

The Character of Aslan in the Chronicles of Narnia Series and Its Biblical Significance

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Abstract:

The critical study attempts to focus on the study of C.S Lewis's Aslan in *The Chronicles of Narnia series* as the biblical Lion of Judah and thus to prove the Biblical significance of Aslan. It also highlights the comparison and focuses on the similarities between Aslan and the Lion of Judah. The study also depicts Christ himself being the Lion of Judah. Hence, the terms can be used interchangeably. The paper critically analyses the similarities between Aslan and the Lion of Judah and whether they can be both referred to as one and the same. Along with this, the paper gives a short summary and character sketch of all the seven books and the characters in the series *The Chronicles of Narnia*. Along with this, it also focuses on the author's inspiration of producing such a wonderful series.

Keywords: Aslan, Lion of Judah, The Chronicles of Narnia, Jesus Christ, Bible.

CHAPTER 1

Introduction

A study of C.S. Lewis's Aslan in The Chronicles of Narnia series as the Biblical captain of Judah. The present study deals with the critical analysis of C.S. Lewis's novels known as The Chronicles of Narnia Series which revolve around a major character called Aslan who can be considered as the Lion of Judah set up in the Holy Bible as both have tremendous parallels. C.S. Lewis's jottings have great impact of the Holy Bible as they're full of biblical allusions and as the pen himself being a great scholar of Christianity. Also, some of the books in the series have been studied independently by scholars for the biblical allusions. The ideal of the proposed study is to find out the resemblance between Lewis's Character, Aslan from the Narnia series and the biblical captain of Judah from the bible, and therefore to prove the biblical significance of Aslan. It also focuses on the different aspects of exploration in which scholars have worked ahead. It also focuses on the exemplifications and extracts used from the seven novels of the Narnia series and the Bible, to prove the mentioned thesis in the study.

Clive Staples Lewis, well known as C.S. Lewis, was a British pen and lay theologian born on 29 November 1898 and failed on 22 November 1963. He held academic positions in English Literature at both Oxford University and Cambridge University. Lewis wrote further than 30 books, which have been restated into further than 30 languages and have vended millions of clones.

And The Chronicles of Narnia have been vended the most and have been vulgarized on stage, television, radio and cinema.

Lewis was born in Belfast, Ireland. According to Lewis's bio Surprised by Joy he was baptized in the church of Ireland, but fell down from his faith during nonage.

You must picture me alone in that room in Magdalen [College, Oxford], night after night, feeling, whenever my mind lifted even for a second from my work, the steady, unrelenting approach of Him whom I so earnestly desired not to meet. That which I greatly feared had at last come upon me. In the Trinity Term of 1929 I gave in, and admitted that God was God, and knelt and prayed: perhaps, that night, the most dejected and reluctant convert in all England. (Lewis)

Lewis's faith profoundly affected his work, and his wartime radio broadcasts on the subject of Christianity brought him wide sun. From babyhood, Lewis immersed himself in Norse (Norse tradition is the body of myths of the North Germanic peoples, stemming from Norse atheism and continuing after the Christianization of Scandinavia, and into the Scandinavian myth of the ultramodern period.) and Greek tradition, and latterly in Irish tradition and literature.

He developed a particular fondness for W.B. Yeats in part because of Yeats's use of Ireland's Celtic heritage in poetry. After his conversion to Christianity, his interests gravitated towards Christian theology and down from Pagan Celtic mysticism. (Pagan Celtic mysticism comprises the religious beliefs and practices stuck to by the Iron Age, which spans roughly between 500 BCE and 500 CE.)

Lewis was a fat pen and his circle of erudite musketeers came an informal discussion society known as "intimations" including J.R.R. Tolkien, Nevill Coghill, Lord David Cecil, Charles Williams, etc. In addition to his scholarly work, Lewis wrote several popular novels, including the wisdom fabrication space trio for grown-ups and the Narnia fantasies for the children. Lewis wrote several workshops on Heaven and Hell. Lewis is also regarded by numerous as one of the most influential Christian apologists of his time, in addition to his career as an English professor and an author of fabrication.

His most popular workshops are *The Chronicles of Narnia*, *Mere Christianity*, *the Four Loves*, *the Great Divorce*, *the Problem of Pain*, etc. But Lewis's first novel after returning to Christianity was *The Pilgrim's Regress* (1933) grounded on his experience with Christianity, which was expressed in John Bunyan's style with reference to his book *The Pilgrim's Progress*. This book was entered veritably inadequately by the critics but one of his fellow contemporary David Martyn Lloyd-Jones from Oxford had given him much valued appreciation and stimulant. With this being the first book of his that was published after his return to Christianity, there are numerous that follow; with the alternate being *Perelandra* which depicts the story of Adam and Eve on the earth Venus. There are numerous other books that follow, with the last book of his life being *Till We Have Faces*, which he allowed to be one of his most mature and masterly work of fabrication but in reality, it hardly worked for his compendiums.

Review of Literature-

It's been more than fifty years since the original publication of *The chronicles of Narnia series* by C.S. Lewis but it is still very popular as it was fifty years back. And because it has always been a reason of interest, many research scholars have worked on it and its various themes and perspectives.

"Death, Myth and Reality in C.S. Lewis" is an essay by William Gray that was published in the time 2006, which deals with the presence of Death, Myth and Reality in the workshop of C. S. Lewis. It talks about their presence in *The Chronicles of Narnia series*. The writer says that Lewis's writings were profoundly shaped by his childhood experiences and especially by his mother's death and it can be seen how this very aspect is used by Lewis in the book *Magician's Nephew* where young Digory's mother is very ill, bed-ridden and on the verge of dying. Also, Lewis has a keen interest in myths thus he has inculcated different myths in different books. And he was also aware of the power of myth (he would not have denied that Christian Gospel is a myth). Also, his wife's death ha shook his faith to its foundations and he was confronted with reality. Thus, his belief in Christianity was questioned and William Gray's focus on this

very aspect as to how all these Death, Myth and Reality affect Lewis's writing. "The ongoing appeal of Chronicles of Narnia: a particular explanation", is a paper by Devin Brown, published in the year 2007. This paper deals with the popularity of *The Chronicles of Narnia series*, from its publishing time till today. It also explains the departure of the Narnian protagonists from a familiar home into an unknown world where they learn things through trial-and-error basis, as well as experience death and renewal and then finally return. The paper also focuses on how the Narnian Protagonist fit into the description of a hero with thousand faces by John Campbell, also who serve as models in the process of maturation and development.

"C.S. Lewis's mythopoeia of heaven and earth: implications for the ethical and spiritual formation of multicultural young learners" is a paper written by Seung Chun Lee (2014). This paper's focal point is to examine C.S. Lewis' view of myth and fantasy literature which has a great impact on the young learner's hearts. The paper explains how the modern society with its post – modern ideologies affect the children's understanding of the ethical and spiritual identity as it is often lost. Thus, how children's literature work as a great guide to restore the value of ordinary world and escape the sinister and enhance their supernatural world. And this paper also argues that C.S. Lewis hold these views dearly while writing *The Chronicles of Narnia*; a work of Mythopoeia. As well as Lewis' fantasy novels for children were a part of his attempt to give them a chance to explore the mythic qualities of good stories.

"The *Chronicles of Narnia* and the adolescent reader", a paper written by John W Montgomery in the year 1959. This paper focuses on the *Chronicles of Narnia* as a literature. It examines how all the seven books in the Narnia series follow the two main aspects of any story, or dramatic work of an action, that is the Characters and the Plot as mentioned in Aristotle's Poetics as well. It also talks about how religion is inculcated in *The Chronicles of Narnia*. As well as, how the Chronicles is a part of the literary fairy tale. And the way it gives pleasure to it readers and some valuable insights for life.

"A visit to Narnia: Stories for social work, Education and Practice" is a paper written by Laura E. Taylor and was published in the year 2008. This paper describes how *The Chronicles of Narnia series* especially the book *The Lion, The Witch and The Wardrobe*, one of the best ever written children's stories helps children the benevolent art of service to humanity, self – justice, and also learn about universal emotions and feeling. And all this is done through the creation of talking beasts, animals and some mythical creatures.

Along with these, there are more papers and research articles written on Lewis and his works and *The Chronicles of Narnia* being the most popular amongst them as it is considered to be one of the best works by C.S. Lewis. All the works by different people on this particular author span over the period of fifty years and more.

Introduction to *The Chronicles of Narnia series*-

The Chronicles of Narnia is a part of the children's literature. Children's literature is a good quality trade books for children from birth to adolescence, covering topics of relevance and interest to children of those ages, through prose, poetry, fiction and non – fiction. Children's Literature is also known as Juvenile Literature. Children's Literature can often be traced to stories and songs which were a part of the oral tradition that the adults shared with the children before publishing existed. It can also be broadly defined as books that are accompanied by illustrations in order to entertain and instruct the young readers.

The genre encompasses a wide range of works, including acknowledged classics of world literature, picture books and easy – to – read stories for children and fairy tales, lullabies, fables, folk songs and other primarily orally transmitted material. Children's Literature first distinctively emerged as a distinct and

independent form of literature in the second half of 18th century. Later, however during the 20th century its growth has been luxuriant to make a place of its own and come out as a distinctable form of literature. Lewis's *The Chronicles of Narnia* is considered as a Classic for Children's Literature and is a series of seven fantasy novels. The series was illustrated by Pauline Baynes before it was originally published in London between 1950 and 1956. The series is set in the fictional realm of Narnia, a fantasy world of magic, mythical beasts and talking animals. The books span the entire (mythical) history of Narnia, from its creation in *The Magician's Nephew* to its eventual destruction in *The Last Battle*. The series being one of the best works by Lewis, has sold over 100 million copies in 47 different languages. Lewis also talks about the compilation of seven books came together. According to him everything was done by Aslan himself.

In *It All Began With a Picture* he continues:

At first, I had veritably little idea how the story would go. But also, suddenly Aslan came bounding into it. I suppose I had been having a good numerous dreams of Napoleons about that time. piecemeal from that, I do not know where the Lion came from or why he came. But once he was there, he pulled the whole story together, and soon he pulled the six other Narnian stories in after him. (Lewis)

also moving forward, the seven books in the series have three orders in which they're set. One in which they're published and secondly the internal chronological order in which the story progresses and third being the order in which the books were written.

Published order-

The Lion, The Witch and The Wardrobe. (1950) Prince Caspian: The Return of Narnia (1951) The Voyage of the Dawn Treader (1952)

The Silver Chair (1953)

The Horse and His Boy (1954) The Magician's Nephew (1955) The Last Battle (1956)

The Internal Chronological order:-

The Magician's Nephew

The Lion, The Witch and The Wardrobe The Horse and His Boy

Prince Caspian

The Voyage of the Dawn Treader The Silver ChaiThe Last Battle

Apparently along with this there was also a composition order that is the order in which the books were written and they are as follows:

The Lion, The Witch and The Wardrobe Prince Caspian

The Voyage of the Dawn Treader The Horse and His Boy

The Silver Chair The Last Battle

The Magician's Nephew

The Chronicles of Narnia series unfolds the adventures of various children who play pivotal roles in the unfolding history of the Narnian world. The protagonists are all children from the factual world who are magically transported to Narnia, where they are sometimes called upon by the Lion Aslan to protect Narnia from the evil. The name "Narnia" is based on Narni, with Italy being written in Latin as Narnia.

The seven books in The Chronicles of Narnia series is as follows and here is a short description about all the seven novels in the series.

The Magician's Nephew – *The Magician's Nephew* is the first book in the internal chronological order but the second last in the publishing order. It tells the story of Digory and Polly, how they discover the

world of Narnia and how Aslan establishes the Country of Narnia. It also tells how the first evil entered the Narnia but also the evil fears Aslan's magic.

The Lion, The Witch And The Wardrobe – *The Lion, the Witch and The Wardrobe* is the first book that was published in the Narnia series and second in the internal chronological order. This book tells the adventurous story of four ordinary children Peter, Susan, Edmund and Lucy Pevensie. These children are able to set out on the adventure because they were sent outside London because of the outbreak of the World War II. They discover the world of Narnia through a wardrobe at the professor's house, and they also evict the evil witch Queen Jadis out of Narnia and are later are crowned as the Kings and Queens of Narnia.

