THE TRIUMPH
OF
THE HOLY QUR’AN

By

HAZRAT MAULANA SADR-UD-DIN
Founder of The Berlin Muslim Mission (Germany)

Published by
DAR-UL-ISHA’AT KUTUB-E-ISLAMIA
Fatimabai Court, 4th Floor,
Above Bank of Maharashtra,
17, Maulana Azad Road,
Jacob Circle, Mumbai – 400 011.
Tel. 309 34 38 • 308 83 30

www.aaarl.org
The original Urdu version of this book was rendered into English partly by the Late Maulvi Aftab-ud-Din Ahmad and partly by Mirza Masum Beg. I feel indebted to them, and ask the Almighty God to bless them and reward them.

The AUTHOR

Price Rs. 100/-

First Edition 1955
Second Reprint in India 1997

ISBN 81-87064-00-5

All rights reserved with Publishers

Printed at
BHARAT PRESS
2035, Gali Qasimjan,
Ballimaran, Delhi – 110 006.
About the Author

Hazrat Maulana Sadr-ud-Din
by NASIR AHMAD

Hazrat Maulana Sadr-ud-Din was born at Sialkot in January, 1881. He belonged to a well-known family of Sialkot who had business enterprises in Calcutta — in those days centre of international trade. Hazrat Maulana had special interest in Islamic studies and education. After graduating, he was appointed lecturer at the Government Central Training College, Lahore.

His early Life

Right from his youth he was a devout and practising Muslim and extensively studied commentaries of the Holy Qur'an and Hadith. He was a keen student of Seerat of the Holy Prophet (peace and blessings of Allah be upon him), and gradually this became his favourite subject. Muslim decadence and attacks on Islam and its Holy Prophet in the closing years of the 18th Century made his heart restless. At this juncture forceful writings of the Founder of the Ahmadiyya Movement vindicating the truth of Islam and his convincing arguments refuting criticism against Islam attracted the young Sadr-ud-Din towards the Ahmadiyya Movement. Contacts with the Founder created in him a new zeal for the cause of Islam and ultimately he left the Government service in 1909 and devoted the rest of his life for the service of Islam.

Taleemul Islam High School Qadian

The Maulana was entrusted a very important task of starting a High school in Qadian where Muslim students could be imparted education with Islamic bias enlightening their hearts and souls. Within a short period Taleemul Islam High School in Qadian attracted students from all over India. The school achieved such a high standard of education and Islamic atmosphere that leading Muslim families of India felt pride in sending their children to the school. Establishment of this school and its reputation as a standard Muslim institution proved a
beacon light for other educational and religious organisations to follow in its footsteps. After the unfortunate Split in the Ahmadiyya Movement in 1914, the late Maulana came to Lahore and admirably helped Hazrat Maulana Muhammad Ali in establishing and promoting the Ahmadiyya Anjuman Isha'at-Islam, Lahore.

The Maulana in England

In 1914 Hazrat Khwaja Kamal-ud-Din returned to Lahore to elicit more financial support for the activities of the Muslim Mission at Woking, England. Hazrat Maulana Sadr-ud-Din was sent to England to replace Khwaja Sahib as Imam of the Shah Jahan Mosque, Woking. He stayed there for about three years till February 1917. During these eventful years he not only edited the monthly *Islamic Review* and contributed several valuable articles, but he saw through the press the first edition of the renowned English translation and Commentary of the Holy Qur'an with Arabic Text by Hazrat Maulana Muhammad Ali. The production was excellent in all respects. The late Maulana Muhammad Ali acknowledged his gratitude to Maulana Sadr-ud-Din in the following lines: “I cannot, however, bring this preface to a close without acknowledging the heavy debt of gratitude I owe to my learned friend and brother, Maulvi Sadr-ud-Din, B.A., B.T., at present Imam of the Mosque at Woking (England), who has, while pressed with heavy work in connection with the Woking Muslim Mission, helped me with untiring energy and zeal in bringing out this work. He has not only thoroughly revised and corrected the proofs, which work would have been impossible for me at such a distance, but he has, in fact, been solely responsible for getting this work through the press, looking carefully to the minutest details of the work.” (Preface p.xcv, August 25, 1916).

The late Maulana was a forceful speaker and an intelligent conversationalist. His stay in England as head of the Woking Muslim Mission enhanced its name and fame as the only principal Islamic centre in the West. Many notable English men and women joined Islam at his hands. Special mention may be made of Mr. J.W. Lovegrove who not only became an active
member of the Woking Muslim Mission but made valuable contributions on Islam. Mr. Mushir Hussain Kidwai wrote a note on Maulana Sadr-ud-Din’s departure from England and paid glowing tributes to him in the following words: “When historians write the history of the advent of Islam in the British Islands, the name of Rev. Maulvi Sadr-ud-Din will figure among the most prominent pioneers of the cause of Islam. Rev. Maulvi Sadr-ud-Din arrived at Woking in May 1914 to take the place of Rev. Khwaja Kamal-ud-Din, who had initiated the Muslim Mission in the British Islands. The choice proved to be an unexceptional success. No better choice could have been made for the work by Rev. Khwaja Kamal-ud-Din, and obviously there was the guiding hand of the Merciful Providence in that selection” (The Islamic Review, February 1917, p. 84).

Second visit to England

The late Maulana again went to England in August 1919. The second visit was for about a year. On 1st November, 1919 he had the rare opportunity of presenting a copy of the de luxe edition of the English translation of the Holy Qur’an by Maulana Muhammad Ali to His Imperial Majesty Sultan Ahmad, Shah of Persia in an impressive presentation held at the Buckingham Palace. The report about this presentation was as follows: “At the conclusion of the reply, the Imam of the Woking Mosque, Maulvi Sadr-ud-Din, stepped forward to present the Shah with a beautiful copy of the de-luxe edition of the Holy Qur’an with English translation and commentary, an outcome of the labour of love of the learned and saintly Maulvi Muhammad Ali, M.A., LL.B. of Lahore, India. The invaluable gift was placed in a most charming cover of gorgeous brocade, having gold floral designs on a rich green silk background. The following is the translation of the few remarks that the Maulvi made in Persian in presenting the Holy Book: “In the name of Allah, the most Loving and the most Merciful. We glorify Allah, and invoke. He blessing on the Holy Prophet. May it please your Majesty — I pray most sincerely that Allah may bestow upon you every felicity, and may crown your career with success. Our excellent faith of Islam has succeeded in fostering among the Muslims of
the world feelings and ties of true brother-hood and genuine love. Prompted by those sincere feelings, I desire to present you with what I deem the most precious of gifts — a copy of the Holy Qur’an. I am doing so exactly in the same spirit of unselfishness in which the Holy Prophet delivered the Revealed Book to you and us, giving utterance to the words that fell from his lips: *wa ma as’alukum alaihi min ajrin* (And I do not ask you for a reward on account of it).

I beg to be, yours in Islam, Sadr-ud-Din

The Mosque, Woking, November 1, 1919.”

**Muslim Mission at Berlin**

In 1924 he went to Germany to build a mosque in Berlin. By the end of 1925 the late Maulana with indefatigable efforts was able to install a beautiful mosque in the heart of Berlin. It is a standing monument of Muslim architecture and the zeal and devotion of the Ahmadis for the cause of Islam in the West. The Mosque has become a place of special interest for the visitors to the historic city of Berlin. It was seriously damaged during the Second World War. Major repairs have been done through voluntary donations from the members of the Ahmadiyya Anjuman Ishaat-i-Islam, Lahore and also from the annual contributions by the Berlin City Corporation.

A quarterly journal *Muslimisch Revieuw* in German was started in 1925 which attracted the attention of the German intelligentsia towards the rational teachings of Islam. Consequently notable German men and women such as Dr. Hamid Marcus, Baron Ehrenfels Rolf Umar, Ph.D., Muhammad Tawfiq Killinger, Said F. Valyi, Abd al-Rahman Roseler and Prof. A.K. Germanus embraced Islam. The late Maulana Sadr-ud-Din returned to Lahore in May, 1925.

On 1st July 1926 he was appointed principal of Ishaat-i-Islam College, Lahore to educate and train selected students from Ahmadiyya communities in different countries of the world who could later on carry on the work of propagation of Islam in their respective countries.
German translation of the Holy Qur'an

In April 1937 he again went to Germany to make arrangements for translating the Qur'an into German language. He returned to Lahore in December the same year and continued with the translation work with the help of Dr. Mansur. The German translation of the Holy Qur'an — the first by a Muslim — saw the light of the day in 1940. The preface to the Translation contained a learned exposition of the teachings of the Holy Qur'an vindicating its truth as compared to other revealed scriptures of the world. The preface was rendered into Urdu by the late Maulana himself and was published under the title “Ghalba-i-Qur'an”. This Urdu version was translated into English by the late Maulana Aftab-ud-Din Ahmad and the late Mirza Masum Baig and was published under the title “The Triumph of the Holy Qur'an” in 1955.

Head of Lahore Ahmadiyya Movement

On the death of Hazrat Maulana Muhammad Ali, in October 1951, Hazrat Maulana sadr-ud-Din became the head of the Lahore Ahmadiyya Movement. He led the Jama'at through the two crises of 1953 and 1974 with undaunted courage and conviction. In August 1970 he went to Suriname to inaugurate the Third Ahmadiyya Convention. During this three month's extensive tour, he visited Ahmadiyya communities in west Indies, Guyana, England and Germany. At that time the Maulana was 90 years old, but was remarkably healthy and agile. His visit to these countries instilled a new zeal and devotion in the Ahmadiyya communities and consequently in later years we saw greater co-ordination between the Central Anjuman and its branches in different parts of the world.

From 1960 onwards he devoted special attention towards constructing buildings to house Idara Taleemul Qur'an, New Ahmadiyya Guest House and Central offices of the Anjuman. Two commercial centres and residential flats at Ahmadiyya Buildings, Brandreth Road, Lahore are now a permanent source of income for the Anjuman.
Literary contributions

The late Maulana was a prolific writer both in English and Urdu. He was co-editor of the monthly *Islamic Review* with Hazrat Khwaja Kamal-ud Din in the early twenties. The weekly *Light* was started in December 1921 and the Maulana was its first editor. The initial issues were entirely contributed by him. He was a regular contributor to the *Paigham-e-Sulh* in the initial years of its inception. A selective list of his English and Urdu books is as follows: Are the Gospels inspired?, The Triumph of the Holy Qur'an, The Qur'an and War, Fundamentals of Christian Faith in the light of the Gospels, Characteristic Teachings of the Qur'an, Islam is Modern, Jamhooriyat-i-Islamia, Ghalba-i-Qur'an, Juroorat-i-Hadith, 'Isaayi Mu'taqidaat Injeel ki roshni main, Khasaisul Qur'an Tafseer Surah Fatihah, Muhammad-i-Mustafa Zamana-i-Haal ke Paighambar etc.

The Grand old man

In the death of Hazrat Maulana Sadr-ud-Din, the Lahore Ahmadiyya Anjuman has lost the Grand Old Man who took pledge at the hand of the Promised Messiah, who had the honour to work with the late Hazrat Maulana Nurud-Din. He was a trusted companion of Hazrat Maulana Muhammad Ali through thick and thin in building and promoting Ahmadiyya Anjuman Ishaat-i-Islam, Lahore from scratch to a Movement of international repute. It will not be an exaggeration to say that on the evening of 15th November, 1981 we buried the last of the early founders of the Anjuman. May Allah bless the noble soul and enable us to maintain excellent traditions of piety and devotion left to us by our elders.
CONTENTS

About the Author v
Introduction xv

Chapter I

The characteristic Teachings of the Holy Qur'an 1
All powerfulness of God and His limitless favours as depicted in Qur'an 7
Humanity is itself an 'alam 13
Such teachings are not to be found in any other Scriptures 14
The Qur'an addresses itself to all the nations of the world 16
Islam is a religion of Nature 20
Al-Islam 22
The one and the same religion for all the prophets of God 26
Interpolation in the Sacred Text 27
The Divergence of Gospel Accounts 33
Unity of the Human Race 37
Belief in the prophets of the Nations of the world 48
Why this difference between religions? 50
The Charm of Islamic Teachings and their Universal Acceptance 56
The Qur'an Animates the Dormant Aptitudes in the Nature of Man 57
Wherever there is Man there is also virtue, because virtue according to the Qur'an is in the nature of Man 59
The Purpose of Religion 60
The Ordinances for the Prophet and his Wives 62

Goodness and Attachment to Truth are qualities independent of any blood-relationship 63

Love of Truth 67

Chapter II

**Accusations against the prophets of God in the Bible and the undertaking to acquit them of these charges by the Qur'an** 74

Refutation of charges against Prophet Jesus and his Mother 82

The incident of the Cross and the phrase “It was made dubious to them” 84

The incident of the Cross in the Gospels 90

The descent of Messiah and the death of Messiah 92

Was Jesus son of God? 100

The Alleged Divine Sonship of Christ 102

The Atonement of Christ 111

The Quranic chapter and the sonship of Jesus 113

The Quranic Principle of Fundamental and Metaphorical statements 124

Jesus claimed to be a prophet and enjoined the Unity of God 129

Jesus as a human being in the Gospels 134

A glance on other Biblical incidents 138
Chapter III

The rites and rituals of the Arabs

How did Prophet elevate those who were not in fortunate circumstances  145
Rights of Non-Muslims in a Muslim State  147
All Polytheistic practices exterminated by the Holy Qur'an  149
Unbelievers' opposition to the fixation of Qibla  151
Reform in the Arab retaliation  154
Essential reforms effected in the matter of inheritance  155
The exalted position and blessings of the Ka'aba  157
Muslims do not worship the Kaaba and the Black Stone  158
Sublime Guidance for those who observe  163
An Interesting Event  165
The Quranic teaching is rational  166
The glory and grandeur of the Qur'an in the eyes of the Learned  169
The Holy Qur'an excels all other Scriptures  170
The greatness of the Holy Qur'an from another angle  173

Chapter IV

Modern Christianity, a relic of ancient Idol-worship

Dionysus' Date of Birth and other ceremonies in Christianity  178
Paul clothed Christianity in the garment of Idolatry  179
The Quranic verdict and modern Christianity is Idolaters' Creed 180

Idolaters' Conception of Salvation 184

Virgin-born Gods 184

The Eucharist ritual among Idolaters 185

Confession of Christian Fathers 186

Summing up 187

Islam in the West 189

Beliefs of the Ahmadiyya Anjuman Ishaat-i-Islam Lahore, and the Finality of Prophethood 190
INTRODUCTION

During my stay in Europe, I had heard people say, and read in books, that the Holy Qur'an is not a revealed book, but a mere compilation of the Prophet of Islam himself. As they see it, the proof of this allegation lies in the fact that it contains teachings and stories of the Prophets that are to be found in the Torah and the Gospels, and that a part of it also comprises the customs of the pagan Arabs. In view of these accusations, I deemed it necessary to prove in the course of my introduction to the German translation and commentary of the Holy Qur'an that the conceptions and teachings of this Book could not have originated in any human brain, but that they must have their source in that Being Who has originated and created this universe, and has also created man in it as the most honourable and dignified of all His creations, and Who has not only kept open before him the book of nature for his education and development, but has also enlightened his heart with His own revelation, and Who has further acquainted him with His own existence and attributes and His power and knowledge and wisdom, and Who has also imparted to him the knowledge of His endless favours, so that man, whose nature it is to appreciate and admire every kind of beauty and perfection and to bow before every kind of favour, may be irresistibly drawn towards his own Creator and Benefactor, and be enriched with those blessings which come only in the wake of obedience to the real Creator and Benefactor.

I felt that if these misconceptions were not removed from the minds of the people of Europe, it would be of little use to place before them any commentary of the Holy Qur'an. Consequently when in the year 1937 C.E., I decided upon the printing of the German Translation of the Holy Qur'an in Berlin, I devoted its Introduction exclusively to the thesis that the principles and teachings to be found in the Holy Qur'an were not borrowed from the Torah and the Gospels. With this Translation an exhaustive article on this subject covering more than 40 pages. In these pages I repeatedly asserted with all the emphasis at my command that the evidences and proofs advanced therein from the Qur'an itself proved conclusively that this book could
not have originated in any human brain, and that it must have its source in the All-knowing and All-wise God, Whose knowledge pervades the whole universe, because He is the Author of it. Evidently no one but the Creator Himself can have the knowledge of the deep purpose underlying the whole creation, and of the laws that are at work in it. Thus He says:

“And He created everything and He has the knowledge of all things” (6:102).

Similarly no one but the Creator Himself can have the knowledge of the needs and the workings of the heart and mind of man, His choicest creation. Hence it is only through His guidance that man can succeed in attaining the object of his life. Just as a machine functions properly and successfully with the help of the instructions of its inventor, in the same way man can work the machine of his own life successfully only if he follows the instructions of his Creator. Thus the Qur’an says:

“Surely We have created man ............ and surely We have shown him the way” (76:2-3).

Again:

“He created the heavens and the earth with truth, and gave you shape and how good is your shape! and to Him is your eventual return. He knows whatever is in the heavens and the earth, and He knows what you hide and what you make manifest, and God is the Knower of what is in the hearts” (64:3-4).

That is to say:

We have created the earth and the heavens and so We have a complete knowledge of them. Similarly because We are the Creator and Inventor of the heart and mind of man, We are fully aware of their workings, and as such it is only the instructions issued by Us that can unerringly guide him to the achievement of the object of his life.

Again:

“Does He not know Who has created? while He is Subtle and Knowing” (67:14).
Again:

“And surely We created man, and We know what his mind suggests to him” (50:16).

That is to say:

Since it is We Who have created man and his faculties. We alone can know the promptings of his mind.

In short, God has made it very clear in the light of reason that none but the Creator of the heavens and the earth and of man, can be in a position to offer proper guidance, because no guidance other than His, can enable us to achieve the purpose of our life. It is such guidance alone that can bring satisfaction to our heart, and impart strength to our faith and reinforcement to our conviction. Thus the Qur’an says:

“Our Lord is He Who gave to everything its creation, then guided it (to its goal)” (20:50).

The German translation and commentary of the Holy Qur’an with its introduction, as has been mentioned, was published in 1937. C.E.¹ and a sufficiently long time has elapsed since this challenge was thrown out, but no divine or scholar of Europe, has been able to summon courage to accept it and attempt any reply by refuting the arguments that I have advanced therein. And I am positive that no opponent of Islam will ever be able to disprove the truth of my assertion.

(1) The first time I went to Berlin was in the year 1923, and it was with the object of establishing a Muslim Mission and constructing a Mosque in that city. These two tasks were accomplished in three years from 1923 to 1925. When the Mission became an accomplished fact, a German Magazine was started to consolidate the work. The imposing Mosque that was constructed had its minarets rising 95 feet above the ground level and the spire of its dome standing at a height of 75 feet. This Mosque has three very clean roads running along its three sides and on all the three sides there are foot-paths lined with green trees. A garden was laid out around the Mosque and its residential house. It is now a property worth millions of rupees. With the publication of the German translation and commentary of the Holy Qur’an, this institution acquired the status of a full-fledged Mission.
I am so convinced of this, because God Himself has given us assurance that falsehood will never succeed in its onslaughts on the teachings of the Holy Qur’an. Thus He says:

“Falsehood shall not come to it from before it or from behind it: a revelation from the Wise, the Praised One” (41:42).

That it is to say that falsehood will never be able to attain its nefarious object by making attacks on the Holy Qur’an. It is a mighty book which will come out victorious at every such encounter, and its majesty will prevail upon the hearts of men. Also because it has its source in the All-Wise and All-Praised God, it will be an act of foolishness on the part of any man to level charges against the teachings of this book, which is an inexhaustible mine of wisdom. On the contrary the book will be praised because it is revealed by Him Who is Himself Wise and Praised.

In refutation of these charges framed by the people of Europe against our Holy Book, neither any treatise nor any book has so far been written by any Muslim. At least no such writing has come to my notice up to the moment of this writing. Had there been any such writing in existence, I would have advantageously made use of it. Under the circumstances, I have drawn solely upon the Holy Qur’an in writing this book, and we cannot sufficiently congratulate ourselves on the fact that our scripture can equip its soldiers from its own armaments, and supply necessary courage to one who stands up in the defence of its teachings. It is not my purpose to present just a translation of my introduction to the German translation of the Holy Qur’an. The pages that follow will rather supplement that introduction to a great extent.

It is also among the characteristic features of the Holy Qur’an that whenever any enemy makes any attack on its teachings, it fills the mind of its followers with redoubled faith and conviction by repulsing such attacks with its own smashing arguments and proofs, and rouses in their minds an active emotion and love for it. Needless to say, this is a distinction which is not shared with it by any other scripture.
God Who has revealed this book asks His Messenger, the Holy Prophet Muhammad, peace and blessings of Allah be upon him, to make the following announcement:

"I and those who follow me are possessed of enlightenment" (12:108).

That is to say "I take my stand on teachings that are shining and crystal clear and similarly those who follow me base their faith on knowledge and clear understanding, there being no question of any blind faith here; whatever is believed is so done after sufficient consideration and weighing of pros and cons; and it is this fact which imparts unbreakable strength to this faith."

The people of Europe have been busy since long in vilifying Islam and the Muslims. At times they are found to attack the holy personality of the Holy Prophet, and at others, they are engaged in making the teachings of the Holy Qur'an appear loathsome in the eyes of their fellow-countrymen, so that they may not only become indifferent towards these teachings but even regard them as despicable. They do all this just because they are afraid of Islam becoming the predominant faith in the world. Otherwise it is difficult to explain their conduct, seeing that they never carry on any propaganda against the Hindu or other religions. The fact is that the people of Europe have nothing to fear from the faith of the non-Muslims. Europe cannot forget the days when Islam had planted its victorious banners in the Eastern and Western lands of their continent, and had enriched its people with its civilization and culture. That is why they are so keen in making propaganda against the faith of Islam. If at times they are busy in calumniating the Prophet of Islam, at others they hatch plots to demolish the sacred house of Ka'ba. If at one time they are found planning to finish the institution of Islamic caliphate, at another they are engaged in their attempts to pull down the socio-moral structure reared on the teachings of Islam. But what is the net result of all these sustained but malicious efforts? Far from these yielding their expected fruits, many among the Europeans themselves are now embracing the faith of Islam. The people of Europe had the wrong notion that the prevalence of Islam was due to its armed
might. To their utter dismay, however, they find this faith becoming triumphant by its spiritual powers alone. Those who were more or less convinced that the spread of Islam was due only to the power of sword, are themselves entering its fold with all sincerity without having even a sight of the sword of Islam. Those who were bent upon banishing Islam from the face of the earth, are now to be counted among its zealous and devoted followers, and engaged in wielding their powerful pens in defence of Islam. In these startling happenings there is indeed a great lesson for the people of Europe.

This miracle happened because the teachings of Islam are in perfect accord with the nature of man, and are besides appealing to reason and satisfying to the men of learning. These teachings are beneficial to all kinds of men and as such are readily accepted both by the educated and the uneducated. On that account, some scholars of Europe, gifted with refined understanding and farsightedness, have felt impelled to prophesy with conviction that the future religion of the world will be Islam.

Praise unto God, the Lord of the worlds and peace and blessings of God be on His noble Prophet.

Ahmadiyya Buildings,

SADR-UD-DIN.
CHAPTER I

THE CHARACTERISTIC TEACHINGS OF THE HOLY QUR’AN

In this chapter I propose to discuss some characteristic teachings of the Holy Qur’an so that fair-minded readers can judge for themselves whether or not such teachings can be found in any other revealed scripture of the world. If, however, these ideas are to be found only in the Holy Qur’an, it will be sheer injustice to say that the Qur’an has borrowed them from any other book. Among such ideas peculiar to Qur’an is its main principle that there is only one God for the whole of the Universe and that He needs no one to help Him in conducting its affairs. Another is :

“(All) people are a single nation” (The Holy Qur’an 2:213).

That is to say, the whole of humanity is one single community. Still another idea is that God is the Lord of all the nations. In other words, He nourishes and fosters in gradual evolution all the nations of the world equally. Still another idea is that just as the rain is meant for all the peoples of the world and the sun shines over all the nations of the world, similarly provisions have been made for spiritual rain and spiritual light for the whole of humanity. Thus the Holy Qur’an says :

“(There is) a guide for every people” (13:7).

Again :

“And there is not a people but a warner has gone among them” (35:24).

That is to say no nation in the world has been left without a prophet being raised among them. Another idea of the Holy Qur’an is that the unity of Godhead implies the unity of the human race and that this unity implies the equality of man. That
The Triumph of the Holy Qur’an

is to say, social rules and regulations must be applicable to all people. The law that is to be enforced on the subject, must be equally applicable to the king; the rules and regulations that are framed for a religious leader, should be the same as for an uneducated follower of such a leader.

The essence of these ideas is embodied in the opening verse of the Holy Qur’an:

“All praise is due to God, the Lord of the worlds and of all the nations” (H. Qur’an 1:1).

In plain paraphrase—only that being deserves to be worshipped who is the Creator and Originator of the Universe and has taken upon Himself the responsibility of fostering and developing all the Nations of the world, physically as well as spiritually. Thus the unity of the Godhead and the unity of the human race are presented by the Qur’an as fundamentally interconnected. This doctrine of social equality has been illustrated by the Prophet Muhammad in his personal example. Thus he was inspired to announce:

“I am the first of those who submit” (6:164).

In other words, he was the foremost of those who are observant of the commandments of God which he preached.

He also announced:

“Surely, I fear, if I disobey my Lord, the chastisement of a grievous day” (6:15).

That is to say, if he failed to obey these commandments which God had revealed to him, he would have to suffer the same punishment which was to be inflicted on other violators.

The Prophet also announced that if his daughter whom he loved so much, was found committing theft, he would enforce the law and have her hand cut off. He also said:

“Those who have gone before you have perished, because when any among their nobility committed theft, they would let him off, and when any weak among them committed the same crime, they would enforce the law of punishment.”
In other words, nations meet with destruction because they are rigid in the enforcement of the law in the case of the weak, but spare the evil-doers among the big ones. Calamity is sure to befall when such a state of affairs creates an atmosphere of insecurity which results in social disturbance and the consequent ruin of the nation.

By the enforcement of such principles Islam succeeded in bringing about an unprecedented revolution in the world. Amr, ibn ul-Aas, the Governor of Egypt, was a man of great influence and personality. His son unjustly thrashed a poor Copt in Egypt where his father was the Governor. Caliph Umar had him summoned to Medina and punished him in the public. This extraordinary standard of justice and equity created an impression on the minds of the people with regard to the teachings of Islam. The people of Egypt were greatly impressed by this unexpected act of justice. They became convinced that these teachings were at least a guarantee for peace and security in the real sense of the terms, and that the followers of Islam were firm in observing the law of Islam. In the same way a Syrian King who had just embraced the faith of Islam, went to the city of Makka to perform pilgrimage. While he was going round the sacred House a certain Bedouin chanced to trample upon a part of the King's trails. Jabala, for that was the King's name, considered this as an act of extreme insolence on the part of the Bedouin and became furious. He gave the Bodouin a hard slap on his face. When Caliph Umar received a complaint against this act of the King, he ordered that the Bedouin should also slap the face of the King in retaliation. This judgment was an expression of the Islamic sense of justice. Such justice and fair-dealing and this sense of equality is not to be found either in Europe or in America even in these modern days. In these countries the sin and crime of an unfluencial person are connived at. No court of law can issue a summon against the King. But Caliph Umar, the Ruler of the Muslims and of a great Empire, was summoned by his Qazi to appear in his court and the Caliph gladly responded to this call and respectfully appeared before the court. If any King of Europe happens to kill a man, the law of retaliation is not enforced on him. Such unjust laws of
England have given unjust latitude to the Rajas and Nawabs and Ranis and Begums of the Indo-Pakistan sub-continent. These have been found guilty of various acts of oppression, but there is none to punish them. Thus the sense of human equality is absent in European countries and so it is in America. In India even now there are six to seven crores of untouchables who have been deprived of all the human rights. Islam in its own day made a short work of all such irregularities and injustices. In protecting the human rights of people, it not only established a unique brotherhood and unparalleled equality but also maintained real justice among its peoples.

Similarly, Islam subdued another mischief that was rampant in the world and had its source in religion. This mischief arose out of the fact that the Jews held the belief that salvation was exclusively meant for the followers of the Mosaic law. In the same way the Christians believed that no one could have salvation without his faith in the atonement of Jesus. Hindus also had their faith in the doctrine that Mukti or salvation was the monopoly of the Hindu race. The result was that all those people who were either not Jews or Christians or Hindus, were regarded by these communities as condemned to the eternal fire of hell. Consequently each nation or religious community was in a state of perpetual hostility towards others. Each of these despised and hated the other as spiritually condemned. To stop this mischief in the world, the Prophet Muhammad made the startling announcement that all religions had their source in God, and that the founders of these religions are equally worthy of reverence, and that the scriptures of all religious nationalities had been revealed by God, and that is a fundamental doctrine of the faith of Islam. He also announced that the pleasure of God is attainable by having a sense of obedience to God and acting righteously. Accordingly he taught that the real foundation of religion was the observance of the commandments of God and being helpful to His creatures. In his own words religion consists of:

"Regard for the commandments of God and love for His creation."
By propounding such ideas the Qur'an and Prophet Muhammad have proved to the world, that the religion they present is universal in its scope and modern in the sense that it conforms with the laws of nature and easily understood by all rational men and women of this age. It is a recognised fact that ideas such as these embodied in the doctrines of the faith of Islam, are not found in the scriptures and creeds of any other nation. Under these circumstances, does it behove any justice-loving and reasonable persons to regard the teachings of the Qur'an as borrowed from other religious books? The Quranic idea that so long as a man is not equipped with the knowledge of the existence and attributes of God, he cannot have any high morals and praiseworthy qualities of the heart in him, is not to be found in any other scripture of the world. It is on account of this fundamental conception of spiritual life, that the God of Islam has deemed it necessary to give human beings a knowledge of His own Existence and His Attributes. But such a knowledge of God can be obtained by a careful study of the universe created by Him. Every creation is an evidence to the existence of the Creator. Thus every part of this universe and every category of the creatures is a sign of the glory of the Creator. That is why the Holy Qur'an has laid great emphasis on the study of nature, and urges man to study the universe to acquire the knowledge of God which alone can illumine his heart and make it to be a befitting seat of God. Then alone will he be a man of God rendering service to His creatures and ever willing to sympathise with them in every way. I will quote here those passages of the Holy Qur'an which have shown us the way to this knowledge of God. For instance, it says:

“All praise is due to God the Lord of the worlds.”

This is the first verse of the Qur'an. It has several useful conceptions implied in it. This verse on the one hand makes a mention of the whole of the cosmos and on the other, mentions its Creator and Originator, Who also maintains it and provides it with all necessary resources for its growth and development. In this brief sentence we are also told that, that Being alone deserves to receive our praise and eulogy and worship. Who has
created the heaven and the earth and Who is able to create ample provision for its growth and development to perfection. In other words, this Being is not only the Creator but also the Sustainer and Bestower of favours. This short passage also implied that this Being called God, loves equally all the nations of the world. He, therefore, rains His favours on all the nations and His bounties are showered on all of them without any distinction. Accordingly, it becomes incumbent on those that worship Him that they should be imbued with His Attributes to secure His Pleasure, and make it a principal object of their life to be helpful to all His creatures and also to serve them. Thus the man, who makes it his religion to worship God and to serve His creatures, is naturally loved by God; and one who thus comes to be loved by God, is also loved by man. It is this fact which is pointed out in the verse:

"The Beneficent God will create love for them (in the hearts of people)" (19:96).

It will be evident from this brief discussion that the opening verse of the Qur'an which has been quoted just now, has a very wide and comprehensive meaning. It exhorts people to establish contact with God, and advances rational arguments in favour of the necessity for the same. For example, it says that, that being alone should be the object of our worship, Who has created the universe and all that it contains, and Who is also looking after our physical and spiritual needs. On the other hand, it gives us a lesson of service to the creatures of God. Thus, it says that if you claim to love God and worship Him, you must have love in your hearts for His creatures, and engage yourselves in their service.

In this same passage we are also taught that all the nations are equally under the fostering care of God. He has been fostering all other nations as He has been fostering us. We are impliedly asked to pay due regard to this relationship between ourselves and other peoples of the world, and we are to show our realization of this fact by seeing to it that no sort of hatred exists in our hearts in respect of other peoples. We should regard every other nation as a member of a big family, of which the Guardian
and Tutor is the one Universal God. Thus we find this very first passage of the Qur’an to be a very comprehensive one, which speaks not only of the Originator and Creator of the Universe and of His loving and fostering care for the same but also of the mutual relationship between the nations of the world at large. The man who can feel this kind of faith in his heart, is a true worshipper of the true God and proves to be a blessing for His creatures. Evidently there is no other book in the world which can illumine the hearts of the people as the Qur’an does and removes from them all kinds of narrowness and prejudice against other people. As a matter of fact, it is the only Book which produces large-heartedness and frees the minds of people from all kinds of meanness and pettiness. No other book, we are sure, can give to man a religion of such a universal outlook and make him a happy citizen of the world. Not a trace of this kind of teaching is to be found in the Vedas or the Torah or the Gospels. Is it not, therefore, sheer injustice to this noble Book to allege that it has stolen its doctrines from other books?

**All-powerfulness of God and His limitless favours as depicted in the Qur’an**

“All praise is due to God, the Lord of the worlds”.

This sentence impresses the minds of people with the glory of God and in order to do this, it describes the favours of God to man, thereby illumining his mind with knowledge and filling it with the love of God. As the Book itself says elsewhere:

“And those who believe are stronger in love for God” (2:165).

That is to say, those who believe in God entertain love for Him to a degree unparalleled by any other love for any other thing.

The same idea is contained in the words:

“He shall love them and they shall love Him” (5:54).

That is to say, God loves those believers and they in their turn cherish love for Him. The same idea is expressed in the words:

“God is the guardian of those who believe” (2:257).
That is to say, God becomes the loving friend of such people as come close to Him. And we find the same thing expressed in another verse:

“God is sufficient for you and for such of the believers as follow you” (8:64).

And again: “O Prophet! God will be helpful to you for your affairs and those of your followers in every aspect of your life.” The same thing is repeated in another passage:

“And whoever trusts in God, He is sufficient for him” (65:3).

That is to say, one who trusts in God, will find Him sufficient to look after him. In all these verses God appears not as a tyrannical king but as a merciful and generous and more kind-hearted than even our parents.

The verse quoted at the top, tells us that God is the source of the existence of the whole universe and that He is responsible for maintenance of everything contained in the universe. It is evident that it needs wonderful power and immense knowledge to be able to produce and bring into existence the thing we call universe, and that one who has done it must be possessed of unlimited resources. There is such an endless variety in the creation. And for each kind and category of things it needs a different kind of power and knowledge to bring it into existence. That God is able to make perfect arrangement for the fostering and growth of each one of these endless varieties, is a clear proof of His endless knowledge and wisdom.

A little elucidation of this point may not be out of place. To start with, the words ‘Alamin is itself very significant. It is in plural form of which the singular is ‘Alam, a word derived from ‘Alam. This word ‘Alam means sign. ‘Alam, therefore, is a creation of God which bears an impress of the hand of its Creator. Everything in the universe whether it is a butterfly or a rose petal on which it sits and enjoys itself, bears a mark of its Creator. The irresistible beauty of both captivates the heart and makes one’s mind full of wonderment in regard to the wonderful power of God, Who has made them. The bee sits on a flower and sucks its juice. God has placed a mysterious mechanism within
this small insect that can turn this juice of the flower into honey. This was the first sweet which God created for man when he was still living in the jungles. Can all the doctors and physicians of the world jointly produce this honey by their own effort? The answer must be in the negative. That is why the Qur’an says:

“And your Lord revealed to the bee saying: Make houses in the mountains and the trees and in what they built. Then eat of all the fruits and walk in the ways of your Lord submissively. There comes forth from within it a beverage of many colours, in which there is healing for men; most surely there is a sign in this for a people who reflect” (16:68-69).

That is to say, it is God, Who has reposed an instinct in the very nature of the bee which impels it to collect honey, that serves both as a food and a remedy for many ailments.

In the same way, God has commanded another insect in our interest that it should produce silk for us. All the silk factories in France and Japan are entirely dependant on this small insect, without which they will have to close down. Men have, no doubt, produced an artificial silk after much effort, but it has to be called artificial for it stands no comparison with the real silk manufactured by the silkworm. So these insects and these flowers are all ‘Alams that proclaim the existence of God. They are in a way signposts that point to His existence. So deeply they overwhelm the mind of man with wonderment! The rose appeals so powerfully both to the sight and the smelling sense of a man; whereas its fragrance brings thrills of pleasure to the heart and brain of man. But in addition to all these qualities of the rose there is something which is not perceived either by the eyes or by the ears or by the nose of man. It is that quality of it which can invigorate the stomach and the heart of man. Coming from the unseen God, His creations also contain some unseen qualities as evidence of their origin in God. We are obliged by the very fact of the case to repose our faith in this hidden quality of the rose. Like these hidden qualities in these flowers and in these insects, the fact of God’s existence also lies hidden in them. It is to this fact that our attention is drawn in the Quranic phrase: “They believe in the unseen”. If, indeed, God Himself is
unseen, every such condition must be regarded as unseen to which the sight and perception of man has no access. But, however hidden God may be, a believer repose his faith in Him and feels His presence wherever he may happen to be. And it is this faith which creates real righteousness in man and endears him to God.

We have discussed the questions of an insect and a flower, two of the smallest things in the creation. There are, however, many ‘alams besides these that similarly bear the mark of the Creator on themselves. For example, we see the stars and the planets in the firmament, they are of enormous dimensions. As the Qur’an says:

“And the Heaven, We raised it high with power, and most surely We are the makers of things ample” (51:47).

That is to say, it is God Who has created the heavens by His unlimited powers and their expanse is immeasurable; facts that give to man an idea of the Creator’s extensive powers and His perfect knowledge. One can also have from this an idea of His endless favours on man. It is really beyond the powers of a man to comprehend the vastness of the heavens and its height. Not to speak of the heavens, it is not easy for man to have even a full comprehension of the vastness of the earth. Although compared to the heaven this earth of ours is so very insignificant.

Hundreds of thousands of earths put together, our scientists tell us, will make a bulk equal to that of the sun. In his vastness of the space, as we know, the sun itself with its hugeness appears like a disc. The vastness of the sun becomes difficult of comprehension, how much more difficult it is for him to comprehend the whole of the universe. On the one hand there are huge bodies like the big planets and on the other, there are very small insects and each one of these big or small is an ‘alam. These insects again are of endless varieties and every variety claims an endless number of it, such as the knowledge of man cannot comprehend. One finds jungles full of these creatures, and they are also found in gardens and cultivated fields in countless numbers. The Creator Who has brought them into existence, has also created food to suffice for them all. But this
is just an insignificant ‘alam and yet those who will study this one item will find that by itself it is a limitless field of knowledge. This particular branch of knowledge has been called entomology that has kept engaged generations of scholars who are amply rewarded by Providence for their labour in this field. This small ‘alam may be called a universe in miniature which is governed by laws of its own. The scientist’s interest is whetted as he proceeds in his researches in this particular department of creation and he finds clear signs of the existence of God appearing before him.

Then there is an ‘alam of the birds. God has made rich jungles for these birds whose number is known to Him alone. Each variety of these birds presents us with wide range of knowledge of its own excellences and peculiar habits. Birds of various hues and various kinds of souls and peacocks impart indescribable charm to the jungles. People roaming in these jungles are filled with wonderment at the sight of each of these colourful birds and pheasants. And those who have no chance of visiting these jungles but see them in the zoo and in the museum, cannot help being impressed by the wonderful powers of God manifested in their creation. Needless to say that the creation of these birds is a clear indication of the wonderful knowledge and power of God. The manner in which He provides for the food of these creatures indicates His limitless range of favours on the creation. These birds have no place to store their food, they have no godowns. And yet watch one of them, going out empty stomach in the morning, comes back to its nest in the evening with its belly full of appropriate food. It is to this fact that our attention is drawn by the verse :

“And how many a living creature that does not carry its sustenance, God sustains it and yourself” (29:60).

This has been further elucidated by the Prophet in the following words :

“Had you but been able to trust in God to the desired extent, He would have provided you with your sustenance, just as he gives sustenance to the birds which go out empty belly in the morning and returns with its belly full in the evening”.
Similarly, there are countless types of animals in the jungles who live on vegetables. And numerous are the animals who live on flesh alone. They are created by God Who makes adequate arrangements for their food. Never has any deficiency been noticed in the provisions of food for all these animals. That is why the Qur'an says:

“And there is no animal in the earth but on God is the sustenance of it” (11:6).

Again:

“And We have made in it means of subsistence for you and for those whom you are not the suppliers” (15:20).

In other words, God undertakes to provide not only man with his sustenance but also those numerous other animals whom man cannot feed. God provides food to all those animals whom man uses for his domestic needs and without whom he cannot do, such for example, as the horses, the cows, the buffaloes, the camels, the sheep and the goats, all of which are inextricably connected with his day to day life and have been created for his service. God has created food for all these various animals on an enormous scale. For some of these animals the mother earth produces fodder before it produces what is used by man for his food. Besides all this, just as He has created provisions for these animals that are to serve man, He has engaged the earth and the heavenly bodies and everything in the service of man. Thus the Qur'an says:

“And certainly We have established you in the earth and made in it means of sustenance for you; little it is that you give thanks” (7:10).

That is to say, if God has created everything necessary for man's livelihood, He has also given him control over everything created in the earth.

