

SEMITIC RELIGIONS

(Introduction to Book II of 'Eternity')

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The Semitic religions i.e. Judaism, Christianity and Islam, are based on 'revelation' which asserts that God reveals himself through the agency of man variously known as a prophet, messenger or messiah. These men, who project themselves as holy, claim that unless people seek God through their agency, they will never find Him.

If God is the Father of mankind, then all of His children should have direct access to Him. What kind of God is He who needs an agent to approach Him? In fact, it is not God who requires an agent; it is these self-appointed messengers and messiahs who have imposed their agency on God. Why? -Because they want to be treated as God in the disguise of God's agent.

Why do they want to be treated as God? It is because they suffer from the most acute dominance-urge which impels a person to assert his superiority for establishing his right to rule and worship. Revelation is the most effective device to achieve this goal. A revelationist pretends that he asserts and does only what God tells him, to assure people that he has no axe to grind in it. Thus people fall for him more easily.

When we critically examine the teachings and lives of Moses, Jesus and Muhammad, we realise that they were human but urgently wanted to be acknowledged as God through the device of revelation. Judaism, Christianity and Islam have not served the purpose of mankind, but of their founders who enjoy divine status at the expense of human dignity. In fact, these religions are a continuance of the Middle Eastern mythology in varying forms which came into being for replacing the old gods with new ones.

How has this happened? It is caused by the fact that each revelationist, that is, messenger or messiah demands total belief in his self at the exclusion of others and thus becomes the sole saviour of his followers. This leads to fundamentalism which represents a condition of complete brainwashing turning the believer into a robot which loses the dignity of conscious behaviour. Fundamentalism is the chief source of human hatred, disunity and indignity. It clearly shows that revelation is the source of misguidance. Man has lost his way and is treading the oath which leads him in the opposite direction to his destination.

JUDAISM

Judaism may be treated as the fountain of both Christianity and Islam because the former is thought of as a Jewish heresy and the latter is claimed to be the reformed version of the Jewish doctrine which was supposed to have suffered the indignity of corruption over a period of centuries. Since all these faiths are rooted in the sands of Arabia, they qualify as the *Semitic Religions* and naturally express a basic unity of purpose, display a common strand of thinking and employ methods of securing the goal which may look different on the surface but at the bottom are very similar.

Mythology and faith-founders

Concerned as the architects of these faiths might have been with the amelioration of mankind, principally, they were driven by the urge of dominance and sought Godhead through the activation of human instincts of fear and favour. Essence of their fundamental precepts, rituals, modes of action and magnitude of hope and despair, is firmly established in the mythological traditions of the Middle East which I have narrated in the previous Chapter and must be borne in mind by the reader for future reference.

The Semitic Reformers, if I may so call the founders of these religions as a mark of respect to their followers, though human, sought to replace the existing gods and infuse the then current mythology with their own divinity embellished with the fascination of superstition and poetic verve.

This theory represents a new point of view and may not be palatable unless the reader is prepared to weigh the argument with a cool and rational mind which the magnitude of this discussion deserves. I shall start with the analysis of Judaism, the root of all Semitic religions.

What is Judaism?

Primarily, it refers to **Pentateuch**, the first five books of the Old Testament, i.e. Genesis, Exodus, Leviticus, Numbers and Deuteronomy, traditionally ascribed to **Moses** but in practice it is based on **Torah** (Law or Teaching), which included the sacred Scriptures as well as oral traditions, theological assertions, ethical proclamations, historical recollections and even the rabbinic interpretations. Thus the boundaries of Judaism have been made infinite to prove or disprove anything to suit the convenience of the

interpreter.

Pedigree and training of Moses

Judaism, is also loosely called **Mosaism** after its founder, Moses, whose parents belonged to the tribe of Levi, which was one of the Jewish groups settled in Egypt. Moses, the son of Amram and Jochebed, by a quirk of history ended up on the lap of Pharaoh's daughter and was brought up in the Egyptian court as a prince. He was trained in the noble arts of Egypt such as law-making, scribing, religion, civil administration and warfare. Moreover, as Egypt ruled Palestine and a part of Syria, he knew the history and geography of these countries from the court records.

The biblical Hebrews led by Moses (Moshe) were variously known as Habiru or Hapiru. They lived in the Goshen district, near the north-eastern part of the Egyptian delta.

Who were these Hebrews or Habirus?

Origins of the Hebrews

When Jacob, the Israel, entered Egypt, his company consisted of 'seventy souls' but when they were delivered from this land after 2 four hundred and thirty years, there were 3 about six hundred thousand men on foot excluding women and children. Estimating the number of wives and children, the size of the exodus has been put as high as 2,000,000 though scholarly criticism has reduced it to 15,000.

Hebrews, it is claimed, did not constitute an ethnic group; the word refers to people who were stateless; they were considered bandits and vagabonds, and made their living by hiring themselves out for menial tasks. Like their numbers, this definition of the word "Hebrew" is by no means universally accepted.

I am inclined to think that the numbers of the exodus approached half a million souls but they could not call themselves Jews or Israelites. There are good reasons for this assumption:

1. Firstly, there is no mention of Israel in the Egyptian records.
2. Secondly, it is not possible for seventy one people (including Joseph who was already in Egypt) to multiply into such a large multitude under conditions of severe slavery: their rate of death would have been abnormally high owing to the hard labour, malnutrition, disease and the genocidal policy of the Egyptian government.
3. Thirdly, as the history of negro slaves shows, the white Americans frequently seduced their slave women. Thus, modern

American Blacks are black in name only; they are a mixed race. This is even more true of the Jews who suffered far worse conditions of bondage in a period when the moral conscience of mankind was still infant.

Promised Land

4. Finally, the members of the exodus had ceased to be Jewish because they descended from the various ethnic groups of slaves which the Egyptian pharaohs brought with them from the conquered territories of Canan (Palestine) and Syria; the number of prisoners of war that Amenhotep II (1450-1425 B.C.) took during his nine-year campaign alone, stood at 89,600. This explains the unusual increase in the numbers of slaves who eventually came to be known as **Jews** or **Hebrews**.

They were badly needed in Egypt for building-work. The significance of slave labour becomes evident when we realise that an average Egyptian temple involved the transporting, hewing and laying of 2,300,000 blocks, weighing on average two and a half tons each. This was one of the causes of the Egyptian military expeditions. However, these slaves or Hebrews remained Semitic for originating from Palestine and Syria. Therefore, Canaan, projected as the "Promised Land" was not a new country but the original homeland of the Jews, and their return amounted to home-coming in the same sense as it has happened in the 20th Century after a "wandering" of 1,800 years.

Egyptian attitude towards Jews

Without further harping back on their past, now I may call them Jews or Israelites for the sake of clarity. Much to the consternation of the Jews, as it may seem, the Old Testament makes it clear that they were not trusted by the Egyptians who thought of them as a threat to their national security for having no loyalty to the land of their sojourn.

Mosaic miracle

Emergence of the Jews into a tenacious, fruitful and self-confident race, is more attributable to the genius of Moses and less to their own contrivance. The Mosaic miracle lies in the psychological and intellectual understanding of his people and prescribing the remedy for converting their weakness into strength, capriciousness into resoluteness and stubbornness into willingness.

Moses knew that his people had been toughened by the hard labour and perpetual cruelty of their Egyptian masters; tenderness was

neither a part of their culture nor they yearned after it. Survival was their natural concern as it would be of anyone else's, constantly subjected to fear and rape, murder and cruelty. They had no intrinsic regard for discipline which was imposed upon them from without and whose only purpose was exploitation, and provision of sadistic enjoyment to the persecutors. Unity of purpose or social cohesion that springs from conscience or pursuit of a noble common goal, was alien to them. Yet they possessed a loose sense of social belonging rooted in helplessness and servitude, and a desire to be free, happy and human. This understanding must have been assisted by the common ambition to escape and the fact that they all had originally come from the lands of Palestine and Syria. Over the long period of their sojourn they had probably evolved a communal language and a common culture based on inferior values compatible with the traditions of servility. It leads to a startling conclusion, that is, [the Jews are the original Palestinians, who had lost their identity and were forced to conquer their land of origin!](#)

Jewish character and potential

Curiosity, search for the beautiful, and will to engage in a struggle to secure the best, made no part of their mental make-up. They needed the cover of ignorance to protect themselves against the harshness of reality and shunned the realm of thought and enquiry. Intellectually, they ranked no more than a pigmy who naively feels ten foot tall, and mistakes vice for virtue, peevishness for perseverance and silliness for sagacity. This attitude of the mind emanated from lack of education and absence of a firm belief in the values of righteousness, ascendancy and self-respect. Yet this weakness of the mind verged on the virtue of potential docility and adaptability that had resided in their "stiff necks" for a long time. Constant and habitual suffering, having become an integral part of their daily lives, had assumed the role of a protective shield which acts as a barrier against timidity and may stir one's dormant spirit to protest or even challenge the oppressor.

The audacity of a hebrew who questioned the authority of Moses (Ex. 2:14) must have assured him that underneath the Jewish ashes of servitude, gleeds of freedom impatiently glowed to become a bonfire.

The wisdom of great Moses spotted the infirmities of his people, which he knew possessed the potential for greatness. How? He knew that being stateless and idolatrous, they owed no allegiance to Egypt or any particular deity; their minds were blank and flexible; their ignorance desperately needed a code of conduct based on faith which

allows no rational enquiry and loves the varnish of superstition, made fascinating by never-ending tales of miracles and supernatural deeds.

Mosaic intentions

What was in it for Moses?

Of course, he was already a prince, but he was a prince of unknown origin, without any portfolio. His immense talents, stupendous ego and colossal will looked for a venture that was way beyond the reach of ordinary princes. Such a dream could be realised only by fathering an ambitious, tenacious and upward-looking nation. So he adopted the Mesopotamian theory of viceroyalty. It was not quite original because its elements were practiced in various degrees in the Middle East, but the emphasis he laid upon it and the spirit of collectivity he breathed into it, were original.

Mesopotamian theory of viceroyalty

The Mesopotamian faith held that the king is not a god but his viceroy; it is the former who makes law and the latter who enforces them. King is god's vicar and possesses no authority of his own. The famous Hammurabi received his laws from Marduk, the Chief City God. Power belonged to god in theory only because it was the ruler who wielded it and could forge any law in the name of the deity.

Choosing doctrine of viceroyalty for the Hebrews was an act of extraordinary vision on the part of Moses because it suited their psychological make up; they would have shown no reverence to a god-king like the pharaoh who was above law, and had been the source of affliction to them for centuries. A viceroy like Moses who was one of God's subjects as they were, and equally bound by the divine law, was quite acceptable. Neither they had the gumption to enquire into the process of law-making nor did they have any cause to question the integrity of Moses.

In fact, the device of viceroyalty suited Moses quite well: it gave him the divine powers to make law and rule them without having the responsibility to face the consequences of hard luck or bad management. If anything went wrong, it was God's fault; he himself acted as God without being called so.

Mosaic skill lay in exploiting the superstitious minds of the Hebrews. He narrated the episode of the burning bush which suffered no consumption at all. It was the genius of Moses which realised that the introduction of a new god, who professed to be the God of Abraham, the God of Isaac and the God of Jacob, should be

accompanied by such an uncanny event. Yet God observing the prevailing Hittite manners does not reveal his name and declares: "I AM THAT I AM".

Quite sagaciously, he did not forget to express the usual apparent reluctance of the dominant for assuming the reins of power. Moses told God that he was not willing to act as the divine viceroy owing to his stammer and lack of eloquence. He agreed to carry the yoke of authority only because his attitude infuriated the Lord! Thus Moses had no choice but to become God's viceroy who must announce that God sent him to His people!

The sweetest sound that the stateless Hebrews ever heard was the offer of a national home - the Promised Land. It was nothing like Egypt which had caused them untold misery, it was "a land flowing with milk and honey".

Psychological skill of Moses

When Moses declared that God had chosen the Children of Israel as his own people, it inflated their most miserably deflated egos. All of a sudden their sense of inferiority turned into a complex of superiority and they felt the urge to stand on their own feet to gain self-respect. Nobody questioned Moses: why had God preferred a rabble of tattered, tortured and tasteless slaves to the rest of mankind, and how such a one-sided, bigoted and unfair God, who ignored all his other children to adore a handful of Jews, could be trusted or genuinely respected? They loved this celestial opium and pretended their choice to be the pure gift of God which admitted no ifs or buts.

Jews, the superior race

The chosen people, being the superior race, expected their chooser to deliver them from Egypt miraculously. So to lead them personally, the Lord went before them in a pillar of cloud during the day and a pillar of light at night (Ex. 13: 21-22).

Contest between Yahwe and Pharaoh

Yahwe, the Jewish God, entered a stern contest of miracles with Pharaoh, the Egyptian god-king, to demonstrate His might both to the Pharaoh and His newly-adopted children of Israel! For displaying a lot of supernatural acts, He deliberately hardened Pharaoh's heart¹ so that he should not allow the Children of Israel to leave! To multiply His miraculous signs:

- a. He turned Aaron's rod into a serpent;

b. He turned all Egyptian water into blood; the fish died and rivers stank;

c. He filled the land of Egypt with frogs;

d. He turned dust into lice and both man and beast became infested with them;

e. He sent a swarm of flies upon Pharaoh, his servants, his people and the houses of all the Egyptians;

f. He killed all the cattle of the Egyptians such as horses, asses, camels, oxen, sheep, etc;

g. He turned the ashes of the Egyptian furnaces into brains which affected all magicians and Egyptians;

h. He sent thunder and hail, and the fire ran upon the ground and heavy rain caused dreadful flood everywhere except where the Children of Israel were!

i. He then sent heavy swarms of devastating locusts against the Egyptians.

j. He inflicted a thick blanket of darkness on all Egypt except where the Jews dwelt, and this phenomenon lasted for three days.

False interpretations

To believe in such fairy tales, one has to be either imbecile or totally brainwashed. Moslems have also invented similar miracles about the Prophet Muhammad. The Jews dismiss them as irrational, but when it comes to Moses they believe in their veracity literally. It shows that their faculties of reason are programmed right from the cradle through a highly biased system of nurture. Even the Jews trained in physics and chemistry do not seem to be able to escape from the golden cage of superstition, and insist that these biblical events are historically true. For example, they say that the mention of rivers of blood and destruction of fish refers to the period when heavily excessive rains in Etheopia caused erosion of the deep-red soil. It affected the colour of the river whose dashing currents also happened to carry flagellates i.e. red algae.

What a pity! The Old Testament does not refer to red water and flagellates but real blood and real fish. One also wonders why it was necessary for Yahwe to indulge in such a drama when he claims to be All-powerful and possesses the ability to manipulate natural events. Instead of repeatedly asking Pharaoh to let his people go, it would have been a lot more dignified to strike Pharaoh and his armies dead

to deliver the chosen people. What a shame that they had to escape like thieves. Giving them the courage to fight their way out of Egypt, would have been far more honourable. Above all, the fact that Yahwe deliberately 2 hardened the heart of Pharaoh so that he should violently resist the release of Israelites, makes the whole episode a gigantic farce.

Mosaic skill and Jewish nationality

It was traditional for almost every community in the Near East to stabilise communal life around a particular deity by establishing a special relationship with it through their Chief or ancestor. Moses realised that his disunited people most urgently needed a common bond of unity which could be provided by an exclusive God who should care more about them than anybody else because this was the only way to give them the feeling of being chosen. Yahwe's claim to be the creator of all mankind sounds hollow in view of his special leanings towards the Jews. Moses chose Him as the God of Israel for His truculency to give his people military qualities so that they could conquer the "Promised Land". The so-called "Song of the Sea" in Ex 15:1-8 and the "Song of Deborah" in Judges 5, praise Yahwe, the divine warrior. Realising the slavish mentality of the Hebrews who had learnt to obey the person of the commander without scrutinising the quality of his commands, Moses founded Judaism on the superstition of Yahwe to create a similar relationship between him and the Children of Israel as exists between a lord and vassal. Blood ties did not originally form a part of the Jewish nationhood; it developed much later through the exclusivity of divine bigotry. Scholars have remarked that such a prototype was present in the treaties made between the Hittite kings and their vassals during 1450 - 1200 B.C.

Mosaic urge of dominance

Of course, we read in the Old Testament that Yahwe spoke to Moses face to face as friends talk to each other, and we also note that the Jewish people had seen Him when He visited them in the wilderness. It makes Him a physical and visible entity. If this is the case, why can't He be contacted in person now when He is most desperately needed by mankind, including the Jews? The truth is that He was an invisible nonentity then as He is now. Moses deliberately founded Judaism on the abstract doctrine of divinity to appoint himself as the Lord's viceroy to create and rule the Jewish nation through the mechanism of fear and favour.

The Covenant

Setting himself up as the mediator, the great Moses suggested a contractual relationship between God and man and called it a "*Covenant*". And to make sure that nobody challenged his innovation, he declared that such a covenant had always existed between Yahwe and the Jewish patriarchs such as Noah, Abraham, Isaac and Jacob. In fact, he portrayed it as a continuation of the old Covenant which emphasised a two way obligation - one side is based on fear and the other on favour. In plain language, it means that God will favour the Children of Israel if they fear Him, through exclusive worship by crying, cringing and crawling before Him.

What is worship?

Worship means obeying Yahwe's laws which are eternal and seek to control all man's aspects of life such as what to believe in, how to think, walk, talk, sleep, wear, eat, drink, deal with other people, and so on. These are the characteristics of slavery and the ingredients of brainwashing for turning people into robots which can be operated by the flick of a switch.

The Covenant and mechanism of fear and favour

Now let us see how the Covenant exploits fear and favour mechanism of mankind:

a. To activate fear, the Covenant stipulates:

A Jew shall love Yahwe from the bottom of his heart and instill His love in the hearts of his children.

Moses tells his people that the Lord God is "a consuming fire, and even a jealous God" who wants blind and total obedience from the Children of Israel. If they swerve a bit, He promises to lay an utter and most agonising curse upon them by way of lethal diseases, physical destruction, slavery, homelessness, foreign domination, and all the humiliation and torture one can think of. Further, Yahwe shall carry out complete destruction of the disobedient Jews, gleefully.

b. The Covenant quite aptly remembers the human quest for favours:

If Jews obey Yahwe in the prescribed manner, He will lay all these curses on the enemies of the Jews and hate them.

Further, to strengthen the Covenant and to make it workable, Yahwe adds some sweetest clauses to it and tells His loyal children what favours they can expect of Him:

1. He assures them that he is a faithful God and shall keep His

covenant with a thousand generations of the loyal Jews who shall be "blessed above all people" and there will be no barrenness amongst them or their cattle because they are holy to God who has chosen them to be a special people.

2. They shall be loaded with earthly riches.

3. God's promises that the Jewish race shall multiply immensely.

4. Yahwe shall make the Jews reign over many nations but they shall not be reigned-over by the foreigners. He will enable Jews to subdue all antagonistic nations, and shall deliver them to his chosen people for total destruction: this process shall continue until no man is left to be able to stand up to them. Further, Yahwe promises to make them the head and not the tail.

Nature of the Jewish Covenant

One should note that in this covenant there is no reference to humanity, moral virtue or life after death. It is simply a secular contract founded on materialism! It clearly follows that whatever makes a Jew rich and powerful, is proper.

Moses and Yahwe

While Jacob is the father of the "Children of Israel", Moses is the founder of the Jewish nation. His sincerity as the national father is beyond doubt. But his fervent desire to be obeyed and adored has been overlooked. He did not declare himself to be God; he presented himself as God's servant but in such a way that God can be approached only through his medium. It is the Moses-made laws that have come to be known as God's laws and there are several biblical accounts which show that Moses was wiser, and better tempered than God and could rebuke Him and prevail upon Him. I have no doubt that this apparent viceroy was Yahwe himself. How?

Coming of Yahwe

a. As the story goes, Moses acts as a medium between God and his people at their request, and not that he wants power!

When people noticed the glorious coming of Yahwe through thunder, lightning, musical noise and mountain-smoking, they promised to listen to Moses but he should not let God speak to them because it might lead to their death.

It is obvious that Moses was made of different materials from the rest of the people; he could withstand God's majesty without coming to harm but the folks were sure to suffer death by Yahwe's contact.

Again, Moses had the power to dissuade God from talking to people.

Contest between Moses and Yahwe

b. Worship of the molten calf by the Jews kindles God's jealousy which far excels the possessive attitude of a petty lover, afraid of losing to his rival. Quite cleverly, Moses uses this event to demonstrate that Jews are his people and not Yahwe's:

God angrily commands Moses to get out of His sight. In a temper, He disowns Jews and calls them "Moses' people" whom he had brought out of Egypt and who had corrupted themselves (Ex. 32:7).

However, the sagacity of Moses rises to the occasion and with a view to staying in the background he asserts that Jews are the Lord's people and it is He who brought them out of Egypt but he does not allow the episode to rest here. As God at this point, intends to consume the Children of Israel with his boiling wrath, Moses cannot afford to lose the opportunity of humiliating Him for establishing his (Moses') own superiority:

He tells God impolitely that He is about to do a wicked thing against His own people and shames Him by asserting what the Egyptians would say. Moses Commands the Lord to refrain from this evil and repent (Ex. 32: 12-14). Here God Surrenders to man! What a blasphemous attitude it is! Yet the Jews claim to be a monotheistic people.

Here Moses depicts his serenity, cool and virtuousness in contrast to the impetuosity, hot-headedness and vicious temper of Yahwe. Thus, he projects himself as the controller who drives from behind instead of leading from the front.

c. Numbers, the fourth book of Moses, narrates yet another episode when the Jews denigrate the Promised Land and want to return to Egypt. Yahwe's wrath, which seems to dwell on the surface and keeps waiting for the smallest breeze of discord, flares up again:

Yahwe, the Jewish God once again feels provoked by His people and threatens to destroy them. Moses steps in and shames Him. God yields to Moses as usual (Numbers 14: 11-20).

Moses the Divine

d. Moses returned to his people after staying forty days and forty nights with the Lord.

The Jews noticed that his face shone; they were afraid to talk to him, and he had to mask his face to alleviate their fears (Ex. 34:30,33).

One must realise that Yahwe has a similar radiant face (Ex. 33:20).

Semitic theory of viceroyalty

The theory of viceroyalty seems to be the crux of the Semitic culture. Instead of declaring that the protagonist is propounding his personal views or prescribing his own principles, he pretends that whatever he says or does, he simply carries out the commands of a supernatural being. Thus he convinces people that he has no personal motive; they easily fall for it especially when the viceroy's teachings and commandments carry a promise of secular or celestial rewards.

Since the supernatural being is, as portrayed by the viceroy (prophet), and cannot be seen or contacted directly by the people, the viceroy and God become one and the same person.

Significance of Mosaic Law to Jews

A divine viceroy possesses super ego and ardently desires to be worshipped. In fact, worship is a form of total obedience to the legal commands of the lawgiver. To make sure that he was eternally adored, Moses created a nation whose identity was founded on the law that was immortal, inviolable and immutable. The Mosaic Law has determined the Jewish vision, vanity and way of life over the last thirty two centuries.

The value of Mosaic Laws should be judged as follows:

- a. The purpose of the Mosaic Laws;
- b. Relevance of the Mosaic Laws to the Jewish nationhood;

The nature of the Mosaic Laws as a form of legal code.

a I have already said that the purpose of the Mosaic law was to secure the highest possible position of adoration for Moses. I have explained this point by describing him as the viceroy, and stated that since Yahwe cannot be contacted or traced Moses, who is capable of rebuking and dominating Yahwe, is Yahwe himself but in the cloak of a viceroy.

b. However, I have not as yet touched upon the second part of this assertion i.e. the founding of Jewish nationality on law. The understanding of this point is not possible unless we first realise the significance that the Mosaic law attaches to itself: All those who do not obey the Jewish law literally are cursed as well as those who disagree with this principle (Deut. 27:28).

Not only every comma, full stop and word of the law is binding on a Jew but it is also eternal (Deut. 29:29).

The rise and fall, mirth and misery, honour and dishonour - in fact, the entire Jewish destiny depends upon obedience or disobedience to the law. Chapter 8 of Deuteronomy makes it amply clear.

After this introduction, now I may proceed to describe the Jewish legal nationalism:

Jewish legal nationalism

1. Moses portrays God as Jewish for making covenants exclusively with the Jewish patriarchs - Noah, Abraham, Isaac and Jacob. He is obviously not interested in other nations:

If the Jews keep Yahwe's covenant, He will exalt them over all other nations and treat them as His treasure (Ex 19:5).

2. His sole, or at least major concern, is confined to the Jews. Why? Because He has chosen them from the rest of mankind. This is the reason that they are the best, the special, the holy and the blessed.

3. Jewish law ensures final victory of the Jews over the insolent Gentiles who will be presented to the Chosen race bit by bit for their total destruction, and whose destiny it is to become the Jewish inheritance (Ps. 2: 8-9).

The true relationship between Jews and Gentiles is that of a master and slave!

