

THE
JESUS ^{of} the GOSPELS

by

MUHAMMAD MANZUR ILAHI

MEMBER

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PREFACE

It is a fundamental principle of Islam to acknowledge the Divine originality of all the spiritual leaders of the world, i.e., the prophets, "there is not a people but a warner has gone among them" (35 : 24) includes the prophets of all nations of the world. Hence it is natural that a Muslim should respect such holy personages without any distinctions.

Although the truth had been shown to different nations by different prophets but owing to lapse of time, not only the truth had become obscure but even the personalities of the previous prophets had become wrapped in superstition, the best example of such superstition could be found in the personality of Jesus Christ. Some 400 years after his death, his followers "decided that only four Gospels could be regarded as of final authority for the life of Christ." A researcher for the true life of Jesus Christ, should therefore, confine its work of research to these four Gospels.

The holy personages' actions and character serve as an incentive and a model for men to follow. Unless one's own actions correspond to his assertions, he could not be a model to be followed by the other people. Jesus' teachings might claim a high place among his followers but a right thinking man and a researcher must follow his career and actions and the effect of his teachings upon his companions. A short sketch of Jesus' career and actions, etc. will be found in these pages and for fuller discussion the reader should wait for another work.

MOHD. MANZUR ILAHL,

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The Present Gospels

The present Christian Gospels are not the revealed Words of God but as the Christians themselves put it, "1,500 years ago, the Church decided that only four Gospels could be regarded as of final authority for the life of Christ." (*Epiphany*, Calcutta, 30th July 1932 p. 4.), these are, therefore, incomplete biographies of Christ selected out of a great number of biographies written by different authors 1,500 years ago. Luke itself testifies to this :—

1. "Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us.
2. Even as they delivered them unto us, which from the beginning were eyewitnesses, and ministers of the word.
3. It seemed good to me also, having had perfect understanding of all things from the very first, to

write unto thee in order, most excellent Theophilus.

4. That thou mightest know the certainty of those things, wherein thou has been instructed. (Luke 1 : 1—4).

The Geneology of Jesus

There are two geneologies of Jesus given in Matthew and Luke in which Tamar, Rahab, Ruth and wife of Urias, of objectionable character have been specially mentioned.

(1) "And it came to pass about three months after, that it was told Judah, saying, Tamar thy daughter-in-law hath played the harlot; and also, she is with child by whoredom" (Genesis 38 : 24.)

(2) "And Joshua the son of Nun sent out Shittim two men to spy secretly, saying, Go view the land, even Jericho. And they went, and came into an harlot's house, named Rahab, and lodged there" (Joshua 2 : 1).

(3) For Ruth, see Ruth 2 : 8; 2 : 16, 17; 3 : 1, 10, 14; 4 : 17, how she misbehaved with Boaz who was not

her husband.

(4) "And David sent messengers, and took her; and she came in unto him, and he lay with her" (2 Samuel 11 : 4).

An important point worth consideration is that Jesus has been spoken of as "son of David" (Matt. 1 : 20). Now if one refers to Deut 23 : 2, 3; "A bastard shall not enter into the congregation of the Lord; even to his tenth generation of the Lord", and compare it with Genesis 38 : 18 "And he said what pledge shall I give thee? and she (Tamar) said, Thy signet, and thy bracelets, and thy staff that is in thine hand. And he gave it her, and came in unto her, and she conceived by him," he will find that this woman Tamar gave birth to Phares (a bastard) through whom David was born within ten generations, hence the conclusion would be that according to Deut 23 : 2, 3; David could not enter the congregation of the Lord. The above facts prove that the inclusion of the men and the women of objectionable character in the geneology of Jesus is

worth consideration by every right thinking person.

The Jesus of the Gospels

It is a noteworthy fact that the writers of the Gospels have carefully refrained from making references to the earlier years of the life of Jesus. Matthew gives a very short statement about his birth and flight of his parents to Egypt and their return to Palestine and settlement at Nazareth in the following words:—

Birth of Jesus

Matt. 2 : 1. Now when Jesus was born in Bethlehem of Judaea in the days of Herod the King, behold, there came wise men from the east to Jerusalem.

Matt. 2 : 13. And when they were departed, behold, the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there

until I bring thee word ;
for Herod will seek the
young child to destroy
him.

