eat, and left thereof*. Prophet Elisha, in all fairness, should, therefore, be regarded at least the younger Son of God and installed next to Jesus on the Divine throne.

It should be remembered that Jesus always spoke in parables and preferred to clothe his teaching in allegorical language. He said to his disciples:

Take heed and beware of the leaven of the Pharisees and of Sadducees...... And they reasoned among themselves... He said unto them, O ye of little faith, why reason ye among yourselves, because ye have brought no bread? Do ye not yet understand, neither remember the five loaves of the five thousand, and how many baskets ye took up! How is it that ye do not understand, that I spoke it not to you concerning bread, ...... Then understood they how that he bade them not beware of the leaven of bread, *but of the doctrine of the Pharisees and the Sadducees*. (Matt. 16:6—12).

Jesus, by means of the parable of *Leaven of the Pharisees* cautioned his disciples to beware the vicious doctrine of the Pharisees, and impressed upon them, through the parable of *Five Thousand and Five Loaves* that hundreds and thousands of people can be satisfied with one *spiritual bread* and there shall still remain of it to satisfy and satiate many more. The story of the Feeding of Five Thousand with five loaves is therefore,
not a factual statement but only a parable; but, as in other cases, physical significance has been imposed upon it. Jesus himself has expounded it nicely in his Sermon on the Mount, saying,

Blessed are they which do hunger and thirst after righteousness; for they shall be filled (Matt 5:6).

Jesus said, I am the bread of life, he that cometh to me shall never hunger; and he that believeth on me shall never thirst (John, 6:35).

again wonderful, and after that, out of all hoping

(Shakespeare)

But more of it later on.

Argumenti Gratia

Wonders will not cease; and according to John, (21:35):

And there are also many other things which Jesus did, the which if they should be written every one. I suppose that even the world itself could not contain the books that should be written.

But in order to cut short and curtail this long story let us suppose for the sake of argument that Jesus the Christ did perform all those great deels in the physical sense, as the Church would have us believe The Padre had argued that since Jesus worked those mighty miracles that were above and beyond human power, he was a Divine Being, the Divine Son of the Divine
Father. But even a cursory reading of the Old Testament will show that similar miracles, and in many cases much more wonderful and marvellous had been wrought by the prophets of Israel. A few examples:

1. Raising up the Dead

Prophet Elijah was staying in the house of a poor widow. Her son fell ill and died. She wept and cried. Prophet Elijah laid the dead child upon his own bed:

And he stretched himself upon the child three times, and cried unto the Lord, and said, O Lord my God, I pray thee, let this child’s soul come into him again. And the Lord heard the voice of Elijah; and the soul of the child came into him again, and he revived. (1 Kings, 17:21, 22).

Now turn over The Second Book of The Kings, Chapter 13, and read:

And Elisha (Prophet) died, and they buried him. And the bands of the Moabites invaded the land at the coming in of the year. And it came to pass, as they were burying a man, that, behold, they spied a band of men; and they cast the man into the sepulchre of Elisha; and when the man was let down, and touched the bones of Elisha, he revived, and stood up on his feet. (13:21).

A much more marvellous miracle indeed. Even the dead bones of Prophet Elisha raised up and revived life into the dead, and how much more powerful he would have been, when he was living in flesh and blood.
Now open The Book of The Prophet Ezekiel, Chapter 37, and read:

The hand of the Lord was upon me (Ezekiel), and carried me out in the spirit of the Lord, and set me down in the midst of the valley which was full of bones........ He said unto me, prophesy unto these bones, and say unto them, O ye dry bones, hear the word of the Lord...... So I prophesied as I was commanded; and as I prophesied, there was a noise, and behold a shaking, and the bones came together, bone to his bone...... and the sinews and the flesh came up upon them, and the skin covered them above; but there was no breath in them...... So I prophesied as he commanded me, and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army.

If Jesus the Christ could be raised to Divine heights on the assumption that he raised up Lazarus who had been dead for four days, and the daughter of a ruler of the synagogue who was in a state of physical insensibility or stupor, Prophet Ezekiel who raised up a whole army from dry bones, shall have also to be installed on a Divine pedestal much higher than that of Jesus the Christ. What is sauce for the goose is sauce for the gander.

2. Healing a Leper.

Naaman was a captain in the Syrian army. He was a great man with his master, the king, but he was a leper. A captive girl from the land of Israel, who waited upon Naaman’s wife, told her that there was a prophet in Samaria (Elisha) who could heal him of his leprosy.
So Naaman came with his horses and with his chariot, and stood at the door of the house of Elisha. And Elisha sent a messenger unto him, saying, Go and wash in Jordan seven times, and thy flesh shall come again to thee, and thou shall be clean......Then went he down, and dipped himself seven times in Jordan, according to the saying of the man of God; and his flesh came again like unto the flesh of a little child, and he was clean (II Kings, 5:9, 10, 14).

