



7. *Ebionians*.—They were sub-divided into two sects. According to the belief of both of them Christ was purely a man. These people believed the Hebrew Gospel of Matthew only, in which no genealogical table was given. They did not believe St. Paul at all. (Commentary of Lardner, printed in 1827, Vol. 6, p. 383.)

8. *Doceti*.—They believed that powers or souls of different grades emanated from God, one of which was Christ who after baptism, descended, and before his crucifixion, ascended heaven. (Roman Church History, page 90.)

9. *Artaman*.—It was in 200 A. D. and did not believe in the Divinity of Christ. Paul Shamsatī, a bishop of Antioch, belonged to this Church.

10. *Montanius*.—In 170 he claimed that he was the Paracletus concerning whom Christ had foretold. He succeeded in gathering a number of followers. After him many others appeared and claimed to be so, one of whom was Dastius, a Samaritan, and the other was Simon, a Magician, who proclaimed himself to be the son of God.

11. *Monesian*.—In the third Christian century Mānī, a Magician, appeared in Persia who made a new religion composed of both the Magician and the Christian religions. He did not believe in the Acts of the Apostles. Lardner speaks of this sect, according to the statement of Jerome in his Commentary, Vol. III, Part 6, printed 1827, in London.

12. *Novician Sect*.—According to whose belief there is no repentance of sin. They rejected Paul. This sect lasted till the 6th century and appeared in nearly 250.

13. *Arius' sect*.—Which was very strict in their denial of the Divinity of Christ. Again, Yājūjī, Snawī, Burgundīs, Langobarwīs, Wandalees were the sub-divisions of the same sect. Roman History of the Church, page 149. Other





sects of Christians fought bloody battles with this sect and the meeting held in the city of Nice was also about the same.

14. *Jacobites*.—The founder of this sect was Ayuticus who was doubtful about the nature of Christ at 900 A.D.; its leader was Jacob towards whom this sect has been ascribed. It spread from Armenia to Egypt.

15. *Nestorian*.—Whose founder was Nestorius, a bishop of Constantinople. The meeting held in Ephesus in 431 was to contemplate the beliefs of this sect. The Christians belonging to this sect existed till the time Islām appeared.

16. *Palgius' Sect*.—The founder of which was a pious Christian of Venice who denied the doctrine of the Atonement of Christ. He rejected also the Epistle of Paul. This sect is found in Asia and France. (*Mizān-ul-Haqq* of Pfaunder, printed at Ludiāna, 1868, pp. 75 and 77.)

17. *Unitarians*.—These people call Christ neither God nor the Son of God, think the doctrine of the Trinity as a pure heresy and consider chapters I and II of the Gospel of Matthew as fictitious. Hundreds of the followers of this sect are found in India where they have a Church of their own.

18. *Socinians*.—The founder of this sect, an inhabitant of Tuscany, appeared in the 16th century. The followers of this sect are similar in many respects to the Unitarians.

19. *Corinthians*.—Corintus, the founder of this, lived near the first century. His statements were as follows: "Before the appearance of Christ the Holy Ghost who is the greatest of all was quite unknown to man. He used to live with principal souls, in the highest heaven called Pleroma. First he created the Son from whom the Word appeared who was inferior to the Son in dignity. Christ, greater than the souls, yet two of them stand superior to him; one of which is named *Zue*, i.e., life, and the other is *Light*. From these, there appeared other inferior souls, the





chief of which, named Demerigus, made the sensible world from the matter which is capable of lasting for ever. This Demerigus did not know the God who lives in Pleroma, the highest heaven. He was inferior to the above-mentioned invisible souls. The same was the chief God of the Israelites who sent Moses to them and a Law to be acted upon. Jesus was simply a man who was distinguished for piety and justice. He was a natural son of Joseph and Mary. When Jesus received baptism, Christ descended upon him in the shape of a dove, expressed the unknown God to him and gave him power of working miracles. Similarly the soul of *Light* entered the soul of John the Baptist also. This was why John was superior to Jesus in some respects. When Christ ascended Jesus, he opposed Demerigus, the God of the Jews, through the instigation of whom Jesus was caught and crucified. When Jesus was taken to be crucified, Christ then ascended heaven and Jesus in disgrace and painful pangs was put to death." (Roman Miftāh-ul-Kitāb, printed 1856, p. 153.) It is recorded in the same book that the Gospel of John was written to reject this sect. Dionicius says that it was he who wrote the Apocalypse and named it after John the disciple.

20. *Nicolatians*.—The belief of this sect is also very near to Ebionians and Artemis. (Revelation 2, 6.)

21. *Colenzedinus*.—This sect arose in Arabia. People belonging to this sect included Mary in the Holy Trinity, worshipped her and were given to prepare a kind of bread for her.

22. *Mariyamites*.—Include also Mary in place of the Holy Ghost. Some members of the Council of Nice together with the Cusian sect had also the same belief.

23. *Baslidians*.—Their leader appeared a little before the time Islām took its rise. They did not believe in the crucifixion of Christ but said that Simon Qurenus was





caught in his stead and was crucified. (Marginal Notes of the learned Christians on the Roman translation of the Qorān, printed Mission Press, Allahabad, 1828, p. 83.) The statement of the Qorān *Wa mā qatalūhu wa mā salabūhu wa lākin shubbiha lahum*. "The Jews neither killed Jesus nor crucified him but were deceived about it," has been testified by this sect as well as by Doceti, the Carpuans and the Srinthians, because, these sects passed hundreds of years previous to Islām. (Dīn-i-Haqq kī Tahqīq, p. 28.)

24. *Agnostics*.—They believed that the world has been created of matter, a necessary part of which is wickedness and sin. As Christ was not created out of matter and had no body, he could not therefore be crucified. (Roman Church History, p. 56.)

25. *Catherians*.—Nomius, the founder of the Church, invented such hard and strict discipline for the arrangement of his Church that one who committed sin for one time, was turned out from it, for ever; for which reason he had to deny the effects of repentance, atonement and salvation. (Urdū Church History, p. 208.)

26. *The Greek Church*.—Which believes that the Holy Ghost emanates from the Father only, not from the Son; while the Protestants consider it as an open heresy. The last-named Church does not hold the Pope of Rome as free from sin. Again, in their sacred book after 14 Psalms, verse 3, some additional expressions are found.

27. *The Armenian Sect*.—People belonging to this sect consider that the atonement of Christ is not efficient for their sin, so they in their festival of Mary offer sacrifices for themselves and for their relatives. They differ from the Greek Church in their belief and creed.

28. *The Mormons*.—They consider all the Christians as irreligious and heretics and allow their people to have 12 wives together. One of their leaders had nearly 50 wives.





They claim that they belong to the 9 tribes of the Jews which were thought to disappear from the world. They sojourn in a distant frontier country of America and it is said that they are nearly 80,000 in number.

29. *The Syrian Christians* do not believe in II Epistle to Peter, the II and III to John; the Epistles to Juda and Jacob and the Revelations of John; they reject all these books as spurious, while other Christians call them as inspired ones.

30. *The Coptics*.—Dr. Pfaunder says that it was their Gospel which was used in Syria and Arabia. When Cæsar Adrian visited Alexandria, in 134 he found Coptics worshipping Serapis, the idol of the Egyptians.

31. *The Sect of Perikshish* which made its appearance in Greece A. D. 200. They believed that both the Son and the Holy Ghost came out of the nature of God as His powers, not that the Holy Ghost emanated from the Son.

32. *The Sect of Sibilius* which appeared in Egypt in 300 A. D. The followers of this sect were similar to Paul Shamsatī in their creed, and were held by other Christians as heretics. (Roman Church History, p. 97.)

33. *The Sect of Calvin* does not consider Mary as the descendant of Nathan, nor accepts the interpretations made by other Christians in comparing the genealogies of Matthew and Luke and was doubtful also of the Disciples' Book of Creed.

34. *The Nazarenes* who believed in the Hebrew Gospel of St. Matthew only which was different from what is now in use. It is also given in their book that Christ made birds out of mud, blew in them a spirit; so they flew up in the air. They did not believe in the crucifixion of Christ. The author of "Din-i-Haqq kī Tahqīq," p. 88, says that it was from this sect that Mohamed took these things for his Qorān.





35. *The Christians of Najrān*.—These people used to turn their faces towards the East in offering their prayers. (Urdū Church History, printed 1870, marginal note, p. 154.) Some followers of this sect came to take an oath, before our prophet regarding the doctrine of Trinity, but were so frightened of the oath that they accepted to pay a yearly tax, *jizīa*. Najrān is a city in Yaman.

36. *The Sect of Brclus, a Bishop of Basra*, did not believe Christ to be an eternal being.

37. *The Tertullians*.—They held both the soul and God as material.

38. *The Coprians*.—They invented the belief that whosoever does not pass his life in obedience to his church will not receive salvation. On this ground the doctrines of the Trinity, the atonement and the divinity of Christ are all useless.

39. *The Sect of Origen*.—This person was a teacher in a school of Alexandria, 223. It was in his time that the custom of writing spurious Gospels after the names of the disciples became current and continued till the 6th century. (Urdū Church History, printed 1870, pp. 184-185.) He was the founder of the custom that religious ministers were prohibited to marry by the order of the Council of Nice. He had made himself a eunuch for his religion. His belief consisted of the Platonic philosophy and Christianity. The followers of this creed were not convinced of the spiritual blessings, but held their own religious austerities as efficacious.

40. *The Platonians*.—At the end of the second century there arose at Alexandria a body of the Christians who under the influence of the Platonic philosophy rejected all the religious points that were opposed to their reason, just as the new philosophy has recently done in Europe. Amonius Scott was a very learned leader of this sect who at the





beginning of the third century used to deliver speeches to his people.

41. *The Sect of Plotinus*.—Professorī was admitted as a member of this church in 262, who, for a long time, used to write books against Christianity. These people considered the four Gospels as fables, still they claimed to be Christians. (Urdū Church History, pp. 185-186.)

42. *The Sect of Acipocarius*.—They practised the principles of bad conduct and had surpassed others in opposition to the Gospels and the crucified Christ. (Roman Translation of the Qorān and the marginal notes of the Christians, printed Mission Press, Allahabad, 1844, p. 83.)

