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Book No Ali

MOHAMMED
IN
ANCIENT SCRIPTURES.

BY

U. ALI.

VOL. I.

S. R. & BROTHERS

NEW KOTWALI,

AGRA. India.

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ERRATA.

Page.	Line.	For.	Read.
Introduction	Ft. Note 1.	VI. P. 119	†VI.P.199.
8	4	appeard	appeared
9	11	The	
11	7	infalliable	infallible
18	15	"Blavatsky	Blavatsky
24	11	Williams	William
28	2	Beneficient	Beneficent
28	4	predominent	predominant
31	Ft. note 2.	D. P. 6.	‡ D. P. 6.
35	20	alone,	alone.
37	10	being not	not being
40	11	quickneth	quickeneth
44	6	with out	without
44	8	see.	see,
57	1	idolaters	idolators
64	8	infalliable	infallible
64	18	seem	seen
69	10	the	
70	8	alluded	alluded to
89	16	spoke	spoke.
90	9	refineness	refinedness
92	19	Kuresh	Kureysh
93	6	unrifined	unrefined

DEDICATION.

Praise be unto Thee O Thou the Lord of all the worlds, the most Merciful and the most Compassionate, the Best Knower of truth, Thy humble servant presents this work unto Thee for Thy gracious acceptance. Kindly forgive him for his mistakes as Thou art the most Forgiving.

IMPORTANT ABBREVIATIONS USED IN THE WORK.

A= Abu Daud.

B= Bokhari.

B. En = Bible Encyclopædia.

D= Dami.

En Br= Encyclopædia Britannica.

I= Ibn Majah.

J= Jamay-ul-Akhbar by Sadook.

J. P. T. S.= Journal of the Pali Text Society.

M= Muslim.

Ma= Malik.

M. B. J= Maha Bodhi Journal.

N= Nasae.

S. B. B= Sacred Books of Buddhists.

S. B. E= Sacred Books of the East.

S. B. H= Sacred Books of the Hindus.

T= Tirmizi.

Ta= Talkhis-al-sehah.

Other authorities are mentioned by name.

E= English.

H= Hindi.

**(p)=Peace and blessings of God be on him, or
on her, or on them.**

**(m)=May God be pleased with him, or with
her, or with them.**

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IN THE NAME OF THE MOST MERCIFUL
AND COMPASSIONATE GOD.

INTRODUCTION.

The Koran has declared that the ancients, possessing the Divine scriptures, knew Mohammed (p) :—

1. “They unto whom We have given the scripture know (Our apostle), even as they know their own children; (but) they who destroy their souls, will not believe.” †
2. “They to whom We have given the scripture know (Our apostle), even as they know their own children; but some of them hide the truth, against their own knowledge.” ††
3. “And when Abraham and Ishmael..... (saying).....Lord send them down likewise an apostle from among them, who may declare Thy signs unto them, and teach them the book (of the Koran)

† VI. P. 119.

†† II. PP. 21-2.

and wisdom, and may purify them.”*

4. “ And (remember) when God accepted the covenants of the prophets, (saying. This) verily (is) the scripture and the wisdom I have given you: hereafter shall an apostle come unto you, confirming the truth of that (scripture) which is with you ; ye shall surely believe on him and ye shall assist him.” **

5. “ The unbelievers will say, Thou art not sent (of God). Answer, God is a sufficient witness between me and you, and HE WHO UNDERSTANDETH SCRIPTURES.” §

We shall consider the above statement in the following pages, beginning with the Baddhist scriptures.

* II. P. 19.

** III. P. 55.

§ XIII. P. 245.

MOHAMMED
IN
THE BUDDHIST SCRIPTURES.

THE BUDDHIST PROPHECY.

I.

(From the Burmese sources.)

The Buddha said to Sariputta :-

Our cycle is a happy one,
Three leaders have already lived,
Kakusandha, Konogamana
And eke the leader Kasapa.
The Buddha supreme am I.
But after me Metteya comes,
While still this happy cycle lasts,
Before its tale of years shall lapse.
This Buddha then Metteya called
Supreme, and of all men the chief.” †

II.

(From Ceylon sources.)

Ananda “said to the Blessed One,
‘ Who shall teach us when thou art
gone ? ’

† Buddhism In Translation by Warren, PP. 481-2.

And the Blessed One replied :—

‘I am not the first Buddha who came upon the earth, nor shall I be the last. In due time another Buddha will arise in the world, a holy one, a supremely enlightened one, endowed with wisdom in conduct, auspicious, knowing the universe, an incomparable leader of men, a master of angels and mortals. He will reveal to you the same eternal truths which I have taught you. He will preach his religion, glorious in its origin, glorious at the climax, and, glorious at the goal. He will proclaim a religious life, wholly perfect and pure, such as I now proclaim. His disciples will number many thousand, while mine number many hundred.’

Ananda said, ‘How shall we know him?’

The Blessed One replied, ‘He will be known as Maitreya.....’†

† The Gospel of Buddha by Carus. PP. 217-8.

Or

The Buddha said :—

“ Monks, in the days when men live 80000 years, there will arise in the world a Buddha named Metteyyo (the benevolent one), a holy one (Arahat), a supremely enlightened one, endowed with wisdom in conduct ; auspicious, knowing the universe, an incomparable charioteer of men who are tamed ; a master of angels and mortals ; a Blessed Buddha ; even as I have now arisen in the world, a Buddha with these same qualities endowed. What he has realised by his own supernal knowledge he will publish to this universe with its angels, its fiends, and its archangels, and to the race of philosophers and brahmins, princes and peoples ; even as I now having all this knowledge do publish the same unto the same. He will preach his religion, glorious in its origin, glorious at the climax,

glorious at the goal, in the spirit and the letter. He will proclaim a religious life wholly perfect and thoroughly pure, even as I now preach my religion, and a like life do proclaim. He will keep up a society numbering many thousand, even as I now keep up a society of monks numbering many hundred.”†

Or

“At that period brethren, there will arise in the world an Exalted One named Metteya, Arahant, fully Awakened, abounding in wisdom and goodness, happy, with knowledge of the worlds, unsurpassed as a guide to mortals willing to be led, a teacher for gods and men, an Exalted One, a Buddha even as I am now. He, by himself, will thoroughly see and know, as it were face to face, this universe, with

† Buddhist and Christian Gospels by Edmunds.
Vol. II, PP. 160-1.

its world of the spirits, its Brahamas, and its Maras, and its world of recluses and Brahmins, of princes and peoples, even as I now by myself, thoroughly know and see them. The truth (the Norm) lovely in its origin, lovely in its progress, lovely in its consummation, will he proclaim, both in the spirit and in the letter; the higher life will he make known, in all its fulness and all its purity, even as I do now. He will be accompanied by a congregation of some thousands of brethren, even as I am now accompanied by a congregation of some hundreds of brethren." *

III.

(From the Chinese-Sanskrit sources.)

“In the old days when the Tathagata was living at Rajagriha (Wang-she),

* Cakkavatti-Sihanada Suttanta. The Mahabodhi Society Translation.

on the Gridhra-kuta † mountain, he spoke thus to the Bhikshus : ‘ In future years, when this country of Jambudvipa shall be at peace and rest, and the age of men shall amount to 80000 years, there shall be a Brahman called Maitreya (Sse-che). His body shall be of pure gold, bright, glistening and pure. Leaving his home he shall become a perfect Buddha, and preach the threefold ‡ Law for the benefit of all creatures. Those who shall be saved are those who live, in whom the roots of merit have been planted through my bequeathed Law. These all conceiving their minds in profound respect for three precious objects of worship, whether they be already professed disciples or not, whether they be obedient to the precepts or not, will be led by the converting power (of his preaching) to acquire the fruit (of Bodhi) and

† Others think at ‘ Benares.’

‡ “ Thrice repeated.”

final deliverance. Whilst declaring the threefold Law for the conversion of those who have been influenced by my bequeathed Law, by this means also hereafter others will be converted.”†

IV.

(*Tibetan sources.*)

“It is said up to the time when Phan-chhen-rin-po-chhe (The Great Jewel of Wisdom) condescends to be reborn in the land of the P’helings (Westerners) and appearing as the Spiritual Conqueror (Chom-den-da), destroys the error and ignorance of ages, it will be of little use to try to uproot the misconceptions of P’helings-pa (Europe) : her sons will listen to none.”‡

From the above it is clear that the Buddha Gautama foretold the advent of a person named Maitreya or Metteyya as his successor.

† Si-Yu-Ki. Vol. 2. PP. 46-7.

‡ The Secret Doctrine by Blavatsky. Vol. III. P. 412.

IDENTIFICATION OF MAITREYA.

I.

Some Buddhists consider that the Buddha Maitreya has appeared §:—

1. “Wu, the mother of the sixth emperor of the T'ang dynasty in China, was presented a Sutra named Ta-yun-king, in the year 690. ‘It stated that she was Maitreya, the Buddha that was to come.’ ” ||

2. Kings, Yeula and Vijayavirya, were supposed as incarnations of “Bodhisattva Maitreya.” †

3. The Burmese monk, Ledi Sayadaw, “has been proclaiming far and wide the near coming of Bodhisattva Maitreya, who, he says, has left the

§ Studies in Japanese Buddhism by Reischauer. P. 264.

|| Chinese Buddhism by J. Edkins. P. 122.

† Life of Buddha by Rockhill. PP. 237-8.

Tusita Heaven, and was in 1914. A. D.
on earth as a boy." †

In the past, ‡ as well as in the present, *
Buddhists have pretended to receive written
books of revelation from Maitreya. They
have even imagined him to come down from
heaven for making the image of the Buddha
Gautama. ||

The above claims have not received the
serious attention of the Buddhist world and
therefore need no comment on our part. The
The Buddhists, like some of the Theosophists,
await the advent of Maitreya in future. The
Buddhists all over the world have built images
of Maitreya, sometimes as high as 70 feet or
more. § The European traveller well knows
the "Laughing Buddha" Maitreya of the
Chinese. ¶

† The Coming World Teacher by P. Parvi, P. 52.

‡ Si-Yu-Ki by Beal. Vol. 1, P. 226.

* Buddhism and Buddhists in China by Hodous, P. 38.

|| Si-Yu-Ki Vol. 2, PP. 121-2.

