

بسم الله الرحمن الرحيم  
نحمده ونصلي على رسوله الكريم

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# THE TEACHINGS

OF THE

## PROMISED MESSIAH.

(Translated from Noah's Ark).

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To follow me it is necessary in the first place to believe in one God, the Creator and the Supporter of all existence, powerful over all, eternal, everlasting and unchanging in His attributes, neither being a son nor having a son, and free from suffering injuries, cross or death. Being far off, He is yet very near, and being near He is still very far. He is one but His manifestations are many. For those who renew themselves, He is a new God, and His dealings with them are new. They witness a transformation in God to the extent to which they transform themselves. But it is not God who changes, for He is unchanging and perfect in His attributes from all eternity. It is a new manifestation of Divinity which is disclosed to a man when he is transformed by a renewal of his mind. As a man rises higher, a higher manifestation of Divine power is revealed to him. When he shows an extraordinary transformation, Almighty God reveals to him extraordinary manifestations of His power. This is the root from which signs and miracles spring.

Such is my Lord, in Him you must believe and Him you must set before you. Let God be uppermost in your mind; let Him be dearer to you than your own selves, your comforts and all your connections. Be ye constant and firm in His path so that no storm might shake you. The world trusts in its resources and prefers not God to its own dear objects but trust ye in God alone and prefer Him to all else, so that you may be numbered upon heaven with His

people. Almighty God has been exhibiting His signs of mercy from ancient times, but you cannot avail yourselves of His tender mercies until you are one with Him and fulfil all the laws of righteousness. His will must be your will and His desires your desires. Be faithful to Him in adversities and lie at His door whether He hearkens to your voice or not, so that His will be done in all cases. If you trust in Him thus, the Living God who has long hidden His face from the world will manifest Himself in you. Is there any one among you who can act upon these ordinances, who can seek to do the will of God and submit to the decree of heaven without uttering a word of complaint? When adversities encompass you all about, your faith in Him should be the greater.

Let all your power be exerted to establish His unity upon earth. Be kind and merciful to the creatures of God. Let not your tongue speak evil against them or your hands do injury to them. Do not oppress them but try your best to do good to them. Speak not the word of pride and vanity to any one though he be your subordinate or servant. Abuse not any one though he might abuse you. Walk upon earth in humility and meekness and sympathise with your fellow-beings, that you may be accepted of God. There are many who show meekness outwardly but inwardly they are ravening wolves. There are many who are smooth in appearance but they have the nature of a serpent. You cannot be accepted of your God until your tongue conforms with your heart. If you are in a high place, glory not in your greatness and do not look down upon the lowly but have mercy upon them. If you are learned, glory not in your learning, and do not despise the ignorant with vanity but give them a word of kind advice. If you are rich, glory not in your riches and behave not proudly toward the poor, but serve and assist them. Shun the paths that lead to destruction. Fear God and be righteous. Worship not the creatures but severing all your earthly connections, be ye wholly devoted unto God. Let not your delight be in this world. Serve God only, and devote your life to His service. Hate every impurity and evil for God's sake, for your Lord is holy. Let every morning bear you witness that you have passed the night with righteousness, and let every evening bear you witness that you have passed the day fearing God.

Be not afraid of the curses of this world, for they are like the smoke which disappears instantly and cannot turn the light of your day into the darkness of night; but fear the curse of God which comes down from heaven, and brings ruin, both in this world and the next, upon the heads of those upon whom it descends. You cannot save yourselves with hypocrisy, for your Lord sees the inmost secrets of the heart. Can you deceive Him? Therefore stand uprightly before Him, purge your hearts of every impurity and cleanse them of every dross. If the slightest darkness remains in you, it shall overcome your light and all shall be darkness. If there is vanity, hypocrisy, self-approbation or idleness in you, you cannot be acceptable in the sight of God. Be not deceived that a few words that your lips utter, are the goal of your life, for Almighty God wishes to bring about a thorough transformation in your lives. He demands of you a death, after which He shall breathe a new life into you. Be at peace with each other and forgive the trespasses of your brethren, for wicked is the person who does not agree to be at peace with his brother. He is in danger of being cut off, for he sows the seed of dissention. Renounce your desires and passions in every way and settle your differences quickly. Being true, humble yourselves like one who is in error, that you may be forgiven. Get rid of the fatness of passion because strait is the gate to which you are called, and a fat man cannot enter in it. Woe unto him who does not accept these words which have come out of the mouth of God and have been taught by me. If you wish that God may be pleased with you upon heaven, be at agreement with one another as twin-born brothers. Greatest among you is he who most forgives his brother's trespasses. Woe betide him who does not forgive and persists in vengeance. Such a one has no share in me.

Fear the curse of God, for the Lord is a holy and jealous God. The workers of iniquity cannot attain the nearness of God. The proud, the unjust and the dishonest cannot approach Him. Every one who is not jealous for the name of the Lord, cannot draw nigh to Him. They who are greedy of every sordid earthly gain like dogs, or are busy like ants in gathering the riches of this world, or fall like vultures upon the carrion of vile things of this world, and

lead their lives comfortably in these enjoyments, are turned away from Almighty God, and can have no access to His presence. An evil eye cannot see Him and an impure heart cannot know Him. Who casts himself into fire for His sake, shall be delivered from hell-fire; who weeps for Him, shall laugh; and who cuts asunder the ties of this world for His sake, shall meet Him. Be ye the friends of God with a sincere heart and with faithfulness and zeal, that He may befriend you. Show kindness and mercy to your servants, your wives and your poor brethren that mercy may be shown to you on heaven. Be ye for God in right earnest that He may be for you. The world is a place where trials and afflictions await you on all sides and the plague is only one of them. Take hold of God with firmness and fidelity that He may keep these calamities from coming nigh you. No one can be smitten with a calamity upon earth until a decree is issued from heaven; nor can an evil be removed until mercy descends from heaven. It is wisdom to take hold of the root and not to trust to the branch. It is not forbidden you to make use of a medicine or to resort to a measure, but it is forbidden you to put your trust in these, for nothing will happen but what God wills. If any one can, let him trust in God for to trust in God is the safest course.

I also enjoin upon you not to forsake the Quran, for in it is your life. Those who honor the Quran, shall be honored upon heaven; those who prefer the Quran, shall be preferred upon heaven. There is no book on the face of earth for the guidance of the world but the Quran, and no apostle for the intercession of mankind but the Holy Prophet Muhammad, may peace and the blessings of God be upon him. Endeavour to bear true love to this Prophet of honor and glory, and do not give excellence to any one over him that you may be written on heaven among those who are saved. Do not deceive yourselves that you shall see salvation only after your death, for true salvation is that which reveals its light in this very life. Who is saved? He who knows the existence of God to be certainly true and certainly knows the Holy Prophet Muhammad, may peace and the blessings of God be upon him, to be the intercessor between men and God. Under heaven there is no other apostle of equal dignity with the Holy Prophet, nor any book

of equal excellence with the Holy Quran. To none has Almighty God willed to vouchsafe an everlasting life, but the chosen Prophet lives for ever. Of this his everlasting life Almighty God has thus laid the foundation that He has continued the benefits of his Law and spirituality to the day of judgment, and through the continuance of his spiritual blessings, has at last favored the world with the advent of the Promised Messiah, whose advent was necessary for the completion of the Islamic building. It was necessary that this world should not have come to an end until a spiritual Messiah had been raised in the Muhammadan line like to the one who had been raised in the Mosaic line. I am that Messiah: God has ordained it to be so. The fool fights with his God but the wise man submits to His decrees. He has sent me with more than ten thousand shining signs of which the plague is also one. My soul cannot intercede for the safety from this calamity of any but such as sincerely enter into my discipleship, follow me with a true heart and forsake their desires in submission to my will.

Ye people! who call yourselves my followers, you cannot be recognised as my followers upon heaven until your footsteps fall on the path of true righteousness. Say your five daily prayers with your whole heart, humbling yourselves before God and fearing Him in such a manner as if you actually see Him. Keep your fasts faithfully for the sake of God. Such of you whom the Law requires, must give alms in accordance with its directions. If the pilgrimage to Mecca is obligatory upon you, and there is no obstacle, you must perform the pilgrimage. Do good so as to love it well and forsake evil so as to hate it. Know it for certain that no deed rises up to God which is devoid of true righteousness. Righteousness is the root of every goodness; if the root has not dried up, the deed shall prosper. It is necessary that you should be tried with various afflictions and adversities as the faithful before you were tried. Beware that you stumble! Earth cannot inflict any harm upon you if the tie by which you are bound to heaven is a strong tie. It is your own hands and not your enemy's that cause you a loss. If your earthly honor is all lost, God will give you an eternal glory upon heaven. Do not forsake Him, therefore. It is necessary that you should suffer various afflictions, and be deprived of some long-

cherished hopes, but be not grieved, for your God tries you and examines the faithfulness of your hearts in His path. If you wish that even the angels should praise you upon heaven, rejoice when you are persecuted, and be thankful when you are abused, and dissever not the tie when you meet with failures. You are the last of God's chosen people; therefore do deeds exceeding in their excellence the deeds of every other people. Whoever is slack and remiss among you, shall be cast off as an excrement and shall come to a grievous end. Hear me, for I give you the glad tidings that your God really exists. Though all the creatures are His, yet He selects him from among all who selects Him for his Lord, and He comes to him who goes to Him, and glorifies him who declares His glory. Come to Him with your hearts cleansed of every guile and duplicity, and your tongues, eyes and ears purified of every defilement.