The Horse And His Boy - *The Horse and His Boy*, this book stands third in the internal chronological order and fifth in the publishing order. It recounts the story of a boy named Shashta and a talking horse Bree who are out to go to Narnia and all of these take place during the reign of the Pevensie children. Also, Shasta turns out to be the long-lost prince of Archenland and he comes and saves his country from a great danger. In this adventurous journey of Shasta and Bree, they are joined by Aaravis, a Calormene Princess and Hwin a Narnian Horse like Bree.

Prince Caspian: The Return of Narnia- *Prince Caspian*, this book comes second in the publishing order and fourth in the internal chronological order. Here all the Pevensies return back to Narnia, when Prince Caspian the tenth uses Queen Susan's horn to call them as he was in danger. They then help Prince Caspian to get back his throne, as well setting free all the Narnians who were hiding and had lost their freedom due to Prince Caspian's Uncle Miraz and set peace in Narnia.

The Voyage Of the Dawn Treader - *The Voyage of the Dawn Treader* stands third in the publishing order and fifth in the internal chronological order. Here the two youngest Pevensies Edmund and Lucy along with their cousin Eustace enter the world of Narnia through a picture and are out for a dangerous adventure along with Prince Caspian, to find the seven lost lords of Narnia. ***The Silver Chair***- *The Silver Chair*, this book stands sixth in the internal chronological order and fourth in the publishing order. In this book the cousin Eustace and his friend Jill Pole get into the world of Narnia by Aslan to save the lost prince Rilian, they set on the journey with the marsh – wiggle. They go and find the prince and also destroy the green Snake or the witch (Queen of Underland) and bring back the Prince to Narnia.

The Last Battle- *The Last Battle* stands seventh in both the internal chronological and publishing order. Here the three Pevensies along with Jill and Eustace come to help the last prince of Narnia Tirian, to save Narnia. They along with all the ancient kings and queens along with the lords of Narnia, i.e King Frank, Queen Helen, Lord Digory, Lady Polly, Peter the high King, King Edmund and Queen Lucy enter the real Narnia after the fake one is destroyed, ended.

Biblical Allusions

Allusion is a literary figure of speech that makes brief reference to a historical, literary figure or event or object (Harmon and Halmon 14). The purpose of the allusion is to give readers a greater depth and knowledge about the author/writer's intent/message by helping them to recognize and understand the word choice of the figure of speech. While the allusions widen and deepen the literary text, they also limit the understanding of the author's work, thus, not giving a chance misinterpret their work. Allusions are an artful way of telling story as well, also they engage the readers in an 'out of the box' thinking.

Biblical Allusions use words or situations that make direct references to the Holy Bible, it's stories, characters, motifs within a larger story/text. This can be purposeful on the part of the writer. The reader should be careful to not impose his/her religious concepts/beliefs on the text but understand the writer's

purpose for the allusion. It makes the readers understand the author's work through the perspective of the Bible.

Bible: The Bible is a compilation of sacred texts or scriptures. Varying parts of the Bible are considered to be a product of divine inspiration and a record of the relations between God and the Humans by Christians, Jews, Samaritans and Rastafaris. It collectively contains the words of the God. The term 'Bible' in Greek means 'little papyrus books' and the usage of this term by Christians can date back to 223 C.E. The biblical scholar F.F. Bruce notes that Chrysostom appears to be the first writer (in his *Homilies on Matthew*, delivered between 386 and 388) to use the Greek phrase *ta biblia* ("the books") to describe both the Old and New Testaments together. The Bible was divided into Chapters by 13th Century and into verses by 16th Century. The oldest extent copy of a complete Bible is preserved in the Vatican Library which is a 4th Century parchment book also known as the *Codex Vaticanus*.

Christianity in Narnia Series-

As already seen earlier the author C.S. Lewis had a very disturbing relationship with Christianity but eventually coming back to it and in between all these he has written many books based on the Christian principles such as *Perelandra*, *That Hideous Strength*, *The Pilgrim's Regress* and many more. And out of those '*The Chronicles of Narnia*' is one such novel which inculcates the themes of Christianity in it. Lewis initially did not plan to incorporate Christian Theological concepts into Narnia stories but it was added when he started writing them. And he writes about that in his essay, "Sometimes Fairy Stories May Say Best What's To Be Said" (1956):

Some people feel to suppose that I began by asking myself how I could say commodity about Christianity to children; also fixed on the puck tale as an instrument, also collected information about child psychology and decided what age group I'd write for; also drew up a list of introductory Christian trueness and pounded out 'apologues' to embody them. This is all pure bootleg. I could n't write in that way. It all began with images; a faun carrying an marquee, a queen on a sledge, a magnificent captain. At first there was not anything Christian about them; that element pushed itself in of its own accord. (Lewis)

Lewis maintained that the Narnia books are not allegorical as there is no one-to-one conversation between the characters and evens in the story along with the Christian doctrine. He liked to call the Christian aspects of them as "Suppositional". This shows that C.S. Lewis viewed Narnia as a 'fictional parallel universe'. (An alternate reality or a hypothetical self-controlled plane of existence that co-exists with one owns reality. And he gives an explanation for it in his letter to Mrs. Hook in December 1958:

If Aslan represented the immaterial Deity in the same way in which Giant Despair [a character in *The Pilgrim's Progress*] represents despair, he would be an allegorical figure. In reality, however, he is an invention giving an imaginary answer to the question, 'What might Christ become like if there really were a world like Narnia, and He chose to be incarnate and die and rise again in that world as He actually has done in ours?' This is not allegory at all. (Lewis)

In a letter to a fan in 1961, Lewis wrote:

The whole Narnian story is about Christ. That is to say, I asked myself, supposing there is really a world like Narnia and supposing it had (like our world) gone wrong and supposing Christ wanted to go into that world and save it (as he did ours) what might have happened? The stories are my answers. Since Narnia is a world of talking beasts, I thought he would become a talking beast there, as he became a man here. (Lewis)

Thus, explaining his thoughts behind Narnia and how it is not the copy of Bible but just a supposed story based on Bible. The Chronicles has consequently a large Christian following, and are widely used to

promote Christian Ideas, however some Christians object that the Chronicles promote “soft sell paganism and occultism” due to recurring pagan imagery and themes. Aside this *The Chronicles of Narnia* not only incorporates the Christian theology but also Greek and Roman mythology, and British and Irish folklores.

The Characters in the different books of *The Chronicles of Narnia Series*-

Aslan is the major character in all the books of the Narnia series, who along with the other major and minor characters creates Narnia. Also, they help Aslan to save the fictional world of Narnia that is created by Aslan. It will not be improper to take a note of the other characters who help Aslan to create and save Narnia.

The Magician's Nephew

Digory Kirke: He is the protagonist that is the hero of the story nephew of Uncle Andrew and best friend of Polly Plummer who helps Aslan to establish Narnia.

Polly Plummer: She is the second most important character of the book who is a strong, feisty girl, who also accompanies Digory to all his adventures.

Uncle Andrew Ketterly: He seems to be the antagonist that is the anti-hero of the story at the start, as he uses the innocent children Digory and Polly to fulfil his magical experiments but on this concept is changed and comes out as only source of the start of the magical adventures and himself ends up as the victim in the hands of the witch.

Queen Jadis/ the Witch: She seems to be a very helpful Queen at the start when she helps out Digory and Polly from the destructible ruins of her country Charn but later on shows her true nature, about her want to rule the entire world. And thus, she comes out as the real antagonist of the book instead of Uncle Andrew.

Aslan: He is the creator of Narnia and the King of Narnia as well. He is the god figure that makes sure that his subjects are happy and kept away from the evils. He makes sure that country prospers in his reign and no evil can enter it or harm it.

The Cabby/King Frank: He is the King of Narnia in absence of Aslan as he can't be present there always just like God. He was turned into a King from being a Cabby who used to drive a hansom cab with some uneventful turns in the story. And thus, becomes King Frank, the king of Narnia.

Nellie/Queen Helen: She is the wife of The Cabby and is a very lovely woman who knows how to stay by her husband all the times and thus is transformed into Queen Helen by Aslan when her husband becomes the King of Narnia.

Strawberry/Fledge: He was the Cabby's Horse but later turns out as the bridge between the humans and animals in Narnia as he had experience in both the world and is later rewarded by Aslan by turning him into a flying horse.

Sarah/The Housemaid: She is the maid of The Ketterly's and acts as a typical housemaid who enjoys all the dramas that takes place in the master's house.

Aunt Letty/Ms Ketterly: She is the sister of Uncle Andrew and Digory's mother, who is a very loving character but not given much importance.

Digory's mother/Mabel Kirke: She is Digory's mother and very ill, she is dying and has come to her brother's place in London as her husband is out of the country in India for work.

Digory's father/Mr Kirke: He is Digory's fathers and seems to be absent throughout the novel and is said to be living in India, he only seems to return back to England, to his family, when inherits the wealth of his great Uncle Kirke.

The Lion, The Witch and The Wardrobe

Peter: He is the eldest of the Pevensie children and even though at first didn't believe in his sister's story about Narnia and stated it as fantasy but later on when he comes face to face with it, he accepts the world of Narnia and plays a pivotal role in the battle against the Witch and thus crowned as the high king and becomes "Peter the Magnificent".

Susan: She is the second eldest of the Pevensie children and the newly crowned Queen of Narnia. She along with her siblings have set out on adventurous journey of discovering Narnia and then rescuing it from the hands of the evil and thus called as the "Susan the Gentle"

Edmund: He is the third eldest kid of the Pevensie's and is very notorious and has the tendency to offend everyone around him through his sharp tongue. But he is the second kid after Lucy to discover Narnia. Even though at the start he was kind of hypnotized to be with the Witch but later on Aslan saves him and from then on he has only served Narnia with all his might and conscience and thus crowned a king and was called "Edmund the Just".

Lucy: She is the youngest kid of the Pevensie's and also very courageous. She is the first to discover Narnia. She is the person who is very patient knows how to respect one's help for others. She is very observant and helpful. She along with her siblings has been crowned as the last Queen of Narnia and because of her charm and patience; she is called "Lucy the Valiant".

Professor: He is the home for the Pevensie children during the time of the war away from London. He is the person who teaches Peter and Susan to understand and use logic and also tells that Lucy's story a world behind the wardrobe might be true and they should believe her as they know out of Edmund and Lucy who is the more believable one.

Mrs Macready: She is the housekeeper of the professor and doesn't appreciate the kids being in the home and warns them to stay away from her when she brings the visitors.

Mr Tumnus: He is the first creature that Lucy meets in Narnia. He is a Faun and works for the White Witch and kidnaps kids and gives them away to her, for her to turn them into Stone statues. But after meeting Lucy he starts feeling guilty about his deeds and thus helps Lucy run away to her world, but he is later punished by the Witch for this defiance.

Fenris Ulf: He is a werewolf and works as secret police for the evil Witch. He is on search for all the defiants of the Witch but loses his life in the battle when peter strikes him with his sword.

The White Witch: She is the Evil Witch who is also known as Queen Jadis of Charn who has cast a spell over Narnia in absence of Aslan and also pronounced herself as the Queen of Narnia. Because of the spell there is always winter in Narnia but it never reaches Christmas. But she is later overthrown by Aslan and the Pevensie kids who also are the future Kings and Queens of Narnia.

Father Christmas: He plays an important role or has a special significance in the worlds, the factual and the fictional. In the fictional world of Narnia, he was kept out until the Witch's magic was strong but his appearance all of a sudden indicates that her magic has started to fall and thus it's a happy time. Also, like always Father Christmas gives presents to Peter, Susan and Lucy who will help them further to save Narnia and come out as the brave Kings and Queens of Narnia.

Mr Beaver: He plays a pivotal role in helping the children meet Aslan and also helps them find Mr. Tumnus and also works hard to keep them safe and away from the eyes of the White Witch. He along with his wife stay put with the children till the last moments of the battle and even he is given an award or gift by the Father Christmas, for bring faithful to Aslan and Father Christmas helps him complete his dam.

Mrs Beaver: She is a very hardworking Beaver and a very doting wife and host who takes proper care of

her husband and the guests that are the children and always stands strong beside her husband.

Aslan: As know from the earlier story is the real King of Narnia and now has come back save his subjects from the hands of the White Witch. He even sacrifices his life in order to save Edmund's who has betrayed Narnia and his siblings by siding with the Witch. But he gives him a second chance and makes sure he returns back to the correct path in life.

