

MUHAMMAD IN THE HINDU SCRIPTURES

DR. VED PRAKASH UPADDHAY

MUHAMMAD in the Hindu Scriptures

Dr. Ved Prakash Upaddhay

Translated into Bengali by
Prof. Ashit Kumar Bandhopaddhay

Translated into English by
Muhammad Alamgir

Published



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By Dr. Ved Prakash Upadhyay

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MUHAMMAD in the Hindu Scriptures

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In Memory of my Shaykh

Muhammad Fadlur Rahman Ansari
may his soul rest in eternal peace

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Preface to the THIRD edition

This book is actually a collection of four books. The first three of these books were originally written in Hindi as a Historical Research by Dr. Ved Prakash Upaddhay of the Prayag University of India. The three books are :..

1. Narashangsa and the Antim Rishi;
2. Kalki Avatar and Muhammad; and
3. Religious Unity in the Light of the Vedas

Prof. Ashit Kumar Bandhopaddhay of the Sanskrit Academy, Howrah, India, translated the above three books into Bengali, and called the combined work as 'Muhammad in the Vedas and the Puranas'. He has also added the following with his translation :

1. Muhammad in the Atharvaveda;
2. Muhammad in the Samveda;
3. Muhammad in the Yajurveda;
4. Muhammad in the Rigveda;
5. Muhammad in the Mahabharata; and an
6. Appendix – Islam in the eyes of the non-Muslims.

In the present English translation, I have combined the first five of the above as Book Four, and called it 'Muhammad in the Vedas and the Mahabharata'.

There are many sacred literatures in the Hindu religion which are regarded by the Hindus as their Scriptures. The foremost and the oldest among them are the Vedas, literally 'Books of Knowledge'. They are :

1. Rigveda, the Veda of worship, it is the oldest of all the Vedas;
2. Yajurveda the Sacrificial Veda;
3. Samveda, Veda of chants; and
4. Atharvaveda, the Last Veda.

The Puranas, literally 'ancient', are the next oldest scriptures. There are eighteen Puranas, which basically contain the Hindu mythology.

Then there are the Brahmanas – the commentaries on the Vedas; the Upanishads – mystic speculations; Hitopadesa – the Book of Good Counsel; the Bhagavad-Gita – which is part of the great epic Mahabharata i.e. the Great Brothers; and the other great epic, Ramayana. Ramayana is the adventures of Rama, and Mahabharata is the adventures of Krishna – two key figures who expounded the Hindu way of life.

The word Rishi means 'Sage' or 'Saint' – one who has received Divine Revelations – roughly a Prophet or a Messenger. 'Antim' means Ultimate, so Antim Rishi means the Ultimate Sage or the Final Prophet.

Avatar means incarnation of the Divine in the ephemeral world. In one version of the Hindu scriptures there is mention of twenty-four Avatars, in which Buddha is the twenty-third and Kalki is the twenty-fourth Avatar. In another version there are ten Avatars, and they are : Matsya, Kurma, Varaha, Nrisingha, Vamana, Parshuram, Ramchandra, Krishna-Balarama, Buddha and Kalki. Kalki is the one who is supposed to appear towards the end of the cycle of time called the Kali-Yug.

The research works of Dr. Ved Prakash Upaddhay and Prof. Ashit Kumar Bandhopaddhay as presented here have proved that the descriptions of both the Antim Rishi and the Kalki Avatar given in the Hindu scriptures amply point to the life and times of Muhammad, who, according to the Muslim scripture, the Holy Qur'an, is the Last Prophet or the Final Messenger. In addition, they have analysed the predictions of 'That Sage' in the Holy Bible, and 'Antim Buddha Maitreya' in the Buddhist scriptures, and have come to the conclusion that these predictions also apply to Muhammad and Muhammad alone.

I have combined all the above books in this presentation and called it 'Muhammad in the Hindu Scriptures' – Hindu Scriptures being the main focus of attention in the discussion ahead.

Muhammad Alamgir
Sydney, Australia

FOREWORD

On the question of the existence of God, it may seem that the world is divided into two camps. The minor camp, of those who do not believe in the existence of God, is growing in size rather rapidly. The major camp, of those who do believe in the existence of God, is riddled with an endless variety of mutual rivalry and is shrinking in size faster than ever. Consequently, the squabble goes on and a third camp, that of the agnostics, is growing monstrously and is snatching away control of all aspects of human life from the two older, war-weary camps.

The 'news' and description of God, has come to us through men who hold an outstanding position in our spiritual life. These men are known by ordinary men, sometimes as saints, sometimes as sages, at other times as prophets, and yet other times as God Himself in the garb of a man. Obviously, the description of God in each case varies, from a metaphysical, and more correctly, from an ontological point of view. We may thus find that the adherents of each of these great men are busy exhausting all their skills in the defence of their masters, and producing tons of literature to overwhelm those who do not 'toe the line'.

Therefore, although it may seem that the fight is to establish which of these descriptions of God is correct, (or more correct), the real undercurrent is to tell everyone *which of these great men is number one*. God certainly does not show up in His actual form to us. Even when, for argument's sake, He takes the form of Jesus or Krishna or Rama, no one can deny that He is hiding His *real* form. Therefore, the beholder has no other recourse but to accept the claim on behalf of a *man*, because the eye has seen nothing but the *man*. So, the *man* giving the news about God, in a strange sense, occupies a bigger position in our lives than God Himself.

We human beings can never come to a conclusion on this matter,

on the basis of our limited knowledge and the power of judgement that we can muster. So, in trying to upgrade our *man*, it may turn out to be a case of downgrading our God. God, certainly wouldn't like to be downgraded. He knows we are believers, and as such He is Merciful to us. He has His own sure way of telling us who among these men is *number one*. The importance of this question is ever so closely intertwined with the final question of the Essence and Attributes of God. This is the isthmus, the bridge, linking man and God. To wit, if this question is not resolved, the camp of the believers is bound to be denuded even further, in the face of the 'enormous success' of Materialism, supported spiritually by Agnosticism and morally by Existentialism.

Dr. Ved Prakash Upaddhay's research on this question, and the resulting conclusions he has drawn from the Indian and the Semitic scriptures, will go a long way in enlightening our minds, and in freeing our hearts from all the torments and agony.

I want to acknowledge a couple of defects in my presentation of Dr. Upaddhay's important work. Firstly, I have not translated it from his original Hindi. My translation is based on its Bengali rendering by Professor Ashit Kumar Bandhopaddhay. Secondly, due to a lack of resources, I had to leave out the Sanskrit quotations which have been referred to in his work. I have however, made an honest effort to see that the force of his argument is neither lost nor exaggerated. As far as the Sanskrit quotations are concerned, they are only helpful to those who can read Sanskrit. For them, as well as for those who want to cross-check against a genuine translation of the Indian scriptures, the reference number of every verse is included. In this regard there is a total dependency on the accuracy of the Bengali version of his work.

In my work, I have been greatly assisted by my son Faisal, and my very dear friends Roqeya and Raqib Sabur, and Munaiba and Amanullah Khan, all of Sydney, Australia. In addition to the tedious task of proof-reading, they have helped me in the proper structuring and formatting of this book. I am grateful to them, and many more friends, and my wife, for their encouragement and support.

Muhammad Alamgir

Dhaka, Bangladesh

INTRODUCTION

A strong desire and ambition to undertake research in historical matters has always been close to my heart. It is a proven fact that Muhammad fits the description of the *Ultimate Sage*, whose coming has been prophesied in the *Vedas*, the *Bible* and the *Buddhist* scriptures. My heart was therefore aroused with the inspiration that **TRUTH** must be revealed, even though it could be distasteful to some people.

In the period prior to Muhammad, Indians and Arabs had the same religion. Many proofs to that still exist. But this is not the right place to go into that. I am not in favour of religious narrow-mindedness. I do not have the audacity to reject truth, regardless of where it comes from.

The *Vedas* have prophesied about the coming of a sage who will ride on camel-back, will have twelve wives and whose name will be *Narashangsa*. Shayana has given the meaning of *Narashangsa* as one who is praised by men. But as a result of my analysis I find it difficult to agree with Shayana. In my opinion *Narashangsa* indicates a person whose very name means 'The Praised'. The Arabic word Muhammad means 'The Praised'. Therefore *Narashangsa* and Muhammad are synonymous. In the rest of the book I have endeavoured sincerely to reveal this truth.

Ved Prakash Upaddhay

Month of Madhav
Bright Fortnight, Day 12
Shakabda 2023

BENGALI TRANSLATOR'S INTRODUCTION

The Creator and Sustainer of the Universe is One and has no second. Only He is worthy of praise. Only He is worthy of worship. He is the Lord of the Worlds. For the well-being of human beings, in this world and the next, and to give them guidance to the true path, He has sent Messengers in every age and every land. But some ignorant people of India think that the Lord's Messengers, sages and great men are sent only to India, in spite of the fact that the Aryans themselves came from countries outside India and the *Vedas* are the religious scriptures of non-Indian Aryans. The real truth is, that whenever abominations and irreligious practices get out of hand and previous scriptures become corrupted, God sends new Messengers and reveals new scriptures. Those who reject the new Messengers and the new scriptures and thus follow the superstitions blindly, go headlong towards their doom. On the other hand, those who accept such Messengers and obey the new scriptures, attain the true path.

If the current scriptures of the world are examined closely, it will become evident that some of them remained dormant and some others were kept hidden from the eyes of men for hundreds, even thousands of years. The Aryans had forbidden the reading of and listening to the *Vedas* for the non-Aryans. Under the attack of the enemies, the *Bible* had disappeared from the face of the earth. That is why the followers of various religions had expressed doubts about the validity of their own scriptures. But the *Qur'an* is a unique scripture in this regard in that it has never been out of sight for even a day. If the other scriptures of the world are destroyed, it will be impossible to recover them. But at any one time, there are available millions of people who have memorised the thirty parts of the vast

Qur'an. That is why this book has remained intact and uncorrupted for fourteen hundred years. No book in the world can face up to this challenge of the *Qur'an*. Truly speaking, only the *Qur'an* can claim to be the immutable and eternal message from the Lord.

India as well as the whole world is all ears about the coming of *Kalki Avatar* – the last great man. Various scriptures have mentioned him in various ways. Many identifications of this great man have been described. He has been mentioned in many places of our own *Vedas* and the *Puranas*. Muslims say : this last great man of the *Kalki* period is Muhammad.

According to the research of Dr. Ved Prakash Upaddhay, Muhammad has been described in the *Vedas* and the *Puranas* in four different ways. Firstly, as *Narashangsa* or 'the Praised'. This has been described as the meaning of the word Muhammad. Secondly, as *Antim Rishi* – the Final Sage. The *Qur'an* also declares Muhammad as the final Messenger. Thirdly, as *Kalki Avatar*, i.e he will be the sage for the last period. Muhammad has surely arrived in the present *Kalki* period. Fourthly, Muhammad has been mentioned in the *Vedas* by name. Therefore, from every angle, it is Muhammad, who is being pointed at.

In this connection, Dr. Ved Prakash Upaddhay has published three research works – (1) *Narashangsa* and the *Antim Rishi*, (2) *Kalki Avatar* and Muhammad, and (3) Religious unity in the light of the *Vedas* and the *Puranas*. I have combined the three in my Bengali translation and have named it as '*Muhammad in the Vedas and the Puranas*'.

Upon my special request the publisher has published the book with great care. I am very pleased to see the book, and consider it as my real manuscript. I bestow all rights to this literature in favour of the publisher.

Let there be an awakening for true knowledge. Let there be a closer friendship and amity between the Hindus and the Muslims. May God give everyone the courage to accept the *TRUTH* without hesitation. With these good wishes I want to conclude my views on the matter.





Book One
NARASHANGSA
and the **ANTIM RISHI**



where $\rho_1 = \rho_1^0 e^{-\beta E_1}$, $\rho_2 = \rho_2^0 e^{-\beta E_2}$, $\rho_3 = \rho_3^0 e^{-\beta E_3}$, $\rho_4 = \rho_4^0 e^{-\beta E_4}$, $\rho_5 = \rho_5^0 e^{-\beta E_5}$, $\rho_6 = \rho_6^0 e^{-\beta E_6}$, $\rho_7 = \rho_7^0 e^{-\beta E_7}$, $\rho_8 = \rho_8^0 e^{-\beta E_8}$, $\rho_9 = \rho_9^0 e^{-\beta E_9}$, $\rho_{10} = \rho_{10}^0 e^{-\beta E_{10}}$, $\rho_{11} = \rho_{11}^0 e^{-\beta E_{11}}$, $\rho_{12} = \rho_{12}^0 e^{-\beta E_{12}}$, $\rho_{13} = \rho_{13}^0 e^{-\beta E_{13}}$, $\rho_{14} = \rho_{14}^0 e^{-\beta E_{14}}$, $\rho_{15} = \rho_{15}^0 e^{-\beta E_{15}}$, $\rho_{16} = \rho_{16}^0 e^{-\beta E_{16}}$, $\rho_{17} = \rho_{17}^0 e^{-\beta E_{17}}$, $\rho_{18} = \rho_{18}^0 e^{-\beta E_{18}}$, $\rho_{19} = \rho_{19}^0 e^{-\beta E_{19}}$, $\rho_{20} = \rho_{20}^0 e^{-\beta E_{20}}$, $\rho_{21} = \rho_{21}^0 e^{-\beta E_{21}}$, $\rho_{22} = \rho_{22}^0 e^{-\beta E_{22}}$, $\rho_{23} = \rho_{23}^0 e^{-\beta E_{23}}$, $\rho_{24} = \rho_{24}^0 e^{-\beta E_{24}}$, $\rho_{25} = \rho_{25}^0 e^{-\beta E_{25}}$, $\rho_{26} = \rho_{26}^0 e^{-\beta E_{26}}$, $\rho_{27} = \rho_{27}^0 e^{-\beta E_{27}}$, $\rho_{28} = \rho_{28}^0 e^{-\beta E_{28}}$, $\rho_{29} = \rho_{29}^0 e^{-\beta E_{29}}$, $\rho_{30} = \rho_{30}^0 e^{-\beta E_{30}}$, $\rho_{31} = \rho_{31}^0 e^{-\beta E_{31}}$, $\rho_{32} = \rho_{32}^0 e^{-\beta E_{32}}$, $\rho_{33} = \rho_{33}^0 e^{-\beta E_{33}}$, $\rho_{34} = \rho_{34}^0 e^{-\beta E_{34}}$, $\rho_{35} = \rho_{35}^0 e^{-\beta E_{35}}$, $\rho_{36} = \rho_{36}^0 e^{-\beta E_{36}}$, $\rho_{37} = \rho_{37}^0 e^{-\beta E_{37}}$, $\rho_{38} = \rho_{38}^0 e^{-\beta E_{38}}$, $\rho_{39} = \rho_{39}^0 e^{-\beta E_{39}}$, $\rho_{40} = \rho_{40}^0 e^{-\beta E_{40}}$, $\rho_{41} = \rho_{41}^0 e^{-\beta E_{41}}$, $\rho_{42} = \rho_{42}^0 e^{-\beta E_{42}}$, $\rho_{43} = \rho_{43}^0 e^{-\beta E_{43}}$, $\rho_{44} = \rho_{44}^0 e^{-\beta E_{44}}$, $\rho_{45} = \rho_{45}^0 e^{-\beta E_{45}}$, $\rho_{46} = \rho_{46}^0 e^{-\beta E_{46}}$, $\rho_{47} = \rho_{47}^0 e^{-\beta E_{47}}$, $\rho_{48} = \rho_{48}^0 e^{-\beta E_{48}}$, $\rho_{49} = \rho_{49}^0 e^{-\beta E_{49}}$, $\rho_{50} = \rho_{50}^0 e^{-\beta E_{50}}$, $\rho_{51} = \rho_{51}^0 e^{-\beta E_{51}}$, $\rho_{52} = \rho_{52}^0 e^{-\beta E_{52}}$, $\rho_{53} = \rho_{53}^0 e^{-\beta E_{53}}$, $\rho_{54} = \rho_{54}^0 e^{-\beta E_{54}}$, $\rho_{55} = \rho_{55}^0 e^{-\beta E_{55}}$, $\rho_{56} = \rho_{56}^0 e^{-\beta E_{56}}$, $\rho_{57} = \rho_{57}^0 e^{-\beta E_{57}}$, $\rho_{58} = \rho_{58}^0 e^{-\beta E_{58}}$, $\rho_{59} = \rho_{59}^0 e^{-\beta E_{59}}$, $\rho_{60} = \rho_{60}^0 e^{-\beta E_{60}}$, $\rho_{61} = \rho_{61}^0 e^{-\beta E_{61}}$, $\rho_{62} = \rho_{62}^0 e^{-\beta E_{62}}$, $\rho_{63} = \rho_{63}^0 e^{-\beta E_{63}}$, $\rho_{64} = \rho_{64}^0 e^{-\beta E_{64}}$, $\rho_{65} = \rho_{65}^0 e^{-\beta E_{65}}$, $\rho_{66} = \rho_{66}^0 e^{-\beta E_{66}}$, $\rho_{67} = \rho_{67}^0 e^{-\beta E_{67}}$, $\rho_{68} = \rho_{68}^0 e^{-\beta E_{68}}$, $\rho_{69} = \rho_{69}^0 e^{-\beta E_{69}}$, $\rho_{70} = \rho_{70}^0 e^{-\beta E_{70}}$, $\rho_{71} = \rho_{71}^0 e^{-\beta E_{71}}$, $\rho_{72} = \rho_{72}^0 e^{-\beta E_{72}}$, $\rho_{73} = \rho_{73}^0 e^{-\beta E_{73}}$, $\rho_{74} = \rho_{74}^0 e^{-\beta E_{74}}$, $\rho_{75} = \rho_{75}^0 e^{-\beta E_{75}}$, $\rho_{76} = \rho_{76}^0 e^{-\beta E_{76}}$, $\rho_{77} = \rho_{77}^0 e^{-\beta E_{77}}$, $\rho_{78} = \rho_{78}^0 e^{-\beta E_{78}}$, $\rho_{79} = \rho_{79}^0 e^{-\beta E_{79}}$, $\rho_{80} = \rho_{80}^0 e^{-\beta E_{80}}$, $\rho_{81} = \rho_{81}^0 e^{-\beta E_{81}}$, $\rho_{82} = \rho_{82}^0 e^{-\beta E_{82}}$, $\rho_{83} = \rho_{83}^0 e^{-\beta E_{83}}$, $\rho_{84} = \rho_{84}^0 e^{-\beta E_{84}}$, $\rho_{85} = \rho_{85}^0 e^{-\beta E_{85}}$, $\rho_{86} = \rho_{86}^0 e^{-\beta E_{86}}$, $\rho_{87} = \rho_{87}^0 e^{-\beta E_{87}}$, $\rho_{88} = \rho_{88}^0 e^{-\beta E_{88}}$, $\rho_{89} = \rho_{89}^0 e^{-\beta E_{89}}$, $\rho_{90} = \rho_{90}^0 e^{-\beta E_{90}}$, $\rho_{91} = \rho_{91}^0 e^{-\beta E_{91}}$, $\rho_{92} = \rho_{92}^0 e^{-\beta E_{92}}$, $\rho_{93} = \rho_{93}^0 e^{-\beta E_{93}}$, $\rho_{94} = \rho_{94}^0 e^{-\beta E_{94}}$, $\rho_{95} = \rho_{95}^0 e^{-\beta E_{95}}$, $\rho_{96} = \rho_{96}^0 e^{-\beta E_{96}}$, $\rho_{97} = \rho_{97}^0 e^{-\beta E_{97}}$, $\rho_{98} = \rho_{98}^0 e^{-\beta E_{98}}$, $\rho_{99} = \rho_{99}^0 e^{-\beta E_{99}}$, $\rho_{100} = \rho_{100}^0 e^{-\beta E_{100}}$.

It is evident from the above that the probability of finding a polymer molecule with n units is proportional to ρ^n . This is the same as the probability of finding a system with n particles in a state with energy E_n .

Let us now consider the probability of finding a polymer molecule with n units in a state with energy E_n . This is given by

$$P_n = \frac{\rho^n}{\sum_{n=1}^{\infty} \rho^n} = \frac{\rho^n}{Z} \quad (1)$$

where $Z = \sum_{n=1}^{\infty} \rho^n$ is the partition function.

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Chapter 1

The Meaning of NARASHANGSA

Narashangsa the Individual

The word *Narashangsa* is a combination of 'Nar' and 'Aashangsa'. 'Nar' means Man, and 'Aashangsa' means Praised. It should be remembered that 'Aashangsa' is not a word from the popular languages; it is a purely *Vedic* word. Some people say, the meaning of *Narashangsa* is 'human praise'. In the opinion of others, *Narashangsa* means 'praised by men'. The two meanings have been derived by compounding the words 'Nar' and 'Aashangsa' in two different ways. In reality both ways of compounding are wrong. The word *Narashangsa* is actually pointing to a particular individual. In the *Vedas*, the person whose praise has been sung in chapters relating to *Narashangsa*, the word *Narashangsa* applies to that person.

Narashangsa the Man

The word *Narashangsa* comes under the objective case, and its meaning is 'the praised man'. Therefore the word *Narashangsa* cannot be applied to any demigod (or spirit or angel). The word *Narashangsa* clearly proves that the person for whom the adjective 'the praised' is used, must belong to the human race. If anyone takes the word 'Nar' to indicate demigods (or spirits or angels), then I wish to clarify that that is not correct. The word 'Nar' does not apply to any of the classes of demigods (or spirits or angels). At this stage we can check the ten different classes of demigods (or spirits or angels) mentioned in the scripture called *Amar Kosh*, chapter 'Heaven', verse 11, viz. *Vidyadhara*, *Apsharasha*, *Yaksha*, *Rakshasha*, *Gandharva*, *Kinnara*, *Pishacha*, *Gujjaka*, *Shiddha* and *Bhoota*.

- **Vidyadvara:** these spirits are superior to others by virtue of their knowledge (vidya).
- **Apsharasha:** these spirits travel on water.
- **Yaksha:** these spirits are worshipped.
- **Rakshasha:** the worshippers of these spirits are protected by them from other spirits.
- **Gandharva:** these spirits love only perfumes.
- **Kinnara:** these spirits assume human form and change to their own form whenever they like. They are extremely evil in nature.
- **Pishacha:** these spirits kill animals and eat them.
- **Gujjaka:** these spirits look after hidden treasures under the earth and in the mountains.
- **Shiddha:** these spirits always remain in the presence of the Supreme God and receive His blessings. Whatever they say is true. They never tell an untruth. They are good and have attained holiness. They can become very small or very big or very light whenever they like.
- **Bhoota:** these spirits bring prosperity to others and to themselves. They seek wealth, prosperity and special powers and achieve them.

It is proved from the above that *Narashangsa* does not belong to any of the classes of the demigods (or spirits or angels) listed. Moreover, he will be a 'praised' person belonging to the human race. 'Nar' and 'human' are synonymous. – (*Amar Kosh*, chapter 'Man', verse 1.)

Widespread mention of *Narashangsa*

References relating to *Narashangsa* cannot be found in the popular Sanskrit scriptures. However, such references are found in many 'mantras' (hymns) of the *Vedic* scriptures. Specifically, in the *Vedic* incantations many hymns have been dedicated to the subject of *Narashangsa*. In the 127th section of the 20th canto of the *Atharvaveda*, fourteen mantras have been recorded in the praise of *Narashangsa*.

Of all the *Vedas*, the *Rigveda* is the oldest. *Narashangsa* is mentioned in many places of the *Rigveda*. So much so that all eight mantras in the *Rigveda* start with the word *Narashangsa*. The following references to *Narashangsa* in the *Vedas* are notable :

- *Rigveda* 1:13:3, 1:18:9, 1:106:4, 1:142:3, 2:3:2, 3:29:11, 5:5:2, 7:2:2, 10:64:3, 10:182:2 and 19:70:2
- *Samveda* mantra no. 1349
- *Yajurveda* (Bright) 29:27
- *Yajurveda* (Dark) 1:6:4 and 1:7:4

These references simply prove that the mention of *Narashangsa* with praise and hymns is widespread throughout the four *Vedas*.

When did *Narashangsa* appear

If a book contains a prophecy about the coming of a person, it is certain that that book is written before the coming of the said person. Otherwise, there is no purpose in foretelling the coming of the person. If anyone assumes that *Narashangsa* came and went before the *Vedas* were revealed, then that assumption contradicts the first mantra of the *Atharvaveda*, canto 20, section 127. In this mantra, a future tense is used in mentioning the coming of *Narashangsa*. Therefore the time of *Narashangsa* was not before but after the revelation of the *Vedas*.

It has been announced in a Divine Message: "Listen, O people of the world, *Narashangsa* will be praised here". This Divine Message is in the *Atharvaveda*. The period in which the *Atharvaveda* was revealed was long after the other three *Vedas* were revealed. Therefore, the advent of *Narashangsa* was definitely in a period which was after (and not before) the *Atharvaveda* (the last of all the *Vedas*) was revealed.

In the second mantra of the *Atharvaveda*, canto 20, section 127, it is said that *Narashangsa* will ride on camel-back. This also proves that *Narashangsa* will appear in a period when camels will be used as mounts.

Where did *Narashangsa* appear

There is no explicit mention of the place where *Narashangsa* was supposed to appear. Without such mention it becomes difficult to ascertain his place of origin. Therefore, it is necessary to examine the clues available to us.

The clue in this case is that *Narashangsa* will use a camel as his mount. A person is born in a particular country, in a particular period and in a particular environment. In relating his story, his country, the language of his period, the dress and mounts of his period are notable. “*Narashangsa* will ride on camels”, the significance of this statement is that the country in which he will be born will abound in camels. Since camels are found in a large number in deserts, we can conclude that *Narashangsa* will be born in such a desert-land.

Chapter 2

Qualities of NARASHANGSA

Beloved

Most of the mantras in the *Vedas* highlight the qualities of the Supreme God. Some mantras however relate to other matters. *Narashangsa*'s greatness is borne out by the fact that hymns of his praise are sung in the *Vedas*. Even during the period of the *Rigveda* (which was the earliest of all the *Vedas*) hymns of praise were dedicated to *Narashangsa* in the performance of sacrificial ceremonies. In these hymns he has been addressed as the 'Beloved'.

Honey-tongued

He has also been called 'Honey-tongued' referring to the sweetness of his words and speech.

Revealed knowledge

In addition to being described as honey-tongued, another higher quality has been ascribed to *Narashangsa*, that he will receive revealed knowledge. One who receives revealed knowledge is called a *Kavi* or Messenger of God. *Kavi* is a person who is in the possession of an extraordinary faculty. *Kavi* can arrive at the station where the sun and the moon and the Angels cannot reach. He is the king of the spiritual world.

'Ka' means God. One who has a special connection with 'Ka' or God, and one who knows God with special knowledge is *Kavi*. The dictionary has many meanings for the word *Kavi* e.g. genius, skilful, wise, good judge, praiseworthy, sage etc. In the *Rigveda* (5:5:2), *Narashangsa* is described as a *Kavi*.

Graceful personality

In the *Rigveda* (2:3:2), one of the indications of greatness that is mentioned about *Narashangsa* is that he will be a *Sharchi*. This word is a combination of 'Shoo' meaning beautiful and 'Archi' meaning radiance. Significantly, *Sharchi* means a beautiful and graceful person whose face radiates light (halo). In the same verse of the *Rigveda* (i.e. 2:3:2), it is also said that the brilliance of his light will brighten every home, meaning, that there will not be a single home where his praise will not be pronounced. This also corresponds to the literal meaning of the word *Narashangsa*, which is 'one who is praised' or 'the praised one'.

Promoter of knowledge

The word used to describe this aspect of *Narashangsa* is '*Prati-Dhama-Nanjana*' which means 'one who brightens every home'. The word is a combination of '*Prati*' meaning 'every', '*Dhama*' meaning 'home' and '*Anja*' meaning 'to brighten'. The word '*Anja*' also means 'to burn'. It will be wrong to take this meaning, because then it will mean that 'he will burn every home'. The real meaning of a word depends on the context in which it is used. So, when selecting a meaning, if due consideration is not given to the context, then we may end up with an absurd meaning. For example, the word '*Saindhava*' has two meanings, 'salt' and 'horse'. The word is generally used in '*bhajans*' and mythical plays. 'Salt' is proper in the context of '*bhajans*' (hymns dedicated to *Krishna*), and 'horse' is proper in mythical plays. Similarly, the word 'brighten' in the ordinary sense means 'to remove darkness', but in the spiritual sense means 'to spread knowledge'. 'Darkness' itself means ignorance in the spiritual sense. Since, spiritually speaking, *Narashangsa* has been described as a *Kavi*, the word '*Anja*' would mean 'spreading of knowledge'. So, 'he will brighten every home' really means he will spread knowledge in every home. That is why the *Rigveda* has honoured him with the special adjective of 'promoter of knowledge'.

Restrainer of all sins

In the *Rigveda* (1:106:4), *Narashangsa* is described as one who restrains people from all sins. One can only be asked to impart to others from qualities that one possesses. Thus we find in *Kusta Angirasha*, Rishis chanted mantras beseeching *Narashangsa* to appear soon and restrain and dissuade mankind from all sins. The implication is that the Rishis of ancient times had great regard for *Narashangsa* in their hearts. It was their singular wish that *Narashangsa* should appear in this world and dissuade man from sins.

The literal meaning of the mantra is, "O *Narashangsa*! save us from all sins". One may well ask, why then the commonly accepted meaning is: "O *Narashangsa*! dissuade mankind from all sins"? The answer is that the mantras in the *Vedas* are meant to be used during prayers. They were not written by the Rishis for personal benefit. In fact they are divinely revealed and cannot be written by human beings. They have however, been given personalised expression by the Rishis by Divine command. Therefore, 'save us' in the extended form is actually 'save mankind'.

Moreover, in some of the mantras, *Narashangsa* has been addressed as 'the Praised', 'the Celebrated', 'the Lover of Peace' etc.

Characteristics of *Narashangsa*

One who is praised must necessarily have some unique qualities for which he is praised. One may praise a wicked person for some selfish reasons or to save one's life. That does not mean, in the natural scheme of things, that the wicked person deserves any praise. The truth of the matter is that no amount of condemnation is enough for such a wicked person. Thus, to become truly praiseworthy, one must possess eight special qualities, which are: wisdom, respectable lineage, self control, revealed knowledge, valour, measured speech, utmost charity, and gratefulness. One can secure a position in the hearts of men if one is free of malice, is generous, devout and virtuous, avoids blameworthy conduct and is a believer in God. Moreover, one must be free from anger, envy, vanity, diffidence and arrogance.

While identifying *Narashangsa*, the *Atharvaveda* has given some definite indications. They are as follows :

- While foretelling the advent of *Narashangsa*, the *Atharvaveda* (20:127:2) mentions that *he will use camels as his mounts*.
- In the same mantra, it is said that *he will have twelve wives*.
- *He will be decorated and aided with one hundred pieces of gold*. Gold is very useful in times of distress. Likewise, *Narashangsa* will be aided by God with one hundred pieces of gold. *Atharvaveda* (20:127:3).
- The same mantra also mentions that *God will honour Narashangsa with ten garlands*. They will be around his neck as necklaces. Symbolically, necklace means people who are very dear.
- In the same mantra, it is said that *he will receive a gift of three hundred horses*.
- In the same mantra, it is further said that *he will receive a gift of ten thousand cows*.