God requires you to believe that there is one God and that Muhammad, may peace and the blessings of God be upon him, is His Prophet, and the last and most excellent of His prophets. No prophet shall come after him but only he who is spiritually clothed in his clothing, for the servant and the master are as one and the branch is not independent of the root. Therefore, he who losing himself in his master, receives the title of prophet from God, does not break the seal of prophecy. It is like one's own image in a looking-glass. Such an image of the Holy Prophet is the Promised Messiah. This is the secret of the words which the Holy Prophet spoke with reference to the Promised Messiah that he shall be buried in his grave. He plainly meant that he is but his own self. Believe it also that Jesus, the son of Mary, is dead. His tomb is situated in the Khan Yar Street, Srinagar (Cashmere). The Holy Quran speaks of his death on various occasions. The religion of the cross cannot die except with the death of Jesus. What is the use of holding him alive against the teachings of the Holy Quran? Let him die that the true faith of God may live. Almighty God showed the death of Jesus by His Word and the Holy Prophet saw him among the dead in his vision of heavenly journey. Thus the Holy Quran plainly describes Jesus' death by quoting his own words in answer to a question from God if he had taught

و كنت عليهم شهيدا ما دمت فيهم فلما : the people to take him for a God :  
 "And I was a witness of their actions so long as I lived among them, but since Thou, O God, hast caused me to die, Thou hast watched over them." This verse tells us plainly that the Christians departed from Jesus' teachings *after his death* because he witnessed their actions so long as he lived among them, and the corruption took place after God caused him to die. There is, moreover, an admission here on the part of Jesus that he was ignorant of the corruption of the Christians, which he could not have been, if he had been alive and had personally come back into the world, and with his own hands destroyed the false religion. In the latter case, his proper answer to the question "Didst thou say to the people: take me and my mother for gods beside God," should have been, "Almighty God! Thou knowest that not only did I not teach any such doctrine but in my second advent, I uprooted this evil doctrine." How can his ignorance of Christian corruption be consistent with his second advent? In another verse, the Holy Quran plainly hints at his journey to Cashmere. Thus it says: "واوينهما الى ربوة ذات قرار ومعين" And we gave the son of Mary and his mother a refuge on a lofty place which was secure and watered with springs." This is a description of Cashmere. Moreover, the verse plainly indicates that this took place after some heavy misfortune or great danger, for the word *روى* signifies the giving of refuge in danger; and with the exception of the event of crucifixion, no other event of great misfortune or danger to Jesus is recorded in history. Similarly the Holy Prophet not only testified to Jesus' death by stating that he saw him among the dead prophets, but settled the question of Jesus' death with his own death. The death of the Holy Prophet is an insult to his glory if Jesus is alive.

As for me, it should not be imagined that I deny the excellence of the prophet Jesus, peace be on him. It is true that Almighty God has informed me that as the founder of the Muhammadan law is greater than the founder of the Mosaic law, so also the Messiah of the Muhammadan line, is greater than the Messiah of the Mosaic

line, still I honor the son of Mary, for spiritually I am one with him, being the last of the successors of the Holy Prophet Muhammad, may peace and the blessings of God be upon him, as Jesus was the last of the successors of Moses. He was the Promised Messiah of the Mosaic line as I am the Promised Messiah of the Muhammadan line. Therefore I hold my namesake in honor, and all those who assert to the contrary and say that I do not respect him, are mischief-makers and they invent a lie concerning me. Not only do I revere Jesus, but I also honor his four brothers, because they were all born of one mother. Nay more, I regard the real sisters of Jesus as holy women, for they were all equally the issue of Mary. And who is Mary? She is the good woman who passed many days as a virgin in the service of the temple, and did not give her consent to a match until the elders of the people insisted upon it on account of her pregnancy. Some people object to her marriage as illegal according to the Mosaic law for having taken place during her pregnancy, and for being in violation of the vow which she had vowed to pass her life as a virgin, as well as for being a polygamous marriage, her spouse being already a married man, but I say that the circumstances under which all this was done palliate the violation of the law and it was a case of compulsion rather than of choice.

Again I say to you, do not imagine that your mere outward entrance into my sect will do. An outward act is nothing if unattended with a transformation of the heart. Almighty God sees your hearts and shall deal with you according to their state. Hear, and in saying this I am discharged of the responsibility of delivering my message to you, that sin is a poison and therefore shun it, and that the disobedience of God is an abominable death and therefore eschew it. Pray God that strength be given to you. He who, when he prays, is faint-hearted and does not consider God as powerful over everything except where He Himself has promised to the contrary, is not of my followers. He who forsakes not lying and deceit, is not of my followers. He who is involved in the greedy love of this world and does not even raise his eye to look to the next, is not of my followers. He who does not in practice give a preference to matters of religion over his worldly affairs, is not of my followers. He who does not repent of every evil and wickedness, such as drinking wine, gambling, looking to lust, dishonesty, bribery,



and every other iniquity, is not of my followers. He who is not regular in his five daily prayers, is not of my followers. He who is not constantly supplicating before God and praying to Him with humbleness of heart, is not of my followers. He who forsakes not the company of the wicked who cast their evil influence over him, is not of my followers. He who does not revere his parents, or does not obey them in that which is fair and not against the Holy Quran, or does not care to serve them to his utmost, is not of my followers. He who is not kind and gentle towards his wife and her relatives, is not of my followers. He who refuses his neighbour the least good in his power, is not of my followers. He who forgives not the trespasses of others and harbours revenge, is not of my followers. The husband who is false to his wife or the wife that is false to her husband, is not of my followers. He who breaks in any way the promise which he makes at the time of *Baiat*, is not of my followers. He who does not believe in me as the Promised Messiah and Mahdi, is not of my followers. He who is not ready to obey me in all that is fair, is not of my followers. He who sits with the wicked and chimes in with those who reject me, is not of my followers. Every fornicator, transgressor, drunkard, murderer, thief, gambler, usurper, wrong-doer, liar, forger, every dishonest person, every one given to bribery, every accuser of his brother or sister, and every one who sits in such company, is not of my followers. Every one who does not repent of his wicked deeds, and hates not the congregation of evil-doers, is not of my followers.

These are all poisons which if you take, you cannot be saved. Light and darkness cannot be in the same place together. Every one who is crooked and not clear before God, cannot get the blessings which are granted to those who are of a candid heart. Blessed are they who are upright of heart, who purge their hearts of every dross, and serve their Lord faithfully, for they shall not be lost. God shall not disgrace them, for they are God's and God is theirs; they shall be delivered in the day of affliction. Their enemies who plot against them, are fools, for they are in the bosom of God and He is their supporter. Who have faith on God? Only those who are such. He is also a fool who plots against a wicked, mischievous and daring transgressor, for he shall perish of himself. Since God

created the earth and the heavens, it has never happened that He should have destroyed and brought to naught the righteous. On the other hand, He has been displaying for them His deeds of wonder and will even now show His power. The Lord is a faithful God, and for His faithful servants He shows His wondrous deeds. The world would swallow them and their enemies gnash their teeth against them, but He who is their friend, saves them from every path of destruction and makes them victorious in every field. Blessed is he who holds fast the skirt of such a God. I have believed in Him ; I have known Him.

That God is the God of all the world who revealed His Word to me, who showed mighty signs for me, and sent me as the Promised Messiah in this age. Besides Him, there is no other God neither on earth nor in heavens. Blessed is he who believes in such a God, for he shall be happy. Woe to him who does not believe, for he shall be forsaken and his days shall end in grief. I have received the revelation of my God which is brighter than the sun. I have seen Him and known Him that he is the God of the whole world and there is none besides Him. What a powerful and supporting God that I have found, the owner of mighty wonders that I have seen ! The truth is that there is nothing impossible with the Mighty God but He does not do that which is against His book and promise. Therefore you, when you pray, be not faint-hearted like the ignorant *naichries* who have limited the laws of nature to their own narrow circle of imperfect reason and understanding which is not testified to by the Book of God. These are rejected by God for their little faith, and their prayers shall never be listened to. They are blind and not seeing, dead and not living. They set against God laws framed by themselves and set limits to His unlimited powers. They look upon God as weak and shall be dealt with according to the weakness of their faith. But thou, when thou standest up for prayer, shouldst be certain that thy God is powerful over all. Then shall thy prayers be accepted and thou shalt see the wonders of the power of God which I have seen. My witness is not of hearsay but of actual sight. If a person does not consider God as powerful over every thing, how can his prayers

be accepted and how can he have the courage to pray to God for deliverance, which he deems to be against the laws of nature, from afflictions and adversities. But thou blessed man, be not so weak of faith. Thy God is the Omnipotent Being who has hung innumerable stars without any pillars to rest upon, and who has created heaven and earth out of nothing. Dost thou suspect that He shall not be able to help thee in thy difficulties? Nay, but thy own mistrust shall deprive thee. Almighty God is never weak, but His Holy Word teaches us with regard to His laws of prayer, that out of His infinite mercy, He deals with the supplicants like a friend. Sometimes He does not enforce His own will but accepts the prayer of the supplicator as is indicated in *ادعوني استجب لكم* "Ask and I shall give." Again, He executes His own will and requires the supplicator to submit to it as He says: *ولنبلوكم بشيء من الخوف* "Verily we shall prove you with somewhat of fear and hunger." This He does that He may elevate the certainty and knowledge of a person when his prayer is listened to, and that again by making His servant submit to His will, He may grant him the honor of His pleasure, elevate his dignity and promote him in the path of guidance by thus loving him.