43. *Qardo, Murkians and the sect of Waltinius*.—The first two sects are spoken of in the Epistle to the Disciples, chap. 8.

44, 45. These three sects had arisen in the early Christian ages who believed that the Father of Jesus, *i.e.*, God, was not Creator of this world, nor the God of the Old Testament, but one who was superior to all of them, was the real Creator. (Do., page 199 together with marginal note.)

46, 47. *Tateon and Nicoratus*.—Both these sects were engrossed in durvesh-like and pantheistic practices. They considered religious meditations and austerities as the cause of salvation. Religious mendicants spoken of in the Qorān belonged to this sect, whom other Christians held as heretics. A great number of these people was found in Syria and Arabia at the appearance of Islām which was in many respects pious and God-fearing.

48. *The Sect of Theodotus*.—This appeared at the end of the second century. Both this and the sect of Artamin, having rejected the Law of Moses, were content to hold Christ as purely a man.

49. *The Sect of Poi* was bitterly opposed to the crucifixion and the resurrection of Christ. (Urdū Church History, 202.)





50. *The Sect of Sibilius* who used to say that a part of God, being separated from Him, blended in Christ. Similarly another part became the Holy Ghost. Therefore, they believed, what was crucified was really God the Father, not the Son. His followers are named Patripasians. (Do., p. 205.)

51, 52. *The Baldians and the Ballians*. Both appeared in 1080 or 1089 when the Protestants were not found at all. They were entirely opposed to the Roman Catholic Church. The latter held them as worthy to be killed. (Hindī Church History, printed 1849, p. 175.)

53. *The Allogians*.—Mr. Horn says in his commentary that this sect which existed in the second century rejected the Gospel and the Epistles of John.

54. *The Marceonians* believed that Jesus was not born of Mary, but reaching the age of 50 came from the hidden world to the earth. They believed in no book of the Old Testament, nor any of the Gospels, except that of Luke; but the first and second chapters of this Gospel were also held by them as spurious, because in them it is written that Christ was born of Mary. (Hidāyat-ul-Muslimīn, printed Lahore, 1868, pages 55-56.)

55. *The Nazarenes* who appeared in the first century. They did not believe in Paul together with his epistles, but rather considered him as hypocrite and deceitful. It is in Bollinger's Life of Paul, chap. 2, that Crysostom in his Commentary on the Acts, written in the fourth century, says that this sect which appeared in the early Christian age did not accept the mission of Paul and his epistles, in consequence of his deceitfulness. The Nazarenes say that Paul was originally an idolatrous Roman who had come to Jerusalem for the purpose of marrying the daughter of a pious Jew with whom he fell in love. When he could not gain his object, he joined the Christians, began, in opposition to the Jews, to hold in contempt, the everlasting com-





mandments of the Pentateuch, struck off circumcision and the observance of Sabbath and having cursed those who obeyed the Law, gave unlimited freedom to the people.

Many of the aforesaid teachings of Paul can also be traced from the Acts and his epistles. In Acts 24, he calls himself as Roman who were then idolatrous. It is the same St. Paul whom many Christian sects hold as their leader. The recent Christians of Europe, whether they might be Roman Catholics or Protestants, belong to the Pauline religion, in so far that even his epistles which are as usual letters to friends, are held as inspired and a part of the Gospels. He is not a disciple, still he gives threatenings to them, and at last prevails upon them all. The Moslems do not believe him.

56. *The Sect of Matinī* has been treated by the author of the *Urdū Church History*, p. 170, as a heretical sect; but what their heresies were, we cannot tell.

57, 58, 59, 60. The Snobits, the Benedictators, the Woodmines, the Carisate and the Yohmīs. There are many more sects among the Christians who differ much in their practice and creeds and who exceed one hundred in number. However, many of the sects who believe in the doctrine of Trinity and are recently found spread all over the world, belong to three great churches, the Greek church, the Roman Catholic Church, and the Protestant Church. The Emperor of Russia who lives in St. Petersburg claims himself to be the head of the first-mentioned church. He professes Christ as one person of the Trinity and himself as his Caliph (successor) over the world. This is why he claims the privilege of ruling all over the world. His co-religionists, the members of the Greek Church, are mostly found in the Turkish empire, who, through the agency of their religious ministers, the *padrees*, incite their people to insurrections, to suppress which the Turkish empire make





all efforts continually and has less time and energy spared to turn towards the better plans for inward improvements.

It is not the only remedy in opposition to one who throws stones upon our house that we may try to withhold them, rather we ought to deal with our enemies just as they deal with us. May God unfold the eyes of the aforesaid Moslem empire to return like for like to their enemies.

The head of the Roman Catholic Church is the Pope who sojourns in Italy. He says that he has the prerogative of being as agent and successor (Caliph) of Christ who is their God.

*Note.*—Looking at these dissensions of creeds and sects, in the principles of religion, an intelligent mind gets surprised as it is unable to make distinction between right and wrong. This is why, in the early ages of Christianity, the wise and the philosophers, having held the difference as a proof of the falsehood of religion, used to hate it. Even recently as philosophy and science made progress, this religion proved to be false in the eyes of philosophers. Five per cent. of the cultured men of Europe are not faithful to this religion now-a-days, but turned as atheists, materialists and naturalists. However, as they think it will help the prosperity of their empire and the benefit of their nation, they are energetically enthusiastic in spreading it. If an opponent, in reply to our objection, having described the different Moslem sects, might try to prove the falsehood of Islām, he will be held as ignorant of our religion; because the theoretical principles of our religion from the life-time of Mohamed (peace be on his blessed soul) up to this date are these:—To believe in the nature and attributes of God, to hold the prophets of God as true leaders of mankind, to obey and observe the inspired books; to believe in the existence of angels; to accept that there will be a resurrection of all the dead; to attest the Qorān as a divine record; to testify the subjects proved by the Qorānic expressions and to acknowledge Mohamed as the true messenger of God. The practical principles of our religion are five in number which are these:—(1) To declare openly the aforesaid principles. (2) To offer prayers. (3) To give alms and to pay a certain part of his property for charitable purposes. (4) To fast in the month of Ramazān. (5) To perform the Hajj or pilgrimage to Mekka, once in a life-time, when provided with enough money. To avoid what we are prohibited to do. Upon all these points all the sects of Islām unanimously agree; no one differs in them. Surely with regard to the caliphate and leadership (imāmat) some disputes arose among the Moslems. There was one body of the Moslems called Shias who was partial to Ali. Another of *Khārijees* who was opposed to Ali. Another body called *Qadrīas* having denied the doctrine of *fate* began to call man an independent agent of his





This right, the Pope says, has been continually handed down to him through Simon Peter,\* the first lawful successor

acts in opposition to whom Jabrias appeared who hold man as dependent upon God in all his sayings and doings. Again, Juhain, the son of Safwan, began to discuss the attributes of God. His followers are named Juhaimias. When Greek philosophy was translated into Arabic and people were inclined towards it, a body arose who began to interpret their religious teachings, in conformity with philosophical ideas. They are *Muatazilas* who have come out of the immense group of the *Sunnīs*. This last named sect surrounds all the Moslems of the world. It is the only sect that is spread all over the world. In short, all these sects are only seven in number. Again, every one of these seven, being divided in some respects, forms itself into several subdivisions and the number of all of them very likely reaches the figure 72. The Ahli-Hadīs, the Shāfis, the Hanafis, the Mālikis, the Hambalis all belong to the same Sunni sect. It is natural for the learned *muftāhids* (leaders) when they derive teachings from the plain verses of the *Qorān* to differ slightly in their opinions; but these differences on insignificant points of religion are not held as heresies and irreligiousness; similarly those who belong to *Sufism* as Chishtees, Qādiris, Naqshbandees, etc., do not differ at all, in their religious principles. If the people of the abovementioned sects do not make, on account of their prejudice, their points of difference which are of less importance, as principles of their religion, and in proof of their teachings do not deny the interpretations of the *Qorānic* verses, or in future, there may appear some such sects, they will not be held as infidels or outside the limit of Mohamedanism. It is a different thing that, in the least dissension, one speaks of the other as heretic to the verses and the genuine Hadīses. It is a controversy among the Moslems themselves which impedes their own progress. But really there are only three sects hitherto found all over the world. (1) *Shīas*, mostly in Persia and slightly in India. (2) *Kharījees*—in the neighbourhood of Yaman, etc. (3) The rest are all *Sunnīs*, an immense body of Moslems spread all over the world. In opposition to this, to present a long list of Moslem sects which differ very slightly in points of minor importance is a great mistake and an evil understanding.

\* Peter, a Greek term signifying a stone or a rock, leads to the idea derived from the statement of Christ that he will lay the foundation of his church on a rock. This is why the Roman Catholic Church is led to believe that Peter is a true Caliph of Christ, that he stands superior to all of his disciples and that the Popes are his true successors which are continually coming down to this time. Like the Hindu Sadhus and Goshains the Popes together with their subordinate ministers lead the life of celibacy. Our modesty does not allow us to enter into the details of the evils that continually appear by this custom. Martin Luther of Germany was so awfully affected by the shameful acts of the church ministers that he turned a renegade to it and laid the foundation of the Protestant church.





of Christ. In addition to the aforesaid claim, the Pope says that he has the keys of heaven and hell in his hands. Every person, through his *Indulgence*, can be saved from the punishment of hell and be admitted into heaven. To confess before the Pope or any of his agents concerning one's own sin, is held as a part of salvation. The followers of the Pope worship the cross of Christ and the picture of Mary. They are the people who fought bloody battles with Undulus (Andalusia in Spain when it was a Mohamedan country), Syria, Egypt and other countries. They are those who commenced religious war with Moslems about the conquest of the Holy Land which continued for centuries. The flames of the battles rose so high that Salāh-Uddin Yusuf was at last compelled to quench them with the edge of his glittering sword. The followers of this church mostly in Europe in these days and the Popes had religiously their sway over all the Continent. This church comprises France, Italy, Spain, Portugal and some other countries. Hundreds of savage-like superstitions and grave-worship are the part of this church.