In the next chapter, we shall see how *Narashangsa* has already arrived in this world as per the predictions of the *Vedas*. We shall also see, who he really was.

Chapter 3

NARASHANGSA as MUHAMMAD

The Name

Narashangsa is a Sanskrit word, whose meaning has been described in Chapter 1. It is clear that it points to a person whose name has the same meaning as is derived from the word *Narashangsa*. This person is a 'Nar' i.e. man and 'Aashangsa' i.e. praised. Keeping in view the reasons and indications given earlier, we have to look for a person who is a man and who has been praised in numerous ways.

The word Muhammad is derived from its Arabic root '*Hamd*' i.e. 'praise', and it means 'The Praised'. And Muhammad was certainly a man as declared in the Qur'an : Say (O Muhammad), I am but a man like you, (except that) the Inspiration has come to me that your God is One God. – *Sura Kahf* (The Cave), verse 110.

Therefore Muhammad had both the qualifications. He was a 'man' and he was 'praised'. This proves that the word *Narashangsa* is applicable to the person whose name in Arabic was Muhammad. To illustrate further, the word '*jal*' points to the same thing as denoted by 'water' and '*aab*' and '*wesser*'. The only difference is that '*jal*' is a Sanskrit word, whereas 'water' is English, '*aab*' is Persian and '*wesser*' is German. Similarly, *Narashangsa* is a Sanskrit word while Muhammad is an Arabic word, but both the words point to the same person.

Having proved the sameness of the name, other details of *Narashangsa* can now be considered to see if they apply to Muhammad.

The Time

It is said that camels will be used as mounts in the age in which *Narashangsa* will appear. Muhammad was also born in an age when camels were used as mounts. Muhammad himself was a keen

rider of camels. It is on record that Muhammad went from Makka to Madina riding a camel. Sir William Muir in his *Life of Mohamet* (abridged edition, page 180) writes, "around the camels of Mohamet and his immediate followers rode the chief men of the city, clad in their best raiment and in glittering armour".

The Place

It has been described that *Narashangsa*'s birth place will be in a sandy desert. Muhammad was born in Makka. W.L.Langer writes in the *Encyclopaedia of World History* (page 184) : "He was the posthumous son of Abdullah of the Hashimite sect of Makka". It is a fact that Makka is situated in the middle of a desert. Therefore, it is proved that the place of birth foretold for *Narashangsa* is similar to Muhammad's birth place.

Personal Qualities

Beloved

In the *Rigveda*, the word 'Beloved' has been used for *Narashangsa*. Muhammad too was loved by people. Stanley Lane Poole writes in his *Speeches of Muhammad* (MacMillan 1882), "Those who saw him, were suddenly filled with reverence, those who came near him loved him, they who described him would say, I have never seen like him either before or after".

Revelation

It is said that *Narashangsa* will receive knowledge through 'Revelation'. Muhammad too received revelations. In his *Al-Kalam-ul-Mubin*, Enayet Ahmed has given an historical proof to this effect. In a battle between the Persians and the Romans, the Romans were defeated. When the news came to Muhammad, he declared that he had received a divine message that the Romans would be victorious again in a few years time. Nine years after this prediction the Romans won again in 627 A.D in the battle of Nineveh. This prediction was part of *Sura Rum*, the thirtieth chapter of the *Qur'an*. [Also see chapter

3 of *Kalki Avatar* and Muhammad]. In verses 2-4 of *Sura Rum*, the Qur'an says : "The Roman empire has been defeated – in a land close by; but they, even after this defeat of theirs, will soon be victorious – within a few years. With God is the decision, in the past and in the future; on that day shall the believers rejoice". This episode clearly proves that Muhammad did indeed receive revealed knowledge.

Knowledge of God

In the Vedas, *Narashangsa* has been described as a *Kavi*. One meaning of *Kavi* is 'one who composes poetry' and the other meaning is 'one who has knowledge of God'. Muhammad too used to be called a poet – a *Sha-ir*. The word in Arabic also means 'a man with intuitive knowledge'. In *Sura Saaffaat*, verse 36-37, the Qur'an says : "And (the unbelievers) say : What! Shall we give up our gods for the sake of a poet possessed? Nay! he (Muhammad) has come with the (very) truth, and he confirms (the message of) the Apostles (before him)." Muhammad was a Rishi, as such he had deep knowledge of God. Because he brought news of God, he was called a *Nabi*. The Arabic root of the word *Nabi* is *Naba*, meaning 'the news'. *Nabi* therefore means 'one who brings news'.

Graceful Personality

It is said in the *Rigveda* that *Narashangsa* will be a handsome and graceful person. Muhammad was also a very handsome and graceful person. People used to feel attracted to him because of his handsomeness and grace. Reverend Bosworth Smith writes in his *Mohammed and Mohammedanism* (page 111), "The most noteworthy of his external characteristics were a sweet gravity and a quiet dignity, which drew involuntary respect, and which was the best, and often the only protection he enjoyed from insult". Even though his enemies were greater in number and mightier in strength, Muhammad still did his utmost to fill every home with the light of knowledge. In the preface of his book *Influence of Islam on Indian Culture*, Dr. Tarachand says, "Mohammad became the recipient of God's command, His Messenger on earth, and His Apostle to the people of Arabia".

Restrainer of sins

It is mentioned that *Narashangsa* will restrain and eradicate sins. There are people who adopt sinful conduct in their life under the wrong impression that their conduct is perfectly valid. *Narashangsa* will help such people give up their wrong notions and motivate them to avoid such sins in future. If somebody commits sins and does not seek God's forgiveness, chances are that he will continue on the path of error. In the case of Muhammad, he did not stop at simply restraining people from committing sin, he also encouraged them to seek forgiveness from God, so that they did not end up in hell-fire because of their previous sins. Under the influence of Muhammad's teachings, the drinking of alcohol and the practice of usury were forbidden in Islam and remain so today. He has advised us not to covet others' properties. The *Qur'an* has given less importance to material wealth and possessions and has heavily stressed on the importance and value of spiritual excellence. "Whatever you are given (here) is (but) a convenience of this life". – *Sura Shura* (Consultation), verse 36.

The Twelve Wives

In the *Atharvaveda*, it is said that *Narashangsa* will have twelve wives. We know Muhammad had twelve wives. His first wife was *Khadija*, daughter of *Khowaylid*. His second wife was *Sawda*, daughter of *Zam'a*. His third wife was *'Ayesha*, daughter of *Abu Bakr*. His fourth wife was *Hafsa*, daughter of *'Umar*. His fifth wife was *Zaynab*, daughter of *Khuzayma*. His sixth wife was *Umme Salama*, daughter of *Abu Umayya*. His seventh wife was *Zaynab*, daughter of *Jahsh*. His eighth wife was *Juwayriya*, daughter of *Haarith*. His ninth wife was *Rayhana*, daughter of *Zayd*. His tenth wife was *Umme Habiba*, daughter of *Abu Sufyan*. His eleventh wife was *Safiya*, daughter of *Huyay*. His twelfth wife was *Maymuna*, daughter of *Haarith*. This coincides perfectly with the predictions about *Narashangsa*. We do not find any other religious leader in human history who had twelve wives. This is yet another proof that *Narashangsa* was none other than Muhammad.

Other consistencies

In the *Atharvaveda*, metaphors have been used to describe events in the life of *Narashangsa*. These metaphors and events fit in the most complete sense with the life of Muhammad. For instance, it is mentioned in the *Atharvaveda* that God will give ten thousand cows to *Narashangsa*. 'Cow' here is used as a metaphor. It denotes people who are simple and well-behaved. Towards the end of Muhammad's life the number of disciples who accepted his teachings stood at ten thousand. They were in the special companionship of Muhammad. When finally Muhammad went out of Madina to conquer Makka he had ten thousand disciples with him.

- Stanley Lane Poole says in his *Speeches and Table Talks of the Prophet Mohammed* (Macmillan & Co, London 1882, page xlvi): "But the final keystone was set in the eighth year of the Flight, A.D 630, when a body of the Koraysh broke the truce by attacking an ally of the Muslims and Muhammad forthwith marched upon Makka with ten thousand men."
- When ten thousand disciples entered Makka they did not commit any bloodshed nor did they torture anyone. For this reason they have been described as 'cows' in the *Atharvaveda*.
- In the *Vedas* it is said that *Narashangsa* will be given three hundred horses. This too is a metaphor. The horse is known for its speed and usefulness in battlefields. 'Three hundred horses' really means horses numbering more than three hundred but definitely less than four hundred, just as a book of seven hundred poems means a book with more than seven hundred poems but certainly less than eight hundred poems. 'Horses' here means brave men. When Muhammad fought the Makkans in a place called Badr, three hundred brave fighters joined him from among his disciples.
- H.G. Wells says in his *The Outline of History* (Garden City, New York 1949, page 605): "A force of seven hundred men had come out from Makka to escort their convoy home and other caravans, and they encountered a large raiding party of three hundred. There was a fight, the battle of Badr, and the Makkans got the worst of it."

- The *Atharvaveda* also mentions ten garlands to be given to *Narashangsa*. 'Ten garlands' actually indicate ten men who will be very dear to *Narashangsa* just like garlands. Muhammad also had ten such disciples who were totally committed to him. These ten disciples used to hover around him all the time. That is why they were like garlands around his neck. These special disciples were:
 1. Abu Bakr son of Abu Quhafa, the first successor of Muhammad.
 2. 'Umar son of Khattab, the second successor of Muhammad.
 3. 'Uthman son of 'Affan, the third successor of Muhammad.
 4. 'Ali son of Abu Talib, the fourth successor of Muhammad.
 5. Talha son of 'Abdullah, a brave and famous warrior.
 6. Zubayr son of 'Awwam, also a brave warrior.
 7. Abu Ishaque son of Abu 'Akkas, a man of great courage.
 8. Sa'eed son of Zayd.
 9. Abu Muhammad 'Abdur Rahman son of 'Awf.
 10. Abu 'Ubayda son of Jarrah.

These ten men used to help Muhammad in battles and protect him from enemy attacks. These garland-like men are known as '*Ashara Mubashshara*' i.e. the ten who received good news of direct entry to Paradise.

- Also mentioned in the *Atharvaveda* is one hundred gold coins that will be given to *Narashangsa*. Gold coins actually indicate great men with sterling character. Those who take part in the propagation and the preservation of religion are considered as gold coins in the religious context. Gold is a precious metal. Similarly, preservation of the main teaching of the Master is considered as a precious contribution towards that teaching. The noble precepts that Muhammad pronounced for the benefit of mankind were preserved and propagated with great care by a special band of one hundred of his disciples. They were known as the *Ashabus Suffa* - people of the bench.

From the above analysis, it is proved beyond doubt that the *Narashangsa* whose advent has been prophesied in the *Vedas* was none other than Muhammad.

Chapter 4

NARASHANGSA in the non-Indian Scriptures

In the first three chapters, the real identity of *Narashangsa* has been established from the description given in the *Vedas*. This chapter will be devoted to the identity of the Sage whose coming has been foretold in the scriptures of non-Indian origin.

Prophecy in the fifth book of Prophet Moses

In a book called *Deuteronomy*, God revealed to Moses : "I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him." (Old Testament, Deuteronomy, 18:18).

The above prophecy about the coming Sage contains three important conditions :

- A. He will be like Moses.
- B. He will be from among the brethren of the people of Moses.
- C. He will speak words that will be put in his mouth (i.e. revealed to him) by God.

A. Who was like Moses and why ?

What needs to be ascertained is whether there has been a Sage who was like Moses. Some Christians believe that the above prophecy was about the advent of Jesus Christ. The following arguments however clearly refute that claim.

1. Moses killed an Egyptian, who being close to Pharaoh was antagonistic to the preaching of Moses. The significance of this

- is that Moses thought it fit to subdue anyone who created problems in his religious mission. On the other hand Jesus never subdued any of his religious adversaries. On the contrary, he himself was sent to the cross by those who opposed his mission.
2. The people of Moses were idol worshippers when he became a Sage and a Messenger. But the people of Jesus were not idol worshippers when he became a Sage.
 3. Moses defeated his enemies and became victorious over them during his life-time. Jesus failed to do so. He was defeated by his enemies and was crucified.
 4. Moses was not betrayed by his followers. But one of the disciples of Jesus betrayed him and brought him grief.
 5. Moses was born of a father and a mother and had a wife and children. Jesus was born without a father and had no wife and no children. Thus records St. Matthew (1:18): "Now the birth of Jesus Christ took place in this way, when his mother Mary had been betrothed to Joseph, before they came together, she was found to be with child of the Holy Spirit."
 6. Moses delivered his people from the tyranny of Pharaoh and migrated from Egypt to another land. Jesus on the other hand could not deliver his people from the domination of the Romans and did not emigrate to another land.
 7. Moses commanded his followers to recapture Palestine, which they did. Jesus never asked his followers to get engaged in a fight.
 8. Moses received a new law from God. His law is known as Leviticus. Jesus did not prescribe any new law. He has said it clearly, as recorded in St. Matthew (5:17): "Think not that I have come to abolish the law or the prophets; I am not come to abolish them, but to fulfil them."
 9. The entire nation of the Children of Israel had accepted Moses as their leader and a Messenger of God. Jesus, on the other hand, was rejected by most of his people. Only a handful of twelve people accepted him. And even out of this small number, one eventually betrayed him and got him arrested by the enemy. This proves that even his followers did not pay him enough respect.
 10. Moses lived a long life and had a natural death. Jesus lived a short life and died unnaturally on the cross.

11. After Moses' demise, his nominated successor extended his rule over Palestine and Syria. No such event took place in the life of Jesus.

The above arguments clearly prove that the Sage who is foretold by Moses had no resemblance with Jesus. In reality, Jesus was just the opposite in every case.

Now, the thing to consider is whether Muhammad resembled Moses in any manner, that is, how much of the above arguments apply to Muhammad.

1. Like Moses, Muhammad did fight to subdue the forces who were opposed to his mission.
2. Before their birth, the people of both Moses and Muhammad had fallen into worshipping idols.
3. Like Moses, Muhammad also defeated his enemies and became victorious over them.
4. Like Moses, no disciple of Muhammad was successful in betraying him.
5. Like Moses, Muhammad was born of a father and a mother and had wives and children.
6. Moses delivered his people from the tyranny of Pharaoh and the Egyptians. Muhammad also emancipated his followers from the persecution of the Quraysh.
7. With the instructions of Moses, his successors sent forces to capture Palestine and Syria. Muhammad also left instructions to his successors, and during the rule of 'Umar forces were sent to capture Palestine and Syria.
8. Both Moses and Muhammad received a new set of laws from God.
9. Both Moses and Muhammad were accepted as leaders by their respective people.
10. Both Moses and Muhammad had a family life and completed their earthly life with a natural death.
11. Moses along with his followers had to leave his place of birth and migrate to another land. Muhammad too had to leave his birth-place Makka and migrate to Madina with his disciples.
12. Both Moses and Muhammad commanded their disciples to fight their enemies and joined the fights themselves.

These arguments prove beyond any doubt that Muhammad was like Moses. On the other hand, no description from the life of Jesus Christ matches that of Moses. Therefore, Jesus was not like Moses.

B. Who was from among 'their' brethren ?

According to the prophecy contained in the scripture revealed to Moses, the Final Sage will be from among the brethren of Moses and his people i.e. Israel. It is mentioned in the fifth book of Moses called *Deuteronomy*. It implies that the Final Sage will not come in the progeny of Moses and his people i.e. Israel. He will be in the progeny of those who are regarded as the brethren of Israel. This assertion is further strengthened by *Deuteronomy* (34:10) : "And there arose not a prophet since in Israel like unto Moses, whom the Lord knew face to face." The meaning of this statement is that in future there will be no sage among the people of Israel who will be like Moses i.e. who will speak to God.

The statement in the Bible is in the past tense, but it actually refers to the future. The use of past tense to indicate future abounds in the *Vedas* as well as the *Qur'an*, where events of the future are described in the past tense. The reason for doing so is to emphasise the certainty of such an event in the future, just like events of the past have no doubts about them. If this line of argument is not accepted, then the above statement in the Bible becomes meaningless. It does not make sense to say that no sage like Moses arrived while he was still alive and while he was still receiving the message. On the other hand, greater sages had come before the time of Moses.

What needs to be considered now is how Muhammad was from among the brethren of Israel. The Sage Abram (Abraham, Ibrahim) had two sons. His first wife was Sarah. At a time when Sarah had no children of her own, she appealed to Abraham to marry an Egyptian lady called Hagar (Hajira). A son was thus born and was named Ishmael (Ismail). Abram was eighty-six years old at that time. Some years later Sarah also bore Abram (by now his name was changed to Abraham) a son called Isaac (Ishaq). At this time Abraham was a hundred years old and Sarah was ninety – (Genesis

17:17). A year earlier when Abraham was ninety-nine God gave him the good news that his progeny would multiply exceedingly – (Genesis 17:2). Upon hearing the good news, Abraham prostrated before God – (Genesis 17:3). At that time Abraham was living as a stranger in Canaan, which is now known as Palestine. Then God promised Abraham, “And I will give unto thee and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession, and I will be their God” – (Genesis 17:8). From this statement it becomes clear that Palestine will always be in the possession of the children of Abraham. It must be remembered that in the *Bhavishwa Purana*, Abraham is known as Abiram and in the Qur'an he is known as Ibrahim. His name was changed from Abram to Abraham when he was given the good news of becoming the father of many nations – “Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee” – (Genesis 17:5).

So it was decreed by God that Palestine will be in the possession of the children of Abraham for ever. It also proves that the possession will be in the hands of the progeny of either of his two sons. The Arabs are the children of Ishmael, the elder son of Abraham. The Jews, or Israelites, are the children of Isaac, the younger son of Abraham, and the step-brother of Ishmael. If family tension started between step-brothers, as indicated in the Bible, then is it surprising that the tension continues to exist between the progeny of the two brothers? That is the reason that the Arabs and Israel keep fighting for the occupation and domination of Palestine. This mutual enmity will never be mitigated until both sides realise that the progeny of both the sons of Abraham have equal rights on Palestine.

In any case, the descendants of Ishmael, the first son of Abraham are : Kidar, son of Ishmael; Adnan, a few generations from Kidar; Quraysh, a few generations from Adnan; Abd Manaf, a few generations from Quraysh; Hashim, son of Abd Manaf; Abdul Muttalib, son of Hashim; Abdullah, son of Abdul Muttalib; and MUHAMMAD, son of Abdullah.

On the other hand, the descendants of Isaac, the second son of Abraham are : Jacob (later named as Israel), son of Isaac; Judah, son of Jacob; and MOSES, a few generations from Judah.

So, it becomes clear that Muhammad was a descendant of Ishmael, the elder son of Abraham; and Moses was a descendant of

Isaac, the younger son of Abraham. Thus there is a brotherly relationship between the two lines of descendants. And therefore, the revelation '*from among their brethren*' applies to Muhammad in every sense of the word.

C. Did Muhammad speak God's words ?

It is said about the Ultimate Sage, who has been prophesied in the fifth book revealed to Moses called *Deuteronomy*, that he will receive revelations from God. Even from this point of view, it is Muhammad in whom the prophecy is fulfilled in its true sense. Muhammad did receive God's revelations from the Holy Spirit. The book of Moses also says about the Ultimate Sage that he will *spread* the commands of God in addition to *receiving* them. Reverend Bosworth Smith in his *Mohammed and Mohammedanism* (page 98) says, "Upon this Mohammed felt the heavenly inspiration and read, as he believed, the decrees of God, which he afterwards promulgated in the Koran."

Muhammad did indeed speak the Words of God. If he was not the Ultimate Sage or if he spoke untruth in the name of God, then he couldn't have remained alive, as is said in the fifth book of Moses: "But the prophet, which shall presume to speak a word in my name, which I have not commanded him to speak, or that shall speak in the name of other gods, even that prophet shall die." – (Deuteronomy 18:20).

Therefore, if there is a claim on behalf of someone that he is a Sage or a Prophet, and if his prophecies turn out to be true, then one must have the moral courage and resolve to accept him as such without any hesitation. This is reflected in Deuteronomy (18:22) where it is said: "When a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken, but the prophet hath spoken it presumptuously : thou shalt not be afraid of him."

It becomes clear on reviewing the life of Muhammad that he did not die untimely at an early age, nor was he slain. He was under constant attack by the wicked but he never stopped preaching the Words of God. At times his life was in grave danger, but he was saved by God. In his mission he was inspired by God not to fear nor hesitate. God himself was his Protector and it was not possible for

the disbelievers to take his life. This assurance was given to him by God Himself when He said, "and God will defend thee from men (who mean mischief)" – (Qur'an 5:67). And so it was that he preached the Words of God surrounded by thousands of enemies without any fear. Dr. Tarachand in his *The Influence of Islam on Indian Culture* (preface) adds, "Mohammad became the recipient of God's commands, His messenger on earth and His Apostle to the People of Arabia."

What needs to be examined next is whether the prophecies of Muhammad were proved to be true or not. Mufti Enayet Khan in his *History of the Beloved of God* relates the following events.

One

When Muhammad started to preach the Unity of God, the people of Makka became his mortal enemies. At some stage they agreed among themselves to banish Muhammad from his kinsfolk. Accordingly, all the tribes signed a document and hung it on the wall of the place of worship in Makka. As a result Muhammad moved out to an inhospitable place called 'the Valley of Abu Talib', three miles outside Makka. Having spent three long years in that exile he sent a message to the Makkans through his uncle Abu Talib that he had been informed by God that the document they hung on the wall was eaten away by the termites. Every word on the document was destroyed except the name of God. Therefore the document was now invalid. Abu Talib took the message to the Makkans and suggested to them that Muhammad be allowed to return to his people. The Makkans agreed to the proposal on condition that the document had really been destroyed as Muhammad insisted; otherwise he would have to remain in exile. Upon inquiry it was found that what Muhammad said was absolutely true. All that remained of the document was the name of God. The rest eaten away by the termites. The Makkans then allowed Muhammad to return from the valley. How could Muhammad know from his exile that the termites had destroyed the document when the Makkans themselves did not know?

Two

Once Muhammad prophesied that soon there would be a fire in the province of Hejaz whose brightness will light up the mountains of Basra. After the death of Muhammad, in the year 54 Hijri, there was a huge fire near Madina which burnt out of control for a long time.

Three

Once Muhammad looked at 'Uthman, his son-in-law, and prophesied that he would be attacked and martyred by people. This prophecy is mentioned in the collection of Hadith by Bukhari. This event took place twenty four years after the death of Muhammad.

Four

One day Muhammad prophesied that someone would hit 'Ali in the head, blood would soak his beard and he would thus be martyred. Thirty years after the death of Muhammad a person called Mulzim Khariji hit 'Ali on his head with a sword while he was in the middle of his prayers. His beard was soaked with blood. He did not survive the attack and met his martyrdom.

Five

One day Muhammad was busy in a discourse when Hasan, his eldest grandson, came and sat next to him. Muhammad then prophesied that one day this boy of mine will be a great leader and will unite two opposing factions among the Muslims. In 40 Hijri, thirty years after the death of Muhammad, the said Hasan became the Caliph. A state of war existed at that time with Amir Muawiya. Hasan signed a treaty with him and thereby restored unity between the two warring factions. As a result there was much joy and happiness in every quarter.

Six

When persecution in Makka became intolerable, Muhammad took to the road to Madina secretly. His enemies, the leaders of Quraysh, announced a handsome reward to capture him. In the hope of getting the reward, Suraqa, like many others, mounted a horse in search of Muhammad. At one point he saw Muhammad and came galloping towards him. When Muhammad saw this, he said, "O Earth, devour him!" Immediately Suraqa and his horse went down in the ground up to their knees. Suraqa got terrified and appealed to Muhammad for his release. Then, upon the command of Muhammad, the earth released Suraqa. He tried to attack Muhammad once again, and again he got stuck in the ground. After three such attempts he promised to Muhammad that he would not disclose the whereabouts of Muhammad to anyone and would not deceive him. Muhammad forgave him. Suraqa was very impressed with Muhammad's magnanimity. He then begged Muhammad for a promise that if Muhammad ever became the King of Arabia, he would let Suraqa's family live in peace. Muhammad gave him his words and prophesied that one day he would be decorated with the golden armlet of the Emperor of Persia. Only five years after the death of Muhammad, in 16 Hijri, during the reign of Caliph 'Umar, a General named Sa'd killed the Emperor of Persia. Huge wealth came into the hands of Muslims, and was brought to Madina. Caliph 'Umar distributed the wealth among the people and with his own hand decorated Suraqa with the armlet of the Emperor of Persia. It was on that occasion that Suraqa revealed this prophecy of Muhammad. He was immensely elated on the fulfilment of the prophecy. When they heard about it, everyone including Caliph 'Umar was very pleased on its becoming true.

There are many such events which prove that Muhammad's prophecies came true in all cases. Therefore, the Ultimate Sage according to the prophecy of Moses was none other than Muhammad. He was in all respects like Moses, he was from among the brethren of Moses, and his prophecies used to be fulfilled word for word.

Chapter 5

That SAGE

The Ultimate Sage has been predicted in many ways. Different predictions have given different names, depicting different qualities. This may mislead one to assume that, because different predictions have given different names, it is possible that the coming of more than one Sage is predicted. If only one Sage is expected then the same name should have been given in all the various sources of prediction. But this argument does not really hold, because it is not unusual, to shower a person of different qualities, with different honorific titles. And sometimes these titles become so popular that they take the place of the person's real name.

For example, look at 'Vishnu'. He is also known as 'Pitamber' because he used to wear *yellow* loin-cloth. His other name is 'Laxmipati' because he was the husband of 'Laxmi'. Yet another name was 'Chakkri' because he was equipped with a circular missile. Similarly, 'Shankerji' is known as 'Trishuli' because he used to carry a trident. He is also known as 'Brishav-bahan' because he used to ride a bull. Likewise, 'Sarasvati' was known as such because of her immense knowledge. She was also known as 'Vina-badini' because she used to play on the lute.

Obviously, it will not be correct to think of 'Vishnu', 'Pitamber', 'Laxmipati' and 'Chakkri' as four different men; or 'Shankerji', 'Trishuli' and 'Brishav-bahan' as three different men; or 'Sarasvati' and 'Vina-badini' as two different women. Similarly, the Ultimate Sage has been named differently in different scriptures – some due to the difference of language and some others to depict different qualities.

In some prophecies, only the word '*he*' has been used to refer to the Ultimate Sage. It will be interesting to examine some of these prophecies, and then determine *who* among the known Sages fits the bill.

1. "If you love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that *he* may abide with you for ever." – (St. John 14:15-16).
2. "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, *he* shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." – (St. John 14:26).
3. "Hereafter I will not talk much with you: for *the prince* of this world cometh, and hath nothing in me." – (St. John 14:30).
4. "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, *he* shall testify of me." – (St. John 15:26).
5. "Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send *him* unto you." – (St. John 16:7).
6. "Howbeit when *he*, the Spirit of truth, is come, *he* will guide you into all truth: for *he* shall not speak of himself; but whatsoever *he* shall hear, that shall *he* speak; and *he* will shew you things to come." – (St. John 16:13).
7. "I indeed baptize you with water unto repentance: but *he* that cometh after me is mightier than I, whose shoes I am not worthy to bear: *he* shall baptize you with the Holy Ghost, and with fire." – (St. Matthew 3:11).
8. "Whose fan is in *his* hand, and *he* will thoroughly purge *his* floor, and gather *his* wheat into the garner; but *he* will burn up the chaff with unquenchable fire." – (St. Matthew 3:12).
9. "When the lord therefore of the vineyard cometh, what will *he* do unto those husbandmen? They say unto him, He will miserably destroy those wicked men, and will let out *his* vineyard unto other husbandmen, which shall render *him* the fruits in their seasons." – (St. Matthew 21:40-41).
10. "Therefore say I unto you, the kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." – (St. Matthew 21:43).

There was a time, when the Ultimate Sage was awaited on the basis of the above prophecies. But prior to that, two earlier Sages

were expected to arrive. They were Elias and Jesus Christ. After them, the one expected is the Final Sage, for whom as mentioned earlier, the words 'he' and 'that' have been used in many places. Therefore, what must be ascertained first, is whether the two Sages expected earlier have arrived or not? Only then, the arrival of the Ultimate Sage can be claimed with certainty.

Elias

He was expected to appear before the time of Jesus Christ. Elias did come as John the Baptist as was claimed by Jesus when he says, "But I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they listed." – (St. Matthew 17:12). Even while John the Baptist was alive, Jesus announced that he was none other than the expected Elias. "For all the prophets and the law prophesied until John. And if you will receive it, this is Elias, which was for to come. He that hath ears to hear, let him hear." – (St. Matthew 11:13-15).

The sage John, had at some stage admonished king Herod not to treat Herodias, the wife of his brother Philip, as his own. This infuriated Herodias who put enough pressure on Herod to send John to the prison. She kept looking for ways to kill him. But Herod feared John, for he knew that John was a just and holy man. So he kept John in special protection and would love to listen to his holy words. It came to pass that Herod invited the lords and captains and chiefs of Galilee to celebrate his birthday. The beautiful daughter of Herodias danced in the party and pleased Herod so much that he lost control of himself. He wanted her so badly that he was ready to give her anything, even half his kingdom. Herodias took the opportunity and asked her daughter to ask for the head of John the Baptist in a platter. Herod felt sorry, but for the sake of his promise sent the executioner for the head of John. – (St. Mark 6:17-27).

When afterwards the disciples of Jesus were going from place to place working miracles, people recognised Elias among them. But when the news came to Herod, he was sure that it was John the Baptist, whom he had beheaded and was now risen from the dead. - (St. Mark 6:14-16).

The point is, that the person who was known to Jesus and Herod

as John the Baptist was recognised by people as Elias. It proves that John the Baptist *was the promised sage Elias.*

Although contemporary, Elias preceded Jesus in that he was born before Jesus was born and departed before Jesus departed.

Jesus Christ

He testified that the promised Elias was none other than John the Baptist. He was the son of Mary who conceived him while still a virgin. God gave him such powers that he could heal the hopelessly sick by his miracle touch. Any one who listened to him would be influenced by his captivating speech.

But the Huns did not understand his high position. When Shakaraj, the grandson of the Indian king Vikramaditya came up to the central land of the Huns, he saw a man clad in white raiment. Shakaraj asked, "What is your name? What is your religion?" He answered, "I am Jesus Christ. My religion is to cleanse the heart with Vedic meditations and worship the Supreme God." – (Bhavishwa Purana, Creation, Volume 3, Chapter 2, Verse 27-28). In the end, giving his reasons for coming to that land he said, "Truth has been corrupted, people of the non-Vedic land have lost their dignity, so I, Christ, have come over here." – (Bhavishwa Purana, Creation, Volume 3, Chapter 2, Verse 25). About his name he said, "I am always clean in my heart and I remain busy in the worship of the Supreme God, that is why I am known as Jesus Christ." Alas! In executing a great master like him, his fellow countrymen resorted to unparalleled barbarism and inhuman methods. Their wickedness exceeded that of the demons.