As compared with the earth, the seas are enormously extensive in dimension and the creatures living in them must be naturally much more numerous. There are animals of enormous sizes living in them and various types of fishes as well. Who can count their varieties? Some fish have such a colourful surface on
their bodies that they are as bewitching to the sight of man as are some exquisitely colourful birds in the jungles. Some of these fish are of delicious taste, and in some is to be found oil that increases the vital force of man and removes many kinds of diseases from his body. We also find in these seas such precious things as amber and pearl which God has created for man in their bosom, in the same way as He has created on the peaks of mountains such deer as foster in their bodies that most sweet-smelling and invigorating precious thing, we call musk.

In short, the clause Al hamdu lilla hi Rabbil ‘Alamin is an eloquent expression for the beneficent and unlimited powers of God wherein are indicated His attributes of perfection and endless favours as well as His supreme majesty. All this naturally is designed to give man an insight into His majestic existence, and it goes without saying that the chief object of religion is to enable man to acquire the real and correct knowledge about God and His attributes.

**Humanity is itself an ‘alam**

As I have already said, the word ‘Alamin used in the opening verse of the Qur'an comprises all the ‘alams that are to be found in the universe. One such ‘alam is the human race, and in itself every nation is also an ‘alam. Thus the Qur'an addresses the Israelites in the words:

“I made you excel the nations (Alamin)” (2:47).

This means that they have been given an excellence over all the nations of the world. Similarly addressing Mary, the mother of Jesus, the Book says:

“And He purified you and has chosen you above the women of the worlds” (3:41).

Speaking in another connection the Book says:

“But God is gracious to the creatures (Alamin)” (2:251).

Again:

“God does not desire any injustice to the creatures (‘Alamin)” (3:107).
Thus the clause Alhamdu lillâ hi Rabbî ‘Alamin, if it embraces on the one hand the whole of the creation, it also connotes the nations of the world on the other, and this with a view to free the minds of men from all kinds of narrowness and prejudice, and to inspire them to love the members of all the other nations of the world. In a way this fulfils a great object of worship, because devotion to God remains incomplete without an expression of real sympathy for His creatures and of selfless service to be rendered for the promotion of their welfare.

Such Teachings are not to be found in any other Scriptures

In view of what I have stated in explaining the meaning of the verse in question, it is not at all difficult for a fairminded person to see if the ideas and moral sense inculcated by the Qur’an can be found in other scriptures of the world. So far as my knowledge of the Vedas and the Torah and the Gospels goes, there is no trace of this kind of teaching in any of these books. What we find in them is the conception of a national or racial God, and that of a chosen and favoured race. The God in these books does not appear to have any concern for other races or nations, nor do His favours cross the boundaries of His favoured people, and reach other peoples of the world. In each of these scriptures one particular nation seems to be the heir to the blessings of God, and only one particular nation is selected for the enjoyment of spiritual bliss. In none of them God is conceived as Rabb-ul-‘Alamin. Jehovah is exclusively the God of the Israelites, who are His only favourite people. His blessings are meant only for the Israelites and so is salvation confined to them. The exhortations of Moses breathe the same spirit and so do the sermons of Jesus. None of these teachers of religion has any consideration for any other nation of the world, nor was their message meant for any people other than the Israelites.

The Hindus are the favourite race of Brahma, and they alone are to live in the land of Brahma, and all nations other than themselves are to be regarded as Malech or unclean, deprived of the mercy of God, and to be treated as untouchables,
and any kind of contact with them will make a Hindu impure and defiled.

In short, the very basic principle of Islam which is pronounced in the opening chapter of the Qur'an, and in its very first passage, is not to be met with in any other scripture of the world. The spirit permeating those other books is just the contrary of what we have seen of the Qur'an. The teachings of these books definitely tend to create exclusivism, narrow-mindedness and an injurious social outlook in the minds of their followers. They naturally go to sow the seed of mutual animosity in the minds of different nations inhabiting this world. In view of these undeniable facts a sensible man cannot say that the Holy Qur'an has borrowed its teachings from the Torah or the Gospels or any other religious book of the world. The Qur'an, as a matter of fact, has announced its claim to be an unrivalled and unique book in the world, and it is now fourteen hundred years since it made this assertion as a challenge to its opponents. The words of the Book are:

"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 God if you are truthful. But if you do (it) not and never shall you do (it), then be on your guard against the fire of which men and stones are the fuel, which is prepared for the unbelievers" (2:23-24).

None among the contemporary Jews and Christians could challenge their truth of this statement nor has any member of these communities the courage to do so even now. If any one of these peoples has a mind to dispute this claim the easiest way for him would be to publish similar teachings from his own scripture, whether it be the Torah or the Gospels, which he thinks were already to be found in his book and which according to him were borrowed by the Prophet of Islam, so that the teachings that are so copied may be exposed in the light of their original. This simple fact will prove the correctness of the contention of the scholars and divines of Judaism and Christianity if only they are able to take this step. But, as it is, they shall never be prepared to do so. The reason is that the
teachings of the Torah and the Gospels were meant for a particular period. They have not, therefore, that universality of application that has been the privilege of the Quranic teachings. Thus the allegation that the Quranic teachings have been borrowed from the Jewish and Christian scriptures, is a mere fabrication designed for false propaganda and has not even a modicum of truth in it.

The Qur’an addresses itself to all the nations of the world

It has to be seen now whether the principle announced by the Qur’an in its opening verse has been maintained throughout the Book. For example, if God is presented as Rabbul ‘Alamin in this opening verse, He quite evidently shows that grandeur of His beneficence in His dealings with men. We find for instance that the rain which He sends down from heaven out of His beneficence and which is the elementary need of human life, is meant for all the peoples of the world, irrespective of race, climate and age. Similarly, His sun gives light to all the nations of the world without any distinction, and its heat goes to ripen the crops and imparts beauty to the gardens in an equal measure. On the physical plane all this is very evident. But is His dealing with man marked with the same impartiality on the spiritual plane? Does His spiritual ministration benefit equally all the nations of the world? Or it reserves only for a particular age and for a particular people? You will see that God Who has proclaimed Himself as Rabbul ‘Alamin in the beginning, does not remain Rabbul Muslimin with respect to the spiritual requirements of mankind in general. Let me quote what the Prophet himself has said in this connection:

“Prophets before me used to be sent exclusively to their respective nations, whereas I have been sent to all the peoples in general.”

It is clear from this that in previous times every Prophet was charged only with the education and training of his own nation. But the Holy Prophet Muhammad was called upon by God to enlighten the whole of humanity. This jurisdiction of the Prophet is outlined in the following verse of the Holy Qur’an:
“Say o people, surely I am the apostle of God to you all, of Him Whose is the kingdom of the heaven and the earth” (7:158).

In other words, the Prophet was asked by God to proclaim that he had been appointed by no less an authority than the King of the Heavens and the Earth, and that he is to act as His ambassador and Messenger sent to the whole human race. There is another announcement to the same effect:

“Blessed is He Who sent down the distinguished Book upon His servant that he may be a warner to all the nations” (25:1).

“And We have not sent you but as a mercy to (all) the nations” (21:107).

That is to say, the mission of the Holy Prophet is to prove a mercy for all the nations of the world. Similarly the Book further announced:

“And We have not sent you but to the whole of the human race as a bearer of good news and as a warner” (34:28).

That is to say, the Prophet has been sent to bring together all the scattered sections of humanity and mould them into one nation.

It is evident from these verses that, if God is Rabb-ul-alamin on the one hand, Prophet Muhammad, (peace and blessings of Allah be upon him), has been sent with a message for all the nations of the world, on the other. Thus there is a full accord between the announcement that is to be found in the first verse of the Qur’an and all those other announcements that are to be found in the body of the Book.

The next question that naturally can arise in the mind of an enquirer is whether this spirit of universality is to be found in these statements that have been made in the Book regarding its own position. If one goes through the Qur’an with this enquiry in his mind he will find statements like the following:

“This revelation is from the Rabbul ‘Alamin”

Again:

“A reminder to the ‘Alamin’.
That is to say, it is the Lord of nations Who has revealed the teachings of the Qur'an to the Prophet Muhammad, and the benefit of these teachings is not confined to any particular age or any particular nation. Rather they are meant for the whole of humanity. Thus we read:

“And most surely it is an honoured Qur'an. In a book that is protected; none should touch it save the purified ones. A revelation by the Lord of all the nations (‘alamin)” (56:77-80).

Again:

“And this Qur'an is not such as could be forged by those besides God, but it is a verification of that which is before it, and a clear explanation of the book, there is no doubt in it from the Lord of all the nations (Rabbul ‘Alamin)” (10:37).

Again:

“And you do not ask them for a reward for this, it is nothing but a reminder for all the mankind (‘Alamin)” (12:104).

“And it is naught but a reminder to all the nations” (68:52).

These verses of the Qur'an proclaim in the most unambiguous language that God is the Lord of the worlds and of all the nations, and that the Prophet has been sent by this Rabbul ‘Alamin, and further that the Qur'an has been revealed by the same Rabbul ‘Alamin, Who has created and has been fostering all the nations of the world. It is clear, therefore, that the Universality of outlook that characterises the first passage of the Holy Qur'an is maintained in all the concerned verses in the body of the Book. In extenuation of the scriptures revealed before the Qur'an it must however be said that this universality of outlook is not to be found in them because the human mind was not yet fit to appreciate it. As we all know, all kinds of knowledge progresses by degrees, and this is because the mind of man grows gradually. The revelation of knowledge has to depend on the development of the human mind. To cite a familiar example, the course of studies meant for the highest class in a school, cannot be intelligible for the students of the lowest class. Similarly the course meant for the M.A. standard cannot be followed by the First Year students of a college. In the
same manner the highly evolved principles and doctrines concerning religion, will not be found to be suitable for the instruction of primitive humanity. When nations live in complete isolation from one another, it would be absurd to expect them to appreciate a religion which is of an international character. Naturally the conception that there should be and in fact there is only one religion for the whole of mankind, was far above the level of man's understanding. Gradually, however, the nations of the world began to contact one another, and this contact increased with the passage of time, so much so that a time came when people of the world were in a mood to appreciate the idea of one God for all the nations of the world, and of only one Prophet coming from the universal God and only one Book revealed from the same source. Quite obviously this kind of teaching could be given by the last member of the line of prophets who came at a time when people had become mature.

Today, the aeroplane, the radio and the television have brought all the countries and nations of the world so close together that they look like one community. Quite naturally this is exactly the time for the preaching of an international religion, and Islam is one such religion that claims to be of this type. Thus the Qur'an says:

"Say: O followers of the Book! come to an equitable proposition between us and you that we shall not serve any but one God" (3:63).

That is to say, an invitation is extended to the followers of other scriptures to come and accept an agreed formula, namely that the God Whom we are to worship, is to be the one God who is the Creator and the Sustainer of us all, that the principle of the unity of God is enough to make us one community—that the religion which the Qur'an preaches, is the religion of humanity. In short, the Holy Prophet brought a religion that is universal in its scope and can unify all the nations of the world. This conception of religion which is to be found in the Qur'an, is not to be met with either in the Vedas or in the Gospels or in the Torah. And if it be a fact, as indeed it is, it is nothing short of
impudence and injustice to say about the teachings of the Qur’an that they have been plagiarised from the Torah and the Gospels.

**Islam is a Religion of Nature**

Man may live anywhere in the world but his fundamental nature will be the same everywhere. Neither territories of the East nor those of the West can make any basic change in this nature. Neither the colour of skin nor the variety of language can produce any effect. Nor the difference of race and tribe can in any manner interfere with the uniformity of this nature. In fact nature of man can in no way be altered under any circumstances. Thus we see that truthfulness and love for truth is the common heritage of all countries and of all nations. Everywhere and in every nation, dishonesty and falsehood are considered as hateful things and man everywhere dislikes those who are dishonest. In every country and community the liers and the impostors are regarded as dishonourable; they are punished for their offences. People everywhere hate the evil-doers and inflict on them proper penalties. People of every country and every community have stood in protest against the tyrants and have punished them for their tyranny. People everywhere have taken necessary action to prevent robbers from having their own way. Everywhere man has felt sympathy for the weak, and afforded them succour and protection.

Man in every part of the world and in all societies has rendered help to the destitutes and the poor. Everywhere man has considered it an act of virtue to sacrifice his life for the sake of truth. In short, man by nature is inclined to love piety and virtue, and hate evil and unrighteousness. This being so, Islam which is based on the natural urges of man, meets with appreciation and acceptability, wherever it is preached, because all its principles are rooted in the universal nature of man. That is why Islam stands on the firmest ground as a religion, responding to the needs of human nature, and that is why it has been called Din Qayyim in the Qur’an:

“Then set your face upright for religion in the right state. The nature made by God in which He has made men, there is no
altering of God’s creation; that is the right religion (Din Qayyim); but most people do not know” (30:30).

All peoples of the world feel in their heart of hearts that it is bad to ruin oneself by gambling. Similarly most of the people of the world feel that drinking is an evil so much so that in the World War I, a proclamation went forth from the King of England that drinking in public should not be allowed, and this announcement was hailed by all sections of the people. Why did the King make this announcement? Evidently it was a voice of nature just as aversion for gambling is a voice of nature. The King wanted to save his people from the injurious effects of drinking. The government of America also had passed a law prohibiting drinking. This prohibition, however, did not prove effective because the habits of the people had become too deep-rooted to be eradicated. The Prophet of Islam also found this habit firmly rooted in his nation, but one announcement from him against this habit, found the whole nation, simultaneously, discarding this habit altogether. People smashed their wine-pots and the liquid flowed in the streets of Medina. Similarly as a voice of nature Islam made dishonesty of all kinds illegal, and eradicated this evil without leaving any trace of it in the national character of the Muslims. It prescribed severe punishments for fornication and established in the life of the nations a very high standard of sexual purity. It created a refined sense of sanctity for the life and property of man. Islam laid emphasis on charity and human sympathy as a part of religion. All these teachings, evidently, are in accord with the nature of man, and that is why this religion of nature enjoys a wide popularity. Western Christian missionaries who go to Africa for spreading Christianity feel surprised to find that people are not much impressed with their preaching, in spite of their extensive knowledge and highly developed civilization, and in spite of the fact that they have the support of their Governments and enjoy various privileges. In sheer contrast with this faith of Christianity in the dark continent, Islam is found to spread there not through people who go there with this object but visit that land for business purposes. Christian
missionaries should not feel surprised at such marvellous phenomena.

Al-Islam

The religion which the Holy Qur'an preaches to the world has been called by God Al-Islam and this name is mentioned in the Book itself:

"Surely the (true) religion with God is Islam" (3:18).

Again:

"This day have I perfected for you your religion and completed My favour on you and chosen for you Islam as a religion" (5:3).

The word 'Islam' means 'submission'. Submission to the commandments of God constitutes Islam. To obey the laws that are at work in nature, has also been called Islam. Both these meanings of the word are to be found embodied in the following verse:

"Is it then other than God’s religion that they seek (to follow) and to Him submits whoever is in the heaven and the earth, willingly or unwillingly, and to Him shall they be returned" (3:82).

Here we are told of the reason of this submission, that since the whole universe is submitting to the laws of nature in their moment to moment existence and such a submission is bringing to man nothing but blessing, it is only proper that man should also follow God's law. The Holy Book then applauds the conduct of submission on the part of man in the following words:

"And who has a better religion than he who submits himself entirely to God and he is the doer of good (to others)?" (4:125).

In plain paraphrase, he is the true follower of religion who employs all his powers and faculties in carrying out God's behests, and further devotes himself to the service of mankind, by spending for the welfare of mankind all he has to seek the pleasure of God.

This verse, incidentally, reveals to us that the whole of nature implicitly obeys and works under the laws or commandments of God, and it is because of this obedience on the
part of nature that man receives those numerous blessings of physical and spiritual existence to which he is an heir. It, therefore, behoves man that he should also subject himself to the guidance of his Creator and Benefactor in living his life on this earth, so that he in turn can prove to be useful and beneficial creature.

Thus the word ‘Islam’ has a very comprehensive and useful meaning embodied in it. It is so comprehensive indeed that we find it at work in the universe since it has come into existence. In this wide sense we may say that whenever and wherever a man has been born in this world, he has got this religion with him. This shows that the faith of Islam is above the limitations of space and time. This word with its sublime significance has imparted a new complexion and a new philosophy to the history of religion. It is indeed a great contribution to religious thought and religious feeling. As this religion is in tune with the nature of man, he readily and very easily recognises it, and makes it his own. If you ask a Hindu or a Christian whether he also obeys the commandments of God, you will find him unhesitatingly reply, “Yes I do.”

Can any Hindu or Jew or Christian claim that this unique word ‘Islam’ has been borrowed by the Qur’an from some other books? If anyone is in doubt about it, he should produce this word or its equivalent in meaning from his own scripture. And he knows it for certain that he will not be able to produce any such word from his scripture. Thus if the Quranic idea of God being Rabb-ul-Alamin, and that of its scripture being a revelation from the Rabb-ul-Alamin, and its messenger having been a messenger for almin or all the nations, is the conception of religion it is enshrined in the word ‘Islam’ which is of universal application.

While discussing this question, we may also cast a glance on the various names which different religions have adopted for their respective systems. We have, for example, the Hindu religion. Quite obviously it has no very high meaning implied in it, because all that it signifies is that it is a religion of the Hindu race. Similarly, Buddhism means a religion founded by a man
whose name was Buddha. This name does not give us the inner spirit of the fundamental principle of the religion in question. Buddhism never existed before the Buddha and the question may be asked what was the religion of humanity before the advent of Buddha?

Similarly, the word Christianity has nothing of that universality and comprehensiveness which characterises the term 'Islam'. It is obviously the religion of a man whom people call Christ. A Christian is one who follows in the footsteps of Christ, and this is a very narrow conception indeed. One can understand a Christian following Christ, but whom did the Christ himself follow, and where did he get his religion from? In actual fact, Christ followed the instructions of God and as such was a Muslim. To make the long story short, as compared to the meaning of the word 'Islam' the names of the other religions do not possess any rational philosophy nor any emotional appeal in them. Nor can any of these other religions be regarded as the religion of the whole of humanity.

This name Islam is given to this religion by God and it is mentioned in the text of the Qur'an. No other religion can claim a similar name for itself to be found in its own scripture, nor is its name given to it by God. All other names of religions are attributed not to God but to some man or to some country or nation, and as such they do not possess that universality which the word 'Islam' denoted.

As I have already said, Islam is a religion of nature. In support of this assertion I can produce quite a number of verses from the Qur'an which speak of submission to the laws of God as the essence of religion. The word used for this idea is sometimes derived from the root sajda and sometimes from the root aslama, both mean the same thing. Thus it is written:

"Do you not see that God is He to whom obedience is shown by whosoever is in the heavens and whosoever is in the earth and the sun and the moon and the stars, and the mountains and the trees, and the animals and many among mankind" (22:18).

This verse not only outlines the fact of the heavens and the earth obeying the laws of God, but also that of the obedience of
the stones and the trees, and the sun and the moon, and the stars as well as of the cattle and the mankind. We are also told that everything in the universe is in complete subjection to these laws excepting man who sometimes acts in contravention to these laws. And this contravention is due to the fact that man has the freedom of action, and such freedom presupposes the chances of acting wrongly. But as for the sun and the moon, the stones and the trees and the beasts and the birds, these are given no such choice in the matter. All of them have to show complete submission to these laws designed for them, because this has been reposed in their nature. As a matter of fact, such a choice in the matter is not given even to the angels, about whom we are told:

“They do only what they are commanded to” (H. Qur’an 16:50).

This choice between obedience and disobedience is the privilege of man only. Hence it is that by the proper use of his choice he can rise to a position higher than that of the angels and become the object of adoration by the latter. On the other hand a wrong use of this freedom may cause his downfall and make him as the devil and even worse.

Prophet Jesus and other prophets neither gave a name to their respective religions nor any title to their respective followers. As against this the Holy Qur’an has given the name of Islam to the religion to be preached and the name Muslim to its followers; and the greatest Muslim according to it is Prophet Muhammad himself. Thus we read —

“Surely the (true) religion with God is Islam” (3:18).

“And I (i.e., the Prophet) am commanded that I should be of those who submit ...... (Muslimin) ......” (10:72).

“And this am I commanded, and I am the first of those who submit (Muslimin)” .... (6:164).

“He (God) named you Muslims” .... (22:78).

“Surely the men who submit (Muslim) and the women who submit (Muslimat) .... God has prepared for them forgiveness and a mighty reward” .... (33:35).
“And bear witness that we are submitting ones (Muslimun)” (3:51).

“And to Him do we submit (Muslimun)” ..... (3:83).

Not to speak of giving a name to the religion and to its followers, the other religions have failed to give any name to their respective scriptures. We do not find the names by which they are known having been mentioned in the texts of their scriptures. This shows that these scriptures are defective in many respects; it would, therefore, be absurd to talk of the Qur’an having been in any way inspired by them.

The one and the same Religion for all the Prophets of God

If we read relevant verses, we shall find that all the prophets that preceded the Prophet of Islam, such as Abraham and Ishmael and Isaac and Jacob were Muslims. Thus we read: And who forsakes the religion of Abraham but he who makes himself a fool, and most certainly We chose him in this world and in the Hereafter, he is most surely among the righteous.

“And who forsakes the religion of Abraham but he who makes a fool of himself. And certainly We made him pure in this world and in the Hereafter he is surely among the righteous. When his Lord told him, Submit, he said: I submit myself to the Lord of the worlds. And the same did Abraham enjoin on his sons and (so did) Jacob: O my sons! surely God has chosen for you (this) faith, therefore, die not unless you are Muslims. Nay, were you witnesses when death visited Jacob, when he said to his sons: What will you serve after me? They said, We will serve your God and the God of your fathers, Abraham Ishmael and Isaac, one God only and to Him do we submit (Muslim)” (2:130-133).

In further elucidation of this truth it is written:

“He has made plain to you what religion He enjoined upon Noah and that which We have revealed to you, and that which We enjoined upon Abraham and Moses and Jesus, that keep to obedience and be not divided therein” ..... (42:13).

And this is as it should have been. Drinking as they do from the same fountain, the principles of the teachings of all the
prophets should have been the same, and so they are. Of course, the form of certain commandments must have varied according to the exigencies of changing time; and those forms have been called "laws" and "ways" (Shiratan wa Minhaja) (5:48). Otherwise the fundamentals of their tenets were the same everywhere and in all ages. With the lapse of time, the forms and rituals were mistaken for fundamentals of religion.

Interpolation in the Sacred Text

In course of time, however, the followers of these great founders of religion mixed up their respective sacred texts with extraneous matters. At times they adopted this course under the urge of abnormal enthusiasm for the service of the faith, and at others the priestly class of a particular religion introduced foreign matter in their scriptures to serve some personal ends and did not see anything wrong in it. Thus they interpolated in the very religion which they believed to have come from God, and made short work of the original faith. Otherwise it is obviously improbable that the selfsame God who is the source of all religions should have revealed different types of religion to different peoples.

In regard to the followers of the Bible, the Qur'an, has clearly asserted that they have been guilty of making interpolations (4:46, 5:13-14 and 2:75). The charge is very definite and explicit.

"They altered the words from their places" (4:46).

Elsewhere the Qur'an further states that these people wrote with their own hands whatever they liked and gave it out as the word of God, as in the verse:

"And there are among them illiterates who know not the Book but only lies, and they do but conjecture: Woe, then, to those who write the Book with their hands and then say, This is from God; so that they may take for it a small price; therefore, woe to them for what their hands have written, and woe to them for what they earn. (2:78-79).

In other words, these people are so devoid of fear of God that they write certain things of their own and offer them to people
as the very word of God, and this to gain some worldly end in the form of money or honour in the eyes of the people. As the Qur'an says, it is really a pity that these people should stoop so low and get things in exchange that are really mean, and harmful.

I wrote an article covering 56 pages in the year 1919 on the subject of interpolations in the Bible. This article was published in the Islamic Review. While in London I had the facility of access to various Bible commentaries which threw a flood of light on the topic. I was thus able to show with authenticity that the Bible was an interpolated book, quoting authoritative statements from such commentaries as were written by orthodox Christians, most of whom were clerics. At the moment I have only two such commentaries with me in which it has been repeatedly admitted in clear words that the Bible is riddled with interpolations. The reverend J.R. Dummelow, M.A., supports my view in so many ways. He says that:

"The Pentateuch, or the five books of Moses, cannot have been given or even delivered by Moses." "For instance, it may be safely granted that Moses did not write the account of his own death".

It is really impossible that Moses could have written that he died and that his funeral and burial took place at such and such a place.

The statement in Deuteronomy that Moses spoke these words "Beyond Jordan in the wilderness" is evidently made from the stand-point of one living in Cannan, which Moses never did.

On the basis of facts Reverend Dummelow has proved that the five books ascribed to Moses were in fact not written by one man but are the composition of several men. This obviously means that these five books were not the writings of Moses, but rather the work of many hands at the extinction of the original books, and circulated in the name of poor Moses.

So far about the Old Testament. Let us now turn to the New Testament, the Christian scriptures. Let us quote from the same authority:
"To begin with, the writers of the Gospels report in Greek the sayings of Jesus Christ, who for the most part, spoke Aramaic. Nor is it likely that these writers or their copyists had any idea that their records would go beyond the early Churches, with which they themselves were familiar."

"The same applied to St. Paul. His letters, now so valued, were messages intended only for the Churches to which they were addressed. Those who first copied them would not regard them as at all 'sacred' in our sense of the word."

How the job of interpolating became possible is further explained by Reverend Dummelow in the following words:

"Nor even in later centuries do we find that scrupulous regard for the sacred text which marked the transmission of the Old Testament. A copyist would sometimes put in not what was in the text, but what he thought ought to be in it. He would trust a fickle memory, or he would even make the text accord with the views of the school to which he belonged. Besides this, an enormous number of copies are preserved. In addition to the versions and quotations from the early Christian Fathers, nearly four thousand Greek MSS of the New Testament are known to exist. As a result, the variety of readings is considerable." (Introduction, page 16).

People interested in religion are aware that the authorised Bible was compiled in the beginning of the seventeenth century, to be exact in 1611, the reign of King James, and that the revised version of the Bible was prepared two centuries later in 1880 in accordance with the desire of Queen Victoria. In the course of this revision thousands of changes were made in the text of the Bible before it could be published again. Thus the Bible was compiled by human hands in the beginning and thousands of mistakes were found in it, and even now human hands have compiled it again, and placed it before the world. We do not know how many more mistakes will be discovered in it a few centuries hence. Evidently it is due to the spread of knowledge and progress of the spirit of enquiry, that has made the people conscious of the defects in the writings of original compilers, and they have changed the text in many places to save their face from the adverse criticism of the people of the world. For instance, in the authorised version of Matthew reads "Howbeit, this kind (of
devil) goeth not out but by prayer and fasting” (Matthew 17:21). But as this passage might be taken as an indication of the superstitious nature of the early Christians, the revised version of the Bible has altogether omitted it from its text. Similarly Matthew had the following words:

“Why callest thou me good? there is none good but one, that is God.” But the revised version of the Bible changes this passage into the following:

“Why askest thou me about good etc.? It is evident that the previous text had a great significance implied in it, but this new text of the Revised Version is absolutely meaningless. The reason for the change is obvious; it indicates that the nature of Jesus was not above the possibilities of making mistakes. It was, therefore, considered necessary to throw it out of the Gospel text.

Let me cite another instance, and a very interesting instance of interpolation. Reverend Dummelow admits that when the Gospel of St. Mark was to be published, only one manuscript was found available on search. In this manuscript however, only eight verses were to be found in the last chapter. Later on someone added the last twelve verses to complete it. In other words, the verses from 9th to 20th of the 16th chapter made their appearance through this arbitrary addition. What a literal fulfilment of the claim of the Qur’an:

“Who write the book with their hands and then say, This is from GOD!” (2:79).

Thus the Qur’an can be regarded as having done a great service to the Bible and to the followers of that book. Centuries ahead, it communicated to these people, how corruption had taken place in the text of the Bible? Research on the part of Christian scholars confirms it today. Does it under these circumstances beseech the followers of the Bible to suggest that the Holy Qur’an has in any manner incorporated anything from the Torah and the Gospels? As I have already shown, there is a world of difference between the ideas and principles pronounced in the Qur’an and those to be found in the Bible. This being so, it is absurd to think of the Qur’an borrowing its ideas from those
other books. Again, when the Holy Qur'an asserts that those scriptures are interpolated and altered, how can it at all think of assimilating their teachings and make them its own?

There are four well-known Gospels. They were arbitrarily selected for use of a countless number of similar Gospels. All these four Gospels record the life history of Prophet Jesus and they are the works of four different persons. It is interesting to note that these four Gospels widely differ from one another on many points. Is it at all reasonable to regard these books as the words of God in spite of these defects? In fact, it will be an act of intellectual dishonesty to ascribe their authorship to the All-knowing God and an outrage on human intelligence.

Saint Luke wrote his Gospel nearly one hundred years after the death of Jesus, and he admits that since many people had undertaken to write the Gospel, he also deemed it proper and necessary to write a Gospel of his own. The first four verses of Luke's Gospel confess it, that many were the people that were engaged at that time in the task of writing out the life history of the master. Evidently the basis of these writings were the current heresay accounts of the subject which were communicated to them from various sources. It is also evident that these Gospel writers were not contemporaries of the master, and they were not writing events which they had witnessed with their own eyes. On the contrary, these events were being written nearly a century after they had taken place. Thus the traditions on which these writings were based must have been orally handed down from generation to generation till the time of these writings. Saint Luke gives another reason for the writing of his own Gospel. He says he was teaching orally the subject matter of the Gospel to a highly placed administrator of that time. It was on account of this important man, as well, that he wanted to have the events of the life of Jesus recorded. We accordingly find him starting his Gospel with the following words:

“For as much as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us. Even as they delivered them unto us, which from the beginning were eye-witnesses, and ministers of the word; It seemed
good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus. That thou mightest know the certainty of those things, wherein thou hast been instructed.” (Luke 1:1-4.)

Thus Luke clearly admits that his Gospel was no Divine revelation, but a book written on this earth as an outcome of human effort and which is an account of events of the life of Jesus. There was indeed no need for any angel to descend from heaven with these informations. Quite obviously they had their source in oral statements of people then living. Luke, of course, made enquiries to ascertain what appeared to him the real facts in this connection, and reduced them to writing. The words of the Gospel of Luke confirm this fact. Similarly, the events of the birth of Jesus with its details were witnessed by human beings on this earth, and had no need for any revelation from heaven to be told. The same is the case with the sermons and utterances of Jesus and the incidents of his treatment of the sick. Among these last it is reported that he used to free people from the influence of evil spirits and thereby cured them of their maladies. Similarly we read in these Gospels about the master’s debates and controversies and of the opposition that was offered to his teachings by the Jews. This opposition, we are further told, reached to such an extent that the Jewish divines instituted a legal suit against Jesus in the court of Pontius Pilate who, after hearing the complaint of the Jews, ordered the crucifixion of Jesus. We are further told that after Jesus was fixed on the cross and was left there for a few hours, he was taken down but his bones were not broken, and that a disciple of his, named Joseph Arimathea, who was an influential person, and had some intimacy with Pilate, secured his body from the Government. The Gospels tell us that Pilate expressed his doubts about the death of Jesus on the cross, because if the bones of such a convict are not broken, the torture for a few hours on the cross alone is not enough to bring about death. We are also told that Joseph Arimathea had a sepulchre hewn out of a rock in his garden in which he quietly placed the body of the Master, and had a big stone rolled on to the mouth of this cave. All these events which
took place before the eyes of the public are such as had no need of any Divine revelation to be told.

Let the people of the West think over the matter and say if it can be reasonably asserted that the Qur'an had its teachings borrowed from these earth-made Gospels, with the object of establishing peace among the warlike tribes of Arabia, and to bind them together in a strong bond of brotherhood that would last for all these centuries. Who can deny that the Prophet of Islam succeeded in ennobling his people, in making them a Godly people, and inculcating in them a spirit of service to God and to His creatures, and in making these people standard-bearers of a great civilization.

Borrowed tales could not enable the Prophet of Islam to lay the foundations of a great religion, of a universal brotherhood, and also of a great empire.

The Divergence of Gospel Accounts

Each of the four Gospels narrates the same story in altogether different and conflicting ways. Let us cite just one instance, that of the events of crucifixion: Saint Mark gives the following account:

"And they compelled one Simon, a Cyrenian, who passed by coming out of the country, the father of Alexander and Rufus, to bear his cross. And they bring him unto the place Golgotha, which is being interpreted, The place of a skull. And they gave him to drink wine mingled with myrrh; but he received it not. And when they had crucified him, they parted his garments, casting lots upon them, what every man should take. And it was the third hour, and they crucified him. And the superscription of his accusation was written over, THE KING OF THE JEWS" (Mark 15:21-26).

Saint Matthews' version runs as follows:

"And as they came out, they found a man of Cyrene, Simon by name: him they compelled to bear his cross. And when they were come unto a place called Golgotha, that is to say, a place of skull. They gave him vinegar to drink mingled with gall; and when he had tasted thereof, he would not drink. And they crucified him, and parted his garments, casting lots: that it might be fulfilled which was spoken by the prophet, They parted my garments
among them and upon my vesture did they cast lots. And sitting
down they watched him there. And set up over his head his
accusation written, THIS IS JESUS, THE KING OF THE JEWS”
(Matthew 27:32-37).

“And a superscription also was written over him in letters Greek,
and Latin, and Hebrew, THIS IS THE KING OF THE JEWS.....”
(Luke, 23:38)

John has the following version of the same story :

“And they took Jesus, and led him away. And he bearing his cross
went forth into a place called the place of a skull, which is called
in the Hebrew Golgotha : Where they crucified him, and two
others with him, on either side one, and Jesus in the midst. And
pilate wrote a title, and put it on the cross. And the writing was
JESUS OF NAZARETH THE KING OF THE JEWS. This title
was read by many of the Jews : for the place where Jesus was
crucified, was nigh to the city ; and it was written in Hebrew, and
Greek, and Latin.....” (John, 19:16-20).

Now whereas Mark and Matthew say that when Jesus was
taken towards the place where he was to be crucified, they found
a man called Simon and they compelled him to bear the cross on
which they were to crucify Jesus. John says that Jesus carried
his own cross, and accompanied the people who had arrested
him. This is the height of unscrupulousness displayed in the
distortion of facts. One can understand the writers of a report of
events using different words to describe the same fact, but the
inscription on a board or a tablet can by no means be put down
in different words. This peculiar art seems to be the monopoly
of the Gospel writers. We have already seen how Luke speaks of
many people engaged in the work of Gospel writing, some of
whom were not at all competent to undertake this task. And yet
the fact remains that many of the Gospels were so written. In a
Council which was held in the 4th century of the Christian era,
four Gospels were selected for use, out of a heap of divergent
Gospels. And these four exhibit serious discrepancies.

People who brought about the crucifixion were his enemies,
who could not be in the least inclined to give it such an
importance as to have three inscriptions written for this
purpose, and advertise the fact to the benefit of Jesus. While
writing the Gospel, John forgot this aspect of the question and thought as if the administration of the country lay in the hands of the disciples of Jesus, who wanted to make a propaganda in favour of the master out of this tragic event, and had three inscriptions written in three different languages for this purpose.

John uses the words: “Jesus of Nazareth” in describing the text of the inscription. Mark and Luke did not use the word Jesus in this connection. Matthew invented the word ‘Jesus’ and John added the words “of Nazareth” to make it in accord with a supposed fulfilment of a certain prophecy.

John says that this inscription was placed on the cross by Pontius Pilate. Mark and Matthew, however, are of the opinion that this was a charge against Jesus that was so made public on the cross. But Matthew, on the other hand, writes that it was set up over his head.

These are the writers of the Gospels, who seem to have had no fear of God. Evidently these people had no regard for truth, but were writing under the influence of religious zeal and make-belief and they have proved by their writings that they are not at all reliable. How wonderfully has the Quranic charge against them proved true that they altered the words of God!

These facts concerned themselves with the death of Jesus. Now let us see what is written in these books about his birth. Mark makes no mention of his birth. It seems that this event had no importance in the eyes of this Gospel writer. Similarly, John also does not attach any importance to the birth of the master, and accordingly has omitted it. The Christian world, however, has based the whole structure of their religion on the question of Christ’s birth. It is, therefore, surprising that the topmost witness of Jesus attaches so little significance to it as to leave it out of consideration. A reference to this event is to be found only in the Gospels of Matthew and Luke. Both these Gospel writers have given different genealogies of the Master. The commentators of the Gospels have discovered serious mistakes in these genealogies and have held that the defective understanding and knowledge of the narrators are responsible
for these discrepancies. Matthew has prepared his genealogy on
the basis of Jewish beliefs, whereas Luke has prepared his own
for the facility of preaching among the common people, and has
thus carried the chain back to Adam who, according to him, was
the son of God.

This is the position of the Gospels of which the Christian
scholars are so proud, and in spite of it they assert that the
Qur’an has drawn on the Gospels to embellish its own pages. In
fact one cannot help thinking that as the compilers of the
Gospels are to be pitied on account of their lack of
understanding, so are the Christian scholars and divines to be
pitied for their bigotry, who falsely allege that incoherent
accounts of the Gospels are the source of the luminous teachings
of the Qur’an. As a matter of fact, when one comes to know the
actual condition of the Bible, he is surprised at the endless
differences in their narrations. The committee which undertook
the task of their correction in the nineteenth century in England
and America, discovered hundreds of such matters as demanded
correction. This committee corrected these texts in many ways.
There were mistakes in the statement of facts and passages that
were rectified, and passages as were likely to give rise to wrong
doctrines were suitably mended. The revised version of Bible was
published after all these corrections had been carried out. The
Bible that was published during the reign of King James
contains a lot of mistakes. And yet during all these years that
intervened between the year 1611 and 1880, the whole Christian
world believed, as a matter of religious faith, that every word of
this Bible was the word of God. God alone knows when shall this
amended Bible be again considered reformable. These facts have
rendered the Bible unreliable for all practical purposes. When
we witness this state of affairs in the case of a book regarded as
the revealed scripture of God, we are naturally reminded of the
Quranic verse:

“Do they not then meditate on the Qur’an? and if it were from any
other source than God, they would have found in it many dis-
crepancies” (4:82).
That is to say that it is utterly impossible to find any discrepancy in the word of God and that, therefore, any book which has such discrepancies in it, cannot be from God.

**Unity of the Human Race**

It goes without saying that the greatest task to be performed in the socio-religious life of man is to establish the unity of God and to bring about unity of the human race. Our Holy Prophet turned his attention in this direction, and achieved a success unparalleled in the annals of humanity. The pagan Arabs, the Jews, the Christians, the dark-coloured Ethiopians of Africa and the white-complexioned Syrians and Iranians, were all united and welded into one brotherhood. The Qur'an announced, "humanity is but one community", and adduced numerous reasons to establish the truth of this principle. The most outstanding of these reasons is that God is the Lord of all the nations and that all people descend from one and the same original ancestor.

But the Qur'an does not stop here. It speaks of all those hurdles that lie in the way of the unity of the human race. For example, it speaks of the distinctions of race, of religious bigotry, of regional patriotism, of mutual apathy between the peoples of the East and West, of the problems of language and colour of the skin. To discuss all these multifarious questions that divide man from man, can be the privilege of him alone whose outlook is universal and complete in its range. To remove all these barriers between man and man, becomes possible only through very high principles of life, and through the example of a great personality. This most difficult of all tasks was performed in an admirable manner by our Holy Prophet, and the world witnessed this achievement and history preserved it in its pages, how the Jews the Christians, and the pagan Arabs became united in love, affection and mutual consideration. This unity and brotherhood became possible only through a rigid enforcement of the rules of equality and justice. Thus it was that Bilal, a Negro, on joining Islam was held in extraordinary esteem by the Muslim world, and Mahja another Negro received distinctive reference from the Prophet: "Surely the greatest of the martyrs of all times is
Mahja”. Evidently this was the greatest miracle of history, a sense of unity, and genuine brotherhood between the divergent nations of the world was fostered. A demonstration of this unique brotherhood is presented every year in the city of Mecca, where each year the believers belonging to every nationality of the world, gather and worship together the one God of the Universe. This demonstration of the unity of the human race takes place in the vast and expansive plain of Arafat, a scene that impresses a man with the existence of one God for the whole of humanity. This gathering at Mecca makes one feel that the brotherhood of man under the overpowering overlordship of the one God of the Universe is one of the greatest achievements of the Prophet. Standing there you may cast your glance in any direction as far as you can see and you will find as if it were an endless sea of human beings who are all brought together by a unique emotion of brotherhood, and united in one great purpose. These countless human beings differ in the complexion, in their language, in the country of their domicile, in their racial identity, and in their social and cultural status, but all these distinctions are removed altogether and forgotten on this occasion, as if to teach mankind the great lesson of the fundamental unity of their origin and their final goal. There could be no practical lesson on this principle better than this demonstration. It is really a very great achievement of the Holy Prophet, that while on the one hand he removed all traces of polytheism from the minds of men and established the purest form of monotheism, he fulfilled, on the other, a great practical object of this monotheism when he brought about the unification of mankind.

Really speaking, we Muslims are justly proud of this success of moment with which the Prophet is credited. We should always keep this great fact before our eyes, and should never loosen our grip on the principles of brotherhood and unity, because our strength and honour lies in this principle. Every Muslim should keep these two lessons of unity of Godhead and unity of mankind clearly before his mind, when he stands up for his prayers with his face towards the Ka’ba:

“Wherever you are, God will bring you all together” (2:148).
A Muslim while saying his prayer with his face towards the Ka'ba should remember that one of the objects of this orientation is to be able to get together with the help of God. Blessed is that Muslim who makes determined efforts to get at this objective of God, and blessed is also the man who keeps away from disruptive influences and does his best to ward them off. Let me now enumerate all these Quranic discussions that helped to bring about this unity."