§ Hodous PP. 120-1.

¶ Ibid PP. 20-1.

IDENTIFICATION OF MAITREYA.

II.

WAS SHANKARACHARYA THE BUDDHA MAITREYA.?

Some Brahmans consider the Buddha Gautama as the 9th Avatar of Vishnu. † Some Brahmans along with the Theosophists consider that Shankaracharya was the expected Maitreya :—

“ Esoteric teaching is to the effect that *Shankaracharya was a Buddha in all respects*, in a new body.....I have received the information I am now giving from a Brahman Adwaiti, of Southern India—not directly from the Tibetan instructor.....Some of the later incarnations of Buddha are described differently as overshadowings by the SPIRIT OF BUDDHA, but *in person of Shankaracharya he re-*

† The Essence of Buddhism by L. Narasu, P. 27 Foot Note.

appeared on earth. The object he had in view was to fill up some gaps and repair certain errors in his own previous teachings; for there is no contention in the esoteric Buddhism that even a Buddha can be absolutely infallible at every moment of his career....." †

Shankaracharya cannot be the Buddha Maitreya, for,

1. he never gave out in his life time that he was the Buddha Maitreya;
2. his life, as will appear later on, does not display the "TEN PERFECTIONS", ‡ a necessary possession for a FULLY ENLIGHTENED BUDDHA;
3. he took up the cause of the Vedas || against the Buddhists. Shankaracharya writes :—

† Esoteric Buddhism by A. P. Sennett, P. 149.

‡ Warren PP. 22-37.

|| Satyarath Prakash by Mool Shankar, PP. 415-16.

(a) "The Vedas are the highest authority" †

(b) "There is no authority for knowledge, equal to the Veda." ‡

Some oriental and occidental scholars, and the Buddhist divines consider that the Buddha Gautama made light of the Vedas :—

(a) "Empty, forsooth, are these Vedas, and as chaff. There is in them neither reality, nor worth nor essential truth." §

Nagasena.

(b) Pt. Mool Shanker, more commonly known as Dayananda Saraswati, the founder of Arya Samaj, the modern Protestant Hinduism, considers Buddhism "a strong and fearful Veda and Shastra denouncing" religion. ||

† Sankara's Select Works, by S. Vankataramanan P. 205.

‡ Ibid P. 206.

§ S. B. E. Vol. XXV. P. 18.

|| Satyarath Prakash P. 414.

- (c) "Buddha discredited the sacrificial system; he censured with bitter irony the knowledge of the Vedic scribes as sheer folly." †

Oldenberg.

- (d) The Buddha Gautama "Scoffed at the Vedas." ‡

Macphail.

This view is supported by numerous sayings of Sakya Muni :—

- (a) "Reading the Vedas, making of offerings to priests, or sacrifices to the gods, self-mortification by heat or cold, and many such like penances performed for the sake of immortality, these do not cleanse the man, not free from delusions." *

Amagandha Sutta.

- (b) "Therefore the threefold wisdom

† Buddha P. 172.

‡ Asoka P. 35.

* Buddhism by Rhys Davids. P. 131.

of the Brahmans, wise in the three Vedas, is called a waterless desert, their threefold wisdom is called a pathless jungle, their threefold wisdom is called destruction." †

(c) " Of no value are the Vedas. " ‡

(d) " These Veda studies are the wise-
acre's toils,
The lure which tempts the victims
whom he spoils.
A mirage formed to catch the care-
less eye,
But which the prudent passes
safely by,
The Vedas have no hidden power
to save,
The traitor or the coward or the
knave.
The Brahmans all a livelihood
require,

† S. B. E. Vol. XI, P. 185.

‡ Silavimansa quoted in Early History of the Spread of Buddh-
ism and the Buddhist Schools by N. Dut. P. 13.

And so for their gain they made
the Vedas.

Full of sentences in metric forms
Learned by rote and not easily
forgot.

Their obscurity but tempts the
foolish mind,

Which swallows all 'tis told with
impulses blind.

Doctrines and rules, absurd, con-
cocted, and vain,

Coolly imagining wealth and power
to gain,

.....
'These greedy liars propagate deceit
And fools believe the fiction they
repeat." †

Bhuridatta Jataka.

Shankaracharya did not give it out in his
lifetime that he was a Buddhist and a reformer
of Buddhism. He was one of those who were
antagonistic to Buddhism and succeeded in

† L. Narasu, PP. 129-30.

MOHAMMED IN THE BUDDHIST SCRIPTURES.

destroying or driving it out from India. †

Some more reasons we shall give later on.

† Shankaracharya by Sita Nath Datta, P. 7.

IDENTIFICATION OF MAITREYA.

III.

WAS JESUS (p) THE BUDDHA MAITREYA?

For sometime past some learned men of East and West have been advertising that Jesus (p) was the Buddha Maitreya :—

- (1) “ Will the Buddhists ever learn that this Buddha of the future, this Maitreya, this teacher of love, and not of the law, has appeared ?”*

Max Muller.

- (2) “ The Christ Metteyyo is yet to come ” ‡

Edmunds.

- (3) “ In later day we know them as

* Chips from a German Workshop. Vol. 1, PP. 452-3.

‡ The Buddhist and the Christian Gospels. Vol. 2, P. 164.

Gautama and Maitreya, Buddha and Christ." *

C. Jinarajadasa.

(4) " Maitreya and Christ are one." ‡
Johanna.

(5) " Lord Maitreya, on the other hand, when he appeared as the Christ, exhorted his disciples, ' Love one another as I have loved you. ' " §
P. Pavri.

(6) " Lord Maitreya took the same course when He visited Palestine 2000 years ago."
Leadbeater.

(7) " Blavatsky maintains that Jesus (p) shall be Maitreya in his second advent which is yet to take place. ¶

* Buddha and Christ, P. 8.

‡ The Coming Christ, P. 106.

§ The Coming World Teacher, P. 23.

¶ The Masters and the Path, P. 51.

¶ Isis Unveiled, Vol. II, P. 156, Foot Note.

We shall refute this view at length, but here only in brief :—

- (1) From the study of the four Gospels we can say that Jesus (p) in his lifetime never gave it out that he was the Buddha Maitreya.
- (2) The character of Jesus (p) does not display “TEN PERFECTIONS.” We shall discuss this in details.
- (3) The cardinal doctrine of Christianity is that Jesus (p) was “betrayed” into the hands of his enemies who hanged him, and he died upon the cross. The four Gospels are unanimous on the point. § Even Jesus (p) is made to testify to this view. || The Christian world must abandon

§ Matt. 27: 50; Mark 15: 37; Luke 23: 46; John 19: 30.

|| Luke 23: 43.

this doctrine first before the Buddhists can consider the advertised claim for being the Buddha Maitreya, for the Buddha Gautama said :—

“ This, O Bhikkhus, is an impossible thing, one that cannot occur that one should deprive a Tathagata of life by violence. The Tathagatas, O Bhikkhus, are extinguished (in death) in due and natural course

The view of Blavatsky that Jesus (p) shall be Maitreya in his second advent, is untenable. If Jesus (p) at all returns to the world again, he cannot put forward the claim of being this Maitreya for,

(a) “ The same Jesus,” ‡ “ the Lord himself shall descend from heaven,” ||

\$ Vinaya Text by Max Muller Part III. PP. 246-7.

‡ Acts 1: 11.

|| I Thes. 4: 16.

“ coming in the clouds of heaven with great power and glory.” *

Contrary to this the Buddhist prophecy demands that this Maitreya must be born on earth † and of human parents who must be different from Joseph and Mary (p) ‡

(b) “ Christ being raised from the dead dieth no more ; death hath no more dominion over him,” || whereas according to the Buddhist prophecy Maitreya Buddha must die in due course of time. §

Hence neither the Christian nor the Buddhist scriptures support the view of Blavatsky that Jesus (p) shall be Maitreya Buddha

* Matt. 24: 30.

† THE LIFE AND TEACHINGS OF BUDDHA by A. Dharampal P. 82.

‡ M. B. J. May and June 1928. P. 280.

|| Romans. 6: 9; Matt. 28: 20.

§ Warren P. 485; Maitreya Samiti by Leumann Vol. I. P. 22.

MOHAMMED IN THE BUDDHIST SCRIPTURES.

in his second advent. And “the scripture
can not be broken.” \$

\$ John. 10: 35.

IDENTIFICATION OF MAITREYA.

IV.

EQUIVALENTS OF MAITREYA.

The person whose advent the Buddha Gautama prophesied bears different names in different languages. In Pali his name is Metteyya, in Sanskrit, Maitreya, in Burmese, "Aremideia", † in Chinese, "Mei-ta-li-ye", ‡ or "Milie Pusa", || or "Mili Fo", * or "Tzu-shih", § in Tibetan, "Byams-pa", \$ or "Mahitreja", †† and in Japanese, "Miroku." **

The English equivalent of Metteyya :—

(1) "Teacher of love." Max Muller. ¶

† THE LEGEND OF GAUDAMA by Bigandet. Vol. 1, P. 11.
Foot Note.

‡ Si-Yu-Ki Vol. 1, P. XXIX.

|| BUDDHIST CHINA by Johnston P. 367.

* Edkins P. 208.

§ Yuan Chwang Vol. I, P. 239 by T. Watters.

\$ Pr. 'Jampa' or 'Champa' Lamaism by Waddell P. 355.

†† THE RELIGION OF TIBET AND THE TRUE RELIGION
by Frauson P. 38.

** Reischauer PP. 264-5.

¶ CHIPS FROM A GERMAN WORKSHOP Vol. 1, P. 452.

- (2) " Lord of love." A. Dharampal. †
- (3) " He whose name is kindness." Carus. *
- (4) " Buddha of kindness. " Rhys Davids. §
- (5) " Universal love. " or " Benevolence. " L. Narasu. ||
- (6) "Buddha of brotherly love." Lillie. \$
- (7) Buddha of "Friendliness." Fausboll. ‡
- (8) " Loving and compassionate. " Monier Williams. ¶
- (9) " Love or mercifulness. " S. Beal. ʔ

† THE LIFE AND TEACHINGS OF BUDDHA P. 83.

* THE GOSPEL OF BUDDHA P. 218.

§ BUDDHISM P. 180.

|| ESSENCE OF BUDDHISM P. 101; 105.

