

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Majlis Ansarullah UK

April 2023

Qiadat Ta'leem



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UNITED KINGDOM

in inventing such stories, the Sikhs of our country have fared better than the Christians. The Sikhs have given proof of their astuteness in the art of inventing stories; for they state that their Guru, Bawa Nanak, once restored a dead elephant to life. This 'miracle' is not open to the above objection, for the Sikhs can say: the elephant had no tongue to bear witness for or against Bawa Nanak. In short, the common people, endowed with little intellect, are pleased with such 'miracles', but the wise are embarrassed by the objections raised by others and are put to shame when such silly stories are related. Now, as I bear the same feelings of love and sincerity towards Jesus as do the Christians; rather, I have a stronger attachment to him, for Christians do not know the man whom they praise, but I know him whom I praise, for I have as good as seen him. Therefore, I now proceed to unveil the real nature of the reports contained in the Gospels that at the time of the crucifixion all dead saints had come back to life and returned to the city.

Let it, therefore, be clearly understood that accounts like these are of the nature of *Kashf* or visions that were seen by some holy men after the crucifixion, in which they saw that the dead saints had been brought back to life and graced the city where they met the people. Just as dreams mentioned in divine scriptures are interpreted, for instance, Joseph's dream, this vision too had an interpretation of its own. The interpretation was that Jesus had not died on the cross and that God had rescued him. If the question is asked as to the rationale behind this interpretation, the answer is that experts in the art of interpretation testify to its validity and have borne witness to it on the basis of their experience. I quote below from *T'atirul-Anaam*, a time honoured

authority on the art of interpretation of dreams:

من رأى أن الموتى وثبوا من قبورهم ورجعوا إلى دورهم فإنه يطلق من في السجن

(T'atirul-Anaam fi T'abiril-Manaam by Qutb-uz-Zaman Sheikh Abdul Ghani Al-Naablisi, page 289).

This means that if someone has a dream or a vision that the dead have come out of their graves and have made for their homes, the interpretation is that a prisoner would be released from bondage, and that he would be rescued from the hands of his persecutors. The context shows that this prisoner would be a great and prominent personage. Now, it should be noted how appropriately this interpretation applies to Jesus. One can readily understand that the vision about the dead saints coming to life and returning to the city was meant to inform those with insight that Jesus would be saved from death on the cross.

Likewise, the Gospels at a number of places clearly point out that Jesus did not die on the cross and that he escaped and migrated to another land. I think what I have said so far should suffice for the fair minded to understand the true position. It is possible that objections may arise in some minds that the Gospels also repeatedly point out that Jesus died on the cross, and that after resurrection he rose to heaven. This kind of objection I have already briefly answered, but I might as well repeat that after the crucifixion, Jesus met the disciples; he travelled up to Galilee; ate bread and meat; displayed the wounds on his body; stayed a night with the disciples at Emmaus; escaped secretly from Pilate's jurisdiction; emigrated from that place, as was the practice of prophets; and travelled under the shadow of fear. All these facts prove that he did not die

on the cross; that he retained his bodily functions intact; and that he had undergone no visible change.

Furthermore, the Gospels do not contain any eyewitness account of Jesus' ascent to heaven.* Had there been such an account, it would have lacked credibility, for making mountains out of molehills and magnifying small things into big ones, seems to be a habit with the evangelists. For example, if one of them happens to remark that Jesus is the Son of God, another sets about making him into a full-fledged God, the third invests him with power over the whole universe, and the fourth bluntly says that he is everything, and that there is no other God besides him. In short, exaggerations carry them too far. The vision in which the dead were seen to come out of their graves and make for the city is a case in point. One can notice that this vision had been given a literal interpretation, so far as to say that the dead had actually risen out of their graves, had come to the city of Jerusalem, and even visited their relatives. Consider how a mountain has been made out of a molehill, resulting in a veritable range! How can one arrive at the truth when things are so exaggerated! It is also worth considering that the Gospels, the so-called Books of God, contain preposterous claims, such as that if all the works of Jesus had been committed to writing, there wouldn't be room enough in the whole world to accommodate them!¹⁸ Can such exaggeration be the way of honesty and truth? If indeed works of Jesus were so limitless and exceeded all

* No one testifies that he is an eyewitness and that he saw for himself Jesus' bodily ascent to the heavens. (Author)