'That Sage'

That the prophecies about Elias and Jesus Christ have already been fulfilled is abundantly clear from the many statements of Jesus himself, quoted earlier. Again, it was Jesus who reiterated the prophecy of Moses about the coming of '*that Sage*'. It is therefore evident that the expected time of '*that Sage*' started after Jesus departed from the scene. In the Greek Bible, the word '*Paraclete*' has been used to denote '*that Sage*'. Before an attempt is made to prove

who was the *Paraclete*, it is important to look into the meaning of this word.

In the modern English language Bible, the word *Paraclete* has been translated as 'the Comforter'. Baba Alim Das writes in his *Sansar Guru* (page 5), "In the Greek language the root word for *Paraclete* means 'worthy of praise', which is a direct translation of 'Ahmad' and 'Muhammad'."

Sir William Muir says in his *Life of Mohamet* (Abridged Edition, London 1871, page 5), "The child was called Mohamet. This name was rare among the Arabs, but not unknown. It is derived from the root 'Hamd' and signifies 'The Praised'. Another form is 'Ahmad', which having been employed as a translation of 'the Paraclete' in some Arabic version of the New Testament, became a favourite term with Mohamedans, specially in addressing Jews and Christians, for it was, they said, the title under which the Prophet had been predicted in their books." Sir William Muir further says that Jesus Christ has clearly said that he was sent only to confirm the established law, and a Sage will come after him whose name will be 'Ahmad'. In page 164 of the above mentioned book he says, "That the promise of the Paraclete was capable of perversion, we see in the heresy of Montanus; and it is probable that a garbled version of the promise communicated to Mohamet may have given rise to the following passage: [reference is to Sura 61 (*Saff*, The Battle Array), Ruku 1] 'And call to mind when Jesus, son of Mary said: O children of Israel, verily I am apostle of God unto you, attesting to the Book of the Law revealed before me and giving good tidings of a Prophet that shall come after me, whose name is Ahmad'."

Here the word 'Ahmad' has been used to mean 'Paraclete'. In the Bible, Jesus Christ exhorts mankind to believe and follow the 'Paraclete' when he arrives. He says, "And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever." – (St. John 14:16). Note that the word 'Comforter' is an inadequate translation of 'Paraclete', and therefore loses its link with 'Ahmad', for 'Paraclete' is synonymous with 'Ahmad', but 'Comforter' is not.

Now, if the Arabic meaning of the word 'Paraclete' is accepted then it simply confirms the claims of Islam. But because of their malice towards the Muslims, the Christians do not accept 'Ahmad' as the meaning of 'Paraclete'. The English translations insist on

'Comforter', meaning 'one who gives peace', the Hindi translation has it as 'one who provides succour'. Even these two meanings fully apply to Muhammad. The following episode illustrates how Muhammad was a man of extremely peaceful nature, and also how he would extend a helping hand to any one who needed it.

Baba Alim Das writes in his *Sansar Guru* (page 60), "One day Muhammad, wrapped in a sheet, was going to prayers. A Bedouin came from behind and pulled at his sheet with such strength that it started to hurt his neck. Muhammad however kept his composure and asked the Bedouin, 'Why are you doing this?'. He said, 'I need your help very badly, please help me.' Hearing this, Muhammad delayed his prayer and went to the help of the Bedouin." One can easily realise from this, how important human welfare was in the practices of Muhammad, and how peaceful he was in his nature. Praying to the Supreme Lord took a 'back seat' with him when it came to helping someone.

Baba Alim Das further writes in his *Sansar Guru* (page 60), "Muhammad used to give comfort to his animals as well. He stopped the practice of cutting the ears and tails of animals. He stopped branding them. He would not like to keep his mounts in reins for too long or when not necessary. He forbade animal fights as a form of sport." In those days the evil of burying the female child was a common occurrence. He applied great strength of character in eradicating this most inhumane practice. In similar manner, countless other events prove that he was a 'peace giver' to the whole world.

In addition to the title of the 'Paraclete' or the 'Comforter', the New Testament has mentioned some other characteristics of 'that Sage'. Below are some of these characteristics which can be found exclusively in the personality of Muhammad.

He will remind believers of the real teachings of Jesus and other Prophets

The sign of a Prophet is that he testifies to the truth of the teachings of previous Prophets. So we find Jesus saying, "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil." – (St. Matthew 5:17). Obviously, he was referring to

the Law of Moses before him, which he wanted to re-establish in the lives of Israel. Similarly, we find Muhammad being so emphatic about the truth contained in the teachings of all the Prophets and Sages before him. So much so, that he made it an article of faith for every Muslim to believe in all the revealed scriptures. To a Muslim, the Qur'an, the Vedas and the Bible are the three holy books. Muhammad supported the teachings of both Jesus and Moses quite extensively and openly, because after all they were from the same source i.e. the Supreme God.

He will appear after the time of Jesus Christ

It has been prophesied that the *Ultimate Sage* will arrive after the time of Jesus Christ. Muhammad indeed was born in a period subsequent to that of Jesus Christ.

He will come as a guide to mankind

It is said in the Bible that the *Ultimate Sage* will arrive as a guide and Prophet to the entire mankind. The Islam that Muhammad preached is undoubtedly traditional in its nature and universal in its message. [God has declared in the Qur'an that Muhammad has been sent as a guide to the entire world. – Bengali Translator]. There is a false notion in the minds of many that Muhammad brought the religion of Islam, in other words Islam represents the teachings and preachings of Muhammad. Islam means '*that which is from God*' [*'Surrender to God'* is more appropriate. – Bengali Translator]. That is exactly what Muhammad declared when he termed Islam as traditional. Traditional means '*that which is eternal*', or '*that which is in vogue from the beginning*'. Obviously, *only* that can be traditional, which is from God. Again, that which is from God has to be for the entire mankind. Now, a quick look at history shows, that *during* his lifetime, Muhammad became the leader of people, who gathered around him from many parts of the world, and he earned the loyalty of all the Arabs.

He will show the way to the Truth

It is said that 'that Sage' will show the world the way to the real Truth. Muhammad did exactly that. He cleared the way to the belief and understanding of the real Truth for those who were misguided. He taught the true universal message of 'LA ILAHA ILLALLAH, MUHAMMADUR RASOOLULLAH' (*there is no one worthy of worship except God, Muhammad is the Messenger of God*). In the Vedas, la ilaha illallah is worded as 'one God, no second'. This is the ultimate reality, and this is what Muhammad re-instated in its purest form.

He will baptize with the Holy Spirit and with Fire

In St. Matthew (3:11) Jesus says, "I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire." There are many who insist that this prophecy is about Jesus himself. Holy Ghost or Holy Spirit points to the Archangel Gabriel, whose task it is to bring God's messages to the Prophets on the earth. Jesus did receive the Holy Spirit, and therefore, did baptize with water and purify with the Holy Spirit. But he never purified with fire. To purify with fire actually means to wage war against the miscreants and subdue them by the use of force. Jesus did not engage in a combat to uphold the Truth. Therefore, to say that he prophesied the above about himself is an absurdity. On the other hand, Gabriel came to Muhammad in the cave and read to him the message of God. Muhammad then announced the message to the entire mankind. In the beginning he used gentle and peaceful means to bring evil and wicked people to the right path. But when these people, instead of giving up their sinful life, went beyond all limits in their persecution of Muhammad, he had to use fire to cleanse them of their sin. In other words, he had to fight to subdue them.

With a fan in his hand he will burn up the chaff

In St. Matthew (3:12) Jesus says, "Whose fan is in his hand, and he will throughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire." Some people may take this in the literal sense and assume that 'the Sage' will remain posted in a field of wheat-crop with a fan in his hand. His task will be to gather wheat, fan out the chaff and burn them. A mundane task like that is not the hall-mark of a sage. The language in the Bible is most certainly allegorical. 'Purge his floor' means, when he teaches someone he will first purify his heart. Heart is the place where pure knowledge or divine knowledge is placed, therefore it needs to be cleansed of all impurities or untruths. This is described as burning up the *chaff*. This is exactly what Muhammad did. He would purify the hearts of his disciples, so that the difference between truth and untruth would become clear to them. That is why the Qur'an revealed to him is also known as the *Furqan* – one that separates truth from untruth.

He will come from a different nation

Jesus has said quite clearly in St. Matthew (21:43), "Therefore say I unto you, The Kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." It means that the *Ultimate Sage* will not appear among the Jews and the Christians. These people should therefore give up such false hopes of receiving *that Sage* from their own nation. We have proved earlier that Muhammad was not from the nation of the children of Israel. He was from a nation which issued from Ishmael, the first son of Abraham, who, as we have seen, was declared as the father of *many* nations in Genesis (17:5).

Therefore, it is proved conclusively that the prophecy in the New Testament about '*that Sage*' applies to Muhammad and Muhammad alone, without any doubt.

Chapter 6

Antim Buddha – Maitreya

In the Buddhist religion, the word *Buddha* means 'sage'. *Antim Buddha* means the *Ultimate Sage*. At the time of his death, Gautama Buddha gave the following prophecy to his dearest disciple Nanda: "O Nanda, I am not the first *Buddha* in this world, nor am I the last. In time, there will appear a *Buddha* in this world, who will give the teachings of truth and charity. His disposition will be pure and holy. His heart will be clean. He will possess knowledge and wisdom. He will be the leader and guide of all men. He will teach the truth, as I have taught the truth. He will give the world a way of life which will be pure and at the same time complete. O Nanda, his name will be Maitreya!" – (*Gospel of Buddha* by Carus, page 217).

Etymologically, *Buddha* means one who is aided by wisdom. And therefore, according to Warren : "It is only a human being that can be a *Buddha*, a deity can not." – (*Mohammad in the Buddhist Scriptures*, page 1).

Characteristics of Buddha

1. *Buddha* comes from an aristocratic and rich family.
2. *Buddha* has children.
3. *Buddha* has a wife and a family and he is a ruler.
4. *Buddha* completes his normal life. – Warren, *Mohammad in the Buddhist Scriptures*, page 79.
5. *Buddha* does his own work. – *The Dhammapada*. S.B.E. vol X, page 67.
6. *Buddha* is a preacher and is known as a preacher. 'The Tathagatas (Buddhas) are only preachers'. – *The Dhammapada*. S.B.E. vol X, page 67.
7. When *Buddha* retires to his seclusion, God sends to him angels and jinns. – *Saddharma-Pundrika*. S.B.E. vol X, page 225.

8. Every *Buddha* reminds people of the previous *Buddha*, and warns people of the guiles of the Devil, who brings ruin and destruction through promoting sinful actions. – Carus, *Gospel of Buddha*, page 254.
9. The followers of *Buddha* attain perfection, they cannot be led astray. – The *Dhammapada*. S.B.E. vol X, page 67.
10. There is only one *Buddha* in the world at any one time. – *The Life and Teachings of Buddha, Anagarika Dhammapada*, page 84.
11. The main characteristic of *Buddha* is that he has no teacher in the world. – Beal, *Romantic History of Buddha*, page 241.

Characteristics of Maitreya Buddha

1. Maitreya means 'The Merciful'. – *Mohammad in the Buddhist Scriptures*, page 15.
2. *Antim Buddha* Maitreya, will have all the characteristics of a *Buddha* listed above.
3. Maitreya will conduct a meeting under a Bo-tree. – Taka Kasu, page 213. There are two types of Bo-tree, earthly and heavenly. *Buddha* attains knowledge under the Bo-tree. The heavenly Bo-tree is very wide in its expanse. – Beal, *Romantic History of Buddha*, page 237. After receiving knowledge, *Buddha* looks at the tree with a fixed gaze.
4. Compared to common men, *Buddha's* cervical bones are very strong. For that reason, in turning his neck he turns his entire body. *Dhammapada*. S.B.E. vol XI, page 64, foot note. Therefore, Maitreya must also have this characteristic.

Muhammad as Maitreya

We can now examine who, according to the prophecy, possesses all the characteristics of Maitreya; and additionally, possesses all the characteristics of a *Buddha* as well.

1. God proclaims about Muhammad, "And He found thee in need, and made thee rich." – *Qur'an* (93:7). Even before he became known as a Sage, he earned sufficient riches. He had many horses. For his mount, he used a famous she-camel called 'Qaswah'. He rode on this she-camel when migrating from

Makka to Madina. He had twenty more she-camels, the milk of which he used for his children and guests. He had seven she-goats. He did not have any buffaloes, because buffaloes aren't found in Arabia. – (*Life of Mohomet*, Sir William Muir, Abridged Edition, page 545-546). He had seven orchards of date-palm, but he gave them away in charity. – (*Ibid*, page 547). He owned three pieces of land. There were a few wells under his control. It must be remembered, that to own wells is a sign of wealth in Arabia. Being a desert land, water is very precious in Arabia. – (*Ibid*, page 548).

2. Muhammad had twelve wives, four daughters and three sons. So, the special characteristic of a *Buddha*, that he has to be a father, was fully present in Muhammad.
3. Muhammad was a ruler. He defeated hundreds and thousands of his opponents and established his rule over the entire Arabia. But even when he became a King, his food and other habits remained unchanged. Stanley Lane Poole says, "The fare of the desert seemed most congenial to him, even when he was sovereign of Arabia." – (*The Speeches and Table Talks of the Prophet Mohammad*, page 30).
4. Muhammad did not have an untimely death nor was he killed by anyone.
5. Muhammad used to do his own works with his own hands. Stanley Lane Poole says, "Muhammad mended his clothes, milked the goats and waited upon himself." – (*The Speeches and Table Talks of the Prophet Mohammad*, page 29).
6. Muhammad spent his life preaching religion. "There is nothing in his life which is not in the full view of history." – (*Mohammed and Mohammedanism* by Rev. Bosworth Smith, page 99). As a matter of fact he has become very famous because of preachings.
7. Angels and Jinns used to visit him during his spiritual retreat and seclusion. – (*Qur'an*, 72:1-19).
8. Muhammad's message was a continuous reminder of the previous messages and an acceptance of all the previous Messengers. This becomes evident upon a closer study of the *Qur'an*. The *Qur'an* says in *Sura Baqara* (The Cow), verse 136, "Say: We believe in God, and the revelation given to us, and to Abraham, Ishmael, Isaac, Jacob, and the Tribes, and that given to Moses and Jesus, and that given to all Prophets from their

- Lord: We make no difference between one and another of them: and we bow to God in submission (Islam).**"
9. Muhammad has warned his followers about the guile and mischief of the Devil. The Qur'an says in *Sura Hajj* (The Pilgrimage), verse 4, "About the Evil one it is decreed that whoever turns to him for friendship, him will he lead astray, and he will guide him to the penalty of the Fire."
 10. Muhammad's followers never wavered from the way he showed them. They held on to their discipleship and bond of friendship with fervour and strength. They never left his company even in the face of unbearable calamity and adversity.
– (*Mohammed and Mohammedanism* by Rev. Bosworth Smith, page 110-111).
 11. When Muhammad appeared as a Buddha, there was no other Buddha in the whole world. When he became a Buddha, the social and religious condition of the world was abominable. (On this point, see *Kalki Avatar and Muhammad* later in the book).
 12. Muhammad did not have a teacher in this world. He did not know how to read or write. That is why he was known as the *Unlettered Prophet*. The collection of God's revelations in his heart is known as the Qur'an. The Qur'an says in *Sura Shu'ara* (The Poets), verse 192-194, "Verily this is a revelation from the Lord of the Worlds: With it came down the Spirit of Faith and Truth – to thy heart and mind, that thou mayest admonish."
 13. Every Buddha has a Bo-tree. The Bo-tree of some Buddha is the Peepul tree, of some other the Banyan tree, of yet another the Gonor tree. According to some modern Buddhist scholars, the Bo-tree of the Buddha Maitreya is the Iron Wood tree. – (*Mohammed in Buddhist Scriptures*, page 64). The Bo-tree of Muhammad was in a place called Hudaybiya, whose wood was very strong and heavy. He had conducted a meeting under that tree.

It is clear from the above that the required characteristics of a Buddha were all found in Muhammad. We will now examine the characteristics of Buddha Maitreya to see if Muhammad fulfils those as well.

1. Maitreya means 'Merciful'. A Buddhist writer gave this

- meaning in a newspaper called *The Leader* in page 7, column 3 of its issue of 16th October, 1930. Muhammad was also a man of great mercy. That is why one of his titles in the Qur'an is *Mercy to all Creatures*. – (*Sura Anbiya* (The Prophets), verse 107).
2. Muhammad had seen a large tree in Paradise which is situated on the right of the Throne of God. It covers a vast area "such that a rider on the back of a horse cannot cross its shade even in hundred years" – (*Mohammed in Buddhist Scriptures*, page 79).
 3. Muhammad did look at that tree with a fixed gaze and without a blink. The Qur'an says in *Sura Najm* (The Star), verse 17, "His sight never swerved, nor did it go wrong."
 4. It is said about *Buddha Maitreya* that he will not be able to turn his neck without turning his whole body. Sir William Muir says about Muhammad, "If he turned in conversation towards a friend, he turned not partially, but with his full face and his whole body." – (*The Life of Mohammad*, page 511-512).

From the above, it becomes clear that the *Buddha Maitreya*, prophesied in the Buddhist scriptures, is none other than Muhammad.

Conclusion

From the preceding pages, it has become abundantly clear that there is no real difference in the core message of all the religious scriptures. Differences and anomalies start to surface when the adherents of a religion disregard their real teachings and start to practice their own innovations. They start to deify the sages and *avatars* sent by God for the welfare of mankind. They discard the worship of one God and shower their loyalty on numerous gods and goddesses. They invent anecdotes, stories and even epics about these gods. Listening to these stories and reading them becomes a necessary part of their religion. As a result, in India there is an escalation of idol-worship on the part of the Hindus and grave-worship on the part of the Muslims.

On the one hand, they are celebrating *Dussera* (festival on the last day of *Durga Puja*) as a memorial to *Rasa* (Krishna's dances with the *Gopis*). On the other hand, they are celebrating *Muharram* as a

memorial to the martyrdom of Hussain, the grandson of Muhammad. *Dussera* is not found in any of the orally transmitted traditions nor in any recorded scriptures. Similarly, there is no requirement for celebrating *Muharram* in the Islamic scriptures. Drinking of alcohol, stealing, taking interest on money lent, gambling and adultery are forbidden in both religions. The *Geeta* and the *Vedas* have upheld the principle of one God. Similarly, The *Qur'an* has established *Tawheed*, the Unity of God. The *Rishi* in the *Vedas*, *Avatar* in the *Puranas* and *Buddha* in the Buddhist scriptures are the same as the *Nabi* and *Rasul* in the *Qur'an*. The *Mantra* in the *Vedas* is 'one Brahma, no second' i.e. there is only one God. The *Kalima* in Islam is *la ilaha illallah* i.e. there is nobody worthy of worship, save Allah. *Sandhya* or religious acts performed in the three divisions of the day in the *Vedic* religion has become *Salaat* or prayer in Islam. The *Vedic Brata* (vow of abstinence) is synonymous to *Sawm* or fasting of Islam. Pilgrimage is known as *Tirath-Yatra* in the *Vedic* religion and as *Hajj* in Islam. The terms for *Swarg* and *Nark* (Paradise and Hell) in Islam are *Jannah* (*Bahisht*) and *Jahannam* (*Dozakh*). *Aastik* (believer) is a Muslim, *Nastik* (non-believer) is a *Kafir* and 'that which is from *Ishwar* (God)' is *Islam*.

The root is the same. The difference is in the language. This is the cause of all misleading discriminations between the Hindus and the Muslims. If people discard their narrow-mindedness and take special care in understanding each other's religion, then all their mutual rivalry will vanish completely.

One special reason of the present disunity between the Hindus and the Muslims is centred around the fact that the Muslims eat beef i.e. the meat of cows. The Hindus must know that in this very land of India, there used to be a festival of cows in which they used to sacrifice cows. This has been forbidden in the *Kali-Yug*, i.e. the present Age. So the Hindus do not kill cows any more. My request to the Hindu brothers is that they should not only give a slogan to stop the killing of cows, they should also give a slogan to stop the killing of buffaloes and goats, because these are also animals which give us milk. The slogan should also be given against those Hindus who kill to eat the meat of bulls and rams.

On the other hand, Muslims should also understand that eating cow-meat is not a qualification to become a Muslim. Since they are specially devoted to Muhammad as his followers, they should obey

the commands of Muhammad. Mulla 'Ali Qari reports from *The Musnad Imam A'zam*, "Wa Alaikum Bil-Labanil Baqar, Fa Innaha Shifa'un, Wa Samnohu Dawa'un, Wa Lahmohu Da'un. (page 214). It means, 'milk from cow is good for health, ghee (clarified butter) from it is medicine, its meat has disease'. Baba Alim Das has supported this view in his *Traditional Religion*, that cow-meat should not be eaten. Other Sages, especially Indian Sages have recommended the use of milk and ghee from the cow, but have advised to desist from eating its meat. In the beginning, they used to prohibit cow-meat during medical treatment. In due course, this prohibition was exaggerated so much that it took a religious colour. In the opinion of the medical practitioners of the modern times, among all meats, it is the cow-meat which contains the highest percentage of tuberculosis germs. – (from the manuscript of *The Traditional Religion* by Baba Alim Das).

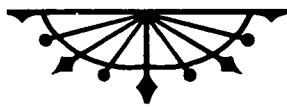
Therefore, my plea with the Muslim brothers is that it is not indispensable to eat cow-meat. Even when they do not eat cow-meat, they still remain the true followers of Muhammad. It is better if they give up eating cow-meat. By killing cows, they will only contribute to mutual strife, which is against the very spirit of Islam. The main goal of Islam is to establish peace. They should preach Islam in the Indian languages, and with that intention they should learn Hindi and Sanskrit. Muslims are born in the land of India, and are nurtured by its food and drink. Therefore, they should contribute to the welfare of the Indians. Let the Muslims preach Islam in Indian languages. Let them have Indian names, because a man should acquire the language of the land in which he is born. If they have Indian names, they will not be discarded from Islam. It is not a requirement in Islam to have Arabic names. But if there is a strong desire to have Arabic names, then together with it they can have an Indian name as well. To establish peace and solidarity in the society, we must be prepared to discard anything which goes against religion.

In any case, Muhammad's character was exceedingly pure and holy. So, to adopt that character will definitely be beneficial for every one.



Book Two

Kalki Avatar and Muhammad





Chapter 1

Prologue

In this book, an attempt is made to reconcile ancient Indian culture with the Islamic culture. In the Islamic culture, the position held by the *Nabis* and *Rasuls* is the same as the *Avatars* in the ancient Indian culture. Muslims consider Muhammad as the last *Nabi* or Messenger. In the Indian culture, he is predicted to be the last *Avatar* of the *Kali-Yug*, which is the fourth and Final Age of creation. It is not right to assume that *Nabis* arrived outside India and *Avatars* arrived within India. The whole world belongs to the same Supreme God. There are no two ways about that. There is no justice in saying, that *Nabis* appear only in Arabia and not in India. Similarly, it is foolhardy to say that *Avatars* appear only in India and nowhere else.

That is why, when I came to know that Muhammad is treated as the last Messenger, a strong urge led me to read about *Kalki Avatar* in the *Puranas*. According to the Indian culture, a part of *Kali-Yug* has already passed. With great care, I have compared the life of Muhammad with all the events that have already taken place in the *Kali-Yug* and events that are yet to take place. I have found a total reconciliation. The one or two exceptions that are there are minor anomalies. Such anomalies can be found in the story of Rama as well, where inconsistencies are explained away by saying, 'God is Infinite, His story is Infinite'. I want to say this in the case of Muhammad. When we compare Muhammad with *Kalki Avatar*, we have on the one hand a fact; and on the other a 'report of a true story with imaginary words', which at best is a story about a future fact, and thus can have a few anomalies in it.

Science has caused destruction of catastrophic proportions by detonating the atom bomb, and therefore cannot be used for peaceful purposes in the comity of nations. Only religious unity can bring nations together. That is why, I have pinned my hopes on religious tolerance and understanding as a substratum for the quest for peace.

I am sure that the promoters of National Integration will not

be opposed to this. The only people who will resist such endeavours are those who are very mean and narrow minded. Nonetheless, if they come out of their prejudices and observe the world dispassionately, then they will start to hate their own narrow views. I have embarked upon writing and publishing this book, with the intention of spreading the message of God, who, I sincerely believe has inspired me to do so. It is not very clear if anyone else has undertaken this task before. However, a book called *Sarware Alam* by Mohammad Muslim (published by Jayyad Press, Kishanganj, Delhi, 1960) has hinted at the fact that *Kalki Avatar* is none other than Muhammad. I strongly believe that this publication will eventually reach open-minded individuals both inside the country and all over the world.

I insist that this has been written with the help of God. The subjects discussed here are not my personal opinion. They have been ascertained from the *Vedas* and the *Puranas*. In addition, they are the expressions of the spiritual inspiration I received from God.

I have a firm belief that this book will promote unity in the Indian society and also in the world at large and remove all religious misgivings, enmities and fights. If men are guided by conscience and wisdom, they are bound to uphold unity on the basis of mutual respect. No one can become a Hindu or a Muslim or a Christian just by adopting a name. If I call *Sirajul Huq* as *Satya-Deep* (Light of Truth), or *Abdullah* as *Ram-Das* (Slave of God), or *Abdur Rahman* as *Bhagwan-Das* (Slave of the Compassionate) they should not be uptight about it because these are the Sanskrit form of their names. Similarly, they can call me *Nurul Huda* (Light of Guidance) in the Arabic language.

Let there be a total accord between the Hindus and the Muslims and all the other nations. Let this book kindle pure thought in the hearts and minds of everyone. Let the whole world learn to respect everyone else. Let there be welfare for everyone. This is my prayer to God.

A caution here about this comparative study of *Kalki* and Muhammad. Some readers may start to think that people with a vested interest could have fashioned *Kalki* at a later time, according to the known characteristics and life of Muhammad. Anticipating that possibility, among all the traditional books I have taken recourse to I have made an attempt to establish the age of the *Puranas*, both with direct evidence and with indirect evidence. The main reason

for doing so is that no scholar has been able to fix the time when the *Puranas* were written. That is why, on the question of 'dating' the orally transmitted aphorisms, the *Upanishads* and the *Puranas*, the Western scholars have qualified their findings with the word 'probable'. I will first of all examine what the Western scholars have to say about the 'dating' of the *Puranas*. After that, I will try to establish the real truth about it.

In the *Encyclopaedia of World History* (page 43), W. L. Langer says, "Puranas, i.e. the genealogical order of kings, compounded with legends, were put in the present form in the fourth century A.D. and later." Similarly he says, "The *Mahabharata* and the Epic Poems composed by several generations of bards, seems to have been taken from about the second century B.C., although probably revised early in our era." – (page 42). But these opinions have the following inconsistencies.

In this assertion, Langer seems to suggest that Balmiki, the composer of *Ramayana*, and Vyasa, the compiler of *Mahabharata* were contemporaries. This is not possible, because firstly, Balmiki lived in the period of Rama. It is clearly mentioned in the scripture that "Balmiki used to look after Sita in his *Ashram*, when Rama had abandoned her." It is also said that Balmiki had composed the Epic Poems in his own *Ashram*. Secondly, The events of Rama took place in the *Treta-Yug* (the Second Age of the world). Therefore, it is evident that Balmiki had composed *Ramayana* in the *Treta-Yug*. On the other hand, Vyasa had compiled *Mahabharata* in the *Dwaper-Yug* (the Third Age of the world). Therefore, the two sages could not have been contemporary to each other. Thirdly, it is proved according to the *Bhavishwa Purana* that King Shaka had met Jesus Christ. Shaka however lived in a period much later than Vikramaditya. – (*Bhavishwa Purana*, Creation, part 3, chapter 2, verse 18-31). So, it is evident that Vikramaditya's period was earlier than that of Jesus. It is interesting to note however that *Ramayana*, *Mahabharata* and the *Puranas* existed in the times of Vikramaditya, and therefore, Langer's contention that the *Puranas* were written after Christ does not hold ground.

From the point of view of language, the *Puranas* are more ancient than the grammar of Panini: because the grammar used in the *Puranas* has no resemblance with Panini which shows Aryan influence in it and was in vogue in the intervening period between

the *Vedic Sanskrit* and the *Popular Sanskrit*. According to Langer, Panini's period was between 350 B.C and 300 B.C. – (*Encyclopedia of World History*, page 42). On the other hand he says, "Buddhism was founded in the same period and region by Siddhartha (? 563-483 B.C) of the clan of Gautama of the tribe of Sakya, who attained 'illumination' (bodhi)." – (*Ibid*, page 41). Again, this contention is fraught with inconsistencies.

It is proved from the Buddhist scriptures that Buddha preached his religion in the Pali language. Pali was the common man's language at that time. With the evolution of language, Pali grew from Sanskrit, Prakrit from Pali, Apabhrangsha (non-classical language) from Prakrit and the modern Hindi from Apabhrangsha. It must be remembered that Sanskrit was extant before Buddha. We may add that the transformation of a language is a slow process. It takes thousands of years before a major transformation becomes perceptible. Accordingly, the grammar founded by Panini must have existed at least one thousand years before Buddha. Therefore, Panini's period must have been earlier than 1563 B.C. Panini's sources also indicate, that language in the written form, was not the order of the day in that period. Oral transmission was the mainstay, in the preservation of language. As far as the *Puranas* are concerned, we have indicated earlier that they are older than Panini. Therefore, the period in which they were compiled must have been between 2502 B.C. and 1563 B.C. However, this is only an approximation. No wonder, in dating an event, scholars have expressed their doubts with a question mark or used words like 'possible', 'nearly' etc.

Out of the eighteen *Puranas*, it is the *Bhavishwa Purana* which contains details of future events. It starts with the story of Adam and tells us about the events of the *Kali-Yug* as related by Sutadeva. – (*Bhavishwa Purana*, Creation, part 1, chapter 4, verse 25). This proves that the *Puranas* existed before Adam. Moreover, when Adam was born, only 2208 years of the *Dwaper-Yug* remained. – (*Ibid*, verse 28-29). In the meantime, 5070 years of the present *Kali-Yug* are gone, therefore, Adam was alive 7278 years ago. These prophecies from the *Puranas* used to be transmitted orally from one generation to the next, because at that time there was no written language in existence. However, it is interesting to note that the language of the *Puranas* was superior to Sanskrit, which was given to Noah by Vishnu in a modified form and was called the *Mlechcha* or the 'Slang' language.

– (Ibid, chapter 5, verse 3-4). Noah had three sons – Shem, Ham and Yakoot. – (Ibid, verse 15). [Note, that the name Yakoot in the *Purana* corresponds to Japheth in the Bible]. From here, nations started to emerge on the basis of language. The Semitic languages came from Shem; Hamitic from Ham. In reality therefore, being more ancient than Adam, the compilation of the *Puranas* took place more than 7278 years ago. No doubt there will be objections to this conclusion.