The Horse and His Boy

Shasta: The prince of Archenland who was kidnapped right after his birth and then sold to the Calormene, later on sets on an adventure with the Narnian horse Bree to find Narnia and free himself from his master. On the way he meets new people and faces a lot of troubles but at the end he is able to reunite with his family and also save his kingdom from the great danger. He is the heir of Archenland like his twin brother Corin and he being Cor the elder prince.

Bree: He is talking Narnian horse who is enslaved a Calormene Tarakheen but later on sets out with Shasta to Narnia and frees himself. He is always with Shasta on his journey to Narnia and also unfolds Shasta's true identity.

Aravis: She is a young Calormene Taekheena who is friends with the talking Narnian horse Hwin and is also running away from her house towards Narnia like Shasta. Her main reason for doing so is that she was being forced to get married to an old fool of the Calormene king. She at the end becomes the Queen of Archenland along with Shasta/Cor the King.

Hwin: A talking Narnian horse like Bree. She accompanies Aravis on her journey. She is a brave mare and is always ready to face the dangers along with the others.

Rabadash: he is the antagonist of the story and the son of the Calormene King. He has an angry young man personality and wants to overtake Archenland and Narnia by war as Queen Susan of Narnia had declined his marriage proposal.

Corin: The second heir of Archenland also the twin brother of Shasta or Cor and is also younger to Shasta.

Lasaraleen: She is Aravis's friend who is married to a Tarkheen of the city of Tashbaan. She help Aravis escape when she caught up Tashbaan.

Aslan: Like in the other two stories he is always present to help the people who think good for Narnia. He is the god who is always there to help his followers and guide them and also teach them.

Prince Caspian: The Return of Narnia

Peter: *The High King of Narnia, who has now grown up in a handsome young man, has returned to Narnia along with his siblings- the other Kings and Queens to help Prince Caspian to overthrow his uncle and be the rightful heir of the throne.*

Susan: Susan, the eldest Queen of Narnia after Peter the high king has returned to Narnia to help prince Caspian regain his throne. Even though seems to have lost her faith in Aslan and Narnia, again with the help of Aslan regains it.

Edmund: The second youngest sibling of the Pevensies, also the king of Narnia like Peter has come back to Narnia and is now helping the others to bring the peace of Narnia back. He seems to have changed very drastically, he who did not believe Lucy at their visit in Narnia, seems to be doing the opposite now.

Lucy: The youngest Queen of Narnia and also the youngest of Pevensie's have returned to Narnia on the call of prince Caspian. She is the closest to Aslan and seems to carry out his signals extremely well as she whole heartedly believes Aslan and his magic.

Prince Caspian: The rightful heir to the throne of Narnia but is deceived by his uncle. He with the help of the ancient Kings and Queens of Narnia takes back his position as the king of Narnia. Even though

young, he is very brave.

Trumpkin: Trumpkin is the dwarf that found Caspian in the woods wounded and help him get back to his health and also becomes his friend who helps him during the war. Also a believer of Aslan and his magic but not totally until he has seen Aslan for himself and also he is the one to bring the Pevensie children to Caspian.

Miraz: He is the uncle of Prince Caspian. He has deceived everyone and killed Caspian's father to gain the throne. Also, until he had an heir of his own, he was ready to make Caspian the King. But as soon as his wife gives birth to a son, he is ready to kill Caspian.

Aslan: The creator of Narnia is once again back to help the Pevensie's and Prince Caspian to gain the throne and also bring back the peace of Narnia again where the talking beasts, Dwarfs and fauns were free to roam around.

The Voyage of The Dawn Treader

Lucy: She is the youngest Queen of Narnia has again returned to Narnia along with her brother King Edmund and cousin Eustace to help Prince Caspian find the seven lost lords of Narnia.

Edmund: He, the king of Narnia along with his sister and cousin has returned into the world of Narnia and has joined Prince Caspian on his journey towards the end of world where they will find the seven lost lords of Narnia.

Eustace: Eustace is the notorious and temperamental cousin of the Pevensie's, who has also entered the world of Narnia along with them. At the he seems to a headache for everyone as he constantly complains about everything, but everything changes when he is accidentally turned into a Dragon. Actually, this is where he learns his lesson.

Caspian: The new king of Narnia has now grown up and has set out of a voyage to find the seven lost Lords of Narnia who were his father's friend and were thrown out by his Uncle when he had overtaken. He actually fulfils the promise given to Aslan about finding them when his kingdom is stable.

Reepicheep: He is a warrior mouse and never turns his back from any dangers or difficulties. When said by the star Ramanadu that one Narnian has to make sacrifice of never coming backing to Narnia, once they are at the end of the world or at the Aslan's country. And he very bravely accepts the offer.

Captain Drinian: He is the captain of the ship Dawn Treader and also a very dear friend of King Caspian. He makes sure that every aboard on his ship are safe and sound.

Magician: It is the Magician's house where Lucy meets Aslan for the first time again in that story. The magician is good magician, who thinks good for others but was not appreciated by the duffers who stayed with him.

Ramanadu: He is a fallen star and has put three Narnian Lords into an enchantment and it is only he who can break the spell as well. He helps Caspian to complete his voyage and return to Narnia peacefully.

The Silver Chair

Jill Pole: She is a school friend of Eustace and a new addition to the characters of Narnia series. She gets into the world of Narnia along with Eustace. At first when she enters this world, she gets overwhelmed and is not able to stop crying at small things. But as the novel progresses, she becomes braver and learns a lot of new things in her adventurous journey.

Eustace: He gets a chance to enter the world of Narnia again after his journey with prince Caspian in Dawn Treader. Here, he and Jill set out on an adventure to find out the lost prince Rilian. He remembers most of his lessons that he had learnt during his last visit. Thus, proves to be an asset in the adventure.

Puddlegum the Marsh Wiggle: He is a true Narnian and also one of the companions of the trio who are

set out on a journey to find Prince Rilian. He is a frog like creature that seems to be appearing sad of almost everything but proves to be a very good guide to the two children. He also seems to be very clever when it comes to fighting the evils and always keeps on telling the children what is the right thing to do.

Aslan: He is the god like father figure, who is here to guard the children to find the Prince. He asks them to follow some rules through which they will find the prince. But the kids forget to follow the orders given by him, he is not angry with but like a true father he guides them.

King Caspian: He has grown old now and disheartened on the disappearance of his son. Thus, he has set out to End of the world and will continue his voyage until he meets Aslan. Even after he returns, he seems to be very ill and ends his right at the sea shore.

Prince Rilian: He is lost Prince of Narnia. He was enchanted by the evil Queen who descendant of the White witch. He had been enchanted for 10 years. During his whole day he is only comes back to his actual self for an hour at night, but the witch holds him on to a magical silver chair. But at last, with the help of the Marsh Wiggle, Eustace and Jill he is able to kill her and come back home, that is Narnia.

Queen of Underland: She is the descendant of the evil White witch, who had casted an enchantment on Narnia during its initial years. She is also the person who had killed King Caspian's wife and Prince Rilian's mother. And when the Prince has set to find his mother's murderer, that is her, she enchants him into her magic.

Glimfeather the Owl: He is an owl and was the children's guide and companion until they meet Marsh Wiggle. He was supporter of the belief that the prince would surely return one day and Aslan will surely help them solve their problems, unlike the other Narnians who had almost lost their faith in it.

Golg the Gnome: He is a gnome with a gigantic head, even though at the start was a part of the evil witches' army but after her downfall, he helps the Prince, the two kids and Puddlegum to return them to their country Narnia.

The Last Battle

King Tirian: He is the son of the honest king Erlian and he is one of the last kings of Narnia. He is a 25-year-old guy who is very much interested in hunting and loves to stay by the nature instead of at his home in Cair Paravel. Tirian is an honest king just like his father who will go to any extent to save his kingdom. He also surrenders himself to the evil ape Shift after he has killed a man without armour, thus violating the rules of war. This exactly shows his kind heartedness.

Jewel: He just like Puzzle is a talking Narnian beast. He is a Unicorn who is a dear friend of the King and has always been loyal to the royal family. Jewel is a fearless, brave horse who knows how to protect his people in times of need and war and also can give his life for the welfare of the kingdom.

Shift: He is an ape who considers himself similar to a man and has the audacity to go defy Aslan and deceive the people of Narnia by dressing his donkey Puzzle as Aslan. He even joins hands with Calormenes to sell the Narnians as slaves the court of Tisroc. He treats himself as the King, even he has dressed his donkey as Aslan, and he is the one to give the orders.

Puzzle: He is a Narnian talking beast who is enslaved by the ape. She thinks of himself as a fool because that is what taught to him by Shift the ape. He is guilty of what he is doing thus when he gets the chance he sides with the King and helps him undiscover the racket.

Aslan: Aslan, the creator of Narnia was present during its final and last moments. But after Narnia is over, he takes his people that is the supporters and followers of Narnia to a new Narnia which exactly the same like the old one but the real one instead of the duplicate one, which is more beautiful. He at last brings together all the Kings, Queens and lords of Narnia together at the end. He is like the god who has blessed

all his children and has moved them to a safer place.

Jill: Yet again she is here to rescue another king along with her friend Eustace. They are again called by Aslan to help the Narnians. She has grown a lot since her last visit to Narnia. She has become a good archer now and has learnt quite a few tactics that did save Eustace and Prince Tirian quite a few times.

Eustace: This being his third visit to Narnia has now learnt to use sword like a pro. He along with Jill has come to save and rescue Prince Tirian and help him bring back the peace in Narnia. He is no longer the old notorious Eustace but has become a very intelligent and sophisticated kid.

The study is divided into five chapters and they are as follows:

The first chapter gives a brief introduction about the author, his life, his works, the seven books in the *Chronicles of Narnia series*, its characters and a compact summary of them also the presence of Christianity in the series. The first chapter gives a detailed explanation of the Scholarly articles and researches done before. As well as it gives a short summary for all the seven books in the Narnia series beginning with the *Magician's Nephew* and ending with the *Last Battle*.

The second chapter gives a detailed description about the movie adaptations of the seven books of the *Chronicles of Narnia series* along with the T.V series that are based on the books of the same series. This gives us the idea of the differences between the book and the movie as well as the serial. It also mentions C.S Lewis's inspiration for writing about Narnia. This also gives us an account into the backstory of Narnia.

The third chapter gives a detailed description of who Aslan and Lion of Judah are. Also, what the Narnians think of Aslan and how they perceive him (explained with examples from the books). Furthermore, it also explains how Lion of Judah and Jesus are one and the same, with the examples given from the bible. Thus, the terms proving how Lion of Judah and Jesus can be used interchangeably.

The fourth Chapter analyses how the Biblical lion of Judah and C.S. Lewis's Aslan are very similar to each other thus proving Lewis's use of biblical allusions in his work. All this is proved by a detailed analysis of all the seven books of the *Chronicles of Narnia* and the holy Bible (instances/examples from the books are mentioned).

The fifth and the last chapter of this paper explains the conclusion. It either proves or disproves the hypothesis. But overall, this chapter focuses on the conclusion of the whole paper and study mentioned in the paper.

CHAPTER 2

The Chronicles of Narnia Series on Screen

2.1 **Movie Adaptations of *The Chronicles of Narnia Series***

The amazing series of *The Chronicles of Narnia* has also been adapted into movies, but out of the seven books only the first three have been adapted into movies (from the publishing order).

One of the first film adaptations of the Narnia series is titled *The Lion, The Witch and The Wardrobe* followed by *Prince Caspian* and *The Voyage of the Dawn Treader*.

The Lion, The Witch and The Wardrobe (December, 2005) is the first film in this series, it has the same title as the book as is the case with the other two movie adaptations. The first movie was directed by Andrew Adamson, with a screenplay by Ann Peacock. This movie was produced by Walden Media and distributed by Walt Disney Pictures. The movie follows the same story line as the book. The four Pevensie children enter the world of Narnia through the wardrobe and there they ally with Aslan, the Lion against the forces of the White Witch who had placed Narnia in an eternal winter.

Prince Caspian (May, 2008) is the second film in the series and has the same name as the book. This movie was directed by Andrew Adamson and the screen played by Andrew Adamson, Christopher Markus and Stephen McFeely. The movie like the previous one was yet again produced by Walden Media and distributed by Walt Disney Pictures. It follows the same plot line where the four Pevensies help Prince Caspian to gain the throne from his uncle Miraz with a small deviation that the Prince and Queen Susan share a romantic relationship and also Prince Caspian is showed to be a grown up in the movie whereas in the book he is just a teenager.