In short, our God has innumerable wonders but shows them only for those who are His in faith and sincerity. He does not display them to those who have no faith in His wondrous might and are not His faithful servants. Woe to him who is still ignorant that he has a God who has power over every thing. My God is my paradise; in my God have I my highest bliss for I have seen Him and found that He possesses every beauty. This is a wealth to be possessed though one's life may be lost in gaining it, and a jewel to be bought though one's self may be extinguished in getting it. All ye that lack this blessing, run to this fountain for it shall quench your thirst. It is the fountain of life and shall save you from destruction. Ah! what should I do and how should I impress these glad tidings upon the hearts! With what trumpets should I declare the wonderfulness and might of God on every inhabited corner of the earth that all men may hear it! What remedy should I apply that their ears may be opened to my voice!

If you will be God's people, know it for certain that He shall be your God. You shall be sleeping and God shall be awake for you. You shall be negligent of the enemy and God shall see him and frustrate his evil plans. You are not yet aware what power belongs to your God. Had you known it, no day would have ever found you grieving for this world. If any one has vast treasures in his possession, will he weep and cry or commit suicide for the loss of a farthing. If you had been aware of the rich treasure that your God will perform all things for you and that He will be your refuge in every distress, you would not have been mad after the world. Your God is a precious treasure; set great store by Him for He assists you in every step that you may take. Without God you are nothing and your means and plans are useless. Do not imitate the alien people who have put their whole trust in earthly means. Like the serpent that eats dust, they eat the dust of earthly means, and like the dogs and vultures which fall upon a rotten carcase, they are tearing a carrion with their teeth. They are removed farthest off from God. They worship men and eat swine, and drink wine like water. For their excessive trust in earthly means and ceasing to pray to God for help, they are dead. The heavenly spirit has quitted them as a pigeon quits its nest and takes flight. Their inwards are infected with the leprosy of world-worship which has consumed them from within.

I do not forbid you to have recourse to the means which are necessary to attain to an end, but I forbid you from becoming slaves to the means, from trusting in them alone and forgetting God who provides the means. Had you an eye, you would have seen that besides God all is naught. You cannot stretch out your arm, nor withdraw it but with His permission. He who is spiritually dead would laugh at it, but his death would have been better for him than his laughter. Beware that you do not imitate other people because they have made a certain progress in this world, and follow in their footsteps to attain a similar success. Hear and understand that they are quite ignorant of and utter strangers to that God who calls you to Himself. But what is their God? Only a weak human being; and, therefore, they are left in their remissness. I do not prohibit you from having your own business or occupation;

but do not follow them who consider this world as the goal of all their aims and desires. Be continually praying to God to grant you power and ability in the execution of all your affairs whether temporal or religious. But let not your prayers be empty words uttered by your lips alone, but let them be sincere supplications proceeding from your heart. Let it be your sincere belief that every blessing descends from heaven. There is no righteousness in you unless when you face any difficulty or undertake a business, you close the doors of all material resources and humbly throw yourselves down at the threshold of God, asking for His grace to deliver you from the difficulty or help you in your undertaking. Then shall the holy spirit assist you and an unknown way shall be opened for you. Have mercy on your souls and follow not those who have severed all their connections with God, and given themselves wholly to material resources so much so that they cannot utter the words *انشاء الله* (if it please God) to seek strength from God. May God open your eyes so that you may be able to see that your God is the beam of all your plans. If the beam falls, will the roof remain? It would not only fall itself, but also cause the loss of many lives. In like manner, your plans can never succeed without the assistance of God. If you do not seek the assistance of God and make it the guiding rule of your life, you shall never succeed, and your days will end in grief. Do not imagine that my words are not true because other people have seen prosperity, although they know not the God who is your perfect and powerful God. They are led into temptation for forsaking God. When a person forsakes God and takes delight in the lusts and luxuries of this world and is desirous of its riches, he is tempted by having all these doors opened to him, whereas the door of religion is fastened against him and he is quite denuded of his spirituality, and thus taken by death while involved in his wordly entanglements, he is cast into an eternal hell. Sometimes, however, he is tempted by the wreck of all his wordly schemes. But the former temptation is more dangerous than the latter because it makes a man vain, though both classes are under the wrath of God.

The fountain-head of true delight is God. How can heavenly bliss be the lot then of those who are quite ignorant of the Living and Supporting God and turn their faces away from Him. Blessed

is he who understands this secret and woe to him who comprehends it not. Follow not world-wisdom nor regard it with honor, for it is nothing but ignorance. True wisdom is that which God has taught you in His Word. Lost are they who love world-wisdom but those who seek wisdom and knowledge in the Word of God, shall prosper. Follow not the paths of ignorance. Do you presume to teach God what He knows not? Do you run after the blind that they may lead you and show you the way? Ye fools! the blind will not lead the blind. True wisdom comes from the holy spirit as has been promised to you. Through the spirit you will be taken to the pure fountain of knowledge which is beyond the reach of other people. If you ask with a sincere heart, you will find it. Then will you understand that this is the knowledge which renews you and breathes a life into you and brings conviction to you. How will he give you clean food who himself feeds upon a carcase? How can the blind show you the way? Every word of pure wisdom descends from heaven; what do you seek from earthly people? Wisdom is the inheritance of those whose souls rise to heaven. How can he bring you to conviction who has no conviction himself? But purity of heart is the first condition, truth and sincerity are the primary requirements, and then what you ask shall be given to you. Think not that the age of Divine Revelation is past and that the holy spirit does not descend now as it used to do in time past. The Law has finally been revealed to the world in the Holy Quran but the doors of revelation are not closed, for revelation is the soul of the true faith. Religion not accompanied by revelation, is not a living system but a dead log. I tell you truly that every other door may be closed but the door of revelation can never be closed. Open the windows of your hearts that it may enter them. You are removing yourselves farther away from that bright sun because you close the windows through which its rays can find an entrance into your heart. Thou fool! arise and open the windows of thy heart and the light shall enter into it of itself. Almighty God has not closed against you the doors of wordly blessings but has opened them wider than they were in the past. Do you think that the ways of heavenly blessings of which you feel the greater need now, have been stopped in this age? That cannot be. The doors of heavenly

blessings are also opened more widely and clearly. When Almighty God has opened to you the door of all the blessings of the former prophets, why do you not enter and welcome the precious boon? Let your thirst be for that fountain and the water will flow to you. Cry like a babe for that heavenly milk and it shall come to you as it comes to the suckling. Make yourselves deserving of mercy that mercy may be shown to you. Be sore vexed that comfort may be given to you. Lament and cry that one may take you by the hand. Difficult and strait is the path which is the path of God, but it is made easy for those who fall into the bottomless pit ready to die. They decide to enter into fire and to burn in it for the sake of their beloved one. They actually thrust themselves into that fire and, to their surprise, find it the very paradise. It is in reference to this that Almighty God has said **وان منكم الا واردة ها كان على ربك حتما مقضيا** (مریم). "Ye that are wicked and ye that are righteous, there is not one of you who shall not pass over hell-fire, but those who go down into it for fear of God shall be delivered while those who walk on it only in obedience to their sensual passions, shall be consumed in it. This is a settled decree of God." Blessed are they who struggle with their passions for fear of God, but woe to them who fight with God in blind obedience to their carnal desires. He who puts aside the commandments of God for his own passions, shall never enter into heaven. Try therefore, that not a jot or a tittle of the holy Quran should bear witness against you, lest you may have to answer it, for the slightest iniquity shall bring punishment upon you. The days of your life are few and short, and your work is yet unfinished. Walk fast for the day is going away and the evening is nigh. Consider well what shall be required of you; lest you leave something undone and find yourselves undone at last; lest the thing you are going to offer, should be impure or counterfeit and unworthy of being presented.