14. When he arose, he took
the young child and his
mother by night, and
departed into Egypt.
19. But when Herod was dead,
behold, an angel of the
Lord appeareth in a
dream to Joseph in Egypt.
20. Saying, arise, and take the
young child and his
mother, and go into the
land of Israel : for they
are dead which sought
the young child's death.
21. And he arose, and took
the young child and his
mother, and came into
the land of Israel.
22. But when he heard that
Archelaus did reign in
Judaea in the room of
his father Herod, he was

afraid to go thither ; notwithstanding, being warned of God in a dream, he turned aside into the parts of Galilee.

23. And he came and dwelt in a city called Nazareth.

He is silent till Jesus becomes of age and is baptized by John, the Baptist. Luke gives the following sketch of his birth, circumcision, his presentation to the Lord at Jerusalem, and his parent's return to Nazareth and their yearly visit to Jerusalem for the feast of the passover, till Jesus attains the age of 12 years and on this occasion, of the visit of his parents to Jerusalem his slipping away quietly from their protection.

Luke 2 : 7. And she brought forth her first born son, and wrapped him in swaddling clothes, and laid him in a manger ; because there was no room for them in the inn (at Bethlehem).

21. And when eight days were

accomplished for the circumcising of the child, his name was called Jesus, which was so named of the angel before he was conceived in the womb.

22. And when the days of her purification according to the law of Moses were accomplished, they brought him to Jerusalem, to present him to the Lord.
39. And when they had performed all things according to the law of the Lord, they returned into Galilee, to their own city Nazareth.
40. And the child grew, and waxed strong in spirit, filled with wisdom : and the grace of God was upon him.
41. Now his parents went to Jerusalem every year at

the feast of the passover.

42. And when he was twelve years old, they went up to Jerusalem after the custom of the feast.
43. And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem; and Joseph and his mother knew not of it.
44. But they, supposing him to have been in the company; went a day's journey; and they sought him among their kinsfolk and acquaintance.
45. And when they found him not, they turned back again to Jerusalem, seeking him.
46. And it came to pass, that after three days they found him in the temple, sitting in the midst of

the doctors both hearing therein and asking them questions.

48. And when they saw him, they were amazed ; and his mother said unto him, Son, why hast thou thus dealt with us ? behold, thy father and I have sought thee sorrowing.
49. And he said unto them, How is it that ye sought me ? wist ye not that I must be about my father's business.
51. And he went down with them, and came to Nazareth, and was subject unto them : but his mother kept all these sayings in her heart.
52. And Jesus increased in wisdom and stature, and in favour with God and man.

Luke³: 21. Now when all the people

were baptised, it came to pass, that Jusus also being baptized, and praying, the heaven was opened.

22. And the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which, said, Thou art my beloved son; in thee I am well pleased.

23. And Jesus himself began to be about thirty years of age, being (as was supposed) the son of Joseph, which was the son of Heli.

From the above details the following points are worth noting. On Jesus' attaining the age of 12, when the boys possess some understanding, he tried to leave the protection of his parents and slipped away quietly when they started on their return Journey to their home and thus put them to much inconvenience and

trouble, so much so that being perplexed they had to return to Jerusalem, leaving the caravan. The anxiety and heart-burning of his parents can be best imagined by the people, whose 12 years children leave their protection without their knowledge. The distressed parents searched for their lost son in Jerusalem for three days and at last found him in the temple on the third day. Evidently Jesus was passing time in the temple on the charity of the people, who provide food to the itinerants frequenting temples and convents, etc.

When his mother enquired of Jesus the reason for dealing with them in this way, saying that she and his father had been searching for him very sorrowfully, (Luke 2 : 4), instead of repenting for injuring the feelings of his parents, he became insolent and replied (Luke 2 : 49) why they had come after him and not allowed him to have his own way. But considering him an inexperienced and stray lad, his parents took him to their village (Luke 2 : 51), and kept him under strict subjugation. There is no mention

in any Gospel as to how he passed his youth between 12 and 30 years, when he offered himself for baptism before John, the Baptist. But from his answer to his mother (Luke 2 : 49), and his trying to leave the protection of his parents at so early an age and silence of all the Gospel writers from narrating anything about him between the age of 12 and 30 years, one is likely to conclude that the period of his youth was not unblemished, which is supported by the events of his baptism.