The third, I mean the Protestant church,\* comprises England, Germany, Northern America and other countries. The founder of this was Martin Luther, a German, who lived about 15th century and received his education among the

\* This sect believes in the Old and the New Testaments and is submissive to its kings and parliament. Goldsmith's History of England, printed (1853 ?) page 100, says that the plan of religious service changed in 1547 by the order of the Parliament. Next year Edward VIII (?) established a committee of 12 bishops and 6 ministers and orders them to devise another plan of service. Accordingly the method of worship changed in 1552, and people were led to think it as a perfect reform. But it is a great pity that Elizabeth, the Queen, interfered with it and made strange alterations therein 1559 (?). James I altered it again in 1603. Afterwards in 1662 James II changed it again. This church allows the use of pork and intoxicating drinks. To believe in the efficacy of atonement is sufficient for all kinds of evil and sin. Purity or impurity, lawfulness or unlawfulness of the articles of food is not to be taken notice of. All things are pure and can be lawfully used. This liberty caused this sect to spread in Europe.





Moslems of Andalusia in Spain. He turned an apostate from the Old Roman faith and began to protest against the heretical teachings of the church. Although bloody battles were fought between the opposite parties. One party burned alive the members of the other, but, because this new church allowed freedom to his followers from the unlimited obedience of the Roman Church and the Pope; and because the kings and the emperors of the age had become helpless of the hard treatments and the unfair interferences of the Popes, this new church soon prevailed and the Christian dignitaries and kings joined it and enlarged its scope.

The last-named church is also called the Lutheran church which holds the followers of the other two churches as idolators and heretics, whereas the latter name the former one as irreligious and turned astray from the right path. Again, there are many subdivisions in the last-named church and the dissensions that exist in one another are so serious and great that it is useless to seek their equivalent among the Moslem sects, in so far that the Shīas and the Sunnīs, the opposite sects, cannot even find so much dissension among themselves. Still these sects, though extensively differing from one another, have, for some time past, unanimously resolved that the power and riches spent in one another's quarrels should all be spent in subduing and christianizing the non-Christians, that none of the churches should oppose the other and that every person should adhere to its own. This is why the hitherto unconquered countries have been supposed as if already divided in among themselves.

Now, further steps of taking possession of the countries and of christianizing the people are two in number.

*Firstly.*—They establish trading factories on the coasts of the non-Christian countries. Then, by-and-by making





intrigues with the public and the dignitaries of the countries go on entering further and further. Prior to their stepping in the interior parts, send missionaries and doctors as means of their reaching there. In the meantime, they devise curious stratagems of weakening the countries and having produced enmity between the leader and the dignitaries cause them to quarrel with one another and having helped one party against the other govern both the conqueror and the conquered. Sometimes, they make contracts, by means of which, at the weakness of the king and the country, they might be able to attack and take possession of it. After the conquest, they have a strict control over them for ever. Sometimes it happens that having shown the green garden of improvements to an empire, give it loans, then they get it entangled so completely in the net of debt that it becomes impossible for the empire to get rid of it. Again, they set up so futile a standard of education that people may not be acquainted with useful arts and industries, but be befriended to the ruling nation, be influenced towards their manners and thoughts, be enticed towards the articles of European manufactures, be awe-inspired with their faces, be capable of the rapid acknowledgment of the plausible things of the newspaper world and be led astray from their society, religion and patriotism.

*Secondly.*—They establish hordes of missionaries to deal with whom becomes quite impossible for the people. Hundreds of female and male schools, colleges and hospitals they open and having spent lakhs and crores of rupees tempt the needy and the poverty-stricken people, sometimes through deceitfulness and at other times through covetousness to be converts to Christianity.

Sometimes having influenced and deceived the famine-stricken infants and sometimes the children of other people send for and hide them in missions and thus cause their





poor parents to die of weeping and wailing. Sometimes a married woman belonging to a non-Christian husband, being deceived somehow, is taken and concealed and one who institutes a case for it in the court, becomes very seldom successful against the missionaries and thus the poor person gets heart-broken.

Sometimes, having expressed a supposed person as an attendant of the Holy shrine of Medina, publish false reports that he has been warned by the Holy prophet Mohamed that this year among the several lakhs of *hajeos* (pilgrims to Mekka) only three died as faithful and the rest unfaithful, that on a certain day, certain signs of resurrection will appear, that such and such a thing will come to pass on a certain day, that the Moslems ought to recite *fatiha* the first Sura of the Qorān, on a certain thing in the name of Abd-ul-Qadir (the great saint of Bagdād) and Imām Hasan and Husain and keep fast and so on, in order that the hearts of the common Moslems be doubtful concerning the prophet and be turned away from the truth of Islām, on the non-appearance of the aforesaid signs.

In some place, they having expressed themselves as learned Moslems, hold controversies with the Christians and get themselves defeated by them and ultimately become convinced of the truth of Christianity, in order that the hearts of the common Moslems be affected thereby.

Again, in the municipalities of cities and towns of this country no member can be had from their co-religionists still under the pretence of public benefit, derive hundreds of rupees per mensem which they spend in the propagation of their faith. Again, through their preachers, books, pamphlets, periodicals and newspapers create a stir and disturbance among the people. In short, numberless plans and stratagems they continue to devise and to put them in practice. Yet, after all the number of the people who are en-





snared in their net, is very limited,\* though in order to show their labours and efforts in the cause of their religion, they give high-sounding reports of hundreds and thousands of converts. Upon this my statement, the speech of Rev. Isaac Canon Taylor, delivered in England before the members of the church, is a testimony in which he expressed that his several years' painful labours and extensive expenses of wealth in Africa produced no good results. Those who had been converted to Christianity, after a great waste of money, on his return to the country, he found them all to be turned away from the religion and to have accepted Mahomedanism. Instead of cannibalism, they have turned humane and hospitable. Instead of cowards they have become brave and daring men. The worship of the one true God has supplanted their superstitious rites. A considerable part of morality and piety has begun to appear in them. Therefore, we have to declare publicly that all this is the consequence of the inward virtue of Islām that produces magnetic effects in the hearts of the people. This is why in Africa, from day to day not thousands but hundreds of thousands of the people are continually turning to Mahomedanism, on account of some Arab† merchants. We the

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\* All this is not simply because they, having considered Christianity as really a true religion, bind themselves for its propagation, but because the power perfectly trusts the Christians that they will not rebel against it. Therefore it makes a distinction between the public subjects and the Christians ; but experience proves this idea to be quite wrong and baseless. Whenever there arises a question of patriotism in a country, the Christians first of all seek their freedom. The examples of America and Transvaal, etc., are before us.

† The Holy Land, whose conquest was predicted in an old prophecy for a blessed and divine nation, is coming down, by the Grace of God, from the time of Omar to the present time, under the possession of Moslems. The Great Sultan of Turkey now rules it. Thousands and lakhs of Christians go there every year for pilgrimage, bathe in the river Jordan where Jesus was baptised by John the Baptist and take its water as a sacred object to different places just as the Hindus do with that of the Ganges. To dive in the water which is called baptismal ceremony and which is administered by a religious minister is a necessary condition for one who





Christians ought not to be displeased at it, because Islām is also an offspring of Christianity. In India, for nearly 100 years, the missionaries have been making efforts in propagating their religion, yet the number of the old and the new Christians that has been, hitherto, expressed is very limited, whereas in the last census, within ten or twelve years, the number of Moslems increased to 300,000 souls and upward, whereupon the people of exact conjecture were led to think that if Islām continued to increase similarly in future, then, under the duration of a century all India will become Mahomedans. If one-tenth of the efforts and arrangement the missionaries make for spreading their religion be made by the Mahomedan, a surprising improvement might appear. But they are up to this time neglectful of their duties and spend all their power in inward wranglings and quarrels. All praise and commendation is due to God that they are now beginning to wake up and their kings have also turned their sides from the long and deep slumber of carelessness !

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## SECTION V.

### DISCUSSIONS ON THE VEDAS.

MANY Hindus claim that books were revealed to their elders also, which contain teachings about the knowledge of God and the human virtues. These are four in number—Rig Veda, Yajur Veda, Sham Veda and Atharban Veda. The common Hindus pronounce them also *beds* changing

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enters Christianity. There is a great diversity of belief and practice among the Christians with regard to this ceremony. Some consider it a necessary part of the ceremony to plunge the whole body in water ; others hold it sufficient to pour some drops over the head. The Lord's Supper is also a religious service among the Christians. A few persons drink wine and eat bread on a certain day, as Christ's blood and flesh. Cross is their religious mark. A strip of cloth in the form of Cross is sometimes tied up to the throat to represent the mark.





*v* into *b*. The term *Veda* means knowledge and wisdom. Therefore, they affix the term *Veda* to every name of the four books, and claim that they contain knowledge and wisdom. So the original names of the four books are, respectively, Rīg, Yajur, Shām and Athrū, which can be held as the names of those who were their authors or rather their compilers, or at least the Hindus will have to acknowledge that to name the four books after the names of the aforesaid four persons, has some particular reason; and what particularity can be greater than writing and compilation of the books here; because no original book can be named after its commentator or its believer. So the conclusion that can be fairly drawn here is simply this that, it is these four persons who are the authors or the inspired writers or compilers of the books. However, the Hindus as regards the authorship of the books differ much.

The ancient Hindus, called Sanathan Dharma, hold Brahma as their author. They say that Brahmajee had four mouths from each of which a *Veda* had emanated. A greater part of the well-skilled pundits says that there is no particular author of the Vedas; but every *Veda* has different persons as its authors, for, in the commencement of the *mantras* of every *Veda*, names of the compilers and the measurements of the *mantras*, are hitherto found to be written; so that a few names of the authors of Yajur *Veda* *mantras* are these:—Parmeshti, Ingrā, Parjāpatī, Drūp, Sorsharat, Deodath, Dām Deo, Hardwāj, Gotam, Witsar, Sobindhū, Madhū Chanda, Atrī, Wishwāmitr, Grīstmad, Wishist, Kathab, Agnī; Yajur Wurush, etc.