4. Jewish law declares the land of the "Canaan" as the "Promised Land" or legal homeland for the Children of Israel.

5. Since God personally went to Egypt and brought them to the "Promised Land", it is distinctly the home for the Jews; they are forbidden to mix with or make covenants with non-Jews (Philistines) who should be expelled from there. (Exodus 23:32-33)

6. Jews must maintain their racial purity by not marrying the Gentiles. (Ex. 34:12-16). Eventually this law was made so fierce that the Jews were required not only to divorce their non-Jewish wives but also disown their own children from such spouses (Ezra 10:2-24).

7. To maintain racial purity, a bastard shall not be allowed to enter into congregation of the Lord even to his tenth generation (Deut. 23:2).

8. Even in foreign lands, Jews must organise themselves as distinct communities for practicing the Mosaic law (Deut. 4:5-6).

9. To make Jews an equitable fraternity, they are forbidden to have Jewish bondmen and bondmaids. Nor are they allowed to rule over one another with rigour. On the contrary, their slaves must be Gentile,

and any non-Jew born in the land where Jews dominate, may be treated as a Jewish possession and inheritance (Lev. 25:43-46). To foster this sense of communal belonging, a Jew is not allowed "to lay usury" upon a fellow-Jew (Ex. 22:25).

10. To make Jewishness the central point of law, and thereby the focus of every Jew's dream, the Old Testament declares Jerusalem the Holy City where Yahwe dwells.

Thin in the ferret of Zionism which teaches (Isiah 4:3. 52:1) every Jew to treat Israel as his real home and pine to return, regardless of where he is born.

c. Should I analyse the Jewish code as the law in its national sense i.e. legislative enactment, case law etc.? This is not necessary because the Jewish law like any divine law, is based on faith, and not reason. Thus, it is something which may be adored but cannot be practiced. Let me give you a few examples:

1. It is more concerned with retribution than reform and justice (Ex. 21:24-26).

2. It commands complete rest on Saturday (the Sabbath) and prescribes death even for gathering sticks (Numbers 15:32). Jesus was accused of blasphemy for healing people on the Sabbath Day!

In the modern times, at least 50% of all Jews shall qualify for divine execution owing to their business activities associated with Saturday.

3. It prescribes death by stoning of a son who does not obey his father or mother. (Deut. 21:18-21)

If this law were applied strictly, how many Jewish children would survive?

Nature of Yahwe

Since Jewish nationhood is based on the laws of Yahwe (as claimed by Moses and prophets), one cannot evaluate the role of Judaism without assessing the nature of Yahwe. It is a highly emotional subject for its psychological connotations, yet it cannot escape scrutiny because of its fundamental importance to the seekers of truth. Let us have a look at Him:

Yahwe, the reluctant God

1. God repented when He looked at the wicked state of the earth and He thought of destroying man along with reptiles, animals and birds. He repented for creating them. However, Noah found favour

with Him (Gen. 6:5-8).

God's repentance determines His attitude towards creation which is absolutely negative. Secondly, He did not know what He was doing. Thirdly, He did not have the ability to create righteous beings. It also shows His callous nature - Why destroy animals, fowls and reptiles for man's sins? It also indicates the illogical and simple mind of God. If Adam's children were wicked, how could Noah's children be good? After all, Noah was a descendant of Adam, and hence belonged to the same species.

The fact is that this type of mythology regarding blood, wickedness of man and his destruction had been rife in the Middle East long before the advent of Moses. He simply incorporated these tales in his authorship.

Yahwe the Old Man

2. God is a kind of old man who is liable to forget and cannot remember things easily. Therefore, when He established a covenant with Noah, He set up His bow in the clouds so that whenever He looked at it, it would remind Him of the covenant (Gen. 9:13-16).

3. The biblical narrative about Abraham, the common ancestor of Jews and Arabs is rather distressing. Moslems claim that it is distorted and fake but the Jews, who are extremely respectful to their elders, have never denied it.

Abraham and Self-Glory

This is how the story goes: Abraham, at the age of 100, had a son *Isaac*, from *Sarah*, his wife. An Egyptian bondwoman called *Hagar* also bore him a son, *Ishmael*. Sarah looked down upon Ishmael for his inferior birth and denied him equal status with Isaac. God sided with Sarah and told Abraham to get rid of Ishmael. To glorify himself in the eyes of God, Abraham did exactly what he was told and left the baby along with Hagar to perish in the wilderness of *Beer-Sheba* (Gen. 21:12-14).

This story is compatible with the Jewish tradition; they believe in themselves as the superior race, thus implying the inferiority of the Gentile. Ishmael depicted this racial philosophy. It also conforms to the Arabian attitude: their children from concubines never ranked equal to the progeny of their wives.

Ishmael was a baby, an innocent baby. How could God, who created both Isaac and Ishmael, be so partial and unfair? And what about Abraham himself? Would a kind father do such a thing to his

baby son under any circumstances? This type of obedience to God shows the selfish nature of the obedient who would go to any length for securing the pleasure of his superior. The fact that Abraham was also willing to murder Isaac to amuse God proves this point. Again, the God who issues such commands to gratify His own ego, is not worthy of worship because *firstly*, His commands prove that He possesses an insatiable ego; *secondly*, His commands set up evil and unreasonable precedents and thus corrupt mankind, and *lastly* when He does such things to try the believers, He obviously does not know their mind and thus lacks the much heralded omniscience.

Yahwe, the patron of thieves

4. God is out to patronise the Jews at all costs, even if it involves deceit, dishonesty, and despoilment. This is the reason that some rabbinic interpretations hold that there is no sin if a Jew manipulates a Gentile for his own benefit:

As Jews prepare to leave Egypt, Yahwe commands Moses that he should tell his people to borrow precious things of their neighbours such as jewellery and diamonds. Yahwe softens the hearts of the Egyptians who lend them what they want and then scarpers with their hoodwinked possessions. And Yahwe approves of this theft! He should because it is He who organised it (Ex. 11:2 and 12:35-36)

The jealous God

5. Jewish God is infested with jealousy, acts out of spite and rejoices in excessive retribution:

He warns Jews that they must not serve other Gods because He is a jealous God and avenges the iniquity of fathers to the fourth generation of their children (Ex. 20:5 and 34:14).

This is the reason that in Numbers 21: 5-9, we find that God sends fiery serpents to Jews for complaining about lack of bread and water.

6. Jews claim to have made monotheism i.e. oneness of God, as the foundation of the human culture but Yahwe does not claim to be the only God because He forbids them not to assail other gods with abuse (Ex. 22:28). In fact, Yahwe is the God of Israel (though He claims to have creative powers) (Ex. 24:10).

Yahwe, a physical entity

7. Jewish God is a visible and physical entity; He walks and talks; possesses a soul ², and human characteristics such as loathing and loving, meanness and munificence, kindness and cruelty etc.

No sense of justice

8. Yahwe has no sense of justice: He rewards and punishes people not according to any particular principle. This is fully borne out by the story of Rahab (Josh 6:17).

One good act saves the harlot and all her associates irrespective of their character but the entire city is marked for destruction without any reference to individual investigation! Like all dictators, Yahwe's word is the law, and reason forms no part of it.

Yahwe, the slave of desire

9. Jewish God has desires and dreams like ordinary mortals but there is a difference: an ordinary mortal may check or renounce his desire but God does not; desire to Him is what intense light is to a moth, flower is to a bee, air is to a hominid or water is to fish.

His greatest desire is to be loved and worshipped. This is all he exists for, and this is the sole reason that He created mankind and the universe. The intensity of such a desire, gives Him a lopsided mind and an extremely selfish ego. Obviously, when the number of worshippers dwindles, he feels derided and His destructive urge descends upon people for vengeance suffused with virulence, vice and vitiosity.

Worship, the lowest form of behaviour

Worship is simply a euphemism for self-degradation which consists of crying, cringing and crawling before someone who is haughty, self-centred and psychologically disturbed. Self-degradation is a sin against one's own sanctity, honour and dignity. The God who loves to humiliate man is not praiseworthy. This renders worship the lowest desire which equates divinity with vanity and all its attendant vices.

Moses declared that the Lord had commanded him to declare His laws. In fact, he claimed to have received "two tablets" containing Yahwe's laws written with His own finger. The truth is that he was a capable nomothete in his own right. He was brought up in the Egyptian court where scribing was considered as one of the noblest arts and law-making was the most sacred priestly function. The fact that the Jewish priesthood went to the descendants of his brother Aaron whose loquacity asserts itself through the pages of the Old Testament, clearly confirms the hypothesis that Moses was a scribe and law-expert. Yet he chose to declare himself as the Vicar and not God. Why? Because he knew that Akhenaton, the Egyptian monotheistic

high priest of God, retained all the trappings of celestial divinity and secular dignity. Why not follow the same approach which was likely to be more fertile, fecund and forceful because the rabble which he led would not have sincerely obeyed a Pharaoh-like God whose tyranny, trickery and torture had reduced them to subhuman level. Again, there had existed the tradition of viceroyalty in the Mesopotamian lands. It declared that God was the real ruler and the king wielded power as His deputy or viceroy.

Egyptian roots of Jews

Moses knew well that there was no hope of winning the Promised Land without welding the Egyptian slaves into an effective and cohesive force. These slaves had been originally deported from the Syrian and Palestinian territories by the conquering Pharaohs. Thus what came to be known as the Jews were originally Palestinians whose social identity was diluted by their Egyptian masters.

The purpose of Mosaic Law

The whole purpose of the Mosaic law was to create a nationality based on supernatural reverence to God who was stern and frightening, yet could shower favours upon those who believed in Him sincerely and obeyed His commands readily. Since all the divine business was to be done through the viceroyalty of Moses, it was more prudent to stay in the background than lead from the front because if anything went wrong, it could be blamed upon God or the people -and the viceroy was always there to intercede for them and claim the credit.

Yahwe, the creation of Mosaic Law

In fact, not only the nationhood of the Jews but the entity of Yahwe, is also the creation of the Mosaic law. I applaud the ingenuity of Moses because it was all in a good cause. Giving the helpless, hopeless and homeless slaves a chance of freedom and self-elevation, is no mean task. The long story of wandering in the wilderness is an integral part of this process. For no fewer than forty years, Moses toughened and trained his people in a certain way of life which eventually came to be known as "Judaism". As the third generation emerges, we find, well-disciplined armies of the "Children of Israel" settling in Canaan as the conquerors.

Faith and unsociality

Orthodox Judaism is a fine example of blind faith which blurs senses and becomes the antithesis of rationality, eventually leading to

a total incompatibility between one's beliefs and deeds. In simple language, it represents a way of life which demonstrates contradiction between one's theory (the basic doctrine) and actions because people expect realism in social dealings. Thus, unconsciously, one begins to live in a world of hallucinations. As a result, the life turns into a continuous process of make-believe culminating in a split personality. Since the believer is no longer capable of showing realism in his dealings with others, he develops an ego based on insincerity, hypocrisy and escapism, or alternatively an attitude wishing destruction to those who stand in his way. Fear is the hallmark of this attitude which incites believers to look down upon non-believers; it persuades them to seek seclusion, and become either a community within a community or dominate the rest of the community through mischievous but well-groomed plans of domination. This is necessitated by the fear of losing one's identity, no matter how ugly and inhuman, and provides the motive for reinforcing and inflating it by antisocial measures. In a nutshell, submission to blind faith leads to unsocial behaviour and the loss of the faculty of social adjustment.

Shudras of India and Jews

Faith moulds personality. Take, for example, Shudras of India who accepted inferiority of birth as the foundation of their faith, suffered totally inhuman indignity voluntarily without ever raising a sigh of protest. However, the faith of the Jews was based on self-superiority which actively incited them to look down upon the rest of mankind. This inflated view of self, temporarily gave them national conscience, social cohesion and also high moral piety compatible with their claim as a chosen race but the natural consequences of such a philosophy soon generated the psychological patterns of behaviour, injurious to honourable existence; it turned their national conscience into obsession and bigotry, their social cohesion suffered through a process of dispersion, mainly brought upon by themselves, and their piety suffered from the exotic gales of odium which they frequently encountered in the lands of Gentiles.

Manipulation of Judaism by David

In fact, the Jews as a nation were manipulated by their own heroes who inculcated in them the divine cult of royalty. David, the second king of Israel, who ranks second to Moses, replaced the old relationship of covenant between God and people through their tribal chiefs, with his own divinity, and that of his seed. It was he who in his capacity as the ruler and, the person as a descendant of Jacob, assumed

the status of true relationship between God and the Children of Israel. Yahweh was enthroned on Mount-Zion, and at His right hand was seated King David, His anointed, who shared the divine authority as a coregent, i.e. the equal partner. It was, in fact, the existing Jebusite cult of Zion which he adopted for his own advantage.

Messiah ("the anointed one"), the title of the kings of the line of David became the prototype of an awaited Messiah who would return to restore the dignity of the Jews the same way as he had done by nearly annihilating the Philistines. The return of David which is equated with the coming of David's "son" was ascribed to the advent of Jesus who claimed to have come from the seed of David. By projecting himself a heavenly figure who ranked as the divine mediator, David assumed the role of a deity yet Jews claim to be strictly monotheistic people!

David and Bathsheba

David was human and not divine. This fact is well narrated in 2 Samuel, Chapter 11. One day, staring down from the roof of his house, he noted the figure of a "very beautiful" woman - Bathsheba who was bathing herself. Her tender body froze his glances but warmed his heart. She became the focus of his palpitations, and his infatuation with her persuaded him to ignore the fact that she was the wife of Uriah, the Hittite. David had him murdered, married her and from this union came Solomon, the Wise.

For welding together various parts of his kingdom, David took wives from many tribes. Does a god need indulging in political manipulations? Though the beauty, delicacy and fascination of these women served him well, the fact that most of them were heathen and came from cultures of conflicting values, contributed to the eventual disintegration of the Jewish kingdom. Again, the story of Abishag, a "very fair" damsel (I King 1:1-4) testifies to the humanity of David.

Solomon's anti-Jewish conduct

Solomon, David's son, went even further. His wisdom involved him in the unusual hobby of concubine-collecting. Their number rose to 300, and it was in addition to his 700 wives who came from different nationalities and religions. He ceased to possess a purely Jewish faith because he erected shrines to Chemosh and Milcom, the Moabite and Ammonite gods. Their sanctuaries were built on the mountain ridge east of Jerusalem (I Kings 11:1-13). Thus the special people of jealous Yahweh came to be governed by Solomon, the idolater, yet Yahweh, the perpetually violent God, addicted to frequent fits of rage and claiming

to be allpowerful, could not punish Solomon. It is the natural causes that led to the fall of the Jewish kingdom, and not the wrath of Yahwe.

Decline of the Jewish nation

The eighty-year rule of David and Solomon marks the political apex of the Jewish race but it cannot be termed as an empire in the usual sense of the word. After Solomon, the Jewish kingdom split into Israel (Ephraim) the northern kingdom which contained ten tribes, and Judah which radiated with the heavenly City of Jerusalem. This division showed the inability of the Children of Israel to live as one nation, and was brought about by lack of mutual tolerance and cooperation. The two kingdoms, however, lasted for about two centuries. Samaria, the city of Israel, was captured in 722 B.C.E. by Assyria; it subsequently lost its identity in the Assyrian provincial system. Nobody knows what happened to the ten tribes of Israel. It has been remarked that the people of Kashmir are the descendants of these lost Jewish tribes, and another preposterous statement treats the Red Indians of the United States of America as the progeny of the missing Jews! By 597, Judah was captured by the Babylonians. The revolt of 589 attracted severe punishment leading to the burning and plundering of the Temple and Jerusalem. The era of Dispersion starts with these tragic events - marking the exile of Jews from their homeland.

Diaspora and Jerusalem

Diaspora proved painful to the Jews, not because they did any worse than they had done in their homeland. The source of chagrin lay in their love for Jerusalem, the divine city. It was not an ordinary remorse but tinged with a very deep sense of guilt which declared that their deportation was the result of their gross disobedience to Yahwe. The mere inability to defend the holiest shrine spelt eternal condemnation.

However, the Jewish prophets, whose prestige, prosperity and popularity, depended upon the act of prophecy assured the Children of Israel that the condemnation was not eternal but would last only as long as it took them to repent and mend their ways. It was declared as their destiny to return to Jerusalem, their home, as a reward for their piety.

Ezekiel/Jerusalem

Ezekiel, the priest who was carried away in the deportation of 597 is considered to be the founder of Judiasm. He declared in 593 that he had been required by Yahwe to act as His prophet. He was prophet of

both judgement and promise, that is, Jews were destined to discover delight after doom, and delight meant returning home - to Jerusalem where on Mount-Zion, Yahwe was enthroned. This is the focal point of the Messianic message and this is the reason that the Jews in all countries even after so many centuries still think of their settlement as a soujourn. Perhaps, proper interpretation requires to state that the Jewish sojourn abroad is a form of punishment but Yahwe will bring them home as He delivered Them from Egypt (and Babylon).

Zion, i.e. Jerusalem, is the Holy City and Bride of Yahwe, the Lord of hosts, who is pledged to be her redeemer. Only for a small moment had He forsaken her but would restore her with great mercies.

Was it proper of Yahwe to forsake His bride? He left her again and again but blamed the believers for infidelity. No, the Jews were innocent. They were not gutless. Nor were they impious. No nation has served the Lord with greater fervour and devotion than the Children of Israel yet no nation has ever suffered from the divine wrath one-tenth as much as they have.

Jerusalem and Jewish fate

To a Gentile, Yahwe is just an abstraction whose sanctity and omniscience have been drummed up by the ruling and priestly classes of the Children of Israel to foster their own interests. The Jewish loyalty to the Yahwe's City has been held as the fountain of disloyalty to their lands of settlement. It has been asserted that the Jews have failed to show patriotic respect for their exotic abodes which attract lip reverence only. This attitude has resulted in the greatest horrors that human mind can imagine. Is there any country where they have not been beaten, bruised and brutally treated, where they have not been molested, mangled and murdered, where they have not been pillaged, plundered and persecuted, where they have not been derided, despised and desolated? During the last 2,500 years, was there a century when their damsels were not raped, when their children were not considered a burden on the host country, when they were not thought of less desirable than animals, when they were not treated with contempt? Denial of human rights, denial of justice, denial of decent neighbourhood and denial of equal social status - formed integral parts of the Gentile attitude which was further inflamed by religious prejudices. In the Christendom, they were despised as murderers of Jesus and in the Islamdom, they deserved no grace as members of the "condemned" race.

However, it will be unfair of me if I fail to add that the Jews

suffered all this torture and humiliation in good faith and as a devotion to the Lord. Their loyalty to their ideal has no parallel in history. It ought to be eulogised, yet I hesitate to commend it. Why? Because it is based on blind faith and not reason, because the Jewish mind has been paralysed by the Biblical myth of self-superiority and because the irrational attitudes of every generation of Jews carry the seeds of destruction for their offsprings. The veracity of these statements is borne out by the fact that Yahwe has not multiplied the seed of Israel like the stars of the sky or the dust of the earth. Is He really capable of delivering His side of the covenant?: I have no doubt that the Jews have observed their religious principles with greater piety, zeal and sincerity than any other nation and thus discharged their side of the deal.

History testifies to the fact that the Jews suffered because of fundamentalism, that is, following the biblical commands literally. As I shall show shortly, their social recovery began when some of them made reason a part of their faith. Unfortunately, the majority of them are still not ready to salute the goddess of reason, but practicalities of political sovereignty may bring the Children of Israel around to see things as they really are.

The Jew Bill

Strange as it may seem, the emancipation of Jews is directly linked with the emancipation of the European mind from the Christian dogma as a result of the Reformation. The (British) Plantation Act of March 19, 1740 was the first to treat Jews in the American Colonies as "His Majesty's natural born subjects of this kingdom" but "The Jew Bill" which was enacted in May 1753, had to be repealed a year later as a result of the vehement opposition by the Christian merchants of London.

Cause of European hatred of Jews

This revocation stemmed from the firmly-held belief, as in other European countries, that Jews were an Asian race which deserved anathema for circumcision, odd ways of worshipping the Supreme Being, unsocial attitudes toward the Gentile, as carriers of hereditary corrupt character, for setting up a state within a state, for lacking loyalty to their country of abode and for looking funny owing to their overgrown beards and wearing caftans.

The modern Jews may not have changed their religious principles but they have certainly modified their looks. Their ancestors could not have imagined a Jew with blonde hair, blue eyes and pink complexion!

French advocacy of human rights

However, by 1789, France emerged as the active champion of civil liberties. Her dedication to eradicate inequality and the zest to humanise the human mind which has suffered from inhuman deformities such as racial prejudice, religious bigotry sectarian hatred, suppression of individual rights and denial of justice, extended the libertarian charter known as "The Rights of Man and of the Citizen" to emancipate Jewry from the shackles of social taboos and tortures. However suspicion of the Jewry was so great that their admission to the European society was based not on grace but a stringent test which included several questions, raised in the Assembly of Jewish Notables, held on 29th July, 1806, at the instruction of the Emperor Napoleon Bonaparte. Here is the summary of the questions:

French Test - Questions for Jewry

1. Do Jews believe in having more than one wife at the same time?
2. Do Jews believe in divorce, especially when the French law forbids it?
3. Do they believe in intermarriage with Christians?
4. Are non-Jewish Frenchmen considered as brethren or strangers by the Jews?
5. Do the Jews born in France and treated as French citizens, treat France as their country? Will they defend it, and be bound to obey the French laws?
6. Is a Jew forbidden by law to take usury from a fellow Jew?
7. Does the Jewish law allow usury in relation to strangers?

Jewish reaction

The answers that members of the Assembly of Jewish Notables gave contradict the Mosaic tenets through silence, evasion and utterly new interpretations. For example, about usury they said that the Hebrew word "neshekh" had been improperly translated as usury. It meant interest of any sort and not just usurious interest and therefore the existing meaning of the word lacked relevance! Did they, then, lie or deceive? Not at all. For the first time in their long history, they realise that stiff necks break easily but the flexible necks are durable. Their answers were based on wisdom, compromise and the will to modify their faith and the ways of life. This vicissitude transformed their lives completely and the dawn of the 19th century illumined their faculties of knowledge which had been darkened by the forces of

ignorance such as bigotry, orthodoxy and social repression. The same people who had been seen fit to live in ghettos started building mansions and skyscrapers for themselves and made a considerable contribution to the various branches of science, art and literature. This sudden burst of good fortune owed nothing to Yahwe's favours but to the bounteous attitudes of the Western nations that had made considerable strides in all walks of life. The simple proof of this truth lies in the fact that even today the eastern Jews stand at the same intellectual level as their eastern neighbours. While their contributions to the Western civilization are of high value, they lack the pioneering element. The spirit and direction of their achievements has been provided by the free-thinking, libertarian and humane West. Their own traditions brought them nothing but misery, humiliation and never-ending servitude. They are a boastful lot and claim to have civilised the West. It is not the Bible that has civilised the West, it is the West that has humanised the Bible, which provoked crusades through prejudice and bigotry to perpetrate international carnage for 400 years.

Nature of Jewish Covenant with Yahwe

Of course, one thing is indigenous to the Jews, that is, love of money and power. This is the whole purpose of their covenant with Yahwe which says nothing about morality, salvation or heaven, and solely confines itself to the worldly gains! It is for this reason that they believe in the godliness of riches, and devote their entire lives to wealth-creation which makes them tremendous merchants and entrepreneurs. Nothing pleases a Jew more than counting money. It is the possession of money which makes the Jews powerful, and the power brings in its wake vanity, arrogance, ruthlessness and the supercilious attitudes which tempt the powerful to look down upon others. This is something which is acquired as well as drilled into them from the cradle. It is a part of their faith which is founded on consciousness of self-superiority.

Feeling of superiority on the ground of wealth alone is one thing, but when it arises from the belief that one belongs to God's chosen race, and is accompanied by personal wealth, it becomes a mania which makes "Mr Superior" extremely self-centred and ignorant of reality; he loses objectivity and indulges in subjectivity which constitutes his entire life. Regretfully, the sense of divine superiority combined with personal wealth, which leads to a vain and ostentatious life style, has become the bane of the Jews. This fact was self-evident during the 20th century when they were persecuted by the Nazi. What was the cause of it? The Nazi jealousy or the Jewish vanity - or both?

Jewish untouchability

It is claimed that the Nazi behaviour was inhuman and despicable because it subjected women and children to torture and sought to exterminate the Western Jewry. Of course, I abhor the Nazi but I cannot indulge in indiscriminate condemnation of the German people who have expressed manly qualities over the last 2000 years and made considerable contribution to civilization through Reformation, and scientific, literary and artistic innovations. Except for a short period when the Germans were misled by the slogans of extreme nationalism, they were God-fearing people who did not practice racism. The fact that the German lands constituted the Holy Roman Empire, and a Christian of any nationality could become the German Emperor, was an achievement of a high cultural order. Their nationalism is a recent phenomenon, indeed, but the Jewish nationality which has existed for at least 3000 years is based on racial superiority sanctioned by God himself. It is to maintain their physical and spiritual purity that they were commanded by their law to shun the company of the Gentiles, and not to eat food prepared by a non-Jew. This untouchability is the fundamental precept of the Hindu Caste system which raised a small section known as the Brahman to the highest social dignity, as their birth right, and created a large menial section of the Shudras, born of impurity. The Brahmans adopted exactly the same attitude towards the lower Indian classes as the Jews were legally required to practice against the non-Jews. I wonder if the Jews are not an offshoot of the Brahman Caste!