John's baptism was of repentance and confession of sins

- Matt : 3 : 5. Then went out to him Jerusalem and all Judæa, and all the region round about Jordon.
6. And were baptized of him in Jordon, confessing their sins.
11. I indeed baptize you with water unto repentance.
- Luke 3 : 3. And he came into all the country about Jordon, preaching the baptism of

repentance for the remission of sins.

Mark 1 : 4. John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins.

From the above it is evident, that the baptism of John was essentially a baptism of repentance for the remission of sins and no other interpretation can be given to these wordings of three Gospels.

Baptism of the Jesus

Hearing the news of baptism of repentance for the remission of sins by John, the Baptist, Jesus also made his way from Galilee to Jordon to be baptized.

Matt, 3 : 13. Then cometh Jesus from Galilee to Jordon unto John, to be baptized of him.

Mark 1 : 9. And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordon.

Jesus was, therefore, baptized to repentance like the other Jews and must have confessed his sins like all other sinners. Otherwise there could have been no baptism, for the essential ceremony in John's baptism, was a confession of sins on the part of the disciple. The confession was followed by the baptist giving the disciple a dip in the water, a symbol signifying that the sins of the person baptized were washed away. If there was no confession, an immersion in water could not have followed and consequently there could not have been a baptism. Such was the baptism of John, a baptism of repentance, of confession of sins and of their remission by an immersion in the running stream. Jesus himself chose to be baptized by John in this manner, because he knew that in no other way he could procure a remission of his sins and receive the gift of the Holy Ghost. The *Encyclopædia Biblica* admits that the baptism of John was "a baptism of repentance for the remission of sins" and was meant to effect "a purification from moral uncleanness." To say that Jesus only went through a meaningless ceremony is

the veriest nonsense. The Gospels agree that he was baptized and therefore he went through the whole ceremony, the essential part of which was the confession of sins. To call it a meaningless ceremony is simply to say that when he confessed his sins, he did not mean what he said. But this is hypocrisy. And further, who obliged him to confess his sins if he had none? Moreover, if he did not mean what he said on this occasion, how can one say that he meant what he said on other occasions? Does it not follow from this that all his words and deeds were insincere and hollow? The fact is that such explanations are only devices to establish an untrue claim.

Jesus receives the Holy Ghost after baptism

Matt. 3 : 16. And Jesus, when he was baptized, went up straightway out of the water : and lo, the heavens were opened unto him, and he saw the spirit of God descending like a dove, and lighting upon him.

17. And lo a voice from heaven, saying, this is my beloved son, in whom I am well pleased.

Luke 3 : 21. Now when all the people were baptized, it came to pass, that Jesus also being baptized, and praying, the heaven was opened.

22. And the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved son ; in thee I am well pleased.

Mark 1 : 5. And there went out unto him all the land of Judæa, and they of Jerusalem, and were all baptized of him in the river of Jordon, confessing their sins.

10. And straightway coming up out of the water, he saw the heavens opened,

and the spirit like a dove descending upon him.

11. And there came a voice from heaven, saying Thou art my beloved son, in whom I am well pleased.

The above quotations from the Gospels prove that the Holy Ghost did not descend upon Jesus until he was baptized of John and purified from his previous moral uncleanness. Had he been visited by the Holy Ghost (Matt. 1 : 20) from the very beginning, the Holy Ghost must have remained with him during the whole time and not descended after his baptism only, which leads one to the conclusion that he required some purification from his moral uncleanness before the Holy Ghost could visit him. A good example is to be found in the case of John. The Lord gave good news of the birth of a son to Zacharias in these words : " For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink ; and he shall be filled with the Holy Ghost, even from his mother's womb. (Luke 1 : 15.) John

being filled with the Holy Ghost from his mother's womb required no baptism of repentance for the remission of sins and neither he was ever baptized, as the Holy Ghost always remained with him. In contrast to this Jesus' mother was conceived with the Holy Ghost but still her son required baptism of repentance for the remission of sins and the Holy Ghost did not descend upon him before that time. Jesus' baptism at the hands of John was the most remarkable fact in his life, without which the Holy Ghost could never have descended upon him. What was the reason that God withheld the gift of the Holy Ghost from Jesus so long as he did not repent at the hands of John? Jesus' baptism, therefore, instead of being a meaningless ceremony was the most significant fact of all. John was indeed a fit person to be the spiritual father of Jesus, for as Luke tells us, he was "filled with the Holy Ghost, even from his mother's womb." (Luke, 1 : 15.) But in the case of Jesus the Holy Ghost did not descend until he humbled himself before John and confessed, and repented of his sins at his hands. So strong was the

efficacy of baptism, in other words, so strong was the spiritual power of John, that the gift of the Holy Ghost was at once granted to Jesus after his repentance at his hands.