¹⁸ John 21:25 (Translator)

boundaries, how could they have been compressed into a meager period of three years? Another difficulty about these Gospels is that the references they give of earlier books are mostly wrong; they could not even give Jesus' genealogy correctly. From the Gospels, it appears that the evangelists were rather naive to the extent that they mistook Jesus for a ghost. From the earliest times these Gospels have been open to the charge that they have not been able to preserve the purity of their texts, particularly when there were other books too which were compiled as Gospels. There is no earthly reason why all the statements of those books should be rejected, and why all that is contained in the Gospels, generally so-called, should be admitted as true. We do not think that the other Gospels could contain such unfounded exaggerations as are to be found in the present four Gospels. It is surprising that while on the one hand, they say that Jesus was a righteous person and that his character was without blemish, on the other hand, charges are brought against him as are unworthy of a righteous person. For example, the Israelite prophets, in accordance with the teaching of the Torah, undoubtedly had hundreds of wives each at a time in order that they might thereby produce a whole generation of righteous people. But you will never have heard that any prophet had ever set such an example of permissiveness that he should allow a wanton and lascivious woman, a noted sinner of the city, to touch his body with her hands, to let her rub oil—her sin's earnings—on his head and to stroke his feet with her hair; that he allowed all this to be done by an unchaste young woman, and didn't so much as tell her to stop it. One is saved from giving way to suspicion, which naturally arises

on seeing such a spectacle, only by an implicit trust in the goodness of Jesus. Nevertheless, the example is hardly worthy of being followed. In short, these Gospels are full of material which shows that they have not preserved their original form, or that their writers were other than the disciples. For example, can the statement: "And this is well known among the Jews till today"¹⁹ be properly ascribed to Matthew? Does it not show that the writer of the Gospel was some person other than Matthew, who lived at a time when Matthew had already died? Then, the same Gospel of Matthew says:

And they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers, Saying, 'Say ye, his disciples came by night and stole him away while we slept. (Matthew 28:12-13)

It would be noticed how childish and meaningless such statements are. If it means that the Jews wanted to conceal the rising of Jesus from the dead, and had bribed the soldiers so that this great miracle should not become generally known, why was it that Jesus, whose duty it was to proclaim this miracle among the Jews, kept it a secret and forbade even others to disclose it? If it is urged that he was afraid of being caught, I would say, that when the decree of God had descended upon him once and for all, and he had, after suffering death, come to life again, assuming a spiritual body, what fear did he now have of the Jews? Surely, the Jews now had no power over him; he was now beyond and above mortal existence? One observes with regret that while, on the one hand, it is said that he was

¹⁹ Matthew 28:15 (Translator)

made to live again and assume a spiritual body, that he met the disciples and went to Galilee and thence went to heaven, he was nevertheless afraid of the Jews over quite trivial things and, in spite of his glorious body, he fled secretly from the country, lest the Jews should discover him; he made a journey of 70 *koses* to Galilee in order to save his life and time and again asked the people not to mention this to others. Are these the signs and ways of a glorious body? No, the truth is that his body was neither new nor glorious, it was the same body with wounds on it, which had been saved from death; and as there was still the fear of the Jews, Jesus took all the necessary precautions and left the country. Anything to the contrary would be senseless and absurd, as that the Jews had bribed the soldiers to make them say that the disciples had stolen the corpse while they (the soldiers) were asleep. If the soldiers were asleep, they could very well have been asked how on earth they came to know in their sleep that the corpse of Jesus had been stolen away. From the mere fact of Jesus not being in the sepulchre, can a sensible person conclude that he had gone up to heaven? May there not be other causes as a result of which tombs might be found empty? At the time of going up to heaven, it was up to Jesus to meet a few hundred Jews, and also Pilate. Who was he afraid of in his glorious body? He did not care to furnish his opponents with the slightest proof. On the contrary, he took fright and fled to Galilee. That is why we positively believe that though it is true that he left the sepulchre, which was a chamber with an opening, and though it is true that he secretly met the disciples, yet it is not true that he was given any new and glorious body. It was the same body, and the same wounds, and there was