I regret to say that Hitler's principles and practices were shaped by:

- a. The Jewish philosophy; and
- b. The Jewish historical conduct.

Jewish philosophy

a. The basic Jewish philosophy states that God is at the helm of history and natural phenomena. He has chosen Jews as a mark of divine love. Since God chooses the best, the Jews are the superior race and God's people who have been appointed by Him *to turn the wheel of history for executing the divine will which is nothing but the glorification of God through the glorification of the Jews because God has made a covenant with the Jews to raise them above the rest of mankind. All historical events of importance, therefore, must take place through the agency of the Jews and conform to their dreams and dignity, and schemes of splendour and supremacy. Further, Yahwe, the Jewish God, is committed by the covenant to enable the Jews to

rule the Gentiles and present all hostile and refractory nations to them, one by one, for their total destruction by the Jews!

As a symbol of their special relationship with God, and racial superiority, they claim that they were personally led out of Egypt by Yahwe who humbled pharaoh through miracles, and manipulated the operation of natural phenomena for their release.

This Jewish philosophy which is extremely rude and offensive to the Gentiles for treating them as inferior, ignorant and ill-fated, and whose ultimate destiny is to wear the yoke of Jewish servitude, has been loudly acclaimed and proclaimed by the Jewish philosophers over the centuries:

Judah teen Samuel ha-Levi (C1075-1141) believed that it is not the contemplation of the cosmos but of the Jewish history which procures the knowledge of God!

Nachman Krochmal preached that the Jewish people have a special relationship with the Universal spirit who is the God of Israel!

Samuel Hirsch declared that in the early times of the Jewish history God revealed himself by miracles and wonders of prophecy but now He manifests Himself through the miracle of the existence of the Jewish people!

Solomon Formstecher held that when eventually the Jewish element in Christianity becomes dominant, it will then be proper for the Jews to give up their isolation!

It is the anti-Gentile philosophy which has become the bane of the Jews who believe to be the superior race under the influence of their religious dogma. The Nazi, who were determined to exterminate the Jews, caught the disease of racial superiority from them yet they have learnt nothing from the horrors of the holocaust.

b. I shall postpone discussion of the Jewish historical conduct to Chapter Nine of this book.

* Revelation leads to brainwashing which restricts believers faculties of reason and moral conscience. Thus its benignant effects are far outweighed by its malignant influences. This truth is clearly bourned out by the Jewish faith which declares that:

- a. The Jews are the Superior (Chosen) race.
- b. They have the Divine Right to be at the helm of history and, therefore, all major human events take place through their agency.

This is the reason that they want to control every organization for

imprinting their own name on events of major significance, and this is why they resent the success of a rising Gentile and conspire to drag him down. Obviously, this is what makes them an ostentatious lot and they indulge in acts devoid of virtue for the sheer hell of keeping a grip on the oars of history. The crazy theories such as Marxism and lethal devices like atom bombs, originate from the Jewish infatuation with controlling human destiny.

It is not that they are more intelligent than other races. Their behaviour is determined by revelation which goads them to be superior and they are trained right from the cradle to be assertive, enterprising, domineering and egotistic. They have been made to pay for their attitudes in every century but they prefer the hallucinatory delights of revelation to the honour of their virgins, safety of babes and dignity of mankind.

CHRISTIANITY

Christianity has exploited the human instincts of fear and favour with a skill which is peculiar to itself. It has been declared as the natural religion of mankind by projecting Jesus as the logos and the active revelatory principle of God which existed long before the creation. The medieval scholasticism indulged in balancing reason and revelation. Even in the 18th Century, the enlightenment theology tried to demonstrate Christianity as rational in essence.

Mythology has never been delineated with a greater skill and charm than these statements have done. [Christianity is an extension of mythology](#) yet its spiritual fascination has aroused millions of Christians to die for the honour of their Saviour as willingly as a burning lamp incites moths to seek self-cremation.

Christian Articles of Faith

The Christian cult is the most beautiful mythological symposium owing to the aura of divine beguilement that pervades its major constituents, as follows:

1. The Creator God
2. Revelation
3. Virgin Birth
4. Trinity
5. Grace and Salvation

6. Sin (Human Nature)

7. Kingdom of God (Hell and Heaven)

Virgin Birth

3. Having already expressed my views about the Creator God and revelation, I may start this discussion with the third item i.e. *Virgin Birth*.

None of what we know about the birth of Jesus, can be traced back to himself because neither he left any written account of his life nor the contemporary sources record anything about his existence. The Christian details about him emerged in the Synoptic (parallel view of sources) Gospels of Matthew, Mark and Luke at least seventy years after his crucifixion, and John's account did not appear until another three decades later. It is also said that Matthew, Mark, Luke and John are names only because they were written some two hundred years after the death of Christ to satisfy the needs of the Church and believers!

The evidence for the existence of Jesus himself is very tenuous indeed. He was said to be a learned man. If he really had a mission, it was his foremost duty to put it in writing but he never did. This makes him an imaginary figure, dreamt up by those whose purpose it serves. Small wonder that Christianity has become the largest business on earth.

Parenthood of Jesus

The picture has been further blurred by the Jewish traditions which declare Jesus as the illegitimate son of Panther, a Roman soldier. The Old Testament also seems to have been tampered with by the over-zealous Greek translators:

Commenting on Isa. 7:14, scholars have remarked that the Hebrew word "Alma", has been wrongly translated as "virgin" in the Septuagint because it actually means "young woman".

Despite all the manipulative efforts of the Christian Fathers, whose own sanctity rose and fell with that of Jesus, we can still trace his parenthood in the New Testament without making Jews the target of everything blasphemous and corrupt.

St. Matthew, Chapter One, Verse Sixteen, records the genealogy of Jesus as follows:

Jacob fathered Joseph who was the husband of Mary. She gave birth to Jesus who came to be known as Christ.

Mary was betrothed to Joseph, the carpenter. Since every human, without exception, has a human father, Jesus must also have a human father.

The doctrine of the Virgin Mary is very puzzling, indeed. Mark (6:3? clearly states that Jesus was the son of Joseph, and had several brothers and sisters. If Mary needed a husband to produce all these children, how come that she had no physical father for Jesus? According to the Christian mythology Mary was God's bride but she got married to a man. Obviously, she did not have the ability to stay a virgin. Nor did God care about her virginity. Yet the Christian Church has sung praises of celibacy! John 6:42 further confirms that Jesus was the son of Joseph. Luke 2:48, however, provides the conclusive evidence because Mary herself refers to Joseph as the father of Jesus.

Of course the next verse seeks to contradict it but it is the evidence of the mother that shall be held reliable and final.

Revealed religion is the greatest secular business that has ever existed and its success solely lies in its power to brainwash people with the promise of eternal life, an assured place in heaven and total safety from hell. Such fascinations being supernatural in character, are logically beyond the power of a normal person. Therefore, the merchants of divinity have to create a mythological figure of super-gigantic proportions who must look great and numinous enough to make supernatural promises look natural, and deliver them with the same ease as an eagle shows in capturing a sparrow, an elephant in carrying a bag of cement or a camel in crossing a furlong of desert.

The Virgin Birth is a part of the miracles that Jesus is supposed to have performed in rebuking the sea and winds, exorcising devils, healing the sick, raising the dead, transfiguring in the presence of his disciples, feeding thousands of people with a couple of loaves of bread and fishes and, above all, the resurrection.

Trinity

4. Though Trinity is treated as the basic doctrine of the Christian faith, there is no evidence in the Bible that it is the original principle of Christianity. Reluctant though the Christians are to admit, it is a variant of the Hindu precept: Trimurti which is an expression of the Reality in three forms.

This is a developed concept and was not finalised by the Christians until the end of the 4th century A.D. It grew out of the Great Commission which commands the disciples to convert and baptise all

nations in the name of the Father and of the Son and of the Holy Spirit (Math 28:19). In 11 Cor. 13:14 is to be found the apostolic benedictions which also contributed to the growth of this doctrine.

Since Christianity is an offshoot of Judaism, though blasphemous according to the Jews, it had to be displayed as based on the strict monotheism of the Old Testament. The Cappadocian Fathers eventually gave it its present interpretation which declares that the three constituents of Godhead are of the same essence. In other words, Father, Son and Holy Spirit are the three modes of expressing the One God, and are not distinct within the being of God Himself.

Jesus and viceroyalty

The faithful are always inclined to brush the fiction of their beliefs with the varnish of facts, no matter how feeble, fictitious and farcical, but an independent seeker of truth is entitled to look at their scriptures with investigative detachment. When we adopt this approach, Jesus appears to represent what I have repeatedly called "the theory of Divine Viceroyalty" which enables its practitioner to declare his own Godhead in the name of God as His prophet or messenger.

Let us see how Jesus developed this theme:

He propounded that God is one and all powerful; everything is possible for Him and He is love. Having declared that, he told mankind that God wanted to be loved sincerely and passionately.

What was the relationship of Jesus with God? St. Luke (11:49) speaks of a divine system of prophets and apostles who are sent by God to guide mankind. For example, John, the forerunner of Jesus, was a prophet (John 3:27-28). And so was Jesus, People called Jesus "the prophet of Nazareth". In fact, the Bible depicts Jesus as a prophet who came into the world to establish the truth. He himself made it known unambiguously that it is not he who dispenses salvation but God; what he preaches is God's doctrine and not his; he has come to the earth to do the will of his Father who is greater than he is.

However, this relationship of prophethood and human inferiority starts crumbling when Jesus the man and son, begins to assert his own divinity. It is claimed;

1. Everything has been delivered to the Son by the Father who cannot be known without the agency of Jesus (Matt. 11:27).

2. Everything has to be asked of the Father in Son's name, and it may be granted (John 15:16).

Father gives Son the entire power of judgement (John 5:22).

4. All-power in heaven and earth is claimed to be invested in Jesus who commands his disciples to baptise nations "in the name of the Father, and of the Son, and of the Holy Ghost" (Matt. 28:19).

5. St. John, Chapter One advances the doctrine of God and Word which asserts the co-existence of God and Jesus. In Ch. 10:30, Jesus asserts that he and his Father are one, and verse 38 makes this claim final.

6. Eventually, Jesus dominates God by telling Him to glorify him (Jesus) because he had existed with Him (God) before the universe.

7. Through the device of viceroyalty which initially consisted of prophethood and Sonship, he wanted to establish his own Godhead (John 13:13).

How Jesus sought Godhead

The urge of dominance demands submission; devotion through love and self-debasement (known as worship) is the highest form of submission which is available to gods only. This is the reason that men with a burning dominance-urge seek Godhead.

To start with, Jesus declares:

1. He who is not with me is against me (Matt. 12:30).

2. There is only one way that people can establish their relationship with Jesus, that is, loving him more than anybody else, including one's father or mother and son or daughter (Matt. 10:37).

He goes even further and demands that to be his disciple, one must hate his father, mother, wife, children, brothers, sisters and even his own life (Luke 14:26).

Bribe to the Faithful

3. The only way to secure salvation is by giving up all one's relations and possessions. In return, one shall get a hundred fold reward and an everlasting life.

What a model of divine love! It advocates renunciation and degradation of all those who have a natural claim on our love and respect, and thus undermines all cultural and spiritual values. Since this is the most difficult game to play.

Jesus places irresistible temptation in the way of those who are equally self-centred and will stop at nothing for the hope of salvation. He tells them directly and through his disciples:

1. The true work of God, is the belief in Jesus (John 6:29).
2. Those who have not seen yet believe, are the blessed ones (John 20:29).
3. A Christian with a grain of faith can command a tree to be uprooted and planted in the sea (Luke 17:6).

It is obviously the least that a Christian can do. Is there one Christian alive today, including the Pope, who can do so? Since there is not one Christian having this capability Christianity calls its own bluff and proves the hypocrisy of faith which is nothing but the extreme form of self-deception.

Grace and Salvation

5. Having pitched sky-high the value and sanctity of blind faith, his disciples struck at the root of law and morality despite the fact that the New Testament upholds the authority of the Mosaic laws, and purity of deeds. They did so to make conversion easy and developed the fascinating trick of Crucifixion for tempting the unbelievers and sceptics to embrace the ravishing idol of faith and renounce the goddess of reason, who is deaf and dumb to the overtures of fools.

The basic approach of this philosophy, though captivating, was simple: why suffer the pangs of deeds when the paramountcy of faith can secure the desired goal? It is the part of man's attitude to love the opportunities that guarantee him reward for doing nothing; man will not toil for food and shelter if he is assured a free and fruitful living. Therefore he is inclined to follow the religion that promises him eternity without moral effort which entails self-discipline and hard work.

The process of salvation through faith and grace is well described in Chapters 4 and 5 of Romans. However, I may draw attention to the following:

- a. Christians are not under the law but grace (Romans 6:14).
- b. If you confess Jesus to be your Lord you shall be saved (Romans 10:9).
- c. Grace to be grace has got to be irrelevant to works (Romans 11:6).
- d. The life of a just Christian is based on faith (Gal. 3:11).
- e. Law is a curse, and Christ has liberated us from it (Gal. 3:13).
- f. Law is not for the righteous but the wicked (I Timothy 1: 9-10).

Chapter 11 of Hebrews also glorifies faith to assure the faithful that

they are on the winning wicket.

Working of Grace

Redemption from the curse of the law, contributed to the formation of the Christian principle known as Grace which is the gift of divine favour that ensures salvation of the believer. This grace is given in Christ, and is always initiated by God. Thereafter, man must respond to God and the responsibility to continue this relationship solely rests upon him. It is believed by the Christians that God's saving grace is bound to the sacraments but it is not guaranteed by them. It is because God is free to grant grace to whom He likes and when He likes. He is not bound by any principle. What good is it to be God and observe a rule of conduct? Aren't God's viceroys and anointed rulers on earth dictatorial, despotic and destructive? Why should He be fair to the non-Christians? Hindus of India and Buddhists of China, when thrown into hell, shall have no right to complain that they did not receive the saving grace because they were born into non-Christian families. Obviously what is grace for the Christians, is disgrace for the nonChristians!

Sin (Human Nature)

6. To give the principle of Grace a magical appeal, the Christian Fathers have devised an extraordinary interpretation of human nature. Genesis 1:26 declares that God created man in His own image, and likeness, and gave him superiority over other creatures.

The Tree of Knowledge

Here, the emphasis that God not only created man in His own image but also after His own likeness, seems to prove similarity between God and man, or at least their basic common nature. If this were true, man could not go astray, regardless of what he might believe in. Yet the Christian Fathers have invented a philosophy which renders man evil by nature and thus incapable of attaining salvation without God's grace. As the biblical story goes (Genesis, Chapter 2), God created man and woman and appointed the Garden of Eden as their abode where there was neither unhappiness nor sickness, nor death. Above all, they did not have to toil for their living. Everything was gratis, and as desired. However, God grew in the Garden, the Tree of Knowledge of Good and Evil, and forbade Adam, the genitor of mankind, to eat its fruit. Being misguided by his wife, Eve, they both ate the (1) forbidden fruit and (2) committed the cardinal sin which became the fountain of human sorrows such as toil of agriculture, the pain of childbirth, disease and death. It is to encounter this sin that

God sent Jesus as grace to mankind for saving them from eternal death.

However, if we look deeper into this episode, Genesis 3:22 tells us that God is alarmed by the fact that man becomes like Him by knowing the difference between good and bad.

Forbidden Fruit and its true meaning

1. It clearly shows that God had not created man in his own image and likeness because "man becomes like God" only after he had eaten the forbidden fruit.

2. God must have created man as an animal which had no sense of good and evil. Since the forbidden fruit gave man the knowledge of good and bad and thus increased his chances of self-elevation through moral conduct, i.e. the ability to avoid the evil and pursue the righteous path, God was alarmed by jealousy in case the man attained divinity.

It follows that eating the forbidden fruit was a righteous act because it infused man with moral virtue but the good Lord branded it as a sin! Assuming that the biblical interpretation of sin is correct, even then man is innocent of this charge because:

1. It was wrong of God to expose man to such a devastating temptation which he could not resist

2. God is incompetent to give man an uncorruptable nature.

3 Since God claims to have created man in His own image and likeness, He is as much likely to go astray as man is.

4 Creation of man is just a childish fun for God, otherwise He would not have given man such a perishable nature which could not stand the test of one act of disobedience.

The Original Sin

The creator God is responsible for what He has created, yet man is used as a scapegoat to carry the can of divine follies. This event of eating the forbidden fruit against the express command of the Maker, is termed as the Original Sin. Explaining the Christian steriology, that is, salvation beliefs and doctrines, St. Paul described in his letter to the Romans that even at birth, a child was subject to God's wrath and condemnation for being a descendant of Adam who had committed the original sin. It meant that man's nature, if it was ever clean, had been polluted, and he was incapable of attaining salvation through his own will and skill. His only hope lay in the saving grace of Christ.

Salvation as a business

The lot of mankind would have been much easier, had St. Paul remembered that Adam committed the sin because he did not have the ability to show complete obedience for avoiding what he did. Had he said that it was unfair of God to punish the Children of a thousandth generation for the offence of their parents, it would have served the cause of justice which man needs so desperately. But such a comment would have led to the dissolution of Christianity, and under such circumstances St. Paul himself would have gone out of apostolic business. After all, there is no business like salvation business because its customers are always willing to pay a disproportionately high price for this most illusive commodity with money, blood and life, and also impatient to crawl before the merchants of divinity.

Crucifixion: Resurrection

7. However, we should remember that the Christian concept of sin transcends the boundary of disobedience to God because it also implies man's subjugation of himself to the devil. Therefore, Christology propounds that Christ was incarnated, that is, appeared in human form as divine grace; he was crucified as an atonement for the original sin and rose again for the resurrection and salvation of mankind (the believers).

"Treasury of the merits of the Saints"

It is the merit of atonement by crucifixion which had made salvation possible. At papal level, the philosophy of merits cost the Christians a good deal in money and lives. The Church held that although man is a sinner, he is given by God a measure of grace which he can augment by his own deeds. Thus he may die with a greater credit than he needs for his salvation. These extra credits, not needed by the saved people, constituted, what was called in papal jargon, "*the treasury of the merits of the saints*". Those who lacked sufficient credit of their own but did not want to suffer the pangs of purgatory, could pay the papal authorities an appropriate sum of money for transferring some credit from the Saints' treasury of merit to balance the sinners' books!

Spiritual Banking: *Indulgence*

This transfer was called "*Indulgence*" and the sinner had to make a contribution to the Church for it. It was Martin Luther of Germany who first protested against this spiritual banking, effectively. Many a woman had agreed to mortgage her chastity, for the promise of

salvation, to the local priest whose celibacy played havoc with him. This was one of the major causes of concubinage in the Christendom.

Examination of Crucifixion

Though the Saints' treasury of merits has been exposed, the merit of Christ's crucifixion as grace for the original sin has not yet been questioned by the faithful. Let us have a rational look at it:

1. Jesus is the Lamb of God who carries away the sins of mankind (John 1:29).

2. Jesus tasted death for every man (Hebrews 2:9).

3. Jesus died for human sins and rose again for our resurrection (Romans 4:24-25).

4. God loved the world so much that He sacrificed His only son to save the world (John 3:16-18).

5. God is one. Jesus, who gave himself as a ransom for mankind, is the mediator between God and man (Timothy 2:5-6 also Matt. 20-28).

6. Jesus, the beloved Son of God, existed before the creation (John 17:24).

7. God redeemed mankind through the blood of Jesus. Everything was created for him, and in him should dwell all fullness (Coloss 1:14-19).

From these paraphrased verses, it becomes evident that:

1. Jesus was the Lamb of God who was crucified as atonement for man's sin.

2. Since he tasted death for every man, he ranks as Grace.

3. Jesus was crucified for human offences and raised up for our justification, that is, to make our resurrection possible.

4. Jesus was God's only begotten son.

5. God crucified His Son to save the world because He loves it most dearly.

6. Whoever believes in Christ cannot perish but shall live for ever.

7. Jesus is the Saviour of mankind through his crucifixion because he was crucified as a ransom

8. God is one. Therefore, there can only be one mediator between God and man - that is Jesus Christ.

9. Jesus existed before the world and was loved by God in the state

of preexistence God created everything for Jesus.

10. He is the image of God and represents "all fullness".

Even a cursory look at the above postulates is sufficient to shatter the edifice of Christianity:

1. The concept of Jesus as "Lamb of God" was developed to exploit man's weakness for the sacrificial cult which holds that gods are appeased and pleased when members of the human species or animals are killed as offerings to them.

This custom has been practiced all over the world since inception of history. Though human sacrifice has become extinct with the advance of civilization animal offering is still as rampant as ever, especially in the Islamic lands.

a. Crucifixion was a device of torture and death, used to eliminate the wicked such as traitors, murderers, rapists, robbers and the like. Using such a heinous contrivance to achieve the purpose most holy, negates the value of Christ's death on the cross.

2. Christ's death could not have been Grace because he did not die for mankind. The Christians believe it as a matter of faith and not as fact. Mark clearly states in verses 60-63 of Chapter 14 that Jesus was convicted by the Jews on a charge of blasphemy. Though Pontius Pilate, the governor, believed in his innocence, the Jews were so sure of his guilt that they fully accepted the responsibility for his crucifixion (Matt. 27:25). To them it was the greatest blasphemy (John 19:17).

a. The vice or virtue of an act depends upon the volition behind it. If I join the army voluntarily to defend my country against an aggressor, I am a patriot but if I am enrolled against my volition, then I qualify as a conscript. It goes without saying that though they both serve the same purpose, the difference between a patriot and a conscript is the same as it is between gold and brass or diamond and coal. The Bible bears testimony to the fact that Jesus did not accept crucifixion voluntarily. He was so scared of crucifixion that he fell on the ground and prayed to his Father to relieve him of this agony, knowing full well that it had been predestined for him (Mark 14: 35-36).

b. My assertion that the intention of an act determines its Duality becomes even more significant in this context because the process of history as envisaged by the Bible is based on predestination.

Predestination

I have already stated that Jesus' crucifixion had been predestined by God and, therefore, his prayers could not avert it. Now let us look at the further evidence that the Bible provides on the subject:

God has complete grip over the conduct of every particle and nothing can move without His will (Matt. 5:18).

Everything that has been pre-written about Jesus in the Old Testament must be fulfilled (Luke 24:44 and Luke 18:31).

Christ's life had been determined but he cursed he who betrayed him (Luke 22:22).

Crucifixion was an integral part of the divine plan (John 4:34).

Mercy and condemnation depend upon God's will (Romans 9:18).

Even the number of hairs on a person's head is pre-numbered (Matt. 10:30).

Above all, Jesus knew that it was pre-written for him to be betrayed (Matt. 17:22-23) and he was aware of the identity of Judas who was to betray him (Matt. 26:21-25). He even told Peter how he (Peter) would deny him (Jesus) thrice before the cock crowed (John 13:38).

c. We must remember that our planet which is a part of the universe, is not a Fools' Paradise; all its physical laws as well as our practical lives are governed by reason because we do not respect fantasy as the basis of reality. Unfortunately, however, we accept exaggeration as moderation, the profane as sacred, and the impossible as possible, in the field of religion to provide ourselves with the shield of faith as a protection against the fear of the unknown. It is just a make-believe.

One ordinary event of history will not convince a reasonable person that it can form the foundation of the divine salvation plan. Again, we ought to remember that predestination is the focal point of Christianity. If everything has been precisely determined then both Grace and Crucifixion are a farce. God becomes solely responsible for everything that happens and man plays no part in it. Then, why should he crawl for Grace or seek indulgence?

Secondly, the God who is projected as Love, is a false God if He is so cruel to His own innocent Son. Even Pilate did not want to crucify a guiltless person. It shows that Pilate was far ahead of the Christian God in the field of justice and mercy. Again, if God can be so ruthless with His own son who had done no wrong, how would he treat mankind which is not related to Him by blood, and what would He do

to the wrong-doers?

3. The idea of resurrection, as stated in an earlier chapter, had existed in the Middle Eastern countries long before Christ's birth. Declaring himself as the fountain of resurrection through faith, was a masterly stratagem to win over converts. Of all things, death frightens man the most. Attaining eternal life just through faith in Jesus, was the greatest bargain that man could ever dream of. Is it just of God to punish Jesus for the sins of mankind? It is wrong to apprehend A for the wrongs of B. Justice demands that every one should be held responsible for his or her own deeds. Again retributive punishment is a sign of barbarity, and it is only reformatory punishment which forms a part of civilisation or divinity; punishing A for the sins of B. does not reform the latter; it rather encourages him to persist in wrong doing, and, therefore, comes within the category of barbarity. Is God a barbarian?