The Ariya sect, which is a reformed sect of the Hindu religion, says that the four Vedas were inspired to four persons, namely, Agnī, Vāyū, Adit and Ingrā. But they bring no argument that might be acceptable to those who are well conversant of the Vedas. The translator and annotator of the Vedas, Sir Monier Williams, says that people hold dif-





ferent opinions concerning the Vedas. (1) Some believe that the *Vedas* have come from Parmeshwar (God). (2) Others say that they have come from Brahma, in a way the smoke arises out of fuel. (3) Some say that they emanated from Agnī (fire), Vāyū (the air). (4) Some say that they have come from Gateerī (a goddess). (5) In Athar Veda, Kānd 19, Anuwāk 14, it is written that they have been created by Kal. (6) In Shattrath Brahmand, Agnī (fire), Vāyū (the air), Adit (the Sun) are respectively held as the creators of the Vedas. Manu Sāmirthī Adhiyae, ishloke 23, also says the same. (7) Prush, Sukt Yajur Adhiyāe 31, says that the Vedas have come from man and so forth. Preface to the Rig Veda, Adhī bhāsha Bhumkā, printed at the *Mufīd-i-am* Press, Lahore, November 1902. The translator having acknowledged all these statements replies that the object of all is the same. But to call the different opinions as one and the same is an explanation which is far from reason and is a part of the Ariyas only.

After all these, we will give the statements of the critics and show who are the authors of the Vedas. The sentences of the Vedas are called *shurtī* which means *heard of*—because, they were not written for a long time; but were heard orally by the people. Every sentence is again said to be *richa* which implies an excessive commendation, because a good deal of praises about gods are given in them. A complete prayer of the Veda is said to be *the mantras*. A collection of four or five is called *warg*. Very likely, this also has been taken, like the other terms from the *Zandī* language (old Persian) and corresponds to *barg* (leaf); for in this age a number of the *mantras* were written on leaves of trees, paper was not found. Even now, after the preparation of paper, the Hindus, according to their old idiom, call it *pattra* or *pattar*, although it does not mean paper, but a leaf of a tree. A collection of several *wargs* (leaves) is said to be an *adhia* which signifies what we





mean by the term *lesson*; because, a teacher was accustomed to give his student several leaves at a time as one lesson. Eight *adhias* constitute one *ashtok* which is a corrupt form of *hashtak*, a Pāzandī term. The Hindus up to this date pronounce the word *hashtumē* as *ashtmi*. Rig Vedas contain 8 *ashtaks*. There is another division which stands thus:—Several *richas* are said to be one *sokt* which has been probably taken from *sokht* (burning); because it was the custom among the Hindus to burn ghee, etc., at the time they offered their offerings and recited *richas* (prayers) in praise of the gods of the Vedas. This custom exists up to this time. Several *sokts* form one *anāwāk* which seems to be a corruption of the term *nau bāṅg* and which means a new sound or subject. More than one hundred *anuwaks* make one *mandal* which in Persian means a circle. As one *mandal* surrounds or contains a number of *anuwāks*, it is so named. All the time, the mantrees or pundits recited *anuwāks*, they were accustomed to draw a circle around themselves and to read mantras. The sorcerers at reading their mantras do so now. The Rig Veda contains 8 mandals.

*Kānd* pronounced in Urdū gānth, in Panjābī gānd means a knot, i.e., a bundle. In former times a number of leaves on which the Vedas were written, were formed into bundles and tied up with strings and as such, they were called *mushte* or *muthe* or *kānds* (bundles).

*Pushtak* means a book; it comes from the word *postak*—a leather-bag or simply leather. In ancient times, the Arians, when they entered India, had no fixed abode in towns and cities. Like roving tribes, they used to wander in the jungles with their cattles, to keep their literary collections in leather-bags and to tarry where they saw water and fertile lands. Then this word gradually came to be used in the sense of a book.





Rig Veda consisted of 121 ; Yajur Veda of 101 ; Shām Veda of 1,000, and Atharvan Veda of 9 postaks (leather-bags). But, now, there remains only one part of Shakul and Bashkul Munī's Rig and Yajur Vedas' black and white versions, and Sham and Athawan Vedas' versions ; the rest, though it is not known in what time, are lost.

*Phātak* means a section or a chapter, literally it signifies that which is read. When it is shown in the big form, it is pronounced *parphātak*, when in the diminutive, *ā* is affixed in the end and is pronounced as *phātka*, *kānd kā*.

Again, the Vedas are divided into two parts ; one which contains *mantras* only, is called *sanghthā*, the other in which explanations of the first parts are given, is called Brahmana. The Aṛīyas believe this second part as comments on the Part I, and not the original Vedas.

#### THE TIME THE VEDAS WERE COMPILED.

The time of the compilation of the Vedas can be known when we look gravely into the Vedas themselves, the deo malas of the Rig Veda, together with their list and the book of the rituals, a trace of which is given, by the learned European commentators and translators of the Vedas, W. Max Müller and others, and also the histories of India taught in Public Schools specify that they were compiled nearly 1,000, and according to some more than 1,000, years before Christ. As the time given is conjectural, it is natural that there may be found some difference of opinion concerning it. But to draw such a conclusion from it that the investigation is useless and wrong, as the Aṛīyas generally say, is a mistaken idea which cannot be upheld by reason. In my opinion they were prepared more than 3,000 years previous to Christ, but the compilation of them by the new settlers, I mean the Aṛīyas, began in the time of Raja Rām Chandar and finished in the reign of Raja Pāud. This is why the original inhabitants of India, the Bhīls, the Gonds and





the Santhals who were treated by the Ariyas as inferior to them and who had therefore fled into the mountains and had no abode except in the jungles, do not believe up to this time. Two or three thousand years previous to Christ a nation of Central Asia turned towards India and gradually took possession of the Peninsula. For a time their roaming place was the eastern part of the Punjāb in the neighbourhood of the Saraswatī River. They were at first a wandering people and had not much distinction of caste as it appeared afterwards. They were given to kill animals and to use their flesh as food. They used to fight battles with the aborigines and to plunder them. They were taller and of fairer complexion than, and perfectly distinguishable from, the aborigines.

In religious ideas they were the followers of the Persians, for in those days the Kayanī Kings of Persia had ruled Central Asia and several other populated countries of Asia, and their empire had reached the culminating point of prosperity. The sciences, manners and customs, religion and language of the conquering and prosperous nation are naturally looked upon with respect, and people in general consider it as an honour to accept them. The religion of the Ariyas was also derived from the Persian worship of the elements of Nature. Their scientific language was called Deobānī, *i.e.*, Sanskrit in which the [Vedas and other religious books of the Hindus exist, was very similar to Zandī as the Ariyas state that the commonly spoken language of the people differed from that of the Vedas. They also agree that the language in which the Vedas were written was not the common language of the people of India.

There is no doubt in the fact that a language has a natural connection with civilization. In proportion to the advancement in civilization and enlightenment of a nation the language becomes pure and more polished. According to this natural rule, the language of the Vedas plainly differs





from that which was spoken in after-time, a fact no Sanskrit-knowing man hesitates to deny. The idioms, the phrases, the subjects given, the rhymes used in the Vedas, all show plainly that the civilization of the authors of the mantras was very low in those days. The measurements of the poems are irregular, the subjects treated are dull and in detached forms, and the scientific ideas are of an inferior kind; for it were only the elements of nature and the heavenly bodies that were held by them as the Almighty God. Hence the mantras are in their praises as it is apparent from the Rig Veda and the Yajur Veda. On this ground the author of the Rig Veda's *adī bhāshia bhūmka* divides in his book, pages 28-29, the subjects of the Veda into two parts: (1) *Apara*, the secular science; (2) *Para*, knowledge of invisible things. After this, when the Aṛīyas advanced in civilization, their language and their science also improved. In early ages, the Aṛīyas, according to their taste, though dull and insipid, were accustomed to write poems in praise of their visible gods (the elements of nature and the heavenly bodies) and the invisible gods. But every poet differed in his taste and ideas from those of the other. *Hawan* and *Yug*, the two religious rites which were current among the Zorastrians, were also practised in India by the Aṛīyas. When these persons, in order to be safe from famine, disease, etc., or to conquer an enemy performed the ceremony of *Hawan* or *Yug*, and having burnt heaps of wood, poured with spoons the liquor of vegetables called *Soma*, then the poems were recited in praise of the visible and the invisible gods whose help was sought on various occasions. Therefore, the *mantras*, i.e., pieces of poetry, were considered as very appropriate for the occasion and were greatly appreciated by the people. Besides, the reciters of the *mantras* were accustomed to proclaim numberless fables about their effects, for which reason the common people felt much interest in them and the Hindus up to this time acknowledge the effects





of the mantras, so the jugglers and the tumblers began to say that they will do so and so with the force of the *mantras*, that a certain man did so and so and that a certain man blew such a mantra that such and such a person instantly *became* successful in his work.

This appreciation gave a good encouragement to the people, particularly the Rajas, the Maharājas and the rich persons treated the reciters with respect and gave them gifts. So hundreds of pundits arose who began to write mantras and to compose pieces of poetry in praise of the Hindu gods. In addition to the aforesaid occasions, the recitation of the mantras in *basant* and other festivals and more particularly in marriages was considered as a cause of blessing and a religious practice. For nearly 1,000 years these mantras were written on *bhoj patter* leaves, rolled in bundles and kept in leather-bags. Whoever had more heaps of bags was held a great *pundit* (learned man); but as a taste for music is a part of this country, the pundits in order to give it an important position used it perfectly in the recitation of the *mantras*, so that the musicians established for every *veda*, separate tunes. For nearly 1,000 years, this heap was kept irregularly in bags and in leathers of cows and buffaloes; but after the great battle of *Kurūs* and *Pāndwas*, they were arranged in book-forms, by the order of the Raja Pānd and under the management of Bayasjee, a Brahmin of Delhi. Every *veda* was named after the *pundit* who compiled it. What was compiled by Rig was named Rig Veda. That which was gathered together by Yajush or Yajur was called Yajur Veda, and similarly the other two were named.