\$ BUDDHISM IN CHRISTENDOM P. VII.

‡ SUTTA NIPATA P. 205.

¶ BUDDHISM P. 181.

ʔ THE CHINESE DHAMMAPADA P. 69.

- (10) "Compassionate" or of "Family of mercy." Getty. †
- (11) "The merciful." Herbert Baynes. ‡
- (12) "Merciful one." Joseph Edkins. *
- (13) "Quality of a friend; friendly; benevolent; kind; love, amity, sympathy, active interest in others." ||

William Steade.

RAHMAT IS THE ARABIC EQUIVALENT OF MAITREYA. Benevolence, loving kindness, friendliness, compassion, mercy or mercifulness, all words of similar import are all expressed by the Arabic word **Rahmat**. The Arabic English lexicon by Edward William Lane gives some of the following equivalents of **Rahmat** :—

† GODS OF NORTHERN BUDDHISM P. 20; 68.

‡ THE WAY OF BUDDHA P. 15.

* CHINESE BUDDHISM P. 240.

|| THE PALI DICTIONARY.

“ Mercy, pity, compassion, tenderness of heart ; inclination requiring the exercise of favour, and beneficence ; pardon and forgiveness.”

Badger's English Arabic Lexicon includes
“Goodness and providence”.

“ Ar-Rahman and Ar-Rahim are both derived from Rahmat, signifying **tenderness requiring the exercise of beneficence**, (Raghīb Imam) and thus comprising the idea of **love and mercy**. Ar-Rahman and Ar-Rahim are both active participle nouns of different measures, denoting intensiveness of significance, the former being of the measure fa'lan, and indicating the greatest preponderance of the quality of mercy, and the latter being of the measure fa'il and being expressive of a constant repetition and manifestation of the attribute. (A. H.) The two words have been explained by the holy prophet himself.....He is

reported to have said, 'Ar-Rahman is the Beneficent God whose love and mercy are manifested in the creation of this world, and Ar-Rahim is the Merciful God whose love and mercy are manifested in the state that comes after.' (A. H.) i. e., in the consequence of the deeds of men. Thus the attribute of mercy in Ar-Rahman is manifested before man comes in existence in the creation of things that are necessary for his life here, and therefore without his having deserved them, while the same attribute in Ar-Rahim is manifested when man has done something to deserve it. Thus the former is **expressive of the utmost degree of the love and generosity, the latter of unbounded and constant favour and mercy. Lexicologists agree in holding that the former includes both the believer and the unbeliever for its object, while the latter particularises more the believer.** (LL.

R. gh. L.A. TA.) Hence I render Ar-Rahman as meaning the **Beneficent God** because the idea of doing good is predominant in it, though I must admit that the English language lacks an equivalent of Ar-Rahman even making an approach to giving expression to *all comprehensive love and goodness manifested in that word.....*†

Metteyya is from Metta. The Metta Sutta runs thus :—

“As a mother at the risk of her life watches over her own child, so let every one cultivate a boundless (friendly) mind towards all beings.”‡

“The **Merciful.....**it expresses the **universal attribute of mercy which the Almighty extends to all men, the**

† Mohammed Ali's translation of the Koran Foot Note 3.

‡ The Maha Bodhi Society translation.

wicked and the good, believers and the unbelievers. This is a noble thought." †

Thus Rahmat fully expresses the significance of the word Metteyya. Sale translates Rahmat as "**Mercy.**" ‡

† The Muslim Doctrine of God by S. M. Zwemer D. D. PP. 35-6.

‡ The Koran Chapter 21 P. 326.

MAITREYA IDENTIFIED.

I.

MOHAMMED (p) IS MAITREYA BUDDHA.

The followers of Jesus (p) and of Shankaracharya both advertise their respective teachers as the Buddha Maitreya. Their own teachers remained silent on the point in their life-times. Not so Mohammed (p). Unlike Jesus (p) and Shankaracharya he himself published that he was sent as the Maitreya (Mercy) :—

“ We have not sent thee (O Moham-med) but (as) a Mercy-unto-all-creatures.” †

Very often the prophet is called a Maitreya (Mercy) in the Koran :—

(1) **“ (Thou art sent as) a Mercy (Maitreya) from thy Lord.” ***

(2) **“ There are some of them who**

† The Koran 21. P. 26.

* Ibid 28. P. 382.

MOHAMMED IN THE BUDDHIST SCRIPTURES.

injure the prophet and say, **he is an ear**: Answer, He is an ear of good unto you: he believeth in God, and giveth credit to the faithful and is **a mercy (Maitreya) unto such of you who believe.**" †

A number of times in his conversation Mohammed (p) gave out that he was sent as a Maitreya :—

(1) Narrator. Abu Saleh (m).

"The apostle of God (p) used to address people, 'O people, I am a Mercy (Maitreya) (who is) sent (to you.)' " †

(2) On the field of Ohod Mohammed (p)

"was very near losing his life, being struck down by a shower of stones, and wounded in the face with arrows." * When in this

† Ibid 9. PP. 187-8.

D. P. 6.

* Sale's Koran Foot Note P. 60.

pitiabie plight and profusely bleeding some of his companions asked him to curse the unbelieving enemy, he declined their request and prayed for the unbelieving enemy:—
“ I have not been sent for cursing, but as an inviter (unto God) and a Mercy (Maitreya). O God, guide my people (and forgive them) as they know me not.” *

“ Mohammed was at all times of an affectionate disposition, and even demonstratively so.” ¶ “ In the Koran he repeatedly points out what a privilege his presence is, and how he is a proof or embodiment of God’s Mercy to the world.” ||

* M. Quoted in RAHMAT-AL-LIL-ALAMINA Vol. 1. P. 114
by Q. Md. Sulaiman.

¶ Mohammed by S. D. Margoliouth P. 70.

|| Ibid P. 82.

“ It is a wonderful thing,” observes Mr. Holland, “ that Mohammed born of a fierce and war-like race, a people given to many cruel practices, should have so much regard for compassion. He thanked God who had put in men’s heart to be compassionate,of all the qualities he regarded compassion as the most God-like, and every chapter of the Koran begins with this invocation, ‘ In the name of God the Compassionate, the Merciful,’ ” ¶

¶ The Story of Mohammed P. 100.

MAITREYA IDENTIFIED.

II.

MEASUREMENT OF HEARTS.

From the Muslim point of view all the inspired teachers of humanity, being the commissioned representatives of the most Merciful upon the earth, were all men of merciful nature. Their hearts were vast treasure houses of mercy. They were men of much more merciful nature than the uninspired. God in His wisdom chose to bestow upon them various amounts of His mercy. The Koran says :—

“ These are the apostles ; We have preferred some of them before others.” ||

Compared among themselves, some of the apostles were more merciful than others. We maintain that through the grace of God Mohammed (p) had received the greatest portion of His mercy. In other words, the heart of

MOHAMMED IN THE BUDDHIST SCRIPTURES.

Mohammed (p) was the greatest treasure house of mercy, as compared with the hearts of other apostles. How to know this? We want a standard for measuring the merciful extent of hearts. Jesus (p) gives a standard :—

“ Out of the abundance of heart the mouth speaketh.” *

“ The tongue ” writes Rt. Rev. W. W. How D. D., “ is the truest sign of the state of the heart.....The fountain within shall over-flow in the words of the mouth.....” †

In guidance of the above we suppose that if in the teachings of an inspired teacher the word “ mercy ” or “ merciful ” occurs once his heart is merciful to one degree.

With this standard we measure the merciful extent of the heart of Mohammed (p). The words “ mercy ” and “ merciful ” are used **more than 409 times in the Koran alone,**

* Matt. 12: 34.

† Commentary on the New Testament.

MOHAMMED IN THE BUDDHIST SCRIPTURES.

We intentionally leave out the words occurring in the Hadis literature of more than quarter of a million of pages in which the sayings of the holy prophet are recorded. Therefore the heart of the holy prophet **was merciful more than 409 degrees.**

Now we measure the merciful extent of the heart of Jesus (p) with his own standard. From the record of the four Gospels of the Bible we learn that the words "mercy" and "merciful" drop from the lips of Jesus (p) only 9 times. Therefore his heart **was merciful to 9 degrees only.**

In view of the above an impartial enquirer shall consider Mohammed (p) as the Buddha Maitreya in preference to Jesus (p).

The vast extent of the merciful nature of Mohammed (p) is well expressed by the Koran :—

"Certainly an apostle has come to you from among yourselves, grievous to him is your falling into distress,

excessively solicitous respecting you;
to the believers (he is) **compassio-
nate-merciful.**" *

"Compassionate" is the translation of the Arabic word "Raoof" which according to Bokari † means "very great mercy." Raoof "denotes a more special and a more tender affection than Rahmet, or **the utmost degree thereof.**" ‡

Shankaracharya being not an inspired teacher we leave him out of consideration.

* IX-128.

† Vol. 2. P. 293.

‡ Arabic English Lexicon by Lane.

MAITREYA IDENTIFIED.

III.

AN INCORRUPTIBLE NAME.

When we go through the works written by men of various nations on Islam we observe one curious thing. The word "Mohammed" is spelled in a number of ways, as "Mahamet," "Mahomet," "Mohamet," "Mehemet," "Mahemmet,".....

We utilise some of these natural differences for our purpose.

1.

"Mahamet or Mahomet." The word seems to be composed of Maha and Metta. The word Maho or Maha in Pali and Sanskrit means "Great, illustrious." * Metta means "mercy." Therefore the entire word Mahamet or Mahomet means "an illustrious mercy" or "a

* The Student's H. E. Dictionary by R. N. Lal.

great mercy." The Koran gives out that Mohammed (p) is "**a great mercy.**"

2.

"Mohamet" seems to be composed of Moh and Metta. Moh in Sanskrit means, "Affection or sympathy";* therefore the entire word means "**of an affectionate or of sympathetic mercy.**" The events of the life of Mohammed (p) show that he was of a sympathetic nature to an extra-ordinary degree. We shall describe these events in details.

3.

"Mehemet" seems to be composed of "Meh" and "Metta." Meh means "rain."† Therefore the entire word means "a mercy like rain", or "**a man who rains mercy in general.**" According to the Koran rain is a general blessing of God to His creatures:—

* Ibid.

† Ibid.