True meaning of Resurrection

a. The belief that Christ was resurrected after crucifixion clearly proves that he was never really sacrificed in the true sense of the word. If his death had any connection with salvation at all, he would not have been resurrected; his crucifixion must result in his permanent extinction. The myth of resurrection shows clearly that God, neither loved the world enough to save it by sacrificing His "only begotten Son", nor such a sacrifice could have any relevance to salvation.

Business of divinity

A prettier myth than this was never invented. It is good for the divine business because the hope of salvation tempts believers to bow and bend at the priestly altar and place their hard-earned wages at the feet of the ecclesiastical idols as oblation. No wonder that these holy men live in superb homes in a luxurious style without ever thanking the Lord for the manipulative power that He so naively bestowed upon them. On the contrary, the believers intoxicated with the miracle of resurrection indulge in beautiful dreams of the next world without ever complaining about the twists, trickeries and torments of this life.

Is there really any relevance between crucifixion and salvation? How will it revive the dead body of Mark if I kill Anthony? How will it satisfy Arthur who is dying of thirst if I drink a gallon of milk? How will it give me the flying power if I rear a colony of eagles?

An action to be effective, must have a rational link with the purpose it aims to achieve; I can, for example, fly by manufacturing an

aeroplane and not by rearing a colony of eagles.

4. If God has a son, he must also have a father, a grandfather, and so on. Such a God cannot be omnipotent or the creator. The true God would not devise the salvation plan - so totally removed from the working of the cosmic phenomenon which is the sole index of the divine purpose.

5. You cannot crucify the ones that you love dearly, especially when they have done nothing wrong. The true love demands that one should give one's own life to save one's beloved and righteous son. Shouldn't God have adopted this path - the only right path? Didn't He use His son as a scapegoat for creating the world which has become so vicious, vain and vindictive? Can such a God be rational, respectable and redeeming?

6. A belief cannot be a substitute for a deed. I believe that food satisfies hunger. Can belief in the satisfying power of food save me from the destructive effects of starvation? I will have to work hard to earn money for buying food. Not only that, I will have to digest it as well, to preserve myself.

It is not the belief but the deeds that can form the basis of hope and eternity.

7. Crucifixion of Jesus as a ransom, raises a tricky question because ransom is always paid to a blackmailer: a kidnapper, a slaver, a thief or an aggressor. Was this ransom paid to God? If He received it, then He is not divine or magnificent but a thief, a trickster and a tormentor. It also jeopardises the sanctity of Jesus himself. What did he do to give his own life in ransom? Finally, if the ransom was paid to the devil, then he is more powerful than God who recedes into second place, and thus ceases to be the Creator, the Omnipotent and the All-Wise.

8. If Jesus is grace, then mediation becomes irrelevant because the former implies mercy whereas the latter means justice.

9. Since God loved the world so much that He crucified His own son to save it, He could not have created the world for Jesus. The world must have existed before Jesus because he was dispensable but the world was not.

It is not the belief but the deeds that can form the basis of hope and eternity.

10. Jesus is the image of God and represents "All fullness". Does he? The truth is that Jesus, if he ever lived, was a human. To say that he was fathered by God, or he had no physical father, is totally against the

natural law. Nobody has ever been born without a father because this is the law of nature. To cover it up, Christians claim that Jesus was God himself in human flesh, and he came into this world to quell evil. This is a Hindu doctrine called Avatara and so is the Trinity - the three in one, which is also the adaptation of the Hindu principle Trimurti, yet the Christians have never acknowledged their indebtedness to India.

When the Christians are questioned on this issue to prove that Jesus had no physical father or he was God-incarnate, they say that it is not a philosophical doctrine but a principle of faith. This is not good enough because in all our serious dealings, plannings and deliberations, we are always guided by reason and evidence. It should be even more so in the matter of faith because the doctrine of life-after death is more serious than anything else. Of course, certain things cannot be proved or disproved conclusively, yet they cannot escape rational scrutiny and only a very tiny part of a problem can be accepted on trust, and that is only if it is not against the established rules of reasoning. Thus faith, unless it is treated as a make-believe or purely day-dreaming, does not qualify as faith - without conspicuous authority of reason. Put it differently, faith is far more a fact and far less a fiction.

When this test is applied, Jesus looks every bit a human. We certainly cannot accept the validity of the train of miracles ascribed to him. If such miracles were true, his vicars, such as pope, cardinals, bishops, etc. must be able to perform them in his name. But this is not the case. Therefore, they cannot form part of any serious discussion and I shall have to draw reader's attention to certain facts which prove he was a man, and not God. Consider the following:

a. As a human, Jesus knew that to err is human. When an adulteress was about to be stoned to death, he expressed his displeasure by stating that let the sinless cast the first stone at her (John 8:7).

b. Like most humans, he loved flattery and praise because he loved being called "Master" (John 13:13).

c. More than other humans who long for honour, Jesus wanted to be glorified even by God (John 17:5).

d. When Mary, whose brother Lazarus had died, wept with grief, Jesus was so moved by her tears that he also wept. (John 11:35).

e. Jesus inflamed the wrath of the Jews. As they were about to stone him, he escaped. He hid himself and went out of the temple as Jews

took up stones to cast at him.

Jesus ". . . would not walk in Jewry, because the Jews sought to kill him".

He was obviously afraid of pain and death like any other human. God is surely immune to such conditions.

f. When he was hungry but found no fruit on the fig tree, he cursed it in a fit of temper (Matt. 21:19).

Cursing trees is not a sign of divinity, it expresses human temperament.

g. He rebuked and swore: angrily called Peter "Satan" and he named Herod a "Fox".

Swearing is a part of humanity, and not of godhead.

h. He possessed a partisan character because he prayed for the well-being of his followers only (John 17:19).

i. When asked if he was the Son of God, he replied that this is what they said (Luke 22:70).

ii. When Pilate questioned him if he was the King of the Jews. He answered "You have said it" (Luke 23:3).

History has recorded it quite clearly that neither the Jews accepted Jesus as the Son of God nor did Pilate, the Roman governor, acknowledge him as the King of the Jews. In each case, he refused to give straight answers by putting words into the enquirer's mouth.

Is it not human to evade the issue and adopt a circuitous route when convenience demands it?

j. When unclean habits of his disciples were questioned (Matt. 15:2), Jesus defended his disciples in a way which is more than astonishing. Cleanliness has been described as "godliness" yet Jesus who claimed to be God, did not uphold this tradition. One wonders if he himself was an admirer of water.

k. Jesus was impolite to his mother. One wonders what she had done to deserve this attitude. The man who claimed to be God and believed in the Mosaic laws which command children to respect and honour their parents, ignored this commandment completely. Even if we may have difficulty in agreeing his fatherhood, Mary, without doubt, was his mother in the true sense of the word yet he addresses her as "woman", rebuffs her and seems to disown her (John 19:26).

It is amazing that he acknowledges to be her son, yet he shows her

no respect by way of politeness such as calling her "Mother"!

l. He tells people repeatedly that the Mosaic law is binding on all his followers. Therefore, it is incumbent upon him to set a practical example of obeying the divine code, but he openly flouts it. The Old Testament preaches that Yahwe is the only God and has no son. This is the foundation of the Scriptures yet he declares himself to be God or God's Son, depending upon the situation.

m. There is yet another episode in the New Testament which I find disturbing but shall refrain from interpreting it as a deference to the believers:

John 13:21-23 states that when Jesus was about to be crucified, he was in a troubled state of mind: he declared to his disciples that one of them would betray him. As he uttered these words, the disciple whom Jesus loved, lay with his head resting on the bosom of Jesus.

His disciples wondered who it could be, but none of them had the nerve to ask Jesus about the would-be traitor. Simon Peter thinking that the one who lay on Jesus' breast had a special relationship with him, beckoned to him for solving the mystery (John 13: 24-26).

This man who is repeatedly referred to as "the disciple whom Jesus loved", did have the courage to ask him, and he answered.

"The disciple whom Jesus loved" is mentioned again in Chapter 20 when Mary Magdalene finds the stone taken away from the sepulchre. He outruns Simon Peter and reaches the sepulchre first but is the last to enter it. This hesitation shows his effeminate character.

When Jesus had been resurrected, "that disciple whom Jesus loved" was the first to notice the Lord. During their last encounter, Peter asks Jesus about his beloved disciple as what he was good for.

It is an obvious reference to the worthlessness of the beloved disciple. Jesus' leaning towards this particular disciple was so pronounced that John repeatedly calls him "the disciple whom Jesus loved".

Considering that Jesus was not married and allowed this disciple to lie on his bosom and ask him such questions which other disciples were afraid to ask, leaves a nasty taste in the mouth.

What was Christ's relationship with this "beloved disciple" as the other disciples called him?

Let the reader interpret it for himself. I have been reluctant to mention this episode but it is wrong to ignore it in a serious book like

this.

Kingdom of God

The concept of the Kingdom of God is probably better described as an extension of the principle of resurrection. Originally, the early Christianity inherited it from Judaism, and it expressed two expectations: firstly, an earthly messiah from the house of David was to establish a kingdom on earth with its capital at Jerusalem. The second expectation told of the heavenly messiah, Son of man, who was to inaugurate a heavenly Kingdom which was to be participated by the elected comrades of all times after resurrection.

As time marched on, these two expectations got fused into the concept of the 1000 year or millennial Kingdom, which is founded on the belief that it is a Kingdom of the privileged elect, especially the martyrs and all those who defended Christianity with their blood and bones. It is they who will receive the administrative and judicial posts and thus hold the reins of power. This is the carrot that has kept the Christian mouths watering throughout the centuries.

The concept of the Kingdom of God draws its charm from the age-old doctrine of heaven and hell which has been exploited by gods and gurus to activate human instincts of fear and favour for securing blind submission.

What is Christian heaven?

Heaven being a reward for faith, is a place of rejoicing and excessive pleasures. This is where God lives (Matt. 5: 12 and 16).

From its foundation to the top, it is built with gold and costly stones such as jasper, sapphire, chalcedony, emerald, sardonyse, sardius, chrysolite, beryl, topaz, jacinth, amethyst, and so on. The pleasure of heaven is equally balanced by the pain of hell in the New Testament. After all, people are driven both by expectations of fear and favour. What is the Christian hell?

It is a lake of fire and brimstone where the devil, his angels, false prophets and non-Christians shall be tormented day and night (Matt. 5: 22).

After the last Judgement, all non-Christians will be thrown into hell. This is how, through the concept of hell and heaven, Jesus exploits human instincts of fear and favour for securing Godhead!

The Christians

I can indulge in a considerably longer discussion of Christianity but

I think I have said enough to expose its basic dogma. A more important reason for not prolonging this argument is that Christians have become highly civilised all over the world and equate Christianity with humanity. They are prepared to argue all religious matters with patience and tolerance, and treat religion as a personal affair; neither they use it to usurp others people's rights nor do they use it as a weapon of persecution and murder. This is an achievement and I salute them openly.

The right to be religious

This is exactly what I believe: religion is a personal affair and must not be the cause of interference in other people's lives, especially by harsh persuasion and violence. Again, it must be a source of tolerance and mutual respect. Under such circumstances, a person is entitled to have any religion he chooses.

ISLAM

Hope value

Nobody has ever exploited more successfully than the prophet Muhammad, the human mechanism of fear and favour. He knew that death is man's worst dread and eternity is his greatest desire. He presented these two opposite concepts with the mastery that has remained unsurpassed until our time. Further, as a patient in pain feels relieved to see a doctor irrespective of whether or not he can cure him, mankind is hypnotised by the person who claims to possess a supernatural remedy for all human ills. His promises of protection carry a hope value. The prophet provided that hope through his own agency as the divine messenger.

In hope of everlasting life, man will frantically catch any straw to save himself from drowning but when the straw is presented as the oar of eternity under the dazzling hues of revelation, he holds it with the tenacity of faith which defies reason and rules of normal conduct. The stronger his faith, the more exclusive his loyalty to the revelationist - at the expense of humanity. The revelationist who seeks personal glory through the imagination of his followers usually projects himself as a prophet or an incarnation of God.

Significance of vicerealty

Every prophet encounters a good deal of opposition from the people whose liberties he tries to curb by imposing new rules of conduct on them. He protests his innocence by declaring that he is only

a vicar and claims that the message he delivers is not his, but God's. Therefore, he has no axe to grind in it. People find it hard to believe on rational grounds because they know that the vicar or the messenger is not asking them just to believe in God but is stressing emphatically that unless they believe in him as well, their belief in God alone is of no avail to them because it will not save them from the leaping flames of hell.

Cult of divinity

However, every community has a certain number of individuals who possess high moral, intellectual and administrative abilities but are credulous. The credulity of such persons is not unlimited; it is usually confined to a particular bias or susceptibility and may be the foundation stone of one's personality. This bias or susceptibility may be the inclination towards a faith or fallibility to the particular charm of its presenter. When such people are converted to the new faith, they rank as Apostles or Companions of the revelationist and mobilise their intellectual, political and administrative forces to drum up the divinity of their leader with tales of supernatural performances and sparkling miracles for creating a divine legend to enhance the emotional appeal that forms the crux of every religion. As time marches on there emerge new followers who seek divinity for themselves but lack the courage and inspiring skill of their founder to set up a new faith. However, they follow the same course of action: as he (the founder) projected himself the Vicar of God, they declare themselves to be his lieutenants. They are more easily accepted by the people who already believe in what they preach but with a greater fervour. Thus these new gurus invent more uncanny tales about the miraculous powers and nominous accomplishments of their founders to intensify the existing emotional appeal for the masses who become pawns in the chess game of their faith.

Muhammad, the pivot of salvation

The Prophet Muhammad of Arabia declared at the age of forty that he was the Messenger of God; he was sent by the Almighty as a warner to frighten people so that they should believe in Him and do good works. However, belief in God alone and righteous deeds did not possess sufficient power to save them from hell because for the belief to be effective it must include Muhammad who had been appointed by God as His sole source of guidance which can be achieved through revelation only, and human deliberation and efforts play no part in it:

Say: "Bring a Book from God that gives better guidance than these, and

follow it, if you speak truly . . . Surely God guides not the people of the evildoers..." (The Story 50).

Here the belief in Muhammad takes precedence over Allah (God) because those who do not follow Muhammad are evildoers and Allah does not guide them despite the fact that it is only the evildoers who need guidance!

Reality of hell and heaven

Having instituted his paramountcy as the foundation of the Moslem faith, it became easy for the Prophet to establish the credibility of hell. One must remember clearly that both hell and heaven are an Islamic reality, and not metaphorical statements because their descriptions are graphic and entry into these places as a reward or punishment is a binding promise on Allah. Muhammad activate' human instincts of fear and favour with a masterly description of heaven and hell:

"...Therein they shall have what they desire dwelling for ever; it is a promise binding upon Allah, and of Him to be required" (Salvation: 15).

Description of Hell

What is Hell?

a. The roaring fire of God lit over the hearts in stretching columns (The Backbiter).

b. "Surely those who disbelieve in Our signs - We will roast them at a Fire; as soon as their skins are completely burned, we shall give them in exchange other skins, that they may taste the torture. Surely God is All-mighty, All-Wise" (Women: 55).

c. The dweller of hell: "is given to drink of oozing pus, the which he swallows, and can hardly follow and death comes upon him from every side, yet he cannot die; and still awaits him a grim torture" (Abraham: 20).

d. "... As for the unbelievers, for them garments of fire shall be cut and there shall be poured over their heads boiling water whereby whatsoever is in their abdomens and their skins shall be melted; for them await hooked iron rods; as often as they desire in their anguish to come forth from it, they shall be restored into it, and: "Taste the torture of the burning!" (The Pilgrimage: 20).

e. The dwellers of hell shall eat of the Tree of Ez-Zakkoum. What is the Tree of Ez-Zakkoum?

"It is a tree that grows in the root of hell; its spathes are as the heads

of Satans and they eat of it, and it fill their bellies, then on top of it they have a brew of bong water then their return is unto hell". (The Rangers. 60-65)

The theme of the Ez-Zakkoum is further continued in "Smoke: 45"

"Behold the Tree of Ez-Zakkoum is the food of the wicked, like molten copper, bubbling in the belly like the bubbling water. "Take him, and thrust him into the midst of Hell, then pour over his head the torture of boiling water!"

f. "Faces on that day humbled, labouring, fatigued, scorching as a boiling fountain, no food for them but cactus thorn unfastening, unsatisfying hunger". (The Enveloper)

Retributive punishment

This description of hell hardly needs any comment from me except that the civilised man has come to the conclusion that punishment cannot be retributive; it must be reformative. Allah is the least interested in reforming the unbelievers. He is obsessed with revenge yet He calls Himself the Most Merciful, the Most Compassionate, All-pardoning, All-forgiving, All-gentle, All-Clement, and so on. These are His frequently repeated attributes though He also calls Himself "All-terrible".

What will you call the person whose desire for vengeance surpasses the wildest flight of imagination? What will you call a person who enjoys torture and is delighted by extreme severity? What will you call a person who is glad when other people feel sad?

Divine instability

It proves one thing beyond a shadow of doubt: Allah is subject to the spasms of happiness and unhappiness; when He is believed He is happy and when he is not believed He becomes extremely unhappy. He, obviously has a very unstable personality and thus cannot form the proper object of worship and adoration.

What is Islam?

Islam means "*surrender*", that is, Allah wants man to submit to Him under all circumstances. To secure man's total obedience, Allah is prepared to bribe when the threat of violence proves abortive. This is the reason that He offers man the choice between hell and heaven. Having studied the description of hell, we may now cast a glance at heaven:

Description of Paradise

a. Paradise is offered to a Moslem in exchange for total surrender:

"God has bought from the faithful themselves and their belongings against the gift of paradise; they fight in the way of God; they kill, and are killed . . ." (Repentance: 110).

b. Life in the paradise shall be as physical as it is on the earth, and carries a special fascination to the Arabs living in torrid and treeless surroundings:

"See, the inhabitants of Paradise today are busy in their merriments along with their spouses, reclining upon couches in the shade; therein they have fruits, and whatever they desire." (Ya Sin: 55).

c. What will the believers find in the Paradise?

"...for them is reserved a definite provision, fruits and a great honour in the Gardens of Bliss reclining upon couches arranged face to face, a cup from a fountain being passed round to them, white, a pleasure to the drinkers, wherein no sickness is, neither intoxication and with them wide-eyed maidens flexing their glances as if they were slightly concealed pearls" (The Rangers: 40-45).

Wide-eyed beautiful women

This is a highly poetic description of the female beauty whose intrinsic appeal is intensified by its ability to coax and allure with delicate bodily gestures. In fact the wide-eyed, pearl-like and ever-young houris (paradise women) versed in the art of flexing their glances present a spectacle of charm which is often dreamt of, but seldom found on earth.

Maidens with swelling breasts

The fascination of the paradise is further augmented by the assurance given to the believers:

"Surely for the God-fearing awaits a place of security, gardens and vineyards and maidens with swelling bosoms . . ." (The Tiding: 30).

A view of paradise

Even more alluring details of the beautiful houris with wide-eyes and springing breasts are to be found in "The All-Merciful" (45-75). For the sake of brevity and better understanding, I may paraphrase its contents: The Paradise is the sign of Allah's mercy. It is a garden of delight which abounds in trees, shade and gushing fountains where Lord's bounties consist of "reclining upon couches lined with brocade", and where the fruits of the gardens are nigh to gather. The good and comely houris who are as lovely as rubies and as beautiful as coral, are

virgins: they have not been touched by any man or jinn. They are cloistered in pavilions where they recline on green cushions and attractive carpets, and the pavilions themselves are surrounded by green, green pastures profusely studded with fruit-bearing trees such as palms and pomegranates.

The splendour of the Paradise becomes even more dazzling when wine is made a part of the paradisiac habitation:

"Surely the pious shall be in bliss, upon couches gazing; you find in their faces the shining bliss as they are offered to drink of a wine sealed whose seal is musk - so after that let the strivers strive and whose mixture is Tasnim a fountain at which to drink those brought nigh". (The Stinters: 20-25).

Vessels of silver and beautiful immortal boys

Attractions of the Paradise keep multiplying themselves to assure the believers of the tremendous rewards which await them:

"...God has...provided them radiancy and delight and recompensed them for their patience with a Garden, and silk; therein they shall see neither sun nor bitter cold; near them shall be its shades, and its clusters hung meekly down, and there shall be passed around them vessels of silver, and large drinking cups of crystal, crystal of silver measured very exactly, And therein they shall be given to drink a cup whose ingredient is a ginger; therein a spring whose name is Salsabil Immortal youths shall go about them; when thou seest them, thou supposes" them dispersed pearls when you see them then you see the divine happiness and a great kingdom. Upon them shall be green clothing of silk and brocade, they are embellished with bracelets of silver, and their Lord shall give them to drink a pure draught. Behold this is a reward for you, and your toiling is thanked" (Man: 10-25).

Purpose of young boys

The presence of the immortal young boys who are immune to the rigour of time, and the deliberate mention of their beauty which matches the radiance of scattered pearls, and the fact that they are dressed up like brides, makes one wonder about their real purpose.

The boys are again mentioned in the "Mount" (20): "While they hand therein a cup one to another wherein is no idle talk, no cause of sin, and there go round them youths, their own, as if they were concealed pearls".

Abundance of houris and boys

The moselms believe that each of them shall be given seventy two houris. Here, the words "their own" show that in addition to the ever-young maidens, each faithful shall have his own boys. We must note that there will be "no cause of sin". Does this phrase convey the ordinary sense of the words or does it imply that nothing can create sin in paradise? It is a confusing issue and is made even more baffling by the fact that the boys have been repeatedly projected as a thing of physical beauty. However, it is better if its interpretation is left to the believers.

Since the Koran is addressed not only to the Arabs and Moslems but to the entire mankind, one is inclined to raise a few points about hell and heaven:

1. God desperately wants to be believed and worshipped by man. If it were not so, He would not offer the alternative of hell and heaven: the former amounts to blackmail and the latter constitutes a bribe which is a sin itself. A desperate God lacks stable nature and is, therefore, not worthy of submission.

2. Paradise is a form of temptation based on sex appeal. Its enormity is enhanced by the fact that the faithful will have no duties whatever, and all their time shall be taken up by merriments. Is sexual gratification the goal of existence?

3. The description of hell is contrary to Allah's claim of being merciful and compassionate.

Interpretation of hell and heaven

The educated Moslems evade this issue by declaring that hell and heaven are metaphorical descriptions and refer to psychological experiences. This cannot be true because Moslems believe that every word of the Koran is literally true. Secondly, they believe in an individual's physical resurrection on the Day of Judgement. Obviously, as in this life we want food and sex, the resurrected bodies will have similar needs which will be provided by the Paradise. If this were not true, the paradise would have no purpose at all.

Again, a metaphor is brief e.g. black as coal, white as milk, etc., whereas the Koranic description of the paradise is detailed and graphic.

Provision of the paradise is a promise binding on Allah and therefore it has got to be real and not metaphorical. Otherwise, He is just fooling the faithful.

Moreover, all Moslems believe in the physical existence of the

paradise, and this is the main reason for their belief in the Koran. Without anticipation of houris and youths, the numbers of the Moslems shall dwindle dramatically.

Why will people deserve hell or heaven in the life-after-death? The Moslem scholars argue that man has been given free will, that is, the power to choose the right or wrong, and therefore, he qualifies for a reward or punishment. To prove that Islam is based on reason, they further argue that nobody will go to hell or heaven without a fair trial which will be held on the Day of Judgement.

Rational though this statement looks on paper, it loses its glow of reason when subjected to a logical examination, and also disturbs the fundamental claim of the Koran as the Divine Book:

"What, do they not delve deeper into the Koran? If it had been from other than God certainly they would have found in it much inconsistency" (Women: 80).

Mutazilites and Asharies

Before proceeding any further, let me state for better comprehension of the issue that the Moslem scholars started indulging in philosophic expression c.757. It became fashionable to discuss whether the Koran is eternal or created. The school known as the *Mutazilites* (the Seceders) denied the eternity of the Koran because it implied total predestination. The caliph Al-Mamun championed this interpretation. However, Abul-Hasan Al-Ashari (873-935) preached that Allah is the supreme sovereign and He does what He wills. He has predetermined every act and event and is the primary cause of everything that is or may happen.

Inconsistencies of Koran

The Mutazilites and the Asharies stood on the opposite sides of the fence. If the Koran is the basis of the argument, then the latter are right but their accuracy creates inconsistencies in the Koran. Let us review this situation with reference to: a. Determinism, and b. The Day of Judgement

a. Determinism

"Say, O God, Master of the Kingdom You give the Kingdom whom you will, and seize the Kingdom from whom you will, you raise whom you will, and you abase whom you will . . . you are all-powerful . . . you provide whomsoever you like limitlessly" (The House of Imran: 25).

"Whomsoever God will, He leads astray, and whomsoever He will, He sets him on a right path" (Cattle: 35 and 125)

". . . If God had willed, He would have guided men all together" (Thunder: 30).

"It is not given to any soul to die, except by the leave of God, at an appointed time" (The House of Imran: 135).