Some of the Indian critics state that there were only two Vedas, the Rig Veda and the Yajur Veda, that were compiled one after another in the time of Bayāsjee. Long after it, Sham the Pundit, having changed the order of the Rig Veda and adding some more mantras to it, compiled the





Shām Veda. Then long after this, Atharwan Veda was compiled. In "Manu Samarthī" which is acknowledged by all the Hindus as the most important of their religious books, no mention is made of the fourth veda ; it gives only the first three. *Vide* Manu Samarthī, chaps. 3, 4, 5, 7, 11, 12, etc. The other religiously recognised books of the Hindus say the same. It is a common thing among the Veda-knowing men to speak of three *loks*, three vedas, and three *ashrams*. This is why the musicians invented three tunes for the three vedas. Hundreds of pundits up to this time say so. Be it what it may, according to the common statement of the Hindus, by the order of Raja Pānd and at the instance of Bayāsjee, one of his scholars was dedicated to one of the four vedas, as Paul for the Rig Veda ; Waishampāin for the Yajur Veda ; Jaimunī for the Shām Veda and Samantūa for the Atharwan Veda.

Both Bayāsjee and his disciples are worthy of respect, because they have given, before the mantras, the names of the author of every mantra, the gods which have been praised therein and the measurement of each mantra as it is, while it was in their power to call all the vedas as their own compilations or writings. It is possible that the (Bayāsjee) might have been mistaken in giving the names of some authors and that the old collection might have not completely come to his hands. The Aṛīyas explain all this matter thus :—They are not the names of the authors of the mantras ; but of those who interpreted them, to whom the meanings of the mantras were revealed through inspiration and contemplation. The readers can well understand the weakness of their explanations, because they cannot tell when the list of names at the head of the mantras was given and who wrote it. When they cannot tell this, how did they come to know that they are the names of their interpreters. Again, among so many interpreters no explanation has any connection with the mantras. When the





explanations do not exist, nor have they been written with the mantras, what is, then, the use of giving the names of the interpreters only? The Hindus have been continually loving the vedas with heartfelt love. So it is customary with them to praise the vedas, to call them as the fountain of all kinds of knowledge and truth, to speak of them, sometimes, as emanating from the mouth of Brahma, to hold them, sometimes, as light of the Sun, or as the Word of God. To consider all this talk as true, is a mistake. The Ariyas call the four *vedas* as revealed to the four persons, Agnī, Vāyū, Adit and Ingrā. But when asked, they cannot tell where the inspired writers resided. What was their character? Were these four vedas revealed to them at once, in one day or successively one after the other? When did the inspired writers die? Who and what were their descendants? Did they make some one write these subjects on parchments or on paper or to commit them to memory? What was the reason of their being revealed in a foreign language and not in that of the country? Why was it that Iswar (God) made His own word so difficult and intricate that its meanings were known, after great many austerities and contemplations, to the Rishīs only, whose names are given in the commencement of the vedas? Were the mantras futile and meaningless, previous to the *Rishīs*? How did the series of the vedas continue after the *Rishīs*? Is there a place in all the *vedas*, where the *Rishīs*, having given their names, have said that a certain subject has been revealed to them from Iswar? What were their ages when the vedas were revealed to them? Had there appeared men other than the inspired writers of the vedas at that time? Which were then the populous cities and towns of India? Who ruled India at the time? What was the number of the people who believed in the vedas? Did their opponents oppose then? If so, what happened? Being helpless in answering these questions, they say that such things belong to history and





the vedas are free from them. Let it be granted, then, what do they mean by the statement that in the beginning of the world's creation the four vedas were revealed to four persons by Iswar ? What proof or authority can they bring to prove that the statement does not belong to history ? The baseless explanations they bring from their books and the *Rishīs* cannot be an authority to those who do not believe in them ; because a disbeliever in them can say that these statements are wrong ; he cannot acknowledge them to be true. Give him some reasonable arguments or acknowledged truths. Again, what testimony is there that the *Rishīs* to whom the books above referred to, have been ascribed, are really their authors ? If so, are they hitherto unabrogated ?

*Note.*—We have said in the commencement of this discussion that the Zhandī language had gained ascendance among the Ariyas. In language, religion, manners and customs, they were followers of the Parsees, a proof of which can be found to the satisfaction of my readers in the following few points :—(1) In the sacred book of the Parsees, *i.e.*, the Dasateers, which they call as heavenly and divine and which they regard just as the Hindus do the vedas, it is given in plain words, in an epistle to Zartusht, that a wise man from India, by name Bayāsjee, attended Zoarast at Balkh and after some conversation became his follower and took the knowledge to India. It is also well known to the Hindus that Sirī Bayāsjee being absent, for a time, from India, had gone to Narāin (a Hindu god).

(2) The epochs reckoned by the Hindus beyond trillion and quadrillion is just what the Parsees do. The four castes similar to the Hindus even in the same terms are observed by the latter. The worship of elements and stars among them is also held like the Hindus. As the mantras





of the vedas\* are full in praise of their gods, so the Dasateers of the Parsees are in those of elements and stars.

(3) Both the Sanskrit and Zhandī languages are the same †with a slight difference of the dialects. After all the aforesaid affinities, if the Aṛīyas say that the Zoroastrians have taken all their knowledge from them, then the Zoroastrians in answer to the Aṛīyas can bring their historical proofs.

### SUBJECTS OF THE VEDAS.

The subjects of the vedas are mostly in praise of their gods and their worship. However, it is natural that hundreds of authors who passed during hundreds of years might differ in their mantras and though these authors in the beginning did not know even God, their knowledge was limited to the elements of nature, stars and superstitious persons or things. But in the lapse of long ages, when the Aṛīyas advanced in civilization, there may have appeared a few enlightened minds among their countless authors, in whose poems there may have been found a part of the knowledge of God and of

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\* It is only a conjecture that the well-known Hindu books were written by the *Rishis*. There is no satisfactory proof or authority to that effect.

How strange it is that the inspirations of the vedas are based on the uninspired books, particularly on those who believe in them. An opponent cannot acknowledge it. We do not know how it is that the Aṛīyas give names of the books in proof of their vedas, although the books referred to speak in a general term of *veda* signifying knowledge and wisdom and not of the four books, the *Vedas*.

† To show the similarity of the languages I quote here a few examples from Yajur Veda, chap. 7, mantras 28-29. *Kiḥ asī* (Sanskrit). *Ki hasti* (Zhandī); "Who are you." *Kitām asī* (S.); *Kidām hasti* (Z.); "Who are you." *Ko nāmisi* (S.); *Ki nām dari* (Z.); "What is your name."

The inspired writer of the Veda having no knowledge of it asks the questions :—*Kuā dāt* (S.); *Ki dād* (Z.); "Who gave." *Kas mai adāt*; "For what it was given." *Kāma adāt*; "Work gave (it)." *Kāmāi*—"Why was the work given?" *Kāmā dātā*—"Work is the giver." *Kāma pīrti griptiā*—"The work is one who takes it." *Kāmai tā atī*—"O work no one gives nor takes." It is the work which gives and for which it is given. God neither gives nor any one gives for God.





morality. But a few such mantras cannot be an argument or a proof in favour of the whole of the books.

The *dewta*, an acknowledged subject of the vedic commendations and devotions, means, according to all the ancient pundits well-versed in the vedas, the elementary bodies, the stars and the invisible spirits, so that the number of such gods has also been given, which reaches to the number of 33 crores. But the leader of the Aṛīya sect, calling them as manifestations of God, has allowed people to worship them. Sometimes by calling the word *dewtas* as a common term has tried to get rid of the difficulty. Sometimes having acknowledged 23 *dewtas* (gods) has connected all the works of Nature with them. (See Rig Veda's Adi Bhashia Bhumika, pages 44—47.) But the sense of a common term can be understood from its position. For instance, where *agnī* (the fire) is spoken of as a *dewta* and its qualifications that it comes from wood, that it burns are given, there, no intelligent person can be doubtful that God cannot be meant by it.

After this, the discussion he holds on the meanings of the term *worship*, in order to get rid of the objections raised against him, is also useless, for, *pūjā*, *pūjan*, *sathar*, *pairia achran*, *ankol achran*, be it what it may, if it is the same which is peculiar to God, then it is surely an idolatry. If it is something else, it ought to be, then, proved from the vedas that it is lawful for others.

#### A CLAIM OF THE ARIYAS.

The Aṛīyas claim that the nature of all things and all sciences, arts and industries new and old, even the art of telegraphy and of making railways are given in the vedas. One who is not acquainted with the vedic subjects might, perhaps, believe this, else, it was impossible for the Kshattrians of India to use in place of recent revolvers and maxim guns, the lumpish and the awkward instruments of fight-





ing, to travel in ungraceful conveyances instead of railways and to send messages through men instead of telegraph. They could build no bridge over the Ganges or the Jumna, could leave no building to revive their memory, as they are seen in Egypt and other countries. Even in these days, one who does not have knowledge of the recent sciences and arts, better exhibit the power of the vedas in making machineries and electrical works.

The learned Aṛīyas have divided the subjects of the vedas into four kinds. (1) The knowledge of God in the Rig Veda. (2) The practice, in the Yajur Veda. (3) Devotion and worship in the Shām Veda. (4) Contemplation in the Atharwan Veda. They tell us that the knowledge of God stands superior to all. But I say let all the sciences, arts and industries, etc., go, the punditjee might simply show us from the literal translation of the mantras, the nature and attribute, of God, the classes of existing beings, the existence of the spiritual world and the grades of cause and effects, detailed in the books of philosophers, taken from the Holy Qorān and mentioned in Theology. He may also explain what happens to the soul after death and what passes before it assumes its connection with the body. He may describe from the vedas something of the existence and nature of the 23 gods whose worship he has to allow and that he may also prove that the arrangement of the universe lies with them. Let the aforesaid points alone, give us simply a detail from the Rig Veda, of the Hindu Triad Brahma, Vishnu, Mahadev to whom the Hindus pay their devotion, whose images are worshipped in all the Hindu temples, and also of the incarnations of God, the Yogas (periods) and the doctrine of transmigration. As regards religious practice and devotion I do not want to give the pundit more trouble than to ask him to draw a sketch from the literal translation of the vedic mantras, through which we come to know a detail of the lawful and the unlawful things, of the laws that regulate the marriage connections that





unfold about their purity and impurity, that teach about inheritance, the punishment of murder and other crimes; about the worship which is lawful to God and not to others; about the acts which prevent man from transmigration into the bodies of pigs, dogs and monkeys, etc., and which do not and also about the ceremonies and the rituals celebrated by the Hindus which they believe to be their *dharma* or religion.