Jesus' confession of his defect

It should, moreover, be remembered that Jesus himself confessed a defect in his righteousness so long as he was not baptised. Matthew reports the words of Jesus in which he gives his reason for baptism at the hands of John, saying "And Jesus answering said unto him, suffer it to be so now; for thus it cometh us to fulfil all righteousness. Then he suffered him." (Matt. 3 : 15.) This shows clearly that hitherto he knew his righteousness to be defective. It was owing to this consciousness of a defect in his righteousness or of having sinned that he humbled himself before John and asked for a forgiveness of his sins. The inferiority of Jesus' righteousness is also inferred from the following facts mentioned about him in the Gospels.

Jesus Refuses to be Called Good

Matt. 19 . 16, " And behold, one came and said unto him, Good Master, what good things shall I do, that I may have eternal life. 17. And he said unto him, why callest thou me good? There is none good but one, that is, God : but if thou wilt enter into life, keep the commandments." This leads to the evident conclusion that Jesus' refusal to be called good, meant nothing but that he deemed himself to be sinful. The reply attempted by the advocates of Jesus' sinlessness is in itself an evidence of their hopeless discomfiture. It is alleged that as Jesus knew that he was God, therefore, he meant in the words quoted above to convey to his hearers in a round about way, that the person who regarded him as a man only should not address him as good, for it was impossible for man to be released from the bondage of sin, and hence no human being could be good. But the absurdity of this interpretation is apparent to any man of common intelligence. If Jesus had distinctly put forth his claim to God-head before the Jews, he should have been regarded by them as an heretic and the

most sinful of men who by the law of Moses deserved to be put to death. How could a Jew then knowing of this claim call the claimant a good master consistently with the commandments of God? If, on the other hand, the man had accepted the strange claim of Jesus, the remark was quite out of the way and uncalled for, as there was no denial of his Divinity. It is absurd to suppose that a Jew who confessed his own religion, should have, with a knowledge of the claim of Jesus to Divinity, addressed him as good master. The Jewish religion rejects the theory of God appearing in flesh and regards such a claimant as the most sinful person. The advocates of Christianity must admit then that the man who accosted Jesus as good master must have had faith in his Divinity, if any man had such faith in that age, otherwise the epithet "Good" was quite out of place. The interpretation put upon this verse by Christian commentators is thus falsified. Moreover the plain words of Jesus, as reported in the Gospel, would not even bear the strained and far-fetched meaning given to them. No reasonable person would sympathise with the efforts

to prove the sinlessness of Jesus by means of such perversion of meaning. It is clear that in the above verse Jesus denied his goodness or sinlessness in plain words, and to force any other meaning on it only illustrates the way in which all Christian doctrines are supported.

Take the sentence in its plain and grammatical meaning and no other conclusion but Jesus' admission of his sinfulness can be drawn from it. "Why callest thou me good. There is none good but one that is God," is as plain a sentence as ever came from the lips of a man, and no reasonable man can be deceived by the verbal jugglery that the Christians adopt. The conduct of Jesus makes the matter still plainer.

Jesus, a drunkard

John's spiritual superiority over Jesus is apparent from the fact, that in the Gospel of Luke one finds the following about both:—

Luke 1 : 13.and thy wife Elisabeth shall bear thee a son, and thou shall call his name John.

14. And thou shall have joy and gladness ; and many shall rejoice at his birth.
15. For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink ; and he shall be filled with the Holy Ghost, even from his mother's womb.

Luke. 7 : 33. For John the Baptist came neither eating bread nor drinking wine ; and ye say, He hath a devil.

34. The son of man is come eating and drinking ; and ye say, Behold a gluttonous man, and a wine-biber, a friend of publicans and sinners.