Before Adam, i.e. in the age of the *Puranas*, mankind was divided into four classes. This division was not based on race. This was purely on the basis of occupation and personal qualities. So, with the improvement of personal qualities a Shudra could become a Brahmin, and with the deterioration of personal qualities a Brahmin could become a Shudra. – (*Bhavishwa Purana*, Brahma, chapter 40, verse 47). There cannot be any difference between people, because mankind is one and the Supreme God is One. – (Ibid, verse 44). Man is not different from one another because of his physique, colour, hair, blood, flesh, skin, bone, fat, happiness, sorrow or any activity. How could they be different in worldly matters? – (Ibid, verse 42). The four classes mentioned in the *Rigveda* viz. Brahmin, Kshatriya, Vaishya and Shudra do not indicate any racial division. They simply indicate four broad classes of social activities, combined with human qualities, required to perform such activities. – (*Rigveda*, 10:90:12; *Atharvaveda*, 19:6:6 etc.). In those days people used to chose whatever profession they fancied.

Having given my views on the dating of the *Puranas* and the caste system, I want to add that there is no interpolation in the *Puranas*, because in one of the chapters of the *Bhagavat Purana* the number of verses contained in all the eighteen *Puranas* are mentioned. So it is not possible for anyone to add verses to the *Puranas*.

Finally, I want to begin the description of the *Ultimate Avatar* in the name of God Almighty. I have written this book upon the instructions of revered Professor Saraswati Prasad Chaturvedi, former Head, Department of Sanskrit, Prayag University; and Swami Sri Ramanandji Saraswati; and I remain grateful to them.

Chapter 2

The Meaning of 'Avatar'

The word *Avatar* is formed by combining the roots 'ava' and 'tu', which together mean 'to come to the world'. God's *Avatar* means 'birth of a great man who preaches to the world messages revealed to him by God'. God is present everywhere, so to think of Him as confined to a fixed place is to deny Him Infinity. There are places where His Brightness is in full glare, and there are places where His Glow is dim. The rays of the Sun look pretty dim in a fog, but that does not reduce the real brightness of the Sun. In the seven heavens, God encompasses the highest heaven. The Sun, the Moon and the Stars do not exist at that height. – (*Shetash-watar Upanishad*, chapter 6, mantra 14). The effulgence of God's Light is so bright and severe there, that the Sun and the Moon will become totally eclipsed. The entire creation becomes manifest with the Light of God, just like the firmament becomes manifest with the light of the Sun.

So does God send His special man for the welfare of mankind. Such a man is specially related to Him. He is a great soul and is dearly loved by God. He is the one who, among men, has the most immaculate heart and possesses a sterling character, and his heart is filled with divine knowledge. He experiences theophany, and therefore, even without being taught by anyone or learning from books, his heart receives the highest and the purest form of knowledge. The expression 'God's avatar' indicates a possessive case and means 'the coming of a man who is in a special relationship with God'. Now the question is, who is that man, who has a special relationship with God? Obviously, the one who is His devotee, is related to Him. In the *Rigveda* (2:12:6) such a person is called a *Keeri*, that is, a person who praises God. Its Arabic equivalent is *Ahmad*. One may then ask, whether any person who praises God can be called *Ahmad*? The answer is, no. There is a very special person who is indicated by the words *Keeri* and *Ahmad*, and these words are

applicable to him alone. When a word is applicable to a person, it is only he who is pointed out by that word. Adam also praised God, but he is not called *Ahmad*. Consequently, every person who is deeply related to God, is not a *Keeri*.

It is not my intention to examine all the *Avatars* here. The prime subject for the present discussion is the *Final Avatar*. However, I want to make it clear that the Sanskrit *Avatar* is synonymous to Prophet in English and *Nabi* in Arabic. – (see Sunder Lalji's *Hindu-Muslim Unity*, page 29-30). In the olden times, every country received its own *Avatars*, i.e. Prophets, because it was not possible for any one *Avatar* to work for the welfare of the entire world. But the case of the *Final Avatar* is different. He has been sent for the welfare of mankind as a whole. His religion is intended for everyone. In the next chapter, I want to look at the reasons for which an *Avatar* makes his appearance.

Chapter 3

Conditions when an Avatar appears

An *Avatar* appears when the following conditions prevail :

1. When people are inclined towards an irreligious way of life and disregard true religion. – (*Geeta*).
2. When the true message is corrupted to acquire worldly gains.
3. When irreligion is practised in the name of religion.
4. When people teaching religion are not well versed in it, as a result they end up promoting irreligion.
5. When the true devotees of God are oppressed and persecuted.
6. When the influence of sinful people and tyrants increases.
7. When jealousy, malice and anarchy become wide-spread.
8. When religious considerations are kept within the bounds of personal and family interests.
9. When provisions given by God are misused and wasted. – (*Yajurveda*, chapter 40, part 1).
10. When Avatars appear to protect the saints and to restrain the wicked. – (*Geeta*).
11. When Avatars arrive because religion is being destroyed.
12. When blood-shed, looting and destruction go out of control.
13. When Avatars are sent to re-establish Religion in the face of moral degeneration and religious corruption.

Chapter 4

Conditions when the Final Avatar appears

When the following conditions prevail, the *Final Avatar* is supposed to appear:

1. Reign of barbarism : Crookedness and blind pursuit of personal gain is on the increase. There is little regard for others' lives. Corruption among the people in power is wide-spread. Taxes are increased. Preachers of true religion are beaten and slaughtered.
2. Trees do not bear enough fruits. Production of crops decline.
3. Water in the rivers dry up.
4. Increase in irreligious activities : Others' property and wealth are looted. Infant daughters are buried alive.
5. Discriminatory laws become unbearable : Unity among people disappears. People are divided into high, low and untouchable classes. These distinctions are maintained ruthlessly.
6. Worship of other than God : Even though the Sustainer of this universe is One Supreme God, He is rejected, and in His place other gods and goddesses are invented and worshipped. Trees and stones are given divine status.
7. Practice of deception : Traps are set for others in the name of helping them. People are treated with hypocrisy and fraud.
8. Ostentation, envy and malice : There is little sympathy for other people. Mutual enmity is the order of the day. People don the garb of religiousness even though there is little respect for God.
9. Irreligion in the name of religion : There is a general apathy and lack of earnestness in following religious commands, whereas there is an addiction for irreligious activities.
10. Saintly people are persecuted : Honest and simple people face adversity and misfortune.
11. God's commands are ignored : The commands in the *Vedas* are not obeyed, and are treated with disrespect.

Chapter 5

Characteristics of the Final Avatar

1. He will ride a special horse. With every mention of the *Final Avatar* in the *Puranas*, his mount has been described as a 'God-given' horse whose speed is unimaginable.
2. He will carry a sword. In the *Bhagavat Purana* (12:2:19), it is said, "Adorned with eight qualities and riches, riding a swift horse given to him by the Angels, and with a sword in his hand, the saviour of the world will subdue all the miscreants." He will not use guns, rifles, cannons or atomic weapons. We must remember that the current age is the age of atomic weapons and not of swords. [Therefore, the *Final Avatar* has already arrived. We must find him out. To expect him in the future times is not in conformity with the scriptures. – Bengali Translator]. The main characteristic of the *Avatars* is that they use the dress and weapons of the People and Age in which they appear.
3. Sanctified with eight qualities. It is recorded in the *Puranas* that the *Final Avatar* will be adorned with eight sterling qualities.
4. He has been described as the *Saviour of the world*.
5. One of the special characteristics of the *Final Avatar* is that he will subdue evil and wicked people who love to create mischief. – (For points 3,4 and 5 see *Bhagavat Purana*, 12:2:19).
6. He will have the cooperation of four brothers. Brother in this context means 'a companion'. The *Final Avatar* will have four major companions who will cooperate with him in every mission. In *Kalki Purana* (2:5), the *Final Avatar* says, "O God! With the companionship of four brothers I will destroy the Devil."
7. He will be assisted by the angels. Angels will come down from the heavens to assist the *Final Avatar* in spreading the religion and in crushing mischief.

8. *Destroyer of Kali.* Here the word *Kali* is taken to mean 'the Devil and his consorts'. The *Final Avatar* will defeat and subjugate all the devils.
9. *Unparalleled grace.* The personality of the *Final Avatar* will be so charming and graceful that it will not be easy to describe him. No other *Avatar* will equal him in grace and beauty.
10. He will *destroy all the war lords.* In the *Bhagavat Purana* (12:2:20), it is said about the *Final Avatar* that, "the one whose grace is unparalleled, who moves around on an extremely swift horse, whose foreskin is removed, and who has the authority of a king, he will be the one to destroy innumerable war lords and bandits". [In this verse, a very peculiar characteristic of the *Final Avatar* is mentioned. That he will have his foreskin removed, in other words he will be circumcised, puts the case of recognising the *Ultimate Sage* beyond any doubt. – Bengali Translator].
11. *His body odour will be sweet-smelling*, the fragrance of which will purify the heart and mind of people around him. – *Bhagavat Purana* (12:2:21).
12. He will be the *teacher of a large community* and will bring well-being to them. He will suppress irreligious tyrants and establish the rule of 'the straight path'.
13. He will be *born on the twelfth of Madhav (Baisakh)*. – *Kalki Purana* (2:25).
14. He will be *born in the city of Shambhal* – (*Kalki Purana* 2:4), *in the house of the chief priest*. His father's name will be *Vishnu-Yash* (*Bhagavat Purana*, 12:2:18), and his mother's name will be *Sumati* (*Kalki Purana* 2:4 and 2:11).

Chapter 6

The Age in which the Final Avatar will appear

According to the Indian scriptures the total time for the world is divided into four Ages.

1. *Satya-Yug*, the age of truth. This is the first Age and is 1,728,000 years long.
2. *Treta-Yug*. This is the second Age and is 1,296,000 years long.
3. *Dwaper-Yug*. This is the third Age and is 864,000 years long.
4. *Kali-Yug*, the age of sins. This is the fourth and last Age and is 432,000 years long.

Generally speaking, people look to the future, for the arrival of an *Avatar*. But what is the use of an *Avatar*, if he comes after the world is destroyed through the injustices of man? The answer to this is provided by the *Bhagavad Geeta* when it says, "Whenever religion suffers a total disregard and irreligion rules the day, an *Avatar* is sent. His task is to restore the prestige of the saintly people, crush all evil and re-establish religion."

What needs to be ascertained is, whether or not the conditions which precede the coming of an *Avatar* have already existed in the world in the global sense or not. It is certain that the *Final Avatar* is due to appear in the *Kali-Yug* of which more than 5070 years have passed. According to the *Bhagavat Purana* (12:2:17), the *Final Avatar* will arrive after some or most part of the *Kali-Yug* has expired. The general condition will be such that the primary motive of man will be his personal interests.

Secondly, we have to give due consideration to the statement that during the time of the *Final Avatar*, sword and horse will be used in warfare. We have quoted earlier from the *Bhagavat Purana* (12:2:19), where it says, "Adorned with eight qualities and riches,

riding a swift horse given to him by the Angels, and with a sword in his hand, the saviour of the world will subdue all the miscreants." The present age is not the age of swords and horses. The age of swords and horses is definitely gone. Swords and horses were used about a thousand years ago. The Arabs started the use of gunpowder about 900 years ago.

About the birth date of the *Ultimate Sage*, it is said that it will be the twelfth of the bright fortnight, of the month of *Madhav*. – *Kalki Purana* (2:25).

Chapter 7

The Place where the Final Avatar will appear

It is clearly mentioned in the *Kalki Purana* (2:4) that *Shambhal* is the place where the *Final Avatar* will be born. It is however not easy to describe a place by its name alone. Firstly we have to ascertain whether *Shambhal* is the name of the place or an adjective used to describe the place.

Shambhal cannot be the name of any place. Had it been so, its location would have been mentioned in the scriptures. If *Shambhal* was located in India, a sage would have been born there 1400 years ago, as a deliverer of mankind. The birth of the *Final Avatar* is not an ordinary event. It must correspond with a major change in the world. Since that has not happened in India, we can safely say that *Shambhal* is not a place within the Indian domain. Therefore, it is necessary to analyse the meaning of the word *Shambhal* in an effort to locate the place.

1. One meaning of *Shambhal* is, 'a place where one gets peace and security'.
2. Another meaning is, 'that which attracts others' or 'that which confers distinction'.
3. A third meaning is, 'a place situated near water'.

Some people may think that *Shambhal* actually means 'to drain out water', and therefore the assumption of 'a place near water' is wrong. The answer to this is that we are trying to locate a place, and in this context *Shambhal* cannot merely mean 'water'; it has to be 'a place near water'. For example, 'Ghosh of Ganges' does not mean Ghosh who lives on the water of Ganges, it means Ghosh who lives in a village on the banks of Ganges. The expression 'Ghosh of Ganges' contains an indication about the place where Ghosh lives.

So, from the above indications we can say that the place, where the *Final Avatar* will be born, is situated near water, it is a place

which people are attracted to, and it is a place which gives peace and a sense of security. The places where *Avatars* are born are holy places, therefore the birth place of the *Final Avatar* must also be holy and free of jealousy and malice. In other words such a place must be a place for pilgrimage.

A matter deserving special attention is, that one should not be under the false impression, that the *Ultimate Sage* must be an Indian, and his language must be Hindi or Sanskrit. Dress and language varies according to the country of origin and the period in which one is born. If it was necessary for all the *Avatars* to have the same dress, then the *Avatars* born in different countries of the world would have dressed in the same manner. But that did not happen. *Avatars* in different countries dressed themselves according to the custom of those countries and spoke the language of their country of origin. On the contrary, it is sheer ignorance and foolish to think that all the *Avatars* must be born in India. How can anyone say that God has created only India and not any other country? Or that God loves only India and not any other country.

Therefore, the *Ultimate Sage* may come from any country outside India and may dress himself and speak the language prevalent in that country.

It has been proved conclusively from the historical perspective that no Sage was born in India, thirteen or fourteen hundred years ago, in whom the characteristics of the *Ultimate Sage* could be found.

In all the *Puranas*, *Shambhal* has been mentioned as the birth-place of *Kalki Avatar*. This subject will be dealt with in more details in the chapter called 'Muhammad as the *Final Avatar*'.

[Note : It is mentioned in *Vachaspattam* that there are 60 idols in *Shambhal*. Many scholars have mentioned *Laat*, *Manaat* and *Kanath* among these idols. Muslim scholars say that *Shambhal* literally means *Darul Amaan* (Abode of Security) in Arabic, and there were 60 famous idols in it including *Laat*, *Manaat* and *Kanath*.]

Chapter 8

The Age of Social and Religious Decline

The advent of every great man is preceded by chaotic conditions. Or it can be said that whenever there is chaos in a human community, God sends a great man. About two thousand years ago the condition of India was very bad. It is mentioned in the history of ancient India that the final Age will be that of darkness and anarchy. That final Age has started from the fifth century A.D. In the Vedic period there was no idol-worship. According to R. C. Dutta, idol-worship started much later. – (*A History of Civilisation in India*, vol 3, page 281). The priests in the temples fell into grave errors and started to dupe people of their wealth with ostentatious and often unnecessary religious practices. – (*Ibid*, page 283).

[Note: Obviously, the final Age is that part of *Kali-Yug* when the stage is set for the arrival of the *Final Avatar*. – English Translator]

In the Vedic period, equal right and respect was enjoyed by all Hindus. The caste system was introduced in the present age, which has caused all the divisions and discriminations. The class distinctions based on profession was a matter of choice in the Vedic period. In due time however, these differences became permanent boundaries in dividing the populace into fixed classes. As a result, it started to have an adverse effect on social unity and harmony. – (*Ibid*, page 303). Woman became a slave and an object of lust. – (*Ibid*, page 331). Laws were framed in favour of the higher classes. A Brahmin was never punished with the death sentence, even if he committed murder or was a merciless tyrant. If a man of the lower caste, committed adultery with a woman of the higher caste, he was sentenced to death. On the other hand, if the same crime was committed by a man of the higher caste, he would get away with a ransom of a small sum of money. If a person of the lower caste, tried to give advice to a person of a higher caste to abandon sinful acts, his face would be burnt with boiling oil; and if he abused a person

of the higher caste, his tongue would be cut. – (*Ibid*, page 342-343). Consumption of alcohol was very high among the kings. Even the queens indulged in lot of drinking. Adultery was widespread. – (*Ibid*, page 469). Those who were in search of God would leave the society and go to the forests and mountains. On the other hand, worship of imaginary ghosts and demons was considered as religion.

Godfrey Higgins says in his *Apology for Mohamed* (page 1), "Perhaps in no previous period had the empire of the Persian or the oriental part of the Roman Empire, been in a more deplorable or unhappy state than at the beginning of the 7th century. In consequence of the weakness of the Byzantine despots the whole frame of their government was in a state of complete disorganisation, of the most frightful abuses and corruption of the Priests. The Christian religion had fallen into a state of degradation scarcely at this day conceivable and such as would be absolutely incredible had we not evidence of it the most unquestionable. The feuds and animosities of the almost innumerable sects had risen to the greatest possible heights; the whole frame of society was loosened, the towns and cities flowed with blood. Well indeed had Jesus prophesied when he said he brought not peace, but a sword."

He adds further, "At this time, in a remote and almost unknown corner of Arabia, at a distance from civil broils which was tearing to pieces the Roman empire, arose the religion of Mohamed, a religion destined to sweep like a tornado over the face of the earth to carry before it empires, kingdoms and systems, and to scatter them like dust before the wind." – (*Ibid*, page 2).

History is witness to the fact, that before the advent of Muhammad, Christianity was invaded with all sorts of superstitions and irreligious practices. George Sale writes in the preface of his *Translation of Holy Qur'an* (page 25-26), "The priests living in the monasteries at that time destroyed religious unity. They abandoned peace, love and all good manners. They forgot the essential teachings of religion and in its place legislated imaginary laws and prohibitions, and thereby mutual squabbling became the order of the day. The Roman Catholics committed transgressions of all kinds and started idol-worship without shame."

Draper says in his *The History of Struggle between Science and Religion*, "In the times before Muhammad, idol-worship became part of Christianity, which then became a thoroughly distorted religion.

As a result, instead of worshipping one God the Christians started to worship three gods, and elevated Mary to the position of God's consort."

Chapter 9

Muhammad as the Final Avatar

Primary evidences from the scriptures prove, that *Kalki Avatar* will ride on a horse and carry a sword. Needless to say, that the age of horses and swords is gone. The modern age is of jets and atomic weapons. So, we have to look for *Kalki Avatar* in the times that are in the past. In order to do that, let us look at the total situation of Muhammad, and examine the similarities between him and *Kalki Avatar*.

He will ride a horse and carry a sword

It is said in the *Bhagavat Purana* (12:2:19), "Adorned with eight qualities and riches, riding a swift horse given to him by the Angels, and with a sword in his hand, the saviour of the world will subdue all the miscreants." We find that Muhammad received a heavenly steed from God called *Buraq*, riding which he made his holy journey, known as the *Mi'raj* or the Ascension, to the Heavens. Sir William Muir says in his *Life of Mohamet* (page 125), "He explained to Omme Hani, daughter of Abu Talib that during the night he performed his devotions in the temple of Jerusalem. He was going forth to make his vision known, when she conjured him not thus to expose himself to the derision of the unbelievers." Muhammad used to love horses. He owned seven horses. This is reported by Hakim Abul Barakat Abdur Rauf in his *Asahus Siyar* (page 595), and by Sulaiman in his *Jame'ul Fawaaid* (vol 2, page 179). In the *Sahih* of Imam Bukhari, it is reported by Anas that he had seen Muhammad riding a horse with a sword hanging by his side. It is also reported in *Asahus Siyar* (page 595) that Muhammad had a total of nine swords, one of them was called *Zulfiqar*, the others came down to him from his ancestors.

Teacher of the World

In the above mentioned verse, i.e. the *Bhagavat Purana* (12:2:19), we find that *Kalki Avatar* has been called 'the Saviour of the World', which in reality is synonymous to 'the Teacher of the World'. It denotes a person, who saves the fallen world with divine guidance. He is not the teacher of a particular people, he is the teacher of the entire mankind. Indeed, in the Qur'an, Muhammad has been commanded to declare this to the people. "Say : O men! I am sent unto you all, as the Messenger of God." – *Sura A'raf* (The Heights), verse 158. In another place, the Qur'an says, "Blessed is He Who sent down the Criterion to His servant (i.e. Muhammad), that it may be an admonition to all the worlds." – *Sura Furqan* (The Criterion), verse 1. It is therefore established that Muhammad indeed was the teacher of the entire world.

He will subdue the Wicked

It is said about *Kalki Avatar* that he will subdue the wicked. Historically speaking, it applies to Muhammad alone. The Qur'an does enjoin the believers to fight against all forms of tyranny, because when the Unitarians proclaimed 'the Oneness of God, they were subjected to immense misery and torture and were driven out of their homes. It was Muhammad, who purified the bandits and miscreants and established them on the path of truth. His people mixed up the worship of One true God with the worship of their own false gods. It was then Muhammad, who cleared the deck, of every variety of idol-worship. The meaning of the word *Islam*, is to obey the commands of God. One who does not give due regard to the commandments of God, is rightly called an atheist or a *Kafir* (an unbeliever). Muhammad was born at a time when the whole world was in the grips of anarchy and the rule of the wicked. In the East, a Persian emperor named Kaikobad had promulgated a rule that everyone had an equal right on wealth and women, i.e. no individual could lay a personal claim on any property or any woman. – (*Seeratun Nabi*, part 4, page 215). As a result the whole country was sunk in the quagmire of the most horrible form of adultery. Muhammad is the person, whose disciples conquered Persia in due course, and

freed the people from the horror of such abominations, and thereby re-established the dignity of religion.

He will be born in the city of Shambhal, (Kalki Purana 2:4)

We have seen earlier that the meaning of *Shambhal* is 'house of peace and security'. The city of Makka is known in Arabic as *Darul Amaan* which also means 'house of peace and security'. Therefore, it is proved that the place of birth of both Muhammad and *Kalki Avatar* is the same.

He will be born in the house of the chief priest

It is a fact that Muhammad was born in the house of the chief priest of *Ka'ba*, which is the name of the place of worship in Makka.

Kalki Avatar's mother and father

His mother's name will be *Sumati*, (*Kalki Purana* 2:4 and 2:11), which means gentle and thoughtful. Muhammad's mother was *Aamina*, which in Arabic has the same meaning. His father's name will be *Vishnu-Yash* (*Bhagavat Purana*, 12:2:18), which means worshipper of *Vishnu*, i.e. God. Muhammad's father was *Abdullah*, which means obedient of Allah, i.e. God.

He will be the Antim or Final Avatar

In the *Bhagavat Purana* (1:3:24), *Kalki Avatar* has been described as the last of all the Avatars. It is interesting to note that the Qur'an also declares Muhammad as the last of all the Messengers. That is why Muslims do not accept the idea of any other Messenger after Muhammad. In books like *Vachaspattam* and *Shabd Kalpataru*, a couple of meanings have been given for the word *Kalki* – one who eats pomegranate and one who washes away disgrace. Muhammad used to eat pomegranate and date. He did indeed eradicate disgraces like taking partners with God and disbelief in God.

He will go towards the North and then come back

It is said in *Kalki Purana* that *Kalki Avatar* will go to the mountain, where he will receive knowledge from *Parshuram*, then go towards the North, and then make a come-back. Muhammad did go to the mountain. There he received knowledge from Gabriel, and the Qur'an started to descend upon him. A few years after that, he went North to Madina. Finally, he made a victorious come-back to Makka.

Shiva will present Kalki with a steed

It is said that *Shiva* will present *Kalki* with a steed of extraordinary quality. Similarly, Muhammad did receive a steed from God known as *Buraq*, whose speed transcended time.

With four Companions he will overpower the Devil

It is said in *Kalki Purana* (2:5) that *Kalki Avatar*, with four of his Companions, will disarm *Kali* i.e. the Devil. Likewise, Muhammad and four of his famous Companions, fought off the mischief of the Devil. The four Companions are : Abu Bakr, 'Umar, 'Uthman and 'Ali. After Muhammad, these Companions became his successors and spread the religion of Islam and the creed of One God. See *Encyclopedia of World History* by W. L. Langer (page 184 – 632 A.D. to 661 A.D. The orthodox Caliphate including the first four Caliphs).

He will be assisted by Angels

It is said in *Kalki Purana* (2:7) that *Kalki Avatar* will be assisted by Angels in the battle fields. In the life of Muhammad, we find that this indeed became a reality. In the battle of Badr, he was assisted by Angels, who descended from the heavens, to be on his side. The Qur'an says, "God had helped you at Badr, when you were a contemptible little force; then fear God, thus may you show your gratitude. Remember you said to the faithful, 'Is it not enough for you that God should help you with three thousand Angels (specially) sent down? Yea, if you remain firm and act aright, even if the enemy should rush here on you in hot haste, your Lord would help you

with five thousand Angels making a terrific onslaught'." – *Sura Aale Imran* (The Family of Imran, 3:123-125). Again, in *Sura Anfal* (The Spoils of War, 8:9), the Qur'an says, "Remember you implored the assistance of your Lord, and He answered you, 'I will assist you with a thousand of the Angels, ranks on ranks'." And again in *Sura Ahzab* (The Confederates, 23:9), the Qur'an says, "O you who believe! Remember the Grace of God, (bestowed) on you, when there came down on you hosts (to overwhelm you), but we sent against them a hurricane and forces that you saw not, but God sees (clearly) all that you do."

He will have the most graceful personality

In the *Bhagavat Purana* (12:2:20), it is said about *Kalki Avatar*, that he will have a personality of unparalleled grace. Similarly, *Bukhari* has recorded a narration from Anas, that Muhammad was the most beautiful person among men and had an extremely graceful personality. – (*Jame'ul Fawaaid* by Sulaiman, page 179).

His date of birth

It is said in *Kalki Purana* (2:15) that *Kalki Avatar* will be born on the twelfth day of the bright (first) half of the month of *Madhav*. It has been proved historically that Muhammad was born on the twelfth day of the bright half of the month of *Rabi'ul Awwal*. – (*Asahus Siyar*, page 49).

His body odour will be sweet-smelling, in which the air around him will become fragrant. – Bhagavat Purana (12:2:21)

The sweet smell that emitted from the body of Muhammad was well-known. The hands of the one who shook hands with Muhammad would remain fragrant all day. – (*Shamael Tirmidhi*, page 208). Anas, Muhammad's servant says, "We always used to know when Mohamet had issued forth from his chamber by the odoriferous perfume that filled the air." – *Life of Mohamet* by Sir William Muir, page 342.

He will be adorned with Eight qualities

It is mentioned in the *Bhagavat Purana* (section 12, chapter 2), that *Kalki Avatar* will be adorned with eight special qualities viz. wisdom, respectable lineage, self control, revealed knowledge, valour, measured speech, utmost charity, and gratefulness.

- **Wisdom** : Muhammad was in the possession of a very high quality knowledge. He could correctly describe present, past and future. His *prophecies* would always come true. Many instances of this are mentioned in Enayat Ahmad's *Al-Kalamul Mubeen*. When the Romans were defeated by the Persians, Muhammad prophesied that they will win again very soon. The truth of this is now accepted by all the historians. In addition to this, there are many other events recorded in history, where Muhammad's *prophecies* came true.
- **Respectable Lineage** : In the Introduction to his *The Speeches of Mohammad* (page xxvi), Stanley Lane Poole writes, "he was born in A.D. 571, and came of the noble tribe of the Koreysh, who had long been guardians of the Sacred Ka'ba." Edward Gibbon writes in his *Decline and Fall of the Roman Empire* (vol 5, page 229, published from E. P. Dutton & Co., New York 1910 A.D.), "He sprung from the tribe of Koreish and the family of Hashim, the most illustrious of the Arabs, the Princes of Makka, and the hereditary guardians of the Ka'ba."
- **Self Control** : It is mentioned in the Indian scriptures that *Kalki Avatar* will be a man of great self control. Similar views are expressed about Muhammad. Sir William Muir writes in his *Life of Mohamet* (page 525), "Modesty and Kindliness, Patience and Self denial had riveted the affections of all around him." The significance of self control is the ability to curb the dictates of the lower self. The self is generally driven by the basic appetites and therefore is the slave of base instincts. Those who bring these appetites under control are masters of their Self. One may then ask about Muhammad, how could someone who had at one time nine wives living with him, be considered as a man of self control? One must remember that the King of Ascetics, Sri Krishna, had more than six hundred Queens. As a matter of fact, a Yogi (man of God, ascetic) remains free of any desire, even when he lives a family life, and that is why he

attains to emancipation and *nirvana*. Just like the lotus, which remains untouched by water, although surrounded by it, the *Yogi* or the holy man, remains far above any desire, while still surrounded by a busy life, unimaginable in the case of ordinary mortals. Similarly, even though Muhammad lived with nine wives at a later stage of his life, it did not diminish his holiness and his superiority as a man of great self control.

- **Revealed Knowledge :** This is the fourth quality of *Kalki Avatar*. Revealed knowledge is what God speaks to his chosen man. In other words, it is what the *Rishi* or the Messenger hears from God. Thus, a revealed scripture is one, which contains knowledge and information from Divine sources. In the case of Muhammad, we find that he received Divine knowledge through the medium of an Angel. In the Introduction to his *The Speeches of Mohammad* (page xxxi), Stanley Lane Poole writes, "These are the first revelations, that came to Muhammad. That he believed, he heard them, spoken by an Angel from heaven is beyond doubt." Reverend Bosworth Smith adds, in his *Mohammed and Mohammedanism* (page 98), "Upon this Mohammed felt the heavenly inspiration and read, as he believed, the decrees of God, which he afterwards promulgated in Koran. Then came the announcement, 'O Mohammed, of a truth thou art the Prophet of God and I am His Angel Gibrail.' This was the crisis of Mohammed's life. It was his call to renounce and to take the office of Prophet." Sir William Muir also affirms in his *Life of Mohamet* (page 48), "He was now the servant, the Prophet, the vice-gerent of God." These statements from eminent historians prove that the fourth quality of *Kalki Avatar* was fully present in Muhammad.
- **Valour :** The fifth quality of *Kalki Avatar* is valour. Muhammad did possess great physical strength and courage. Once, the most powerful man among the Quraysh called Rukana challenged Muhammad to a bout of wrestling. He promised that if defeated, he would accept Muhammad as a Prophet. As it happened, Muhammad defeated him twice. -- *Asahus Siyar* (page 97), and *Life of Mohamet* (page 523) by Sir W. Muir.
- **Measured Speech :** Measured speech is considered to be a profound quality of great men. In the Introduction to his *The Speeches of Mohammad* (page 29), Stanley Lane Poole writes, "He

was of great taciturnity, but when he spoke, it was with emphasis and deliberation, and no one could forget what he said." Reverend Bosworth Smith adds in his *Mohammed and Mohammedanism* (page 110), "In his intercourse with others, he would sit silent among his companions for a long time together, but truly was more eloquent than other men's speech, for the moment, speech was called for, it was forthcoming in the shape of some weighty apothegm or proverb, such as Arabs love to hear."

