



them as an authority or testimony against us is quite useless.

(6) The method of the Qorānic teaching is not good. It forbids idol-worship; but permits that of the Kaaba and the Black-stone. It orders the killing of the infidels, the taking possession of their wives and enslaving their children. It orders the killing of animals and offering them as sacrifice.

What benefit does it draw therefrom? It allows man to eat flesh which is totally opposed to mercy.

*Answer.*—The holy Qorān does not permit worshipping the Kaaba or the Black-stone, a worshipper of both is just as bad as one who worships stones. As Kaaba is a mosque built by Abraham who was an old predecessor of the divines, all the worshippers of God have been, therefore, commanded to turn their faces towards it, at the time they offer their prayers, in order to commemorate the fact that they also belong to the society of Abraham, provided they know the side and be able to turn their faces, in their prayers, otherwise they are at liberty to offer them, in whichever direction they wish, God is everywhere. *Ainamā tuwallū fasma wajh-Ullāh.* “Wherever you turn your faces, there is the face of God.”

*“Kafirān sijda kidar pesh-i-butān mekardand  
Hama rū sūe to būd, hama sū rūe to būd.”*

“The heathen who were accustomed to bow down before idols, their faces were towards thee as thou hast thy face on all sides.” The black-stone of Kaaba was also touched with the blessed hands of Abraham, the leader of the Unitarians, so to touch the stone and to kiss it in memory of this eminent person is the example of our prophet, based chiefly on the dedication to Abrahamic society. Blood-shed and murder is not in itself a merit, but to check the wicked and the disobedient, to break the power of





those who persecute divine persons and who are always ready to extirpate divine worship is surely a mercy to them. To punish the thief, the robber, and the murderer is reasonably to feel compassion and to show mercy to the weak and the poor. On the contrary, to be merciful to the wicked is really to be unjust towards others. All religious societies agree upon this point. Moses did so. Christ ordered his disciples to buy swords for defence. The leaders of the Hindus killed thousands of the Buddhists, even more than that, Sirī Krishna fought battles for secular purposes, *i.e.*, heritage, in the plains of Thānesar and shed the blood of his kinsmen, the Kshattrians, so cruelly that it flowed in streams.

Islām does not permit the waging of war on all the good and the bad or to kill women and children, but requires mercy to be shown to them. If one wishes to feed these women and children, he is at liberty to appoint them to do some work according to their abilities, as he being their patron and guardian has a right over them, which is called by our enemies as slavery. *Gulām* in Arabic means simply a lad or a boy, not that they should, at any rate, be made slaves. This kind of mercy was taught by the great prophet who announced with great force to liberate them and to show kindness to them.

To eat flesh and to kill animals without reason is nowhere found in the Qorān as an obligation or duty of a Moslem. Certainly, animal food is as freely taken by mankind as vegetable food; a better food is rather that which suits one who takes it and that which creates pure blood in his body.

Every person is at liberty to eat it or not. The ceremonies of *Hajj* (pilgrimage to Mekka and Medina) have been completely described in this work and seen by our readers. A poor man is not commanded to offer the animal





sacrifice ; yet it is considered a meritorious deed to offer the religious offerings after the fashion of Abraham. God himself announces that He is not thereby benefited at all. *Lan yanāl Allāha luhūmuha wa lū dimāuha, wa lākīn yanāluh-ul-taqwā minkum.* “ Their (the animal’s) blood and flesh never reach God ; what reaches him is your piety and temperance.” But the animals are also a good property of man ; if they be spent in the name of God, it will be an evidence of our love towards Him. This is an ancient custom that can be traced in all religions and all over the world. It appears from the Vedas that the predecessors of the Ariyans used to sacrifice horses and cows. The Kshattrians are allowed to eat flesh in the Shastras of Manu. With the exception of few, all Hindus use it in eating and offer it as sacrifice to their idols. Indeed, the founder of Bodh religion used to abstain from taking it as food in order to control his passions. A number of Hindus has made this habit of Buddha as part of their religion. Even the vegetables, though inferior to animals, have life and sense, how unjust it is then to kill the vegetables and not to hold it as sinful, whereas the life of the animals be held sacred, even in time of need ; and more than that, to kill mankind who are superior to all, in battles be considered as lawful.

(7) The Qorān allows to keep several wives together and to have countless female slaves which is licentiousness.

*Answer.*—Nowhere in the Qorān a permission is given to lead a licentious life or a life of unlawful lust. It announces to have one wife only, and if there may arise some need to have more than one, the one is allowed to have them, provided the equality of rights be strictly preserved. This permission is needed to protect the social life and the chastity of man, as I have proved above. The question of female slaves has just been explained. No religion





orders to keep one wife only, neither the Shastras of the Hindus, nor the Old Testament, nor the Gospels; it is merely a custom in Europe based perhaps on some prudent measure.

(8) The objections raised against the pure conduct of our holy prophet are these :—(1) To marry Zainab, the wife of his adopted son. (2) To permit his followers to keep only four wives, while justifying himself in having more than nine at a time. (3) To wink at the murder of his enemy, a Jew. (4) To put mercilessly many Jewish families to the sword and to take possession of their properties.

*Answer.*—No objection, either according to the Mohamadan Law, or with regard to public opinion, or in conformity to reason, can be raised in opposition to the marriage of Zainab. It being as a special case cannot be looked upon as liable to question. When it is universally acknowledged that there ought to be a distinction between the public and the president, between a subject and its king, between a leader and his followers, and the same distinction demands to specialize the orders of a magnate, which orders recently educated persons believe to be true, then what difficulty does there arise with regard to our prophet and what objection can be raised against his person if we hold his as a special case? Further, we must see, whether this special case was for some religious benefit which could be obtained chiefly through his own sacred person or was it for the gratification of his animal desire or to lead a licentious life. An ill-natured enemy can find fault in every virtuous act and can show truth in a bad light. When history proves that after the time he migrated to Medina, he had passed the prime of life, had continual attacks of his country-men, difficulties of every kind had opposed him and he had a small body of helpers and companions whose sole connection or relation with the prophet was the high opinion they held about him and his true reli-





gion, then it is quite unreasonable to believe that a wise man as he was, would cause the small body of his followers to be distrustful of him, by gathering means for the gratification of his sensual desires. The fact is that, his marriage with Zainab was to extend the religious instruction of women for which, in view of the expenses of female teachers and of their attendance to him openly and privately, nothing better or more useful than marriage could be devised. Many words of the Qorān indicate the truth. In social reform women were more particularly taken notice of. Therefore, in connection with their society, verses on swearing about honey, etc., are revealed in the Qorān whereupon an imprudent man says that, as it treats of domestic affairs, it is not therefore an inspiration.

In answer to the last part of the objection, that is, he caused his enemy, a Jew, to be killed secretly, I beg to say as Islām treats also of good government, on the requirement of which, I have treated at full length, what else could be done towards a wicked and perfidious enemy who would not abide within law or an agreement; on the contrary, at the time of outside disturbances to be ready to take his life. The prophets who appeared in durvesh-like appearances, to whom the great burden of government and control of nations was not assigned, were indeed free from all such things. To compare them with those who had to govern people and to hold this freedom as a superiority over the first class of the prophets is quite wrong and an unfair judgment.

(9) The elegance of language which the Qorān claims for itself does not really exist. Wrong ungraceful phrases, omissions and changes are found in it.

*Answer.*—It is because the objector is mistaken and is unacquainted with the principles of eloquence that he counts metaphorical language as a defect. I have already explained all this.





(10) The objection is raised that the New and the Old Testaments have been abrogated and changed. But the various readings and the abrogation of the Qorānic verses and the loss of some of its verses at the time the Qorān was compiled is a proof that the Qorān was abrogated.

A detailed and satisfactory answer to this objection has already been given in this book and an opponent has no chance to talk more about it.

(11) Islām is not an inspired religion, the eloquent prophet of Arabia having taken some facts and teachings from the Jews and the Christians, some from the Magicians and some from the rituals of the Arabs has founded it. See a certain story in the Old Testament, such a teaching in the Gospels, a certain one in the sacred book of the Magicians and so on.

*Answer to the above.*—When Islām itself declares that it is not a new religion, it is the same prophetic system which in lapse of time had been changed by people according to their thoughts and rituals ; it was found in the abrogated form among the Arabs, the Jews, the Christians, the Magicians and other nations and their books, was it then possible not to find traces in the aforesaid nations and records ? Indeed they ought to be found in them which is a proof of the Qorānic truth, not of its falsehood. If this be held as falsehood, then neither Christianity nor any other religion can be free from such a theft. Traces of their religion are found in other systems and nations. In short, there are other objections against Islām which are so weak and trifling that I pass them over as quite unworthy of notice.





## CHAPTER III.

## SECTION I.

It must be borne in mind that in many places of the Holy Qorān mention has been made about the Pentateuch, the Gospels, the Psalms and the Abrahamic records, and a good deal has been said in their praise, their truthfulness and their being divine records. Some subjects of the Qorān have also been referred to them. Therefore, all Moslems are bound to believe in them as inspired records; because, to consider all the prophets and all the divine books without a distinction between them as true and faithful pioneers of the divine truth, is a particular share or part of Islām only. It is therefore necessary to give a brief account of them, in order to let our readers know that the books passing by the aforesaid names and found recently in possession of the Jews and the Christians are the same as spoken of in the Qorān or different from it.

The Jews and the Christians call all their sacred books together by a general name of *the Bible*, a Greek word meaning *the book*. Again, the whole code is divided into two parts :—*The first part* which consists of ancient records is called the Old Testament, *the second*, the New Testament. As we call the Qorānic verses *āyāt* plural of *āyat*, so they call them verses. The first part comprises the following books :—The Book of Genesis which treats of the creation of the universe in historical order from the time the heavens and earth were created to the time of Moses.

(2) *Exodus* which treats of the Israelites leaving Egypt together with some other subjects.





(3) *Leviticus* in which teachings about sacrifice, retaliation of murder and the lawfulness or the unlawfulness of animals for food, etc., are given.

(4) *Numbers*—In which the numbers of the tribes of the Israelites together with some other subjects are treated of.

(5) *Deuteronomy*—Which treats of the division of Palestine and some other subjects of less importance. These five books are called the Pentateuch (*Taurāt*) which is nearly as big as the *Bostān* of Saadī.

(6) *Joshua*. (7) *Judges*. (8) *Ruth*—A pamphlet of 6 pages giving a story of Elimelech and his wife Naomī. (9) I. Samuel. (10) II. Samuel. (11) I. Kings. (12) II. Kings. (13) I. Chronicles. (14) II. Chronicles. (15) The First Book of Ezra. (16) The second Book of Ezra which is named also Nehemiah. (17) The Book of Job, which treats of miseries that had befallen Job and of the patience with which he endured them. All the aforesaid books are histories of the Israelites which are full of the accounts that are opposed to one another.