I am told that some of you do not admit the authority of traditions. Such men are in error. My teaching is that three things have been given you for guidance, the Holy Quran, the *sunnat* (usage) and the *hadis* (tradition). The Quran inculcates the doctrine of the Unity, the Glory and the Majesty of God. It decides the differences that

arose between the Jews and the Christians. For instance, it corrects the error that Jesus Christ died on the cross and was subjected to curse and that consequently his soul did not rise to heaven as did those of the other prophets. You are likewise forbidden in the Holy Quran to worship anything besides God, for instance, any man or animal, the sun, the moon or any other heavenly body, the means to an end, or your own self. Take care therefore that you do not take a single step against the Divine injunctions and the guidance of the Quran. I tell you truly that whoever breaks the least of the seven hundred commandments of the Holy Quran, closes with his own hands the door of salvation against himself. It is the Holy Quran that has shown to the world the true, clear and perfect ways of salvation, all other inspired books being only its imperfect images. Read the Quran attentively and love it dearly, more dearly than you love anything else in the world. For, the Word of God came to me, saying : **لَا خَيْرَ لَهُ فِي الْقُرْآنِ** "All sorts of goodness are contained in the Quran." This is the truth, and woe betide him who gives preference to other things over the Holy Book. In the Quran is your only chance of salvation and prosperity, and it is the fountain-head from which all blessings flow. There is not a single one of your religious or spiritual needs which is not supplied by the Holy Quran. It is the Quran that will bear witness, or give the lie, to your faith on the day of judgment. There is no other book under heaven besides the Quran which can guide you into the right path independently of it. Almighty God has, out of His infinite mercy and loving-kindness to you, granted you a book like the Holy Quran. I tell you truly that had the book which has been rehearsed to you, been rehearsed to the Christians, it would have saved them from destruction, and had the guidance and blessings that have been granted to you, been granted to the Jews, they would have kept them back from a denial of Resurrection. Value it, therefore, for it is an inestimable boon. It is the most valuable blessing, the most precious treasure. If the Quran had not come, the whole world would have been but a rotten carcass.

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# ***Criteria of a Divine Revelation.***

*(Concluded from the last issue.)*

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OF all the gifts of God, the most precious is the gift of His sure and certain word revealed to a man. Through the word a person reaches the highest stage of advancement in the knowledge of God. He as it were sees God, and his belief in His existence is the belief of an eye-witness. Divine awe and grandeur then take full possession of his heart and the darkness of doubt vanishes away as gloom before the light of the sun. He then walks upon the earth like an angel, and is unique in his righteousness, unique in his hatred for sin, unique in his love for the one God, unique in his faithfulness to Him, unique in his fear of God, unique in his trust in Him, and unique in his fidelity to the tie of friendship. Moreover, as the Word of God has promised that Divine revelation shall always be granted to faithful hearts, reason also requires its actual continuance in the world for the good of mankind. There is no remedy for sin and transgression except the certain revelation of Divine Beauty and Glory. Experience shows that there are only two forces which can keep a man back from transgression or disobedience, *i.e.*, true love for, or true fear of, the being whose commandments are transgressed or disobeyed. True love for a kind and gracious friend is also attended with the fear lest the tie of friendship should at any time be broken. Therefore, the person whose heart is inspired with true love for God or true fear of Him, and the person who knows and loves such a person and is affected with his superior influence, are both released from the bondage of sin. But the person who does not belong to either of these classes, cannot be free from the poison of sin. There are some hypocrites who pretend that they are sinless and pure in heart, but they only try to deceive men and God. Release from sin is impossible unless a death is brought about on the carnal desires of the heart by the awe-inspiring fear of God through the piercing rays of certainty, unless true love and true fear dominate the heart, and it is consecrated with the glory and beauty of God. But the heart can never realise these conditions so long as there

reigns not a certainty in it regarding the existence of God and His two attributes of glory and beauty.

From this it is clear that certainty regarding God's existence is the root and the only means of salvation. It is certainty which makes a man submit to the Divine will under trials and afflictions, and excites him to enter into burning fire for His love. It is certainty again which excites love and prepares a man for death. It is due to certainty that a man forsakes his own comforts and conveniences for the love of God, becomes indifferent to the nod of approbation and the tribute of praise, and makes the whole world his deadly enemy for the sake of one. Where the danger is certain, a man fears to approach even that which is allowable. He holds his tongue from the utterance of improper words as if a padlock had been put upon his lips. But such certainty is the result either of actual sight of God or of being addressed by Him in words which proceed certainly from His mouth and prove their Divine origin by the power, glory, attraction and heavenly signs which accompany them. Without such revelation there can be no certainty either of God's existence or of His attributes. The Word of God revealed to the former prophets and the miracles wrought by them, cannot now serve as a conclusive argument of God's existence, for neither are those miracles plainly witnessed by any man, nor does that word descend, at the present time. The Holy Qur'an is indeed a miracle but it cannot serve as such unless there is a person who displays its excellences. But no one can do this unless he is himself purified by the revelation of God.

Since according to the plain dictates of human nature and conscience, the soul of man shrinks from a death of doubt, and is thirsty after a manifest certainty, it follows that the mighty and wise Being who created the soul of man with this thirst, must have beforehand made provision for it to quench that thirst and satisfy itself with certainty. But what are the means provided to acquire this certainty? Let me declare it openly in answer to this question that certainty is produced in obedience to the law which has prevailed since the commencement of the world, *viz.*, by the love of God supported by His supernatural deeds. Do not deceive

yourselves by thinking that the Word of God revealed in the past is sufficient to produce conviction and that there is no need of a fresh revelation. The Arya Samajists are involved in the same fatal doubt. They think that the Word of God was revealed in the Vedas and that there is no need of any new revelation subsequent to the Vedic revelation. But they are deceived as are also the Christians who think that the Bible contains all the religious teachings and that they have no need of the Quran. The answer to these frivolous assertions is that the object with which the Word of God comes to men is the bringing about of certainty. Almighty God reveals His word to men that they may believe in His existence and attributes and know the ways of His liking from the ways which He hates, so that with the blessing of certainty their faith in God may be perfect and they may avoid every path of wickedness and transgression and walk in the paths of righteousness. But when the days are over during which a prophet of God lives upon earth, and the Word of God revealed to him gradually loses its force and attraction and becomes a story of the past, it fails to fulfil the object with which it was revealed, and the hearts of men are at last devoid of the certainty which it brought about at first. Look at the Jews who have the books of the prophets in their hands and deceit in their hearts. How many are there among the Christians who being smitten on the right cheek, turn the other, and to him who takes away their coat, give the cloak also, and refrain their eyes from looking to lust, and do not judge other people, and have not crooked, deceitful and ambitious hearts? If any one is rarely to be met with among them with these qualifications, he has not shunned evil because of the injunctions of the Gospel but owing to his own good nature.

In short, as you stand in need of fresh meals every new morning, you require fresh revelation to renew your faith. When the light of faith which is certainty, begins to diminish with the lapse of time, people rehearse the Word of God, but the rehearsal does not pass their lips. The Word of God remains far from them and does not even touch them, and, therefore, they cannot be affected with its good influence. So the word is taken away from among them, and leaving nothing but dead bones in their hands it rises

to heaven. Then a new magnetiser is created and the Word of God draws him to itself and with the strength of the word he is granted a certainty. The knowledge which had risen to heaven is brought back by him to earth.

This is the Divine Law according to which certainty is generated afresh in the hearts by the fresh Word of God. The hearts that follow the law which Almighty God has abolished, become disfigured. There does not remain a single man in their midst who is worthy of receiving a new Divine revelation. Such a book is like the stagnant and stinking water with which is mixed an enormous quantity of filth and mud. Such a law gives no benefit to its followers, for its signs are all idle tales of the past. The fresh water of heaven, *i.e.*, the fresh Divine revelation, does not come to them. These are the signs that God has forsaken such a people. It is, therefore, a criterion of a dead religion that it is wanting in the light of fresh revelation. The people who follow it, put their trust in words which are not confirmed by the fresh Word of God or new signs from heaven. Their hearts are, therefore, dead and the light of certainty which consumes sins and transgressions, does not come near them.

To sum up, the fresh Word of God is a buttress of the Divine Law. It takes the boat which is drowning on account of sins to the haven of safety. I repeat over and over again and wish that I were able to impress it upon hearts that by the Word of God is meant the word which descends afresh in an age. From its very nature it first of all convinces the person upon whom it descends as well as those who are in close contact with him, that it is certainly the Word of God. In being the Word of God it does not differ from the words spoken by Almighty God to the former prophets, though there may exist a distinction in other respects. But it must be clearly borne in mind that from this definition of the Word of God, we exclude the doubtful words imagined to have been inspired, which are neither accompanied with heavenly signs and Divine assistance, so that the words receiving a support from the deeds might be able to convince men of their supernatural origin nor does the person who receives them, know them to be certainly

Divine and not satanic. In this connection it is important to note that the weak and inefficacious words whose origin is doubtful even to the person who receives them, are actually satanic or are at least mingled with satanic suggestions. The person who trusts in them, goes astray, and the person who is subjected to this dangerous temptation, is undone, for Satan sports with him and leads him into a path of which the end is destruction.

Under these circumstances the question would naturally arise as to the criteria by which a Divine revelation may be distinctly recognised as such. For the guidance of seekers after truth, we point them out below :—

(1). It has a Divine power and blessing whose sublimity and grandeur clearly point to the Divine origin of the word though there may be no other argument, and which so completely overpower the receptacle of the revelation that even if he were thrown into fire or were about to be struck with lightning, he would never say that his revelation is a satanic suggestion, or a delusion or of a doubtful origin. On the contrary, his soul is full of the conviction that it is the certain Word of God.