"O you mankind! Surely We have created you from a male and a female and made you tribes and families that you may distinguish one from the other; surely the most honourable among you with God is the most God-fearing of you; surely God is Knowing, Aware" ..... (49:13).

That is to say, the Creator of the whole of mankind is only one Being, and that all men and women have descended from the same parents, and that it is only later on that while spreading in the world they have formed into different tribes and families and nations. The racial and tribal sense of superiority, thus, is of later growth and it is because of this sense that one section of humanity is found to look down upon another section. The Holy Qur'an deprecates this feeling in man and points out that all men belong to one brotherhood, and also that it is improper to take pride in one's race and family, because it tends to promote arrogance and to undermine the fundamental unity of the human race. Of course a man should be honoured and respected but only on the basis of righteousness and honest living. Thus a nation that is God-fearing and is actively engaged in rendering service to the creatures of God becomes honourable and great in the eyes of the world. It is in this connection that the Holy Prophet has said: "One whose actions hold him back, cannot be on account of his family prestiges".

It is this idea that has been put forward by the Qur'an in its following verse:

"And when his Lord tried Abraham about certain matters, he fulfilled them. He said: Surely I will make you a leader of men. He (Abraham) said, And of my offspring? My covenant does not include the unjust, said He." (2:124).
The fact is that the Israelites and Ishmaelites were both very proud of their descent from Abraham, and they considered no other nation as their equal. The Israelites took pride in the fact that:

“We are the sons of God and His beloved ones” (5:18).

That is to say, they thought that the favours of Jehovah were confined to their race only. Accordingly, any nation that was outside the fold of Israel, was not entitled to a life in Paradise. It was to rectify this mistaken notion that the Qur'an condemned it as wrong and proclaimed that if the progeny of Abraham would be guilty of misdeeds, they will not have any share in the favours of God, and that it will avail them Nought to be descendants of Abraham. Thus, if the Qur'an has described God as the Lord of all the nations, it has also presented His laws as of universal application. That is to say, it is immaterial to what country a man belongs and of what nation he is a member. So long as he is God-fearing and doer of good deeds, he will be favoured by God. The Holy Prophet has elucidated this principle in the following words:

“Verify the people who are nearest to me, are those who are God-fearing, no matter of whatever nation they are, and to whatever country they belong.”

Here is a message that deserves to be called a gospel for humanity, because it is a message that can really bring solace and comfort, and cheer up the heart of man, and that can prepare every man for a correct form of godliness and for service to the creatures of God. As a matter of fact, here is a doctrine that makes Islam universal.

“O people! be righteous before your Lord, who created you from a single being and created its mate of the same (kind), and spread from these many men and women” (4:1).

Here is a proclamation that the whole of the mankind has descended from the single ancestor, and that all these numerous men and women which we find inhabiting this earth, are members of the same family. The corollary is that a man who is mindful of God, should be mindful of his sympathy for his fellow human beings. Our Holy Prophet not only preached the views
but also demonstrated them in his own life. Thus, he lodged a Christian deputation in the precincts of his own mosque at Madina, and entertained them with right royal respect and honour, and gave them a charter of complete freedom. A similar treatment was accorded to a Jewish deputation. His generosity and liberality went even beyond this. His treatment of the pagan Arabs was also characterised with great generosity. The idolatrous Arabs of Taif, for example, greeted him with volleys of stones and severely wounded him all over his body till they succeeded in turning him out of their city. It so happened that later on they sent a deputation to his court and he lodged them in the same house of monotheistic worship where he had lodged the Christian and the Jewish deputations, the house which was dedicated to the unity of God. The Prophet left nothing undone in showing this pagan deputation all the respect, honour and attention that was due to a guest. Who will deny that here is a personality whose teachings and practical sympathies created a sense of unity among the nations of the world?

It so happened that the tribe known as Muzarr, hard-pressed by a prolonged famine, came to seek the help of the Holy Prophet in Madina. This tribe had persistently prevented the Muslims living outside Mecca from entering Mecca with the object of meeting the Prophet in that city, and was also guilty of persecuting the believers in various ways. When this tribe came to him driven by their misery, he called the Muslims together and delivered a sermon which began with the Quranic verse I have just quoted. It was an exhortation for help to be rendered to these people in distress. Muslims readily understood the import of this verse and rose as one man to collect food-grains and clothes for the tribe Muzarr. This was a practical demonstration of the spirit of this significant verse.

Similarly when the people of Egypt began to die of hunger on account of a famine that stalked the country, they came to the Prophet to ask for help. As on the previous occasion, the Prophet called his followers together and recited the same verse of the Qur’an, and thus aroused the sympathy of the Muslims for the
famine-stricken country; they collected large sum of money for the relief of the starving Egyptians.

Another verse of the Holy Qur'an, which bears on the same subject, reads as follows:

"And one of His signs is the creation of the Heavens and the Earth, and the diversities of your tongues and colours. Most surely there are signs in this for the learned" (30:22).

That is to say there are thousands of diversities in this universe and yet there is a unity in the midst of these diversities, and that is, because the source of all these differences lies in the One All-powerful Creator. God the Lord of the worlds and the nations has similarly created man in different complexions and has created different languages for the expression of their respective feelings, yet in spite of all these differences humanity at the bottom is one and the same. Hence to stake everything for the assertion of these differences of colour of the skin, and to raise a hue and cry on the question of differences of language can in no way be regarded as an act of wisdom. Equally improper is to perpetrate acts of injustice on people on the basis of differences between the East and the West, such an invidious distinction is extremely harmful to the unity of the human race. In the words of the Qur'an, "there are signs in them for the learned". But people in general are very little inclined to learn this great lesson and to become inimical towards one another on the basis of such differences, and are bent upon causing harm to one another on this ground. Even in this twentieth century, the people of Great Britain are betraying this kind of shallowness of understanding and narrow-mindedness in the continent of Africa. The Author of the Qur'an i.e., the Lord of the Nations, was well aware of these deprecable ideas and shameful feelings. He therefore put an end to this sort of prejudice and narrow-mindedness through the revelation of these illuminating verses. But the evil of ignorance is not confined to Africa alone. We find its pernicious exhibition even in democratic America, where the Negroes are to be found in large numbers. And in spite of the fact that these dark-skinned Africans have become Christians, yet the people of America are reluctant to give these
dark-coloured people their human rights. These unfortunate coloured people of America cannot enter every house of God nor are they entitled to have their meals in the restaurants of the white race. The people of Great Britain as well as those of America are all educated and highly advanced, and yet colour-consciousness which is a very low feeling in the human mind, has such a hold on the minds of these people, that they have kept innumerable people deprived of the human rights. On the basis of just this prejudice, evidently the civilization which they claim for themselves, is not worthy of its name.

When Queen Elizabeth and her husband Duke of Edinburg went out on a tour of the Commonwealth countries of the world, they visited Ceylon and in the course of their stay they paid a visit to a certain temple. This act of their majesties raised a storm of protest in their own country and some dignitaries of the church signed a document pronouncing that this act of religious toleration on the part of the Queen and her husband was heresy and was contrary to the spirit of Christianity. What a world of difference between the teachings of Prophet Muhammad and this bigoted and narrow-minded religious attitude on the part of Europeans of the twentieth century!

Nor have the people of India set any good example in this regard. There are to be found sixty million human beings who are treated as untouchables. They are not regarded as human beings, and their very shadow is supposed to pollute a high-caste Hindu! These people are not allowed to draw water from the wells of the Hindus. Nor are they allowed to enter their temples. Mahatma Gandhi, the great Hindu leader, strained all his nerves to see to it that human rights are restored to these unfortunate people, but the Hindu nation opposed his reforms tooth and nail, and said that it was contrary to the teachings of the holy Vedas to allow these people to draw water from the wells or to permit them to enter the temples for worship. This inordinate religious bigotry of the Hindu nation frustrated the noble plan of towering personality like Mahatma Gandhi in this most enlightened twentieth century. Comparing this with the achievement of the Holy Prophet Muhammad, who, fourteen
hundred years ago, when the whole world was steeped in the
darkness of ignorance and when the racial pride and arrogance
of the Arab people were far in excess of those of the Rajputs in
India, succeeded in snapping the chains of all such prejudices
and binding together in a chord of spiritual and real
brotherhood, the different nations of his time.

The question of language has also been a frightful source of
antagonism between different nations. The Holy Prophet solved
this problem with the same ease and thoroughness with which
he tackled other social problems of humanity. Thus we find
Umar the second Caliph announcing on the conquest of Iran that
God can understand equally all the languages of all the peoples
of the world, and that the language of the people of Iran was
equally a creation of God. Evidently this was an echo of what the
Qur'an says:

“And We did not send any apostle but with the language of his
people, so that he might explain to them clearly” (14:4).

Another problem of this kind has originated in the
difference between the East and West. Such a great thinker and
writer as Rudyard Kipling is found to hold the view that the East
and the West are altogether different parts of the world, between
which no union is possible. But the Qur'an refutes this idea when
it says:

“And to God belongs the East and the West” (2:115).

That is to say, it is the same God who created both the
hemispheres, and the different nations residing in them. It
further announces!

“And to God belongs the Easts and the Wests”.

That is to say, the sun rises and sets every moment on its
journey through the space. In other words, if it becomes invisible
to one section of people at a particular moment, it appears on the
horizon for another section of people. So a setting point for one
section of people is at the same time a rising point for another
section. Thus there are innumerable settings and risings in the
course of the day and the night. All spots in the world are,
therefore, the East and the West in one sense. There is,
therefore, nothing that is permanently East and permanently West. As G.B. Shaw has rightly remarked, extreme East is West. To create an invidious distinction on this, a superficial ground is nothing short of rank ignorance of the facts and of the phenomena of nature. The expression "the Lord of the East and of the West" has been many a time used in the Qur'an with reference to God.

"The Lord of two Easts and the Lord of two Wests" (55:17).

That is to say, God is the Lord both of the East and of the West and that every Eastern point is simultaneously West and every Western point is similarly and simultaneously the East and that the Creator and Fosterer of both the points is the one God of the whole universe. Thus the Holy Qur'an sets forth its teaching:

"The Lord of the East and the West—there is no God but He—therefore take Him for protector" (73:9).

That is to say, the so-called East and the so-called West have both the same God and that those who claim to worship Him should not act contrary to wisdom and morality. Today the people of the West have set a very bad example by according unworthy treatment to those people that happen to belong to the East actually feel that they are unapproachably superior to other peoples of the world, and that as compared with them, the people of the East are immeasurably inferior. They seriously think that because of this alleged inferiority of the Eastern nations, they should be in the position of slaves to the Western nations, who may be thus justified to exploit them and carry the wealth of these nations to Europe. This pernicious nation has whetted their greed and avarice to such an extent that they are determined to keep the Easterns under subjection by all fair and unfair means, so that they may have an open market for the purchase of raw-materials, and that people of Eastern countries may remain busy in producing these materials for them. Quite obviously these ideas and intentions of the people of the West are extremely unholy and harmful for humanity. They are opposed to the economic plans of the different countries of the world and it is because of their selfish motives that the whole world is
plunged today into a chaos and conflict. As a remedy for these evils, the Holy Qur'an has taught in a clear language that it is the one and the same God who has created and has maintained all these numerous regions and nations of the world. Naturally those who recognised such a God and worship Him in the right spirit, will find their hearts free from all kinds of narrowness and prejudices that have reduced the humanity of our day into a veritable battle-field for nations and races.

It is the Quranic formula alone that can banish all kinds of social injustice and international hatred from the hearts of the peoples of the world.

Elsewhere the Book says:

"Most surely your God is one; the Lord of the Heavens and the Earth and what is between them and the Lord of the Eastern as well as Western lands" (37:4-5).

This verse of the Holy Qur'an makes it perfectly clear that the Book takes note of all the important affairs of the world, and of all those problems with which humanity may be confronted and is at the same time anxious to introduce reform in these matters that have been the frightful source of dimensions between different sections of humanity. It may be asserted without any fear of contradiction, that there is no other book in the world in which these questions have been discussed. Is there any other scripture that has suggested any remedy for this social malady? The Qur'an is the only book which is aware of all these questions on which humanity is divided. It is this book only which has suggested proper remedies for this evil. This book proves to be modern, I use the word modern because it is aware of the needs of our modern age and of the problems of our times, and what is more, it prescribes for all those evils that are rampant in our age. The book claims and quite rightly so, that it has discussed all those important questions that may demand solution from the nations of the world in the times to come and has further thrown light on all of them in a very sound manner. Thus it says:

"And they shall not bring to you any problem but We have brought it to you with truth and exposition" (25:33).
That is to say, there can be no problem with which humanity may be confronted at any time of which a full exposition is not to be found in the Qur'an.

A book which is so equipped with fore-knowledge and admirable provision for all human problems, should have been spared the accusation that it has borrowed its teachings from the Torah and the Gospels. Evidently, those who make such an accusation only betray their ignorance of true facts, and their narrow-minded prejudices. The dispute can be settled very easily. If these accusers have got any mention of these vital questions in their own Scriptures, they had better bring them forward and the people of the world will see the truth or otherwise of their claim that the Qur'an is nothing more than a borrowed plume. The fact is that no such discussion is to be found in those books, and hence their followers will be unable to produce them before the world. Far from those other books containing and teaching about the conciliation between different sections of humanity, they are found to teach that the Israelites are the only chosen people of God, and that every other nation of the world is deprived of His favours. Jesus being nothing more than a Jew, could not help following this teaching of the Torah and declaring that he came only to reclaim the lost sheep of the House of Israel. He went even further than this and called all nations other than the Israelites swine and dogs.

"Give not that which is holy unto the dogs, neither cast ye your pearls before swine." (Matthew 7:6).

"These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: but go rather to the lost sheep of the House of Israel" (Matthew 10:5-6).

This is scornful arrogancy against a section of humanity.

God Himself came down to this world in the form of Jesus to make it perfect and yet look at this narrow-mindedness and lack of culture that was preached and practised. More shocking than even these utterances is the following incident narrated by Matthew:
“And, behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me O Lord, thou son of David; my daughter is grievously vexed with a devil. But he answered her not a word. And his disciples came and besought him, saying, send her away; for she crieth after us. But he answered and said, I am not sent but unto the lost sheep of the House of Israel. Then came she and worshipped him, saying, Lord, help me. But he answered and said, It is not meet to take the children’s bread, and to cast it to dogs. And she said, Truth, Lord: yet the dogs eat of the crumbs which fall from their masters’ table” (Matthew 15 ; 22-27).

This incident is as painfull as it is disgusting. The woman in question had no other fault than that she was a Canaanite and did not belong to the tribe of Israel. This is considered enough to deprive her of all the favours and considerations of God. She was to be treated as no more than a dog. Modern mind can be indignant at such a conduct on the part of a teacher of religion and feel extremely sorry for what happened to the woman. This treatment of a woman does no credit to Jesus. The language used by this humble woman stands in a marked contrast to the language employed by Jesus. The woman stands on a higher plane.

Belief in the Prophets of the Nations of the World

Among these most important principles that are calculated to bring about unity among the nations of the world, one is that there should be a sense of respect and honour for the teachers of religion that have appeared among the various nations of the world, and to accept them all as having been sent by God, and also accept their messages to be the messages from God. In other words, we should believe as part of our religious faith, that they were all prophets of God, and that the Books which they brought were revelations from God. It is not difficult to see that if we respect each other’s heroes with sincerity, we shall pave the way for our mutual love. If, for example, we show respect to the father of a man, it is natural that the person concerned will develop an attitude of respect and love for us. In the same way, if we are respectful towards the religious leaders of a man he will naturally entertain a happy feeling for us. It is in view of these
facts that our Holy Prophet made it incumbent upon the Muslims that they should show reverence to the Prophets and spiritual guides of all the nations of the world, not as a matter of expediency but as a point of faith, otherwise it will be useless to continue to recite at prayers the words Al hamdo lillahi Rabbil Alamin which means that we offer adoration to God, who fosters all the nations of the world. If God is really the Creator and Fosterer of all the nations, it logically follows that just as His rains are meant for the preservation and growth of physical life, and just as His sun and His moon are meant equally for all, similarly His revealed words and guidance which are essentially for the spiritual life of humanity, must have come to all the nations of the world. Thus the Holy Qur'an which describes God as Rabb-il-Alamin, tells us that every nation of the world has been provided with a spiritual guide and warner. We read:

“And there is not a people but a warner has gone among them” (35:24).

Again:

“And there has been a guide for every people (13:7).

The Holy Qur'an has mentioned by name some very well-known teachers of religion raised among the various nations of the world, such as, Noah, Abraham, Ismael, Jacob, Joseph, Jonah, Lot, Shuaib, Moses and Jesus, (peace be on all of them,) and has staged that some of the prophets have been mentioned while there are others whose names have not been given.

“And (We sent) apostles We have mentioned to you before, and apostles we have not mentioned to you” (4:164).

We consider it as our religious duty to show our respect not only to Abraham and Moses and Jesus but also to Shri Krishna and Ram Chandra of the Hindus and Gautama Buddha of the Buddhists and Confucius of the Confucians and Zoroastria of the Zoroastrians. As a matter of fact if we do not certainly this belief about these teachers, we shall not be having our faith in God as Rabb-il-Alamin.
Not only this, even the Holy Prophet himself regards it as a part of his faith to believe in the spiritual guides of all the nations of the world, and he proclaims this fact in so many words, so that people may realise the importance of this principle. We shall presently quote verses of the Qur’an to show that the Holy Prophet along with his faith in God as *Rabb-il-Alamin* also believes in all the scriptures of the world and their respective Prophets. For instance:

“And say: I believe in whatsoever and to whomsoever God has revealed His Book, and I am commanded to do justice between you. God is our Lord and your Lord, we shall have the fruits of our deeds and you shall have the fruits of your deeds. There is no contention for quarrel between us and you. God will gather us together, and to Him is the return” (42:15).

This verse makes it clear that God is equally the *Rabb* of the Muslims and of the non-Muslims, and that we shall be judged only on the merits of our deeds, and that as such there should be no quarrel on the basis of religion, and that it is by the adoption of this principle that there will be unity between the Muslims and the non-Muslims. Quite evidently, this is a very important and very beneficial announcement and has no parallel anywhere else in the divine literature of the world, It is the same idea that is expressed in another verse.

“Say: We believe in God and what has been revealed to us, and what was revealed to Abraham and Ismael and Isaac and Jacob and the tribes, and what was given to Moses and Jesus and to the Prophets from their Lord; we do not make any distinction between any of them, and to Him do we submit” (3:83).

This verse is very emphatic on the question of accepting, without distinction, all the holy books of the world and all the spiritual teachers of the world, and it adds that on this principle alone hinges our real submission to God. The views have been repeatedly expressed on various occasions in the Qur’an in order that it may thoroughly enter the hearts of the people.

**Why this difference between religions?**

As we have seen, the Holy Qur’an teaches that all the teachers of religion came from God, and that all of them brought
the one and the same set of teachings from 'Him, and that the fundamental principles of them all were the same; but they differed in their details. For example, worship was to be rendered to one God, but the manner of worship differed. The heart and brain of man grew gradually into their fullness. So it was that their education and training had to proceed by stages. There was a time that man was unable to understand and appreciate any teaching that was of a universal nature. At such a time it would have been unwise to try to instruct him in the principles of universality. To this fact our attention has been drawn in the words:

“For every one of you did We appoint a law and a way, and if God had pleased, He would have made you (all) a single people” (5:48).

In other words, it was absolutely necessary to appoint a system and a way for each of the nations of the world. Hence the details of religion naturally differed. It was nevertheless unfortunate that people began to regard these minor points of rituals as the very essentials of faith. These different methods of worship and rituals were only the husk of the faith, and not its kernel. It was the lack of vision on the part of the followers of these religions to have taken the husk for the kernel. Every teacher of religion was told from on High that God is one, and that nothing else but God should be our object of worship, and this because none besides God possesses the attributes of creation and maintaining the creation. They were also taught that it is unattributable to God that He should be in need of any Ministers and Counsellors to advise Him in the conduct of the affairs of the universe, or to help Him in doing so, because such help and advice are necessary for the mortal kings of the world only, for they are unable to manage their affairs by themselves. The existence of advisers and helpers are indications of the weakness and incompetence of these kings. Such incompetence and weakness is, however, unthinkable in the case of God, otherwise His Godhood becomes an absurdity. That is why the Qur'an repeatedly asserts that God has no associate, and that He is above all these deficiencies and imperfections that are implied in accepting polytheism.
In brief, God has revealed to all the prophets the same kind of teaching. And it consisted of the unity of Godhood and love for His creatures, as is stated in the following verses:

“And We did not send before you an Apostle but We revealed to him that there is no god but Me, therefore, serve Me” (21:25).

“And certainly We raised in every nation an Apostle saying, Serve God and shun the devil” (16:36).

“And We did not send before you any but men to whom We sent revelation—so ask the followers of the previous Divine books. We have revealed to you the Reminder that you may make clear to men what has been revealed to them, and that haply they may reflect” (16:43-44).

“O Apostles eat of the good things and do good; surely I know what you do. And surely this your community is one community and I am your Lord, therefore be careful (of your duty) to Me. But they cut up their affair among themselves into factions, each party priding in that which is with them” (23:51-53).

In other words, the fundamentals of religion have ever been the same. The Prophet was told that the Holy Qurʾan was revealed to him in order that he may clarify all those teachings that were revealed to the prophets and that their teachings were identical in principle, but their followers created differences in religious matters and reduced themselves into factions. These schisms were all the more regrettable, taking place as they did, after the clear teachings were brought to them by their prophets, and their sponsors were none but the selfish successors who were prompted to do so by their desire to establish their own leadership and devour people’s wealth by means of such predominance. There are several verses of the Qurʾan to this effect.

“And those to whom the Divine Book had been given were not divided, but after knowledge had come to them, out of envy among themselves” (3:18).

“And those who were given the Divine Book did not become divided except after clear evidence had come to them. And they were not enjoined anything except that they should serve God, being sincere to Him in obedience” (98:4-5).
In other words, there have been religious divines who after believing in a book revealed by God and receiving the light from Heaven, have sought to introduce elements of dissension and discord in religion only for the sake of leadership, being prompted by nothing higher than jealousy and ill-will. Thus they have ruined the structure of religion for the satisfaction of their low desires. The theologians and ascetics of these religious communities assume for themselves a position that induced the simple-minded laymen to instal them on the throne of God. The instructions of these so-called leaders of religion are given preference to the words of God. These unpleasant happenings have been described by the Qur'an in the following words:

"They have taken their doctors of law and their monks for Lords besides God and (also) the Messiah son of Mary; while they were enjoined that they should serve one God only, there is no god but He; far from His glory be what they set up (with Him)" (9:31).

Islam has abolished priestcraft altogether; it recognises no counterpart of pandit or priest. Islam has enjoined that it is necessary for every man to acquire the knowledge of religion to maintain his spiritual life just as he takes food and drinks to maintain his physical life. Accordingly every commander of the Muslim forces used to officiate as Imam in congregational prayer, and every Khalifa of the Muslim State used to officiate as Imam at daily prayers. And yet the Muslims have been given a warning in the following words:

"O you who believe! most surely, many of the doctors of law and the monks eat away the property of men falsely, and turn (them) from God's way (9:34).

It is a forewarning to the believers to be on their guard against the irregularities of people assuming the position of ulema and dervishes.

It is evident from the verse just quoted that the Qur'an not only lays the foundation of unity and good-will among all the religious communities of the world, by requiring its followers to believe in the divine mission of their founders, but also absolved those holy founders of the implied charge that they instead of teaching their followers the principle of the unity of the
Godhead, taught them polytheism and superstition. As a matter of fact, it was not the inspired holy founders of these religions who were responsible for these dark superstitions, believed and practised by their followers of later generations. It was their followers who introduced these elements of dissension and discord in religion in their attempt to satisfy their low desires. But for these unholy attempts, the religions of all the prophets of God would have appeared as one and the same, since all of them had drunk from the same fountain of Divine knowledge, and it would be beneath their dignity that whereas they would themselves be worshipping Him in His unity, they would involve their followers in polytheistic beliefs and practices.

I shall presently quote a verse in which it has been proclaimed that the whole humanity is a single nation, and that all the prophets had one and the same religion which they preached to their respective peoples, and that it is much to be deplored that their followers after receiving the light from Heaven introduced these elements of dissension in their sublime religion. The Holy Prophet Muhammad is charged with the task of putting an end to these dissensions and of proclaiming to the whole world the doctrines of the unity of the Godhead and the unity of the human race. The Prophet accomplished this arduous task in his own life time.

“(All) people are a single nation; so God raised prophets as bearers of good news and as warners, and He revealed to them the book with truth, that it might judge between people in that in which they differed; and none but the very people who were given it differed about it after clear teachings had come to them, revolting among themselves; God has therefore guided by His will the faithful to the truth about which they differed, and God guides whom He pleases to the right path” (2:213).

The Holy Qur’an presents ideas that are broad in their conception and the objectives of which are invariably high and noble. As contrasted with this the ideas found in the Torah and the Gospels are invariably narrow in their conception and devoid of any high purpose. In the face of aforesaid valuable teachings which brought a revolution, it is absurd to suggest that the Qur’an in any way needs to borrow its teachings from other
books. The scholars of the Torah and the Gospels that have levelled such a charge against the Qur’an, have only spoken an untruth, and on consideration are bound to feel sorry for this hasty conclusion.

The Holy Qur’an is a Modern Book.

The claim that the Qur’an is a modern book is established by the principles expressed in the following verses:

“Then set your face upright for religion in the right direction, the nature made by God in which He has created men; there is no altering of God’s creation (i.e. nature); that is the right religion” (30:30).

“There is no compulsion in religion” (2:256).

“God does not impose upon any soul a duty but to the extent of its ability” (2:286).

The verses announce some very sublime and happy messages. It is indeed a very happy message for this age to be told that religion is in perfect harmony with the nature of man, and that it is not to be imposed on man by force, and that its conceptions and ordinances are not to prove any burden for the understanding and ability of a man. Implied in these statements is the idea that the more a man advances in knowledge, the more readily will he recognise the teachings of the Qur’an as his own because anything that is in consonance with the nature of man will naturally attract him, and similarly anything that is contrary to the nature of man, will be loathsome and repulsive to him. It is indeed a great blessing for a man to realise that the God of the earth and the heavens and of the whole universe is one God. In the same way, to be able to conceive of the whole of humanity as one nation, is an idea of a very high order and one that no wise man can deny. Similarly, the idea that it is only one God that has created, and has been sustaining all the nations of the world, and it is He who has been sending religious teachers to all of them, is a principle that cannot be rejected by any man of intelligence. Also the idea of worshipping God on the one hand, and rendering service to His creatures on the other, are equally attractive and satisfying principles of action. The idea that the
rights of all human beings are equal is a great gospel for the inhabitants of Russia and America and Europe, Asia and Indo-Pakistan and all the other countries of the world. These teachings, quite naturally, make an effective appeal to the hearts of mankind and are destined to receive universal acceptance. There is a gospel, and a prophecy as well, in these teachings, that are stated in the following verses of the Qur’an:

“Nay! these clear communications are already impelled in the breasts of those who are granted knowledge; and none deny Our communications except the unjust” (29:49).

That is to say, the teachings of Islam are to be found nascent in the hearts of the people of knowledge, and as such can by no means be rejected by them.

**The Charm of Islamic Teachings and their Universal Acceptance.**

It is evident that there is no need for any compulsion and force to secure acceptability of such teachings. That is why they were accepted by the whole Arab nation including the Jews and Christians residing in Arabia. Similarly they were accepted by the people of Africa and of Europe. There was a time when Constantinople and a whole empire of which it was the capital, owned this religion Islam. There was a time when Spain accepted Islam as its religion. There are some parts of the Russian empire that owe allegiance to this religion. Thousands of people of the distant country like Finland are followers of this faith. Today we find a growing number of people in Great Britain, in Germany and in America opening their hearts for the acceptance of the teachings of Islam.

Western clergymen are astonished and perplexed to see that the religion against which they had been dealing death blows, has survived and has started establishing itself in the heart of their own countries. They are disconcerted by the fact that whereas they had made their people believe that Islam was spread by the sword, their countrymen today are themselves belying that propaganda by changing their ancestors’ faith for Islam. The fact is that the people of Europe have now realised
that the teachings of Islam are so rational and useful that it needs no sword to further its cause.

Islamic teachings are never felt as a dead weight on the soul of men. There is no riddle which, being contrary to reason and common-sense, may stand in opposition to the natural aptitudes and intelligence of man, and which the soul of man feels reluctant to own. Sword or physical force may very well secure outward conformity to a certain doctrine, but it cannot create inner sincerity in the hearts of men. A man who accepts a religion for fear of physical force, is bound to be hypocritical in his conduct. Such a man cannot be a source of strength to the religion of his profession; instead he is a constant source of weakness for it. But in the case of Islam, we find that wherever it goes, it secures for itself such a band of sincere men and women as are ready to sacrifice their wealth and their lives for the promotion of its cause. This obviously cannot be the result of any compulsion.

The Qur'an Animates the Dormant Aptitudes in the Nature of Man.

The Book Thus Acts as a Reminder.

"It is nothing but a reminder to the people of the world" (H. Qur'an 12:104).

That is to say that it has come to awaken the natural capabilities of man. In other words it aims at evolving the aptitudes that are reposed in the nature of man. It is a fact that education and training can develop only those faculties which have been implanted in the human nature. It will therefore be a sheer waste of time and energy to try to develop, aptitudes which are non-existent. In actual experience we find that some students are naturally interested in Mathematics, while there are others who are fond of Philosophy. On the other hand, there are minds that find no interest in Chemistry and Physics but if they turn their attention towards Philosophy, they secure distinction in that subject. A man who has no aptitude for poetry and verses, will only waste his time in trying to learn that art. Such an attempt will be very much like training a lamb for the
task of watching the house or chasing a game. Quite obviously, one can never succeed in developing the alertness and watchfulness of a dog in a lamb. To cite another instance, if we train a herd of bullocks for carrying out the function of a cavalry in the battle-field, we shall have to meet with frustration. To cite still another instance, in this line, a pigeon cannot be trained to become a bird of prey like the hawk.

Similarly whereas the young one of a duck will jump into the water at the very sight of it, a chicken living in the same place will only drown itself if it finds itself in water. We may breed a lamb and cub together in the same house, and give them the same kind of training but after a few months the cub will become spontaneously conscious of the fact that his companion, the lamb, is a food for him, and if not restrained, he will jump on it and devour it. These illustrations show that there is a nature appropriate to each species of living beings. There is one nature for the animals and another for the birds and still another for the fish. It is impossible to breed fish on dry land and similarly it is an absurdity to think of rearing chickens in water. Similar individualities of nature are to be found in plant life. One cannot hope to see the apple tree yielding pears and vice versa. The two kinds of trees may be standing side by side on the same plot of land, and may be receiving their supply of water from the same source, but that their natures being differently constituted, they collect their respective atoms from the bosom of the earth, rejecting those that are not suitable to their respective purposes. In brief, each species of plant life and animal life has been given by its Creator a peculiar nature that is appropriate to it. And it can develop only on the lines of its particular nature. Man also has been given a peculiar nature. The faculties implanted in nature can be developed, but nothing that is alien to it can be evolved. The evolution of natural faculties bring happiness. As the Qur'an awakens these aptitudes, potential powers, it has therefore been given the name "The Reminder". There is both philosophy and wisdom in this nomenclature. How true are words of the Qur'an – "It is not but a Reminder for the people of the world"!
The fact is that God has given inner aptitudes to all the nations of the world. Thus we see that sometimes a student from the Indo-Pakistan sub-continent or a dark-skinned Abyssinian shows his intellectual brilliance in a University of Great Britain, of Germany, or of America in a manner that the intelligence of a white-skinned student pales into insignificance before it. This shows that God is the Lord of all the nations, who has equipped the minds of all the nations equally with gifts of intelligence, understanding, refined perception and power of reasoning. With a view to developing these mental capacities, God revealed a Book and appropriately called it the Reminder.

Wherever there is Man there is also virtue, because virtue according to the Qur’an is in the nature of Man.

It is one of the noblest and sublimest teachings of the Holy Qur’an that there are good people in every race, in every country and in every religious denomination. The Qur’an has words of praise for both the Torah and the Gospels, and it speaks of the previous prophets with respect and reverence. The Book says that no good deed of a person, or a nation, ever goes waste. It also says that the pleasure of God is secured by acting upon the principles of goodness and acting up to praiseworthy morals, and not by merely putting on the label or cloak of a particular type. According to the Qur’an, God is never partial to anyone nor does He show any favouritism. He has His eye on the hearts of the people and He is aware of their intentions. Nothing is unknown to Him. Every nation and every individual that is God-fearing and righteous, has a value in the sight of God. There may be followers of different religions plying their trades in the same locality; but any of them, who is comparatively more honest and more engaging in his dealings with the customers is sure to be liked by God and ipso facto by the people in general. Whereas one who will act deceitfully and tell lies, will necessarily incur the displeasure of God, and as a consequence, of the people in general. He may assume any amount of formal piety but this will by no means be helpful to his trade which is sure to dwindle. The Qur’an says:
"Have you considered him who rejects the doctrine of the day of Judgement? That is the one who treats the orphan with harshness, and does not urge (others) to feed the poor. So woe to the formally praying ones, who are unmindful of their prayers, who do (good) to be seen, and withhold alms!" (107:1-7).

That is to say, even if a man is outwardly righteous and performs the acts of devotion, he cannot be counted a good man in the sight of God, if there is no sincerity in him and if there is no fear of God in him. One who is really sincere in his devotion to God, cannot help having a soft corner in his heart for the poor. One who has not such a heart really sincere in his devotions to God, cannot help having a soft corner in his heart for the poor. One who has not such a heart really misses the very object of prayer. Such a man's prayer has nothing but condemnation from God, as is shown in the text quoted above.

The Purpose of Religion.

There is another verse bearing on the same subject which describes in some detail the purpose of religion. If a man assumes outward appearance of righteousness and is wanting in the particulars, given in this verse, he will be simply deceiving himself. The verse in question reads as follows:

"It is not righteousness that you turn your faces towards the East and the West, but righteousness is this that one should believe in God and the Last day, and the angels and the Book and the prophets, and give away wealth, out of love for Him, to the near of kin, and the orphans, and the needy, and the wayfarer, and the beggars, and for (the emancipation of) the captives, and keep up prayer and pay the poor-rate; and the performers of their promise when they make a promise, and the patient in distress and affliction and in time of conflict. These are they who are true (to their profession) and these are they who are God-fearing" (2:177).

It is evident from this commandment that righteousness in the sight of God is that which is palpably visible in the conduct of a man and in his social relationship with others, whether these be in times of peace or those of war. A truly Godly man realises that it is not the outward robe and appearance of a person that constitutes piety, but that it consists of unblemished
truthfulness and patience and fortitude in face of calamities and acts of charity, particularly in respect of orphans and the destitute. In other words, he is really a Muslim who is able to demonstrate his sincerity in practical life, and one who cannot do so, does not deserve this honourable title. The Holy Prophet has said that people who do not fulfil the moral purpose of prayers, will have their prayers flung in their face, and that the man who, while fasting, cannot discard falsehood but rather employs it in his dealings with others, is not really fasting. The Prophet observed:

“If a man does not refrain from telling lies during his dealings, it is of no use to God he starves and abstains from eating and drinking.”

This is the criterion by which we are to judge the faith of a Muslim. And, as for the people outside the fold, the law is that an act of virtue, from whosoever it may proceed, can never go waste. Thus we read:

“So whoever does an atom’s weight of good will experience its reward and whoever does an atom’s weight of evil will taste its consequences” (99:7-8).

Another law in this connection is that no one’s wickedness or evil deed is to be forgiven out of consideration for another person’s piety. Lot was a prophet of God, but his wife was not a virtuous woman. Prophet Lot’s prophethood, however, could not save his wife from punishment. Similarly, Noah was a prophet of God, but his high position with God could not save his son from the punishment which he deserved. Noah actuated by parental love appealed to God for some consideration on behalf of his son, but received the following reply:

“Oh Noah! surely he is not of your family; surely he is (the doer of) other than good deeds” (11:46).

Similarly, Prophet Abraham was told that no one from his descendants can escape punishment for infringing any law, just because of his coming from Abraham’s seed, nor can such a man have a share in the spiritual heritage promised to him by God (2:124).
The Ordinances for the Prophet and his Wives

This impartiality of the laws of God is also instanced by verses that pertain to the conduct of the wives of the Holy Prophet. These show that the pleasure of God can be secured only through conscientiousness and deeds of virtue. The verses read as follows:

"O Prophet! say to your wives: If you desire the world's life and its ornament, then come, I will give you a provision and allow you to depart a goodly departing: And if you desire the pleasure of God and His Apostle and the latter abode, then surely God has prepared for the doers of good among you a mighty reward. O wives of the Prophet! whoever of you commits an open indecency, double chastisement shall be inflicted on her and, mind, this is easy for God" (33:28-30).

"And stay in your houses and do not display your finery like the displaying of the ignorance of yore; and keep up prayer, and pay the poor-rate, and obey God and His Apostle; God only desires to take the uncleanness from you, O people of the household! and to purify you a thorough purifying. And bear in mind what is recited in your houses of the Communications of God and the wisdom; surely God is Knower of subtilities, Aware" (33:33-34).

Mark the severity of the law in respect of the wives of the Prophet who was the king of his nation. But neither his relatives nor is the Prophet himself exempt from such rigidity of the law, for he is told to proclaim:

"And I am commanded to be the first who submits himself and not to be of the polytheists. Say: if I disobey my Lord, surely I fear the chastisement of a grievous day" (6:14-15).

Thus, the Prophet has to be the most obedient as regards the law and is liable to be punished if he infringes even the smallest item in it. To be sure, this kind of unsparing rigidity of the law announced in respect of the king and his queen has no parallel in the history of mankind, and the Qur'an is the only scripture that upholds the dignity of law in such a remarkable way.

The Qur'an and its laws were, as we know, revealed 1400 years ago. Human culture has advanced much during all these centuries, but the prestige of the law, as evidenced in modern
nations, is still far behind that which the Qur'an upheld and enforced at the time of its revelation. In European countries the king can do no wrong. His guilt is never punished and this is the case with the royal families everywhere in the advanced nations of the modern world. The conduct of their royalties causes annoyance to the public feeling, but nothing can be done to remedy this evil. How far ahead then the Holy Prophet was even of our own age! The reason for this drawback in the morals of highly placed is that it is extremely difficult for the men in power to have control over their own selves. People in such positions are naturally inclined towards self-indulgence. He alone can come successfully out of this test who has attained to a state of God-realisation and whose heart is completely filled with faith and certainty, and who, instead of being inclined towards self-indulgence, has a passionate love for the worship of God and service to His creatures.

**Goodness and Attachment to Truth are Qualities Independent of any Blood-Relationship**

Love of truth can be found anywhere, and the opposite quality of aversion for truth is to be found even in the family circle of the Prophets.

If goodness is to be found even in a person belonging to the family of Pharaoh, it is to be valued. Pharaoh is the person who incurred displeasure of God. His destruction alone is an evidence of the fact that his beliefs and actions were disliked by God. He was a polytheist and he had gone so far in this wrong beliefs that he asserted that he was himself the highest god. He was, besides, guilty of injustice and oppression that had no limits. And yet the Holy Qur'an speaks of his wife in respectful terms and says that this lady, even though she happened to be the wife of this proud and rebellious man, was worthy of honour in the sight of God, just because of her correct views of life and good deeds. The story of this lady and of Mary and of the wife of Prophet Noah and of the wife of Lot have been related together to serve a lesson for the seekers after truth, and to impress upon them the fact that a believer in the Rabbul-Alamin should have a heart large
enough to entertain a feeling of love and admiration for every good man and woman wherever found. Thus we read:

"God sets forth an example to those who disbelieve, the wife of Noah and the wife of Lot: they were both associated with two of Our righteous servants, but (their wives) acted treacherously towards them, so they availed them naught against God ..... And God sets forth as an example to those who believe, the wife of Pharaoh, when she said: My Lord! build for me a house with Thee in paradise and deliver me from the unjust people. And Mary, the daughter of Amran, who guarded her chastity, so We breathed unto him of Our inspiration, and she accepted the truth of the words of her Lord and His books, and she was of the obedient ones" (66:10-12).

It is evident from these verses that Pharaoh's wife held in dislike the views and oppressive rule of her husband, and was liked by God for that reason. The environments in which she lived were awfully bad and yet her personal virtues found favour with God. The Holy Qur'an speaks of the good deeds of this lady at another place,—of deeds that reflect her high morals. We are told on the one hand, of the tyrannical manner in which Pharaoh ordered the slaughter of the male children of the Israelites, and, on the other, the noble courage of this woman with which she insisted that the baby Moses, who was picked up floating in the river, should be saved from death. The mother of Moses was restless with anxiety and concern. She had thrown the baby in the river with a painful heart only in the hope that she would by this means somehow save the baby's life from the hands of the tyrants. The Holy Qur'an gives a graphic description of the heart-wringing of the mother and before doing so it has consoled all believing souls that God had intended to shower His favours on a people that was oppressed and felt themselves helpless at the hands of tyrants.

"And We desired to bestow a favour upon those who were deemed weak in the land, and to make them the leaders, and to make them the heirs" (28:5).

This is one of the ways God proves His own existence to the people of the world, and it is such of His acts that so confirm
believers in their faith that it keeps them firm in the face of trials and calamities.