the same fear in his heart lest the accursed Jews should arrest him again. Just study closely Matthew 28:7-10. These verses clearly say that the women who were told by someone that Jesus was alive and was going to Galilee, and who were also quietly told that they should inform the disciples, were no doubt pleased to hear this, but they departed with hearts full of fear. They were still afraid lest Jesus might still be caught by some wicked Jew. Verse 9 says, that while these women were on their way to inform the disciples, Jesus met and greeted them. Verse 10 says that Jesus told them not to be afraid of his being caught. He asked them to inform his brethren that they should all go to Galilee;* that they would see him there, i.e., he could not stay there for fear of the enemy. In short, if Jesus had really come to life after his death and had assumed a glorious body, it was up to him to furnish proof of this new kind of existence to the Jews. But we know that he did not do this. It is absurd, therefore, to accuse the Jews of trying to suppress the proof of Jesus' coming to life again. Nor for that matter did Jesus give the slightest proof of his restoration to life; rather, by his secret flight, by the fact of his taking food, and sleep, and showing his wounds, he himself proved that he did not die on the cross.

* Here, Jesus did not console the women with the words that he had risen with a new and glorious body and that no one could now lay his hands upon him. Instead, seeing the women weak and frail he consoled them casually, as men are wont to console women. In short, he gave no proof of the glorious body; rather, he exhibited his flesh and bones and thus demonstrated that his was an ordinary mortal body. (Author)

Chapter Two

Containing Evidence from the Holy Quran and Authentic *Ahadith* which relates to Jesus being Saved from the Cross

The arguments which I am now going to set down might seem to all intents and purposes of little use to the Christians, because they are not bound by what the Holy Quran and the *Hadith* have to say on the subject. But I still mention them because I wish to inform the Christians of a miracle of the Holy Quran and the Holy Prophet^{sa}; I want them to know that the truths which have now been discovered after hundreds of years have already been disclosed by our Holy Prophet^{sa} and the Holy Quran. I am now going to mention some of them. God says in the Holy Quran:

وَمَا قَتَلُوهُ وَمَا صَلَبُوهُ وَلَٰكِنْ شُبِّهَ لَهُمْ....وَمَا قَتَلُوهُ يَقِينًا

It means the Jews neither murdered Jesus, nor did they kill him on the cross; they were merely labouring under the misconception that Jesus had died on the cross; they did not have evidence enough to convince and satisfy them that Jesus had really died on the cross.

In these verses God Almighty says that though it is true that Jesus was apparently placed on the cross, and that the intention was to kill him; yet it was wrong for the Jews and Christians to suppose that Jesus actually died on the cross.

²⁰ 4 : 158 (Translator)

What happened was that God caused things to happen which saved Jesus from death on the cross. Justice demands that we acknowledge the truth of what the Holy Quran has said, as opposed to the Jewish and Christian beliefs. Highly qualified modern researchers have proved that Jesus had actually been saved from death on the cross. A study of the records shows that the Jews have never been able to answer the question as to how Jesus died within two or three hours of being put on the cross even when his bones had not been broken? This has led the Jews to invent another plea: that they killed Jesus by the sword, but the ancient history of the Jews does not show that Jesus was killed by the sword. In order to save Jesus, divine power and majesty intervened and caused darkness to prevail, which was followed by an earthquake. Pilate's wife saw a dream. The Sabbath night during which it was illegal to let a crucified body remain on the cross was drawing close. The magistrate, because of the terrible dream, became disposed towards the release of Jesus. All this was simultaneously brought about by God to save Jesus, and Jesus himself was made to go into a swoon so that he might be taken for dead. Through terrible signs like the earthquake, the Jews panicked and became fearful of heavenly punishment. They were also afraid lest the corpses should remain on their crosses during the night of Sabbath. They thought that Jesus was dead when, in fact, he was in a coma. It was dark and there was an earthquake and great turmoil. They also became anxious about their homes and what their children must be passing through in the darkness and the earthquake. There was terror in their hearts that if this man was a liar and an apostate, as they thought he was, why were mighty signs manifested at the

moment of his suffering, signs which had not been manifested before? They were so upset that they were no longer in a position to find out for themselves whether Jesus had really died, or what exactly his condition was? What had come about, however, was a Divine design to save Jesus, to which the verse *وَلَكِنْ شِئَهُ لَهُمْ* that is, '*the Jews did not kill Jesus; but it was God who made them believe that they had killed him,*' refers. It is these circumstances which encourage the righteous to place great trust in God, and to believe that God can save His servants as He pleases.