The Voyage of The Dawn Treader (December, 2010) this is the third film in the series and yet again has same plot line just like the book and also shares the same title with the book and the only difference between this film and the other two is that this movie was not co-produced by Disney whereas the other two were. Instead, this movie was produced and distributed by Walden Media and 20 th Century Fox. This movie is directed by Michael Apted and screen played by Michael Petroni, Stephen McFeely and Christopher Markus.

After this there are talks that the fourth book in the line (publishing order) that is *The Silver Chair* might soon be produced by Netflix.

2.2 The Chronicles of Narnia (T.V. series)

The incredible literature of the Chronicles of Narnia not only has been adapted into movies but also into T.V series. The chronicles of Narnia is a British BBC produced T.V serial that was aired between 13th November 1988 to 23rd December 1990. The serial was divided into three parts or series. The first series was *The Lion, The Witch and The Wardrobe* which was aired in the year 1988. The serial was directed by Marilyn Fox and produced by Paul stone and teleplayed by Alan Seymour.

The second series that was aired after *The Lion, The Witch and The wardrobe* was *The Voyage of The Dawn Treader and Prince Caspian*. This was aired in the year 1989. It was directed by Alex Kirby and produced and teleplayed by Paul Stone and Alan Seymour. The third series that aired was *The Silver Chair* in the year 1990. This series was yet again directed by Alex Kirby and produced and teleplayed by Paul Stone and Alan Seymour.

This proves the popularity of the entire series as it was and still are being adapted into different forms of literature like Films, Stage, T.V Serials, etc.

2.3 C.S Lewis's Inspiration for Writing the Narnia series

There are many factors that come into consideration while one takes into account C.S Lewis's writing of Narnia. Like C.S. Lewis as a child liked imaginative stories with knights and humanlike animals. Thus with his brother Warren he developed tales and sketches of a land called Boxen, which stretched from India to Animal land, thus can be seen how imaginative he was right from his childhood when it came to writing fictional stories about talking animals and imaginary lands. These stories and illustrations were later published in 1976 as, *BOXEN: The imaginary world of young C.S. Lewis*.

Also as already mentioned above that Lewis always had a strong relationship with different mythologies as well as had a quite rocky relationship with Christianity with lots of ups and down, but finally he set himself along with Christianity during his 30s. Then during the World War II, Lewis had sheltered some evacuated children from London and that's where he gets the idea to write a story about it. And he creates the Narnia series.

Lewis wrote Narnia as a fairy tale because according to him, fairy tales were an ideal format for presenting the tales he had in mind as they do not need to explain themselves and they simply tell the bare bones of a story. And he also loved all the characteristics of a fairy tale that the story can be brief with the characters

that are not portrayed with deep psychological thoughts, as well as focus on the action along with no lengthy sections of descriptions and thus it lead to the penning of a magical Narnia.

Lewis had never intended to inculcate Christianity in the children's series but the story took its own accord. *The Chronicles of Narnia* "began with images; a faun carrying an umbrella, a queen on a sledge, a magnificent lion," wrote Lewis. As the *Narnia* writing proceeded, however, Lewis found the Christian overtone "pushed itself in of its own accord." Lewis saw the children learn about Christianity and its themes without being under pressure. Also giving a chance to children to interpret characters and event and thus giving a chance to understand what faith should be and how it should be followed. "An obligation to feel can freeze feelings," he wrote. And thus he felt that that delivering the core messages of Christianity through a fictional story would relieve the pressure and obligation for children reading the books.

Lewis says:

All my seven Narnia books... began with seeing pictures in my head. At first they were not a story, just pictures. 'The Lion, The Witch and The Wardrobe' all began with a picture of a Faun carrying an umbrella and parcels in a snowy wood. This picture had been in my mind since I was about sixteen. Then one day, when I was about fort, I said to myself: 'Let's try to make a story out of it. (Lewis)

Also C.S. Lewis always wrote stories that he would want to read in the first place. Along with this Lewis also another inspiration for writing Narnia and that was author Edith Nesbit whose stories he had read in his childhood. He took inspiration from her trilogy also including the Bastable children; he mentions them in his book 'The Magician's Nephew' as well. Not only this, he has also learned quite a few tricks from Edith about how to write children's story.

CHAPTER 3

Aslan and Biblical Lion of Judah

Aslan is one of the major characters in *The Chronicles of Narnia series* who also appears in all the seven books. He is the talking beast of Narnia also known as the King of the Beasts and the son of the emperor beyond the sea. Aslan in Turkish means Lion. He is the creator of Narnia. He created everything, the landscapes, the sky and the stars. Aslan is a very magnificent, wise, and great Lion but yet often his fellow Narnians say that "He is not a tame lion". He always appears in different sizes and forms to different people at different times. Even though he is always seen changing forms, he himself never changes and is always true to his country and country-men:

Certainly not. I tell you he is the King of the wood and the son of the great Emperor – beyond – the- sea. Don't you know who is the King of Beasts? Aslan is a lion – the Lion, the great Lion. (*The Lion, The Witch and the Wardrobe* 89)

Aslan; a divine figure who is always present to protect his people. He is a savior and a destroyer of his enemies. Aslan constantly keeps an eye on Narnia and is always there to protect it when something evil surrounds it. Also, he himself never fights the actual battle but guides the others to fight it for Narnia that is the people from our world (Human Beings from Earth). Aslan is the noble golden Lion who epitomizes the goodness and justice of Narnia. Aslan is figure which has a lot of symbols attached to it. It is seen that Aslan is the god figure that is not only present in Narnia but also in the other world in some other forms. He is consistently there to help the human saviors of Narnia and help them win against the evil. Aslan is the form through God wants to show himself to the Narnians. Aslan is seeing playing different roles in the different books.

Aslan is the fatherly figure that is always present to protect his children from all the evils and is

indestructible by his enemies as he is very strong and mighty:

Wrong will be right, when Aslan comes in sight, At the sound of his roar, sorrows will be no more, When he bares his teeth, winter meets its death,

And when he shakes his mane, we shall have spring again. (*The Lion, The Witch and The Wardrobe* 88)

And he is the great Lion, the creator, the savior and the destroyer of his enemies. Thus, he can never be safe but he is always good to his people and can be trusted. This is explained by Mr. Beaver to the Pevensie's in one of the books:

Don't you hear what Mrs. Beaver tells you? Who said anything about safe? 'Course he isn't safe. But he's good. He's the King, I tell you. (*The Lion, the Witch and The Wardrobe* 89)

All of these prove that how strong Aslan is and how is the god, creator and the King of Narnia. Even though is not always present in Narnia he keeps an on all the Narnian and whatever happens in Narnia. He only comes to Narnia when there is a threat to its existence and people. Exactly like god who is not always present with us in our world, but comes to protect us when there is danger or evil lurking around. And his one sight will destroy all the evil present:

Wrong will be right, when Aslan comes in sight, At the sound of his roar, sorrows will be no more, When he bares his teeth, winter meets its death,

And when he shakes his mane, we shall have spring again," (*The Lion, The Witch and The Wardrobe* 88)

Aslan is regarded as the "King above all High Kings." Meaning he is the greatest of all and will always be on the position of the highest authority.

Lion of Judah is the cultural and national symbol, traditionally regarded as the symbol of the Israelite tribe of Judah. According to the Torah, the tribe consists of the descendants of Judah, the fourth son of Jacob. The association between Judah and the lion can first be found in the blessing given by Jacob to his Judah in the Book of Genesis. The Lion of Judah is also mentioned in the Book of Revelation, as a term representing Jesus, according to Christian theology:

Behold, the Lion of the tribe of Judah has conquered. Then one of the elders said to me, "Do not weep! See, the Lion of the tribe of Judah, the root of David, has triumphed. He is able to open the scroll and its seven seals. Jesus is the Lion of Judah. (*Revelation* 5:5)

Book of Revelation: The book of Revelation often called as the Apocalypse to John, Revelation John, Revelation from Jesus Christ and many more, is the final book of the New Testament, thus also, the final book of the Christian Bible. The book spans three literary genres: the epistolary, the apocalyptic and the prophetic. The book is written by John the Apostle in 95 AD. Divisions in the book seem to be marked by the repetition of key phrases, by the arrangement of subject matter into blocks, and associated with its Christological passages, and much use is made of significant numbers, especially the number seven, which represented perfection according to ancient numerology.

Jesus as the Lion of Judah:

The *Book of Genesis* (Gen (Chp 37 – 50) tells the story of Judah, who from an evil person plotting against his own brother, later turns into a saviour of the tribe, thus at the end given a blessing by his father Jacob that he (Judah) will be the King of Judah and the tribe would be under his guidance. *Book of Genesis*: The book of Genesis is seen as the first book in the Old Testament which states the creation of the world and the origin of the Jewish people. It is divided into two parts: Primeval history (Chapters 1-11) and Ancestral history (Chapters 12 – 50). It is stated that this book was written around 5th – 6th century B.C. Tradition credits Moses as the author of this book.

When Jacob comes to the end of his life and blesses his twelve sons in Genesis 49, he says that the

Kingship in Israel will belong to Judah:

⁸Judah, your brothers shall praise you;

Your hand shall be on the neck of your enemies; Your father's sons shall bow down before you. ⁹ Judah is a lion's cub;

From the prey, my son, you have gone up. He stooped down; he crouched as a lion And as a lioness; who dares rouse him?

¹⁰ The scepter shall not depart from Judah, nor the ruler's staff from between his feet, until tribute comes to him;

and to him shall be the obedience of the peoples (*Genesis 49:8 – 10*)

All of this indicates that Judah has to always protect his tribe/people and not be envious of them, also he will look after their welfare. He will use power to save people and not hurt them as well as always lift up its people. Because this is the kind of a man God wants to be King over his people. When Jacob says that "the scepter shall not depart from Judah, nor the ruler's staff from between his feet" he was proclaiming the eternal kingdom of Jesus Christ, who will forever be king and scepter being the symbol of his highly authority and lordship. Also, Jesus will come from the descendant of the David who will be the descendant of Judah. And this is the main reason why Jesus is often referred to as the Lion of the tribe of Judah. Thus, it also comes to a conclusion that the Lion of Judah and Jesus Christ can be considered as one and the same. Here the imagery of Lion reflects the powerful, majestic and kingly nature of the lion often regarded as the King of Beasts. And it is applied to Judah, this is significant because it heralds the lineage of Judah as that of kings and this also very relatable to Aslan as he is the Lion and King of the Beasts as well as the King of Narnia. Also, as already mentioned above, Aslan is regarded as the 'King of all High Kings', in a similar manner Christ/Lion of Judah is also considered the greatest of all:

¹⁶ On his robe and on his thigh, he has a name written, King of kings and Lord of lords. (*Revelation 19:16*) This scripture from the book of Revelation states that Lion of Judah/Christ was the king of kings that is the greatest of all, which is exactly similar to Lewis's Aslan: The King above all High Kings.

CHAPTER 4

Resemblance between Aslan and Lion of Judah

As already mentioned in chapter 1 that there are traces of Christianity in the Chronicles of Narnia series. And they follow a certain pattern where Aslan the Lion is seen as the Biblical Lion of Judah. The pattern as follows:

1. Aslan as the Creator and Sustainer in *The Magician's Nephew*.
2. Aslan as the Savior, Redeemer, and his Crucifixion and Resurrection in *The Lion, The Witch and The Wardrobe*.
3. The Way, the truth and the Life showed by Aslan in *The Horse and His Boy*.
4. Aslan as the Restorer and Commander in *Prince Caspian*.
5. Aslan as the Guide and the Guardian and spiritual life in the *Voyage of the Dawn Treader*.
6. Aslan as the Revealer and Victor and his war with the power of darkness in *The Silver Chair*.
7. Aslan as the Judge, conqueror and the end of the world in *The Last Battle*.