3. The Sun and Moon Stand Still

Five Kings, unitedly, invaded the city of Gibeon, for it had made peace with Prophet Joshua and with the Children of Israel. But the Lord discomfited them before Israel.

And Joshua said in the sight of Israel, Sun, stand thou still upon Gibeon; and thou, Moon, in the Valley of Ajalon. And the sun stood still, and the moon stayed, until the people had avenged themselves upon their enemies...... So the sun stood still in the midst of heaven, and hasted not to go down about a whole day. And there was no day like that before it or after it (Joshua, 10:12—14).

4. Dividing River Water

Prophets Elijah and Elisha, during their journey, stood by the river Jordan.

And Elijah took his mantle, and wrapped it together, and smote the waters, and they were divided hither and thither so that they two went over on dry ground...... And it came to pass, as they still went on, and talked, that, behold, there appeared a chariot of fire and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into
heaven...... Elisha took up also the mantle of Elijah that fell from him, and smote the waters...... and when he also had smitten the waters, they parted, hither and thither; and Elisha went over. (II Kings, 2:8, 11, 14)

5. The Ravens Feed Elijah

And the word of the Lord came unto Elijah, saying, Get thee hence, and turn thee eastward, and hide thyself by the brook Cherith, that is before Jordan. And it shall be, that thou shalt drink of the brook; and I have commanded the ravens to feed thee there. So he went and did according unto the word of the Lord: for he went and dwelt by the brook Cherith, that is before Jordan. And the ravens brought him bread and flesh in the morning, and bread and flesh in the evening; and he drank of the brook. And it came to pass after a while, that the brook dried up, because there had been no rain in the land. And the word of the Lord came unto him, saying, Arise, get thee to Zarephath, which belongeth to Zidon, and dwell there; behold, I have commanded a widow woman there to sustain thee. So he arose and went to Zarephath. And when he came to the gate of the city, behold, the widow woman was there gathering of sticks; and he called to her, and said, Fetch me, I pray thee, a little water in a vessel, that I may drink. And as she was going to fetch it, he called to her, and said, Bring me, I pray thee, a morsel of bread in thine hand. And she said, As the Lord thy God liveth, I have not a cake, but an handful of meal in a barrel, and a little oil in a cruse; and, behold, I am gathering two sticks, that I may go in and dress it for me and my son, that we may eat it, and die. And Elijah said unto her, Fear not; go and do as thou hast said; but make me thereof a little cake first, and bring it unto me, and after make for thee and for thy son. For thus saith the Lord God of Israel, The barrel of meal shall not waste, neither shall the cruse of oil fail until the day that the Lord sendeth rain upon the earth. And she
went and did according to the saying of Elijah; and she, and he, and her house, did eat many days. And the barrel of meal wasted not, neither did the cruse of oil fail, according to the word of the Lord, which he spake by Elijah (I Kings, 17:2—16).

6. **Miracle of the Loaves**

And there came a man from Baalshalisha, and brought the man of God (Elisha) bread of the firstfruits; twenty loaves, of barley, and full ears of corn in the husk thereof. And he said, Give unto the people, that they may eat. And his servitor said, What, should I set this before an hundred men? He said again, Give the people, that they may eat; for thus saith the Lord, They shall eat, and shall leave thereof. So he set it before them, and they did eat, and left thereof, according to the word of the Lord (II Kings, 4:42—44).

7. **Daniel in the Lions’ Den**

Prophet Daniel was cast into the lions’ den by the command of King Nebuchadnezzar. It is written:

Now the King spake and said unto Daniel, Thy God whom thou servest continually, he will deliver thee. (Daniel, 6:16)

The next day when the King came to the den,

he cried with a lamentable voice unto Daniel; and the king spake and said to Daniel, O Daniel, servant of the living God, is thy God, whom thou servest continually, able to deliver thee from the lions? Then said Daniel unto the King, O King, live for ever. My God hath sent his angel, and had shut the lions’ mouths, that they have not hurt me; forasmuch as before him innocency was found in me; and also before thee, O King, have I done no hurt. Then was the King exceeding glad for him, and commanded they should take Daniel up out
of the den. So Daniel was taken up out of the den, and no manner of hurt was found upon him, because he believed in his God. (Daniel, 6:20—23)