The Holy Quran also says concerning the Messiah, son of Mary:

وَجِئْنَا فِي الدُّنْيَا وَالْآخِرَةِ وَمِنَ الْمُقَرَّبِينَ²¹

This means that not only will Jesus have honour and eminence, and enjoy greatness in the people's eyes in this world, but also in the hereafter. It is evident that Jesus was not honoured in the land of Herod and Pilate. On the contrary, he suffered great disgrace and insult. That he would be honoured during his second coming to this earth is a groundless delusion, which is diametrically opposed to the Scriptures and God's eternal law of nature. The truth is that Jesus, having escaped from those accursed people, graced the land of the Punjab with his presence, where he met the ten lost tribes of Israel and God blessed him with great honour and eminence. It seems that most of them had adopted Buddhism and some had degenerated into idolatry of a very low kind. But with the coming here of Jesus, most of them returned to the right path, and since the teaching of

²¹ 3 : 46 (Translator)

Jesus contained the exhortation to believe in the coming of another prophet, all the ten tribes who came to be known in this land as Afghans and Kashmiris ultimately became Muslims. Jesus was accorded great esteem and respect in this land. Recently a coin has been discovered in the Punjab, which bears the name of Jesus in Pali characters. This coin goes back to the time of Jesus, and it clearly shows that he came to this land and was given royal reception, and the coin must have been issued by a king who had become his follower. Another coin displays the figure of an Israelite male. It appears that this too is the figure of Jesus. The Holy Quran also contains a verse which says that Jesus was blessed by God wherever he went.²² And these coins show that he received great blessings from God, and that he did not die until he was honoured like a king.

Elsewhere the Holy Quran says:

وَمُطَهِّرُكَ مِنَ الَّذِينَ كَفَرُوا²³

Meaning that, 'O Jesus! I shall clear thee of these charges; I shall prove thy innocence and shall clear thee of all accusations levelled against thee by the Jews and the Christians.' This was indeed a great prophecy. The Jews alleged that Jesus, having been crucified, became accursed (God forbid), and thus forfeited the love of God, that Jesus' heart, as the word 'curse' applies, was estranged and alienated from God, that his heart became enveloped in a thick veil of darkness, came to love evil and hate virtue, broke away from God and was brought under the sway of

²² وَ جَعَلَنِي مُبَارَكًا أَيْنَ مَا كُنْتُ - 19 : 32 (Translator)

²³ 3 : 56 (Translator)

the Satan and that there was real animosity between him and God! The same charge of his being accursed, was brought by Christians too, who have so naively tried to combine two contradictory views. On the one hand, they say that Jesus was the Son of God, and on the other, they call him accursed. What is more, they admit that one who is accursed is the son of Darkness and of the Devil, rather he is the Devil himself. So, these were the foul charges brought against Jesus. The prophecy of the Holy Quran, however, points out that a time would come when God would clear Jesus of these charges and this indeed is the time when this was to happen.

The testimony of the Holy Prophet^{sa} has no doubt established the innocence of Jesus in the eyes of thoughtful people, for the Holy Prophet^{sa} and the Holy Quran have both testified that the charges brought against Jesus are all unfounded. But this evidence was too subtle and difficult for the common man to understand. Divine justice, therefore, required that just as the crucifixion of Jesus was a known, objective and tangible event, so should his innocence and exoneration be demonstrated objectively. And this is what has actually come to pass. The innocence of Jesus has not only been proved *a priori* but also *a posteriori*. For hundreds of thousands of people have, with their own eyes, seen that the tomb of Jesus lies in Srinagar,²⁴ Kashmir. As Jesus was crucified at Golgotha or the site of the Skull, his tomb too has been found at the site of the Skull i.e.

²⁴ The word 'Srinagar' comprises two Hindi words, 'siri' (skull) and 'nagar' (place), meaning 'Place of Skull'. The place where Jesus was put on the cross, was also called 'Place of Skull'. See Matthew 27:33, Mark 15:22, Luke 23:33, John 19:17. (Translator)

Srinagar. That the word *Sri* (Skull) should occur in the names of both the places is a strange coincidence indeed. The place where Jesus was crucified was called Gilgit (Golgotha) or *Sri* (Skull), and the place where in the latter part of the nineteenth century, the tomb of Jesus has been discovered is also called *Gilgit*, or *Sri*. It appears that the place called Gilgit, Kashmir, also suggests the term *Sri*. This town was probably founded in the time of Jesus, and as a local memorial to the crucifixion, it was named Gilgit, or *Sri*; similarly Lhasa, which means the 'city of one worthy of worship'; is of Hebrew origin, and Lhasa too was founded in the time of Jesus.