Allah and vice

It is quite clear that everything is predestined by God. Why then the Day of Judgement? Obviously Allah has made people what they are, and has deliberately withheld guidance from those who have sinned.

Satan accuses Allah

When we examine the doctrine of vice and virtue, Allah seems to be the sole and active cause of vice. In the myth of creation as described in El-Hijr (25-40), Iblis (Satan) accuses Allah openly for perverting him. He asks Allah for a respite until the Day of Judgement so that he can lead people astray as a revenge. Strange as it may seem, the most compassionate Allah grants this request to Satan so that he can help Allah to fill Gehenna (Hell) with people!

Satan, the agent of Allah

Not only the perversion of Iblis (Satan) is a deliberate act of Allah but Iblis also acts as His agent in misleading mankind:

"Have you not seen how we sent the Satans against the unbelievers, to prick them?" (Mary: 85).

Yet the All-Merciful declares in the same Chapter that He would "drive the evildoers into Gehenna, herding".

b. Day of Judgement

Is there really any point in resurrecting people for trying them? A trial unless fair, is just a farce and the source of injustice. Is it right of me to blind someone and then accuse him for not being able to see? If it is Allah who is the cause of human perversion through Iblis or the creative design, then has He any reason to resurrect people for punishing and rewarding them? One must also remember that in Al Araf (178) Allah declares: "We have created most of the people and Jinn for Gehenna (Hell) only . . .". The Day of Judgement is an unjust principle and therefore below the dignity of God. The Prophet like the Christians, borrowed it from Zarathustara. Dynamics of this doctrine become obvious when we realise that death is man's greatest fear, and

the concept of resurrection gives him the hope of eternity. Having laid it down as one of the fundamental principles of the Islamic faith, the Prophet substituted himself for Jesus Christ and declared that he would share the Throne of Justice with Allah on the Day of Judgement; he would sit on the right hand side of God and exercise his intercessionary powers to damn or deliver people. Flocking to the prophet, who claimed to possess the divine stature, was quite natural for the ordinary mortals who had been frightened by the description of the most torturous hell. Is it not natural to shun the raging flames and run into the most luscious embraces of houris with musky bodies, swelling breasts and large restraining eyes?

Scene of Resurrection

At this juncture, it seems appropriate to describe the Islamic scene of the Day of Resurrection and Judgement:

Koran repeatedly assures people that they will be resurrected for the dispensation of justice according to the evidence that has been collected and recorded from birth to burial:

The Recorders

"He sends recorders over you till, any one of you is visited by death, our messengers take him and they neglect not. Then they are restored to God, their protector, the true. Surely His is the judgement; He is the fastest of censors". (Cattle: 60)

Register of Deeds

Surely it is We who bring the dead to life and write down what they have forwarded and what they have left behind, everything We have numbered in a clear register" (Ya Sin: 10).

"We have been registering all that you were doing" (Hobbling: 519).

Book of Evidence

"With us a book recording" (Qaf: 1).

The Watchers

In Qaf, The Splitting and the Night Star, the Koran repeatedly says that God has appointed Watchers, i.e. two angels over every human; they record everything he does.

Significance of Evidence in Islam

On the Day of Judgement, everybody shall be presented with his book of record and told: "Read thy book" (The Night Journey: 10-15 and JO, also the Resurrection: 10).

The relevance of testimony is so vital to the Day of Judgement that besides the presentation of individual records, a person's own limbs such as tongue, hands, feet will give evidence about him! (Light: 20 and Distinguished: 15).

Doubting Arabs

Arabs found the concept of Resurrection hard to believe:

"What, when we are dust, shall we indeed then be raised up again in new creation" (Thunder: 5).

Resurrection as God's Promise

The Koran declared that disbelief in Resurrection shall be punished with hell, and positively asserted that Resurrection "is a promise binding on Him (Allah)" (The Bee: 40).

Islamic View of Justice

The concept of justice as depicted by the Koran seems to be based on natural justice:

No Intercession

"and warn them against the Day of Judgement when, stricken with extreme fear, the hearts are in the throats and the evildoers have not one loyal friend, no intercessor to be heeded" (The Believers: 15).

No Befriending

"...before a day comes wherein shall be neither haggling nor befriending" (Abraham: 35).

Allah, the sole judge

"...judgement belongs not to any but God. In Him I have put my trust; and in Him let all put their trust who put their trust" (Joseph: 65).

The strange turn

So far the Koranic statements conform to the principles of natural justice, but for lack of favour, do not seem to carry an effective appeal to the audience for conversion to Islam. Then the tone changes:

The Prophet assumes intercessionary role

"Intercession will not avail Him except for him to whom He gives leave" (Sheba: 20 also The Star: 25).

Gradually, the Prophet's intercessionary powers become the plenary powers:

"No! I swear . . . truly this is the Word of a noble Messenger having

power, with the Lord of the Throne secure, obeyed, moreover trusty" (The Darkening: 15).

Perversion of justice

According to the Moslem belief, the Prophet will sit on the right hand side of God on the Throne of Justice and his intercession will be final. The hymnal poetry of Islam zealously sung by the believers make no apology about their belief that Allah cannot pardon anyone whom He likes but Muhammad can. They hold that the first element that ensures salvation is the belief in the Prophet.

Natural justice has always been based on deeds and not beliefs. What kind of justice is associated with the Day of Judgement? It makes fun of the concept of Justice because intercession is as alien to it as heat is to snow or as flying is to a reptile.

Is physical resurrection possible?

The idea of physical resurrection also looks puerile. The modern scientists claim that man as a species has evolved over a period of ten billion years but on the Day of Judgement when the trumpet is blown, the dust and ashes of the dead will instantly resume their original form and present themselves for an unusual brand of justice which condemns most of them to an eternal hell without any regard to the righteousness of their deeds.

Man is so frightened of death that he will believe even in self-deception if it offers him a glimmer of hope to evade death.

Muhammad and Resurrection

However, it may not be a bad idea if the faithful remember that the Prophet himself was afraid of the Day of Judgement (Cattle: 15) and being a mortal was equally subject to Resurrection: "You are mortal; and they are mortal; then on the Day of Resurrection before your Lord you shall dispute" (The Companies: 30).

This verse throws an entirely different light on the role of Muhammad in relation to Resurrection! The Koran contains a multitude of contradictions. Let me give a few examples.

Koranic contradictions

The Prophet claimed: "*This Koran could not have been produced apart from God...*" (Jonah: 35) and stressed that "*if it had been from other than God, surely they would have found in it much inconsistency*" (Women: 80).

We have just seen that Allah had predestined everything yet he holds people responsible for their actions. He wants to punish them

with hell and reward them with heaven but both these concepts are below the dignity of the Universal God. Again, to enforce his judgement, He will resurrect the dead but His method and standard of judgement are quite contrary to the principles of natural justice. Finally, the doctrine of physical resurrection is far-fetched and irrational.

The Koran

In view of the above facts, one feels inclined to look into:

- a. the purpose and
- b. composition of the Koran.

The purpose of the Koran

a. The Koran has been revealed to guide mankind but it does not guide the wicked:

"...Who is further astray than he who follows his whim without guidance from God? Surely God guides not the people of the evildoers" (The Story: 50).

"God does not guide the evildoers" (The Table: 55).

Since the righteous require no correction, and it is only the evildoers who need guidance, the Koran, obviously, has no purpose.

Composition of the Koran

Regarding the composition of the Koran, we should remember: "...a Koran we have divided for you to recite it to mankind at intervals, and we have sent it down piecemeal" (The Night Journey: 105).

Arab objection

It means that the Koran was not revealed all at once but successively. The contemporaries of the Prophet argued that as his revelations were connected with certain occasions, they could not form God's Book. If the Koran were a Divine Book, it must have descended upon him as a whole. Its relationship with particular events, they held, proved that the Koran was Muhammad's own authorship which he pretended to be from Allah:

"The unbelievers say, 'Why has the Koran not been sent down upon him all at once?'" (Salvation: 30).

To stress the point Allah claims:

"Of course, We have sent the Koran and of course, we are its guardian" (El-Hijr: 8).

"...it is a glorious Koran, in a guarded tablet" (The Constellation: 20).

"No man can change the words of God; and there has already come to you some news of the envoys" (Cattle: 124).

Muhammad declared that Allah had sent a prophet to every locality along with His Word. Especially, the Books of the Jews and Christians were divine revelations but had been interpolated and tampered with!

Word of God is uncorruptible

One wonders if God's previous Books were corruptible, why did God have to protect the words of the Koran? One cannot say that God guards the Koran because it is His last Word: Jesus had a similar claim about His Word, yet Muhammad emphasised that it had been falsified. Again, if God must guard the Koran because it is His Word, He must have guarded the Old and New Testaments as well because they also were the Word of God.

Composition of Koran

Man is man only when he is a rational being and, thus, cannot be deprived of the rights that reason bestows upon him. Therefore, one is entitled to review critically even the Word of God for satisfying one's curiosity. The following points must be borne in mind when considering the composition of the Koran:

1. Muhammad claimed to be the Messenger of God; he declared that the Koran was the message of God who revealed it piecemeal at certain occasions.

2. Koran is not created and has always existed; it is only its revelation which was made in terms of time.

3. Koran is the final expression of God's will and He will not send any further guidance or messengers.

4. The Koran promulgates the Law of God; it is complete, immortal, immutable and capable of guiding through all the situations, eternally.

5. There is no certainty that the whole text of the Koran was ever committed to writing during the lifetime of the Prophet. Nobody can make such a claim either. The Prophet was said to be illiterate. The fact that in the beginning, there were many hypocrites among his followers, it is likely that his messages had not been recorded exactly the way he might have dictated them. Being illiterate, he could not have known it. There is no proof that his famous amanuensis Zaid Ibn

Thabit had acted for him right from the start of his apostolic ministry.

6. It is generally agreed that the first revelation (Sura XCVI) dates back to A.D. 610 and the last one was received shortly before the death of the Prophet on 8th June 632. Thus it took twenty two years to complete the revelation of the Koran. Again, the Koran was not compiled during the lifetime of the Prophet. As revelations gathered momentum they were written upon scraps of parchment and leather, flat pieces of stone, camel's ribs and shoulder-blades, and palm leaves. The fragments were never numbered and dated and were deposited in various receptacles without regard to any particular system.

These scattered fragments were compiled long after the death of the Prophet and the first authorised text appeared during the caliphate of Uthman C.660. It means that from the commencement of revelations in 610 to 660, it took fifty years to collect various bits and pieces of the Koran from different people and containers. One ought to remember that revelations were recorded not only by the appointed recorders but also by the members of the Prophet's company, i.e. the followers who assembled around him most of the time. Again, there were some followers who memorised the Koranic verses, and their memories also served as the record for the compilation of the Koran.

7. The 114 Suras or Chapters, which constitute the Koran, lack chronological and rational sequence and thus most verses do not form a cohesive narrative to facilitate an easy understanding, especially to the layman to whom the Koran is addressed.

8. If Allah has accepted the responsibility of guarding the Koran, then it extends not only to words but its meanings as well.

9. Comprehensiveness is claimed to be the integral part of the composition of the Koran: the Moslems believe that there is nothing which has not been mentioned in the Koran, and this claim extends to astronomy, the physical laws of nature, scientific formulas and discoveries, medical and biological innovations, history and knowledge of the future events and anything else one can think of.

10. The Koran confirms the divine origin of the Old and New Testaments and exalts Moses and Jesus to the rank of a prophet.

In view of what I have said above, one comes to the following conclusions:

1a. Since the Koran was the message from Allah, and this is what made Muhammad the Messenger, his foremost duty was to compile it himself in the most orderly fashion. He, obviously, neglected this task

which deserved the highest priority.

2a. If the Koran is not created and has always existed as it is, then all the events that it refers to, had been predestined. Therefore, it is futile to send a Messenger to argue for or against them. Thus, the Koran has no purpose and is quite unnecessary.

3a. If the purpose of revelation is to guide people, then it has to be a continuous and everlasting process because they need leadership all the time. Again, time is progressive and human culture keeps changing constantly. If revelation ceased after Muhammad, then it implies that the generations that follow him after 1,000, 10,000 or 100,000 years must live at the same level as did Muhammad. This makes the Koran an unnatural book.

Christ and Mani also claimed that the revelation had ended with them, and did not want anyone else to be believed in as a Messiah or Messenger. It is like the power-hungry mundane rulers who want to rule every territory to the total exclusion of other monarchs. This is what makes revelation, the device of dominance.

4a. The Koran contains some eighty verses which can be construed to contain the Islamic Law. They are confined to a very limited area and cannot extend to the vast reaches of life. This is the reason that the Shariah or the Islamic Law could not be introduced in its pure form in any part of the Moslem empire and they had to borrow from the Roman, Byzantinian and Persian legal systems.

The very nature of law makes it (the law) mortal, that is, laws become obsolete and irrelevant over a period of time and have to be replaced by new laws. Therefore, the Koranic Law which was revealed nearly 1,400 years ago cannot be immortal, comprehensive and everlasting. Its proof is found in the Koran itself:

"And for whatever verse We abrogate or cast into oblivion, We bring a better or the like of it . . ." (The Law: 100).

Further evidence of this is to be found in The Spoils: 65, The Bee: 100 and The Most High: 6.

If several verses had to be rescinded and replaced by others within the twenty years of the Prophet's ministry, then how come, the rest of the Koran can stay intact over a period of centuries and millenia?

5a. The Prophet's illiteracy and the fact that the whole of the Koran was never written down in his lifetime, are likely causes of omissions from, and additions to, the Koran.

6a. The facts that had been preserved haphazardly, when compiled after half a century must be liable to error by way of omission, addition, exaggeration or understatement. This state of affairs is confirmed by the fact that the abrogated verses, which should not form part of the Koran, are still there. Again, this is especially true because many of the Prophet's followers were hypocrites who intentionally wanted to harm Islam.

7a. The Koran lacks chronological order completely. The Prophet received his first revelations when he was in Mecca and the last ones came down to him during his residence in Medina. The compilers omitted the chronological sequence completely and arranged Suras in their order of length. The Koran is arranged back to front and the Western Scholars have called it "history in reverse order". This is the reason that an ordinary believer cannot comprehend it readily despite the Koranic claim that Allah has made it "of easy understanding". If Allah has not thought it fit to guard the sequence of the Koran, which is vital to its true preservation and understanding, He cannot be expected to guard its words. I am referring to the pre-Uthman era which covers a period of fifty years. There is no doubt that since Uthman's authorization, the words of the Koran have suffered no change, whatever.

8a. Of course, words have their significance but of much greater importance are their meanings. If word "orange" comes to mean apple or banana, then the preservation of its letters, spellings and pronunciation ceases to have any significance at all. This is exactly what has happened to the Koran. The words are the same but different scholars stand miles apart in interpreting them. If it were not so, Moslems would not be divided into so numerous irreconcilable sects. Has Allah really guarded the Koran?

9a. If everything, as the Moslems claim, has been described in the Koran, they would have been the most advanced nation of the world because all they would have to do would be to look into the Koran to find out the remedy for cancer and the formulas for the atom bomb and space control. This has obviously not happened. It is a pity that they declare the existence of such knowledge in the Koran only when non-Moslem scientists have made them public! It is a tragedy of Islam that the Moslems look for things in the Koran which are not supposed to be there.

10a. If Prophets like Moses and Jesus were needed before Muhammad, they should be needed after him as well because life goes

on varying all the time. If the earlier divine books could be tampered with, the Koran being a similar book cannot escape falsification. And falsification does not have to be wilful it can happen quite naturally by way of inadvertent addition or deletion.

As mentioned under 4a and supported by the quotations from The Cow, The Spoils, The Bee and the Most High, the Prophet was liable to forget certain verses which could not have been recorded. This amounts to omission; replacing them with new and better verses constitutes revision which is against the Koranic claim that it is immortal and immutable.

Finally, as a footnote to the above observations, I may add that there are several narratives in the Koran which are not attested by the facts of history. Let me give you two examples:

1. In the cave (80-95) the Koran has portrayed Alexander, The Great (Dhool Karnain) as a prophet and a monotheist. He was nothing of the kind. Knowing full well that Philip of Macedonia was his father, he claimed to be the son of the chief Egyptian god Amon.

After conquering the Persian Empire, he demanded deification and was acknowledged and worshipped as a god in many countries. Again, the Koran is not aware of the story of Alexander's retreat from India. Nor has history recorded that he built any wall of iron and brass to keep the imaginary Gog and Magog at bay. These facts are more relevant to the Chinese Wall but Alexander had not put his foot on the Chinese soil.

2. In Chapter XXXI, headed as Lokman, the Koran depicts Lokman as if he were a true Moslem who practiced Monotheism and condemned shirk, that is worshipping someone else in association with God.

Alcmaeon was a student of Pythagoras who established a school of natural philosophy at Croton in southern Italy. Known to the east as Lokman Hakeem or Lokman the Wise or Lokman the Physician, he earned this reputation for investigating the animal structure; he distinguished arteries from veins, established brain as the centre of intellect, discovered optic nerve, and because of his insight into the development of embryo, came to be acknowledged as the founder of embryology.

But Lokman the Wise was not a monotheist; he was a polytheist and an idolater!

Nature of Koranic Law

Having briefly considered the purpose and composition of the Koran, one is inclined to look into the nature of the Koranic Law.

The Koran clearly lays down its fundamental principle of law: "(O Prophet) you shall find no change in the law of God" (The Confederates: 61).

I must point out that the "Law of God" has also been interpreted as the "Way of God" and the "Custom of God". As Moslems believe that the Koran is the Law and it is unchangeable, it makes no difference whatever, whether we translate the~original verse as the Law of God, the Way of God or the Custom of God.

Equality at Law

The second principle of the Koranic Law declares that nobody is above the law and it equally applies to the Prophet himself: "Follow you what has been revealed to you from your lord;" (Cattle: 105).

Allah commands the Prophet: "and this (Koran) is My Path, straight; so do you follow it, and follow not other paths lest they mislead you from His path" (Cattle: 150).

One cannot underestimate the warning given in this verse yet we find it difficult to reconcile some of the prophet's deeds with the Koranic Law. Let me give you just two examples:

"...marry such women as seem good to you, two, three, four; but if you fear you will not be equitable, then only one, or what your right hand owns; so it is likelier you will not be one-sided" (Woman: 2).

This verse allows polygamy on two conditions:

- a. A Moslem can have up to four wives provided;
- b. He is equitable, and does not show partiality to any of them.

Essence of law

It is the essence of jurisprudence that unity of the law is preserved under all circumstances i.e. there cannot be two laws, one for the mighty and one for the meek, and secondly, a law-giver is required to observe his own laws while he allows them to stand. This is especially true in the case of the Prophet because every word of the Koran is addressed to him for direct compliance.

History has recorded that the Prophet did not pay any attention to either of these rules because:

When he died he left eight widows and one Christian concubine, and He was partial to Aisha. His deep inclination towards Aisha, the

youngest wife, caused a good deal of discord amongst his other wives. The following verses testify to this fact:

"It is possible that, if he divorces you Allah will give him in exchange wives better than you, women who have surrendered, believing, obedient, penitent, devout, giving to fasting, who have been married and virgins too" (The Forbidding: 5).

The furore that the Prophet's partiality caused, is well portrayed by this verse: the attitude of his wives bordered on rebellion and he threatened to divorce them and replace them with better wives. When this threat did not prove effective, Allah sent down a special law which applied to the Prophet's wives exclusively:

"Wives of the Prophet, whoever among you commits a gross indecency, for her the punishment shall be doubled; that is easy for God. But whomsoever of you surrenders to God and His Messenger, and does righteousness, We shall pay her wage twice over; We have prepared for her a generous reward. Wives of the Prophet, you are not as other women. If you are God-fearing, be not vile in your speech, so that he in whose heart is sickness may be lustful; but speak honourable words" (The Confederates: 30)

This law reveals not only the matrimonial background including "vile speech" of Prophet's wives but also lays down that if the Prophet's wives obey him, they will be entitled to twice the reward of an ordinary wife and if they disobey him they will attract double the punishment! Why? Draw your own conclusions.

There cannot be duality in a true law because equal application is its essence. Without this virtue, it cannot guarantee justice, its main purpose. Yet the Koranic law provides duality to justify the Prophet's deeds:

"You can suspend any of your wives as you will and receive any one of them as you will; and whomsoever you desire of those whom you have set aside, it is no sin for you; now it is likelier they will be comforted and not grieve, and everyone of them will be well pleased with what you give her" (The Confederates: 50).

As already stated, the basic condition of polygamy is that the husband is equitable to all his wives and does not practice partiality. But here Allah has given special dispensation to the Prophet who can suspend any of his wives as he pleases but his followers can't!

One must remember that the Koran projects Muhammad as the model for all the faithful. If the Prophet can't practice his own laws,

how can they be binding on the believers?

Allah obeys the Prophet

The Prophet declared that he is a servant to God, but it is evident that it is God who follows the Prophet's inclinations:

Here are some examples:

"O believers, enter not the houses of the Prophet, except permission is given you for a meal, without watching for its time. But when you are invited, then enter; and when you have had the meal, leave, neither lingering for idle talk; That is annoying to the Prophet, and he is ashamed before you; but God is not ashamed before the truth. And when you ask his wives for any thing, ask them from behind a curtain; this is cleaner for your hearts and theirs. It is not for you to hurt God's Messenger, neither to marry his wives after him, ever; surely that would be, in God's sight a monstrous thing" (The Confederates: 50).

These verses clearly pertain to Muhammad's personal life. He was quite capable of saying all these things to his followers directly, yet he chose to put these words in God's mouth!

Change of Kibla

"We have seen you turning your face about towards the heaven; now We will surely turn you. Turn your face towards the Holy Mosque; and wherever you are, turn faces towards it" (The Cow: 135).

What this verse records is known as the change of Kibla i.e. the direction which Moslems face to say prayers. It is quite clear that when the Prophet started looking towards the sky, God took the hint and with a view to satisfying His Messenger He changed the Kibla i.e. the direction of prayers from Jerusalem (Bait Ul Maqaddas) to Kaaba (The Holy Mosque). Obviously, Allah has no will of His own!

Jerusalem, the Original Kibla

Originally, the Prophet had appointed Jerusalem as the *Kibla* to convince the Jews that Islam was a continuation of what had been revealed to Moses, Abraham and Noah. To win them over, the Koran repeatedly stated that the Children of Israel were an exalted race and God had raised them above the rest of mankind. When praise failed to secure conversion of the Jews, the Prophet decided to deprive them of this honour.

Moslem interpretation of Kibla

However, the Moslems insist that Jerusalem as the Kibla was meant to be a temporary affair; they faced it simply because the Kaaba was

full of idols and the Moslems, being the followers of Allah, could not adopt it as the Kibla until such time that all the idols had been removed from there. History does not support this claim: this change of Kibla took place in 624 A.D. when the Kaaba was still the holy shrine of the Quresh where they worshipped their idols, and it was not until 630 when the Prophet entered Mecca as a victor and removed statues from the Kaaba.

Another reason for the change of Kibla

In fact, the change of Kibla from Jerusalem to Mecca was adopted by Muhammad to increase his influence amongst the Arabs. The Kaaba had been the holiest shrine of the Arabs for centuries. In 622, Muhammad migrated to Medina, the home of the Jewish tribes such as the Banu-Nadhir, the Banu-Kuraiza, the Banu-Kainuka. This occasion of flight (*July 16, 622, the Hijra*) was designated by the Caliph Omar as the official beginning of the Moslem Era. The Prophet planned to visit the Kaaba as a pilgrimage. His Meccan followers, who had left Mecca ten years earlier to be with the Prophet, and felt homesick, were delighted by this suggestion. This pilgrimage to the Holy Place also wrought a considerable change on the minds of the Meccans, who were jolly pleased to realise that their shrine was to be designated as the most sacred centre of Islam. Jerusalem as the Kibla did not gratify the Jews, the stiffnecks, who would rather break than surrender, but it had a great effect on the Arabs, who despite being tough, proved to be tender. Owing to its stupendous influence on the progress and history of Islam, it was surely the master stroke that proves the wisdom and farsightedness of Muhammad as a man.

Allah, the Factotum of Muhammad

In fact, Allah does everything not only to please Muhammad but He also acts as his factotum:

"O believer, advance not before God and His Messenger; and fear God. God is All-hearing, All-knowing".

"O believers, raise not your voice above the Prophet's voice, and be not loud in your speech to him, as you are loud one to another, in case your works fail while you are not aware. Surely those who lower their voices in the presence of God's Messenger, those are they whose hearts God has tested for godfearing; they shall have forgiveness and a stupendous wage" (Apartments: 1).

The Prophet was human

Of course, it is only fair that the led should respect their leaders by

controlling their manners and tone of voice. But is it for God to tell such ordinary and commonsense things to intelligent people? It is a myth that the pre-Islam Arabs were barbarians: their literature and traditions of honour openly defy this view. No, it is Muhammad who speaks as God in the disguise of revelation.