The Magician's Nephew

In this book Aslan is the creator and the sustainer. He creates Narnia, along with the stars, sun, moon, the grass and the trees. Also, he even makes the talking beasts alive. These things are also done by Jesus/Lion of Judah (God) when he creates the earth its people and animals. At the beginning Narnia was surrounded

by darkness and Nothingness when Digory, Polly and the others had stepped on the land of Narnia. But soon that darkness was overcome with light when Aslan had started singing and the following is what exactly takes place in the novel after he had started singing:

The Second wonder was that the blackness overhead, all at once, was blazing with stars. They didn't come out gently one by one, as they do on a summer evening. One moment there had been nothing but darkness; next moment a thousand, thousand points at light leapt out – single stars, constellations, and planets, brighter and bigger than any in our world. (*Magician's Nephew* 120)

Here Aslan is seen creating the stars and constellations and because of which, once the dark and empty sky was now filled without stars, that not only made it beautiful but also provided the country of Narnia with light:

¹⁶ And God made the two great lights—the greater light to rule the day and the lesser light to rule the night—and the stars. ¹⁷ And God set them in the expanse of the heavens to give light on the earth, ¹⁸ to rule over the day and over the night, and to separate the light from the darkness. And God saw that it was good. (*Genesis* 1:16 -18)

The instance from the book and the scripture from the *Book of Genesis* in the *Bible* indicate the similarities of how both Aslan and Lion of Judah created the stars, and differentiated day and night, thus bringing light into the world of darkness. Thus, one can easily make out the difference between day, night, light and dark. After the stars, constellations were created and light was brought into the world of darkness, Aslan brought into existence the grass followed by the trees. Thus, slowly bringing into existence everything in nature that exists today:

And as he walked and sang, the valley grew green with grass. It spread out from the Lion like a pool. (*Magician's Nephew* 125)

It was a little, spiky thing that threw out dozens of arms and covered these arms with green and grew larger at the rate of about an inch every two seconds. There were dozens of these things all round him now. When they were nearly as tall as himself, he saw what they were. "Trees" he exclaimed. (*Magician's Nephew* 125 – 126)

Aslan yet again brings into existence the green grasses along with the green, fresh and beautiful trees by singing, like he had done it for the stars:

¹¹And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so. ¹²And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind: and God saw that it was good. (*Genesis* 1:11-12)

After the stars, trees and grasses were produced Aslan moved forward to bring into life the beasts. He brought to life the talking beasts of Narnia. And thus, Narnia at times is also known as the land of Talking Beasts. But it can also be seen that how Christ/Lion Of Judah like Aslan had brought to life the trees and the grass for the good of the human kind. They did not only bring them to life but also created them – the grass and the trees:

Narnia, Narnia, Narnia, awake. Love. Think. Speak. Be walking Trees. Be Talking Beasts. Be Divine waters. (*Magician's Nephew* 139)

In a similar manner God had brought into life the animals, the humans and the waters. Christ/Lion of Judah had created the grass, the trees and the waters after he had created the stars, the day and night. Thus, a similar chronology is followed by both Aslan and Lion of Judah that is first give light to the world, then create the smaller things like grass and trees and later on come to the talking beasts or people:

²⁰And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven. ²¹And God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and God saw that it was good. (*Genesis* 1:20 -21)

Here God is creating the rivers, waters and its species that is whales and other fishes. It also creates the flying animals/birds along with their different kinds:

²⁴And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so. ²⁵And God made the beast of the earth after his kind, and cattle after their kind, and everything that creepeth upon the earth after his kind: and God saw that it was good. (*Genesis* 1:24 – 25)

Here God is seen creating the beasts of the earth that is the animals, the cattle that could be reared by humans after him:

¹⁶ For by him all things were created, in heaven and on earth, visible and invisible, whether thrones or dominions or rulers or authorities—all things were created through him and for him. (*Colossians* 1:16)

It means that everything in and around Earth was created by him, the almighty. He had created everything right from the visible to invisible, living to non – living and from emotions to materials. Similarly in Narnia, everything is created by Aslan. He creates the living, the non – living, the visible, the invisible, the thrones of Cair Paravel and its lineage of Kings and Queens and many more.

Colossians: The Epistle to the Paul Colossians or Colossians is the twelfth book of the New Testament. It was a text written according to Paul the Apostle and Timothy. The text is stated to date back to 1st Century or 90 AD.

In *book of Genesis* it can be seen that after God had created the humankind, the man and the woman, and he had given them the blessing to prosper and strive fully. That is to be the progenitor and multiply and create a race of their own kind: ²⁸And God blessed them. And said to them “Be fruitful and multiply; fill the earth and subdue it; have dominion over the fish of the sea, over the birds of the air, and over every living thing that moves on the earth.” ²⁹And God said, “See, I have given you every herb that yields seed which is on the face of all the earth, and every tree whose fruit yields seed; to you it shall be for food. ³⁰Also, to every beast of the earth, to every bird of the air, and to everything that creeps on the earth, in which there is life, I have given every green herb for food”; and it was so (*Genesis* 1:28 -30).

In the same manner after Aslan has created Narnia and brought to life all the talking beasts of Narnia, he gives them the right to strive to their fullest and multiply to its full glory. That is Aslan is asking them to create and multiply their own race. And this is very much similar to what Jesus/Lion of Judah in the bible had said to the humankind, with the only difference in the Narnia Series is that Aslan is asking the animals to do the same:

Creatures, I give you yourselves,” said the strong, happy voice of Aslan. “I give to you forever this land of Narnia. I give to you the woods, the fruits, the rivers. I give you the stars and I give you myself. The Dumb Beasts whom I have not chosen are yours also. Treat them gently and cherish them but do not go back to their ways lest you cease to be Talking Beasts. For out of them you were taken and into them you can return. Do not so. (*Magician’s Nephew* 141) Further there are more similarities from the holy Bible and the book *Magician’s Nephew*. Like for example the incidents that take place with Adam and Eve in the Garden of Eden, the same happens with Digory in the garden that is on top of a hill near Narnia. In the book of Genesis, the tree was the focal point to test their truthfulness and trust towards god and in a similar manner, in the book *Magician’s Nephew* the apple tree is a factor that is going to test Digory’s truthfulness

of his words to Aslan. And the only contrast that arises here is that Eve in the Garden of Eden was unable to follow whatever God had instructed her and Adam and succumbed to Satan's evil plans, whereas in *Magician's Nephew* Digory is able to overcome the Witch's evil plans and be truthful to his promise to Aslan. (Witch – the Satan of Narnia). And he rewarded for passing his test of faith by Aslan and is allowed to take an apple back home to cure his mother, whereas Adam and Eve were punished by God (Lion Judah/Jesus) and were sent to earth to start a family and bear the consequences of living a human life. Even though there is this slight contrast in both the stories, but there are many similarities as well:

³ Through him all things were made; without him nothing was made that has been made. (*John* 1:3)

John: The Gospel of John the fourth canonical Gospel. Even though written anonymously, traditions say that it is written by a disciple whom Jesus loved dearly.

This scripture from the Holy Bible preaches that everything was made by Lion of Judah/Jesus and without him nothing can be made nor anything can exist without him. And these things even apply to Narnia and its creation by Aslan. Everything is created by him and nothing will exist without him.

The lion, The Witch and The Wardrobe

In the book *Magician's Nephew*, Aslan was presented as the creator and sustainer of Narnia. But here in book two that is *The Lion, The Witch and The Wardrobe* Aslan will be seen in some different light performing some different roles.

This particular book *The Lion, The Witch and The Wardrobe*, talks about Aslan's; the great King of Narnia's sacrifice for the life and safety of his people. And this act of Aslan is very much like that of Christ/Lion of Judah in the Holy Bible:

“And now, who has won? Fool, did you think that by all this you would save the human traitor? Now I will kill you instead of him as our pact was and so the deep magic will be appeased? (*The Lion, The Witch and The Wardrobe* 166 - 167).

³ For I delivered to you as of first importance what I also received: that Christ died for our sins in accordance with the Scriptures, ⁴ that he was buried, that he was raised on the third day in accordance with the Scriptures, ⁵ and that he appeared to Cephas, then to the twelve. (*1 Corinthians* 15:3 – 5)

This shows how both Aslan and Christ/ Lion of Judah had sacrificed, endangered their life in order to save their people's lives. This proves their greatness and also the fact that they are the true kings who know how to take care of their kingdom and its subjects. But because they had done no wrong, they both were resurrected and were brought back to life. They were given back the life they deserved by the upper father (in *bible*) or by the deeper magic in Narnia: ⁵⁰ I tell you this, brothers: flesh and blood cannot inherit the kingdom of God, nor does the perishable inherit the imperishable. ⁵¹ Behold! I tell you a mystery. We shall not all sleep, but we shall all be changed, ⁵² in a moment, in the twinkling of an eye, at the last trumpet. For the trumpet will sound, and the dead will be raised imperishable, and we shall be changed. ⁵³ For this perishable body must put on the imperishable, and this mortal body must put on immortality. ⁵⁴ When the perishable puts on the imperishable, and the mortal puts on immortality, then shall come to pass the saying that is written:

“Death is swallowed up in victory” ⁵⁵ “O death, where is your victory? O death, where is your sting?”

⁵⁶ The sting of death is sin, and the power of sin is the law. ⁵⁷ But thanks be to God, who gives us the victory through our Lord Jesus Christ. (*1 Corinthians* 15:50-56)

1 Corinthians: The first epistle of Corinthians usually known as 1 Corinthians is a Pauline Epistle in the New Testament of the Holy Christian Bible. It is written by Paul in the year AD 50. The Epistle is said to be divided into seven parts; Salutation, Thanksgiving, Division in Corinth, Immorality in Corinth,

Difficulties in Corinth, Doctrine of Resurrection and Closing.

That though the witch knew the Deep Magic, there is a magic deeper still which she did not know. Her knowledge goes back only to the dawn of time. But if she could have looked a little further back, into the stillness and the darkness before Time dawned, she would have read a different incantation. She would have known that when a willing victim who had committed no treachery was killed in a traitor's stead, the Table would crack and Death itself would start working backwards. And now - (*The Lion, The Witch and The Wardrobe* 176)

All of these Scriptures from the Bible and the excerpts from the book indicate the victory of truth over lies, victory of goodness over evil and victory of life over death:

²⁰ and through him to reconcile to himself all things, whether on earth or in heaven, making peace by the blood of his cross. (*Colossians* 1:20)

This verse from the Bible displays how Christ's blood on the cross was a sign to correct everything in heaven and earth, and similarly Aslan's blood on the Stone Table was way to correct every wrong in Narnia. Not only this Aslan also chooses some special sons and daughters of Adam and Eve to come and save Narnia. In the same way God also has some chosen ones to make his things work:

When Adam's flesh and Adam's bone Sits at Cair Paravel in throne, The evil time will be over and done. So, things must be drawing near their end now he's come and you've come. (*The Lion, The Witch and The Wardrobe* 90) ²⁸ And we know that for those who love God all things work together for good, for those who are called according to his purpose. (*Romans* 8:28)

Romans: The Epistle to the Romans often shortened or known as Romans is the sixth book in the New Testament. The author of the book is said to be Paul. It is the longest of the Pauline epistles. It was written in the early 55s/56s.

In the book *The Lion, The Witch and The Wardrobe*, Adam's bone and flesh are the four Pevensie children who have come to Narnia on Aslan's call and are there to do good for Narnia. In the same way God (Jesus/Lion of Judah) chooses his people who will work for the good. Aslan is the redeemer, when Edmund betrayed his siblings, his blood was required by law and only the death of a totally innocent person can redeem him. Thus, Aslan sacrificed his life for Edmund. And similarly, when humans sinned, and betrayed the Creator, humans deserved death according to the law, just as Edmund had for his treachery in Narnia. However, Jesus Christ agreed to be their redemption, and came to earth as a human, fully man and fully God, to die on a cross for us. He took their punishment on Himself, just as Aslan took Edmund's punishment on himself. Then, Jesus rose again to defeat death for humans! (*Romans* 6:23). Thus, Christ/Lion of Judah is also the redeemer just like Aslan.

Mark the Evangelist, the author of the second gospel account, is symbolized by a winged lion – a figure of courage and monarchy. The lion also represents Jesus' resurrection (because lions were believed to sleep with open eyes, a comparison with Christ in the tomb), and Christ as king. This signifies that Christians should be courageous on the path of salvation. Thus, this also has connection with the resurrection of Aslan as mentioned above Lion represents Jesus' resurrection, so, Aslan's resurrection represents that of Jesus:

³ and said, "Truly, I say to you, unless you turn and become like children, you will never enter the kingdom of heaven. ⁴ Whoever humbles himself like this child is the greatest in the kingdom of heaven: ⁵ "Whoever receives one such child in my name receives me, (*Matthew* 18:3-5)

Matthew: The Gospel according to Matthew or popularly known as Matthew is the first book in the New Testament and one of the three synoptic Gospels. It is believed to be composed between 80 to 90 AD.