(18) *Psalms of David*—Which treat of the petitions and praises of God. (19) *Proverbs of Solomon* in which good advices and admonitions are given. (20) *Ecclesiastes*. (21) *The Song of Songs*. A small treatise of six or seven leaves consisting of love-songs or rather containing some immodest words. (22) The Book of Isaiah, a Prophet. (23) The Book of the Prophet Jeremiah. (24) The Lamentations of Jeremiah which consists of 7 or 8 pages only. (25) The Book of Ezekiel. (26) The Book of the Prophet Daniel. (27) The Book of the Prophet Husea. (28) The Book of the Prophet Joel. It is only of four pages. (29) The Book of the Prophet Amos of 8 pages only, treating of some prophecies. (30) The visions of Obadiah in one page. (31) A small treatise of 3 pages giving some account of the Prophet Jonah. (32) An inspira-





tion of Micah given in 8 pages. (33) An inspiration of the Prophet Nahun concerning the City of Nineveh in four pages. (34) An inspiration of the Prophet Habakkūk in four pages. (35) An inspiration of Zephaniah in four pages. (36) An inspiration of the Prophet Haggai, during the reign of Darius, the King of Persia in one page. (37) Zechariah's inspiration in the reign of Darius in 16 pages. (38) An inspiration of the Prophet Malachi in four pages, in which a prophecy about the advent of Eliah is given. He lived four hundred years previous to Christ. All these books are sometimes spoken of as *Taurāt*. These 38 books are those that are unanimously held by the Jews and the Christians as their sacred books. But the Samaritans believe in the *Taurāt* (the Pentateuch) only, that is, the first five books of Moses, the Book of Joshua and the Judges, and reject the rest. All these books are in Hebrew, an ancient language of Judea. The Jews may have named them in Hebrew differently from the names I have given. Translations of these books have been prepared in Greek, Latin, Arabic, and many other languages. I have only a copy of the Urdū Bible printed at Mirzāpore in 1869.

The Christians put in the Old Testament nine other books concerning the acknowledgment or non-acknowledgment of which their learned men of the past and the present times differ much, as it will appear just now to our readers. The nine books above referred to are these :—(1) The Book of Astor an interesting story of nearly 10 pages about Esther, a Jewish lady whom Ukhsweras the king made his wife and queen, when he became exasperated at his desert-queen and made her cousin Mardakī who was also her guardian as his prime minister for one of his acts of good-will and killed Hamān, a bitter enemy of the Jews, together with his wife and children. This story is counted by the Christians as a part of the inspired books. (2) The Book of Baruq. (3) A part of Daniel's Book





(4) The book of *Tobias*. (5) The Book of Judith. (6) The Book of Wisdom. (7) Ecclesiasticus. (8) The first Book of Maccabæus. (9) The second Book of Maccabæus. The Jews hold all these books as spurious and full of false fables ; but the Christians accept them as inspired records.

The New Testament contains these books :—

(1) *The Gospel of St. Matthew* compiled by Matthew, a disciple of Christ in which he gives a history of Jesus from the time of his birth down to that of his death. (2) *The Gospel of Mark* in which the history of Jesus from the beginning to the end has been given on the authority of others ; because Mark was not directly a disciple of Jesus but of Peter, the disciple of Jesus. This is why Peter in Chapter 5 of his first epistle calls him his son. He was by birth a Roman and his Gospel was written in Latin from which it was translated into the Greek and the Syrian languages. (3) The Gospel of Luke is also a history of Christ. Luke, having heard from others, has compiled it into a book-form ; but, neither he nor his teacher Paul was a disciple of Jesus, as he himself declared in the beginning of his book. For as much as many have taken in hand to draw up a narrative concerning these matters which have been fulfilled among us. “Even as they delivered them unto us, which from the beginning were eye-witnesses and ministers of the word. It seemed good to me also, having traced the course of all things accurately from the first to write unto thee in order, most excellent Theophilus.” (4) *The Gospel of John* in which the disciple gives the life of Jesus from the beginning to the end and the last phrase of which is this :— “There are also many other things which Jesus did, the which if they should be written every one, I suppose, even the world itself would not contain the books that should be written.” These four histories—about the time of which





there is a great difference\* of opinion among the learned Christians—are called the four Gospels. (5) *The Acts of the Apostles*—It is a small history of disciples which speaks of how they went to certain cities where they worked miracles and wonders before the people and bore troubles and persecutions from the hands of their enemies. Who was the author of Acts is still unknown. Very likely they were written by the person who was the author of the Third (i.e., Luke's) Gospel; because, in the commencement he says :—“The former treatise have I made, O Theophilus, concerning all that Jesus began both to do and to teach, until the day in which he was taken up.” (6) The epistles of the disciples and of the non-disciples, a detail of which is this—13 epistles of Paul. The first epistle of Peter. The first epistle of John. With the exception of a few phrases, all these books that are 20 in number, are acknowledged by a greater part of the Christians as their sacred books; but there are seven others which were rejected by the ancient Christians and are held as a part of their sacred records by recent Christians. (1) Paul's first epistle to the Hebrews. (2) Peter's II Epistle. (3) John's II Epistle. (4) John's III Epistle.

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\* 1. The commentator Mr. Horn having accepted that the time the Gospels were written is not exactly known to us, writes in his commentary Vol. IV, Part II, chap. 2, that the first Gospel was written either in 37 or 38 or 43 or 48 or 61 or 62 or 63 or 64 A.D. The second Gospel was recorded at any time that passed from 56—65 or very likely in 60 or 63; the third in 53 or 63 or 64 and the fourth in 68 or 69 or 70 or 97 or 98.

2. Injil is a corruption of the Greek word *Ingleel*, which signifies “to give good-tidings and to preach.”

3. The name of the 12 disciples of Jesus are these :—(1) Simon, who is styled Peter. (2) Andrew, brother of Peter. (3) Jacob, the son of Zebedee. (4) His brother John. (5) Philip. (6) Bartholomew. (7) Thomas. (8) Matthew. (9) Jacob, son of Levi. (10) Levi, who is also called Thaddi. (11) Simon the Canaanite. (12) Judas Iscariot. Besides these, there were some other men and women, as Mary Magdalene, Salome and Mary, mother of Jacob, who were sincere friends of Jesus.





5) Jacob's Epistle. (6) Juda's Epistle. (7) The Apocalypse of John.

It must be known that by the order of Constantine a meeting of learned Christians was held in the city of Nice 325 A.D. to discuss about the doctrine of the Trinity, the divinity of Christ and also about the books which were held of doubtful character. The learned meeting, after many discussions and deep researches, passed an order that the Book of Judith is only to be accepted and the rest of the doubtful ones to be rejected. This appears in the Introduction of St. Jerome's work. The next meeting was held at Laodicea in 304 A.D. This meeting in addition to the book of Judith accepted seven other books the names of which are :—The Book of Astarte. (2) Jacob's Epistle. (3) II Epistle of Peter. (4) Both Epistles of John. (6) The Epistle of Judah. (7) Paul's Epistle to the Hebrews. The Apocalypse of John was left doubtful. This order was proclaimed everywhere by means of notice. In 397 another meeting was held at Carthage. In addition to Augustine who was held as one of the greatest learned men of his age, 126 other men conspicuous for their learning took part in it. This meeting having agreed upon the order of the previous ones added these seven books to the list of their sacred records. (1) The Book of Wisdom. (2) The Book of Tobias. (3) The Book of Barak. (4) Ecclesiasticus. (5) and (6) both books of Maccabæus. (9) The Apocalypse of John. This meeting held the Book of Barak as a part of Jeremiah ; because Barak was really his successor and substitute. After this three other meetings called Trellus, Florence and Trent were held which adhered to the order of the previous meetings of Carthage. They, however, put aside the Book of Barak from the list of their sacred books. In short, all these books for nearly 12 centuries were acknowledged by the Christians as their sacred books, till at last a new sect called the Protestant





arose which rejected and held as spurious the Book of Barak, the Book of Tobias, the Book of Judith, the Book of Wisdom, Ecclesiasticus and both books of Maccabæus. This sect held also some chapters of Astarte as part of Apocrypha for there were really 16 chapters in this book of which nine chapters and some verses of the tenth they receive as true and all the rest they treat as Apocryphal. Now, my readers, you might have come to know the investigations of the Christian learned men and the reason why they differ concerning the genuineness of their sacred books.

## SECTION II.

Before I discuss the truth of the aforesaid books, I wish to tell you the original books were lost and that you should not wonder about it. The learned Norton says that "writing was nearly unknown during the time of Moses." The truth of this statement is more strictly confirmed when we consider that (1) There was no paper at all in those days; several hundred years after Christ it was invented and the art of writing became current. A history printed in 1850 in London at the Press of Charles Dillon says that "in former times letters were engraved on boards with large needles. Afterwards, the Egyptians, first of all, began to write on the leaves of the Papyrus tree. Then in the city of Pergamos a lettuce paper was invented and in the eighth century cotton and silk-paper was prepared." (2) The Old Testament printed in 1835 says that the whole Taurāt was clearly written on the stones of the altar. The Persian version printed in 1845 runs thus:—*Wazānjā bar sangahā nuskha-e-Taurāt-i-Musā rā ki dar huzūr-i-Banī Israel nawishtā būd, nawisht.* Although the Christians according to their usual habit have substituted the





and Taurat with the word commandments, still what have to prove is quite apparent that paper was hardly used in those days, particularly big books like the old Testament were perhaps seldom found among all the nation, more than one or half of the M<sup>S</sup>., and the custom of committing it to memory was not at all. Therefore, Moses had given the copy of the Pentateuch (which was held as a divine book or which was revealed to him, through Gabriel, word by word, or which he himself wrote by inspiration (be it what it may) to his learned successors who put it carefully in the covenant ark. Every seventh year the ark was opened and the Jews were in the habit of hearing herefrom on their feast-days. This custom continued to the time of Joshua. During their revolutions, while they sometimes turned as idolators and sometimes became pious, they lost their sacred books. Though we cannot exactly fix the exact date, there is, however, no doubt that it was lost before the time of Solomon, because, when he opened the ark, there were, then, found only two tablets whereupon the commandments were recorded as it appears from I King, 8, 9. After Solomon the kingdom of Israel was divided into two divisions, both of which were so rigidly given up to idolatry and infidelity that during the reign of Ahaz altars were constructed everywhere for the idol Baal, and the gates of the Holy Temple were closed. During these days the Temple was twice attacked. One time the King of Egypt overran the Holy Place, looted, destroyed it and carried away all the things which were in it. Afterwards, an apostate king of Israel again attacked it and did what his predecessors had done before. In short, after the time of Solomon for nearly 400 years several idolatrous and apostate kings undertook to destroy Moses' religion, though in the midst of these revolutions two or three pious kings did also appear. But in the reign of Manasa atheism and idolatry spread so exces-