(a) “ We send down **rain as blessing from heaven**, whereby We cause the gardens to spring forth and the grain of harvest, and tall palm trees having branches laden with dates, hanging one above another as a provision for man-kind, and We thereby quicken a dead country.” *

(b) “ He sendeth down **water from heaven, and quickneth thereby the earth, after it hath been dead** : verily herein are signs unto people who understand.” †

(c) “ Dost thou not see that God sendeth down water from heaven, and causeth the same to enter (and form) sources on the earth, and **produceth thereby corn of various sorts.**” ‡

* 50, P. 500.

† 30, P. 396

‡ 39, P. 451.

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Just as rain is a general blessing and mercy of God to all His creatures so the holy prophet was a mercy to all His creatures : the Koran supports this :—

“ We have not sent thee (O Mohammed)
but (as) a **mercy-unto-all-creatures.**” *

4

“ Mahemmet ” seems to be composed of “ Mahema ” or “ Mahima ” which in Sanskrit means “ greatness ; glory.” † and Metta which means “ mercy.” Therefore the entire word means “ the glorious mercy ” or “ a great mercy.”

* 21 P. 326.

† The Student's H. E. Dictionary by R. N. Lal.

ESOTERIC AND EXOTERIC DOCTRINE
AND THE BUDDHAS.

“ I have preached the truth without making any distinction between exoteric and esoteric doctrine: for in respect of truths, Ananda, the Tathagata has no such thing as the closed fist of a teacher, who keeps something back. †

If Jesus (p) was the Buddha Maitreya the characteristic mentioned above should hold good in his case, but it does not:—

“ And the disciples came and said unto him, Why speakest thou unto them in parables ? He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given.....Therefore I speak to them in parables: because they seeing see not ; and

† S. B. E. Vol. XI, P. 36.

hearing they hear not, neither do they understand. ||

“ Plainly our Lord desired that the bulk of his hearers should not understand the mysteries of his kingdom.” ‡

Jesus (p) was put before the high priest as an accused. He questioned Jesus (p) about his doctrine :—

“ Jesus (p) answered him, I spake openly to the world ; I ever taught in the synagogue and in the temple, whither the Jews always resort ; and in secret have I said nothing.” §

Let us see what Jesus (p) taught in secret:—

“ And when he was alone, they that

|| Matt. 13: 10-13.

‡ Four Gospels by W. W. How D. D.

§ John 28: 20.

were about him with the twelve asked of him the parable. And he said unto these, *Unto you it is given to know the mystery of the kingdom of God : but unto them that are with out all these things are done in parables: that seeing they may see, and not perceive, and hearing they may hear, and not understand ; lest at any time they may be converted, and their sins should be forgiven them.*" ‡

Jesus (p) commanded his disciples not to make his secret doctrine public :—

" Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you " ||

In public Jesus (p) always spoke in

‡ Mark 4: 10-12.

|| Matt. 7: 6.

parables :—

“ And with many such parables spake he the word unto them. **But without a parable spake he not unto them: and when they were alone, he expounded all things unto his disciples.**” *

Thus from the above it is clear that Jesus (p) deliberately made a distinction between the exoteric and esoteric doctrine. In respect of truth he intentionally had a closed fist of a teacher for the majority of his audience. He consciously withheld his real teaching from the bulk of his hearers, whether worthy or unworthy.

The student of the Bible well knows that the ancient Christians had a number of secret Gospels, Acts and Epistles. Fragments of some of these are still found.

* Mark 4: 33-34.

**“ An apocryphal book was—originally—
too sacred and secret to be in every
one’s hand.” †**

The existence of scriptures, other than Canonical ones, is clearly hinted in Luke:—

**“ For as much as many have taken in
hand a declaration of those things
which are most surely believed
amongst us.....” †**

**“ ‘Many.’ This does not refer to the
Gospels of St. Matthew and Saint
Mark.....” ||**

It is therefore apparent from the above that Jesus (p) cannot be the Buddha Maitreya. Shankaracharya not being an inspired teacher we leave him out of question.

On the other hand, Mohammed (p), in obedience to the command of God, published

† Apocryphal New Testament by M. R. James P. XIV.

‡ Luke 1: 1.

|| W. W. How D. D. The Four Gospels.

his doctrine completely, without making any distinction between exoteric and esoteric :—

**“ O apostle, publish (the whole of)
that which hath been sent down
unto thee from thy Lord : for if
thou do not, thou dost not (in effect)
publish any part thereof.” ***

The Koran was recited in public in the days of the prophet. It is recited in the same way even now. The prophet had strictly forbidden Muslims from hiding his doctrine:—

1. “ Abu Hurera (m) relates that the apostle of God (p) said : **Whosoever is asked anything concerning knowledge and if he does not tell, he shall be bridled with the bridle of fire (on the day of resurrection.)**” †
2. “ Abu Hurera (m) relates :—The

* The Koran V. P. 109.

† Ta, Vol. IV. P. 248, quotes A and T.

apostle of God (p) said, **'None is such that he learnt knowledge and hid it, but shall come on the day of resurrection bridled with the bridle of hell-fire.'** " †

3. " Anas (m) relates : I heard the apostle of God (p) saying, **'If a man is questioned about knowledge and if he hides it he will be bridled with the bridle of fire.'** " ||

4. " Abu Hurera (m) relates :—The apostle of God (p) said, **'If a man is questioned about knowledge that he knows, and if he hides it, he shall be bridled with the bridle of fire.'** " §

It is clear, therefore, that Mohammed (p) is the Buddha Maitreya and not Jesus (p).

† I. Vol. I. P. 117.

|| Ibid P. 118.

§ Ibid.

DEVOTED SERVITORS OF THE
BUDDHAS.

“ Then the Blessed one addressed the brethren, and said, ‘ *Whosoever, brethren, have been Arahāt-Buddhas through the long ages of the past, there were servitors just as devoted to those Blessed ones as Ananda has been to me. And whosoever, brethren, shall be the Arahāt-Buddhas of the future, there shall be servitors as devoted to those Blessed ones as Ananda has been to me.*’ ” *

“ And Ananda remained always near the Blessed Master of truth, until the Tathagata made his final entry into Nirvana.” †

Ananda was really devoted to the Buddha Gautama. His true devotion distinguishes him

* S. B. E. Vol. XI. P. 97.

† The Gospel of Buddha by Carus P. 69.

from other disciples. Once when a maddened elephant approached the Buddha Gautama “ *the Bhikshus all deserted him, Ananda only remained by his side.*” *

If Jesus (p) was the Buddha Maitreya he should have a servitor like Ananda. We search for such a servitor of Jesus (p) in the Gospels:—

We consider Judas Iscariot was this servitor of Jesus (p), for “Judas was with our saviour in public and private,” † “and had the bag and bare what was put therein.” ‡ Judas Iscariot, however, was wanting in devotion towards his master :—

“ Then one of the twelve, called Judas Iscariot, went unto the chief priests, and said unto them, What will ye give me, I will deliver him unto you ? And they covenanted with

* S. B. E. Vol. 19, P. 247.

† Eadie P. 392.

‡ John 12: 6.

him for 30 pieces of silver. And from that time he sought opportunity to betray him." *

And Judas betrayed Jesus (p). || Therefore Judas cannot be the true servitor of Jesus (p),

Perhaps Peter was this servitor of Jesus (p). Jesus (p), in his life time, entertained a good opinion of Peter :—

“ And Jesus (p) answered and said unto him, Blessed art thou Simon Barjona.....I say unto thee, *That thou art Peter, and upon this rock I will build my church and the gates of hell shall not prevail against it. And I will give unto thee keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven and whatsoever thou shalt*

* Matt. 26: 14-16,

|| Matt. 26: 50.

loose in earth shall be loosed in heaven." ‡

Peter himself expressed that his devotion towards Jesus (p) was sincere :—

(a) " I will lay down my life for thy sake." ||

(b) " Peter answered and said unto him, **Though all men shall be offended because of thee, yet will I never be offended. Peter said unto him, Though I should die with thee, yet will I not deny thee. LIKEWISE ALSO SAID ALL THE DISCIPLES.**" §

Peter said to Jesus (p) :—

(c) " **Lord I am ready to go with thee, both in prison and to death.**" ¶

‡ Matt. 16: 17-19.

|| John 13: 37.

§ Matt. 26: 33-35.

¶ Luke 22: 33.

(d) “ But he spake the more vehemently,
**If I should die with thee, I will not
deny thee in any wise. LIKE-
WISE ALSO SAID THEY ALL.**” *

A time for the true test of devotion soon arrives, and the disciples of Jesus (p) fail one and all. Jesus (p) is captured by the enemy and the disciples desert him :—

“ ALL THE DISCIPLES FORSOOK
HIM AND FLED.” †

Peter, the rock of Jesus (p), proves an utter failure. He deserts Jesus (p), trembles even at the questioning of a damsel, the gates of hell prevail against him in the very lifetime of Jesus (p), and he denies Jesus (p) repeatedly and most emphatically :—

“ Now Peter sat without in the palace :
and a damsel came unto him, saying,
Thou wast also with Jesus of

* Mark 14: 31.

† Matt. 26: 56.

Galilee. **But he denied before them all, saying, I know not what thou sayest.** And when he was gone out into the porch, another maid saw him, and said unto them that were there, This fellow was also with Jesus of Nazareth. **And again he denied with an oath, I do not know the man.** After a while came unto him they that stood by and said to Peter, Surely thou also art one of them; for thy speech bewrayeth thee. **Then he began to curse and to swear, saying, I know not the man....."** *

It is therefore apparent that in the lifetime of Jesus (p) none of his disciples showed the constant devotion of Ananda towards their master. Hence Jesus (p) cannot be the Buddha Maitreya.

Mohammed (p) had a servitor named Anas

* Matt. 26: 69-74.

(m) who never left the service of the prophet in his lifetime. Anas (m) was presented to the prophet by his parents :—

“ Anas relates : The apostle of God (p) came to our house.....my mother said to him, ‘ **O apostle of God, here is your little servant.**’ ” *

“ ‘ **I served him** from the time I was 8 years old,’ said his **servant** Anas, ‘ and he never scolded me for any thing, though things were spoiled by me.’ ” †

The prophet loved Anas (m) and called him his son, || and his “little beloved.” § Anas (m) was devoted to the prophet like Ananda. The prophet himself, like the Buddha Gautama, bore testimony to this effect by calling Anas,

“ **Onais.**” ¶

* M. Vol. II. P. 719.

