MOHAMMAD
IN
WORLD SCRIPTURES

by

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DEDICATION

Thank Allah that after frittering away the prime of my life, He has blessed this short span of the twilight of my life with the love of him who was

THE LAST OF PROPHETS

and

THE PROMISED ONE OF ALL PROPHETS.

It is my fervent prayer that God Almighty may bless this humble dedication and make it instrumental in inspiring the hearts of brethren in Islam as well as of the seekers-after-truth from all other religions with the love of the Holy Prophet.

Muslim Town,
Lahore.
Oct. 9, 1940.

Abdul Haque Vidyarthi.

PREFACE

MOHAMMAD IN WORLD SCRIPTURES was first published in Urdu four years ago. Being the first book of the kind, containing prophecies about the advent of the Holy Prophet in the various world scriptures, giving those prophecies in the original words of those scriptures, it had a warm reception at the hands of the Urdu knowing public. This brought us a demand from many friends that an English edition of the same should be brought out. The present volume in English is due to that pressing demand.

For certain circumstances beyond my control the translation could not be done as it should have been done. There are also misprints. With all these shortcomings, it has one merit which should commend it to the reader's interest. It is a great and quite original research work. It is as such that I present it to the reader, requesting him to pray at the same time that God may open the hearts of the non-Muslims to the greatness of the Holy Prophet.

I may also add that I shall feel grateful for any suggestions for the improvement of the book.

Muslim Town,
Lahore.
9-10-1940.

ABDUL HAQUE VIDYARTHI

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In the name of Allah, the Beneficent, the Merciful

CHAPTER I

TWO KINDS OF TESTIMONY TO THE TRUTH OF THE PROPHET'S CLAIM

> "And those who disbelieve say : Thou art not a messenger. Say : God is sufficient as a witness between me and you and whoever has knowledge of the Book". (The Holy Qur'ân, XIII : 43.)

AS LONG AS the social development of a nation does not reach a stage which necessitates an organised government to settle mutual disputes, no systematic form is given to laws and statutes. Similarly, the signs of the truth of prophetic claims have been corresponding to the mental development of a people. In olden days people used to indicate their veracity by different ways; for instance, by taking a vow, lifting fire in their hands or diving into it, safely crossing a whirlpool, throwing themselves from a mountain without being hurt, soothsaying, magical enchantment and by showing dexterous tricks. The position of the testifier or the seeker after truth was, thus, hardly better than a divining machine. No deep-thinking was required to essay the genuineness of a claim. In Hinduism and other ancient cults the veracity of holy personages was

judged by such like criteria.* The Qur'ân, however, has put forth no such thaumaturgy in support of the Holy Prophet Mohammad's claim (may peace and the blessings of Allah be on him). If the perfection of its law is the criterion of an elevated society, then the Qur'ânic standard laid down for the truth of the Holy Prophet's claim deserves a careful consideration. In the verse quoted at the top, two kinds of testimony have been advanced in support of the Prophet's claim, and these witnesses have been deemed sufficient to establish his truth—the testimony of God Himself and the testimony of the one who knows the Book. The Book, of course, signifies the previous revelations from God.

In the law of evidence, two factors are particularly notable—the importance of the witness and the relevancy and positivity of the testimony. In the case of the Holy Prophet Mohammad, the mightiness of the evidence is obvious from the fact that the Lord Himself stands as a witness for him.

The Testimony of the Lord

BY God's testimony is generally meant the evidence of the Book of Nature, the extraordinary celestial power and those heavenly signs which have always characterised the truth of Divinely inspired people. We find in this universe everything governed

*It is written in the biographical records of Zoroaster that the Lord of the universe sent His light on a mountain where it assumed the shape of a tree. The cow of Zoroaster's father fed on the leaves of this tree and he used to take that cow's milk. Thus the blood which was to procreate the Irânian prophet was highly saturated with Divine Light. Zoroaster was still in his mother's womb when the Ahrimans began to plot against his life. When he came into the world, the evil spirits plagued and tormented him. They cast him into the fire and threw him to the wolves but every time he escaped. Similar miracles are said to have taken place when Christ and Buddha were born. Sita, the wife of Rama, proved her innocence by grasping glowing embers in her naked hands.

by a particular law. From the minutest atom to the most gigantic orb, nothing seems in the creation to be working without some principle. "Our Lord is He Who gave to everything its creation, then guided it (to its goal)." The Qur'ân, XX: 50. This all-comprehensiveness of Divine Law is a strong testimony to the truth of the Holy Prophet's claim; for he was the first of all prophets who advanced this argument to prove the universality of Divine revelation, *viz.*, that every leaf in the book of nature and every particle of the creation necessarily stands in need of the laws which God Almighty has vested into it. When the All-Wise God, the Cherisher of the worlds, has vouchsafed a law even unto the tiniest atom, then man, the best handiwork of His Omnipotent power, with a vast field of progress before him, must needs have guidance and heavenly light for his maintenance and progressive development. Says the Almighty in the Holy Qur'ân: "Glorify the name of thy Lord, the Most High, Who creates, then makes complete, and Who makes (things) according to a measure, then guides (them to their goal)."

—The Qur'ân, LXXXVII : 1-3

To set a human limit to Divine revelation and to confine it to a particular period or people, not only negates the attributes of Love, Mercy and Beneficence of the Lord, but disparages the very need and essence of Religion. It ceases to be the indispensable essential which must of necessity be imparted to every nation, or if corrupted by the ravages of time, must be revived through a new prophet to make it again the motive power of human life. If all the nations of the world, save a particularly favoured tribe, could manage to live on without religion, and could produce, without revelation and Divine inspirations such supreme models

of virtue and piety as appeared sometimes in the persons of Zoroaster, Buddah or Abraham, and sometimes in the persons of Moses, Krishna or Jesus Christ, surely there seems to be no justification for specifying a particular people or place for the guidance and instruction of the rest of mankind. And if it is God Himself, Who with His law of requital, unnecessarily creates a schism among the people, showing His Light only to the chosen few, depriving the rest and condemning them to perdition as if they were not His creatures, then such a God is not worthy of adoration. He will be no better than the fabulous blind king of a sunless realm Whose denial is better than acceptance.

This is an immensely extensive and vast subject. The more one ponders over it, the more palpably will it transpire that the need for religion arises only under the circumstances that Islam has presented. Islam maintains that prophets have been raised from time to time in every nation of the world, and the Beneficence of the Most Compassionate Lord has never deprived any of His creatures of the light and lead of True Religion. Again it holds that religion must be found in every age and clime as an established reality; the followers of which must look upon its propagation as the prime purpose of their life. No power on earth, however great, should deter them from their missionary endeavours. Earthquakes may visit the nations, storms may despoil and devastate, streams of human blood may flow by the collision of Truth and Falsehood,—all this does not matter so long as man does not realise and admit that there is no help save the acceptance of a true religion. Otherwise any secrecy in the propagation of religion and whispering of the chants in the ears, lest the others may know of it, is to negate the very purpose of religion.

Belief in the Holy Prophet alone ensures Universal Peace

"And certainly We raised in every nation an apostle saying: Serve God and shun the devil."
—The Qur'ân, XVI : 36.

The Holy Prophet Mohammad, of all the prophets of the world, has been endowed with unique attributes. One characteristic mark of his mission is that he vouched the truth of all the prophets who had gone before him, and made it obligatory on his followers to put faith in all of them, just as in his own Divine mission. This principle of Islam is so magnificent and grand, that it not only forms the very basis of True Religion and universal peace, but the slightest deviation from it would pull the whole structure of religion to the ground. For, according to Islam, religion is a universal reality which is found in every nation of the world. In the present age, men of this view have sprung up in almost every religion, which is a clear sign of the soundness of this creed. But Mohammad was the first inspired teacher to teach this sublime principle to the world. No prophet before him revealed this truth, nor any other religion has made the belief in all the prophets, an essential article of faith.

"The Lord of the Worlds"—a Quranic conception only

"(All) Praise is due to God, the Lord of the worlds." I : 1. He is the Lord of the East as well as the Lord of the West. Leaving aside the recognition of the appearance of prophets in every nation, most of the religions are not tolerant and generous enough even to concede that their God is the God and Deity of other nations as well. Brahmanism and the Vedic

religions looked upon the Aryans as the only children of God.* The cow-mother of the Vedas yielded milk only to the Brahmans, the Kashatriyas and the Vaishas, and fed and fostered them alone†. Jehovah, the God of the Israelites, was to the utter exclusion of other people, their God alone. In his book, *A Brief History of Civilization,* p. 72, Mr. John. S. Hayland writes : "The God whom the Jews worshipped had at first been conceived of as the tribal Deity of a nomadic people . . . for many centuries the Jews continued to conceive this God of righteousness as their God only . . . But this idea that their own national God was also the God of all other men was never welcomed and adopted by the mass of the Jewish population."

Divine Testimony in the Form of Celestial Triumph

"Say : God suffices as a witness between me and you ; for He is Aware of His servants, Seeing."
—The Qur'ân, XVII : 96.

The testimony of God, in this verse, denotes the triumph of Truth and the discomfiture of falsehood. Truth, notwithstanding its increasing opposition, thrives and prospers ; whereas falsehood in spite of its power and privileges, is vanquished, for, the Lord with His Almighty power is Aware and Seeing. This second testimony of the Lord is met with in every phase of the Prophet's life in the form of astounding success. The heavenly signs that appeared in support of Noah, Abraham, Buddha, Krishna, Moses, Zoroaster and all the prophets of the world, appeared in the most manifest manner in support of the Prophet

*Aryas are the sons of God, Nirukta, VI : 26.
†Atharva Veda, XIX : 71, 1. Mother Veda is the nourisher of Brahmans, Kashatriyas and Vaishas.

Mohammad. His great success and preponderance, in spite of bitter opposition, paucity of friends and legion of foes, is a clear proof of Divine support. Even the opponents of Islam have admitted this unique success of the Prophet, and that, as a matter of fact, is his real greatness which is also acknowledged by opponents. The *Encyclopædia Brittanica* in the article "Qur'ân" describes the Holy Prophet as "The most successful of all the prophets and religious personalities."

The Promised Prophet

"And when God made a covenant through the prophets : Certainly what I have given you of book and wisdom—then an apostle comes to you verifying that which is with you, you must believe in him, and you must aid him. He said : Do you affirm and accept My compact in this (matter)? They said: We do affirm. He said : Then bear witness, and I (too) am of the bearers of witness with you."

—The Qur'ân, III : 80.

Besides the two above-mentioned testimonies, there is yet another magnificent testimony of God referred to in this verse. A covenant was taken from all the nations of the world through their respective prophets, that when the prophet who would confirm their truth and corroborate their Scriptures, should appear they would accept him with open arms, and render him all possible assistance. This covenant of the prophets is recorded in their Books in the form of prophecies. The Prophet Mohammad (blessed be his soul) brought this supreme truth into the world, which proved the indispensibility of religion and then established it on a firm footing. The condition in which the sacred scriptures of the world are found

to-day, is really a harrid one. These are, no doubt, the relics of those great Books that were given to the prophets of yore. No scripture of any religion was to be found in its original form and pristine purity at the time of the Holy Prophet's advent, nor is one found to-day. Such books, therefore, cannot prove the truth of religion, nay, their own prophets stand in need of vindication. A number of suspicions and misgivings have sprung up about the prophets, Zoroaster, Abraham, Krishna and Christ, so much so that they are being looked upon as mere fictitious persons. So many differences are found regarding the name, place, and period of the pre-historic prophets, that their very existence is being doubted. The Holy Prophet has, thus, put all the prophets under deep obligation by testifying to their truth. Indeed he had done for them what their own present-day Books or followers could not do. In this way, by the collective evidence of them all, he has also established and evinced the truth of religion. And in this age of irreligion and materialism, a better argument on the truth of religion could hardly be found—an argument on which the wise and fair-minded people of all the nations could agree.

We invite the attention of the just-minded people of all persuasions to another very important testimony of this kind. Just as the Holy Prophet has vouched for the truth of all the prophets of the world, and made it obligatory for a Muslim to believe in all of them, in like manner, all the prophets of the world testify to the truth of the Holy Prophet and exhort their followers to put faith in him. Not a prophet has passed who did not give the glad tidings of the advent of this Great Prophet who was to appear last of all. The fact that Mohammad verified the truth of the preceding prophets, forms a strong basis for international peace and human brotherhood.

But to say that all the prophets of the world confirmed the truth of Mohammad's mission, is a mightier argument still, proving the truth and unity of all religions. The point that some accredited prophet of every clan or clime predicted the advent of the Holy Prophet, deserves serious consideration by every seeker after truth. Mohammad was the confirmer of all the prophets, and this tenet, as we have said, is the basis of world-wide peace and amity. The prophets of the world were the confirmers of Mohammad. This, accordingly, forms the holy sanctum of the world of Religion. He who stays without these sacred precincts will soon fall a prey to Godlessness and irreligion.

The Testimony of the People of the Book

"Say: God is sufficient as a witness between me and you and whoever has knowledge of the Book."
—The Qur'ân, XIII : 43.

The sacred scriptures in keeping of other religions have come down from thousands of years, but the Musalmans, during the past thirteen centuries and a half, have never endeavoured to learn their languages and give the books a thorough study; although next to the Divine testimony in favour of the Prophet Mohammad comes the evidence of the one who has been given knowledge of the Great Book that was revealed to the prophets in different languages of the world. The present age, there is no gainsaying the fact, is the time when Islam shall prevail and predominate over all other religions, and innumerable arguments proving the truth of Islam shall be adduced. This is the age of the fulfilment of the Divine promise : "He might cause it to prevail over all religions." IX : 33. This is also the age

when the collective evidence of the prophets of different religions, in favour of the Prophet Mohammad was to be unfolded. With what care and caution the followers of various religions in the past kept their books in concealment and secrecy, is a long long tale. The instance of an eminent scholar Sir William Jones will illustrate our point. Sir William was the man whose assiduous efforts carried Sanskrit to the Western countries, so that Europe to-day is publishing, for the Eastern people, rare and obscure editions of the Vedas. Sir William came to the Fort William, Calcutta, as a Judge of the Supreme Court in 1783 A.D. He was the man who founded the Asiatic Society of Bengal, and thus laid this country under an immense debt of gratitude, which can never be forgotten. It was through the untiring efforts of this Society that the ancient editions of the Vedas and other Sanskrit literature saw the light of the day. When Sir William made up his mind to learn the Sanskrit language, no pandit, in spite of a handsome remuneration, could be found throughout the length and breadth of the country who would undertake to teach him. Old records, however, show that two or three pandits secretly went to Sir William to settle the remuneration, etc., but the pandit fraternity got a smell of the affair and they were ex-communicated, all manners of social dealings such as interdining, intermarriage, etc., being cut off with them. Such a strict attitude of the society naturally threw cold water over the aspirations of the pandits and the difficulty remained unsolved.

Shiv Chandra, the Maharaj of Krishna Nagar, was a friend of Sir William. He too tried his best, but could not procure a man to teach 'the unclean' Sir William. At last a family-less pandit Ram Lochana by name, girded up his loins for the risky job. The Pandit lived alone, a man, 'single chose to

live and shunned to wed.' Friends, he had, no doubt, but a pay of Rs. 100 a month and the majestic ride of a palanquin from his place to Chaurangi, were attractions, which made the Pandit regardless of his friends. Very hard were the conditions which the Pandit imposed upon his student, but Sir William Jones endured all the severe restrictions and did not swerve a jot from his firm resolution. A room on the ground floor of the bungalow was set apart for the purpose. It was, by the Pandit's order, floored with white marble. Meat of any kind was not allowed to be brought even into the precincts of the house. Sir William was to receive instruction on an empty stomach; but occasionally, when he humbly implored the Pandit, he was allowed to take a cup of tea. Half an hour before the appointed time, a trooper rode to the Pandit's house to inform him that it was time for the lesson. Then would the Pandit condescend to come. An apartment adjacent to the study-room was set apart for the Pandit to remove his pure and sacred robe and put on the one with which he went into the 'Sahib's' presence. A Hindu was appointed to daily consecrate the study-room and its furniture by washing it with Ganges-water. The Pandit was of an irritable temper. He often used to scold Sir William saying that meat-eaters could not learn Sanskrit, for it was not the language of the unclean but of the Gods. Sir William Jones brooked all this sarcasm with a smiling face, and at last he did learn Sanskrit. Had there been some one else in Sir William's position, his enthusiasm would certainly have damped within a very few days.

In a word, we are much indebted to the efforts of the people who brought out the scriptures of the Hindus and the Zoroastrians from their den of obscurity and showed them the light of the day. Although these efforts were primarily of a commercial nature, still we

owe gratitude to those scholars for their untiring endeavours and the zeal with which they learnt different languages and published old books. Here too, we find a sign of the Holy Prophet Mohammad's truth. Jesus Christ was, in fact, the 'Morning Star' who brought the happy tidings of the appearance, on this world's firmament, of the mid-day Sun of prophethood. Similarly the literary and scientific researches of his followers have always guided the world to the Prophets' mission and testified to his truth. The indifference of the present day Musalmans towards knowledge, the decay of their civilization and culture, and the destructive forces of their mutual feuds and kafir-making, instead of the propagation work or some constructive programme, are really signs of the discomfiture of Islam. But the Prophet Mohammad is not blessed by Muslims alone, as God and His angels also bless his name.* The Musalmans of to-day are, unfortunately, through their misdeeds, a slur upon the Holy name of the Prophet, but the blessings of Allah and His angels are, at the same time, removing all stigmas and clearing the Prophet's character of all false imputations. All the literary and philosophic researches and the volumes published to-day in Europe on the study of ancient religions, are full of such arguments that support the truth of Islam. If before the advent of the Holy Prophet the Christian monks and priests were eagerly waiting for the appearance of Paraclete (Ahmad), and with their continuous prayers, their devout supplications and invocations of blessings, they were giving the world the glad news of the advent of the Holy Prophet Mohammad, similarly they are, to-day, evincing his truth through their critical investigations and literary pursuits. It was no small a favour which the

* "God and His angels bless the Prophet; O You who believe! call for (Divine) blessings on him and salute him with a (becoming) salutation."
—The Qur'ân, XXXIII: 56.

Holy Prophet did to Jesus Christ, his mother and their pedigree.* And this, in fact, is a humble reciprocity of the same kindness, that the Christians to-day are spending millions and taking so much pains to (indirecly) serve Islam. It is no wonder, if as a result of their labour, they may see the true light of Islam.

No doubt, the inability of the Muslims to render this service to the cause of their religion, deprived them of heavenly rewards, but it was, at the same time, not without a pre-ordained purpose. Had the Muslims been responsible for bringing these ancient scriptures out of oblivion, the blame of corruption in these books must also have been laid on them. Thus, if on the one hand, the non-Muslim followers of these books tried their best to keep their contents in secrecy, on the other hand, the expositors of their teachings were also non-Muslims and often hostile opponents of Islam. So it was ordained that all the prophecies in those books should remain intact without a shadow of doubt of corruption in them. This is why during the palmy days of Islam, the Vedas, the Dasatîr and other ancient scriptures remained in obscurity and the treasures in them were meant to be bestowed on the Muslims in this age of their decline and decay, so that it may prove the fact that Islam has never stood in need of a temporal power for the establishment and recognition of its truth, but that it also possesses such priceless gems, to shed lustre upon the world, which for centuries past were kept buried

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* The compilers of the Gospels, by fabricating a false pedigree of Christ, have strongly called in question the chastity of Christ's grandmothers on father's as well as mother's side. The Holy Qur'ân, on the other hand, speaks of Mary as يٰاخت هٰرون ماكان ابوك امرا سوء وماكانت امك بغيا

"O sister of Aaron! thy father was not a bad man, nor was thy mother an unchaste woman." XIX : 28. According to the Holy Qur'ân, Mary descended from the family of Aaron, which was very well-known for its piety and devoutness.

as a unique Divine gift in the stores of other religions.

A Strong Evidence on the Finality of Prophethood

"This day have I perfected for you your religion and completed My favour on you and chosen for you Islam as a religion."—The Qur'ân, V : 3.

This tenet of Islam, *viz.*, that prophets were raised in all nations of the world and that Mohammad was the Promised Messenger of all the religions, is a very strong evidence on the finality of prophethood with the advent of Mohammad (may peace and the blessings of Allah be on him). Before the appearance of the Holy Prophet, people believed only in the truth of their own respective prophets and belief in all the prophets could not be held on account of the continuity of prophethood. But when prophethood came to an end and the last of the prophets, the promised one of all religions, appeared, it was necessary that all the nations of the world should put faith in him and through him in all the preceding prophets, thus uniting the scattered and dissenting sections of humanity into a solid whole, and bringing to perfection the thing that was ordained ever since the creation of the universe. This was also to be the proof of the fact that this universe is not an automatic machine of hetrogeneous elements, but is being governed by an All-Wise, All-Knowing God, Who carries every object, passing it through the various stages of its development, to its perfection. Thus if in the earlier stages of the world's development need was felt, for the unification of a people, of a brief collection of religious laws, still greater was the need, of a perfect religion and an Ideal Prophet to link together all the nations of the world. And this link

between nations, religions and prophets, the world saw, in the person of the Prophet Mohammad.

A new prophet after the Finality of Prophethood causes dissension

"And thus We have made you an equitable nation that you may be the bearers of witness to the people and (that) the Apostle may be a bearer of witness to you."—The Qur'ân, II : 143.

The belief in the advent of a new prophet after the perfection of religion and completion of prophethood is to again rend asunder this solidarity of religions and to falsify the very wisdom of All-Wise God. Such a belief is simply preposterous and is open to various objections. We count three objections to this belief.

The first reflection is on the wisdom of God Himself. He gave such a training to humanity, through a long chain of prophets, that they united into a single whole at an appointed time. After the achievement of this great object, He Himself sent a new prophet to tear away this united body. After thirteen centuries of great sacrifices and strenuous efforts a community of sixty crores of people was prepared to lift the banner of international peace and amity and to evince the truth of all the prophets of the world; and then suddenly it struck God to raise a new prophet and break this mighty force into pieces. Thus, the parable of the spinning dame narrated in the Qur'ân will be more applicable to God Himself—كالتى نقضت غزلها من بعد قوة انكاثا "And be not like her who unravels her yarn, disintegrating it into pieces after she has spun it strongly."

—XVI : 92.

The second objection to this doctrine is that it negates the very aim of religion. The real aim of religion is to unite mankind into a single whole. And if a prophet can appear even after the achievement of this aim, religion not only loses its real purpose but also amounts to an absurdity. Prophets could certainly come, and have been coming, before the appearance of the Promised Prophet; but when that expected one has appeared, about whom all the preceding prophets had prophesied and enjoined upon their followers to put faith in him and assist him, and when religion was made perfect and the world was given the message * اليوم اكملت لكم دينكم واتممت عليكم نعمتى ورضيت لكم الاسلام دينا—any new prophet or new religion will undo the whole thing and will cause a great disruption.

The third reason why a prophet cannot be tolerated after the finality of prophethood, is, that it falsifies the mission of the Promised Prophet. If prophethood was to continue as before, there was no sense in raising one prophet for the guidance of the entire mankind. Different prophets could have come to guide their respective people. And the appearance of a prophet among the very followers of Mohammad, whose denial turns a man out of the pale of Islam, is an insult to that great eminence of the Promised Prophet and is contrary to the Islamic fraternity. The greatness of Mohammad and the dignity of his mission demand that no other claimant should appear after him whose denial may rend the unity of Islamic brotherhood. This is what was ordained since the creation of this universe, and this is what all the prophets came to fulfil. The edifice of prophethood has been completed and there is no room for a new

* This day have I perfected for you your religion and completed My favour on you and chosen for you Islam as a religion." The Quran, V : 3.

prophet. The prophecies that we shall discuss in this book clearly support the doctrine of the finality of prophethood. Not only the Holy Qur'ân and the Traditions of the Prophet Mohammad illustrate the finality of prophethood, but the unanimous evidence of all the prophets also amounts to the fact that Mohammad is the last of the prophets and any claimant after him is a liar and a kafir. He who steps out of the holy precincts of the final prophethood will surely fall a prey to irreligion and blasphemy.

از حریم کعبہ چون آھو رمید - ناوک صیاد پہلو یش درید

A word to the Hindu, Christian, Jewish and Buddhist friends

IN the current law of evidence it is an admitted fact that "Documents are superior to oral testimony and are not to be over-ruled by witnesses or by an oath." Now, consider in the light of this, the Divine compositions and written testimonies which are the legacies of holy prophets, rishîs and vakhshûrs. Everybody believes that these holy personages never made a false statement for some worldly end or voracity. They were above all men, so much so, that many of them were worshipped as gods or incarnations or sons of God. They infused life into millions of dead people and their followers do not name them before purifying themselves. These great souls have prophesied the advent of a glorious prophet. Belief in this prophet is thus obedience and submission to the will of their own prophets and rishîs. It is really a strange coincidence and must be well considered by followers of all the religions and even by those who don't believe in a religion—how all the prophets living in remote corners of the world and far away from Arabia, thousands of years before, gave the glad news of the advent of a glorious prophet. And it was not, like

the prophecies of Christ, just a piece of news, but it had arguments and clear evidence to support it. The Divine Hand was also seen moving in its favour and extraordinary celestial triumphs, which are beyond human power, accompanied it. Let all the wise men and sages of the world ponder over this. A man ignorant of letters and worldly sciences, knowing nothing of other religions, makes a declaration which none ever before him made, and to-day the expounders of religion evince his truth and verify what he said centuries before. To-day it is proved that prophets have been appearing one after another like the links of a chain. Again it is seen that various prophets appearing in different countries, addressing different nations and speaking in different dialects made a prophecy, thousands of years before, of the coming of a prophet who will be the promised one of all nations. The world knows that the said prophet with all his accompanying signs did appear. And lastly it must also be considered that he brought a message which is unique in establishing peace and fellow feelings among all sections of humanity and is the only solution of the present world problems.

Some Characteristics of the Prophecies about the Holy Prophet

MIRACLES and prophecies like the missions of the prophets, have lasted only for a time, and have been confined only to the respective scriptures of a people. Thus the prophecies about Jesus Christ and Elijah are found only in the books of the Israelite prophets and in no other religious scripture. If per chance any reference about them is to be met with in the scriptures of other religions, they have no value, for, according to the Christian belief Divine revelation was granted only to the Israelite prophets. This is

why we find, in the Gospels, prophecies about Christ made by the Israelite prophets only and by none else. Of all the prophets, it was the Prophet Mohammad alone, about whom prophecies were made in all Divine books by all prophets.

Another characteristic of the prophecies made about the Holy Prophet is that we find in them frequent mention of the Divine power, celestial triumphs and testimonies of science and learning; whereas in the case of other prophets mention is made only of petty facts relating to everyday life. In the case of Mohammad, however, it is recorded that even impossibilities will be made possible for him and on many occasions his advent is spoken of as the appearance of God Himself. Things that are impossible for man are more than possible for God, and as the Holy Prophet was given Divine help at every step and God's Hand was working in his favour, his appearance is metaphorically called the appearance of the Lord.

Some Important Conventions about Prophecies

STUDENTS of every science and art have to bear in mind certain conventions and things agreed upon relating to the art which they want to study or acquire. An artist is at liberty to paint a miles long journey just on a scrap of paper, to describe on a smooth surface not only its length or breadth but also its height and depth. A sculptor can make a statue without colour or movement. We are generally familiar with such conventions and so we do not object to them, otherwise our case would have been just like those Americans who objected why a photograph had only one side of the face. There are also some accidental conventions just as a sculptor

in order to raise his statue, gives it a support. Similarly, there are certain conventions regarding prophecies. We count a few of them :—

1. The text is not always clear and explicit. All the prophecies that are to be met with in the Bible, whether they be for Christ or any other promised personality, are without any details. They are full of ambiguity and require interpretation and comment. The result is that their meanings remain hidden from the people of ordinary intelligence, and the learned ones also cannot understand them except with some special context or after the actual appearance and the personal interpretation of the promised prophet for whom they are meant. And according to the Christian view, sometimes even the man for whom the prophecies are made, cannot understand their meaning. Thus John denied being Elijah, while Christ clearly stated that none but John was the promised Elijah. —Luke, 1 : 17, Matthew, 11 : 14, 17 : 12.

Both Ram Chandra and Parshu Rama were Divinely inspired men, but not recognising each other, they quarrelled.

2. The names used in prophecies are generally not proper names but attributative names. This is because, in the eyes of God the value of a man is according to his qualities, personal merits and attributes and not on account of his proper name. We find that the proper name of Christ was Jesus, but there is not a single prophecy in the preceding scriptures in which mention of Jesus is made. No doubt there are prophecies making a mention of Christ, and this is because Christ was the qualifying name of Jesus, the Christian prophet.

3. In the language of prophecies a day some-

times means a year* and sometimes one thousand years of our human calculation. ان يوما عند ربك كالف سنة مما تعدون "And a day with thy Lord is as a thousand years of what you number" XXII : 48. Among the Hindus, as well, the year of Brahma is different in duration than that of the common people.†

4. A prophecy is interpreted just as a dream. In Vedic commentaries it is known as "Rahasya" or a secret.

5. Not only the names of individuals, but the names of countries and places that are mentioned in prophecies are also attributive. For instance, "Jerusalem" stands for Mecca and even Islam itself. (*Cf.* The Epistle of Paul to the Galatians, IV : 25—and The Book of Haggai, II : 9). Similarly "Ayodhya" (the unconquerable), in the Vedas, stands for Mecca, where war is forbidden, and not for the Indian "Ajudhya" which had always been under the sway of some foreign domination.

6. If in some revealed book we come across a double-faced prophecy about the same individual, we shall have to take only one of the two aspects. As these books have been in the hands of non-Muslims, it is quite possible that they might have tampered with them in order to make the prophecy ambiguous. Moreover, it is against the truth of the book itself that it may give two contrary facts about one and the same individual.

7. Any part of a prophecy which is contrary

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* "I have appointed thee each day for a year." Ezekiel, IV : 6.

† Manû, I : 66—73. Similarly, we find in the Zoroastrian scriptures, "And a year seems only as a day." Fargard, III : 40.

to reason and real knowledge will not be worth considering.

8. Parts of prophecies which are full of myths will be accepted only so far as they are corroborated by real facts.

9. The prophecy of the second advent of a prophet would mean the appearance of some one else in the spirit and power of that Prophet. This is how Christ explains the second advent of Elias. Luke, I : 17. Similarly Krishna says, "We make ourselves appear through someone else as need be."
—Gîta, IV : 7.

10. In prophecies, the name, place and the years of the advent of the man about whom a prophecy is made is not clearly stated, because, belief in the prophets is more or less of the nature of the 'belief in the unseen.' Had the prophethood of every prophet been quite clear and manifest, there would have been no reward for accepting them, as there is no reward for believing in the Sun which every eye can clearly see. Secondly, deep thinking in religion and investigation of hidden secrets, sharpens a man's intellect, and this is exactly what God wants the rational beings to do. Thirdly, there have always been different metaphors, similes and figurative speeches in different languages, and they have been adding to the ambiguity of prophecies. Moreover, there being no record of geographical and historical conditions of various countries, it is difficult, in spite of research work, to find out the man about whom a prophecy was made.

Lastly, there is another point also which is greatly responsible for the ambiguity in prophecies—*i.e.*, the hostility which the followers of a book bear

towards other religions and tribes. A people who consider themselves the chosen ones and children of God will never tolerate, in spite of a clear prophecy in their book, to evince the truth of another prophet. Thus the Israelites refused to believe in the Holy Prophet Mohammad because he was a non-Israelite. Rather they tried their best to tamper with the prophecies about the advent of the Holy Prophet and made them obscure.

Thus, just as Nature has kept most of its beauties hidden lest they may lose their charm and lustre, in like manner, these gems of prophecies are also kept hidden in the shells of pearl-oysters to keep them secure from the ravages of time just as shells are secure in the tumultuous waves of the sea.

CHAPTER II

PROPHECIES ABOUT THE HOLY PROPHET IN THE PÂRSÎ SCRIPTURES

> "Their parable is like the parable of one who kindled a fire, but when it had illumined all around him, God took away their light, and left them in darkness—they do not see." (The Holy Qur'ân, II : 17.)

ZOROASTRIANISM, which is commonly known as Pârsî-ism, is the ancient religion of Persia. This was the religion of the Irânian people before Islam. This religion is also called the religion of the 'Fire worshippers' and 'Magianism'. The religious scriptures of the Pârsîs are found in two languages, Zendî and Pahlawî. Besides these two scripts, some literature in cuneiform writing is also found. The Pahlawî script resembles the present Persian script but Zendî and cuneiform writing is different from it. Two divisions in the ancient Irânian scriptures are of importance—the one is known as Dasâtîr and the other as Vesta or Zend Avesta. Each one of them is again divided into two portions—the *Khurda Dasâtîr* and *Kalân Dasâtîr*, the *Khurda Avesta* and *Kalân Avesta*, also known as *Zend* or *Mahâ Zend*.

So many different versions there are, about the number, language, and the period of revelation of these books, that nothing can be taken as definite. There are elven different pronunciations of Zoroaster's name, who is said to be the chief author of these books. What the name Zoroaster means, is also doubtful and similarly, nothing can be definitely said as to what place did he belong to and where he was born*. These differences have led some of the learned scholars to think that the very person of Zoroaster is fictitious and imaginery.

It is held by Zoroastrians that their religion is of a very ancient date, but many orientalists and research workers have disproved this contention, and have also shown, through facts of history, that this religion has borrowed a good deal from Egyptian and Jewish legends and Greek mythology. The propagation of Zoroastriansim had been, of old, limited to Persia only. It is, however, recorded in Dasâtîr, that Shankara Kâs and Vyâsajî, two dignataries of India, after much discussions, were convinced of the truth of this religion, and hence began to preach it in India.† Similarly, we find in Zend Avesta Farvardîn Yasht, that Buddha also argued with them and was vanquished. But these anecdotes cannot prove either that the religion of the Vedas was spread in Persia or that the Irânian Faith was promulgated in India. No historical record is found in support of these theories. Only this much can be concluded that both the Indians and Persians had just become aware of each other's religion. Neither Vedic Dharma nor Pârsî-ism was a missionary religion and hence they remained confined to the precincts of their own respective countries.

The Zoroastrians call themselves monotheists, but

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* *Cf.* Introduction of *Gâtha, Sarodhai Zartushtara,* published by the Irânian Association of Zoroastrians, 1927.

† *Cf.* Dasâtîr, Nâmah-i-Sâsân.

others hold them to be believers in two Gods. They call their God as 'Ahurmazda', Ahur means Master and Mazda means Wise, the name of their God thus means the 'Wise Master'.

The relation of Zoroastrian teachings with other religions

THE earliest part of Zoroaster's teachings is known as Gâthas. We find a mention of Gâthas in Vedas as well.* But there is no mention of the Vedas and other Hindu books in Zoroastrian scriptures. This shows that Gâthas are of an earlier date than Vedas. Similarly, in the Vedas there is a reference to *Purânam Yajusha Sâh*†. "Yajush comes with Purân," which, in fact, is 'Yajush Hâ Purânam' or 'Yajush Hâ Purân'. This 'Yajush Hâ' is a part of the Pârsî scripture Zend Avesta. And according to the Vedic religion Purânas are not older than Vedas but Vedas are older than Purânas. But 'Purâna Yajush Hâ' does exist in Zend Avesta.

The Teachings of Zoroastrianism

A PART of the teachings of Zoroastrian religion is also in conformity with the teachings of the Bible and the Holy Qur'ân. Below we give a few instances:—

1. The creation of this universe was completed in six periods of time. Ahurmazda first created the heavens then water then the earth then vegetables then animals, and last of all He created man.

2. Mankind was born of one pair, which is known as *Mashya* and *Mashyânâ* (male and female). Mashya means male.

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* Atharva Veda, XV : 6-12.
† Atharva Veda, XI : 7-24.

3. God told Yim (Noah) that a fierce snow-storm was imminent, which would cause all the evil-doers to perish. Noah was then asked to make an underground alcove and to accumulate in it a pair each, of vegetables, animals and man. So was it done, and with the exception of those who were sheltered in that cave, all creation perished.

4. Yim or Noah, is stated to be the first Law-giver prophet, but he is said to have declined to preach his prophethood, and thus Zoroaster became the first Law-giver.*

5. Just as Christ and other prophets gave the news of the advent of a Promised one, in like manner, Zoroaster has also prophesied the coming of the one resembling him. His name is said to be 'Soeshyant' which means رحمة للعالمين 'Mercy for the Worlds'. His chief attribute is, that he will be 'Astvat-ereta' or the upholder and gatherer of all nations. He will be raised for the guidance and reformation of all men. This prophecy is not only found in Zend Avesta, but is also mentioned by scholars of other religions in their researches. For instance, H. P. Blavatsky has referred to it in her book '*Isis Unveiled*,' Vol. II, p. 236.

THE FIRST PROPHECY OF ZARTUSHTRA

Eulogy of the Holy Prophet and his Companions

THERE are numerous clear prophecies in Zend Avesta, the recognized book of the prophet Zartushtra, about the Holy Qur'ân, the Prophet Mohammad and his companions. A part of these prophecies is mythical, and is stated in such terms which cannot be taken to be literally true. But if we interpret them

* Vendidâd Fargard, II : 4.

in a reasonable manner and corroborate them by facts of history, they clearly apply to the Holy Prophet Mohammad and none else. For instance, in Vendidâd, the first part of Zend Avesta, and Yashts, the second part of the same book, it is recorded that there is a hidden progeny of Zoroaster which will appear some time after him. A woman, it is said, will bathe in the Kâsava Lake and will get pregnant. She will give birth to a promised prophet "Astvat-ereta" or "Soeoshyant" (the Mercy for the worlds), who will protect the Zoroastrian Faith, will kill devil, sweep away idol-worship and will reclaim the Zoroastrians from their vices. This Kâsava Lake is located by Zoroastrians somewhere in Sîstân, where the Persian King Xerxes had disappeared while bathing. It is the same "spring of the water of life" (چشمهٔ آب حیات), where Xerxes of Zoroastrians (and Khawajâ Khizr of Muslims) are said to be still alive, teaching wisdom to the people and guiding those who have gone astray. According to our interpretation, however, this Kâsava is not a material Lake, but is a spiritual fountain or the "Kausar" of the Prophet Mohammad, as the Qur'ân says, انا اعطیناك الکـــوثر "We have given thee Kausar." This 'Kausar' is nothing else but the sacred Qur'ân, which is a mine of truth and bears the common teachings of all the prophets. It was through this 'Kausar' that the Holy Prophet became the confirmer of all the prophets and also the promised one of all religions. Just according to the prophecy of Zoroaster, he protected his real teachings as he protected the teachings of other prophets. And the water of this very spring cooled down the fire that was burning in the Zoroastrian temple.