- **Utmost Charity** : A very special part of piety is to look after the unfortunate. Every great man has emphasised on charity. In the *Puranas*, this has been marked as the seventh quality of *Kalki Avatar*. Muhammad too, practised charity to its utmost limit. In the Introduction to his *The Speeches of Mohammad* (page 30), Stanley Lane Poole writes, "Indeed, outside the Prophet's house was a bench or gallery, on which were always to be found a number of poor, who lived entirely upon his generosity and were hence called, 'the people of the bench'." Muhammad was not wont to disappoint anybody. The renowned historian Sir William Muir was compelled to acknowledge that, "he was, says an admiring follower, the handsomest and bravest, the bright faced and most generous of men." – *Life of Mohamet* (page 523).
- **Gratefulness** : The eighth quality that the *Kalki Avatar* will be endowed with, according to the *Puranas*, is gratefulness. We have given enough historical evidences in the above passages to prove how the other seven qualities were present in Muhammad in the absolute sense. History is replete with proofs of Muhammad's gratefulness, which are written in letters of gold. Every book of history is full of episodes where Muhammad has shown immense gratitude to the *Ansars* i.e. the Helpers of Madina. – *Asahus Siyar* (page 343) etc.

He will be instructed with Divine Message

About *Kalki Avatar*, it is reputed in India that he will establish the *Vedic* religion i.e. the *Divine religion*, and that he will instruct mankind with the Message of God. That the *Qur'an* was revealed to Muhammad from God is an infallible truth. This cannot be rejected

by anyone except the haughty. The Qur'an teaches supreme principles of life, decent conduct, universal love, Oneness of God and lofty ideals. We can see glimpses of all that in the *Vedic* scriptures as well.

This is how we have a total match between *Kalki Avatar* and Muhammad. In the next section we shall give a few quotations from the Qur'an and the *Vedas* to highlight the similarities in their teachings.

Chapter 10

Teachings from the Qur'an and the Vedas

1. The Qur'an says, "God! There is no god but He, the Living, the Self-subsisting, Eternal. No slumber can seize Him, nor sleep. His are all things in the heavens and on earth. Who is there can intercede in His presence except as He permits? He knows what appears to His creatures as before or after or behind them. Nor shall they compass anything of His knowledge except as He wills. His throne does extend over the heavens and the earth, and He feels no fatigue in guarding and preserving them, for He is the Most High, the Supreme in glory." – *Sura Baqara* (The Cow, 2:255).
 - It is declared in the *Upanishads*, "God is One, there is no one worthy of worship except Him. The world is nothing without Him, i.e. it exists as long as He preserves it. The world cannot exist for a moment by rejecting Him."
2. The Qur'an says, "No vision can grasp Him, but His grasp is over all vision." – *Sura An'am* (The Cattle, 6:103).
 - It says in *Kenupanishad* (1:3), "One whom no eye can see, on the other hand He sees all eyes, know that He is Brahma."
3. It is said in the Qur'an in the form of a prayer, "Show us the straight way." – *Sura Fateha* (The Opening, 1:6).
 - In many places of the scriptures, notably in the *Rigveda* (1:189:1), it is said, "O Self-revealing Lord of the Universe, guide us to the path which is beautiful."
4. The Qur'an says, "Say : He is God, the One and Only; God, the Eternal, Absolute; He begets not, nor is He begotten; and there is none like unto Him." – *Sura Ikhlas* (Purity, 112:1-4).

- *Shetash-watar Upanishad* (chapter 6, mantra 11) says, “The lord of the Universe is One; He is the Soul of every living being, He is immanent in every form of life; He directs all actions, He is above all; He is everyone’s Refuge, He sees all, He knows all; no epithet is applicable to Him.”
5. In the language of the Qur'an, Allah is *Haqq*, The Truth (the Reality). – *Sura Hajj* (The Pilgrimage, 22:62).
- In the *Vedanta* it is expressed as *Brahma* is The Truth.
6. The Qur'an says, “Whithersoever you turn, there is the Face (Presence) of God.” – *Sura Baqara* (The Cow, 2:115).
- In the *Geeta* and other places it is said that His Face is looking at every direction. See for example, *Rigveda* (10:90:1), *Samveda* (6:13) and *Atharvaveda* (19:6:1).
7. The Qur'an says, “Say (O Muhammad), I am but a man like you; it is revealed to me by inspiration, that your God is One God; so stand true to Him, and ask for His forgiveness.” – *Sura Sajda* (Prostration, 41:6).
- In the *Vedas*, the *Geeta* and the Sacred Traditions, there are instructions to be respectful to One God, and to seek His forgiveness from all sins.
8. In the Qur'an, one who rejects the commands of God and His Prophets, is called a *Kafir*.
- One who shows disrespect to the *Vedas* and rejects the instructions contained in them is called a *Nastik* – literally, one who rejects.
9. *Muslim* is one who believes in God, obeys His commands and believes in His Messengers. Such a person is called an *Aastik* in Sanskrit. Just as *Nastik* is the opposite of *Aastik*, so is *Kafir* the opposite of *Muslim*. Just as an *Aastik* does not like to talk to a *Nastik*, so does a *Muslim* dislike argument with a *Kafir*. Therefore, *Nastik* and *Kafir* are synonymous, just as *Aastik* and *Muslim* mean the same. The difference is only of language.

Chapter 11

Conclusion

It is my hope that every educated person will, quite impartially, accept the proofs provided in this book and pave the way to a peaceful coexistence in the future of our nation. *Kalki*, whom the Indians like to think of as a god, is none other than the *Avatar*, whose disciples are the Muslims. It is said that *Kalki* will do a lot of good to the Indians. Therefore, it is imperative for every Indian to have faith in *Kalki Avatar*. The *Antim Rishi* will be a horse rider, a camel rider and will carry a sword. The present age has certainly come a long way from the age of horses and swords. There is no possibility of them returning in future either. It is not right to think of Muslims as aliens. *Islam* and *Muslim* are Arabic words. *Islam* is a religion of obedience to God, it is a traditional religion. *Muslim* is an *Aastik* – a believer in God.

One, who takes a narrow view of his own traditional religion, quarrels with others without realising the true significance of their religion and spreads mutual hatred, will be roasted in fire in the Kingdom of God. I have not written this research work with any parochial intentions. As a matter of fact, I have been commanded by God Almighty to undertake this task. God is saddened by so much differences, hostility and blood-letting between the Hindus and the Muslims. The task of an adviser is to teach. To then put it into practice is not his responsibility. My task is to witness to the truth of the *Ahmad* (one who praises God) who was prophesied by Jesus Christ and the *Kalki Avatar* whose coming has been announced by Ved Vyasa. The Christians may not believe in *Kalki*, but the Indians will definitely accept him.

While *Kalki Avatar* matches Muhammad in such astonishing details, it surprises me to see that the Indians are still waiting for him to appear. The reality is, he has already appeared, and he is undoubtedly Muhammad. From the point of view of the

fundamental principles of religion, there is no difference between the two. But the narrow-minded are not aware of that.

There was a time when Buddha preached his religion, in order to cleanse the *Vedic* religion of all superstitions. That religion and its followers were treated with hatred and contempt. People thought that Buddhism was a new religion totally outside the pale of the *Vedic* religion. But when it was finally proved that Buddha was the twenty-third of the twenty-four *Avatars* prophesied in the *Puranas*, everyone accepted him as an *Avatar*, and all the hostilities and incongruities between Hinduism and Buddhism disappeared. Similarly, looking at the followers of Muhammad and the religion given by him, it may seem to be totally opposed to the *Vedic* religion. But, by examining the description of the twenty-fourth *Avatar* in the *Puranas* and the manifold details in the twelfth chapter of the *Rhagavat Purana*, there remains no doubt at all that everything that is said about *Kalki Avatar* totally and completely fits on Muhammad alone. It was then that I was convinced that *Kalki Avatar* is none other than Muhammad, and the *Vedic* religion has received fresh nourishment from the religion that he taught.

There will be a day, I am sure, when everyone will be able to digest this truth, and Islam will be recognised by all classes of Indian Brahmins, whether they are *Shaivas* (worshippers of *Shiva*) or *Shaktas* (worshippers of *Shakti* or *Durga*) or *Jains* or Buddhists. As a result, a large unified society will be created in India. Religion cannot be preached or promoted by the use of rods and weapons. On the contrary, when the real picture of the true religion enters the heart by the mercy of God, it becomes easy for anyone to accept the best religion rather willingly. It is the responsibility of the religious scholars to present religion to the people in its true perspective. If enough respect is generated for religion, people embrace it with an open mind. Religion cannot be forced upon anyone by the use of violence. Religious preachers should adopt peaceful means. Beard, *tiki* (tuft of uncut hair kept on the head by Hindus) or any special dress has nothing to do with the essence of religion. These are no more than an external show of loyalty. The true nature of religion is reflected from the heart of a man and the refinement he shows in judging human affairs. This is the factor which determines the degree of success one is liable to achieve in conducting human life.

Every Hindu, and for that matter every Indian, must remember

that they are not the only ones for whom the title *Hindu* is applicable. As a matter of fact Muslims and Christians living in India have a right to be called *Hindus*, because the word *Hindu* means one who lives in Hindustan (i.e. India).

My request to the Muslims is that since the words *Hindu* and *Hindustan* were coined by them, they should not hesitate to call themselves *Hindus*. The class system that was prevalent in India was not race-related, but work-related. A Muslim who worships God and practices self-control is among the Brahmins. Similarly, one who believes in God is a Muslim i.e. an *Aastik*. The word Muslim does not mean one who has his foreskin removed, and an *Aastik* is not one who wears a *tiki*. In the olden days, *Rishis* and *Munis* (sages) used to keep beards. There will not be any peace and happiness in India, if nothing is done to remove the differences between the higher class and the lower class, and if equal opportunities are not given to everyone.

Chapter 12

Saraswata Vedanta Publication Society

Primarily speaking, the real picture of religion is distorted when divisions crop up from within the main structure. Time has come to reintegrate the fragmented parts of religion and march into the age of truth.

To rekindle respect for the *Vedas* and the *Vedanta* through establishing good relations with Islam and Christianity, with a view to bringing about unity in the community; to preach the creed of the Oneness of God; to eradicate superstitions and blind faith from the society and religion; to remove narrow mindedness from the hearts of the people and show them the forgotten path; and to promote amity among people, by denouncing religious quarells – are the main aims of this Society. This is a purely non-political Society.

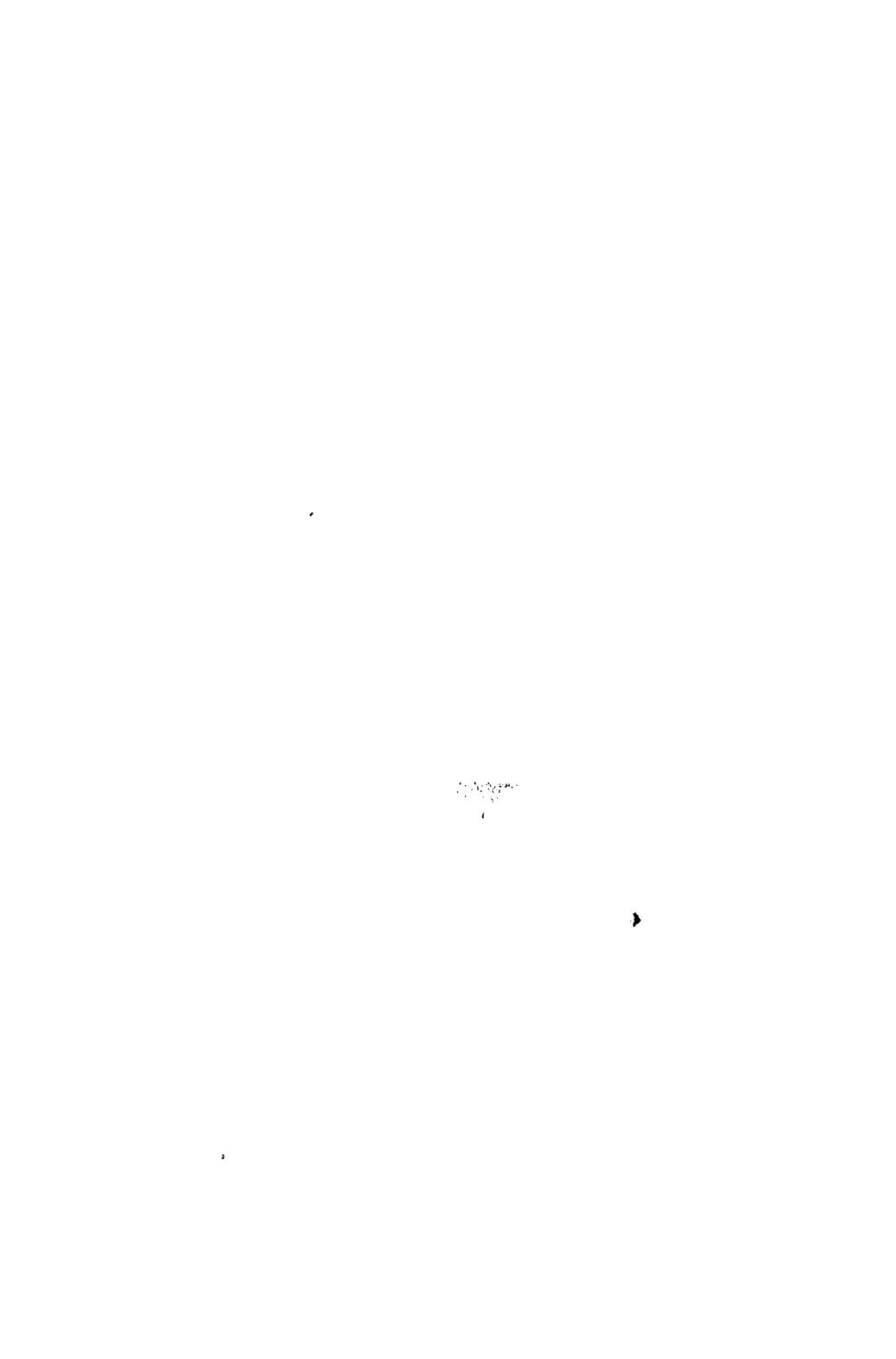




Book Three

Religious Unity in the Light of the Vedas





Chapter 1

Foreword

The man who is lacking in the correct perception of religion, is bound to fall in the dark pit, if he becomes a blind follower of a misguided *guru*. Therefore, to save oneself from such a fall, it is necessary to know the true meaning of religion. The question is, what is the source of true knowledge? The answer is, it is the revelations that the *Rishis* received from God. These revelations were then compiled in the holy scriptures. In the course of our life, we deal with subject matters which do not come within the purview of direct experience or even the power of imagination. They can only be known through revealed scriptures. These scriptures are the *Vedas*, the Bible and the Qur'an. Hinduism, Christianity and Islam are established on these scriptures. All three scriptures are holy and divine, and therefore, mutual contradiction between them is absolutely impossible.

Among the scriptures, the first, hence the oldest, to be compiled are the *Vedas*. Scriptures such as *Brahmana*, *Aranyak*, *Upanishad* and *Purana* are considered to have come later. The *Vedas* were written by the celestial saints before Adam. Devotional aphorisms written by (Saint) Narada are appreciated even today. In the section called 'Creation' in the *Bhavishwa Purana*, Vyasa has described the future which includes the story of Adam and Eve. We will come to that later. The period before Adam was the period of demigods and *rakshashas*. That is why many of the events of that time are not comprehensible to human mind and thereby lots of incongruities are seen in the stories of the demigods of that time like Rama, Hanuman, Shanker and Krishna. There is nothing abnormal about these stories, as far as the demigods and *Asuras* (monsters) are concerned. Eighty-eight thousand *Rishis* left for the mountains, when they came to know that the world will be under the control of human beings in future.

The *Bhavishwa Purana* has clearly indicated unity of purpose among the Messengers of God, who will be sent after Adam. This is exactly what happened in reality. Later scriptures, the Bible and the Qur'an, highlight this truth in great details.

The Messengers who are mentioned in the Bible and the Qur'an, had been mentioned earlier by Vyasa, who lived before man came to this earth. He started his narration by saying, "O My heart, listen to what Sutadeva has said about the events of *Kali-Yug*, and be delighted!" Then he goes on to describe the future events relating to Adam and Eve. (Therefore, demigods like Rama, Hanuman, Narada and Vyasa lived in an age which was before the advent of man on this earth).

From the *Vedas*, we learn of the Unity of God. From the *Bhavishwa Purana* (Creation section), we get the details of the Messengers of God, the flood of Noah, the existence of the demigods and *Asuras* (monsters) before Adam and their continuous warfare with each other, and the details of religious laws given to them by God. From the *Brahmana*, we come to know how the *Asuras*, who used to rule the Dark Half of the month, were forced to abandon their hold on it when the demigods organised the sacrifice of the full moon. In similar manner the demigods demolished the three fortresses of the *Asuras* which were made of iron, silver and gold. In some places of the *Bhavishwa Purana*, the religion of Islam has been described as the *Vedic* religion. Where, in the *Bhavishwa Purana*, Christianity and Islam have been termed as *Mlechcha* religions, the word *Mlechcha* has been elaborated. A *Mlechcha* is one who is well-mannered, has ideal knowledge, has the characteristics of a Brahmin, is a devotee of the Supreme Being, and has received knowledge from the messenger of God called Hanuk. Therefore, the *Mlechcha* religion comprises of devotion to God, worship of the Supreme Being, non-violence, contemplation and control of the baser self.

I will now proceed to give the *Vedic* account of the Unity of God, details of Messengers from the *Puranas* and a description of the Universal Religion.

Chapter 2

Unity of God – (Monotheism)

In the *Rigveda*, manifold descriptions of God, who is immanent in the entire Creation, has been given. These descriptions have misled many people into believing in the multiplicity of God (polytheism), and concluding therefrom that the *Rigveda* is a scripture which tells us about many gods. So, each name or attribute of God that has been mentioned in the *Rigveda*, a uniquely separate god has been assumed. This is the result of ignorance about the core message of the *Rigveda*. In reality, the Essence of God is One. His Qualities are many, and have been described in many ways.

Indra, Mitra, Varuna, Agni, Garutthana, Yama and Matarikha are different names which are used to describe different aspects of the same Divine Being. – *Rigveda* (10:114:5).

The *Vedanta* declares, “The Supreme Being is One, there is none other than Him.”

“The Supreme Being manifests the manifest. He fulfils the desires of the good-natured. He is the Lord. He is Omnipresent. He is Worthy of all praise. He is the Object of all respect. He is Rich. He is the Greatest. He is the Creator of everything and has the knowledge of everything.” – *Rigveda* (2:1:3).

The following *mantra* says, “The Supreme Being is the Sustainer of the Heavens and the Earth. For the wind of prosperity, He is the Source of Power. He is the One who gives provisions. He goes everywhere riding a powerful wind. He is the Beneficent. He is the Cherisher. He protects His worshippers.” – *Rigveda* (2:1:6).

“The Supreme Being bestows riches to those who sing His praise. He is the Lord of the precious Sun. He maintains human affairs. He is the Object of veneration. He is Bountiful. He looks after those who worship Him in their homes.” – *Rigveda* (2:1:7).

“That God, is One, who enters the hearts of men and knows their secrets.” – *Atharvaveda* (10:9:29).

The *Rigveda* has upheld that 'Truth is One'. This has been paraphrased further in the *Shetash-watar Upanishad* (chapter 6, mantra 11) where it says, "The lord of the Universe is One; He is the Soul of every living being, He is immanent in every form of life; He directs all actions, He is above all; He is everyone's Refuge, He sees all, He knows all; no epithet is applicable to Him."

Some people believe in the existence of *Brahma*, some do not. "One who does not believe in Him is His enemy. He destroys the possessions of His enemies." – *Rigveda* (2:12:5).

"He who does not need an ear to hear, and yet is the Source of the power of hearing, know! that He is *Brahma*. The one whom you worship, is not *Brahma*! – *Upanishad*.

He is the Supreme Soul, rich in Abundance. He sends His Messengers with programs which bring welfare to the poor. Wealth is earned through His Grace, and lost through His Wrath.

He can quieten the moving and restless world. He has created Space. He is the One who holds aloft the Heavens and the Earth. – *Rigveda* (2:12:2).

In the *Rigveda*, the Being, whose glory and praise has been sung under many names, in the hymns of *Agni*, *Indra*, *Varuna*, *Yama* and *Vishnu*, is none other than God Himself. Man has approached Him differently. Some call Him *Shiva*, some think He is *Shakti*, some consider Him as *Brahma* and some see Him as *Buddha*. To conclude from different pictures of the same object, that the pictures represent different objects, is a big mistake. This will result in a misrepresentation of the *Vedas* and a distortion of the Aryan religion. In all the gods and goddesses, men and women, good people and bad, and all the mobile and immobile objects, God is present as the Living Consciousness. If God's conscious Presence did not encompass everything, the functioning of the entire world would stop. The Being with supreme Felicity, does reflect through the person, who has cleansed his heart and who keeps it pure. That is why it is necessary to feel Him through every vein, and hold Him in every breath, and continue to improve in virtuous practices with application and resolve.

Chapter 3

Proof of the Prophets in the Puranas

One who receives Divine message is called a *Rishi*. They are usually men of few words and are indifferent to the worldly life. That's what qualifies them to receive essential knowledge. The knowledge of the *Rishis* is not their own creation. Instead it is revealed to them by the Lord of the Universe. If any one does not believe in this, then let him produce a *Mantra* similar to the ones in the *Vedas*. Any scripture of the world which contains the Divine message has the same characteristic. It is impossible for human beings to create a literature like that. It is out of compassion, that God sends it as a gift to his chosen man. Therefore, there cannot be a piece of literature which can imitate the *Vedas*, the Bible or the *Qur'an*.

In any case, let us begin with the real issue. The following account of Adam and Eve is given by Ved Vyasa in the *Bhavishwa Purana*, Creation, part 1, chapter 4.

The land of the *Mlechchas* will become famous, when there will remain only two thousand and eight hundred years of the *Dwaper-Yug*. Adam and *Hawwavati* (Eve) will be created by Vishnu out of soft soil, as a reward for devoting themselves to the meditation of the Supreme Soul by restraining their passions. [Note, that from here on, the story continues in the past tense – English Translator].

The Supreme Deity built a delightful garden in the East of Eden measuring about sixty-four square miles. There, Adam went to see his wife under the shade of the Tree of Sin. Presently, the Devil arrived there in the form of a snake. The cunning Devil deceived Adam and Eve into violating the commands of Vishnu, and thereby eating the fruit of the tree, which brought them down into this worldly life. There they ate the leaves of the *Guler* tree and got many children, who were then called *Mlechchas*. Adam lived for nine hundred and thirty years. At length, he succeeded in neutralising

the effect of the fruit and returned to heaven with his wife.

In this manner, after finishing the story of Adam and Eve, a beautiful description of the prophets, who came in the following periods, is given. [Note, that the Biblical version of the names are given in brackets – English Translator].

The most famous son of Adam was *Sheth* (Seth); he lived for nine hundred and twelve years. Then his son *Anuha* (Enos) was the incumbent prophet of God for about one hundred years. Then the responsibility was given to his son *Kinash* (Cainan). Then his son *Mahallel* (Mahalaleel) ruled for eight hundred and ninety-five years. He built the city of Mangarh. His son *Virad* (Jared) ruled for nine hundred and eight years. He built a city in his own name. Then his son *Hanuk* (Enoch) devoted himself exclusively to Vishnu, with special meditations to rid himself of the effects of the fruit. His rule lasted for three hundred and sixty-five years. He gave himself up completely to the *Mlechcha* religion and entered Paradise in body. After *Hanuk*, was his son *Matocchil* (Methuselah). His rule lasted for nine hundred and seventy years. His son *Lomak* (Lamech) ruled for seven hundred and seventy seven years. After that he died. Then his son *Nooh* (Noah) ruled for five hundred years. He had three sons – *Sheem* (Shem), *Haam* (Ham) and *Yakoot* (Japheth). As a devotee of Vishnu, *Nooh* occupied himself with special meditation. Once Lord Vishnu told him in his dream, "O Nooh, know that there will be a catastrophe after seven days. Collect your people in an ark. O My devotee, save yourself, you will become the greatest."

Upon receiving these instructions in his dream, he built an ark, three hundred cubits long, fifty cubits wide and thirty cubits high. Then he and his disciples, along with a pair of every animal in the world, went into the ark. By the command of God, it rained continuously for forty days. As a result the whole of India was under the flood. The four seas became one; and that was an awesome sight. With eighty-eight thousand (?) disciples and believers in *Brahma*, *Nooh* lived there until the flood subsided.

The sons of *Nooh* became known as *Sheem* (Shem), *Haam* (Ham) and *Yakoot* (Japheth). *Yakoot* had seven sons – *Jumra* (Gomer), *Majooj* (Magog), *Madi* (Madai), *Yunaan* (Javan), *Tulab* (Tubal), *Mashak* (Meshech) and *Teeras* (Tiras). Nations were named after them. *Jumra* had ten sons – *Kanaj* (Ashkenaz), *Rikat* (Riphath), *Tajroom* (Togarmah, a nation was named after him), *Ealish* (Elishah), *Terlish* (Tarshish),

Kilthi (Kittim), *Hoodani* (Dodanim) etc. Nations were named after the last four.

The second son *Haam* had four sons – *Koosh* (Cush), *Mitra* (Mizraim), *Kooj* (Phut) and *Kanaan* (Canaan). Famous *Mlechcha* nations were named after them. [Note, the word *Mlechcha* in this narration equates with the word ‘Gentiles’ in the same narration in the Bible! – English Translator]. *Koosh* had six sons – *Havila* (Havilah), *Sarvatorag* (Seba), *Savatika* (Sabtechah), *Nimruh* (Nimrod), *Kalan* (Raamah) and *Sinarorak* (Sabtah). In this way, while describing the future Sages, Sutadeva was overtaken by sleep in his meditation.

He woke up after two thousand and one hundred years elapsed, and said, “now I will tell you about the future generations of *Sheem*.” His eldest son *Shish* (probably Asshur) will be a king and rule the *Mlechchas* for five hundred years. Then his son (in the Bible, Shem’s son) *Arkasad* (Arphaxad) will rule for four hundred and thirty-four years. Then his son *Sinhala* (Salah) will rule for four hundred and sixty years. Then his son *Ibrat* (Eber) will hold a similar position. Then *Ibrat*’s son *Kalaja* (Peleg) will adorn the throne for two hundred and forty years like his father. He will have a son called *Ruu* (Reu). He will rule for two hundred and thirty seven years. His son *Juj* (Serug) will be seated on the father’s throne. Then his son *Nahur* (Nahor) will rule for one hundred and eight years and will destroy innumerable enemies. His son *Tahara* (Terah) will hold a position similar to his father’s. He will have three sons – *Abiram* (Abram), *Nahur* (Nahor), and *Harana* (Haran). *Harana* will be a king. In this way all the Teachers of the *Mlechchas* will appear.

In the distant future, Indian kings like Shaka and Bhoja will, from time to time, visit Jesus Christ and Muhammad to obtain religious knowledge from them.

Chapter 4

Jesus Christ in the Puranas

(From the *Bhavishwa Purana*, Creation, part 3, chapter 2)

After the story of *Abiram*, the story of Jesus Christ begins. Once the powerful King Shaka went up the peak of a mountain. There in the mountainous region of the land of the Huns, he met a fair skinned holy man clad in white raiment. The King asked him who he was. He said, "I am *Isa*, born of a virgin. I am one of the Prophets of the *Mlechcha* religion. I have been sent to preach the Truth." Hearing this, the King wanted to know about his ideals.

Isa said, "Truth has been destroyed. *Mlechcha* religion has lost its dignity. That is why I have come. I have achieved Messiah-ship, so that I may destroy the bandits who have ruined the *Mlechcha* religion, and that I may establish the Truth. O King! Listen to the religion I have established among the *Mlechchas*. Whether you bathe or do not bathe, you can still achieve purity by cleansing your heart with Divine meditation. It is incumbent on man to meditate on God with honesty, truthfulness and sincere devotion. That God is ever so Firm, eternally True; just as the Sun remains fixed and unchanging. I receive eternally pure and beneficial messages from God, that is why I am known as *Isa Masih* (Jesus, the Christ)."

Hearing this the King paid his obeisance to him. Then *Isa* gave the King, the good news of the coming in future, of Muhammad, the worthiest of the *Mlechchas*.

Chapter 5

Muhammad in the Bhavishwa Purana

(From the *Bhavishwa Purana*, Creation, part 3, chapter 3)

Muhammad has been described as the last Messenger of God in the *Puranas*. Muhammad appeared during the reign of King Bhoja. Seeing a world-wide decline of religion, King Bhoja went to Arabia.

There he met a *Mlechcha* Master called Muhammad, whom he found surrounded by his companions. The King washed the great Sage of the desert with water from the *Ganges* [perhaps meaning holy water]; anointed him with sandal-wood paste mixed with the five products of the cow (viz. milk, coagulated milk, butter, liquid and solid excreta); and thereby pleased Lord Shiva. In paying his obeisance he said, "O Master of the desert, destroyer of the monsters, versed in the highest knowledge, protected by the *Mlechchas*, pure and true, embodiment of conscious and joyful beneficence, my salutations to you! Accept me, one whose place is under your feet, as your slave!" – Verses 5-8.

King Bhoja had an idol with him made of stone. When Muhammad saw that, he said, "One whom you worship, eats my left-overs." Saying this, he did indeed feed the idol with his left-overs. When he heard and saw this, King Bhoja was bewildered. He then accepted the *Mlechcha* religion. – Verses 15-17.

During the night, an Angel appeared in the garb of a demon, and addressed King Bhoja, " O King! Even though your religion is the best of all religions, from now on, I will name it as a demonic religion, by the command of God. From now on, the one who has got his foreskin removed, who does not wear a *tiki*, who is bearded, and who invites loudly (i.e. gives *Adhan* to call to prayers), will be dear to me. He will eat of clean animals. He will rid all religions of their superstitions. This will be my religion." Having said this, the Angel disappeared. – Verses 23-28.

The word *Ahmad* is so exalted that it has been used in the *Rigveda* (8:6:10), in the *Atharvaveda* (20:115:1), in the *Samveda* (verse 152 and 1500) and in the *Bhavishwa Purana*, Creation, part 3, chapter 4.

In addition to that, the word *Allah* has been used in the *Rigveda* (9:67:30 and 3:30:10).

Chapter 6

Universal Religion & Conclusion

1. Belief in the Sustainer of the Universe is part of every religion. There is no religion which denies the existence of the One Supreme God.
2. To please the Supreme God is the duty of every human being. It is among the fundamental resolutions of every religion to not harm any living being, to be truthful, to be charitable, to be grateful to those who assist, to help the poor and to be religious.
3. It is necessary to subdue wickedness which is nurtured in the name of religion, and to promote the real nature of truth by uncovering the false mask of untruth.
4. You get what you worship. Therefore, if false gods are worshipped, there is no way of reaching the One True God.
5. The Supreme Soul is One. There is no one worthy of praise and glory except Him.
6. Therefore, it is necessary to meditate and glorify the Supreme Being with utmost concentration.
7. It is incumbent on everyone to be gentle, not to hurt the feelings of anyone, to behave decently and to have a clean heart.
8. The demons are all the time active to waylay from the path of truth and justice. Therefore, when facing barriers and difficulties on the path of truth, it is important not to compromise with evil.
9. One should be deeply respectful of the Supreme God. In His worship, nothing else should be in contention.