(2). It has in it a supernatural majesty.

(3). It comes with a force and a loudness.

(4). It has a heavenly bliss in it.

(5). It often takes the form of question and answer. A man puts a question and receives an answer from God, and this process is repeated several times. During the time that the answer is communicated to him, he is under the influence of a sort of slumber. But the mere utterance of certain words in a state of slumber, is no evidence of their Divine origin.

(6). It sometimes comes in languages quite unknown to the person to whom it is revealed.

(7). It has a heavenly magnetism, which at first exercises its influence upon the inspired one so as to make him dis sever all connections, and then gradually begins to work upon capable hearts and draws a whole world to him.

(8). It delivers a man from errors and all erroneous beliefs, and

acts in the capacity of a judge. It does not contradict the Holy Quran.

(9). The prophecy which it contains is true in itself and must be fulfilled though there may be an error in understanding it.

(10). It makes a man improve in righteousness and morals, alienate his heart from the world and hate sin.

(11). Being the Word of God it is corroborated by His wondrous deeds and contains grand and powerful prophecies which are fulfilled in their time. When the word and deed combine, certainty flows like a river, and being disconnected with an earthly life a man becomes an angel.

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## THE TEACHING

OF

## GOSPELS

AS TO

### *The Sinlessness of Jesus.*

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It is a noteworthy fact noticed by all critical biographers of Jesus Christ that the writers of the Gospels have carefully refrained from making even a passing reference to his earlier years. A veil seems to have been purposely drawn over the days of his youth when he was in the full vigour of his life and when indeed it would have been very creditable to his character to have curbed his passions. But the writers of the Gospels have intentionally omitted to give an account of his first thirty years. They have chosen to start with that moment in his life when he emerged out of the sacred waters of Jordan a purer and perhaps a better man. What we learn of him from other sources, does not show him to have been free from blots during that time. The Jews tell us for instance that he once praised the beauty of a Jewish damsel in such a manner that his tutor was highly offended at his gross misconduct and this led to a separation between the pupil and the master. This anecdote deals a death-blow to the Divinity and

sinlessness of Jesus, but we proceed to examine the subject on the authority of the Gospels.

In this case a decisive proof is offered by Jesus himself in one of his sayings. In Matt. 19 : 16, 17, a man is reported to have come to Jesus and said : " 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. " This leads to the evident conclusion that Jesus' refusal to be called good meant nothing but that he deemed himself to be sinful. The reply attempted by the advocates of Jesus' sinlessness is in itself an evidence of their hopeless discomfiture. It is alleged that as Jesus knew that he was God, therefore he meant in the words quoted above to convey to his hearers in a roundabout way, that the person who regarded him as a man only should not address him as good, for it was impossible for man to be released from the bondage of sin, and hence no human being could be good. But the absurdity of this interpretation is apparent to every man of common intelligence. If Jesus had distinctly put forth his claim to Godhead before the Jews, he should have been regarded by them as an heretic and the most sinful of men who by the law of Moses deserved to be put to death. How could a Jew then knowing of this claim call the claimant a good master consistently with the commandments of God ? If, on the other hand, the man had accepted the strange claim of Jesus, the remark was quite out of the way and uncalled for, as there was no denial of his Divinity. It is absurd to suppose that a Jew who confessed his own religion, should have, with a knowledge of the claim of Jesus to Deity, addressed him as good master. The Jewish religion rejects the theory of God appearing in flesh and regards such a claimant as the most sinful person. The advocates of Christianity must admit then that the man who accosted Jesus as good master must have had faith in his Divinity if any man had such faith in that age, otherwise the epithet " Good " was quite out of place. The interpretation put upon this verse by Christian commentators is thus falsified. Moreover the plain words of Jesus, as reported in the Gospel, would not even bear the strained and far-fetched meaning given to them. No reasonable person would sympathise with the efforts to prove the sinlessness of Jesus by means of such perversion of meaning. It is clear that in the above verse Jesus denied his good-

ness or sinlessness in plain words, and to wrest any other meaning from it only illustrates the way in which all Christian doctrines are supported.

It is clear from the above that the Gospels instead of lending any support to the doctrine of the sinlessness of Jesus, establish his sinfulness, because in the verse quoted above Jesus plainly denies to be called good or sinless. All explanations to do away with the plain meaning of these words are nonsensically absurd and no sane person would draw from the words any conclusion other than the sinfulness of Jesus. Take the sentence in its plain and grammatical meaning and no other conclusion but Jesus' admission of his sinfulness can be drawn from it. "Why callest thou me good. There is none good but one that is God," is as plain a sentence as ever came from the lips of a man, and no reasonable man can be deceived by the tricks of explanation that the Christians adopt. The conduct of Jesus makes the matter still plainer. He received the baptism of repentance at the hands of John the Baptist. This step on his part again conclusively negatives the assertion of his sinlessness. There are several points to be remembered in connection with the baptism of Jesus at the hands of John. In the first place the baptism of John was essentially a baptism of repentance and of confession of sins. Thus we read in Matt. 3 : 5, 6. "Then went out to him Jerusalem, and all Judæa, and all the region round about Jordan, and were baptised of him in Jordan, *confessing their sins.*" Again in Matt. 3 : 11, "I indeed baptize you with water unto *repentance.*" Luke 3 : 3 says : "And he (John) came into all the country about Jordan, preaching the baptism of repentance for the remission of sins." There are similar verses in the other two Gospels. These verses prove it beyond a shadow of doubt that the baptism of John was essentially *a baptism of repentance for the remission of sins*, as Luke plainly puts it. Jesus was, therefore, baptised to repentance like the other Jews, and must have confessed his sins like all other sinners. Otherwise there could have been no baptism, for the essential ceremony in John's baptism, was a confession of sins on the part of the disciple. The confession was followed by the baptist giving the disciple a dip in the water, a symbol signifying that the sins of the person baptised were washed away. If there was no confession, an immersion in water



could not have followed and consequently there could not have been a baptism. Such was the baptism of John, a baptism of repentance, of confession of sins and of their remission by an immersion in the running stream. Jesus himself chose to be baptised by John in this manner, because he knew that in no other way he could procure a remission of his sins and receive the gift of the holy ghost. The Encyclopædia Biblica admits that the baptism of John was "a baptism of repentance for the remission of sins," and was meant to effect "a purification from moral uncleanness."

To say that Jesus only went through a meaningless ceremony is the veriest nonsense. The Gospels agree that he was baptised and therefore he went through the whole ceremony, the essential part of which was the confession of sins. To call it a meaningless ceremony is simply to say that when he confessed his sins, he did not mean what he said. But this is hypocrisy. And further, who obliged him to confess his sins if he had none? Moreover, if he did not mean what he said on one occasion, how do we know that he meant what he said on other occasions? Does it not follow from this that all his words and deeds were insincere and hollow? What a strange reformer, who said that he came to abolish the law though it had a reality under it, and himself did acts that had no reality under them and spoke words by which he did not mean what he said! The fact is that such explanations are only Christian devices to establish an untrue claim. Jesus himself, the Gospels tell us, said plainly that he did not deserve to be called good and supported his words by his deeds, *i.e.*, by being baptised at the hands of John.

Secondly, the Gospels tell us that the holy ghost did not descend upon Jesus until he was baptised of John. Had the Christian Missionaries bestowed reflection upon this point, they could have easily seen that Jesus' baptism at the hands of John was the most remarkable fact in his life, without which the holy ghost could never have descended upon him. What was the reason that God withheld the gift of the holy ghost from Jesus so long as he did not repent at the hands of John? The baptism, therefore, instead of being a meaningless ceremony is the most significant fact of all. John was indeed a fit person to be the spiritual father of Jesus,

for as Luke tells us, he was "filled with the holy ghost, even from his mother's womb." (Luke 1: 15). But upon Jesus the holy ghost did not descend until he humbled himself before John and confessed, and repented of, his sins at his hands. So strong was the efficacy of baptism, in other words, so strong was the spiritual power of John, that the gift of the holy ghost was at once granted to Jesus after his repentance at his hands.

It should, moreover, be remembered that Jesus himself confessed a defect in his righteousness so long as he was not baptised. Matthew reports the words of Jesus in which he gives his reason for baptism at the hands of John, saying: "Thus it becometh us to fulfil all righteousness." This shows clearly that hitherto he knew his righteousness to be defective. It was owing to this consciousness of a defect in his righteousness or of having sinned that he humbled himself before John and asked for a forgiveness of his sins. The inferiority of Jesus' righteousness is also inferred from his own admission that he drank wine while John was a total abstainer, as the Gospels tell us, from all intoxicating liquors. The words reported by Matthew to have been spoken by John as humbling himself before Jesus, seem to have no foundation because they have no parallel in the other two synoptic Gospels. They are, moreover, contradicted by the very next verse even of Matthew where Jesus admits that without repentance at the hands of John his righteousness would be defective. Moreover, the Baptist entertained doubts to the very last as to the Messiahship of Jesus (Luke 7: 19) whom he seems to have baptised simply as one of the multitude who flocked round him to confess their sins.