sively that images and idols were kept chiefly in the Temple of Jerusalem, till at last Uzziah, the son of Ammon, ascended the throne and having sincerely repented of idolatry inclined to revive the Mosaic religion, made a good search for getting a copy of the Old Testament ; but found no traces of it at all. However, in the eighteenth year the priest Khilqiah claimed to have found a copy of the Pentateuch hidden in the Holy Temple and through Sataphen a scribe, gave it to Uzziah, who after hearing it became very sorry at the sinfulness of the Israelites. How it is we do not understand that, notwithstanding all kinds of good searches, neither Uzziah the king, nor any other person could find the copy of the Pentateuch in the temple, but Khilqiah obtained it. Hence it is quite certain that during the long space of 18 years he went on gathering the events and stories which had connection with Moses. When he got it all done, he proclaimed to the public that he found it hidden in the temple. When the king died and his son ascended the throne, he turned apostate and spread atheism. But shortly after this, an Egyptian king caught him. Next to him, his brother Yahoyakin sat on the throne and turned as an apostate to the Jewish religion. After his death, his son Jehoiakim came to the throne. Then Nebuchadnezzar, the king of Babylon, came up to his country, took him as captive, destroyed the Holy Temple and placed his uncle Zedekiah in his place. When Zedekiah also rebelled against Nebuchadnezzar, he, for the second time, attacked the land and completely demolished the Holy Temple. Thousands of the Israelites were put to the sword ; numberless people were made slaves and the cities Galleli and Jerusalem were also razed to the ground. In these revolutions the Pentateuch (if it be granted that the original Pentateuch or very likely the work of Khilqiah was still preserved) and all other books were lost altogether from the face of the earth. Ahl-i-Kitāb, I mean





e Jews and the Christians, agree upon this fact. After  
is, the prophet Uzair who lived 456 years previous to  
rist, whatever he wrote according to his memory the  
hristians and the Jews call the Pentateuch, and which,  
ough not free from mistakes, was also lost when Antio-  
us attacked and destroyed the land. How is it that  
e Taurat which Ezra had prepared, was not free from  
mistakes? Because in I and II Chronicles, which, ac-  
ording to the Christians and the Jews, he wrote with the  
elp of Haggī and Zecheriah, he differs from Taurat con-  
cerning the number of the children of Benjamin. The  
number he gives in the Pentateuch, by mistake is 10,  
while in the Chronicles, he gives it sometimes three and  
sometimes five. The attack of Antiochus on the Holy  
Land took place 161 years prior to the time of Christ and  
lasted for 3½ years, as it is apparent from histories which  
treat of the time. Maccabæus I, Chap. I, says that Antioch,  
King of Europe,\* came up to Jerusalem, burnt all the books  
of the Old Testament and passed an order that whoever  
has these books in his possession and celebrates a ceremony  
according to the Laws of Moses, will be put to death.  
Three times, every month, house-searches were made for  
the aforesaid purpose. Mr. Mills of the Catholic Church  
writes in page 115 of his book which was printed in 1884  
at Derby, that learned men agree upon this that the original  
copy of the Pentateuch and likewise of the Old Testament†  
were lost, at the time Nebuchadnezzar destroyed the city

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\* The King of Italy, whose capital was Rome. It was a very powerful  
ngdom of Cæsar's, who ruled Egypt, Syria and all Europe. All Cæsars  
ho lived prior to Constantine the Great were idolators and were bitterly  
posed to the Jewish religion. Jesus was born in their reign. Syria and  
e Holy Land were a part of their empire. By the order of the Governor  
d on the back-biting of the Jews, Jesus was caught and, as the Chris-  
ins say, was crucified.

After this, the disciples of Jesus and their followers, the pious Chris-  
ins, were persecuted to such an extent that one shudders at hearing it.





of Jerusalem and the Holy Temple, and the true copies of these books which were prepared by Ezra were destroyed in the revolution of Antioch, the king of Italy. In such case, there was no other course left to acknowledge the books than the witness of Christ and his disciples. It is judgment not based on reasonable propositions, to say that between Ezra and Antioch there is a space of seven hundred years, that during this time a great number of books might have been spread, that the murder of the Jews, chiefly of Judea, cannot be the cause of the loss of their sacred books, and that if a king were to burn the Qorāns in Turkey and Arabia, how could he be said to have done so in Persia, Afghanistan and India, because even if it be granted that the Old Testament did exist in that age there could not have been more than one or two copies only. There was no press to multiply the number of books to hundreds and thousands, nor was there paper to write

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To bind living persons with red hot iron-bars or to put them into fire or to cause wild beasts to tear them to pieces was an ordinary affair of the day. During the reign of one of these Caesars, a few pious Christians called As-habi-Kahf (people of the cave), had concealed themselves in a cave. In these days of disturbance, it is not unreasonable, if the original Gospel revealed to Jesus might have been lost. It is very likely that after the death of Jesus, people began to write his life and other facts connected with his followers which they called the Gospels.

† The truth of my statement can be ascertained by the fact that when Nebuchadnezzar annihilated the Old Testament that had come down to the Jews for hundreds of years, so that if there would not have been Ezra, no trace of the book, in accordance with the statement of Ahl-i-Kita would have been found on the face of the earth, then the time of 400 since the attack of Antioch passed and the Jews during that time had obtained the prosperity they had in their early ages. Therefore, it is impossible to consider that hundreds and thousands of copies of Taurat might have spread among the Jews and reached from East to West, it is right to pass the opinion about the books that they cannot be annihilated during the disturbance of Antioch. As Nebuchadnezzar destroyed Taurat of 1,000 years, much more than it was possible for Antioch to destroy Taurat of 400 of Ezra, during the assaults which lasted continually for three years and-a-half.





hundreds of manuscripts, nor was the art of writing extensively current. A very small country belonged to the Jews. They had not spread all over the world at that time. So to compare them and their book with the Mohamedans and their book the Holy Qerān is quite unreasonable. The truth of my statement will be manifest to my readers when they consider that, while the sacred records revealed Abraham and other prophets were lost, it is not wonderful that many of the books named after the prophets of the Israelites, the references of which are hitherto found in the Old Testament, might have been lost from the face of the earth, during the aforesaid revolutions. The names of the books are these: (1) The Book of War of the Lord, a reference to which is found in Numbers 1, 14. (2) The Book of Jashar referred to in Joshua 10, 13. (4) and (5) The three Books of Solomon, one of which contains 1,500 Psalms. The second was a History of Creatures. The third contained 3,000 Proverbs, some of which are still found; a reference to all these books is given in I King, 4, 32, 43. (6) The book on the Methods of Government by Samuel referred to in I Samuel, 10, 25. (7) The History of Samuel; The History of Nathan the prophet; The History of Gad the seer; a reference to these three books is given in I Chronicle, 29, 29. (10) The Book of Samaiyah. (11) The Book of Iddo the seer. (12) The Book of Ahijah the prophet; the Visions of Iddo the seer; a reference to the last two books is found in II Chronicle, 9, 29. (14) The History of Jehu, a mention of which is made in II Chronicle, 20, 34. (15) The Book of Isaiyah, in which the Acts of Uzziyah, the king from the first to the last were given, a reference to which is found in II Chronicle, 26, 22. (16) The Visions of Iezekiah the prophet referred to in II Chronicle, 32, 32. (17) Jeremiah's Lamentations for Josiah spoken of in II Chronicle, 35, 25. (18) The Books of the Chronicles mentioned in Nehemiah, 12, 23; Josefus, a Jewish historian points out





two other books of Hezekiah. All these books are 20 number, on the loss of which all the learned Christians and the Jews are agreed and are sorry for it. But the Christians of recent days, according to the Urdu proverb *muddaī su-gawāh chust*, i.e., "the claimant is slow in proving his claim, but his witness is so active that he exceeds the limit of the claim," forge the statement that these books were not inspired books, therefore their predecessors did not preserve them. In like manner, there were eight other books, named after Moses, some of which were used by the Christian Fathers as authority and which are now lost altogether. The names of which are these :—(1) II Psalms. (2) 2 Job. (3) Book of Visions. (4) A small book of Genesis. (5) Book of Ascension. (6) Book of Secrets. (7) Testament. (8) Book of Agreement. Hence Origen says, that Paul quotes from Genesis in Gal., 9, 5, and 16, 15; and that Juda's epistle, verse 9, is quoted from the Book of Ascension. This has been stated by Lord Turney in his Commentary, Vol. II, page 512. It is not strange that besides this, the rest of the books given above, may have been used as authority. The answer of the recent *padrees* to the effect that these books were not held as inspired is an excuse worse than sin, for the reason they give of their not being inspired is simply this that, they were historical books written by the prophets, for which there was no need of inspiration.

*Answer.*—The books, the Jews and the Christians hold as inspired records, were also written by the above-mentioned prophets, who nowhere say, that they wrote by inspiration. Besides this, what does inspiration mean in writing histories? If true facts are meant, what particularity or speciality belongs to these books alone? All true histories of the world should be held as inspired ones. If it be meant that in them nothing given on the authority of others, but that they were purely divine revelations,





then the books which are recently held as inspired ones, are not really so ; because both Luke and Mark write on the authority of others and give references in their Gospels from other historical books. We find nothing of inspiration in these books, which are not to be found in others, although the authors of the latter were also the same. Hence the *padrees* are responsible for making a distinction between both, else we will not take notice of a guess at a venture.

My readers, after you have known all this, I put before you some just arguments from which it may be quite evident that they were not written by Moses. (1) These books contain many subjects which clearly show that they were recorded long after Moses.

*Proof First.*—Deuteronomy 34 shows that several hundred years after, some one appeared who wrote them as it is given in Deuteronomy, 34, 5. “ So Moses, the servant of the Lord died there in the land of Moab according to the word of the Lord, and he buried him in the valley in the land of Moab, over against Bethpeor, but no one knoweth of his sepulchre unto this day.”

*Proof Second.*—Genesis 35, 21. And Israel journeyed and spread his tent beyond the tower of Eder. Although Eder is a name of the minaret which was on the door of Jerusalem. During the time of Moses there was no trace of it at all ; it was made several hundred years after him.