این آتشے کہ دامن آخر زمان بسوخت
از بہر چـــارہ اش بخـــدا نہر کوثرم

The following is the translation of the original prophecy :—

"We homage the good, strong, beneficent Fravashes of the faithful, who fight at the right hand of the reigning Lord.....They come flying unto him, it seems, as if they were well-winged birds. They come in as a weapon and as a shield, to keep him behind and to keep him in front, from the enemy unseen, from the female *varenya* fiend, from the evil-doer bent on mischief and from that fiend who is all death, *Angra Mainyu* (Abû Lahab). It will be, as if there were a thousand men watching over one man, so that neither the sword well-thrust, nor the club well-falling, nor the arrow well-shot, nor the spear well-darted, nor the stones flung from the arm shall destroy him." (Farvardîn Yasht, 63, 70—72).

This prophecy gives a vivid picture of the protection of Zoroastrian Faith and the loyalty and selfless sacrifices of the companions of the Holy Prophet. How they built a human wall around the Prophet to protect him from the enemy's attacks, is a well-known fact of history; but how this 'Kausar', that was given to the Prophet, incorporated in itself the teachings of Zoroastrianism and thus protected them, will be proved from the following quotations :—

Zoroastrian Teachings Confirmed by the Holy Prophet

1. قل هو الله احد "Allah is One". But His unity is not a numerical oneness, but is a personal attribute. Zoroaster, similarly, says, سمیرام اسپ لـــہ' سمیرا م هرداء (یکیست نہ یک در شمار) "He is one, not one in number."*

*Nâmah Shat Vakshûr Zartusht Dasâtîr, p. 69.

2. لم یکن له کفوا احد "None is like Him."[1] Similarly, we find in Dasâtîr, همتاندارد "He has none like Him".[2]

3. لیس کمثله شی "Nothing is like a likeness of Him".[3] In Dasâstîr, we similarly, find هیچ چیز باو نماز[4] "Nothing resembles Him."

4. The Dasâtîr say: جز آغاز و انجام انباز و دشمن و مـــانند و یار و پدر و مادر و زن و فرزند و جای سوی و تن و تن آسا و تنانی و رنگ و بوی است[5] "He is without an origin or end, without a rival, an enemy, a prototype, a friend, father, mother, wife, son, an abode, a body or form and without colour and scent." The Holy Qur'ân has more beautifully put it: الله الصمد لم یلد و لم یولد و لم یکن له کفوا احـــد "God is He on Whom all depend. He begets not, nor is He begotten; none is like Him."[6]

5. The Dasâstîr state that 'He gives life and existence to everything' هستی دهمه.[7] The Qur'ân confirms it, saying: خلق کل شی "He created every thing."[8]

6. نـــه یابند او را چشمها و نـــه آسانید او را اندیشها "Neither the eye can behold Him nor the power of thinking can conceive Him."[9] The Holy Qur'ân says: لاتدرکه الابصار و هو یدرك الابصار و هواللطیف الخبیر "Vision comprehends Him not, and He comprehends (all) vision; and He is the Knower of subtleties, the Aware."[10] The

(1) The Qur'ân, CXII : 4.
(2) Dasâtîr.
(3) The Qur'ân, XLII : 11.
(4) Dasâtîr.
(5) Dasâtîr, p. 3.
(6) CXII : 1-4.
(7) Dasâtîr, p. 3.
(8) VI : 102.
(9) Dasâtîr, p. 68.
(10) VI : 104.

Qur'ân has not merely made a statement, but has also advanced an argument. The Being that comprehends all vision and is, at the same time, Subtle and Infinite One, cannot be comprehended by the physical eye. He is the spirit and can be seen only with the spiritual eye. This fact is also stated in Dasâtîr مردم گو بدین چشم هر آئینه باش را نه بینند چشم دیگر خواهید "Tell the world that God cannot be seen with these (physical) eyes; some other eyes are required to behold Him".[1]

7. Matter and Soul are not eternal like Him

توئی نخستی که نیست نخست ترے پشیتر از تو
توئی باز پس ترے که نیست باز پس تراز پست

"Thou art the most ancient, there was none before thee nor shall anything remain after thee."[2] The Holy Qur'ân has, in like manner, expressed: هو الاول والاخر والظاهر والبـــاطن "He is the First and the Last and the Ascendant (over all) and the Knower of hidden things."[3]

8. In Dasâtîr it is said هرچه پنداری ازان بر تر است "He is above all that you can imagine of." The Holy Qur'ân says: ولـــه المثل الاعلی "His is the most exalted state."[4]

9. نا امید ازمهربانی و بخشندگی او مشوید is the teaching of Dasâtîr, "Don't be disappointed of His favours and kindness".[5] The Qur'ân corroborates it by saying لا تقنطوا مـــن رحمـــة الله "Do not despair of the mercy of Allâh."[6]

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(1) Dasâtîr, p. 107.
(2) Dasâtîr, p. 66.
(3) LVII : 3.
(4) XXX : 27.
(5) Dasâtîr, p. 33.
(6) XXXIX : 53.

10. Zoroaster said: و مـــن نزدیک تر ترا از تو ام "I am nearer to you than your ownself."[1] The Qur'ân also says: نحن اقرب اليه من حبل الوريد "We are nearer to him than his life-vein."[2]

11. Regarding angels, Zoroaster said سروشان بیشمارند "Angels are countless."[3] In the Qur'ân we find: و مـــا يعلم جـــنود ربك الاهو "And none knows the hosts of your Lord but He Himself."[4]

12. God says unto Adam: اے آباد گفت و گفتار یزدان آنست که فرشته بر دل تو آرد "The Word of the Lord is that which the angel reveals to your heart."[5] The Holy Qur'ân verifies this truth saying: فانه نزّله على قلبك باذن الله "For surely he (Gabriel) revealed it to your heart by Allâh's command."[6]

13. "When a man of good deeds," says Zoroaster, "leaves this body, I send him to the paradise."[7] The Holy Qur'ân says: چـــون فرو دین تن گـــذارد در سر و شتانش رسانم "Surely (as for) those who believe and do good deeds, their place of entertainment shall be the gardens of Paradise."[8]

14. About paradise, Zoroaster says: بهشتیان را تنے ز بخشش یزدان برتر باشد که نه ریزد و کهنه شد و نه در گیرد و نه آلائش درو فراز آید "The dwellers of Paradise will get, through the kindness of the Lord, such a body that will neither wear out nor will get old nor

(1) Dasâtîr, p. 122.
(2) L : 16.
(3) Dasâtîr, p. 6.
(4) LXXIV : 31.
(5) Dasâtîr, p. 37.
(6) II : 97.
(7) Dasâtîr, p. 13.
(8) XVIII : 107.

anything dirty will enter it."[1] Again he said: در آن خورم آباد جاوید پایند "They will live for ever in that joyful abode."[2] The teachings of the Qur'ân are as follows: "The righteous shall live in the midst of gardens and fountains. Enter them in peace, secure. And we will root out whatever rancour is in their breasts—(they shall be) as brethren, on raised couches face to face. Toil shall not afflict them in it, nor shall they be ever ejected from it."[3]

15. 'The dwellers of hell will live there for ever, they will be tortured both with intense heat and intense cold.' (Dasâtîr, p. 38). The chastisement of fire and intense cold is found particularly in the Zoroastrian religion and in no other principal religion. The Holy Qur'ân also corroborates this fact: لا يذوقون فيها بردا ولا شراباً لا حميماً و غساقا "They shall not taste therein cool nor drink, but boiling and intensely cold water."[4]

16. Besides, we find in Dasâtîr, commandments regarding gentlemanly behaviour, marriage, chastity, fulfilment of promise, prohibition of wine, hair cutting of a young born, cleansing the body by taking bath, ablution, and *Tayammum*, etc.

17. In the beginning of every *nâmâh* of Dasâtîr, verses equivalent to اعوذ بالله and بسم الله are found, just as every chapter of the Holy Qur'ân begins with بسم الله الرحمن الرحيم "In the name of Allah, the Beneficent, the Merciful."

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(1) Dasâtîr, p. 9.
(2) *Ibid.* p. 13.
(3) The Qur'ân, XV : 45—48.
(4) LXXVIII : 24, 52.

18. Three different ways of Divine revelation are described—in dream, in a state between dream and wakefulness and in wakefulness.[1]

19. Two kinds of injunctions, محکم (decisive) and متشابہ (allegorical) are described as *Parkhîda* and *Âparkhîda*.[2]

20. About prophethood, Zoroaster remarks: 'A prophet is needed for enforcing such laws which everybody could abide by. Men are inter-dependent and they stand in need of Divine laws acceptable to all of them, which could root out tyranny, deceit and ill-feeling and give peace and harmony to the world. These law-givers should be Divinely inspired men so that all could submit to them."[3]

As regards the recognition of a prophet, the prophet Zoroaster has said: "They ask you as to how should they recognize a prophet and believe him to be true in what he says; tell them what he knows the others do not, and he shall tell you even what lies hidden in your nature; he shall be able to tell you whatever you ask him and he shall perform such things which others cannot perform."[4] Shortly before the advent of the Holy Prophet in Arabia, Persia was under the sovereignty of Sâsân V. When the companions of the Prophet, on invading Persia, came in contact with the Zoroastrian people and learned these teachings, they at once came to the conclusion that Zoroaster was really a Divinely inspired prophet. Thus they accorded the same treatment to the Zoroastrian people which they did to other "People of the Book." Though the name of Zoroaster is not mentioned in the Holy Qur'ân, still he was regarded as one of those prophets whose

(1) *Nâmah Shat Vakhshûr Zartusht*, 5—7.
(2) *Ibid.*, 5.
(3) *Ibid.*, 45—49.
(4) *Ibid.*, 50—54.

names have not been mentioned in the Qur'ân, for there is a verse in the Holy Book saying: "And We did send apostles before thee: there are some of them that We have mentioned to thee and there are others whom We have not mentioned to thee." (40 : 78). Accordingly the Musalmans treated the founder of Zoroastrianism as a true prophet and believed in his religion as they did in other inspired creeds, and thus according to the prophecy, protected the Zoroastrian religion. James Darmestar has truly remarked in the translation of Zend Avesta: "When Islam assimilated the Zoroastrians to the People of the Book, it evinced a rare historical sense and solved the problem of the origin of the Avesta."*

How did Zoroaster prophesy the truth of the Holy Prophet

SOME materialistic and thoughtless people, on finding a close resemblance between the teachings of two religious scriptures, are inclined to think, that the one that was revealed on a later date has cribbed those teachings from the older book. But God Who has given the Light to one prophet and people can also give the same Light and Truth to another prophet. Moreover the prophets and their followers have always been trying to keep those Divine gifts to their own particular sphere only. So there is little likelihood of imitation or reproduction. God being the Cherisher of the worlds can not ignore any of His creatures. He is the Lord of the Easts and the Lord of the Wests. Just as the physical sun travels from the East towards the West giving light to every people and place, similarly, the sun of spiritual and Divine Light also equally sheds light on all people and all countries. Every nation has

*Introduction to *Vendîâd*, p. 69.

got its own East and seeing the sun rising from there thinks that it has risen for them alone, there being only one East and West. But anyone who knows the shape of the earth can understand that every point from where the sun rises is the East for the people on its one side and the same point is the West for another people on the other side. This great scientific truth was revealed by the Holy Qur'ân thirteen centuries before when it said رب المشارق و المغـــارب —" Lord of the Easts as well as of the Wests." East and West are relative terms. The same point can both be East and West for different people. Thus God equally blessed His creatures with both the physical and spiritual lights. The Lord who gave a Fire to Zoroaster with which he brightened the country of Irân, also gave the Israelites, the ' Morning Star ' (in the person of Jesus Christ) for their guidance* and He raised, for the people of India, Kirshna Chandra or the " Moon," for showing light to the people of this country. Then the point worth considering is that all these illuminaries, the Fire of Zoroaster, the Morning Star of Christ and the Moon of Krishna have prophesied the advent of the Shining Sun who was to appear last of them all in the person of Mohammad. If the Holy Qur'ân has corroborated their teachings, they too have foretold the truth of the Prophet's mission. None of them has, thus, borrowed anything from the other. All of them drank at the same fountain and the One Lord gave them light and learning.

The verse quoted at the top of this chapter well applies to the Pârsî people—" Their parable is like the parable of one who kindled a fire, but when it had illumined all around him, God took away their light,

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* Revelation, XXII : 16.

and left them in darkness—they do not see." These people are known as the fire-worshippers and their sanctuary is called the "Temple of Fire." Of these people, God says in this verse, that their surroundings got illumined for a time with the fire that was kindled, but when that light was taken away by God, they began to stumble in darkness like the blind. As they have, deviated from the right path of Zoroastrian teachings they are, in the words of the Qur'ân, "Deaf, dumb (and) blind, so they do not turn back"—صم بكم عمى فهم لا يرجعون II: 18. '*Kavis*' and '*Karapons*' are the two special terms applied in the Zoroastrian religion to those who cannot see nor hear anything of God.* When King Yazd Gard III (5th century A.C.) declared Zoroastrianism as the State Religion of Armenia, he promulgated the following edict: "You must know that any man who does not follow the religion of Mazda is deaf, blind, and deceived by Ahriman's devs."†

The Fire that was kindled by Zoroastrians, was, in fact, a symbol of Divine worship. By lighting fire they were supposed to make a covenant that they would always follow the Divine Light and abide by their religious laws. The prophet Zoroaster himself explained this point as follows:—"I explain to you, who have assembled here, the wisdom of the All-Wise God. I explain to you His praise and glory and the melodies of pious souls which is a mighty Truth and which I see rising from these Holy Flames. Listen carefully to the reality of these phenomena, and ponder, with a clear and devout mind, over the flames of Fire."‡ It is thus clear from this wise saying of Zoroaster that the Fire in the

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*_Ormazd Yasht_, 10—_Bahrâm Yasht_, I: 4.
†Elisacus, _The War of Vartan_.
‡_Gâtha Yasht_, XXX: 1, 2.

Temple was the conventional sign of the promise to abide by the laws of religion and to give them a deep thought.

The Holy Qur'ân has also spoken of a Fire and has made this point more clear to the Zoroastrians. The Qur'ân, in fact, speaks of four kinds of fire.

1. The fire which has light as well as which burns just as the material fire.

2. The fire neither having light nor the quality to burn, as the fire that is present in trees.

3. The fire that has no light, but that burns, as the fire of hell.

4. The fire that has light but that does not burn. And this the cardinal of guidance. As Moses had said, "Or I find a guidance at the fire." The Qur'ân, XX : 11. At another place we find the words بورك من فى النار "Blessed is he who is in (search) of the fire."*

The present history of the Pârsî religion shows that some time after Zoroaster, the Pârsîs abondoned their religious laws and that "Covenant of Fire," which was then reduced to mere worship of Fire, was totally forsaken by them. (Epistles of Sâsân I and Sâsân V in Dasâtîr). Their religious scriptures having been thrown in the background were either destroyed by the sacking of Pârsîs by the Greeks or were tampered with so that to-day they are regarded only as the ruins of a religion. "As the Pârsîs are a ruin of a people so are their sacred books the ruins of a religion."†

If a nation or religion is said to be alive on account of its guiding force and the unpollutedness of its scripture, then the Pârsî religion is surely devoid

*The Qur'ân : XXVII : 8.
†*Sacred Books of the East*, Vol. IV.

of that life. Neither the Pârsî scriptures are found to-day in their original form, nor their language is a living language. Some relics, however, are still to be found in these ruins containing some guidance and prophecies of Zoroaster for their present decay. And among these relics are the prophecies of the cooling down of the fire in their temples, the renaissance of the Pârsîs, their following the lead of the Arabian prophet, turning their faces in worship towards K'aba and the acceptance of Islam by the Persian chiefs.

Just as Zoroaster kindled a Spiritual Fire in Persia, in like manner, the Prophet Mohammad, on extinguishing of that fire, lit the same in Arabia. The Prophet, in accordance with the verse of the Holy Qur'ân,* مثلهم كمثل الذى استو قد نارا is reported to have said مثلى كمثل رجل استو قد نارا "My parable is like the parable of that man (Zoroaster) who kindled a fire." (Bukhârî). These words, in fact, refer to a great prophecy of Zoroaster. Just as Moses bore witness of one like him و شهد شاهد من بنى اسرائيل "And a witness from among the children of Israel has borne witness of one like him",† similarly, Zoroaster bore witness of a prophet like him.

TWO OTHER PROPHECIES OF ZOROASTER

Reform of Zoroastrianism and the Holy name of the Prophet

GOD Almighty addressed the Prophet Zoroaster in the Zend Avesta in the following terms: "The most powerful amongst the Companions of the Muslims, O Zaratushtra, are those of the men of the primitive

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*Their parable is like the parable of one who kindled a fire, II : 17.
†The Qur'ân, XLVI : 10.

law, or those of the 'Soeshyant' (not yet born), who are to restore the world."*

Just as the followers of Zoroaster, by walking in his footsteps, attained the height of glory, similarly, a nation of believers will come into existence at a later date who will give a new life to the world and its religions; and who will stand for the help of their Prophet in the most fearful battles.

Again was said with more explicitness: "Whose name will be, the Victorious, 'Soeshyant' and whose name will be 'Astvat-ereta.' He will be Soeshyant (the beneficent one) because he will benefit the whole bodily world. He will be Astvat-ereta (he who makes the people rise up) because as a bodily creature and as a living being he will stand against the destruction of the bodily being to withstand the idolaters and the like and the errors of the Mazdaynians."†

There is no other prophet but the Prophet Mohammad on whom this prophecy applies with true appropriateness. His being a beneficent victorious is clearly illustrated from the treatment he meted out to his blood-thirsty opponents, after the fall of Mecca, whom he let go just by saying لاتثريب عليكم اليوم "There shall be no reproof against you this day." His name Mohammad (the praised one), his being a 'mercy for the worlds,' while the preceding prophets were only a 'mercy unto their own people,' and his correcting the errors of both the idolaters and the Mazdaynians,—are characteristic signs found in no other prophet save the Prophet of Arabia (peace and the blessings of Allâh be upon him)!

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*Farvardin Yasht, XIII : 17.

† *Ibid.*, XXVIII : 129.

THE FOURTH PROPHECY

The remarkable sanctity of the Prophet's Companions

"AND there shall his friends come forward, the friends of Astvat-ereta, who are fiend-smitting, well-thinking, well-speaking, well-doing, following the good law and whose tongues have never uttered a word of falsehood." Zamyâd Yasht, 95.

Along with the Holy Prophet, a mention is also made of the piety and sanctity of the companions of the Prophet in various prophecies. In the Bible also we find a reference to the ten thousand saintly people. In fact, the holiness of the life of his companions and followers, is the greatest proof of the truth and success of a prophet. He himself must be the truest man who can make his followers so truthful and honest. It is a well-known fact to the student of Islamic Traditions, that whichever ḥadîth is narrated by a companion of the Holy Prophet, is decidedly taken to be true, for falsehood can in no way be ascribed to the blessed companions of the Holy Prophet. Their veracity and truthfulness is a matter of fact.

THE FIFTH PROPHECY

Fire in the Temples would cool down with the advent of the Prophet

THE following prophecy is also very striking and worthy of notice and deep thought by every serious student. The prophet Zoroaster remarked: "Mayest thou burn in this house! Mayest thou ever burn in this house! Mayest thou blaze in this house! Mayest thou increase in this house! Even for a long time, till the powerful restoration of the world, till the time of the good, powerful restoration of the world." Âtash Nyâyish: 9.

This verse is quite plain and hardly needs comment. It was foretold that the fire would cease to burn when the restoration of the world would take place. The Zoroastrian prophet had taken a covenant from his followers to burn fire in the house of God as a symbol of the appearance of Divine Light; and they were to keep it burning till the Promised Prophet, who was to bring about a complete restoration of the world, appeared. And the world has seen that when the Promised Prophet came into the world, the fire in the temples was extinguished.

In the foregoing prophecies, one word, however, needs an explanation. We have translated the word 'Astvat-ereta' as 'the praised one' or '*Mohammad*' (in Arabic). The root of this word is 'Astû,' which means, both in Sanskrit and Zend, 'to praise'. The infinitive 'Sitaudan' (ستودن) used in the present day Persian also means 'praising'. Some lexicographers, however, have translated it as 'one who makes a thing rise up', and have derived it from the root 'Istâdan' (ایستادن). But as Sanskrit is nearer to Zend than Persian therefore the word 'Astvat-ereta', according to the common root in both Zendi and Sanskrit, would mean 'the praised one', which is just the translation of the Arabic name 'Mohammad'.

PROPHECIES IN THE SECOND PART OF THE ZOROASTRIAN SCRIPTURES

News of the Prophet's advent in Dasâtîr

THERE are two parts of Zoroastrian scriptures, as we have stated in the beginning of this chapter. Opinions differ as to the authenticity of these books.

Some hold that Zend Avesta is more authentic, while according to others Dasâtîr are more reliable. We have already discussed the prophecies in the Zend Avesta, and now deal with those that are found in Dasâtîr. We have taken the two parts separately, lest any sect of the Zoroastrians may come forward to say that it believes in one part and not the other. Dasâtîr is divided into two parts, 'Khurdah Dasâtîr' and 'Kalân Dasâtîr.' Various interpretations have been given to the term Dasâtîr. According to some, it means 'a book of ten parts'—'das' meaning ten and 'tîr' meaning a part or portion. Some orientalists have taken the word 'tîr' to be a Sanskrit word meaning an edge or bank. While others hold that Dasâtîr is the plural of Dastûr which means law or religious code.

In the current editions of Dasâtîr there are fifteen epistles beginning with the epistle of Mahabâd and ending with that of Sâsân V. Among these epistles the epistle of Sâsân I is strikingly remarkable, and records a prophecy about the Holy Prophet in very clear words. We have given a photographic block of the actual words of the prophecy. The edition of Dasâtîr from which this portion is copied was published by Mulla Pheroze with the help of several other learned Zoroastrian priests, in the time of Nâsir-ud-Dîn Kâchâr, Shâh of Persia. Mulla Pheroze, also the author of *Dabistân-i-Mazâhib*, was a well-known scholar in Bombay who besides being a master of Pahlwî, Zend and Persian, was also a scholar of Arabic, and it was mainly through his efforts that the present Dasâtîr were published.

(۵۴) چم چمیم کا جام کمند هزتوار جیام ورتاه هیتال هود
چون چنین کارها کنند از تازیان مردی پیدا شود (۵۵) یوهزار
تسا مام هو هیرتاک و نیرتاک و سمیراک و امیراک
سرویم ارتد که از پیروان او دیهیم و تخت و کشور و آیین همه
برافتد (۵۶) وهوند هرورکتام تیودام و شوند سر
کشان زیردستان (۵۷) بیرن فه شای نیمار و سیمار کسوار
آبادلی جوار هده نیوستا بینند بجای پیکرگاه و آتش
کده خانه آبادی پیکر شده نماز بردن سو خانه که در تازیان است
در ریگ ها ماوران ساخته آباد است و دران پیکرهای اختران بود گوید شودان
خانه نماز بردن سو و بردارند از و پیکرها (۵۸) وهوزد هوش
شنشور و فرا آب شورد (۵۹) وتدرا هند شای
سیمارام مدیر وانتورام هام و نیغود و نیواک و شایام
شمناد و بازستانند جای آتشکدهای مداین و گردهای آن
و توس و بلخ و جاهای بزرگ (۶۰) و هاییم هار هیشام ورتاه پامد
هرتال و سمین هودم هن بلزیده و آیین گرایشان مردی
باشد سخنور و سخن او در هم پیچیده (۶۱)

No. 1

The real author of this prophecy was, in fact, Zoroaster and not Sâsân I, for Sâsân was just a reformer of the Zoroastrian faith. Before the actual prophecy begins, a mention is made of the profligacy and dissolution of Irânians, (Photo Block No. 1). The original text is in Pahlawî but its translation in Persian is also given. Few explanatory notes have also been added, here and there, by Sâsân. We give below the text with its translation in English :—

چم (when) چیم (such) کا جام (deeds) کمند (the Persians will do) هز توار جیارم (from among the Arabs) ورتا (a man) هتیال هود (will be born) هو یو هزار تسا مام (from among the followers) (of whom) هیرتاک و نیرتاک (crown and throne) و سمیراک و امیراک (and kingdom and religion of the Persians) سرویم ارتد all shall (be overthrown and dissoluted). و هوند (And will be) هر در کتام (the arrogant people) یتود ام (subjugated). بیرن (They will see) فه شائی (instead of) نیمار (the house of idols) و سیمار (and the temple of fire) کسوار (the house of worship) آباد (of Abraham) بے جوارهده (without any idols in it) نیوستا (the Qibla).

Sâsân further adds that idols of stars and other planets were placed in the house of worship that was built by Abraham in the desert of Arabia ; but after the appearance of the prophet, the Zoroastrians will clear the sanctuary of all idols and will turn their faces towards it in their prayers.

*هوش شینشور (And they will be) و هوزد (a mercy for the worlds) وتد (and then) راهند (they will capture) شائی ها (places) سیما رام (of the temples of fire) مدیر (Madâin or Ctesiphon) هام (and of the surrounding places) و انتو رام (of it) و نیفود (and Tûs) و نیواک (and Balkh) و شایام (and other places) شمناد (of eminence and sacred)—و (and) هایم هار (religious leader) هرتال (will be a man) ورتا پاند (their's) هشیام (eloquent) وسمین هو (and his message or what he will say) دم هن بلزیده (will be well-connected).

The sum and substance of the prophecy is, that when the Zoroastrian people will forsake their religion and will become dissolute, a man will rise in Arabia whose followers will conquer Persia and subjugate the arrogant Persians. Instead of worshipping fire in their own temples, they will turn their faces in prayer towards Ka'ba of Abraham which will be cleared of all idols. They (the followers of the Arabian prophet), will be a mercy unto the world. They will become masters of Persia, Madâin, Tûs, Balkh, the sacred places of the Zorastrians and the neighbouring territories. Their prophet will be an eloquent man telling miraculous things.

We have stated before that Zend Avesta and Dasâtîr are two separate scriptures and different sects hold their own respective book to be authentic. Notwithstanding their differences, both the books

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*Some commentators think that Sâsân I could not understand what the word هوش شینشور meant. But a study of Zend-Avesta shows thát this word is same as سوشینت 'Soeshyant' which according to Avesta means رحمة للعالمین or 'Mercy for the worlds'.

agree in the prophecies about the Holy Prophet. Both the scriptures clearly declare that a man will be raised in Arabia whose name will be Mohammad, who will be a mercy unto the world, who will testify to the truth and religion of Zoroaster and whose companions will be pious and saintly people. Fire in the temples will cool down with his advent, idols will be removed from the Ka'ba of Abraham, the Persian chiefs will turn towards the Ka'ba, and that he will correct the errors of both the idol-worshippers and Zoroastrians. It is hardly possible for any Zoroastrian to deny such a clear, vivid and illustrative prophecy. Some bigoted people may, however, tamper with their books to avoid the issue, or may suggest that the promised reformer must necessarily have been from among the Zoroastrians, or that this prophecy was just a trick to persuade the Zoroastrians to formally embrace Islam and then to uproot the religion in the guise of Musalmans; but no sensible man can believe that such tricks and devices are worthy of any prophet or divine. The real truth is that every word of these prophecies has been fulfilled in the person of the Prophet Mohammad. There is no other alternative for the Pârsîs; either they should believe in the Prophet and take him to be 'Astvat-ereta' (the praised one or Mohammad), or should point out any other man on whom these descriptions could apply, who would have exterminated idol-worship, produced truthful and saintly followers, and according to Avesta, must have corrected Mazdaynians as well as idol-worshippers, and who would have become the master of the Persian religion, crown and kingdom.

A very strong prejudice is generally experienced in every creed and community about matters concerning religion. Nobody will easily accept even a

clear and plain fact if it is presented by a man of a different persuasion, rather several adverse reasons will be put forth. We have recounted some very clear prophecies of Zoroaster, still, to refute a possible objection that the promised reformer must necessarily have been a Zoroastrian, we record another historical proof. When there is a dispute between two communities over a point, an easy course to decision is to appoint an arbiter, whose decision should be binding on both the parties as long as it is not tinged with any personal bias or prejudice on the part of the arbiter. Before the advent of the Holy Prophet, the Zoroastrians had lost most of their scriptures. They were deteriorated both in morality and religion, and all these facts are clearly recorded in the epistle of Sâsân. This was the first sign of the appearance of the reformer. The prophecy of his advent was so well-known to the Pârsîs and Magians and they were so anxious about the appearance of their redeemer, that they flocked with their presents to any place where they heard a reformer had appeared. The author of St. Matthew's Gospel also heard of this news and in order to apply this famous prophecy on Jesus Christ he coined an imaginary tale and recorded it in the Gospel. The author of this Gospel is well-known for this peculiar trait. Whatever good news he heard of, he at once applied it on Jesus, and he never cared what interpretation he was giving to the text of an ancient scripture, but he did his best to prove somehow or other that the text referred to Jesus Christ. A prophecy of the appearance of 'the praised one' was current in Persia, and the Gospel writer having come to know of it at once coined a story, without contemplating that he was recording many unbelievable things and events contrary to actual facts. And the very fact that no other Gospel-writer has confirmed this story is enough to reject

it. The author of St. Matthew's Gospel writes that when Jesus was born, some Magians and wise men of the East were directed to him by a star; the star went before them till it came and stood over where Christ was, and thus they came to worship him and offer him their presents. St. Luke, on the other hand, claims to 'have perfect understanding of all things from the very first,' but he makes no mention at all of the Magians having come to Christ or of the star that directed them to him, although he makes mention of a petty fact of the shepherds having come to see Christ. No star directed the shepherds, the only sign given to them by the angel was: "Ye shall find the babe wrapped in swaddling clothes, lying in a manger".* Nowhere else save in the Gospel of St. Matthew, is there a mention of the Magians having come all the way from Persia to present their gifts to Christ or of the star going before them.

Dr. Ferrar, in his 'Life of Jesus Christ,' writes of these contradictions in the following terms: "There is nothing but a mass of confused and contradictory traditions to throw any light either on their rank, their country, their number or their names." (p. 20).

This tradition in the Christian scriptures, however, proves that a prophecy of the advent of the Holy Prophet was current among the Magians and they were so anxiously waiting for the Promised Prophet that even their anxiety was known far and near. The author of St. Matthew's Gospel misused the widespread publicity of this prophecy and at once applied it to Christ Jesus.

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*Luke, II : 12.

The Reformation made by the Prophet

WE have seen in the prophecies of Zoroaster that the promised reformer will correct the evils of the Zoroastrians as well as the idol-worshippers. It is a fact that there is no idol-worship in Zoroastrianism, but a sort of nature-worship is, of course, present. To start with, they believe in two Creators. The One is the Creator of light and the other is the Creator of darkness. Yazdân and Ahriman are their respective names. All the useful and good things are the creation of Yazdân or Hormuzd and the evil ones are created by Ahriman. Life, light, health and all pure things are created by Hormuzd, while death, darkness, disease and other dirty things are the creation of Ahriman.[1] The idea of two Gods in the creation of this universe is incongruous and is due to an ignorance of the properties of the things created. Everything, though apparently it may seem harmful or injurious, is possessed of several advantages and hidden utilities and when used properly exhibits extreme wisdom of the All-Wise God. Day time seems to be more advantageous for man, but night too is equally essential and useful. The Holy Qur'ân says: "And We made your sleep to be rest (to you), And We made the night to be a covering, And We made the day for seeking livelihood".[2] How dreadful death appears, yet death is the way to future progress and development. How rightly did the Prophet remark: خلق الموت والحياة 'He created death and also He created life'.[3] Had there been different creators of these things, there would have been a

(1) Vendîdâd Fargard, I.
(2) LXXVIII, 9—11.
(3) The Qur'ân : LXVII : 2.

great clash between them and life in this world would have been impossible.

Again, the idea that fire was created by Hormuzd and darkness by Ahriman, is also unsubstantial. The real fact is, that neither fire is all good nor darkness is total evil. The proper use or misuse of a thing makes it good or bad. If fire is all good, and really a pure and sacred thing, why does it so often burn men and their properties? Similarly, is not darkness, which is regarded as an evil creation, very essential for the development of our faculties and for the life and sustenance of vegetables and animals? Disease, of course, is a bad and painful thing, but it was not created by God. How truly Abraham had said: واذا مرضت فهو يشفين "When I fall sick He restores me to health."[1] Disease is the result of man's own actions and is mostly due to violation of the laws of health. In a word, all those things that have been regarded as evil and attributed to Ahriman, are not without their uses and advantages. Everything that is properly used is good and the same thing if misused becomes bad. Thus, the verdict of the Holy Qur'ân—خلق كل شئ "He created everything," carries the point.

The Qur'ân and the Holy Prophet Mohammad have corrected hundred and one flaws and wrongs in the Zoroastrian religion. Ours is the age of science and reason and no absurdity in the name of religion can appeal to any one in this age. The intelligentsia of every community are rather getting averse to religion, on account of so many unreasonable and ridiculous things named as religion. And all those defects which strike the Pârsî youth to-day,

(1) The Qur'ân : XXVI : 80.

were corrected by the Holy Prophet Mohammad thirteen hundred years ago. We give below a brief account of some of the points:

1. It is said that Hormuzd granted prophethood to *Yim* (Noah), but he refused to take that responsibility. Similar actions of disobedience to God are ascribed to *Vakhshûr* (prophets), which are contrary to reason and common sense. Did not God know before hand that such and such person was not fit for the onerous work of a prophet? *Vakhshûr* or prophets come into the world as models and examplaries, and if they themselves begin to disregard God's commandments, what guidance will they give to others?

2. It is believed that a dead body makes unclean the earth, the air and the men who carry it; and that the wards of hell enter into a dead body and on seeing a dog they leave the body and fly away.[1] All this is nothing but old superstitions.

3. Women are considered to be so unclean and dirty during their days of menstruation that even their meals are not properly served to them. Food can not be handed over to these unclean women, but is thrown away from a distance in a pan or pot. They can not eat to their fill nor can they drink such a pure thing as water, except when they begin to die of thirst.[2]

4. Killing a dog is more punishable an offence than a man's murder. Even giving bad food to a dog is also more punishable than killing a man. Ninety lashes is the punishment for a murder and two hundred lashes for improperly feeding a dog. If a woman drinks water after giving birth to a child, she is punishable with two hundred lashes; and

(1) Vendîdâd, VIII : 14—21.
(2) Fargard, V : 45, VII : 70.

the penalty for an unclean man's touching water or a tree is four hundred lashes. Burying a dead body or burning it, is an offence that cannot be atoned or pardoned at all.[1]

Many base and indecent things regarding women were introduced by Mazdak in the Zoroastrian faith. But Anûshirvân the Just, being influenced by the teachings of Islam, removed these abuses.

Let our Pârsî friends carefully consider the prophecy of their prophet Zoroaster about that great reformer, Astvat-ereta (Mohammad), the Arab, whom Zoroaster praised and eulogized his companions and also commended his teachings and foretold that he would correct the evils of the Pârsî faith, would extirpate idol-worship, would face towards Ka'ba in his prayers and whose companions would become the masters of the sacred places of the Pârsîs. Let the Pârsîs believe in these clear facts and thus obey their Lord Hormuzd and also fulfil the heartfelt desire of Zoroaster. It is said دانایان ایران و دیگران در ایشان در روند "The wise men of Irân and others also will join them."[2] Wise is, thus, only he who believes in this prophecy, embraces Islam and joins the Muslim brotherhood.

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(1) Fargard, IV : 49, VII : 20, VI : 5, V : 39—44, VI : 47 and VIII : 22—29.

(2) Dasâtîr.

CHAPTER III

THE PROPHET IN THE HINDU SCRIPTURES

NUMEROUS prophecies of the advent of the Holy Prophet are also found in the sacred books of the Hindus. There are three divisions of these books—the Vedas, the Upanishads and the Purânas. The *Brahmanâs Granth,* another sacred book, is nothing but a commentary of the Vedas, still it is included in the revealed books *(Shurtî).* There are four principal divisions of the Vedas, although according to their number, they amount to 1131[1] out of which only about a dozen are available. The Rig Veda, the Yajur Veda and the Sâm Veda are considered to be the more ancient books, the Rig Veda being the oldest. The Rig Veda was compiled in three long and different periods of time.[2] According to Manû, the above-mentioned are the three old Vedas,[3] which are also known as 'Trai Viddyâ,' or the Triple Sciences. The fourth one, Atharva Veda is of a later date. Opinions greatly differ as to the date of compilation or revelation of the four Vedas. European Orientalists, however, are more or less unanimous in their research ; but there is an unbridgable gulf of difference between various Hindu sects and scholars. One scholar holds that the Vedas were revealed one thousand three hundred and ten millions of years ago,[4] and according to others

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(1) Mahâ Bhâsahya Patanjalî.
(2) *Rigvedic India* by Abinâsh Chandra Datta.
(3) Traim Brahm Sanâtanam.
(4) Swâmî Dayâ Nand, founder of the Arya Samâj.

they are not more than four thousand years old.[1] Similarly, a great difference is found in the various accounts about the places where these books were revealed and the Rishîs (prophets) to whom these scriptures were given. Notwithstanding these differences, the Vedas are the most authentic scriptures of the Hindus and the real foundations of the Hindu Dharma.