Reliable reports in the *Ahadith* show that the Holy Prophet^{sa} said that Jesus lived to an advanced age of 125. Besides, all the sects of Islam believe that Jesus had two unique characteristics as are not to be found in any other prophet:

- i. He lived to the ripe old age of 125 years.
- ii. He extensively travelled in many parts of the world and was therefore called the '*travelling prophet*'.

It is evident that had he been raised to the skies at 33, the report that he lived for 125 years could not be true, nor could he have managed to travel so widely when he was a mere 33. Not only is this report found in the old and reliable collections of *Ahadith*, it is not possible to think of a report which is more widely known and so consistently accepted among all the sects of Islam.

Kanz-ul-Ummal, which is a comprehensive collection of *Ahadith*, contains this *Hadith*, in volume 2 page 34, from Abu Huraira^{rz}:

اوحى الله تعالى الى عيسى ان يا عيسى انتقل من مكان الى مكان لئلا تعرف فتودى²⁵

God revealed to Jesus thus: 'O Jesus! Keep on moving from one place to another', go from one country to another lest thou shouldst be recognised and persecuted.

Again, in the same Book (volume 2 page 71) Jaabir^{rz} reports:

كان عيسى ابن مريم يسبح فاذا امسى اكل بقل الصحراء و يشرب ماء القراح²⁶

Jesus continuously travelled from one country to another, wherever he happened to be at nightfall, he would partake of the vegetables of the jungle and drink fresh water.

And in the same book (volume 6 page 51) Abdullah bin Umar^{rz} reports:

قال احب شئ الى الله الغبراء قيل اى شئ الغبراء قال الذين يفرّون بدينهم و يجتمعون الى عيسى ابن مريم²⁷

The Holy Prophet^{sa} said: 'The people most favoured in the sight of God are the Ghareeb.' When asked, what was meant by the term Ghareeb, he replied 'They are the people who, like Jesus, the Messiah, have to flee from their country to save their faith?'

²⁵ See كنز العمال الكتاب الثالث من حرف الهمزة الباب الاول فى الاخلاق و الافعال ٥٩٥٥ [Translator] فصل خوف العاقبة - رقم الحديث ٥٩٥٥

²⁶ The word يشرب is a misprint. It should be شرب. (See كنز العمال الكتاب الثالث من حرف الهمزة - الباب الاول فى الاخلاق و الافعال المحمودة - فصل الصبر على انواع البلايا و المكاره - رقم الحديث ٦٨٥٢) [Translator]

²⁷ See كنز العمال كتاب الفتن من قسم الافعال - فصل فى الوصية فى الفتن printed at Daira-tul-Maarif Al-Nizamia Press, Hyderabad, India, 1313 Hijra. [Translator]

Chapter Three

Evidence from Medical Literature

We have come across a piece of highly valuable evidence concerning the escape of Jesus from the cross, whose authenticity one just can't help admitting. It is a medical preparation known as *Marham-i-Isa* or the 'Ointment of Jesus' and is found recorded in hundreds of medical books. Some of these books were compiled by Christians, some by Magians or even Jews, and some by Muslims. Most of them are old classics. Investigations show that in the beginning, based on oral tradition, the preparation came to be known by hundreds of thousands of people. Later it was duly recorded. In the days of Jesus, shortly after the crucifixion, a pharmacopoeia was compiled in Latin, which recorded this prescription and testified that it had been prepared for the treatment of the wounds of Jesus. Later, this work was translated into several other languages, until, in the time of Mamun-al-Rashid, it was translated into Arabic. Strange are the ways of divine providence, eminent physicians of all religions, Christians, Jews, Magians and Muslims, have all recorded this preparation in their books, and have admitted that it was prepared for Jesus by the disciples. A study of different pharmacopoeias shows that this preparation is very useful in injuries sustained by blows or falls; it immediately arrests the flow of blood, and, as it contains 'myrrh', the wound remains aseptic. The ointment is also useful in plague; it is good for boils and ulcers of all kinds.