Comparisons are odious. But, as Shakespeare has rightly said: *O, while you live, tell truth and shame the devil*, we are obliged to recall a similar incident which came to pass and befell Jesus. As Daniel was cast into the hungry lions' den to be devoured by them, Jesus was hung upon the fatal beam to die a damned death:

And they that passed by reviled him, wagging their heads, and saying...... If thou be the Son of God, come down from the cross. Likewise also the chief priests mocking him, with the scribes and elders, said, He saved others; himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him. *He trusted in God; let him deliver him now*, if he will have him; for he said, I am the Son of God......... Jesus cried with a loud voice, saying, *Eli, Eli, lama sabachthani?* that is to say, My God, my God, why hast thou forsaken me? (Matt. 27:39—42)

To this cry of complaint an ancient MS of Mark also adds the sentence, *Why hast thou put me to shame?* But no angel, as in the case of Prophet Daniel, descended from heaven to save him; and Jesus, according to the Gospel-record, *yielded up the ghost* on the cursed cross.

Little need to say that the alleged miracles of Jesus the Christ dwarf into insignificance before the mighty
and marvellous signs shown by the prophets. We quote in passing another instance of a stupendous sign displayed even by three non-prophets from among the Children of Israel.

8. The Fiery Furnace

King Nebuchadnezzar had set up a golden image and commanded his people to worship it;

And whoso falleth not down and worshippeth shall the same hour be cast into the midst of a burning fiery furnace (Daniel 3:6).

Three men of the Children of Israel, named Shadrach, Mesach and Abed-nego, whom the king had set over the affairs of the province of Babylon, did not worship the golden image. They were bound strongly in their garments to be cast into the burning fiery furnace. They said to the king:

Our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king (3:17).

The king commanded that the furnace should be heated seven times more than it was wont to be heated; and they were cast into it. The furnace was so exceeding hot that the flame of the fire burnt to death those men who took up Shadrach, Mesach and Abed-nego to be cast into the furnace. But the king was astonished to see them walking leisurely in the midst of the fire.
Then Nebuchadnezzar came near to the mouth of the burning fiery furnace, and said, Ye servants of the most high God, come forth, and come hither.......... And the princes, governors and captains, and the king's counsellors, being gathered together, saw these men, upon whose bodies the fire had no power, nor was an hair of their head singed, neither were their coats changed, nor the smell of fire had passed on them. Then Nebuchadnezzar spoke and said, Blessed be the God of Shadrach, Mesach, and Abed-Nego who hath sent his angel, and delivered his servants that trusted in him. (Chapter 3)

Not a small miracle indeed. Will our Christian friends who always fall back on the argument of wonder-working and miracle, in all fairness, exalt these men also and set them on the same Divine pedestal along with Jesus the Christ?

Scriptural Idiom

Raising up the dead, according to Biblical usage, is not any supernatural or hyperphysical action. But it is a commonplace scriptural idiom which means to reclaim from evil and reform, by means of sublime and sacred teaching, such sinners who have become spiritually dead, and induce and encourage them to do good deeds. Jesus said:

Verily, Verily, I say unto you, If a man keep my saying, he shall never see death (John, 8:51).

And in order to impress upon the minds this great spiritual truth, Jesus uttered the parable of the Prodigal Son. He said: A certain man had two sons. The
younger one took from his father his share of the property, and went away to far country, and wasted all in sinful deeds, and was at last reduced to the point of starvation, and began to feed people's swine to get his food;

And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him, (Luke 15:16).

He, then, came to himself, and returned to his father, and said: Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son.

But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet; and bring hither the fatted calf, and kill it; and let us eat, and be merry; for this my son was dead, and is alive again; he was lost, and is found. And they began to be merry (Luke, 15:22—24).

This is the significance of the Biblical phrase, raising up the dead. The prodigal son was lost in sin to such a large extent that he appeared to be reclaimless rebel, and the spiritual death had come upon him. But when he recoiled from his evil course and repented, he was regenerated and revived, and a new life was conferred upon him. And St. Paul in The First Epistle to the Corinthians writes, I die daily (15:31). He certainly did not mean physical death, but merely re-echoed what Jesus was reported in Luke to have taught:

If any man will come after me, let him deny himself, and take up his cross daily, and follow me (9:23).
And those who are dead physically shall not be resurrected and raised before the Last Day of Judgment:

As the cloud is consumed and vanisheth away, so he that goeth down to the grave shall come up no more (Job, 7:9)

The Holy Prophet of Islam

It should be remembered that every prophet or apostle who comes from the Most High God has to his charge the task of healing the people of their spiritual diseases, and resurrect and regenerate new life into those who are dead in sinfulness and vice. This great and stupendous task, of all the prophets of the world, the Holy Prophet of Islam (peace and the blessings of God be upon him) accomplished to a marvellous degree, so that even the learned authors of Encyclopædia Britannica had to declare that the Holy Prophet Muhammad was the most successful of all prophets and religious personalities (art. Koran).