Besides Jesus' admission of his sinfulness and his confession of his sins before his spiritual guide, John the Baptist, the Gospels relate some of his doings and teachings which completely overthrow his claim to sinlessness. The first of these is his habit of drinking wine as we have in Luke 7: 33, 34, "For John the Baptist came neither eating bread nor drinking wine . . . The son of man is come eating and drinking and ye say, behold a gluttonous man and a wine-bibber, a friend of publicans and sinners." He has, therefore, by his teaching and example caused the loss of millions of lives who became a prey to drunkenness. Thousands of families

have been ruined by this evil which Jesus encouraged instead of stopping. Notwithstanding youth and bachelorship, he had too familiar connections with some women of dubious character who were constantly about him. He even praised harlots (Matt. 21: 31) He got himself anointed by a harlot with ointment which was part of her earnings of adultery and allowed her to take undue liberty with him (Luke 7: 38). He had no regard for filial devotion and showed disrespect towards his mother (Matt. 12: 48), which was a sin by the Law of Moses. He caused loss to a person who had done him ~~no~~ harm by destroying his herd of two thousand swine without the least provocation on his part (Mark 5: 13). He allowed his disciples to eat in his presence what was lawfully another man's without the owner's permission, an incident related by all the Synoptic Gospels (Matt. 12: 1, Mark 2: 23, Luke 6: 1). He violently abused the elders of the people without any provocation on their part and made very indecent attacks upon them, as is detailed later on. He called the prophets and saints that went before him, thieves and robbers (John 10: 8), notwithstanding that his teachings were all borrowed from them. He even prayed to God contrary to His will, when he knew it for certain that he himself had agreed upon this arrangement. He broke his promise made to the thief who was condemned with him on the cross. In Matt. 23: 43, Jesus is reported to have said to the thief, "To-day shalt thou be with me in paradise." But Jesus had to land for three days in hell, and it is not yet settled whether he took the thief with him to the fiery regions or not. Having failed to reach paradise, he must have at least taken the thief *with* himself, *i.e.*, to hell. But that is a question which should be settled by the Christian Missionaries. The Gospels simply relate that having made a promise, Jesus broke it, for he remained upon earth (or descended into hell, as the Creeds say) for several days after his crucifixion—forty days according to one narrative. Nor can it be asserted that Jesus first ascended to heaven in the company of the thief and leaving him in paradise descended again upon earth (or into hell), for he plainly says in John 20: 17: "I am not yet ascended to my father." So the theory of his having undertaken two such journeys is contradicted by the Gospels.

Jesus broke another promise also. With regard to his second advent, he plainly said: "Verily I say unto you, This generation shall not pass, till all these things be fulfilled." In other words, the generation of his relatives and companions was not to pass away before his visit—so speedy was to be his descent. But Jesus broke this promise intentionally although he had the power to perform it. Those to whom the promise was made and to whom it was the central hope of all their lives, must have in vain looked to the heavens and watched every cloud that gathered in the sky and dissipated as soon, and at last in the agony of death, must have become clear that the promise was but a mockery and the hope a delusion. Generation after generation has since then passed away and still no sign of the son of man. Even the graves of those whose sight was to comfort him, have been blotted out by the rolling years, and their settlements have been laid waste by the cruel hand of time. Shall he now come in glory to see these graves and ruins? Will this sight not be another shock to his already broken heart? Those persons are dead and those sights gone for whom his second visit was meant, and his coming back now would be as useless and as great a shock to him, as was his going up nineteen centuries ago.

The most disgusting and blasphemous words attributed to Jesus are those which contain his assertion of Godhead. This he did in spite of the knowledge that he was born from Mary's womb, that the flesh and bones of his body had been formed from her impure blood, and that in common with all other men, he was subject to infirmities and diseases of every sort, and felt hunger and thirst like ordinary mortal beings. Such a boastful assertion even betrays a want of judgment in him. It would have been worth something if he had first exhibited the powers of the Deity and then put forward his pretensions to it. But in Jesus throughout his life, we see a weak and helpless being, rejected and beaten by a handful of Jews, themselves crushed under the Roman yoke, arrested and dragged before Courts of justice, subjected to sorrows and sufferings, and brought to the very doors of death with hunger and thirst. That such a being with all these infirmities and adversities could be the Omnipotent God, is more than human intellect can comprehend.

Miracles are the only evidence on which the Deity of Jesus is supported, but to speak of his miracles as proof of his Divinity is to produce one assertion in support of another. They lack the requisite evidence with which their own truth can be established. They have themselves no legs to stand upon, and it is, therefore, absurd to expect them to support something else. There is no reason why they should not be regarded as marvels and prodigies carrying no more weight than the fictions recorded in the Puranas? The resuscitation of the dead is a marvellous performance and a conclusive evidence of a Divine Mission. Had any such occurrence actually taken place, it must have had a wide repute in Israel and the Jews would have followed Jesus to death instead of planning his death, as we are told they did. The fact that they arrested him, put him in chains and closed the tragical drama of his life by at last most cruelly hanging him on the cross, throws much discredit upon, rather disproves, the truth of his miracles. Even supposing for the sake of argument that Jesus showed any signs, they would barely suffice to establish his claim to be a prophet, to say nothing of Divinity. To prove the latter, we need some original miracle or at least some improvement upon the Old Testament miracles which the Hebrew prophets wrought in abundance. The fact is quite the contrary. The miracles of Jesus are simply variations, in many cases much inferior of the miracles recorded in the books of the prophets whom no man ever dreamt of deifying. If the miraculous narratives in the Gospels prove the Deity of Jesus, we have strong *a priori* proof of Elijah's divinity. For in Kings I and II, such powerful and mighty miracles are recorded to have been wrought by Elijah that the writers of the Gospels were either ignorant of them or forgot to tell similar tales of their God. For instance, Elijah, restored to life the dead son of a widow by stretching himself upon the dead body. (I Kings 17: 21, 22). On another occasion he blessed a handful of a widow's meal so that it wasted not and the household ate of it for a long time. (I Kings 17: 14, 15). But the most wonderful performance which Jesus sadly lacked and this to his great misfortune, was that Elijah consumed two captains with fifty men each time, who had been sent to bring him to the king, with fire that came down from heaven at his mere word, whereas Jesus Christ was arrested, like the most helpless individual, by a single constable. (II Kings 1: 9-12). Similarly Elijah said

to the king that he shall not come down off this bed but shall surely die and the king died according to his word, but Pilate who sat in judgment over Jesus and signed his death warrant, did not receive the slightest injury (II Kings 1 : 16, 17). Further, Elijah was honorably taken up to the heavens in a chariot, but Jesus Christ had not even a donkey to ride upon in his upward ascent which by no means could have been an easy task. The most striking point of all is that when Elijah shall come again into the world, he shall prove conclusively that the Messiah who appeared before him was an impostor and a false prophet.

In short, the claim to Divinity is the deadliest sin and the greatest outrage upon the sanctity of God's name. It is evident that if the elders of the Jews amongst whom were priests and prophets had known beforehand that one of the three Gods was about to be born or if their books had told them so, what calamity had overtaken them that they were obliged to offer such an unprecedented insult to their God's mother as to search a spouse for her, notwithstanding her and her parents' solemn vows to the contrary, and thus in addition to the insult and sacrilege they threw discredit upon the fatherless birth of Jesus. What hard necessity drove them to give their God's mother in marriage to a mortal? And when Christ was born, whom they knew to be their God, what need did they feel to circumcise him? Being a God, his whole body must have received a certain tinge of Divinity, and therefore the application of the razor to any part of God's body was the most unjustifiable and stupid act on their part. The great truth which underlies the custom of circumcision is that as a living part of man's flesh is cut off, this physical curtailing should be accompanied by a corresponding curbing of the carnal passions of man, so that he may not transgress the divine laws. Medically circumcision is useful to facilitate the discharge of urine. But with regard to Jesus, we are not told whether the object of the elders was simply to suppress the carnal passions which in uncircumcised people are exhibited in a greater degree, or it was a preventive against any disease that threatened Jesus. Whatever be the ground, there is not the least doubt that the Lord's circumcision was a stupidly absurd step. It is perhaps for this reason that the Christians in direct opposition to the example of their Lord, have bidden farewell to circumcision.

Attention must also be drawn to another saying of Jesus in Matt. 21 : 31. While putting certain questions to the Jews, he suddenly breaks out into vituperative language and addressing the elders and scribes says " Verily I say unto you that the publicans and the harlots go into the Kingdom of God before you." This is an astonishing address from a young man to the learned scribes and Pharisees who, as Jesus himself said, sat on Moses' seat, expounded the book and gave the law to the Jewish people and were held in great honour and respectability by the public on account of their learning, sanctity and due observance of law. These sanctified leaders of the people are told that the harlots who spent their days and nights in adultery and who lived on the earnings of adultery, were morally and spiritually far superior to them and shall enter paradise before them. In these unprovoked vituperations and abuses, the critics hold Jesus to have eclipsed all record. Could anything more abusive be conceived, than that the elders and the priests of the people, their revered and sacred leaders, the scribes, the Pharisees, and the Rabbis, amongst whom were also Jesus' own tutors, should all be condemned not only as equal to, but even worse than, the most degenerate class of persons and the blackest sheep, the harlots. If any similar expression were used of the priestly class of to-day, the Maulvies, the Pundits, or the Clergy, nothing less than prosecution in a Criminal Court would be the result. We can never expect the same leniency from the civilised priests of to-day as seems to have been shown to Jesus by the elders of his people nineteen centuries before. Throughout their controversies with Jesus, the Jewish priests notwithstanding the sanctity in which they were held by the public, and the positions of honour and respectability they held under the Roman rule, displayed astonishing meekness, forbearance and mildness, in contrast with the uncalled for severity and denunciations of Jesus. Notwithstanding the advantages of their high position, they bore all abuses with remarkable patience.