† Irving P. 232.

|| T. Vol. II. P. 247.

§ M. Vol. VI. P. 2330.

¶ T. Vol. I. P. 449.

MOHAMMED IN THE BUDDHIST SCRIPTURES.

The word *Onais* means **the devoted young one**. The word **Anas** itself is from the root **Ons** which means devotion. *Anas* (m) was really the incarnation of true devotion. He stuck to the prophet in station and out station, in peace and in war, in safety as well as in danger, upto the end of the life of the prophet. We point out only two events of the life of *Anas* (m) showing his undaunted devotion to the prophet :—

(1) *Anas* (m) when only about 11 years old, was near the person of the prophet at the battle of Ohod † where the prophet “ was very near loosing his life, being struck down by a shower of stones, and wounded in the face by two arrows,” ‡ and he depicts the scene of the spot vividly.

(2) *Anas* (m) was near the person of the prophet at the battle of Honain, and gives a graphic account of it. In the Muslim army there

† Ta. Vol. IV. P. 290. M & T quoted.

‡ Sale's Koran P. 60. Foot Note.

MOHAMMED IN THE BUDDHIST SCRIPTURES.

were mostly recent converts and idolaters, * unprotected by coats of mail and “unarmed,” § and they got panic-stricken at the fury of sudden and unexpected onslaught of the enemy, and fled in disorder. “They were assailed by a shower of darts, stones and arrows, which left two or three of Mahomet’s soldiers dead at his feet, and wounded several others.” † “The enemy then surrounded the apostle of God (p)” ‡ who was left “alone” § “with some few of his family.” ¶ The enemy, the tribe of Hawazin “were archers and they shot volleys of arrows (as thick as) the swarm of locusts.” ¤ The Muslim army “had to face such archers none of whose arrows missed.” “The presence of Anas (m), a lad of about 16 years, near the person of the prophet, is a sure

* Rahmat-lil-alimina Vol. I. P. 162.

§ M. Vol. V. P. 1898.

† Irving P. 182.

‡ M. Vol. V. PP. 1899-2000.

§ Ta. Vol. V. P. 61 B. M. T. quoted.

¶ Sale’s Koran P. 183 Foot Note.

¤ M. Vol. V. P. 1898.

“ Ibid P. 1897.

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proof of his admirable devotion towards Mohammed (p), and undoubtedly stands a decent parallel to Ananda's devotion towards the Buddha Gautama when the maddened elephant approached him.

Therefore it is clear that Mohammed (p) is the Buddha Maitreya and not Jesus (p); Shankaracharya not being an inspired teacher we leave him out of consideration.

SIX CRITERIA.

- “ And the Tathagata’s body appeared like a flame, and he was beautiful above all expression.”
- “ And venerable Ananda said to the blessed one: ‘How wonderful thing is it, Lord, and how marvellous that the colour of the skin of the blessed one should be so clear, so exceedingly bright ! When I placed this robe of burnished cloth of gold on the body of the blessed one, lo ! it seemed as if it had lost its splendour ! ’ ”
- “ The blessed one said, ‘ *There are two occasions on which a Tathagata’s appearance becomes clear and exceedingly bright. In the night, Ananda, in which a Tathagata attains to the supreme and perfect insight, and in the night in which he passes finally away in that utter passing which leaves*

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*nothing whatever of his earthly existence to remain.' "**

From the above quoted words of the Buddha Gautama we have the following 6 criteria for indentifying a Buddha :—

(1) A Buddha attains to supreme and perfect insight at **night time**.

(2) On the occasion of his complete enlightenment he **looks exceedingly bright**.

(3) A Buddha dies a **natural death**.

(4) He dies at **night time**.

(5) He **looks exceedingly bright before his death**.

(6) **After his death a Buddha ceases to exist on earth**.

If Jesus (p) was the Buddha Maitreya these six criteria should hold good in his case.

* The Gospel of Buddha by Carus P. 214.

(1)

Jesus (p) attained to supreme insight after being baptised of John the Baptist (p):—

“ And Jesus, when he was baptised, went up straightway out of water: and, lo, **the heavens were opened unto him**, and he saw the spirit of God descending like a dove, and lighting upon him, and lo a voice from heaven, saying, This is my beloved son, in whom I am well pleased.” *

This was “**day**” **time** † and not **night time**. Therefore Jesus (p) cannot be the Buddha Maitreya.

(2)

There is no record in the gospels to show that Jesus (p) looked exceedingly bright at the time of his baptism. The gospel version of his life again fails to support him.

* Matt. 3: 16-7.

† John 1: 29.

(3)

According to the gospels Jesus (p) did not die a natural death but was deprived of his life by his enemies in the prime of life. This is impossible according to the Buddha's words:—

“ This, O Bhikkhus, is an impossible thing, one that cannot occur that one should deprive a Tathagata of life by violence. The Tathagatas, O Bhikkhus, are extinguished (in death) in due and natural course.....” †

Thus the Christian and the Buddhist scriptures both do not permit us to consider the advertised claim of Jesus (p) for the Buddhahood in question.

(4)

According to the gospels Jesus (p) was killed not at night time but at day time:—

† Vinaya Text Part III, by Max Muller PP. 246-7.

“ It was the third hour that they crucified him, † “ that is, 9 o'clock in the morning. Thus the whole crucifixion occupied 6 hours, as our Lord died at 3 o'clock.” “ the Jews reckoning the hours from 6 in the morning.” §

Thus the version of the crucifixion story of the gospels again stands in the way of Jesus (p) if we want to consider his claim for the Buddhahood in question.

{5}

The four gospels very clearly and minutely depict the scenes of the night preceding the crucifixion day of Jesus (p). **There is no mention that Jesus (p) looked “ exceedingly bright ” and “ beautiful above expression ” in this night.** Thus the gospels again fail to support the claim of Jesus (p) for the Buddhahood in question.

† Mark 15: 25.

§ The Four Gospels by Right Rev. W. W. How, D. D.

(6)

It is a settled doctrine of Christians that Jesus (p) rose from the dead on the third day after his death on the cross. The four gospels are unanimous on the point. † According to the gospels his resurrection was no vision ‡ but a reality. They touched him. * He dined with them. || Jesus (p) “shewed himself alive after his passion by many infalliable proofs, being seen of them for forty days and speaking of the things pertaining to the kingdom of God” §; “he rose again the third day.....and he was seen of Cephas, then one of the twelve: after that he was seen of above five hundred brethren at once, of whom the greater part remain unto this present, but some are fallen asleep; after that he was seen of James, then of all the disciples. And last of all he was seen of me also. ¶

† Matt. 28: 6; Mark 16: 6 Luke 24: 6; John 20: 9.

‡ Luke 24: 39.

* Matt. 28: 9.

|| Luke 24: 30; John 21: 12.

§ Acts. 1: 3.

¶ 1 Cor. 15: 4-6.

MOHAMMED IN THE BUDDHIST SCRIPTURES.

There is another settled doctrine of Christians that the very same Jesus (p) is again coming upon earth. It is based on the following words of Jesus (p) :—

- (1) “ A little while, and ye shall not see me : and again, a little while, and ye shall see me.” *
- (2) “ But I will see you again, and your heart shall rejoice.” †
- (3) “ I will not leave you comfortless : I will come to you.” ‡
- (4) “ I will come again, and receive you unto myself.” ||
- (5) “ I said unto you, I go away, and come again unto you.” \$
- (6) “ The son of man shall come in the glory of his Father with his angels.” ¶

* John, 16: 16.

|| John, 14: 3.

† John, 16: 22.

\$ John, 14: 28.

‡ John, 14: 18.

¶ Matt, 16: 27.

(7) " They shall see the son of man coming in the clouds of heaven with power and great glory." †

.....
According to the Buddhist scriptures quoted above the Buddhas are extinguished in death. They do not remain on earth after their death. If the Christian world wants a Buddhist to consider the claim of Jesus (p) as the Buddha Maitreya, they should deny the story of the resurrection of Jesus (p) after his death on the cross, and also the doctrine of his second advent upon earth. Therefore Jesus (p) cannot be the Buddha Maitreya.

The six criteria do not hold in the case of Shankaracharya as in the case of Jesus (p), but they hold remarkably in the case of Mohammed (p):—

1

Mohammed (p) attained to supreme insight at **night time**. We quote the Koran :—

† Matt. 24: 30.

(a) "By the perspicuous book (of the Koran); verily We have sent down the same on a **blessed night.**" ‡

(b) "Verily We sent down (the **Koran**) in the night of **Alkadra.**" ||

"On this night Mohammed received his first revelation." §

"Alkadra signifies, **power**, and **honour**, or dignity and also the **Divine decree.**" ¶

"Lailat-ul-qadra.....literally means the **night of majesty** or **grandeur** or **greatness**.....it is called the **blessed night.**" †

According to Badger's English Arabic Lexicon "Grand," "Glorious," and "Beautiful" are synonyms. Therefore Lailat-ul-Qadra

‡ XLIV. P. 478.

|| XCVII. P. 586.

§ Sale's Translation of the Koran. P. 586 Foot Note.

¶ Ibid.

† Mohammed Ali's Translation of the Koran. Foot Note. 2777.

expresses the idea of **the night of glory or brightness.**

(2)

Mohammed (p) was “the brightest face;” “it was as though the sun-light beamed in his countenance.” * “There was a glow or radiance in his countenance,” “the supernatural light of prophecy.” † The couplet of Abu Beker (m), the first Caliph, aptly describes him:—

“ As there is no darkness in the moonlit night,

So is Mustafa, the well-wisher, the bright.” ‡

“ Monzir-bin-Jareer relates : ‘ I saw the face of the apostle of God (p), **it was shining like gold.....**’ ” ||

“ Abe Is-hak relates : ‘ A man asked Bara, Was the face of the apostle of

* The Life of Mohammed by Muir, P. 510.

† Irving P. 230.

‡ The Ideal Prophet by Kamal-ud-din P. XXXIV.

|| M. Vol. III P. 35.