Says the Most High God in the Holy Quran (8:24)

O you who believe, respond to Allah and His Messenger when he calls you to that which gives life.

Jesus the Christ might have raised up a few dead of the Jews, but the Great Prophet of Arabia raised up and resurrected a whole nation, seized with spiritual death, to such a prodigious and perfect degree that they in their turn, became the spiritual teachers of the world. Jeremiah, a well-known prophet of the Old Testament, had stated by way of a prophecy:
Go unto Kedar, and consider diligently, and see if there be such a thing. Hath a nation changed their gods, which are yet no gods? but my people have changed their glory for that which doth not profit (Jeremiah, 2:10).

Kedar was the name of a son of Ishmael (Gen. 25:13). Prophet Jeremiah had said for the Christian ears, in a forceful tone: Go and find out from the tribe of Kedar, i.e. the people of Arabia, who was he, who reclaimed such an incorrigible and idolatrous people, and transformed them into righteous worshippers of the One True God? Is it not a miracle of miracles that one single man (peace and the blessings of God be upon him), friendless and weaponless as he was, rose from the sands of Arabia in an utterly helpless condition, and within a space of twenty years which is merely a trice in the life of a nation, converted the whole people to his way of thinking and belief, and gathered around him thousands of loyal and faithful followers, and no one betrayed him for thirty pieces of dirty lucre, nor was there, among them, any Peter who most cowardly denied and cursed him three times.

(2) The pre-Islamic Arabs were an obstinate, stiff-necked and unyielding people. They were impervious to reason and had their own will. They were in a state of continual internecine warfare which threatened to devastate the whole country. The Jews and the Christians, it is a fact of history, had tried their level best, for five centuries, to rectify and reform them; but it was all in vain. A modern writer has very rightly stated:
A more disunited people it would be hard to find, till suddenly the miracle took place. A man arose who by his personality and by his claim to direct Divine guidance, actually brought about the impossible, namely the union of all these warring factions (*Ins and Outs of Mesopotamia*, P, 99).

With reference to this miraculous transformation wrought by the Holy Prophet, says the Most High God in the Holy Quran (3 : 102):

> And remember Allah’s favour to you when you were enemies, then He united your hearts so by His favour you became brethren. And you were on the brink of a pit of fire; then He saved you from it. Thus Allah makes clear to you His messages that you may be guided.

(3) But the greatest miracle of the Holy Prophet of Islam is the Holy Quran; and the Book itself claims to be a miracle. It has challenged the world to produce the like of it, if they can:

— If men and jinn (leaders of evil) should combine together to produce the like of this Quran, they could not produce the like of it, though some of them were aiders of others (17 : 88).

— And if you are in doubt as to that which We have revealed to Our servant, then produce a chapter like it, and call on your helpers besides Allah, if you are truthful (21 : 23).

This challenge had been repeated four times in the Holy Quran. But the unbelievers of Mecca, inspite of their tall claims to eloquence and oratory, could not
pick up the gauntlet. The challenge, since then, has reverberated and rung through the ages unanswered and unmet. Whereas the Christian critics and their lick-spittles, the Arya Smajists, have produced big heaps of foul and filthy literature against Islam and the Holy Prophet, they have not been able to meet and answer this challenge. A mighty miracle indeed.

Testimony of Christian Scholars

(i) It was the one miracle claimed by Muhammad—his standing miracle he called it; and a miracle indeed it is (Bosworth Smith's Life of Muhammad, P 290).

(ii) The Quran is unapproachable as regards convincing power, eloquence and even composition. Never has a people been led more rapidly to civilization, such as it was, than were the Arabs through Islam (New Researches by Hirschfeld, pp 5 and 8)

(iii) That the best of Arab writers has never succeeded in producing anything equal in merit to the Quran itself, is not surprising (Palmer's Translation of Quran, Introduction, p. l.v.).

The Quran, of a truth, is a mighty miracle. It has wrought the greatest transformation that the world has ever witnessed—material, moral as well as spiritual. The effect which it has produced, is, as a matter of fact, a hundred thousand times greater than the effect produced by any miracle of any other prophet.