As regards the arts and industries they might only give us the structure of an engine and of Phonography from the vedas. How strange it is on the part of the Aīryas to claim before Europeans that the latter have taken all these arts from their sacred books, although the inventors of the aforesaid arts did not know even the names of the books. Manu Samurthī, a work of Manu, a pundit, is really the source of the Hindus' religion and practice and of the vedas. From the account given above, my readers can solve the question whether the vedas are inspired or non-inspired records and whether they supply the spiritual wants of man or not. Surely they have some importance, we acknowledge, in view of their being very old books. They are a good treasury from which we can discover the condition of old India. Still they are not fit to be considered as religious books which guide man towards his spiritual welfare. They have no connection with it. They can be useful in historical matters only. But the Aīryan leaders describe even this virtue with such an exaggeration as to make it lose its importance altogether. Again, the Aīryan leaders claim that the vedas are eternal, *i.e.*, they have no beginning, they are co-existent, unperishable and unchangeable with Ishwar (God). In all these respects they are equivalent to God.

If we look gravely into this claim, it will be quite clear that it is altogether wrong, both according to reason and to the subjects of the vedas; because what has no beginning nor ending is independent of others in its existence, although the appearance of the vedas according to the statements





of the Ariyas themselves depends on four persons. It is evident that the existence of the four persons which is the cause of that of the vedas is anterior to the vedas and that of the vedas is posterior to the persons and when posteriority is proved to the vedas they cannot be eternal. Again, the vedas might not have appeared immediately after the existence of the four persons, but when the powers of the persons came to maturity, and it is doubtful whether previous to them, the language in which the vedas were inspired was in use. All these things are contrary to the eternal existence of the vedas. In them names of people, places and things are given here and there such as chariot, king, subjects, mortar, pestle, pot, etc., even more than that, the caste of the Ariyas, I mean the Kshattrias, the Brahmins, the Vaish and the Sudras have also been mentioned from which it appears that the vedas were posterior even to the aforesaid things, because the things that have been mentioned in the vedas must have preceded them. Again, several events and stories are alluded to in them, the explanation of which is found in the second part of the vedas called Brahmana. The plausible interpretations themselves prove the vedas to be changeable. Rig Mandal 1, Sukt 1, Mantra 2, also Sukt 23, Mantra 1, also Sukt 26, Mantra 5, also Sukt 35, Mantra 11, etc.

No. 1. "The pundits and learned men of the recent and of the former times who explained the meanings of the vedas to their students and others." It appears from this that there were pundits and learned men previous to the time of the vedas.

No. 2. "The energetic and the mighty whose desire is worthy of commendations and who had existed before or those who exist now, gain the air of the atmosphere." It is evident from this that prior to the vedas, there had appeared energetic and mighty persons.





No. 3. "O pundit ! who performs the ceremony of devotion and causes others to do the same and who is friendly to the pundits of the past time, ask for our prosperity." This proves that there were pundits prior to the existence of the vedas. Also the translation of Yajur Veda, Adhiāt 33, Mantra 4, stands thus :—"O person ! like the driver of a chariot, yoke the horses that may be approved of pundits or burn the fire ; first acquire knowledge from the pundits and be steady for what it could be gained." These statements also show that there had been learned pundits before the time of the vedas. It is manifest that the subjects of the abovementioned mantras are in a detached form and in ambiguous terms. It must also be clear to our readers that these expressions cannot be the source of a knowledge of God and are inadequate means of inspiration.

This is why the Ariyas define *inspiration* in such complex terms as can be applied only to the vedas and not to truly inspired books ; still, the vedas cannot be free from objections.\*

*First.*—If the vedas are the source of all kinds of science, knowledge and truth and without them no person of any country or town can be released from ignorance, nor can gain knowledge of what is self-evident, nor of what is based on argumentation or reason ; nor a revelation, nor a witness, nor an experience or understanding beneficial to him ; then the pundit ought to give us a proof of all this, from the vedas, else the claim that they are *the source* of all knowledge would be wrong. On what grounds do the poor pundits hold it as a test of a thing which cannot be proved from their religious books, nor from reason ?

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\* The Ariyas define inspiration thus :—" God's sowing a seed of His knowledge in the hearts of men for distinction between right and wrong without a mediator man or senses. No system of education may then be current, else, the need for inspiration will drop. They are entitled to it who are in want of secular and religious instruction. It is the seed of all





*Secondly.*—The definition they give cannot be applied to the vedas. According to the designation they themselves have established, their sacred books ought to be rejected; they are proved to be neither eternal, nor free from fables, oppositions and useless subjects, nor do they conform to the law of nature, nor are they the source of all kinds of knowledge and science, nor have they reached us without the agency of other than God; a proof of some points discussed, has been given above and of some, the learned Moslems have given from the mantras of the vedas. See the books of controversies held between both parties.

*Thirdly.*—The Ariyas are greatly mistaken in understanding the meaning of inspiration; for it is of two sorts.

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truth, free from myths, stories and contradictions. It ought to treat especially of the devotion and worship of God; but not of anything else. This should be the only way of salvation." (1) This definition is not applicable to the vedas; for in them no method of salvation is shown. They teach us to worship God to the number of 33 crores. But according to the interpretation of the Ariyas the number of Gods to whom worship is due, is 33 only. (2) It has no germ of God's true knowledge. (3) There is in them, neither a distinction between right or wrong, nor a detail of lawful or unlawful objects, nor a description of correct or incorrect creeds, nor of pure or impure things. If there is something in them, it is *hawan* and *Yug* which are quite unreasonable or rather nonsense. (4) Those whom the Ariyas call the inspired writers of the vedas were neither destitute of senses nor of education. Some Ariyas restrict the definition with the terms *in the commencement of the world*, which they cannot prove, with an argument, to be an essential part of the definition. In addition to the above they say that it should be free from repetitions, although both *hawan* and *Yug* ceremonies are described again and again especially in the Yajur Veda. The subjects treated of in the mantras are useless repetitions. The Shām Veda is totally a repetition of the Rig Veda. Again contradictory subjects are repeatedly found in the vedas. Whereas the Holy Qorān is free from all such defects. Some commandments suitable to the time and people are changed out of mercy from God which is called *nash* (abrogation). It is not really a contradiction. The Holy Qorān, in order to warn the people, gives some past events which can never be called as fables or stories. But the vedas certainly contain fables and myths more wonderful than the well-known story of *Guli-Bakaoli*.





(1) *Common*—in which all creatures of the Almighty according to the grades and capabilities take their part, which is such a common gift of God, of which even the flies and the ants are not deprived, as it has been alluded to, in the Qorānic verse :—*Nafsin wa mā sawwā hā, fa alhamahā fujūrahā wa taqwahā*. Surely this kind of inspiration is like the sun, the source of all knowledge, and it has been directly gained from God. But to say that it belongs to four vedas only and that in that sense they are only the subject of inspiration is a glaring mistake. This general sense comprises even the book of every poet. If the vedas are held as the inspired records in this sense, let them be so, we have no objection. But the appreciation and respect in which such inspired records are held among religious societies are not concealed from the eyes of our readers. (2) *Divine inspiration* which is particularly a part of the prophets of God, is surely free from all kinds of mistakes and superstition. The animal power of such an inspired person at the time of revelation diminishes ; the cares and anxieties of this world disappear and the angelic or rather spiritual power predominate. Then the revelations come to the mind of the prophet, sometimes without the agency of Gabriel the faithful and sometimes through the agency of the angel for strengthening the mind of the prophet. Gabriel is not only an angel but also the head of all angels. An angel belonging to the lower order, even the genii or evil spirits who possess fine bodies, can reach the mind of man. While hundreds of the uneducated persons, possessed of evil spirits are seen speaking foreign languages and telling incidents of far distant countries, who can, then, prevent Gabriel from reaching the heart of man, whether he might have, according to his dignity and grade, not merely 600 but 6,000 wings. It would be a mistake, if an opponent, having held the wings like those of kites and crows, might have considered the angel to reach the heart of man as an impossibility.





## THE BOOKS OF THE HINDU RELIGION.

They are of two kinds :—(1) *Suth Praman*, i.e., trustworthy in their own nature which comprise the four vedas. Ancient Hindus believe in all the mantras and Brahmana as vedas; but the Ariyas believe in merely the first part. (2) There are other books besides these which are also of several kinds. (1) *Shākhāen*. (2) *Ang*. (3) *Upāng*. The *Shākhās* which are comments and explanations of the mantras of the vedas are 1,127 in number. They are also named as Brahmana. The *Ang* on sciences are six in number. (1) *Shiksha*, i.e., the science of pronunciation. (2) *Kalap*, i.e., a discipline of religious rituals and ceremonies. (3) *Wayā Karan*, i.e., Etymology and Syntax. (4) *Ava-kat*, i.e., the science of words, lexicon. (5) *Chhand*, i.e., Prosody. (6) *Jotish* (Astrology). In addition to the above, there are four up-vedas, namely, (1) *Iorid veda* which treats of the science of medicine. (2) *Dhanur veda*, the art of fighting and instruments. (3) *Khandor veda*, the science of music. (4) *Aith veda*, the science of manufactures and industries. There is a number of books treating of all the aforesaid sciences, Charat, Sutrath, Nighantū, etc., which treat of medicine and ought to be considered as Iorid veda. The book on Dharma veda or on the art of battle are altogether lost. By Ghandar veda the science of singing of Shām veda, etc., is meant. *Aith veda*, i.e., on manufacturing and industrial arts are found Vishnū Karma Toshtarī and the works of Maī named as Sonthas, the four in number. On the science of pronunciation there are the works of Pantī Munī, etc. On the science of religious discipline, there are works named Manu Kalop, Sturo, etc. On Etymology and Syntax are Ashta adiyāe, Mahabashia, Dhātū-path, Unādī Gun, Prati Widic and Ganpathi. Nirakat, the work of Viyāsak Munī which comprises also Nighantū, is the fourth science of the veda. On Prosody (Chhand) is Sutr Bhashia, the work of Changul Acharia. On astron-





omy (jeotish) Vishisht and other of the Rishīs, Rekha ganet, *i.e.*, Geometry ; Bejganet, a work on Algebra, are included.\*

Six *Upangs*, that is, the six well-known shastras are (1) Jai Mani's Purū Mamānsā shastras on which Bayāsjee has written notes and which treat of Karma Kand, *i.e.*, of religious ceremonies and rituals. (2) Visheshak shas-tras on which Gautam Munī has given notes. It treats more particularly of *arz* what is dependent upon others, and *jauhar* what is independent of others. (3) Niyae Shas-tra of Gautam Munī on which Vitesyain, the rishee, has written a commentary. It treats of natural† science. (4) The Yoga Shastras of Patanjali, the Munī on Pan-theism, annotated by Bayāsjee. (5) The Sankh Shastras of Kapal Munī on which Bhagrī Munī has written notes and in which for the sake of distinction times are given. (6) The Vedant Shashtra of the learned Bayas on which notes had been given by the Rishī Budhūin which treats of Ishwar (God).