Perhaps this was the reason that the very first miracle attributed to Jesus in the Gospels is of turning the water into wine :—

John 2 : 7. Jesus saith unto them, fill the waterpots with water, and

- they filled them up to the brim.
8. And he saith unto them, Draw out now, and bear unto the Governor of the feast and they bore it.
 9. When the ruler of the feast had tested the water that was made wine, and knew not whence it was ; (but the servants which drew the water knew) the Governor of the feast called the bridegroom.

This teaching and example caused the loss of millions of lives among the followers of Jesus, who became a prey to drunkenness. Thousands of families have been ruined by this evil which Jesus encouraged instead of stopping.

Jesus, rude to his mother

And perhaps this was the reason that in the state of intoxication he became rude to his mother, as is the case with the drunkards, the Gospels say :—

John : 2 : 1. And the third day there

was a marriage in Cana of Galilee ; and the mother of Jesus was there.

2. And both Jesus was called, and his disciples, to the marriage.

3. And when they wanted wine, the mother of Jesus saith unto him, They have no wine.

4. Jesus saith unto her, Woman, what have I to do with thee ? Mine hour is not yet come.

Matt : 12 : 46. While he yet talked to the people, behold, his mother and his brethren stood without, desiring to speak with him.

47. Then one said unto him, Behold, thy mother and thy brethren stand without, desiring to speak with thee.

48. But he answered and said

unto him that told him,
Who is my mother?
And who are my brethren.

The following bad manners and excesses may also be attributed to his drunkenness, as no sensible man can resort to such thing :

Jesus' praise of harlots

Matt: 21 : 31. Verily I say unto you, that the publicans and the harlots go into the kingdom of God before you.

Luke 7 : 37. And, behold, a woman in the city, which was a sinner, when she knew that Jesus seat at meat in the Pharisee's house, brought an alabaster box of ointment.

38. And stood at his feet behind him weeping, and began to wash his feet with tears, and did wipe them with the hairs of

her head, and kissed his feet, anointed them with the ointment.

Jesus allowing disciples to eat other men's things

Matt : 12 1. At that time Jesus went on the sabbath day through the corn; and his disciples were an hungred, and began to pluck the ears of corn, and to eat.

2. But when the Pharisees saw it, they said unto him, behold thy disciples do that which is not lawful to do upon the sabbath day.

3. But he said unto them, Have yet not read what David did, when he was an hungred, and they that were with him.

Mark 2 : 23. And it came to pass, that he went through the corn fields on the sabbath day;

and his disciples began, as they went, to pluck the ears of corn.

24,25. (Similar to Matt. 12: 2,3.)

Luke 6 : 1. And it came to pass on the second sabbath after the first, that he went through the corn fields ; and his disciples plucked the ears of corn, and did eat, rubbing them in their hands.

2,3. (Similar to Matt. 12 : 2,3.)

Jesus destroying others' property

Mark 5 : 13. And forthwith Jesus gave them leave. And the unclean spirits went out, and entered into the swine : and the herd ran violently down a steep place into the sea, (they were about two thousand) ; and were choked in the sea.

Jesus calling the Elders with bad names

John: 10 : 8. All that ever came before me are thieves and robbers : but the sheep did not hear him.

Jesus cursing the tree

Mark 11 : 13. And seeing a fig tree afar off having leaves, he came, if haply he might find any thing thereon : and when he came to it, he found nothing but leaves ; for the time of figs was not yet.

14. And Jesus answered and said unto it, no man eat fruit of thee hereafter for ever.

In short, notwithstanding his youth and bachelorship, his use of drink and praising the harlots and getting himself anointed by harlot with ointment which being part of her earning by adultery, prove nothing else but that he could not be a model for a respectable and decent society. Even his civilized

followers of our time, would not consider the man who is accused of such things as a respectable man. Above all these he had no regard to filial devotion and showed disrespect towards his mother, which was a sin in the law of Moses. His causing loss to a person who had done him no harm by destroying his herd of two thousand swine without the least provocation on his part and allowing his disciples to eat in his presence what was lawfully another man's without the owner's permission, and violently abusing the elders of the people without any provocation on their part and making very indecent attacks upon them, and calling the prophets and saints that went before him, thieves and robbers *vide* John 10 : 8. "All that ever came before me are thieves and robbers," notwithstanding that his teachings were all borrowed from them, all these prove him to be a man of very low position and standard and not a model for a civilized society.