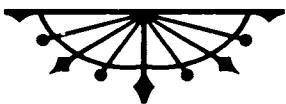
When we consider the fundamental issues in every religion, we find that there is no basic difference between the Vedic religion, Christianity and Islam. As a matter of fact, priests with vested interest have made unnecessary additions to the original religions. As a result, the true picture of these religions are distorted and even lost. Wickedness in the name of religion and all forms of religious anarchy

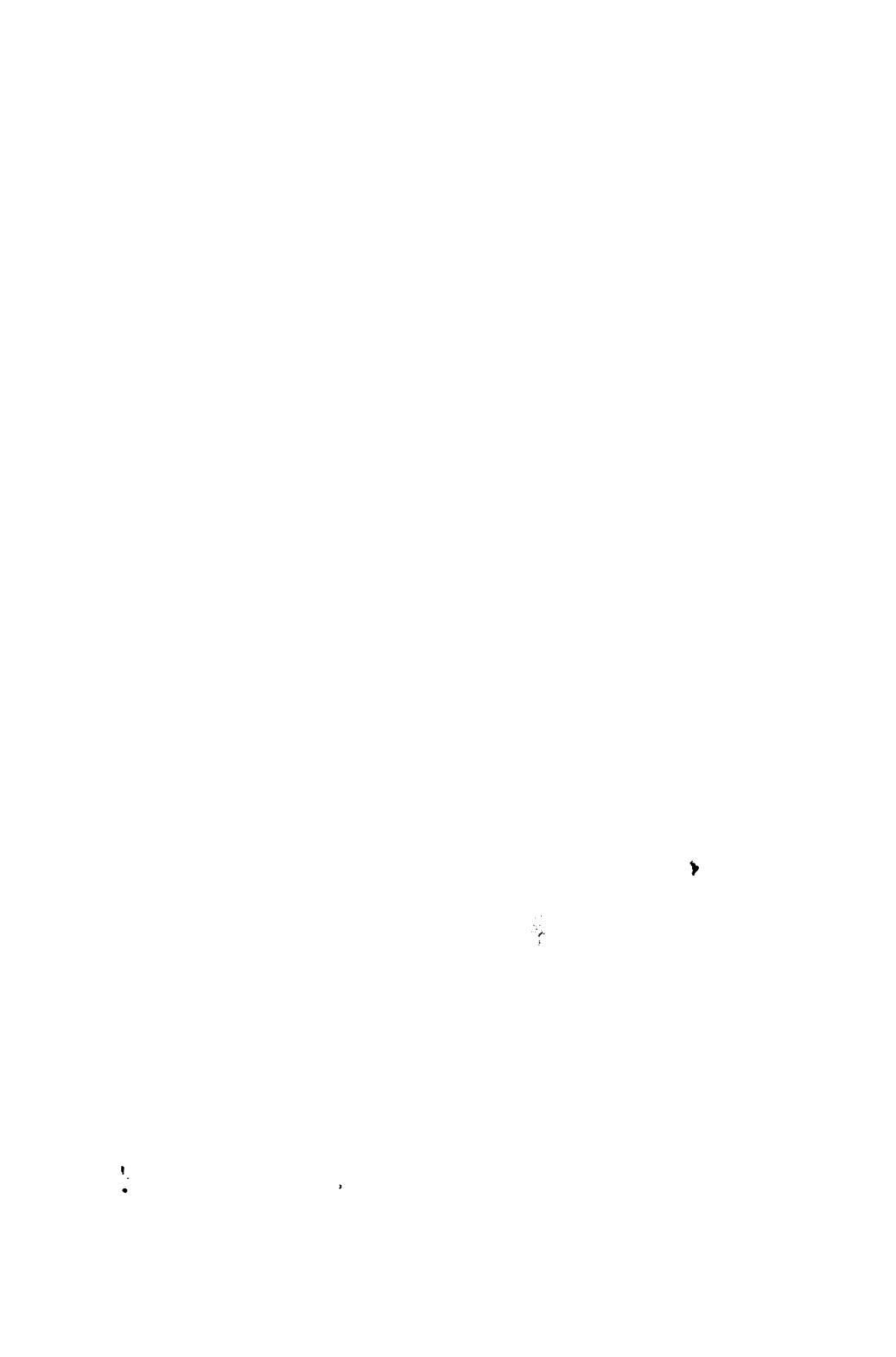
can only be stopped, when every man will understand that we are the children of the same father and the same mother viz. Adam and Hawwawati (Eve). When, according to every religion, the Supreme Being is One, the father of mankind is one, their physical form is one, their behaviour is one, and men and women are equal; then, how can the Supreme Being be pleased with us, when the children of the same parents are engaged in mutual rivalry and fights in the name of false religions? Therefore, it is wise to live together, with love and compassion for one another.



Book Four

Muhammad in the
Vedas and the Mahabharata





Chapter 1

Muhammad in the Atharvaveda

The Fourteen Mantras of Atharvaveda (20:9:31)

The famous *Kuntap Mantras* in the *Atharvaveda* contain fourteen mantras of song of praise for Muhammad. The salient points described in each mantra are given below :

Mantra One

In this mantra, two descriptions are given of the Sage who is being sung.

- A. His name is given as *Narashangsa*, which means 'the Praised'.
 - Historian Philip K. Hitti writes in his *History of the Arabs* (chapter 3, page 3), "He is Muhammad, Highly Praised."
 - Professor Ramkrishna Rao of Govt. College for Women, Mysore, Karnataka, writes in his *Muhammad, The prophet of Islam*, "In the desert of Arabia was Muhammad born. The name means 'Highly Praised'."
 - *Narashangsa* means 'the Praised'. Muhammad means 'the Praised'.
- B. The other description of the Sage in this mantra is that he is a *Kauram*, which means an emigrant – one who leaves his own country. The mantra says that 'the emigrant is visible among sixty thousand and ninety people'.
 - We find in history that during the time of Muhammad, the population of Arabia was about sixty thousand.
 - We also find that Muhammad left his birth-place Makka and went to Madina, and sixty thousand people of Arabia became hostile to him.

Therefore, both descriptions viz. *Narashangsa*, the Praised; and *Kauram*, the emigrant; are fully applicable to Muhammad.

Mantra Two

In this mantra, three identities of the Sage are given.

- A. He will be a camel rider. It is clear from this, that
 - the future *Rishi* will be an inhabitant of a desert land, because camels are only found in a desert, and
 - he will be from outside India and from a non-Hindu background, because riding a camel is forbidden for a Hindu Brahmin according to *Manu Smriti* (11:201). Even the milk and meat of camel is forbidden according to *Manu Samhita* (5:8 and 11:157).
- B. He will have more than one wife.
- C. He will go to the heavens riding a chariot.

These three identities are fully applicable to Muhammad. He was an inhabitant of the desert Arabia. All his life he rode on camels. He had more than one wife. He did go to the seventh heaven riding a heavenly steed called *Buraq*. He did travel through Paradise, which is known as *Mi'raj*. While describing this event in his *History of the Arabs* (chapter 8, page 114), historian Hitti says, "Within this pre-Hejirah period there also falls the dramatic 'Isra', that nocturnal journey in which the Prophet is said to have been instantly transported from al-Kakah to Jerusalem preliminary to his ascent (Miraj) to the seventh heaven."

Mantra Three

In this mantra, another name of the Sage and some gifts given to him, are mentioned.

- A. The other name mentioned here is *Mamaha*. Now, this is not a Sanskrit word, it is a foreign word. It is actually the Sanskrit form of the Arabic word Muhammad.
 - The Sage *Mamaha* is mentioned in the *Rigveda* (5:27:1) as well.

- B. The said *Rishi* will be given one hundred gold coins, ten garlands, three hundred horses and ten thousand cows.
- Gold coins, garlands, horses and cows – these descriptions should not be taken strictly in their material sense. Material achievements do not represent the greatness of a *Rishi*. They do indeed reflect worldliness and corruption. As a matter of fact, these descriptions have been used in the figurative sense. Among his disciples, there will be about a hundred, who will achieve high marks in terms of religious understanding and spiritual perfection. These disciples will be like gold coins. There will be ten disciples, who will be so close to the Sage that they will be like his garlands. There will be three hundred of them who will fight for his religion. They will be like three hundred spirited and energetic horses. Similarly, there will be ten thousand of his followers who will represent the success of his mission, and thus symbolise the nature of a cow in terms of true service to mankind.
 - One hundred of the followers of Muhammad were those who had left their homes and dedicated themselves to the service of Allah. They are known as *Ashabus Suffa* in history.
 - Ten of his followers had achieved such perfection in their religious practices that while they were still alive, they were given the good news of entry into Paradise. They are known as the '*Ashara Mubashshara* (the ten who got the good news).
 - At some stage in his life, Muhammad emigrated from Makka and went over to Madina. But his Makkans enemies, sent a one thousand strong army to attack him, three hundred miles away in Madina. Muhammad faced them with only three hundred of his disciples, who intercepted them like chargers, fought them with great bravery and valour and succeeded in routing them. Seventy enemies were killed and another seventy were taken prisoners. That is why these three hundred are regarded as chargers (horses) from religious point of view. They are known as the '*Companions of Badr*', from the name of the place where the battle took place.

- In the tenth year of the Hijrah, Muhammad went to Makka with ten thousand of his followers. After a token resistance, the Makkans capitulated and surrendered unconditionally. Muhammad too, forgave them unconditionally. His ten thousand disciples and soldiers were equally magnanimous to the vanquished. That is why they have been described as cows – symbol of beneficence. In history, this event is known as 'the Victory of Makka'.

Needless to say that the hints given in the mantra tally so vividly with Muhammad alone.

Mantra Four

This mantra says, "O Reva, preach the truth."

The Hindu commentators of the *Vedas* have described *Reva* as 'one who glorifies'. Therefore, the *Rishi* who will receive the divine command to preach 'the truth' will be the 'one who glorifies'.

Professor Hitti says that Muhammad had two names : Muhammad and Ahmad. "The form which his name takes in the Koran is Muhammad and once Ahmad." – *History of the Arabs* (chapter 8, page 3).

Ahmad means 'one who praises'. *Reva* is its Sanskrit synonym.

The Qur'an asks Muhammad to preach whatever is revealed to him from his Lord.

Mantra Five

In this mantra a description of the march for the 'Victory of Makka' is given. The followers, of the 'one who praises', are marching ahead with praise of the Lord on their lips; while back home, their children are waiting anxiously for their return.

Mantra Six

In this mantra again, the *Rishi Reva* is being asked to arm himself with *Wisdom* and *Hymns of Praise*, then like an unfailing archer,

deliver that *Wisdom* into the hearts of men.

The Qur'an, that was revealed to Muhammad, has also been called *Hakeem*, which means 'the Book of Wisdom'.

Astonishingly, the very first *Sura* (chapter) of the Qur'an does begin with the praise of God, when it says, "All praise to Allah, the Creator of the entire Universe, Who is Infinitely Merciful and Incomparably Beneficent." – *Sura Fateha* (The Opening).

Mantra Seven

In this mantra, two more characteristics of the Sage are given. One, he will assume the power of a king and establish peace among the people. Two, his message will be for the entire mankind, and not for any particular land or people. His message will contain Universal Divine Principles, which can be used to manage the affairs of the entire world with justice and peace.

- A. Muhammad certainly was the only Sage who wielded the power of a king and succeeded in bringing to an end 'the time of ignorance and barbarism', as mentioned by Professor Hitti in his *History of the Arabs* (chapter 7). He established peace and equality in Arabia and the whole world. The religion he established is called Islam, which means 'Peace'.
- B. Again, it was only Muhammad who can rightfully claim to be the Teacher of mankind; and his Qur'an which does contain Universal Principles; fit the description. No wonder, the Qur'an uses the epithet of *Rahmatul Lil-'Alameen* (Mercy for all the Worlds) for Muhammad, and *Dhikrul Lil-'Alameen* (Message for all the Worlds) for the Qur'an itself. The truth of this has definitely been established in the touchstone of history. Its glory will keep shining for ever.

Mantra Eight & Nine

Here again, the Sage has been addressed as a king. There will be so much peace in his kingdom, that even a chaste housewife will be able to go out at any time during the day or night to buy her groceries.

In the history of mankind, this had indeed been possible only

during the time of Muhammad. It is unthinkable in the so-called modern age of today. It has been seen in recent times, that the Western women have found it necessary to carry protective arms with them, when going out. They are taking lessons on the use of weapons. Whereas, strange though it may seem, it is true nonetheless, that even today, when the *Adhan* is called, the people of Makka rush to the Mosque for prayer, leaving their homes and shops open and unattended.

Mantra Ten

In this mantra, and also in the seventh and the ninth, the Sage has been called a *Parikshit*, which generally means 'one who gives protection'. Pundit Khem Charan Das Trivedi gives the meaning of this word as 'a king endowed with every kind of wealth'. His book can be found in the Calcutta National Library. [Call. No. 180 jb. 92. 119 (5).]

Peace and Prosperity in the kingdom of the Sage has been mentioned in this mantra.

Mantra Eleven

In this mantra, like in the fourth mantra, the Sage has been called as 'the one who praises'. He has been asked to praise God and preach his Commands.

We have mentioned earlier that the other name of Muhammad is Ahmad, which means 'one who praises'; and the Qur'an is the Song of Praise dedicated to God.

Mantra Twelve & Thirteen

It is said in these mantras that during the reign of the Sage, the living conditions of human beings and also of animals will improve enormously.

The Muslim community, under the guidance and leadership of Muhammad, did achieve a very high standard of progress and prosperity in the world, and that remains the brightest chapter in human history. This has already been accepted by all nations, regardless of race and religion.

Mantra Fourteen

In this mantra, the Sage has been addressed as a brave warrior. He is requested to accept our praise for him, which will supposedly cleanse us of our sins.

As a warrior Sage, we do not find anyone but Muhammad. Historians like Professor Hitti write, "The Koran with the one hand and the Sword with the other." – *History of the Arabs* (chapter 11, page 143).

The *Kuntap Mantra* ends by saying, "Praising him washes away sins and also protects one from sins."

The Male Child Sacrifice

- *Atharvaveda* (10:1:2, mantras 26-33) :

In the ancient times, Brahma had two sons : Atharva and Angira. Upon receiving divine command, he prepared to sacrifice the eldest son Atharva. In the scriptures, this is known as 'the Male Child Sacrifice'. This is celebrated up until today, in which an animal is sacrificed instead of a human being. The above verses are recited at the time of slaughtering the animal. These verses contain the following :

- 26: Atharva put his head and heart together. Religious zeal radiating from his forehead.
- 27: The head of Atharva, the abode of the Lord. Protected from all sides by soul, mind and spirit.
- 28: It stands not a great height, nor its walls equal in measure. But the Lord is Visible all around it. One who knows about the House of the Lord, knows it. Because the Lord is remembered there.
- 29: Saturated with Spiritual Bliss is this House of the Lord. One who has experienced this, is endowed with insight, life and children, by Brahma.
- 30: One who knows this Holy House, his spiritual power and insight intact, never leaves the House; for reasons that the Lord is remembered there.
- 31: Surrounded by eight circles is this Holy Place of the angels,

and nine gates. House of Security, it is the precious eternal life, covered with Divine Light.

- 32: Precious Holy Spirit is there, established. Three pillars and three wooden girders hold it up. But, it is the center-point of the Soul of Brahma.
- 33: Brahma lives there. Bright with heavenly Glow, soaked in heavenly Blessing, is this Place. To man it offers precious Immortality, and that is a Security indeed!

According to the Qur'an, the great Sage Ibrahim had two sons: Ismail and Ishaque. He too received Divine command, and was ready to sacrifice his eldest son Ismail. At the point of slaughter, the Lord gave him a lamb from Paradise, which was then sacrificed in place of Ismail. The Muslims do celebrate this event every year, even today.

The Sage Ibrahim built a house of worship. As per the description given in the Vedas, its height is not much, its walls are not equal. It stands on three pillars. It had three wooden girders. Nine gates and eight circular paths around it still exist. In the Qur'an, it is called the House of Allah and the House of Security. Muslims, who have the means to do so, perform pilgrimage to this House of the Lord, situated at Makka. Thus, we find an amazing similarity between the Vedas and the Qur'an.

Muhammad is the descendant of that Ismail i.e. the Sage Atharva.

Historical Events

- Atharvaveda (7:6:1, mantras 4,6,7,9 and 10)

- 4: O Homes! Be filled with riches through granted prayers. Be satiated with blissful gifts through our friendship. Let there remain in you, not one hungry, nor thirsty. O House! We have come from foreign lands. Do not be afraid of us.
- 6: O Homes! Be filled with dear and true conversations. Be pleasant with laughter and good fortune and nourishment. Let there be no hunger in the house. O House! We will return overseas, fear us not.
- 7: O Homes! Live in happiness, in this province. Bring up your

- children. I will come again with riches beneficial. Prosper, with the wealth that I will bring from many lands.
- 9: O *Agni* (Fire)! We will follow the commands until our bodies are consumed. We will seek to worship you in such intense meditation. We will listen to the *Vedas*, read with such meditation, and earn long life and pure intelligence.
- 10: Protector of the truth, intense in power, well-wisher of the inmates, this priest *Agni* wins over its subjects. Situated at the navel of the earth, in the northern elevation, let *Agni* become fiercely bright, and trample under his feet, all the enemies who want to oppose.
- A. When a man returns from abroad, it is natural that the entire household, relatives and neighbours are filled with happiness. But in verses 4 and 6 above, we see something unusual. The people of the house, and for that matter the people of the land, are in fear of those who have returned. And that is why, those who have returned, are trying to reassure the people of the house. The cause of this fear, lies in the reasons, for which those who have now returned, had to leave their homes in the first place. If their going abroad, was a normal and natural affair, then there was no reason for this fear. It indicates, that the people of the house, and of the town, must have forced them into exile, and unjustly too. Today, they have returned home as victors. Therefore, those who drove them out, are apprehensive of reprisals. Knowing that well, the victors are giving assurances of peace. In verse 9 therefore, we see that the people of the house are eagerly pledging to follow the ordinances, and declaring their fealty to the leader with a commitment to all-consuming meditation. In other words, they are accepting their defeat, and subjecting themselves to their conqueror.
- Let us compare this with history. When Muhammad started to preach his doctrine of One God, his fellow-men were up in arms against him. They tyrannised him and his followers, using inhuman methods, causing them untold miseries. At one stage they were driven out of their homes and were kept in confinement for three years, in a valley outside Makka. Eventually, when their oppression

was absolutely unbearable, Muhammad and his followers migrated to Madina, three hundred miles north. The Makkans did not leave them at peace even there. Every year they attacked Madina with large numbers of soldiers at their behest, but each time they came back unsuccessful and defeated. At last, Muhammad moved towards Makka with a contingent of ten thousand followers, and silenced the enemy. For the Makkans, it was a time of great fear and anxiety. They saw great danger for their lives. But Muhammad addressed his fellow-men saying, they had nothing to fear, they were forgiven and thus they were free. As a result of this unprecedented generosity and magnanimity, the Makkans accepted Islam and declared their fidelity to Muhammad.

- B. Another thing to note here is that those who have returned, are saying to their relatives, as in verse 7 above, "O Homes! Live in happiness, in this province. Bring up your children. I will come again with riches beneficial. Prosper, with the wealth that I will bring from many lands." It seems to suggest that the speaker will go abroad again, and has plans to return a second time.
 - After the victory of Makka, Muhammad and his followers did go back to Madina. He came back after two years and performed pilgrimage. That is why he says in the mantra that he will be back again.
- C. Makka is situated at a latitude, which is like the navel of the earth, and Madina is in a northern elevation from there. Sri Harimohan Bandhopaddhay in his translation of *Allopanishad* (page 19) has said, "In the north of this Ka'ba is situated the pivot, upon which stands the World of Brahma." Mantra 10 above alludes to that when it says, "Protector of the truth, intense in power, well-wisher of the inmates, this priest *Agni* wins over its subjects. Situated at the navel of the earth, in the northern elevation, let *Agni* become fiercely bright, and trample under his feet, all the enemies who want to oppose." How beautifully the actual historical events have been described in these mantras. Is there any other event in the history of mankind, which tallies with these mantras, even by a word? On the other hand, it is amazing to see that the events

of Muhammed are in complete accord with the text of the mantras.

Chapter 2

Muhammad in the Samveda

Narashangsa = ‘The Praised’ = Muhammad

It says in the *Samveda*, “In this altar of sacrifice, we beseech your presence, O Narashangsa, the Honey-tongued, Sweet spoken, Master of Sacrifice.” – *Uttararchik, mantra 1349*.

See “Book One – Narashangsa and the Antim Rishi”, for a detailed discussion on the subject of Narashangsa.

The Praiseworthy and the Praised

In the *Samveda* (*Indra*, mantra 247) it is said, “O Powerful *Indra*! Without further delay, elevate the Sage, who is resplendent with beauty and busy in Your Praise, to the station of ‘the Praised’. No one can give us happiness except You. Praise and Glory be to You.”

Two things are mentioned here : 1. There is a Sage who is busy in praising *Indra*, and 2. He is praised by *Indra* Himself.

Christian historian Professor Hitti says in his *History of the Arabs* (chapter 8, page 3), “The form which his name takes in the Koran is Muhammad and once Ahmad... Muhammad (highly praised).” In the above mantra, both names have been mentioned.

Ahamiddhi = Ahmad

“Ahamiddhi (Ahmad) has received from his Father (i.e. his Lord) the very essence of intelligence. I have received light from him (Ahmad), who is like the Sun.”

The importance of this verse can be ascertained by the fact that it has been mentioned in four places in the *Vedas*. Namely, in *Samveda* (section on *Indra*, chapter 3, mantra 152), in *Samveda* (*Uttararchik*,

mantra 1500), in *Rigveda* (8:6:10), and in *Atharvaveda* (20:9:19, mantra 1). However, it is to be regretted that the verse has been translated differently by different scholars, mainly because they did not have the correct understanding of the word *Ahamiddhi*.

In his translation of the *Samveda*, Sri Ramesh Dutta writes, "I have received favour from my Father *Indra* in truth, I have become resplendent like the Sun."

In his translation of the *Rigveda*, Sri Paritosh Thakur translates, "It is I, who, by virtue of my sacrifices, have received the favours of Truth and Provisions. I am manifest like the Sun."

In his translation of the *Atharvaveda*, Sri Bijan Bihari Goswami has refrained from translating the verse.

Upon analysis, it becomes clear that there are differences between the translations of Sri Ramesh Dutta and Sri Paritosh Thakur. The other person has avoided its translation. This provides us with ample evidence that the correct meaning of the said verse has not been identified.

Secondly, the speaker in the said mantra is *Kamba*. There were one hundred and one other *Rishis* besides *Kamba*. It cannot be proved that all these *Rishis* were deprived of the favours of *Indra*, *Kamba* being the only exception!

Thirdly, the Lord God in this mantra is *Indra*. To say that *Kamba* was the only son of *Indra*, or, to say that he was the only son, who received the favours of Father *Indra*, has no historical basis.

Fourthly, in the *Rigveda* (1:18:9), *Rishi Medhatithi*, son of *Kamba*, says, "I have seen the mighty and famous Narashangsa who is as brilliant as the sky." In the Bright *Yajurveda* (28:42), it is said, "In great rhythm Narashangsa assumed the looks, the senses, and the span of life of *Indra*." In the *Samveda* (*Indra*, mantra 247) described earlier, Narashangsa has been shown as a *Rishi*, who was praised by *Indra*. Therefore the claim that only *Rishi Kamba* (*Indra*'s son) had received the favours of *Indra* is illogical.

Fifthly, it is said that the word *Ahamiddhi* is a combination of Sanskrit '*Ahang*' + 'it' + 'he', where '*Ahang*' means 'I' and the rest of the combination adds an emphasis on 'I', like 'surely it was I'. But, to get the meaning of 'surely it was I', there is no need to add 'it' + 'he' to '*Ahang*'.

In reality, *Ahamiddhi* is a non-Sanskrit proper noun, and as such the meaning of the verse is what I have given at the beginning

of this section.

Ahmad received a Divine Scripture, which is saturated with the very essence (nectar) of knowledge. In the *Samveda*, just prior to this verse (i.e. verse 1500), it is said, "O Agni! Take the gift of this newest form of Praise – written in the *Vedic* metre of versification – and preach it among the Angels (the good souls)." – Verse 1497.

The expression 'newest form of Praise' is significant here. It means, in the age of truth, the true religion will be written in the 'rhythm of pure monotheism', and not in the rhythm of the earlier Scriptures. This is why the new Scripture is termed as the 'pure essence or the nectar', later in verse 1500.

Muhammad has taught the worship of the Formless God in the *Vedic* rhythm i.e. unaided by anything material; and has taught the Divine Scripture, the Wise Qur'an, written in the 'rhythm of pure monotheism'. Just as the world receives physical light from the Sun, so has mankind received the light of guidance from Muhammad.

He who did not drink from his Mother's milk

"The habits of this child Agni, this young one, is very strange. He does not go to his mother for milk. His mother does not feed him milk, and yet, as soon as he is born, he takes up the noble assignment of Prophethood." – *Samveda* (*Agni*, mantra 64).

Here, *Agni* indicates a *Rishi*, who is full of brightness, fierce like *Agni* (Fire), and has the strength to overpower the anti-religious demons and monsters. He is not a demigod nor an Angel; he is a Messenger of God, a human being. *Rishis* who receive mantras are the Messengers of God. The *Rishi* mentioned in the above mantra has a very special characteristic. He does not drink milk from his Mother. He is fed with the milk of someone else.

Sri Shishir Das has written in his *The Dearest Prophet* (page 68-69), "In those days, to bring up their children, the aristocratic city-dwellers would send their children to the Bedouin families, living in the desert. The idea was to raise them up, in the open environment of the desert, by keeping them away from the polluted conditions of the city life, to instil in them the true Arab qualities, and to teach them the pure form of the Arabic language. Traditionally, the village women (wet-nurses) used to come to the city twice a year, looking

for children they would adopt for suckling. This was a source of earning for them. Now, Muhammad was an orphan, and therefore none of the wet-nurses were interested in him. On the other hand, no mother was willing to give her child to Lady Halima, because she did not seem to have enough milk. Lady Halima has said, 'I thought it would be better to take this orphan child, instead of going back home empty-handed. My husband also agreed with me. So it was settled. We took Muhammad home with us. As soon as I sat down to suckle him, I saw the inrush of blessing, welfare and prosperity. There was a surge of milk in my breast'."

The identity and the country of origin of the *Rishi*, mentioned in the above mantra, becomes immediately obvious. Arabia is the only country in the whole world, where suckling children are reared up by wet-nurses, instead of their own mothers. From the ancient times up to now, among all the *Rishi* Messengers who have come to the world, it was only Muhammad of Arabia, who was suckled by a wet-nurse, and not by his mother. Therefore, the above mantra is pointing exclusively to Muhammad of Arabia.

Chapter 3

Muhammad in the Yajurveda

Narashangsa = The Praised Man = Muhammad

“We offer our praises to Narashangsa, who, with offering and toast, is full of praise for the Angels, whose actions are pleasing, who are free from all sins and are wise.” – *Bright Yajurveda* (29:27).

In the next verse, although the word ‘Narashangsa’ has not been used, its other synonyms have been used. So, it goes, “*O Agni!* You can summon the Angels, you are *worthy of adoration* and *adulation*. Come to us, you are as lovable as the Angels. *O Adorable!* Master of the best offerings, summon the Angels and make your offerings to them. – *Bright Yajurveda* (29:28).

The *Agni* (Fire) mentioned in the *Vedas* is not the physical fire. The word is used here in the figurative sense. Sri Bijan Bihari Goswami explains, “That which pushes forward, is *Agni*.”

In the introduction to the *Samveda*, Sri Paritosh Thakur says, “The root word is *Agi*, meaning ‘to move forward’. He whose expansion is in the forward direction is *Agni*.” Again, in giving the meaning of *Agni*-s (plural) in verse 1279 of the *Samveda*, he has used the word ‘rays’, which has the same ‘forward movement’, space permitting.

Sadly however, people in the later ages, corrupted the meaning of these words and started to worship material things, instead of the Formless Brahma. It was at that stage, that the spiritual and conceptual ideas of the *Vedas* were given material description, and translated into Sanskrit.

The aforesaid Narashangsa, the *Rishi* who is worthy of praise and adoration, will carry mankind forward into the highest pinnacle of spiritual journey. Rays of his brightness will remove all obstacles

in the journey. That is why he is called *Agni*.

It is said in the *Dark Yajurveda* (1:7:4), that Narashangsa will be taken to the heavens on a horse which belongs to the Angels.

In the *Bhagavat Purana* (12:2:19), it is said, "The leader of the world will ride a swift horse given to him by the Angels."

It is said in the *Kalki Purana* (last chapter, verse 1) that the mount of *Kalki Avatar* will be a white horse, that goes as fast as the wind.

We have found in history that Muhammad went to seven heavens riding a steed called *Buraq*. The root meaning of *Buraq* is 'electricity'. Therefore, *Buraq* is a horse that has the speed of electricity or lightning.

Further mention of Narashangsa are found in the *Dark Yajurveda* (1:6:4) and in the *Bright Yajurveda* (3:53, 20:37, 20:57, 21:31, 21:55, 27:13, 28:2, 28:19 and 28:42).

Heavenly King

Bright Yajurveda (3:35) : The translator of the *Yajurveda*, Sri Bijan Bhari Goswami has said about this verse, "Many scholars of the East and the West, have given many different interpretations of this verse. I wish to quote here the interpretation of the Western scholar Colebrooke, 'Let us meditate on the adorable sight of the divine ruler *Savitra*, may it guide our intellects'."

In *Bright Yajurveda* (4:25), more qualities of this *Savitra Dev* has been given, "Worthy of adoration is the famous *Savitra Dev*, whose appeal is universal. He is wise, the embodiment of truth, blessed with precious qualities, everyone's object of adoration, worthy of meditation and charismatic. His light brightens up the plans of the higher realm, in order to guide the affairs of this world. Open-handed in giving away golden wisdom, his manners most attractive, *Savitra Dev* is in the imagination of everyone, yet, he defies imagination. O *Dev*! Let us adore you on behalf of humanity! Let the whole world seat you in their hearts! Let the whole world be enlivened by your presence!"

A couple of points are noteworthy here :

- Universal in appeal* : It is prayed that everyone seat him in his heart, and that he bring new life to the whole world. It means that he will not limit himself to the Aryans alone, like the Aryan

Prophets did before him. He will come for both the Aryans and the non-Aryans, for the entire mankind as such.

- B. *Open-handed in giving wisdom* : Reading of the *Vedas*, and listening to them is restricted to the Brahmins alone. No one else has any right to these scriptures. Many other scriptures around the world had such restrictions at some time or the other. But *Savitra Dev* will give the divine knowledge to everyone without any restrictions of race, country or social status.