The Quranic Verses

Our inquiry and investigation, however, would be incomplete if we take not into consideration and dis-
cuss the Quranic verses which are often adduced in support of the fantastic fables of the miracles of Jesus. But before entering upon this discussion, it seems necessary to review, in a few words, the life-story of Jesus the Christ.

The Jews awaited anxiously the advent of the Messiah who was to restore to them the throne and Kingdom of David. When Jesus was born to Joseph and Mary, and the news that the King of Jews had come into the world, reached the ears of the Roman King, Herod, he intended to make away with and kill him. And

the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word; for Herod will seek the young child to destroy him. When he arose, he took the young child and his mother by night, and departed into Egypt; and was there until the death of Herod...... When Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in Egypt, saying, Arise, and take the young child and his mother, and go into the land of Israel; for they are dead which sought the young child's life. And he arose, and took the young child and his mother, and came into the land of Israel. But when he heard that Archelaus did reign in Judea in the room of his father Herod, he was afraid to go thither; notwithstanding, being warned of God in a dream, he turned aside into the parts of Galilee; and he came and dwelt in a city called Nazareth (Matt: chapter 2).

The birth of Jesus, according to the recent research, took place in about 8 B.C.E. Herod reigned from
37 B.C.E. to 4 B.C.E. So, the age of Jesus, when they returned from Egypt in 4 B.C.E. was about four years. But the family, for fear of the son of Herod who ruled in his father's place, repaired to a far-off country, Galilee, 90 miles away from Jerusalem, and lived there for some years until their danger was past.

Jesus was twelve years of age when he paid his first visit to Jerusalem along with his parents at the feast of the passover, a Jewish festival. But nothing important or worthy of note took place during that visit excepting that he listened to the talks of the doctors of law of the Jews.

The Call came to Jesus at the age of 30 years, and he proclaimed that he was the Messiah which was for to come, and embarked upon his mission in right earnest. After two years of preaching in the suburb, Jesus the Messiah came into Jerusalem for the same purpose. He was riding an ass,

that it might be fulfilled which was spoken by the prophet, saying...... Thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass. (Matt. 21:5).

Mary and other people also were with him.

And when he was come into Jerusalem, all the city was moved, saying, Who is this? And the multitude said, This is Jesus the prophet of Nazareth of Galilee (Matt; 21:10).
(i) Speaking in the Cradle

While giving the glad tidings of the birth of a son to Mary, the angel had said:

And he will speak to the people, when in the cradle, and when of old age (Quran : 3:45).

Shall we take it to mean that Jesus spoke only twice in his life, when in the cradle which constituted his alleged miracle, and when in old age, and all through the rest of his life remained speechless and dumb? But the facts give it a lie; for Jesus spoke with a flowing tongue all through his life. The question, therefore, naturally arises: Why only a mention of Mahd (cradle) and Kahl (advanced age) has been made in this verse? It should be remembered that it was a special kind of speaking that he spoke during these two periods of his life. viz, the deliverance of the Divine message. As stated in the foregoing pages, the ministry of Jesus had two different periods; first, when he, up to the age of 33 years, preached unto the Jews of Palestine and the surrounding countries; second, when he, emigrating to the Eastern countries after the event of crucifixion, delivered his message to the Lost Sheep of the House of Israel; this period extended from 33 years to 120 years when he breathed his last in Kashmir and was buried there. This fact that Jesus lived up to a good old age, is also borne out by the evidence of some early Christians. It is written in Early History of the Christian Church by Ducheone:
According to tale current in the days of Papias, the Lord lived to a great age.

Papias was a disciple of the apostle John.

The First Miracle

The period of Jesus' mahd, it is thus clear beyond doubt, extended up to the age of 33 years, during which time he preached his doctrine publicly, and invited the Ulema of the Jews to accept it. But they felt offended; and spoke to Mary indignantly with reference to the preaching of his son. The Holy Quran has recapitulated the whole story in a few vigorous verses, saying,

Then she (Mary) came to her people with him (Jesus) carrying him (tahmilahu). They said: O Mary, thou hast indeed brought a strange thing. O sister of Aaron, thy father was not a wicked man, nor was thy mother an unchaste woman. But she pointed to him. They said: How can we speak to one who is a child in a cradle? He said: I am indeed a servant of Allah. He has given me the Book and made me a prophet; and he has made me blessed wherever I may be, and He has enjoined on me prayer and poor-rate so long as I live; and to be kind to my mother; and He has not made me insolent, unblessed. (19:27—32).