Slavery

Muhammad was human and was influenced by the culture, and social traditions of his time exactly the same way as all greater and lesser mortals have been throughout history. Take slavery, for instance. He took it for a natural institution. Despite all the torture, disgrace and humiliation associated with it, he did nothing to abolish it. Of course, it is true that he was kind to slaves, and thought of freeing slaves as a virtue, but Christianity had expressed a similar attitude towards slavery long before him. The Code of Justinian (528) had abolished the old class distinction and the freed men were given all the privileges of free men. It went even so far as to put the chastity of a slave woman on par with that of a free woman by treating the rape of the former punishable by death whereas Islam authorised the master to have sexual intercourse with his slave girls.

Slavery and God

If revelation carries a grain of truth, then the foremost duty of any divine Messenger is to condemn and abolish slavery. Why? Because liberty is the greatest Virtue for being the stepping stone to humanity from the lower form of existence. If you don't believe me, think of yourself as a slave and imagine yourself being chained, starved and whipped; visualise your wives and daughters being raped and your children being sold away to strangers. Is there anything more atrocious and horrible than this state of affairs, called "slavery"? The value of liberty emerges when we realise that this is the only cure for the venom of servitude. I am not prepared to adore the God who is all out to humiliate mankind. Relationship between God and man is moral and not that of a master and slave. How would God feel if He were subjected to similar pain and humiliation as man is? A true God cannot be callous, unjust and uncaring. Therefore, the major purpose of His prophets will be to eliminate slavery outrightly.

Islam and Womanhood

Another example is the plight of women. They have always been held as an object of sexual pleasure, a toy for man, the source of mischief, impurity and hypocrisy. Treating them with inferiority has become the mark of male superiority. Of course, the Prophet did say

that paradise lay at the feet of one's mother but it proved to be only of theoretical reverence because in addition to being mother, a woman is also a person, a daughter, a sister and a wife. Apart from motherhood, women suffered more under Islam than any other major faith or doctrine. The Prophet imported the Persian custom of veiling or purdah into the Moslem society (Light: 30), and by confining their role to the household behind curtains under the watchful eyes of the male members, turned them into virtual house-prisoners. To gauge the condition of women one has only to look at the Koranic laws:

1. "Your women are a tillage for you; so come unto your tillage as you wish" (The Cow: 220).

2. Men are superior to women (The Cow: 225).

3. Man can divorce woman at will but she can't (The Cow: 225, The Confederates: 45, Divorce: 1).

4. A man can have four wives and an unlimited number of concubines but a woman must have only one husband.

5. One man is equal to two women as a witness (The Cow: 280).

6. Likewise, a brother is entitled to twice the inheritance of his sister (Woman:10).

7. Man is free to administer a dose of violence to his wives when he thinks they are not obedient:

"chastise; banish them to their couches and beat them. If they then obey you, look not for any way against them" (Women: 35).

Islam, and sex outside marriage

There is evidence in the Koran which forbids sex outside marriage:

"Marry the spouseless among you, and your slaves and handmaidens that are righteous;...and let those who find not the means to marry be abstinent till God enriches them of His bounty. Those your right hand owns but seek emancipation, contract with them accordingly . . . And force not your slavegirls to prostitution, if they desire to live in chastity" (Light: 30).

However, this law has been contradicted by other verses:

"...Marry such women as seem to you, two, three, four; but if you fear you will not be equitable,

then only one, or what your right hand owns" (Women: 1).

"O Prophet, we have made lawful for you your wives whom you have given their wages and what your right hand owns . . ." (The

Confederates: 45).

"What right hand owns" has been understood as a slave. In the context of sex, it has been invariably interpreted and practiced as a slave woman. Extending sexual relationship to women who are not one's wives, flaunts the sanctity of marriage. Yet Allah prescribes the sentence of death for adultery but not for those who can afford to own slave girls. The Moslem Caliphs, Sultans and Kings set up vast harems containing not scores but hundreds of pretty and delicate women. The Emperor Jehangir of India is reported to have had six thousand women in his seraglio. The royal bedchambers were administered by specially castrated men known as "eunuchs" who mastered the arts of lechery, grooming and stimulating and accelerating the appetites and pleasures of their masters, immune to the grip of Allah for having the riches and power to keep concubines. No matter what they did to these helpless girls, could not count as a sin. These harems were obviously a reflection of the Paradise on earth.

Concubinage

However, it was not the Prophet who invented the institution of concubinage. Abraham had a concubine, and so did Jacob. Maybe it had originated in Persia, where the stern monarchs needed soft and saccharine sexual dolls to reduce the rigours of the ruling rituals which they usually performed well.

Duality of Muhammad and Allah

Nobody can blame the Prophet for the institution of concubinage which he accepted as a going tradition. It demonstrates that he was a mortal and thus subject to the cultural influences of his time. Though it clearly shows that he was human, the matter is not quite as straightforward as it looks because the Koran depicts him both as a man and God. The Moslems claim that they believe in one God; in fact, they believe in the Duality of Muhammad and Allah as the Christians believe in the Trinity of the Father, the Son and the Holy Ghost. However, this duality is totally different from what Zoroasterism, Manicheism and Neoplatonism preached. It holds that Muhammad as Messenger, and God are one, and Muhammad being the dominant component of duality, is the ultimate object of worship. This belief is less an article of theory and more of practice.

The Prophet as a man

I am sure that Moslems all over the world will accuse me of misrepresenting Islam. Honesty demands that before getting excited,

they must deliberate on the following quotations sincerely. Let me quote the Prophet's human side first:

1. The Prophet is God's Servant:

"And if you are in doubt regarding that we have sent down on Our servant . . ." (The Cow: 20).

2. The Prophet neither knows the Unseen nor is he an angel:

"I do not say to you, 'I possess the treasures of God' I know not the Unseen. I say not to you, 'I am an angel', I only follow what is revealed to me" (Cattle: 50).

3. The Prophet's function is only to warn people; he is not even given the responsibility to guide them:

"You are only a warner; and God is a Guardian over everything" (Hood: 15).

"You are not responsible for guiding them; but God guides whomsoever He will" (The Cow: 270).

4. The Prophet has no power to perform miracles; he is just a man:

"The unbelievers say, 'Why has a sign not been sent down upon him from his Lord? You are only a warner...'" (Thunder: 5).

Despite people's fervent demand, the Prophet failed to show a miracle and declared:

"...say 'Glory be to my Lord! Am I aught but a mortal, a messenger?'" (The Night Journey: 95).

5. The Prophet obeys God's commandments and nobody has a share in the Divinity:

"Say, I have only been commanded to serve God, and not to associate aught with Him. To Him I call, and to Him I turn" (Thunder: 35).

"Therefore call you, and go straight as you have been commanded . . ." (Counsel: 10).

6. God's commandments to obey, and pray to Him are equally binding on the Prophet as on any other believer:

"Proclaim your Lord's praise, and be of those that bow, and serve your Lord, until the certain comes to you" (El-Hijr: 95).

7. The Prophet is equally subject to Allah's reward and punishment:

a. "If He will, He will have mercy on you or, if He will, He will

chastise you" (The Night Journey: 55).

b. "Set not up with God another God, or you wilt be cast into Gehenna (Hell), reproached and condemned" (The Night Journey: 40)

8. The Prophet is a mortal and subject to Resurrection:

"You art mortal; and they are mortal; then on the Day of Resurrection before your Lord you shall dispute" (The Companies: 475).

9. The Prophet is neither aware of the Unseen nor does he know what will become of him:

". . . and I know not what shall be done with me or with you. I only follow what is revealed to me; I am only a clear warner" (The Sand-Dunes: 5).

10. God confirms Muhammad's humanity loud and clear:

"Know you therefore that there is no god but God, and ask forgiveness for your sins, and for the believers, men and women" (Muhammad: 20).

Purpose of Revelation

After this description of Muhammad's humanity, it seems impossible that a man can claim to be God, and even surpass Him in the exercise of Divinity. This is the magic, and purpose of revelation which enables an ordinary mortal to declare himself as God's Messenger or Messiah and issue all the commands in His name. Since nobody can see God or approach Him without the agency of the Messenger (or Messiah), it is the Messenger himself who begins to rank as God and is treated as such by his followers. Look at the following quotations from the Koran and see the truth for yourself:

Basic Islamic belief

1. The basic Islamic belief is Shahadah:

"There is no God but Allah and Muhammad is His Messenger".

It is surely the quality of the message, and not the messenger that counts. Therefore' it makes no difference whether one believes in the messenger or not if the message itself is sound, sincere and salubrious. But this does not apply to Muhammed as a Messenger:

"Upon the day the unbelievers,
those who disobeyed the Messenger,
will wish that the earth might be levelled with them" (Women: 45).

Muhammad and Godhead

Obedience to Muhammad is a must if you do not want to suffer the perils of the Day of Judgement. Just belief in God alone will not save you. Muhammad obviously has a share in Divinity. Otherwise disbelief in Muhammad could not be fatal.

2. Obedience to Muhammad is as compulsory as it is to God.

a. "Say, Obey God, and the Messenger" (The House of Imran: 25).

b. "Obey God and the Messenger; haply so you will find mercy" (The House of Imran: 125).

". . . Whoso obeys God and His Messenger, He will admit him to gardens . . ." (Women: 15).

"O believers, betray not God and the Messenger . . ." (The Spoils: 25).

Muhammad and God are coextensive

3. Having asserted that Allah is nearer to man than his jugular vein, the Koran declares: "The Prophet is nearer to the believers than their selves . . ." (The Confederates: 5).

Now, God and Muhammed have become coextensive!

Muhammad as mercy for mankind

4. As the Bible called Jesus the Grace for Mankind to give him divine status, the Koran pronounced Muhammed as the Mercy or Blessing for all beings:

"We have not sent you, except as a mercy unto all beings" (The Prophets: 100).

Muhammad and God as co-sovereigns

5. Now Allah and Muhammad become co-sovereigns and command together:

"It is not for any believer, man or woman, when God and His Messenger have decreed a matter, to have the choice in the affair. Whosoever disobeys God and His Messenger has gone astray into clear error" (The Confederates: 35).

Muhammad as model

6. God tells believers that Muhammad is the model of action for them and they must follow him in all details:

"You have a good example in God's Messenger for whosoever hopes for God and the Last Day." (The Confederates: 20).

Muhammad and the unseen

7. Now we find God sharing the knowledge of the Unseen with Muhammad though previously it was exclusive to Himself: "Knower He of the Unseen, and He discloses not His Unseen to anyone, except only to such a messenger as He is well-pleased with" (The Jinn: 25).

Muhammad and Divine Authority

8. After elevating himself as the model of conduct and having gained parity with God in the right to command, and to be obeyed, now he exercises the divine authority in conjunction with Allah:

"A release, from God and His Messenger, unto the idolaters with whom you made covenant. A declaration from God and His Messenger, Unto mankind on the day of the Greater Pilgrimage: God is quit, and His Messenger, of the idolaters" (Repentance: 1).

Muhammad and intercession

9. To begin with, the Prophet had no intercessory powers whatever:

"Ask pardon for them, or ask not pardon for them; if you ask pardon for them seventy times, God will not pardon them" (Repentance: 80).

"Do you know what is the Day of Judgement? That is the day when no one shall be able to benefit anyone else; the command shall belong unto God" (The Splitting: 15).

Now the situation changes; the Prophet's claim to divinity rises as his political power grows: "truly this is the word of a noble Messenger having power, with the Lord of the Throne secure, obeyed, moreover trusty" (The Darkening: 15-20).

The basic Moslem belief in the intercessory powers of the Prophet is founded on these verses. They believe that, on the Day of Judgement, Muhammad will share the Throne of Justice with God. He will sit on the right hand side of Allah and the Prophet's recommendations will be binding on Him!

God and Angels worship Muhammad

10. The gradually changing situation is now reversed: "God and His angels pray peace to the Prophet. O believers, do you also bless him, and pray him peace" (The Confederates: 55).

Moslems worship Muhammad

Praying peace (salaam) and reciting darood (repetitive recitation of Muhammad's name) are forms of salutation and devotion reserved for

Muhammad. They are an integral part of the Islamic form of worship known as Namaz or Salaat. Thus not only Allah and angels but also Muslims directly or indirectly worship the Prophet. The Moslems of India, Pakistan and Bangladesh hold special sessions to praise Muhammad and recite hymnal songs to adore him. If this is not Prophet-worship, then what is it? This is the Duality that I have referred to. How can Moslems call themselves monotheists?

In fact, Muhammad encouraged Prophet-worship during his lifetime. He declared that Abraham, Jacob, Joseph, Moses and Jesus, all had the powers to work miracles but when his contemporaries asked him to show them a miracle so that they could believe him without hesitation, he could not do so. The Koran testifies to this fact repeatedly. Yet he claimed to be the last and the most superior prophet and encouraged his followers to believe in his supernatural powers. History has recorded that whenever he had a haircut, his disciples swarmed over one another, to gather his cut hair and nails as divine souvenirs; they even collected his spittle and the water in which he had washed his hands. It is because they believed in their miraculous virtues of healing and salvation! Again, to imprint his divinity on the subconscious mind of every new-born baby, he prescribed recitation of his name as God's prophet in its ears almost immediately at birth. The process of learning known as imprinting is said to have been discovered in 1935 by Lorenz but the Prophet knew it fourteen centuries ago! Imprinting, in a way, is a form of brainwashing. If at birth duckling and goslings are led to believe that man is their father, they follow him as his offsprings! Since faith is like a castle that one builds around one's self for severing connection with the inclemencies of the real world, the stronger its foundation, the securer one feels. The fortress of faith draws its strength from the tales of miracles that a Messiah or Messenger is reputed to have performed; the more incredible miracles a prophet is said to have shown, the greater his divinity and the higher the chances of salvation for believers!

The Hadith, the Jews and the political opportunists

Originally, Islam was a simple, practical faith, free from theoretical complexities. Its purity was adulterated by the Jewish hypocrites, who fabricated countless sayings and ascribed them to the Prophet. They did it to avenge the humiliation of defeat. Their "contributions" helped to build up the body of the Hadith or traditions associated with the Prophet. This began to count as the Oral Law of Islam, and has the same relationship with the Koran as the Mishna and Gemara have with the Old Testament. The political opportunists of the Umayyad

and Abbasid parties concocted further additions to attain their secular goals. History has recorded that Ibn Abi Al-Awja, who confessed to fabricating 4,000 traditions, was executed at Kufa in 772 for this blasphemy. Of course, it is hard to challenge the piety of Al-Bukhari, who first compiled the Muhammadan traditions in 870 but he did so 238 years after the death of the Prophet. Hadith means the spoken words of the Prophet. Despite the greatest care in the world, the spoken words are likely to lose their originality, purpose and meanings over such a long time.

Revelation is the most effective tool of dominance-urge because it raises an ordinary mortal to the status of God and secures for him the rights of total Obedience and worship. Since God cannot be seen or contacted, the revelationist becomes the Divine Manifestation and God Himself recedes into oblivion. It is not surprising that the Moslems believe that Muhammad like Allah has ninety nine sacred names and ninety nine numinous attributes; Allah and angels pray peace to Muhammad whose intercessionary powers control Allah's sense of justice. This is the reason that Islam has come to be founded on the love of Muhammad, and not surrender to Allah who ranks as a euphemism for the Prophet. Was Muhammad God? The Moslems who know something about the Koran do not think so. In fact, to them, it is Shirk, the greatest sin. But they are a small minority. The misunderstanding lies at the folk-level which constitutes 95°10 of the Moslems.

Muhammad was human, and there is a lot of evidence for it:

1. First of all, the Koran portrays him as human. He was born like any other human; he lived and died like other humans:

a. He ate and drank, he walked, talked and slept; he fell ill and needed medication, and answered the call of nature like other humans.

b. He possessed sexual urge which is the characteristic of all humans. The fact that he had over twelve wives, shows his natural passion for women.

Again, his wives did not think of him as God. In fact, some of them treated him harshly, the Koran itself mentions the "vile speech" of his wives towards him, and history has particularly noted the impolite attitude of Hafsa, the daughter of Omar the Great.

3. Using marriage as a weapon of political power, is an old way of the secular princes. The Prophet was no exception to it. Abu Bakr and Omar were his fathers-in-law and Uthman and Ali were his sons-in-

law. It is these four men who firmly established Islam which had lost ground after the death of the Prophet. Among his wives, we even find a daughter of Abu Sufyan, the arch enemy of Islam.

4. The Prophet made taxation, which is a form of plunder, as the tool of dominance. Its ultimate purpose was to reduce all non-Moslems to the status of tributaries. To achieve this end he propounded the doctrine of Jihad or Holy War and declared Booty i.e. the loot, as God's Blessing for motivating his followers to kill. Robbing the peaceful commercial caravans of the Quresh of Mecca, which led to battles establishing Muhammad's political hegemony, is the natural sequence of this doctrine. Is it really Godly to kill for the joy of robbing and turning people into widows, orphans and cripples? Is it divine to call loot and murder "holy"? What kind of God can sanction carnage just because people don't believe in Him? If belief in God was so vital, He would have created mankind differently. Does God really need wars to establish His suzerainty? It cannot be the act of God who is Almighty in His own right. (For further details see the chapter: Taxation).

5. The prophet was not only born as human but he also lived and died as human. During his life-time, he was subject to the human mechanism of fear and favour:

a. His uncle Abu Talib had acted as his protector until he died in 619. Sense of insecurity persuaded him in 620 to leave Mecca for Taif, a small town some sixty miles to the east. As people of Taif turned hostile, he returned to Mecca out of fear. For about a year, he was afraid for his life when in 622 some seventy three citizens of Medina came to see Muhammad and invited him to make Medina his home. He felt relieved, and asked them if they would protect him against his enemies with the same zeal as they would defend their own families. They vowed to do so and asked what reward they would receive if they got killed in shielding the Prophet. "Paradise", he answered.

Fear of death, obviously, haunted him as painfully as it enervates other human beings. It is strange that even the reward of paradise, which he offered to his followers, did not tempt him to part with life happily. Nor did Allah care to protect him against the infidels of Mecca. As hostility increased, he fled to Medina in September, 622.

b. His death also points to his humanity. A few years prior to his death, he thought that the people of Khaiber had served him poisonous meat. He started having unusual fevers and spells. Aisha, his youngest wife is reported to have said that the Prophet would get

out of home quietly at midnight to visit a graveyard; there he would "ask forgiveness of the dead, pray aloud for them, and congratulate them on being dead". His long agony came to an end on June 7, 632 when he passed away at the age of sixty-three.

Since the Prophet could not tell that the meat he was being served contained poison, he obviously, had no knowledge of the Unseen, contrary to the popular Moslem belief. He suffered the normal course of misery as a victim of poison and Allah did nothing to alleviate his pain. This negates the tall tales of the special love bond which is supposed to exist between Allah and Muhammad. Nobody can ever willingly see his truly loved ones in a prolonged agony. How could Allah?

The truth is that Muhammad was a human. But what kind of man was he? This is the real issue. So far, I have discussed him in relation to revelation, now I may assess him as a man, and the reader ought to be prepared to accept some contradictions which stem from the difference between divinity and humanity:

Assessment of Muhammad

Unfortunately, in the West, as a result of the prolonged crusades and ecclesiastical propaganda, Muhammad's name has been corrupted to Mahound, meaning devil, and the Koran has been described as the word of Satan.

Muhammad's Virtues

This is a shameful and odious attitude towards the Prophet. He was sincere, upright and honest. In terms of humanity, he was an aggregate of virtues to be found rarely in one person: he was at once a thinker and trader, a general and jurist, a preacher and philanthropist, a sage and soldier, an administrator and advisor, a loving friend and father. Having been born posthumously, he had boundless compassion for orphans and widows and his laws demonstrate this fact beyond a shadow of doubt. His socialist tendencies of common care were fairly balanced with people's unlimited right to legitimate ownership. Though merciful, his judgement reflected natural justice and made no discrimination between friends and foes. The radiant smile that he possessed, never failed to win him friends. Despite being practically the ruler of Arabia, he lived at subsistence level; his food was simple, his dress was modest and though all his wives had separate huts, he didn't even have a hut of his own.

He was a truly great friend in peace and a forgiving foe in war.

During all those battles, he fought with courage, tenacity and determination; even his enemies cannot trace any atrocities towards him. The Prophet set a model of forgiveness which was observed by his followers: the Meccans, who had persecuted him, were forgiven almost to the last man when he returned as a victor, and Abu Bakr, the first Caliph, bade his soldiers not to molest women, children, the old and the sick belonging to the enemy.

Universality of message

His humanitarian spirit lay in the fact that his message was directed at the whole of mankind and not just the Arabs. Whereas Yahwe is the God of Israel, Allah is the God of the world and has no preference for the Arabs. Not only all those who believed in the Prophet formed Umma or one nation, each having equal rights and obligations, but he also advocated a subtle commonwealth with "the people of the book", that is, Jews and Christians. A proof of this fact is to be found in the society that Muhammad created in Medina.

He offered to the Jews, who still practiced their own faith and traded with the Quresh of Mecca, a concordat which guaranteed them equal rights with his followers if they were willing to attach themselves with the Islamic commonwealth. There was no threat of conversion or second rate citizenship lurking behind this offer.

Prophet's real strength

Though the Moslems keep harping on the divine powers of the Prophet, his real strength lay in his practical abilities: his valour and tenacity won him all the important battles; his resolve was immortal, his courage defied all perils, his will to honour agreements was well-respected and his word was considered his bond even by his enemies. The Prophet's true and most significant achievement however, lay in transferring his values of honour and integrity not only to his descendants but also his followers. Take his grandson Hussain, for instance.

Hussain Ibn Ali

He stood up for what he thought to be his legitimate rights. Having lost almost his entire family to the enemy at Karbala, he still did not beg for mercy or sought to escape. He acted in the true tradition of his grandfather; he raised his javelin, galloped his white stallion (Duldul) and charged into the enemy line reciting the Koran with the dignity and honour of a true Mujahid (Crusader). Fancy one man standing up to a host of several thousand. Yet his courage and determination did

not fail him. Neither he cursed his foes nor he shrieked with pain. He kept praising Allah as he received stab-wounds from back and front and left and right. This man, Hussain Ibn All, showed no sign of helplessness until the last drop of blood gushed out of his perforated body. No wonder, the Iranian used to admiring valour, became Shi'ite to acknowledge the virtue of Hussain. In fact, one does not have to be a Shi'ite to adore Hussain; there are plenty who admire him as a great human specimen.

These virtues of action that the Prophet inspired, were not restricted to the members of his own family; they touched the hearts of his followers with an equal zeal; veracity of Abu Bakr, greatness of Omar, generosity of Uthman and piety of All, need no introduction. Greatness of character was the real legacy of the Prophet which enabled his followers to defeat the Byzantine and Persian empires within twenty years of his death and dominate the earth for about 1,000 years. Thus, the Prophet laid the foundation of a new culture, which in many ways, was more advanced than the existing civilisation, for being founded on piety, honour and fairness. Yet it was the personal triumph of Muhammad, and Allah had no part in it.

The Prophet was a reformer. I have no doubt that he used the device of revelation to achieve a righteous goal, but this device is more suitable for promoting a human as God rather than serving as the fountain of righteousness. This is the reason that Moslems all over the world adore the Prophet but pay lip-reverence to his teachings despite the fact that he laid a great emphasis on the piety of deeds and presented his followers with a code of practice.

HORRORS OF FUNDAMENTALISM

Fundamentalism is the ultimate aim of revelation which seeks to brainwash people by excessively exploiting their instincts of fear and favour. A messenger or messiah is the person who loves to be worshipped, but worship is the lowest form of self-humiliation, and therefore, repugnant to the freedom-loving nature of mankind. A messenger (prophet) or messiah can achieve this goal only by making his follower a fundamentalist. This is the reason that one can confidently say that revelation is not the source of guidance but misguidance, and man is walking on the path which leads him to the opposite direction instead of the true destination.

Definition of Fundamentalism

What is Fundamentalism? It is the state of mind when man's moral splendour and rational excellence are completely eclipsed by the vehemence of faith and he begins to hate everything which challenges his religious values, no matter how absurd. Why? Because the elements of his personality which are likely to become unstable owing to stress of fear, are held together by the super glue of belief. Therefore, opposition to faith constitutes a threat to personality, which one is inclined to defend at all costs for survival. It is like going through a voluntary process of blindness and deafness with a view to avoiding reality. The purpose of faith is to provide protection against the inclemencies of reality, and not the reality itself: the dark glasses which shield eyes against the glare of the sun to facilitate its observation have a positive role to play in the life of the observer but the dark glasses which lead to permanent darkening of the observer's vision deprive him of discovering the truth. When faith assumes such a facinorous stature, it becomes the fetter which through its faltering effect, turns life into a regular series of futility. Fascinating though life may look through the bliss of ignorance, one must seek freedom from such a false faith because it is debilitating, degrading and destructive.

Raising false hopes is not an act of mirth and mercy but the fountain of mischief and misery. Revelation is the biggest hoax because its power of deliverance is based on the extremely stilted personality of a Messenger or Messiah who lives and dies like any other man, and is himself subject to the human mechanism of fear and factor Yet he claims to be divine against all criteria of rationality!