The ten *Upnisheds*‡ (good songs) are also included in the Yrangs, the name of which are (1) Esh. (2) Ken. (3)

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\* These have been taken from the Greek philosophy and are the works of the near past.

† The author of Padarath Veda must have known the meaning of the vedas better than Dayanandjee did. What is, then, the reason that the former makes no mention of the recent sciences and arts in connection with the natural ones from which it is evident that Dayanand exaggerates his accounts in which his simple-minded followers believe.

‡ Nished in Panjabee is still said to be a kind of song or a piece of poetry. *Up*—a prefix has been added for the sake of respect which conveys the idea of a good song. After hundreds of years when the Hindu durweshes and Sūfis advanced in their thoughts, they wrote booklets on Sufism and Theology. Such booklets exceed 20 in number. But the Ariya leader, we do not know the reason, acknowledges only ten out of the whole. They have no connection whatever with the vedas. So to call them as comments of the vedas in consequence of some of their subjects of dignified character, is quite unfair. No one can point out which of the comments in them refer to the vedas or the mantras, similarly some works on Grammar, Mathe-matics and Medicine are unreasonably ascribed to the vedas.





Kattha. (4) Paishun. (5) Mandak. (6) Mandrakha. (7) Itaria. (8) Titaria. (9) Chhandagīa. (10) Brahdharnik. (Extract from the Rig Veda Adī Bhashia Bhūmkā, the work of Dayanand Saraswati, the leader of the Ariya Sect.)

Besides the abovementioned books there are others which are held by the Ariyas and the Hindus of Sanatan Dharma as authoritative, such as Shattpath which has been referred to, in the work of Dayanand, Shrīmad Bhagwat Gīta, Jog Bishist Rāmāin, Manu Samarthī (the last-named is a religious discipline for all the Hindus), Anhas (religious history) and Mahā Bharat. In addition to the books above referred to, the Hindus of the Sanatandharma believe in the Pūrānas and call them as the work of Bayāsji. They are 18 in number. (1) Bishan Purānas. (2) Bhagwat Purāna. (3) Mahisha Purāna. (4) Iskand Purāna. (5) Markandī Purānas. (6) Bhast Purāna. (7) (8) Brahmanpati wārang Purānas. (9) Karam Purānas. (10) Padam Purānas. (11) Braham Purānas. (12) Bāyu Purānas. (13) Baun Purāna. (14) Garur Purāna. (15) Agan Purāna. (16) Ling, *i.e.*, Sheo Purāna. (17) Marad Purāna. (18) Brahmānd Purāna. These Purānas teach idolatry, licentious\* stories and immodest fables, such as a certain rishee absconded with the wife of a certain man under a pretence; a certain man getting angry with another, beating him on the head with a club. It is written in the Sheo Purāna that there appeared from the navel of Vishnū a lotus-flower from which Brahma was born. Both began to quarrel with each other. Brahma said that he created Vishnū, while the latter said that

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\* *Neog*.—When a husband is unable to cause his wife to conceive, she is, in her husband's lifetime, at liberty to cohabit with other men, to the number of ten, in order to be conceived and to give birth to children for her husband. It is called Gandhar marriage when men and women live together according to their own desire. It is said to be Pishīāj marriage, when in sleep or wantonhood or sickness or after enticing with money, to cohabit with a woman.





he created the former. In the meantime there appeared a vapour in the sky which settled the matter saying that it was Vishnū who created Brahma. "O Brahma createst thou a creature." When the vapour was looked into gravely a ling-like shape appeared to discover which Vishnū having transformed himself into the shape of a pig entered the bottom of the earth, while Brahma taking the form of a goose flew up in the air. Both continued their travels for ten thousand years, but they did not find the boundary-line. Then Brahma was assured of the fact that Vishnū was his creator and from that time the ling-worship commenced. Padam Purānas say that Brahmājee cast a licentious glance at his daughter Saraswati. So she turned on the other side where there appeared a second face of Brahma. Similarly his four faces came to exist and Saraswati at last fled. But it was impossible for her to get rid of his hands. He at last took possession of her and treated her as his wife. The Purānas describe incidents regarding Mahadeojee and Vishnūjee which are still more immodest and obscene. The Aṛiyas, therefore, reject them altogether and hold them as impious books. It is surely an act of wisdom and prudence on the part of the Aṛiyas. However, the books they trust upon contain fables and subjects opposed to reason.

It is contrary to justice that these defects are concealed through plausible interpretations; sometimes all the previous books have been interfered with, sometimes the annotations of the previous commentators have been rejected. Saina Charia has written a commentary, named Parkāsh on the Vedas, the time of which corresponds to the Moslem age of India. Mahīdar, a pundit, has, likewise, given explanations on the Vedas. Wilson and Max Müller and other learned men have also written commentaries on and translations of the Vedas. It is possible that in some places they might have been mistaken, but how strange it is





that from one end to the other, all the comments and translations have been treated as quite wrong. What the European learned call heaven, the Aṛīyas call it the earth as if the latter have the Vedas quite different from those of the former. We do not understand all this. With the exception of the Aṛīyas, all pundits validate the commentary of Saina and other learned commentators, charge Dayanandjee with open mistakes and intentional dishonesty and give proof of their statements in accordance with the rules of language and Lexicography. Yet, after all, we cannot refrain from praising Swamī Dayanandjee, who, through his plausible interpretations and wrong interpolations of the Vedas, has tried to cause the Hindus to turn from the worship of man, animals, vegetables, stars and the elements of nature towards unitarianism. Had he lived longer, he would perhaps have tried to obliterate the teachings of Neog, Ghandhar bibāh and Pishiāj bibāh, which have lost the national honour of the Hindus.

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## SECTION VI.

The Parsees, *i.e.*, Zoroastrians, called also Magicians, claim that, the word of God which they hold as inspiration, was sent down from heaven to their *dakhshūr* (prophet). Besides the Zendavestha there are some other books which they hold as their sacred records. But the most famous and trustworthy of all is Dasatīr. It contains 15 brief epistles written by 15 persons: (1) The Epistle of Abā Dakhshūr which the Persians call as their first prophet. (2) The Epistle of Jīefrām. (3) The Epistle of Shic Klioka. (4) The Epistle of Pāsān. (5) The Epistle of Gulshāh who passes also by the name of Keomurs. (6) The Epistle of Siāmak, a prophet. (7) The Epistle of Hoshang. (8) The Epistle of Tahmuras the prophet. (9) The Epistle of Jamshaid. (10) The Epistle of Faredūn. (11) The Epistle of





Manū Chihir. (12) The Epistle of Cyrus. (13) The Epistle of Zartusht the prophet. (14) The Advisory letter of Alexander. (15) The Epistle of Sāsān I. (16) The Epistle of Sāsān V. Of these, if the Epistle of Alexander be not reckoned as a separate one, they amount to 15 in number, otherwise they are 16. The first epistle, the Epistle of Zartusht and that of Sāsān the First, contain nearly 16 pages each. These epistles were translated from Pāzhandī,\* into Dārī by Sāsān the Fifth, in the reign of Khusrau Parwez, the son of Hurmuz and the grandson of Noshervān. The phrases of the original are marked with numbers. Every epistle commences with the translation of *Bism Illāh* and *Aūz* thus : (1) *We take refuge in God from the bad habits of Satan who misleads and persecutes people.* (2) *We commence with the name of God the merciful, the gracious and compassionate to the just.* In these epistles the attributes of God are given and an account of how He created the universe through the first cause, as Greek Philosophers generally say, nay ! rather it appears that the Greek philosophy, concerning the existence of God, the heavens and the elementary bodies, has been entirely copied and the methods of star-worship and fire-worship and a number of prophecies have also been given. Now, there are a few points to be discussed here : (1) Whether these epistles have been written by inspiration or not. (2) Who are their authors ? (3) What kind of subjects are found in them ? With regard to the first point, it has been shown that all the epistles were written by Sāsān the Fifth, who lived in the reign of Khusrau Parwez and who claims that the office of a prophet belongs not only to him alone, but that it will continue to his descendants

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\* The old language of Persia is Pāzhandī which is very similar to Sanskrit. If the slight difference of dialects be not taken into account, both could be considered as the same language. In manners, customs and religious ceremonies both the Persians and the Indians are very similar to one another. It is, therefore, not strange if the ancient Persians or Iranians having crossed their country, settled in India and ruled it.