Next in order of superiority and authenticity to the Vedas are the Upanishads. Some Pandits, however, consider the Upanishads to be superior to the Vedas.[2] The Hindus are proud of these philosophic treatises; and in the Upanishads as well, we find a claim to superiority over the Vedas.[3]

The next authentic books after the Upanishads and the most widely read of all are the Purânas. These books are as easily intelligible and available at every place, as the Vedas are difficult to understand and rarely found. The Hindus show great reverence to these books and read them with much interest and faith. The Purânas comprise of the history of the creation of this universe, the history of the early Aryan tribes, and life stories of the divines and Deities of the Hindus. Mahâ Rishî Vyâsa has divided these books into eighteen voluminous parts. The majority of the Hindu people believes that the Vedas too attest the truth of the Purânas, which shows that the Purânas are more authentic and more ancient. In the Atharva Veda we find: "Verses and songs and magic hymns, Purâna, sacrificial text—All the celestial Gods Whose home is heaven, sprang from the residue."[4] Again we find: "He went away to the

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(1) Arctic Home in the Vedas by Mahâtamâ Tilak.
(2) Lectures of Raja Ram Mohan Roy.
(3) Mandak Upanishad Mandak, I: 1, 4-6.—Chhandogya,—VII: 1-2. —Shatpath, X: 3, 5-12.
(4) Atharva Veda, XI: 7, 24

great region. Itihasâ and Purâna and Gathâs and Nârashansîs followed him."[1] Similarly, in the Rig Veda a mention is made of Purânas: "So by this knowledge (of) Purân Yajua our fathers raised up to Rishîs."[2] A reference to Purânas is also met with in Chhandogya Upanishad.[3]

All these references show that the Purânas are also revealed books like the Vedas, and as regards the age of revelation, they were either revealed simultaneously with the Vedas or some time before. In a word, the sanctity and reverence of the Purânas is admitted and recognized in all the authentic books of the Hindus. But in spite of all this, some Pandits have to-day begun to reject these collections simply because they find in them numerous prophecies and vivid signs of the truth of the Prophet Mohammad. Instead of having believed in the Prophet and thus obeying their great and Holy Rishîs and realising the truth of their sayings, these Pandits have thought it best to totally refuse credence to what the Purânas contain. But the Vedas have clearly testified to the truth of the Purânas and it is recorded that just as the Vedas were revealed from God, in like manner, the Purânas too were revealed by Him. Sometimes, however, it is pleaded that the present Purânas are not the same collection of which the Vedas speak, the real books having been lost. But this contention is not correct. It is impossible and far from truth that all the Purânas which were so widely read and keenly studied, could have fallen in oblivion and totally wiped out from the surface of the earth, and the Vedas, which only a few could read and understand, remained intact upto this time.

It is further said that these prophecies were

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(1) Atharva Veda, XV : 6, 12.
(2) Rig Veda, X : 130, 6.
(3) VII : 1-2.

added to the Purânas at a later date. But this too is a baseless argument. Such a well-known book, having a vast circulation, and also being read at appointed times in the prayers,[1] can not be possibly tempered with. Seeing clear prophecies of the Arabian Prophet in their books, the Pandits began to clamour that the Purânas were corrupted. Moreover, it is nonsensical to think that all the Pandits and the learned divines of the Hindus could have assembled at some place and added these prophecies to the Purânas. There are, at the same time, so many sects among the Brahmans and each sect is strongly opposed to the other, so it was impossible for them to agree to such a change. A copy of a Purân will be found in almost every Brahman's house, and it is really strange that so far the world has not seen any collection without these prophecies. And the most ridiculous thing is that corruption is said to have been made in favour of the Prophet and against their own religion. It was just possible to add something against these prophecies or to change their text, but it is simply absurd to think that the Hindu Pandits added something against their own religion and conviction. Thus, we appeal to our Hindu brethren to give a serious consideration to this question. Every word of the Purânas is as genuine and revealed by God as that of the Vedas, reading of which brings salvation and blessings in this world as well as in the next. Let them, therefore, carefully study, in their revealed scriptures, the glory of the Prophet Mohammad and let them declare their faith in him.

Mahrishî Vyâsa's Reverence for the Prophet

THE Hindus have been very well-known for hero-worship. This trait of their character, as a

(1) It is recorded in Shatpath Brahmana, an old and very authentic

matter of fact, forms part of their religion. Mahrishî Vyâsa is greatly esteemed among the Hindus as a great rishî and learned divine. He was a very pious, God-fearing and pure-hearted man. He was the man who arranged the Vedas under various heads. He also w rote a valuable book on mysticism. The Gîta and the Mahâ Bhârat too were the productions of his masterly pen. But his greatest compilation is the eighteen volumes of Purânas. Chief among the Purânas is a book known as 'Bhavishya Purân,' in which the Mahrishî makes a wonderful survey of the coming events. It is called Bhavishya Purân because it gives an account of the future events. The Hindus regard it as the Word of God just as the Vedas are. Mahrishî Vyâsa was just the compiler of the book, the real author being God Himself. The copy of the Bhavishya Purân, from which we quote the following prophecies, was printed in the Venkteshwar Press at Bombay. We find the following prophecy in the Pratî Sarg Parv III : 3, 3. 5-8.

एतस्मिन्नन्तिरे म्लेच्छ आचार्य्येण समन्वितः ।

महामद इति ख्यातः शिष्यशाखासमन्वितः ॥ ५ ॥

नृपश्चैव महादेवं मरुस्थलनिवासिनम् ।

गङ्गाजलैश्च संस्नाप्य पञ्चगव्यसमन्वितैः ।

चंदनादिभिरभ्यर्च्य तुष्टाव मनसा हरम् ॥ ६ ॥

भोजराज उवाच—नमस्ते गिरिजानाथ मरुस्थलनिवासिने ।

त्रिपुरासुरनाशाय बहुमायाप्रवर्त्तिने ॥ ७ ॥

म्लेच्छैर्गम्याय शुद्धाय सच्चिदानन्दरूपिणे ।

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commentary of Yajur Veda, that Purânas should be read on the ninth day of *Yaggayah*. *The Vâyu* Purân (one of the eighteen Purânas) is particularly recommended.

त्वं मां हि किंकरं विद्धि शरणार्थमुपागतम् ॥ ८ ॥
सूत उवाच--इति श्रुत्वा स्तवं देवः शब्दमाह नृपाय तम् ।
गंतव्यं भोजराजेन महाकालेश्वरस्थले ॥ ९ ॥
म्लेच्छैरसुदूषिता भूमिर्वाहीका नाम विश्रुता ।
आर्य्यधर्मो हि नैवात्र वाहीके देशदारुणे ॥ १० ॥
बाभूवात्र महामायी योऽसौ दग्धो मया पुरा ।
त्रिपुरो वलिदैत्येन प्रेषितः पुनरागतः ॥ ११ ॥
अयोनिः स वरो मत्तः प्राप्तवान्दैत्यवर्द्धनः ।
महामद इति ख्यातः पैशाचकृतितत्परः ॥ १२ ॥
नागन्तव्यं त्वया भूप पैशाचे देशधूर्तके ।
मत्प्रसादेन भूपाल तव शुद्धि प्रजायते ॥ १३ ॥
इति श्रुत्वा नृपश्चैव स्वदेशान्पु नरागमतः ।
महामदश्च तैः सार्द्धं सिंधुतीरमुपाययौ ॥ १४ ॥
उवाच भूपतिं प्रेम्णा मायामदविशारदः ।
तव देवो महाराजा मम दासत्वमागतः ॥ १५ ॥
ममोच्छिष्टं सभुंजीयाद्यथा तत्पश्य भो नृप ।
इति श्रुत्वा तथा दृष्ट्वा परं विस्मयमागतः ॥ १६ ॥
म्लेच्छधर्मे मतिश्चासीत्तस्य भूपस्य दारुणे ॥ १७ ॥
तच्छ्रुत्वा कालिदासस्तु रुषा प्राह महामदम् ।
माया ते निर्मिता धूर्त नृपमोहनहेतवे ॥ १८ ॥
हनिष्यामिदुरावारं वाहीकं पुरुषाधमम् ।
इत्युक्त्वा स जिह्वः श्रीमान्नवार्णजपतत्परः ॥ १९ ॥
जप्त्वा दशसहस्रंच तदृशांशं जुहाव सः ।
भस्म भूत्वा स मायावी म्लेच्छदेवत्वमागतः ॥२० ॥

भयभीतास्तु तच्छिष्या देशं वाहीकमाययुः ।
गृहीत्वा स्वगुरोर्भस्म मदहीनत्वामागतम् ॥ २१ ॥
स्थापितं तैश्च भूमध्येतत्रोषुर्मदतत्पराः ।
मदहीनं पुरं जातं तेषां तीर्थं समं स्मृतम् ॥ २२ ॥
रात्रौ स देवरूपश्च बहुमायाविशारदः ।
पैशाचं देहमास्थाय भोजराजं हि सोऽब्रवीत् ॥ २३ ॥
आर्म्यधर्मो हि ते राजन्सर्वधर्मोत्तमः स्मृतः ।
ईशाज्ञया करिष्यामि पैशाचं धर्मदारुणम् ॥ २४ ॥
लिङ्गच्छेदी शिखाहीनः श्मश्रु धारी स दूषकः ।
उच्चालापी सर्वभक्षी भविष्यति जनो मम ॥ २५ ॥
विना कौलं च पशवस्तेषां भक्षया मता मम ।
मुसलेनैव संस्कारः कुशैरिव भविष्यति ॥ २६ ॥
तस्मान्मुसलवन्तो हि जातयो धर्मदूषकाः ।
इति पैशाचधर्मश्च भविष्यति मया कृतः ॥ २७ ॥

Below we give the English translation of the prophetic words :—

"A malechha (belonging to a foreign country and speaking foreign language) spiritual teacher will appear with his companions. His name will be Mohammad. Raja (Bhoj) after giving this Mahâ Dev Arab (of angelic disposition) a bath in the 'Panchgavya' and the Ganges water, (*i.e.*, purging him of all sins) offered him the presents of his sincere devotion and showing him all reverence said, 'I make obeisance to thee.' 'O Ye! the pride of mankind, the dweller in Arabia, Ye have collected a great force to kill the Devil and you yourself have been protected from the malechha opponents.' 'O Ye! the image of

the Most Pious God the biggest Lord, I am a slave to thee, take me as one lying on thy feet.' In this eulogy of the Holy Prophet, Maharishî Vyâsa has enumerated the following points:—

(1) The name of the Prophet is clearly stated as Mohammad. (2) He is said to be belonging to Arabia. The Sanskrit word *marusthal* used in the prophecy means a sandy tract of land or a desert. (3) Special mention is made of the companions of the Prophet. There has hardly been any other Prophet in the world who had such a host of companions all resembling him. (4) He will be immune from sins, having an angelic disposition. (5) The Raja of India will show him his heart-felt reverence. (6) The Prophet will be given protection against his enemies. (7) He will kill Devil, root out idol-worship and will do away with all sorts of vices. (8) He will be an image of the All-powerful God. (9) The Mahrishî claims to be lying at his feet. (10) He is regarded as the pride of mankind (*Pârbatîs Nâth*).

This prophecy is as clear as day-light, there being not a shadow of doubt as to its application to the Prophet Mohammad. Some people, however, have raised an objection that the raja of whom this prophecy makes a mention was named as Bhoj who lived in the 11th century A.D. and was the descendant in the tenth generation of Raja Shâlîvâhan. Raja Bhoj, thus, came into the world five hundred years after the advent of the Prophet. But names in prophecies, as we have stated before, do not matter much. Names are also given as a prophecy and often these names have to be given an interpretation. Moreover, there was not only one raja of the name of Bhoj. Just as the Egyptian monarchs were known as Pharaohs and the Roman kings were called Kaisers, similarly, the Indian rajas were given the epithet of Bhoj. Several rajas who lived before the above-mentioned

Raja Bhoj had the same kingly name. We find a mention of Raja Bhoj made in an old Sanskrit book 'Aitarya Brahmana'—Panchka, VIII : 12 and XIV : 17. Similarly, Pânnî, who was a renowned grammarian of Sanskrit and lived long before Islam, also refers to Bhoj, his cities and his offsprings—Adhyâ, I : 1,075. Besides, this prophecy gives clearly the name of the prophet as Mohammad which shows that it applies to none other but the prophet of Islam.

Another point which requires elucidation, is, the Prophet's taking bath in 'Panchgavya' and the water of the Ganges. This did not, of course, actually happen as it was only a vision; so we give it the interpretation that the Prophet will be perged of and made immune from all sorts of sins. These waters are considered to be very holy and sacred and they make people sinless, just as the water of the river Jordon is sacred to the Christians and that of *Zamzam* to the Musalmans.

We have, thus, seen what Brahmâjî (God) revealed and what Vyâsajî told the world. The Mahrishî has regarded the Holy Prophet as absolutely pious and sinless and showing his true loyalty and reverence to him has desired to lie at his feet. Should we not appeal, in the light of the above facts, to our Hindu brethren, who believe in these Divine Scriptures and deify their religious leaders, to ponder over what Mahrishî Vyâsa has said about the Prophet and believing in the Prophet to obey the commandments of Brahmâ and to fulfil the heart-felt desire of the Mahrishî?

Another Clear Prophecy of Vyâsajî

IN continuation of the same quotation from Bhavishya Purân that we have given above, we find a still clearer prophecy in Shalokas 10—27. Mahrishî

Vyâsa has remarked about the Holy Prophet as follows:—

"The Malechhas have spoiled the well-known land of the Arabs. Arya Dharma is not to be found in that country. Before also there appeared a misguided fiend whom I had killed; he has now again appeared being sent by a powerful enemy. To show these enemies the right path and to give them guidance the well-known Mahâmad (Mohammad), who has been given by me the epithet of Brahmâ, is busy in bringing the 'Pishâchas' to the right path. O Raja! You need not go to the land of the foolish Pishâchas, you will be purified through my kindness even where you are. At night, he of the angelic disposition, the shrewd man, in the guise of a Pishâcha said to Raja Bhoj, "O Raja! Your Arya Dharma has been made to prevail over all religions, but according to the commandments of *Îshwar Parmâtma*, I shall enforce the strong creed of the meat-eaters. My follower will be a man circumcised, without a tail (on his head), keeping beard, creating a revolution, announcing *Adzân* (call for prayer) and will be eating all lawful things. He will eat all sorts of animals except swine. They will not seek purification from the holy shrubs, but will be purified through warfare. On account of their fighting the irreligious nations, they will be known as Musalmans. I shall be the originator of this religion of the meat-eating nation."

In this prophecy Vyâsajî has enumerated numerous signs of the advent of Mohammad (peace be on him). Prominent among these are the following:—(1) The land of the Arabs has been corrupted by evil-doers. (2) Arya Dharma is not to be found in that land. (3) The present enemies will perish just as the former enemies like Abrâha and others had perished. (4) In order to guide these opponents

of truth, Mohammad has been given by God the epithet of 'Brahma,' and he is busy in the construction of his nation. (5) The Indian Raja is afraid of going to the land of the Arabs. His purification, however, will take place here in India when the Musalmans will arrive here. (6) The coming prophet will attest the truth of the Aryan faith and will reform these misguided people. (7) The followers of the Prophet will be circumcised, will keep beard, will not keep a tail, and their leader will create a great revolution. (8) There will be no secrecy in his religion and the call to prayer will be raised from the minarets of every mosque. (9) The flesh of swine will be unlawful for them, the rest of eatable animals being lawful. (10) The Hindus use a kind of grass for purification, but these people will be purified by means of sword. (11) They will be known as Musalmans on account of their fighting the irreligious people. (12) And this religion of the meat-eaters will be a Divine cult.

It is related in this prophecy that the Holy Prophet will verify the truth of the Aryan faith and also that the Arya Dharma will predominate over all other religions. A question arises here that if Arya Dharma was the best of all faiths and was to prevail over the rest, what need there was of giving the world a new faith of Islam? But the reply to this is, that the Aryan religion, when it was revealed, was of course the best for the Aryan people and it did predominate over other religions. But by and by it got corrupted and hence the need for Islam. Mahrishî Vyâsa himself has described the condition of this religion at the time of the Prophet's appearance. He has given a true picture of the so-called 'malechha dharma' (Islam) and the Aryan faith. Says he:—

"Corruption and persecution are the order of the day in the seven sacred cities of Kâshî, etc. India

is inhabited by Rakshâs, Shabar, Bhîl and other foolish people. In the land of 'malechhas,' the followers of the 'malechha dharma' (Islam) are wise and brave people. All good qualities are found in the Musalmans and all sorts of vices have accumulated in the land of the Aryas. Islam will rule in India and its islands. Having known these facts O Munî, glorify the name of thy Lord."[1]

In the above Shalokas the word '*malechha*' has been used again and again. Apparently this word is used in a bad sense, but Mahrishî Vyâsa has used it in quite a different sense. He himself defines this word as:" A man of good actions, sharp intellect, spiritual eminence, showing reverence to the deities, is known as a wise 'malechha."[2]

Thus, when the Arya Dharma was reduced to a jumble of vices and was totally corrupted and disconcerted, was it not essential that some *Brahma* should have appeared in Arabia to reform the Arabs as well as the Aryan people? So did actually happen as Mahrishî Vyâsa had foretold. Let the Aryan people, therefore, obey their Rishî and glorify the name of the Lord on the appearance of the Prophet Mohammad the Saviour of the world.

PROPHECIES IN THE ATHARVA VEDA

Atharva Rishî's Regard for the Prophet

THE Atharva Veda holds a prominent position among all the four Vedas for being known as *Brahma Veda* or Divine Knowledge. It is a collection of all kinds of mantras. It contains *Richâs* (eulogies) of the Rig Vedic type, literary compositions of the Sâm Vedic type and also the details of worship as are

(1) Bhavishya Purân Parv, III : 1, 4, 21—23.
(2) *Ibid.*, pp. 256, 257.

found in the Yajur Veda. Thus it comprises of all kinds of mantras found in the different Vedas. Besides, it contains mantras giving details of how one can overcome fatal diseases, how victories can be achieved in warfare and the descriptions of heaven and hell. This is why it was particularly described in the Mundak Upanishad, as *Brahma Viddya* or Divine Knowledge.

Modern excavations in Egypt and Babylon have not only proved that the real source of the Bible were the Babylonian Tablets, but have also proved, in accordance with the internal evidence of the Vedas, that the Vedas too have chiefly borrowed their subject-matter from the Babylonian scriptures. Dr. Prân Nâth, a professor in the Benares Hindu University, contributed a valuable article on the relations of the Bible, the Vedas and Egypt, in the *Times of India* in July and August 1935. He had shown in his article that mention is made in the Rig Veda of the Egyptian and Babylonian kings and their warfares. He had also shown that one-fifth of the Rig Veda is derived from the Babylonian scriptures. In the light of these researches, it is difficult, rather wrong, to assert that the Atherva Veda is an exact copy of the Book of the Prophet Abraham, as it is believed to be by some pandits.

The Kuntâp Sukt in Atharva Veda

IN the twentieth chapter of the Atharva Veda some Suktas (chapters) are known as Kuntâp Sukt. These are repeated every year in big assemblages where prayers are said and sacrifices are offered. Seventeen big worshipping pandits sit down annually to repeat these mantras with great devotion. This shows that the Hindus are strongly advised to remember these

mantras.[1] According to the exposition of commentators, the first Kuntâp Sukt is comprised of four different subjects which are known as Narâshansî, Raibhî, Parîkshitî and Kâravyâ. This division, however, is made only on account of some words that occur therein, otherwise, these are the attributes of one and the same individual, as we shall make clear in the translation of these mantras.

The word Kuntâp means 'the consumer of misery and troubles.' A collection of all those mantras in which a mention is made of the redresser of the world's misery is known as Kuntâp Sukt. The message of Islam and the Prophet Mohammad's teachings are a blessing for humanity and the only remedy of the evils and wretchedness of the world. Kuntâp Sukt, thus, can be easily interpreted as 'Islam' or 'the message of peace and safety.'

The Kuntâp Sukt are a well-known part of Atharva Veda. The word Kuntâp also means the 'hidden glands in the abdomen.' And these mantras are given this name, probably because, their true meanings were hidden and were to be revealed in a future age. These hidden meanings are connected with the navel or the middle point of this earth. Mecca is called *Ummul Qurâ* (the mother of the towns) or the navel of the earth, in many revealed books. The first house of Divine worship where the One God was adored and wherefrom spiritual nourishment was given to the world was only at Mecca; as the Holy Qur'ân says: "Surely the first house appointed for men is the one at Bekka, blessed and a guidance for the nations."[2] The Qur'ân gives two names to Mecca, the one is Bekka and the other is Mecca. Bekka means 'breast' and Mecca means 'abdomen.' A man is nourished by his mother from

(1) *Ait. Br.*, VI : 32.
(2) III : 95.

two places—the belly or umbilicus and the breast. The same thing that feeds a child in the womb, turns into milk and comes to the breast of the mother, when the child is born. As long as that nourishment is is in the belly it is just a few hidden glands and a secret to the world, but as soon as it comes to the breast, it becomes لبنا خالصا سائغا للشاربين "pure milk, easy and agreeable to swallow for those who drink."[1] Thus, Kuntâp (the hidden glands in the belly) stands for Mecca or Bekka—the place which gave the first nourishment to mankind, and when man passed through the necessary stages of development, the same hidden glands turned into fresh milk in the breast, and now for ever will mankind get its nourishment from the same nutrient *i. e.* Mecca.

This Kuntâp Sukt had for long been a secret and an enigma. We shall, however, try to explain it. Pandit Raja Ram, a professor in the Lahore D. A. V. College, Professor Griffith, Professor Maxmullar, Dr. Whitney, M. Bloomfield and some other scholars regard these mantras as riddles. A riddle, as long as it is not solved, is ofcourse a riddle. But after the advent of the Holy Prophet Mohammad, this Kuntâp is no longer a secret. The world can now easily understand its meanings. These hidden glands have now become pure and agreeable milk for fostering mankind, but only he will taste of this pure milk who recognizes his mother and runs to her breast for receiving his nourishment.

The first Mantra of Kuntâp Sukt

इदं जना उप श्रुत नराशंस स्तविष्यते ।
षष्टिं सहस्रा नवतिं च कौरम आ रुशमेषु दद्महे ॥ १ ॥

M. BLOOMFIELD has translated this mantra as

(1) The Qur'ân, XVI : 66.

follows :—" Listen ye folks, to this (a song) in praise of a hero shall be sung! six thousand and ninety (cows) did we get, when We were with Kaurama among the Rushamas."

In Prof. Griffith's translation we find: "Listen to this, ye men a laud of glorious bounty shall be sung. Thousands sixty and ninety, we, O Kaurama, among the Rushamas have received."

The English version of Pandit Raja Ram's translation (in Urdu) is as follows :—" Listen to this O people! a praiseworthy shall be praised. O Kaurama we have received among the Rushamas sixty thousand and ninety."

Pandit Khem Karan of Allahabad gives another translation :—

"O people! Listen to this respectfully! The praiseworthy man among the people will be praised. O ease-loving king, we find sixty thousand and ninety brave men uprooting their enemies."

In all these translations the following four points are quite ambiguous and in spite of adding some text their meanings are not clear. (*a*) The first question is, who is going to be praised? (*b*) Secondly, what are these sixty thousand and ninety things? (*c*) Why should the people listen to it respectfully? (*d*) And who are these Rushamas and Kaurama?

The ancient history of India throws no light on these mantras and they remain obscure as they were. Early Islamic history and the course of events in Arabia, however, throw a flood of light on these obscure mantras and make them as clear as anything. (*a*) " He will be praised " is the literal translation of the word ' Mohammad '. (*b*) Sixty thousand or seventy thousand was the population of Mecca, all opposed to the Prophet. (*c*) As this mantra contained a great prophecy, so the people are told to listen

to it respectfully. (*d*) Rushamas are the Prophet's enemies and Kaurama are the attributes of the Prophet, meaning an 'emigrant' or 'one who promotes peace.'

The text of the mantra shows that it is really a great prophecy. Nowhere else in all the four Vedas people are so particularly and emphatically addressed. The Hindus are enjoined upon listening to these words attentively and respectfully. They cannot ignore these words just by taking it as a riddle. The Sanskrit word *Astvishyate*, used in this mantra, is in the future tense meaning 'he will be praised'. This is the first sign of its being a prophecy. The event is to take place at some future date, when the Prophet will be greatly praised. And the most widely praised and respected prophet among all the prophets of the world is Mohammad (peace and the blessings of Allah be on him). All the prophets have eulogized him and have made prophecies of his advent. Both friend and foe have praised him. The *Encyclopædia Brittanica* regards him as "the most successful of all the prophets and religious personalities."

The blessed name of the Prophet

IT was necessary that the name of the promised one should have been given about whom this prophecy was meant. The Vedic Rishî, thus, accordingly mentions his name, *Narâshansah astvishyate*— "Mohammad will be praised who is praiseworthy". He will be praised, God has praised him and men will also praise him. The word *narâshansah* has been translated as *Nareshu Ashansah yasya sah Munashyesh'u Parshansnih* 'the praised one among the people,' which is the exact translation of the word Mohammad. 'He is praised and will always be praised.' He is Mohammad

both among God and man, and deserves the commendation of both of them.

He is the Prince of Peace

ANOTHER sign of this Mohammad (the praised one) is, that he will be *Kaurama*[1] or the one who spreads and promotes peace. Of all the prophets of the world the Holy Prophet Mohammad alone possesses this marked characteristic that he attested the truth of all the world-teachers and thus did away with hostilities between different religions. No other prophet is possessed of this distinction. Again, the Holy Prophet was the prince of peace because he preached equality of mankind and human brotherhood. None can claim according to the teachings of the Prophet, superiority over the other on account of caste, colour or creed. كلكم بنو آدم و آدم من تراب "All of you are Adam's sons and Adam was created of dust," is a saying of the Prophet. Being created of the same thing, you are all alike. None of you had a life before this life of yours on which one could claim superiority. The idea of transmigration of body and soul, the distinctions of caste and colour, and the marks of blood and nationality were responsible for human strife and discord between man and man. At the same time these ideas were specially preached by the Hindus and formed the special features of Vedic teachings. But the prince of peace broke off these chains of slavery and delivered the world. The word *Kaurama* also means an emigrant, and in this sense

(1) In the above three translations, this word is taken as a proper noun as if it were the name of some king or ruling authority. About this, Prof. Griffith writes: "A hymn in praise of the liberality and good government of Kaurama, king of the Rushamas, a neighbouring people." Kaurama, thus, was the King of a non-Aryan race. Rushamas were the people of North Arabia who along with the Babylonians had attacked Jerusalem (*Cyclopædia Biblica*). It is generally seen in books of history that a country gets a particular name from a nation that is inhabited therein.

too it well applies to the Holy Prophet Mohammad, as the Prophet's emigration (from Mecca to Medina) is so marked in history that a new era starts with it. This Islamic *Hegira* (emigration) was the end of the Prophet's troubles and struggle against his opponents and marked the beginning of his prosperity and success.

He will be safe among his foes

ANOTHER sign of this praiseworthy, prince of peace and stronghold of safety is, that he will be all alone in the midst of sixty thousand cruel and brutish enemies, but none will be able to injure him. He will take part in fierce battles and bloody wars, will always fight in the first row, will not absent himself from any dangerous situation; and yet he will remain safe and sound none being able to kill him. The pronouns in the mantra clearly show that it will be God Himself Who will protect him in the midst of his enemies and will guard him against his opponents. 'We shall protect him from the host of enemies.' The Lord's protection and presence always gave him the upper hand over his numerous enemies. What a clear sign was given to the people of the Vedas for judging the truth of the promised Narâshans (Mohammad) and how literally and exactly was this prophecy fulfilled!

The Camel-rider Rishî

THE sccond mantra of Kuntâp Sukt runs as follows:—

डप्ट्रा यस्य प्रवाहिणो वधूमन्तो द्विर्दश ।
वर्ष्मा रथस्य नि जिहीषते दिव ईषमाण उपस्पृशः ॥ २ ॥

Prof. Griffith gives the following translation: "Camels twice ten that draw the car, with females by their side, he gave. Fair would the chariots top bow down escaping from the stroke of heaven." Pandit Khem

Karan translates it as: "Whose swift riding beasts are twenty camels with their she-camels. The fools are unregardful of the eminent position of man." Pandit Raja Ram gives another interpretation to this mantra: "Twenty camels draw his carriage, with him being also his wives. The top of that carriage or chariot bows down escaping from touching the heaven." All these translations show that the same person is referred to in this mantra to whom the first mantra was referred. All the translations save that of Bloomfield, agree in the fact of his being a camel-rider. These translations also show that the chariots top would be as high as the heaven.[1]

This mantra, thus, clearly shows that the promised rishî will be an Arab. An Indian rishî could not ride a camel. Just as, in the laws of Dharma Shâstara, the flesh and milk of a camel is forbidden for an Indian rishî,[2] so it is unlawful for him to ride a camel. The Brahmans also were, in like manner, forbidden from riding a camel. It is written in Manû Samritî: "A Brahman gets polluted by wilfully riding an ass or a camel and by bathing naked. This pollution can be removed only by holding breath for a long time."[3] This prohibition in the Dharma Shâstra was due to the very fact that there should not remain any ambiguity in the interpretation of this prophecy, and it should be clearly understood that the promised rishî did not belong to India but was a camel-rider rishî of Arabia. No Indian rishî ever rode a camel but the Arabian Prophet (may peace be on him) was often riding a camel and taking its milk. The land of the Arabs is known all over the world for its camels and the Arabs are renowned camel-riders.

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(1) The Sanskrit word *rath* is used for every kind of carriage and conveyance. In the Rig Veda, it is said that the Sun travels on a golden *rath* I : 35, 2.

(2) Manû, V : 8, 18.

(3) Manû, XI : 201.

The Prophet's Wives

THE words '*vadhû mantah davirdarsh*'[1] in the mantra have been given two different translations. Firstly, that the camels drag his chariot in which his wives are also with him. And secondly, the camels with their females drag his chariot. According to the first interpretation the promised rishî is said to have more than one wife which is true of the Holy Prophet, and according to the second, camel-riding is his peculiarity, which is also equally true of the Holy Prophet. Thus both the translations apply to no other rishî but the Holy Prophet Mohammad.

The Prophet's Ascension or Mi'râj

"THE top of the chariot bows down escaping from touching the heaven." This is a clear reference to the Holy Prophet's Ascension or *Mi'râj*. The Holy Qur'ân refers to it, saying: و هو بالافق الاعلى "And he is in the highest part of the horizon."[2] The Prophet's being in the highest part of the horizon and then his bowing down a little or descending, illustrates his relations with God Almighty and man respectively. As a matter of fact, it was his bowing down for the love of man, that made him the beloved one of God, secured for him a place in the highest horizon and brought him so near to the Divine Being.

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(1) Some copies of the Atharva Veda contain the word *davirdarsh* meaning two beautiful camels or she-camels, but in others we find the word *davirdash* meaning twenty camels with she-camels. We examined both the copies in the Deccan College, Poona, and have preferred the reading of *davirdarsh* which means two beautiful she-camels. At the time of his flight to Medina the Prophet had two she-camels, one under him and the other was under Abû Bakr. The Prophet had two she-camels well-known as Qaṣwâ and 'Aṣbâ.

(2) Holy Qur'ân LIII : 7.

The beloved Rishî's name

एष ऋषये मामहे शतं निष्कान् दश स्रजः ।
त्रीणि शतान्यर्वतां सहस्रा दश गोनाम् ॥ ३ ॥

M. BLOOMFIELD translates it as: "This one presented the seer with a hundred jewels, ten chaplets, three hundred steeds and ten thousand cattle." Prof. Griffith's translation is: "A hundred chains of gold ten wreaths upon the Rishî He bestowed. And thrice a hundred mettled steeds, ten times a thousand cows He gave." Pandit Khem Karan writes: "He gave to that seer a hundred gold coins ten chaplets, three hundred steeds and ten thousand cows." Pandit Raja Ram translates it as follows :—"He gave the *Mâmah Rishî* a hundred gold coins, ten chaplets, three hundred steeds and ten thousand cows. All these translations agree in the fact that the Rishî whose name will be 'Mâmah' will be given a hundred gold coins, ten necklaces or chaplets, three hundred good steeds and ten thousand cows.

This mantra gives the Rishî's name as Mâmah No Rishî in India or any other prophet ever had this name. The root of this word is *Mah* which means 'to esteem highly, honour, revere, to magnify, to exalt,' etc.[1]

Some Sanskrit books give the Prophet's name as *Mahâmad*,[2] but this word, according to the Sanskrit grammar, is also used in a bad sense. Although it is a mistake to apply Sanskrit Grammar to an Arabic word, yet to make the prophecy clear, the word *Mâmah*, which has nearly the same pronunciation as the word Mohammad and has the same meanings, is used in the Atharva Veda. *Mâmah* is, thus, synonymous to Mohammad, no matter if the pronunciations

(1) Sanskrit-English lexicon by Monier Williams.
(2) Allo-Upanishad and Bhavishya Purâna.

are not exactly the same. A good many Muslim names are used in Sanskrit books with a little change. Mahmûd of Ghaznî, for instance, is spoken of as 'Mamûd Gajnavî'.[1]

The Rishî of Atharva Veda, therefore, made a little change in the Arabic word Mohammad and used the Sanskrit *Mâmah*, although the sense remained the same. He did it to guide the Hindu Pandits to the right and to enable them to depict the true sense of this prophecy, provided they care to do so.

The Gold Coins

GOD bestowed upon the Mâmah Rishî or the Holy Prophet Muhammad, hundred gold coins. These gold coins were the believers and the early companions of the Prophet which were given him in the turbulent Meccan life, who bore all sorts of hardships and sufferings and consequently became as pure and precious as pure gold. They were the 'foremost, the first,'[2] (السابقون الاولون) who after a long persecution at the hands of the Meccans, left their homes, their kith and kin and even their beloved Prophet and were constrained to fly to Abyssinia. They forsook all their dear ones and their belongings but did not forsake Islam and thus beame the chosen ones of God about whom the Qur'ân says: رضی الله عنهم "Allâh is well pleased with them."[3] They were put to hard trials and they came out successful in every test. In the words of the Holy Qur'ân: و لنبلونکم بشی مـــن الخوف والجوع ونقص من الاموال والانفس والثمرات "And We will most certainly try you with some what of fear and hunger

(1) Kshitîz (Vanshâvli Charit).
(2) The Qur'ân: IX. 100.
(3) *Ibid.*

and loss of property and lives and fruits."[1] Again the Holy Book says: ونبلوكم بالشر والخير فتنة "And We try you by evil and good by way of probation."[2] The word فتنة in this verse is explained as ادخال الذهب النار لتظهر جودته من رداءته *i.e.*, to put gold into the fire to seperate the impurities from the real gold. Similarly, the early converts to Islam and the companions of the Holy Prophet were tried with evil, were persecuted and put to the fire of hardship and suffering and they became pure as real gold.

It is stated in 'Shatpath Brahmana,'[3] which is considered to be a revealed commentary of the Yajur Veda, that gold is metaphorically used for denoting the spiritual power of a man. The spiritual power in a man that overcomes all difficulties and tests is compared with pure gold. Thus, the companions of the Holy Prophet who faced all sorts of difficulties and bore severe hardships were the coins of pure gold that were granted to the Prophet. One hundred was the number of the companions who emigrated to Abyssinia, fulfilling the prophecy that the Mâmah Rishî would be given hundred gold coins.

The ten chaplets

THE second gift granted to the Holy Prophet was ten beautiful and valuable necklaces. They were the ten best companions of the Holy Prophet known as *'Ashra-i-Mubbashshara.* They were the most successful of all Musalmans in their life's mission, and received the glad news of their exaltation in this world and the next from the Prophet's own lips who named each one of them and

(1) Holy Qur'ân, II: 155.
(2) *Ibid.*, XXI: 35.
(3) XII: 9.1.4.

said فى الجنة 'in paradise'. They were Abû Bakr, 'Umar, 'Uthmân, 'Alî, Ṭalḥa, Zubair, 'Abdur Raḥmân ibni 'Auf, S'ad bin Abî Waqqâṣ, S'ad bin Zaid and Abû 'Ubeidah (may God be well-pleased with them). Great and innumerable were the sacrifices that they made for the cause of Islam and equally unparalleled was their reward. They were the distinguished personalities about whom the Vedas speak of as *Dash asrijah*—'ten bouquets from the Paradise'.

The word *asrijah* is used in Sanskrit both in the sense of a 'wreath' or a 'bunch of flowers' and a 'chief'. In the Rig Veda[1] we find, "O Ye who want a child, may both Ashvani Kumâr Dewtâ grant you children with wreaths of flowers on their heads"

Three hundred good steeds

THE third gift referred to in the mantra is that of three hundred good steeds. These horses are described as belonging to the Arab breed. The Sanskrit word *Arvah* means a swift Arab horse particularly used by *Asuras* (non-Aryans).[2] The ride of *Agnî* and *Indara* (learned and powerful) is also named as '*Arvah*'.[3]

In the light of the Vedic commentary, therefore, the three hundred good steeds[4] of Mohammad were those companions of the Holy Prophet who fought at 'Badr' and besides being three hundred in number were also learned and powerful. They were, at night time, devout worshippers of their Lord and during the day were great and powerful warriors. No other commander has ever been able to gather such a force

(1) Rig Veda, X : 84.2.—Atharva Veda, I : 14·1.
(2) *Ibid.*, V : 54·14.
(3) *Ibid.*, VIII : 40·2., VIII : 62.3.
(4) The exact number of the companions who took part in the battle of Badr was 313, but a fraction after a hundred is generally omitted.

as Mohammad did. They were divines as well as soldiers, and in spite of several handicaps with regard to arms and ammunition, etc., overcame a force three times their number.