It is, however, not clear whether the ointment was prepared by Jesus himself after he had undergone the trauma of the cross, as a result of divine revelation, or that it was prepared after consultation with some physician. Some of its ingredients are specifics, especially 'myrrh' which is mentioned also in the Torah. In any case, the wounds of Jesus healed up in a few days by the use of this ointment. Within three days he recovered sufficiently to be able to march 70 Koses on foot from Jerusalem to Galilee. Hence, regarding the efficacy of this preparation, it is enough to say that while Jesus healed others, this preparation healed Jesus! The books which record this fact number more than one thousand. It would take long to mention them all. Moreover, as the prescription is a famous one among the physicians practising Greek medicine, I need not mention the titles of all these books; but I shall set down below the names of a few which are available here.

List of books containing a mention of Marham-i-Isa, and a statement that the ointment was prepared for Jesus' wounds

- *Qaanun* by Sheikh-ul-Rais Bu Ali Sina, Vol.III, page 133.
- *Sharah Al-Qaanun* by Allama Qutb-ud-Din Shiraazi, Vol.III.
- *Kaamil-us-Sana'ah* by Ali Bin-al-Abbas Al- Majoosi, Vol.II, page 602.
- *Majmu'ah Al-Baqaa'i* by Mahmud Muhammad Ismail, Mukhatib of Khaqan , known as father of Muhammad Baqaa Khan, Vol.II, page 497.
- *Tazkirah ul-ul-Albaab*, by Sheikh Daud Al-Zareer Al-Antaaki, page 303.
- *Qaraabadin-i-Rumi*, compiled about the time of Jesus

and translated in the reign of Maamun al-Rasheed into Arabic – Skin Diseases.

- *Umdat-ul-Muhtaq* by Ahmad Bin Hasan al-Rasheedi al-Hakeem. In this book, Marham-i-Isa, and other preparations have been noted from a hundred, perhaps more than a hundred books, all these books being in French.
- *Qaraabadeen*, in Persian, by Hakeem Muhammad Akbar Arzaani – Skin Diseases.
- *Shifa-ul-Asqaam*, vol.II, page 230.
- *Mir'at-ush-Shifaa*, by Hakeem Nathu Shah (manuscript) – Skin Diseases.
- *Zakhira-i-Khawarzaam Shaahi* – Skin Diseases.
- *Sharah Qaanun Gilaani*, Vol.III.
- *Sharah Qaanun Qarshi*, Vol.III.
- *Qaraabaadeen* by Alwi Khan – Skin Diseases.
- *Ilaaj-ul-Amraadh* by Hakeem Muhammad Sharif Khan, page 893.
- *Qaraabaadeen*, Greek – Skin Diseases.
- *Tuhfat-ul-Mo'mineen*, on the margin of *Makhzan-ul-Adwiyah*, page 713.
- *Muheet fi-Tibb*, page 367.
- *Ikseer-i-A'azam*, Vol. IV, by Hakeem Muhammad A'azam Khan, alias Naazim-i-Jahan, page 331.
- *Qaraabaadeen* Ma'sumi-ul-Masum bin Karim-ud-Din Al-Shustri Shiraazi.
- *Ujaala-i-Naafiah* by Muhammad Sharif Dehlavi, page 410.
- *Tibb-i-Shibri*, otherwise known as Lawami Shibriyyah by Syed Hussain Shibr Kaazimi, page 471.

- *Makhzan-i-Sulaimaani*, translation of *Iksir-i-Arabi*, page 599, by Muhammad Shams-ud-Din of Bahawalpur.
- *Shifaa-ul-Amraadh*, translated by Maulana Al-Hakim Muhammad Noor Karim, 282.
- *Al-Tibb Dara Shaukahi*, by Nur-ud-Din Muhammad Abdul Hakeem, Ain-ul-Mulk Al-Shiraaazi, page 360
- *Minhaaj-ud-Dukaan bi-Dastoor-ul-Aayaan fi A'amaal wa Tarkib al-Naafiah lil-Abdaan* by Aflatoon-i-Zamaanah and Rais-i-Awaanah Abul-Minaa Ibn Abi Nasr-il-Attaar Al-Israeli Al-Harooni (i.e., Jew), page 86.
- *Zubdat-ul-Tibb*, by Syed-ul-Imam Abu Ibrahim Ismail bin Hasanul-Hussaini Al-Jurjaani, page 182.
- *Tibb-i-Akbar* by Muhammad Akbar Arzaani, page 242.
- *Mizaan-ul-Tibb* by Muhammad Akbar Arzani, page 152.
- *Sadidi* by Rais-ul-Mutakallimeen Imam-ul-Mohaqqiqeen Al-Sadidul-Kaazrooni, Vol.II, page 283.
- *Haadi Kabir*, by Ibn-i-Zakariyaa – Skin Diseases.
- *Qaraabaadeen* by Ibn-i-Tilmeez – Skin Diseases.
- *Qaraabaadeen* by Ibn-i-Abi Saadiq – Skin Diseases.