Brainwashing is an act of reducing man's rational faculty for inducing him to adopt a pattern of conduct which he will not display under normal circumstances. A fundamentalist or brainwashed person loses his will and becomes a puppet on a string. His entire intellectual and physical life is manipulated by the puppeteer who is usually a messiah or his lieutenant. He becomes a robot, quite happy to obey the most heinous commands of his operator with utmost pleasure. Let me give a few examples from the Crusades and modern history to show you that fundamentalism is a volcano of hatred; it is nothing but utter negation of moral conscience; in fact, it is the reversal of humanity: *Jerusalem forms a good point of reference in this respect:*

David and Ark

David, having conquered Jerusalem, proceeded to enhance its glamour which should tempt Yahwe, the warrior God of the Jews, to adore it as His bride. Yahwe's stern heart, used to toughness, felt

immersed in a wave of tenderness when David moved the ark to this city. To make sure that the ark did not have to migrate from one sanctuary to another, he chose *Mount Moriah* or the *Temple Mount* for its permanent residence. Though there is no proof, Jews, under the dictates of their compelling faith, have always believed that this was the spot where Abraham had built the altar to murder his own son Isaac to gain the pleasure of Yahwe!

The Temple of Solomon

This is where Solomon, the son of David, built the (first) Temple in 957 B.C. The building faced eastward; it was oblong and comprised three rooms of equal width; one of them being the Holy of Holies which housed the ark and ranked as the most sacred spot on earth for being the point of the *Divine Presence* (Shekhina). Nobody could enter it except the highest priest and his privilege was confined to Yom Kippur or the Day of Atonement. It became the centre of Judaism and led the Jewish life with much greater power than a steering controls the movements of a motor car or heart regulates the blood supply.

Despite its spiritual beauty and religious splendour, Yahwe, the Bridegroom, never defended it against the horrors of sacrilege and destruction which it suffered several times. Each time the flames of desolation enveloped Jerusalem, rabbis the Jewish priests, whose living, prestige and authority depended upon the grip of faith, found a justification for Yahwe's desertion and blamed people's sins for the pillage, rape and murder of their loved ones. The Roman pagans had interpreted the destruction of Rome in similar terms. They declared that the City fell because the Romans had betrayed their gods to embrace Christianity! There is no end to the caprices of faith. People will do and say anything to hide themselves behind the shield of faith to escape the forceful arrow of reason.

Solomon and his beauties

The Temple was an extension of Solomon's palace which happened to be the abode of his seven hundred wives and three hundred concubines along with the statues of their foreign gods which Solomon is known to have worshipped for winning the tender favours of his exotic female beauties. Yet the Temple rose to the apex of reverence beyond the flight of fancy!

Jesus and the Temple

Jesus Christ is also said to have preached in the Temple. I find it difficult to believe that the Jews would have allowed him to use their

holiest shrine for teaching the blasphemy which provoked them to secure his crucifixion. To the Christians Jerusalem had an equally fascinating appeal because Jesus was born in its suburbs (Bethlehem/Bethleheim); this is where he played as a boy and this is where he was nailed to the Cross "to wipe off human sins through Divine mercy and to give believers a chance of resurrection".

Islam and the Temple

The Moslems were equally imbued with the sanctity of Jerusalem. To woo the Jews, the Prophet Muhammad had appointed it as *Kibla*, the direction of worship, for his followers. The prophet's journey to heaven when he went to see Allah in person, had also taken him "to the *Further Mosque*, the precincts of which had been blessed by God".

This "*Further Mosque*" on whose precincts the *Al-Aqsa Mosque* of Islam was founded later did not exist at the time of the Prophet's journey and referred to the ruins of the *Second Temple*. It rose from the ashes of the original (first) Temple of Solomon which had suffered total devastation at least twice between 586 B.C. and 70 A.D. However, a portion of the Western Wall of the Second Temple had remained intact to display the miraculous powers of Yahwe - always eager to remind the Jews of their infidelity, idolatry and insincerity. When Yahwe subjected the Jews to a terrible opprobrium for breaking the Covenant, Allah approved of this attitude by encouraging his followers to heap further humiliation on the Jews by building the *al-Aqsa Mosque* in A.D. 691 on the site of the Jewish Temple. The glitter of the *Dome of the Rock* was to serve as an eternal sign of the Jewish depravity.

Start of Crusades

Though Jerusalem, the City of the Jews, rose to become the highest symbol of esteem in human history, the Jews themselves fell to the lowest point of contempt. It is because the Christians thought of them as the murderers of their Lord and the Moslems believed that they had been condemned by Allah for not believing in the Prophet. This created a strange situation, that is, the love of the Christians and Moslems for Jerusalem grew inversely proportionate to their hatred for the Jews. Yet it is not the hatred for the Jews but the devotion to Jerusalem that erupted as the volcano of terror in 1095. The Christians wanted to dispossess the Moslems of Jerusalem by any means - might, misery or mischief. This was the beginning of the most unholy war which demonstrated the true nature of fundamentalism and lasted for two centuries until 1291.

Pope Urban II

The Council of Clermont was convoked by Pope Urban II on November 18 1095. The Holy Father, as a mark of his dedication to Christian ideal of love renewed the Truce of God which meant peace for mankind and love for neighbours but excluded the non-Christians from the Divine mercy. They might look human but did not qualify as such, and therefore, deserved extermination. In a speech brimming with the fire and thunder of explosive oratory, he moved members of the Council to tears with the profane stories of the Moslems who were habitually persecuting the Christian pilgrims to the Holy land. To raise an army of crusaders devoted to pious carnage, he used his heavenly authority and granted a plenary indulgence to all those who were prepared to travel to the East and undertake murder as mercy and dispense bane as beneficence.

Plenary indulgence

What was plenary indulgence? It was the papal licence to heaven. Officially, it meant remission of all penance for sins but the crusaders believed that a Christian bearing his Lord's Cross could do no wrong. The murder of the old and sick, decapitation of women and children, pillage of the innocent and rape of bellibones (including that of the Christian nuns), was a holy fun. With the privilege of entry into heaven, went the release from feudal bondage, usurious debts and taxman's excruciating demands. If they survived the horrors of long journey and perils of the battlefield, their lives which hitherto had been a series of misfortune and molestation were to be crowned with the rights and reverence reserved for a crusader and if they perished, their martyrdom guaranteed them a place in the Kingdom of Heaven whose streets were paved with gold and where beautiful virgins impatiently sighed to embrace them.

Urban's sermon

Tickling the racial pride of the French with the spiritual sceptre, Pope Urban II, himself a Frenchman, raised his deep voice choked with ecclesiastical grief and said "O race of Franks, the beloved and chosen people of God, hearken that an accursed race has polluted, plundered and possessed the Holy Sepulchre of our Lord . . . The Holy City of Jerusalem, the Centre of the earth, begs you to come and free her from the clutches of the unclean infidels".

As the oratorical tempest of Urban's address subsided, tempers of the believers rose with an unimaginable heat and their hearts fulminated with the cries of "*Deusvult*"- God wills it. What a chance it

was for the Christians to sail into paradise through the streams of Moslem blood. They all vowed to wear a cross to display the sanctity of their mission, and affection for the Saviour.

Love for the Saviour was equally matched with hatred for the Prophet Muhammad through a series of highly profane and perverse tales. One gossip said that when Muhammad suffered a fit of epilepsy and pretended to be in a trance, a hog devoured him alive as a divine punishment.

Moslem hatred of Non-Moslems

The Moslems, on the other hand, were equally impatient to cut the throats of the Christian infidels. Their ears rang with the Koranic message:

a. "O believers, do not treat your fathers and brothers as your friends, if they prefer unbelief to belief, whosoever of you takes them for friends, they are the evildoers" (Repentance: 20).

b. "Certainly God is an enemy to the unbelievers" (The Cow: 90).

c. "God has cursed the unbelievers, and prepared for them a blazing hell" (The Confederates: 60).

d. "Let not the believers take the unbelievers for friends . . . for whoso does that belongs not to God" (The House of Imran: 25).

e. "O believers, do not make friends with Jews and Christians ... whoso of you makes them his friend is one of them" (The Table: 55). Every revealed religion is a fountain of hatred; here the divine advocacy for loathing unbelievers is equalled by persuasion of friendship for the fellow-believers:

"The believers indeed are brothers; so set things right between two brothers..." (Apartment: 10).

"Moslems are hard against the unbelievers, merciful to one another" (Victory: 25).

Islamic Jihad

With these exhortations went the commands of Jihad, that is, a Moslem's duty to wage holy war and embrace death honourably in the battlefield. Islam guarantees that a martyr never dies; he enjoys immortality in the paradise where he is allotted seventy-two hours of musky bodies and several beautiful youths.

Religion and hatred

Both the Christians and Moslems though in theory praised the

doctrine of love, in practice, were ready to demonstrate their universal hatred for humanity which the device of revelation promotes to adore God and deplore mankind. No butcher has ever been able to express half as great a skill in throat-cutting as did the admirers of revelation. For two whole centuries, these divine murderers tirelessly soaked the torrid sands of the Arabian Desert with human blood which is more sacred than anything that exists in this world. Despite being the cause and centre of this iniquity, Jerusalem remained the Holy Land! Still more shameful is the fact that while the City of the Jews rose to become the object of reverence for the Christians and Moslems alike, the Jews themselves became the target of contempt for the believers of all shades. It shows how natural pride of the Christians and Moslems, which had been humbled by the innovative skill of the Jews through their mastery of revelation, had turned into an inferiority complex: they naturally sought the rejuvenation of their repressed instincts through suppression of the Jews.

The Impatient Crusader

Urban had appointed the month of August 1096 as the time of departure. Like the lover who finds waiting the most tormenting moments which assume the longevity of months and years, the believers could not sit still until August and found it too long a suspense to bear. About 12,000 persons left France in March under the leadership of Peter the Hermit and Walter the Penniless. They were soon joined by another 5,000 from Germany, and a crowd of similar strength from Rhineland under Count Emico of Leiningen, swelled their ranks still further. These bands, aflame with the love of Jerusalem, decided to practice the art of cruelty on the Jews of Germany and Bohemia and showed no respect to the appeals of the local clergy and Christians. Having run out of their meagre supplies, they laid claim not only on the wealth of the Jews but also their honour. Of course, they believed in Jesus but not in his celebacy. Was it wise not to indulge in the appetites of the flesh, having secured plenary indulgence from the Holy Father? However, they did not enjoy their divine rights of orgy for very long because they were cut down near Nicaea by a force of the Seljuq Turks, highly trained in archery This was the first division of the First Crusade.

By an irony of history, these crusaders were not being led by their kings because several monarchs such as Philip I of France, William II of England and Henry IV of Germany had been excommunicated by the Pope. The First Crusade was mainly a French adventure and its meritorious division was commanded by the nobility such as Duke

Godfrey, Count Bohemund of Tarantu, Tancred of Hauteville and Raymond, Count of Toulouse.

Personal interests of Crusaders

When one looks at the events more closely, it transpires that the crusades had been engineered to satisfy the human greed for prestige, and not to enhance the glory of God. For example, some of these noble lords, as they crossed the Taurus, separated themselves from the main army to pursue their personal political interests: Raymond, Godfrey and Bohemund wandered into Armenia to make their private conquests and Baldwin (Godfrey's brother) founded the first Latin kingdom in the East during 1098.

Emperor Alexius Comnenus

It was originally Alexius Comnenus, the Byzantine emperor, who repeatedly asked the West for help against the Seljuk Turks who had extended the boundaries of their empire uncomfortably close to Constantinople. When eventually, his appeal was granted by Pope Urban 11, and he found the presence of a massive force of 4,000 mounted knights and 25,000 infantry near Constantinople, he employed his imperial skills gathered through the political blat and blare of seven centuries, and demanded of each crusade-leader to swear on the Bible that he would restore to the Empire any conquered territory which formerly belonged to it. Further, he required each of them to take the feudal oath of allegiance to him for holding any new land as an imperial fief. The glitter of gold and brilliance of diamonds, which Alexius generously distributed among these holy combatants, soon softened their tongues which uttered words of musical appeal to the imperial ears.

For the Pope, it was yet another link in the long chain of his efforts to augment the Holy Power without regard to the holiness of means which sought to secure it:

Donation to Constantine

History has recorded that the Holy See forged the document known as Donation of Constantine, a supposed grant by the Emperor Constantine, the Great, to pope Sylvester 1(314-335). This document reined to give pope and his spiritual Successors supremacy over all other patriarchs in religious matters as well as dominion over Rome including the whole of the West. It was during the 12th Century that Popes started using it as an effective tool against the secular rulers to humble them. The scholars have established that this paper was forged

between 750 and 800 A.D.

Shroud of fibrin

The *Shroud of Turin*, which was supposed to contain the imprint of Christ, is a further illustration of this tendency to seek power deceitfully. It was believed to be true until 1989 when its falsity was established by forensic evidence.

No believer of any persuasion will put up with such forgeries as an ordinary human. It is amazing how these tricksters had degraded the intellectual capacity of their followers by the application of the revelatory magic. I do not know whether to commend or condemn them for this adroitness; after all a skill is a skill irrespective of its nature!

Al-Hakim

The Pope was not just a spiritual leader but also an earthly prince. The Donation of Pepin (745) actually gave him and his successors the principedom of central Italy which lasted until the 19th Century. It shows the imperial inclinations of the Holy Father. The preaching and sanctioning of the Crusades was a practical step to unite the East and West under the papal command for ruling the lives of all Christians from top to bottom. Destruction of the Church of the Holy Sepulchre in Jerusalem was a lame excuse because it had been restored to its formal state by the Moslems at their own expense. It had been damaged by Al-Hakim, the Fatimid Caliph of Egypt (996-1021) who was known to be mad and deluded with his own divinity. It is against the Islamic traditions to hurt Christian shrines, and no true Moslem would have ever done it.

The fate of the first division of the Crusaders had struck a big blow to the Christian morale. In May, 1098 the news that Karbogha, the Prince of Mosul, was approaching with a great army, frightened the Christians to such an extent that many of them boarded ships on the Orontes, preferring the modest living in the West to the magnificent life in the Kingdom of Heaven, saturated with splendour and gaiety. Even Alexius thought it fit to believe these deserters, and instead of joining the Crusaders, he turned back to the safety of Asia Minor.

Peter Bartholomew

At this juncture, a priest known as Peter Bartholomew produced an ingenious trick to buttress the sagging courage of his people. Stroking his beard in the most ecstatic manner, he thundered to assure his fellow-combatants that by a divine chance he had found the lance that

pierced the side of the Lord Jesus. The psychological state of the crusaders underwent a similar change as the parched grass experiences after a heavy rain. Thinking of the Lance as a gift from the Lord, for doing to his tormentors what they had done to him, they became sure of victory. They praised the Lord, burst into singing sacred hymns, and danced frantically. This over-confident army of crusaders, intoxicated with the promise of success, was led to the battlefield under the Lance, carried aloft as the sacred standard. The Moslem warriors were put to flight by the Crusaders whose fighting zeal had touched its peak. They roared for vengeance, and the most loving God provided them with an opportunity on June 7, 1099 when they stood before the walls of Jerusalem whose purity was about to display the putrid aspect of mankind.

Butchery at Jerusalem

As the sun dawned on 15th July, each of its golden rays became incandescent with the heat of hatred to expose the shameful reality of the Revelatory Message which the followers of different prophets had received from the Most Merciful Creator. Under the leadership of Godfrey and Tancred, their soldiers scaled walls of the Holy City successfully and then let hell loose to depict its horrors with the utmost sincerity of a believer. A lay priest known as Raymond of Agiles proudly recorded "the wonderful things that he had seen": he saw the heads of the Saracens (Moslem Arabs) mown down like a lush crop; some were shot with arrows, others were forced to jump down from the lofty towers; many were tortured mercilessly for days and then heaped together and burnt alive. The streets were scattered with limbs such as heads, feet and hands and no matter how far one's horse galloped, the dead bodies appeared everywhere.

These ecstatic conditions as experienced by the Christian zealots were also described by their contemporaries: it turned out to be the favourite hobby to kill the subdued people by piercing their sides with lances to avenge the Lord; the frightened women were stabbed repeatedly as an expression of delight; the suckling babies were snatched from the breasts of their mothers and thrown over the walls as a mark of respect to the Babe in the Manger. As the murderous frenzy became more tense, the holy warriors developed the mania of carrying the infants by their legs and dashing their heads against large stones, pillars and walls. The number of Moslems who perished in this divine orgy of blood-spilling rose to 70,000 and this was in addition to those who died fighting.

Church of the Holy Sepulchre

The Jews who had developed the Holy City, and thus provided a fountain of piety to the believers, were not thanked for it. Instead, they were hunted throughout Jerusalem; their damsels were raped and tortured; their babies were torn apart alive; their wealth was plundered; and as a final gesture of thanksgiving to the Lord who, in His immense wisdom, had facilitated this miracle of mercy, the crusaders drove the surviving Jewish population into a synagogue which was too small to hold them. The worshippers of the Most Clement Lord heaped men, women and children on top of one another and set the building alight. To celebrate the jocund mystique of the occasion, they quite reverently marched into the Church of the Holy Sepulchre whose grotto had once housed the crucified Jesus. There they hugged and kissed one another; the sense of fulfillment brought tears to their eyes, and the gratitude to the Lord for this mighty accomplishment choked their voices with passion and puerility. Yet they sang Hallelujah in an ear-rending pitch which drowned the Jewish supplications for mercy, and thus provided the Lord with an excuse that He could not hear the laments of the burning Children of Israel!

Yahwe's attitude towards Jerusalem

What happened to Yahwe, the Bridegroom of Jerusalem? He proved to be the vain lover who enjoys the burgeoning beauty of his bride but does not bother to defend her honour. His attitude towards the Chosen Race was based on the English maxim: "I told you so". That is, He had warned them that unless they stopped worshipping other gods, He would sanction their persecution. It is strange to see that the Jews, known for their toughness, have never been able to look up into the eyes of Yahwe, the living cause of their perpetual humiliation. One wonders why Yahwe, who pretends to be the Universal God, does not punish other nations for idolatry? Are Jews His only Children? Who "Created" the rest of mankind? If there is another God, then Yahwe cannot be the sole object of worship. If He is the only God, then He must treat all His Children equally. As He, obviously, does not, He is not great enough to be Divine.

The success of the first Crusade enabled the Christians to carve out the Latin Kingdom of Jerusalem which under King Fulk, Count of Anjou (1131-43) extended to include most of Palestine and Syria though the Moslems still held Emesa, Aleppo and Damascus. The Christian zeal soon gave in to the urge of dominance which has always

determined the attitudes of rulers; as the barons took over ownership of the conquered lands, they reduced the former owners, both Christian and Moslems, to the status of serfs and laid upon them far severer terms of feudal servitude than they had ever imagined. Man is the victim of faith. How easily he is manipulated by the forces of divinity to their own end, leaving him hoping for ever.

Islamic share of carnage

The tragedy of the Crusaders spans over two centuries and demonstrates the savagery of fundamentalism. I have said enough to expose the Christian aspect of this bloodiest saga of mankind. What about the Moslem side of it? The Moslems were at war with the Christians, and thus equally share the ignominy of shedding human blood arising from the bigotry of faith. I shall describe only one episode to illustrate this truth. After all, this book does not solely concern the history of crusades.

The Second Crusade (1146-48) proved disastrous to the Christians. The Emperor Conrad III of Germany suffered such a big disaster at Dorylaeum that ninety per cent of his army was wiped out. The French fared even worse. King Louis VII proceeded to Antioch along with several nobles and ladies but he left his remaining army in Attalia. Now came the turn of the Moslems to please Allah: in 1148, they swooped down on the City like starving hawks, and the French soldiers who had left the shores of France in a prodigious spirit of victory behaved like doves struck by despair, dismay and despondence. The Moslem *Qari*, i.e. Professional reciters of the Koran, chanted the scripture with eloquence, and in a tone of authority to assure their warriors that Allah had forbidden death to those who gave their lives for the cause of Islam; what is termed as death is just a transition from mortality to immortality; it is a transportation from the painful life of this earth to the eternity of Paradise where wide-eyed houris with swelling bosoms and fragrant bodies serve believers in the most exhilarating environment. As the recitation became louder and the mention of Allah's mercies increased in frequency, the Moslem swords flashed faster and felt more blood-thirsty. Nearly all the Frenchmen perished. Their women ended up in the harems and their children formed part of the Conquerors' possessions. Some 60,000 followers of Jesus met their Maker before their time, and the same fate befell the Christians of Tyre, Sidon, Haifa and Beirut.

Divine cover-up

Of all the addictions, fundamentalism i.e. the addiction to faith is

the worst. The doleful news of the holy fiasco opened up tongues of the European sceptics. They argued that wisdom and mercy of God who treated His most loving devotees with such utter contempt, was doubtful. St. Bernard, the real instigator of the Second Crusade, replied that man had no right to question the ways of the Almighty which are beyond human understanding. God cannot be blamed for the failure of the Crusade because it is a punishment for Christians' sins! Similarly, each time the Jews have faced a disaster, the rabbis have come up with similar logic based on evasion of the truth. They have never admitted that Yahwe is a myth. If they do, they will soon be out of priestly business which is so rewarding and prestigious. Therefore, they depict each calamity as a fulfilment of prophecies which they forged themselves to fool the believers. The fundamentalists, whether they be Christians, Jews or Moslems, submit to the authority of faith which is so totalitarian, tantalizing and tortuous. Fundamentalism has simply come to mean selling one's self into slavery along with one's conscience, self-respect and power of judgement.

Jewish attitude towards Germany

Fundamentalism is a greater source of mischief today than ever before. Take the modern Jewish attitude towards Germany. Despite their high-sounding philanthropic claims, Jewish people hardly know anything about forgiveness. It is not surprising that there is no mention of compassion in the Pentateuch. Instead, the emphasis is on revenge, the relic of the law of talion practiced by Hammurabi and his predecessors over three thousand years ago.

Law of Talion

In Jewish terms, the law of ration forbids forgiveness and lays down that if someone hurts your eye you must hurt his eye and if someone breaks your tooth, you must break his tooth (Ex. 21: 24-26).

It is difficult for a practicing Jew to be kind-hearted owing to his preference for inflicting injury as a means of seeking personal satisfaction. This tendency, which is carefully nursed by the divine law, is made more acute by the consciousness of racial superiority as a member of the 'chosen' or 'exalted', race. The Jewish law is a colossus of command and perplexity. Nobody can prove or disprove anything from it. As a result, the word of the rabbi reigns supreme, and acts as the source of his authority and prestige.

Jewish Law

The written Law of Moses as found in the Pentateuch is inflated

tremendously by the inclusion of the oral Law which has been handed down over centuries and expanded by each successive generation. The Pentateuch plus oral traditions came to be known as the Torah or Law. The written form of the oral Law is called Mishna. Then, there is Talmud which refers to commentaries and interpretative writings accumulated over a long period, ranking next to the Bible (The Old Testament) only. The sheer vastness of the Law, on the one hand, makes it the determining religious and social force, and on the other, its tendency to yield to a wilful interpretation renders it the vehicle of convenience. When enormity of law commands every movement of life, it begins to impinge upon free will. Being over-conscious of law, people pay it lip-reverence, and to restore their liberties, circumvent it to make their deeds look legal.

Concept of timeless justice

Since forgiveness is not encouraged by the Jewish law, seeking revenge has become an integral part of the Jewish culture. Let me explain this point with reference to the attitude of the British Jews towards the Germans, euphemistically, known as the "Nazi war criminals" but without looking as avengers. They demand retribution in the name of justice and claim that it has no relevance to passage of time: "Justice is timeless; if you have offended, it does have the right to call upon you".

Since Yahwe punishes the sins of fathers on their children generation after generation the concept of timeless justice is compatible with the Jewish attitude of retribution but is repulsive to lovers of justice. It is strictly time-bound because:

a. the length of time is a deciding factor in assessing the value of evidence which determines the quality of justice.

b. cultural spirit, that is, ways of thinking, feeling and acting are directly linked with time. What was fashionable a century ago, may be outmoded now. For example, women's psychology was different when they had no votes some six decades ago. Therefore, they were motivated by different considerations in the past compared to the present, and it goes without saying that the nature of motive affects the quality of behaviour and standard of justice.

Jewish wealth and influence

Using the immense power of their wealth and political influence, the Jews have mesmerised the governments of the West with their illogical concept of the 'timeless justice' and persuaded them to change

and reshape their laws for trying the Nazi war criminals. It is insane to think that the rules of war-time emergency can be applied to the peace time normality because the difference between the two is the same as between an erupting volcano and striking a match for lighting a cigarette. If the purpose of such trials is really justice, then securing absolutely exact evidence is a must, but this is an impossibility after such a long time especially when most of the mitigating records are likely to have perished, and the witnesses become hysterical just by the mention of the word "Nazi or German".