The ten thousand cows

THE last gift bestowed upon the Holy Prophet, according to this mantra, was the host of ten thousand saints who accompanied the Prophet when he conquered Mecca. They are described in the Vedic mantra as 'cows.' The Sanskrit word *go* is derived from *gaw* meaning to go to war. A cow is called *go* because the Aryans made wars particularly to capture the cows of their enemies. This is why an ox is taken to be a symbol of victory. And very often the same word *go* is used for both an ox and a cow.

A cow or an ox is described in the Vedas both as a symbol of war as well as peace and amity. In the Rig Veda, we find, a mighty soldier who overthrows his enemies, described as a bull '*Gaw iva shaktah.*'[1] Similarly, in Shatpath Brahmana[2] and Taitreya[3] a cow is described as a symbol of ferocity and destruction. At another place in the Rig Veda, is said, *Gaw iva bhimyoh*, 'he is as ferocious and violent as a cow.'[4] In the same Rig Veda, however, a cow is also mentioned as a sign of peace and amity.

"Men of varying intellects, seekers of wealth we live (together) like cows."[5] Similarly, in the Rig Veda, X: 145-6, we find.

"Let your heart turn towards me just as a cow turns towards her calf." Just as a cow bestows

(1) Rig Veda, X: 30·6.
(2) V: 2·4, 13.
(3) II: 2·5, 2.
(4) V: 56·3.
(5) X: 112·3.

her affections on her young one, in like manner, O husband, you should be affectionate towards me. In Shatpath Brahmana, cows are said to be the likes of men. Again, a cow is described as a symbol of worship, fortitude (*aditî*) and knowledge (*saraswatî*).[1]

Bearing all these quotations in mind, we again turn towards the mantra and see what is meant by the ten thousand cows of Mohammad. These quotations make two things clear; firstly, that the companions of the Holy Prophet are saintly men, pious and compassionate like a cow, and secondly, they are fierce and strong like *Indra.* Apparently, these virtues are diametrically opposite to each other, but the Holy Qur'ân easily solves this difficulty. Speaking of the Holy Prophet and his companions the Qur'ân says:—

محمد رسول الله والذين معه اشداء على الكفار رحماء بينهم تراهم ركعا سجدا يبتغون فضلا من الله و رضوانا "Mohammad is the Apostle of God, and those with him are firm against the unbelievers, compassionate among themselves; thou wilt see them bowing down, prostrating themselves, seeking grace from God and pleasure."[2] Again it says: اذلة على المومنين اعزة على الكفرين "Lowly before the believers, mighty against the unbelievers."[3]

At the battle of Uḥud the Prophet saw in a dream that cows were being slaughtered. He himself gave the interpretation that in that battle a number of his companions would be killed. This also shows, that the Holy Prophet's companions were rightly called cows for their compassion and mutual love. The Vedic mantra, thus, gives a vivid picture of the ten thousand saintly companions of the Holy Prophet

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(1) Shatpath, XII: 9.1,7.
(2) The Qur'ân, XLVIII: 29.
(3) V: 54.

who accompanied him at the time of the fall of Mecca.

Speaking of these companions, the Holy Qur'ân also says : ذالك مثلهم فى التوراة و مثلهم فى الانجيل "That is their description in the Torah and their description in the Gospel."[1] The Qur'ân, thus, also claims that a description of the Prophet Mohammad and his companions will be found and a reference to them will be met with in various religious scriptures and in the prophecies of a number of prophets.

This mantra of the Kuntâp Sukt, as we have seen, clearly gives the Holy Prophet's name as Mâmah which besides conveying the same sense as the word Mohammad, also resembles it in form and pronunciation. The mantra also shows that Mohammad was a great rishî who was given as a Divine gift tried and pure companions, who were pure and precious like real gold, and who were so exalted and perfected that they were compared to flowers of Paradise. He was given such companions who were both saintly worshippers of God and brave fighters in the field of battle. History tells us that these signs were fulfilled only in the person of the Prophet Mohammad and his companions and in no body else. The Prophet got these things in the same order in which the mantra describes. First of all he got the hundred gold coins, then the *'ashra-i-mubashshara* then the three hundred companions who fought in the battle of Badr and lastly ten thousand saints who accompained the Prophet at the conquest of Mecca. The history of the world cannot point out any other personality possessing these attributes and fulfilling this description save the blessed Prophet of Arabia (peace be on him).

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(1) XLVIII : 29.

One may deny the truth through bigotry and obstinacy, but one cannot prove two contradictory facts to be true at one and the same time; for *truth cannot be two-faced.*

The Prophet's adoration of God

वच्यस्व रेभ वच्यस्व वृक्षे न पक्वे शकुनः ।
ओष्टे जिह्वा चर्चरीति क्षुरो न भुरिजोरिव ॥ ४॥

"DISPORT thyself, O chanter, disport thyself as a bird upon a flowering tree, thy tongue glides quickly over the lips as a razor over the strop."—(Bloomfield.)

"Glut thee, O singer, glut thee like a bird on a ripe fruited tree.—(Griffith.)

Another translation that Hindu commentators give amounts to the following: "Disseminate the truth, O ye who glorifies (*Ahmad*), disseminate the truth, just as a bird sings on a ripe fruited tree. Thy lips and tongue move swiftly like the sharp blade of a pair of shears." The Prophet is asked to propagate his religion and to diffuse the truth. The fruit of the tree being ripe, the success of the Prophet is sure. This mantra calls the Holy Prophet as '*Rebh*' which means astute[1] or 'one who praises or extols,' and this is the exact translation of the Prophet's Arabic name Ahmad. The Prophet Ahmad, accordingly, preached his religion and the world partook of the ripe fruit that he bore. The Holy Qur'ân has, just in accordance with this mantra, set forth a parable of a fruit-bearing tree in these words: "A good word is like a good tree, whose root is firm and whose branche s are high, yielding its fruit in every season by the permission of its Lord."[2] A good word or Islam is, thus, likened to a firm-rooted tree bearing fruits.

(1) Nighantû, III: 16.
(2) The Qur'ân XIV: 24.

At another place the Qur'ân says: انا اعطينك الكوثر فصل لربك وانحر ان شانئك هو الابتر "Surely We have given you abundance of good, therefore pray to your Lord and make a sacrifice. Surely your enemy is the one cut off (from good)"[1]. In the light of these verses, the meanings of the mantra are quite clear. God has given abundance of good or ripe fruits to the Prophet Ahmad. He is therefore asked to praise his Lord and extol Him. He moves his lips in the praise of his Lord, swiftly, as the mantra describes, and his lips and tongue, like a sharp pair of shears, cut off his enemies from good. This is what actually happened and the Prophet's truth was established just as the Vedic Rishî had foretold.

Prayers in the field of battle

प्ररेभासो मनीषा वृषा गाव इवेरते।
अमोत पुत्रका एषाममोत गा इवासते ॥ ५ ॥

"THE chanters with their pious song hurry on blithely as cows; at home are their children and at home the cows do they attend."—(Bloomfield.)

"Quickly and willingly like kine forth come the singers and their hymns: Their little maidens are at home, at home they wait upon the cows."
—(Griffith.)

The purport of the translation given by some Hindu commentators is: "The praying ones with their prayers hurry on like powerful bulls. Only their children are at home, and at home do they wait for the cows."

The army that started from Medina to invade Mecca, was a host of brave fighters. They were the praying ones who while saying their prayers hurried

(1) CVIII: 1-3

to the field of battle. At Medina, only their females and children were left behind. Just as the young ones of cows anxiously wait at home for their mothers, so were the Muslim children waiting at home for the safe return of the praying ones.

The Holy Qur'ân says: واستعينوا بالصبر والصلـــوة "And seek assistance, (at the time of battle), through patience and prayer."[1] Displaying of force and at the same time humbly praying to their Lord is a characteristic sign found in no other people of the world save the companions of the Holy Prophet Mohammad. Addressing the Prophet, says the Holy Qur'ân, "And when you are among them and keep up the prayer for them, let a party of them stand up with you, and let them take their arms; then when they have prostrated themselves let them go to your rear, and let another party who have not prayed come forward and pray with you, and let them take their precautions and their arms."[2]

Very remarkable indeed, is the description of the Muslim warriors, given in this mantra. Like powerful bulls, on the one hand, they hurry to the field of battle and fight bravely, and like meek cows, on the other, they live peacefully with their own people and they pray to their Lord wherever they are whether in a battlefield or outside it.

Propagation of the Book

प्ररेभ धियं भरस्व गोविदं वसुविदम्।
देवत्रेमां वाचं कृधीषुं नवीरो अस्ता ॥ ६ ॥

"BRING hither, O chanter thy poem, that which earns

(1) The Holy Qur'ân, II: 45.
(2) The Holy Qur'ân, IV: 102.

cattle and earns good things! Among the Gods place thy voice as a manly archer his arrow."

—(Bloomfield.)

"O singer, bring thou forth the hymn that findeth cattle, findeth wealth. Even as an archer aims his shaft, address this prayer unto the Gods."

—(Griffith.)

"O you who praises (the Lord), hold fast the wisdom, which earns cows and good things. Disseminate this among the divines, just as an archer places his shaft on the right point."

—(Hindu commentators.)

The *Wisdom*, spoken of in this mantra, is nothing but the Holy Qur'ân. Through the Qur'ân, one can earn the good in this world as well as the next. The Prophet is asked to propagate the teachings of this book among the saintly people, *i.e.* his companions, just as an archer aims his shaft. And the Holy Prophet actually did it. He is the only Prophet whose revelation was preserved in the memory of his followers and companions and whose book was written in his very lifetime. He propagated his Book among his saintly followers and they learnt it by heart. No other revealed book was thus written and preserved.

The Holy Qur'ân also corroborates this mantra by saying: يايها الرسول بلغ ما انزل اليك "O apostle! deliver what has been revealed to you."[1] Again it says: كلا انها تذكرة ○ فمن شآء ذكره ○ فى صحف مكرمة ○ مرفوعة مطهرة ○ بايدى سفرة ○ كرام برررة ○ "Nay! surely it is (a source of) eminence. So let him who pleases mind it. In honoured books, Exalted, purified, In the hands of scribes, Noble, virtuous."[2]

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(1) V:67.
(2) LXXX:11-16.

The Prophet as the best of men and a guide for the world

राज्ञो विश्वजनीनस्य यो देवोमर्त्या ँ अति ।

वैश्वानरस्य सुष्टुतिमा शृणोता परिक्षितः ॥ ७ ॥

'LISTEN ye to the high praise of the King who rules over all peoples, the God who is above mortals, of Vaishvânara Parîkshit."—(Bloomfield.)

"Listen to Parîkshit's eulogy, the sovereign whom all people love, the king who ruleth over all, excelling mortals as a God."—(Griffith.)

Hindu commentators have translated this mantra as follows :—

"Sing the high praise of the king of the world or the Light of the Universe, who is a god and the best among men. He is a guide to all people and gives shelter to everyone."

All the attributes expressed in this mantra particularly apply to the Holy Prophet Mohammad. He was the first and the last prophet who was a guide to all nations of the world. Similarly he was the prophet who was described as the best of men. None among the Vedic rishîs could acquire such an exalted position, nay even their names are not known to the world. The followers of the Vedas themselves differ as to the superiority of one rishî over the other. Every word of this mantra, therefore, applies to the Prophet Mohammad (may peace be on him). 'Sovereign of the world,' 'Light of the Universe,' the best of men, a 'guide to the entire mankind' and 'a shelter for all peoples'—what a becoming praise of the Holy Prophet sung by the Vedic Rishî!

Gives peace to the world

परिक्षिन्नः क्षेममकरुत्तम आसनमाचरन् ।

कुलायं कृण्वन् कौरव्यः पतिर्वदति जायया ॥ ८ ॥

"PARIKSHIT[1] has procured for us a secure dwelling, when he the most excellent one, went to his seat. (Thus) the husband in Kuru-land when he founds his household, converses with his wife."—(Bloomfield.)

"Mounting his throne, Parikshit, best of all hath given us peace and rest, saith a Kauravya to his wife as he is ordering his house."—(Griffith.)

"He, who affords shelter to everybody, gave peace to the world, as soon as he mounted the throne. Men in Kuru-land are talking of his peace-making at the time of the building of the house."

—(Hindu commentators.)

At the time of the reconstruction of Ka'ba (the House of God), the Arab tribes were just at the point of cutting each other's throats, when the matter was referred to the Holy Prophet, and he settled the dispute in such a beautiful way that all the tribes were satisfied without a drop of blood having been shed. The Prophet thus gave peace to the world and protected the House of God from human blood being shed in it. Similarly, at the time of the conquest of Mecca, when the Prophet's rule was established, he gave peace and shelter even to his bitterest foes and let them go just by saying: لا تثريب عليكم اليوم

(1) The 'Sanskrit Bhâshya' of Khem Karan gives two meanings of the word Parikshit, '*Sarvat Aishvary Yuktasya*' (possessing all sorts of attributes and power), and secondly, 'one who gives a complete shelter to people'. The Holy Qur'ân also speaks, of the Holy Prophet as واخفض جناحك للمؤمنين "Lower thy wing to the faithful." (XV: 88.)

"There shall be no reproof against you this day."[1]

The word *Kauravya* used in this mantra requires some comment. The battle between the Pândvas and the Kurus is well-known in the religious literature of the Hindus, a mention of which is also made in the Mahâbhârta. The field where this battle was fought is known till to-day as 'Kurukshetra.' The Kurus were a very ancient people, whom the Rig Veda called as *Puru.* Originally these people belonged to Babylon, and they came to India some time after the emigration of the Aryan people from that land. The Bible also makes a mention of a nation known as *Kora* who had a dispute with the children of Aaron in connection with their offerings at the Holy Temple at Jerusalem. A man belonging to this nation is, thus, known as Kauravya. This word has also been translated as a 'workman,' and this is just in accordance with the sense in which this word is used in this mantra, *i.e.* a 'mason' or a house-builder. In Hebrew, the word Kuru means 'one who protects a house,' *Kore* meaning a house, in Hebrew and also in Pashto. It is also possible that this word may be another form of the word *Koreish.*

Peaceful realm

कतरत त आ हराणि दधि मन्थां परिस्रुतम् ।
जाया पतिं वि पृच्छति राष्ट्रे राज्ञः परिक्षितः ॥ ९ ॥

"WHAT may I bring to thee, curds, stirred drink, or liquor? (Thus) the wife asks her husband in the kingdom of king Parîkshit."—(Bloomfied.)

"Which shall I set before thee, curds, gruel of milk, or barley brew? Thus the wife asks her husband in the realm which King Parîkshit rules."—(Griffith.)

(1) XII : 92.

"In the realm of the King, who gives peace and protection to all, a wife asks her husband whether she should set before him curd or some other liquor."
—(Hindu commentators.)

This mantra also refers to the peaceful realm which the Promised One, the Parîkshit, was to bring about. It is narrated as a prophecy in the early Traditions of the Prophet, that a time will come in Arabia when a woman will be able to travel alone from Medina to Mecca without fearing anything on the way. And the world has seen how after the advent of the Prophet peace and security spread all over Arabia, whereas before the appearance of Islam neither a woman's chastity was safe nor was there security of life and property. During the peaceful rule of the Prophet women could easily travel alone and go about in a market to buy and sell things.

The signs of a true religion

अभिव स्व१ः प्रजिहीते यवः पक्वः परो विलम् ।
जनः स भद्रमेधते राष्ट्रे राज्ञःपरिक्षितः ॥ १० ॥

"LIKE light the ripe barley runs over beyond the mouth (of the vessels). The people thrive merrily in the kingdom of King Parîkshit."—(Bloomfied). "Up as it were to heavenly light springs the ripe corn above the cleft. Happily thrive the people in the land where King Parîkshit reigns."—(Griffith). "The ripe barley springs up from the cleft and rises towards heavens. The people prosper in the reign of the king who gives protection to all."
—(Hindu commentators.)

One of the chief signs of a true religion and the Kingdom of God is that people thrive happily and prosper under its rule, just as corn springs up in a

good field. Before the advent of the Holy Prophet, the Arabs were sunk in all sorts of vices and had fallen deep in degradation. But with the spiritual force of the Prophet and the blessings of his religion, the same people rose to the height of glory and eminence. The Torah, the Gospel, the Vedas and other Divine books also bear witness to this fact, as the Holy Qur'ân says: "That is their description in the Torah and their description in the Gospel; like as seed-produce that puts forth its sprout, then strengthens it, so it becomes stout and stands firmly on its stem."[1]

The Vedic words *abhîvsvah prajihite yavah* (the barley springs forth and rises up) convey the same idea as expressed in the above-quoted verse from the Holy Qur'ân. The Holy Book again says at another place: "Hast thou not considered how God sets forth a parable of a good word (being) like a good tree, whose root is firm and whose branches are in heaven, yielding its fruit in every season by the permission of its Lord? And God sets forth parables for men that they may be mindful."[2]

Both the Veda and the Qur'ân have set forth this parable as the parable of a true religion. The Qur'ân calls it a good tree and the Veda calls it *bhadram*, meaning goodness and affluence. According to the Qur'ân the roots of the good tree are firm in the ground, and according to the Veda the roots of *Yavah* (or tree of barley) are deep in a cleft. The Qur'ân says that its branches are in the heaven, and the Veda also states that it rises towards heaven. The Qur'ân then says: يثبت الله الذين آمنوا بالقول الثابت فى الحيوة الدنيا و فى الاخرة "Allah confirms those who believe with the sure word in this world's life and in the

(1) XLVIII: 29.
(2) XIV: 24, 25.

hereafter.[1] The Veda, in like manner, states that man prospers and thrives happily under the rule of a true religion. The Qur'ân describes it as a ripe tree تؤتی اکلہا کل حین "Yielding its fruit in every season,"[2] and the Veda also describes it as a ripe tree.

The Holy Qur'ân has given this parable in support of the Holy Prophet Mohammad's truth, and we have seen how the Vedic mantra corroborates it word by word. In the words of the Qur'ân, "God sets forth parables for men that they may be mindful;" let the followers of the Vedas, therefore, ponder over these facts and just as the Qur'ân corroborates the Vedic mantras, they too should believe in and testify to the truth of the Prophet Mohammad in whose support these verses and mantras speak.

The Prophet is asked to arise and warn

इन्द्रः कारुमबू बुधदत्तिष्ठ वि चरा जनम् ।
ममेदुग्रस्य चर्कृधि सर्व इत ते परिशादरिः ॥ ११ ॥

"INDRA has awakened the poet, saying: Arise, move about, and sing; of me, the strong, verily, sing the praises; every pious one shall offer thee (sacrificial reward)."—(Bloomfield.)

"Indra hath waked the bard and said, Rise wander singing here and there. Praise me, the strong each pious man will give thee riches in return."
—(Griffith.)

"Indra awoke the singer of his praises and asked him to go to the people in every direction. He was asked to glorify Indra, the mighty, and all pious men

(1) XIV : 27.
(2) XIV : 25.

would appreciate his effort and God would bestow on him His rewards."—(Hindu commentators).

This mantra gives, more or less, the exact translation of the first verse of the 74th chapter of the Holy Qur'ân, 'The Clothed One' (*Al-Muddaththir*). "O you who are clothed! Arise and warn, and your Lord do magnify."[1] Then says the Qur'ân: ولا تمنن تستكثر و لربك فاصبر "And bestow not favours that you may receive again with increase, and for the sake of your Lord, be patient."[2] Again, و لسوف يعطيك ربك فترضى "And soon will your Lord give you so that you shall be well pleased."[3] At another place is said: انا اعطيناك الكوثر فصل لربك وانحر "Surely We have given you abundance of good, therefore, pray to your Lord and make a sacrifice."[4]

Without any remark or comment, we have given the exact translation of the Vedic mantra and the Qur'ânic verses, so that every unbiased seeker after truth should see for himself how thousands of years before the Vedic rishî uttered the same words which were revealed to the Prophet Mohammad. This mantra alone is enough to establish the truth of the Prophet's claim. The Qur'ân says: "O you who are clothed! Arise." The Veda says: "Indra awoke the singer of his praises (*i.e.*, *Ahmad*)." The Qur'ân tells him to warn the people, and similarly, in the Veda he is asked to go to the people in every direction. The Qur'ân says: "And your Lord do magnify," the Veda says, "Glorify Indra, the mighty." According to the Qur'ân, his Lord will give him abundance of good; and in the words of the mantra, God will bestow on him His rewards.

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(1) The Qur'ân, LXXIV : 1—3.
(2) *Ibid* : 6—7.
(3) XCIII : 5.
(4) CVIII : 1, 2.

All these clear signs were fulfilled in the person of the Prophet Mohammad and in no other rishî or messenger. He arose and warned the people and magnified his Lord. Day and night he propagated his Faith and disseminated the truth, and, in the words of the Veda, like a bird on a ripe-fruited tree he sang his Lord's praise. O God bless the Prophet Mohammad.

The Prophet's Munificence

इह गावः प्रजायध्वमिहाश्वा इह पूरुषाः ।

इहो सहस्रदक्षिणोपी पूषा नि षीदति ॥ १२॥

"HERE, O cattle, ye shall be born, here, ye horses, here, ye domestics! And Pushan also, who bestows a thousand (cows) as sacrificial reward, settles down here."—(Bloomfield.)

"Here, cows! increase and multiply, here ye, O horses, here, O men. Here with a thousand rich rewards, doth Pushan also seat himself."—(Griffith.)

Hindu commentators give the following translation: "Cows, horses, and men multiply and increase here, because here rules the one who is bountiful and splendidly generous who gives thousands in charity and sacrifice."

The history of Islam bears a clear testimony to the truth of this prophecy. The world has seen how everything prospered and increased in the Holy Prophet's kingdom. The most backward people in the world became the very leaders and torch-bearers of light and learning. Riches, men and cattle, everything increased and multiplied. And this too is an established fact that Mohammad was the most generous, bountiful and kind-hearted man that the world has ever seen.

The Holy Qur'ân says : فبما رحمة من الله لنت لهم و لو كنت فظا غليظ القلب لا انفضوا من حولك " Thus it is due to mercy from Allâh that you deal with them gently, and had you been rough, hard-hearted, they would certainly have dispersed from around you."[1] It was, thus, due to the Prophet's kindheartedness, magnanimity and munificence that people from all quarters flocked and assembled around him. Otherwise such a stubborn people as the Arabs could never have been won over and subdued.

The Vedic Rishî's Prayer for the Prophet

मेमा इन्द्र गावोरिषन् मो आसां गोपती रिषत ।
मासाममित्रयुर्जन इन्द्र मा स्तेन ईषत ।। १३ ।।

" MAY these cattle, O Indra, not suffer harm, and may their owner not suffer harm, may the hostile folk, O Indra, may the thief not gain possession of them."—(Bloomfield.)

" O Indra, let these cows be safe, their master free from injury. Let not the hostile-hearted or the robber have control of them."—(Griffith.)

" O Indra, let these cows (saintly followers of the Prophet) be safe, and let not their master be harmed. And let not an enemy, O Indra, or a robber overpower them."—(Hindu Commentators.)

How remarkable is this prayer of the Vedic Rishî for the Holy Prophet and his followers. There is no gainsaying the fact that this prophetic prayer of the Rishî was clearly fulfilled. The Prophet and his saintly followers succeeded in their mission and were saved and helped by the Hand of God. Their hostile opponents and bitter enemies could not overpower them nor could rob them of the bounties that the

(1) III : 158

Prophet had bestowed on them. The Muslims prospered whereas their enemies perished, and thus the prayer of the Rishî was accepted. A similar prayer is also found in the last chapter of the Holy Qur'ân: "Say, I seek refuge in the Lord of men, the King of men, the God of men, from the evil of the whisperings of the slinking (devil), who whispers into the hearts of men, from among the Jinn and the men."

The Prophet is also reported to have taught a prayer to his followers: اللهم لا تسلط علينا من لا يرحمنا "O God empower him not ever us who has no mercy for us." And God Himself says about the Holy Prophet in the Qur'ân, والله يعصمك من الناس "And Allâh will protect you from the people."[1] The Rishî prayed to God for the safety of the Prophet, and God accepted that prayer and declared that the Prophet would remain safe and would succeed in his mission.

The Rihî's Praise and Prayer

उप नरं नोनुमसि सूक्तेन वचसा वयं भद्रेण वचसा वयम् ।

चनो दधिष्व नो गिरो न रिष्येम कदाचन ॥ १४ ॥

अथर्व-वेद-संहिता काण्ड २०॥ १२७॥ १-१४

"WE shout to the hero with hymn and song. We (shout) with a pleasing song. Take delight in our songs; may we not ever suffer harm!"

—(Bloomfield.)

Oft and again we glorify the hero with our hymn of praise, with prayer, with our auspicious prayer. Take pleasure in the songs we sing; let evil never fall on us."—(Griffith.)

(1) V: 67

"We sing the praise of the great hero and with a pleasing song glorify him. Pleasingly accept this praise, O hero, so that evil may not befall us."—(Hindu commentators.)

This is the last of the mantras that we have quoted in the foregoing pages, and here the Rishî of the Veda entreats the Holy Prophet to accept his prayers and praise. This entreaty of the Rishî, as a matter of fact, makes it incumbent on the followers of the Vedas that they too should sing the praise of the Prophet and by his glorification save themselves from the evils of this world as well as the next. The false doctrines of the caste system, the transmigration of soul and other superstitions, are the chains that have enslaved them in this world; and similarly their religious differences have made their salvation and deliverance a matter of doubt in the next world as well. Mohammad, therefore, came into the world to deliver the people from all sorts of vices and to show them the right path.

Some more facts about these prophecies

SOME more light is necessary to be thrown on the prophecies in the Atharva Veda that we have discussed in the foregoing pages. There are two different schools of thought regarding these prophecies in the Kuntâp Sukt. Some modern research students like Pt. Bhagwat Dat, research scholar in the D. A. V. College, Lahore, and Sawâmî Harî Prashâd, Vedic munî, are inclined to think that the Kuntâp Sukt, or the collection of these prophecies, does not actually from part of the Atharva Veda but was introduced to it on a later date. The second school of thought is, that these mantras are riddles and un-intelligible enigmas. And the modernists too, have, as a matter of fact, derived their conclusions after not being able

to understand what these mantras mean.

The idea that the Kuntâp Sukt were introduced to the Atharva Veda on a later date, is baseless on various scores. The most ancient books too do not fail to make a mention of the Kuntâp Sukt, as for instance, The *Aitreya Brahmana,*[1] *Kaushitkî Brahmana,*[2] *Shânkhayana Shraut Sutar,*[3] *Ashvlayana Shraut Sutar,*[4] *Vaitân Sutar*[5] *and Gopath Brahmana.*[6] Had these mantras been appended to the Veda on a later date, they could not have been referred to in so many ancient books. Simply because they are not easily intelligible, should not lead one to think that they do not form part of the real book. Secondly, these mantras, as stated in *Brahmana Granth* were repeated every year in big assemblages where *soma* was offered to the deities, and seventeen pandits used to chant them for a long time. Thus, a thing which is repeated every year with devotion and strictness and is an age-long practice can not be regarded as apocryphal or a later-day invention. Only those parts of a religious book are given so much importance and remembered by heart and read with strictness, which are useful and beneficial for the devotee and help him in acquiring a deeper knowledge of this universe and knowing more about the Divine Being. This shows that the Kuntâp Sukt is neither a collection of meaningless riddles nor a subsequent addition to the Veda.

It is recorded in Shatpath Brahmana that "The mantras that are divided by 21 are the belly. There are 20 glands (Kuntâp) in the abdomen, the belly itself being twenty-first. Thus the mantras that are

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(1) VI : 32.
(2) XXX : 5.
(3) XII : 14.
(4) VIII : 3, 7.
(5) XXXII : 19.
(6) II : 6, 12.

divided by 21 are known as the belly."[1] The testimony of such an ancient book as Shatpath Brahmana is enough to prove the genuineness of these mantras. Even to-day the total number of these mantras is 147 which is seven times divided by 21.

Morris Bloomfield in his commentary of the Atharva Veda writes: "The Brahmanical authorities agree in assigning the so-called Kuntâp hymns to this kind of literature, and the opening stanza of XX : 127, leaves no room for doubting their correctness..... Quite a number of the stanzas of Kuntâp hymns are quoted in the Brahmanas exhibiting essentially the same textual corruption as the Atharvan version. The Shankhayana Shraut Sutar XII : 14, exhibits them in full."[2] Prof. Maxmuller also discusses this point in his 'History of Sanskrit Literature,' p. 493.

A number of scholars are of the opinion that these mantras give no clear sense and are quite ambiguous. Pandit Raja Ram, for instance, writes: "These ten Suktas are known as Kuntâp Sukt. Kuntâp are the glands in the belly which are twenty in number. These Suktas cover different subjects, most of them are just riddles, the text as well as the meanings are ambiguous and in some cases the text absolutely gives no sense."[3] Similarly, M. Bloomfield says: "The text of the second hemistich is very corrupt; its emended form in the edition is at the base of our rendering."[4] In like manner, Prof. Griffith writes about these mantras at follows: "The section of this book which bears the name Kuntâp is a strange miscellaneous collection of hymns, sacrificial formulas, incantations, riddles and odds and ends."[5]

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(1) XII : 2, 1, 126.
(2) P. 689.
(3) Raja Ram Bhâshya, p. 991.
(4) P. 691.
(5) Hymns of the Atharva Veda, p. 433 and foot-note.

These mantras are regarded as riddles simply because they are prophecies and a prophecy must necessarily be ambiguous and a secret lest it may be corrupted through the bias and prejudice of a people. When it is actually fulfilled, the meanings of the prophecy become quite clear. Actual facts are thus, the real commentary of a prophecy. While translating these mantras of the Kuntâp Sukt, we have shown, how exacty do they apply to the life of the Holy Prophet. No ambiguity remains in their meaning and everything becomes vivid and clear. And of all the religious personalities and prophets Mohammad is the only prophet whose life-history with the minutest details is exactly and undisputably preserved. There are historical proofs for all the facts in the Holy Prophets' life. And therefore if one tries to apply these prophecies to the life of some other holy personality, one shall also have to historically prove that these things did happen in his lifetime, and this is, as modern research has proved, next to impossible.

Now the question is, why these mantras are called Kuntâp? If Kuntâp means abdominal glands, in what way does this name apply to these mantras? No commentator of the Vedas has discussed this point and tried to solve this riddle. We give below three reasons for this name.

(*a*) The word Kuntâp is composed of two words *kuh* and *tâp*. *Kuh* means sin and misery, and *tâp* means to consume. Kuntâp, thus, means 'consumer of sin and misery'. A collection of all those mantras in which a mention is made of the redresser of the world's misery is known as Kuntâp Sukt. A similar prophecy is found in Farvardîn Yasht, XXVIII : 129, made by the Prophet Zoroaster. The Holy Qur'ân also says: "(The Prophet) enjoins them good and forbids them evil, and makes lawful to them

the good things and makes unlawful to them impure things, and removes from them their burden and the shackles which were upon them."[1]

(*b*) The word Kuntâp according to authentic Brahmana Garanths means glands in the belly or the belly itself. These mantras are, thus, given this name because they convey a prophecy about the first house of Divine worship in Mecca, the navel or middle-point of this earth; as the Qur'ân says: "Surely the first house appointed for men is the oneat Bekka, blessed and a guidance for the nations,"[2] Just as man receives nourishment from the abdomen, similarly, spiritual nourishment is given to the world from Mecca or Bekka, the first house of Divine Light.

(*c*) The Quranic word *Bekka* and the Vedic Kuntâp are not only synonymous, but the word Kuntâp is just a changed form of the Arabic word Bekka. Hundreds of words in the Sanskrit language are borrowed from Arabic and are used in the former language with a slight change. Below we quote a few instances:—

Sanskrit	*Arabic*	*Sanskrit*	*Arabic*
شره	راس	امهہ	اثم
تک	قط	پاد	داب
پا	اب	بنگ	قنب
ما	أم	ساڈیم	مسا
دھو	ود	یدنیہ	هدی
مروستھل	رملة	نینا	عینا
اهن‌اوراهر	نهار	رهسیہ	سر
انس	شانہ	جل	لیج-لنجہ

In the light of the above, we can say with certainty that the word کنتاپ is also a changed form

(1) VII: 157.
(2) III: 95.

of بكة. The word بكة has three letters ب, ک and ت and similarly these letters are found in the word کتاب it having ک, ن, ت and ب the Arabic ب, changing into پ in Sanskrit.

It is a strange fact that in all prophecies the word Bekka is used instead of Mecca. The Holy Qur'ân locates at Bekka the first as well as the last house of Divine worship. Besides the Vedas, the Prophet David also refers to this house of God by the same name. In the Psalms we find: "O Lord of hosts, my King and my God. Blessed are they that dwell in thy house: they will be still praising thee, Selah. Blessed is the man whose strength is in thee; in whose heart are the ways of them. Who passing through the valley of *Baca* make it a well; the rain also filleth the pools. They go from strength to strength, every one of them in Zion appeareth before God."[1]

The following conclusions can be drawn from the Psalms:—

(*i*) The house of God to which David refers was no other but the one at Bekka, for the holy temple in Jerusalem had not been built at that time and God lived in Zion.

(*ii*) The prophet David was awaiting the Divine commandment to invade Palestine, and inorder to seek blessing from the house of God that was built by the patriarch Abraham, he came to the valley of Baca.

(*iii*) The name of the valley is Baca, which, in Hebrew, is written and pronounced as *Bacah*, the last letter *h* showing that it is a well-known place.

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(1) Psalms, 84 : 4–6.

(*iv*) The dwellers of this valley will always praise their Lord. And the world knows how much do the Musalmans praise and glorify their Lord. Every Muslim bows before his Lord and praises Him at least five times a day. These words can also mean that the house of God in Bekka will never perish and the Lord will always be praised therein, whereas Jerusalem was more than once destroyed.

(*v*) 'Blessed is the man whose strength is in thee,' clearly refers to the Prophet, who, though an orphan boy, weak and friendless, overcame his mighty foes with God's grace and taking strength from Him.

(*vi*) In the desert of Mecca the well (of Zamzam) is another sign of God's blessing this land.

(*vii*) Blessed one and 'going from strength to strength,' is the translation the Qurânic words مبارکاً وهدی للعٰلمین[1]

(*viii*) "Appearing before God in Zion,' refers to the annual pilgrimage at Mecca. We have discussed at length what Zion denotes, in the sixth prophecy of Isaiah.

Thus, both the Veda and the Psalms confirm the fact that the Prophet Mohammad, the guide for the world and the saviour of mankind was to appear at Bekka.

The Veda sings the Prophet's praise in the following terms :—

1. He is *narâshansah* or the praised one (Mohammad.)

2. He is the prince of peace or the emigrant, who is safe even amongst a host of opponents. (Mantra 1.)

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(1) III : 95.

3. He is a camel-riding Rishî, whose chariot touches the heaven. (Mantra 2).

4. He is Mâmah Rishî who is given a hundred chains of gold, ten wreaths, three hundredgood steeds and ten thousand cows. (Mantra 3.)

5. He and his followers are always mindful of their prayers, even in the field of battle they bow down before their Lord. (Mantra 4.)

6. He gave wisdom unto the world, *i.e.* the Holy Qur'ân. (Mantra 5).

7. He is the King of the worlds, the best of men and a guide for the entire mankind. (Mantra 6.)

8. He has procured a secure dwelling for the people, gives protection to everybody and and has spread peace in the world (Mantras 7-8.)

9. People thrive happily and prosper under his rule, and from the depth of degradation they rise to the height of glory. (Mantras 9-10.)

10. He is asked to wake up and warn the world. (Mantra 11.)

11. He is extremely bountiful and very generous. (Mantra 12.)

12. His followers have been saved from the hostility and robbery of the devil. (Mantra 13.)

13. In the last mantra, the Rishî has entreated him for the acceptance of his (Rishi's) prayers and have sought his protection from harm and evil.