Jesus' claim to God-head

It is asserted by the followers of Jesus that a man with such infirmities as noted

above laid claim to God-head, and this he did in spite of the knowledge that he was born from Mary's womb, that the flesh and bones of his body had been formed from her blood which like that of all other mortals, was impure and that in common with all other men, he was subject to infirmities and diseases of every sort, and felt hunger and thirst like ordinary mortal beings. Such a boastful assertion even betrays a want of judgment in him. It would have been worth something if he had first exhibited the powers of the Deity and then put forward his pretensions to it. But in Jesus throughout his life, one sees a weak and helpless being, rejected and beaten by a handful of Jews, themselves crushed under the Roman yoke, arrested and dragged before the Courts of Justice, subjected to sorrows and sufferings, and brought to the very doors of death with hunger and thirst. That such a being with all these infirmities and adversities could be the Omnipotent God, is more than human intellect can comprehend. In short, the claim to Divinity on the part of a man of such a weak character is the deadliest sin and the greatest outrage upon the

sanctity of God's name.

Atonement

If there is any truth in the doctrine of atonement, one fails to see any reason for holding the opponents of Jesus culpable for his crucifixion, for it was through their agency that Jesus was able to fulfil the grand object of his life which would otherwise have been a total failure. If the three persons of God-head ever agreed on a matter, they agreed upon this that the son should suffer upon the Cross, the father wished it, the son wished it, and the holy ghost wished it, and none of the three was a sinner on that account. Why are the opponents of Jesus then condemned for wishing the same thing. What a pity that Jesus could not show any firmness and perseverance in a matter on which the salvation of millions of his followers rested and began to pray for deliverance from death. An ordinary God-fearing man gladly faces the death to meet his Lord, but the Son of God who had to give life to save mankind began to pray for the passing of the cup.

of death from him, so the Gospels say:—

Matt. 26 : 39. And he went a little further, and fell on his face, and prayed, saying, O my father, if it be possible let this cup pass from me: nevertheless not as I will, but as thou wilt.

42. He went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done.

44. And he left them, and went away again, and prayed the third time, saying the same words.

Mark. 14 : 33. And he taketh with him Peter and James and John, and began to be sore amazed, and to be very heavy.

34. And Saith unto them, My soul is exceedingly

sorrowful unto death:
tarry ye here, and watch.

35. And he went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass from him.

36. And he said, Abba, Father, all things are possible unto thee; take away this cup from me: nevertheless not what I will, but thou wilt.

39. And again he went away, and prayed, and spoke the same words.

Luke. 22 : 41. And he was withdrawn from them about a stone's cast, and kneeled down, and prayed.

42. Saying, Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done.

44. And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground.

Matt. 27 : 46. And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? this is to say, My God, My God, why hast thou forsaken me?

Mark. 15:34. And at the ninth hour Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani? which is being interpreted, My God, My God, why hast thou forsaken me.

But the earnest prayers of Son-God in which "his sweat was as it were great drops of blood falling down to the ground" were not listened to by the "Merciful God", "the Father" and he met a cursed death by crucifixion.

Effect of Jesus' company and teachings on his disciples

Of the disciples Judas Iscariot, was the chief one who proved equal to the occasion and lent his helping hand to the Jews in crucifying Jesus for the atonement of the world. The Gospels' stories of the disciples are worth examining:—

Matt. 26 : 14. Then one of the twelve, called Judas Iscariot, went unto the chief priests.

15. And said unto them, what will ye give me, and I will deliver him unto you? And they covenanted with him for thirty pieces of silver.

16. And from that time he sought opportunity to betray him.

Mark. 14 : 10. And Judas Iscariot, of the twelve, went unto the chief priests, to betray him unto them.

11. And when they heard it,

they were glad, and promised to give him money. And he sought how he might conveniently betray him.

- Luke 22 : 3.** Then entered Satan into Judas surnamed Iscariot, being of the number of the twelve.
4. And he went his way, and communed with the chief priests and captains, how he might betray him unto them.
 5. And they were glad, and covenanted to give him money.
 6. And he promised, and sought opportunity to betray him unto them in the absence of the multitude.
 47. And while he yet spake, behold a multitude, and he that was called Judas, one of the twelve, went

before them, and drew near unto Jesus to kiss him.