There are no resources about the actual author of the book but it is said to be a male Jew.

As said in the Bible by God that whoever receives children wholeheartedly welcomes him and gets a passageway to heaven. In a similar manner, Mr. and Mrs. Beaver welcome the four Pevensie children in the land of Narnia and thus welcome Aslan in return. This gesture of theirs takes them closer to Aslan as was constantly on the move in Narnia during that time but they were unable to have a look at him. But now that they have received the children, the future Kings and Queens of Narnia, they were going meet Aslan at last:

Here we are, Mrs. Beaver,” said Mr. Beaver, “I’ve found them. Here are the sons and Daughters of Adam and Eve” – and they all went in. (*The Lion, The Witch and The Wardrobe* 80) This just makes sure that when you follow god’s word truthfully, you are rewarded. As the Beavers were rewarded by Father Christmas and Aslan himself. Overall, from all the verses and scriptures from the Bible and the excerpts from the book indicate the victory of evil over good and also that following God’s words is always praiseworthy.

The Horse and His Boy

Moving onto the next book, that is *The Horse and His Boy*, here yet again some other qualities of Aslan and the Lion of Judah are featured. This book features the way, the truth and the life of Aslan and the Triumphant Lion of Judah. This book showcases how God is always there to guide you and take care of you, also only he knows what is best for us.

Here Shasta and Aravis go through a lot, and their faith in the good and future is always questioned. They are made to go through different difficulties just so that their faith in the higher authority is restored.

² Count it all joy, my brothers, when you meet trials of various kinds, (*James* 1:2)

James: The Letter of James/ The Epistle of James commonly known as James is one of the 21 epistles of the New Testament. The Epistle is written by James one of the disciple and ardent followers of Jesus and it written in between 69 AD to 62 AD.

This statement from the bible explains how God wants his children to have faith in him because he will always be there to help his children and bring them out of their problems. He asks people to consider the various trials in life as joy. From life’s first cry to final breath, Jesus commands [our] destiny. (Morning Prayers, Among of Response – In Christ Alone)

This line from the Morning Prayer states that how Jesus/Lion of Judah is the commander of our life and how he has predestined our lives. He has already decided everything for us. This also talks about providence in the book *The Horse and His Boy* where God is working behind the curtains:

I do not call you unfortunate,” said the Large Voice. “Don’t you think it was bad luck to meet so many lions?” said Shasta. “There was only one lion,” said the Voice... “I was the lion who forced you to join with Aravis. I was the cat who comforted you among the houses of the dead. I was the lion who drove the jackals from you while you slept. I was the lion who gave the Horses new strength of fear for the last mile so that you should reach King Lune in time. And I was the lion you do not remember who pushed the boat in which you lay, a child near death, so that it came to shore where a man sat, wakeful at midnight, to receive you. (*The Horse and His Boy* 178)

This statement of Aslan exactly proves how God (Jesus/Lion of Judah) has predestined our lives and also what he does is the best for us. Shashta’s life in *The Horse and His Boy* can be compared to the life of Esther in the book of Esther (Bible). The way Esther was chosen as the Queen of Persia and Shasta too was the chosen King of Archenland but both of them had to go through different adventures but at the end they were crowned as the King and Queen of Persia and Archenland simultaneously. And even though in

the book of Esther God is not mentioned but it obvious that God is behind all these. The only difference in *The Horse and His Boy* is that Aslan was present always, only Shasta learns about the truth later. These incidents yet again prove the presence of God in one's life and his providence; that is him working from behind the scenes.

When Shasta and Aravis set out on their journey towards Narnia along with Bree and Hwin, they are moving towards a new life. That is, they are going away from death and moving towards life, as well as moving towards light which automatically takes them away from darkness:

¹⁷ Therefore, if anyone is in Christ, he is a new creation. The old has passed away; behold, the new has come. ¹⁸ All this is from God, who through Christ reconciled us to himself and gave us the ministry of reconciliation; ¹⁹ that is, in Christ God was reconciling^[c] the world to himself, not counting their trespasses against them, and entrusting to us the message of reconciliation. (*2 Corinthians* 5:17)

2 Corinthians: the second epistle to the Corinthians or 2 Corinthians is a Pauline epistle of the New Testament of the Holy Christian Bible. The book is attributed to Paul the Apostle and co - author Timothy. It is roughly dated around 53-57 AD.

It means that when one reconciles with God (Christ/Lion of Judah) they are a new creation and have become a part of him. Also, God doesn't count their trespass as they are coming towards God and they accept it happily. Shasta and Aravis here are moving towards Narnia, that moving towards Aslan; their God. Thus, they are renewed and are moving ahead leaving behind all the past: ²⁹ For those whom he foreknew he also predestined to be conformed to the image of his Son, in order that he might be the firstborn among many brothers. ³⁰ And those whom he predestined he also called, and those whom he called he also justified, and those whom he justified he also glorified. (*Romans* 8:29-30)

As already mentioned above that Shasta's whole life was predestined by Aslan (God of Narnia), and thus he was always there to protect him and not only that he makes sure that Shasta gets his rights equally as his twin brother. He is glorified when he becomes the savior of their Kingdom and also the King when he grows up:

Pride goes before destruction, and a haughty spirit before a fall. (*Proverbs* 16:18) *Proverbs*: the book of Proverbs is a book in the third section of the Ketuvim in the Old Testament. It is not just an anthology but a 'collection of collections'. The book is an anthology that is made up of six discrete units:

⁷ Do not be deceived: God is not mocked, for whatever one sows; that will he also reap. ⁸

For the one who sows to his own flesh will from the flesh reap corruption, but the one who sows to the Spirit will from the Spirit reap eternal life. (*Galatians* 6:7)

Galatians: The epistle to the Galatians, often known as Galatians is the ninth book of the New Testament. It is a letter from Paul the Apostle to the old (early) Christian communities in Galatia. The book probably dates back to around 200 AD. These proverbs and sermons of God come true in the case of Rabadash and Tisroc. In this book, at the end Rabadash is brought to the court of King Lune bound in chains, thus, his pride is destroyed but yet he is not ready to give up his attitude and wants to fight back. Even though for As for Tisroc his downfall comes later in last book of the Narnia series, that is the *Last Battle*, it is Rabadash who has faced the consequences of his action first:

"Rabadash," said Aslan. "Take heed. Your doom is very near, but you may still avoid it. Forget your pride (what have you to be proud of? and your anger (who has done you wrong?) and accept the mercy of these good Kings." (*The Horse and His Boy* 232)

But Rabadash doesn't pay heed and mocks Aslan's warning, thus he loses his last chance and when the hour is struck, he turn into a Donkey for the rest of his life. Thus, the statement of for whatever one sows;

that will he reap comes true. Along with that is a kind of warning to all present there that what happens when take decisions in your anger and also disobey the higher authority, especially for Rabadsh and Tisroc's army.

Prince Caspian: The Return of Narnia

Here, a Prince fights for his crown, a Prince who has been denied of his rightful throne gathers an army to fight back. Here Aslan helps the children to restore peace in Narnia. And the Prince and the High Kings and Queens are guided by Aslan to give back the throne to its rightful owner: ²⁴ For in this hope we were saved. Now hope that is seen is not hope. For who hopes for what he sees? ²⁵ But if we hope for what we do not see, we wait for it with patience. (*Romans* 8:24-25)

The first thing that the Children learn in the book *Prince Caspian* is to have hope and faith in God. There is very less difference between hope and faith. For example; you hope for getting good grades but don't have faith in yourself then you can't get anything. Thus, for your hope to fulfill you need to faith in it and the almighty. And this is what exactly is said in the Holy Bible as well. The scripture says that if you see and get what you hope for, but sometimes if you don't get and really want it, you wait for it with patience. Also, if you believe in God, then you can always see him but if you are losing your faith in him, it will be difficult for you see him as you will be moving away from the God.

In the book *Prince Caspian* Queen Lucy or Lucy has the highest faith in Aslan and hopes to meet him on their journey and battle towards the Talmarines. The one with the least hope to see Aslan is Queen Susan or Susan and thus she is the last one to see him when he is guiding them towards their destination:

"Aslan, Aslan. Dear Aslan," sobbed Lucy. "At last." (*Prince Caspian*, 153) "Peter, Peter," cried Edmund. "Did you see?"

"I saw something," said Peter. "But it's so tricky in this moonlight. On we go, though, and three cheers for Lucy. I don't feel half so tired now, either." (*Prince Caspian* 164) "Everyone except Susan and the Dwarf could see him now." (*Prince Caspian* 165)

"Lucy," said Susan in a very small voice. "Yes?" said Lucy. "I see him now. I'm sorry" (*Prince Caspian* 166) These excerpts from the book show that how at different times each and every one could see or meet Aslan and this all depended on their hopes of meeting Aslan and the amount of faith they had in that hope of meeting Aslan again:

⁷ Of the increase of his government and of peace There will be no end, On the throne of David and over his Kingdom, To establish it and to uphold it With justice and with righteousness From this time forth and forevermore.

The zeal of the LORD of hosts will do this. (*Isaiah* 9:7)

Isaiah: The book of Isaiah is named on the 8th century prophet named Isaiah. This text dates back to somewhere between 1st century to the beginning of the 3rd century. It is also one of the books in the New Testament.

The above-mentioned verse from the Bible means that God will help the right ones to achieve their throne with justice and righteousness. Like Christ/Lion of Judah will do it for David. The same way Aslan helps Prince Caspian to get his throne from his uncle Miraz who had ver cunningly captured the throne and had declared himself as the king of Narnia. Aslan along with the old Kings of Narnia help Prince Caspian win the throne righteously so that justice could be served righteously and truth would be triumphant:

"Welcome, Prince," said Aslan. "Do you feel yourself sufficient to take up the Kingship of Narnia?"

"I – I don't think I do Sir," said Caspian. "I'm only a kid."

"Good", said Aslan. "If you had felt yourself sufficient, it would have been a proof that you were not.

Therefore, under us and under the High King, you shall be King of Narnia, Lord of Cair Paravel, and emperor of the Lone Islands. You and your heirs while your race lasts.” (*Prince Caspian* 222)

This excerpt from the book shows that Caspian is handed over the throne rightfully under the guidance of Aslan and the High King of Narnia. -

Aslan plays the role of a commander along with that of a restorer, who is back in Narnia along with the High King and the other Kings and Queen to restore its peace and hand over the throne to its rightful owner. Also, Aslan is the one who commands everyone during the time of war what to do and what not. He commands Peter, the High King and King Edmund along with Prince Caspian to fight Miraz and his army and he commands the girls to along with him and get all the followers of Narnia back who were hiding themselves in the fear of Miraz. Even though the actual battle is fought by Peter the High King and King Edmund along with some old trusted Narnians but Aslan was always there to guide them and command them to move on the right path:

²⁰ Behold, I stand at the door and knock. If anyone hears my voice and opens the door, I will come in to him and eat with him, and he with me. ²¹ The one who conquers, I will grant him to sit with me on my throne, as I also conquered and sat down with my Father on his throne. (*Revelation* 3:20-21)

These lines from the Bible talk about how one who believes God and welcome him with open arms without any Judgments; God will always help him and the same happens in Narnia with Prince Caspian because he had always believed in the Narnians and Narnia even without actually knowing about them shows his faith in Aslan, and thus Aslan (God of Narnia) had given him back whatever was rightfully his, that is the throne of Narnia:

²³ Jesus answered him, “If anyone loves me, he will keep my word, and my Father will love him, and we will come to him and make our home with him. ²⁴ Whoever does not love me does not keep my words. And the word that you hear is not mine but the Fathers who sent me. (*John* 14:23-24)

“Listen”, said the Doctor. “All you have heard about old Narnia is true. It is not the land of Men. It is the country of Aslan, the country of the Walking Trees and Visible Naiads, of Fauns and Satyrs, of Dwarfs and Giants, of the gods and the Centaurs and Talking Bears.” (*Prince Caspian* 60 – 61) “Oh, I do wish we hadn’t”, said Caspian. “And I’m glad it was all true, even if it is all over.” (*Prince Caspian* 61)

These lines from Caspian indicate that he always believed in the Narnia and a Narnia with Aslan as the great King of all. And because he believed in Narnia and Aslan even though he was never given a chance to witness it, might have been a reason why Aslan helps him and he gains the Kingship over Narnia, as he is trusted by Aslan and the old Kings and Queens of Narnia. Not only thing Aslan also follows the exact path mentioned by Jesus/Lion of Judah in the Bible as to how the one who loves the God and his father will be given his throne, and in Prince Caspian; Caspian is given his throne (not literally) but given the right to rule over Narnia and look after it’s well - being.