*The Third Proof.*—“ And the Lord hearkened to the voice of Israel and delivered up the Canaanites, and they utterly destroyed them and their cities and the name of the place was called Hormah.” (Numbers 23, 3.) The event referred to in the above-mentioned verse had taken place neither in the time of Moses, nor in that of Joshua ; but after the time both of them had passed away ; because





Moses had not reached Canaan, then how had he destroyed them and their cities? The commentators among the Jews and the Christians being helpless at these places are compelled to admit that these sentences were added by Ezra. But this would be acceptable had there been a satisfactory proof for it; else to name Ezra is simply a guess and is futile. He does nowhere say that certain phrases are his, nor does he mark out a distinction between his and Moses' word; all the statements are continually alike. It appears on studying the Psalms and the Books of Nehemiah, Jeremiah and Ezekiah that the method of writing books and the expressions of the authors of those ages were just the same, as they are now, that is, whenever the author writes about himself, he generally uses the first person, though sometimes also the third. But in the Pentateuch from the beginning to the end the first person is nowhere used. If the Taurat be compared with a history in which the acts of some one be given years after him, there would be no difference found between them. This is the case also with the rest of the prophets' books. Although it is difficult to quote all the places of this kind, but for the sake of example, I give here some of them. Exodus I, II, says, "and it came to pass in those days when Moses was grown up, etc. (15) When Pharaoh heard this thing, he sought to slay Moses, but Moses fled from the face of Pharaoh..... and Moses was content to dwell with the man." From the commencement to the end, all the book is written in this style. All other books ascribed to the prophets are also recorded in like manner. So in Joshua I, I, it is said, "it came to pass after the death of Moses, the servant of the Lord, that the Lord spake unto Joshua, the son of Nun, Moses' minister, saying, etc." Again, in Joshua, Chap. 2. "And Joshua, the son of Nun, sent out of Shittim two men," etc. Also, in Ruth some unknown person describes a story of Naomi, a Jewish woman's daughter-





in-law Ruth saying that “Elimelech Naomi’s husband died and she was left and her two sons and they took wives of the women of Moab, the name of the one was Orpah and the name of the other Ruth,” etc. In like manner, the style of the Book of Samuel clearly shows that it is some other person who writes the story of Samuel and who having finished the history of Hannah, mother of Samuel, says thus :—“And it came to pass that the time was come about, that Hannah conceived and bare a son and she called his name Samuel, etc.” So is the case with all the other books of the Old Testament. These books have many subjects creating defect in the Holy nature of God, His angels, and His prophets, which is impossible from divine records ; because they are for the purpose of leading men to salvation, not to darkness. Hence it is proved that they are not inspired records from God. In addition to the above, there are several other testimonies which prove that the Books of the Old Testament are not divine.

*First Testimony.*—Genesis 1, 26, says that God created man in His own likeness, and there are several other places which speak of man in the same terms. This shows that God has body and that He is changeable, though He is far from such defects.

*Objection.*—The Qorān proves God as having face and hands, etc.

*Answer.*—There is a great difference between this and the body referred to in the Bible as we have already detailed.

*Second Testimony.*—It is written in Genesis 3, 22, “And the Lord God said, behold the man is become as one of us to know good and evil. And, now, lest he put forth his hand and take also of the tree of life and eat and live for ever.” Several evils arise from these statements.





(1) There are more than one God. (2) In knowledge and perception Adam became like unto God. (3) God became afraid of the everlasting life of Adam.

*Third Testimony.*—Genesis 6, 6, says that “it repented the Lord that He had made man on the earth and it grieved Him at His heart.” This proves His ignorance and helplessness in the matter of creation.

*Fourth Testimony.*—In Exodus, Chapters 16 and 29, Leviticus, Chapter 26 ; II Samuel 7, 22, and Exodus 24, 1 ; King 22, it is given that the Lord descended the clouds and stood at the door of the Tabernacle ; that fire broke out of his mouth and smoke out of His nostrils ; that he taking a ride upon a cherubim flied up into the air ; that Israel’s seventy great persons openly saw the Lord sitting on a chair with Moses and His garment was as white as snow and the hairs of His head were as pure and clear as wool. What a category of stupid statements is all this !

*Fifth Argument.*—Genesis 32, 24, says that God wrestled with Jacob until the breaking of the day and that Jacob did not let Him go until He blessed him. Rev. Pfaunder in his *Miftāh-ul-Asrār* calls this wrestler God.

*Sixth Argument.*—Exodus 20, 5 and 34, 7 and Jeremiah 32, 18, “speak of God as visiting the iniquity of the fathers upon the children, upon the third and upon the fourth generations of them that hate Him. What a curious sort of justice it is on the part of the Lord God to punish one for the other ! *Subhan Allāhi ammā yasifūn.* “Holy is God from what they impute to Him.”

With regard to angels it is recorded in Genesis 18, 8, “and he took butter and milk and the calf which had been dressed and set it before them and he stood by them under the tree and they did eat.” When angels eat and drink, all the animal desires and lusts which are incumbent on food, ought to be found in them. Where is, then





the holiness of the angels from the desires to be found? And how can we call them as sacred and holy beings?

Now, listen to me, my readers, what the sacred books say about the prophets of God.

*First Argument.*—Genesis 9, 21, says that “Noah drank of the wine and was drunken and he was uncovered within his tent,” and his sons covered the nakedness of their father.

*Second Argument.*—It is written in Genesis 19, 33-36, that Lot after drinking wine committed adultery with his two daughters and this happened twice.

*Third Argument.*—Jacob putting “the skins of the kids of goats upon his hands,” told a lie and to deceive his father gave his name as Esau. All this story is given in Genesis 27.

*Fourth Argument.*—Genesis 34, says that Shechem the son of Hamor committed adultery with Dīna the daughter of Jacob, whereupon Jacob's son deceived Hamor and Shechem saying that they agree to give their sister in marriage to him, on condition that every male of them be circumcised. So when all the people were circumcised and the sons of Jacob availing themselves of this chance, prevailed against the poor people, cruelly put them to death, plundered their property, enslaved their wives and children; but Jacob far from prohibiting his children to do this, did not even express his displeasure towards such a wicked act.

*Fifth Argument.*—It is in Exodus 32 that Aaron through the enticement of the Israelites made an idol of golden jewels in the absence of Moses, caused all the people to worship it and ordered them to offer sacrifices to it saying it is your God, which brought you out of the land of Egypt. It is the same Aaron who had seen the Lord God face to face, had talked with Him and had been appointed in His





house to the priest's office, still he caused others to worship idols. How shameful was this act on his part !

*Sixth Argument.*—II Samuel 11, says that David ascended the roof of his house and having caught sight of Bint Sheba, the wife of Uriah, who was then bathing, fell a-lusting after her, sent messengers for her. When she came in unto him, he committed adultery with her. So she was conceived. Then David under some pretext caused her husband to be put to death. Upon this wicked act of him, Nathan the prophet gave unto him a severe warning from God. It is the same David whose Psalms are held as part of the Holy Bible, who is one of the great grandfathers of Jesus and is a follower of God, although he was an adulterer and a deceitful man.

*Seventh Argument.*—Solomon in opposition to a strict prohibition from God, took the idolatrous women of the Moabites, Ammonites, etc., as his wives, turned so licentious that he gathered 700 wives and 300 concubines, and lastly he clave so much unto these in love, that they turned away his heart after other gods, built temples for them and turned a heretic, in the last part of his life. (I Kings 3, 12.) It is the Solomon whose proverbs and Song of Songs are held by the Jews and the Christians as parts of the inspired records, concerning whom God had said "Lo ! I have given thee a wise and an understanding heart, so that, there hath been none like thee, before thee, neither after thee, shall any arise like unto thee." In short, there are many other proofs of this kind in support of my statement that the sacred books of the Ahl-i-Kitāb are not inspired and divine and therefore should not be trusted.\*

*Fourth Reason.*—These books contain subjects which are opposed to one another and which are far from being

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\* In the Qorān, God expresses His Holy nature, the angels and the prophets as free from such defects.





held as parts of inspired records, and it is evident that one of the two opposite statements must be wrong. The commentators of the *Ahl-i-Kitāb* being helpless at such places have to say that they are errors of copyists which they call various readings. But these various readings (Rev. P. Pfaunder accepts in His Discussions printed at Akbarabād) exceed the number 100,000, since he writes in his book page 53 that Griesbauch counts the erroneous places to be 150,000. In *Cyclopedia Britannica*, Vol. 19, under the heading of Scriptures, it is given that the learned Menstien holds the aforesaid errors to be more than 1,000,000. Now, when these great investigators of truth agree that there are errors in the Scriptures, then, what importance and weight can be attached to the denial of the Christians and the missionaries of recent days?

Now, in order to prove the abrogations (*tahrīf*) in the Scriptures we need not quote the erroneous places, nor ought we to discuss the question at full length, in answer to Imād-Uddīn's statements. (1) That they are the errors of copyists and not intentional changes; and (2) that ten or twelve fictitious things cannot render the whole book spurious.

He further says :—What harm if contradiction happens in one or two places? And what difficulty arises if one place differ from the other? The sense is the same. (3) How do these objections prove abrogation? (4) Maulvī Rahmat Ullah does not seem to understand the sense of the expressions. If it be supposed that the oppositions exist in them, what defect can they produce in the Scriptures? All these answers are so poor and weak that every wise and intelligent person begins to think that these books are truly fictitious writings.

*Fifth Reason.*—The style of these books is immodest and entirely unenlightened and quite unfit to satisfy the spiritual desires of the soul. They are good prescriptions





to aggravate licentious propensities and Satanic thoughts, a few of which as specimens of the rest, I quote here for my readers.

In Isaiah 42, 14. God's Word stands thus:—"I have long time holden my peace; I have been still and refrained myself; now I will cry out like a travailing woman; I will gasp and pant together." Again, in the Lamentations of Jeremiah 3, the Lord God has been represented as a bear and a lion. In Ezekiel 23, "the word of the Lord came again unto me saying son of man there were two women, the daughters of one mother. And they committed whoredoms in Egypt; they committed whoredoms in their youth; there were their breasts pressed and then they bruised the teats of their virginity. And the name of them were Ohola the elder and Oholibah her sister; and they became mine and they bare sons and daughters." In Jeremiah 3. "They say if a man put away his wife and she go from him and become the wife of another man, shall he return unto her again, shall not that land be greatly polluted; but thou hast played the harlot with many lovers yet return again to me." Let it be granted that the sense taken here is different from what it seems to be; still the language is immodest and the words defective. Again, in Isaiyah 23, 17. "And shall return and shall play the harlot with all the kingdoms of the world upon the face of the earth, and her merchandise and her hire shall be holiness to the Lord. It shall not be treasured nor laid up; for her merchandise shall be for them that dwell before the Lord to eat sufficiently and for durable clothing." How pure and lawful property was given for the expense of the pious people! Is this what they call inspiration. Again, Ezekiel 23, 19, 20. "Yet she multiplied her whoredoms remembering the days of her youth, wherein she had played the harlot in the land of Egypt. And she doted upon her paramours, whose flesh is as the flesh of asses and





whose issue is like the issue of horses." Again, in the Song of Songs 4, 10. "How fair is thy love, my sister, my bride." There are lots of indecent comparisons and statements like these in the Scriptures, at the study of which pious women must surely lower their eyes for shame.