48. But Jesus said unto him, Judas, betrayest thou the son of man with a kiss.

John. 18 : 2. And Judas also, which betrayed him, knew the place: for Jesus oftentimes resorted thither with his disciples.

Jesus' other disciples

Matt : 26 : 31. Then saith Jesus unto them, all ye shall be offended because of me this night.....

33. Peter answered and said unto him, though all men shall be offended because of thee, yet will I never be offended.

34. Jesus said unto him, verily I say unto thee, that this night, before the cock-crow, thou shalt deny me thrice.

35. Peter said unto him, though I should die with thee, yet will I not deny thee. Likewise also said all the disciples.
36. Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, sit ye here, while I go and pray yonder.
37. And he took with him Peter and the two sons of Zebedee and began to be sorrowful and very heavy.
38. Then saith he unto them, my soul is exceedingly sorrowful, even unto death: tarry ye here, and watch with me.
40. And he cometh unto the disciples, and findeth them asleep, and saith unto Peter, what, could ye not watch with me one hour.

41. Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak.
43. And he came and found them asleep again: for their eyes were heavy.
56. ...then all the disciples forsook him and fled.
69. Now Peter sat without in the palace: and a damsel came unto him, saying, thou also wast with Jesus of Galilee.
70. But he denied before them all, saying, I know not what thou sayest.
71. And when he was going out into the porch, another maid saw him, and said unto them that were there, this fellow was also with Jesus of Nazareth.
72. And again he denied with an oath, I do not know

the man.

73. And after a while came unto him they that stood by, and said to Peter, Surely thou also art one of them ; for thy speech betrayeth thee.

74. Then began he to curse and to swear, saying, I know not the man.

Mark 14 : 50. And they all forsook him, and fled.

66. And as Peter was beneath in the palace, there cometh of the maids of the high priest.

67. And when she saw Peter warming himself, she looked upon him, and said, and thou also wast with Jesus of Nazareth.

68. But he denied, saying, I know not, neither understand I what thou sayest. And he went out into the

porch ; and the cock crew.

69. And a maid saw him again, and began to say to them that stood by, This is one of them.

70. And he denied it again. And a little after, they that stood by said again to Peter, Surely thou art one of them : for thou art a Galilaean, and thy speech agreeth thereto.

71. But he began to curse and to swear, saying, I know not this man of whom ye speak.

Luke 22 : 55. Peter sat down among them.

56. But a certain maid beheld him as he sat by the fire, and earnestly looked upon him, and said, this man was also with him.

57. And he denied him saying, Woman, I know him not.

58. And after a little while another saw him, and said, Thou art also of them. And Peter said Man, I am not.

59. And about the space of one hour after another confidently affirmed, saying, Of a truth this fellow also was with him : for he is a Galilaean.

60. And Peter said, Man, I know not what thou sayest.

John 18 : 17. Then saith the damsel that kept the door unto Peter, Art not thou also one of this man's disciples ? He saith I am not.

25. And Simon Peter stood and warmed himself. They said therefore unto him, art not thou also one of his disciples ? He denied it, and said, I am not.

26. One of the servants of the high priest, being his kinsman whose ear Peter cut off, Saith, Did not I see thee in the garden with him ?

27. Peter then denid again : . . .

All the four Gospels have been quoted to show the character and faith of the disciples of the God of Trinity, who saw his many miracles and heard his words from his lips. One of them betrayed him for a trifling sum and all others fled away seeing their Master in trouble. Peter, the rock of his church, disobeyed him, and went to sleep when asked to wait and watch and last of all spoke lies and denied his discipleship.

If the saying that "the tree is known from its fruits" has any truth in it, it proves the futility of the Mission of this Trinitarian God, known by the name of Jesus.

In fine contrast with the despicable behaviour of the Apostles of the Christian God, shines out the noble conduct of the

companions of the Holy Prophet Muhammad who forsook brothers, sisters, parents, sons, lands, properties and all, for the sake of their beloved master. Their fidelity to their master is unparalleled in the history of the world. They shunned every vice and transgression as if they stood in the awful presence of God's majesty. Their only ambition was to vie with one another in virtue and goodness. Drunkenness, infanticide, fornication, moral corruption, gambling and a thousand other evils that prevailed were swept away from the lands wherever they went.