People infatuated with the Christian conception of Jesus the Christ that he had been endowed with supernatural power, have put upon this simple incident a strange and ridiculous construction. They tell us that the virgin Mary after giving birth to her child, came to her people, carrying the new-born babe in her arms; whereupon
they frowned upon and stigmatized her, accusing her of adultery. Mary said in reply: Require an answer, not from me, but from this child. And they said disdainfully: Shall we speak to one who is a child in the cradle? And the few days old Jesus opened his lips and said:

_I am a prophet. I have been given the Book. I have been commanded by God to offer prayers and pay the poor-rate (Zakat)._ 

This speech of Jesus, when he was only a few days old infant lying in the cradle, they assert, was the first miracle wrought by Jesus.

**Vain Fantasy**

But even a little reflection will show that it was all false and hollow. The infant said that he was a prophet, and the Book had been given unto him, whereas he was neither a prophet nor any Book had been revealed unto him. He was only an infant in his swaddling clothes, lying at the mercy of his mother even for cleanliness, but he said that he had been commanded by God to offer prayers which, of course, he offered not. Could there be anything more ridiculous than this statement? The infant was still at the breast of his mother, and cried for her milk when hungry, but he was made to say that he had been commanded by the Most High God to pay the poor-rate (Zakat).

_A goodly apple rotten at the heart;_
_O, what a goodly outside falsehood hath!_
And if it were argued that the intention was merely to show to the hostile Jews the sign of a few days old infant speaking in the cradle, it could have been more impressive and convincing if, instead of putting in his mouth, so many unbecoming mis-statements, the infant had been made to say: Ye ignorant people; it is all absurd that you are talking; there is nothing wrong or sinful in the matter of my birth. This terse and true reply would have nailed the slanderous tongue of the Jew to the roof of his malicious mouth.

The inconsiderate commentators would have the world believe that Mary having been charged with adultery, the birth of Jesus was looked upon and condemned by the Jews as illegitimate and illicit. But is it not strange that in his miraculous reply, Jesus made not a single reference to the circumstances of his birth? It is, therefore, distinctly clear that the objection of the Jews was not against the birth of Jesus, but it was in relation to something else. We read in the *Jewish Encyclopaedia* (Vol VII: 170):

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.

**Another Argument**

If the Jews had charged Mary with adultery because she had given birth to Jesus while she was unmarried, she would have been, according to Law
(Deut, 22:21, 24) stoned to death. But the fact that she was not stoned to death proves conclusively that the Jews had not charged her with adultery. Furthermore, if the Jews had believed that Jesus was an illegitimate son, a bastard, they would not have allowed him to enter the synagogue; for the Law said:

A bastard shall not enter into the congregation of the Lord; even to his tenth generation shall he not enter into the congregation of the Lord. (Deut: 23:2).

But Jesus not only entered the synagogues but also preached in them without any let or hindrance.

The Term Tahmilahu

The commentators, on the queer assumption that as soon as Mary gave birth to the child, she took it to her people (probably to make a show of it), have interpreted the term tahmilahu to mean, carrying him in her arms, whereas it means carrying him on an animal, or mounting him on a breast. To take an example. Some of the Companions of the Holy Prophet wanted to join an expedition. But they had no horses nor camels to ride on. Says the Most High God in the Holy Quran addressing the Holy Prophet:

They came to thee (the Prophet) that thou shouldst mount them—litahmilahum, thou didst say: I cannot find that on which to mount you—ma ahmilokum alaihe (9:92).
The Prophet was certainly not to carry them in his arms, but to carry them riding on animals.

It may be recalled that Jesus the Messiah, when he entered Jerusalem, was being carried by his mother on an ass. He had been carrying on his preaching for two years, but the Jews accepted him not.

Strange Thing

The infuriated Jews took Mary to task on his account and reprimanded her, saying, *Thou hast indeed brought a strange thing*; for he claimed greater authority than the elders of Israel. Mary referred them to Jesus for an explanation of his position. But the old and learned Jews, doctors of the Law, said disdainfully: Should we speak to and address him who was born and brought up before our eyes, and is, as it were, a child in the cradle before our knowledge and learning? Then Jesus the Christ, with all the dignity of a prophet, said unto them:

*I am indeed a servant of Allah. He has given me the Book and made me a prophet. And He has made me blessed wherever I may be, and He has enjoined on me prayer and poor-rate so long as I live, and to be kind to my mother; and He has not made me insolent, unblesssd.*

Jesus could only say that he was made a prophet when he was actually entrusted with the mission of a prophet, and not when he was lying in the cradle in his swaddling clothes.
Mother's Respect

According to the Gospel-record, it is painful to point out, Jesus’ mother as well as his brothers believed not on him, and that he was disrespectful and insolent towards his mother. A few verses:

While he yet talked to the people, behold, his mother and his brethren stood without, desiring to speak with him. Then one said unto him, Behold, thy mother and thy brethren stand without 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 stretched forth his hand toward his disciples, and said, Behold my mother and my brethren! For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother (Matt: 12: 46 – 50).