"And to grant them power in the land, and to make Pharaoh and Haman and their hosts see what they feared. And We revealed to Moses' mother, saying, Give him suck, and when you fear of him, cast him into the river and do not fear, nor grieve: surely We will bring him back to you and make him one of the apostles. And Pharaoh's followers picked him up that he might be an enemy and grief for them; surely Pharaoh and Haman and their hosts were wrong-doers. And Pharaoh's wife said: A refreshment of the eye to me and to you: do not slay him: may be, he will be useful to us, or we may take him for a son, and they did not perceive what was going to be the result of it. And the heart of Moses' mother had lost all hope; she would have almost disclosed it, had We not strengthened her heart so that she might be of the believers. And she said to his (Moses) sister: Follow him up. So she watched him from a distance, while they did not perceive: And We had already ordained that he will not suck, so she (sister of Moses) said: Shall I point out to you the people of a house who will take care of him for you, and they will be benevolent to him? Thus We gave him back to his mother, that her eyes might be refreshed, and that she might not grieve, and that she might know that the promise of God is true, but most of them do not know" (28:6-13).

These verses show that God exists and that He is able to save the weak and the helpless from the hands of tyrants. It so happened that in the reign of mighty Pharaoh, a poor Israelite woman gives birth to a male child. When the heart of the mother was overflowing with affection for this new-born baby, the latter's life is found in danger. God sends a revealed direction to the mother saying that she should not refrain from giving suck to the baby on account of over-whelming apprehension in regard to Moses' life. And when the danger actually arrives, she was told to put the baby in a box and commit the box to the river. The mother naturally feared that the baby would be drowned in the river; so she was addressed with the words "Do not fear". It was also natural for the mother to be sorrowful, and to the words "Do not grieve" were addressed to her by God. Then comes the glad tidings: "We shall return him to you." She was also told that the boy would eventually become a messenger of God. When,
however, the woman had thrown the baby into the river at the instruction of God and was consequently plunged in fear and grief, and when, further, she heard that the baby was involved in the danger from which it was intended to save him, her heart became extremely restless with anxiety. While this woman was experiencing these disturbing feelings, God created tenderness in the heart of Pharaoh’s wife. This latter woman rose against all the royal orders to save the life of the baby. She made an announcement saying: “refreshment of the eye to me.” This news naturally spread among the people living in the palace and they realised that the queen had staked everything for the sake of this baby. The matter did not end here. The queen also addresses Pharaoh himself telling him that while the boy was such a source of pleasure to her, he must at the same time be a source of happiness to him. So full of confidence she was in this regard, that she also addressed the administrators saying “do not kill him.” This was in fact a royal order in contravention to the proclamation that children that were born to Israelite families be put to death, displays a highly praiseworthy courage and character on the part of the queen. While these things were going on in the palace, the heart of baby’s mother continued to be full of anxiety and forebodings. She asks her own daughter to follow the baby hero and continue watching what happens to him. This girl finds that there is an uproar in the palace that the adopted baby of the queen is going to die because it refuses to take any woman’s milk. By a veritable miracle, the heart of the queen is seized with the same fond love for the baby as had filled the heart of its own mother. The anxiety of the queen was so palpable that all the wives of the chiefs of the state became anxious to set her heart at rest and prove their loyalty; so all such ladies that had their sucklings, offered their own breasts to the baby to save its precious life, but we are told, “And We did not allow him to suck.” This tiny baby was sensible enough to realise that every woman from among this crowd that wanted to give him a suck, was not his mother and accordingly he would refuse to suck her milk. When the boy behaved like this with several of these women, the queen became very sad. It was at this moment that the sister of Moses arrived on the spot. She
recognised the opportunity and availed herself of it, and suggested to the ladies assembled there that she herself could bring them a wet nurse for this baby who would be very appropriate and very kind to him. At such a delicate moment every advice commends itself to acceptance. Thus Moses' mother was sent for, and the moment she offered her breast to the baby, it started sucking. The whole atmosphere of the palace assumed a pleasant appearance and the arrival of Moses' mother was considered auspicious. She was not only given rich rewards and honour but received an accommodation in the palace. Thus the prophecy "We will bring him back to you", was fulfilled and Pharaoh, who was bent upon killing the baby Moses, became in a way a care-taker of the self-same baby. The social atmosphere of the Israelites was one of the slaves; hence Moses was taken out of and was placed in the royal palace in order that his upbringing might be in an atmosphere of independence as well as rulership.

Pharaoh's wife's action in this regard shows her nobility and high morals. The Qur'an says that this lady was disgusted with the ways of her husband, and as such she was elevated to a high spiritual position by God, who has knowledge of realities and who loves a really worthy person. The Qur'an also speaks of God appreciating the virtues of Mary, the mother of Jesus, in spite of the fact that the Jews accused her of infamous acts. In short, the Qur'an has admirably succeeded in instilling into the minds of its followers the spirit of appreciating truth and virtue wherever found. It has, accordingly, succeeded in putting an end to all sorts of narrow-mindedness and prejudice. The Christians cannot bring forward from their scriptures anything like these teachings that speak of the necessity of appreciating the virtue of other nations.

Love of Truth

The Holy Qur'an teaches that one should recognise truth wherever found; accordingly the truth of Torah and the Gospel has been confirmed in the following verses:
“Surely We revealed the Torah, in which was guidance and light” (5:44).

“And we sent after them in their footsteps Jesus, son of Mary, verifying what was before him of the Torah, and We gave him the Gospel, in which was guidance and light” (5:46).

“Say: Whoever is the enemy of Gabriel—for surely he revealed it to your heart (i.e. the Prophet’s heart) by God’s command, verifying that which is before it and guidance and good news for the believers” (2:97).

“And We have revealed to you the Book with the truth, verifying what is before it of the Divine Books and a guardian over them” (5:48).

In other words, the Qur’an speaks respectfully of both the Torah and the Gospel as having light and guidance in them.

The Book strikes another admirable note when it says:

“They are not all alike; of the followers of the Book there is an upright party: they recite God’s communications in the nighttime, and they adore (Him): They believe in God and the Last day, and they enjoin what is right and forbid the wrong, and they strive to excel one another in hastening to good deeds, and those are among the righteous. And whatever good they do, they shall not be denied it, and God knows those who are God-fearing” (3:112-114).

That is to say, there are good and God-fearing people in every religious community. It is evident that teachings like these create broad-mindedness in the minds of its followers, and all kinds of ill-will born of religious differences disappear from the field of inter-religious relationship. It is only desirable that such views should be entertained and every religious community should cultivate feelings of respect for those outside its fold. There is another verse of the Qur’an which has a bearing on the subject:

“Surely those who believe, and those who are Jews, and the Christians, and the Sabians, whoever believes in God and the Last day and does good, they shall have their reward from their Lord, and there shall be no fear for them, nor shall they grieve” (2:62).
That is to say, devotion and good deeds in a man are never wasted, irrespective of the community label which he bears. There is another verse that breathes the same spirit of inter-religious toleration and it reads as follows:

"It shall not be in accordance with your (Muslims') vain desires nor in accordance with the vain desires of the followers of the Book; whoever does evil, he shall be requited with it...... And whoever does good deeds, whether male or female, and he (or she) is a believer—these shall enter the garden of paradise, and they shall not be treated unjustly in the least" (4:123-124).

That is to say, a man's salvation is not to be determined by another man's judgement about him, but is to take place in accordance with a universal law, and this law is that every one has to suffer the consequences of his evil-deeds, and every one is destined to receive the reward for his good deeds. This idea is further confirmed by another verse:

"And of Moses' people is a party who guide (people) with the truth, and thereby do they administer justice" (7:159).

Thus, the Holy Qur'an appreciates the fact that among the Jews, there are truth-loving and justice-loving people. In another verse we are told, not to speak of this nation and that nation, but everywhere in the whole of mankind there are people who are virtuous, truthful and justice-loving. The verse reads as follows:

"And of those whom We have created, there are a people who guide with the truth, and thereby they do justice" (7:181).

That is to say, in the whole human race created by God, one can find everywhere a class of people who love truth and justice. This conclusively proves that the teachings of the Qur'an are founded on a universal outlook. This doctrine is evidently a priceless contribution of the Qur'an to the culture of mankind, and it constitutes one of its characteristic features.

The Holy Prophet, who was the recipient of these elevating revelations, was a staunch believer in these principles, and he carried them out in his practical life. When Hakim Ibn Hizam embraced Islam, he asked the Prophet whether all those good
deeds and charitable acts which he had done before his acceptance of Islam, were null and void. The Prophet's reply was, "You were enabled to see the light of Islam on account of your good deeds of the past." In other words, no one's good deeds go waste. It was in this connection that the Prophet once said:

"The best of the people in the days of Ignorance i.e. idol-worshiping people, proved the best ones on joining Islam."

Similarly, when a non-Muslim deputation waited upon him, he made a wonderful remark about them. He went so far as to say that the principles those people followed in their lives were the principles of the prophets of God. How wonderful was the Holy Prophet that he admired and appreciated truth wherever it existed. Indeed, he was free from all kinds of prejudices and he demonstrated practically that the Lord of the nations had taken possession of his heart. Being in full knowledge of the implications of the text, "All praise is due to God, the Lord of all the worlds and of all the nations", his heart was wide enough to accommodate everything that was good and noble, even if it were found in persons that were not of his following. The incident to which I refer is given in Zurqani as:

Alqamah reported to me: "My father narrated to me on the authority of my grandfather: "I happened to be the seventh man in the deputation of seven on behalf of my community that waited upon the Messenger of God. And when we arrived in his presence and talked to him, he was extremely pleased with what he saw of our behaviour (that is our dignified and composed demeanour) and our manners. He asked us, How did you come to have this character"? .... We said: (It is because of) "Five things which we made a part of our character in the days of Ignorance." At this the Holy Prophet further inquired: "And what are these five things which you made a part of your character in the days of Ignorance"? In reply this deputation spoke of five qualities of the mind:

1. To be thankful to God while in affluence.
2. To exercise patience at the time of calamity.
3. To be pleased with the decrease of fate.
4. To remain steady at the time of conflict.
5. To refrain from feeling happy at the distress of the enemy.

At this the Holy Prophet said: "Some men of knowledge are philosophers; and in their understanding they are almost like prophets. (Zurqani, Commentary of Mawahib-al-Ladunniyya, volume IV, pages 76, 77).

The deputation was impressed with the frankness and chivalrous generosity of the Prophet; they were indeed enamoured of him.

Another deputation that waited upon the Prophet asked him saying, O Messenger of God! we have heard that one who does not leave his home for the sake of religion, cannot be regarded as having faith in Him." At this the Prophet said: "Be God-fearing wherever you be, and nothing will be ignored of your actions."

How rational and universal this outlook! The Prophet has also said:

Those will be close to me who are righteous, wheresoever they be, and in whatsoever country they may be.

We read of another deputation that waited upon the Prophet. When these people arrived, there was a funeral prayer to take place, which they did not care to attend, and stood aside. When the Prophet had finished the funeral service, he asked these people why they did not join the prayer. They said, "We have not yet accepted the faith of Islam at your hands and taken a formal pledge to that effect, and hence we were not qualified to join you in the prayer." The Prophet said as soon as you recognised the truth of Islam in your heart, you became Muslims". That is to say, that entry into the fold of Islam was not dependent on the performance of any ritual or convention. The Prophet's eye was on the spirit of religion and the truth of it, and not its husk and external shape. In this sense, Islam would appear to be extremely modern in its view, and as such, acceptable to the people of light and learning. It satisfies the inner urges of human mind.
I am tempted to put on record here an experience of my own that has a bearing on this subject. Once I was invited by a London church to give a talk on Islam on a particular evening. I arrived there and placed before the audience various aspects of the faith of Islam. They felt very much impressed; their President spoke feelingly on the beauties of Islam at the close of my speech. He also said that many of his doubts proved baseless and that as compared with the shining and rational teachings of Islam, he and his people would appear to be living in ignorance. He also remarked that while he was listening to the speech, it appeared to him as if the ideas presented were being revealed direct from heaven, and were filling the minds of the audience with a spiritual ecstasy. After the President had finished his remarks, practically everyone in the audience came up to me and warmly shook my hands. The next day I received a letter from the same President in which he had written that he had become a Muslim in the course of the previous night's meeting and that he had commented on my speech in the capacity of a Muslim. He also wrote that he was thinking at that time of asking me to accept his conversion to Islam, but hesitated lest such a procedure might involve some extraordinary and unknown ceremonies which would make him feel awkward. Proceeding he wrote to ask me about the manner of entering the fold of Islam, and when and where the ceremony could be performed. I wrote back to him observing that there was no kind of ceremony in Islam, and that he had become a Muslim the moment God pleased to make him aware of the fact that Islam was true. I explained to him that there was no room for any pundit or a priest in this religion, that every man and woman could pray to God direct, and pray to Him for anything that he or she might be in need of, and that he was already a Muslim in the sight of God, and that he stood in no need of performance of any ceremony. I added that all he needed was his introduction to the Muslim brotherhood, and something should be done to effect this. I therefore, suggested that he should come to the Mosque at Woking the following Sunday and express his feelings before the congregation and announce to the brotherhood that he had accepted the truth of Islam. Accordingly the gentleman came to
the Mosque on that Sunday and he also brought his lady secretary with him, and both of them attended the service. At the end of the service, they gave an account of their acceptance of Islam and recited the usual formula of faith. The whole incident proved very illuminating to those present.

While on this point, a very soul-stirring passage of the Qur'an comes spontaneously to my mind. "And certainly We sent Noah and Abraham, and We gave to their offspring the (gift of) prophecy and the Book; so there are among them those who go aright, and most of them are transgressors. Then We made our apostles to follow in their footsteps, and We sent Jesus, son of Mary afterwards, and We gave him the Gospel; and We put in the hearts of those who followed him kindness and mercy; and (as for) monkery, they innovated it — We did not prescribe it to them only to seek God's pleasure, but they did not observe it with the due observance; so We gave to those of them who believed their reward, and most of them are transgressors" (57:26-27).

These verses not only take a very broad universal view of religion and speak with justice and fairness of the followers of various faiths but lavish praises particularly on the followers of Jesus Christ. We are told that the monastic life which the Christians had adopted was not a part of the teaching of Christ, but the intention behind it was no doubt noble; it was done with a view to please God; and yet the people concerned could not observe it faithfully. It is stated further that there are still people among them who are faithful to the religion of their profession, and as such will have their reward; but that most of them are disobedient. This indeed is devotion to truth—this recognition of what is true and good in people who are opposed to us. Is there any trace of this grand principle anywhere in the Torah and the Gospel? Is there any justification in the charge that the Qur'an borrows its principles from the Bible?
Chapter II
Accusations against the Prophets of God in the Bible and the undertaking to acquit them of these charges by the Qur'an

The holy Prophet Muhammad not only lays stress on the recognition of the founders of all other faiths to form a part of the believers' faith but also stands up as a champion for all such teachers of religion who have in any way been targets of adverse criticism. Among such unlucky personalities is Jesus Christ. The holy Prophet undertakes to defend him most vehemently. He has spoken very highly of this meek and humble Galilean teacher, and has also defended his mother Mary against a false and dirty charge of the enemies. The Qur'an has declared that this noble lady was a model of righteousness and modesty. The Christian nations should have felt obliged to the Prophet of Islam for this great act of chivalry in defending the honour of the founder of their faith and that of his mother Mary. Unfortunately, the return has been just the contrary. These people have only levelled false charges against the Prophet of Islam in return for his nobly championing the cause of Jesus and Mary. Human conscience, however, is asserting itself in the West, and the vilifiers of the Prophet are now feeling ashamed of themselves to find that their charges are disproved by the facts recorded in history.

But Jesus and Mary are not the only religious personalities that have been the targets of false accusations at the hands of their enemies; there have been other prophets that have suffered the same fate. The Holy Qur'an has taken each of them by turn and absolved them of their respective charges. Then the Qur'an has laid down a universal principle, that all inspired teachers of religion are invariably pure in their moral conduct, and that
there can be no alloy of any sinfulness in their nature and they are above all such criticism. As against this the Bible speaks of several prophets of God as being guilty of sexual misconduct and others of relapsing even to idolatry and still others of resorting to falsehood to save themselves from an imminent danger. What a contrast between the teachings of the Qur’an and those of the books of the Jesus and the Christians!

We may, with advantage, cite instances of this Biblical attitude towards the holy prophets of God to substantiate our contention. We read the following remarks about Solomon.

“For it came to pass, when Solomon was old, that his wives turned away his heart after other gods; and his heart was not perfect with the Lord his God” (1 Kings 11:4).

How preposterous that a prophet of God, who is in constant touch with the Almighty God, should be so faithless to his Lord! Evidently this is a figment of the filthy imagination.

As against this, the Holy Qur’an says,

“And Solomon did not disbelieve but the devils disbelieved” (2:102).

That is to say, all the sins attributed to Solomon are mere fabrications on the part of dishonest people, and that this prophet was above all such weaknesses. Far from this, Solomon being liable to such abominable sins, he is spoken of by the Holy Qur’an in very high terms as in the following verse:

“And We gave to David, Solomon: Most excellent servant! Surely he was frequent in returning to God” (38:30).

So, this is how the Qur’an speaks of the prophets in contrast to the Bible stories about them. Can it be imagined, in view of this, that the Holy Qur’an is in any way inspired by the stories of the Jewish scripture?

Proceeding on this line, we find the following account of Lot given in the Old Testament:

“And the first-born daughter (of Lot) said unto the younger, Our father is old, and there is not a man on the earth to come in unto us after the manner of all the earth; Come, let us make our father drink wine and we will go into him that we may preserve the seed
of our father. And they made their father drink wine that night; and the first-born went in and it came to pass on the morrow, that the first-born said unto the younger, Behold, I went into my father, let us make him drink wine this night also; and thou may go in him, that we may preserve the seed of our father. And they made their father drink wine that night also; and the younger arose and went into him” (Genesis 19:31-35).

We seek the protection of God against such abominable fabrications against this holy prophet of God! It is strange that a book that contains such filthy stories about the chosen servants of God, should pass for a holy scripture!

But Lot is not the only person so outraged. We have a similar account given of prophet Isaac:

Isaac had two sons, Esau the eldest and Jacob the younger. Isaac became old and his eyes became dim. He sent for Esau and asked him to take his weapons and bring him some venison so that he might bless him. But Rebakah, the wife of Isaac, who was fond of Jacob, quietly presented Jacob in place of Esau, and she put the skins of the kids of the goats upon his hands and upon his neck so that he may appear like Esau. By this fraud Jacob secured the blessings of his father.

“And when Esau heard the words of his father, he cried with a great and exceeding bitter cry, and said unto his father, Bless me, O my father! And he said, Thy brother came with subtility, and has taken away the blessing” (Genesis 27:34-35).

The accounts given in the Bible are full of contradictions and contain unbelievable things. Can the Qur'an borrow such stuff?

Again, we read the following disgusting and abominable piece in the same Book of Genesis:

“And Jacob kissed Rachel, and lifted up his voice, and wept. And Jacob told Rachel that he was her father’s brother, and that he was Rebekah’s son; and she ran and told her father. And it came to pass, when Laban heard the tidings of Jacob, his sister’s son, that he ran to meet him, and embraced him, and kissed him, and brought him to his house. And he told Laban all these things. And Laban said to him, surely thou art my bone and my flesh. And he abode with him the space of a month. And Laban said unto Jacob, Because thou art my brother, shouldst thou therefore serve me
nought? Tell me, what shall thy wages be?' And Laban had two daughters: the name of the elder was Leah, and the name of the younger was Rachel. Leah was tender-eyed; but Rachel was beautiful and well favoured. And Jacob loved Rachel; and said, I will serve thee seven years for Rachel thy younger daughter. And Laban said, it is better that I give her to thee, than that I should give her to another man: abide with me. And Jacob served seven years for Rachel and they seemed unto him but a few days, for the love he had to her. And Jacob said unto Laban, Give me my wife, for my days are fulfilled, that I may go in unto her. And Laban gathered together all the men of the place, and made a feast. And it came to pass in the evening, that he took Leah his daughter, and brought her to him; and he went in unto her. And Laban gave unto his daughter Leah, Zilpah his maid for an handmaid. And it came to pass, that in the morning, behold, it was Leah: and he said to Laban, What is this thou hast done unto me? did not I serve with thee for Rachel? wherefore then hast thou beguiled me? And Laban said, It must not be so done in our country, to give the younger before the first-born. Fulfil her week, and we will give thee this also for the service which thou shalt serve with me yet seven more years. And Jacob did so, and fulfilled her week: and Laban gave him Rachel his daughter to be his wife also. And Laban gave to Rachel his daughter Bilhah his handmaid to be her maid” (Genesis 29:11-29).

So this is the book that is called the Holy Bible and these are its teachings. The Qur'an cannot borrow such loathsome fictions.

Likewise, a narrative is to be found in Genesis (30:2-10) concerning Jacob and his wife and his wife's female slaves which is far from being decent. It is also said about Abraham that he told a lie before the king of Egypt. But the Holy Qur'an proclaims Abraham to be the chosen one of God, and rejects the story about his telling lies in the following words:

“Surely he (Abraham) was a truthful man and a prophet” (19:43).

“And God took Abraham as a friend” (4:125).

“And We perpetuated for him (praise) among the later generations” (37:78).
The Bible has also ascribed a very despicable act to Moses. In the Book of Numbers (12:1), it is written that the sister of Moses charged him with illicit connection with a Cushite woman. The Holy Qur'an, however, rejects this story in the following words:

"O you who believe, be not like those who maligned Moses, but God cleared him of what they said, and he was worthy of regard with God" (33:69).

So, the Holy Qur'an had to take up cudgels in the case of Prophet Moses as in the case of other prophets.

Again, we read the following account of Judah in Genesis.

"And Judah took a wife for Er, his first-born, whose name was Tamar. And Er, Judah's first-born, was wicked in the sight of the Lord; and the Lord slew him. And Judah said unto Onan, go in unto thy brother's wife, and marry her, and raise up seed to thy brother. And Onan knew that the seed should not be his; and it came to pass, when he went in unto his brother's wife, that he spilled it on the ground, lest that he should give seed to his brother. And the thing which he did displeased the Lord: wherefore he slew him also. Then said Judah to Tamar his daughter-in-law, Remain a widow at thy father's house, till Shelah, my son, be grown: for he said, Lest peradventure he die also, as his brethren did. And Tamar went and dwelt in her father's house. And in course of time the daughter of Shuah, Judah's wife, died; and Judah was comforted, and went up unto his sheep-shearers to Timnath, he and his friend Hirah the Adullamite. And it was told to Tamar, saying, Behold thy father-in-law goeth up to Timnath to shear his sheep. And she put her widow's garments off from her, and covered herself with a veil, and wrapped herself, and sat in an open place, which is on the way to Timnath; for she saw that Shelah was grown, and she was not given unto him as wife. When Judah saw her, he thought her to be a harlot; because she had covered her face. And he turned unto her by the way, and said, Go to, I pray thee, let me come in unto thee; (for he knew not that she was his daughter-in-law). And she said, What wilt thou give me, that thou mayest come unto me? And he said, "I will send thee a kid from the flock. And she said, Will thou give me a pledge, till thou send it? And he said, What pledge shall I give thee? 'And she said, Thy signet and thy
bracelets, and thy staff that is in thine hand. And he gave it her, and came in unto her, and she conceived by him. And she arose, and went away, and laid by her veil and put on the garments of her widowhood. And Judah sent the kid by the hand of his friend the Adullamite to receive his pledge from the woman’s possession: but he found her not. Then he asked the men of that place, saying, Where is the harlot, that sat openly on the roadside? And they said, There was no harlot in this place. And he returned to Judah, and said, I cannot find her; and also the men of the place said, that there was no harlot in this place. And Judah said, Let her take it to her, lest we be shamed: behold, I sent this kid, and thou hast not found her. And it came to pass about three months after, that it was told to Judah, saying, Tamar thy daughter-in-law hath played the harlot, and also, behold, she is with child by whoredom. And Judah said, Bring her forth, and let her be burnt. When she was brought forth, she sent to her father-in-law, saying, By the man, whose these are, am I with child: and she said, Discern, I pray thee whose are these, the signet, the bracelets, and the staff. And Judah acknowledged them, and said, she hath been more righteous than I; because I gave her not to Shelah my son. And he knew her again no more” (Genesis, 38:6-26).

So this is the Holy Bible and this is the spirit it breathes.

Similarly there is another unholy story about Prophet David.

“And it came to pass in an evening tide, that David arose from off his bed, and walked upon the roof of the king’s house: and from the roof he saw a woman washing herself; and the woman was very beautiful to look upon. And David sent and inquired after the woman; and one said, Is not this the Bathsheba, the daughter of Eliam, the wife of Uriah the Hittite? And David sent messengers, and took her; and she came in unto him, and he lay with her; for she was purified from her uncleanliness: and she returned unto her house. And the woman conceived, and sent and told David, and said, I am with child. And David sent to Joab, saying, Send me Uriah the Hittite. And Joab sent Uriah to David. And when Uriah was come unto him, David demanded of him how Joab did, and how the people did, and how the war prospered. And David said to Uriah, Go down to thy house, and wash thy feet. And Uriah departed out of the king’s house, and there followed him a mess of meat from the king. But Uriah slept at the door of the king’s house
with all the servants of his lord, and went not down to his house. And when they had told David, saying, Uriah went not down unto his house, David said unto Uriah, Camest thou not from thy journey? Why then didst thou not go down unto thine house? And Uriah said unto David, The ark, and Israel, and Judah, abide in tents: and my lord Joab, and the servants of my lord, are encamped in the open fields; shall I then go into mine house, to eat and to drink, and to lie with my wife? as thou livest, and as thy soul liethveth, I will not do this thing. And David said to Uriah, Tarry here today also, and tomorrow I will let thee depart. So Uriah abode in Jerusalem that day, and the morrow. And when David had called him, he did eat and drink before him; and he made him drunk: and at evening he went out to lie on his bed with the servants of his lord, but went not down to his house” (2 Samuel 11:2-13).

It is further stated that this man was treacherously murdered, and his wife usurped by Prophet David.

As against this the Holy Qur’an speaks of David in the following elevating terms:

“And remember Our servant David, the possessor of power; surely he was frequent in returning to God” (38:17).

Again:

“And most surely he has a nearness to Us and excellent resort. O David, surely We have made you a ruler in the land; so judge between men with justice and do not follow low desires” (38:25-26).

Still again:

“And certainly We gave to David excellence from Ourselves” (34:10).

These texts show that the Holy Prophet Muhammad has done a great service to the Prophets of God and has absolved them of various charges that are levelled against them by their so-called followers. To this fact a reference is made in the following verse of the Holy Qur’an.

“Surely this Qur’an declares to the children of the Israel most of what they differ in. And most surely it is a guidance and a mercy for the believers” (27:76-77).
This, evidently, shows the nobility of the Holy Prophet: liberality of his heart, his devotion to truth and his solicitude for the vindication of those who are wronged.

To this effect the Qur'an pronounces a principle that the prophets being the chosen ones of God and enjoying positions of distinction in His Court, it is impossible that they should be guilty of any kind of sinfulness. The verse reads:

"Surely, God chose Adam and Noah and the descendants of Abraham and the descendants of Amran and the nations." (3:32).

In other words, the great ancestors of the prophets were themselves great spiritual figures who were chosen by God for the guidance and religious instruction of His creature, and as such, were embodiments of purity in their precepts, and their actions serve as models of virtue for others, and should therefore be regarded as above those sins that have been wrongly attributed to them.

There is another verse of the Holy Qur'an wherein we are given a long list of prophets with high praises lavished on them. It reads as follows.

"And this was Our argument which We gave to Abraham against his people; We exalt in dignity whom We please, surely your Lord is Wise, Knowing. And We gave to him Isaac and Jacob; each did We guide, and Noah did We guide before, and of his descendants, David and Solomon and Job and Joseph and Moses and Aaron; and thus do We reward those who do good (to others): And Zacharias and John and Jesus and Elias; every one of them was righteous; And Ishmael and Jonah and Lot; and every one We made to excel (in) the worlds; And from among their fathers and their descendants and their brethren, and We chose them and guided them into the right way" (6:84-88).

In these verses, the prophets of God have been spoken of as men of piety and doers of good to others, and observers of the rules of revealed guidance and as men who were established in the path that leads straight to God. While the Bible shamelessly accuses the prophets of all sorts of sins, the Holy Qur'an declares them free from all these charges, and speaks highly of their virtuous careers. The Muslim scripture maintains not only the
purity of Jesus and Mary but also sinlessness of all the prophets of God.

Is there any fair-minded person who will say after reading these two divergent accounts about the prophets as given in the two scriptures, that the Holy Qur'an is guilty of borrowing accounts from the Bible? Such a charge against the Holy Qur'an can be brought only by one whose knowledge of things is superficial, and who has no concern with truthfulness and honesty. One who is honest and reads these verses of the Holy Qur'an, must come to the conclusion that the Holy Qur'an is the champion of the prophets, and its championship and advocacy is necessitated by the disrespectful episodes of the Bible which is full of untrue accusations against these noble servants of God. The charge of plagiarism thus falls to the ground, exposing those who have framed it.

**Refutation of Charges Against Prophet Jesus and his Mother**

I now proceed to discuss the charges that have been levelled against Prophet Jesus and his illustrious mother, and the refutation of those charges by the Holy Qur'an.

"We punished them for their unbelief and for their having uttered against Mary a grievous calumny" (4:156).

That is to say, the Jews have been punished by God because of their rejection of the prophetical claims of Jesus, and because of the calumny which they falsely spread against the mother of this Prophet in connection with his birth. Continuing the theme the Qur'an says:

"And Mary, the daughter of Amran, who guarded her chastity" (66:12).

That is to say, Mary was a chaste and pious woman, and those who circulated slanderous news about her character are guilty of a heinous sin. Again, speaking of her high position, the Book says:
“And when the angel said: ‘O Mary, surely God has chosen you and purified you and chosen you above the women of the world” (3:41).

God says that He has chosen Mary and made her distinguished in the world. This is no ordinary certificate. But this is not all; it is also stated that He has also purified her from all low morals, so much so that there was no second woman of her position in the whole nation. So, there is not only a negation of all charges of immorality, which makes a person enter the state of piety, but also a statement to the effect that this lady was a person of a very high and holy order.

The Qur'an not only refutes the charges levelled against Mary, but assigns her position higher than that assigned to her by the Gospels. In the Gospels the picture of Mary does not appear to be really very elevating. For example, in John (2:4) the words addressed by Jesus himself to this lady (his own mother) are “Woman, what have I to do with thee?”

This evidently shows that in the eyes of Jesus himself Mary did not hold any high position, not even worthy of respect as a mother. But this is not the only passage of its kind. Read Matthew (12:48-50). In these verses, when this lady, driven by motherly affection, was out to search for Jesus and arrived at the place where her son was found addressing a gathering of people; someone from among the crowd told him that his mother and his brothers were standing outside the place of meeting and wanted to speak to him. In reply Jesus is reported to have said that he did not care for his own mother and his own brothers and then pointing towards the disciples, is stated to have said:

“Who is my mother? and who are my brethren? 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” (Matthew 12:48-50).

The use of these words by Jesus does not show him in a good light either. Whatever his spiritual position he should have been respectful towards his mother, even if she were just an ordinary woman. But according to this report he did not give this lady a position equal even to his disciples. He seems to cast the
aspersion that Mary was one of those who did not do the will of his Father which was in heaven. If Mary were a lady of any high spiritual position, which the Christians would make us believe, at least Jesus should have shown all respect for her, and used words that would indicate any greatness in that lady. At least the Gospels do not show her to be a person of any high rank. The Holy Prophet Muhammad, however, contradicts these statements of the Gospels and asserts that she was the greatest woman of her time. A study of the Gospels also shows that in the sight of Mary, Jesus was not a great person either. According to this scripture he was rather a man out of his wits in the view of Mary. Thus we read:

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

Now let us see the allegations made against Jesus and the way Qur'an refutes them. In the first place the Jews did not accept the claims of Jesus, but on the contrary, considered him to be a false claimant and for that reason they considered it quite legitimate to cause him all sorts of trouble. They went so far in this attitude that they tried to prove him to be a false prophet, and consequently they tried to have him killed by crucifixion through the Roman Government, and this was a device to prove that according to the teachings of the Old Testament he was an impostor, because it was written in that book that a false prophet is to be killed by hanging. This law about an impostor was universally acknowledged, so much so that St. Paul in his epistles to the Galatians accepts it as true. The clause concerned in the Old Testament reads:

“He that is hanged is accursed of God” (Deuteronomy 21:23).

The words of St. Paul confirming this law read:

“Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, cursed is everyone that hangeth on a tree” (Galatians 3:13).

A very interesting position indeed. The Jews sued Jesus in the Roman court to prove that he was a false claimant, and pursued their charge by having him nailed to the cross by orders
of the Roman Governor, Pontius Pilate. By so doing they were satisfied that according to Torah, Jesus was a false prophet and accursed by God. The Jews are not alone in believing the Torah as the word of God; Christians also followed them in this belief, and no Christian had the courage to flout any part of this law. When the Jews succeeded in accomplishing the crucifixion of Jesus and thus proving him to be accursed of God the Christians could not contend or resist this conclusion, and had to admit that the charge was proved. They, however, put on this a strange interpretation that Jesus became accursed and cut off from the mercy of God just to be able to bear the burden of the sins of mankind. While the Jews proved the condemnation of Jesus out of enmity for him, the Christians admitted the charge but made it the foundation-stone for their fantastic system of belief. The Holy Qur’an condemns both and asserts that all these charges against Jesus constitute unbelief. The Book says that Jesus was a chosen man of God, who neither died on the cross, nor became an accursed one of God. It further says that God saved him miraculously from death on the cross, which, according to the Torah, was an accursed death but caused him to die a natural death later on. It also says that apart from his enjoying the protection of God in this way, he was highly honoured in His presence. The word Rafa-hulla points to this position of honour. Let us read the verse that speaks about all this.

“And their saying: Surely we have killed the Messiah, Jesus son of Mary, the apostle of God; but they did not kill nor did they crucify him, but (the matter) was made dubious to them, and most surely those who differ therein are only in a doubt about it, they have no knowledge respecting it, but only follow a conjecture, and they know it not for certain. Nay: God exalted him in His presence, and God is Mighty, Wise” (4:157-158).

In other words, Jesus appeared to be dead when taken down from the cross; life had not altogether departed from him. That is why opinions differed in this matter; because his post-crucifixion appearances raised grave doubts ever in the minds of those who were sure about his death. And those however, who persuaded themselves to believe that Jesus had actually died on the cross, to satisfy themselves that he was
really a false prophet, were only surmising. The fact is that instead of dying an accursed death, he was given a natural and honourable death later on and was thus saved from dying a disgraceful death. In fact, he enjoyed an elevated position in the sight of God. To this same event another reference is made in the following words:

"And they planned and God is the best of planners" (3:53).

That is to say, whereas the Jews planned to bring about his death on the cross, God’s planning frustrated their plan, to show that it is not evil but goodness that prevails in the long run. Pursuing the same theme the Qur’an further says:

"When God said: O Jesus, I will cause you to die (a natural death), and exalt you in My presence, and clear you of those who disbelieve, and make those who follow you above those who disbelieve to the day of Resurrection" (3:54).

That is to say that although the Jews left no stone unturned to bring about the accursed death of Jesus on the cross, God gave his beloved prophet the good news of His rescue from the clutches of such a death, and that he would be given a high spiritual rank instead. We should bear this promise of God in our mind, while seeking to interpret (4:157) which we have already discussed. In that verse, after referring to the claims of the Jews that they had killed Messiah son of Mary who claimed to be the messenger of God and thus proved the falsehood of his claim, God says:

"They did not kill him nor did they crucify him, but (the matter) was made dubious to them". That is to say, these cowardly people had not the courage to murder him nor were they successful in bringing about his death by the legal punishment of crucifixion. Of course Jesus looked dead after the incident of crucifixion, and as for those who began to differ whether he actually died or not, they “are only in a doubt about it, they have no knowledge respecting it, but only follow a conjecture, and they killed him not for a certainty.” That is to say, the idea of their having accomplished the death of Jesus on the cross always remained a matter of conjecture and not of certainty.
The incident of Cross and the phrase, "It was made dubious to them"

Some people have tried to put a wrong interpretation on the Arabic words *Shubbiha lahun* meaning it was made doubtful to them*. They suggest that some other man was made to appear like Jesus, and it was this person who was killed on the cross. To begin with, the rules of syntax do not permit such a rendering of this clause. The verbs preceding the present one have their personal pronouns directed to Jesus. Thus the words “they did not kill him and they did not crucify him” mean they did not kill Jesus and they did not crucify Jesus. It is only reasonable that the word *Shubbiha* meaning “he or it was made doubtful” must also mean that Jesus nailed on the cross was made to appear as if he had died. If the word *Shubbiha* is made to yield the meaning “he was made to appear like another person,” it can only mean that Jesus assumed the appearance of some other man and not *vice versa*. It is evident from this that the meaning that has been forced on this clause by these same people cannot be maintained on the basis of the rules of grammar. But there are other defects in this kind of rendering. It is really absurd to think that the sacred face of a prophet should be allowed to look like one who disbelieves in God. Again, to kill even a villain by such a deceitful manner is not a laudable act that can be attributed to God. Thirdly, if God starts this method of changing faces of people there will be no security left in the world. Fourthly, to punish a man for a crime which he has not committed is pure despotism that cannot be attributed to God, who according to the Qur’an never acts unjustly towards His servants. Fifthly, even if the face of the man was changed, his voice certainly was not changed nor his mind or feelings. He could have very well shouted that he was not Jesus but so and so. Such an uproll on the part of this man would have exposed the whole trick. In fact, if God wants to protect any of His prophets from such a death, He can do so without adopting any deceitful means. For instance, our Holy Prophet was promised such a protection in the words “And God will protect you from the people”(5:67). Accordingly, the Prophet was saved from being killed by the enemies in very critical situations without any course to any questionable means. The
way, however, He is alleged to have brought about the deliverance of Jesus was very ugly indeed. Quite naturally, the worshippers of such a God will consider themselves justified in getting innocent people arrested and punished for a crime, which their own people have committed and regard such an act as in accord with the law of God.

If, as is alleged, some other person were made to appear like Jesus, there was no occasion for the Jews to entertain any doubt in the matter. As a matter of fact they are quite satisfied that the man crucified was Jesus. Similarly, the Christians would also be sure that it was Jesus. And the Muslims are also of the view that the man nailed to the cross was Jesus every inch. Thus three nations agree that the man who was put on the cross was of the identity of Jesus. Some Muslims who appeared later speak as if they had witnessed this incident. They give evidence, in their ignorance, in favour of the Jews and the Christians. These simple-minded Muslims confirm the claims of those communities. One can only feel sorry for such people. Do these Muslims really want to show that the Holy Qur'an rejects the solid facts of history? Are they unaware of the fact that if the Holy Qur'an rejects or makes any statement contrary to historical facts nothing will remain of its dignity and prestige? The Gospels contain a record of the details of the incident of the crucifixion. The two contending parties in the dispute appear before the Roman Governor, Pontius Pilate. Pilate and his wife jointly absolve Jesus of the guilt attributed to him. The Governor, however, is frightened into ordering the crucifixion of Jesus by the fearful attitude of the Jews. And yet while passing the order he has the fear of God in his heart, and washes his hands of this sinful act. At last he is hung on the cross, and both the Jews and the Christians witness the incident with their own eyes. Then both the Jews and the Christians record this event in their respective books of history. Moreover, the books known as the Gospels place this incident on record. In view of this the position of a Muslim who rejects this historical fact and asserts that the man hung on the cross was inwardly another man than Jesus, must be very strange. This man makes an allegation against the Qur'an to the effect that this book repudiates the
facts of his history. The followers of such a book in their fond, irrational faith may continue in their faith in such a book, but to all people of knowledge and particularly to the Christians and the Jews such a book loses all value as a reliable scripture.

The correct meaning therefore of the passage, "They did not kill him nor did they crucify him, but the matter was made dubious to them" is that neither the Jews despatched him to death by an act of private murder, nor could they succeed in having him killed on the cross; rather these people were unsuccessful in their vile attempt, because when he was taken down from the cross after a few hours, he was only half-dead and the life was not extinct. A disciple of his, Joseph Arimathea, who was a respectable officer of the Government, carried his body in this condition and had it placed in a chamber, which he has prepared by hewing a side of a rock for this purpose. This chamber was not sealed in any way. Only a stone was placed at its mouth, leaving room for the air to pass in the hollow. The Gospels also tell us that Pilate became doubtful about the actual death of Jesus, and so were the Jews, who applied to the Governor, and had a guard appointed over this chamber. The watchmen gave evidence that when they were sleeping, the disciples of Jesus took him away from the chamber. And it is found written in the Gospels that after his exit from the chamber, Jesus put on the dress of a gardener to avoid being recognised.

He was afraid that if he was recognised, he would be hung again on the cross. It is worth considering that if he were really God, why should he be afraid of being hanged. He should have rather announced with the beat of drum that if the people were to hang him on the cross even twenty times, he would be easily able to get back to life. In short, while the Gospels show it on the one hand that Prophet Jesus was saved by God from the accursed death, they also show him to be a weak human being, who had nothing of the dignity of divinity. Of course, the mercy of God accompanied him throughout, and it is this that saved him from accursed death. Thus the statement of the Qur'an to the effect that Jesus did not die an accursed death, but enjoyed
a high position in the eyes of God, is true to the letter, and this is the significance of the Quranic words, "Nay, God exalted him in His presence."

Now, when it is proved that Jesus did not meet his death on the cross takes away the life out of Christianity, because the mainstay of this religion's doctrine of atonement lies in the notion that Jesus Christ became accursed of God by dying on the cross. When it is proved that his death was not brought about by this means, the doctrine of atonement falls to the ground. It is really very strange for these people to believe that their salvation does not rest on the teachings of Jesus, but on the event of his death. And, when this event itself is proved to be false, the whole structure of their religion collapses. Glory be to God, the Gospels themselves produce evidences to the effect that the death of Jesus did not take place on the cross, but that the Mighty and Wise God saved him from such an accursed death.