for ever, as it appears from the phrase 39 of his epistle. *Wadar tukhma-e-to paigambari hamesha mānad*. "The office of a prophet will last for ever in thy descendants." Although the incidents which have connection with him, are not explicitly known to us, still his epistle contains two or more prophecies, the falsehood of which no one can question. In the sentences 25-26 he says verily those who will give punishment to the Persians will be a wicked group, disobedient to their own prophet. They will not do what their leader will say to them, that is, the army of the Arabs, the followers of the prophet of Arabia, who will punish the Persians for their sin, will be wicked and disobedient to their prophet, which is quite wrong, because in the reign of Omar, Saad bin Abi Waqqas had conquered Persia, in which conquest all the disciples of our prophet had taken part and it was under their hands that the empire of the Persians had been demolished. They were so submissive and obedient to their prophet that their parallel has not hitherto been found all over the world. The apostle of God was master of the lives and properties of the sanctified people. No historian has power to question their good conduct. Some statements of the European historians have been already given to our readers. (2) The statement that the office of a prophet will last for ever in his descendants, is also quite wrong. No one has ever seen or heard of a prophet in his descendants. Yes! it is a different thing if some Parsee in Bombay claim to be a prophet. (3) He says and explains in the sentence No. 30 that Mahomedanism, after 1,000 years, will be so much spoiled that it will be hardly recognized as the same, which is also evidently false, for, in trifling matters, although some differences arose, in the second and the third centuries, long before 1,000 years; still, thanks to God, that in the Holy Qorān, its teachings and other essential duties of Islām, not the slightest discrepancy has hitherto arisen. All Moslems unanimously agree upon this and





prove that they were handed down exactly as they are now by the prophet himself. What was foretold by the Parsee leader Sāsān I, in his epistle, sentence 73, 80 that after the upper handedness of the Arabs, a prophet will appear in his descendant who will restore the lost empire and grandeur of the Persians and the Moslems will have to flee before him just as the rats do before a cat. This is also wrong ; for, since the flag of Islām has been hoisted in Persia, the Moslems predominate there ; the old honour and empire of the Magicians never returned. Besides this, Sāsān praises Khusrau Parvez a good deal and calls him as a person of angel-like habits, although he is the same Khusrau who had torn to pieces the blessed letter of our holy prophet. He was, moreover, given to fire-worship and licentiousness. So all the aforesaid arguments prove that Sāsān the Fifth was not an inspired writer. It also seems that the Magician elders to whom these epistles have been ascribed, even Srī Rām Chandar and Srī Kirashn, etc., the elders of the Hindus, were not prophets of God, even if they really and truly wrote the books that treat of their tenets and creeds. They were simply kings and were well-skilled in philosophy and rational sciences, for which reason they were held as leaders of their people and had gained reputation and fame among them. The subjects of the books referred to, cannot be considered as inspired ones, because some of them are already false, others teach idolatry and immodesty, the first proof of which runs thus :—Sāsān the First, in his epistle, sentence 19, plainly says that the soul of man after death takes another body. *Rawān az tane ba tane rawindaast*—to uphold which Sāsān the Fifth brings arguments, although this teaching is futile and false and can be upheld neither by reason, nor by the inspired records.

*The Second Proof.*—Shatjī Ifrām in his epistle, sentence 20, says that in the descendant of Mahābād 14 dukhshūrs, i.e., prophets styled with the titles of Abād appeared and





the kingdom in this line continued for 100 *zāds*. According to the explanation of Sāsān the Fifth, one *zād* is more than a trillion, how far will it reach, if it be taken 100 times as much? An intelligent mind cannot be in doubt for a moment concerning the falsehood of this statement; because, Abraham is called Mahābād in their language. If Adam be meant by it, even then, the time does pass beyond 7 or 8 thousands. How, then, can we suppose that from the time of Mahābād to the reign of Ifrām hundreds of crores of years passed in the same line. Such gossips and fables in connection with time are found among the Hindus also. Sirī Vayasjee has learnt all such things from the Zoroastrians.

*The Third Proof.*—The Epistle of Pāsān the dukhshūr (prophet), sentence 58, says thus :—“Bow down before fire and stars ; adore and respect them.” Again, the epistle of Sāmāk, the son of Gulshāh, sentence 3, plainly says :—O Sāmāk, always praise Jupiter thus :—Then further on the term of the praise are given ; and pray to it thus :—*Me khwāham az to nek-bakhtē-e-har do sarāe*—“I ask thee blessings of this and of the next world.” Again, in the epistle of Tahnūras a great stress is laid upon the worship of the Sun and the prayers to be recited at each worship are given. Again, the epistle of Jamshaid gives the prayers offered to the planet Venus in the terms which should be especially to God. In short, the methods of the worship of the Sun, the Moon and the Stars plentifully exist in the Dasatīr. It cannot be, therefore, considered as an inspired and a divine book. Sirī Bayāsji, having learnt the worship of Fire and the Sun from the Parsees spread it over India. Some Hindus and the Magicians give reason for this worship, saying they are luminous bodies, we do not adore them ; but turning our faces, paying our attention towards them and considering them as our *Qibla*, worship the Deity. But this reason is quite baseless. Because to worship and to adore





is to express our submission to God, to seek His help, to offer our prayers to Him and to consider Him as one who has power to benefit or to do injury to us. So all these things are performed before them. What else is wanting in the worship and adoration of God. Behold our readers ! we consider the building of Kaaba as simply the direction towards which we turn our faces at worship. We never seek its help nor we understand it as one which profits or injures us, nor at its worship or at circumbulance we praise it, so to form a judgment according to it, is far from reason. "Lastly we profess that all our praises are due to God the Providence of all the universe and that all kinds of blessings and peace on Muhammad the head of the apostles and on his descendants." *Wa ākhiru daawāna-an il-hamdu Lillahi Rabb-il-ālamīn; wassalātu wassalāmu alā Saiyid-il-mursalīna Muhammadin wa ālihī ajimāin.*

#### CONCLUSION.

In addition to the discussions contained in the book I wish to have a little talk with those who believe in the great God, in retribution in the reward for good and evil and in the truth of religion for the reformation of man, that it is the common law of God, being in force from the beginning of man's creation that God raises in every age, a leader whose association, training and personal examples continually attract the hearts of men towards truth, divine devotion and morality. But all the existing religions of the world put a stop to such series of sacred persons. Among the Hindus, though for reason of the Kalī Yoga, there appeared no parallel to the incarnations or the *rishees* (sages) whose mention has been ostentatiously made by them. This series is at an end for hundreds and thousands of years, so far as the Hindus are concerned. In like manner, the Zoroastrians close it with those whom they call as their leaders. Similarly the Jews also close it generally with





Moses and particularly with John the Baptist. No one appeared like unto them afterwards. The Christians put an end to this series in the person of Jesus and his disciples. They cannot trace any holy person after them in whom they could find such a high type of the blessings of the Holy Ghost. How is it that the light of God's mercy was extended only to a limited time and closed for ever, having His people to grope entirely in the dark? In the beginning He revealed, without want, four books instead of one and sent countless messengers and leaders to lead mankind to the truth. As we do not understand this, therefore we are obliged to believe that the series never closed in the past, nor will it ever close in future. However, we are in need of eyes to see with, ears to hear with, and mind to understand with. How unfortunate is the man who having held the series as closed with the aforesaid patriarchs shuts his eyes, in time of need, against recent leaders and continues to tread the time-honoured or rather the old beaten path, notwithstanding the flames of light are shining before him and the good-natured are being benefited thereby. Woe unto him! who has no sense to recognise the truth.

“Some come and join the society of the good, others departed. Woe unto me! I could not find a place in it like one who gropes in the dark.”

Surely in the age of disturbances when darkness pervaded the world, the waves of the ocean of apostasy were raging high, the deep darkness of superstition and idolatry spread all over the world, and man's raft was about to sink, there appeared in the land of Arabia, the world-illuminating Sun which cast its rays of light first on the lofty peaks of the Paran mountains and then in its continual growth it lightened the whole world from east to west and from north to south. After giving its light to the world, when it set down, it left behind two of its remnants which suffice to enughten all mankind till the end of the world. What





are they? They are :—*first*, the Holy Qorān; *second*, the members of our prophet's house and in succession to them a society of those who had received their education from them and who are called *Auliyā Allāh* (friends of God or saints). All praise is due to God alone. No book has been handed down to us so safe and free from change or abrogation as the Holy Qorān is—a fact to which all the critics of Europe bear testimony.

The beauties have been already stated at full length in this work, so that, no one can invent anything in connection with man's guidance, which is not found in the Holy Qorān. Next to Qorān, there stand in order, the members of our prophet's house, and after them a society of those who have received their instruction through the aforesaid members and who are called saints or sacred divine. These people are perfect examples of the prophet in spiritual light and blessings. From the commencement of Islām up to this time, rather to the end of the world, it will be useless to seek their parallel in other religions. Their blessings and spiritual gifts have been continually testified by godly persons and detailed in their biographies. They were in no way less than, or inferior to, the prophets of the Israelites. But what this poor writer has received are from our leader Fazl-ur-Rahman of Muradābad who ought to be held as one of those, the witnesses to whose blessings and gifts are found in hundreds and thousands. The greatest benediction, in view of which they are held as true successors of our prophet is, the inward attraction of their hearts. This gift had so much sway over our master and leader that even the most sinful and the abandoned who were entirely engrossed in darkness became pious and godly through slight association with him. If anyone, in opposition to the blessings our leader had possessed, try to adduce some talisman or charm of his religious leader, he is at liberty to do it and to lengthen this controversy. But the comparison will not stand.





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Even more than this, let the followers of their leaders be alone, the leaders themselves were and are hopelessly given to worldly pleasures, desires and lusts, whereas the nature of our leaders was entirely filled with the truth of God, their souls were enlightened and they were perfect in spiritual knowledge and science. This is what we call a particular miracle of our prophet (peace and safety be on his soul), a tenth part of which was not found in Moses and Jesus. The miracles worked by the last-named prophets had connection chiefly with visible objects. *Allāhumma uh-shurnā fi zurriyatihim. Amīn.* "Raise me O Lord ! on the day of resurrection as one of their followers. Amen."

N.B.—One who wants a detailed account of our leader's life, should read the work of Maulvi Nawāb Sayyid Nūr-ul-Hasan Khān, Esq., written after deep investigation and research.

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