Jewish persecution complex

Frankly, this is an exercise in mollifying the Jewish inferiority which has become an integral part of their persecution complex, starting with the Babylonian captivity. The Babylonian Talmud seeks to lighten the burden of Jewish humiliation with the promises of divine glory. In fact, the entire Jewish conduct of sorrow and servility over the last 2,500 years has been suffused with a dream of self-deception which emerges from their philosophy of racial superiority, and disdain of the Gentile. Thus they have flouted the reality, and lived in a world of make-believe where a sparrow assumes the manner of an eagle. As a result, there came into being a small section of the "Court Jews" who influenced the state policies through a mixture of bribe and flattery. The Christian monarchs, who loved the Lord Jesus dearly, were equally infatuated with the Jewish wealth. They protected the Jewish usurers against their own Christian subjects who usually had genuine complaints against them. The sighs and cries and moans and groans of the Christians were subdued by the jingling of gold pieces which the Jews poured into the bottomless pockets of the Christian rulers where their conscience lay. The Jewish ability to suppress the genuine grievances of the Gentile gave their inferiority-ridden ego a tremendous fillip of superiority. This psychological fact has now asserted itself in demanding prosecution of the German war criminals. The message is loud and clear: nobody can molest the Jews and go scot-free. But what about the Jewish molester? This is different because a Jewish molester ranks as divine; it is only the non-Jewish tormentor who qualifies as the devil. Am I perverting the course of justice? Not at all. It is the facts of history which lead me to this conclusion. See them for yourself:

Nazi and Judaism

Hitler was inspired by the Jewish principle of racial superiority as well as their practice of looking down upon other nations. This

Austrian born leader of the National Socialist German Working Party (the Nazi) adopted the same mode of assertion as used by the Jewish prophets who claimed that they had been instructed by the Lord to say this and that. He declared that he was called upon by the Providence to lead his country against the Jews! Even his conduct was modelled on the Biblical account of the Jewish behaviour in relation to the Philistines. What I am about to say is an example of the Jewish historical conduct referred to at the end of the sixth chapter (Judaism):

God promised the Jews that He would give them a land flowing with milk and honey. This land turned out to be Canaan i.e. Palestine. How did God enable them to possess it? -Simply through a determined policy of genocide and pillage. Let me paraphrase the relevant parts of the Old Testament which you can check yourself:

a. When you come near a Canaanite city for the purpose of possessing it, declare peace. If they surrender, they become Jewish tributaries and slaves (Deut. 20: 10-11).

b. However, if they exercise their right to defend honour and liberty and refuse to be plundered, and do not submit themselves to servitude, then the Jews must strike them with the edge of their swords to murder every man, woman and child and shall not leave any live thing to breathe; this extermination had got to be total and complete because this was the command of the Jewish God (Deut. 20: 12-16).

c. This is exactly what the Jews did. They destroyed city after city, murdered every man, woman, child and baby; took over houses, cattle and lands of the vanquished (Deut. Ch. 3). This policy of deliberate extermination of all nationalities that dwelt in the Promised Land was carried out by Joshua even after the death of Moses. Jos. 10:28 gives a systematic account of this planned destruction city by city.

Was Jewish extermination by the Nazi any different from the well considered plan of extermination that the Jews carried out in Canaan?

Didn't Nazi like the Jews, try to conceal their crimes against humanity under the veneer of Providence and Divine Command? Was Jewish plunder of the Canaanites any different in purpose and methods from those of the Nazi? Both Joshua and Hitler committed similar acts but Joshua is considered a prophet of God, and Hitler is thought of as the Devil incarnate! Why? It is because Joshua was a Jew and Hitler was not.

Cycle of history

The Jewish inferiority pining to assert itself as superiority has been the bane of this fraternity; the suppression of Gentiles' liberties has always rebounded on them in the form of rape, murder, pillage and expulsion in every century, yet these chosen people have not shed one sincere tear of remorse for the dishonour of their virgins and decapitation of their babes. What a price to pay for racial ostentation! In fact, it has become a cycle of history: the Jews of the present generation, by displaying their glory at the expense of the Gentile, sow the seeds of destruction for their next generation. Now, this phenomenon is taking its course in Britain.

Revenge, Revenge, Revenge

For the purpose of seeking revenge, the Jews have set up headquarters in Los Angeles charged with the duty of hunting Nazi war criminals. It means not only hounding the suspects but also persuading different countries to change their laws to facilitate trials. Common law countries such as the United States, Canada and Australia have already done so. Now, it is the turn of Great Britain where there are Supposed to be four men who may be successfully prosecuted as Nazi war mammals. One of them has died. A Jewish Nazi-hunter expressed his regret at the death of the suspect but it was not for the reason that a human being had died, but because there would now be one suspect less to be tried, thus reducing the amount of satisfaction that would have arisen from the trial of the whole lot. This shows the nature of the timeless justice! Again, it should be the function of each individual state to decide, of its own free will, whether or not to seek and try these alleged criminals. The active persuasion by the Jews turns the Whole episode into a charade, and also shows the enormous influence of the Jewery on the internal affairs of other countries. Since they have the power to change foreign laws, one can surmise what they can do to the individuals who do not suit their palate. This success which the Jews are enjoying today will form part of the cycle which I have previously mentioned. The new British generations will take notice of their fathers' follies to restore the balance of justice which will prove horrendous to the next generation of Jews. The reader does not have to believe me; he ought to look into the pages of history.

What is true law?

Of course, laws are made and remade but law is law only when it contains a natural element. Having discussed this issue in "Taxation and Liberty" I shall not go into details of this point here but must add

that the law is the ambassador of legality only when it acts as an effective restraint on dictatorship, that is, it forbids the executive, legislators and judges to use law as the tool of convenience. It must be beyond the manipulative desires and powers of the political magnates. When they can mould it to act as the medium of realising their particular designs and dogmas, the law loses its basic values of defending liberties and ensuring natural justice. The natural element which I have previously referred to concerns these basic values. Once these basic values are lost, the law becomes the source of legal dictatorship known as legalism.

Existing British law

This is exactly what is happening in Britain. Since these suspects were neither born in Britain nor did they commit the alleged atrocities as British nationals, the existing law does not permit their trial. Bowing to the Jewish pressure, the British parliament, which is the custodian of British honour, is about to dishonour the entire concept of British honour, based on fair play. A fair play is a fair play only when it is free of bias but when the law itself is being modified to suit a particular purpose it is the proof of a fundamental bias because it shows that the end is being considered good enough for justifying the means. This is an act of high treason against the traditions of British fair play whose virtue once echoed throughout the Empire. Those who are guilty of this monstrous act will have to stand trial at the bar of history to receive eternal condemnation which they so truly deserve.

Richard, the Lion Heart

If these men were really criminal, they would have committed crimes over the last forty years since they have been in this country. On the contrary, they have been law-abiding citizens of this land and thus deserve protection of the British Law, and moral strength of this country. Assuming that they are guilty of the alleged offences, they did only what everyone else was doing at that time in the Eastern European countries; Jew-bashing had been made as fashionable during the Second World War as murdering a Moslem or a Jew was considered an act of piety during the Crusades. Has ever anyone reviled Richard, the Lion Heart for participating in the holy carnage?

Mitigating factors

If these men did act wrongly they were victims of the abnormal circumstances brought about by the local press which incited to murder the Jews, the local police which instead of protecting the Jews sought their extermination and the local regimes which rewarded Jew-

bashing. How can you try such men who had lost the insight to act correctly? They can be judged only in accordance with the then prevailing conditions and laws in those countries. It is stupid and sinful to apply the same rules of conduct to mental patients as applicable to normal people. These suspects were themselves the victims of their local environment. Is there a person who is ever immune to the effect of his social surroundings?

Edward I and Jews

The concept of timeless-justice, is the most dangerous nonsense. What about Edward I? He expelled Jews from England and Gascony and thus subjected them to a great deal of agony. Shouldn't we punish him for Jew-bashing?

Since many a crime is committed in the name of law, there is an English precedent to sanctify such a profanity: Charles II dug up the bones of Oliver Cromwell and hanged them. Why doesn't the Parliament commit such a lunacy which the law permits to carry the concept of timeless-justice to its logical conclusion? In addition to pleasing the Jews, it will also appease the Scots who have always moaned about the harsh Edwardian attitude.

Retrospective legislation

This type of atrocity is nothing to the government which is prepared to indulge in passing retrospective legislation. What is retrospective legislation? It springs from the dark interior of mankind because the brute force of authority declares that a certain law existed in the past whereas, in fact, it did not exist, and nobody had ever heard of it. Passing this type of laws and placing them on the statute books was a speciality of the Nazi who mastered the art of murdering their Opponents legally! What an example for the British Parliament to follow!

Henry VII

Usually the retrospective legislation seeks to legalise illegality and all its attendant horrors In England, Henry VII used this device and had himself declared the King of this country one day earlier than his actual date of enthronement. Henry VII was a despot and could have beheaded anyone but that constituted "injustice and cruelty" which looked bad for his royal image. The purpose of this trick was to declare all his opponents as traitors who resisted his "lawful" authority, which he actually did not possess for being an invader with a very dubious claim to the throne of England. He wanted to punish all his antagonists

legally. A crime committed in the name of law looks most beautiful despite being one of the ugliest things in reality. Who cares about reality? People usually fall for the appearance the more attractive a thing looks, the greater its appeal. This fact equally applies to the retrospective legalisation which the British government may pass to enable the Jews to wreak vengeance in the disguise of justice.

House of Lords

In "Taxation and Liberty", I had argued for the upgrading of the British House of Lords and suggested that its members should not be subjected to electioneering but appointed on merits, especially with regard to the services that they have rendered to the nation. There are plenty of such peers already in the House of Lords. They will probably defend the honourable traditions of this country by defeating such a bill. My admiration for this noble House has always been copious. Since it ranks as a great human institution for guiding the path of democracy and checking the pace of ravenous tax-gatherers, I hope that it will nip the evil in the bud.

German-bashing

The connotations of such a bill becoming the law do not seem to have been understood properly:

1. Firstly, propagating horrors of the Nazi camps has become a very regular Jewish affair and thus ranks as a business which strives to achieve certain rewards. In addition to making money out of misery, it seeks to denigrate the Germans habitually. This is an act of revenge to depict them as the most despicable race. It is totally unfair because Germans are a great people whose scientific, industrial, cultural and religious contributions to civilisation need no introduction. Is there a nation which has not been aggressive to its neighbours at some point in history? Why pick on the Germans with a religious zeal? I certainly do not condone the German atrocities but it equally baffles me that nobody has so far apportioned the blame attributable to the Jewish attitudes towards the Germans during the pre-war era. It does not seem proper to call Adolf Hitler "insane". The man who commanded the loyalty of his people and stood up to the whole world for several years could not have been mad. His genius, though tinted with evil, deserves a better appraisal. His passion for supremacy was no greater than that of Alexander the Great or Napoleon Bonaparte.

Ban anti-German propaganda

The fact that the Germans have become ardent supporters of the

European Community shows that they have realised the evils of nationalism and want to be a part of mankind. Their participation also ranks as a proof of repentance. Besides, they have paid for their follies and deserve a clean slate. Their partnership calls for genuine respect from all her European allies; continuous campaign of mistrust and assassination of the German character will eventually provoke the Germans and destabilise the European Community. It is high time that the Shoa business ("the holocaust industry") was banished and preaching of hateful propaganda against the Germans made illegal throughout the European Community. Wisdom demands that the Jews must heed this warning. European dream of unity is becoming a reality. It is the Jews who will suffer for being an eastern race. Their future lies in the East, the land of Moses and David. I refrain from developing this theme because to me, every Jew is as human as anybody else and thus entitled to equal dignity and respect.

Nazi-type Jews

2. If the purpose of securing retrospective legislation is to seek justice against those who harmed the Jews, then it opens up a new avenue, far more macabre than the fertile imagination of a novelist can dream of: the Nazi were not the only Jew-bashers. History has recorded that there were some Jews who sent fellow Jews to the horrors of the gas chambers. Some did it to protect the lives of their relatives and others were sordid enough to make a business out of it for financial rewards.

A murderer is a murderer whether he is one's brother or a stranger. What has the British government done to trace such Jews? Has the Israeli government done anything to prosecute them? They are probably being cared for in some Jewish sanatorium.

British Jews and Palestinians

3. Finally, it raises a point of far more fundamental importance, utterly repugnant to the Jews themselves. Justice means justice for all the aggrieved and not for one particular section. If the British government is so anxious to dispense justice that it wants to change the law for trying its citizens who were not born and bred here, then it must also be equally zealous to prosecute all those British citizens who were born and bred here and are guilty of harming others. I am, of course, referring to the British-born Jews in relation to the Palestinians. The British Jews bear a direct responsibility for the misery, molestation and murder of the Palestinians. Why? -Because every Jew is considered a citizen of Israel. Secondly, donations of the British Jews

must play a considerable role in keeping the Israeli state alive, and thirdly, there are plenty of British Jews who have their second homes and business interests in Israel.

Have the British Jews ever demonstrated against the Israeli attitudes towards the Palestinians? No. Not at all, yet they clamour for justice! It is strange that they cannot tolerate racial discrimination in the lands of their abode whereas their motherland, i.e. Israel, is founded on racism. All Palestinians are second-class citizens but all Jews in diaspora are more than first class citizens for holding exalted positions in the commercial, industrial and political life of other countries.

I can develop this theme far more effectively but I shall not do so because the purpose of this criticism is not Jew-bashing but pointing out the lethal effects of fundamentalism which relegate man to the status of a lower animal by reducing his vision and curbing his conscience

The modern Jews owe their social recovery to the broad-mindedness they showed in response to the Napoleonic investigation. They can be liberal without turning their backs on Judaism. The diplomacy of clenched fist has brought them nothing but misery. Their children and virgins are entitled to human dignity and respect. This is high time that they opened their arms a little, instead of antagonising the Gentile. Until such time that they make forgiveness a part of their culture, history will keep repeating itself. There is no evidence that anti-Semitism has died down it has simply become dormant and is likely to raise its head when someone's interest persuades him to change the prevailing climate.

Islamic fundamentalism

Jews are not the only fundamentalists in the world. Fundamentalism, irrespective of its origins, is destructive. Whereas Jewish orthodoxy has been partially responsible for the preservation of Judaism, the Islamic fundamentalism has become a tool of dominance for the Moslem politician who deliberately corrupts the Islamic principles to advance his own cause but in the name of Islam. It has been quite easy for him to do so. Since there is no formal priesthood in Islam, the Moslem clergy could not gain an authoritative position in his own right like the Christian priest. Thus his secular weakness made him a puppet of the politician whose patronage depended upon how skilfully he interpreted the Koran to suit his master's purpose.

Mulla and Learning

The Moslem Mulla (priest) is a learned man but his erudition is lopsided because he hardly knows anything other than the Koran and Hadith; he is usually pious but poverty poses a problem to his probity and he feels obliged to prevaricate for providing the politicians with preferential and not precise interpretations of the Koran which should make the faithful believe that snow is as hot as fire and a sparrow is a higher flier than an eagle.

Koranic Law

To understand this fact, one must realise that the Koran is considered by Moslems as the last revelation of Allah, and its purpose is to guide man through an eternal code of law. Since the Koranic law is forever, it obviously means that it is capable of providing legal guidance under all circumstances and for all ages. Such a law must be capable of interpretation without losing its essence. The mulla's submission to the will of politician has struck a big blow to the Koran as the eternal legal guide. It has been stressed by the Moslem scholars that once a principle has been unanimously agreed through Ijtihad (Juristic effort) it is final, and binding on Moslems of all ages without any regard to the passage of time. Thus they have destroyed the value of juristic deliberation and made Islam a rigid and regressive code of life.

Qatl-E-Murtad

Take for example the unanimously-agreed doctrine known as *Qatl-E-Murtad* (decapitation of a renegade). It is utterly against the Koranic principle which clearly states that a renegade shall be beheaded only if he makes a game of apostasy, that is, he embraces and renounces Islam again and again. This is further supported by the fact that hypocrisy was the Prophet's biggest abhorrence. If a person born as a Moslem wants to renounce his faith, he will not do so owing to fear of decapitation and shall be forced to live as a hypocrite. The spirit of the Koran confirms it abundantly that the Prophet would have preferred apostasy to hypocrisy: he wanted true followers and not phoney believers. This is the reason that the Koran states "La Ikrah Fe Din": there is no compulsion in religion.

As a result of such attitudes, most of the Moslem nations do not practice Shariah i.e. the Islamic law. For example, Turkey discarded it in 1926 and adopted the swiss family law; India and Pakistan have essentially become Common Law countries Even in Egypt and Tunisia Shariah courts do not exist as a separate entity and many Islamic countries have abolished polygamy, changed rules of divorce and

modified procedures of evidence.

Secondly, what made Islam a practical religion was the fact that the Amir-UI-Momineen (head of the Moslem Community) was required to be the practical model of the faith. To make sure that the faithful follow this law strictly, the Koran gives them the legal right to rise against an unrighteous ruler:

*"So you must not obey who tell lies . . .
Never you obey the mean swearer,
backbiter, those who indulge in slander,
obstruct righteousness, the guilty aggressor,
the uncouth and the ignoble" (The Pen: 10).*

Today, one has only to look at the Moslem leadership to realise that the genuine practice of the faith is no longer an integral part of leadership in many Moslem countries. Instead, the Moslem followers have been carefully and excessively conditioned to the word: "Islam". Whoever, can use this word effectively, commands the obedience of the Moslems. This is why Islam has been turned into a blind faith and serves as a tool of dominance for the politician and seekers of social prestige. It is this wilful misinterpretation of the Koran that has led to the decline of the world of Islam. Every Moslem wants to practice his own brand of Islam without knowing what real Islam is. In fact, the true Islamic principles have been overshadowed by the darkness of misinterpretation to such an extent that it is no longer possible to establish them. This is the reason that Islam has broken up into numerous sects; it is totally un-Islamic:

*"Those who have made divisions in their religion
and become sects, you have nothing in common with them" (Cattle: 160).*

The Islam that is full of sects is not Islam. The present state of the Moslem world does not reflect the character and teachings of the Prophet. On the contrary, it represents what the Prophet disliked and forbade. The Islam that the Prophet Propounded enabled its followers to rule the world for a thousand years! This is why the Koran states: "You are the best nation ever raised because you bid for honour and forbid dishonour"(House of Imran: 105).

Need I comment on it?

Allah's curse on Jews

After this lengthy explanation, now I may resume the discussion of

Islamic fundamentalism; the Koran says:

"Some of the Jews pervert words from their meanings ... but God has cursed them for their unbelief . . ." (Women: 45).

Interpretation of Allah's curse

Moslems all over the world interpreted these verses to mean that Allah's curse meant that the Jews would never be allowed by the Almighty to return to Palestine and form their own state. This interpretation became a fundamental part of the Moslem faith. This is the reason every Moslem felt that he had been struck by lightning when the State of Israel was proclaimed on May 14, 1948. To prove that it was a fleeting affair, the Arab world including the Palestinians wanted to drown all Jews in the sea; the ensuing bloody wars were waged to appease the Islamic fundamentalism.

Every nation has the right to a homeland, and the Jews are no exception. If we accept the interpretation that the Moslem scholars have put on this verse, then it means that the Koran is wrong because the Jewish state has become a reality. I am more inclined to think that it is the interpreters who are to blame. Having been born as a Moslem and trained to be a scholar of Islam, I know that the Koran has been frequently subjected to misinterpretation by those who seek power and influence as Moslem Zealots but without having any true reverence for Islam.

Jewish rights and heroism

The Jews have the right to a homeland like any other nation. Where is the Jewish homeland? It has to be the land that has always been loved and adored by the Jews. Obviously, it is Palestine which according to the sincerely-held Jewish belief, was promised by God. No nation has ever shown half as much reverence to its homeland as have the Jews. Palestine has been their vision, their palpitation and, above all, an integral part of their faith. They waged bloodiest wars against the awful Roman imperialism. Their valour, tenacity and heroism knew no bounds to defend the Holy Land, the Gift of Yahwe, the apex of devotion. Why the Apex of Devotion? Without a mighty, marvellous and magnificent devotion they could not have fought the lethal wars that raged between 132-5 and then again during the reign of Antoninus Pius (138-61). These wars were based on the ideal of liberty, sincerity of conduct and true piety of faith, and therefore, marked the apex of devotion because they led not only to the decimation of 985 towns but also the slaying of 580,000 men, women and children. The Jewish population fell below half of its original

strength. I applaud the Jewish gallantry. Each of the slain was a hero whose blood was infused with divine purity, preference of death as a lover of liberty, to the slavish living, is a mark of honour and godliness. These Jews were immortal and their blood was sacred, super and sublime. They were a different species from the Jews who went to the Nazi gas chambers like lambs. Though they lost the battle, the quality of their struggle constitutes the true human virtue and ranks as the ultimate dream of mankind.

Palestine, the greatest human romance

It is not only the sacrifices of the Jews which make Palestine their natural home but also their undying love of this country. The Jewish love for Palestine is the greatest romance that man can dream of. Its sanctity is lifted sky-high when we realise that this love is not based on design but devotion, without any expectation of reward. Am I exaggerating? Not at all. The Jews had several opportunities to found a new homeland abroad. For example, in 1903, the British government offered them 6,000 square miles of uninhabited Uganda but they turned it down. Why? - Because they wanted to go back home, that is, Palestine. In fact, they have always wanted to return to Palestine. The story of this yearning and the selfless attempts to achieve it is a long one. The Jewish attachment to the Holy Land is ecstatic and devotional; without this relationship, they could not have been willing to throw their wealth, position and comfort, which they enjoyed in Diaspora, in exchange for the frightening uncertainties, awaiting them in Palestine. There is a New York, New South Wales, Nova Scotia, New England but there is no New Israel. Why? The reason is obvious.

Indivisibility of Jerusalem

What is Palestine? It was a territory on the eastern Mediterranean coast, once embellished by the kingdoms of Israel and Judah. But now after many centuries the situation has changed. The United Nations on 29th November, 1947, recommended the establishment of separate Arab and Jewish states in Palestine. Though Jews could claim the territories of modern Lebanon and Syria, extending to the Euphrates once ruled by David and Solomon, they ought to be realistic and acknowledge the rights of the Palestinians who are also entitled to a homeland. Not only that, they have the duty to give full human rights to all the Palestinians who live within their jurisdiction. After all, they enjoy all such rights in the foreign lands. However, they cannot renounce a part of Jerusalem, the dream of David, the passion of Solomon and the bride of Yahwe. The Israel without the whole of

Jerusalem is an eye without sight, a marriage without consummation, a fireball without light, a cloud without rain and a romance without excitement. It is not a matter of fundamentalism. If it were so, I would oppose it openly. It is a matter of fact that Jerusalem is Judaism and Judaism is Jerusalem. Being a rationalist, I believe that every person has the right to a belief of his own choice, provided it advocates tolerance and respect for other people's views. Since sanctity of Jerusalem is an integral part of the Jewish faith, dividing Jerusalem means the destruction of Judaism. This is what makes it indivisible. The Bride of the Lord is not available for seduction.

Yes, the Bride of the Lord is untouchable. Dividing it is an act of profanity. Partitioning means desecration. Why desecrate Jerusalem now? - Just because it is in the Jewish hands? Then, in all justification, it is a Jewish city, and to establish this fact, I wrote about its background in the beginning of this chapter.

It is nonsense to say that it should be treated as an international city because Christian and Moslem shrines are located there. What about Mecca? One billion Moslems of numerous nationalities truly believe in its sanctity. Yet it is legally and morally an integral part of Saudi Arabia. Rome is, similarly, a part of Italy despite being the holy centre of Christians of all races.

To say that (part of) Jerusalem is a conquered territory, and therefore, it should be given up, is an even greater nonsense. The Jews have conquered nothing; they have simply repossessed what is legitimately theirs. If we look into the matter fairly, it transpires that Arabs are in Palestine by conquest. Shouldn't they also be made to leave Palestine?

The answer is an emphatic "no" because they have been there for so long that Palestine ranks as their home. They are entitled to all the dignity and rights of a homeland but the whole of Palestine does not belong to them exclusively. Jews are the natural claimants to a part of it known as "Israel", yet they have been deprived of this fundamental right for a very long time indeed. It has made Jewry a major international problem fraught with lethal consequences which are likely to arise from the Jewish sense of insecurity.

A deeper examination shows that sense of insecurity is the fountain of inferiority complex which puts on a cloak of imaginary superiority to hide its infirmities and reinforces it with ostentation and belligerence. Prolonged homelessness and continuous fear of survival is the source of the Jewish sense of insecurity, leading to their anti-

Gentile philosophy and attitudes. As a result, their faculty of social adjustment in relation to mankind has suffered a serious setback and they find it hard to treat other people as their equals or even as members of the human race. Solution of the Jewish problem lies not in their extermination but giving them a secure homeland.

Both Jews and Palestinians are civilised people but they have chosen to live at the same cultural level as did their ancestors 3,000 years ago: they are as full of mutual hatred and revenge now as they were then. This is the result of fundamentalism which benumbs conscience and strangles the faculties of reason.