God (p) shining as a sword ?; he replied, ‘ **Nay (but) like the moon.**’ ” §

In fact the prophet was the brightest of the bright, and we see no exaggeration in the words of Ibn Abbas (m) who said,

*“ The prophet never sat opposite the sun or a light, without outshining them by his own light ” **

Well the Buddhist scripture says :—

“ The sun is bright by day, the moon shines by night, the warrior is bright in his armour; thinkers are bright in their meditation; but among all the brightest with the splendour of day and night is Buddha the Awakened, the Holy, the Blessed.” †

No wonder if Mohammed (p) looked “ ex-

§ T. Vol. II. P. 552.

• Koelle P. 377.

† The Gospel of Buddha by Carus, P. 117. Dhammapada quoted.

ceedingly bright ” and “beautiful above expression” in the night of Alkadra when the Divine light burst upon him in a flood :—

“ It was the fortieth year of his age when the famous revelation took place. Accounts are given of it by Muslim writers as if received from his own lips, and it is alluded in a certain part of the Koran. **It was on the night called by Arabs Alkader... ..a flood of light broke upon him of.....intolerable splendourMahomet instantly felt his understanding illumined with celestial light. ||**

Mohammed (p) died a natural death unlike Jesus (p).

4

According to the version of Aisha (m)

Irving PP. 36-7.

Mohammed (p) died at **night time**. When he was expiring "there was no oil in the lamp," † "and his wife had to borrow oil for the lamp," *

5

Mohammed (p) looked "exceedingly bright" and "beautiful above expression" in the night of his death. Anas son of Malik (m) was the servitor of the prophet just as Ananda was to the Buddha Gautama. This Ananda of the Buddha Maitreya Mohammed (p) relates :—

"Abu Beker used to conduct prayer during the illness in which the apostle of God (p) died. When it was Monday and people were standing in rows in prayer, he lifted up the curtain of his room and looked towards us while standing, *his face being a page of the book (of the Koran)*, and he smiled as he found people firm in religion and

† Maulud by Ghulam Imam Shahid P. 63.

* Mohammed, Buddha, and Christ by M. Dods D. D. P. 94.

constant in prayer. We got maddened (for joy) even during the prayer in the expectation that he intended to come out. And Abu Beker fell back in order to join the rank, with the idea that the apostle of God (p) was coming out for prayer. In the meanwhile he made a token with his hand for completing the prayer, he then got inside the room and dropped the curtain, and he died the same day. †

Comparing the face of a man with "a page of the book of the Koran" is an Arab way of expressing the brightness, beauty, and glory of the person. The Koran is called "*glorious*." ‡ Another report of Anas (m) makes the matter clear :—

"The apostle of God (p) did not come out for three days. Abu Beker advanced to conduct the prayer. In the meantime the apostle of God (p)

† M, Vol. 2, PP. 561-2.

‡ The Koran L. P. 499; LXXXV. P. 576.

lifted up the curtain. *When his face was unveiled it appeared to us so very beautiful that throughout our lives we never saw a thing so very beautiful.* He made a sign with his hand to Abu Beker to advance (for conducting the prayer of the congregation) and he dropped the curtain. *Ever afterwards we did not see him."* †

After his burial, Mohammed (p), in his bodily form, was never seen of any one upon the earth.

Therefore Mohammed (p) is the Buddha Maitreya, and not Jesus (p) or Shankaracharya.

† M. Vol. II. P. 562.

THE PERSONAL BEAUTY OF MAITREYA.

(1) “ *His (Maitreya’s) body shall be of pure gold, bright, glistening and pure.*” †

(2) “ Asanga answered, ‘ That is settled ; but with respect to Maitreya what is his appearance.....? ’ He said, ‘ *No words can describe the marks and signs, (the personal) beauty of Maitreya.....*’ ‡

(3) “ *No words can describe the personal beauty of Maitreya.*” ||

In the eyes of the white Christian dweller of Europe the Jew is “ swarthy.” Jesus (p) was himself a Jew of the Jews, and unless he was an exception, he too must have possessed the characteristic swarthy colour of his race. **In the person of Jesus (p) “ the Jews could**

† Si-Yu-Ki, Vol. II, PP. 46-7.

‡ Ibid, Vol. I, P. 229.

|| Buddhism by Monier William P, 82.

find no form or comeliness.” § The ancient Christian Fathers considered that Jesus (p) had no beauty of person :—

“ Justin Martyr. Clemens Alexandrinus, Tertullian, and others of the ancient fathers, concluded our savior’s person to have been deformed.” *

There is no evidence in the gospels to show that Jesus (p) had an uncommon beauty of person. Hence Jesus (p) cannot be the Buddha Maitreya. Shankaracharya too, did not possess an extraordinary beauty of person.

Mohammed (p) possessed a very beautiful and lovely person. “In the dicta which are ascribed to him he (prophet) declared himself to be **the best in character and the most perfect in beauty among mankind.**” † :—

§ The Holy Bible Commentary by Thomas Scott, Vol. V. Foot Note on Chapter LIII of Isaiah.

* Comprehensive Commentary on the Holy Bible by Rev. W. Jenks, D. D. and Rev. Joseph A. Warne A. M. Psalms—Malachi, P. 457. Foot Note.

† Mohammed by S. D. Margoliouth P. 82.

“ Mottalib-bin-Abu Vidaah relates:—
.....the apostle of God (p)
said, ‘.....**He (God).....made
me.....the best.....**’ ” ||

Mohammed (p) was a unique assemblage of graces, and **he is described as possessing an extraordinary beauty of person by his contemporaries :—**

(1) “ Anas relates:—‘ **The apostle of God (p) was the most beautiful of all people.....**’ ” *

(2) “ Jabir-bin-Samurah relates:— ‘ I saw the apostle of God (p) in the moon-light, so I began to look towards him and the moon (for comparing), he was wearing a red suit: I came to the conclusion that **in my opinion he was more beautiful than the moon.**’ ” †

|| T. Vol. II, P. 543.

* T. Vol. I, P. 529.

† Ibid Vol. II, P. 281

- (3) “ Kaab-bin-Malik relates:—‘.....
I came to the apostle of God (p) and
saw him sitting in the mosque, and
round him were Muslims, and **he was
shining like the splendour of the
moon.....**’ ” *
- (4) “ Bara relates:— ‘ *I never saw a
man, having locks and wearing
a red suit, more beautiful than the
apostle of God (p). His locks were
flowing down his shoulders. His
breast was broad. He was neither
very stunted nor very tall.*’ ‡
- (5) “ Ali relates:— ‘.....*I never
saw a man like him (the prophet)
among those who were before or
after him.*’ ” ||
- (6) “Jabir-bin-Abdallah relates:—
‘.....**like him (the prophet) there
was none among those who were
before or after him.**’ ” §

* Ibid P. 374.

‡ Ibid P. 551.

|| Ta. Vol. VI, P. 99.

§ B. Vol. III, P. 117.

(7) “ Abu Hurera relates :—The apostle of God (p) was.....a beautiful person, so very beautiful a man I never saw among those who were before or after him.’ ” *

(8) “ Jabir-bin-Samurah relates, :— ‘ I said the afternoon prayer with the apostle of God (p) when he walked out to go home ; I too went with him; in the way were seen some children; he touched the cheeks of every child, and mine too ; I felt a coolness and scent in his hand as if it was just being drawn out from a casket of a perfumer.’ ” †

(9) “ Anas relates:— ‘ I never smelt amber or musk or any other scent sweeter than the smell of the body of the apostle of God (p); I never touched silk or any thing softer than the body of the apostle of God (p).’ ” ‖

* Ibid. † M. Vol, VI, PP, 2338-9. ‖ Ibid P. 2339.

(10) “ Anas relates:— ‘ The apostle of God (p) was white and shining and his perspiration was (white) like pearls; when he would walk, he would do so inclining with force onward (or leaning this side and that side.) ’ ” *

(11) “ Anas-bin-Malik relates;— ‘ The apostle of God (p) came to my house and slept; he perspired very much. My mother brought a phial and collected the perspiration, rubbing it down (from the leather pillow.) This awoke him and he said, O Omme Solaim, what are you at? She said: It is your sweat that we mix with scent: it is in itself the best scent.’ ” †

(12) “Bara-bin-Azib relates:—‘The apostle of God (p) was of middle size and the distance between his two shoulders was great.’ ” ‡

* Ibid P, 2339.

† Ibid P, 2339.

‡ Ibid P, 2342.

(13) “ Bara relates :— ‘ The face of the apostle of God (p) was the most beautiful of all and his manners were the best. He was neither too tall nor too stunted.’ ” §

(14) “ Abul-Tofail relates:— ‘ He (prophet) was of a bright white colour.’ ” ||

(15) “ Anas relates :— ‘ His (prophet’s) colour was neither perfectly white nor wheatlike.’ ” ¶

(16) “ Anas son of Malik relates:— ‘ The apostle of God (p) was neither too tall nor too dwarfish, neither too white like lime nor too wheaten in colour, his hair neither too curly nor too straight,.....in his head and beard there were not even twenty white hair at the time of his death.’ ” *

§ Ibid

¶ Ibid P. 2347.

|| Ibid P. 2343.

* Mauta P. 422.

(17) “ Monzir-bin-Jareer relates :— ‘ I saw the face of the apostle of God (p), IT WAS SHINING LIKE GOLD....’ ” †

(18) “ Abu Hurera relates:—‘ Once the apostle of God (p) was sitting with his companions when a dweller of the desert came and asked: Who is the son of Abdul Mottalib? It was replied : **This man of white and red colour who is sitting.....**’ ” ‡

(19) “ Abu Hojaifa relates:— ‘ Once the apostle of God (p) went to Bat-ha and then he made ablution and offered two prostrations of prayer at the decline of the sun.....people began to rub his hand on their faces. *I too put his hand on my face and I found it cooler than ice and more sweet-smelling than musk.*’ ” ¶

† M. Vol. III. P. 35.

‡ N. Vol. I. P. 491.

¶ B. Vol. II. P. 130.