These facts go a long way to prove the Quranic statement to the effect that he was among "Those who are made near to God" and was not among those who suffered an accursed death.

**The Incident of the Cross in the Gospels**

I give below extracts from the Gospels that deal with the event of the crucifixion of Jesus:

"And the whole multitude of them arose, and let him unto Pilate. And they began to accuse him, saying, We found this fellow perverting the nation, and forbidding to give tribute to Caesar, saying that he himself is Christ, a king.... then said Pilate to the chief priests and to the people, I find no fault in this man .... and Pilate said unto them .... Behold, I, having examined him before you, have found no fault in this man touching those things whereof ye accuse him : No, nor yet Herod : for I sent you to him; and lo, nothing worthy of death is done unto him ..... Pilate, therefore, willing to release Jesus, spake again to them. But they cried saying, Crucify him, crucify him. And he said unto them the third time, Why, what evil hath he done? I have found no fault of death in him : And Pilate gave sentence that it should be as they required. And he released unto them, him for sedition ..... And when they were come to the place, which is called Calvary, there
they crucified him ..... And, behold, there was a man named Joseph, a counsellor..... This man went unto Pilate, and begged the body of Jesus. And he took it down, and wrapped it in linen, and he laid it in a sepulchre that was hewn in stone, wherein never man before was laid.... And the women also, which came with him from Galilee, followed after .... and they returned and prepared spices and ointments .... upon the first day of the week, very early in the morning they came unto the sepulchre, bringing the spices which they had prepared and certain others with them. And they found the stone rolled away from the sepulchre .... Behold, two men stood by them in shining garments .... they said unto them, Why seek ye the living among the dead? He is not here, but is risen ..... and as they thus spake, Jesus himself stood in the midst of them and saith unto them, peace be unto you !...... Why are ye troubled? Behold, my hands and my feet, that it is I myself; handle me, and see; for a spirit hath not flesh and bones, as ye see me have” (Luke Chapters 23-24).

“When he (Pilate) was set down on the judgement-seat, his wife sent unto him saying, Have thou nothing to do with that just man : for I have suffered many things this day in a dream because of him.....When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying. I am innocent of the blood of this just person .... and lead him away to crucify him .... then were two thieves’ crucified with him.... there came a rich man of Arimathea, named Joseph, who also himself was Jesus’ desciple: he went to Pilate, and begged the body of Jesus ..... and when Joseph had taken the body, he wrapped it in a clean linen cloth, and laid it in his own new tomb, which he had hewn out in the rock; and he rolled a great stone to the door of the sepulchre, and departed. And there was Mary Magdalene and the other Mary sitting over against the sepulchre. Now the next day, that followed the day of preparation, the chief priests and Pharisees came together unto Pilate, saying, Sir, We remember what that deceiver said while he was yet alive. After three days I will rise again. Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night, and steal him away, and say unto the people. He is risen from the dead : so the last error shall be worse than the first ..... (Matthew 27:19-64) “Now when they were going, behold, some of watch came into the city and showed unto the Chief Priests all the things that were done. And when they were
assembled with the elders, and had taken a counsel they gave a large sum of money unto the soldiers, saying, Say ye his disciples came by night, and stole him away while we slept .... so they took the money, and did as they were taught: and this saying is commonly reported among the Jews until this day" (*Matthew 28:11-15*).

"Joseph of Arimathea, an honourable counsellor which also waited for the kingdom of God, came and went in boldly unto Pilate, and craved the body of Jesus. And Pilate marvelled if he were already dead: And calling unto him the centurion, he asked him whether he had been any while dead" (*Mark 15:43-44*).

"The Jews, therefore, because it was the preparation that the bodies should not remain upon the cross on the Sabbath day, (for that Sabbath day was a high day), he sought Pilate that they might be taken down. Then came the soldiers, and broke the legs of the first, and of others which was crucified with him. But when they came to Jesus, and saw that he was dead already, they broke not his legs: But one of the soldiers with a spear pierced his side, and forthwith came out blood and water" (St. John, 19:31-34).

It is also written in the Gospels that Jesus had worn the dress of a gardener after his exit from the sepulchre.

Thus when Jesus saw Mary standing near the sepulchre and asked her saying "Woman, why weepest thou? Whom seekest thou?" "She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away" (John 20:15).

**The descent of Messiah and the death of Messiah**

I propose to throw some more light on the verse:

"When God said: O Jesus. I will cause you to die and exalt you in my presence, and clear you of the charges of those who disbelieve, and make those who follow you above those who disbelieve to the day of Resurrection" (*H.Qur'an 3:54*).

In this verse God assures Jesus that he will die a natural death. This was in view of the enemy attempt to have him killed on the cross. Indirectly the verse under discussion is a promise to the effect that Jesus will be saved from the death on the cross,
and a reference to the eventual fulfilment of this promise is to be found in the following words:

"And when God will say: O Jesus, son of Mary! did you say to men, Take me and my mother for two gods besides God, he will say: Glory be to Thee! it did not befit me that I should say what I had no right to (say); if I had said it, Thou wouldst indeed have known it; Thou knowest what is in my mind, and I do not know what is in Thy mind; surely Thou art the great knower of the unseen things. I did not say to them aught save what Thou didst enjoin me with: That serve God, my Lord and your Lord; and I was a witness of them so long as I was among them, but when Thou didst cause me to die, Thou wert the watcher over them, and Thou art witness of all things" (H. Qur'an 5:116-117).

In this statement Jesus says that his followers took to his worship and corrupted his religion only after his death. In reply to a question from God he says that he was not responsible for the doctrine of Trinity in Christianity which was concocted by the Christians only after God had caused him to die a natural death. And that it was beyond his knowledge that such corruptions had found their way into his religion after his death. Now if Jesus were to return to this world, as suggested by some people, his saying on the day of judgement that he had no knowledge whatsoever about these corruptions in his religion would be a deliberate lie, which cannot be attributed to a man of his position. So seen in the light of this verse, Jesus is not to return to this world till the day of judgment. In other words, he has already experienced his final death, and is not to return to this world till the day of Resurrection. This particular verse has been used by our Holy Prophet in connection with the day of Judgment and his use of these words throws further light on its significance. He says that on that day some people from among my followers will be found being taken towards the hell, and that God will ask him if he were aware how these people behaved after his departure from the world, and that in reply he will say "so I will say as the righteous servant (of God) said, "I was their witness so long as I was in their midst, but when Thou caused me to die, Thou wert the watcher over them." The same word Tawaffaitani has been used both by our Holy Prophet and
Prophet Jesus and this on the day of Judgement. So the word should have the same meaning in both cases and the meaning is death. This settles the question of the return of Jesus to this earth. Jesus will have no knowledge of the corruption of his religion till the day of Judgment; the idea of his return to this earth in a physical sense is therefore a myth. All this is so very clear that it needs hardly any more argument to prove the facts of Jesus having died. And yet there are other verses of the Qur'an that throw still further light on this subject. For example, in speaking of the range of the mission of Prophet Jesus, the Holy Qur'an says:

"And a messenger unto the Israelites" (3:48).

That is to say, his field of activity was confined to the Israelites and he had nothing whatsoever to do with the Muslim nation. A statement of Jesus as recorded in the Gospels, confirms this view. He is reported to have said: "I am not come but unto the lost sheep of the House of Israel." So the idea of Jesus' second coming to this world with a certain mission for the Muslims must be rejected outright. For such an idea is in clear conflict with the Holy Qur'an.

If it be argued that Jesus may return to this earth, if not for the Muslims, at least, for the Christians such an idea also cannot be entertained, in view of the title Khataman Nabiyyin given by God to our Holy Prophet, which title has been explained by the Holy Prophet himself by the words, "There is to be no prophet after me." The Prophet has further said: "Verily prophethood and messengership have completely come to an end, so there will be no prophet after me, nor any messenger." In view of these clear and unambiguous statements of the Holy Qur'an and Hadith, it does not be seem a Muslim to entertain the idea of any old prophet appearing after the last Prophet of God. We also find our Holy Prophet saying; "In previous ages: A Prophet used to be sent only for his own people, whereas I have been sent for the whole of mankind in general." Now that one universal Prophet has appeared for the whole of mankind, it is unthinkable that Prophet Jesus, whose mission was limited to a particular nation, will appear after this universal Prophet. And if someone says
that Prophet Jesus will return to this earth in the capacity of a mere reformer or Mujaddid, he has to reply to the question. For what fault of his, after being kept alive as a prophet for two thousand years, he is to be discharged from his prophethood and appointed as a Mujaddid? Obviously, Mujaddidship is a lower rank than that of a prophet. Again, if poor Jesus is to live and preach under the law of Muhammad, why cannot this function be discharged by some Muslim saint?

There is another difficulty from the Quranic point of view in the way of Jesus Christ’s return to this earth.

Read the following verse:

“And giving the good news of a messenger, who will come after me, his name being Ahmad” (H. Qur’an 61:6).

In other words, Jesus in his own time prophesied about Prophet Ahmad or Muhammad coming after him. This prophecy is also to be found in the Gospels.

“It is expedient for you that I go away. For if I go not away, the Paraclete will not come to you; but if I depart I will send him unto you .... I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself, but whatsoever he shall hear, that shall he speak.” (John 16:7-13).

Our Holy Prophet appeared in fulfilment of this prophecy, and he was conscious of it because he said, “I have come in fulfilment of the prophecy of my brother Jesus”. Now if it is conceded for the sake of argument that Jesus is to come back to this world for a second time, the statement of Jesus that Ahmad will come after me will require the reappearance of our Prophet after the final exit of Jesus from this work. It is, however, no belief of the Muslims that our Holy Prophet will also come to this earth for the second time. The second appearance of Jesus should therefore be altogether ruled out.

There is another verse of the Holy Qur’an which should not be lost sight of in this connection and it is:

“And whomsoever We cause to live long, We reduce (him) to an abject state in constitution” (36:68).
That is to say, whosoever is given a long life, is made to experience a return to the weakness and helplessness of his infancy. Thus, a man of eighty or ninety years of age experiences weakness in his powers of vision and hearing and digestion and the working of the heart, and all other organs of the body. This is an unalterable law of God and the laws of God, as the Qur'an says, cannot be altered. A prophet is as much subject to these laws of God as any other human being. If prophet Jesus has actually been living all these two thousand years, he must have been completely deprived of all the powers of his physical organs and made quite unfit to do anything in this world of matter.

The Holy Qur'an also speaks of another law of physical life and it is in the following words:

"And We did not provide them (the prophets) bodies as not eating the food, and they were not to abide for ever" (21:8).

Two things are specifically mentioned here. The first is that no human being can live his life without food. The second is that the bodies of the prophets are subject to decay, like other mortals. In view of these laws governing physical nature of man, it becomes unthinkable that Jesus Christ should be living all this time without being withered.

As believers in the Holy Qur'an, we cannot believe that Jesus has been living all this while. Nor can we believe consistently with our faith in the Holy Qur'an in the second advent of Jesus. Evidently, no Muslim can believe anything which runs counter to the clear text of the Holy Qur'an.

The Qur'an mentions a prophecy made by Jesus himself that, after his departure, Muhammad will appear in order to complete Jesus' messages, and that the message granted to Muhammad will abide. That shows that it would be futile for Jesus to reappear when the Divine message has been completed. In other words no prophet is required to appear after the final Prophet Muhammad. The death of Jesus is the death of Christianity.

It is interesting to note that a Christian missionary will decline to argue with a Muslim who is known to believe in the
death of Jesus. He is intelligent enough to realise that to enter into a controversy with such a man will be courting a sure defeat.

Incidentally, our Christian friends should be told that the Holy Qur'an maintains that only a man can be an example for man to follow, and that no other being that is not human, can act as an example for him. For instance, man cannot be inspired to develop his body on the sight of an elephant. But when he sees a well-developed human figure, in the person of an athlete, he is inclined to develop his muscles. Similarly, neither a horse nor a motor-car can inspire a person to develop his speed of movement. That is why God has always sent human prophets for the moral education and uplift of human beings. As a matter of fact, had God sent angels or any beings other than human, for this purpose, His action would be meaningless and fruitless. Because in every case, man would have found the actions of the angels or of those other higher beings possessing powers not given to him, and as such impossible of imitation. To cite one instance of this law operating in the human world, I may refer to the Battle of Hunain which our Holy Prophet had to fight. He did not leave the field of battle even when he found his strong army of twelve thousand soldiers running away helter-skelter. The Prophet was riding a mule. He was not on the back of a fast Arab charger that could take him quickly to some place of advantage. At that critical time, when death was staring him in the face, the Prophet set an example of bravery and powers for his companions to follow.

He called to his soldiers:

"I am the prophet and it is no lie".

That is to say that because he is a true prophet of God, as such, his actions proclaimed the truth of his mission. These words rang in the valley and changed the whole face of the situation, the defeat very quickly turned into victory. At this critical moment the stirrup of the Holy Prophet was in the hands of Abu Sufyan and the reins of his mule in the hands of Abbas. The Prophet's firm and fearless stand filled the hearts of these two with faith and certainty, and in obedience to his order they addressed the scattered Muslim forces in these words:
"O those who have taken the pledge of Ridzwan (those who took a vow of dying in fighting) O those who were anxious to drink the cup of martyrdom, whither are you going? Come on and show courage in the manner of the Prophet."

The soldiers rallied once more round their commander and fought with such courage and determination that the enemy lost his heart. It was the example set by a mortal that inspired the soldiers to show courage. If it were not Muhammad the man and prophet of God, but if it were some angel who had invited the dispersed army to drink the cup of martyrdom, such a call would have failed to inspire them. They must have retorted saying that the person who calls us to such a feat of bravery is an angel, and as such has no fear from death, his standing in the field of battle is of no feat of valour; valour is attributable to him alone who has death to fear”. In a word, angels can be no example for human beings.

Again when our Holy Prophet became a king he did not care to order any throne or crown for himself. Nor did he order the construction of any mansion for his noble wives in the place of those small chambers, in which they have been living. Nor did he lay out any gardens for the recreation of these ladies. Nor yet did he arrange for any special food and special crockery or any special dress for himself or his wives. Instead he proclaimed that the royal treasury was a public property and on this basis he granted stipends for the poor and the destitute instead of expending it for the promotion of selfish ends.

Once when his own daughter had asked for some relief in her household work, he told her frankly:

"Do you want me to give you money from the booty acquired in war and leave the poor to suffer convulsions on account of hunger?"

Such examples, however, are inspiring if they come from human beings that resemble us. But if they come from an angel, they are of no use whatsoever for human beings. Because:

"Has there been in the earth angels walking about as settlers, We would certainly have sent down to them from the heaven an angel as a messenger of God" (17:95).
Accusations against the Prophets of God in the Bible & ...

That is to say, because this world is inhabited by human beings, a messenger of God has of necessity to be a human being to serve as an exemplar. If, however, such a messenger is an angel it will no doubt be a wonderful thing but it will be of no use whatsoever as in inspiring model. That is why God has never sent any angel for this purpose.

Now, when we have realised how useless it is for angels to come to this world for the moral education and spiritual upbringing of mankind, how much more absurd it will be for any son of God or an incarnation of God to come here for this purpose. It is evident, just an angel can be no example for human beings, similarly son of God or any incarnation of God will be of no use for their moral upbringing. If the thinkers and psychologists of Europe would give some thought to this question, they will readily agree with us that such an appearance of God or son of God being devoid of any sense and purpose cannot be attributed to the All-knowing and All-wise God. They will also agree with us that just as God has created the sun and the moon and the stars to act as aids to the external senses of man, and for his guidance, similarly, He has given the faculty of reasoning to him to keep his heart illuminated. God has also given man conscience to restrain him from adopting a wrong course. Thus He has bestowed on man various good qualities so that he may justifiably claim to be God's vicegerent on earth. Indeed, man finds in himself the urge to commune with God on the one hand, he feels it on the other to be his duty to render service to His creatures. God implanted in man these nascent feelings which are of great value, and which prove that God's best handiwork was neither created nor born with a sinful nature. All the prophets of God and the saints that have appeared from time to time have proved practically that man is the masterpiece of God's creation. And if the prophets and the saints were not gifted by God with the requisite capabilities, none of them could have the privilege and honour of uplifting mankind. God has given eyes to man, but he is still in need of some outside light to be able to see things. Similarly, man has the power of hearing no doubt, but he still needs the air to be able to hear sounds. In the same manner, God has reposed all sorts of spiritual capabilities, but
these stand in need of divine revelation to be activated. Hence it is that revelation was granted to the prophets for the guidance of mankind. And this revelation came in the most perfected form to our Holy Prophet. This perfection of revelation can be seen in the principles that he laid down and the high morals that he practised. As a matter of fact, no higher principle than these can be conceived. And when a human being sent as a prophet can present such a perfection, the idea of a son of God appearing in this world, must be considered as absolutely unfounded and futile.

**Was Jesus son of God?**

It is to be noted that the idea of God having a son is not to be found either in the Torah or in the Gospels or an any other scripture of the prophets. As a matter of fact, such an idea can never form part of any teaching coming from God. In all such scriptures we find two outstanding things. 1. Worship of one God 2. Obedience to the prophets. This is the teaching of the scriptures in a nutshell. The Qur'an says:

>“And We did not send before you any messenger but We revealed to him that there is no god but Me, therefore serve Me” (21:25).

The Qur'an also gives the gist of the teaching of Jesus in particular to have been:

>“Verily God is my Lord and your Lord”.

We read in the Gospels also that the prophet Jesus preached the unity of God and the fact of his being only a prophet of God. Thus we read:

>“And this is life eternal, that they might know Thee the only true God, and (know) Jesus Christ, whom Thou hast sent.” (John 17:3).

These views are monotheistic without any doubt whatsoever. But in the face of these clear and plain teachings the Christians have adopted polytheistic views. It is very strange indeed. Jesus never claimed to be a God or part of Godhead. His community looked upon him as a mortal like other mortals.

The Jews found fault with him because he never cared to follow the letter of the law.
That gave them cause to accuse him of preaching doctrines that were contrary to the law of Moses.

"The man departed, and told the Jews that it was Jesus, which had made him whole. And therefore did the Jews persecute Jesus and sought to slay him, because he had done these things on the Sabbath day". (John 5:15-16).

Again:

"Jesus saith unto him, Rise, take up thy bed, and walk. And immediately the man was made whole, and took up his bed and walked: And on the same day was the Sabbath. The Jews therefore said unto him that was cured. It is the Sabbath day: it is not lawful for thee to carry thy bed". (John 5:8-10).

Still again:

"There cometh a woman of Samaria to draw water: Jesus saith unto her, Give me to drink... Then saith the woman of Samaria unto him, How is that thou, being a Jew, askest drink of me, which am a woman of Samaria? For the Jews have no dealings with the Samaritans." (John 4:7-9).

It is because of this that the Jews charged Jesus with the sin of violating the Mosaic law. Thus we read:

"Therefore said some of the Pharisees, This man is not of God, because he keepeth not the Sabbath day." (John 9:16).

To cut the long story short, the enemies of Jesus had succeeded in spreading a bitter hatred among people in respect of him and his religion, and they considered all sorts of persecution against his disciples as quite in order. Under these circumstances Saint Paul decided that the religion of Jesus should be preached to the non-Israelitish nations and should accordingly be presented in a manner conformable to the beliefs of those nations. This is the fundamental reason for the eventual preponderance of polytheistic ideas over the original monotheistic creed of Jesus. It should be remembered that in those days idol-worship was at its highest pitch in the neighbouring countries of Egypt and Rome, and that in the mythologies of Greece and Egypt is was a doctrine of faith that a virgin should give birth to a son and he will fight with the devil and he will suffer all sorts of troubles to give salvation to the
world from its sins. These and kindred ideas were more or less common to all those nations. Accordingly, saint Paul incorporated them in the faith of Christianity. The Holy Qur’an has made a pointed reference to this and stated that the Christians have formed a new religion quite distinct from the religion of Jesus in imitation of idol-worshipping nations with no higher object than converting the idol-worshippers to Christianity by making it resemble their views. Our Holy Book has also appealed to the Christian peoples to give up the ideas borrowed from idol-worshipping nations and to adopt, instead, the monotheism of the prophets. Thus we read:

“Say, O followers of the Book, be not unduly immoderate in your religion, and do not follow the low desires of people who went astray before, and led many astray and went astray from the right path” (5:77).

As I have already said, a full discussion on this subject will come in due course. Suffice it to say for the present that the Holy Qur’an has very thoroughly exposed the wrong religious notions attributed to Christ. The Book has further vindicated the position of Jesus and defended him from the insulting charges of his enemies and thus maintained him in the honour he deserved. At the same time, it has exposed the falsity of the interpretation put on a certain incident by the Christians in making it a basis of their salvation.

The Alleged Divine Sonship of Christ

The Holy Qur’an has very thoroughly discussed the question of the alleged divine sonship of Jesus. It has approached the question from varied points of view, has thrown sufficient light on the question in each case, and has proved that it is not only irrational but even improper to regard a human being as a son of God. Thus it says:

“How could He have a son when He has no consort, and He (Himself) created everything?” (6:102).

It is really a matter of common-sense that a man to have a son needs a wife, and it is preposterous to think of a wife in connection with God. And when He has no wife, He can by no
means have a son. Besides, mother and father must belong to the same species and they must supplement each other, but God is peerless. Thus the Qur'an says:

"Nothing is like a likeness of Him". (42:11).

It is absurd therefore to think of a son in connection with God. Man needs a son because he is subject to death. God cannot die. He can therefore be in no need of a son. The system of progeny is meant only for such beings as are mortal in their nature. All birds and beasts and all kinds of fish are mortal. It is, therefore, necessary for the continuity of their species that they should have offspring. In view of these facts we may conclude that one that needs a son must be a mortal. But as for God the Qur'an says:

"Everyone on the earth must pass away; And there will endure for ever the person of your Lord, the Lord of glory and honour" (55:26-27).

That is to say, everything that must multiply is perishable; but for God there is no death; He is self-existing, and is moreover the basis of the existence of the whole creation, and as such He is in no need of a son. In fact, He is the fountain-head of all life, and He alone maintains life. As such, He is in no need of any assistant to assist Him in His Work. He is imperishable and, so He is in no need of any successor. Man needs a son in order that his race may continue. He must have some successor and assistant and sympathizer who can share his joy and sorrow. God does not need any of these. In the words of the Qur'an "God is self-sufficient and is above the need of the world's." (29:6).

In other words far from His being in need of any one's help being the Lord of the worlds and being the benefactor of all and nourisher of everything, so much so that the whole universe depends entirely on His support for its very existence. Evidently He does not stand in need of a son, or helper, or adviser or one who may assist Him in the control of the universe. To drive home this idea the Book further says:

"Say : What, shall I seek a Lord other than God? And He is the Lord of all things." (6:165).
That is to say, the whole of the universe is a creation of God and depends on him for its sustenance. It is God who has created everything and has been maintaining them in existence. Hence it is an extremely unwise act to adopt as an object of worship a person who was created by God and who depends for his sustenance on God.

He created from nothingness. The birth of a son necessitates a relationship between a male and a female which cannot be ascribed to God because such a connection will imply a certain weakness in His person and His attributes. The Qur'an throws more light on the problem:

"Wonderful Originator of the heavens and the earth. How could He have a son when He has no consort, while He (Himself) created everything and He is the knower of all things? That is God, your Lord, there is no god but He; the creator of all things, therefore, serve Him, and He has charge of all things." (6:102-103)

In this verse we are told of the attributes peculiar to God, such as are not to be found in anyone in the creation. Jesus, for example, shows nothing of the attributes of the originator of the heavens and the earth. Had he been the son of God, as he is alleged to be, he must have possessed the peculiar and distinctive qualities of his father. But in actual fact we find nothing in him of the qualities of creation and sustenance. He was every bit a creature, inasmuch as he always stood in need of food. Again, as creator and originator, God possesses the knowledge of all the details about. His creation, a quality which Jesus did not possess in the least. Jesus could, therefore, never have been the creator. Rightly has the Qur'an thrown out the challenge:

"Show me what part of the earth they have created, or have they any share in the heavens?" (35:40).

As a matter of fact, we find Jesus, once driven by hunger, approaching a fig-tree in the winter season, and not finding any fruit on it, becoming angry, and cursing it just like an ordinary enraged man. He has not even the knowledge of the fact that a fig-tree cannot yield any fruit in winter. It is quite obvious that no one shares with God the attributes that are peculiar to the
Creator and the Lord of the creation. It is He who has created everything and as such deserves our worship. Hence the following commandment:

"He is the Creator of everything so you should serve Him."

In plain paraphrase, because He happens to be the creator of everything, it is necessary that He should claim our worship. The Qur'an further says:

"And He has power over everything."

That is to say, He possesses the power to accomplish everything by Himself. God, being the Creator and the Lord, who is All-powerful and All-knowing, it is preposterous to ascribe to Him a son in the person of Jesus and to worship him as such. Jesus was quite evidently nothing more than a human being who stood in need of food and drink. Both he and his revered mother were mortals and were subject to the laws that govern mortals. Hence, both of them were unworthy of being worshipped as deities. As the Qur'an would put it:

"And his mother was a truthful woman; they both used to eat food." (5:75).

That is to say, the mother of Jesus was, no doubt, a very respectable woman, and yet there was nothing of divinity in her. Mother and son both stood in need of food, without which they could not live and survive as is the case with all human beings, as is pointed out by the Qur'an itself:

"And We did not make them bodies not eating food" (21:8).

The fact is that any work that proceeds from man causes exhaustion in his strength. That is to say, that it causes a wastage of some atoms that go to make his body. This shows that every man is proceeding every moment of his life towards his death. And Jesus and his mother were subject to this irresistible law of gradual dissolution. Both these persons were born as human beings, both of them were in need of food to maintain themselves in existence, and both of them ultimately came to the end of their lives. All these signs of decay and change prove that Jesus and his mother were most decidedly but human beings. It is therefore absurd to worship any of them. Is it not a fact that
Jesus himself used to worship God and pray to Him? The Gospels bear ample testimony to the fact that he did so. He was therefore not God but a human being that was in sore need of help from the Almighty God whom he worshipped. The readers of the Bible know very well that he prayed to God, with utter humility and tears in his eyes when the time for the crucifixion drew near, that the cup of death might be held back from him. It is also a well-known fact that on this occasion he spoke of his own weakness in the following words:

“The spirit is willing but the flesh is weak.” (Mark 14:38).

It is also a fact that when he approached the fearful moment, he spoke to his disciples in the following words:

“Sit ye here, while I shall pray. And he taketh with him Peter and James and John, and began to be sore amazed, and to be very heavy; and saith unto them, My soul is exceeding sorrowful unto death: tarry ye here, and watch. And he went forward a little, and fell on the ground and prayed that, if it were possible, the hour might pass from him. And he said, Abba, Father, all things are possible unto thee; take away this cup from me; nevertheless not what I will, but what Thou wilt. And he cometh, and findeth them sleeping, and saith unto Peter, Simon, sleepest thou? Couldst not thou watch one hour? Watch ye and pray, lest ye enter into temptation. (Mark 14:32-38).

This account in the Gospel gives us a true picture of the extreme helplessness of Jesus. It is evident that it is such helplessness and extreme anxiety that urges a man to a heartfelt prayer. When on the one hand, there is a feeling of such helplessness and utter resourcelessness on the part of man and a sense of and a faith in the help of the Almighty God, a man feels the urge for fervent prayer. Both these things became evident in the person of Jesus when he found himself face to face with death. These incidents show clearly that he was not God, but a very humble and resourceless creature of God. The Holy Qur’an points to this fact in the following words:

“Certainly they are unbelievers who say: surely God, he is the Messiah, son of Mary; while the Messiah said: O children of Israel, serve God, my Lord and your Lord” (5:72).
The Gospels also regard this as the foremost of all commandments:

"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. That is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets." (Matthew 22:37-40).

"Thus saith Jesus unto him. Get thee hence, Satan; for it is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve. (Matthew 4:10).

"No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon". (Matthew 6:24).

That is to say, it is foolish to associate any other beings with God while worshipping Him. Accordingly the Bible speaks of Jesus worshipping God alone:

"And when he had sent the multitudes away, he went up into a mountain apart to pray. (Matthew 14:23).

Again:

"At that time Jesus answered and said, I thank Thee, O Father, Lord of heavens and earth." (Matthew 11:25).

"For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother. (Matthew 12:50)

It is an exhortation for living in accordance with the will of the Father in heaven. This also clarifies the meaning of the term "Son of God" used by the master.

"And he said unto him, why callest thou me good? The is none good but one, that is, God." (Matthew 19:17).

The Holy Qur'an also addresses the worshippers of Jesus in the same strain:

"The Messiah does by no means disdain that he should be a servant of God (4:172).

That is to say Jesus can never be averse to be an obedient servant of God. Thus both the Holy Qur'an and the Gospels agree that Jesus was only a servant of God, and was in no way an
object of worship, and that his real position was that of a Prophet. Thus the Holy Qur'an says:

"The Messiah, son of Mary, is but a Messenger, Messengers before him have indeed passed away; and his mother was an honest woman; they both used to eat food; See how We make the communication clear to them, then behold, how they are turned away". (5:75).

That is to say, that the Messiah who was born of a human being, was himself a human being, subject to all the laws of physical existence; but it is surprising that some people still insist that he was the son of God. The Gospels also bear witness to the fact that Jesus was nothing more than a Prophet of God and a human being. Thus we read:

"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". (Matthew 21:10-11).

Again:

"But when they sought to lay hands on him, they feared the multitude, because they took him for a prophet. (Matthew 21:46).

Still again:

"Then if any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false Christs, and false prophets.” (Matthew 24:23-24.)

It should be noted here that the word Christ as used in this verse is a common noun, just as the word prophet has been used as a common noun. In other words the word Christ has been used in the sense of one sent by God, and does not in any way convey the meaning of God or the son of God. The plural form of the word is enough to make this fact clear. The following verses of Matthew describe Jesus as a human being and as a Prophet of God:

"Is not this the carpenter's son? Is not his mother called Mary? And his brethren, James, and Jones, and Simon, and Judas? And his sisters, are they not all with us? Whence then hath this man all these things? And they were offended in him. But Jesus said unto them, A prophet is not without honour, save in his own
country, and in his own house. And he did, not many mighty works there, because of their unbelief. (Matthew 13:55-58.)

Practically the same thing has been said in Mark.

“But Jesus said unto them, A prophet is not without honour but in his own country, and among his own kin, and in his own house.” (Mark 6:4.)

Elsewhere in the same Gospel there is another statement to the same effect:

“And they answered, John the Baptist; but some say, Elias; and others, one of the prophets”. (Mark 8:28).

A similar statement is to be found in Matthew.

“When Jesus came into the coasts of Caesarea Philippi, he asked his disciples, saying, whom do men say that I the son of man am? And they said, Some say that thou art John the Baptist; some, Elias; and others Jeremias, or one of the Prophets.” (Matthew 16:13-14).

To the Expression “Son of God.”

Now remains the question of the use of the word “Son of God”. This expression has been used both in the Old and the New Testaments to describe a virtuous man. Jews and the Christians all use this word to indicate a righteous and good-natured person. Thus we read:

“Blessed are the peacemakers; for they shall be called the children of God.” (Matthew 5:9).

This clearly shows that a man is called “child of God” or “Son of God” when he becomes good-hearted and doer of good deeds. It is on this ground that when Jesus was baptised by John the Baptist, a voice came from the heaven saying.

“Thou art my beloved son. I am well pleased with thee”. (Mark 1:11)

Again when Jesus was hanging on the cross the centurian said, “Truly this, was the son of God”. (Matthew 27:54).

Jesus himself has given an elucidation of the expression of “Son of God”. When his enemies accused him of grave offences in order to have him crucified, and also showed their inclination to
stone him for his alleged blasphemy, in as much as he called himself “Son of God”, he gave them the following explanation:

“Jesus answered them, Is it not written in your law, I said, Ye are gods. If he called them gods, unto whom the word of God came, and the scripture cannot be broken; Say ye of him whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God.” (John 10:34-36).

The author must be given the right to explain what he means by a particular word, and his explanation must be accepted.

Not to speak of the new Testament, even the Old Testament is strewn with this expression, yielding the same meaning. For example we read:

“And thou shalt say unto Pharaoh, Thus saith the Lord, Israel is my son, even my first born” (Exodus 4:22).

It is evident that this expression ‘Son of God’ has been freely used both by the Jewish and Christian Scriptures in the sense of “A good man”. On the contrary an evil man has been termed the “Son of the devil”.

“You are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own, for he is a liar, and the father of it” (St. John 8:44).

Both Matthew and Luke have given in their Gospels a genealogy of Jesus. Evidently a genealogy can be only of human beings and can never be of God. In these genealogies it has been said that Jesus was a human being descending from generation to generation. Matthew begins his genealogy with the words:

“The book of the generation of Jesus Christ, the son of David, the son of Abraham”.

And he closes this genealogy with the words:

“And Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ”. (Matthew 1:16)

Luke has also given a genealogy, and as is the way of the Gospel writers, he differs with Matthew, a fact recognised by
Christian commentators. Whereas the genealogy of Matthew ends in Abraham, Luke carries his genealogy to Adam, and adds the qualifying words about Adam, “which was the son of God” (Luke, 3:23-28).

The Atonement of Christ.

Jesus sometimes calls himself “the son of God” and sometimes calls himself “The Son of man” and at others regards himself as “The Son of David”. But the Holy Qur’an always speaks of him as a son of Mary. The purpose is to show that he was born of a woman, because in the Old Testament a person born of a woman cannot be holy.

“How can he be clean that is born of a woman”? (Job 25:4).

The Holy Qur’an in using the phrase “Son of Mary” intends to bring home to the Christians the fact that the man whom they regard as God and whom they call by the name of “son of God” cannot, in the light of their own doctrines of religion, be regarded even clean or free from sin, not to speak of his being regarded as God. In the same way by the use of another expression the Holy Qur’an drops a subtle hint to the effect that according to their own beliefs and doctrines Mary should be regarded as a sinful woman. Because according to Genesis (3:14-17), the serpent beguiled Eve, and Eve persuaded her husband to eat the forbidden fruit. It is then that the serpent was cursed by God saying that it shall walk on its belly and shall be eating dust all the days of its life and it shall bruise the heel of the children of Adam, and they shall in turn bruise its head; similarly the woman was cursed: “In sorrow thou shalt bring forth children”; while Adam received the punishment of earning his bread by the sweat of his brow.

It is in view of this punishment of Eve as given in the Old Testament that the Holy Qur’an particularly mentions the birth of Jesus: how at that moment Mary had to run to a date tree driven by birthpangs and even cried aloud to give vent to the agony from which she suffered:
The Triumph of the Holy Qur’an

"And the throes (of child-birth) compelled her to take herself to the trunk of a palm tree, She cried: O, would that I had died before this, and had been a thing quite forgotten"! (19:23).

The Qur’an however, speaks of this lady as an honest and chaste woman and has also spoken of her as the woman who was given an excellence over all the women of her time. But, according to the teachings of the Bible, she must be regarded as a sinful woman. It is to show this contrast that the Holy Qur’an gives a rather detailed description of the event of the birth of Jesus. Such a birth naturally reminds one their punishment which according to the Old Testament was imposed upon woman, and it was of this woman that Jesus was born. One hears much about the atonement of Jesus and the redemption of man thereby. But in actual fact Jesus could not do so much as to deliver his own mother from the punishment prescribed for woman in the Old Testament.

If atonement washed away the sins of mankind, the punishments inflicted on man should have been obliterated altogether. In actual fact, however, we find the snake still crawling on its belly, and eating dust in the same way as it did in the beginning of history and still biting the children of Adam still crushing the head of this creature, and woman still giving birth to children with pain, so much so that the mother of Jesus himself had to experience the same pain, and man still earning his bread with the sweat of his brow. One of the two conclusions therefore seems irresistible; either the atonement of Jesus was ineffective, or the punishment spoken of in the Jewish-Christian scriptures is just a concoction. Or perhaps both these ideas are figments of man’s wild imagination. It is really a question whether the serpent can never change its nature, and whether woman can ever be spared the pain prescribed by nature for the delivery of her children, and whether man can ever earn his bread without any effort and labour. It is also a mystery how the death of a man can have any effect on the natures of other persons and creatures. As against this vicarious atonement the fact is that man can discriminate between good and evil. Besides this understanding he has also been equipped with what is called conscience. What is more, he has been given a free-will. If
he so desires he can walk along the path of virtue, and become an angel; whereas if he so wills he can take the evil way and become a devil. Thus, the Qur'an says:

"Surely We have shown him the way: he may become thankful or unthankful" (76:3).

Again:

"The truth is from your Lord, so let him who please believe, and let him who please disbelieve" (18:20).

And no one can change this nature of man:

"The nature made by God in which he has made them; there is no altering of God's creation, that is the right religion" (30:30).

To be sure, no atonement can change this fundamental nature of things to which man must conform. The atonement of Jesus cannot either obliterate the fact of sin or change the tendencies and capabilities reposed in human nature. The whole of humanity must go on in conformity with its nature as stated in the Holy Qur'an. The whole of mankind must have in its fold men and women that are good as well as those that are bad. Religion can only teach man the method of acquiring control over himself. A man becomes a blessing for himself and for his community to the extent of his acquiring control over his low desires. As the Qur'an puts it:

"Nay, one who submits himself to God."

That is to say, the more a man surrenders his powers and his capabilities and his resources to the will of God, and becomes obedient to Him, the more he will be able to create means for the comfort of himself, for his relations and for his nation. The Qur'an calls this way of life "Din Qaiyyim," that is the right religion, because such a way of life has got permanence and durability.

**A Quranic Chapter and the Sonship of Jesus**

It will be useful and a means of strengthening of faith, in this connection, to give some thought to what the small chapter of the Qur'an known as "Sura Ikhlas" says:
"Say: He, God, is one. God is He on Whom all depend. He begets not, nor is He begotten and none is like Him". (Chapter 112).

This chapter is called *Ikhlas* or unity because it gives a complete picture of the idea about the unity of the Godhead, and that only in a very few words. Another name of this chapter is *Assas* or the foundation; and this because the whole foundation of religion lies in the unity of Godhead. The highest object of any revealed book should be to furnish man with the correct knowledge and a complete knowledge of the person and the attributes of God. This small chapter of the Holy Qur'an fulfils this purpose, and it also refers to certain very important things that should not be regarded as features of divine existence. Because it is necessary on the one hand to describe such attributes of the Divine Being as will attract human heart towards Him and on the other to tell man what things should not be found in the object of being that is characterised by weakness and of his worship by unworthy attributes, should be unworthy of worship. It, is with purpose that a particular chapter undertakes to illumine the heart of man with the correct knowledge of God and His glory. It also tells him that defective qualities should not be attributed to Him. I have chosen this particular chapter because it draws a true picture of the real and singular unity of the Godhead, and it also disproves the divine sonship of Jesus. A plain paraphrase of this chapter may be given in the following words:

That great Being called God is one and unique. That Being whom the soul of man is in search for is God, who has not only brought into being the whole system of existence, but also sustains it, controls it, and such a control is full of blessings. This system inspite of endless varieties in it, presents a picture of complete unity and co-ordination. All the different categories of things and beings in the heavens and in the earth and all the different nations of the world are interdependent and co-ordinated. The whole world is full of benefits and blessings on account of this mutual accord and co-operation. This great fact shows clearly that the Master of this universe must be one in His person. If the management and control of the universe were in
more than one hands, we could not have noticed this all-embracing co-operation between the different sections of it. On the contrary instead of the blessings of peace and accord observable in the heavens and the earth, we would have found disorder and disintegration everywhere and this would have brought about a collapse of the whole system. To this fact the Qur’an draws attention in its following words:

“Had there been in them any gods except God, they would both have certainly been in a state of disorder” (21:22).

That is to say, if there were different gods controlling the dominion of the earth and the heaven, this system would have fallen into ruins. The different gods must have their different jurisdictions, and they must have created disorder by overstepping their respective boundaries. In our own times we find rulers of different kingdoms in Europe overstepping the limits of their own kingdoms, and thus ruining the peace of the world. In the same way if the control of the universe were in the hands of different persons, there was the positive possibility of disturbance in its working. Thus the Qur’an says:

“Never did God take to Himself a son and never was there with Him any other small god, in that case would each god have certainly taken away what he created, and some of them would certainly have overpowered others; glory be to God about what they describe!” (23:91).

The concluding words of this verse are to be particularly noted. The attempt to associate any other being with God in fact amounts to holding God weak and defective, and this is contrary to the dignity of divinity. God must be above all faults and defects. We have got the history of many kings of Asia and Europe before us whose heirs-apparent have proved a cause for disturbance in their respective kingdoms. There have been cases in which the father has been obliged to have the son killed, and there are others in which the son was obliged to have the father killed. Similarly when there are two rival claimants to a particular throne, the affairs of the kingdom become topsy-turvy and in the long run one of them has to be killed or expelled from the country. The reason is obvious. The existence of two rulers
in the same kingdom has never been beneficial. It is therefore clear that the mutual co-operation and co-ordination of all the departments of this wide universe and the unity of purpose as obtaining among all the powers and the laws of the heaven and the earth, prove conclusively that its Creator and the Ruler is one.

Such people therefore, as say that there are two gods, or such of them as believe that Godhead consists of three persons are evidently in error, and have no evidence for their imaginary and harmful ideas. That is why the Qur’an challenges them again and again saying:

“Bring your proofs if you are truthful” (2:11).