*Sixth Reason.*—With regard to the authors of these books and the time they were compiled, the Jewish and the Christian investigators are of quite different opinions from which it appears that it is simply a guess at venture that these are held as productions of the prophets; no satisfactory or a reasonable proof can be given for it. It is only conjecture. Concerning the Pentateuch a statement of Alexander Gidious has been quoted in the Cyclopaedia Penny Vol. X, which stands thus :—There are three points that I have come to know with certainty. (1) The recent Pentateuch was never written by Moses. (2) It was written by some one else in Canaan or in Jerusalem long after Moses. (3) It was not produced before the time of David. With regard to the Book of Joshua, there is also a great diversity of opinions. Some call it as the production of Joshua. Dr. Lightfoot holds it to be written by Fenehaus and Mr. Colvin by Ezra, and Dantal by Samuel and Mr. Henry by Jeremiah. In like manner, about the Book of Judges there is a great difference of opinion among the learned men. Some hold it to be by Ezekiel, some by Jeremiah and some by Fenehaus, though there is a space of nearly nine centuries between Ezra and Fenehaus. This is why the Jews being helpless in this matter, consider it as produced by Samuel. Concerning the Book of Ruth there is also a great difference of opinion among the learned men. Some call it as production of Ezekiah, on which supposition it cannot be considered as inspired one. Others call it the work of Ezra. The Jews and many Christians consider it to be written by Samuel. *Catholic Herald*, Vol. 7, page 205, says that the Book of





Ruth treats of the family troubles and affairs and the Book of Jonah is simply a story, *i.e.*, both are not to be trusted upon. With regard to the Book of Nehemiah learned men differ much; many of them call it as the production of Nehemiah, and Chrysotem, etc., consider it to be written by Ezra. But as it contains an account of Darius the King of Persia who lived a century after the time of Nehemiah, therefore, being helpless at this, call it a fictitious book written in after-time by some one else and named after him. Also concerning the Book of Job people differ much. Michael and Bishop Stock, etc., are of opinion that Job is a supposed name, not a real person and the book is a fable. Those who hold Job as a real person differ about the time of his existence. Some consider him as one who lived previous to the time of Abraham, some hold it to be during the time of Moses, some of Judges, some of Jacob, some of Solomon, some of Nebuchadnezzar, others hold him as one who lived during the reign of Ard Sher, the King of Persia. About the author of the book, people differ also. Some hold him to be Alyahūd, some Job, some Moses, some Solomon, some Isaiah, others suppose him to be an unknown person who lived in the reign of the King Manasse. Some call it to be of Ezekiel, others of Ezra. Learned men differ regarding the production of the Psalms. Origen and Augustine hold all of them to be written by David. Whereas Jerome and Eusebius and other learned men reject this opinion, call the author of over thirty Psalms as unknown; from 90 to 99 Psalm they consider as the production of Moses; 71 of David; 12 of Azaf, 11 of the three sons of Qūraj, 88 of Hamān, 89 of Nathan, 3 of Juduthan and 127 of Solomon. The proverbs of Solomon are also treated in the same manner. This difference of opinion has come down from a long time and is so great that Rev. Pfaunder, a representative of the Pauline religion, being helpless, has to acknowledge it in his *Mīrzān-ul-Haqq*.





*Pfaunder*s.—Although the writers of some of the Old Testament books are unknown to us, still in consequence of the witness borne by Christ and the arguments upheld in favour of the books we are certain that all of them were written with the aid of inspiration (page 54, Sec. 3, Chap. I.) In like manner, in “The End of Religious Discussions,” printed Akbarabād 1855, page 36, he says with regard to some of the books, we do not know the prophets who wrote them. Safdar Ali and padree Imād-Uddīn and other Christian writers, in answer to our objections, produce the witness of Christ and the acknowledgment of their predecessors, which we will consider further on in the next section and see whether they are right or wrong in their statements. For the present, I need not quote the differences regarding the other books, while the representative of our opponent himself accepts them to exist in these books.

For the reasons above referred to, it seems to us that this Taurat was written several hundred years after Moses by Jewish elders in which both right and wrong events about Moses are given, including some commandments of the original Pentateuch which had reached them orally or through some other books, and some stories concerning heaven and earth, etc. *Wa Allahu aalam* “The true knowledge of everything belongs to God.”

*Discussions and inquiries on the New Testament*.—In the Old Testament subjects are occasionally found of the original book and some historical events recorded by religious elders of the latter ages, all of which are named by Ahli Kitāb (People of the Book) as the work of Moses and the book which he wrote through the help of divine inspiration and gave to the Levites as it is given in Deuteronomy 31, 24. “And it came to pass when Moses had made an end of writing the words of this Law in a book, until they were finished, that Moses commanded the Levites, Take this book of the Law and put it by the side of the





Ark of the covenant of the Lord your God.” Whereas, what the Christians call the Gospels were revealed neither to Jesus through inspiration, nor were they produced by Him, nor were they compiled in his time, but long after he passed away, people collected narratives about the acts he did, the miracles he had wrought and the admonitions he had given to the Jews. The authors of the two of the so-called Gospels are those who never saw Jesus with their own eyes, one of whom is Mark and the other Luke, even more than that, the teacher and the religious leader of Luke, I mean Paul himself, had never been in the society of Jesus. Hence these two persons write things which were handed down to them orally and which have no connection with inspiration at all, as it appears from the commencing verses of their books. The other two writers, if they are the same Matthew and John who were disciples of Jesus, then they wrote some of the events they had witnessed and some, which they had heard from others. In many places of their writings wrong references are given concerning the Pentateuch and the books of the prophets, that such and such a subject is written in a certain place although no traces are found therein. Hence, these books have the same kind of connection with Jesus as Sikandar Nama has with Alexander the Great, or the Hindus’ Book Ramāin has with Ram Chandar, or Milton’s Paradise Lost has with Adam and Eve. Therefore, he who calls these Gospels as the work of Jesus is also warranted to call Paradise Lost as the work of Adam. Now, it remains to be seen whether there was really any Gospel given by Jesus himself which had been lost in the Tribulations, or whether it means simply a teaching, *i.e.*, Jesus’ teachings and preachings were called by the name of the Gospels. So far as we have considered the matter, it appears to us that during the lifetime of Jesus himself there was also a book spoken of in the Qorān, a proof of which exists in





16, 15. "And he said unto them go ye into all the land and preach the Gospel to every creature." It appears from this statement that during the lifetime of Jesus, there was no Gospel, a trace of which is found in Paul's Epistle to Galatians 1, 12. "For I make known to you, brethren, touching the Gospel which was preached by me that it was not after man; for neither did I receive it from man, nor was I taught it, but it came to me through revelation of Jesus Christ." Again, in the same chapter he warns the first Christians saying that there are some persons who want to pervert the Gospel of Christ, but if either we or an angel from heaven might cause you to hear a Gospel other than what we did cause you to hear, he might be cursed. In the next chapter, verse 14, complaining against Peter and Barnabas, he writes thus:—"But when I saw that they walked not uprightly according to the truth of the Gospel." We come to know many truths from this drawn as conclusion. (1) That Paul had a Gospel of Jesus other than the four recent ones; for the Gospels of Luke, Mark and John had not hitherto been compiled and the remark of Paul that he did not receive it through man, cannot be applied to that of Matthew, because had that been meant, it would have come to him through men. (2) That in those days also there had appeared men among the Christians who had perverted the Gospels. Now, my readers; how the Christians daresay "and what object had they in view, by interpolating the Gospels"? I give reasons to show how the Gospel of Christ was lost. (1) Because the custom of writing was very seldom practised in those days and paper was rare. The writing was perhaps done on leaves of trees or on some such materials as it appears from the statements of the historians. (2) In the second and first centuries the Christians were generally poor and in narrow circumstances and their number was very limited. Wherever the disciples of Jesus went, there some





calamity befel them. In addition to all this, the kings and emperors of the age had turned as bitter enemies to them and a general murder of them had commenced. This happened ten times to the Christians and lasted continually for 300 years. First it happened in A. D. 64 during the reign of Nero, a king of Europe, in which Peter and Paul etc., were put to death. For the second time in the reign of Diocletian. This cruel king caused a good deal of bloodshed and John the disciple was put to exile. The third time occurred during the reign of Trajan and lasted 18 years. In short, these murders had taken place ten times, in which churches were demolished and the surface of the earth was dyed with blood and books were burnt to ashes after careful search. In answer to the said question the *padrees* say that, notwithstanding the cruel treatments and persecutions, the Christians and their sacred book the Gospel had spread in many countries; then how was it probable for the books to have been lost from the world. In reply to all the said defence I declare unhesitatingly that from the time of Moses to that of Nebuchadnezzar, the Jews had gained so much prosperity, wealth and expansion of their government that the Christians had not obtained even half of that within three centuries. While the Pentateuch had been lost in one tribulation from all the surface of the earth, so that, if there had been no Ezra, no trace of it would have been found upon it, what wonder, if the poor and helpless Christians might have lost the Gospel in the fore-mentioned manner during so many awful tribulations! It is quite wrong to pass judgment upon those times, in speculation of these days, a clear proof of which is also based upon the fact that many books of the times are now totally lost as it is written in John 21, 24. "This is the disciple which beareth witness of these things and wrote these things." No trace is now found of the books the aforesaid disciples of Christ wrote. In like manner,





the preface of Luke's Gospel shows that there were also others in those days who wrote Gospels concerning the life of Jesus, an account of which is given in the commentaries of Henry, Scott, Dwali and Cherdment. Moshem the Historian in his work, Vol. I, printed in 1832, writes with regard to the Nazarenes and Abiunians, two Christian sects, that they had another Gospel in addition to what we have, respecting which our learned men differ.\*

(3) In the first century the Christians seem to have felt an inclination to write Gospels. These evangelists having perverted Christ's Gospel had tried to spread their own productions as appears from St. Paul's writing. Therefore, it is evident that many Gospels had been written in the earliest century of Christ's mission. When therefore, the original Gospel had been lost in the aforesaid tribulation, the simple-minded Christians had contented themselves with the Gospel which had, then, current. Now, I wish to discuss the four Gospels to see in what respect they are superior to others, and for which reason they may be held as heavenly and divine records and be included in the list of prophetic books? It must be borne in mind that their being as revelations depend on two conditions. (1) Their authors should be prophets. (2) Their writings should not be like common historians who having witnessed or heard certain facts put them in record, but as a distinctive mark of the prophets, they should be divine revelations free from errors, and written with the help of the Holy Ghost, else every poet's or historian's or every person's writing if it be free from evil, would be held as inspired. I also write this book with the help of divine