It shows clearly that Jesus regarded not his mother and brothers as believers, for he said: Whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother. In other words, as Luke has put it (8: 20): They heard not the word of God nor did it. The sad story ends not here. Not only they did not believe on him, but they looked upon and regarded him as a mad man:

— And when his kinsmen heard of it, they went out to lay hold on him; for they said: He is beside himself (Mark, 3:21).

— And many of them (the Jews) said, He hath a devil, and is mad; why hear ye him? (John 10: 20).
There was a marriage in Cana of Galilee; and the mother of Jesus was there; and both Jesus was called, and his disciples, to the marriage. And when they wanted wine, the mother of Jesus saith unto him, They have no wine. Jesus saith unto her, *Woman what have I to do with thee?* Mine hour is not yet come (John, 2:1-4).

This happened when Jesus had just embarked upon his mission. Instead of addressing Mary respectfully as *mother* or *dear mother*, he is reported to have said rather irreverently: *Woman, what have I to do with thee?*

This scornful attitude of Jesus towards his mother, the Gospel-writers tell us, continued and lasted all through his life. During the last hour of his existence upon this earth, when he was hanged upon the Cross, and beheld his mother and a disciple standing by, Jesus said unto her.

*Woman, behold thy son.* Then saith he to the disciple, *Behold thy mother* (John, 19:25).

But the Holy Quran has exonerated Jesus of this charge also, saying, that he was respectful and obedient to his mother, and not insolent and rude.

(ii) **Creating Birds**

Jesus said to the Children of Israel: I have come to you with a sign from your Lord, that I determine for you out of dust the form of a bird, then I breathe into it and it becomes a bird with Allah's permission (3:48).
This verse of the Holy Quran has been interpreted to mean that Jesus the Christ created birds by way of miracle. He made birds of clay, breathed into them, and the birds flew in the air;

A funny tale, begot of nothing but vain fantasy.

The Christians have been bold enough to attribute to Jesus the Christ all the great miracles which they could conceive of—raising up the dead, giving sight to the blind, and hearing to the deaf, and cleansing lepers with a mere touch of the hand. But even they had not the courage to attribute to him any act of creation. In this respect, the Muslims, however, have out-christianed Christians, and said that in addition to these miracles, Jesus the Christ also created birds in the physical sense.

Discrepancy

Side by side with this verse, place the following two verses and institute comparison:

— And those whom they call on besides Allah created naught, while they are themselves created (16:20).

— Surely those whom you call upon besides Allah cannot create a fly, though they should all gather for it (22:73).

These two verses state in unqualified and positive terms that all those whom people associate with and call upon besides Allah (Jesus included in the list) cannot create
even such a trifling thing as a fly even though all of them may combine for the accomplishment of this deed, while the verse under review (3:48), as interpreted by some self-opinioned commentators, states that Jesus created a good many birds. This is obviously a discrepancy. But there is no discrepancy in the Holy Quran. It says:

Will they not then meditate on the Quran? And if it were from any other than Allah, they would have found in it many a discrepancy (4:82).

It may be recalled that in every writing, whether it be the word of God or the word of man, there are certain statements of fundamental importance and significance, whereas there are other statements couched in the language of metaphor and allegory, which are susceptible to different meanings and are sometimes apparently opposed to the fundamental statements, and have, therefore, to be interpreted subject to the fundamental statements or principles and the spirit of the word so that a decisive significance may be attached to them. It may also be recapitulated that Jesus always spoke in parables and fine figures of speech.

Basic Principle

— Allah is the Creator of all things and He has charge over everything (39:62).

— O Men, call to mind the favour of Allah to you. Is there any Creator besides Allah who provides for you from the heaven and the earth (35:5).
It is laid down, in these verses, in clear, unequivocal terms that Allah alone is the Creator, and there is none else who can create. The verse under discussion (3:48) shall have, therefore, to be interpreted in consonance with this fundamental truth.

**The term tair**

The term *tair*, in Arabic means *a thing that flies*. In a metaphorical sense, it is used for such persons who soar into higher spiritual regions and are not bent low upon earth. The meaning of the verse, therefore, is that Jesus, by breathing the spirit of truth into mortal men, will make them rise above those who are bent upon the earth. And this is the main function of a prophet, raised by the Most High God for the reclamation of erring man. He transforms the earth-bound reptiles into high-soaring birds.