An idea gained ground in Iran in the past that there was one God for the light and another for the darkness. The one was called Yazdan and the other Ahriman. In other words there was one God for good things, another for evil. According to the Qur’an, however, God alone is the fountain-head of all that is beneficial and good. The divinity according to this Book is no creator of evil. Of course the wrong use of certain things gives rise to what is called evil. For instance, fire itself is a great blessing, because the affairs of the world to a great extent depend on it, but if someone burns his hand by mistake, or by his negligence his house or factory catches fire, are we to make God responsible for such disaster, just because He has created fire? In the same way if a man by his negligence or indulgence ruins the kingdom of which he happens to be the ruler, is God to be blamed for such conduct of His? Quite obviously, views such as this are absolutely wrong and harmful. That is why the Qur’an which is a revelation from the Lord of the Worlds, denounces all these wrong beliefs and exhorts people to keep away from them:

“And God has said: Take not two gods, He is only one God: So of Me alone should you be afraid.” (16:51).

Similarly there is a mention in the Qur’an of Jesus and his mother being taken for gods. It is a well-known fact that Jesus is worshipped by the Christians as God; but Mary is worshipped in countries where Roman Catholicism prevails. Roman
Catholics bow in reverence before the statue of Mary and address her as the mother of god, and also address their prayers to her. During the life time of Jesus, Mary appears to have no position in the religion preached by the Master. We do not find any kind of respect shown to this lady anywhere she is mentioned in the gospels. It is only when Saint Paul began to preach his new-fangled doctrines, that Mary began to assume the dignity and position of the mother of God. The fact is that Saint Paul started raising the position of Mary in imitation of a Greek and Egyptian mythology from which he largely borrowed for his theology. Jesus is not responsible for such a doctrine. The Holy Qur’an mentions how Jesus will be questioned about the worship of his mother:

“And when God said: O Jesus did you say to people: Take me and my mother for two gods?” (5:116)

Continuing the theme, the Book tells us that Jesus will express his ignorance of this fact, and will seek to be excused for this abomination. According to Qur’an God can be only one and not two. Similarly there can be no three persons in the Divinity:

“Certainly they are unbelievers who say: Surely God, He is the Messiah, son of Mary; whereas the Messiah said: “O children of Israel, serve God, My Lord and your Lord. Surely whoever associates (others) with God, then God has forbidden to him paradise, for his abode is the Fire; and there should be no helpers for the unjust. Certainly they are unbelievers who say: “Surely God is the third person of the three; whereas there is no god but the One God” (5:72-73).

In this passage the Holy Qur’an describes the conflicting beliefs of the Christians – how on the one hand they regard Jesus as God, and on the other they also believe three persons in the Divinity — the father, the son, and the holy ghost. All these notions are wrong and amount to unbelief. They are not based on any knowledge of things, but are, on the contrary, the product of ignorance and superstition. That is why no Christian clergyman or missionary has ever been able to offer any reasonable explanation in support of these beliefs. On the contrary, they say that those are mysteries which human
understanding can by no means comprehend: but that those notions have to be believed as a matter of faith. This admission on the part of Christian ministers is also mentioned in the Holy Qur'an:

"And warn those who say: God has taken a son. They have no knowledge of it, nor had their forefathers; a grievous word it is that comes out of their mouths, they speak nothing but a lie" (18:4-5).

That is to say the Christians have no proof in favour of their doctrines; nor had their forefathers based these ideas on any kind of reasoning. As a matter of fact all these ideas were originated by Church fathers like Tertullian, Justin Martyr and Saint Jerome among others. God says that the original founders of these doctrines were absolutely devoid of knowledge about the views they held.

The above-mentioned verses of the Holy Qur'an reinforce faith in the heart of Muslims inasmuch as they demolish effectively the whole structure of false doctrines upheld by Christianity, and reveal at the same time a wealth of historical knowledge. Such a comprehensive and a penetrating knowledge of great but hidden facts of religious history cannot but come from God Himself who is All-knowing and All-wise, Who out of His unbounded mercy has given this knowledge to His beloved Prophet through the holy words of the Holy Qur'an. The Prophet in turn has given this astonishing knowledge to the whole world and thereby established the superiority and glory of this Book. In the face of all this, is it not preposterous to suggest that the Qur'an stands in need of any borrowing from other books, particularly from books which foster such baseless and false doctrines? Far from borrowing anything from those books the Qur'an chastises the followers of these books in the following words:

"O followers of the Book! do not exceed the limit in your religion, and do not speak (lies) against God, but (speak) the truth; the Messiah, son of Mary, is only an apostle of God, and His word (i.e. prophecy) which He communicated to Mary, and an inspiration from Him. Believe therefore in God and His apostle, and say not
'Three'. Desist, for that is better for you; God is only one God, far be it from His glory that He should have a son; whatever is in the heavens and whatever is in the earth is His; and God is sufficient for a Protector. The Messiah does by no means disdain that he should be a servant of God, nor do the angels who are near to Him; and whoever disdains His service and is proud, He will gather them all together to Himself" (4:171-172).

It is our belief that Jesus was one of the great Prophets of God, and as such, he never went astray from the doctrine of the unity of God, nor was he ever negligent of His worship. In the verse quoted above he is reported to have announced :

"Surely God is my Lord and your Lord".

The gospels also contain this teaching :

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

It is evident from this that the idea of God presented in the Sura Ikhlas (Chapter 112 of the Qur'an) in the words :

That God is one, is the correct one and is both rational and beneficial. After this comes the clause :

God is Samad i.e. "God is He on whom everything depends" for existence and sustenance. In other words God who is the Creator and inventor of this universe, is also the basic source of its maintenance. It is manifest that it is He Who supplies the whole creation with the necessary provisions, and there has never been any shortage in His resources. As the Qur'an would put it :

"And there is not anything but with Us lie its treasures" (15:21).

Just as it need endless power and knowledge to be, the Creator and Inventor of this huge thing we call universe, in the same way it is necessary for that Being to have enormous amount of wisdom and knowledge and power and beneficence and mercifulness to create provisions for its maintenance and growth on such a huge scale as the universe requires. In elucidating the term Samad, Imam Fakhru-din Razi writes in his famous commentary of the Qur'an:
"The word *Samad* is a verb giving the meaning of an objective noun and meaning one to whom recourse is had whenever needed, since He is the Lord to whom recourse is had for all needs."

And Imam Raghib in his dictionary of the Qur'an writes the following about the same word:

"*Samad* is the Lord to whom recourse is had in all matters".

That is to say *Samad* is one to Whom His creatures look for the fulfilment of all their needs. To put briefly, God is not only the Creator but is also responsible for all the needs of His creatures. This comprehensive description of God as given in the chapter, is identical with that given in the very first verse of the Qur'an which reads: — "All praise is due to God who is the Lord of all the worlds and of all the nations." Thus the Book ends its discourse in the last chapter with the same idea with which it begins in the first chapter. People with deep insight will find in this fact much that will bring to them a treasure of spiritual happiness, inasmuch as the religion of Islam begins with the doctrine of the unity of God and ends with the same. The Unity of God is its foundation and the same is its superstructure. The Holy Prophet has called the first chapter the basis of the Qur'an, and he has called this chapter as its Essence.

Jesus is neither the Creator of the heavens and the earth, nor is he in the position to maintain them in existence. It is therefore extremely foolish to give him the position of God. Worship is due only to One Who is the Creator and Who can provide all that is necessary for the maintenance and growth of His creatures. And it is ridiculous to regard as god, a being who is not possessed of these powers and qualities particularly a being who is dependent head to foot on others for his own existence and well-being, and his helplessness, personified. In order to emphasise this fact the Holy Qur'an repeats these words. God is He who must be one in His person and God is He who must have the glorious quality of being *Samad*. It is obvious that these attributes must be conspicuous by their absence in all those persons and things which are worshipped besides the One true God. They are part of the creation and are not creators; they are sustained by God, and do not provide sustenance for the
creatures of God. They do not deserve, therefore, to become objects of our worship.

*Lam yalid wa lam yulad* i.e. God begets not; nor is He begotten, for only that which is liable to perish and decay, begets and procreates; and the one that is born, remains for a time, in the womb of nothingness, and eventually passes into nothingness. At a time Jesus was non-existent, then he was born, and lastly he fell a prey to death. This shows Jesus was but a mortal, and not God.

Jesus, as has been alleged, had been the son of God, he should have been a creator and a knower of the unseen, and should have been free from want and worry. But he seems to have nothing but human qualities in common with other human beings, and denies categorically to have possessed any divine power or knowledge. God has therefore very rightly said, God begets not to drive home the fact that God has not begotten anything. For the process of procreation to be complete, besides father, mother is also an indispensable fact and she should essentially be of the same species as that of the father. Creatures of the same species cherish love and attraction for each other. A dove will not sit together with a crow in friendliness and ease. A human being has, assuredly, love and affection for another human being. Man and woman being of the same species, have love and affection for each other. The Qur'an says God has created for you mates of the same species, and it is for this reason that feelings of love and kindness exist among you. In order to have a son God should have a mate of His own species. It is stated in the Holy Qur'an that God has no heirs and that He has no wife.

The Qur'an reads:

"How can He have a son when He has no wife?" (6:102).

The expression *lam yalid* shows that a being connected characterised by the process of procreation, cannot be God: Moreover, everything that is born is naturally subject to death.

He begets not and one who dies, cannot, of a truth, be God. The expression means to point out that one who begets, is
essentially begotten himself; and one who comes from nothingness into existence, cannot be the Supreme Being. Mary had also come into existence from nothingness; how could she, therefore, have claim to Divinity? The Holy Qur’an reads:

“God begot none to be real son. Nor did He take to Himself a son to be His partner in His kingdom, and to get it in inheritance after His death” (25:2).

This Arabic expression means that God was not born, for one who emerges into existence and again sinks into the same state of nothingness, cannot certainly be the Divine Being. To accept and adore a being of this description as God, could be the work of such persons only who refuse to be guided by the light of God-given intellect and wisdom.

The first chapter and the last one of the Qur’an denounce the notion of the “Sons of God.” God has also made a mention of this topic in the opening chapter of the Holy Qur’an, condemning those people who cherish this belief as having strayed away from the right path. The First Chapter of the Holy Qur’an speaks of the gross error of the Christians as having deviated from the True Path, whereas the concluding chapter refers to their belief in these words: lam yalid wa lam yulad.

Both at the commencement and at the conclusion of the Book, a strong reference has been made to the people of this faith with a view to warning mankind that Christians will be the most dangerous factor of the corruption of the world.

Thus the Holy Qur’an had foreseen and foretold the universal calamity that was to be brought about by the Christian nation.

For centuries the Christian nations have, in a collective confederacy, kept up a campaign against Islam and its Holy Founder. They have, from the time of the Muslim conquest of some European countries, up to the present day, employed different methods and means to slander and vilify Islam. The clever counsellors of their states, their scholars and statesmen, their preachers and politicians, in fact, people of all kinds and categories, have been painting Islam in the blackest of colours.
New books and pamphlets against Islam are being published incessantly; and the missionaries of the church, both men and women, are ever busy in depicting Islam adversely.

It was to caution the Muslims against this evil that the Holy Qur’an has made a particular mention of it. These two chapters are learnt by every Muslim child and he recites them daily in his prayers. Two great purposes, in this way, have been served; on the one hand it imparts the sublime lesson of the pure and perfect unity of Godhead, and on the other, it warns the Muslims not to be indifferent to this evil; they should rather gird up their loins to fight it. But the defensive measures, it needs no saying, should be commensurate with the power, intensity and magnitude of the evil. The work of resisting this attack has been started by the Muslims in some Western countries; and although it is on a very small scale at present, it is still so strong and vigorous that our opponents have been terrified. But this energetic work is at the same time so reasonable that Europeans of light and learning are entering into the fold of Islam in considerable numbers. Blessed indeed are those who have been vouchsafed this opportunity of rendering service to the cause of Islam. All the Muslims of the world should co-operate whole-heartedly with these servants of Islam so that this obligation of very vital importance may be carried out on a larger scale.

“And none is like unto Him” is very significant.

The expression that there is nothing that resembles God! Jesus, therefore could not be a divinity, for he was characterised by limited human qualities.

If Christian scholars and savants were to ponder over these teachings of the Holy Qur’an, they would certainly come to the conclusion that the Qur’an is the real book on theology for it deals with and discusses the attributes of God in such a way that it brings satisfaction to the human mind, and creates therein a love for the Divine Being, and a strong urge to worship Him and to carry out His commandments. To institute a search for such sublime topics and their discussions in the Torah and the Gospels, will be a vain and useless attempt. The conception of
religion contained in these Books, the Torah and the Gospels, were in accordance with the mental state and intellectual development of the people of those times, and hence the difference of heaven and earth between the measure of enlightenment afforded by the Bible and the Holy Qur'an.

The Quranic Principle of Fundamental and Metaphorical Statements

Having discussed the Christian dogmas in detail, the Holy Qur'an has established that the doctrines of Trinity and Atonement are in conflict with human intellect and reason, and are positively harmful. The Holy Qur'an has in this connection laid down a very useful principle (3:3-6): i.e. We have revealed the Torah and the Gospel for the guidance of the people, and sent the Holy Qur'an. We have also expounded in the Holy Qur'an the principles of religion which are decisive, and fundamental. Besides these, there are allegorical statements also, in which figures of speech and metaphor have been employed. Every metaphorical statement should be interpreted in the light of fundamental principles. Allegory and metaphor cannot form the basis of our belief; and one who bases his faith on figurative statements, forsaking the basic principles, goes astray, and causes other people to fall away from the Right Path. Persons skilled in use of languages know well that figures of speech and the metaphor are the ornaments of a language; they make expressions very effective. Figures of speech, undoubtedly, enhance the rhetorical dignity of a book, no matter whether it is the word of God or that of a mortal. The objection, why God made use of metaphor in Revealed Books, will not, therefore, be proper and permissible. It betrays the ignorance of the objector with regard to belles-lettres and elegance of a language. For example, we read in the Holy Qur'an: If they should ponder over the dead earth, then in it there is a lesson for them; — when We send down rain over it; — signs of life appear on it. Vegetation springs up, and grows, and sways from side to side in intoxication as it were. In the same way, Divine Revelation will quicken life into dead soil of human hearts. Figure of speech has, thus, produced
a forceful effect. Elsewhere, it is stated in the Holy Qur’an discomfiture and destruction smote the cruel transgressors:

And neither the heaven nor the earth wept over them. The use of metaphor, evidently, has enhanced the elegance and effect of this statement. But if any one should take it into his head that the heaven, too, has eyes which shed tears, it will surely be sheer ignorance on his part. Figure of speech has, likewise, been made use of in the Gospels. Jesus, on one occasion, is reported to have said:

“Jesus answered and said unto him (Nicodemus), 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 3:3-4).

Jesus had made use of a metaphor but the old man did not understand it. Nicodemus would not grasp the meaning of Jesus’ figurative speech, so he objected that it was simply impossible for an old man to get into the womb of his mother to be born a second time. There is yet another incident recorded in John. A woman of Samaria who had come to draw water, could not understand the metaphorical speech of Jesus:

“There cometh a woman of Samaria to draw water: Jesus saith unto her, Give me to drink (for his disciples were gone away into the city to buy meat). Then saith the woman of Samaria unto him. How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans. Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink, thou wouldst have asked of him, and he would have given thee living water. The woman saith unto him, sir, thou hast nothing to draw with, and the well is deep; from whence, then, hast thou that living water?” (John 4:7-10).

“Give me this water, that I thirst not, neither come hither to draw” (John 4:15).

Thus the poor woman was unable to follow Jesus.
Similarly Jesus, on another occasion, saw a man who had let down his net into the sea to catch fish, and said unto him: Follow me; from henceforth thou shalt catch men.

Jesus is reported to have said to himself: I am the bread of life; I am the wine-tree etc., etc. These words were never meant to be taken literally. Let us now consider a few metaphors of a finer nature. The Jews indulged in self-esteem and pride for being the children of Abraham. Jesus reproved them, saying that they were not the children of Abraham, for they did not do the works of Abraham; they were, rather, the offspring of the devil whose lustful deeds they carried out (John 8:39-44). Again:

"But he (Jesus) turned, and said unto Peter, Get thee behind me, Satan, thou art an offence unto me." (Matthew 16:23).

Jesus was cognizant of the fact that his speeches were full of parables; and the hearers, too, confessed repeatedly that they did not understand him. The Gospels are full of such parables. We, however, close this discussion with the examples only:

(1) Said Jesus:

"Let your loins be girded about, and your lights burning." (Luke 12:35).

The real import of this command was not understood by some people; and the literal meaning of these words was taken to be an essential part of the religion, so that the ministers of the Church of Rome, both men and women, girding about their loins, and light candles in the church even during the day time.

(2) "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 the 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, you 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 am 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 a hard saying; who can hear it?” (John 6:47-60).

Cannibalism, or the practices, of eating human flesh is found in the savage tribes of Africa. It is revolting and repugnant to the civilized world. The disciples of Jesus, too, called it a “hard saying.” But the Christians of civilized Europe have been, for centuries, performing this ritual regularly in the church on every Sunday during their morning service. Each and every Christian who attends this service, is given a piece of bread and some wine. He eats the piece of bread, taking it to be the flesh of Christ, and drink wine, which he supposes it to be the blood of Christ. Churches, in the East and the West, and most of them in India as well as in Pakistan, perform this peculiar ritual during the morning service. It is called the Holy Communion. Churches of smaller rank are not permitted to observe this ritual; it is only the high-class cathedrals which have the honour of enjoying this privilege.

The figures of speech and similitudes which have been used in the Gospels profusely have caused the Christians to fall into the error of taking metaphorical statements for fundamental truths, and the literal meanings of words for religion and Divine worship. The Holy Qur’an has done a great service to the cause of religion in promulgating the principle that Revealed Books contain both kinds of statements, basic principles as well as allegorical statements, of which the basic principles form the foundation of religion, whereas the allegorical statements and metaphors should be interpreted in the light of the fundamental principles.

With the enunciation of this profound principle, the Holy Qur’an has, indeed, given a guidance to the world of religion,
that true religion must be founded on understanding and
discernment. Said the Holy Prophet:

"I and my followers stand upon light and discernment"; and every
tenet of our religion has cogent arguments to support it; such
arguments illuminate the minds of its followers, and the followers
feel on a firm ground for that reason. For example,

God created the heavens and the earth with truth; and He
bestowed upon you a goodly shape. Being the creator of this
universe, He has a complete knowledge of each and every thing;
likewise being the creator of man, God knows what man intends
and does, whether in the open or in the secret. This illuminating
method of imparting instruction is calculated to bring about
purity and charity in human mind (64:3-4).

Says the Holy Qur'an. Since He is responsible for the
creation of this universe, He has knowledge about each and
every thing that the universe comprises (6:102).

Furthermore it is stated: Ye, people of this world, God has
created you, and provided the means of your sustenance and
development. Ponder over His planning and appreciate the great
good He has done to you. The spirit of obedience and worship
will, in this way, be inspired in mankind and the ultimate aim of
this belief is to save mankind from transgression. And the means
of your sustenance provided by the Most Beneficent God are:
(2:21-22).

i.e. That before bringing you into existence He has
constructed a place for your residence. This earth is the floor of
that house, and the vast blue overhead is its roof. Provision for
food has been made therein by means of the heavenly rain which
produces different kinds of luscious fruits and food-grains for
you. It is only fair that such a generous and compassionate
Creator should be obeyed and worshipped and no rival, nor any
associate, should be set up against him; and it is also well known
to you that, excepting God, there is no other being who is the
creator and the sustainer. This is one example of argument and
reason; and the Holy Qur'an is full of such arguments and
philosophy, which illumines the mind with the light of faith and
brings satisfaction with it and man is drawn irresistibly towards
God: These verses also propounded the great principle of Oneness, that the Creator of this universe is One, and the entire human race is one, their place of residence is one, and the blessings conferred upon them are selfsame. It is, as a matter of fact, a very sublime lesson that has been taught in these verses.

**Jesus claimed to be a Prophet and enjoined the Unity of God**

A question naturally arises, whether the Gospels also contain basic principles along with figurative statements; and whether a man can steer clear of errors and mistakes, which have cropped up on account of the allegorical statements? The Gospels teach:

“Thou shalt worship the Lord thy God, and Him only shalt thou serve” (Matthew 4:10).

“And behold one came and said unto him, Good Master, what good thing shall I do that I may have eternal life? And he said unto him, why callest thou me good? There is none good but one, that is God, but if thou wilt enter unto life, keep the commandments” (Matthew 19:16-17).

“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” (Matthew 22:37).

“And this is life eternal, that they might know Thee, the only True God, and Jesus Christ whom Thou has sent (as a prophet) (John 17:3).

It is quite clear from these excerpts that Jesus taught the sublime lesson of Divine Unity, emphasizing that the love, worship and adoration of the One God was the first and the greatest of all commandments. If Jesus called God as his father, he called Him the father of his followers as well, and explained also the meaning and significance of the metaphorical use of God’s son. Jesus stated that he was a mortal and was liable to err, and that God alone was infallible and that alone is worthy of worship. Gospels lay stress on the unity of Godhead, and all polytheistic teaching has been denounced and rejected by one vigorous sentence: *No man can serve two masters*. 
To assert and ascribe Divinity to Jesus in the face of this clear teaching, will undoubtedly, be a deliberate defiance of the Gospels. There are, it cannot be denied basic principles in the Gospels also; and in the light of these fundamental truths, neither Jesus nor his mother can be regarded as superhuman and Divine. Jesus cannot therefore be held responsible for the doctrine of Trinity; the responsibility of this injurious dogma falls on the head of those selfish and self-seeking ministers who came after Jesus.

The Christians believe that there are three persons in the Godhead—God the Father, God the son, and God the Holy Ghost; and they call it the Holy Trinity. Of these, the first two *i.e.* God the Father and God the Son, are worshipped and adored; but the third person, God the Holy Ghost, is not worshipped by any Christian. With reference to this doctrine, the Holy Qur’an has said:

“Certainly they disbelieve who say: God is the third of the three” (5:73)

*i.e.* “Say not, Three. Desist, it is better for you”. (4 : 171).

In the Roman Catholic countries of the Christian world, Divine honours are also conferred on Mary, and these people, out-stepping the limit of the Holy Trinity, have deified a fourth person, namely Mary, of whom the Holy Qur’an, while interrogating Jesus on this point, has said:

“O Jesus, didst thou say to men, Take me and my mother for two Gods besides God?” (5:116).

Deification of Mary took place a few centuries after the death of Jesus. The Qur’an not only discredits incredible Trinity but it also condemns worship of Mary. It proves to be a book which upholds that all revealed religions are true, and at the same time points out and corrects all false doctrines that have found their way into them.

The Unity of God having been established, let us now turn to consider the office and position of Jesus. Just as a study of the Gospels reveal clearly the unity and oneness of God, in the same way a study of these pages makes it manifest that Jesus was a
mortal and an apostle of God. Accordingly Matthew’s Gospel opens with the statement: “The book of the generation of Jesus Christ, the son of David, the son of Abraham” This genealogy, evidently, proves him to be the son of David and Abraham; a genealogy which is a record of the lives of a person’s ancestors, is always that of human beings, and not of God. Matthew, at the time of compiling his Gospel, had the Jewish nation in view; and for that reason stated that Jesus was the son of two most exalted persons, David and Abraham. Luke, on the other hand, traces the descent of Jesus right up to Adam. According to these genealogies, Jesus turns out to be the son of man; and in fact he repeatedly calls himself the son of man.

With regard to the office and position of Jesus, it may further be pointed out that he has been called a prophet.

“And this is life eternal, that they might know Thee the only true God, and Jesus Christ, whom thou hast sent” (John 17:3).

It is apparent that God is one and Jesus is but His apostle.

The Islamic formula of Faith, the holy kalima, consists of the declaration of Divine Unity and the apostleship of the Holy Prophet Muhammad; and Jesus has mentioned the counterpart of the same formula.

The Prophet, in the kalima, has been distinctly called an Apostle so that all possibility of the introduction of any polytheistic idea be ruled out.

In the same way, Jesus, having stated the unity of the Divine Being, declared his own apostleship so that no polytheistic ideas might be ascribed to him. Jesus has used the term prophet for himself when his persecution assumed dangerous proportions, he said:

“For Jesus himself testified, that a prophet hath no honour in his own country.” (John, 4:44).

Jesus comforted and consoled himself and his disciples by saying that he had been rejected and reviled, as every other prophet had been persecuted, and that such had been the will and pleasure of God. We read in the Holy Qur’an:
But if they reject thee, so indeed were rejected messengers before thee who came with clear arguments and scriptures and the illuminating Book. Besides those who rejected the claim of Jesus, there were others who, having seen his signs and miracles, said that he was a prophet:

"Then those men, when they had seen the miracle that Jesus did, said, This is of the truth that, prophet that should come into the world". (John, 6:14). Again,

"Philip said unto Nathaniel, We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph" (John, 1:45).

And when he apprised a woman of her domestic secrets,

"The woman said unto him, Sir, I perceive that thou art a prophet" (John, 4:19).

Further on:

"Hath not the scripture said, That Christ cometh of the seed of David, and out of the town of Bethlehem, where David was? (John 7:43) ..... out of Galilee ariseth no prophet" (John, 7:52).

In respect of his apostleship, Jesus confessed in a straightforward manner that it could not get to the point of perfection.

"I have yet many things to say unto you, but ye cannot bear them now. Howbeit, when he, the spirit of truth, is come, he will guide you into all truth; for he shall not speak of himself; but whatsoever he shall hear, that shall he speak; and he will show you things to come." (John 16:12-13).

With regard to the fulfilment of this prophecy the Holy Qur'an has made a mention in the terms:

"This day have I perfected for you your religion" (5:3).

And of the Prophet Muhammad it has been said:

"The Prophet does not speak out of desire. It is nothing but revelation that is revealed to him" (53:3-4).

We quote yet another verse from the Gospel, according to Luke:

"They said unto him, concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people." (Luke 24:19).
These verses of the Gospels establish that Jesus most certainly is but a prophet. Was there any effect on his mother, brothers and sisters, and disciples with regard to his divinity? They regarded him as a man but not as God.

The disciples found that Jesus is nervous in time of danger and affliction, and become dejected; he becomes petrified with fear before the court, and fails to make even an answer. The disciples, doubtlessly, believe him to be a prophet; but they find helplessness and humility personified in him, and see in him no Divine power, with the irresistible result that Jesus’ weakness influences them and makes them weak-minded. One of them betrays Jesus into the hands of the enemy for thirty pieces of lucre, and another denies and disclaims him, again and again, for fear of being apprehended. Had the disciples seen any Divine power in Jesus, they would have stood by him, like men, prepared to shed the last drop of their blood for his sake. But they displayed, most disgracefully, their utter unfaithfulness and ignoble timidity. Two of them, Judas Iscariot and Peter, are particularly of very bad repute; but the remaining disciples also deserted him at the time of trial. All of them, the Gospels tell us turned and took to their heels when Jesus was apprehended by the police. And his mother, of a truth, would have experienced extraordinary things at the time of his coming into the world, and become rightly proud of her son if he had any divine powers in him. She and other kinsmen looked upon him as a man of disordered brain and would not follow him; and it was for this reason that Jesus, too, was unhappy with them, and became disconcerned and disinterested towards them, so that even in the last moment of his life when death stood staring in his face, Jesus showed no respect nor any regard for his mother, who was standing in the crowd around him except that he committed her to the charge of a disciple. It can easily be understood from this event that Mary commanded no honour in the eyes of the disciples, otherwise they would have felt, involuntarily, an urge to gather round and serve her, sparing Jesus the necessity of making a testament or a will on this account.
Jesus as a Human being in the Gospels

A few more verses:

(1) "After these things, Jesus walked in Galilee; for he would not walk in Jewry, because the Jews sought to kill him" (John 7:1).

(2) "For neither did his brethren believe in him." (John 7:5).

(3) They had warned Jesus not to work in secret, but to preach openly, without any fear, in the Jewish festivals.

"But when his brethren were gone up, then went he also up unto the feast, not openly, but as it were in secret" (John 7:10).

(4) The high-priest and Pharisees had commanded that if anybody should know the whereabouts of Jesus, a report to that effect should be submitted to them so that he might be apprehended.

"Jesus therefore walked no more openly among the Jews; but went thence into a country near to the wilderness." (John 11:54).

It appears from these verses that Jesus had no mind to give his life in sacrifice. He took good care to avoid those enemies who could overcome him and inflict indignity on her. A strong resolution and determination precede the act of sacrifice. But to be arrested and killed without a resolve carries no weight nor any worth. Goats and sheep, we observe, are killed in their thousands every day; but do they deserve on that account any admiration?

(5) "These things spake Jesus, and departed, and did hide himself from them." (John 12:36).

(6) Jesus was troubled in spirit, for he felt that one of his disciples, Judas Iscariot, will betray him, and he said:

Judas Iscariot betrayed Jesus for thirty pieces of silver; but when he returned to his place of residence, he committed suicide, his conscience having smitten him most severely. The same thing happened with Simon Peter. He had bragged and boasted that he would lay down his life for the sake of Jesus. But when Jesus' life was in danger of death, Peter, in order to save his own skin, denied his master thrice. He was standing by the fire which the servants of the high-priest had prepared to warm themselves, when some one asked him
“Art not thou also one of this man’s disciples? He said, I am not” (John 18:17). Again:

“Did not I see thee in the garden with him? Peter then denied again.” (John, 18:26).

Luke has also related his incident:

“Then entered Satan into Judas surnamed Iscariot, being of the number of the twelve. And he went his way and communed with the chief priests and captains, how he might betray him unto them. And they were glad, and promised him money. And he promised and sought opportunity to betray him unto them” (Luke 22:3-6) ....... when Jesus was eating the passover with his disciples, he said: “Behold the hand of him that betrayeth me is with me on the table”. (Luke, 22:21).

Judas Iscariot came with the enemies:


“Then they took him and led him, and brought him into the high priest’s house. And Peter followed afar off. And when they had kindled a fire in the midst of the hall, and were set down together, Peter sat down among them. But a certain maid beheld him as he sat by the fire, and earnestly looked upon him, and said, This man was also with him. And he denied him, saying, woman, I know him not. And after a little while another saw him, and said, Thou art also of them. And Peter said, Man, I am not. And about the space of one hour after another confidently affirmed, saying, Of a truth this fellow was also with him; for he is a Galilean. And Peter said, Man, I know not what thou sayest. And immediately while he yet spake, the cock crew” (Luke 22:54-60).....And Peter went out, and wept bitterly.” (22:62).

“And Jesus stood before the governor; and the governor asked him, saying, Art thou the King of the Jews? And Jesus said unto him, Thou sayest. And when he was accused by the chief priests and elders, he answered nothing. Then said Pilate unto him, Hearest thou not how many things they witness against thee? And he answered him never a word; insomuch that the governor marvelled greatly.” (Matthew, 27:11-14).
“And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy. Then saith he unto them, My soul is exceeding sorrowful, even unto death; tarry ye here, and watch with me. And he went a little farther, and fell on his face, and prayed, saying, O Father, if it be possible, let this cup pass from me, nevertheless not as I will, but as Thou wilt....The spirit indeed is willing, but the flesh is weak.” (Matthew 26:37-41).

“Then all the disciples forsook him, and fled.” (Matt. 26:56).

These details have been given in order that the picture of utter helplessness of Jesus may come before the eyes of the readers of this book, and that they may conclude for themselves that Jesus was a mere mortal, having not even an iota of Divinity in him. Neither his kinsmen nor his disciples saw any kind of Divineness in him; on the other hand, they beheld and perceived his helplessness and of courage. Pilate, also, found in him lack of manliness which astonished him.

When it has been proved conclusively that Jesus taught the Unity and Oneness of Godhead, assuring the people that he was merely an apostle of the Most High, and when it has also been established clearly that he was not a God, but a mere mortal, no difficulty should be felt in understanding and grasping the significance of the phrase, Son of God. As has been stated in the foregoing pages, the title Son of God has been used not only in the Gospels but also in the Torah, to denote “the chosen ones of God”; for instance, “Israel is my first born”. Similarly this term, Son of God, has been used in the Gospels, over and over again, in the same metaphorical sense. For example: I go unto your and my Father, and your and my God; all of you have the same Father who is in the high heaven. The meaning, therefore, is quite clear that all the human beings are the children of God, and He is their heavenly Father. The evil-doers have been called the Imps of the Devil, and the good and righteous as the sons of the Most High; Adam himself has been called the son of God, and Jesus, the son of Adam.

Jesus was a Jew; so he was circumcised, in accordance with the Jewish law, when he was seven days old. Later on, when he grew up, he was baptized also. The celebration of such
ceremonies was considered to be essential according to the Law of the Jews, and when Jesus performed them faithfully, God was pleased with him.

“And there came a voice from heaven, saying, Thou art my beloved son, in whom I am well pleased,” (Mark 1:11);

“And a voice came out of the cloud, saying, This is my beloved Son; hear him” (Mark, 9:7).

Peter has been called Satan. Shall we take him to be so in the literal sense, or was it merely a metaphorical statement?

“He rebuked Peter, saying, Get thee behind me, Satan; for thou savourest not the things that be of God, but the things that be of man” (Mark 8:33).

Three different beings God, Jesus and Satan have been mentioned in this verse; each word has a distinct import.

“And when the centurion, which stood over against him, saw that he so cried out, and gave up the ghost, he said, Truly this man was the Son of God” (Mark, 15:39).

In the Gospel, the centurion is reported to have called Jesus a righteous man:

“Now when the centurion saw what was done, he glorified God, saying, certainly this was a righteous man” (Luke 23:47).

The same centurion called Jesus a righteous man in Luke, and the son of God in Mark, which serves to prove that a righteous man, in those days, was called a son of God figuratively.

In the verses quoted above, the term Son of God has been used on different occasions, sometimes for righteous apostle of God and sometimes for a good and virtuous man. It is obvious that this title has not been specified for Jesus only, but every good and godly man has been so called, much in the same way as an evil-doer has been contemptuously called Satan or his son. In short the Gospels themselves contain firm and fundamental truths about Jesus that he was neither God nor the Son of God, but a mere mortal. It will now be appreciated that the Principle of Fundamental Truths and Metaphorical Statements as propounded by the Holy Qur'an, is, undoubtedly, a profound
principle which clears up and solves many embarrassing difficulties, and saves man from falling into error and going astray. Furthermore, it becomes clear that the Holy Qur'an is the Guardian over religious truths in so far it points out the errors that happen to find their way into religious teachings. It, being the Last Book, has not only vouched for the truth of previous scriptures but has also removed their faults, and restored them to their pristine purity. It is indeed a great service that the Holy Qur'an has rendered to the world of religion.

**A Glance on other Biblical Incidents**

We now refer to a few more incidents recorded in the Gospels so that people of intelligence and independent thinking may be able to decide for themselves whether the teaching of the Holy Bible was of such an excellence that the Qur'an was tempted to adopt and appropriate it.

(1) Jesus is reported to have healed many persons who had been sick of various diseases, and cast out many devils. Who will, in this age of light and knowledge, reconcile himself to such a superstitious and irrational teaching? It will be an interesting reading to mention some of the miracles relating to the casting out of the devils.

“And there was in their synagogue a man with an unclean spirit, ..... and Jesus rebuked him, saying, Hold thy peace, and come out of him. And when the unclean spirit had torn him, and cried with a loud voice, he came out of him.” (Mark, 1:23-26).

“And he preached in their synagogues throughout all Galilee, and cast out devils.” (Mark, 1:39).

“He rebuked the foul spirit, saying unto him, Thou dumb and deaf spirit, I charge thee, come out of him, and enter no more into him. And the spirit cried, and rent him sore, and came out of him.” (Mark, 9:25-26).

“And certain women, which had been healed of evil spirits and their infirmities, Mary called Magdalene, out of whom went seven devils.” (Luke, 8:2).

“And when he was come out of the ship, immediately there met him out of the tombs a man with an unclean spirit, who had his
Accusations against the Prophets of God in the Bible & ...

dwelling among the tombs; and no man could bind him, no, not with chains....Jesus said unto him, come out of the man, thou unclean spirit. And he asked him, what is thy name? And he answered, saying, My name is Legion; for we are many.....And the unclean spirits went out, and entered into the swine; and the herd ran violently down a steep place into the sea, (they were two thousand); and were choked in the sea. And they that fed the swine fled, and told it in the city, and in the country......And they began to pray him to depart out of their coasts.” (Mark, 5:12-17).

A miracle, of course, it was; but it ruined and destroyed the whole herd of a poor man which was both a cruelty and a crime. Will any sane man take it into his head to appropriate passages from this book of superstition, and incorporate them in his own book in order to make it ridiculous? Such is the Bible over which the Christians pride, and tell the world that the Holy Qur’an has borrowed its material from the Bible!

(2) The Gospel according to Mark has reported another queer incident. A Greek woman (Matthew, however, calls her a Canaanite) came and fell at his feet, beseeching Jesus to cast forth the devil out of her daughter.

“But Jesus said unto her, Let the children first be filled; for it is not meet to take the children’s bread, and to cast it unto the dogs. And she answered and said unto him, Yes, Lord Yet the dogs under the table eat of the children’s crumbs.” (Mark 7:25-28).

The meek and humble woman appears much superior compared with Jesus.

Now a sample of Christian laws as laid down in the Gospels:

(3) Divorce:

“And I say unto you, whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery; and whoso marrieth her which is put away, doth commit adultery” (Matthew 19:9).

The West, to-day, weeps and wails over this holy law according to which divorce cannot be had without the help of fornication. In England and America millions of such cases come every year before courts of law in which a husband or a wife is proved to be guilty of adultery in order that divorce may be
obtained by that means. To marry another woman, according to the Christian Church, is to commit adultery. Only recently, the Lord Bishop of England, Bishop Fisher, pronounced his verdict that Mr. Eden could not be the Prime Minister of England for the reason that he had divorced his first wife, and married another, which was forbidden by the laws of the Church of England. Edward VIII, now Duke of Windsor, suffered the loss of Kingdom on account of defective and injurious law of divorce.

Such a teaching, which compels people to have recourse to adultery for the purpose of obtaining divorce, is said to have been revealed by God. This to say the least, is highly pernicious and perverted teaching, and wrecks and ruins the moral character and it is for this reason that the learned and thoughtful people of the West have become disgusted with this abomination. Islam, on the other hand, permits divorce; but it is, all the same, a very rare occurrence in Muslim countries. The married couple, if they should find it impossible, at some stage of their life, to pull on together, are permitted to separate themselves from each other by means of divorce, and thus save themselves from bitterness and unhappiness. It is, of a truth, an easy and reasonable way of life which is conducive to purity of character.

(4) The disciples said unto Jesus:

"If the case of the man be so with his wife, it is not good to marry. But he said unto them...There are some eunuchs which were so born from their mother's womb; and there are some eunuchs which were made eunuchs of men; and there be eunuchs which have made themselves eunuchs for the kingdom of Heaven's sake (Matthew 19:10-12).

This teaching has created, in Christendom, millions of monks and nuns who live an unnatural life. The All-Wise God, having created man and woman in pair, has instilled and infused into their nature love and affection for each other. The Christian World has, in violating this beneficial principle, experienced a bitter and calamitous fate. Their own history has recorded such events of the life in Europe that a reflection on it makes you shudder. Bible is held responsible for these shameful practices.
(5) "A woman in the city, which was a sinner...brought an alabaster box of ointment.....and began to wash his feet with tears, and did wipe them with the hairs of her head, and kissed his feet, and anointed them with the ointment. Now when the Pharisee which had bidden him saw it, he spake within himself saying: This man if he were a prophet, would have known who and what manner of woman this is that toucheth him; for she is a sinner. (Luke 7:37-39).

"Then sayeth one of the disciples....why was not this ointment sold for three hundred pence, and given to the poor?....Then said Jesus, Let her alone; against the day of my busying hath she kept this. For the poor always ye have with you; but me ye have not always." (John, 12:4-8).

Does this statement become and befit Jesus the Christ?

There is, on the one side, consideration of his own person, and on the other side the consideration of the poor and the needy. But he loves his own person more than the welfare of the poor.

It is on this account that sensuality and selfishness have been imputed to Jesus.

"Jesus loved Martha, and her sister, and Lazarus" (John 11:5).

The alleviation of the suffering and sorrow of the poor is such a high and valuable moral principle that selfish ends must be sacrificed for that.

There is, in the Law of Jesus, no room for political economy; no teaching pertaining to Political Science, nor any direction for the improvement of social conditions. The Holy Qur'an has discussed at full length political and civic life, social ethics and morality. To show sympathy to the poor and the needy, the orphan and the helpless, and spend one's own wealth to ameliorate their suffering, is, according to Islam, one of the most essential aims of religion. The Holy Prophet was, as a matter of fact, the first ruler who earmarked a portion of the State Treasury for the benefit of the poor and the weak, confirming, in this way, the life of honour and respect upon the decrepit and destitute humanity. As compared to this sublime teaching, God climbed down in the person of Jesus from the high heaven, as the Gospels would have us believe, to teach the world that "the poor
always ye have with you”, and that it was not necessary to devote special attention to them, but His own interest should be given preference over their cause.

(6) “A certain Pharisee besought him (Jesus) to dine with him; and he went in, and sat down to meat. And when the Pharisee saw it, he marvelled that he had not first washed before dinner” (Luke, 11:37-38).

“Then came to Jesus scribes and Pharisees, which were of Jerusalem, saying, why do thy disciples transgress the traditions of the elders? for they wash not their hands when they eat bread” (Matthew, 15:1-2).

“When came together unto him the Pharisees, and certain of the scribes, which came from Jerusalem. And they saw some of his disciples eat bread with defiled hands, that is to say, with unwashed hands....Then the Pharisees and scribes asked him, why walk not thy disciples according to the tradition of the elders, but eat bread with unwashed hands?” (Mark, 7:1-5).