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\* Even St. Paul's Gospel, which was different from the Gospels of others according to which he had ordered his people to act and had cursed those who had obeyed others, does not now exist. It is very strange that among the greatest of the disciples of Jesus as Peter and others, no one had a Gospel ascribed to himself, while Mark and Luke who were the followers of the disciples have their Gospels as recognized by the Christians.





inspiration. Luke and Mark, the two evangelists, are void of the first condition, neither strong, nor weak argument can attest their prophetic mission, no book in the Old Testament record foretells of their being as prophets, nor did Jesus Christ (peace be on his soul) nor any of his twelve disciples, call them as prophets. Again, in the first place, the Christians give no credit to miracles and wonders, as it appears from Matthew 4, 24, where a statement of Jesus is found thus :—" For there shall arise false Christs and false prophets and shall show great signs and wonders, so as to lead astray, if possible, even the elect." In the second place, they wrought no miracle or wonder, nor any other sort of perfection is ascribed to them in the divine records ; but for the reason that they were taught by Paul their sincerity and righteousness is also questionable. because we have described above that Paul was accustomed to speak falsehood in religious matters and to spread his thoughts by unfair means. He was in nowise a prophet, but one who changed and perturbed Christianity. The miracles and wonders ascribed to him in the Epistles of the disciples cannot be considered as an authority, because they were written by his own disciples. If it be right, it will then be counted as a part of those miracles concerning which Christ had foretold, because, St. Paul cursed those who were the followers of the Law of Moses and taught people the doctrine of Trinity and held the Pentateuch as futile and weak, as he says in his Epistle to the Hebrews 7, 8. " For there is a disannulling of a foregoing commandment ; because of its weakness and unprofitableness." Even more than that, this man, I mean Paul, is so impertinent as to call Jesus Christ one who was cursed. (God forbid). As long as the Christians are unable to prove the genuineness of the mission of Paul together with that of his followers Luke and Mark, they cannot bring before us the Gospels of Luke and Mark and the Epistles of Paul





as an authority, because what credit can be given to their books, when the truth of their mission, nay, even their piety, is doubtful. The other two, I mean Matth<sup>y</sup> and John, are now to be examined, (1) whether they are the same Matthew and John who were the disciples of Jesus, we have no satisfactory proof.

(2) No prophecy has ever been cited about the truth of their mission, from an inspired record, nor a statement of Christ is to be found in connection with their mission, nor has a miracle or wonder ever been ascribed to them, and if it be so, it cannot be relied upon, because, Christ says "many will say to me in that day, Lord, Lord, did we not prophesy in thy name and in thy name cast out devils and in thy name did many mighty works? And then, will I profess unto them: I never knew you, depart from me, ye that work iniquity." (Matthew 7, 22—23). According to the sacred books of the Christians all the disciples were not sanctified and pious. Behold Judas who caused Jesus to be captured and himself, at last, committed suicide. Peter and others were charged by Paul as those who did not obey the Gospels. Christ, when he ascended heaven, styled all his disciples as insincere and unfaithful. (Mark 16, 14). Hence so long as it is not proved that Matthew and John are exceptions to this and that they are true prophets, we cannot accept their mission. Yes! It is true that we Moslems, according to our own investigations, call them as pious and righteous persons and treat them with great respect. The second point in connection with the truth of their mission is quite manifest, *i.e.*, they did not write these books with inspiration. Luke and Mark wrote what they heard from others, as it appears from the preface to the Gospel of Luke. Matthew and John wrote what passed before their eyes, for which there was no need of inspiration as Basobar and Liafan say that there was no need of inspiration, while the





disciples wrote what they witnessed with their own eyes, or what they heard from trustworthy witnesses. Again, according to the statement of Paul, these four Gospels should be rejected, because he cursed him who believed other than what he obtained directly from Christ. And it is quite apparent that these four Gospels are not the same he had obtained directly from Christ. If it be granted that he did, then it must be only one of them; the other three should be held as untrustworthy. In addition to the above, there are other arguments which show them as uninspired records.(1) Their writers have made many mistakes. For instance, St. Matthew in giving a genealogy of Christ, has forgotten to describe several names, in the explanation of which the commentators show very many formalities. Likewise, there are some other mistakes, a detail of which is found in Iajāz-i-Iswī and other books. There exists an error in Luke 2. "There went out a decree from Cæsar Augustus that all the world should be enrolled and in the time of Quirinus the Governor of Syria, Joseph together with his wife Mary, who was great with child, came to the city of Bethlehem to be enrolled where she was delivered of Christ." All this is quite wrong; *first*, because Quirinus was made Governor of Syria fifteen years after the birth of Christ; *secondly*, according to the description of Matthew, Christ was born in the reign of Herod, during whose life this country had not come under the control of the Roman Governors.(2) These books have a number of false subjects which have not been hitherto proved from history, nor can reason acknowledge them to be true. For instance, in Matthew 27, 50—53 it is written: "And Jesus cried again with a loud voice and yielded up his spirit. And behold the veil of the temple was rent in twain from the top to the bottom and the earth did quake and the rocks were rent, and the tombs were opened and many bodies of the saints that had fallen





asleep were raised. And coming forth out of the tombs after his resurrection, they entered into the Holy city and appeared unto many." Likewise in Luke 23, 44: "And it was about the sixth hour and a darkness came over the whole land, until the ninth hour. And the Sun's light failed and the veil of the temple was rent in the midst." In like manner, Mat. 2, 9, says: "and the star they saw in the east, went before them, till it came and stood over where the young child was." *Third reason.* There were certain statements in the Gospels ascribed to Jesus Christ, which are far from being suitable to his person. For instance, John quotes in chap. 10 of his Gospel as the word of Jesus: "All that came before me are thieves and robbers." Again, following this statement how impertinently Paul speaks of Moses: "And are not of Moses who put a veil upon his face, that the children of Israel should not look steadfastly; but their minds are hardened; for until this very day at the reading of the old covenant, the same veil remaineth unlifted. (II, Cor. 3, 13—15), and in his epistle to the Hebrews he calls the Pentateuch as weak and futile. Even more than that, Luther, the leader of the Protestant sect, speaks of Moses very arrogantly, so that, Mr. Ward in his *errata* printed in 1841, page 37, quotes from Mr. Luther's book, Vol. III, page 40, saying "we will never hear of Moses, nor see him because he was merely for the Jews. We have nothing to do with him." Again, he says, we will accept neither Moses, nor his Pentateuch; for he is an enemy to Jesus, and a master of executioners. Further on, he says, the ten commandments of Moses should be struck off, for, all kinds of heresy depend upon them; although those commandments contain very useful subjects, *i.e.*, do not associate others with God; respect your parents; do not persecute your neighbour; do not shed blood; do not commit adultery; do not bear false witness, etc., etc. Hence, according to the teaching of Luther, the Christians





might have considered as the way of salvation, to associate others with God ; to be undutiful to their parents ; to persecute their neighbours, to commit theft and adultery ; to shed blood and to speak falsehood. *Maāz Allāh*—"I take refuge in God from speaking so arrogantly." If this is what the Christians call an inspiration, we do not want it at all.

*Fourth reason.*—Such erroneous prophecies are given in their books that an intelligent mind cannot be doubtful about their falsehood. For example, Mat. 24 ; Mark 13 ; Luke 21. Christ, addressing his disciples concerning his second advent, spoke thus :—Immediately after the tribulation of these days, the sun shall be darkened and the moon shall not give her light and the stars shall fall from heaven and the powers of the heaven shall be shaken, and they shall see the Son of man coming on the clouds of heaven with power and great glory. Further on, he says, " Verily I say unto you this generation shall not pass away till all these things be accomplished." Again, the Gospel of Mark says that the people of this age shall not pass away till all this be accomplished. All the people of that age have passed away and a great many of them got tired of waiting, however, none of the things foretold, was witnessed by them. Here, it strikes me that Christ might have foretold these things about the resurrection ; but the historians or evangelists misunderstood them. In short, all the investigation about the Gospels and their inspiration should be accounted for and judged according to what has been described above. This is why the Christians of the first and the second centuries were doubtful of these books, so that the investigators Bershend and Staudlin and the Ariyan sect which lived in the second century, did not recognize this Gospel as the work of John which is near to reason, for, when people refused to accept this Gospel, then Erenius, a disciple of Policarb, never said that his master acknowledged it as the work of





John. Staudlin holds it as the work of some student of the school of Alexandria. Some *padrees* say that the school was started after the Gospel appeared. But I ask how is it proved that the Gospel did exist previous to the establishment of that school? Are we to believe the statement of a *padree* or the learned Staudlin whose statement Mr. Horn the great commentator, quotes in his book, Vol. IV, page 316, with great respect. In like manner, there was a great discussion about the other three books which, in my opinion, was quite right, for hundreds of Gospels had been compiled in these days. Untrustworthy persons after the manner of the Greek philosophers were accustomed to spread their works in the name of conspicuous and distinguished authors, so that, to the Christians are hitherto known nearly 90 other books which were held by the followers of the book's authors as inspired records. When, however, they did not succeed in their efforts and their opponents became successful in spreading their own, then the former ones became uninspired. This was why St. Paul openly made complaints and wrote a good deal about this matter. For three centuries continually, the dispute lasted among Christians, some holding a Gospel as inspired and treating the readers of other books as heretics, while others were pleased to believe other books as the Gospels\* of Jesus Christ. At last Constantine, a king of Rome, who was a very cruel man and a persecutor of persons, in order to obtain pardon for his sin and to make up for his cruelties and bloodshed, became a convert to Pauline religion, then he held a meeting

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\* The Gospel of Matthew was originally written in Hebrew. Who translated it into Greek and of what kind the translation was we do not know yet. No one has the original writing with which the latter may be compared. Now, it is quite clear from this that the loss of books was not a strange thing, because the manner in which and the reason for which the Hebrew Gospel was lost, the same happened to the rest.





in the city of Nice and established a committee of Christians to pass their resolution about the books, compelled all the Christians to believe in them and the doctrine of Trinity and expiation on the credit of which, he was himself converted and Christianity was spread by him with force. From this time this force was named among them as the conference of the elders which the Christians of recent days hold as an authority on the approval and acceptance of the above-mentioned books. A Christian minister, by name Safdar Ali, who has undertaken to prove the books as divine revelations, is obliged to confess in his *Nyāz Nāma*, page 200, that "for the aforesaid reasons, nearly for three hundred years, all the Christian communities had no knowledge of the origin of the sacred writings." Hence, whatever nominal proof or testimony they have in connection with their books hardly reaches up to the third century, beyond which what they bring is simply this that, in the writings of Ignatius and Polycorb are found subjects similar to those of these books, which were very likely taken from the latter ones. This proof is so poor and weak that we need not bring an argument to refute it; because the subjects of many of the earlier books very often correspond to those of the latter ones; no one, then, among the intelligent can claim for the latter as productions that stood earlier. In *Gulistān* and *Bostān*, not some but many subjects about preaching and teaching assimilate those of the Gospels. Now, none but a fool will say that the Gospels were taken from Saadī or that Saadī's books were current at the time the Gospels were written. In the same way, if the productions of Ignatius, etc., existed prior to the Gospels, will they be made posterior to them because of the correspondence of their subjects with one another? Nay! it happens very often, that the subjects of different books coincide, while their authors far from consulting or bearing witness to each other's subjects know nothing at all about them. If it be granted





as a witness, it will be then, for those that coincide not for all the book.