(20) “ *They affirmed that a marvellous fragrance which, according to the evidence of his wives and daughters, emanated from his person during life, still continued after his death.*’ ” *

(21) “ Ibrahim relates :— ‘ During the night time *the apostle of God (p) could be identified by the sweet scent (of his body).*’ ” †

(22) “ Jabir relates :— ‘ If the apostle of God (p) would go one way, and if a way-farer would go the same way, he (the way-farer) *could find out which way he (prophet) had gone, by the sweet scent of his (body),* (or, the narrator said), *by the sweet scent of his perspiration.*’ ” †

(23) “ A ruler (of the tribe) of Bani Harish relates :— ‘ When the apostle

* Irving, P. 227.

† D. P. 23.

† D. P. 23.

of God (p) stoned Maiz-bin-Malik I was present (on the scene) with my father. When the stones were rained on him (Maiz) I got terror stricken. On this *the apostle of God (p) hugged me to his breast, and his musk-like (sweet-smelling) perspiration began to flow over me.*' " *

(24) " Abu Obaida-bin-Mohammed,..... relates :— ' O child. *if thou hadst seen the apostle of God (p) thou wouldst have thought (him to be like) the risen sun.*' " †

(25) " Son of Abbas relates :— 'Between the two teeth of the apostle of God (p) was (some) space. **When he would talk light seemed to emanate from between his teeth.**' " ‡

(26) " Son of Omar relates :— ' I never

* Ibid.

† D. P. 22.

‡ Ibid.

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saw a man braver, more charitable, more valiant, **more beautiful**, and more decent than the apostle of God (p).’ ” ¶

(27) “ Abu Hurera relates :—‘ **I never saw any one more beautiful than the apostle of God (p).**’ ” †

“ Mohammed was distinguished by the beauty of his person, an outward gift which is seldom despised, except by those to whom it has been refused.” § Mohammed (p) being the “ handsomest ” § the comeliest, and the loveliest person, it is clear that he was the Buddha Maitreya, and not Jesus (p) or Shan-karacharya.

¶ Ibid.

† Ta. Vol. VI, P. 101.

§ An Apology for Mohammed and the Koran by Davenport
PP. 11-12. Gibbon quoted.

§ The Life of Mohammed by Muir P. 510.

THE VOICE OF MAITREYA.

“ Asanga answered, ‘.....The exquisite voice of the Bodhisattva (Maitreya) is soft and pure and refined; those who hear can never tire; those who listen are never satiated.’ ” †

If Jesus (p) was the Buddha Maitreya he should possess such an exquisite voice. There is no evidence in the gospels to show that Jesus (p) had a voice soft, pure, and refined. Hence Jesus (p) cannot be the Buddha Maitreya. Shankaracharya too did not possess such a voice.

Mohammed (p) had such a voice. His contemporaries bore witness to this effect :—

1. “ Bara relates :— ‘ I heard the apostle of God (p) reciting (the chapter)

† Si-Yu-Ki, Vol. I, P. 229.

The Fig and Olive, during the night (prayer), and **I never saw a man more sweet-voiced or better reciter than he.**' " ‡

2. " Abu Hurera relates:— ' The apostle of God (p) said, **God listens to nothing with so much love as He listens to the prophet of sweet voice who reads the Koran with a sonorous voice.**' " *
3. " Aisha relates :— ' The apostle of God (p) would talk in such a manner that *a counter if he liked, could count (his words.*' " ¶
4. " Aisha relates:— ' *The apostle of God (p) would not talk hastily as you do, but would speak such a decisive and clear speech that a man sitting close by could learn it by heart.*' " ||

‡ B. Vol. 1, P. 107.

* M. Vol. II. P. 816.

¶ B. Vol. II. P. 131.

|| T. Vol. II P. 553.

- 5, “ Anas son of Malik relates :—*‘The apostle of God (p) was not a say-er of evil words, or a talker of indecencies, or a curser.’*” †

6. “ Aisha relates :— ‘.....he (the prophet) said to me, O Aisha, have you ever seen me talking in an unpolite manner ? Assuredly, of all men lowest in the rank in the eyes of God, shall be the man whose company people avoid on account of the fear of the evil of his tongue and abuses.’ ” ‡

7. “ Abdallah son of Amr relates :—The apostle of God (p) had not the habit of talking in an ungentlemanly manner, and neither he spoke indecent words intentionally, and he

† B. Vol. III. P. 129.

‡ Ta. Vol. VI. P. 209. B and M quoted.

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used to say, I am the best in manners
among you.’ ” *

8. “ Ibn Abbas relates :— ‘.....Zemad said, *This man (the prophet) has reached the bottom of the ocean of eloquence.*’ ” †

The prophet was under Divine command in using a polite language throughout his whole career :—

“ Invite men unto the way of thy Lord, by wisdom and mild exhortation; and dispute with them in the most condescending manner. ” §

“ His ordinary discourse was grave and sententious, abounding with those aphorisms and apologues so popular among the Arabs; at times he was excited and eloquent, and **his eloquence was aided by a voice musical and**

* B. Vol. II, P. 131.

† M. Vol. II, P. 874.

§ The Koran XVI. P. 270.

sonorous." † There is evidence in the Koran that the prophet was under Divine command to recite the Koran with a pure and sonorous voice :—

" And repeat the Koran with a distinct sonorous voice." ||

" Voice " is sometimes synonymous with " language." There is no evidence in the gospels to show that Jesus (p) ever wrote his teachings. Of his teachings what is available to us are not the very words of Jesus (p), but what a sect of Christians considered to be the teachings of the master. ¶ That too is a very small fraction of what Jesus (p) taught and did. § And this too is not available in the language that Jesus (p) spoke " St. Matthew wrote his gospel in Hebrew." ¶ Scholars know that Hebrew was not the language spoken

† Irving. P. 231.

|| LXXIII P. 557.

¶ Luke 1: 1-4.

§ John 21: 25; Luke. 1: 1-4.

¶ The Four Gospels by W. W. How. D. D.

by Jews in the time of Jesus (p). However, "the original Hebrew Gospel was lost in early times." * "St. Mark wrote his gospel in Greek," † "St. Luke wrote his gospel in Greek," ‡ and St. John's "gospel was written in Greek." § There is no evidence in the gospels that Jesus (p) taught in Greek. Therefore it is not possible to pass judgment on the purity and refinement of the language used by Jesus (p).

Shankaracharya wrote his works in Sanskrit. What he taught must have been in the language spoken by the people of India at that time, and is lost for ever. Certainly Sanskrit was not the spoken language of the people of India at that time.

Mohammed (p) on the other hand, spoke Arabic, and taught in Arabic which was the language of the people at that time. He got his teachings recorded in his life-time in Arabic. The Koran claims that it was revealed in **perspicuous Arabic** :—

Ibid.

† Ibid.

‡ Ibid.

§ Ibid

1. “ *This wherein the Koran is written is the perspicuous Arabic tongue.*” *
2. “ Thus have We sent down (this book, being) *a Koran in the Arabic tongue.*” †
3. “ This is a revelation from the *most Merciful (Maitreya)*, a book the verses whereof are distinctly explained, an Arabic Koran.” ‖
4. “ H. M. By the perspicuous book; verily We have ordained the same an Arabic Koran, that ye may understand ; it (is) certainly (written) in the original book, (kept) with Us, (being) **sublime and full of wisdom.**” §
5. “ Whereas the book of Moses (was revealed) before (the Koran, to be)

* XVI, P. 267.

‖ XLI, P. 463.

† XX P. 313.

§ XLIII, P. 473.

a guide and a mercy: and this (is) a book confirming (the same, delivered) in the **Arabic tongue**; to denounce threats unto those who act unjustly, and to bear good tidings unto the righteous doers." ||

From the above passages it is clear that the Koran was delivered in Arabic. The word Arabic means "**pure and refined**":—

(a)

1. The word Arabic is connected with "Araba. **He spoke without incorrectness.** A-rabun, signifies, **committing no error in speech**, (K, T, A:) and **expressing the meanings clearly, plainly distinctly or perspicuously, by words.**" §
2. "Katadah says that the tribe of Kuresh used to cull or select what was most excellent in the dialects of the

|| XLVI, P. 485.

§ Arabic English Lexicon by Lane Book I, P. 1992.

Arabs, so that their dialect became the most excellent of all and the Kur-an was therefore revealed in that dialect. ” ¶

The Koran distinctly gives out that it was not delivered in an unrefined or barbarous tongue :—

1. “ We (also) know that they say, Verily, a (certain) man teacheth him (to compose the Koran.) The tongue of (the person) unto whom they incline, is a **foreign** (tongue) ; but this, (wherein the Koran is written,) is the **perspicuous Arabic tongue.**” *
2. “ If we had revealed (the Koran) in a **foreign** language, they had surely said, Unless the signs thereof be distinctly explained, (we will not receive the same :) (is the book written in) a **foreign** tongue, and

¶ Ibid P. 1994.

* XVI. P. 267.

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(the person unto whom it is directed)
an Arabian? " †

The word " foreign " is the translation of the word "Ajami." " The word Ajami which is here used, signifies any **foreign or barbarous language in general.**" * The word Ajami is connected with " Ajamatun " which signifies " he had an impotence or impediment, or a difficulty in his speech, or utterance.....a want of clearness, perspicuousness, distinctness, chasteness.....therein (Msb) " ‡

The word in the original for Arabic is " Urbean " || which is nothing but " Urbane " which means " courteous; civil; polite." The word Arabic is from " Al-arab " which signifies " the inhabitants of the cities, or large towns, (S, A, O, K.)." §

The language of the Koran is easy, without

† XLI. P. 467.

* Sale's Translation of the Koran P. 268 Foot Note.

‡ Arabic English Lexicon by Lane. Book I, P. 1966.

|| XLIII-3.

§ The Arabic English Lexicon by Lane, Book I, P. 1993.

any crookedness, and is perspicuous, The Koran itself gives this out :—

(a) “ Verily We have rendered the Koran **easy for thy tongue.**” †

(b) “ These are the signs of the **perspicuous** book.” ‡

(c) 1. “ Praise be unto God who hath sent down unto His servant the book (of the Koran), and **hath not inserted therein any crookedness.**” ||

2. “ **An Arabic Koran ; wherein there is no crookedness.**” §

The Koran very clearly gives out what is required by the words of Asanga is all fulfilled in the book :—

“ Verily (the Koran) is an admonition—
and he who is willing retaineth the

† XIX P. 304.

‡ XII. P. 324.

|| XVIII. P. 284.