We have seen that

1. Muhammad had the powers of a King. As such he established the Kingdom of God on earth.
2. He was the Messenger for the entire mankind. This is clearly mentioned in the Qur'an.
3. He invited the entire mankind, regardless of race, country and social status, to implement Islam in their lives, and gave the right to everyone to read the divine book, the Holy Qur'an.

Therefore, all the qualities mentioned in the above mantra are present in Muhammad. We do not see these qualities in any other Sage.

Shaven-Head Rudra

In the 16th chapter of the *Bright Yajurveda*, a certain Sage *Rudra* is mentioned, to whom obeisance is paid more than one hundred times. His manifold qualities are mentioned in many ways, and with each mention, he is offered a salutation. Some of these qualities are of a general nature, while others are special. We will look into these special qualities, so that we can identify the person, to whom these qualities are applicable.

Verse 1

"O Emancipator from misery! O Wise *Rudra*! I salute your rage! I salute your arrow and your powerful arms!"

- *Rudra* means 'Furious'. In this verse he is shown as a kind person who delivers from pain and misery. He is at the same

time wise and powerful, indicating that he can restore justice with strength, and therefore is very stern with the enemies of religion.

- We find in history that Muhammad was the only Sage who remained unflinching in the face of his enemies, fought them in many battles, and at the same time was very kind to the oppressed.

Verse 2

"O Rudra! Your personality is gracious, placid and sacred! O Girish! Look at us with your most pleasing personality!"

- Some Sages meditated in the forest, some on the mountains, and received beatitude. Girish indicates those who received beatitude on the mountain.
- We see that Muhammad used to meditate on a hill called Hira. The Christian historian, Professor Hitti in acknowledging this, says in his *History of the Arabs* (chapter 8, page 112), "He was then often noticed secluding himself and engaging in meditation within a little cave (*ghar*) on a hill outside of Makkah called Hira...Muhammad heard in *ghar* Hira a voice commanding 'Recite thou in the name of thy Lord who created', etc. This was his first revelation."

Verse 8

"Those who are his servants, I salute them as well!"

- He will have servants, means he will have disciples. This proves that the said Rudra is not one among the beings of the higher realm, but one among human beings on this earth. Celestial beings have worshippers, not servants. Servants live in the company of their masters and assist in his work. That is not possible in the higher realm.
- We have found in history that Muhammad had more than one hundred thousand disciples, who assisted him in his work. Such a thing has not happened to any other Sage in his own lifetime.

Verse 29

"I salute the matted-haired *Rudra*, the shaven-headed *Rudra*! Thousand-eyed, armed with many arrows, the *Rudra* I salute, sleeps in the mountains, has the knowledge of the sacred! I salute the *Rudra*, who carries arrows and showers them to their targets!"

- Now, Gautama Buddha, although was a shaven-headed Sage, did not carry bows and arrows, and did not receive beatitude on a mountain.
- On the other hand, Muhammad had long hair which Muslim saints love to emulate as their ideal. At other occasions he would shave his hair, and that too is a tradition among his disciples. Even today, Muslims in India are more readily known by this epithet viz. *Shaven*. This is not the tradition among the Aryan *Rishis*. Every word of the mantra applies to Muhammad. Long haired, shaven-headed, carrier of bow and arrow, sleeper on the mountain and meditator on the mountain.

Verse 36

"I salute the resolute and fearless judge *Rudra*! I salute *Rudra* donned with quiver and arrows! I salute *Rudra*, equipped as a warrior, with his sharp arrows!"

- No one has seen a Sage of this description, other than Muhammad. He was an administrator, a king, a judge and a commander in the battle field in full uniform. Whose identity are these, if not Muhammad's!

Verse 42

"Salute to *Rudra*, lives a domestic life, then remains free! Salute to *Rudra*, the vessel to cross the sea of sins! Salute to *Rudra*, busy in society, then a devoted pilgrim! Salute to *Rudra*, hides in the bush, then rides the waves!"

- Here again, some strange characteristics of *Rudra*, the Sage of the future, are eulogised. It is quite usual for Sages to live an ascetic life, but the one exception is *Rudra*. He has got all the qualities of an ascetic, and yet is fully involved in life. Again,

we do not find any one to match this description, except Muhammad.

Presently, his servants i.e. his disciples are described as *Rudras*.

Verse 22

"O *Rudra*! Picture of an archer, salute to you! Salute to the *Rudras*, who join the bow-string to the bow! Salute to the *Rudras*, who pull the strings and shoot the arrows!"

Verse 23

"Salute to the *Rudras*, who shoot arrows at the enemy and chase them away! Salute to the *Rudras*, who remain conscious, awake or asleep! Salute to the *Rudras*, who remain present, present or absent! Salute to the *Rudras*, in movement or at rest!"

Verse 24

"Salute to the *Rudras*, who assemble and lead the assembly! Salute to the *Rudras*, the horse-like and the horse-riders! Salute to the *Rudras*, who, like a divine army, strike with sacred verses and many such means! Salute to the mothers accompanying them, and the ladies with ability to strike!"

Verse 26

"Salute to the *Rudras*, soldiers and commanders, on the chariots or on foot! Salute to the charioteers and the coachmen! Salute to the great and the small!"

The above verses are dedicated to those human *Rudras*, who like *Rudra*, their Master, will be archers, will attack the enemy with weapons, which strike at them in different ways. They will be quite unlike the mercenaries who fight for a king who is greedy of territory. They will be soldiers fighting against the Devil, for the sake of religion. That is why the epithet of 'divine army' is used for them.

Just as Muhammad was an archer *Rishi*, his disciples were also archers and fighters who engaged themselves in battles. They

defeated their enemies in many battles by employing many tactics, and established religion. No Prophet or Messenger or *Rishi* or *Avatar* in the whole world, has established religion by going to battles. *Rudra* in the *Yajurveda*, and *Kalki Avatar* in the *Kalki Purana*, is the only one, who has been prophesied to destroy the Devil and establish religion, by means of battles. We do not see anyone other than Muhammad, in the entire history of mankind, who comes under this category. That is why the Christians say about Muhammad, with a touch of malice, 'the Koran with the one hand and the Sword with the other'. – *Hitti, History of the Arabs*, chapter 9, page 143. The truth of the matter is, that he was sent by Brahma, to establish the religion of Brahma, in the whole world. Therefore, let his enemies and the malicious people say anything they like, he will definitely fulfil his task, and that is exactly what he has done.

In verse 24 above, a special and amazing sign is added, that the mothers and other ladies will participate in these religious wars.

'Great and small' in verse 26 may mean 'highly placed and lowly placed people', or it may mean 'grown up men and young boys'.

When the tyranny and persecution of the Makkans was not bearable any more, Muhammad left his home town and went to Madina three hundred miles north. Even then, the very next year, the Makkans attacked them in Madina with an army of one thousand. Muhammad faced them with three hundred and thirteen of his disciples, in the plains of Badr. In that battle, dignified people like Muhammad himself, Abu Bakr and 'Umar had to join with the common Muslims. Again, because the number of fighters was so small, young boys had to take up arms alongside the elderly. This is what is indicated in verse 26.

In this battle, rain came down as an extra help from God for the Muslims. The opposition found it difficult to control the sizeable army in the rain. It was however easier for the small band of Muslims to swiftly overrun the enemy. This is exactly what verse 64 indicates. It says, "Salute to the *Rudras* in the heavens, whose main source of power is rain!" What an amazing concordance!

After this defeat, the Makkans became furious. A year later, they came back with a large contingent of three thousand soldiers. There was a fierce fight by the side of a mountain called Uhud. Muslims could muster only seven hundred men. Many Muslim

ladies from Madina joined the battle. This is the prophecy in verse 24 above.

Although the Muslims did suffer some losses in the battle of Uhud, that was not the end of the argument. Therefore, the Makkans gathered a huge army of ten thousand to settle the matter once and for all. At that time the Muslims were only one thousand. They decided to dig a trench around Madina to protect themselves from the attack. In the meantime, help came from the heavens in the form of a storm and lashing winds, which uprooted the tents of the enemy and sent them into disarray. Pointing to this, verse 65 says, "Salute to the *Rudras* in the outer Space, whose main source of power is high wind!" Muhammad and his Muslim troops were the *Rudras* on the earth. In showing respect to them, verse 66 says "Salute to the *Rudras*, who are on the earth, whose main source of power is food. Salute to them, with hands cupped together, facing east, and south, and west, and north and above!"

With these words, and with more than one hundred salutations, the 16th chapter of the *Bright Yajurveda* comes to an end. Surprising indeed is the fact that nowhere in the four *Vedas*, has so much respect been shown to *anyone*, considering the number of salutations that have been showered upon *Rudra* and the *Rudras* in this single chapter. That the *Rudras* on the earth are human beings is indicated by the expression 'whose main source of power is food'.

The Emperor who brought Enlightenment to Mankind

Verses 36 and 37 from chapter 18 of the *Bright Yajurveda* are as follows:

Verse 36

O *Agni*! Establish devotion in the world; in that which perishes; in the heavens; in the space all around; establish devotion! Establish devotion for Me, in all directions!

Verse 37

I set you up in the rays of the Sun, in the light of the Moon, in the music of *Gandharva*, in the speech of *Sarasvati*, in the control of my subjects in the Kingdom of *Agni*!

Agni here is not the physical 'fire'. It is used in the figurative sense to denote quality. It is said in the *Rigveda* (1:128:1) that fire is produced in man. In the introduction to the *Samveda*, Sri Paritosh Thakur says, "The root word is *Agi*, meaning 'to move forward'. He whose expansion is in the forward direction is *Agni*." Again, in giving the meaning of *Agni*-s (plural) in verse 1279 of the *Samveda*, he has used the word 'rays', which has the same 'forward movement', space permitting. The material things that have been mentioned in the *Vedas*, are actually meant to denote quality. But it is unfortunate that these ideas have been perverted, and man has started to bow his head to material things. In worshipping the Creator of the Universe, man shouldn't have bowed his head to things, which are (even) inferior to himself.

In the ancient times, the Brahmins had such a stranglehold on the scriptures, that no one else had a right to read or to hear the words of the *Vedas*. That is why they filled the *Vedas* with figurative words like fire, air, *Indra*, *Varuna*, horse, cow etc. so that any non-Brahmin would not be able to understand the true meaning, even if he listened to the reading of the *Vedas* secretly. If these words, taken from Nature and used in the *Vedas*, have to be understood for what they are in the material sense, it will be difficult to accept the *Vedas* as divine scriptures.

If the material sense of the word *Agni* were to be taken, then it wouldn't be established upon the earth, the perishables, the heavens, the outer space and all around human beings (verse 36 above). Actually, it is pointing to a supreme *Rishi* who like fire, is greater than any other *Rishi* in power, in brightness and in destroying the rebellious in the battlefield. So, in verse 38, it continues, "In the form of *Agni* – who accepts the truth, but is enraged by the untruth, whose station is truth, who is a Brahmin and a Kshatriya – save us!"

To call someone as a Brahmin and a Kshatriya at the same time is quite significant. According to the Laws of Manu, within the Hindu religion, the duties of a Brahmin is to learn and teach the contents of the scriptures. The Kshatriyas are supposed to be the rulers of the country. The Brahmin has no right to do the job of a Kshatriya, and the Kshatriya has no right to do the job of a Brahmin. But it is being asserted about the *Rishi* in the above verse, that he will establish devotion i.e. religion, and also control the subjects as a king or a ruler. Seven times in this chapter, he has been addressed as a Brahmin

and a Kshatriya. In verse 37 above, there is an express mention of 'the Kingdom of *Agni*'.

Judging from this standpoint, it was only Muhammad, who like a Brahmin, taught and established the precepts of the scriptures; and like a Kshatriya established and ruled the Kingdom of God on earth. Further on in the chapter, viz. verse 48, it has something more amazing to offer. It says, "O *Agni!* Enlighten our Brahmins, enlighten our Kshatriyas, enlighten our Vaishyas, enlighten our Shudras, and give me total enlightenment!" This is yet another sign, by which to determine who the Sage is, in these verses.

The great Sage Manu, has given the laws pertaining to the Shudras, in the *Manu Samhita* (Creation, 1:31), "The name of Shudra will mean 'one who reflects destitution'." In Creation, 4:81, he says, "the Brahmin who gives religious instructions to a Shudra, he and the Shudra will be thrown into a hell called *Asankrita*." Further, in Creation, 4:80, he says, "even on commonplace matters, it is forbidden to give advice to a Shudra."

While discussing Creation, 2:127, Dr. Murarimohan Sen Shastri, the Bengali translator of *Manu Samhita*, has written, "Never ask a Shudra questions like, 'How are you, son? Is everything all right?', even inadvertently!"

In the light of this, it is absolutely unimaginable, to pray to the Sage in the aforesaid verse 48, for the enlightenment of the Shudras; or to offer the spiritual blessings that he received from God to the Shudras, at the same time as the Brahmins and the Kshatriyas. It then becomes clear, that the Sage in the mantra, will consider the Brahmin, the Kshatriya and the Shudra as equal to each other, and he will come to teach religion to all classes of people in the world. In other words, he will be a universal *Rishi*, and his religion will be such that the Brahmins, the Kshatriyas and the Shudras, will have equal rights to learn, teach and practice that religion.

Who was like this? He was Muhammad! He dissolved all differences between one man and the other. He established for every man in the world, rights to religion, rights to the study of the Qur'an, rights to spiritual training and rights to enter the Masjid. The person who earned the honour of calling the *Adhan*, in his own Masjid in Madina, was a slave called Bilal. The person who collected the highest number of his sayings, and upon whose collections, the interpretation of Islam depends most, was a slave called Abu

Huraira. The person whom he adopted as his own son, was a slave called Zayd. And in the very last days of his life, he appointed young Usama, the son of Zayd, as the chief commander of the Muslim army. It is absolutely true, that every person in the world received equal honour with him and in the religion he preached, the details of which can be found written in gold in every page and every line of history.

In the history of India, we find Emperor Iltutmish, giving his daughter to his slave Subuktagin, and later making him the heir to his throne, purely on the basis of his superior ability. No other religion in the world has given such dignity to man. Muhammad is the only *Rishi*, who has given enlightenment to the Brahmins, the Kshatriyas and the Shudras, without any discrimination between them. That is why, the Qur'an has called him the Prophet for the whole world, the universal *Rishi*.

In the next verse i.e. verse 49, he is addressed as *Boddhurushangsa*, meaning 'highly praised'. The person who is called *Narashangsa* (praised by men) in many mantras, is the same person who is now called 'highly praised'. The word 'Muhammad' covers both these meanings, as per the dictionary. Therefore, once again we find compatibility between Muhammad and the names given in the *Vedas*.

Islam is the religion for everyone in the world, and as such it has been preached in all parts of the world, and has reached all parts of the world. Hindu religion is the religion of the Brahmins. It is forbidden to preach and take Hindu religion outside the circle of the Aryans. Jesus declared himself as the Prophet of the Israelites only. He called others as dogs and swine and forbade preaching of his religion to them. – St. Matthew, 7:6, 15:24-26.

Chapter 4

Muhammad in the Rigveda

Narashangsa = ‘The Praised’ = Muhammad

See “Book One – Narashangsa and the Antim Rishi”, for a detailed discussion on the subject of Narashangsa. The following references to Narashangsa in the *Rigveda* have already been noted there : 1:13:3, 1:18:9, 1:106:4, 1:142:3, 2:3:2, 3:29:11, 5:5:2, 7:2:2, 10:64:3, 10:182:2 and 19:70:2. For further references see 1:116:1, 2:34:6, 2:38:10, 9:86:42, 10:70:2 and 10:92:11.

Eelit = ‘The Praised’

In many places of the *Vedas*, a Sage has been mentioned, whose name is *Eelit*. In the footnote of one of the publications of the *Rigveda*, the meaning of *Eelit* is given as ‘the Praised’. Therefore, *Eelit* and *Narashangsa* are synonyms. In many places *Narashangsa* and *Eelit* are mentioned almost simultaneously. It proves that *Narashangsa* and *Eelit* is the same person.

It is a possibility that when the *Vedas* were being translated into Sanskrit, in many places proper nouns were translated according to their meaning. So, the Sage whose name meant ‘the Praised’, was sometimes recorded as *Narashangsa*, and sometimes as *Eelit*. And some other times as simply ‘the Praised’.

For instance, in the *Rigveda* (1:13:4), it says, “O *Eelit* (the Praised) *Agni*, bring the Angels in the most pleasurable chariots. You have been assigned by men to call upon them.” This mantra is recorded in the *Samveda* (verse 1350), where *Eelit* is written as *Eerhit*, which also means ‘the Praised’.

Again in the *Rigveda* (1:142:4), it says, “O *Eelit Agni*, bring here the most wonderful and dear *Indra*. O Sweet-tongued, we offer our praises to you.” This mantra is repeated at 5:5:3.

In the introduction to the *Samveda*, Sri Paritosh Thakur has given the meaning of *Agni* as 'that which moves', and in translating verse 1279 of the *Samveda*, he has used the word 'rays'. Sri Bijan Bihari Goswami, in his translation of the *Atharvaveda* (1:2:3:1) has the meaning of *Agni* as 'a deity who is knowledge personified'. If we now combine these two meanings, then the above verse would read, "O Praiseworthy, Moving, Bright and Wise Sage ..."

Special discussion on Narashangsa

Throughout the *Vedas*, in almost every line, the elements of nature like *Indra* (the god of wind), *Varuna* (Sun), *Agni* (Fire) etc. are glorified and praised. The question is, are we going to take the very literal meaning of these words, or are we going to take them for the special characteristics they represent? In answer to this, we have to ascertain the real nature of this voluminous piece of literature, known as the *Vedas*. Do we think that the *Vedas* are primarily meant to describe the physical nature around us, or do we consider them as religious scriptures?

It has been accepted by all the Hindu experts on scriptures that the *Vedas* represent a monotheistic religion. There is no room in it for any idol-worship or nature-worship or worship of any material thing. Therefore, to take the literal meaning of *Indra*, *Varuna*, *Agni* etc. will be to pervert and destroy the real nature of the *Vedic* religion. To corrupt and pervert the *Vedic* religion by abusing the *Vedas* is inconceivable. Therefore, it is proved beyond doubt that these words are actually used in the allegorical sense, to denote the spiritual characteristics represented by them. With this meaning alone, the *Vedas* can be restored to the position of religious scriptures.

The question then is, why were the *Vedas* written in the allegorical language? At the time when the *Vedas* were being translated into Sanskrit, narrow-minded rulers, priests and aristocrats were erecting barriers against each other on the basis of race, colour and caste. Except for a special class, the reading, hearing and seeing of the *Vedas*, was strictly forbidden for the rest of mankind. Laws were instituted to mete out inhumane punishments for any violation in this matter. Preventive measures were taken to stop people from hearing the words of the *Vedas*, who would perhaps

hide behind the tree or in the dark, or try to listen from a distance when the wind was strong. It was thus forbidden to read the *Vedas* on cloudy days, stormy days, under a tree, in an open field, in the village or in the forest. – *Atharvaveda* (7:6:2:7). Even after such extreme measures, their hearts were not at peace. Unwarranted apprehension kept them on their toes. What if, they thought, someone does read it, or listens to it or comes to know about it, then our exclusive knowledge, right, self-respect, control and rule will come to an end. As a result of this paranoia they converted the *Vedas* into the allegorical language!

I want to quote briefly the allegorical meanings, that have been propounded by the specialist commentators of the *Vedas*, of words like *Indra*, *Varuna*, *Agni*, *Megha*, *Yama*, *Yami* etc.

One

The famous commentator of the *Vedas*, Sri Paritosh Thakur writes in page 2 of the publisher's foreword to *Samveda*, "We find that the meanings of many of these words have changed, after the texts were translated into Sanskrit, from the original *Vedic* language. For instance, more than one meaning of the words *go* and *ashwa* were in vogue during the *Vedic* period. *Go* was used for 'water', 'ray', 'sentence', 'world', 'cow' etc, and *ashwa* for 'ray', 'horse' etc. Similarly, many words were used to denote 'world', 'ray', 'side', 'night', 'dawn', 'day', 'cloud', 'speech', 'river', 'action', 'food', 'strength', 'sacrifice' etc. Even though these words are still in use, in many cases their *Vedic* meanings are not. Therefore, in interpreting the *Vedas*, we have to proceed very carefully. Moreover, certain meanings are exclusive in the spiritual and devotional arenas, which taken literally would mean something completely different."

While analysing the meaning of *Agni*, he writes in the introduction to the *Samveda*, "The root word is *Agi*, meaning 'to move forward'. He whose expansion is in the forward direction is *Agni*." Again, in giving the meaning of 'Agni-s (plural) in verse 1279 of the *Samveda*, he has used the word 'rays', which has the same 'forward movement', space permitting.

In his notes to the *Bright Yajurveda* (chapter 3, mantra 13), Sri Bijan Bihari Goswami explains, "That which pushes forward, is *Agni*."

It says in the *Rigveda* (1:174:3), "O *Indra*! Go to Paradise with your followers! There, like a lion, protect the swift-moving *Agni* (Fire)." The word *Agni* is used here in the allegorical sense. Obviously, *Fire* cannot live in Paradise. In his notes on the *Rigveda* (9:65:1), Sri Ramesh Chandra Dutta says that the *Rishis* loved to express 'dexterous fingers' as the 'wife of *Agni* or *Indra* or *Soma*'.

Likewise, we could have given many other instances from the *Vedas* where words of mundane nature have been used allegorically. However, since *Agni* has been used in some places for *Narashangsa*, our main subject here, we have restricted this discussion to *Agni* only. It simply proves that *Narashangsa* is not the same as the material *Fire*. The word has been used for its spiritual meanings like : full of movement, full of brightness, foremost in spiritual power, subduer of anti-religious people by the use of force, all-conquering etc.

Two

The Etymologist Yaska has thrown some new light on the reasons why *Narashangsa* is sometimes called *Agni*. He says it is the consensus of the etymologists, that *Narashangsa* is among the Sages who have not been commissioned yet. Moreover, the primary consensus is, that all the Sages who have not appeared yet are called *Agni*. It goes on to say that the principal Sage is *Agni*, and that *Agni* lives in every Sage. Therefore, in mantras where a particular Sage is not identified, the principal Sage *Agni* is assumed. [Etymology by Sri Yaska, chapter 7, section 1, The Sages, etymology of *Narashangsa*, page 230, National Library Calcutta, Call no. 180, Pc 94.11].

It is quite justified, that instead of imposing a *name* on the basis of assumption or imagination, for the *Rishis* and Sages who have not been commissioned yet, or have not appeared yet, it is better to keep their *identifying characteristics* intact. It is sad however, that this principle has not been followed. The sage *Narashangsa*, *Eelit* or *Eerhit* was not known and not commissioned in the *Vedic* period, because he appeared many centuries after that. *Narashangsa*, *Eelit* or *Eerhit* are words pointing to the same Sage. The meaning of these words is one – the Praised. The meaning of the word Muhammad is also 'the Praised', which has been explained earlier. In the *Vedas*, words have been used which mean Muhammad. The 'Na' part of *Narashangsa*

clearly indicates that he is a man, and not a Angel from the Unseen world.

However, in the *Bhavishwa Purana* (Creation, chapter 3, page 419), translated into Hindi by Pundit Sri Ram Sharma Acharya, there is a prophecy about the coming of 'Mohamad', "Meanwhile, the *Mlechcha* Sage known as *Mohamad*, received his commission with many disciples and companions." [National Library Calcutta, Call no. 180, Jc 96.179 (1)].

Ten thousand enemy soldiers – Battle of the Trench

It is said in the *Rigveda* (1:53:69), "O *Indra*! Guardian of the virtuous, you were thrilled by the storm which brought you happiness, when the enemy was destroyed! O *Indra*! The downpour was an offering and a toast to thrill you; when, unhindered by the enemy, you uprooted the ten thousand of them, for the sake of the one, who praises you and offers you sacrifices."

A few things are noteworthy here : 1. *Indra* destroyed the enemy for the sake of the 'one who praises and offers sacrifices'. 2. The enemy was ten thousand strong. 3. *Indra* used *storm* and *downpour* as his weapon against the enemy.

If we open the books of history, we find that Muhammad had two names: Muhammad and Ahmad. Muhammad means 'the Praised', and Ahmad means 'one who praises'. See Professor Hitti's *History of the Arabs*, chapter 8. In many places of the *Vedas*, *Narashangsa*, *Eelit* etc. have been used as synonyms for 'Muhammad'. At other places, *Ahamiddhi*, *Kara* etc. have been used as synonyms for 'Ahmad'. In the above verse 'one who praises' points to 'Ahmad'.

When the persecution, tyranny and oppression of the non-believers crossed all endurable limits, and when finally they planned to kill him, Muhammad and his followers had no other recourse but to leave Makka and take refuge in Madina, three hundred miles north. The Makkans planned to attack Madina, and in 627 A.D. they blockaded Madina with ten thousand soldiers. To protect themselves from this predicament, the Muslims dug trenches all around Madina. At length, there was a fierce storm accompanied with a heavy downpour, which uprooted the tents of the enemy and threw them into utter disarray. All they could then do, was to run for their lives.

In history, this battle is known as 'the battle of Ahzab (the Confederates) or the Battle of the Trench'. About this battle, the Qur'an says, "O you who believe! Remember the Grace of God, (bestowed) on you, when there came down on you hosts (to overwhelm you); but We sent against them a hurricane and forces that you saw not; but God sees (clearly) all that you do." *Sura Ahzab* (33:9). What an amazing resemblance between the *Vedas*, the Qur'an and history.

The above mantra is also mentioned in the *Atharvaveda* (20:3:4:6).

Various Military Expeditions

A couple of mantras from the *Rigveda* (1:53:7 and 8), which have been repeated in the *Rigveda* (20:3:4:7 and 8), have been interpreted in the following manner, by the famous Indian commentator of the *Vedas*, Pundit Khemkaran Das Trivedi : "7: O Magnificent Commander, go from battle to battle, and destroy castle after castle with your might! You have killed the nominal friends, who came from far off lands, for their unforgivable treachery! 8: O King! You have slain the jealous usurpers, with the help of the valiant men, who give refuge to guests! You have raised to the ground, many fortresses, which surround simple and good-natured folks, and which belong to your wicked adversaries, who dishonour their treaties!"

In these mantras, three more identities of the Sage are given: 1. he will go from battle to battle, meaning he will go to many battles; 2. he will fight and defeat those wicked occupants of fortresses, who will break the treaty; and 3. on his side will be those who will provide refuge to the incoming guests.

1. If we now look at history, we do not find any other Sage like Muhammad, who had to go to battles so many times in his life, to fight the non-believers. The more famous battles in which he participated are the battles of Badr, Uhud, Trench, Khyber, Banu Qurayza, Banu Nadir, Banu Mustaliq, Hunayn, Taif, Tabuk etc. In addition, he took part in the Treaty of Hudaybiyya and the Victory of Makka. There were quite a number of other

military expeditions, in which he was not present physically, but they were conducted according to his instructions. That is why, it is said in verse 7 above, 'go from battle to battle'.

2. When Muhammad arrived at Madina after emigrating from Makka, he drew up peace treaties with the idolaters, the Christians and the Jews. But within a year, the Jews began to be insincere about their treaty and started to violate them. They had in their possession many fortresses in Madina and Khyber. They began to conspire against Muhammad and make preparations for a military onslaught. Their hostile stance towards Muhammad resulted in the battles of Banu Qorayza, Banu Nadir, Banu Qaynuqa and Khyber. Muhammad destroyed all the fortresses of those who, quite unjustly, violated the treaties, and defeated them in these battles. See how these events resemble the prophecies in the *Vedas*.
3. Muhammad and his disciples who migrated to Madina, were treated by the Muslims of Madina as their guests and as such were given shelter and every other kinds of help. That is why they are known in history as the *Ansars* or the Helper. These Helpers joined Muhammad in all the battles mentioned above. Such resemblances with the above verses cannot be found with any other Sage, other than Muhammad.

The Victory of Makka

We read in the *Rigveda* (1:53:9), "When twenty chieftains along with their sixty thousand and ninety-nine attendants came to fight the King, whose name was 'pleasing to the ears' and was 'left without a patron', O Celebrated *Indra*! You defeated the enemy by hurling upon them chariot-wheels from the unseen!" This verse is repeated in the *Atharvaveda* (20:3:4:9).

It is worth noting here that Shayana has failed to identify the King, whom *Indra* helped to defeat the enemy. But we find four indications in the mantra, which can help us to identify him. 1. He is 'left without a patron'. Hindu commentators take it to mean that he will be an orphan. 2. His name is 'pleasing to the ears', meaning he will be highly praised. 3. He will be a king. 4. His enemies will be sixty thousand strong with twenty chieftains.

Let us now examine history, to see if Muhammad fits the bill.

1. Muhammad was an orphan and was left without a patron in Makka, and was therefore compelled to leave his mother-land. Professor Hitti, a Christian historian, says, "The baby's father Abdullah died before his birth.....Leaving the city of his birth as a despised Prophet." – *History of the Arabs*, chapter 8, page 111 & 116.
2. "He is Muhammād – the highly praised." – Hitti.
3. Muhammad was a *Rishi*, a Prophet and a King – all at the same time.
4. When Muhammad started to preach Islam, which is the true form of the *Vedic* monotheism, the population of Arabia was about sixty thousand, divided into twenty prominent tribes, each of which had a tribal chief, and they were all enemies of Muhammad.

In the hymn of praise that is sung for *Narashangsa* in the *Atharvaveda* (20:9:32:1), we find that *Narashangsa* is surrounded by sixty thousand and ninety enemies. Therefore, *Narashangsa* and the person whose name is 'pleasing to the ears', as mentioned in the four *Vedas*, is without any doubt, none other than Muhammad.

In translating verse 1:53:10 of the *Rigveda*, the famous Indian commentator of the *Vedas*, Pundit Khemkaran Das Trivedi writes, "O Indra! (O Magnificent Commander!), with your protection and support, you have defended the illustrious King, who wields weapons in destroying the enemy. With munificence, treat this adorable King of high moral character with great honour. Support him, with the helping *Rishi*, with those who provide refuge to their guests, and with those who are on the move."

The King in this verse is 'illustrious', 'destroyer of enemies', 'adorable', and of 'high moral character'. Those who are on his side are, 1. 'the helping *Rishi*', 2. 'who provide refuge to their guests', and 3. those 'who are on the move'.

The question is, who are these people?

Again, we see in history that, as a result of the inhuman persecution of the Makkans, it became very dangerous for Muhammad and his followers to live in Makka. So, a contingent of Muslims left Makka and took refuge in Abyssinia (now Ethiopia). The Makkhan enemies sent a delegation to the Christian Emperor of Abyssinia, seeking to bring the Muslims back. But the Emperor accepted Muhammad as a true Prophet and a *Rishi*, and refused to hand over the Muslims to the Makkans.

Again, Muhammad and his disciples left Makka and went over

to Madina, and the people of Madina gave them refuge. In history, these emigrants, 'who were on the move', are known as the *Muhajirs* (those who emigrate); and those who gave them refuge, are known as the *Ansars* (the Helpers).