(iii) **Knowledge of the Unseen**

It is really curious to note that any statement, howsoever clear and decisive, made in the Holy Quran in respect of Jesus the Christ, has invariably been warped into a fantastic tale. We are told that Jesus the Christ could tell his people, the Jews, miraculously what they had eaten, that day, in their lunch, rice and curry, or eggs and omelet, or soup and fish; and what they had stored up in their houses. A great miracle indeed, worthy of the sublime station and dignity of a prophet of God! But it has been adduced unblushingly
as an argument to assure the people that Jesus the Christ had been endowed with the knowledge of the Unseen, and it is undoubtedly an attribute of the Divine Being only. The Christian critics of Islam seized upon this opportunity and flung another stone at the Holy Prophet, contending that according to his own confession, the Prophet had no knowledge of the Unseen. He said:

— I know not the Unseen (6:50).

— And had I known the Unseen I should have much of good, and no evil would touch me (7:188).

Jesus' Confession

Before entering upon a discussion on the verse which has been misconstrued to furnish a handle to this story, we pause for a while to examine from his own book the Gospel, the claim that he had been endowed with knowledge of the Unseen. It is written in the Gospel according to Mark (13:32) that Jesus, when asked about the Day of Resurrection, said:

But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son (i.e Jesus), but the Father.

Now turn over Chapter II of Mark and read:

And on the morrow, when they were come from Bethany, he (Jesus) was hungry: and seeing a fig-tree afar off having leaves he came, if haply he might find anything thereon; and when he came to it, he found nothing but leaves; for the time of figs was not yet. (11:12, 13).
These facts should suffice to dispel and demolish the wrong belief that Jesus possessed the knowledge of the Unseen. Furthermore, we read in *Matthew*:

> And I say unto thee, That thou art Peter, and upon this rock I will build my Church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the Kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven (16:18, 19).

What a great and glorious position had been conferred on Simon Peter that the keys of the kingdom of heaven would be confided into his hands, and that he would be the rock whereon Jesus would built his Church. But only a short while later (in verse 23):

> Jesus said unto Peter, Get thee behind me, Satan; thou art an offence unto me; for thou savourest not the things that be of God, but those that be of men.

When Jesus was apprehended by the Jews, Simon Peter denied him with an oath, and then cursed him thrice, saying, *I know not this man* (Matt: 26:72, 76). It should take no great imagination to see that this fact alone, if there had been no other evidence, was enough to throw to the winds and quash the claim that Jesus had been endowed with the knowledge of the Unseen.

**The Verse**

Jesus said: I inform you of what you should eat and what you should store in your houses (3:48).
The Jews, when Jesus the Messiah appeared on the scene, had sunk to the lowest ebb in sinfulness and corruption, a mention whereof was made in the following verses of the Holy Quran:

1. So for the iniquity of the Jews, We forbade them the good things which had been made lawful for them and for their hindering many people from Allah’s way. And for their taking usury—though indeed they were forbidden it—and their devouring the property of people falsely. And We have prepared for the disbelievers from among them a painful chastisement (4:160, 161).

2. And thou seest many of them vying one with another in sin and transgression, and their devouring illegal gain. Certainly evil is that which they do. Why do the rabbis and the doctors of law prohibit them not from their sinful utterances and devouring unlawful gain? Certainly evil are the works they do (5:62, 63).

The verse under review (3:48) tells us that Jesus took to task and reprimanded them for these evil deeds, and told them that he had come to give them light and guidance in all such matters. There was, obviously, nothing of the knowledge of the Unseen in it.

In Few Words

Jesus the Christ (peace be on him) had prophesied that only one sign shall be given unto that generation, viz the Sign of Prophet Jonah. And the prophecy did come to pass but with some inexactness in the duration of time. Very much like Jonah, Jesus the Christ was
alive when laid in the sepulchre, remained alive in the bowels of the earth, and emerged alive therefrom. Prophet Jonah remained in the fish's belly for three days and three nights. But not so Jesus. He was laid in the sepulchre on Friday evening, and emerged before the early dawn on Sunday morning; that is to say, he was in the heart of the earth only for one day and part of two nights.

All the other miracles attributed to him are, nothing but figurative statements and parables. Like every other prophet who appeared on this earth, Jesus the Christ also raised up those who were spiritually dead, restored sight and hearing to those who were spiritually blind and deaf, and cleansed and healed the spiritual lepers.

Verily signs are in the power of God alone; and He shows them as and when He likes.

(Quran):