The Voyage of the Dawn Treader

The Voyage of the Dawn Treader is the story about finding the seven lost lords of Narnia and in the meanwhile be faithful and trustworthy to your faith and religion (here it is Aslan). In this particular book Aslan works as the Guardian as well it talks about one’s spiritual journey:

⁹ Let love be genuine. Abhor what is evil; hold fast to what is good. ¹⁰ Love one another with brotherly affection. Outdo one another in showing honour. ¹¹ Do not be slothful in zeal, be fervent in spirit; serve the Lord. ¹² Rejoice in hope, be patient in tribulation, be constant in prayer. ¹³ Contribute to the needs of the saints and seek to show hospitality. ¹⁴ Bless those who persecute you; bless and do not curse them. ¹⁵ Rejoice with those who rejoice, weep with those who weep. ¹⁶ Live in harmony with one another. Do not

be haughty, but associate with the lowly. Never be wise in your own sight. ¹⁷ Repay no one evil for evil, but give thought to do what is honorable in the sight of all. ¹⁸ If possible, so far as it depends on you, live peaceably with all. ¹⁹ Beloved, never avenge yourselves, but leave it^[c] to the wrath of God, for it is written, “Vengeance is mine, I will repay, says the

Lord.” ²⁰ To the contrary, “if your enemy is hungry, feed him; if he is thirsty, give him something to drink; for by so doing, you will heap burning coals on his head.” ²¹ Do not be overcome by evil, but overcome evil with good. (*Romans* 12:9-21)

With these scriptures and verses from the bible, the overall journey of Edmund, Lucy, Eustace and Caspian fit in. Because on their adventurous journey of finding the seven lost lords, they have to meet and greet a lot of unwanted people and as well as bare them. And Eustace being one of them. From the moment he had boarded the ship, he was a nuisance to the others but Edmund, Lucy and Caspian bare him without much complaints. They obediently follow the words of God and were patient with Eustace to learn his lesson. Eustace was not ready to co – operate at all, the fact that he was allergic to sea is true because of which he felt sick but because of that, to trouble others was wrong. He constantly kept on nagging to the others that he wants to go back home, and all of this was happening because of his cousins Edmund and Lucy. He was not ready to listen to anything until he became a Dragon. Even after all this the others that is Caspian his people, Edmund and Lucy, they hardly ever misbehaved with Eustace. They tried their best to make him comfortable and their only motive behind doing this was that believed in Aslan and his reasons because there might be a reason because of which Aslan had brought Eustace into the world of Narnia along with the Pevensies; the old King and Queen of Narnia. They behaved exactly the same way God would want them to behave with anyone, even if their enemies and Eustace was their acquaintance:

¹ How lovely is your dwelling place, O Lord of hosts!

² My soul longs, yes faints For the courts of the Lord;

My heart and my flesh sing for joy To the living God. (*Psalms* 84:1 – 2) ¹⁰ For a day in your courts is better Than a thousand elsewhere.

I would rather be a doorkeeper in the house of my God than dwell in the tents of wickedness.

¹² O Lord of hosts, blessed is the one who trusts in you! (*Psalms* 84:10, 12)

Psalms: The book of Psalms is the third book in the Old Testament and the first book in the Ketuvim (Writings). The Book of psalms is divided into five sections and it is an anthology of individual Psalms. It mostly dates back to 5th century B.C., where most of them originated from the southern kingdom of Judah.

This is what Reepicheep the Mouse wants in his life; that is to stay in the God’s house as being God’s country is the most beautiful thing any creature can experience. Here it is Aslan’s country and he more than ready to go and stay in Aslan’s country with Aslan. Furthermore, when there is condition put forth in front of the King that, one of his people has to go to the end of the world and never comeback in order to save the lives of the others, Reepicheep quickly grabs the offer, as he always wanted to go to the end of the world in search of God’s place/Aslan’s country:

When I was in my cradle, a wood woman, a Dryad, spoke this verse on me: “Where sky and water meet,
Where the waves grow sweet, Doubt not, Reepicheep,

To find all you seek,

There is the utter East.” (*The Voyage of the Dawn Treader* 30 - 31)

These line from the book describes how Reepicheep right from his childhood wanted to explore the end of the world as he was asked to do so. He had always been a active person, ready to take risks and explore

everything around him. He was a true follower of Narnia and also a very ardent disciple of Aslan, who ready to not only chop his enemies head off on one command of Aslan but also, can leave the country and never comeback on his command. This shows Reepicheep's greatness and love for Aslan and Narnia:

¹⁸ And immediately something like scales fell from his eyes, and he regained his sight. Then he rose and was baptized; (*Acts* 9:18)

Acts: the Acts of the Apostles simply referred as Acts, is the fifth book of the New Testament. The author of this book is to be unknown but most probably the book dates back to 80 – 90 AD. Even though the author is unknown some sources do say that it might have been written by Evangelist Luke:

“So I started scratching myself and my scales began coming off all over the place.” (*The Voyage of the Dawn Treader* 122)

“I didn't like that much for I was very tender underneath now that I'd no skin on- and threw me into the water. It smarted like anything but only for a moment. After that it became perfectly delicious and as soon as I started swimming and splashing, I found that all the pain had gone from my arm. And then I saw why. I'd turned into a boy again.” (*The Voyage of the Dawn Treader* 124)

This incident in Eustace's life is similar to that mentioned in the bible, especially the part where the scales fall down and they were baptized again meaning they kind of have a rebirth. He is given a second chance in life to understand his mistakes, learn from them and never repeat them again. Also, Aslan plays the role of the guardian in the book *The Voyage of the Dawn Treader* because he is constantly guiding and giving hints to Caspian and his fellow mates about where to stop and what to do next. He even met Lucy at the Magician's place, and explained her how is always present there to guide them and help them reach their destination.

The Silver Chair

The Silver Chair is the story about finding the long-lost Prince of Narnia and defeating the green witch/serpent a descendant of the White Witch. Here Eustace along with his friend Jill are called to Narnia by Aslan in order to save the prince from the serpent's clutches. In this book Aslan plays the role of a Revealer and Victor as well as helps others to fight the battle of darkness:

²⁸ And we know that for those who love God all things work together for good, for those who are called according to his purpose. (*Romans* 8:28)

This verse from the Holy Bible, throes light on the idea that those who love God and believe in him will always be helped out and everything will work out for them at the end. It also describes that God calls people to him according to his purpose. He always has a reason to call people.

The task for which I called you and him here out of your own world. (*The Silver Chair* 33) This very sentence from the book proves that God/Aslan had called them to Narnia in order to save the Prince. But Jill has some problem understanding that, as Eustace and here were brought into Narnia when they had been calling to Aslan by themselves and not the other way round. Thus, Aslan clears this doubt of hers and explains it to her that she and Eustace got into Narnia because he was calling and because he was calling, they felt a kind of pull which in return made them call out Aslan:

You would not have called to me unless I had been calling to you, said the Lion. (*The Silver Chair* 34)

The verse from the book of Romans that state that who love God everything works out for them at the end. It happens so, for Jill and Eustace especially Jill. Aslan scares away the bullying kids of their school and all of these happens because during their adventurous Journey of finding the lost Prince they learnt to have faith in Aslan and also believe him. (Especially Jill) Because Eustace had already learnt his lesson on the voyage of the Dawn Treader: ⁷ I have fought the good fight, I have finished the race, I have kept

the faith. (2 Timothy 4:7)

2 Timothy: The second Epistle to Timothy or usually referred to as 2 Timothy in the New Testament is one of three pastoral epistles traditionally attributed to Paul the Apostle. It is said to be written by an anonymous writer during the 90 and in between 140 AD.

This verse from the Bible is very apt for Prince Rilian and the others in this particular story that is Eustace, Jill and Puddlegum. Because they had fought a good fight, had finished the race of the evil White Witch and had kept faith in themselves and their god that is Aslan. Prince Rilian even though being kidnapped for almost 10 years, he never lost hope and always tried his best to escape from the clutches of the evil Green Serpent, who had also killed his mother. And as far as Eustace, Jill and Puddlegum are concerned they are no less, as they equally fought against the serpent as the Prince as well as had helped Prince Rilian to finish off the race and they had kept faith in Aslan even though in between their they had gone through a lot of diversions, where their faith was shaken a bit. But at the end they were able to restore the faith and win against the evil. Even when they had met the Green Serpent, she had tried her best to manipulate them and bring under spell but their faith in Aslan had brought them back to reality.

The temptations of Satan is still valid today in different forms such as fame, pride, food, alcohol. Some temptations do not entrap some people but some temptation do. The people must be cautious about how they are lured to committing a sin, regardless of how it is disguised just as a fish is vigilant enough to know the fisherman's net. We need to believe and have faith in God and help us resist the temptations and help us escape. In the book *The Silver Chair* the Satan is the Green serpent who lures Prince Rilian and kidnaps him. When she is not in her serpent form, she appears to be a very beautiful woman. She had killed his mother by poisoning her and Rilian was after her to avenge his mother's death:

⁸If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, ⁹He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness. ¹⁰If we say that we have not sinned, we make Him a liar, and His word is not in us (*1 John 1:8-10*).

Go and sin no more (*John 8:11*). These verses from the bible asks people to accept their sins when they have committed one and not just ignore it or lie about it because doing so will make us liars for sure but would even make God a liar. And it also says that once you have accepted your sin, you should not go and repeat it again or for that matter even commit a new one.

And something similar happens in the book, *The Silver Chair*, where Jill was trying to show to Eustace by going near to the edge but was on the verge of falling down and Eustace happens to save him but in return he falls off from the cliff. And when Aslan asks about it to Jill, she accepts her mistake (sin) instead of lying about it and this is what Aslan replies:

That is a very good answer, Human Child. Do so no more. And now... (*The silver Chair*33)

This line by Aslan is very much similar to the one said by Lion of Judah/Jesus in the Holy Bible, as already mentioned above. Here, Aslan is asking Jill to not repeat this mistake of her and also, he is kind of happy that Jill accepted her fault instead of lying about it:

¹⁷Thus says the Lord

You Redeemer, the holy one of Israel:

I am the LORD your God, Who teaches you to profit,

Who leads you in the way you should go. (*Isaiah 48:17*)

These scriptures from the Bible tell us how God is the one who is our guide and always guides us to the right path. He teaches us everything so that we learn the art of profit making:

Might have been (you never know) Aslan himself. We'd have got down under those paving stones

somehow or other. Aslan's instructions always works: there are no exceptions. (*The Silver Chair* 136) These lines from the book indicate that how Aslan was present there to help the children when they had lost their way. And they are sure that Aslan will only lead them towards the right and not the wrong one. Thus, Aslan just like Jesus/Lion of Judah is there to guide the two children and a marsh wiggles towards their destination by showing them the correct pathway:

⁸ For if we live, we live to the Lord, and if we die, we die to the Lord. So then, whether we live or whether we die, we are the Lord's. (*Romans* 14:8)

This particular Verse from the Holy Bible explains, that life and death are not important but living and dying for the lord is important. So, whether we live or die, we are a part of the Gods.

Even in the book, prince Rilian tells Eustace, Jill and Puddlegum to be courageous while fighting the evil queen of underland – the serpent who had kidnapped the Prince for more than years and also says that whether they live or die, Aslan will be their good Lord. Hence, yet again there is a similarity between the scriptures from the Bible and the instances from the book.

The Last Battle

The Last Battle is the story about the last battle of Narnia and the start of a new Narnia, which is more real, beautiful and truthful than the older one because here in the new Narnia only the true followers and believers of Narnia and Aslan are allowed leaving behind the unfaithful ones and the deceivers of Narnia:

¹⁸ And to whom did he swear that they would not enter his rest, but to those who were disobedient? ¹⁹ So we see that they were unable to enter because of unbelief. (*Hebrew* 3:19) *Hebrew*: The Epistle to the Hebrews or the Letters to the Hebrews is a book in the New Testament. There is no mention of the author in the book, but is said to be traditionally attributed to Paul the Apostle. And the book dates back to 63 – 64 CE.