§ XXXIX, P. 451.

same—(written) in volumes, **honourable
exalted and pure.** ¶

It is worth pointing out that the word Koran signifies “**no more than a reading**” * or a **recitation**.

Now we turn to the other point mentioned in the words of Asanga. There is evidence in the Koran that those who heard the prophet reciting the Koran were charmed to an extraordinary degree. This led the unbelievers to declare it a piece of sorcery.

“ The unbelievers say, **This is manifest sorcery.**” ¶

It is a fact that those who heard the prophet reciting the Koran were never satiated. The Muslim world still feels delighted and unsatiated whenever the Koran is properly recited. It is a significant fact that of the

¶ LXXX, P. 570.

* Sale's Translation of the Koran P. 224. Foot Note,

¶ X, P. 199.

scriptures of the world it is the Koran alone, the very original Koran, that is recited by the largest number of human beings. No scripture in the original is recited by such a large number of human beings as the Koran. The Muslims and the unbelievers both were aware that the reading of the Koran by the prophet delighted people very much. The unbelievers had a reason of their own to explain this, for according to them the Koran was a poetical composition and the prophet was a poet. The Koran denies this :—

“ We have not taught (Mohammed) the art of poetry, nor is it expedient for him (to be a poet). This book is no other than an admonition (from God) and a perspicuous Koran, that he may warn him who is living. †

We now quote a few opinions of some of the eminent scholars about the beauty and refinement of the language used in the Koran,

† XXVI. P. 435.

and the style of the delivery of the prophet:—

1. *“ The Koran is universally allowed to be written with the utmost elegance and purity of language, in the dialect of the tribe of Koreish, the most noble and polite of Arabians, but with some mixture, though very rarely, of other dialects. It is confessedly the standard of the Arabic tongue, and as the more orthodox believe, and are taught by the book itself, inimitable by any human pen.....and therefore insisted on as a permanent miracle, greater than the raising of the dead, and alone sufficient to convince the world of its Divine original.*

“ And to this miracle did Mohammed appeal for the confirmation of his mission, publicly challenging the most eloquent men in Arabia, which was at that time stocked with thou-

sands whose sole study and ambition
it was to excel in the elegance of
style and composition, to produce a
single chapter that might be com-
pared with it. I will mention but one
instance, out of several to show that
this book was really admired for the
beauty of its composition by those
who must be allowed to have been
competent judges. A poem of Labid
 Ebn Rabia, one of the greatest wits
 in Arabia in Mohammed's time, being
 fixed upon the gates of the temple of
 Mecca, an honour allowed to none
 but the most esteemed performances,
 none of other poets durst offer any
 thing of their own in competition
 with it. But the second chapter of
 the Koran being fixed up by it soon
 after, Labid himself (than an ido-
 lator) on reading the first verses only,
 was struck with admiration and
 immediately professed the religion

taught thereby, declaring that such words could proceed from an inspired person only. This Labid was afterwards of great service to Mohammed, in writing answers to satires and invectives that were made on him and on his religion by infidels.....

“ The style of the Koran is generally beautiful and fluent, especially when it imitates the prophetic manner and scripture phrases. It is concise and often obscure, adorned with bold figures after the eastern taste, and enlivened with sententious expressions, and in many places, especially when the majesty and attributes of God are described, sublime and magnificent, of which the reader cannot but observe several instances, though he must not imagine the translation comes up the original, notwithstanding my endeavours to do it justice.

“ Though it be written in prose yet the sentences generally conclude in a long continued rhyme, for the sake of which the sense is often interrupted, and unnecessary repetitions too frequently made, which appear more ridiculous in a translation, where the ornament, such as it is, for whose sake they were made, cannot be perceived. However, the Arabians are so mightily delighted with this jingling, that they employ it in their most elaborate compositions, which they also embellish with frequent passages of, and allusions to the Koran, so that it is next to impossible to understand them without being well versed in the book.

“ It is probable the harmony of expression which the Arabians find in the Koran, which might contribute not a little to make them relish the doctrine therein taught, and give an

efficacy to their arguments which, had they been nakedly proposed without this rhetorical dress, might not have so easily prevailed. Very extraordinary effects are related of the power of words well chosen and artfully placed, which are no less powerful either to ravish or amaze than music itself; therefore as much has been ascribed by the best orators to this part of rhetoric as to any others. He must have a very bad ear who is not uncommonly moved with the very cadence of a well-turned sentence; and Mohammed seems not to have been ignorant of the enthusiastic operation of rhetoric on the minds of men; for which reason he has not only employed his utmost skill in these his pretended revelations, to preserve that dignity of style, which might seem not unworthy of the majesty of that Being, whom he gave out the Author of

them; and to imitate the prophetic manner of the Old Testament; but he has not neglected even the other arts of oratory ; wherein *he succeeded so well, and so strangely captivated the minds of his audience that several of his most opponents thought it the effect of witch-craft and enchantment.*" †

" It must be acknowledged too, that *the Koran deserves the highest praise for its conception of the Divine nature*, in reference to the attributes of Power, Knowledge, and Universal Providence and Unity—that its belief and trust in One God of Heaven and Earth is deep and fervent.....*it embodies much of noble and deep moral earnestness and sententious wisdom, and has proved that there are elements in it on which mighty nations and*

† The Preliminary Discourse to the Koran by Sale, PP. 65-67.

conquering.....empires be built." †

“ In the Suras as far as the 24th..... we cannot but notice the entire predominance of the poetical element, a deep appreciation.....of the beauty of natural objects, brief fragmentary and impassioned utterances, denunciation of woe and punishment, expressed for the most part in lines of extreme brevity.....the poetical ornament of rhyme is preserved throughout.” ‡

“ In a literary point of view, the Koran is the most poetical work of the East. The greater portion of it is a rhymed prose, confirmably to the taste which has, from remotest time, prevailed in the above portion of the globe.....It is confessedly, the standard of the Arabic tongue, and abounds with splendid imagery

† Rodwell's Preface to the Koran P. 15.

‡ Ibid P. 3.

and the boldest metaphors ; and, notwithstanding that it is sometimes obscure and verging upon tumidity, is generally vigorous and sublime, so as to justify the observation of the celebrated Goethe, that the Koran is a work with whose dulness the reader is at first disgusted, and afterwards **attracted by its charms and finally, irresistably ravished by its many beauties.**" "In order to estimate the merits of the Koran, it should be considered that when the prophet arose eloquence of expression and purity of diction were much cultivated, and that poetry and oratory were held in the highest estimation." "It was to the Koran so considered as a permanent miracle that Mohammed appealed as the chief confirmation of his mission,
publicly challenging the most eloquent men in Arabia,

then abounding with persons whose
sole study it was to excel in the
eloquence of style and composition,
to produce one single chapter that
might compete therewith." "The
admiration with which the reading
of the Koran inspires the Arabs is
due to the magic of its style, and to
the care with which Mohammed em-
bellished his prose by the introduc-
tion of poetical ornaments; by his
giving it a cadenced march and by
making the verses rhyme; its variety
 is also striking, for sometimes, quitt-
 ing ordinary language, he points, in
 majestic verses the Eternal, seated on
 His throne, dispensing laws to the
 universe; **his verses become melodi-**
ous and thrilling when he describes
the everlasting delights of paradise;
they are vigorous and harrowing
when he depicts the flames of

hell." †

“ Before he spoke, the orator engaged on his side the affections whether of a public or of a private audience. They applauded his commanding presence, his majestic aspect his piercing eye, his flowing beard, his countenance which pointed every sensation of his soul, and the gestures that enforced each expression of his tongue. In the familiar offices of life, he scrupulously adhered to the grave and ceremonious politeness of his country ; his respectful attention to the rich and the powerful was dignified by his condescension and affability to the poorest citizens of Mecca; the frankness of his manner concealed the artifice of his views, and the habits of courtesy were imputed to personal friendship or uni-

† An Apology for Mohammed and the Koran by John Davenport, PP, 64-67.

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versal benevolence ; his memory was capacious and retentive, his wit easy and social, his imagination sublime, his judgment clear, rapid and decisive. He possessed the courage both of thought and action ; although his designs might gradually expand with success, the first idea which he entertained of his Divine mission bears the stamp of an original and superior genius. *The son of Abadallah was brought up in the bosom of the noblest race, in the use of the purest dialect of Arabia, and the fluency of his speech was corrected and enhanced by the practice of discreet seasonable silence.*" †

" At this time Mohammed was in the prime of manhood: his figure was commanding, his aspect majestic, his features regular and most expressive, his black and piercing eye,

† Gibbon quoted by Davenport, PP. 11-12.

his nose slightly aquiline, his mouth wellformed, furnished with pearly teeth, while his cheeks were ruddy with robust health. Art had imparted his naturally black hair and beard a lighter chestnut hue. *His captivating smile, his rich and sonorous voice, the graceful dignity of his manners, gained him the favourable attention of all whom he addressed.* He possessed talents of a superior order—his perception was quick and active, his memory capacious and retentive, his imagination lively and daring, his judgment clear and perspicuous, his courage dauntless, and whatever may be the opinion of some as to the sincerity of his convictions, his tenacity of purpose in the pursuit of the great object of his life, and his patience and endurance, cannot but extort the admiration of all, *His natural eloquence was enhanced by the use*

of the purest dialect of Arabia and adorned by the charm of a graceful elocution." †

"On the graces and intellectual gifts of nature to the son of Abdoollah, the Arabian writers dwell with the proudest and the fondest satisfaction. His politeness to the great, his affability to the humble, and his dignified bearing to the presumptuous, procured him respect, admiration, and applause. His talents were equally fitted for persuasion or command. Deeply read in the volume of nature, though entirely ignorant of letters, his mind could expand into controversy, with the acutest of his enemies, or contract itself to the apprehensions of the meanest of his disciples. **His simple eloquence, rendered impressive by the expression of a countenance wherein awfulness of majesty**

† Davenport P. 11.

was tempered by an amiable sweetness, excited emotions of veneration and love; and was gifted with the authoritative air of genius which alike influences the learned and commands the illiterate.” ‡ “He expressed himself in pregnant sentences, using neither too few nor too many words.”||

Hence it is clear that Mohammed (p) is the Buddha Maitreya, and not Jesus (p) or Shankaracharya.

‡ Davenport P. 52.

|| Ibid. P. 14, Foot Note.

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