It was not becoming to a young man like Jesus to have termed all the elders of the Jews, the scribes and the Pharisees, as harlots and even worse than harlots. It was shockingly offensive on the part of a village carpenter's son to have abused in this vulgar style those who

were priests of God's temple and persons of high authority. Admitting for the sake of argument that their righteousness did not come up to that of Jesus,—though the fact of Jesus' use of wine falsifies such an assertion,—the harsh and abusive words in which he addressed the elders of the Jews cannot have rationally their propriety unquestioned, for they were the heirs of the prophets and gave the law to the people. At any rate, it cannot stand to reason that they had all without any exception become so corrupt as to deserve the base and disgusting description of being worse than harlots.

This shows, if anything, that the Jews were a meek and forbearing people who displayed excellent morals inasmuch as they patiently suffered the humiliating, degrading and contumelious words of Jesus for three years and a half, notwithstanding their noble lineage from Jacob and the prophets, their high positions under the Roman Government, and their reputed sanctity among the people. It should further be noticed that Jesus exhausted almost the whole abusive vocabulary upon the learned priests of the Jews who had the ill-fortune to come into contact with him. They were described as being worse than harlots, termed an adulterous people, likened to swine and dogs, addressed as the sons of vipers, referred to as asses, and styled as blind men. His riding upon an ass was also an insinuation to the Jews that he shall overcome them. The less disgusting expressions such as fools, the ignorant, liars, robbers, scoundrels, faithless, hypocrites, and full of all manner of corruption, were always on his lips. On the other hand, there is not the least indication in the Gospels that the priests ever used a single abusive word for Jesus in opposition to all this fearful deluge of calumny and abuse. This contrast throws much discredit upon the morality of Jesus. He has not only pretensions to the highest morality himself, but is also a boasted teacher of morality. His treatment of the Jewish priests, of the elders of his own people, well illustrates the nature of his own morals as well as of those he taught. He freely uses hateful and abusive expressions, loses his temper upon the slightest provocation, and showers upon the people threatenings of an eternal hell.

This is the teacher of morality; but those who are blamed for



moral depravity behave most nobly and bear all harshness and abuse with remarkable patience. It is true that the learned Jewish priests adjudged Jesus an heretic and with one voice declared him to be an unbeliever and strayer, but their judgment has been shown to be based upon honest motives and good intentions and not to be of the sort of abusive language which the great reformer used. They knew and believed that Jesus gave utterance to many heretical assertions and statements, and these being brought to their notice, they gave the judgment by the law of Moses that the utterer of such heresies deserved to be put to death. The blame does not lie at the door of the Jews, but at that of Jesus himself who inculcated doctrines contrary to those taught by Moses and the prophets, and became so bold and outspoken in his opposition that the priests, being unable any more to conceal or explain away his heresies, thought it expedient to declare him publicly an heretic.

Moreover, if there is any truth in the doctrine of atonement, we fail to see any reason for holding the Jews culpable for the crucifixion of Jesus, for it was through their agency that Jesus was able to fulfil the grand object of his life which would otherwise have been a total failure. If the three persons of Godhead ever agreed on a matter, they agreed upon this that the son should suffer upon the cross. The father wished it, the son wished it, and the holy ghost wished it, and none of the three was a sinner on that account. Why are the poor Jews then condemned for wishing the same thing? A matter which is essentially a good deed, the most virtuous deed that was ever done by man or God, on the performance of which hung the destinies of human race, can never be included in the category of sins. Moreover, the Jews are not alone involved in the matter, the Gods themselves, including the one that suffered, had first of all come to the decision. The Jews cannot be charged with abetting a guilty deed; they assisted in the performance of a noble deed of virtue, a deed which alone could bring about the eternal happiness of mankind. As the angels are said "to have paused in breathless expectation" when the proposition was made to Mary of God entering into her womb, there must have been a similar pause of breathless expectation when the heresies of Jesus were laid before the priests for declaration of judgment and "the vault of

heaven" must have "resounded with the glorious anthem 'Glory to God on high, and peace to men of good-will'" when the sentence of death was passed upon Jesus, as it did at the time of Mary's assent. Of the disciples of Jesus none proved equal to the occasion except Judas Iscariot who alone lent a helping-hand to the Jews. The rest perhaps on account of their disbelief in the doctrine of atonement could not stand by even for a moment. But they are not much to blame for deserting their master, for the master himself deserted his own cause and could not hold out to the last. The Jews alone showed the firmness of purpose, and, unlike the second person of Trinity, did not swerve a hair's breadth from the path which they had chosen, keeping to their ground until they saw Jesus suspended on the cross, that the eternal decree might be fulfilled. What a pity that Jesus could not show the same perseverance. Having first audaciously put himself forward to undergo the punishment that was destined for the whole human race, he shrank when he saw actual danger and at last his heart failing him, cried out *Eli Eli lama sabachthani*, and prayed the Father to save him from death on the cross. But he was not listened to and was dealt with according to his original confession.

In short, the objection to Jesus' assertion of Divinity is so strong that its irrefutability has obliged even professing Christians, and Church Dignitaries, to deny the Divine in Jesus except in so far as it can be sought in man. The argument against the Divinity of Jesus is plain and simple enough. If he had the almightiness of God in him, why did he not use it to prove the soundness of his claim? If he had not, as is evident from the failures he met with, why did he put forth a claim condemned out of his own mouth? What deadlier sin can a man commit than that he should pretend to be the Almighty God? Blasphemy and arrogance can go no further than claim an equality with the Creator of earth and heavens. The professional defenders of Christianity have never been and never shall be able to reply this argument. But let us not imagine that this objection equally falls upon Jesus Christ. The blame does not rest upon him but upon the erring zealots who wrote books to deify him long after he lived. His deification was indeed an after-thought on the part of his admirers. How this monstrosity got the upper

hand, it is not the proper place to discuss. The belief in the incarnation of the Deity in human form is no matter of wonder, for superstition has made human beings bow in worship before stones and trees and take them as manifestations of Divinity. The deifying of a man was an easy task in comparison with the deification of inanimate objects which were devoid even of the powers possessed by their worshippers. But the most striking point of all is that whenever a man has been deified, God has shown his weakness and infirmities in all points. Buddha was made a God, but in the discharge of his duties as a husband and a father, the most sacred of the obligations of man towards man, he was an utter failure. Nor was he able to observe the other duties towards his fellow-beings, and thus entirely neglected one of the two parts of the Law. As to the other part, *viz.*, his duties towards God, he offers no better example. He did not believe either in miracles or in the acceptance of prayer. Thus he could not find out the path on which the elect of God have walked. Rama of Hindu mythology has also been deified but he too had to suffer the disaster and disgrace of his wife being kidnapped by Ravna. Jesus was placed in the list and fared even worse. The attacks upon his sanctity and the chastity of his mother are unparalleled in strength and hardness in the history of the prophets. There is also the objection against him that his prophecies turned out to be all false. Some miracles are ascribed to him, but here too supposing the record to be true, the pool\* had a superiority over Jesus.

Such is the story of Jesus' sinlessness. The defenders of this

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\*The healing pool (of Siloam) has dealt such a serious blow to the miracles of Jesus that the Jews looked upon them as trivial and insignificant matters. This is also one of the reasons why so many recanted after their faith in Jesus. They saw on the one hand, that his prophecies were not fulfilled, nor could he establish the kingdom of David as he had asserted in the commencement of his ministry, nor could he deliver them from the bondage of their enemies, nor give them the power to work miracles in accordance with his promise. The healing pool was a slight to them, on the other, as being a rival of their master Jesus in the healing business, and the story may have some foundation for in some parts of Cashmere, there are still pools which have the effect of healing certain diseases. Recently a pool has been discovered in Badoli, District Mozuffarnagar, a bath in which is said to have the effect of curing madness. A large annual gathering takes place there (See "The Nanyir-i-Asi," 27th July 1901).

doctrine, while themselves always anxious to enumerate the faults of others and magnify the most insignificant flaw in a man's character into the deadliest sin, get enraged when called upon to meet upon fair ground the more serious objections against their own leader, and unable to silence the critic by arguments, try to stop him by force. Our narrow-minded friends ought to bear in mind, that if they cannot have any regard for the feelings of the vast majority of mankind and must find fault with their sacred leaders, they shall find more serious faults laid to the charge of their own deified leader. "As they judge, they shall themselves be judged, and with what measure they mete, it shall be meted to them again." They ought to look, first of all, to the worthless foundations of their own religion which rests upon the supposed life of a dead man. What truth can there be with the man, the rotten bones of whose God lie in some sepulchre. With this weak shred of faith in their hands, they attack the strong fortress of Islam. The worshippers of a lifeless God had better not interfere with any other religious system.