Again, it must be borne in mind that both the Mahomedans and the Christians agree upon the fact that the four Gospels are neither the work of Christ, nor were they written during his life-time, therefore our controversy with one another really ends here ; for the Gospel which the Moslems believe in, and which is spoken of in the Qorān, is what was revealed to Jesus, through the Holy Ghost, just as the Pentateuch, the Psalms and other books of the prophets were revealed. Still, as the Christians confess that these Gospels, though not revealed directly to Jesus, are also inspired and are the writings of the apostles, therefore, we have to discuss them also. Although we made a good search on this point, but found it wrong from many reasons and got no proof on the part of the Christians, except that they put in implicit faith on them. Yes ! we do admit that there are subjects in the recent Gospels taken from the inspired writings, and that after the death of their authors, numberless mistakes and interpolations intentionally or unintentionally have been made, the number of which, according to the statement of the learned Christians reaches that of thousands, a detail of which is given in Izhār-ul-Haqq and other books and a confession of which has been made by Dr. Pfaunders also. Yes ! it is a different thing that he implicitly calls these abrogations as "*various readings*," i.e., mistakes of the writers. We do not say so ; but the meaning or object is the same. There is another point here which ought to be kept in memory, that is, when the Moslems prove the abrogations of these books, they mean to say that they were not recognized by the learned Christians of the early century as inspired record, or that learned men did not accept the work of those to whom they were ascribed or something of a like nature. In addition to the above, the authors of Iajāz-i-Iswī and other books point out also





the sentences\* which have been held by the Christian investigators as fictitious expressions. In answer to the first objection, the Christian ministers say that it has no connection with abrogation. By this it cannot be proved that changes were made therein. Rev. Pfaunder together with his followers, Imād-Uddin and Safdar Ali, also say so. Not I alone, but all intelligent persons helplessly laugh at this answer. This answer is just like what a fault-finder with a horse might say Behold ! it is dead ; it is of no use to any one. In reply to which the owner might say, it is of no consequence to utter thus ; show me a defect in his feet and tail, etc. Here the stupid owner does not understand that the object of the fault-finder is satisfactorily proved, while the principal thing is wasted, where are its branches to be found ? that is, when the horse itself is dead, the question of its defects is altogether removed. In answer to the second point, they say, well, if some expressions be proved as fictitious additions, what difference does it make in our religious principles ? How can the whole become unreliable ? What connection has this question with prophecy concerning Mohamed ? (Peace be on his soul.) Dr. Pfaunder and his two followers always write in their works after the aforesaid manner and use taunts and ironies on every occasion. Yet this answer is more futile than the first one. O ye ! religious ministers, think over it a little and consider.

\* The Holy Qorān speaks of the Jews changing words of their books from their places. *Yuharrifūn-al-ḥaṣimā an mawāḏiḥihī*. There are some other verses of like nature about the comments of which learned Moslems differ. Some take it to mean that the Jews did not make changes in their books, but simply to deceive others were in the habit of reading what was not in them. Others say that they made abrogations in their books for some secular end. Be it what it may, it was said about the Jews of Medina. Let this verse alone, not only the Jews but the Christians were also accustomed to make changes in their books. If this verse had not been revealed, even then, according to their own acknowledgment, they are liable to blame. Our claim is not based on the Qorānic verses but on facts. Therefore, the difference of commentators on the comments of this verse does not at all interfere with our claim.





When four or five passages are proved to be fictitious additions, the whole book becomes unreliable, though, according to your statement, they might not interfere with the principles of your faith. What guarantee can there be given by the principles of your faith were not based on the spurious additions? In short, for the incredibility of a book or a bond the least doubt is sufficient, much more than hundreds of spurious expressions. When such is the case with the four Gospels, what credit can, then, be given to the Epistles of Paul? in which the doctrine of Trinity, the incarnation of God and the rejection of the Law of Moses—heretical subjects, are taught which according to theologians and rationalists ought to be entirely rejected. The epistles of Peter together with others are also void of the characteristics which are a necessary part of a divine record.

### SECTION III.

God commends the Pentateuch, the Psalms and the Gospels in many places of the Qorān and speaks of them together with the writings of Abraham and Moses. He shows the Qorān as the book which testifies the sacred records, so that, in one place, He plainly says *Mussaddiq-al-limā baina yadaihi*—that this Qorān “attests the truth of the previous writings.” He speaks of the Pentateuch in such terms as “the Book of Light,” “the principal book,” “the book that makes distinction between good and evil,” “the blessing and the mercy of God.” With regard to Jesus, He says *Wa ātaināhul-Injīlā*, “I gave him the Gospel.” In like manner, He says *Wa atainā Dāuda Zabūrā*—“We gave Psalms to David.” Again, it is recorded in *Sūra Baqra* (Cow) *Wa la qad ātainā Musal-kitābā*—“We gave the book (the Pentateuch) to Moses.” In several places He emphasises to believe in the aforesaid books. *Yā aīyuh illazina āmanū b-illāhi wa Rasūlihī wal kitāb-illazī nazzala ilā rasūlihī, wal kitāb-illazī unzila min qabl.* “O Moslems,





believe on God, His Messenger and the book that was revealed to his Messenger and the book that was sent down previously." Again, in the commencement of Sura Baqra regarding the faithful He says:—*Wallazina yominūna mā unzila ilaika wa mā unzila min qablika, wa bil ākhirati yoqinūn*. "They are the Moslems who believe in what was revealed to thee and in what was revealed previous to thee and put their trust on the last day." There are many\* other verses of like nature in the Qorān. There are two points quite evident from this—*Firstly*, that the Pentateuch is the book which was revealed chiefly to Moses; the Psalms are what were revealed to David; the Gospel is what was sent down to Jesus and there are some other writings that were sent down to Abrahām and other prophets.

On this attestation of the Qorān, the Sunnīs, the Shiās and all other sects from the beginning to the present, unanimously agree. Now this book which was written after Moses and in which some of the subjects of the original Pentateuch being entered, was named as the Pentateuch, is not surely the book spoken of in the Qorān. Similarly the books which were written after Jesus and in which some doings and sayings of Jesus in both the right and the wrong way are gathered together and which the Christians now call the Gospels of Matthew, Mark, Luke and John are not the Gospels spoken of in the Qorān. The Cardovian Imām of Spain has fully explained in his work called *Ialān*. Imām Rāzī and other learned men rather all the Mohamedans unanimously believe so. For fear of length I do not think it desirable to quote their statements. It is, therefore, a deceitful practice that the Christians take the Old and the New Testaments in their hands and calling them as the

\* *Innā auhainā ilaika Kamā auhainā ilā Nūhin-ww-an-nabiyīna min bādihī wa auhainā ilā Ibrāhīma wa Ismāīla wa Ishāqa wa Yāqūba wal-asbātī wa Isā wa Aiyūba wa Yūnusa wa Musā wa Hārūna wa Sulaimāna wa ātaina Dāūda Zabūrā.*





original books, compel the Moslems to believe in them. Secondly, the Pentateuch, the Gospels, the Psalms and other writings of the prophets spoken of in the Qorān, were divine revelations and worthy of respect. Whatever was revealed by God in them, through His prophets, was true indeed.

The greatest virtue of Islām consists in its directions to believe in the mission of prophets, no matter to what country they might belong, and in all the sacred books that were revealed to them. Although according to the commandment of the verse : *Wa in-min ummatin illā uhalā fihā nazīr*. "For every group or a company of men, God has sent a leader." *Wa rusulan qad qasasnāhum alaika, wa rusulan lam maqsushum alaika*. "We spoke of some (prophets) to thee and of some, not." In every country and on every nation there came leaders or agents from God, a detailed knowledge of whom belongs to Him alone ; we commonly believe them all to be true and name definitely those who are spoken of in the Qorān and Hadīses ; still in the lapse of time changes have taken place in the religions of the prophets and their sacred books and the abrogations and interpolations prevent us from making a distinction between right and wrong. A greater part of the books has disappeared from the face of the world ; and elders of religion having amalgamated their fictitious thoughts with the revealed subjects, have made such a composition of right and wrong that it has been quite impossible to distinguish the original from the spurious. Therefore, the Great God, through his mercy, sent at last a prophet, in consequence of whose perfect teachings the want of another prophet appeared for the future and revealed to the prophet a compact book which contains all necessary directions, and includes all the principles of the sacred books together with the wants of the last time and by doing this, spared us from the unbearable trouble of making inquiries about them, of bothering ourselves for proofs of





their origin, and after producing some copy of their sacred books, of making a distinction between the original and the spurious. Hence to believe the Qorān is really to believe in all the divine records and to follow Mohamed is to follow all the prophets of God. To be disobedient to him and to reject the Qorān is to reject all the prophets together with their books, the punishment of which is everlasting hell and disgrace in the heavenly kingdom. The Christians nominally take the responsibility of believing the Old Testament, but really, according to the order of Paul, not only disobey them, but hold them in contempt.

*Note.*—When the Holy Qorān was revealed, the original Old and the New Testaments were not found all over the world, as it has been stated above; however, the Jews and the Christians were familiar with their commandments and other particulars that were handed down to them, either orally or through books; but they on account of their wickedness did not act upon them. Therefore, the Great God in order to prove the truth of the Qorān everywhere, speaks of the fact that it is not opposed to the old books and the prophets, but accords with the principles of religion and the Laws of Nature and bears testimony to the old prophets whom you believe. In such a case to reject the Qorān is in fact to reject all the inspired records and the prophets. And why is it that they do not act according to the books they hold, such as their Taurāt and Injil, and why do they not follow those whose followers they claim to be? Sometimes to convince the idolatrous Arabs of the account and commandments of the Qorān, the Holy God tells them to ask the Ahli-Kitāb who also say the same, as nothing new has been laid down there by Mohamed before them. There is, then, no reason to be surprised at it. Some of the Christian ministers not knowing the fact came to understand by the aforesaid references that at the time the Qorān was revealed the original Pentateuch and the Gospels did exist.





as they have been referred to in the Qorān and people have been desired to act upon them, and it is the same books they have, although they have been greatly mistaken in this their conjecture.