Jesus said unto them:

“There is nothing from without a man, that entering into him can defile him; but the things which come out of him, those are they that defile the man.....because it entereth not into his heart, but into the belly” (Mark, 7:15-19).

“Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man; ....whatever entereth in at the mouth goeth into the belly and is cast out into the draught” (Matthew 15:11-17).

By this instruction Jesus did away with the discrimination between what was permitted and that which was prohibited, and on the top of it made the observance of the rules of health, cleanliness and purity as absolutely unnecessary and needless, although there is a strong link between the body and soul of man, and one has its effect on the other. The development of soul on right lines can take place only in a pure and clean body; and a sound soul produces a salutary effect on our hands and feet, eyes and ears. The Holy Qur’an, it is for this reason, has laid stress equally on the external and internal purity, accordingly. The Holy Prophet was an ardent lover of cleanliness and purity, and he cleaned his teeth five times a day. He was so particular
about his physical purity that his body emitted a sweet and odorous smell; he could never tolerate that his body should emit a smell which might be offensive to the nose. Giving instruction for the observance of external and internal cleanliness, the Prophet emphasized:

Along with the physical cleanliness, achieve also the moral and spiritual purity:

(7) “And he said unto another, Follow me. But he said, Lord, suffer me first to go and bury my father. Jesus said unto him, Let the dead bury their dead; but go thou and preach the Kingdom of God.” (Luke, 9:59-60).

Reflect over it. It is for you to decide whether or not it is a type of wild zeal inspired by religious fanaticism. To lay one’s dead father to eternal rest, with feelings of love and respect, is, of a truth, a very essential obligation of the son; but it carries no weight in the eyes of Jesus, and he commands his followers to go into the world and preach, leaving behind his dead father to find a way to the grave for himself. To tear away a son from filial love and affection is obviously against all canons of morality.

(8) Jesus calls his second coming as the coming of a thief (Matthew 24:43-44). But he states in the same breath, that his coming would be known manifestly, “for wheresoever the carcass is, there will the vultures be gathered together” (Matthew 24:28). Thus Jesus has twice employed a repugnant and repulsive metaphor in his speech. He could have well said: men, birds and insects converge to the place where the sweet and sparkling water springs. The Gospels, we are constrained to remark, have not presented such a model of Jesus which could be worthy of imitation and example. It is, however, our conviction that it is the word of the disciples only who were in the crude stage of civilization and culture, and could not depict anything better. In view of these facts and figures no Christian will pride himself on the teachings as are presented in the Gospels. How can then a Christian assert that the Qur’ an borrows its material from the Bible?
CHAPTER III
The Rites and Rituals of the Arabs

The Christian writers have raised two kinds of objections against the Holy Qur'an; firstly, that it has borrowed its contents from the Torah and the Gospels, and secondly, that it has absorbed in its teaching the rites and rituals of the polytheistic Arabs. The reply to the first objection has been given in foregoing pages; and now we turn to the second objection. The habits and customs of the Arabs may briefly be summed up as follows.

The Arabs were a people of warlike disposition; and it was for this reason that there was disturbance and unrest in the country, and life and property were insecure. They were dacoits, drunkards and debauchees, and committed adultery with vanity and pride. The powerful tribes trampled over and crushed the weaker people, and felt no qualms of the conscience in treading upon the rights of the weak. Women and slaves were subjected to all manner of tyranny and torture. Side by side with drinking of alcoholic liquor, gambling was witnessed on an extensive scale in Arabia. Idol-worship and fetishism had reached their last limit. Divine honours were paid to lifeless stones and statues, and their greatness and glory had taken possession of the Arab mind beyond imaginable extent. In the Kaaba itself which had been the House for the worship of one God, as many as 360 idols and images had been installed. Wreaking of vengeance for murder and manslaughter was in their blood, and hostilities continued for years long. The dying Arab chief committed the execution of revenge to the charge of his successors through a will. These were, broadly speaking, some of the habits and practices which the Arabs indulged in without any restraint.

It is now to be seen whether the Holy Qur'an has wholly wiped them off, or established them perpetually by adopting and absorbing them into its teaching. To transform a savage and wild
nation into a noble and peaceful people was indeed a mighty miracle, which the Holy Prophet (peace and blessings of God be upon him) had wrought. The breakers of peace became, through the Prophet's spiritual power, the lovers of peace and tranquillity; consequently life, honour and property of the people were no longer unsafe. It was, as a matter of fact, the most magnificent, but at the same time the most difficult, revolution which the people of Arabia beheld and experienced. The women and the weak, the servants and the slaves, all began to breathe free air, and feel that they could no longer be oppressed. The women and the weak were given their rights of inheritance. Drinking, adultery and gambling were abolished; and people became intoxicated with the love and worship of God. Disputes and dissensions were replaced by mutual good-will, real brotherly affection and fellow-feeling. In order to eradicate, root and branch, old animosities and hatred, the Holy Prophet declared in a public meeting that, to begin with, he renounced the retaliation of the blood of his kinsman, son of Harith, and also disclaimed and abandoned the amounts of interest which people owed to his uncle, Abbas. The leader who acts up to his word, certainly produces an abiding effect on the people. The Prophet's excellent example purged and purified the peninsula of Arabia of all kinds of sinful deeds and moral delinquencies.

These are some of the undeniable facts, which are found in the records of friends and foes. Europe herself has witnessed the magnificent culture of Islam in its Eastern as well as the Western countries. The nations of Europe received benefit from it, and they learnt Mathematics, Science and Philosophy in Muslim Universities. Relics of Islamic culture can be seen even to-day on the continent of Europe.

**How did Prophet elevate those who were not in fortunate circumstances**

The man who established, after Divine unity, the oneness and perfect equality of the human race, was that great benefactor of mankind, the Holy Prophet Muhammad (peace and blessings of God be upon him). It will just be in the fitness of things to make a mention of a few facts, for it will certainly
enhance the loftiness and sublimity of human ideas. Zaid, who was the Prophet’s slave, was given his liberty, and emancipated by the Prophet. Usama, his son, was so much loved by the Prophet that he played with Hazrat Imam Hasan when young. The Prophet also loved Hasan, his daughter’s son, very much. He lifted both the children in his arms, kissed them, and passed his hands lovingly on their heads, praying “My Lord! I love them both, and implore Thee that Thou mayest also love them”. Zaid, the freed slave, was raised to the high position of the Commander of the army, and sent on an expedition and Companions of the greatness and glory of Hazrat Abu Bakr and Hazrat Umar had to obey him and carry out his orders. In the same way, Usama, when he grew up, was made the Commander of an army, and prominent people of the tribe of Quraish had to work under his command. This success in establishing perfect equality, was undoubtedly, a great achievement. About slaves he is reported to have said “The slaves are your brothers”. “In regard to him, under whom his brother has been placed, the God has commanded: that the subordinate brother should be given the same food which the superior brother eats himself, and he should be provided with the same kind of clothes which the other dons himself, – and no work beyond his ability should be imposed upon him; and should he find the task too hard, the employer himself should render help to the servant. These instructions were carried out by the followers of the Prophet. Abu Zar, one of the illustrious companions of the Prophet, was putting on the same kind of dress as was worn by his slave. Being asked the reason thereof, he recited the above-mentioned Tradition, and replied happily that he was carrying out the Prophet’s bidding.

Abu Masood, one day, became angry with his slave, and lifted his whip to beat him. The Prophet saw him, and called to him and said in a loud voice from behind:

“O Abu Masood, the power that God Almighty has over you, is much greater than that you have over this slave; fear Him."

The whip fell down from Abu Masood’s hand forthwith, and he set the slave free there and then, and promised solemnly that he would never be hard on a slave thenceforward.
When Salman the Persian embraced Islam, the Prophet said of him: Salman is our Kinsman. And when Bilal accepted Islam, the Holy Prophet made him the manager of his own household, as well as the Muezzin of his mosque. The Muslims, up to this day, call him, Bilal. ‘our lord’ for the firmness of his faith and unflinching fortitude displayed during persecutions. The first man to call Bilal, our sire, was no other than Hazrat Umar, the man who commanded reverence and glory. He said: Abu Bakar is our sire, he freed our sire, Bilal.

The perfect and profound equality, established by the Holy Prophet, penetrated into the blood and bones of the Muslims. In the reign of Hazrat Umar, Jabala, a Christian king, embraced Islam, and came from Syria to the holy city of Mecca for the performance of pilgrimage. The foot of a Muslim beduin fell accidentally on the King’s trailing garments; and he was so much offended and enraged that he gave a sharp smack on the beduin’s face. The beduin lodged a complaint against the King in the court of Hazrat Umar, who gave an order that King Jabala should be produced in the court in order that beduin might also give a similar slap on his face. Jabala, when he came to know of this order, ran away and fled. Hazrat Umar gave no consideration to his royal position. There is, indeed, in the dispensation of justice, blessing and beatitude, although such a big loss as the desertion of a king may have also to be suffered.

Rights of Non-Muslims in a Muslim State

Hazrat Umar inflicted punishment on his son in public with his own hands. The son of the Governor of Egypt, ‘Umro bin A’s’ manhandled a Copt. He was summoned to the court at Madina, and punished for the sake of a non-Muslim subject of the State. The Islamic law has made no distinction between Muslims and non-Muslims, which is indeed one of the great blessings of Islam. Hazrat Umar left the following will to be carried out by his successor in regard to the rights of the non-Muslim subjects:

By means of this will I charge my successor to redeem the covenant which God and His apostle have made with our non-Muslim subjects, that — It should be fulfilled in their
favour, and if it were necessary to make battle to save their life, honour and property, and no work beyond their power and capacity should be imposed on them. The Holy Prophet, in order to ensure protection of non-Muslim subjects, uttered a grim warning to his followers, saying, If any Muslim will put to death a non-Muslim subject, he will not get even a breath of the Paradise breeze.

The non-Muslims saw the Muslims fighting; they also studied very attentively the Muslim character and conduct in the time of peace; and the reports which they submitted to their kings in the countries of Persia and Syria, stated that the Muslims chopped off the hands even of their ruler's son, if he should commit a theft, and would lash him publicly, should he be found guilty of fornication or adultery; and that they purchased their meals while encamping in the land of the enemy.

The Holy Prophet stood up in respect when the funeral procession of a Jew went past him. When he was informed that his non-Muslim servant was ill, the Prophet went to his house to express his sympathy with the servant. When Muaz bin Jabal was appointed the governor of Yemen, the Prophet told him that the people of that country were Jews who were the people of the Book, and that they should not be treated harshly but rather they should be shown kindness and sympathy. The Prophet went on to say: Do not tyrannize, nor treat any one with cruelty and oppression, and be afraid of the cry of the oppressed one; for, it goes straight to God without any hinderance; and the Holy Prophet cautioned emphatically that not even the thought of grabbing their property should ever cross his mind.

These undeniable facts of history prove conclusively that Muslims as well as non-Muslims, both enjoyed equal rights in the Islamic State; and it was indeed the pinnacle of moral and political greatness which had been reached by the followers of Islam about 1400 years ago. If the present-day world which is known as civilised and enlightened, should also rise and get to this sublime level, peace and tranquillity will certainly be established upon this earth. But no equality of rights, nor any
fairness and equity, can be established among the people until human minds are cleansed and purified of the different kinds of prejudices which have corrupted and contaminated them.

The equality of rights in its true sense also indicates that sovereignty belongs to the people, and that the Public Treasury also is the property of the nation, and there cannot, therefore, be any reason why the poor and the weak should not enjoy its benefits. In the foregoing pages, it has already been stated that the Holy Prophet had earmarked a portion of the Public Treasury to be expended for the good of the poor and the orphans and the widows. There is yet another precious principle which the Holy Prophet inculcated in this connection. If a deceased person from among you should leave behind some property, it will belong to his rightful heirs; but, if the deceased should leave behind debt and small children, it will be my responsibility to discharge the debt, and make necessary arrangements for the sustenance of the children. Such indeed should be the magnificence and dignity of a true leader and ruler of the people which the Holy Prophet proved to be. Can there be any better conception of kingship and sovereignty than this?

All Polytheistic Practices Exterminated by the Holy Qur'an

The Christian critics of Islam have alleged that the Holy Prophet, in order to please and court favour of the idol-worshippers, had adopted their polytheistic practices in his religion. This allegation is baseless and malicious. The truth of the matter is that the Holy Prophet wiped out all such practices and ceremonies out of existence. To adopt and enforce a pernicious practice merely for fear or favour of the people, would be the most degraded policy. The Holy Prophet had to suffer unprecedented persecution for a long period of time; but he never showed even the smallest sign of weakness of compromising with falsehood in order to save himself and his followers from the most barbarous cruelties to which they were subjected. On the contrary, the Prophet and his followers displayed marvellous firmness and fortitude, and endured heroically all the trouble that they had to face for the sake of Truth, and offered all kinds
of sacrifice for this great cause. When the opponents realised
that they had failed to achieve their object by tyranny and
torture, and the Prophet and his followers remained firm in their
convictions, they tried to tempt them into following their belief.
Kingship is the highest aim of human wish and desire. They
decided to offer it to the Holy Prophet to win him over; and Utba,
who was one of the most prominent leaders of the nation, was
selected for the performance of this task. He presented himself
before the Holy Prophet as the nation's representative and
submitted most respectfully:

"Your teaching which is utterly opposed to our national faith
and tradition, has let loose a dreadful deluge of dissension and
discord in the country, and there is not a tribe nor a dynasty
which is not at daggers drawn with the other on this account in
order to put an end to this unrest. I have been deputed by the
nation to state respectfully that if you desire leadership, we are
prepared to accept and acknowledge you as our king, and heaps
of gold and silver we shall amass before you for your comfort and
enjoyment, and shall give you in marriage any daughter of the
nation whom you may have a liking for. In return for all this, we
beg of you only this much that you will kindly give up pouring
disgrace on the idols that we worship." The Holy Prophet replied:
"This bargain will be unacceptable to me, even if you could place
the sun on my right hand and the moon on the left whereon
depend the glory and beauty of the entire universe." What a high
degree of divine knowledge, contentment and fortitude, no
worldly gain could deviate him from the right path! The
glittering crown was offered to him, and with it would have
ended all the persecution and oppression of his own and that of
his followers. But kingship was not the aim and object of the
Holy Prophet; so he spurned it disdainfully; his aim, of a truth,
was the extirpation of polytheism in all its forms and
reclamation of the people.

The Prophet wanted to put an end to all unworthy ways of
life, and establish instead such a society that would believe in
God only, and cherish as its chief aim to render service to
humanity. Will it be fair and just to allege against this great and
Godly man that in order to flatter and please the idolaters of Arabia, he stooped to introduce into his faith some of their polytheistic principles and practices. It is indeed a gross injustice that has been done to the Holy Prophet. Prejudice, undoubtedly, blinds the eye, and induces man to commit calumny and slander.

**Unbelievers’ opposition to the fixation of Qibla.**

There is yet another matter which carries much importance with it, that the Prophet, as long as he was in Mecca, offered his prayers facing the Holy Temple at Jerusalem, for the reason that he cherished more regard for the people of the Book than for the polytheists. The people of the Book performed their religious service facing the Temple at Jerusalem; so the Prophet too, looked upon and regarded this practice as correct. But the people of Mecca resented the idea of his showing preference of the Temple at Jerusalem to the Temple at Mecca. The people of the Book were insignificantly small as compared to the polytheists of Mecca who wielded all the power and authority in the country. The Holy Prophet who was a man of principle, adhered to the Temple at Jerusalem for his Qibla, without caring for the resentment of the Meccans. At Medina, on the other hand, the people of the Book were wealthy, influential, learned, wise and their number was also much larger. But the Holy Prophet, after sixteen or seventeen months’ stay at Medina, appointed the Kaaba, under Divine direction, as the Qibla for the Muslims, and began to offer prayers turning his back towards the Temple of Jerusalem and his face towards the Holy Kaaba at Mecca. This action of the Prophet stirred up the indignation of the people of the Book, who kicked up a row, protesting that the Qibla of the polytheists had been given preference to the Qibla of the people of the Book. With reference to their disquietude, the Holy Qur’an has said

“"The fools among the people will say : What has turned the Muslims from the Temple of Jerusalem to adopt another Qibla?" (2:142).

But the Prophet who would stick to the true principle under all conditions, little cared for their displeasure or protest. He
explained to them that God is at all places and in all directions. Prayers, therefore, could be offered at any place while facing any direction.

"God's is the East and the West, so whither you turn hither is God." (2:115).

And that turning towards the Kaaba was merely for the reason that it was built by the Great Patriarch, Abraham. The whole of Arabia including the Jews and the Christians believed Prophet Abraham to be their progenitor, and cherished the highest honour and esteem for him. In order, therefore, to create unity and brotherliness among them, the house built by Abraham was appointed to be the Qibla for worship.

"Take ye the place of Abraham for a place of prayer" (2:125).

But the narrow-visioned people of the Book who could not see the philosophy of it could not see eye to eye with the Prophet. The Prophet, however, who always held fast to the true principles, was not unnerved. He cared not for their favour or frown. Still, it has been alleged, against this sublime man of excellent qualities and profound principles that in order to win the favour of the people he adopted and absorbed into his faith the current rites and rituals of the country. It is indeed very, very unfair and unjustified.

It will not be out of place here to make a mention of an ancient custom which had been in vogue, which conferred special distinction on the Quraish. The Quraish and one or two other tribes prided over the fact of their residing in the immediate neighbourhood of the House of God, the Holy Kaaba and they considered it derogatory to their glory and superiority to stand with the folk in the plain of Arafat. They stopped and remained at Muzdalfah and would not go beyond that, for they looked down upon joining the congregation at Arafat. And it was on account of their stern and strict conservativeness that they were called *hums* which is derived from *alhamasah*, meaning *unyielding rigidity*.

Since these people considered it derogatory to their distinctive position to stand on the same level with other people
in the plain of Arafat, they used to come back and return from Muzdalfah. To allow this distinction and superiority to stand would have been to cast a mountain in the way of the real and perfect equality which Islam had established. At the same time it was not an easy job to abolish it; for a prominent portion of the nation had, for generations, stuck to it firmly; and this sense of superiority and pre-eminence had sunk so deeply into their blood that it was not possible to eradicate it without incurring their displeasure. In order to banish this injurious practice the Qur'an laid down.

“Then hasten on from where the people hasten on (i.e. from Arafat), and ask the forgiveness of God, surely God is Forgiving, Merciful” (2:199).

The plain of Arafat presents the splendid spectacle of the unity of God, and oneness and equality of human kind. Peoples of different nations donning the same kind of dress and demolishing all signs of distinction, are seen threaded in one single chain of universal Brotherhood. The Quraish and others who styled themselves as God’s neighbours and thus wanted to preserve and perpetuate their superiority and pride, were commanded to assemble in this plain and when the Apostle of God announced this commandment of God all these stiff-necked and arrogant tribes went to the plain of Arafat and stood with others on the same level of equality. It was indeed a mighty revolution which the people of Arabia wondered at and marvelled. To bring about such a great change in the Arabs who were more arrogant and proud than the Rajputs of India, was truly, speaking, a mighty miracle which the Holy Prophet had wrought. Mutam bin Jubair stated that he happened to go to the plain of Arafat in search of his camel, which had gone astray and that he was surprised to see the Prophet there whom he counted among the hums, and could never believe that he could be, along with the common run of mankind, in that plain whereon no hums would tread even by mistake. Keeping this revolution in view will any sensible man ever think that the Prophet who had been endowed with such a strong will could ever take it into his head to renounce the true teaching, and reconcile himself to the false and pernicious practices of the unbelievers in order to
pacify and please them? Such an allegation which is, to say the least, worse than gross injustice, further betrays a lamentable ignorance, on the part of European writers, of the life and character of this Great Personality.

Reform in the Arab Retaliation

We shall mention another cruel custom which was deeply rooted in the Arabs. The Prophet Muhammad eradicated this evil, and it can be considered another miracle on his part. A disgraceful stain as it was on the fair face of humanity, its removal was as necessary as it was difficult to effect. But the firm resolve and unswerving will of this strong man, the Holy Prophet, was to accomplish it. The Holy Qur’an mentions this evil practice in the following words:

“O you who believe, retaliation is prescribed for you in the matter of the slain; the free for the free, and the slave for the slave, and the female for the female. But if remission is made to one of his (aggrieved) brothers, prosecution (for blood-wit) should be according to usage, and payment to him in a goodly manner. This is an alleviation from your Lord and a mercy. Whoever exceeds the limit after this, will have a painful chastisement” (2:178).

It was a custom among the tribes of Arabia that if any of their members were murdered, the tribe, which considered itself to be of nobler descent, would proclaim that against the murder of any of their slaves a free man of the opponent tribe, would be put to death and if a woman be murdered, a man would be killed for her, and if a man from among them be murdered, they would slaughter two men from the hostile tribe. And sometimes it so happened that in order to avenge the murder of one man, they would wipe out the whole tribe; and if they agreed to accept blood-wit, the demand from a poor, ordinary man was much larger than that from a man of nobler descent. Very much similar has been the attitude of the European nations of to-day towards their subject nations in the East and in Africa.

No one, except the Holy Prophet Muhammad, was able to reform these inordinately proud and insolent people. The Prophet was a true friend of the poor. He lifted the burden of those who were groaning under it. He was the great benefactor
of the helpless and the afflicted. What an immense good the Prophet has done to human race that he checked and restrained the strong from inflicting atrocity and aggression, and kept the rights of the poor from being trampled upon! He legislated that if a free man should commit a murder, that free man shall be punished and if a slave should commit a murder, that slave should be punished, and if a woman should commit a murder, that woman should be punished and put to death. The nations of Europe, even in this age of light and civilization, who have exposed themselves by their display of barbarous habits, have much to learn from Islam. In Africa, even now, their arrogance and pride are raining death and destruction upon the helpless and poor subjects. The weeping and wailing of these miserable people creates no qualm in the whiteman’s conscience, and no one comes forward for the amelioration of their pitiable plight.

**Essential reform effected in the matter of Inheritance.**

It was also a custom among the Arabs that until a young man displayed his worth and skill in horsemanship, killing of men, fearlessness and bravery, he was not given the right of inheritance. This custom was regarded with respect by the warlike tribes of Arabia, for it engendered a very valuable spirit in the minds of young folk; the whole of the nation appreciated and appraised it. But it was only the penetrating eye of the Holy Prophet that could see its defect; for it precluded from the right of inheritance all such boys, girls and women who could not distinguish themselves in horsemanship, nor shown their valour and prowess on battlefield. So, this spirit which seemed to encourage and guarantee the life and existence of a tribe, was in the Prophet’s judgement, ruinous and destructive to human rights. The introduction of reform in this custom was not so easy as in the case of those habits and practices which are evil and injurious in their nature. For instance, they could be made to understand and realize that the use of alcoholic drinks was injurious; gambling was a ruinous habit; loot and robbery were sinful and immoral; and idol-worship and adultery disgraceful to a human being. But how could a warring people accept it as harmful, a custom which, in order to preserve and protect their
national life, inspired spirit of sacrifice and courage in the minds of the young. To rectify and reform this custom was, in fact, a very difficult task. Women, boys and girls could never have the courage of protesting against it, for the reason that the powerful leaders of the nation were in favour of it, and the soldiers too derived monetary advantage therefrom. Moreover, such women who had been inspired with the spirit of nationalism, were also in favour of this custom. But the Prophet could discern that the custom deprived a section of the people of their rights. He was, as a matter of fact, the protector and helper of the orphans and widows; his heart overflowed with sympathy and affections for the poor and the helpless, the slaves and the afflicted, and the daughters of the nations. He without caring for the feelings of the national leaders and soldiers, ordained a law protecting the rights of the poor and the helpless:

“For men is a share of what the parents and the near relatives leave, and for women a share of what the parents and near relatives leave, whether it be little or much an appointed share.” (4:7).

This share has been sanctioned for women in the inherited property. There is yet another commandment which confers on women the rights of ownership in business earnings.

“For men is the benefit of what they earn; and for women is the benefit of what they earn.” (4:32)

Even in this twentieth century, the people of Europe as well as the Hindus of India are lagging far behind, in comparison with the Islamic teachings, in the matter of the inheritance of property. Likewise, they stand in need of Islamic guidance in the matter of women's proprietary rights. Let us ponder, if there can be any sense in the allegation that the Great Prophet whose vision was so acute and vast whose principles were so high and profound, whose excellent measures could rectify and reform centuries old, rigid customs, could by any stretch of imagination, introduce into his fine faith any practices or customs of breachers in order to gain favour of the idol-worshippers of Arabia.
The Exalted Position and Blessings of the Kaaba.

The Kaaba is the spiritual centre symbolic of Divine Unity. It is also called Masjid-i-Harm, i.e. the Sacred Mosque which is worthy of reverence and respect. There is hardly a temple or a church in the world which commands such reverence and enjoys such sanctity as the Holy Kaaba. By virtue of this reverence when the fierce and ferocious tribes of Arabia entered the sacred precincts of the House of God, they would forget all their animosities, revengefulness and malice. Not even a thorn of this sacred place was plucked, nor any living creature, howsoever insignificant and small it might be, was killed, nor any one could lift a thing which had lain there. Hazrat Umar, the awe-inspiring Caliph, would say:

"Even if I were to come across the murderer of my own father, I could not touch him."

And the God has said of this place of worship: People will continuously congregate at this place; but notwithstanding their large numbers, its peace and tranquility will not be disturbed; although the assembling tribes were sanguinary and blood-thirsty, from whose hands the life, honour and property of the people were not safe outside the city of Mecca.

"Men were carried off by force from around them"; (29:67) but they were safe at Mecca.

The Holy Kaaba, for these reasons, was and is the source of the guidance for mankind in general. It is a matter of fact that such an exalted position never fell to the lot of any other place of worship. There the sovereignty of the Supreme Being rules over the hearts of the people; and when human hearts are filled with divine knowledge and wisdom, no ugly action can be committed by them. It has also been said of this scared House that its blessings will never come to an end and that this House of Divine unity will serve to bring about the unity of human race, and give guidance to them in the attainment of divine knowledge and wisdom. Different nations of the world converge to this House, and individuals proclaim the unity of God with a loud voice; and all the pilgrims seem to be intoxicated with the reverence and love of the Divine Being, and seek His will and pleasure. They
also, display such a fraternity and unity that all the distinctions of race, colour and country disappear. People of different positions and ranks feel real pleasure in their hearts when they meet and greet each other, and offer to entertain one another, a sort of electric current, as it were, runs from heart to heart. In brief, this House of Divine Unity presents a marvellous spectacle of the oneness and equality of all human beings; and this is the spectacle worth of emulation for the achievement of which the world is eagerly yearning for. It is only the Kaaba which can meet with and fulfil this ultimate aim of the world. Religion has two objects to achieve, viz, to create in human minds wisdom and knowledge about Divine Being, and to cherish the feelings of mutual love and sympathy, and fellow-feeling. The Kaaba in view of these two great objects, is indeed a highly valuable source of guidance for the people and the source of blessings.

**Muslims do not worship the Kaaba and the Black Stone.**

As has been shown, the Kaaba inculcates unity of God and unity of mankind. But in spite of all this, some Christian critics allege that the Muslims worship this House. It is a false, malicious and baseless propaganda and has been strongly refuted by the Holy Qur’an in the following verse:

“So let them serve the Lord of this House” (106:3).

Worship not this House; but worship and adore the Lord of this House. Again the Holy Prophet had been commanded, in the following words, to worship the Lord of the city of Mecca:

“I am commanded only to serve the Lord of this city, Who has made it sacred” (27:91).

It is a marvel of the Holy Qur’an that it refutes all kinds of allegations and objections. Who knew that an objection would be levelled against the Holy Prophet and the Muslims that they worship and adore the temple itself and who knew that the Holy Qur’an had contradicted it from the very beginning:

In this context, it seems necessary that a mention be made of another accusation which some Christian critics bring forward, alleging that the Muslims pay divine honour to the
Black Stone. The proof which they adduce in support of this wild statement, is that the Muslims kiss the Black stone. This allegation is as foolish and absurd as that posed by another European, who said that the Muslims worship the sun, and that he had seen them with his own eyes, once, prostrating on the deck of a ship just when the sun had gone down. His observation was correct; he had seen the Muslims when they were engaged in their evening prayers. But the conclusion which he deduced that the Muslims were sun-worshippers, betrays his ignorance. The pilgrims imprint a kiss on the Black Stone, not because they look upon it as worthy of Divine honour and adoration but for the reason that kissing is an expression of love and affection, or even regard and respect. In many European countries, except England, people bow and kiss the hands of ladies which is a part of their civilization and culture. But no sensible man will call and condemn them as idolaters, for the very simple reason that kissing is neither a sign nor a ceremony of idol-worship. In Rome, when I went to see the famous Church of St. Peter, I noticed on the right side of the entrance, a big black statue, seated on a chair and stretching forth its right foot on a stool. Every Christian, male and female, who visited the church, kissed the foot of the statue; and it shone like silver on account of the constant licking and kissing. It is the statue of St. Mark. It is certainly not worshipped; but as an expression of their respect and reverence, the Christians, men and women, kiss the foot of this statue. To take it as tantamount to idol-worship, will only betray one's ignorance and stupidity. The Black Stone of the Kaaba is, likewise, no object of worship of the Muslims. It was fixed in a wall of this House of Divine Unity by Abraham, the common progenitor of the Jews, the Christians and the Muslims. The Muslims kiss it merely to refresh the sweet memory of the Great Patriarch. To call it worship and Divine honour is nothing but gross injustice. Hazrat Umar, once, made a very instructive remark in respect of this stone, which reflects the mind of every true Muslim believing in Divine Unity. Addressing the Black Stone, he said:

“You are but a stone which neither benefits nor does any harm: I would never have kissed you, if I had not seen the Holy Prophet.”
There is neither any commandment for the worship of this House, nor any direction for the adoration of any of its stones or bricks. And if there is a commandment in this connection, it is for the worship of the Lord of the House who has made it the source of blessing and guidance: They should worship the Lord of the House. The loud shouts of the pilgrims and all others who assemble there, O God! here we are to serve Thee, resound in the air, and the indelible impression of Divine Unity is imprinted on their souls side by side with this; they proclaim repeatedly.

"Thou art the one true God, and there is no associate, nor any partner with Thee, worthy of worship and adoration."

People who raise such silly objections are, in fact, quite ignorant of these spiritual sights and spectacles that uplift the hearts of mankind. It is now manifestly clear from what has been stated in the foregoing pages that the allegation put forth by the Christian critics that the Holy Prophet, in order to gratify and please the idolaters, absorbed their rites and rituals in the principles and practices of Islam, is baseless and false.

The Quranic statement about itself

It is now to be seen whether or not the Holy Qur'an also makes the claim that it is the Word of God, and not the word of a mortal; whether its teaching is based on truth and wisdom; whether it was revealed to the Holy Prophet; whether its teaching is meant for the whole world, and the people addressed therein are not only the Arabs and the Muslims but the Book has come for the guidance of the entire human race, and dispels and dispels the doubts of the whole world, and confers healing and health upon them; and that this Book makes a mention of the nations of the world, and inculcates reverence and regard for the people of the Book in particular and for the whole humanity in general, and accepts as true and righteous all the religious personages of all the nations of the world, and vindicates their honour, creating in this way real unity and concord among the whole human race; and that this Book permits social intercourse, inter-dining and inter-marriage with the people of the Book. In brief, the Holy Qur'an speaks for itself that it guides and helps
its believers at every step. In proof of what has been stated above, a few verses of the Holy Qur'an are given below:

(1) What is the name of this Book?

"Surely it is a bounteous Qur'an, in a book that is protected, which none touches save the purified ones." (56:77-79).

(2) Who is the Revealer of this Book?

"And surely this is a revelation from the Lord of the worlds." (26:192);

(3) Unto whom has this Book been revealed?

"O Muhammad, We have revealed the Book to thee" (16:89).
"Surely We have revealed the Qur'an to thee (O Muhammad)" (76:23).
"God has revealed to thee (Muhammad) the Book and the Wisdom" (4:113).
"We have not revealed the Qur'an to thee that thou mayest be unsuccessful" (20:2).
"Proclaim that this Qur'an has been revealed to me" (6:19).

(4) The Qur'an has been revealed in Arabic.

"An Arabic Qur'an" (39:28).
"A Book of which the verses are made plain, an Arabic Qur'an" (41:3).
"Surely We have revealed it, an Arabic Qur'an" (12:2).
"And thus have We revealed it, a true judgement in Arabic" (13:37).
"Say: The Holy Spirit has revealed it from thy Lord with truth" (16:102).
"And surely this is a revelation from the Lord of the worlds. The Faithful Spirit has brought it on thy heart that thou mayest be a warner, in plain Arabic language". (26:192-195).
"God best knows to whom should be entrusted His message" (6:125).

i.e., We have, after careful consideration on the basis of Our knowledge, confided our message to Muhammad who is a worthy, pure and suitable man deserving this honour.
"And thou'art surely made to receive the Qur'an from the Wise, the Knowing" (27:6), *i.e.*, from God Who is the source of all knowledge and wisdom.

Thou teachest the Law and the Wisdom to the people, and purifies them from all kinds of defilement" (62:2).

"This Book. O thou Apostle of God, will surely elevate and exalt thee and thy followers" (43:44).

And so it happened. The Holy Prophet and his followers achieved every kind of success and honour.

"This Book that We have revealed to thee will be the source of blessings, and its good will never come to an end" (38:29).

"This Book is Invincible, and enemy cannot prevail against it" (41:41-42).

"O thou Prophet, this Book which is full of wisdom and truth, is sufficient to prove thy apostleship" (36:2-3).

"We have set forth all important matters in the Qur'an" (30:58).

"This Book which has been made perfect, teaches justice and equity" (6:116).

"This Book testifies to the truthfulness of all the previous Prophets and the Revealed Scriptures" (2:97).

"This day have I perfected for you your religion, and completed My favour to you, and chosen for you Islam as a religion" (5:3).

Is there any other Revealed Book in the world which contains about itself such explicit statements as are found in the Holy Qur'an? The Gospels as well as the Torah, do not even contain their own names. In the Gospels we find no mention of the language in which they had been revealed, nor of the man to whom, or the purpose for which, it had been revealed. Narrow and small is the field of operation of these scriptures, with no comprehensiveness in their principles and precepts. For other nations of the world there is hatred and contempt; and, for instance, salvation is a privilege exclusively of the House of Israel, and all the rest of humanity is a worthless residue. If you keep, on the one side, the Holy Qur'an with all the excellent expositions that it has made with reference to itself, and on the other side, these deficient and destitute Books, you will see the
difference of heaven and earth between the two; you will be confused and bewildered to think how could it be possible that the Holy Qur’an borrowed its teachings from the Torah and the Gospels. The Holy Qur’an is a vast, extensive ocean as compared to which the Torah and the Gospels are but a small pool.

**Sublime Guidance for those who observe**

The Holy Qur’an has asserted the claim that its teaching and principles are not in conflict with the conclusions of the people of learning and science; rather these are the principles which exist in the breasts of the learned ones.

“They are clear messages nascent in the hearts of those who are granted knowledge” (29:49).

People who observed laws working regularly in the universe created by God, became learned in sciences. When they studied the heavens, they found the heavenly bodies subject to certain laws, and beheld the great river of science flowing munificently in space, which they called Astronomy. And when they reflected on the different creatures on this earth, they saw marvels of science working in each part of the creation—Biology, Entomology, Psychology etc. Moreover, we see the Laws of Physics and Chemistry working with wonderful regularity and strictness in the whole of universe; and the constituent particles and elements of every particular part of creation have a fixed proportion and measure, as stated in the following verses of the Holy Qur’an:

“And everything with Him has a measure” (13:8).

“Who created everything, then ordained for it a measure” (25:2).

“Surely We have created everything according to a measure” (54:49).

“So We determined—how well are We at determining” (77:23).

“And the earth—We have spread it out arv. made in it firm mountains and caused to grow it every useful thing” (15:19).

“And indeed We have made above you seven ways—and never are We heedless of creation. And We send down water from the cloud according to a measure.” (23:17-18).
“And ordained therein its foods” (41:10).

“He it is Who made the sun a shining brightness, and the moon a light, and ordained for it stages that you might know the computation of years and the reckoning. God created not this but with truth” (10:5).

That is to say, We have created everything according to a measure; and the heavenly bodies which, although suspended in space, are moving with the fastest speed, for the reason that their volumes and weights which are fixed, have been created in such a manner that they support and sustain each other, as stated in the verse.

“God is He who raised the heavens by bodies without any such pillars that you could see” (13:2).

The volumes, the intermediate distances and the speeds of the heavenly bodies have been created according to such a perfect measure, knowledge and wisdom that amongst them exists a perfect equipoise which is termed mizaan i.e. balance (55:7). And this balance or equilibrium has brought into existence such invisible pillars of gravitation which prevent the planets and stars from falling off. This fact has been expressed in the following verse in another way:

“God has upheld the heavens and the earth from falling down” (35:41).

Addressing the people of knowledge and sciences, it is stated that the Holy Qur’an is in perfect harmony and concord with the knowledge they have acquired through a study of the universe, for the simple reason that the Creator of this universe and the Author of the Holy Qur’an is one and the same Supreme Being; and it is essentially necessary that there should be conformity and agreement between the word and deed of the Creator. It is also essential that the teaching and truths of the Holy Qur’an, being in concord with the physical sciences, should be present in the breasts of the learned, and should therefore make an unfailing appeal. It has repeatedly been proclaimed by the Holy Qur’an that its Author is the Supreme Creator of the heavens and the universe.
i.e. The Creator of the universe is, verily, the Author of this Book (20:4). It is, therefore, imperative that this Book should be in accord with those laws that are functioning in the different parts of this universe, and this Apostle, too, is from the Creator and Lord of this universe; so, his teaching also should be necessary in agreement with the knowledge and science pervading the universe.

i.e. O mankind! I have brought a message for you all, from the King in the highest Who is the Creator of the heavens and the earth (7:158). In brief, these announcements and the logical conclusions of the Holy Qur'an have a happy news for the people of knowledge and learning, and prove conclusively that the Quranic teaching is not only universal but modern also, for it is obviously clear that the laws and truths of Nature shall never become old and obsolete i.e. the laws established by God do not change (33:62).

An Interesting Event

When I was in Berlin (Germany), I delivered a lecture to show that the teaching of Islam was rational, sensible and in accord with reason. When I finished, an elderly German doctor rose to speak; he stated that ever since he began to think for himself, he has felt disgusted with irrational and absurd teachings of the Christian Church and that he had conceived a religion of his own. The learned doctor went on to admit that his mental picture of religion was identically the same as was presented that day. And when I recited the verse, These clear messages are such as already nascent “messages in the hearts of those who are granted knowledge” (29:49). He was so much transported with ecstasy that he declared his faith in Islam.

In connection with the above-quoted verse, it seems necessary to make a mention of another sacred verse, in which a warning has been given to those people who will try to do harm and damage to the teaching of the Holy Qur'an that they will be smitten with disgrace and chastisement, and will ultimately be attracted and drawn towards it:
"Those who strive hard in opposing our injunctions, for them is a painful chastisement of an evil description. And those who have been given knowledge, will come to see that what is revealed to them from thy Lord is the truth" (34:5-6).

In this verse, God, Who has a knowledge of what is hidden and unseen in the heavens and the earth, has informed that some people will oppose the teachings of the Holy Qur'an, but disgrace will fall to their lot; on the other hand, the belief of the people of learning and light will confirm that the principles and truths of religion taught by the Holy Prophet, are based on righteousness and rectitude, and are nascent in human nature; they will, therefore, bow their heads before, and accept these sublime, teachings.

The Quranic Teaching is Rational

A study of the Qur'an assures that its doctrines are at once rational and beneficial, that there is neither any contradictory statement therein nor is there any conflict with scientific thought. Even the writings of eminent scholars are not free from flaws and failings. But the Holy Qur'an, on the other hand, proclaims that it is a Revealed Book, and the proof thereof is that there is no inconsistency in its teaching and principles, as stated in these verses:

"Will they not then meditate on the Qur'an? And if it were from any other being than God, they would have discovered in it many a discrepancy" (4:82).

There is yet another claim put forth by the Holy Qur'an which is worthy of consideration. This claim asserts that no other Book can be brought forward, containing such sublime truths as are set forth in the Qur'an. The Qur'an touches upon religious systems, political and economic problems with which humanity is confronted and that there is no book that examines and discusses the functions of the pundit and the priest in the temple, the mosque and the tabernacle and declares the abolition of priestcraft.

The Prophet is told to make the following announcement:
i.e. "Bring before me some other Book revealed by God which contains a better teaching and guidance than the Qur'an, and I shall give up and renounce the Qur'an, and follow that book" (28:49).

This is a unique proclamation which not only bespeaks of the honesty, integrity and moral grandeur of the claimant but also forces conviction that the claimant must be right and that such valorous and supreme chivalry cannot spring but from a true heart. When I was in England, I, once, beheld the excellent effect of this sacred verse. An Englishman who had, after a deep reflection, come to believe in the reasonableness and usefulness of the Quranic teaching, told me that he had, a long time ago, cut asunder the shackles of the slavery of the Torah and the Gospels which had been fastened round his neck, and leapt into freedom and liberty, and that he was afraid of putting his neck again under the yoke of another Holy Scripture. He was apprehensive, he said, in reposing his faith in the Sacred Scriptures, for the reason that they had neither any broad-mindedness nor any reasonableness in their teachings. I recited this verse for his satisfaction. All his doubts and misgivings were dispelled, and he felt beside himself with ecstasy and joy, and embraced Islam.

"They cannot bring thee a problem, but We have already brought thee the truth and the best explanation thereof" (25:33).