In fact, the defenders of Christianity instead of making an effort to defend their own religion, find it more expedient to find fault with other religious systems. The result is that while the Missionaries wander abroad in the vain effort to proselytise non-Christian communities by abusing their sacred leaders, there has arisen at home a large party of advanced thinkers who finding the objections against Christianity and its founder irrefutable, have at last renounced the religion of their forefathers. None, however, but the professional preachers of Christianity are to blame for it. In theory they extol to the skies the doctrine of forbearance taught by Christ, "Whosoever shall smite thee on thy right cheek turn to him the other also," but in practice they cannot rest until they smite an innocent adversary on both sides of the face. Nay, it is a far more heinous crime than mere smiting, that the feelings of an adversary should be offended by using a shockingly abusive language of his sacred leader and bearing false witness against him. Such a method can never lead to true success and the seed they are sowing is sure to yield the worst produce. Anyone who throws stones at others, should first see lest his own head be crushed by heavier stones which his adversary has got. The man who beholds the mote in his brother's

eye but considers not the beam in his own, may be a hypocrite, but none is more foolish than he who standing knee-deep in the filth, charges those who are on clear paved ground with being in dirt. What can it lead to but personal quarrels and animosities such as already exist between men in relation to their worldly affairs? Is this the aim of religion? Religion is worth the name only so long as all affairs concerning it are conducted on principles of honesty, righteousness and patience. Instead of this, the Christian Missionaries are engaged day and night, by all means fair or foul, by imposture, fabrication, falsehood and forgery, by tampering with the revealed books and forging new ones, and lastly by turning and twisting the meaning of plain words, to declare the holy prophets of God as guilty of sins, except Jesus Christ who being thus proved sinless, should have his claim to Divinity and intercession established. But they cannot save Jesus by condemning others. The serious objections to which the life of Jesus is exposed and the crimes against chastity imputed to him and his mother, have made the dogma of his and his mother's immaculacy, a most vexed question, and from Adam, the first reformer of whom we know anything, to the present moment, there is not a single reformer or prophet whose life like that of Jesus, from birth to death, furnishes such a long series of objections. Now Christianity starts with the supposition of the falsity of these objections and makes no attempt to refute them. It looks upon them not with the eye of reason but with the eye of faith and like Hinduism and not a few other religious sects casts a screen over the faults of those whom it regards as sacred.

The truth is that regarded from the stand-point of reason, justice and the prevailing laws of nature, the objections against Jesus can not be refuted. The religion is indeed unable to show its face in the world which has a leader whose birth is against the laws of nature, doctrines repulsive to the nature of man, and followers whose lives are just the opposite of pious and righteous. It may lead an ignominious life but cannot make any bold appearance in the world. Every inspired reformer has laid stress on the point that there is no deadlier sin than setting up with God, men and other things. With their united testimony before us, no rational being can deny that the person who preached the dogma of his own Deity all his life, is the

most horrible sinner. It is also important to note that both the Old Testament and the Holy Quran command men not to kill, not to steal, not to commit adultery, not to bear false witness, but Jesus taught men to do evil and trust to his blood for redemption, and made the salvation of mankind dependent not upon righteousness and holy living but upon the doctrine of atonement, and thus sunk millions into the perilous flood of lawlessness. Could any one condemned as a sinner do any greater evil or mischief to mankind? Is this the sinless man who as the founder of a religion, laid the basis of drinking and plunged millions of his followers into the sea of drunkenness? And is this the memorable deed which must be written to his credit on the pages of history in letters of gold? Or is all excellence and glory due to him who with his word and noble example delivered the peninsula of Arabia from the terrible flood of drunkenness, in which it had been deeply immersed? Here we have two men before us and what a striking contrast do they present. The one by declaring the lawfulness of wine dragged millions of men into the lowest depths of grossness and immorality to which each new century has only added, so that at the end of nineteen centuries we find the evil to be almost, if not altogether, impossible of cure. The other dealing a death-blow to inveterate drunkenness made bacchanals the salt of the earth and saved millions of humanity from the mischief that intoxication would have wrought. Which of these two is the benefactor of mankind and whom do admitted facts show to be the true saviour and deliverer of humanity? Is Jesus entitled to this everlasting glory or is it due to the Holy Prophet of Arabia? Not being able to make his stand against solid facts, the Christian counts upon the vaporous speculations of Jesus' redemption beyond the grave, but such are the vain expectations of every zealot who builds castles in the air. The Hindus, the Fire-worshippers, the Buddhists and the Confucianists, all believe the same with regard to their own leaders. What is the line of demarcation that distinguishes one from the other, and who can sit as a judge to declare the truth of the guesses of one sect and condemn those of the others? Our state after death is hidden from us, but solid and tangible facts supported by incontestible evidence, prove it to a certainty that Muhammad Mustafa, upon whom be the blessings of God, is the true Savior of mankind from the evils that degraded humanity, from drunkenness, infanti-

cide, fornication, moral corruption, gambling and a thousand other evils that prevailed in Arabia then, as most of them prevail in Europe even now. What a huge task and what a glorious result? And this deliverance of humanity from the bondage of sin was effected at a time when sin was not regarded as sin, when those who indulged in these vices practised them openly and freely, nay boasted of them and did not consider them as the bane of society. Is there any record on the pages of history of deliverance similar to that brought about by this great and perfect man? But what is the boasted deliverance that Jesus is said to have given from sin? Closely looked into, it is not a deliverance from, but a deliverance into, the power of Satan. There is not on the face of the earth any community under the influence of any religious teacher that comes up to Christian communities in the great vices of drunkenness, gambling, fornication and deifying a man. On whose shoulders does the blame of all this moral depravity rest? Is it not upon him whose imperfect teachings and bad example produced all this evil?

The Christians boast of Jesus' miracles as works of benevolence and blessing. But the Gospels contradict this statement. He wrought his first miracle at Cana by turning an enormous quantity of water into wine to assist a marriage party, of which he and his disciples were members, in getting drunk. Is this a work of benevolence and blessing to humanity? If so, the Christians must look upon drunkenness as a blessing and thank Jesus that they are to-day the greatest drunkards on the face of the earth, and, therefore, the most blessed of all people. Jesus also insulted his mother on this occasion, and the apology that he was then under the influence of wine, cannot excuse him, for on another occasion (Matt. 12: 48) when to all appearance in a sober state, he behaved even more rudely towards her. Another miracle wrought by Jesus, was that of cursing the fig tree. Pinched by hunger (a hungry God was never known before the advent of Jesus) he ran to a fig tree, but, poor hunger-bitten God! he did not know that "the time of figs was not yet." Naturally enough he found no figs, but instead of cursing himself, he cursed the faultless fig tree (Mark. 11: 11-14). This is an excellent work of blessing from the Christian point of view. On another occasion, he miraculously destroyed a whole herd of an innocent person. This is another instance of great benevolence and love.

Thus even the miracles of Jesus are sins, to say nothing of his ordinary deeds.

The most remarkable thing in connection with the sins of Jesus narrated by the Gospels, is that he has even been made to suffer their consequences. No prophet was ever forsaken by God, or subjected to curse or cast into hell. But Jesus suffered all these punishments according to Christian belief based on Gospels. Of the righteous, the Holy Quran says plainly لا يسمعون حسيسها "They shall not hear the slightest sound of hell." But Jesus cried out on the cross "My God, my God, why hast thou forsaken me," which plainly shows that he was then forsaken by God. Again, by suffering death on cross, he was cursed by God, the plain significance of which is that his heart turned away from God to Satan, that he disobeyed God and his heart became impure and that there was enmity between him and God. His descent into hell, the abode of the wicked, is also recognised by the Christians, than which no plainer proof is needed of the guiltiness of Jesus.

Thus we have shown on the authority of the Gospels that Jesus admitted his sinfulness in plain words, that he confessed his sins before John the Baptist, that he did sinful deeds even after his repentance and was finally forsaken by God, cursed and cast into hell. Such is the Gospel view of Jesus' sinfulness. But the Holy Quran by including him among the righteous prophets of God, not only makes him sinless but also by denying his death upon the cross disproves that his pure heart was ever subjected to curse, and last of all refutes the doctrine of his descent into hell by saying plainly that no righteous servant of God shall hear even the slightest sound of hell. The Missionaries had better preached the Jesus of the Holy Quran than the Jesus of Gospels. It is a wonderful fact that they are engaged day and night in proving the holy prophets of God to be sinful, and Jesus to be sinless, whereas they know as a matter of fact that none of the prophets was ever forsaken by God, subjected to curse or cast into hell, and that Jesus alone was subjected to all these punishments. We hope that the Christian Missionaries before again attacking the holy prophets of God of whom no one was ever punished by God, shall give some explanation of the misdeeds and disobedience for which Jesus suffered according to the Gospels.