ते त्वा मदा अमदन् तानि वृष्ण्या ते सोमासो वृत्रहत्येषु सत्पते ।
यत कारवे दश वृत्राण्यप्रति वर्हिष्मते नि सहस्रानि वर्हयः ॥ ६ ॥
युधा युधमुप घेदेषि धृष्णुया पुरा पुरं समिदं हंस्योजसा ।
नम्या यदिन्द्र सख्या परावति निवर्हयो नमुचिं नाम मायिनम् ॥ ७ ॥
त्वमेतां जनराज्ञो द्विर्दशाबन्धुना सुश्रवसोपजग्मुषः । षष्टिं सहसा ।

नवर्ति नव श्रुतो नि चक्रेण रथ्या दुष्पदावृणक् ॥ ९ ॥
अथर्व वेद काण्ड २० । २१ । ६ –७, ९ ।

अवद्रप्सो अंशुमतीमतिष्ठदियानः कृष्णो दशभिः सहसैः ।
आवत तमिन्द्रः शच्या धमन्तमप स्नेहितीर्नृमणा अधत्त ॥ ७ ॥
द्रप्समपश्यं विषुणे चरन्तमुपह्वरे नद्यो अंशुमत्याः ।
नभो न कृष्णमवतस्थिवांसमिष्यामि वो वृषणो युध्यताजौ ॥ ८ ॥
अध द्रप्सो अंशुमत्या उपस्थेधारयत तन्वं तित्विषाणः ।
विशो अदेवीरश्या ३ चरन्तोबृहस्पतिना युजेन्द्रः ससाहे ॥ ९ ॥
अथर्व–वेद काण्ड २० । १३७ । ७–९

अनस्वन्ता सतपतिर्मामहे मे गावा चेतिष्ठो असुरो मघोनः ।
त्रैवृष्णो अग्ने दशभिः सहस्रैर्वैश्वानरः त्रयंरुणाश्चकते ॥
ऋग्वेदः म० ५ । सू० २७ । १ ॥

मूर्धानमस्य संसीव्याथर्वा हृदयं च यत् ।
मस्तिष्कादूर्ध्वः प्रैरयत् पवमानोधि शीर्षतः ॥ २६ ॥
तद् वा अथर्वणः शिरो देवकोशः समुब्जितः ।
तत् प्राणो अभि रक्षति शिरो अन्नमथो मनः ॥ २७ ॥
ऊर्ध्वो नु सृष्टा ३ स्तिर्यङ् नु सृष्टा ३ः सर्वा दिशः पुरुष आ बभूवँ ३।
पुरं यो ब्रह्मणो वेद यस्याः पुरुष उच्यते ॥ २८ ॥
यो वै तां ब्रह्मणो वेदामृतेनावृतां पुरम् ।
तस्मै ब्रह्म च ब्राह्माश्च चक्षुः प्राणं प्रजां ददुः ॥ २९ ॥
न वै तं चक्षुर्जहाति न प्राणो जरसः पुरः ।
पुरं यो ब्रह्मणो वेद यस्याः पुरुष उच्यते ॥ ३० ॥
अष्टाचक्रा नवद्वारा देवानां पूरयोध्या ।
तस्यां हिरण्ययेः कोशः स्वर्गो ज्योतिषावृतः ॥ ३१ ॥

तस्मिन् हिरण्यये कोशे त्र् यरे त्रिप्रतिष्ठते ।
तस्मिन् यद् यक्षमात्मन्वत् तद् वै ब्रह्मविदो विदुः ॥ ३२ ॥
प्रभ्राजमानां हरिणीं यशसा संपरीवृताम् ।
पुरं हिरण्ययीं ब्रह्मा विवेशापराजिताम् ॥ ३३ ॥

अथर्व–वेद काण्ड १० । २ । २६–३३

अहमिधि पितुः परिमेधामृतस्य जग्रह । अहं सूर्य इवाजनि ॥

सामवेद० । प्र० २ । द० ६ मं० ८ ॥

THE BATTLE OF THE ALLIES DESCRIBED IN THE VEDAS

से त्वा अमदन् तानि वृष्ण्या ते सोमासो वृत्रहत्येषु सत्पते ।
यत कारवे दश वृत्रायप्रति वर्हिष्मते नि सहस्रानि वर्हयः ॥ ६ ॥

"THESE our libatious, strength-inspiring soma draughts, gladdened thee in the fight with Vritra, Hero Lord. What time thou slewest for the singer with trimmed grass ten thousand Vritras, thou resistless in thy might."—(Griffith).

"Lord of the truthful! these libatious drinks these feats of bravery and the inspiring songs gladdened thee in the field of battle. When thou renderst vanquished without fight the ten thousand opponents of the praying one, the adoring one."—(Hindu commentators.) Atharva Veda XX: 21, 6.

This prophecy of the Vedas describes a well-known battle of the Holy Prophet, known in the Islamic history as the Battle of Ahzâb or the Battle of the Allies. The words of the mantra remarkably corroborate with the facts of history as given in the Holy Qur'ân.

The first noteworthy point is that God is spoken of in this mantra as *Satpatî*. *Sat* means a lover of

(1) III : 158.

truth or truthful, and *patî* means the master or lord. Satpatî, thus, means the Lord of the truthful. The companions of the Holy Prophet Mohammad were well-known for their truthfulness. In the very chapter of the Qur'ân where a mention is made of the battle of the Allies, the companions of the Prophet are spoken of as: من المومنين رجال صدقوا ما عاهدو الله عليه "Of the believers are men who are true to the covenant which they made with Allah".[1] And then, ليجزى الله الصادقين بصدقهم "That Allâh may reward the truthful for their truth."[2] The Qur'ân calls them truthful and the Veda also calls their Lord as the Lord of the truthful.

The second thing in the mantra is that God was pleased with the bravery and inspiring songs of the companions of the Prophet. They were only three thousand in number with inadequate resources and the enemy besides being well-equipped was more than three times their number; but the companions of the Prophet showed no sign of anxiety, they were rather delighted to find that a prophecy of the Holy Prophet was fulfilled. In the words of the Holy Qur'ân: "When the believers saw the allies, they said: This is what Allâh and His Apostle promised to us, and Allâh and His Apostle spoke the truth; and it only increased them in faith and submission." These brave and inspiring words of the companions pleased their Lord and He gave them a victory without an actual conflict.

The Prophet Ahmad

THE words of the Mantra, 'the praying one', show that this prophecy is meant for the Prophet Ahmad, peace be on him. The Sanskrit word *Kârû*, used in the

(1) XXXIII : 23.
(2) XXXIII : 24.

mantra, has been translated by Professor Griffith as 'Singer' and Pandit Raja Ram, of the Lahore D.A.V. College, translates it as '*Satota*' meaning the praying one or Ahmad, the second name of the Prophet Mohammad, who was the hero of the battle of the Allies.

Another attribute of the Prophet given in this mantra, is *Brihashmate.* This word is derived from the root *Brhi* which means holy grass that is spread in a temple of worship. The man with the holy grass, thus, metaphorically means, 'the worshipper' or the one who adores his Lord.

The ten thousand opponents

THE main point is that of ten thousand opponents. The enemies of the Prophet in the battle of the Allies were ten thousand, and the Musalmans were only three thousand in number. The mantra makes a special mention of the bravery of the Prophet's companions. And there could be no greater proof of their valour and courage than the fact that inspite of being small in number and having insufficient resources, they on seeing a host of well-armed opponents did not lose heart or show any sign of anxiety, but shouted هذا ما وعدنا الله و رسوله "This is what Allâh and His Apostle promised to us." It gave them the greatest pleasure to notice another sign of the truth of their prophet who had made a prophecy about this battle long before it actually took place.

A mention is made in this mantra[1] of the valour and bravery of the fighters, of the strength of the opponents and their large number, but their defeat and retreat is described to be due only to the adoration of Aḥmad. The last words of the mantra

(1) Atharva Veda, XX : 21, 6, Rig Veda, I : 53, 6.

'*aprati ni barhayah*' mean that defeat was given to the enemy without an actual fight. Both Pandit Khem Karan and Prof. Raja Ram have translated these words as 'you overthrew without an actual struggle.'

It is a well-known fact that the Muslims, as compared to their enemy, were small in number and handicapped in every possible way, and on this very account they preferred to offer resistance by shutting themselves up in Medina. The enemy, on the other hand, had accumulated a huge force, and even the non-Muslim population of Medina itself had gone to their side. In spite of all these advantages the enemy took to its heals without an encounter and the victory was for the Muslims. All this was accomplished through Divine help, for it was beyond man's power to bring about such a victory. The Veda had, accordingly, made a prophecy long before this battle took place.

The deity referred to in this mantra is named as *Indra*. He is also addressed in mantras 1 to 8 of the same Sukta. This Indra is described in the Rig Veda as '*Thunder Wielding*' and the God of lightning and wind-storm. And the cause of the flight of the enemy in the battle of the Allies was also thunder and storm. How vivid and clear are the words of the mantra, 'O Indra, you caused the ten thousand opponents to be vanquished without an actual fight.' These prophectic words of the Vedic Rishî do not apply to any other occasion with such an appropriateness as to the battle of al-Aḥzâb. The enemy came with pomp and show, conscious of its strength and confident of its success. The Muslims too were quite aware of their weak position, they decided to remain in the town, and a ditch was also dug as a protective measure against the onrush of the powerful force. But the Divine Hand moved and the mighty Indra

caused the enemy to fly away fearing death through thunder and wind storm.

In a word, this prophecy of the Vedas enumerates the following ten facts:—(1) It relates to a battle. (2) God will give victory to the true believers. (3) The true believers will rejoice and utter brave and strength-inspiring words. (4) God will be pleased with them on account of their bravery. (5) The commander in this battle shall be one who adores God (Aḥmad). (6) The enemy shall be ten thousand in number. (7) No actual fight shall take place. (8) The enemy shall take to flight through Divine help, as the Holy Qur'ân says

وكفى الله المومنين القتال و كان الله عزيزا حكيماً "And Allah sufficed the believers in fighting; and Allah is Strong, Mighty."[1] (9) The Qur ânic words قويا عزيزاً (Strong, Mighty) mean exactly what *Indra* means. (10) The Divine hand made itself manifest through a great hurricane. In the words of the Qur'ân: "O you who believe! call to mind the favour of Allah to you when there came down upon you hosts, so we sent against them a strong wind and hosts that you saw not, and Allâh is Seeing what you do."[2] Wind and rain beat mercilessly on the enemy's camp. The storm rose to a hurricane. Fires were extinguished, tents blown down, cooking vessels and other equipage overthrown. The enemy thus took to its heels leaving the field to the Muslims and establishing the truth of the Prophet Mohammad's Divine mission (peace and blessings of Allah be upon him).

The Prophet fights another battle

Mantras 7 to 11 in the Atharva Veda, following the one that deals with the battle of the Allies, are

(1) XXXIII : 25.
(2) *Ibid* : 9.

also worth considering. During this battle all the opponents of Islam had united together. The jews were in alliance with the Holy Prophet, and when the enemy laid siege to Medina they were bound to repel the attack. Instead of this they sided with the investing army and made an agreement with the Quraish to attack the Muslims from within. Thus from allies they had turned foes. Therefore, when the besieging army took to flight and the Jews returned to their fortress, it was besieged by the Holy Prophet, and they remained besieged for twenty-five days. There is no mention of fortresses in the mantra dealing with the battle of the Allies, but here we find :

युधा युधमुप घेदेषि धृष्णुया पुरा पुरं समिदं हंस्योजसा ।
नम्या यदिन्द्र सख्या परावति निवर्हयो नमुचिं नाम मायिनम् ॥ ७ ॥
अथर्व वेद काण्ड २०–२१–

" Thou goest on from fight to fight intrepidly destroying castle after castle here with strength. Thou Indra, with thy friend who makes the foes bow down slewest from far away the guileful Namûchi."[1]
—(Griffith).

" You go from one battle to another with bravery destroying fortress after fortress here with your bravery and strength. You, O Indra, with your friend who pays to God, have slain from far away the cunning and treacherous Namûchî."

Atharva Veda XX : 21,7 —(Hindu commentators).

The Prophet had just finished with one battle when he was required to fight another one. This was a clear sign of his bravery and that of his companions. In the first battle, of course, they had to

(1) Rig Veda : I, 53, 7.

destroy no castle, but in the other one, they overthrew fortress after fortress and cast awe into the hearts of their enemies. In the words of the Holy Qurân: "And He drove down those of the followers of the Book who backed them from their fortresses and He cast awe into their hearts: some you killed and you took captive another part."

Just as mantra 6 of this Sukta exactly applies to the battle of the Allies, similarly, the events narrated in the following mantra also with the same appropriateness correspond to the events in the life of the Prophet and relate to the period just after the battle above-mentioned. That is why the Prophet is said to be going from fight to fight. This endeavour of the Muslims was, no doubt, a sign of their valour and intrepidity. The Prophet overthrew the fortresses of Quraiza, Qainuq'a and Nadîr. Again, the words of the mantra, *Namyâ yat Indra sakhyâ* (with your, friend who bows before or prays to God, O Indra), beautifully apply to the Holy Prophet Mohammad who was always praying to his Lord. The enemies of the Prophet are called in this mantra as the people lying far away or cast off by God. The Bible also bears a testimony to this and states that these people were rejected by the Lord.[1] Again, these enemies of the Muslims, the Jews, are described in this mantra as 'guileful and cunning.' These people were the allies of the Muslims and by the terms of the treaty, they had made with the Prophet, were bound to fight the enemy attacking Medina. But they proved treacherous and guileful and deserted their allies at the eleventh hour. The Sanskrit word *mâyînan* is derived from *mâyâ* which means a thing that is apparently beautiful but in fact has no value. The Bible has also described these people as Reprobate silver.[1]

(1) Jeremiah, IV : 30.

The Veda has called these people *Namûchî*. The meanings of this word as given in Pânini's grammar are, 'one who withholds rain.' Another meaning of this word is 'punishable.' The Jews held that they were the only recipients of Divine revelation and the rain or shower of Divine revelation had fallen on no other people. Indra or God the Mighty slew these people and thus showed that none could withhold Divine revelation, it was neither limited to the Jews nor the Aryan people but was the gift of God and could be bestowed on anyone as He pleased.

This word, as we have said, also means punishable. The Jews were punishable in the eyes of God not only for their vices but also for their deceit and treachery to the Holy Prophet Mohammad, the benefactor of mankind. Accordingly, they were punished for their treachery and were condemned to murder, and this judgment was pronounced by a leader of their own. The word *Namûchî*, thus, well applies to the Jews.

In the Rig Veda and other such books *Namûchî* stands for the evil spirit that stops the clouds from bringing rain on earth; and then Indra, slaying this evil spirit, releases the clouds. Almost all nations of the world hold that Divine revelation is limited to their particular sphere, and have, thus, confined the clouds of Heavenly rain to themselves. But the world is indebted to the Prophet of Islam who slew this *namûchî* and declared that the shower of spiritual rain has been falling on all people and is not limited to any caste or clan. The Holy Qur'ân says:

واللّٰه انزل مـــن السمآء مآء فاحيا بـــه الارض بعد موتها ○ ان فى ذلك لاية لقوم يسمعون " And Allah has sent down water from the cloud and therewith given life to the earth after its death; most surely there is a sign in this for

a people who would listen."[1] By *water from the heaven* is clearly meant Divine revelation. Just as rain gives physical life to the earth, so does revelation give spiritual life to the people after they have suffered death through their vices. Thus, the universal message of the Prophet gives life to all the nations of the world, for the Prophet has done away with *namûchî*, the evil spirit.

The enemy's defeat in the conquest of Mecca

THE prophecies regarding the Prophet's battles end with the prophecy of the conquest of Mecca. In the same Sukta of the Atharva Veda, we find:

त्वमेतां जनराज्ञो द्विर्दशाबन्धुना सुश्रवसोपजग्मुषः । षष्टिं सहस्रा ।
नवतिं नव श्रुतो नि चक्रेण रथ्या दुष्पदावृणक् ॥ ९ ॥

"With all outstripping chariot wheel, O Indra, thou far-famed, hast overthrown the twice ten kings of men, with sixty thousand nine and ninety followers who came in arms to fight with friendless Sushravas."[2]
—(Griffith.)

"You have O Indra, overthrown twenty kings and sixty thousand ninety-nine men with an outstripping chariot wheel who came to fight the praised one or far-famed (Mohammad) orphan."
—(Hindu commentators.)

We have stated in the foregoing pages that the population of Mecca at the time of the Prophet's advent was nearly sixty thousand. Mecca at that time had a sort of democratic government. Every clan had its own chief and thus some twenty chieftains ruled the population, the Quraish being the highest chiefs and custodians of the Ka'ba. Thus, on the one hand there were sixty thousand men with

(1) XVI : 65.
(2) XX : 21, 6—9.

twenty big chiefs, and on the other was an *abandhû*, just a helpless man. But this one man (Mohammad) was far-famed and praised by the people. It was not a fight between two kings, but between one man and a host of opponents; and the world has seen how that helpless man overcame his enemies and how the Hand of God moved like an outstripping chariot to overthrow his opponents. Only this one fact is sufficient to prove that Mohammad was a true prophet of God and the Divine Hand was always at his back, which in a very short time raised him from the state of helplessness to the height of power and glory.

The same prophecy is also found in the Rig Veda, I: 53, 9, as the prophecy of *Angris Rishî* son of *Savya Rishî*. The word *sushrava* means 'praise-worthy or well-praised' which is equivalent to the Prophet's name *Mohammad* (peace be on him).

A joint testimony of three Vedas

THE following prophecy is given in three Vedas, the Rig Veda, the Atharva Veda and the Sâma Veda. This joint testimony of the Vedas shows that it is really something great that this prophecy refers to. And at the same time it is as vivid and clear as it is great.

अवद्रप्सो अंशुमतीमतिष्ठदियानः कृष्णो दशभिः सहसैः ।
आवत तमिन्द्रः शच्या धमन्तमप स्नेहितीर्नृमणा अधत्त ॥ ७ ॥
द्रप्समपश्यं विषुणे चरन्तमुपह्वरे नद्यो अंशुमत्याः ।
नभो न कृष्णमवतस्थिवांसमिष्यामि वो वृषणो युध्यताजौ ॥ ८ ॥
अध द्रप्सो अंशुमत्या उपस्थेधारयत तन्वं तित्विषाणः ।
विशो अदेवीरभ्या ३ चरन्तोर्बृहस्पतिना युजेन्द्रः ससाहे ॥ ९ ॥

7. "The black drop sank in Ansumatî's bosom,

(1) Atharva Veda, XX: 137, 7-9; Rig Veda, VIII: 96, 13-15; Sâma Veda, III: 10, 1.

advancing with ten thousand round about it. Indra with might longed for it as it panted; the hero-hearted laid aside his weapons."

8. "I saw the drop in the far distance moving, on the slope bank of Ansumatî's river, like a black cloud that sank into the water. Heroes I send you forth. Go, fight in battle."

9. "And then the drop in Ansumatî's bosom, splendid with light, assumed its proper body; and Indra, with Brihaspatî to aid him, conquered the godless tribes that came against him."—(Griffith.)

"Krishna Chandra (the black moon) sank in Ansumatî (*Haud-i-Kauthar*). Indra is protected with ten thousand brave ones around him. The brave fighters have laid down their arms singing victoriously."

"I saw the moon moving in the far distance, on the bank of Ansumatî river, like a dark cloud that sank into the water. Heroes, I send you forth. Go, fight in the battle."

"And then in the bosom of Ansumatî (*Haud-i-Kauthar*) the black moon assumed its real body resplendent with light; and Indra, with the help of Brihaspatî conquered the godless tribes that came against him."—(Hindu commentators.)

According to the Hindu view point, as put forth by Syna Châryа, the commentator of the Vedas, the moon becomes completely black during the last nights of a month and then after sinking in an imaginary river Ansumatî it again becomes bright and rises anew. But in the light of the Gîta, this mantra means that when religion and the world are corrupted, Krishna Chandra comes to the world in the person

of a new man and gives new light to the world. Thus, we find Krishna addressing Arjuna in the Gîta:

1. "This unchangeable law, I first revealed to Vivasvân (the Sun or Gabriel). Vivasvân revealed it to Manû and Manû told it to Ikshvâku.
2. The Râj Rishî knows well the kingdom that passes from the one to the other and which is now in a ruinous state.
3. This is the same old law that I teach you to-day. You are my friend and my servant. This is all a secret.
4. Arjuna said: "My Lord! You were born in this age and Vivasvat was born long before; how should I know that you spoke like this before also."
5. Shri Krishna said: "O Arjuna! You and I had several births, I know all of them but you know not."
6. The immortal soul, the Lord of all creation reveals Himself in the person of somebody without having been born.
7. O Arjuna! whenever religion is corrupted and blasphemy spreads, I reveal myself and make my power manifest to the world.
8. I appear in every age in order to protect the pious ones, to fight evil-doers and to uphold religion."[1]

In a word, when the moon becomes dark or when a religion loses its light and force and the world is corrupted, a new prophet appears with the same Divine light that was given to his predecessors.

In the Vedas too, the moon (and according to

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(1) Gîta, IV. 1—8.

some the sun also) is described as *Sahasr shringo vrikhbho yah smudrât udâchrat* ' a bull with a thousand horns rising from the sea '.

This prophecy affords a clear sign of the truth of the Holy Prophet. The spiritual moon had become black and there was darkness all over the world. No religion possessed its pristine lustre. In India, people called the moon as Krishna or black. At such a time, therefore, when the world was dark and dreary, the Prophet Mohammad appeared like the sun with a thousand rays and beams of light. The Veda says that this sun shall shine for ever, it is protected from darkness and shines forth in this universe as majestically as a victorious sovereign marches in the field. At the conquest of Mecca, the Prophet appeared with his companions like the sun with ten thousand rays, and in the words of the mantra, he bravely laid down his arms extending pardon and amnesty to his bitterest foes. A remarkable prophecy indeed it was, which was fulfilled in the life of the Prophet word by word.

The Holy Qur'ân also states: "And we have made the night and the day two signs, then We made the sign of the night to pass away and We have made the sign of the day manifest, so that you may seek grace from your Lord."[1] The sign of the day is the sun and the sign of the night is the moon. God made the sign of the night to pass away or the moon lost its own light and brightness. Modern science has shown that the moon too like the sun had its own light, but gradually it cooled down and became dark. The words of the Qur'ân do not refer only to the physical world and its days and nights, but also to the spiritual world. First the moon used to give light to the world but on its cooling down it became

(1) XVII. 12.

dark and was regarded as the sign of the night. Night here stands for the darkness of ignorance and unbelief, and the passing away of the night indicates that ignorance will vanish and the light of Islam will take its place. On the passing away of the night the Prophet appeared on this world's firmament like the shining sun so that with his light people seek the grace of their Lord.

The moon as the motto of the Arabs

IN pre-Islamic Arabia, the moon was the national emblem and the motto of the Arabs. The chapter of the Holy Qur'ân in which the end of the Meccans is prophesied, is also headed as 'al-Qamar', 'the Moon,' and begins with the words اقتربت الساعة و انشق القمر "The hour drew nigh and the moon did rend asunder."[1] The moon, thus represented the power of the idolatrous Arabians, and its being cloven into two parts signified the departure of that power through the Holy Prophet's instrumentality. This incident took place in the battle of Badr. The Qur'ân, has therefore, by combining these two facts, shown that the darkening of the moon as described in the Vedas and its again becoming bright is equivalent to the appearance of the Holy Prophet Mohammad and his overthrowing the power of his opponents.

It is a strange fact that the Vedic mantra after making a mention of the darkening of the moon says: 'Heroes, I send you forth. Go, fight in the battle.' Apparently, there seems to be no connection between these two facts, but in reality this is another proof of the facts that we have narrated above. The Musalmans were asked to go out from Medina and fight the

(1) LIV. 1.

infidels, "Permission (to fight) is given to those upon whom war is made."[1] The Muslim heroes were thus asked to go forth and fight. They were given the epithet of 'brave', because they were very small in number and without sufficient provisions of war and still they overcame the huge and mighty opponent forces. In the battle of Badr as well as the subsequent wars the Prophet's companions bravely fought their enemies, and in the last and the decisive battle, the conquest of Mecca, he again fulfilled the Vedic prophecy, 'Indra advanced with ten thousand round about him.' The Holy Prophet had ten thousand companions with him when he advanced towards Mecca and conquered it. But he did not kill any of his opponents, but as the Veda says, the hero-hearted laid aside his weapons.' He conquered the city without bloodshed. These true facts of history corroborated by the Vedic mantra are true only of the life of the Holy Prophet and of no other prophet or rishî. It was only the mighty and merciful Prophet of Islam who fulfilled these Vedic prophecies. The last words of the mantra, 'Indra, with the help of Brihaspatî (the Lord of the world) conquered the godless tribes that came against him', also apply to the Prophet Mohammad, who with the help and grace of God overthrew his enemies.

MOHAMMAD AND HIS TEN THOUSAND COMPANIONS

अनस्वन्ता सतपतिर्मामहे मे गावा चेतिष्ठो असुरो मघोनः ।
त्रैवृष्णो अग्ने दशभिः सहस्रैर्वैश्वानरः त्रयंरुणाश्चिकेत ॥

"THE wagon-possessor, the truthful and truth-loving, extremely wise, powerful and generous, Mâmah

(1) XXII, 39.
(2) Rig Veda, V. 27, 1.

(Mohammad) has favoured me with his words. The son of the All-powerful, possessing all good attributes, the mercy for the worlds has become famous with ten thousand (companions)."

Every word of this prophecy speaks of the truth of the Holy Prophet Mohammad. He was truthful and truth-loving. From his very childhood he was known for his veracity and truthfulness. People called him as *al-amîn,* the faithful or the truthful one. When Abû Bakr came to know that Mohammad laid a claim to prophethood, he at once believed in him, for he knew that Mohammad had never told a lie. Similarly, numerous facts are narrated in the books of history showing the Prophet's extreme wisdom. Powerful he was to such an extent, that during the battle of the Allies, the Prophet, with one stroke of his hammer, smashed the big stone that no other man could break. He was so generous that he bestowed every thing upon his followers and kept nothing for himself. Whatever wealth and spoils of war came, were distributed among the community, the Prophet keeping nothing for himself. 'The mercy for the worlds', is a special attribute of the Holy Prophet, and similarly, he was the only prophet who was famous for his ten thousand companions.

All these attributes clearly apply to the Prophet, but the first attribute ' wagon-possessor' needs a little comment. Apparently, the Prophet did not possess this attribute ; but if we make out the true sense of the word, we shall find that this too equally applies to the Holy Prophet. The word '*anaswanta*' (wagon-possessor) is used on several occasions in the religious books of the Hindus. For instance, Indra is said to be riding a wagon.[1] Then he is said to be breaking the wagon of horizon.[2] Similarly, the sun is said

(1) Rig Veda, I. 121, 7.
(2) *Ibid.*, II, 15, 6—IV. 30, 11—VIII. 91, 7—X. 73, 6—X. 138, 5.

to be riding a wagon drawn by horses, and its daughter to be born in a wagon.[1] All these quotations show that this word is used in a metaphorical sense. It does not mean the loading wagons in the literal sense, as Sawâmî Dayâ Nand has described it, but it means exalted, honourable and dignified. Thus, the 'wagon-possessor' too is an attribute of the Prophet Mohammad, and taken in its real sense, well applies to him.

The Ka'ba of the Muslims

THE Atharva Veda contains a long Sukta in praise of the Ka'ba. In order, however, to understand this prophecy clearly, three facts are to be borne in mind.

(*i*) These mantras are headed as *Purush Medha,* which means 'human sacrifice.' In earlier times a great personality was sacrificed, and these mantras are recited at the occasion of offering sacrifices just to commemorate that occasion.

(*ii*) The 'Atharva Rishî' referred to in these mantras was the Prophet Ishmael. We have discussed this point at length in the prophecies of Abraham. According to our research, Abraham and Brahmajî were the two names of the same person. His eldest son was known as *Atharva* or Ishmael and the younger one was named *Angira* or Isaac.

(*iii*) These mantras refer to Ishmael's being sacrificed. This, as a matter of fact, was a sacrifice of both the father and the son. This son in his old age was the only hope of Abraham, the second son having not been born till then. In spite of this, he decided to sacrifice his son, having seen himself doing so in a dream. It was, therefore, as great a sacrifice on his part as on the part of his son.

Bearing these facts in mind the meanings of the mantras will become clearer.

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(1) Rig Veda, X. 85,10.

Ishmael's Sacrifice

فلما اسلما و تله للجبين و نا ديناه ان يا ابراهيم قد صدقت الرويا
انا كذلك نجزى المحسنين

"SO when they both submitted and he threw him down upon his forehead, and We called out to him saying, O Abraham! You have indeed shown the truth of the vision; surely thus do We reward the doers of Good."[1]

In the Atharva Veda we find

मूर्धानमस्य संसीव्याथर्वा हृदयं च यत् ।
मस्तिष्कादूर्ध्वः प्रैरयत् पवमानोधि शीर्षतः ॥ २६ ॥

"Atharva sewed together his head and heart, piety was moving on his forehead."[2]

The Prophet Abraham saw in dream that he was sacrificing his son Ishmael. He invited his son's opinion in the matter, and the son replied, "O my father! do what you are commanded: if Allah please, you will find me of the patient ones."[3] Ishmael, thus, gladly submitted to his father's proposal, and this is what the Veda says that Atharva or Ishmael sewed his head and heart, in other words, agreed to lay down his head.

तद् वा अथर्वणः शिरो देवकोशः समुब्जितः ।
तत् प्राणो अभि रक्षति शिरो अन्नमथो मनः ॥ २७ ॥

In the following mantra, is said: "The head of Atharva is a place where gods live. It is closed from all sides, the spirits, the head, the heart and provisions guard it."[4] The place where Abraham sacrificed his son is the seat of the angels and holy spirits. It is well-fortified and guarded, no enemy can ever conquer

(1) XXXVII. 103-105.
(2) X. 2-26.
(3) XXXVII. 102.
(4) Atharva Veda, X. 2-27.

it. The word *puranah*, in this mantra, means angels, by head is meant Ishmael and by heart is meant Abraham. All these characteristic attributes are found only in the Ka'ba of the Muslims and in no other religious shrine. The Ka'ba is the place where angels live and which is protected from enemies, no hostile force has ever been able to subjugate it, the angels and the Lord being its protectors.

Some more attributes of the Ka'ba

ऊर्ध्वो नु सृष्टा ३ स्तिर्यङ् नु सृष्टा ३: सर्वा दिशः पुरुष आ बभूवाँ ३।
पुरं यो ब्रह्मणो वेद यस्याः पुरुष उच्यते ॥ २८ ॥

"WHETHER it is built high, its walls are in a straight line or not, but God is seen in every corner of it. He who knows the House of God, knows it because God is remembered there."[1]

The Ka'ba is not a beautiful or decorated building,—nay it is not even methodically and properly built. Its walls are not parallel to each other, if the length of one wall is 26 feet, the length of the other is 25, and similarly if the breadth on one side is 22 feet, on the other side it is 20 feet. It is not a temple of gold or silver but a very simple edifice of ordinary bricks; but in spite of this it is held sacred by millions of people who find in every inch of this building the manifestation of God and His abundant blessings. God is always remembered here and he who goes into the Ka'ba feels how near does he become to God. The Veda rightly described it as a building without straight walls but the place where God is seen and adored.

In the next mantra we find :

यो वै तां ब्रह्मणो वेदामृतेनावृतां पुरम् ।
तस्मै ब्रह्म च ब्राह्माश्च चक्षुः प्राणं प्रजां ददुः ॥ २९ ॥

(1) *Ibid.*, 28.

"He who knows this sacred house of God, which is full of life, God, and Brahma (the Prophet of God) grant him insight, life and children."

The Ka'ba of the Muslims is replete with spiritual life and is the fountain-head of spirituality. It is written in the Torah of Moses that Abraham was given the good news of a great progeny and numerous descendants. Even today the followers of Abraham are much more in number than any other nation. This is exactly what the Vedic mantra says, 'he who associates himself with the House of God, the Ka'ba of the Muslims, will be given insight, life and a large progeny.'

The following mantra also gives a similar sense:

न वै तं चक्षुर्जहाति न प्राणो जरसः पुरः।
पुरं यो ब्रह्मणो वेद यस्याः पुरुष उच्यते ॥ ३० ॥

"He who knows this Sacred House, spirituality and insight do not leave him before old age, for God is remembered in this House." When a man is once given true insight and he treads in the footsteps of the Holy Prophets and learns what the Ka'ba stands for, his spirituality increases day by day and he is not deprived of inspiration and Divine guidance.

A description of the Ka'ba

अष्टाचक्रा नवद्वारा देवानां पूरयोध्या।
तस्यां हिरण्ययः कोशः स्वर्गो ज्योतिषावृतः ॥ ३१ ॥

"THIS abode of the angels has eight circuits and nine gates. It is unconquerable, there is eternal life in it and it is resplendent with Divine light."[1]

The Veda has given a true description of the Ka'ba.

(1) Atharva Veda, X. 2-31.

The House of God, in fact, has nine gates, namely (١) باب ابراهيم (٢) باب الوداع (٣) باب الصفا (٤) باب علی (٥) باب عباس (٦) بـاب النبی (٧) باب السلام (٨) بـاب الزيارة (٩) بـاب حرم The eight circuits are the natural lines enclosing the areas between the surrounding hills, the names of which are (١) جبل خليج (٢) جبل قيقعان (٣) جبل هندی (٤) جبل لعلع (٥) جبل كدا (٦) جبل ابوحديده (٧) جبل ابی قبيس (٨) جبل عمر Again, the Ka'ba is the abode of angels and has ever remained unconquerable.

तस्मिन् हिरण्यये कोशे त्र्यरे त्रिप्रतिष्ठते ।
तस्मिन् यद यक्षमात्मन्वत् तद् वै ब्रह्मविदो विदुः ॥ ३२ ॥

" The Supreme Spirit worthy of adoration, lives in the house which is built on three pillars and three wooden beams and is the centre of eternal life. Men of God know this well."[1]

The Ka'ba does not possess idols or any other material object of worship. It is an ordinary house standing on three pillars with three wooden beams over them, but in spite of this it is the centre of eternal life and a mine of spirituality. The Most High Spirit is seen and felt here by men of God who possess insight.

प्रभ्राजमानां हरिणीं यशसा संपरीवृताम् ।
पुरं हिरण्ययीं ब्रह्मा विवेशापराजिताम् ॥ ३३ ॥

" Brahma or Abraham stayed in this abode which is illumined by heavenly light and covered with Divine blessings. It is the place that gives (spiritual) life to the people and is unconquerable."[2]

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(1) Atharva Veda, X, 2,32.
(2) *Ibid.* X, 2,33.

All the foregoing mantras of the Atharva Veda give a description of the Ka'ba and praise this holy shrine. Each mantra gives new attributes which are the true characteristic qualities of the House of God. To sum up the whole thing, the Ka'ba is a memorial commemorating the memory of a great sacrifice, it has always been free from subjugation, its inhabitants get plenty to eat, its walls are not straightly built, it is the place which is full of spiritual life, it has nine gates and eight circuits, there are three pillars and three beams in it and it is the place where Abraham came from another land, made it his abode for some time and built the House of God there.

These mantras are, thus, quite in accordance with the Quranic description of the Ka'ba, "Surely the first house appointed for men is the one at Bekka, blessed and a guidance for the nations. In it are clear signs : the standing-place of Abraham, and whoever enters it shall be secure."[1]

Prophecies about the Holy Prophet in the Sâma Veda

THE SAMA VEDA is one of the four Vedas, and according to Sâm-Vedic Brahmans, it is superior in some respect to the rest of the Vedas. The word Sâma in the religious literature means silence, serenity, talking gently like the humming of bees and also a song.

'*Gîtîshú sâm âkhya*,' 'songs are called as sâma.' Another characteristic of this Veda is that its mantras are particularly suited to be sung melodiously and are well-sounding. The high position that the Sâma Veda holds among the religious books of the Hindus is evident from the following quotations :

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(1) The Holy Qur'ân. III. 95-96.

(*i*) "The Yajur Veda is the head of Brahma, the Rig Veda is the right limb, the Sâma Veda is the left limb, the Upanishad is the soul and the Atharva Veda is his tail."—(Taittiríya Aranyaka.)

(*ii*) "The Yajur Veda is his belly and the Sâma Veda is his head."—(Kaushitkî Brahmana.)

(*iii*) "The Rig Veda is light, the Yajur Veda is power and the Sâma Veda is fame."

—(Shatpath Brahmana.)

(*iv*) "The Rig Veda is the earth, the Sâma Veda is the atmosphere and the Yajur Veda is the heaven."

—(Taittiríya Upanishad.)

(*v*) "The Sâma Veda is the pores and the Atharva Veda is the mouth."—(Atharva Veda.)

(*vi*) "The Sâma Veda is surely the husband of the Rig Veda."—(Shatpath.)

(*vii*) "The Sâma Veda is the essence of all the Vedas."—(Shatpath.)

(*viii*) "This world was created from Brahma, the Vaishas were created from the mantras of the Rig Veda, the Kashatriyas were created from the Yajur Veda and the Brahmans were created from the Sâma Veda."—(Taittiríya Brahmana.)

(*ix*) "The Sâma Veda is sung not by *Om* but by *Hîn*.—(Shatpath.)

(*x*) "The Rig Veda is the bone, the Sâma Veda the skin and the Yajur Veda is the heart."

—(Atharva Veda.)

The Sâma Veda too narrates numerous prophecies of the advent of the Holy Prophet Mohammad. We take up only one of these. This prophecy occurs in Sâma Veda, II : 6, 8.

अहमिधि पितुः परिमेधामृतस्य जग्रह । अहं सूर्य इवाजनि ॥
सामवेद० । प्र० २ । द० ६ मं० ८ ॥

"Aḥmad acquired *Shariah* (religious law) from his Lord. This Shariah is full of wisdom. I receive light from him just as from the sun."

This prophecy confirms the following truths :—

(*i*) The Prophet's name *Aḥmad* is clearly mentioned.

(*ii*) The Prophet is said to have been given Shariah by his Lord.

(*iii*) He is also said to have been given wisdom along with it.

(*iv*) The Rishî is being enlightened through the Shariah of the Prophet as various objects are brightened by the light of the sun.

Syna Achârya, an old commentator of the Vedas, and other Arya translators have made a mistake in translating this mantra. They have not been able to understand the Arabic name Aḥmad, and have taken it to be *Ahm at hî*, thus translating the mantra as: "I alone have acquired the real wisdom of my Father, so I am like the sun." This translation, is open to two objections. Firstly, the rishî of this mantra is Vatsah Kânvah belonging to the family of Kanv and his claiming to be the only one who acquired the true wisdom of the Father is contrary

to the principles of the Vedic Dharma. A mention is made in the Vedas of hundred and one rishîs like Vatsah, and there is no evidence in support of Vatsah's claim that he alone was the recipient of the Father's wisdom. Secondly, the god of this mantra is Indra, and Vatsah Kânvah was not his only son and heir. There is no historical proof of the fact that Vatsah alone was the heir and successor of Indra. The Rishî thus cannot make a false statement.

The Holy Qur'ân, however, solves this enigma saying:

يا يها النبى انا ارسلنك شاهداً و مبشرا و نـذيراً و داعيا الى الله باذنه و سراجاً منيراًO

"O Prophet! surely We have sent you as a witness and as a bearer of good news and as a warner, and as one inviting to Allâh by His permission, and as a light-giving torch." The Prophet was, thus, bearer of good news and the Sun that gave (spiritual) light to the world. At another place the Qur'ân says:

تبارك الذى جعل فى السمآء بروجاوجعل فيها سراجاً و قمرا منيراO

"Blessed is He Who made the stars in the heavens, and made therein a sun and a shining moon."