So that all the important problems concerning human needs have been dealt with in this Book. No other Sacred Scripture can put forward such a claim.

The Holy Qur'an throws out a challenge to the world, claiming that it is a matchless and unique Book, the like of which it is beyond human power to produce, and that if you consider it to be the word of man, you should also be able to bring forward a book like it, why should you not all collectively have the power of compile another book like the Holy Qur'an, in order to overthrow the Prophet? He is the sworn enemy of your idols and images, and tries to wipe out and exterminate your rites and rituals; the best way, therefore, to destroy him and to extirpate his religion, will be that you should, with combined and
concerted effort, produce a book like the Holy Qur’an. The great challenge reads:

\textit{i.e.} If you are truthful in your allegation that the Qur’an is the word of the Holy Prophet Muhammad which he has imputed to the Most High God, and your sense of horror and indignation has provoked you to annihilate and put an end to his existence as well as his few followers and the Islam preached by him, then why should you not contest and controvert the word revealed to him? (2:23). You have proficient poets amongst you, learned Jewish divines and Christian scholars to help you; why should you not be able to compile a book, and inflict, in this way, a crushing defeat on Islam. But since the Holy Qur’an is the Word of the Almighty God which is beyond and above the approach of human power and talent, it was stated and stressed in the challenge:

\textit{i.e.} If you could not produce a book like it; — and you can never be able to do it; — be prepared, in that case, to suffer the Divine chastisement. The challenge has rung through the ages, remains unanswered; and even to this day, it is calling out and inviting them saying emphatically that if you allege that the Holy Qur’an has borrowed the principles and precepts of the previous Revealed Scriptures, then those Scriptures are still in your hands; why can you not compile a book on the basis of those principles to eclipse the teachings of the Qur’an? The Christian missionaries and writers of Europe are the implacable and inveterate enemies of Islam. They are gifted with knowledge and learning; why can they not with the help of their vast learning and the knowledge contained in the Torah and the Gospels, compose a book like the Holy Qur’an, if not better than it? The truth of the matter is that they have not the ability to do it, otherwise they would have, long ago, prepared a book which would have surpassed the teachings of the Holy Qur’an, and achieved their object.
The Glory and Grandeur of the Qur'an

in the eyes of the Learned

The Holy Qur'an, as a matter of fact, is an unparalleled and unique Book, and one cannot but appreciate and admit its greatness and superiority. Some say, if there is any book which propounds Divine unity into perfect form, it is the Holy Qur'an. Some are charmed with the Universal Brotherhood taught by this sublime Book; while there are others who admire the Holy Prophet for his working a wonder in establishing national strength and solidarity. Some are happy over the fact that the Prophet has purified the nation of the dirt and defilement of idol-worship and fetishism, drinking, gambling and adultery. Some make the joyful confession that saints and savants, and persons of celebrity and renown are found among the followers of the Holy Prophet. And those who have compiled books of Arabic Lexicons, believe with regard to the language of the Holy Qur'an that is surpasses and excels the whole Arabic literature most pre-eminently, so that even the Christian lexicologists, one and all, derive authority for their meanings, grammar and syntax by making references to the verses of the Holy Qur'an. If this Book had been deficient and defective with regard to any of these points, they would have made it the object of their satire, and rejoiced in promulgating and bringing before the public its errors and mistakes. But, on the contrary, the Christian lexicologists of Beirut, as well as the Christian authors of Egypt and Syria, without any exception, acknowledge and accept the elegance of language and eloquence of the Holy Qur'an, and quote its verses over and over again in support of the meanings offered by them, and enhance, in this way, the value and worth of their writings. In the presence of these clear evidences and truths, how can it be possible that the Christian writers will ever dare to pick up the gauntlet thrown by the Holy Qur'an with regard to its excellence and thus work their own humiliation and disgrace?

It will be just in the fitness of things to make a mention of those scholars who have confessed in their books that the mighty revolution which took place in the most complete and perfect
form in the peninsula of Arabia on account of the sublime teaching of the Holy Prophet, was such a magnificent achievement which no other man except the Great Prophet Muhammad could accomplish. Carlyle has nothing but praise for the Prophet. He wrote that the unparalleled success of the Holy Prophet was on account of his sincerity of purpose and the usefulness of his principles. Another author, Muir, who was an adverse and hostile critic of Islam, has had to express his applause on the astounding success of the Prophet. He wrote that the revolution wrought by the Holy Qur'an has no parallel in the annals of man. To transform and metamorphose a whole nation fell to the lot of no other man than the Holy Prophet. Wiping off idolatry, the Prophet established his people's belief in the worship of the One God, and transmuted a savage and ignorant people into ardent lovers of knowledge and learning; it was because the Holy Qur'an appeals to human reason and intellect, and draws attention to the acquisition of knowledge and learning. Obliterating immorality, the Prophet created in them moral character of a high degree. Bosworth Smith, likewise, speaks of the Prophet's supreme success in terms of highest praise. Palmer has stated, drawing particular attention to the fact that the Arabic poets and authors had not the courage to produce a book like the Holy Qur'an in grandeur of diction of knowledge, that it is indeed a miracle of the Holy Prophet. Herschild wrote that no nation in the world rose to the highest pinnacle of progress and glory in so short a time as did the people of Arabia. Similarly, Dr. Stein has praised the unsurpassable eloquence of the Holy Qur'an and the magnificent revolution which it brought about among the people of Arabia.

In short, the European scholars have themselves admitted and admired supreme spiritual power of the Holy Qur'an; they have also acknowledged that unique success attended the Prophet, and have accepted as fact the great good which he has done to the humanity.

**The Holy Qur'an Excels all other Scriptures.**

It is a common practice when an author composes or compiles a book, that he sometimes writes notes whereon he
erects the structure of his work. Sometimes he begins his book without any preliminary notes; and during the course of his writing he gathers suitable references from other books, and inserts them into his own. As he proceeds with his work he expunges here and there some portions, and also rectifies and corrects mistakes. It sometimes so happens that after writing a portion of the book he looks over it again for the purpose of making improvement upon it and strikes off some portions that are irrelevant to the topic of the book. When the manuscript is ready, the author gives it another intensive revision, amplifying certain statements and eschewing others. It then goes to the press, and the author approaches some friend requesting him to go through the proofs in order that errors may be avoided. In short, authorship is a hard and difficult art, having several aspects of which the most arduous is the exposition of the principles enunciated therein. Therein is reflected his capability and integrity, the degree of his mental development and the extent of his vision. He is helpless in this affair; he cannot make his limited powers and faculties as boundless and unconfined as he desires, he cannot change and transform his particular way of thinking; nor can he set himself free from different kinds of prejudice and bias that are in his mind. There is, besides the discussion of various aspects of the subjects, the question of the language employed by him just as suitable dress serves to enhance the dignity of a hero in the same way an appropriate language enhances the style and effect of the subject discussed. To couch statements in a suitable language is the most essential part of authorship. The Holy Qur'an excels all the other scriptures in respect of the principles enunciated by it and in respect of the elegance of its language. This distinctive characteristic and superiority can never be achieved by human efforts. The Holy Qur'an possesses these perfect qualities and excellences for the reason that it is the Word of the Almighty God. In the words of the reputed poets of the East and the West, the different aspects of the poet's life can be easily discerned; and people adept in the art of poetry can tell at a glance whether a certain composition belongs to the early or later period of the poet's life.
With all these points in view, a contemplative look should be cast on the Holy Qur'an. This Book has been given to the world by a personality who is known in history as unread and unlettered. The Qur'an reads:

_i.e. "Thou didst not recite before it any book, nor did thou write anything with thy right hand," (29:48)._ 

Still, he taught that the Creator of the whole universe is One God Who is the Lord of all the nations of the world, and inculcated along with the Divine unity, the respect and reverence of all the Prophets of the world; he established such a singular Brotherhood amongst the human race which abolished all false distinctions, and solved the problems of language and colour complex; which resolved the problem of the East and the West; and all this astounding success fell to the lot of an unlettered person. These teachings which meet the requirements of humanity in general, are not the product of human brain. They are from God, Who is the Lord of all the nations.

As for the language, the authors of the present age look upon and consider the Arabic idiom of the Holy Qur'an as the crown-jewel of literary excellence; and this verdict has been pronounced not only by the Muslim scholars but also by the non-Muslim savants, as is evident from the lexicons of the Christian scholars of Egypt, Syria and Beirut who, in order to justify the meaning of words used by them, quote for their support the Holy Qur'an as authority. Obviously, they believe the language of the Holy Qur'an to be of a high and supreme degree, and install it on the highest seat in the domain of literature. The greatness and grandeur of the Holy Qur'an reigns supreme over their minds. It is indeed a miracle of the Quranic diction that it has captured and captivated even the hearts of its implacable enemies; otherwise it was a good opportunity for a Christian lexicologist to pick out and publish its grammatical mistakes, its errors in the use of words and idioms, if any, and bring discredit and disrepute to the Holy Qur'an in this most effective way, but he could not do it in spite of his unrelenting prejudice.
The more the Muslim lexicographers have pondered over the Quranic idiom, the more charmed and fascinated they became. *Taj-ul-Urus* and *Lisan-ul-Arab* feel particular pleasure in explaining the words and idioms of the Holy Qur'an and the splendid significance which they carry. If they had found the language of the Holy Qur'an below the mark, and discovered errors therein, they would have, instead of being enamoured of it, condemned it as a book of inferior quality. In short, both the Muslim and Christian lexicologists, are eloquent in commending the beauties and excellences of the language of the Holy Qur'an and call it a book of the modern age, that is to say, its language and idioms have not become antiquated and obsolete. Passage of time has had no effect on its language. Just as the principles and truths taught by the Holy Qur'an are immutable in the same way, the language employed by it has the lustre of gold that knows no tarnishing and it is certainly not within the power of a mortal to work such a wonder. The Laws of God, functioning in this universe are immutable and changeless, as stated in the Holy Qur'an—, *i.e.* "The Laws of God are unalterable" (33:62). Likewise, the Laws which He has made for the spiritual world, are also immutable and unsusceptible to any change. In brief, the principles of religion promulgated by the Holy Qur'an are exalted and dignified, and the language, too, is a wonder of excellent eloquence and delightful diction. The compilation of such a supreme Book is surely above and beyond the power of human brain and intellect.

**The Greatness of the Holy Qur'an from Another Angle**

There is another important point, a mention of which may be made in this context. The Holy Qur'an was revealed piecemeal during a period of twenty-three years according to the need and exigency of the occasion. In so doing the providential wisdom was that the Holy Prophet and his companions were afforded an opportunity to absorb and assimilate the Holy Qur'an in their minds, and act and live up to its teaching. Side by side with inscribing it, with an ardent love and reverence, on the tablet of his mind, the Holy Prophet, under Divine direction, had it
written on parchment of skins and bones, bark, and leaves of trees, and stones. During this period of twenty-three years, the Prophet passed through different conditions of life. Sometimes he suffered hunger and starvation, and sometimes he suffered severe persecution. The enemies forced him to go into exile. They waged a continuous war against him. The Prophet, at last, returned to his homeland, the city of Mecca, in triumph and glory. The people of other nations began to live as subjects under the Prophet’s rule. Agreements were signed with the non-Muslims. Occasions also arose to deal with the non-Muslim prisoners of war. Under such varied circumstances, a change is bound to come over the ideas and notions of a man. A need is felt for the alteration of rules and regulations. Decisions are swung and swayed by different considerations. But the Holy Prophet (peace and blessings of God be upon him), even unto the last day of his life, introduced no manner of change in any verse of the Holy Qur’an; and if he had done so, how could he have been able to insert that change in the hearts of those persons who had committed the Holy Qur’an to memory, and on the stone, parchment and bones whereon it has been preserved? Moreover, the belief that the Holy Qur’an was the Sacred Book of God would have shaken. Muslims would have been perturbed to think that the Prophet considers it permissible to alter the text of this book which, he said, was the Word of God. But no change, no alteration of the sacred text whatsoever, ever took place although kingdoms and states alter and amend their laws every now and then. The Holy Prophet was the only personality in the world who introduced no change in the principles and commandments that were propounded during the long period of twenty-three years. What a profound and perfect personality was the Prophet who never stood in need of making a change in any law or regulation! The reason of this was that these laws were not the product of a human brain; on the contrary, they had been revealed by God Almighty Whose knowledge and wisdom is all-comprehensive, and is above and beyond error.
CHAPTER IV

Modern Christianity, a Relic of Ancient Idol-worship

The religion of the Christians in vogue was never taught by Jesus the Christ. It is, as a matter of fact, relic of the idol-worship which was, before the advent of Jesus, rampant in the countries as Egypt and Persia. The kings, their ministerial officers and subjects were all steeped in the idolatry. The priests wielded great power and influence both over the rulers and the ruled, and their direction was sought in every affair, and submissive obedience to their commandments was considered to fetch blessings. Similar was the predominance and practice of religion in the countries of Syria, Italy and Greece. And in India even to-day the worship of idols is in full force. Most of the dignitaries of the government of India are idol worshippers, and adore idols, the stone and cows. Idolatry dates back into the hoary past, long before the birth of Jesus Christ. The doctrine of Trimurti, which consists of Brahma, Vishnu and Shiva, the three Gods of Hindus, is much older and more ancient than the Christian Trinity. Likewise, the polytheism of Persia is proud of its antiquity. In short, the idol-worship of all these countries, with small variations here and there, was of the same colour and complexion as current Christianity.

It will be interesting to know the doctrines of these idolatrous countries, a detailed description of which can be read in Dr. Frazer’s book, Golden Bough. There is yet another book, Christianity and Mythology by John Robertson which deals with and dilates upon the same subject. Edward Carpenter is another scholar of the present age who has written a book, Pagan and Christian Creed, on this topic. Besides these three voluminous books, I have also thoroughly studied the following:
(1) Ancient Rome by Cyril Bailley, M.A.
(2) Ancient Egypt by Dr. Patric.
(3) Religion of Ancient Greece by Dr. Harrison.
(4) Religion of Ancient Palestine by Stanely A. Cook, M.A.

Information has also been derived with benefit from the writings of C.E. Dupuis, F. Nork, Taylor's Devil's Pulpit, R.F. Knight, Dr. Thomas Inman, E.A. Crawley, Plutarch on Isis and Osiris, Professor Drews, Doane's Bible Myths, and Dr. Farnell. All of them are Christians, and command fame and reputation on account of their scholarship. The assiduous research which they have made into this subject, has led them to the conclusion that modern Christianity is not the religion that was taught by Jesus; it is, on the contrary, a relic of the idol-worship which existed in the countries of Egypt, Persia, Italy, Syria, and Greece.

A detail of the worship of idols, as practised in one of these countries, is given in the following lines, so that it may be clearly understood how Christianity imbibed those doctrines into its own belief. Robertson has described the Mithraism of Persia with a wonderful detail. It may, thus, be epitomized. Mithra was the sun-god of the Persians, who believed him to be their Saviour. Robertson, and also Edward Carpenter, have used the terms Saviour and Mediator for him to show the strong resemblance that has existed between Jesus Christ and Mithra. The Christian world has been using the very same terms for Jesus which the idolaters had used for their sun-god. It came about in this way. The cult of Mithraism gained so much force in Persia that the outer world could not remain unaffected. Seventy years before the birth of Christ, Mithraism was practised in Italy—the same Italy where, in accordance with the bidding of Jesus, the Church of St. Peter had been founded. In this Italy, the creed of Mithraism prevailed upon and predominated over Christianity, and flourished and thrived under this new name, doing away with and destroying the object for which St. Peter's Church had been built there. Mithra, it is written, was born of a virgin on 25th of December. He went about delivering his
sermons. Twelve disciples gathered round him. These twelve disciples represent the twelve months of the sun-god. On his death Mithra was buried in a rock. But he rose again from the dead, and people held celebrations on very extensive scales with great happiness and delight. He was given the title of Saviour and Mediator, and the feast of Eucharist was held to commemorate his resurrection. This Eucharistic ceremony was regularly celebrated by his followers with high relish and gusto, believing that by the eating thereof a link was established with their god Mithra, who had given his life to redeem his followers from their sins. In Christianity, too, the ceremony of Eucharist is celebrated in every big church with the belief that the bread and wine that churchmen take at the Holy Communion, is the flesh and blood of Christ.

Similarly Osiris was the name of the sun-god worshipped in Egypt. He was murdered in winter; and the man who betrayed him into the hands of his enemies was named Typhone; that is to say, there was also among them a Judas Iscariot who delivered Osiris into the hands of the enemies by treachery and fraud. The dead body of Osiris was cut into pieces, and enclosed in a box. But he rose again from the dead, and his worshippers shouted in great glee, Osiris has risen. It is the same outcry which has been ascribed to the disciples of Jesus; they shouted, Jesus has risen. The torture that was inflicted on Osiris, was depicted by his worshippers in the form of a painful drama; and immediately after it, the miracle of his resurrection was shown on the stage. The heart-rending event of the death of Jesus Christ is known as passion in the Christian world; and his resurrection is the scene of delight and rejoicing. These two contradictory conditions appear in the quick succession one after the other throwing the logic and intellect of the world into bewilderment and confusion. Adonis was another sun-god who was also born of a virgin. He was also killed by Typhone; and his worshippers wept and wailed. But when he returned to life in the spring season, his worshippers rejoiced immensely. Likewise, Attis, another sun-god, had virgin-birth to his credit. Like Adonis, he too was killed by Typhone, and his dead body was nailed to a pine tree. The heart-rending death of Attis enhanced,
in the minds of his worshippers, love and reverence for him, and a strong faith in him had prevailed in Italy prior to the birth of Jesus.

Hercules was another sun-god whose deeds of adventure are well-known. His fame spread far and wide. He was believed to be the Saviour; accordingly prayers and supplications were addressed to him; for, he scored victory over death, and descended into Hades where-from he rose and went to the high heavens. He was worshipped and adored fervently. Appolo was the name of another sun-god of the Greeks. Dionysus was yet another god, who was also born of a virgin mother, Dameter, without the agency of a human father.

**Dionysus’ Date of Birth and other Ceremonies in Christianity**

Dionysus was born on 25th December. He was brought up in a cave, and was found of journeying from place to place. Like Jesus the Christ, he bestowed the gift of wine upon the world. He was believed to be the Deliverer, Liberator and Saviour. When Dionysus was killed, there was great weeping and wailing. Women went mad and uttered loud lamentations, and plucked their hair. And when he rose from the dead, mourning was changed into rejoicing and enjoyment. The ceremony of Eucharist was celebrated, and the raw flesh of the slaughtered animals was chewed. Temples were built for the worship of Dionysus; but only privileged people were allowed to enter these temples. On a special night, once a year, the doors of the temple used to be thrown open, and the hearts of the worshippers were made sad and gloomy by dramatizing before them the calamitous event of the death of Dionysus; telling them that he descended into hell for their sake, and rose again from the dead. On this occasion, the body of their god was placed before the worshippers to eat; and they devoured it, believing that they and their god had coalesced and united into one body.

Just as in ancient Egypt, the body of Osiris was placed before its worshippers to eat, in the same way, In the Christian churches of Europe today, following the example of the idolaters,
pieces of bread, are distributed among the worshippers, together with wine which they eat and drink, taking the bread for the flesh of Jesus and the wine for his blood. The worshippers of Osiris and Dionysus pounced upon the slaughtered animal while it was yet alive, and cut it into pieces, and devoured its raw flesh eagerly. This belief had taken deep root, before the advent of Christianity in Italy which, later on, became the most important centre of the Christians. The people, even before the birth of Jesus, had come to believe that Dionysus was their Saviour, Redeemer and Liberator, and that he gave his life in order to wash off their sins with his blood. It was to refresh and revive this faith that they devoured both the flesh and blood of the sacrificed animal.

**Paul Clothed Christianity in the Garment of Idolatry**

When Paul launched his proselytizing campaign, he had before him a world infatuated with this kind of idolatrous beliefs. Paul, under these conditions, could not gain a hearing; and he was constrained, in order to serve and promote the cause of his religion, to place it before the people dyed in the colour of idolatry. This idolatry, later on, came to be called Christianity. Paul himself has confessed the adoption of this method, saying, that before a Jew, he became like a Jew that he might be converted to Christianity, and before a non-Jew, he (Paul) comported like the non-Jew to be able to bring him into the fold of Christianity, and that he would do any guise and employ any means for the reclamation and redemption of human beings. Refer to his First Epistle to the Corinthians, which reads:

“And unto the Jews I became as 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 them.” (9:20-22).
The Quranic Verdict that Modern Christianity is Idolaters’ Creed

The Holy Qur’an has made it known to the world that the Christians, having renounced the religion of Jesus, have adopted the religion of the idolaters.

_i.e._ “Certainly they are unbelievers who say that the Messiah, son of Mary, is God. While the Messiah said: O children of Israel, serve God who is my Lord as well as your Lord....certainly they are unbelievers who say, God is the third of the three; while there is no God but one God. The Messiah, son of Mary, was only a messenger; messengers before him had indeed passed away. And his mother was a truthful woman. They both used to eat food....Say; Do you serve besides God that which controls for you neither harm nor good? And God, He is the Hearing, the Knowing. Say: O people of the Book, exaggerate not in the matter of your religion unjustly, and follow not the low desires of people who went astray before and led many astray, and went astray from the right path” (5:72-77).

It is abundantly clear from these verses that Prophet Jesus, son of Mary, believed in the Unity of Godhead and worshipped the One True God, and preached to establish the doctrine of Divine Unity. Therefore, those who attribute the doctrine of Trinity to Jesus, the Christ, utter a blasphemous lie. Jesus, certainly, did not believe in this injurious and mistaken doctrine, nor did he ever claim divinity for himself. He was born of a woman, named Mary. Both of them were human beings, and stood in need of sustenance and support for their life. Like every other human being, and stood in need of sustenance and support for their life. Like every other human being, they came into existence from the state of nothingness, and like every other human being, they were subject to want and subject to decay. To consider and call them divine is nothing but a sheer mistake. He was, of course, an apostle: and of the same colour and complexion with the other apostles who appeared before his advent and tasted death.

The Torah has, undoubtedly, made a mention of the coming of prophets; but it did not foretell the coming of the sons of God. Jesus followed the Law of Moses, and also stressed upon his
followers to abide by that Law. Accordingly he was circumcised and baptized; and without the performance of these two ceremonies, no one could achieve salvation and deliverance according to the Jewish belief. Again, it was his obedience to the Mosaic Law that his mother took her bath of purification, after forty days of the birth of Jesus. All these facts of history point to the inevitable conclusion that Jesus was not a Divine Being; he was, on the contrary, a human apostle who had been raised, like other Israelite prophets, for the regeneration and reclamation of human beings. Yet his followers attribute to him idolatrous doctrines which is a gross and atrocious injustice. And what was the reason that compelled them to adopt this erroneous and misleading course? It was on account of the debility and decrepitude of their faith that they could not stand against the strong influences of idolatry, and fell a victim to it. Their selfish motives induced them to dye their faith with the colour of idol-worship, with good intent of converting the people to the Christian faith. The Holy Qur'an has, in fact, rendered a great service to the Christian world by telling them that the responsibility of this idolatrous teaching does not fall upon the shoulders of Jesus Christ. The discovery of statement of this fact has also proved conclusively that the Holy Qur'an is, undoubtedly, the Word of God; for it was certainly not within the power of a mortal to discover this great secret fourteen hundred years ago, which the research and investigation of the Christian scholars has reached today. Place on one side the sacred verse of the Holy Qur'an and on the other side the conclusions of the research of Christian scholars, and pronounce your verdict with a fair and impartial mind whether or not the claim put forth by the Holy Qur'an that it is muhaimin and guards over the teachings of other Revealed Books, is true and correct. Every honest and fair-minded person will vouch for and verify the correctness and justice of this claim. In view of these facts the absurdity of the allegation that the Holy Qur'an has borrowed its contents from the teachings of those altered and adulterated Books, becomes exposed. The Christian scholars of the nineteenth and twentieth centuries have made a public
manifestation of such truths which establish and confirm the claims of the Holy Qur'an.

The Holy Qur'an has restated this fact elsewhere in the words.

"The Jews say: Ezra is the son of God; and the Christians say: The Messiah is the son of God; (but God says This doctrine of theirs stands not upon the basis of reason and wisdom), but these are the words of their own mouths, resembling the doctrine of the ancient idolaters" (9:30).

Are not these facts sufficient and enough to prove beyond the least shadow of doubt that the Holy Qur'an is the Word of God? Dr. Frazer, Knight, Robertson, Heberline, Taylor, Edward Carpenter who are reckoned among the scholars of great learning and repute, write in their books:

The concept of a Saviour is ancient and antique. With the idolaters the number of gods who were born of virgin mothers, and sacrificed their lives for the redemption of human beings, but rose again from the dead, and ascended to heaven, after giving a strong assurance of their return to this earth. Indra shed the blood of his life for the people living in Tibet and Nepal. Tien which means Holy one, likewise, gave his life for the people of China. It was a common belief in respect of him that "Tien, Holy one ... is one with God and existing with Him from all eternity." The Egyptians looked upon and regarded Osiris and Horus as sun-gods and built their statues representing Horus in the lap of his mother, Isis, which they called Madonna. This statue of the Egyptian Madonna is still in existence in the temple at Alexandria. And in the same city of Alexandria, a counterfeit of the Egyptian Madonna has been installed in the Christian Church. Both these statues can be seen even to-day. It is obvious that the privilege of priority belongs to the statue of Horus and Isis, and the Christian Madonna is merely an imitation of the Egyptian Madonna. When the Christians beheld that people worshipped and adored Egyptian Madonna with passion, they also contrived and devised the Christian Madonna: otherwise, prior to it, there was neither any Christian Madonna, nor a mention of it has been made in any of the Gospels. Many have
not been given any place of distinction or dignity in the Gospels. She has, on the other hand, been treated rather indifferently and sometimes disrespectfully. Jesus, addressing her, said: "Woman! what hast thou to do with me?" Again, Jesus declined to accept her as his mother and said, pointing to his disciples: "Behold, my mother and brethren," and reproved her, saying: "Whosoever shall do the will of God, the same is my brother, and my sister, and mother." The reverence and respect which the Master showed to his mother, influenced the disciples also. Mary's helplessness imbecility could be seen from the last will of Jesus which he made at the time of crucifixion. Looking at one of his disciples he said: "Behold thy mother"! and then turning his eyes towards Mary he said: "Behold thy son." The disciple, then, took her to his house.

The First Gospel which is according to Mark, attaches no importance nor makes any mention of the birth of Jesus; that is to say, there is no foundation, whatsoever, in this Gospel for Mary to be made into Madonna. Likewise, John, who wrote the Fourth Gospel, last of all, is indifferent to, and is silent over this matter, and provides no historical basis for the Madonnaship of Mary. During the time of the Gospel writers, no signs existed, about the extraordinary birth of Jesus, nor with regard to the combined superiority of the mother and the son. It was after a lapse of three centuries that Madonna, i.e., Mary with the child in her arms—appeared on the scene; and copies and imitations of this contrived Madonna were spread so profusely in Italy, Greece, Syria, Egypt, France, Spain, Russia that now it cannot come into the head of a Christian that it is a copy of the Egyptian Isis and her son, Horus. However, the Christian scholars of the nineteenth and twentieth centuries have discovered and disclosed this truth that the Christian Madonna is a counterfeit of the Egyptian Madonna. In Alexandria, the Christians also pay visits to the temple in which the statue of the Egyptian Madonna has been installed. Today, before our eyes, the Pope Pius XII has introduced another new article of faith into the Christian doctrine that Mary, too, ascended to heaven. After some centuries the Christian world will repose full faith in this
interpolation of the Pope, and fall into the belief that Mary has been residing in the high heaven ever since.

**Idolaters’ Conception of Salvation**

As stated in the foregoing pages, Hercules who performed and accomplished tremendously difficult deeds for saving humanity, and laid down his life for their sake, and rose from the dead and went up to heaven, was looked upon as a Saviour. Adonis and Attis, the Saviours of Syria, sacrificed themselves for humanity’s sake; they were nailed to a tree to die there; but they rose from their graves and ascended to heaven. Prometheus who was considered to be the greatest benefactor of humanity, was nailed to a rack in the mountains of Caucasus. Similarly, Dionysus who was born of a virgin mother, and was cut into pieces in his service to humanity, was also believed to be the saviour of the people.

**Virgin-born gods**

That God takes His birth from the womb of a virgin mother, is also an ancient belief. In the preceding pages, a mention has been made of the gods of Persia, Egypt, Syria and Greece, who had been said to be born of virgin mothers. The civilization of India also claims to be ancient and antique. The Indian history tells us that some of their great men were born of virgins. It is written in the Mahabharat that the Rishis (saints) had taught certain mantras (verses) to the virgin daughter of a Raja by reciting which she could call to her presence any devta (god) she liked. One day she recited a mantra by way of experiment, to summon the sun-god. He appeared immediately assuming the form of a handsome looking young man, and enquired from her the cause of her call. The princess said in reply that she had recited the verse only by way of experiment. The sun-god said, “Now that I have come, I shall leave behind my remembrance. The girl made excuses, saying that she would be slandered and disgraced. But the god assured her that the pregnancy caused by him, would not destroy her virginity. Accordingly she was pregnant, and in due course she gave birth to a son who was named Karna. In the great battle of Mahabharat, this Karna,
while displaying the deeds of his valour and bravery against the Pandavs, laid down his life. The name of this princess was Kunti who was the mother of the five Pandavs.

The history of the Hindus makes a mention of a dynasty, called Suraj Bansi. The founder of this dynasty was also born of a virgin princess, who frequented temples with devotion and love for the gods. The sun-god was pleased with her, and she conceived, and gave birth to a son who founded the dynasty of Suraj Bansi, (i.e. the dynasty of the sun). Another princess who was visited by the man-god, gave birth to a prince who founded the Chandra Bansi dynasty, (the dynasty of the moon). In view of these historical facts, the birth of a great man, or of a god, from the womb of a virgin mother, carries no extraordinary importance. What superiority, it may be asked, has Christianity over the faith of the Hindu gods in this respect, and what pre-eminence has the Christian Trinity over the Trinity of the Hindus? With the Hindus, Brahma, Vishnu and Shiva are the three constituents of Trinity, whereas the Trinity of the Christians is made up of God the Father, God the son, and God the Holy Ghost. With what plea and conscience, we wonder, the Christian Missionaries propound their doctrine before the Hindus. These dignitaries of the church will say, following the example of their ancestors, that Satan has, most wickedly, taught the principles and precepts of Christianity to the Hindu pagans!

The Eucharist Ritual in Idolaters

What is Eucharist? When the sun-gods were killed, people wept and wailed bitterly to express their grief; but when they rose again from the dead, a big banquet was given to express their happiness and delight. This feast was called Eucharist or Holy Supper, or Sacramental Meal or Lord's Supper. Originally, raw flesh and blood of the sacrificed animal was eaten in this feast. Now, Christianity has given it a different colour. At the time of the morning service, called the Holy Communion, they eat pieces of bread, and drink wine, believing that they are devouring the flesh of Jesus and drinking his blood. It is also a very ancient ritual which Christianity has adopted, as already
explained in the foregoing pages. The Christian research scholars have also proved with regard to this feast that it was found in the ancient worshippers of the sun-god. Robertson and Carpenter and other scholars have agreed that this ritual is most irrational and even a mere recollection of it causes feelings of disgust. The savage idolaters had cherished the belief that by devouring the flesh and blood of the slaughtered animal, they assimilated the flesh and blood of their god, and became at one with him. But with what conscience do these Christians of the civilized world perform this savage ceremony in their churches! The Egyptians also held this feast to commemorate the death and resurrection of their god, Osiris. In Mexico, people celebrate this ritual. In Peru also people prepare such a food, over which is sprinkled the blood of the slaughtered animal. The priests and people partake of this food with great respect and reverence, and let no particle thereof fall on the ground, which they consider as a horrible sin. They believe that by eating this food their god and they become integrated into one body, and a new life is infused into them. The Christian scholars of light and learning have admitted that this ritual has been taken from the creed of the idolaters, and made, along with the ritual of baptism, the basis of redemption, deliverance and salvation.

**Confession of Christian Fathers**

The Christian Fathers—Justin Martyr, Tertulian and St. Jerome—being perturbed by these disclosures of modern research, wrote in their books that Satan had injected these pure principles of the Christian Church in the worship of the false gods of the idolaters. One thing is obviously clear from this confession, that there is complete conformity between the doctrines of Christianity and those of the idol-worshippers, which has led the Fathers to believe that Satan imparted the knowledge of the Christian doctrines to the idolaters centuries before the advent of Christianity. This candid confession, made by the Church Fathers, is certainly significant and meaningful. Reputed scholars of knowledge and learning, like Dr. Frazer, Robertson, Carpenter and Benjamin Smith, have mourned and lamented the lack of wisdom and understanding in these sacred
personages, that they had not even this much sense in them to know that the opportunity always lies with those who come after, to copy and imitate them who had gone before. A grandson may bear resemblance to his grandfather; but it will be amusing to say that the grandfather has inherited the resemblance from the grandson. Carpenter, and Benjamín Smith who have remarked that the Christians are destitute of knowledge and wisdom. The Holy Qur'an had pronounced the same verdict fourteen hundred years ago (18:5):

The Christians have no mental discernment about their doctrines and beliefs and neither have their forefathers. It is the glory of God, or a miracle of the Holy Qur'an that the propaganda launched by the Christians against the Holy Qur'an that it has borrowed the teachings of the Torah and the Gospel, and has adapted and assimilated the rites and rituals of the idolaters has fallen upon their own heads with tremendous force.

Summary

The Christian Research Experts have summed up their conclusions in the following words. The doctrines of Christianity and those of the ancient idolaters, in which strong resemblance exists are these:

(1) Virgin-birth of the god.
(2) The birth occurs in a manger or a cave.
(3) Almost all these gods are born on 25th of December.
(4) At the time of their birth a star appears in the east.
(5) Arrival of the Magi at the place of birth.
(6) Hearing the order for the massacre of children, the mother escaped with child to another country.
(7) Celebration of such festivals as are held in the months of March and April, and the burning of candles therein to show the increasing of the light of the sun.
(8) Lent in spring season.
(9) The holding of Easter festivals near the 25th March to show that the sun has crossed the Equator.
(10) Burning of innumerable candles in Jerusalem on that occasion.

(11) God's death on the cross.

(12) Ensuring death by means of nailing him to some rock or tree.

(13) Finding the grave empty in which the dead body of the god had been placed.

(14) Resurrection of the god, and expression of immense joy and happiness thereon.

(15) Twelve disciples i.e., a mention of twelve solar months.

(16) Apprehension of the god on account of his betrayal by one of the twelve disciples.

In short, there is not an article of faith in Christian creed which is not found in the doctrines of the idolaters of the world. The doctrines of Christianity are the same as those of sun-worshippers of Mexico, China, India and Persia. And such was also the faith of the peoples of Egypt, Syria, Greece and Rome. To say that Satan had given them the knowledge of the Christian belief, is neither contradiction nor denial; it is, on the other hand, a clear admission that the Christians have followed the doctrines of those nations. And this was the disclosure which the Holy Qur'an had made that the followers of Christianity adopted the creed of the idolaters instead of the creed of Jesus Christ, and that rather than save the world from going astray, they have themselves fallen into this error and become the cause of the deviation of many a people. When the ministers of Church are requested to explain their beliefs for the enlightenment of the people, they reply that these are divine mysteries which they are unable to unravel. They have neither any light pertaining to the doctrine of Trinity, nor can they explain the doctrine of Atonement. In the same way, it is extremely difficult for them to give any explanation of the Eucharist or the Holy Communion. It is manifest that the teachings and tenets of Christianity are not based on reason. They are obscure and irrational.
Islam in the West

The followers of Christianity have begun to feel their intrinsic weakness; and this consciousness has been accelerated by the Islamic missions functioning at Woking, Berlin and America, and bringing the Western people into the fold of Islam. The chief causes of success of these missions: are firstly, the Western World has become alive to the fact that Christianity is irrational and unuseful; secondly, the Prophet of Islam proclaims rightly (12:108), that with regard to beliefs, I stand upon light and wisdom, and the hearts of my followers have, likewise, been strengthened with the same light. Their spirits are high, and they believe fully that the more the knowledge and learning of any country or nation, the more fascinated and charmed will they become of the Islamic principles. The soil is ready in Europe; and the obligatory duty of sowing the seed and reaping the harvest rests on the shoulders of the Muslims. Peoples of Europe are embracing Islam; and some of them have even begun to write books on the excellences of Islam. These conditions are very encouraging indeed; and it is our faith that if Muslims should devote their attention to this matter, a good part of Europe can very shortly join the fraternity of Islam which will undoubtedly be of great benefit to the cause of human progress. It is essential that the Muslims should ponder over this very important question, and spend some of their wealth for this purpose. This noble activity will certainly fetch merit of them. In Woking, there is a mosque which is called after the name of Shah Jehan Begum of Bhopal. In Berlin, by the effort and sacrifice of the Ahmadiyya Anjuman Ishaat-i-Islam, Lahore, a magnificent mosque was constructed under the direction of the present writer in 1923-25. The Anjuman has also established a Muslim mission in the western part of America. These three missions have rendered valuable services to Islam and to the Muslims, and have brought a considerable number of people of the Western lands into the fold of Islam. This success has encouraged the members of the Ahmadiyya Anjuman Ishaat-i-Islam, Lahore; and they are now yearning to run these missions on a bigger scale. It is desired that the Muslims should co-operate with them whole-heartedly: and that they should
Beliefs of the Ahmadiyya Anjuman Ishaat-i-Islam Lahore, and the Finality of Prophethood

The Ahmadiyya Anjuman Ishaat-i-Islam, Lahore, look upon Hadhrat Mirza Ghulam Ahmad Saheb as a Mujaddid (an Inspired Reformer), and not a prophet, for the reason that the sacred verse of Khatam an Nabiyin permits not the coming of any prophet, new nor old, after the Holy Prophet Muhammad (peace and blessings of God be upon him). Also, there are sayings of the Holy Prophet that explain and elucidate this verse in unequivocal terms. Said he: "No prophet of any kind will appear after me." The reason for closing the door of prophethood was also explained to be "this day have I perfected for you, your religion." New laws and commandments cannot, therefore, be issued after the perfection of a religion; in other words, prophetic revelation cannot come, and the angel Gabriil cannot come from on High bearing the prophetic revelation, as has been explicitly stated in the Holy Prophet's Tradition quoted above. The statement makes it crystal clear that no prophetic message will be revealed, the religion having reached its highest degree of perfection; and should even one single prophetic revelation come from on High, a lie will be given to the sacred verse which is blasphemy and sacrilege.

In the face of these explicit dictums of the Holy Qur'an and the Prophet, to lay claim to prophethood is a deliberate indignity and defiance offered to the omniscient God; such an action will pull the whole structure of religion to the ground. The Holy Prophet has also called such a claimant a liar, an impostor and a charlatan:

Hadhrat Mirza Sahib, to whom a claim to prophethood has been imputed, proclaimed time and again that he laid no claim to prophethood, and that his claim related to Mujaddadiyyat only, and any one who imputed to him the claim to prophethood, was a liar who wanted to excite and stir up public feelings against him; and that he imprecated and invoked curses upon a
claimant to prophethood, and looked upon him as an unbeliever who was outside the pale of Islam; and that for him it was enough that he derived delight from the fact that he was the bearer of the Holy Prophet's shoes and the humble dust of his feet, as was also evident from his name Ghulam-i-Ahmad (i.e., the slave of the Prophet Ahmad).

Side by side with the news of the termination of prophethood, the Holy Prophet gave the glad tidings that Inspired Reformers would appear after him. He said:

"Surely Allah will raise for this community (of Muslims), at the commencement of every century, one who will reform their religion (Sunan Abu Dawud 36:1).

There is yet another saying of the Holy Prophet which contains both the news—the termination of prophethood and the continuation of the Inspired Reformers:

i.e., "After me, instead of prophets, Inspired Reformers will come." To lay claim to prophethood, in the face of these clear injunctions of the Holy Prophet, will be a sheer blasphemy and misbelief. He said:

"Before my advent, prophets had been raised in different nations. But I have brought a message for the whole human race."

It is a question of questions: Is there any need or necessity of another prophet after the World-Prophet whose mission extends universally over the whole human race? Is there any sense in feeling the need of a tiny lamp when the mighty sun with all its dazzling light be shining on the spiritual firmament. The honour and dignity of Hadzrat Mirza Sahib lies in calling himself a Mujaddid, and his claim, in view of the great deeds done by him, comes correct and true. But no sooner he is installed upon the pedestal of prophethood, he loses all respect and reverence, much in the same way as Jesus as a prophet commands honour and reverence, but when raised to Divine heights, loses his position altogether. The followers of religious personalities and saints should be cautioned against the deadly danger of indulging in exaggerations about their positions and
claims. The Holy Qur’an has uttered a grim warning in this respect.

\textit{i.e.} O people of the Book! do not make exaggerations in matters of religion. (5:77).

Inordinate love and reverence for sages and holy persons leads a man into error. In spite of this divine warning interested persons idolize their religious leaders and gather round them credulous folk who fanatically adhere to their views.

The Holy Prophet has said: abstain from indulging into exaggerated reverence for your leaders. It is not for a Muslim to follow this forbidden practice, which is harmful. The words, (\textit{Waladwalleen}) which are repeated many times a day, warn against going beyond the bounds of truth and reason, and indulging in unduly idolising religious personalities. The animosity and opposition of the apostles of God throws a man into the ranks of those persons on whom descended the wrath of the Most High, and the showing of undue love and reverence to them causes him to fall into error and go astray.

\textit{SADR-UD-DIN}
\textit{Ahmadiyya Buildings,}
\textit{Lahore}
\textit{November 1954.}