*Note III.*—The Christians, particularly their religious ministers, in order to show that the recent Old and New Testaments are original, bring some arguments which are based on their vain thoughts and which I lay down here together with their answers.

(1) The Qorān in many places stimulates the Jews and the Christians to act upon the Old and the New Testaments, describes their commandments and desires people to believe and respect them. If they had not been in existence at that time, then which are the books desired to be acted upon and believed in? The verses that speak of them are these : \* *Wa lau annahum aqām-ut-Taurāta wal-Injīla wa mā anzila ilaihim min Rabbihim, al akalū min fauqihim wa min lahti arjulihi. Qul yā Ahl-al-Kitābi lastum alā shaiin, hattā tuqīm-ut-Taurāta wal-Injīla, wa mā unzila ilaikum min Rabbikum, Wa kaiṣa yuhakkimūnaka wa indahum-ut-Taurāto fihā hukm-Ullāhi, faṭlūhā, in kuntum swā-diqīn—Wal yahkum Ahl-al-Injīli bimā anzal Allāhu fihī.* From these verses, it is manifest that the original Pentateuch and the Gospels did exist at that time and that the same we have now, in our possession. The author of Niyaznāma emphasises much this last argument and writes a good deal about it.

(1) *Answer.*—In answer to the first, the second and the fifth verses and all others that indicate the subject above referred to, we have to say, that to act upon the books and to keep them carefully means merely the commandments of the original books as Baizāwī and all other commentators unanimously agree upon, the author of Niyāznama

\* Sir William Muir bases his arguments in his *Shahadati-Qurānī* on these verses.





quotes, and the context shows. It is true that a number of the commandments of the original books are found also in the recent ones. Hence the conclusion drawn is simply this that, the commandments of the original books did exist near them, but this does not necessarily signify that the original books did, then, exist. Behold, my readers, that in *Hidāya* and other books on Theology the Qorānic commandments are found, yet no person calls them the Qorān.

In answer to the third and the fourth verses or any other verses of like nature which say that the Jews have the Pentateuch, we claim that here also, by the Pentateuch, their commandments are meant which are surely found, either changed or unchanged, among the Jews up to this time. The existence of the commandments and the ceremonies does not necessarily render that of the original books as incumbent. An argument upon the truth that by the Pentateuch the commandments are meant is this, that, it was the original book which was revealed to Moses as it is proved from the verses above referred to, while the latter was prepared after him, an argument for which has been already given. He who tells us that they have the Pentateuch in their possession, the same informs us of the fact that it was revealed to Moses. Unless the arguer removes the liability which comes out of the argument, no conclusion will be drawn therefrom. *Secondly.*—The Jews were in the habit of calling the recent canon as the Pentateuch and they say so up to this time, in which some commandments of the original book still exist. As the Holy Qorān means to charge them for not acting upon the canon, therefore it was also represented by the term which was familiar to them. If some other term different from what they used, had been spoken of, they would be unable to understand it. Suppose some person may write a book, in which some commandments of the Qorān, some rightly and others wrongly being gathered, call it Qorān and we, because he does not





follow it exactly, have to charge him for it, will surely have to call it with the term, *i.e.*, the Qorān; however, by doing thus, nobody will understand that we acknowledge it as the original Qorān.

(2) The Jews and the Christians had no object in view by losing or changing their sacred books, but were very careful about them. It was, then, impossible for any to interpolate them as it is the case among the Moslems concerning the Qorān that even a mighty emperor cannot do so. (Extracts from Niyaznāma.)

*Answer to the question.*—It is merely an imagination or a vain thought to say so, while St. Paul and the disciples of Jesus openly declare in the first century that people wanted to pervert the Gospel. Let the people, then, ask St. Paul and the disciples, the object the perverters had in view. The preservation of the Qorān depends on memory, from the beginning. If all the copies of the Qorān would have been effaced from the world, a single letter would not have been, even then, changed; whereas the keeping of the Jewish and the Christian sacred books depends entirely on writing. The materials of writing, in the first place, were, then, very scanty and the calamities that continued to befall the Christians were many. In such a state, it is not far from reason, to get them destroyed or abrogated. This is why the learned Ahli-Kitāb declare that the book written by Moses and given to the Levites does not exist now, nor the Gospel of Jesus to preach which he had enjoined his disciples, is now found and which was revealed to Paul, without a man's medium.

(3) *Question.*—In these books there are many subjects which treat of the nature, the attributes and the holiness of God, show the manner of communion and love towards him and the method of the sanctification of the soul; teach good conduct and virtuous manners and describe the creation





of the world and the way of salvation. In them, there are given many prophecies which appear in time. All such subjects cannot be obtained by any without inspiration or the help of the Holy Ghost. This last point or rather argument, Dr. Pfander states at full length, in his *Mizān-ul-Haqq*, in reference to every point of discussion and having formed every point as an argument makes one into six arguments and draws a conclusion with great force.

*Answer.*—In the first place, suppose these subjects are proved to be inspired and spoken of by prophets; but it does not necessarily require that the book in which they have been gathered, may be an inspired one. There is a difference between an inspired subject and an inspired book. Several uninspired books contain inspired subjects.

In the second place, if these books contain good subjects, they have also bad ones, to connect which with inspiration is unsuitable, as it has been already stated. How can this canon be an inspired one?

In the third place, the books which have been rejected by you contain the subjects with great appropriateness; why not, then, can you call them as inspired ones.

(4) *Question.*—These books have been, continually, handed down to us, from the time of their authors; all people have acknowledged them as true and genuine and this acknowledgment together with universal conference has been found in every age.

*Answer.*—In the first place, to claim that since the time of their authors downward to the present time, people of every age have agreed upon them, is quite wrong, because, after the third century such an agreement came to appear on account of Constantine the Great, previous to which, *i.e.*, until the third century after Christ, all the above-mentioned books were not commonly known to the Christians as it has been stated above. Where was, then, the unanimous





acknowledgment of all? In the second place, if all this be accepted as true, then, these books will be held as written by their authors, but this will not prove them to be inspired ones, unless the preliminary conditions with regard to their being so, are not proved.

(5) *Question*.—As God is the God of all, so his religion ought to be for all and the universality of a religion is impossible without the fact that it may spread all over the world and this quality is found chiefly in the Holy Bible and more particularly in the New Testament, because there is no country where the preaching of the Gospel is not carried out. In every language it has been translated which is a token of its being as an inspired record.

*Answer*.—This argument is also purely a ministerial idea; because, in the first place, the Bible is not the most famous of all the books, but from the commencement up to this time the Holy Qorān has gained so much fame all over the world that no other book can claim to be its equivalent in this respect. What part of the world and which language is there where the exhilarating subjects of the Holy Qorān are not current. Whatsoever fame the Gospel has as its part is nearly for 1,000 years. Then it means that prior to that time, the book was not a revealed book, but it became so afterwards. *Secondly*.—The excessive renown does not necessarily make it an inspired one. Gulistan and Bostan's fame is in no way less than the fore-mentioned books. They ought to be, then, called divine books.

(6) *Question*.—By reading this book, good conduct, divine love and purity of the soul appears which is a peculiarity of divine books.

*Answer*.—Suppose in consequence of some of the subjects which are inspired, this statement may be accepted as true, even then, the whole canon cannot be held as inspired.





## SECTION IV.

Shortly after Jesus, the Christians began to differ among themselves, the outcome of which was the establishment of seven churches, before the disciples. The difference between the disciple Jacob\* and Paul and similarly between Simon Peter together with others and Paul, arose, a trace of which can be found from the book of Acts. All this is a proof that the seed of religious difference had been sown in those days as it has been suggested in the Epistles of Paul. A few days after, the seed of discord, however, grew up excessively; different sects began to arise. Concerning the Gospels, themselves there arose a dissension. Besides the four Gospels Paul was convinced of another, which he had imagined to obtain directly from Jesus, besides which he had held as the cause of curse to hear and to preach. No trace can be found from any of Paul's Epistles that he believed in the four Gospels. A corroboration of some subjects cannot be a proof to the effect that he acknowledged the books from the beginning to the end, far from believing as inspirations or divine revelations.

It is greatly surprising to us that he calls the history of Christ as Gospel; but Simon Peter and other conspicuous disciples of Jesus did not write a single Gospel. On the contrary Luke and Mark who were not the disciples of Jesus but of Paul's who himself was not his disciple, and who had been a bitter enemy to him, not in his lifetime, but also after him for a long time and had proved himself to be a

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\* Jacob together with other disciples holds good actions as an integral part of the Christian faith; but Paul considers actions and Law as causes of curse and wrath and allows his followers to be free from all such restrictions, to eat and drink whatever they wish, to commit adultery and theft; to drink alcoholic liquors and to practise deceitfulness and falsehood, in short, every sort of evil deeds can do no harm after believing in Christ. This is why Pauline religion prevailed against the true Christianity and is now held as Christian religion which is quite opposed to the sayings and doings of Jesus Christ.





deadly enemy to the Christians, may write Gospels and theirs may be held as inspired ones.

In the lifetime of Paul many Gospels had been written and nearly 150 had appeared by that time, and in order to spread them, their authors used to promulgate their writings after famous persons. Again, there arose a dissension among the people about rejecting and accepting the four Gospels themselves. When at Alexandria, a disciple of John was asked, he expressed in plain words that his leader and master had written no Gospel. Besides this not only Matthew, chap. I, but all his book had been held as of doubtful character. No trace of the original Hebrew is to be found. Some unknown person first wrote it in Greek and afterwards translated it into Hebrew.

With regard to the Trinity, the Divinity and the Crucifixion of Christ, there are so many dissensions and differences that it caused many beliefs, creeds and sects to grow up among the Christians, every one of which calls the other as led astray. Again, the baptismal ceremony being an apple of discord resulted in the growth of many beliefs, a detail of which is given below.

No. 1.—In the first century there was a sect which had turned as heretic from the Gospel to believe in which Paul had called it. Gal. I, 6.

Nos. 2, 3, 4, 5.—In the first century there had arisen four sects who were the followers of those after whom they were named. The first of them was of Paul; the second, of Apollos; the third, of Cephas; and the fourth, of Christ. I Cor. I, 12. On this division and contention, Paul warns his people.

No. 6.—There was another sect which held circumcision as one of the duties of religion. This duty was forsaken after the practice of 150 years in the reign of Adrian Cæsar, who was accustomed to kill the circumcised. As the Jews were circumcised, he was bitterly opposed to them.