There are two kinds of stars and planets in this firmament. The stars that have their own light and those which receive light through other planets. The moon and the stars at night receive light from the sun and in a way bear witness to its presence. Similarly the Prophet Mohammad was the sun and the rest of the prophets like the moon and the stars received light from him and illumined the world from time to time. Rishî Vatsah's saying that he was like the sun, is also another way of saying that he received light from Aḥmad, the Prophet of Islam, about whose advent he made this prophecy. The Prophet Mohammad had his own light and the rest took their light from him.

CHAPTER IV

PROPHECIES IN THE BOOK OF ADAM

What the name Adam signifies

فاذا سويته و نفخت فيه من روحى فقعوا له ساجدين ○

"SO when I have made him complete and breathed into him of My inspiration (or spirit), fall down (O angels) making obeisance to him."[1]

The significance of the name Adam, according to commentators of the Bible is, that this word, as in the Hebrew language, means 'red clay' or anything red. Adam was so-called because he was created out of red clay or he was of red colour. In the First Book of Moses we find: "For dust thou art, and unto dust shalt thou return."[2] The Qur'ân also says: "Surely the likeness of Jesus is with God as the likeness of Adam; He created him from dust, then said to him, Be, and he was."[3]

Another name of Adam as given in the Bible is *Enosh* which means 'miserable' or 'afflicted.' This name, the Jews and the Christians hold, was given to Adam after he disobeyed his Lord. This word in fact is derived from the Arabic word *Ins* meaning 'man.' The third name of Adam given in Torah is *Ish*, which means 'master' or 'lord,' this name having been given to Adam when he became lord of his wife. These three names convey the whole story of Adam as narrated in the Bible. The present-day scholars, however, treat the story of Adam and Eve and their expulsion from the garden of Eden, just as an allegory. Adam stands for mankind, the garden is this world

(1) The Holy Qur'ân, XV : 29.
(2) Genesis, III : 19.
(3) III : 58.

and Eve symbolises animal passion, the way through which Satan attacks mankind.

Adam and the Bible

THERE is no separate scripture of Adam in the Biblical collections. What the Prophet Moses said about Adam is also not found in its real form. The story of Adam and Eve is just like other Biblical tales. The Jews, no doubt, have got a book known as the "Book of Adam and Eve," but it belongs to the category of apocryphal scriptures and was written probably two hundred years before Christ. In these circumstances when neither a book of Adam is found in the Bible nor any separate authentic scripture is available, it is difficult to give exact words of the Prophet Adam prophesying the advent of our Holy Prophet. Our Christian friends, however, have tried to pick up some prophecies of Adam as narrated in the Bible and to apply them to Jesus. They regard Christ as the second Adam and interpret the story of Adam and Eve as the mission of Jesus Christ. They hold Adam responsible for the fall of man and claim that Jesus through his atonement saved mankind and delivered them from their damnation.

The verse of the Bible in which God curses the serpent (Satan) for deceiving Adam and says to the former: "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel," is regarded by the Christians as a prophecy. It is said that Jesus Christ offered himself up as a sacrifice and took away the whole burden of the sins of mankind. Thus he killed Satan, did away with sin, and fulfilled this prophecy of Adam. But when we turn towards the Gospels, we find that what actually took place was just the reverse. Christ could not crush or bruise the devil's head, the devil rather all the time

remained in the disciples of Jesus and kept on troubling them. Peter, who was the rock on which the church of Christ was built and who was given the keys of the kingdom of heaven,[1] was called Satan by Christ himself and was regarded as an offence unto him. Similarly, Satan troubled Christ through Paul, and through Judas Iscariot whom Jesus called devil, (Have I not chosen you twelve, and one of you is a devil),[2] he got the son of God hanged. This shows that Christ could neither kill Satan nor could he eradicate sin. The doctrine of atonement has, on the other hand, given a free licence for sin. After a belief in atonement a sin no longer remains a sin. One can ascribe anything one likes to God Himself, —nay one can even utter lies to abound His glory, as St. Paul said, " For if the truth of God hath more abounded through my lie unto His glory ; why yet am I also judged as a sinner ?"[3] It is no sin to call holy prophets of God as thieves and robbers,[4] it is rather a religious belief. St. Paul says, " where sin abounded, grace did much more abound."[5] In a word, Jesus could not crush the serpent's head nor could he extirpate sin, on the other hand the serpent, through Judas Iscariot, bruised the heel of the son of God himself.

This prophecy, however, very aptly applies to the Holy Prophet Mohammad who purified his disciples to such an extent that they began to hate devil and every evil deed. Drinking, gambling, adultery and all other vices were completely uprooted from among the followers of the Holy Prophet and they became embodiments of virtue and piety. Islam became dear to their hearts and they abhorred unbelief and transgression,

(1) Matthew, XVI : 18-19.
(2) John, VI : 70.
(3) Romans : III : 7.
(4) John, X : 8.
(5) Romans, V : 20.

as the Holy Qur'ân says: "But Allâh has endeared the faith to you and has made it seemly in your hearts, and He has made hateful to you unbelief and transgression and disobedience; these it is that are the followers of a right way."[1] When people begin to love virtue and uprightness and hate disobedience and violation of religion, then and then alone the head of Satan is said to be crushed and sin to be uprooted. The suggestions and promptings of the devil then cease to affect them. God speaks of such men in the Holy Qur'ân in the following terms: "This is a right way with Me: Surely, as regards My servants, you (the devil) have no authority over them." This prophecy of Adam, therefore, was for the Holy Prophet Mohammad and not for Jesus Christ as the Christians assert.

Jesus Christ's own testimony

CHRIST himself has affirmed that this prophecy of Adam refers to the Holy Prophet Mohammad, as he says: "These things have I spoken unto you, being yet present with you. But the Comforter which is the Holy Ghost (Paraclete), whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you."[2]

We shall discuss this prophecy at length along with other prophecies in the New Testament. For the present it seems sufficient to remark that this prophecy of Christ foretells the advent of Paraclete after him. The word فارقليط (Paraclete) is a compound of two words فارق and ليط. The former means 'one who

(1) XLIX: 7.
(2) John, XIV: 25-26.

breaks or crushes'[1] and the later means 'serpent, the devil or Satan'[2], فارقليط thus means 'one who crushes the devils' head.' The All-knowing God knew well that the Christians would apply this prophecy of Adam to Jesus Christ, so He made Jesus himself declare that the prophecy referred to Paraclete who was to appear after him and not to Jesus Christ.

The prophecy of Idrîs or Enoch

واذكر فى الكتاب ادريس انه كان صديقا نبيا ورفعنه مكانا عليا

"AND mention Idrîs in the Book; surely he was a truthful man, a prophet and We raised him to an elevated state."[3]

The prophet Enoch or Idrîs was in the seventh generation from Adam and was a man of great eminence. The Torah describes him as: "Enoch walked with God three hundred years . . . and he was not; for God took him."[4] It is said that Enoch received Divine revelation as a miracle and he was given an extensive code of religious laws. The Book of Jubilee, that forms part of the Greek Bible, states about him: "He was the first to introduce science and learning, the art of writing and astronomy. The angels remained with him for three hundred years and gave him knowledge of all the things in this universe."[5]

The current editions of the Bible make no mention of a book that was given to Enoch, but modern investigations that are chiefly based on the Babylonian

(1) Hebrew-English Lexicon. This word or its derivatives are used in the sense of breaking to pieces, rending asunder and crushing in the following verses as well: Genesis, XXVII: 40; Lamentations V: 8; Zechariah, XI: 16; Exodus, XVI: 32; I Kings, XIX: 11; Ezra, XIX: 12.

(2) Leviatan means a serpent and also Satan—Hebrew-English Lexicon. This word is also used in this very sense in Job, XLI: 1.

(3) The Holy Qur'ân, XIX: 56.

(4) Genesis, V: 22-24.

(5) Chapter IV.

tablets, have proved that a book was given to him. The Book of Enoch, originally written in Hebrew and then in Ethiopian, has been discovered and also translated. Another book of his *The Secrets of Enoch* is also found in Slavonic. The present-day Christians regard these books as unauthentic and apocryphal, but in the earlier stages of Christianity these books were accepted as standard works. In the *Encyclopædia Biblica* we find: "With the earlier fathers and apologists it had the weight of a canonical book but towards the close of the 3rd and the beginning of the fourth centuries it began to be discredited and finally it fell under the ban of the Church."[1]

The tablets that have been discovered from the ruins of Babylon frequently refer to Enoch and have shown his dignity. The Book of Enoch was in fact the first religious book that was given to the world so far there being no proof of the authenticity of the Book of Adam. The dignity and greatness of Enoch was the result of his extreme submission to the Divine will. The Qur'ân also refers to his being raised to high dignity, انه كان صديقا نبيا و رفعنه مكانا عليا 'He was a truthful man, a prophet, and We raised him to an elevated state.' The Quranic name Idrîs signifies that he was given abundance of knowledge and learning and صديق or truthful shows that the prophecy he made for the Prophet Mohammad was true and fulfilled word by word.

The Book of Enoch has no doubt been translated, but we have not been able to procure a copy of it. Even if we could get a copy and quoted something from it, our Christian friends would have rejected it as a quotation from an apocryphal book. We have,

(1) Article 'Enoch.'

however, shown what the *Encyclopædia Biblica* says with regard to this book, and to make the argument still strong and irrefutable for the Christians, we quote a passage from the General Epistle of Jude, a part of the New Testament, the validity and genuineness of which is acknowledged by all Christians. Writes Jude: "Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints. To execute judgment upon all, and to convince all that are ungodly among them of their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him."[1]

This prophecy of Enoch clearly refers to the Holy Prophet of Islam for the following reasons:—

(*i*) Only the Prophet Mohammad had ten thousand saints with him. We have shown elsewhere that these saints accompanied the Prophet at the conquest of Mecca.

(*ii*) The Holy Prophet executed judgment upon all infidels at the conquest of Mecca and covinced the ungodly Meccans of their ungodly deeds.

(*iii*) The Christians kept waiting for the coming of the Lord even after Christ had come, for this epistle of Jude was written long after Christ and the Christians knew that it referred to some other holy personage who from the time of the prophet Enoch up to the time of Christ had not appeared. This prophecy was therefore clearly for the Prophet Mohammad and for none else.

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(1) Jude. I: 14-15.

A SACRED ARK IN THE GREAT DELUGE

Noah's Prophecy

تلك من انباء الغيب نوحيها اليك ما كنت تعلمها انت ولا قومك
من قبل هذا فاصبر ان العاقبة للتقين

"THESE are announcements relating to the unseen which We reveal to you, you did not know them—(neither) you nor your people—before this; therefore be patient; surely the end is for those who guard (against evil)."[1]

This verse of the Holy Qur'ân describes as a prophecy, the unseen facts relating to the people of Noah, their misdeeds, the destruction of the evil-doers and the unjust and the deliverance of the believers from the great Deluge.

After Enoch, Noah is the great prophet whose personality and greatness is equally recognized by Hindus, Parsîs, Jews, Christians and Muslims. In the Vedas and Shâstras he is called) as *Manûh* and in the Zend Avesta he is given the name *Yim*. Noah is known among the Jews, the Christians and the Muslims, as the second Adam; similarly, in the Vedas he is called as the father of all mankind. Just as the offsprings of Adam are known as آدمی (*Adamî*), similarly they are called منش (*Manush*) being the progeny of *Manûh*. A reference to this is made in the Rig Veda on no less than fifty different occasions.[2] Noah is also called in the Vedas as *Nahûsh* which is nearer to the name *Nûh*. In the Rig Veda, X : 80,6 we find: "Men spring from '*Nahûsh*' (praise) Agni."

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(1) The Holy Qur'ân XI : 49.
(2) Rig Veda, I : 114, 2; II : 33, 13; I : 68, 4; III : 3, 6; IV : 37, 1, VI : 14, 2; VIII : 30, 3; VIII : 23, 13; VIII : 52, 1; X : 100, 5, etc.

Noah's flood as described in the Hindu scriptures

THE prophet Noah is famous throughout the world for his sacred ark and the great flood. A reference to this flood is made not only in the Torah, the Gospels and the Holy Qur'ân, but also in authentic Hindu scriptures like the *Shatpath Brahmana*, the *Mahâbhârta* and the *Purânas*.

In *Shatpath Brahmana*,[1] a dialogue between Manûh and a fish (which according to *Syna* was God Himself in the guise of a fish) is recorded as follows :—The fish tells Manûh that a great flood is coming which will sweep away all living creatures and the fish will rescue Noah from that flood. She informs Noah of the time of the flood and asks him to build a ship and to embark on it when the flood rises. The flood comes at the time predicted and Noah in his ark sets out in search of that fish. The fish comes to him and Manûh fastens the ship's anchor with the horn of the fish and thus he crosses the northern mountain. All living creatures are swept away and only Manûh is rescued. Then Manûh performs *yaggayah* to get children.

It is narrated in the *Mahâbharta* that there was a great rishî by the name *Manûh* the son of *Vivasvat* (sun). He on account of his piety and submission to God excelled his forefathers. Once a fish came to him and sought his protection. Manûh brought her up like his own daughter. By and by the fish became so fat and bulky that even the river Ganges could not accommodate her, and Manûh had to bring her to a sea. The fish finding herself in a big sea was pleased with Manûh and told him to build a ship and to embark on it along with seven rishîs as the time had come when sin was to be eradicated from the world.

(1) I : 8, 1.

He was also asked to carry with him all the seeds that the Brahmans had mentioned. Manûh embarked on the ship, the waves rose high and the ship began to toss like an intoxicated woman. Nothing except water and the blue sky could be seen. After years of voyage the ship rested on a high peak of the Himalaya, which even to-day is known as *Nâobandhan*. The fish addressed the rishîs saying: "I am the Lord, Who in the guise of a fish came to rescue you. Go! live in the world again," and then she disappeared.[1]

In *Matsya Purâna* we find the story of a raja by the name Manû who worshipped God with so much devotion that God became pleased with him and promised to reward him. Manû made obeisance to Him and asked Him the favour of His enabling him to save mankind from destruction, and accordingly God gave him the promise. After some time he came across a fish whom he brought up with great care. The fish gradually became so bulky that even the river Ganges could not accommodate her and so Manû brought her to sea; but by and by she became too big for the sea as well and Manû feared lest it might have been some goddess. The fish said to Manû, 'You have recognized me rightly! Soon will the earth submerge with all its big mountains and forests. Here is an ark built by the angels for rescuing the living creatures, get in to it along with all living beings.' The same story with a slight difference is also found in Bhâgwat Purâna, VIII : 24, 7, and also Agnî Purâna.

Noah and Manû

A GREAT resemblance is found in the accounts of the prophet Noah and Manû as given in the Bible and the Hindu scriptures respectively. Both were informed

(1) Mahâbhârta Vana Parv, Shlokas 12747—12800.

before hand through a Divine agency that the deluge was coming. Only the prophet Noah and his kith and kin that were in the ark were rescued, and similar is the story of Manû. In both the cases the ark is said to have rested on a mountain. Noah's sons were great artisans who built a tower whose top was to reach heaven,[1] similarly, Manû's sons *Ribhus* were great artisans,[2] and the same people were afterwards known as *Libyans*, which in the Egypt, is pronounced as *Lebu* or *Labhu*. Noah cursed one of his sons and deprived him of his inheritance, so did Manûh curse and deprive his son *Nebhed Nedeshta*.[3] Their wife's name is mentioned as *Ilha*, meaning 'the mother of all mankind.'

This prophecy applies to the Holy Prophet

IT is said in the Torah of Moses:—"I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth. And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud: And I will remember my covenant, which is between me and you and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh. And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant between God and every living creature of all flesh that is up on the earth."[4]

Before dwelling upon this prophecy, it is necessary to throw some light on its origin. Long before the time of Moses—nay even before the prophet Noah, the story of this deluge was present in the Babylonian

(1) Genesis, XI : 4.
(2) Rig Veda, III : 60, 3.
(3) Ait : Bra : V : 4.
(4) Genesis, IX : 13—16.

inscriptions. A remarkable resemblance is found in the present Biblical account and the Babylonian tablets that have been excavated in this age; so much so that the orientalists have begun to doubt the Divine origin of the Jewish and the Christian religions. In the *Encyclopædia Biblica* we find: "The question as to the relation of the Babylonian to the Hebrew "Deluge story" can now be satisfactorily answered. If, as we believe, the former had its origin in Babylonia and is fundamentally a myth of winter and the sun God, the Hebrew story must have been borrowed from the Babylonian."

The story of Noah's flood is inscribed on the eleventh tablet of *Gilgamesh* that has been discovered from the ruins of Babylonia. The gist of the story is that the god *Bál* got angry at the vices of men and decided to submerge the world with a universal flood. Another God, known as *Aye*, decided to rescue a prophet and a holy personage *Pânipsati* by name, from this great flood. The prophet was informed by *Aye* in a vision to build an ark which he built and was rescued the rest of the world having been perished. There is no mention here of 'the bow in the cloud' or its being a token of God's covenant with man. Only this much is said that a dark cloud rises from the heaven and *Rammân*, the god of storm, roars and changes light into darkness. The lightning is the arrows shot by the god of storm, and when the storm subsides, the god keeps his bow in the cloud and the rainbow appears on the heaven as a sign of truce.

The Common Factors in all the Deluge Stories

BOTH the Biblical story and the account of the Deluge as found in the Hindu scriptures, originate from the Babylonian story and were later on mixed with some other myths. There are three main

common points in the Deluge stories as found in the Bible and the Hindu and Pârsî scriptures. Firstly, that the world shall again fall into corruption and darkness shall prevail all over it. Secondly, in order to punish mankind for its vices and corruption, God shall not send a flood of water. Thirdly, God has made a covenant with Noah and his offsprings that He will set His bow in the cloud and that mankind shall not be punished as it was punished in the time of Noah.

By the 'bow in the cloud' is meant the mercy of God, as we find in the Bible, the Lord saying unto Moses, "I will appear in the cloud upon the mercy seat."[1] It is, thus, clear from this prophecy that a time will come when the world will again sink in darkness as it did in the time of Noah, but the Lord will treat mankind with more mercy, for it will be during that time when the prophet, who is the 'mercy for the worlds' will be raised as Noah was raised to warn his people. The prophet Noah in his time prayed to God saying رب لا تذر على الارض من الكفرين ديارا "My Lord! leave not upon the land any dweller from among the unbelievers."[2] But the prophet Mohammad, the mercy for the worlds, always prayed for the good of his people and God also said وما كان الله ليعذبهم وانت فيهم "Allâh was not going to chastise them while you were among them."[3] God was merciful to His people for the sake of Mohammad whom He sent as a mercy for His creatures. The Lord, thus, kept His bow in the cloud and the waters did not become flood to destroy mankind.

This prophecy cannot be applied to Jesus Christ, for the words of Jesus himself show that it was meant

(1) Leviticus, XVI: 2.
(2) The Holy Qur'ân, LXXI: 26.
(3) *Ibid.*, VIII: 33.

for an age after him when the promised one, the Son of man, was to appear. Jesus says: "But as the days of Noe (Noah) were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be. Then shall two be in the field; the one shall be taken, and the other left. Two women shall be grinding at the mill; the one shall be taken, and the other left. Watch therefore: for ye know not what hour your Lord doth come."[1] These words clearly show that this was to happen after the time of Christ and though there will be universal corruption, yet only those who oppose the truth will be caught and there will be no universal destruction.

Another common thing in all the Deluge-stories is an *ark*. The prophet Noah and his followers were rescued by means of an ark, similarly when the world will again get corrupted and there will appear a universal flood of vice and evil, there must be something to rescue men. A wooden ark, however, will not be able to rescue people, but it shall be the mercy of the Prophet Mohammad, the Saviour of the World, who shall save mankind from the great deluge of corruption and sin.

The Promised Ship and the World's Rescuer

ALL the foregoing prophets have made prophecies in their respective scriptures about the Ship that will ultimately deliver mankind and also of the Master of the Ship. We only give a few quotations from the Vedas in order not to lengthen the discussion.

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(1) Matthew, XXIV: 37-42.

1. "O thou whose face looks every way (who is raised for the entire mankind and not for a particular people), bear us past our foes as in a ship. May his light chase our sins away." (Rig. Veda, I: 97,7.)

2. "May Agnî carry us through all our troubles, through grief as in a boat." (Rig Veda, I: 99,1.)

3. "Grant to our chariot, to our house, O Agnî, a boat with moving fleet and constant oarage." (I: 140,1.)

4. "Thee like a saving ship." (II: 16,7.)

5. "Over all woes and dangers Jatvedas bear us as in a boat across a river, praised with our homage, even as Atre praised thee O Agnî, be the guardian of our bodies." (V: 4,9.)

6. "The wise have drawn him like a ship through water, the floods obedient have descended hither." (V: 45,10.)

7. "Bonds of the sinner, they bear many nooses, the wicked mortal hardly may escape them, *Varuna*, *Mitra*, may your path of order bear us over trouble as a boat over waters." (VII: 65,3.)

8. "May he, the saviour: the much-invoked, may Indra bear us in a ship safely beyond all enemies." (VIII: 16,11.)

9. "So with auspicious sheltering aid do ye, O Vasus, carry us beyond all trouble and distress borne in your ship." (VIII: 18,17.)

10. "May we ascend the ship that bears us safely whereby we may pass over all misfortunes." (VIII: 42,3.)

11. "The ships of truth have borne the pious man across." (IX: 73,1.)

12. "They who could not ascend the ship of sacrifice sink down in desolation, trembling with alarm." (X : 44,6.)

13. "The well-oared heavenly ship that lets no waters in, free from defect will we ascend to achieve tranquility for happiness." (X : 63,10.)

14. "As though we offered up our gifts to Indra, may we ascend him as a ship for safety. Like the two wide worlds, broad, deep, far extended, may we be safe both when he comes and leaves you. (X : 178,2.)

All these mantras describe and give the attributes of the Ship and its Master. It is a ship that saves men from all woes and dangers and carries them safely beyond all trouble and distress. It is a heavenly ship, free from all defects, proof against leakage. It is a ship of safety, a ship of truth well-oared and with perfect steerage.

The Master of the Ship gives security to the entire world, his face looks every way, he is a god, the rescuer, *Indra* (or the Mighty), he is *Mitra* or a friend and beloved of men, who is sent by the Lord (Varuna) to save mankind. He gave safety to the world both when he came and when he left. When he came, he brought with him the ship of safety to rescue mankind from the flood of vice and evil ; and when he left, he left the world saved and delivered. His ship is always on the right path, the floods are obedient to it, and it delivers the sinner from his bonds, such bonds which bear many nooses and from which no mortal can easily escape.

If the world has ever seen such a ship, surely it is the ship of Islam, a heavenly ship that bears mankind safely across ; and if there was ever a Master of Ship who rescued the world from a universal deluge of vice and corruption, it was Mohammad, the Prophet of

Islam (peace be on him): 'the most successful of all the prophets and religious personalities.' [1]

Does this Ship signify Vedic Dharma?

THE Ship that these mantras speak of is nothing but the religion of Islam. It does not signify the Vedas nor the Vedic Dharma. History gives no evidence of the fact that the Vedas ever made such a reformation as Islam did. There are passages in the Vedas themselves which show that the Vedas cannot help one in recognizing God, but one is referred to the Upnishdas. Moreover, when these prayers are found in the Vedas, it shows that these are meant for something else How could the Vedas contain such prayers for an object that was already achieved?

Neither can the Master of the Ship be an Arya. In the Rig Veda, IX: 73, 1, we find: "*Asura* hath formed to seize three lofty heights, the ships of truth have borne the pious man across." The *Aryan* and the *Asura* are two distinct nations, and this Ship was built by an *Asura* and not an Arya. Sawâmî Dayâ Nand in his Satyârath Parkâsha writes that to the north, north-east and north-west of the Arya Varta, there live such people as the *Dasyu*, *Maleksh* and the *Asura*. This Ship, thus, was built by an *Asura* living to the north-west of India, and it neither stands for the Vedas or the Vedic religion nor can its Master be an Arya.

The Ship stands for the Holy Qur'ân

THERE is yet another very clear mantra in the Atharva Veda which proves that the ship of which the Vedas speak does not stand for the Vedic religion but signifies the Holy Qur'ân. "Thou for our weal, *Aditya* (sun) hast mounted thy ship with hundred oars, thou

(1) *Encyclopædia Britannica*, article, "Qur'ân."

hast transported me to-night so bear me ever more to-day." [1] The Holy Prophet Mohammad, as we have shown before, is spoken of in the Qur'ân and other religious scriptures as a 'light giving sun.' Here in this mantra also, the Master of the ship is spoken of as the Sun and the ship that he mounts is said to possess a hundred oars. The Holy Qur'ân, as everybody knows, has 114 chapters. The word *shat* (a hundred) in the Vedas is not always used for exactly hundred, but for about a hundred. Therefore, it is the Holy Qur'ân with a few more than a hundred chapters which is likened to a ship with a hundred oars. The Rig Veda has 10 *mandalas* and 1028 *suktas*, the Atharva Veda has 20 *kândas* and 759 *suktas*, the Yajur Veda has 40 *Adhiayes* and 1975 or 1400 mantras and in the Samâ Veda there are 1824 or 65 mantras.[2] None of the four Vedas, can, therefore, be the Ship with a hundred oars as described in this mantra.

Noah's Prophecy Fulfilled in the Prophet Mohammad

IN a word, the prophecy of Noah that we have discussed in the foregoing pages was fulfilled in the Prophet Mohammad. The Holy Prophet said that the history of the prophet Noah resembled with his history and the fate of his opponents was just like the fate of those who opposed Noah. Just as the people of Noah perished in the Deluge so did the opponents of the Prophet suffer destruction. But in the words of Jesus Christ, only the unbelievers met with such an end and those who repented were forgiven. God was more merciful to the people for the sake of the Holy Prophet and He kept His bow in the cloud. According to the Vedas as well, the Prophet was a universal prophet, wise, mighty, a true friend of his

(1) XVII; 1, 25-26.
(2) Opinions differ as to the exact number of mantras in the Yajur Veda and the Samâ Veda.

people and their rescuer from vice, sin and misery. He was the Master of the Ship that was equipped with a hundred oars and saved mankind from the deluge of evil and corruption. All these facts clearly prove that the prophecy of the prophet Noah was meant for the Arabian prophet Mohammad (peace be on him) and for none else.

THE PROPHECY OF ADAM

וְאֵיבָה ׀ אָשִׁית טו
בֵּינְךָ וּבֵין הָאִשָּׁה וּבֵין זַרְעֲךָ וּבֵין זַרְעָהּ הוּא יְשׁוּפְךָ רֹאשׁ
וְאַתָּה תְּשׁוּפֶנּוּ עָקֵב׃

Genesis 3 : 15

THE PROPHECY OF ENOCH

וְגַם־חֲנוֹךְ הַשְּׁבִיעִי לְאָדָם נִבָּא 14
עֲלֵיהֶם לֵאמֹר הִנֵּה יְהוָה בָּא בְּרִבְבֹת קְדֹשָׁיו׃

Epistle of Jude 1 : 14

NOAH'S PROPHECY

וְהָיָה בְּעַנְנִי עָנָן עַל־הָאָרֶץ וְנִרְאֲתָה 14
הַקֶּשֶׁת בֶּעָנָן׃

Genesis 9 : 14

The Prophecy of Abraham the Patriarch

ربنا و اجعلنا مسلمين لك و من ذريتنا امة مسلمة لك وارنا مناسكنا و
تب علينا انك انت التواب الرحيم○ ربنا و ابعث فيهم رسولا منهم
يتلوا عليهم ايتك ويعلمهم الكتاب و الحكمة و يزكيهم انك انت
العزيز الحكيم○

"OUR LORD! and make us both submissive to thee, and (raise) from our offspring a nation submitting to thee, and show us our ways of devotion and turn to us (mercifully), for Thou art the Oft-returning (to mercy), the Merciful. Our Lord! and raise up in them an Apostle from among them who should recite to them Thy communications and teach them the Book and the wisdom, and purify them; Thou art the Mighty, the Wise." [1]

After the prophet Noah, Abraham is regarded to be the Patriarch or the father of nations. It is said that *Brahmâjî*, known among the Hindus, as the father of mankind, was none else but the prophet Abraham. In *Mundak Upanishad*, one of the authentic Upanishads, it is stated that *Brahma* was the first of the gods. He taught his son *Atharva* Brahm-Vidya or the Divine Scripture, which is the source of all knowledge.[2] *Brahm Vidya* is another name of the Atharva Veda. The prophet Abraham had two sons, Ishmael and Isaac, similarly, according to *Gopath Brahmana*, Brahmâjî had two sons, *Atharva* and *Angiras*. The book of the elder one is known as Atharva Veda and that of the younger one is known as Angiras Veda, which is the second half of the Atharva Veda. Again, it is said that Brahma was all alone, without an issue and he desired to have a son like him, so he prayed to God in right earnest.[3] Similar is the story of Abraham as recorded in the Bible.[4] It is also stated in the *Gopath Brahmana* that these two sons of Brahmâjî were born one of sweet water and the other of saltish water. *Atharva* was born of sweet water and *Angiras* was born of saltish water. (Atharva or Ishmaels' mother, *Hagar*, was a meek, patient and forbearing woman and *Sarah*, the mother of Isaac, or Angiras was harsh and

(1) II: 128, 129.
(2) Mundak Upanishad, I; 1.
(3) Gopath Brahmana, I: 1.
(4) Genesis, XV: 1-4.

sour tempered; this is what is meant by their being born of sweet and salt water. Sarah, in the Hindu scriptures, is known as *Saraswatî* and Hagar is called *Pârwatî*).

These words also contain a prophecy. By sweet water and salt water are meant the two great nations, the Ishmaelites and the Israelites respectively. The parable of saltish water is used in the Bible for the Israelites on several occasions. Their sacrificial offerings are seasoned with salt[1] and their new-borns are also salted[2]. Jesus calls his people as the salt of the earth[3]; and St. Paul in his Epistle to the Colossians says that the speech of every true Christian should be seasoned with salt.[4] In the fourth Book of Moses, the 'Numbers', we find: "It is a covenant of salt for ever before the Lord unto thee and to thy seed with thee."[5] Similarly, we find: "Ought ye not to know that the Lord God of Israel gave the kingdom over Israel to David for ever, even to him and his sons by a covenant of salt?"[6] All these quotations clearly show that salt water represents *Angiras* and his progeny, the Israelites.

Similarly, by sweet water is meant Ishmael and his descendants, the Arabs. 'A true believer is always sweet-tempered,' says a tradition of the Prophet (المومن حلو). The Eastern and the Western nations, the semetic and the Aryan races or the Ishmaelites and the Israelites are the two seas of sweet water and saltish water flowing side by side. As the Holy Qur'ân says: "He it is who has made the two seas to flow

(1) Leviticus, II : 13.
(2) Ezekiel, XVI : 4.
(3) Matthew, V : 13.
(4) Colossians, IV : 6.
(5) Numbers, XVIII : 19.
(6) II : Chronicles, XIII : 5.

freely, the one sweet that subdues thirst by its sweetness, and the other salt that burns by its saltness; and between the two. He has made a barrier and an inviolable obstruction."[1] This barrier and obstruction was removed by the advent of the Prophet Mohammad who united mankind into a brotherhood by testifying to the truth of all the preceding prophets and by making it obligatory on his followers to put faith in them. The Israelites believed only in their own tribal prophets, the Aryans recognized only the truth of their own rishîs, Jesus Christ came only to collect the lost sheep of the Israelites, but the Prophet Mohammad[2] was raised for the entire mankind and to unite all races of humanity.

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(1) XXV: 53.

(2) He was also the promised Brahma and the prayer of Abraham and we hold that Brahma and Abraham are two names of the same person. We maintain our thesis on the following grounds:

(*a*) *Brahma* and *Abraham* have identical meanings. In Sanskrit, *Brahma* is derived from *brih* बृह् which means *to spread, to flourish, to gain strength* and so Brahma stands for *one who spreads forth and gains strength.* It is claimed that this world was created from Brahma; that he spread forth and brought out the creation from within or that he became fat and drew out the animals from his body. These explanations of the word Brahma go to make him the father of creation. In Hebrew, Abraham is made up of two words اب and راهام the former means *father* and the latter, *multitude.* It is an admitted fact that راهام is an Arabic word. The grand Rabi, the translator of the Torah admits as much when he writes:

'Abraham (multitude of nations) '*Ab*' means, '*father*' and '*raham*' the second half of the new name, is an Arabic word for '*multitude.*'

(*b*) Abraham and Brahma are not proper names, but mere appellations and is so admitted in the books of the Hindus.

(*c*) The Hindus have another name of Brahma, namely, *Parjapati* (father of nations) whereas Jews call Abraham, the Patriarch.

(*d*) Both Brahma and Abraham had children born to them in old age (c. f. Genesis 15: 2—4 and Gopath Brahmana 1: 1.)

(*e*) Both prayed for the birth of children.

(*f*) Both are said to have two wives who bore similar names. Compare *Sarah* with *Sarasvati* and *Hagar* with *Parvati*, the latter two being identical in meaning and stand for *a rock* or *a hill.*

(*g*) In both cases, each of the two wives bore two sons and each son was characterised with the temper of his own mother.

(*h*) Both were equally blessed with divine favour. Brahma too gifted his eldest son with divine knowledge—*Mundok Upnishad.*

We may now refer to the following Biblical prophecy:

וְאֶעֶשְׂךָ לְגוֹי גָּדוֹל וַאֲבָרֶכְךָ וַאֲגַדְּלָה שְׁמֶךָ וֶהְיֵה בְּרָכָה׃

Genesis 12 : 2

وی ای عیسبخا لغوگادل وی اباریکخنا واکدیله شمیخ وهیه
بیراکه و اباریکه یباریکیخ و میقلیلیخ ا اُرونبریکو بیخ کل مشفی
هوث ارمه ○

" (The Lord had said unto Abrám....):

And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed.[1]

The Prophecy implies the birth of a nation from the progeny of Abraham who will inherit blessings and the distinguishing mark of that people will be that they will always bless Abraham. Just as the Bible identifies the promised advent with the appellation of Abraham, so does the Rishî of Bhavishia Puran, with that of Brahma;[2] and Zoroaster also prophesied to the same effect.[3]

Thus the scriptures of the Aryans, Zoroastrians, Jews and the Christians uphold us in pointing out that the above prophecy referred to the Holy Prophet Mohammad.

(*i*) Both are revered as prophets.
(*j*) Neither of them was deified, which shows that both of them were monotheists.
(*k*) Both of them have been accused of moral delinquency: one for having pursued his daughter (*Puran*), the other for declaring his wife as his sister (Bible).
(1) Genesis 12 : 2—3.
(2) *Vide* pp. 58—61.
(3) *Vide* pp. 45—47.

World's Unique Spiritual Teacher

'*I will bless them that bless thee*' are very significant. Muslims alone of all people bless Abraham incessantly in express terms—in their five-times daily prayers and various invocations and are entitled to be identified with the second portion of the above verse, since neither the Jews nor the Christians can produce even any form of prayer which includes blessings for Abraham.

The next portion of the prophecy: that *in thee shall all families of the earth be blessed,* also stands true of the Muslims.

All missionary activities have been placed under a ban by the Jewish creed and Christ also appears to have excluded them since he says: 'I am not sent but unto the lost sheep of the house of Israel.'[1]

Mohammad alone of all the prophets of the world claims to have brought a universal message of blessings. The Holy Qur'ân clearly exhorts:

و قل للذين اوتوالكتاب والاميين اسلمتم فان اسلمو فقدا هتدوا
و ان تولوا فانما عليك البلاغ ○ والله بصير بالعباد ○

"And say to those who have been given the Book and the unlearned people: Do you submit yourselves? So if they submit, then indeed they follow the right way; and if they turn back, then upon you is only the delivery of the message and Allah sees the servants."[2]

Again it says elsewhere:

قل يا ايها الناس انى رسول الله اليكم جميعا ○

"Say: O people! surely I am the Apostle of

(1) Matthew 15 : 24.
(2) 3 : 19.

Allah to you all...."[1]

The prophecy of Abraham, in this connection, may be collated in its entirety from chapters 12 to 14 of the Book of Genesis. It refers to three cardinal points, namely :

1. That the people who observe the covenant of circumcision will also inherit the covenant which God made with Abraham.[2]

In the Bible, circumcision is a sign which implies immunity from polytheism, since in biblical terminology, adultry has invariably stood for polytheism.[3]

The sign of circumcision on the person of a true follower of Abraham or a Muslim testifies to his covenant of being immune from the filth of polytheism and at the same time it fulfils the prophecy of Abraham in the person of the Holy Prophet Mohammad who is reported to have said in this connection that
'I am the answer of the prayer of my father Abraham.'

2. Acceptance of the prayer made on behalf of Ishmael, that an exalted nation will be raised from his line.[4]

3. The promise of the angel of God to Hagar that her son will be made a great nation.[5]

Mohammad in the likeness of Joseph

لقد كان فى يوسف و اخوته ايت للسائلين

"Certainly in Joseph and his brothers there are

(1) 7 : 158.
(2) Genesis 17 : 13—14.
(3) *Vide* Jeremiah 3 : 6 ; 2 : 20 ; Ezekiel 23 : 9—11 ; Kings II, 17 : 8, 18 ; (c. f. Kings II, 16 : 4 ; Deut. 12 : 2.)
(4) Genesis 17 : 20.
(5) *Ibid.* 21 : 18.

signs (of the truth of Mohammad's claim to prophethood) for the inquirers."[1]

This verse is calculated to foretell the ultimate triumph of the Holy Prophet Mohammad. It was revealed at a time when the Prophet was in the greatest difficulties to assure him that his treatment at the hands of his enemies would be similar to that which Joseph experienced at the hands of his brothers and that he would triumph over all as did Joseph in his time.