The above-mentioned scripture from the Bible explains how the ones who were disobedient and were not believing the God could not enter his world. They were not given a chance because of their disobedience and unfaithfulness.

Something similar happens in the book, *The Last Battle* where all the disobedient creatures of Narnia along with the one who no more believed in it could not enter the new world of the real Narnia:

You see, said Aslan. They will not let us help them. They have chosen cunning instead of belief. Their prison is only in their own minds, yet they are in that prison; and so afraid of being taken in that they cannot be taken out. But, come children. I have other work to do. (*The Last Battle* 188)

This excerpt from the book describes that, how the dwarfs had chosen cunningness instead of their belief in Aslan and that he is going to come and help them out surely. Aslan explains this as their foolishness and how they are captured in the prison of their own mind because of their disobedience, unfaithfulness in their God and their low thinking:

And all the creatures who looked at Alan in that way swerved to their right, his left, and disappeared into his huge black shadow, which (as you have heard) streamed away to the left of the doorway. The children never saw them again. (*The Last Battle* 189)

In this particular instance from the book, these were the creatures who hated Aslan and thus could not enter the new Narnia and were sent somewhere faraway by Aslan. These were the Talking Beasts that had lost their faith in Aslan and Narnia, thus, were not allowed into the new world where only the obedient and believers of Aslan and Narnia were allowed:

But the others looked in the face of Aslan and loved him, though some of them were very frightened at the same time. And all these came in at the Door, in on Aslan's right. (*The Last Battle* 190)

And these were the animals that were the animals/creatures that even though were frightened of Aslan but didn't lose their hope in him and hence, were allowed to enter the new world of Narnia, which had become a place only for its followers. Thus, it can be understood from the above-mentioned scriptures from the Bible and instance from the book *Silver Chair*, that only the ones who believe and love God can enter their world: ²And the peoples will take them and bring them to their place, and the house of Israel will possess them in the LORD's land as male and female slaves. They will take captive those who were their captors, and rule over those who oppressed them. (*Isaiah 14:2*)

This verse from the Bible elaborates on the idea that evil will be overthrown by the good and righteous and the tables will turn one day, when the righteous overthrows the unrighteous and the good will rule the evil. And the bad ones will become the slaves of God and thus the ones who were captors will become oppressed and vice versa.

In the book, not in the exact same way but in a similar manner like in the Bible, the wrong ones were punished by their Gods that is Aslan and Tash. The captors were overthrown and were given a right lesson by the God and whereas the righteous and the oppressed rose into power again and won the fight against the evil.

When you pray to Jesus as the Lion of the Tribe of Judah, you are praying to the One with the power to banish all fear, to the One who watches over you with his fierce protecting love. You are also praying to the One who is judge of the living and the dead. Meaning that Jesus/Lion of Judah is constantly watching over us judging us on the basis of the good and bad deeds done/committed by us. He always has an eye on his people and keeps a tab of what they do and what not.

In a similar manner Aslan even though always not present in Narnia, always keeps an eye on Narnia and its people/creatures. And whenever there is an evil force in Narnia, he comes along with some children from our world who are the old Kings and Queens of Narnia to save Narnia from the clutches of the evil: ¹² When he opened the sixth seal, I looked, and behold, there was a great earthquake, and the sun became black as sackcloth, the full moon became like blood, ¹³ and the stars of the sky fell to the earth as the fig tree sheds its winter fruit when shaken by a gale. ¹⁴ The sky vanished like a scroll that is being rolled up, and every mountain and island was removed from its place. ¹⁵ Then the kings of the earth and the great ones and the generals and the rich and the powerful, and everyone, slave^[d] and free, hid themselves in the caves and among the rocks of the mountains, ¹⁶ calling to the mountains and rocks, "Fall on us and hide us from the face of him who is seated on the throne, and from the wrath of the Lamb, ¹⁷ for the great day of their wrath has come, and who can stand?" (*Revelation 6:12 – 17*)

Here in the Holy Bible, when the sixth seal is opened, there is an earthquake and not only that everything is destroyed. The sun becomes black, the stars fall down, the sky vanishes and the islands and mountains are removed and all of this happens because of God's wrath upon the humans as they have continuously have committed sins and done wrong by not following the God's word. Moving forward, it seen that something similar happens in the world of Narnia during its end. When Aslan was angry with all the treachery done against Narnia by some fellow Narnians: But all around, the downpour of stars went on. And then, the starless patch began to grow, spreading farther and farther out from the center of the sky. (*The Last Battle 185*) The spreading blackness was not a cloud at all: it was simply emptiness. (*The Last Battle 186*) These incidents from the book explain that how during the end of Narnia, the sky had become starless and there was only Blackness and emptiness around everywhere, everything right from the sky to the trees, islands and mountains were covered in darkness:

Minute by minute the forests disappeared. The whole country became bare and you could see all sort of

things about its shape – which you had never noticed before. The grass died soon. (*The Last Battle* 191)
The disappearance of everything and the death of all the living things like trees, grass, etc prove that the Narnian world was really at its final moments now. This disappearance will lead to bareness of the land finally and thus resulting into nothingness:

You could see all the rivers getting wider and the lakes getting larger, and separate lakes joining into one, and valleys turning into new lakes, and hills turning into islands, and then those islands vanishing. (*The Last Battle* 192)

This incident of the islands vanishing under the seas and rivers is quite similar to that in the Bible. There was a sudden disappearance of everything alive and created by the good Lord, and all of this was because of the God's wrath on its people because of their disobedience against him and commitment of sins. And after this there the death of the Sun and then there is only darkness everywhere along with emptiness, and this marks as the end of the Narnia world. And at the end of this world when all the followers of Narnia including centaurs, talking beasts, old lords and ladies, along with the Ancient Kings and Queens of Narnia entered the new Narnia along with Aslan to the new Narnia, which was more new, more fresh and more real. And not only this here, in the New Narnia all the long lost and died Kings and Queens of Narnia were present there as this Narnia was the real one as it was a part of the Aslan's country. And because it was a part of Aslan's country all his fellow people/creatures got a second chance to live, somewhat like living in Heaven: ²² But you have come to Mount Zion and to the city of the living God, the heavenly Jerusalem, and to innumerable angels in festal gathering, (*Hebrews* 12:22)

This scripture/verse from the Bible talks about how Jerusalem is the heavenly city of God, where God (Jesus/Lion of Judah) resides. And all the angels have come to feast. In a similar manner, in the book *The Last Battle* all the people of Narnia come together for a feast and celebration for the end of the old corrupted Narnia and the start of the new one.

CHAPTER 5: Conclusion

This chapter provides a summary about the study and draws a conclusion to the analysis done throughout the study. It will also deal about all the issues faced during the research study. The most important issue faced during the study was to prove Lion of Judah and Christ as one and the same as everything written in bible is for Christ and Bible was taken as the secondary source, I had come to conclusion about it. But as already mentioned in chapter three of the study, I was able to prove that the terms Aslan and Christ can be used interchangeably.

The aim of this study was to find out the presence of Biblical Allusions and the similarities between Aslan and Lion of Judah in the *Chronicles of Narnia Series*. And then its objective was to find suitable examples from the seven novels/books of the *Chronicles of Narnia Series* and the Holy Bible to discuss and analyze them accordingly. Throughout the study I have tried to complete and prove all my aims and objectives for the paper. Not only that the study does give a detailed explanation about all the seven books in the Narnia series along with Aslan and Lion of Judah.

This study's focal point is to find out all the Biblical allusions used in the *Chronicles of Narnia series*, Biblical allusions meaning all the references that are taken from the *Holy Bible* to write the story. It also tried to find out all the similarities between C.S Lewis's Aslan and the Biblical Lion of Judah and also whether the terms Jesus and Lion of Judah can be used interchangeably.

C.S Lewis an amazing author who has been academically involved with world's two best universities that Oxford University and Cambridge University. Lewis always had a difficult relationship with Christianity

due to some personal losses that he suffered in life. But he eventually came back to Christianity and surrendered himself to God. And that is when he decides to write the *Chronicles of Narnia* series. Even though you will hardly find Lewis accepting that he has written the Narnia series based on the story of Christ or Lion of Judah from the Bible. But there is definitely presence of Christianity in many of his works along with the *Chronicles of Narnia series*, proved by many scholars before.

Furthermore, I have talked about C.S Lewis's inspiration for writing the Narnia series along with the different book and T.V adaptations of the excellent Narnia series. Then moving ahead, the next chapter gave a detailed explanation about who is Aslan and Lion of Judah and how Lion of Judah is also called as Jesus Christ, thus both the terms can be used interchangeably. Also, to prove these proper evidences are given from the seven books of *Chronicles of Narnia series* along with Book of Revelation from the Holy Bible.

The hypothesis of the paper was to prove the depiction of C.S Lewis's Aslan as the Biblical lion of Judah and that analysis is done by comparing excerpt from the seven books of the Narnia series and verses from the Bible.

As already seen, the novels collectively known as the *Chronicles of Narnia series* revolves around the major character Aslan and Lewis wrote the *Chronicles of Narnia series* under the influence of Christianity and thus his character Aslan follows some major biblical traits of the Lion of Judah/ Christ from the Holy Bible. And there is a pattern that it follows, like in the first book *The Magician's Nephew*, Aslan is seen creating the world of Narnia along with the stars, sky, trees and its talking beasts exactly like Lion of Judah/Christ had done in our world. This is proven by comparing the excerpts from the book and verses from the Bible, thus reaching to a conclusion that Aslan is the creator and sustainer like Lion of Judah himself in the Holy Bible.

In the next book *The Lion, The Witch and The Wardrobe*, it can be viewed that how Aslan in that story sacrifices himself to save the life of his people, exactly like Christ/Lion Of Judah sacrifices his blood on the cross for his people. Aslan like Christ had taken this punishment from the evil because of the sins done by their subjects (people/talking beasts). Thus he like Lion of Judah becomes their savior by going through crucifixion and resurrection and yet again coming to the conclusion that Aslan is the Lion of Judah/Christ. In the following book, *The Horse and His Boy*, Aslan is shown guiding the two children especially Shasta towards his future. Aslan's providence comes into existence here that he is showing the kids the way to life and asks them to follow truth, also that he has already predestined everyone's life. In a similar manner Christ/Lion of Judah has predestined humans' life and also is asking people to follow the way shown by him, that is living a life where their faith upon God that whatever he does, does for the best. And yet again Aslan and Lion of Judah give the same preaching to their followers/people.

Moving onto the next book, that is *Prince Caspian: The Return of Narnia*, where Aslan is seen commanding the Kings and Queens of Narnia about how to restore peace in Narnia by giving back the throne to its rightful Owner. In a similar manner in the Bible, Christ/Lion of Judah is commanding his people to uphold the throne of David because he is the righteous King and in doing so the peace would be restored. And yet again both Aslan and Lion of Judah/Christ become the commander and the restorer in their perspective worlds.

In the adjacent book, *The Voyage of the Dawn Treader*, Aslan is seen guiding Prince Caspian and the others during their journey on the Dawn Treader for finding the seven lost lords of Narnia. Not only this like a true guide he also asks his people to be patient with the ones who are acting like enemies and as well as teaching the notorious ones a lesson, exactly like Lion of Judah does for his people. He also

preaches his fellow people that one should behave nicely even with their enemy because evil can be overthrown by the good. And thus, they both yet again are seen to be exact copies of each other.

Further ahead in the book, *The Silver Chair*, Aslan through other that the Prince and the two kids and a marsh – wiggle overthrows the Satan that is the Queen of Underland: the green witch, a descendant of the white witch and finishes of their race. Exactly like Jesus/Lion of Judah does in the Bible. Thus, yet again being proved as the revealer and victor, like Christ himself.

And finally in the last book, Aslan is seen playing the role of the Judge and the conqueror. He has kept a constant check on the actions of the Narnians, to judge them accordingly to their deeds and also, he has conquered over the evil spirits and people of Narnia. And in the same manner Lion of Judah/Christ always keeps a tab on us, our deeds and he also had conquered over the evil Satan and had brought back peace and harmony to people's lives. Thus, yet another Aslan and Lion of Judah are seen as the exact same people doing similar action. And thus, I would like to conclude that both Aslan and Lion of Judah or Christ are one and the same based on the analysis done in this paper. Thus, hypothesis for this study is proven that C.S Lewis's Aslan is the Biblical Lion of Judah, as well as Aslan in *The Chronicles of Narnia Series* does have a biblical significance.

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