These are only token names. Scientists, especially physicians, know it well that earlier on, under Muslim rule, most of these books were used as text books at important centers of learning, where scholars from as far as Europe came to study. It is a fact, and there is not the slightest exaggeration about it, that in every century there have been millions of people who have been acquainted with these books; hundreds of thousands have been studying them intensively from end to end. We can assert with all the emphasis at our command, that not a single person from among the scholars of Europe and Asia has been ignorant of

the names of at least some of the books listed above. When Hispania and Kasmonu and Satlirnem* were seats of learning, Bu Ali Sina's (Avicenna's) *Qaanun*, a great medical classic in which there is set out the prescription of Marham-i-Isa and other books like Shifaa and Ishaaraat and Bisharaat, on science, astronomy, and philosophy, were eagerly studied by the Europeans. Likewise, the original works of scholars like Abu Nasr Faaraabi, Abu Raihaan, Israaeel, Thabit bin Qurrah and Hunain bin Is'haq, etc., and their translations of Greek classics were also used as text books. Translations of their works are still extant in Europe today. As Muslim rulers were keen patrons of medicine, they got good Greek works translated. Khilafat remained vested for a long time in kings who happened to desire expansion of knowledge more than the extension of their dominions, that was why they not only had Greek books translated into Arabic but also invited learned Pundits from India, and got them to translate medical and other books, rewarding them handsomely. One of the greatest debts that seekers of true knowledge owe to them, therefore, is that they got Latin and Greek medical classics translated into Arabic, which contained a mention of the 'Ointment of Jesus', and which displays and records, almost as an epitaph, the fact that the ointment had been prepared for the treatment of Jesus' injuries. When the scholars of Islamic era, such as Thabit bin Qurrah and Hunain bin Is'haaq who, apart from medicine, other natural sciences, philosophy, etc., were also well versed in Greek, translated the

* Hispania or Andalusia; Kasmonu or Kastamonu; Satlirnem or Santarem.
(Author)

Qaraabaadeen (Pharmacopoeia), which contains details about Marham-i-Isa, they were wise enough to retain the Greek term *Shalikha*,²⁸ which means 'twelve', without translating it into Arabic, as a reminder that the book was a translation from Greek. That is why the term *Shalikha* still figures out in almost all the books.

It is also worth noting that though old coins are very useful in solving the great secrets of history, ancient books, which have been known to millions of people throughout the centuries, and have been taught as text books at important seats of learning and are still being used, are a thousand times more valuable than coins and inscriptions. For, in the case of coins and inscriptions, the possibility of fraud is always there. The classics which, ever since their compilation, have been known to millions of people and have been preserved and guarded by all nations and are still being guarded, constitute a much more valuable piece of evidence than coins and inscriptions. Can anyone possibly name a coin or inscription which has attained such fame as the *Qaanun* of Bu Ali Sina (Avicenna)? In short, *Marham-i-Isa*—the ointment of Jesus—constitutes a very important testimony for seekers after truth. If it is to be rejected, all historical testimony would lose credibility. Although the number of such books containing a mention of *Marham-i-Isa* is about one thousand or even more, and these books and their authors are known to millions, anyone who does not

²⁸ According to *Qaanun* of Avicenna (*Al-Qaanun Fi Al-Tibb* by Abu Ali Ibn-e-Sina vol. 3 chapter 4 on ointments), the Ointment of Jesus has also been known as *Marham Dashlikha*, *Marham-ul-Hawariyyin*, and *Marham-ur-Rusul*, and contains twelve ingredients corresponding to the twelve disciples. (Translator)