We shall now elucidate three signs from the history of Joseph as recorded in the Old and New Testaments.

It is stated that Prophet Jacob sent for his twelve sons at his death-bed and blessed them according to their rank and way of life and told them that which should befall them in the last days: thus—

לֹא־יָסוּר שֵׁבֶט מִיהוּדָה וּמְחֹקֵק
מִבֵּין רַגְלָיו עַד כִּי־יָבֹא שִׁילֹה וְלוֹ יִקְּהַת עַמִּים׃

Genesis 49 : 10

1. "The sceptre shall not depart from Judah, nor a law-giver from between his feet, until Shiloh come ; and unto him *shall* the gathering of the people *be*."[1]

ם בֵּן פֹּרָת יוֹסֵף בֵּן פֹּרָת עֲלֵי־עָיִן בָּנוֹת צָעֲדָה
עָלֵי־שׁוּר׃ 23 24

Genesis 49 : 22

(1) XII. 7.
(2) Genesis 49 : 10.

2. "Joseph *is* a fruitful bough, *even* a fruitful bough by a well; whose branches run over the wall: The archers have sorely grieved him, and shot at him, and hated him: But his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob.[1]"

וַיְבָרֶךְ אֶת־יוֹסֵף וַיֹּאמַר הָאֱלֹהִים אֲשֶׁר
הִתְהַלְּכוּ אֲבֹתַי לְפָנָיו אַבְרָהָם וְיִצְחָק הָאֱלֹהִים הָרֹעֶה
אֹתִי מֵעוֹדִי עַד־הַיּוֹם הַזֶּה׃ 16

Genesis 48 : 15

3. "And he blessed Joseph, and said, God, before whom my fathers Abraham and Isaac did walk, the God which fed me all my life long unto this day, The Angel which redeemed me from all evil, bless the lads (children of Joseph); and let my name be named on them, and the name of my fathers Abraham and Isaac."[2]

Prophet Moses said at the time of his death "And of Joseph[3] he said, Blessed of the Lord be his land, for the precious things of heaven, for the dew and for the deep that coucheth beneath, And for the precious fruits brought forth by the sun, and for the precious things put forth by the moon, And for the chief things of the ancient mountains and for the precious things of the lasting hills, ...and for the good-will of him that dwelt in the bush: let the blessings come upon the head of Joseph and upon the top of the head of him that was separated from his brethren: His glory is like the firstling of his bullock and his horns are like the horns of unicorns: with

(1) Genesis 49 : 22-24.
(2) *Ibid.* 48 : 14—16. *Vide* Plate 5.
(3) By Joseph, Moses here means the children of Joseph or his tribe which according to biblical terminology is called the house of Joseph, inasmuch as, Joseph was not living in the time of Moses, having died about 400 years ago.

them he shall push the people together to the ends of the earth....."[1]

And in Chronicles I which forms part of the Biblical text and is related to Prophet Ezra, we find:

"Now the sons of Reuben the first-born of Israel, (for he was the first-born; but, for as much as he defiled his father's bed, his birth-right was given unto the sons of Joseph the son of Israel: and the genealogy is not to be reckoned after the birth-right: For Judah prevailed above his brethren and of him came the chief ruler; but the birth-right was Joseph's:)"[2]

In the New Testament, St. Paul writes to the same effect in his Epistle to the Hebrews: "By faith Jacob, when he was dying blessed both the sons of Joseph;"[3]

The jealousy and hatred of the children of Israel for their brother Joseph was not without reason. The sayings of Jacob, Moses and Ezra, as quoted above, all make it abundantly clear that Joseph and children of Joseph were made to inherit the blessings of prophethood, while the powerful and mighty first-born of the father stood by. The blessing which was ordained for the House of Israel went to a weak youngling. That was not the only grievance of the elder brothers: their progeny was deprived as well from the blessings of prophethood to the last day. The final redeemer of the Israelites, Shiloh or Shilom was to be a scion of Joseph. No doubt, Judah received the sceptre but this too, was to be incorporated in the end with the staff of prophethood ordained for the children of Joseph, as stated in the Book of Ezekiel, 37: 16—19. The deprivation of

(1) Deuteronomy 33: 13—17.
(2) Chronicles I.—5: 1—2.
(3) Epistle to Hebrews 11: 21.

the brothers was to the last day. Thus Joseph[1] triumphed over his brothers in every way and the tribes of the House of Israel had ultimately to flock round the sceptre of Joseph or Shilom!

The word Shiloh or Shilom needs elaboration. It is clear from the prophecy of Jacob, referred to above, that Israelites will be guided by the stick of Judah which will in the end pass on to Shilom. The word Shiloh has been given a different rendering in each of the various versions of Torah. In one, it is written as Shiloh, in an other, as Shilom or Shàiloh; and the meaning differs with each reading. Commonly, it is understood to mean, peace-maker or Prince of Peace. The verse containing this word has been translated in the revised version as follows:

"The sceptre shall not depart from Judah, nor a law-giver from between his feet, until Shiloh come and unto him *shall* the gathering of the people *be*"[2]

Whereas the authorised version contains:

"The ruler's staff shall not depart from Judah nor law from between his feet, till he come to Shiloh having the obedience of the peoples."

According to Massorah reading, the verse has been translated thus:

"The sceptre shall not depart from Judah nor law-giver from his feet until that come who is entitled to rule, the people await him."

The last portion of the verse has again been translated differently elsewhere:

"(Who) is owner of Kingship and people await him."

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(1) In Hebrew, Joseph means 'triumphed,' excelled, removed from grief and despair.

(2) Genesis 49: 10.

According to the prophecy of Jacob, the shepherd of the tribes of Israel is one Shiloh yet to come. The Jews understood this prophecy to mean that the new-comer would be from the progeny of Joseph. As regards the true meaning of the word Shilom, both *Hebrew Lexicon* and the Bible are in confusion. (*Vide Hebrew Lexicon* by William Jesenius and Brown.) Dr. J. H. Hertz, the Chief Ribbi writes on page 407 of his commentary on Torah : the explanation of this verse, especially of the Hebrew words عد کی یبو شیلوہ *Ad ki yabo Shiloh*, is very difficult. Some Jewish commentators have given it a messionic meaning. Even Bible, as admitted in *Encyclopædia Biblica* under the article 'Shiloh,' throws no light [1] on the word Shiloh. All that can be gathered from the different readings of the verse in question, is that Jews were impatiently looking forward to the advent of Shiloh and expected him to appear from the line of Joseph till the descendants of Joseph joined the polytheists, and to this the Holy Quran refers in the following verse :

و لقد جاء کم یوسف من قبل بالبینٰت فما زلتم فی شك مما
جاء کم حتی اذا هلك قلتم لن یبعث الله من بعده رسولا کذالك
یضل الله من هو مسرف مرتاب

"And certainly Joseph came to you before with clear arguments, but you ever remained in doubt as to what he brought; until when the *progeny of Joseph* died, you said: Allah will never raise an apostle after him. Thus does Allah cause him to err who is extravagant, a doubter." [2]

Both Jacob and Moses had not confined their prophecies to the person of Joseph alone but had included the progeny of Joseph or in other words the children of Ephraim and Manasseh. But after their

(1) Jeremiah 31 : 15.
(2) 40 : 39.

apostacy, the Israelite despaired of the fulfilment of the prophecy regarding Shilom to be a descendant of Joseph, although some of them later on vainly tried instead to ascribe it to Solomon but their majority dissented from this since Solomon did not come down from the line of Joseph but from that of Judah and had already inherited the sceptre of kingship and Rachel (mother of Joseph and Benjamin) was "still weeping in Ramah and refusing to be comforted for her children, because they were not." [1]

The lamentation of Rachel was there in the time of Jeremiah though the former had died 1500 years ago. All the aspirations and longings which the Jews had founded on this prophecy fell to the ground in the time of Rehoboam son of Solomon for then all the tribes of Israel, excepting those of Judah and Benjamite, revolted against Rehoboam and joined the polytheists.

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(1) In this connection the Christian commentators have shown the word *Shilom* or Shiloh in bold relief in their works to emphasise his identity with Jesus, however, this name has nowhere been applied to him in the biblical text. The compilers of the Gospels have also shown little scruple in concocting prophecies in favour of his being the Promised Prophet, even they did not go so far as to claim the fulfilment of the prophecy concerning Shilom in the person of Jesus. Earlier Christian historians were equally silent about this.

The idea of identifying Jesus with Shilom was first fulminated by the Church in the fifteenth century, sometime after the advent of the Holy Prophet Mohammad (peace be upon him).

Some of the Christian scholars assert arbitrarily to this day that originally Shiloh is the name of a city where a Holy Tent was set up in honour of the God of Judah and was considered to mark the extent of Judah's victorious acquisitions.

In Jewish Commentaries, Jonathan Targ translates 'Shiloh,' as 'his son' (*Shil* meaning son and 'o', third person singular pronoun). Even this interpretation finds no sanction from Jewish scholars prior to the tenth century.

Christian commentators have interpreted *Shiloh* as Jesus, but this rendering is supported neither by the Old Testament nor is it mentioned in primitive Christian Commentaries. In fact, it was first adopted in 1538 A.D. and was then introduced in Sebastian Munster's German Bible. This version is considered authorised and revised only in name inasmuch as it has been rejected by the majority of Christian scholars and the Bishop Dean of Westminster, of the Church of England has set all manner of doubt at rest by declaring that 'the improbability of this later interpretation is so great that it may be dismissed from consideration' (Ryle).

Should one think that the prayers and blessings of Jacob and Moses for the children of Joseph came to naught! Nay—for 'Joseph is a fruitful bough even a fruitful bough by a well,' he will certainly bear fruit: Jews may or may not see the fulfilment of their longings, still 'Shilom' is bound to appear and the nations of the world will join together under his banner and Judah's sceptre of temporal power will be incorporated with the state of Shilom, in other words, he will inherit both Kingship and Prophethood.

Fabricated Pedigree of Jesus

AFTER the annihilation of the house of Joseph, Jews are in despair; but the manifestations of the Book cannot be obliterated and thus every subsequent prophet may likely be mistaken for the Promised Shilom. Christian priests were quite aware of this complexity and knew well that the Book testified, in clear terms, the promised advent to be from among the descendants of Joseph, but the family of Joseph had ended, that of Judah had alone survived which could inherit only the sceptre of Judah. They thought that Jews needs must turn to the children of Judah and so a bogus pedigree of Jesus was fabricated to get round the despairing Jews who would like the drowning men catch at that straw. Here Jesus was shown to have come down from Judah, on the one hand and on the other, his father was named Joseph. The Christian genealogists did not stop at that: they went so far as to make Jacob the father of Joseph. What possible objection could the Jews have now?—There was Jesus the son of Joseph, the son of Jacob, who had as well descended from the line of Judah, the son of Jacob. Both the Jewish sections had now something to be contented with: one section was appeased with the indication that the promised

Prophet was a descendant of Judah and entitled to their belief in him, while the other section along with the people of the Book were assured that he was the son of Joseph, and must be accepted by them. Notwithstanding, the husband of Mary has not been identified, Jesus is claimed to be the son of Joseph, the son of Jacob. In spirit, Jesus was the Holy Ghost and in flesh, he was considered the son of Mary only. In what way did Joseph come to be his father?—and how could Mary, despite her being wedded to a husband, still remain the Virgin? These are the riddles which will always remain as such for the Christian world. In the context of the pedigree of Jesus the following words of the compiler of the Gospels are very amusing: "And Jesus.....being (*as was supposed*) the son of Joseph...."[1]

It stands to the credit of compilers of the Gospels alone to base the pedigree of Jesus on the shaky ground of conjecture and supposition and then to claim for him the heritage of prophecies!

This concoction of the Christian world was exposed by one Philip, a primitive Christian of Bethsaida; he says: 'We have found him of whom Moses in the Law and the prophets did write Jesus of Nazareth, the son of Joseph."[2]

If it were possible, Jesus would have been delineated straight from the descendants of Joseph to be called the son of Joseph but owing to some subtle mystery of the Christian world, his lineage had then to be traced through four unchaste women, *viz.*, Thamar, Rachab, Ruth and the wife of Uriah (Matthew 1: 1—6). So, according to the compilers of the Gospels, Jesus of Nazareth descends from Judah,

(1) Luke, 3 : 23.
(2) Neither the Torah nor the Books of Israelite Prophets contain these words!

son of Jacob who was the elder brother of Joseph and was begot of second mother; but as the prophecy was to be fulfilled in the name of the son of Joseph, Joseph was *supposed* to be the father of Jesus; otherwise, the accepted traditions of the Christians in no way lend support to Jesus being the son of Joseph as may be gathered from *Encyclopædia Biblica*, under the article, 'Husband of Mary':

"Thus the evidence that primitive Christian tradition knew anything about the father of Jesus is very slight. And considering the high probability that the narratives respecting the birth of Jesus in Mathew 1. Luke 2 : 1—39, 3 : 23—38 are partly Haggadic.....partly the offspring of the keen interest which post-exile Judaism displayed in real and imaginary genealogies, *it becomes the historical student to confess that the name of the father of Jesus is, to say the least, extremely uncertain.*"

Discomfiture of the Compilers of Gospels

DESPITE the expedient imputation as devised by the compilers of Gospels against Mary, the prophecy could not be aptly fitted to Jesus. It is one thing to contrive a supposititious father, but to wrest the sceptre from Judah was no easy task. It is true that Jesus was shown to have descended from Judah for whom kingship was ordained and that the compilers of the Gospels described him as the King of Jews; it is also true that his poverty-striken companions exchanged their very garments for swords and the fishmongers turned into soldiers, yet the fact remains that Jesus never got the sceptre of kingship and the weakness of his companions forced him to console himself with saying: "My kingdom is not of this world."[1]

(1) John, 18 : 36.

If the sceptre of Judah stood for the Kingship of Israelites then with the death of Solomon it broke into pieces a thousand years ago before the appearance of Jesus. Doubtless, prophets and kings appeared in the line of Judah, but these were conspicuous by their absence in the children of Joseph. How then the prophecies both of Jacob and Moses came to be fulfilled in the name of Joseph? "They were not,"[1] was the ever recurring lamentation of Rachel for 1500 years and it did not stop with Jesus. In vain the Lord spoke to her through Jeremiah to refrain her voice from weeping and her eyes from tears and in vain did He assure her that her work should be rewarded. For, none appeared to comfort her.[2]

Mistake of the Compilers of Gospels

WE must remember that prophecies invariably refer to attributive names and on this wise, the Jews were more accurate as they regarded the coming of Joseph to imply the advent of some one from among his kindred, while the Christians erred when they claimed the fulfilment of this prophecy by simply indicating Joseph, son of Jacob to be the husband of Mary whom they identified with Shilom. They failed to see that the second advent of a person implied some one else in the resemblance of the former.

But all this was pre-ordained and was calculated to stand as a proof of the divine origin of the Holy Qur'ân.

The Prophecy does not apply to Jesus

IT has already been shown that prophecies relate to attributive names which should not be mistaken for

(1) Jeremiah, 31 : 15.
(2) Matthew, 2 : 17-18.

proper ones, *viz.*, Jesus is known as Immanuel to the Christian world, and yet neither had he been so christened by his parent, nor even by God. Again, the Jews still await the return of Elijah who 'went up by a whirlwind into heaven,'[1] although Jesus saw that return in the person of John. Thus it is not imperative that the promised Joseph should be so named or be even his descendant, nor could he be Jesus, himself, for never for once did he make such a claim: the life events of Joseph find no repetition in the life of Jesus to entitle him to any such likeness. His being made the son of Joseph was a fruitless task which could not stand the crucial test. Thus we see that mere identity of names alone carries no weight in regard to prophecies. True identity consists in the works and life events of a person, especially those the happening of which is beyond human intervention. Such a prophecy does constitute a sign for the truth of a prophet.

The Prophecy relates to Mohammad

NOT only have there been prophecies contained in the various scriptures about the triumph and greatness of the Holy Prophet Mohammad but most of them have also been revealed in the Holy Qur'ân long before their period of fulfilment—nay, they were revealed at a time when Mohammad and the Muslims were in the grip of difficulties which at that time appeared insurmountable; thus what was revealed in Mecca came to pass years after in Medina; we should note that the prophecy in the Holy Qur'ân that 'certainly in Joseph and his brothers there are signs (of the truth of Mohammad) for the enquirers"[2] is a Meccan revelation. The Holy Prophet Mohammad did experience a similar treatment which Joseph met

(1) Kings II—2 ; 11.
(2) 12 : 7.

at the hands of his brothers. The prophecy contained in the verse mentioned in earlier pages, came to be fulfilled word for word and that episode in Mohammad's life established his likeness unto Joseph in clear light.

Further Proof of Mohammad's Likeness unto Joseph

WE shall now consider the events in the life of Joseph which found repetition in Mohammad's life :—

1. Joseph saw a vision which predicted his subsequent greatness and triumph.

The first revelation which Mohammad received was :—

اقرأ باسم ربك الـــذى خلق ○ خلق الا نسان مـن عـلق ○
اقرأ و ربك الا كرام الذى علم بالقلم ○ علم الانسان ما لم يعلم ○

" Read in the name of your Lord who created. He created from a clot. Read and your Lord is most Honourable (Who will grant you eminence) Who taught with the pen, Taught man what he knew not."

This was revealed at a time when Mohammad, like Joseph, was in sore need of help.

2. In case of Joseph, the vision was interpreted by his father to mean that he would be taught the interpretation of sayings ; whereas, Varqa, son of Nofil explained the Qur'anic verse by saying that the Prophet Mohammad would be taught knowledge through Gabriel.

3. Jacob said to Joseph that he would be chosen and the Holy Qur'ân says to Mohammad that His Lord is most Honourable, Who will grant him eminence.

4. Jacob advised his son not to relate his vision to his brothers lest they should devise plans against him.

Similarly, it is mentioned in the Holy Qur'ân that people will do mischief after having heard the Revelation or in the words of Varqa, they will rise in opposition against him. All this was foretold at a time when the Quraish had not a bone to pick with the Holy Prophet, on the contrary, the latter was known as 'the trustworthy' among them.

5. Jacob had assured Joseph of God's making His favour complete to him. The Holy Prophet, too, was apprised of his triumph in this earliest of revelations, which Varqa explained as indicating the subsequent ascendency of the Holy Prophet.

6. Both of them were persecuted by their own brethren who contrived against the life of each.

7. Joseph was sold to Ishmaelites as a slave while the Holy Prophet was nick-named as the son of a handmaid, on account of Hagar and this slur was then extended to the entire tribe of Ishmaelites just as the Israelites passed into the bondage of Egyptians because of Joseph.

8. Both in their lifetime were subjected to many a temptation, but they always stood firm and came out chaste and pure.

9. If Joseph was granted interpretation of sayings, the Holy Prophet was said to have taught the people the Book and wisdom.

10. Joseph was told of Divine favour being made complete to him, and it was revealed to the Holy Prophet that God had completed His favour to him.

11. Joseph was put into prison. The Holy Prophet was besieged in Shi'b of Abu Talib.

12. Joseph preached his Mission to his companions in the prison. The Holy Prophet did the same to Banu Hashim in Shi'b.

13. Both had to find shelter once in their times: one did that in the bottom of the pit, the other in the cave of Hara.

14. Egypt and Mecca both had to experience the ravages of a seven years long famine in their respective regimes.

15. In the end, Joseph was granted an honourable release from the prison. The Holy Prophet, too, ultimately, received homage from the Jews at Medina.

16. Joseph was told: 'Surely you are in our presence to-day an honourable, a faithful one.' The enemies of the Holy Prophet declared, Verily, you are the faithful (trustworthy).

17. Brothers of Joseph had finally to humbly beg for mercy at his hand. The persecutors of the Holy Prophet had to do the same at Mecca.

18. In the hour of his triumph, Joseph said to his brothers: (There shall be) no reproof against you this day.

The Holy Prophet repeated these words to the vanquished Meccans at the Conquest of Mecca.

19. Joseph became supreme in Egypt after his expulsion from Canaan (Palestine). The flight of the Holy Prophet from Mecca brought Kingship of Medina to him.

True Significance of the Prophecy

ذلك من انباء الغيب نوحيه اليك و ما كنت لديهم اذا جمعوا امرهم و هم يمكرون ○

"THIS is of the announcements relating to the unseen (which) We reveal to you and you were not with them when they resolved upon their affair and

they were devising plans."[1]

This verse addressed to the Holy Prophet occurs in Surah Joseph. Glory be to God! those very announcements relating to the unseen which have recently been confirmed by ancient records excavated from Babylonia and Palestine, have, on the one hand cut the ground from under Christianity and Judaism, they have on the other, gone to establish the truth of the Holy Prophet Mohammad.

We have already referred to the word 'Shilon' occurring in the prophecy and we have also shown that Hebrew lexicon and commentators have failed to give any satisfactory interpretation to it. It now remains for us to see to what extent modern researches at Palestine throw light on this. Various biblical versions have given different readings to this word. Besides, the Jewish traditions have so much emphasized the second advent of Joseph that the Christians do not hesitate even to stigmatize the genealogy of Jesus in order to make the prophecy applicable to him, and with a high hand, depict him to be the son of Joseph. In view of all this, one is forced to conclude that the word Shiloh, or Shilon means Joseph, which we are not prepared to accept as the accurate rendering of the word. In fact, *Shilon* is a misnomer of the original *Seilon*, which crept in the Bible, and which in Arabic stands for Joseph.[2]

In the Arabic translation of the Book of Genesis, it has been rendered as Shilon thus:

حتى ياتى شيلون وله يكون خشوع شعوب ○

"Until Joseph come, and unto him shall the gathering of the people be."[3]

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(1) 12 : 102.
(2) *Biblical Research in Palestine*, pp 86-89.
(3) Genesis, 49 : 10.

Should one not consider this subtle distinction which Jacob intended when he prophesied the subsequent advent not in the name of Joseph itself, which is an Hebrew name but in that of Shiloh which is the Arabic rendering of Joseph? Obviously, Jacob meant some Arabian Prophet in the likeness of Joseph and not his own son.

How the Prophecy was fulfilled in the person of the Holy Prophet

NOTWITHSTANDING the events in the lives of the Holy Prophet Mohammad and Joseph closely resembled each other and that the Promised Joseph was to be an Arabian and not an Hebrew Prophet, numerous other arguments can be advanced to prove that the prophecy came to pass with the advent of the Holy Prophet:

1. Departing of the *Sceptre*[1] from Judah and its passing into the hand of the Holy Prophet. After Solomon, Judah's staff of Kingship broke into pieces and none inherited it to this day in the line of Israel. Jesus, too, tried to secure it but failed.

2. In the time of Rehoboam, the tribes of Israelite frittered away and never gathered under any one.

Jesus went forth in quest of this scattered flock, but it is difficult to reckon how far he succeeded in winning it to the fold, whereas history tells us how the Jews of Arabia, Kashmir[2] and Afghanistan united at the Call of the Holy Prophet and thus 'the gathering of the people unto him' as was predicted, took

(1) Genesis, 49 : 10.

(2) Afghans and Kashmiris are both the off-shoots of the scattered tribes of Israel. Kashmiri Pandits are in two groups, one after the name of Ban Mash, a misnomer of Bani Israil (Israelite) and the other, Kasyapa the offspring of Kasyapa Rishi.

place at the hand of the Holy Prophet.

3. Jacob foretold of the Promised Joseph [1] that he was a fruitful bough even a fruitful bough by a well whose branches ran over wall: the archers had sorely grieved him and shot at him and hated him; but his bow abode in strength, and the arms of his hands were made strong by the hand of the mighty God of Jacob.

This description is on all fours with that of the Holy Prophet given in the Holy Quran:

كلمة طيبة كشجرة طيبة اصلها ثابت و فرعها فى السماء توتى اكلها كل حين ○

"A good word (being) like a good tree, whose root is firm and whose branches are high." [2]

But the bough of the Hebrew Joseph unlike that of the Arabian Joseph, had dried up with the apostacy of the House of Joseph over which Rachel had to lament upwards of a thousand years and her lamentation did not cease even with the appearance of Jesus.

3. Jacob 'blessed Joseph and said, God .... bless the lads (children of Joseph) and let my name be named on them and the name of my fathers Abraham and Isaac.' [3] Thus Jacob invoked blessings for the children of Joseph and entrusted them with the legacy of prophethood but the children of the Hebrew Joseph went over to the polytheists, throwing up the legacy of Divine Unity and were not named after Abraham, Isaac and Jacob as was predicted. However, the children of the Arabian Joseph secured the blessings of Abraham and Isaac and carried anew the legacy of Divine Unity in their breasts and were named after those earlier prophets as Mohammad *Ibrahim*

(1) Genesis, 49 : 10.
(2) 14 : 24.
(3) Genesis, 48 : 15—16.

(Abraham), Mohammad *Ishaq* (*Isaac*) and Mohammad *Yaqub (Jacob).*

5. Prophet Moses had said of (the house of) Joseph: 'Blessed of the Lord be his land, for the precious things of heaven .... he shall push the people together to the ends of the earth.' [1]

But it so happened that the house of Joseph was cut out and the children of the Arabian Joseph became the recepient of the precious things of earth and heaven. The pages of history reveal to us that the followers of the Arabian Joseph (Mohammad) 'pushed the people together to the ends of the earth' and the land from the East to the West came under their sway.

6. According to the prophecy of Prophet Ezra, Reuben was the first-born of Jacob, "but for as much as he defiled his father's bed, his birth-right was given unto the sons of Joseph .... for Judah prevailed above his brethren; but the birth-right was Joseph's." [2]

Although Joseph was recognized as the first-born yet neither a prophet nor even a king appeared from among his children, and if a tree is known by its fruit, then there should have been no occasion for Rachel to lament. It thus becomes difficult to subscribe to the claim that in fact Joseph was the first-born. Subsequent events gave the lie to the writings of commentators inasmuch as the children of the Hebrew Joseph failed to inherit the blessings of their forebears. But the testimony of the Book of God could never be obliterated and the recepient of those divine favours appeared in the person of the Arabian Joseph, who being the proclaimer of Divine Unity was the rightful first-born of Israel since in the

(1) Deuteronomy, 33: 13—17.
(2) Chronicles, I. 5: 1—2.

tual domain mere kingship stands for little, what really count there are one's actions.

7. Ezekiel who came centuries after Joseph relates a vision: 'The word of the Lord came again unto me, saying, Moreover, thou son of man, take thee one stick, and write upon it, For Judah, and for the children of Israel his companions: then take another stick, and write upon it, For Joseph, the stick of Ephraim, and for all the house of Israel his companions: And join them one to another into one stick; and they shall become one in thine hand.'[1] One may well ask as to who was that successor of Ezekiel in whom the sticks of Judah and Joseph were joined into one, or in other words, the Prophet who was endowed with the blessings of both prophethood and kingship! History can reveal but one name and that of the Holy Prophet, Mohammad.

8. Rachel persists in her lamentations over her children and refuses to be comforted since 'they were not.' The Lord admonishes her to refrain her voice from weeping and her eyes from tears, and assures her that her work shall be rewarded.[2] The Lord comforted her and promised her a reward which was not given even in the time of Amos, for Amos said: 'that chant to the sound of the viol and invent to themselves instruments of music, like David; that drink wine in bowls and anoint themselves with the chief ointments: but they are not grieved for the affliction of Joseph.'[3] As we have seen in the Book of Matthew, Rachel did not stop her weeping over the affliction of Joseph even with the advent of Jesus.[4] Should one conclude that the promise of a great reward which was given her was eventually never fulfilled? Nay, the fulfilment

(1) Ezekiel, 37 : 15—17.
(2) Jeremiah, 31 : 16—17.
(3) Amos, 6 : 5–6.
(4) Matthew, 2 : 17—18.

came to pass in broad daylight in the person of the Holy Prophet and the lost Jewish tribes of Kashmir and Afghanistan were once again gathered into the fold of Abraham, Isaac and Jacob ; and Rachel, at last, heaved a sigh of content and thankfulness on seeing her children thus reclaimed to the ancestral faith.

9. Prophet Jacob had named the Promised Joseph as Shiloh, Seilon or Shilom which means, according to *Hebrew Lexicon*, 'the messenger of peace and security or the peaceful.' It is a matter of common knowledge that the Holy Prophet Mohammad is mentioned as the 'first of the Muslims' in the Holy Qur'ân, that is, the peaceful and is thus the identical man of Jacob's prophecy.

10. In Massorah version of Torah, 'Shiloh' has been rendered as 'one who is the truth' ; and this is an ever-recurring phrase in the Holy Qur'ân in honour of the Holy Prophet, calculated to direct his attention to this prophecy ; for instance :

ان الذين او توا الكتب ليعلمون انه الحق من ربهم ○

"Those who have been given the Book most surely know that it is the truth from their Lord."[1]

and again :

الحق من ربك فلاتكونن من الممترين ○

"The truth is from your Lord, therefore, you should not be of the disputers."[2]

Even the people of the Book were aware that 'the Spirit of truth' was to come.[3]

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(1) 2 : 144.
(2) 2 : 147.
(3) John, 14 : 16.

CHAPTER

PROPHECY IN TORAH

ABOUT

THE ADVENT OF A PROPHET IN THE LIKENESS OF MOSES

قل اريتم ان كان من عندالله و كفرتم به و شهد شاهد من بنى
اسرائيل على مثله فامن واستكبرتم ان الله لا يهدى القوم الظلمين ○

" SAY: Have you considered if it is from Allah, and you disbelieve in it, and a witness from among the children of Israel has borne witness of one like him, so he believed while you are big with pride: surely Allah does not giude the unjust people."[1]

The Holy Qur'ân obviously refers to the Prophecy of the Prophet Moses in this verse which is by no means of small significance inasmuch as Moses stands in high esteem with the Jews. Some nine hundred years after, Prophet Ezra bore testimony to this in the following words:

" And there arose not a prophet since in Israel like unto Moses, whom the Lord knew face to face."[2]

In spite of interpolation, this prophecy still exists in the fifth Book of Torah in clear terms. In the Hebrew text the words run thus:

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(1) 46 : 10.
(2) Deuteronomy 34 : 10.

נָבִיא מִקִּרְבְּךָ מֵאַחֶיךָ 15
כָּמֹנִי יָקִים לְךָ יְהוָה אֱלֹהֶיךָ אֵלָיו תִּשְׁמָעוּן׃

וַיֹּאמֶר יְהוָה אֵלַי 17
הֵיטִיבוּ אֲשֶׁר דִּבֵּרוּ׃ נָבִיא אָקִים לָהֶם מִקֶּרֶב אֲחֵיהֶם 18
כָּמוֹךָ וְנָתַתִּי דְבָרַי בְּפִיו וְדִבֶּר אֲלֵיהֶם אֵת כָּל־אֲשֶׁר
אֲצַוֶּנּוּ׃

"The Lord thy God will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken. And the Lord said unto me, They have well spoken that which they have spoken. I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him.[1]

We give below the explanation of the Hebrew Text:

نابی (a prophet) مقربخا (from the midst of thee or from thy marital ties)[2] ماحیخا (of thy brother—*i.e.*, of thy brother Ishmael like unto me; or of thy brethren ....)[3] کامونی (like unto me)[4] یاقیم (will raise up or

(1) Deuteronomy, 18 : 15, 17, 18.

(2) The words قریب and قارب are Hebrew, meaning *middle*, sometimes they have been used identically with the Arabic word قلب in the Bible but wherever this word has been used in regard to the internal anatomy of a thing, it has stood for the bowels or womb *vide* : Exodus 29 : 13, 23, In Genesis (25 ; 22) it is used for a womb.

(3) اح, in Hebrew and اخ in Arabic mean *brother* which may stand either for plural or singular, according as we take ی as a sign of plurality or of a relationship.

(4) It may be interpreted in two ways: *one whom I like* or *one like unto me.* The sentence means that the promised prophet will be in the likenessof Moses but he will excel the latter by virtue of his superior success and Divine help : the hand of God will be manifest in all his undertakings.

bring to pass) لخا (unto thee, *i.e.*, for the good of Israelites) يهووه (the Lord) ايلوهيخا (thy God) الاوْ (him or unto him) تشماعون (ye shall hearken—شمع *to listen*) و (and) يوْمر (said) يهووه (the Lord) ايلای (unto me) هيطيبو (they have well spoken) اشر (that which) دبرو (they havespoken), نابی (a prophet) اقيمو (I will raise) لاهم (for them) مقرب (from among) احيهم (their brethren) كاموخا (like unto) thee و (and) نثتی (will put or grant) ديباراے[1] (my words) بفيوْ (in his mouth)[2] و (and) دبر (he shall speak) اليهم (unto them) اشر (that) اث كل (all) اصونو (I shall command him.)

Three things may be deduced from the above:

Firstly that a prophecy is mentioned therein as is borne out by such words as ياقيم (will raise up); تشماعون (ye shall hearken or accept him) اقيم (I will raise) نثتی (I will put or grant) دبر (he shall speak) اصونو (I shall command him).

Secondly, the Prophecy relates to the advent of a prophet as may be gathered from the following words: نابی (a prophet) نثتی ديباراے بفيو (will put my words in his mouth).

Thirdly, the said prophet will be from among the Ishmaelites. Israelites as a whole are addressed here and they are told مقربيخا (from the midst of thee)

(1) دبر hum of the bees ; دبر bee.

(2) فاه to breath, to blow.

ماحيخا (of thy brethren) احيهم (from among *their* brethren) which makes it abundantly clear that the promised prophet will be from the Ishmaelites.

Some Christians have vainly striven to apply the prophecy to Jesus and that for two reasons. Firstly, they claim that Jesus was in the likeness of Moses since children were massacred at the time of their appearance into the world; they had both to fast for forty days; both performed miracles and both were law-givers, besides Jesus was an Israelite. Secondly, they regard the phrase 'of thy brethren' to apply straight to the Israelites.

Jesus was not in the likeness of Moses

JESUS, on the other hand, has nowhere claimed that the prophecy was intended for him, even his companions set up no such claim on his behalf. Instead, the Bible asserts to the contrary, while the prophecy itself puts even the prophethood of the Jesus of the Church into jeopardy by declaring that 'the prophet, which shall presume to speak a word in my name, which I have not commanded him to speak, or that shall speak in the name of other gods, even that prophet shall die"[1] This has further been amplified in the earlier part of the same Book (13 : 1—5) : 'If there arise among you a prophet, or a dreamer of dreams, and giveth thee a sign or a wonder and the sign or the wonder come to pass whereof he spake unto thee, saying, Let us go after other gods, which thou hast not known, and let us serve them; Thou shalt not hearken unto the words of that prophet .....for the Lord your God proveth you .... and that prophet shall be put to death." Three points may be inferred from this: (*a*) false prophets or dreamers of dreams can give a

(1) Deuteronomy 18 : 20.

sign or wonder (*b*) whosoever tells the Israelites to go after other gods which they have not known, is a false prophet; and (*c*) a false prophet shall be put to death;

God—Father or Son—Holy Ghost is not the God whom the Israelite knew; they belong to the catagory of 'other gods' and according to the Christians, Jesus invited the people to go after such gods; God-in-man who could be persecuted is also not familiar to the Israelites.

Both the Christians and Jews believe that Jesus was put to death and his signs and miracles availed him not and Torah lays down that only a false prophet is met with such a fate. In this way, it appears preposterous to identify Jesus with Moses especially when even the prophethood of the former is made hazardous.

Ishmaelites are the brethren of Israelites. The Hebrew word ماحيخا is derived from اخ (Hebrew) and اخ (Arabic) and in Hebrew اخ (meaning brother) is used in five different ways:

1. For a brother either from the side of one parent or both;

2. For near of kin. In the Hebrew dictionary of Bible, we find that it 'is a personification of a group of tribes who were regarded as near kinsmen of the Israelites'[1];

3. For resemblance as 'Brother of resemblance';

4. By community, nature or habitation, or by regeneration and a profession of the same faith and religion;[2]

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(1) *Vide* the Book of Genesis, 13 : 8.

(2) *Vide* the Book of Genesis 19 : 7; Colossians, 1 : 2.

5. By adoption.[1]

So it is not quite accurate to confine the Hebrew word אח to real brothers or to the Israelites alone.

Abraham and Isaac were both averse to inter-communal marriages but the brother of Jacob, Esau married the daughter of Ishmael.[2] This shows that the latter was regarded as a brother. The niece of David was wedded to an Ishmaelite. In some places of the Bible, Ishmaelites are stated to be opposed to Israelites,[3] but the presence of such phrases has been traced by Encyclopædia Biblica to personal grudges on the part of the writer.

Refutation of Christian Claim

THE assertion of the Christians that the term brethren of Israelites is restricted to that community and has never been applied to another can not be substantiated without doing violence to the language and one is driven to the conclusion that here two different communities are meant.

There is the sanction of Bible behind such usage. In the books of Genesis and Obadiah, children of Esau have been called brethren.[4]

Let us examine the testimony of Bible itself to ascertain who were the brethren of Israelites.

Hagar is told by the angel of the Lord:

"I will multiply thy seed exceedingly, that it shall not be numbered for multitude. And the angel of the Lord said unto her, behold, thou art with child

(1) John, 20 : 17.
(2) Genesis, 28 : 9 ; 36 : 3.
(3) Chronicles, 1—2 : 17.
(4) Genesis, 23 : 8 ; 2 : 28.
Obediah, 1 : 12.

and shalt bear a son and shalt call his name Ishmael; because the Lord hath heared thy affliction. And he will be a wild man (*Arabian*); his hand will be against every man and every man's hand against him; and he shall dwell in the presence of *all* his brethren."[1]

Further on it is stated:

"These are the sons of Ishmael, and these are their names, by their towns, and by their castles; twelve princes according to their nations and these are the years of the life of Ishmael, a hundred and thirty and seven years and he gave up the ghost and died; and was gathered unto his people. And they dwelt from Havilah into Shur, that is before Egypt, as thou goest toward Assyria: and he died in the presence of *all his brethren.*[2]

The Prophecy applies to none but the Holy Prophet

AFTER the loss of old Testament, Prophet aEzra collected the popular traditions and compiled it anew and bore testimony to the fact that: 'there arose, not a Prophet since in Israel like unto Moses.'[3] Thus for one thousand years, after Moses none appeared in the likeness of him; and when in the time of Jesus, John was questioned about that: 'And he confessed, and denied not; but confessed, I am not the Christ. And they asked him, what then? Art thou Elias? And he saith, I am not. Art thou that prophet? And he answered, No.[4]' This shows that the Jews had for fourteen centuries awaited the advent of three persons, namely, Jesus, Elias and *that* prophet. Jesus and Elias had come, since Jesus regarded John as Elias, but *that* prophet had yet to come.