In the mantra, the Emperor of Abyssinia is indicated to be a pious man and is called 'the helping Rishi'. The Muslims of Makka, who emigrated and were thus on the move are the *Muhajirs*. The Muslims of Madina, who provided shelter and help are the *Ansars*. In the mantra, a supplication is being made to *Indra*, seeking His blessing for all these people.

Mamaha with ten thousand followers

In the *Atharvaveda*, there is a prophecy that the promised great man *Mamaha* will be given 'ten thousand cows, treahing pious followers'. So, it says in the *Atharvaveda* (20:9:31), "God will give the *Mamaha*-Rishi, one hundred gold coins, ten garlands, three hundred horses and ten thousand cows."

A *Rishi* does not come to the world to acquire gold coins or to be honoured with garlands or to tend horses and cows. These words are actually used to signify the various qualities of the followers of the *Rishi*. Thus, it is said in the *Rigveda* (5:271)) "Mamaha, who has in his possession a wheeled vehicle (i.e. he is highly respectable), who is truthful and truth-loving, who is extremely knowledgeable, powerful and open-handed, has shown me kindness with his Message. The son of the Almighty, possessor of all noble qualities, beneficent to the entire world, he will be famous along with his ten thousand followers!"

"Protect us, O Mitra, Varuna, Mamaha, Aditi, Sindhu, Prithivi, and Doot!" This is the second line of the following nineteen couplets from Book 1 of the *Rigveda* where *Mamaha* has been mentioned : 94:16, 95:11, 96:9, 98:3, 100:19, 101:11, 102:11, 103:8, 105:19, 106:7, 107:3, 108:13, 109:8, 110:9, 111:5, 112:25, 113:20, 114:11 and 115:6. The first line of these couplets contain different prayers. In some places, there are prayers for long life, wealth and good fortune. In some others, there are prayers for victory over the enemy.

In the *Rigveda* (1:109:2), it mentions that new hymns are to be composed, and it brings up two hitherto unknown words like *Jamat*

and *Salat*. The verse is, "O *Indra* and *Agni*! I have heard, you bestow many more riches, over and above *Jamat* and *Salat*! Therefore, O *Indra* and *Agni*! I am going to compose new hymns to be chanted at the time of our offerings to you!"

In the search for the meaning of these two new words, there is a difference of opinion between Shayana and Yaska. Shayana has suggested that *Jamat* means 'the prospective son-in-law, who while lacking in good qualities, offers good money to the father to win the daughter'. Yaska says *Jamat* means 'one who brings up his child'. Similarly, Shayana suggests that *Salat* means 'younger brother of one's wife', while Yaska thinks it is 'toasted paddy on the winnowing fan'. It proves, that if these words are taken to be from Sanskrit, then it is not possible to determine their meaning. In fact these are foreign words.

We find that in Arabic, *Salat* means prayer, and *Jamat* means to pray in a group. Another thing to note here is, that in this verse, reading of newly composed hymns at the time of offering, is mentioned, whereas it is not permissible for anyone to compose and recite his own hymns at will. It is the scripture that provides the hymns and decides which hymn is to be recited on what occasion. In the above couplets, only *Mamaha* is a new Sage, all others are ancient. Therefore, it proves that the new Sage *Mamaha* will compose new hymns when he arrives. The word *Mamaha* is also a foreign word. Let us now collect all the signs of *Mamaha* given in the *Vedas*:

- A. *Mamaha* will be a camel-rider from a desert land. – *Atharvaveda* (20:9:31).
- B. *Mamaha* will be famous along with ten thousand followers. – *Rigveda* (5:27:1).
- C. In *Mamaha*'s time, other (i.e. new) hymns will be composed and recited during offerings, instead of the *Vedas*. – *Rigveda* (1:109:2).

The great *Mamaha* will be a non-Aryan desert-living camel-rider. According to the *Manu Samhita* (5:8), it is forbidden for an Aryan to drink camel-milk. If he eats camel-meat, he will have to do penance – *Manu Samhita* (11:157). If he rides a camel, his sin will require him to do the *Pranayama Yoga* as a mark of punishment – *Manu Samhita* (11:202). [This is the three-breath exercise prescribed

in *Yoga* – English Translator].

Among the Aryan Sages, no one was famous for ten thousand followers, and no one brought with him any new set of hymns to be recited during offerings, in place of the *Vedas*.

On the other hand, Muhammad was a camel-rider and lived in the desert of Arabia. He became world famous for his historic expedition for the victory of Makka, in which ten thousand of his followers were with him. He received a new set of hymns called the Qur'an, recitation of which is compulsory in every prayer and other religious devotions. No prayer is acceptable, if a portion of the Qur'an is not recited.

The highly respectable historian, Washington Irving writes in his *Life of Muhammad* (page 17), "The Prophet Muhammad departed with ten thousand men on this momentous enterprise."

It then becomes absolutely clear, that Muhammad, who lived in the desert, rode on camels, recited new hymns, and lead ten thousand men, was *that Sage*.

It is even more surprising that in three places in the Bible, there is a prophecy of the coming of a great Prophet who will lead ten thousand men.

- A. Prophet Moses prophesied at the time of his death, "The Lord came from Sinai, and rose up from Seir unto them; he shined forth from mount Paran, and he came with ten thousands of saints : from his right hand went a fiery law for them." – *Old Testament, Deuteronomy* (33:2). According to *Old Testament, Genesis* (21:21), Paran is Arabia.
- B. "My beloved is white and ruddy, the chieftest among ten thousand." – *Old Testament, Song of Solomon* (5:10).
- C. "Behold, the Lord cometh with ten thousands of his saints." – *New Testament, Jude* (1:14).

What a concerted manner in which the *Vedas* and the Bible have given the same prophecy, and how effectively they apply to Muhammad!

Chapter 5

Muhammad in the Mahabharata

The great *Rishi*, *Kalki*, has been prophesied in many Hindu scriptures. Among them the following are noteworthy : *Matsha Purana*, *Karma Purana*, *Varaha Purana*, *Narsimha Purana*, *Baman Purana*, *Vishnu Purana*, *Devi Bhagavat*, *Srimad Bhagavat*, *Bhavishwa Purana*, *Brahma Baivarta Purana*, *Garuda Purana*, *Kalki Purana*, *Jain Maha Bhashma*, *Brihad Dharma Purana*, *Hari Bhashma*, *Agni Purana*, *Vishnu Dharmatra*, *Vayu Purana* and *Mahabharata*.

Prophecies about *Kalki* are made in so many scriptures and in such details that no other Sage come anywhere near *Kalki* in this regard. This factor alone highlights the immense significance of *Kalki*. It is even more surprising that the signs and characteristics of *Kalki* that have been given in the Hindu scriptures, coincide so closely with the signs given in many places of both the Old and the New Testament of the Bible, about the coming of a great Prophet. Thus, the entire mankind has been notified about this great Sage, so that it becomes possible for every man, to accept him and follow him in the conduct of his life.

Prior to the modern civilised age, there was a time, when the whole world was in the depths of darkness in terms of literacy, religious practices, morality and spirituality. Historians have called it 'the Dark Age'. It is necessary that we understand the real nature of that Dark Age, because the precondition for the arrival of the Sage *Kalki* is the prevalence of the Dark Age in the whole world. Obviously, it will be then, that *Kalki* will play his role in removing all that darkness.

It implies that he will not come during the age of science, literacy and civilised systems of life. On the contrary, it will be his task, as an epoch-making Prophet, to remove illiteracy, superstition and every type of darkness, and set the pace for the onward march of science, true knowledge and civilised behaviour. Therefore, to wait

for Kalki to appear in this civilised age, goes against the very spirit of the prophecies given in the religious scriptures.

What we should now see is, whether there was a time in the world, when ignorance and darkness ruled the day, and whether in that condition any Prophet arrived to establish true religion and the rule of justice, not just by wise precepts and sincere devotions, but also by annihilating the evil designs of the enemy by the use of force. The answer, of course, is yes. The arrival of Muhammad, and Islam the religion he brought with him, was an event of unprecedented nature in the history of mankind. The way Islam spread throughout the world and established its rule is bewildering. No wonder, in the *Mahabharata*, he is called a Sage and a King, all at once. How beautifully it gives the identity of Kalki :

(2. 204. 1. 10-14)

*Victory in Religion, and King of the day,
On the seat of majesty, and people pleased;
He will honour the Mlechchas like true Brahmans;
And transform the whole world, that Gem of a man.*

Referring to this Age of Darkness, also known as the *Ayyam al-Jahiliyah*, the historian Philip K. Hitti writes in his *History of the Arabs* (part 1, chapter 7, page 87), "The term 'Jahiliyah' is usually rendered as 'time of ignorance' or barbarism. The Jahiliyah period, as used here, covers the century immediately preceding the rise of Islam."

During this period of ignorance and barbarism, Muhammad was born in the house of the chief priest of Makka, on the twelfth day of the bright fortnight of the month of *Baisakh*, a date about which there is agreement in all scriptures.

There is no *Rishi* or Prophet of any religion in the world, whose entire history is available to us. But, about Muhammad, even the begrudging Christian historian Professor Hitti, had to acknowledge that he was, "the only one of the World Prophets to be born within the full light of history." — *History of the Arabs* (chapter 8, page 3). And when he says with a rather malicious intent, "The Koran with the one hand and the Sword with the other" (*ibid*, chapter 9, page 143), unwittingly, he is affirming what the *Mahabharata* has said above, 'Victory in Religion, and King of the day'.

In portraying the character of Muhammad, Professor K. S. RamaKrishna Rao of the Government College for Women, Mysore,

Karnataka writes in his *The Prophet of Islam* (page 17), "The Personality of Muhammad, it is most difficult to get into the whole truth of it. Only a glimpse of it I can catch. What a dramatic succession of picture scenes! There is Muhammad, the Prophet. There is Muhammad, the General; Muhammad, the King; Muhammad, the Warrior; Muhammad, the Businessman; Muhammad, the Preacher; Muhammad, the Philosopher; Muhammad, the Statesman; Muhammad, the Orator; Muhammad, the Reformer; Muhammad, the Refuge of orphans; Muhammad, the Protector of slaves; Muhammad, the Emancipator of women; Muhammad, the Judge; Muhammad, the Saint. And in all these magnificent roles, in all these departments of human activities, he is alike a Hero."

Mahabharata's prophecy

Following is the text of the prophecy about *Kalki*, from the *Mahabharata* ('Forest' Section, chapter 190) :

*At last, in the house of the Brahmin Vishnu-Yash,
He will be born, in the town called Shambhal;
Very brave, very wise Kalki, in that house,
Born, to do great deeds, in due course.*

*He goes to war, to defy opposition,
Every arrangement will be completed for him;
Weapons in heaps and chariots, armours,
Many will join him as warriors.*

- *Kalki* goes to war – Muhammad was the only prophet who, in addition to preaching, had to go to wars.

*Victory in Religion, and King of the day.
On the seat of majesty, and people pleased;
He will honour the Mlechchas like true Brahmins,
And transform the whole world, that Gem of a man.*

- *Kalki* is victorious in religion and he is a king – Hindu, Jewish and Christian religions have been established by numerous Prophets and Sages over a great period of time, but no kingdom

was associated with these religions. However, Muhammad did establish a religion and an empire single-handedly. And that exactly is the prophecy in the scriptures, that only *Kalki Avatar* will be able to do that.

*And said Markandeya, 'Listen, O King!
Kalki Avatar, with help Divine;
Destroys the wicked, then Pilgrim at last,
Prepares his return, the fortunate One'.*

- Having destroyed the enemy, *Kalki* will go to the pilgrimage, and then ready himself to meet the end – Muhammad defeated all his enemies, brought all of Arabia under the rule of his religion, and then went to perform the pilgrimage and its associated sacrifices. This event in his life is known as the Farewell Pilgrimage, (Hitti, chapter 8, page 119). He died three months after that.

*The Brahmin gives to the world at large;
Secures the dignity of the Word of God.*

- Kalki* will receive the Word of God – Muhammad received the Divine Message from God, known as the Qur'an, and preached it to the whole world.

*Enters he, in a garden agreeable,
Sorrow in his heart, for what he left behind;
People of the world, those living around,
Follow his example, and visit him there.*

- Kalki* will go to a place which has beautiful gardens – Muhammad left his homeland and went to live in Madina, which was a beautiful place. "Madina was much more favoured by nature", says Hitti (chapter7, page 104).
- People of the world will live by his example – In Islam, everyone who goes to Makka to perform the pilgrimage and sacrifice, also goes to Madina following the example of Muhammad.

Lo, the Age of Truth has made a return, after two thousand years,
And Falsehood suffers its sorry plight; according to evolution.
Men of truth become active again, according to evolution.
Happy they live, with sincere trust. according to evolution.

- In that Age, Truth will make a comeback, and Falsehood will vanish – At the time of the Victory of Makka, Muhammad received the revelation, "Truth has come and falsehood has vanished." So, Hitti reports in part 1, chapter 8, page 418, "Towards the end of January 630, the conquest of Makka was complete. Entering its great sanctuary Muhammad smashed the many idols, said to have numbered three hundred and sixty, exclaiming, **Truth hath come and falsehood hath vanished!**"

The House which the wicked had filled,
With clamour of their hand-made gods;
Will now be cleansed for the worship of Truth,
The king with his subject standing next.

The wicked will fill that house of worship with grave sin. Kalki will cleanse the house of all abominations – It is simply saying that the great House at Makka was filled with many idols. Muhammad cleared the site by smashing all these idols.
Superstitions, that have grown their roots,
From the hearts of men, will have to depart.

- Kalki will remove all the superstitions – Muhammad did indeed reject and remove all the superstitious beliefs from the social fabric, and reinstated equal rights to religious practices regardless of race, colour and social status.

In all seasons, the crops of efforts,
Those who are near, in it have a share;
Play by the rules of Charity for them,
Happiness then, becomes a common game.

- Kalki will set up the institution of Charity – In Islam, every rich person has to pay a compulsory charity of two and a half percent of annual savings, called Zakat. This is not found in any other religion.

*They will then devote to Prayer and Sacrifice,
And will uphold the basic principles Six;
The heart will remain serene, with that single ambition,
Rule with valour and truth, that is the mission.*

- They will set up a life on six major actions – Muhammad instituted **five** commandments as a Prophet, (viz. 1. Belief in God, 2. Prayer, 3. Fasting, 4. Pilgrimage and 5. Zakat); and **one** as a King, viz: *jihad* (defence of the right to religion). In his time, every Muslim remained busy in these six basic activities.

*With religion alone, the leaders of men,
Can dispense Justice, in looking after them;*

*The news is in the air, and the Rishis say,
Composed in the Puranas, sure as the day;
I sing it to you, in your presence,
Past and Future, which is yet to commence!*

Therefore, it is absolutely clear that the *Kali-Yug* is not the current age of science, progress and civilisation, but it was that period in history which has been identified as the age of 'ignorance and barbarism' by the historians. Muhammad appeared in that *Kali-Yug*. The religion, character, ideals, divine message, authority and valour that he brought are matchless; and the resemblances between him and *Kalki* as far as the signs and other characteristics are concerned, are unprecedented and astonishing. The world is now compelled to accept that as far as religion is concerned, there hasn't been a more successful Prophet than Muhammad; and as far as building an empire is concerned, there hasn't been a more successful Emperor than Muhammad.

There are those who think that *Kalki Avatar* will come from a Brahmin family of the Aryan race. Even here we find that Muhammad was a Brahmin and an Aryan. Professor of the *Vedas*, Umeshchandra Vidyaratna says in the introduction of the *Rigveda Samhita*, that the Aryans went from India and settled in Arabia. Sri Nagendranath Basu says in an Encyclopedia that before the advent of Muhammad, there was an outbreak of fire-worshippers in Makka. At that time, Indian Hindus used to go to Makka on business trips.

Sri Thakur Anukulchandra in his book on Islam (page 88) has maintained that Muhammad was an Aryan. He has added the following statements in the footnotes, which he has taken from *The New Popular Encyclopedia* (vol 1, page 272) and from *Islam and the World Prophet* (part 2, page 269) :

- “The physical structure of Muhammad, the shapeliness of his body, his religious principles, his family and ancestral characteristics, all these are clear indications of his Aryan pedigree. He was not the only person, who had this Aryan lineage. His first four successors – Abu Bakr, ‘Umar, ‘Uthman and ‘Ali – also had the same Aryan blood in them.”

Therefore, Muhammad was a great Brahmin Prophet from the Aryan stock. Of course, his ancestors were the chief priests of the House of Ka’ba, for many generations. It is mentioned that *Kalki* will be born in the family of a priest.

Kalki Avatar’s image in Indian Temples

Swami Jagadishcharananda writes in his book *Kalki* (page 5), that images of ten *Avatars* are painted or carved on the walls of many Indian Temples. Among them is a very ancient Vishnu Temple on the peak of Mt Annavaram, near Kakinada in the Andhra Pradesh. The statues of ten *Avatars* are very clearly carved on its walls. *Kalki* is shown there as a hero mounted on a white horse.

One thing of special note here is that white horses are very rare in the world. They are not found in India. This is a clear indication that *Kalki* will not be an Indian. Only Arab white horses are famous in the world.

We have mentioned in Book Two – *Kalki Avatar* and Muhammad, that Muhammad received a heavenly steed from God called *Buraq*, riding which he made his holy journey, known as the *Mi’raj* or the Ascension, to the Heavens. In addition, Muhammad used to love horses. He owned seven horses.

About *Buraq*, the Christian writer Father Louis Malouf writes in his *Al-Munjid* that it is a winged animal that flew Muhammad from Makka to Jerusalem. It is smaller than a mule but larger than a

donkey. Its colour is white. With every step, it crosses the horizon. (This indicates its speed).

When Muhammad was on his death bed, in his possession was a white horse, a few weapons and a piece of land. This piece of land was given away in charity before he departed. – *A Short Encyclopedia of Islam*, part 2, page 330, section on Muhammad.

Kalki, the Destroyer of Idol-Worship

Let us now consider verses 2 to 4 of the *Kalki Purana* (part 3, chapter 16) where it says :

- 2: When he mounts the throne of the King, everyone will be delighted and everything will be well taken care of, viz. the *Vedas*, religion, the Sages of the Age of Truth, all other Sages, and all living beings both mobile and fixed.
- 3: In the previous age, the born-again worshippers used to decorate the statues of gods with precious jewels and used to charm people by casting magical spells on them. He will stop all that.
- 4: When *Kalki* assumes the role of the King, nowhere will be seen the crafty rogues, creating the illusion of saints with *tilak* [marks of sandal paste] on their foreheads.”

It is then clear, that when *Kalki* arrives, he will stop idol worship, and the dubious manner in which statues are decorated to beguile simple unsuspecting folks. In his time, these so-called *Sadhus* and *Sanyasis* (saints and ascetics) will not be seen anywhere because asceticism will be forbidden by him. Therefore, it borders on lunacy, to be looking for a *Kalki* who will be an idol-worshipper.

In the history of mankind, it is only Muhammad who has forbidden idol-worship. Through his Victory of Makka, when he became the supreme ruler of Arabia, he destroyed the statues kept in the House of Ka’ba with his own hand, and likewise commanded to remove all the statues from all other temples. It is also true that in his kingdom, *tilak* wearing saints and ascetics have not been seen again. So much so, that he has very strictly forbidden asceticism in his religion.

As a historical evidence, we can once again quote from Professor Hitti's *History of the Arabs* (part 1, chapter 8, page 118), "Towards the end of January 630, the conquest of Makka was complete. Entering its great sanctuary Muhammad smashed the many idols, said to have numbered three hundred and sixty, exclaiming, Truth hath come and falsehood hath vanished!" Therefore, every sign of Kalki Avatar was present in Muhammad!

Meat-eating Kalki

In verse 10 of the *Kalki Purana* (part 3, chapter 16), it says, "Thereafter, He duly entertained all those who were born again, with all kinds of food that can be chewed, sucked, sipped or drunk, food that are baked, and cakes, and food made of grains, and fresh meat, and fruits and vegetables."

We do not see anyone other than Muhammad in the whole world, who was victorious in religion, was a King, and who ate meat and all other variety of food listed above!

Appendix

Islam in the eyes of the non-Muslims

Sir Radha Krishnan

We cannot deny that the conception of brotherhood in Islam transcends all barriers of race and nationality, a feature which does not characterise any other religion.

Sir Radha Krishnan
East and West in Religion – London 1933

Draper

Of all men, Mohammad has exercised the greatest influence upon the human race,

History of the Intellectual Development of Europe

Prof. T. W. Arnold

Whatever be the race, colour or antecedents of the worshipper, he is received into the brotherhood of the believers and takes his place as an equal among equals. Islam is a great political power, whose effects the world will feel more and more in proportion as to the earth are brought closer and closer together. Islam which claims the allegiance of seven hundred million souls, is the only solution for all the ills of the world.

The Preaching of Islam
By Sir Thomas Walker Arnold

Bertrand Russell

In the Mohammedan world Christians and Jews were not molested so long as they paid the tribute, but throughout Christiandom death

was the usual penalty for even the smallest dentation from the orthodox.

Sir William Muir

There is probably in the world no other book, which has remained twelve (but fourteen) centuries with so pure a text.

Edward Gibbon

A pernicious tenet has been imputed to the Mohammadans, the duty of extirpating all the religions by the sword.

Sarojini Naidu

It was the first religion that preached and practiced democracy; for, in the mosque, when the minaret is sounded and the worshippers are gathered together, the democracy of Islam is embodied five times a day, when the peasant and king kneel side by side and proclaim "God alone is great". I have been struck over again by this indivisible unity of Islam that makes a man instinctively a brother.

Goethe, the greatest of German poets

This book will go on exercising through all ages a most potent influence.

George Bernard Shaw

If any religion has a chance of ruling over England, nay, Europe, within the next hundred years, it is Islam.

Encyclopedia of Britannica

Mohammad is the most successful of all prophets and religious personalities.

M. N. Roy

The phenomenal success of Islam was due to its revolutionary significance and its ability to lead the masses out of the hopeless situation created by the decay of antique civilisation not only of Greece and Rome, but of Persia, China and India. Islam first of all introduced the idea of social equality, which was unknown in all the lands of ancient civilisation.

The apparently sudden rise and dramatic expansion of Muhammadanism constitutes the most fascinating chapter in the history of mankind.

The Historical Role of Islam

Annie Besant

Apart from this, Mussalman women have been far better treated than the western women by the law. By the laws of Islam her property is carefully guarded whereas Christian women do not enjoy such absolute right according to the laws of the Christian west.

I often think that woman is more free in Islam than in Christianity. Women are more protected by Islam than by the faith which preaches monogamy.

1982 Vol. 33

EPILOGUE

Amazing! What can an ordinary man say after all this? How can he escape the overwhelming thought, that God Himself has been actively busy in manipulating everything, to put the stamp of Muhammad on this vast drama of Creation? Muhammad is 'the Praised' – praised by everyone, including God Himself. The Angels are busy for him in both the Celestial world (the world of Glory) and the Terrestrial world (the world of Cause). The Sages and the Prophets ended their earthly ministry by giving the good news about the coming of this real Master, 'The Messenger of God', the Isthmus between God and Creation. Everyone, including the Angels and the Sages are subservient to Muhammad, in the sense that they participated in his task. The task however, was completed by Muhammad himself, when he finally did arrive on the stage of history.

Muhammad's task was to clear the mind and the heart of MAN of all impure thoughts about God. Yes, many were those who believed in the existence of God. But even the monotheists among them, had complicated the matter in such a way, that precepts like 'one Brahma, no second' became hard to digest. The rest of the teaching, and the social set up thus generated, did not uniformly support 'one Brahma, no second'. There is no difficulty in accepting that the Bible, the Vedas, the Puranas and other Indian scriptures are Divinely inspired, and in the language of the Quran, they do contain Light and Guidance. But as the Quran has also maintained, these scriptures did not remain 'untouched by human hand', for long. As a result, apart from the fact that there cropped up different types of family, social, economic and political outlooks around the world, the main thing that suffered most was the 'Position of God', as it were.

So, whenever His position became totally misunderstood, i.e.

its description was not acceptable any more, God sent the next Sage to repair the situation. The Puranas talked of twenty four such Sages, of whom Buddha was the twenty-third, and Muhammad was the twenty-fourth, the Ultimate. It should not be difficult to understand that the sending of Prophets/Sages is not the same as sending the next Governor. Like it or not, the next Sage is sent, to supplement, and at times to even supplant, the previous teaching, not because the previous teaching was wrong in the first place, but because in due course of time, it lost sight of the TRUTH, through human manipulation, in collusion with and at the behest of the Devil.

It will therefore be unwise to stick to the older Message and keep philosophising within its boundaries, once the next Sage has arrived with an up-to-date and correct version of the Message. This is more true in the case of the Ultimate Sage for two reasons : one, he is the last; and two, he is for the entire world. There is no problem in accepting that the hundreds of little pockets of human society have all received their messages from God. It is true that such an acceptance will change our attitude towards one another, i.e. we will then become a little more tolerant and respectful of one another. But we will remain disunited on the question of the Unity of God, if we do not replace our old views, with the views given by the new Sage, in this case the Ultimate Sage.

It is not easy to understand the extent and importance of this question. To uproot the wrong notions about the real position of God, from the hearts of men and from the core of their culture, requires a Message of tremendous spiritual quality. The Qur'an, as the Ultimate Message from God, does contain that quality. It does not stop at merely stating the Unity of God. It brings up events of the past, uses parables and facts of nature to hammer home that concept. It then gives principles of life which make it a living reality, in the sense that it won't allow anything to enter our life and culture, which may lead us to worship other-than-God.

Where the other scriptures have done well in telling their adherents about the Ultimate Sage, the Ultimate Sage in his turn has left for us, this supreme Message – the Qur'an, and his own sterling examples, to guide mankind out of the ignominy of attributing to God what diminishes His Position and Dignity.

Dr. Upadhyay has laboured admirably in establishing the truth about the Ultimate Sage. There is more than a hint however, that he

uses this as a proof of the genuineness of the Vedic scriptures in every other issue of life. If the Ultimate Sage *alias* Agni is sent to burn to ashes all wrong notions about God and Creation, then, to accept that Adam was not the first man is a contradiction in itself. It upholds what the Vedas say, but ignores what the Ultimate Sage says!

On the other hand, if Adam was the first man, and if the Puranas existed before him, then, in what manner were these scriptures handed over to Adam or to man as such? It is also indicated that Rama and Krishna were Demigods and lived in an age when the world was inhabited by Demigods and Asuras. If we replace the words Demigods and Asuras by the more familiar Angels and Jinns, the question still remains, how was all this literature transferred to man. If we say they were revealed to man by God, then the confusion is that we have been told that Balmiki was the writer of the Ramayana and Ved Vyasa was the writer of the Mahabharata, and both lived long before Adam the man, appeared on the scene.

We have also seen how the Bhavishwa Purana relates the story of Adam and Eve, and subsequently gives the names of their children down to Abraham, and the number of years they lived. That part of the narration matches word for word with Genesis in the Bible. It is understandable in the case of the Bible that Moses, the man, is telling us the story that he received from God. In the case of the Purana, the scribe is Ved Vyasa and the narrator is Sutadeva. Neither of them could be human beings, if Adam is the first man. They may be Demigods or Angels, but not human beings.

The real outcome of all these confusions is what the Qur'an has been saying all along; that although these scriptures (and all the other surviving scriptures) do contain Light and Guidance, they have been corrupted in various ways for various reasons. An inquiry into that is a vast subject in itself. However, what we have in our hands right now is an evidence of a huge proportion to that effect. Many centuries have been lost before scholars like Dr. Upaddhay have been able to uncover the truth about Muhammad in the Vedas and the Puranas. By the same token, we have to admit that this a miracle of God, that amid all the impregnability of the Vedas and the seeming incompatibility between the Vedas and the Qur'an, the name of Muhammad has been preserved, nay, his entire 'history' has been preserved.

We have also seen, that God has repeated the same thing, i.e. preserved the mention of Muhammad, in the case of every other scripture. It is as though an announcement is being made, here, there and everywhere, to the entire mankind, that if you are in search of God, then go to this man called Muhammad. The only way to resolve all the differences between those who claim to uphold Monotheism, is to take the matter to the court of Muhammad. We may draw the reader's attention to what was said in the Chapter on 'Muhammad in the Samveda' :

"Muhammad has taught the worship of the Formless God in the *Vedic* rhythm i.e. unaided by anything material; and has taught the Divine Scripture, the Wise Qur'an, written in the 'rhythm of pure monotheism'. Just as the world receives physical light from the Sun, so has mankind received the light of guidance from Muhammad".

Herein lies the supreme importance of the position and mission of Muhammad. Reading the Qur'an that he brought, one cannot escape the feeling that it is continually peeling off, as it were, layer after layer of those human tendencies that lead man to the worship of other-than-God, and it is presenting the Truth of the Oneness of God in the most unadulterated and unambiguous language.

Anyone looking for Religious Unity – and for that matter Human Unity – is wasting his time if he thinks he is doing a pious job by praising Muhammad from a distance, but choosing not to join him on the platform of Security that Muhammad built.

Praise be to God, and salutations to Muhammad!

Muhammad Alamgir

THE BOOK

God is One. Human nature is one. Human destiny is one. And God's message to humanity vis-a-vis that destiny is one. However, the rebellious element in man's nature has led him to disobey God on the one hand, and on the other, he has pushed on to distort the very message of God. But the message is never fully lost. It would be ludicrous and indeed heretical to think that the situation could have gone out of God's control. With every distortion, therefore, He has renewed the message to salvage humanity from self-ruin. More interesting than that is the fact that He has inserted in every message a Pointer to the Final Guide and the message he would be entrusted with; a Pointer which shows the true seeker where the uncorrupted message could be found - the message that no one would be able to distort any more.

While the main body of the message has been corrupted, the Pointer contained within has not been destroyed. Muhammad in the Hindu Scriptures brings out the truth of this phenomenon. In addition to the Vedas and the Puranas, the book has unearthed this Pointer in the Buddhist, Christian, Jewish and other Hindu scriptures. Each of these scriptures uses its own unique Pointer relevant to its own theological scheme and the religious mentality of its own people. Separately and jointly these Pointers lit up the road to Muhammad (blessings and peace be upon him) exclusively, without any iota of doubt.

By all accounts the Final Guru has been sent and the Last Testament is in our laps. Additionally, the existence of these Pointers in the earlier scriptures is yet another dimension of God's mechanism to guide mankind to the infallible Truth.

Upon reading the book, the theist, the atheist and the agnostic will find a lot to think about.

THE TRANSLATOR

The translator Muhammad Alamgir, born in Calcutta in 1942, is a retired computer professional. In the early sixties he was trained to become a shipbuilding engineer. About the same time he met His Eminence Shaykh Fadlur Rahman Ansari of Karachi, Pakistan (may Allah be merciful with him), from whom he received his training in theology, comparative religion and spiritual discipline.

Under the guidance of Shaykh Fadlur Rahman Ansari he pursued the study of Philosophy and related Social Sciences at the Karachi University.

In 1971, he joined the bloody uprising for the liberation of Bangladesh. In 1974, he migrated to Australia, where he has lived and worked for most of the time since.

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