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(1) Genesis, 16 : 10—12.
(2) *Ibid.* 25 : 18.
(3) Deuteronomy, 34 : 10.
(4) John, 1 : 20—21.

That Prophet expected after Jesus

COMPANIONS of Christ look forward to the coming of that prophet after him. Thirty-three years after the death of Christ, Peter addresses his followers in this wise:

'Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ. which before was preached unto you! Whom the heaven must receive until the times of restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began. For *Moses truly said into the fathers, A prophet shall the Lord your* God raise up unto you of your brethren, like unto me; him shall ye bear in all things whatsoever he shall say unto you. And it shall come to pass, that every soul, which will not hear that Prophet, shall be destroyed from among the people. Yea, and all the prophets from Samual and those that follow after as many as have spoken, have likewise foretold of these days.[1]'

According to Peter, the coming of the Promised Prophet is a condition precedent to the second advent of Christ.

There is food for thought for all fair-minded Jews and Christians alike in this.

How the Holy Prophet was like unto Moses

NEITHER Ezra nor Jesus claimed any identity with 'that prophet' who was ordained to be like unto Moses. It remains now for us to show how far the Holy Prophet resembled Moses. To establish identity

(1) The Acts. 3 : 19—24.

between Moses and Jesus by simply alleging that both fasted for forty days and performed miracles is a spurious task. According to the fifth Book of Moses even false prophets can do so.[1] True identity must be ascertained with reference to the text of the Prophecy which is the proper guide in this matter, and the Prophecy mentions nine attributes in consecutive order which must be peculiar to one who claims his likeness to Moses :

1. *Of thy brethren* :

Both will trace descent from the common ancestor. Ishmaelites are the brethren of Israelites. The Holy Qurân too has put forth this claim when it says :

و جا هدوا فی الله حق جهاده - هو اجتبکم و ما جعل علیکم فی الدین من حرج - ملة ابیکم ابزاهیم - هوسمکم المسلمین من قبل و فی هذا

"And strive hard in (the way of) Allah, (such) a striving as is due to Him; He has chosen you and has not laid upon you any hardship in religion; the faith of *your father Abraham;* He named you Muslims before and in this."[2]

By this the Holy Qurân establishes not only that the common ancestor was Abraham and so the Ishmaelites were the brethren of the Israelites but also this on account of their being followers of the religion of Abraham, which was monotheism, they belonged to one fraternity spiritually. All the Prophets, Abraham, Jacob, Joseph and Moses, have claimed to be Muslims. They were chosen by God because they were the upholders of His Unity, and thus apart from their consanguinity of blood, they were brothers in the eye

(1) Deuteronomy, 13 : 1.
(2) 22 : 78.

of God. The same thing is mentioned in clearer terms else where :

ان اولی الناس بابراهیم للذین اتبعوه و هذا النبی والذین امنوO

"Most surely the nearest of people to Abraham are those who followed him (whether they were Ishmaelites or Israelites) and this Prophet and those who believe (in him)."[1]

If, in fact, Christ preached Trinity, he was no longer a monotheist and could not claim identity with Moses, nor could be he regarded his brorher inasmuch as identity does not relate to the body alone but also refers to spirit and faith.

2. *Like unto me*:

Moses has said that that prophet will be like into me. Moses was a prophet of God but Jesus was believed to be the Son of God. Mohammad alone was as jealous of the Unity of God as was Moses. The Holy Qurân says :

تکادالسمـوات تیفطرن منه و تنشق الارض و تخرالجبال هداًO
ن دعواللرحمن ولداO

"The heavens may almost be rent there at, and the earth cleave asunder, and the mountains fall down in pieces, that they ascribe a son to the Beneficent God."[2]

Just as Moses boldly preached the Unity of God to Pharaoh, so did Mohammad to arrogant Arabs at the risk of his life. That is why the Holy Qurân speaks of him as follows:—

انا ارسلنا الیکم رسولا شاهدا علیکم کما ارسلنا فرعون رسولا

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(1) 3 : 67.
(2) 19 :90—31.

"Surely We have sent to you an Apostle, a witness against you, as We sent an apostle to Pharaoh."[1]

3. Lord will put his words into his mouth

GOD talked to Moses and this discourse forms an integral part of the Mosaic Law. The Holy Qur'ân says of the Holy Prophet!

و ما ينطق عن الهوى ○ ان هو الا وحى يوحى ○

"Nor does he speak out of desire. It is naught but revelation that is revealed."[2]

If Jesus was god, then Lord could not have put His words in his mouth, his words would be his very own. Thus it was Mohammad in whose mouth did the Lord put His words, as was prophecied.

4. He shall speak unto them all that I shall command him

MOSES put down the commandment he had received from God on the tablets for the Israelites and asked them in the last days of his life to 'Gather unto me all the elders of your tribes and your officers, that I may speak these words in their ears, and call heaven and earth to record against them, for I know that after my death ye will utterly corrupt yourselves and turn aside from the way which I have commanded you;"[3] Similarly the Holy Prophet was enjoined:

يا ايها الرسول بلغ ما انزل اليك من ربك ○

"O apostle! deliver what has been revealed to you from your Lord".[4]

In compliance with this injunction the Holy

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(1) 73 : 15.
(2) 53 : 3—4.
(3) Deuteronomy, 31 : 28—29.
(4) 5 : 67.

Prophet had the Holy Qur'àn put down in writing and conveyed it as well to the people and hundreds of people committed the entire Qur'àn to memory in the life-time of the Holy Prophet; he also addressed the people on the day of the last pilgrimage and asked whether he had delivered the Message to them and they replied: Yes. On the other hand, neither Jesus, nor his companions did anything to preserve and secure his message, nor was it written down or dictated in his lifetime. It was long after the death of Christ that it was gathered out of popular traditions.

5. *Punishment of the opponents*

THE Bible tells us: 'whosoever will not hearken unto My words which he shall speak in My name, I will enquire it of him.' [1]

Similarly, we find in the Holy Qur'àn

فعصىٰ فرعون الرسول فاخذنه اخذا وبيلا ○

'But Pharaoh disobeyed the apostle, so We laid on him a violent hold."[2]

Pharaoh and his army were drowned while the opponents of the Holy Prophet were destroyed with war as was promised:

ان شانئك هوالابتر ○

"Surely your enemy is the one cut off." [3]

While Christ was vanquished by his enemies.

6. *The Prophet which shall presume to speak a word which he is not commanded to speak, shall die.*[4]

THIS is borne out by the Holy Qur'àn, in such

(1) Deuteronomy, 18 : 19
(2) 73 : 16.
(3) 108 3.
(4) Deuteronomy, 18 : 20.

words as:

و لو تقول علينا بعض الا قاويل ○ لاخذنا منه باليمين ○
ثم لقطعنا منه الوتين ○ فما منكم من احد عنه حاجزين ○

" And if he had fabricated against Us some of the sayings, We would certainly have seized him by the right hand, Then We would certainly have cut off his aorta."[1]

What should one say about the Christ of the Bible in the light of this crucial test, when it is admitted that he was put to death?

7. *That Prophet will uphold the Unity of God*

BOTH Mohammad and Moses jealously guarded the the unity of God and were disgusted with the worship of idols and those who were set up as gods. God enjoins Moses in these words: " Thou shalt have none other gods before Me. Thou shalt not make thee any graven image or any likeness of anything that is in heaven above or that is in the earth beneath, or that is in the waters beneath the earth: Thou shalt not bow down thyself unto them, nor serve them: for I thy God, am a jealous God." [2]

The Holy Prophet received a similar injunction:

واعبدوا الله ولا تشركو به شئيا ○
ان الله لا يغفر ان يشرك به و يغفر ما دون ذلك لمن يشا
و من يشرك بالله فقد افترى اثما عظيما ○

1. 'And serve Allah and do not associate anything with Him'.[3]

2. 'Surely Allah does not forgive that anything should be associated with Him, and forgives what is

(1) 69 : 44—47.
(2) Deuteronomy, 5 : 7—9.
(3) 4 : 36.

besides that to whomsoever He pleases."[1]

The Christ of the Bible does not appear to have preached the doctrine of the Unity of God so deeply cherished and advocated both by Moses and Mohammad.

8. *The prophecies of that Prophet will come to pass*

"When a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken."[2]

In the Holy Quran we read:

فقد كذبوا بالحق لما جاءهم فسوف ياتيهم انبؤا ما كانوا به يستهزؤن O

"So they have indeed rejected the truth when it came to them; therefore the truth of what they mocked at will shine upon them."[3]

That this prophecy came to pass in the minutest details needs no elaboration.

9. *Thou shalt be afraid of the true Prophet*[4]

THE Holy Qur'án says:

و قذف فى قلوبهم الرعب يخربون بيوتهم بايديهم و ايدى المومنين فاعتبروا ياولى الابصار O

"And (Allah) cast terror into their hearts; they demolished their houses with their own hands and the hands of the believers, therefore take a lesson, O you who have eyes."[5]

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(1) 4 : 48.
(2) Deuteronomy, 18 : 22.
(3) 6 : 5.
(4) Deuteronomy, 18 : 22
(5) 59 : 2.

The annihilation of the enemies of the Holy Prophet bears a strong testimony to the truth of the Holy Prophet. Jews were enjoined in the Torah to be afraid of the true Prophet, but they, like the unbelievers of Mecca strove against the Holy Prophet and the result was the destruction of Bani Nazir (the Jews of Arabia) to which the Holy Qur'án directs attention in the above verse.

That Prophet will be more exalted than Moses

ONE may note in passing the significance behind كاموخا and كاموخى which occur in the prophecy of Moses. كاموخا meaning, *like unto thee* (Moses) indicates that the expected prophet will have to face difficulties similar to those which befell Moses, while كامونى stands for *Likeness unto Me* (God) that is to say, the latter will be a more perfect image of God inasmuch as there will be a greater manifestation of divine help in his favour than was vouchsafed to Moses. The following analysis may prove fruitful in this connection:

1. Both Moses and Mohammad had to take to flight at the hands of their enemies; each found a companion in his own father-in-law. Jethro had to solace his son-in-law, Moses, in the hour of his need; but it was Mohammad who comforted his companion in the Cave.

2. Moses took shelter at Midian which was named يثرب later on after the name of his father-in-law, Jethro, Mohammad went to Medina which was known by the name of Yathrib يثرب before the Prophet's flight to that city. Flight of Moses proved beneficial for him under the direction of his father-in-law, whereas Mohammad's flight paved his way to the

achievement of a series of glorious victories.

3. Moses was given a comprehensive Code for his people while Mohammad received a perfect Code, complete in itself for all people and for all times.

4. Moses set his people free from the bondage of Pharaoh. Mohammad vanquished his enemies in a hand to hand fight and won their children to his faith.

5. 'Lord spoke to Moses and Aarn in the land of Egypt, saying, This month shall be unto you the beginning of months, it shall be the first month of the year to you.'[1] Similarly, with the Muslim, the month and year of the Flight of Mohammad became the month and year of the Muslim Era. But the Christian and Jewish eras are not quite accurate.

6. Strivings of Moses entailed hardship and bloodshed, while those of Mohammad were directed to achieve religious emancipation.

7. Wars of Moses were aggressive since he wanted to secure Canaan which fell into the hand of his successors. Mohammad had to carry on defensive wars and yet Arabia had to prostrate at his feet in the end, even Canaan came under the subjugation of his successors.

8. Moses sat to judge his people, Mohammad too was the supreme judge of his people and even the Jews accepted him as such.

9. Moses preached for 10 years at Midian, so did Mohammad in Medina.

10. Moses was the law-giver, general and guide of his people; Mohammad too was a *victorious* general, a perfect guide for *all* people and a promulgator of a *universal* code which was *never* to be abrogated.

11. A high tidal wave saved Moses from the Egyptians who were close upon him, but it was only a spider-web which stood in good stead to Mohammad in a similar predicament.

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(1) Exodus, 12 : 1—2.

12. When the companions of Moses saw the enemy, they cried out : انا لمدركون —"Surely we are being overtaken"—to which Moses had to reply : كلا ان معى ربى سيهدين —" By no means, surely my Lord is with me: He will show me a way out."[1] Mohammad's reply in a more precarious situation in the cave of Hira was لا تحزن ان الله معنا : "Don't you worry, surely Allah is with us."[2]

If Moses spoke in terms of *hope*, Mohammad spoke with perfect *conviction.*

13. Bible appears to impute gross misappropriation to Moses. It is stated there that at the time of Exodus : 'the children of Israel did according to the word of Moses; and they borrowed of the Egyptians, jewels of silver and jewels of gold and raiment.'[3] Even God is shown as an accomplice since, 'the Lord gave the people favour in the sight of the Egyptians so that they lent unto them such things as they required. And they spoiled the Egyptians.'[4] It is interesting to note that later on these jewels of silver and gold were shaped into a golden Calf by As-Samiri which the Israelites were pursuaded to worship. This espisode appears to have been the invention of the later-day Jews who made this an excuse to despoil their enemies, otherwise, it does not stand to reason that Egyptians would lend such things to their sworn enemies, nor does it behove a prophet of such dignity and eminence to acquit himself in this way. In a similar situation, the Holy Prophet set an example, well worth amulation; he did not leave Mecca, even putting his very life into jeopardy, until he could arrange for the safe discharge of all the securities vested in him.

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(1) 26 : 61-62.
(2) 9 : 40.
(3) Exodus, 12 : 34.
(4) *Ibid.*, 12 : 35.

Arrival of Moses in Midian

WE have already mentioned elsewhere that Moses stayed for sometime at Medina or Yasrib. Their flights to the same city is not without singnificance for us. No doubt, the Holy Qur'ân and the Bible both concur in stating that Moses found shelter in Midian. But in the matter of localising Midian, scholars have differed, even the Bible is not quite consistent in that. Sometimes it is shown to be situated to the south of Sinai Peninsula on the coast of sea.[1] Elsewhere, it is shown to lie inland on the route from Aqaba to Mecca, thus it is stated in the First Book of the Kings—11 : 18 to be situated between Edom and Paran on the way to Egypt, *i.e.*, to the north-east of Sinai.

This conflict is admitted in *Encyclopædia Biblica* in the following words written in connection with Midianites :

'As to their geographical position which is of the comprehension of historical narrative of much importance we also meet with some diversity of tradition.' Ptolemy's view is also mentioned there, who alleged the existence of two Midians, one, to the south of Sinai Peninsula and the other to lie near Haqal and Maqna. Midian which is shown in the maps of today is of much later origin. The original city was destroyed by an earthquake in the time of Shu'aib who is known in the Bible by the name of Jethro and who then migrated and founded another city which he named *Yasrib* and which is known as Medina to-day. In the Bible, the Midianites are shown to have descended from Midian, who was the son of Abraham from his third wife, Keturah.[2] At one

(1) Exodus, 3 : 1.
(2) Genesis, 25 : 4,
Chronicles I—1 : 32.

place Jethro priest is stated to be a Midianite,[1] and at another, Kenite.[2] But these Midianites are called Ishmaelites at many places.[3] Again with reference to their nomadic way of life, they have been called Arabs in *Encyclopædia Biblica*, and that Midianites dwelt in the northern part of the Hijaz. It is stated as regard the second son of Midian that 'another son of Midian in Genesis is named Epher who is identified, by Knoble, with the tribe of Ghifar which in the time of Mohammad had encampments near Medina.'[4]

We may now conclude that Bible throws no light on the controversy as regard the place where Moses went after his flight. But all agree in this that Midian is a place somewhere to the northern part of Hijaz, near Medina where Midianites dwelt.

On the contrary, Arabian traditions are more consistent. Rejection of Prophet Shu'aib was punished with the destruction of the city of Midian. Jethro or Shu'aib left that city and founded another and called it Yasrib after his own name; and Midianites dwelt in its suberbs. Almost all the Quranic references to Midian stand for the Midianites, except in one case where a particular place is meant which was destroyed by an earthquake. The Quranic episode of ولما ورد ماء مدين does not refer to the city of Midian where water was available in abundance, being close to the sea, but relates to a well of Midianites which was not properly fed with water. Moses was taught and brought up by Jethro, to this the Holy Qur'ân has referred in the following words:

فلبث سنين فى اهل مدين ثم جئت على قدر يموسى

(1) Exodus, 3 : 1.
(2) Judges 1 : 16.
(3) Genesis 37 : 25, 28 ; Judges 8 : 24.
(4) *Encsclopaedia Biblica*—See under Midian.

"Then you stayed for years among the people of Midian, then you came hither as ordained, O Moses."[1]

The Origin of Medina

THE Editor of *Encyclopædia of Islam* has tried to prove that Medina was not an Arabic word but an Arminian one and was borrowed by Mohammad from the Jews. This thesis was reproduced by Dr. Zwimmer in his periodical, *The Muslim World*. It is stated there that this word has been mentioned eighteen times in the Qur'ân—four times in Meccan suras and fourteen times in Medinah suras, barring one occasion, it has been used with reference to Jews and Israelites or their history; and so Mohammad was induced to call his own city after that name. We venture to suggest that there is a word دين 'din' which is common to Arabic and Hebrew and means *to rule, to govern and to judge.* In Arabic, it has been used for 'requital' and يوم الدين means the day of judgment and مدينه the place of judgment.

Medina was called *Yasrib* because it is so called after the name of its founder, Jethro and Jethro was himself an eminent judge who had taught Moses how to judge between his people.

Moses is an Arabic Word

THE current Hebrew Bible refers to Moses by the name of موشیٰ (Mosha) but in the Sibenian Bible and in the New Testament, he has been named موایستر (Moaester) as *one taken out of water*, since the daughter of Pharaoh took him so. This rendering[2] is inconsistent with the rules of Hebrew grammar. موشی may mean *a redeemer* or *one who brings out,*

(1) 20 : 40.
(2) As given in Exodus, 2 ٤ 10.

but it can never mean, *one taken out of water.*[1] He was never called *a redeemer* in the Old Testament. The compiler of the Gospels was mistaken to consider that the daughter of Pharaoh usually spoke Hebrew. It was not the language of the Egyptians. The Egyptian records give us no such word as موشی. In view of this difficulty, the Christian scholars now regard that the name is an Egyptian and not a Hebrew one, and means *a child.* Undoubtedly, there is one word *mes* or *meser* which means *a child* and is used for a proper name occasionally and sometimes, it is coupled with other words as for instance, That*mes*, Ah*mes*, and Ra*mes*. On this analogy, Moses is now considered as *mesu.*

But it is difficult to subscribe to this view. How could the Jews call their prophet by an Egyptian name when there was no love lost between the two people. The Jewish scholars are thus on the horns of a delimma. If they accept its Hebrew origin, they have to regard the daughter of Pharaoh as an Hebrew, and if they consider it an Egyptian name, which is not true, this goes against their pride since they would be accepting the name which was given by their enemies. To get out of this fix a score of other names have been suggested.

We consider it an Arabic name which was given to him by Jethro who gave him shelter and changed his name to conceal his identity from Pharaoh. Moses (موسی) in Arabic is derived from ماس تمیس and means, *one touched by God* or *one found by God,* The phrase *one touched by God* has been interpreted in the Bible in two ways. Sometimes, it signifies infliction of pain or punishment as in the case of Jacob who began to limp with the touch of God or Job who fell in trouble. Again, it is used for being

(1) Samuel, II—22 : 17.

purified and granted favour. Both these interpretations are applicable to Moses, and go to establish his identity with the Holy Prophet. Both of them were intensely persecuted by their enemies, on the one hand, and were recipient of Divine favours at the same time, on the other.

The Holy Prophet, himself claims to be like unto Moses

THERE is the testimony of the Holy Qur'ân about this in the following verse.

انا ارسلنا اليكم رسولا شاهدا اليكم كما ارسلنا الى فرعون رسولا

"Surely we have sent to you an Apostle, a witness, against you, as we sent an apostle to Pharaoh."[1]

The letter which the Holy Prophet sent to the Christian ruler, begins with the following passage :

من محمد رسول الله صاحب موسى و اخيه والمصدق لما جاء به موسى الا ان الله قد قال لكم يا معشر اهل التوراة و انكم لتجدون ذالك فى كتابكم محمد رسول الله و انى انشدكم بالله الا اخبرونى هل تجدون فيما انزل الله عليكم ان تؤمنوا بمحمد فان كنتم لا تجدون ذالك فى كتابكم فلا اكره عليكم قد تبين الرشد من الغى ○

"From Mohammad, Prophet of Allah, who is the companion of Moses and his brother and who verifies that which Moses brought, Hearken, Allah hath made it known to ye, O ye believers of Torah surely you will find in it news of Mohammad, Prophet of Allah. I ask you in the name of Allah to inform me whether you find in the Book sent to you by Allah, an injunction to accept Mohammad. If you do not find this so then I do not urge upon you for verily the right way has become clearly distinct from error."[2]

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(1) 73 : 15.
(2) Ibn-i-Hasham, Vol. I, p. 196.

The Last Prophecy of Moses

والتين والزيتون و طور سينين و هذالبلد الامين لقد خلقنا
الانسان فى احسن تقويم O

"CONSIDER the fig and the olive, and mount Sinai and this city made secure, certainly We created man in the best make."[1]

The fig and the olive stand for *prophethood* and *spiritual* and *temporal rule,* according to the Bible.

The fig refers to the blessings of prophethood and spiritual eminence in the Israelites and by the olive is meant their temporal greatness. Mount Sinai was the place where the *Law* was given to Moses.

In the Qur'ân, the *fig* and the *olive* signify respectively the *law given on mount Sinai* and *that revealed in the sacred city of Mecca.*

The consideration of the mission of Moses as well as that of Mohammad leads one to conclude that man has been created in the best of moulds. It is by neglecting the injunctions given to them by prophets that people degenerate. Moses foresaw the subsequent transgression of his followers and so had to exhort them in his last days and gave them his last words.

و يؤمر يهووه مسينائى با وزارح مسعيرلا موهو فيع مهر
پاران و اتامر ببوث قودش ميمينو ايش داث لا مو O

We give below its translation :

و (and) يومر (he said) يهووه (the Lord) مسينائى (from Sinai) به (came), و (and) زارح (rose up) مسعير (from Seir) لامو (unto them) ; هو (he) فيع (shined forth) مهر (from mount) پاران (Paran), و (and) اتا (he came) مر ببوث (with ten thousands) قودش

(1) 95 : 1—4.

(saints) : میمینو (from his right hand went) ایشی (a fiery) داث (law) لامو (for them).

"And he said, The Lord came from Sinai, and rose up from Seir unto them; he shined forth from mount Paran, and he came with ten thousands of saints : from his right hand *went* a fiery law for them."[1]

Coming of the Lord from Mount Sinai

AS we have already pointed out that it was Mount Sinai where Moses received the *Law* and the *fig* was the symbol of the spiritual development of the Israelites. Hosea Prophet refers to this as follows :

"I found Israel like grapes in the wilderness; I saw your fathers as the first ripe in the *fig* tree at her first time."[2]

While Isaiah says :

"And the glorious beauty, which is on the head of the fat valley, shall be a fading flower and as the hasty (*fig*) fruit before the summer; which when he that looketh upon it seeth, while it is yet in his hand he eateth it up."[3]

There are numerous other places in the Bible where a similar reference is made.[4]

Similarly, *olive* stood for them as the symbol of their temporal greatness.

David is reported to have said :

"But I am in the House of the Lord, as the green olive tree."

Jeremiah says :

"The Lord called thy name, A green olive tree, fair and of goodly fruit."[5]

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(1) Deuteronomy 33 : 2.
(2) Mosea, 9 : 10.
(3) Isaiah, 28 : 4.
(4) *Vide* Mosea, 3 : 12, Jeremiah 24 : 2, Kings I—4 : 25, Isaiah 34 : 4.
(5) Jeremiah, 11 : 16, also see Mosea 14 : 6.

Thus the *fig* and the *olive* stand with the Israelites for the blessings of prophethood and temporal greatness. Both these blessings were promised to the children of Isaac and Ishmael, through Abraham. The promise came to pass. Moses had descended from the Levi who was one of the sons of Jacob, and God spoke to him on the Mount Sinai and he was given a comprehensive Law and was responsible for the regeneration of the Israelites, which was identified with the coming of the Lord on Mount Sinai.

The Lord rose up from Seir

SOME scholars hold that the rising of the Lord from Seir stands for Christ and the Law which was given to him. But there is nothing in the text of the Old Testament to support this allegation; instead, the Bible explicitly states that Edom was the son of Esau who was the son of Isaac and that the children of Edom dwelt on Seir. Edom is known as the father of Edomites. Gradually these people established their supremacy there and very often came into conflict with the rulers of the house of Judah. Mount Seir is derived from the Arabic word شعير meaning *hair* and was so-called on account of its verdant surface in those days. The blessings which Esau and his children received were the result of Isaac's prayer which is mentioned in the Book of Genesis in these words:

"And Isaac, his father answered and said unto him, Behold, thy dwelling shall be the fatness of the earth, and of the dew of heaven from above; and by thy sword shalt thou live and shalt serve thy brother; and it shall come to pass when thou shalt have the dominion, that thou shalt break his yoke from off thy neck."[1]

The combined prayers of Isaac and Abraham bore

(1) Genesis, 27: 39—40.

fruit.[1] It is said that Prophet Job was an Edomite.

So much do we gather from historical records about the rising up of the Lord from Seir.

The Lord shined forth from Mount Paran

ACCORDING to the Christian and Jewish scholars, Paran is a plain which extends from the northern border of *Bar Shabá* to Mount Sinai, which is bounded by Canaan in the North and by Mount Sinai in the south with Egypt to its west and Mount Seir to its east. Others think that it is situated on the western slope of Mount Sinai.

But the researches of old Arabian geographers and some Christian scholars go to prove that Paran was the name given to the hills of Mecca. In the Arabic translation of the Samiri Torah, which was published in 1851 A.D. Paran is shown to be situated in Hijaz, thus :

و سكن بريه فاران (الحجاز) و اخذت له امه امرأة مـــن ارض مصر ○

"And he (Ishmael) dwelt in the wilderness of Paran (*situated in Hijaz*) and his mother took him a wife out of the land of Egypt."[2]

This translation remained in tact for a long time, but when the Muslims invited the attention of the Christian World to this prophecy as a testimony to the truth of the Holy Prophet, the translation was amended and subsequent versions now show Paran in the locality of Mount Sinai. We shall now take up this moot point.

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(1) Jeremiah, 49 : 7.
(2) Genesis, 21 : 21.

Paran is the name of a Meccan hill

WE shall once again refer to the Biblical verse which appears in Hebrew thus :

و يشيب بمد بر پاران و تقه لواموالیشه مآرض مصریئیم

"He dwelt in the un-tilled valley of Paran and his mother took him a wife out of the land of Egypt."

The phrase مدبر پاران is significant, in Hebrew مدبر means *uninhabited tract* or *region un-tilled,* a *desert*[1] *sterile* and *solitary region..* This word is also used metaphorically[2] for a sterile woman.

It is an admitted fact that the term *the un-tilled valley*, has invariably been used for Mecca.

It is alleged in *Encyclopædia Biblica* that ' it is not easy to understand all the Old Testament passages relative to Paran '. One is thus left with no alternative but to subscribe to the view suggested by Arabian Geographers and consider Paran to be the name of a Meccan hill.

Jerome, an antiquarian of great repute and Eusebius, Ecclesiatical historian writes that ' Pharan is a town over against Arabia, southward, three days' journey from Aila eastward.

Conflicting references as given in the Bible relative to Paran can guide us but little. All that we can ascertain from the Book of Genesis[3] is this that Ishmael dwelt in the valley of Paran. History tells us that Ishmael had twelve sons who settled down in different parts of Arabia. Thus Paran can be that particular place where the children of Ishmael dwelt at the time when the Bible was compiled; and that was Arabia.

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(1) Genesis, 21 : 21.
(2) See Jeremiah, 2 : 31, Isaiah 27 : 1.
(3) Genesis, 21 : 21.

Encyclopædia Biblica further explains that 'the Assyrian inscriptions several time mention the Kidru or Kadru, once in an inscription of Asur-i-Banipal, the name is used even as a synonym of Arabia.' St. Paul writes in his Epistle to the Galatians: 'which things are an allegory; for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar. For this Agar is mount Sinai in Arbia, and answereth to Jerusalem which now is, and is in bondage with her children, but Jerusalem which is above is free, which is the mother of us all.'

St. Paul, here, refers to two mounts Sinai, one in relation to Sarah and the other to Agar, similarly he distinguishes two Jerusalems. He regards that the new Jerusalem belongs to Agar. All these places are spoken allegorically to say that there are two tribes, one descended from Isaac through Sarah and the other from Ishmael through Agar; and that the coming of the Lord on mount Sinai stands for the gift of prophethood to Moses who represented the Children of Sarah and also to Mohammad who was like unto Moses and who traced lineage from Agar. Paran may also be considered in this way.

Biblical text does not appear to lend any support to those who hold that Paran existed in the wilderness of Sinai.

The fourth Book of Moses called Numbers distinguishes the wilderness of Sinai from that of Paran[1]. The Book of Genesis draws distinction between Mount Seir and Mount Paran[2]. At another place[3] we are told that Paran is reached after passing through Hazeroth and that on the way back from Canaan, Paran comes before Kadesh[4] which thus appears to lie on the northern border[5] of Paran.

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(1) Galatians, 4: 4-26.
(2) Numbers, 10: 12.
(3) Genesis, 14: 6.
(4) Numbers, 12: 16, 13: 3.
(5) Numbers, 13 25, 26.

The First Book of Kings tells us that Paran lies on the route to Midian and Egypt and that Midian is situated in Hijaz.

The view that Paran is on the western slope of mount Sinai is erroneous for children of Ishmael never dwelt there.

The Bible identifies Hagarites with the children of Agar with whom Israelites made war [1]. Later on this name was given to the Muslims by the Christians, while the Assyrians derived the verbs *ahgar* and *eth-haggar* from the word Hagar which meant 'become a Muslim' and in Assyrian *mahgaraya* stands for a *Muslim.*

The Greeks coined different words from this derivation to apply them to the Muslims. The Book of Baruch, a non-canonical book of Torah also mentions Hagarites and considers them as a people of wisdom and learning. All this goes to show that Ishmael settled down in Arabia and this is further supported by the fact that even Christians themselves called the children of Hagar, Muslims.

Prophet Habakkuk says:

"God came from Teman and the Holy One from mount Paran," [2] this clearly implies that Paran was in the South and Hijaz is to the South of Syria.

He came with ten thousands of Saints.

THE recent translation of the Bible appears to have substituted millions of angels for the 'ten thousands of saints' given in the earlier translations, perhaps with a view to render the prophecy obscure, since this portion of the prophecy not only helps to localise the place of Paran but also serves to

(1) Genesis, 14: 67.
(2) Chronicles, 1—5: 10, 20.

establish the identity of that prophet beyond the shadow of a doubt.

The history of the Israelite Prophets, nay the annals of the world point out but one person and that of the Holy Prophet, in this connection Moses prophesied about him only two thousands years ago, but Enoch said the same thing much earlier, and if we were to consider the prophecies of the Hindu saints, then we find a similar prophecy being mentioned by the Rishîs in the Vadas millions of years ago. Thus this prophecy stands unrivalled and unique.

The Original Text in the Hebrew

THERE is an important word ربوث which occurs in the text, which we have translated as *ten thousands.* This word has occurred at places in the books of the Prophets, and is derived from ربث which means *ten thousands.*[1] The Hebrew-English Dictionary has shown ربوث to mean *a myriad, ten thousands* and ربوث شيتى, twice ten thousand, sometimes, ثا in ربوث is understood with no alteration in the meaning.[2]

Thus the recent attempts to render this word into 'million angels,' are quite arbitrary. The next important word in this regard is قودش which is now being translated into *angels.* Its primary meaning is *pure* and *holy* and is applied to every pure and holy thing, person or people or even to a place, *viz.,* آدمه قودش : *holy ground*[3]; مقوم هقودش *holy place*; عم قوديشى *holy people.*

Hence مربوث قودش, according to the dictionary and usage of the Bible, means: *with ten thousands of saints.*

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(1) Habakkuk, 3: 3.
(2) *Vide*, Nehemiah, 7: 71.
(3) *Vide* Chronicles, I, 29: 7; Ezra 2: 64; Nehemiah 7: 77.

From his right hand went a fiery law

BOTH Hebrew and Arabic, يمين (the right hand) stands metaphorically for *blessing, power and government.* Thus '*from his right hand went a fiery law,*' means that he will have to make religious wars. In the eyes of the Christians, the greatest objectionable feature in the Holy Prophet's life was his striving for religious wars. The Books of the Prophets have met this objection in anticipation by declaring that his (the promised prophet's) bow will rest in the cloud, meaning thereby that his wars will be tinged deep with clemency. Elsewhere it was declared that when he would come with ten thousands saints, he would lay down his weapons, that is to say, his wars would not be those of bloodshed, but of peace and amity, and his coming would be like the coming of God Himself, inasmuch as justice and equity would then predominate and none would be dealt with unjustly.

The prophecy does not relate to Christ

THE Jews and the Christians alike expected punishment for their enemies at the hand of Christ. Christ disappointed them, in spite of his own assertion that he had come to set on fire, *i.e.*, to annihilate the foes. The Christians then sought the counsel of despair and declared that he would sit at the right hand of God in heaven and hold judgment on the people. Since the prophecy was not intended for him that fiery law was given to him not in his right hand but *in his left*, according to the accepted belief of the Christians and the Jews believed that too because with them, a culprit was generally given his charge-sheet in his left hand. The Holy Prophet alone received the fiery law with his right hand. It was truly said by John (*Elias*):

"I indeed baptize you with water into repentance; but he that cometh after me.....shall baptize you with.....fire."[1]

Chirst too was there in the time of Elias, but he also baptized with water, and it was left to the Holy Prophet to fulfil the prophecy of Elias. Only those were called Muslims who leapt and plunged into the fiery war which was, in fact, the Baptism of fire, and they were baptized therewith.

We now finish our analysis and conclude that the prophecy was fulfilled to its minutest detail in the person of Mohammad (may peace and blessings of Allah be upon him) and he alone stands forth in the likeness of Moses.

Prophecy of Prophet Job

ولا تطع كل حلاف مهين - هماز مشاء بنميم - مناع للخير
معتد اثيم - عتل بعد ذلك زنيم - ان كان ذامال و بنين - اذا
تتلى عليه ايتنا قال اساطير الاولين سنسمه على الخرطوم ○

"AND YIELD not to any mean swearer, defamer going about with slander, forbidder of good, outstepping the limits, sinful, ignoble, besides all that base-born; because he possesses wealth and sons. When our communications are recited to him, he says: Stories of those of yore. We will brand him on the nose."[2]

After Moses, we find a long chain of kings and prophets appearing among the Israelites, out of these Prophet Job stands out unique, well-distinguished for his patience and his entire submission to God. He represents a minor branch of the House of Israel through Esau and Job was the one prophet who appeared from among them. These were an exalted people

(1) Matthew, 3: 11.
(2) 60: 10-16.

well-known for wisdom and learning. The book of Job is a treasure of wisdom and knowledge.

Ayyub (Job) is an attributive name and is mentioned as Iyyub in the Hebrew Text. Some Hebrew scholars consider that the word is a derivation, of اياب and means "one secured" or "arrested". This led to a controversy : whether he was one secured by God or the devil. In order to clear the prophet from such ignominy, the Holy Qur'ân has mentioned his name as أيوب (Ayyub) and not as إيوب (Iyyub). The former is derived from اواب which means *one frequent in returning (to God)* ; as for instance, the Holy Qur'ân speaks of him :

انا وجدناه صابراً- نعم العبد- إنه اواب ○

"Surely We found him patient; most excellent the servant! Surely he was frequent in returning (to Allah)".[1]

The Holy Prophet resembles Job. Job was a well-to-do family man. His enemies bespoiled him of his wealth and hid away his family from him. Its extinction by death was then reported to him.

But Job remained steadfast in his allegiance to God in adversity as he was in his better days. His enemies did not slacken their persecution of him, they even tortured him physically; even then he voiced his complaint to God alone. The Holy Qur'ân refers to it as follows :

إذ نادى ربه انى مسنى الشيطن بنصب و عذاب ○

"When he (Job) called upon his Lord : the devil has afflicted me with toil and torment."[2]

The story which the Bible has ascribed to him belittles those traits of his character for which he was to be distinguished, namely, his supreme patience and resignation in the face of trials. The Holy

(1) 38 : 44.
(2) 38 : 41.

Qur'ân's reference to Job was intended to indicate the close similarity which existed between his life and that of the Holy Prophet. The latter was the most persecuted of prophets who remained patient under afflictions and never for once did he lift up his voice in complaint, instead he would constantly turn to God and under particularly distressing circumstances would he find comfort in prayers to Him.

Prophecy of Job relating to Anti-Christ.

THERE is a prophecy mentioned in the last two chapters of the Book of Job which the Christian commentators have erroneously considered an interpolation since it appears to have no reference to the context. The difficulty is removed when we go deeply into the significance which lies behind the life of Job and the relevancy of the prophecy becomes at once clear and certain. As we have shown, Job was a noble exemplification of complete resignation to the Will of God and it was ordained to bring his sublime character into bold relief by a contrariant so that it may serve as a shining example for the coming generations. The prophecy was meant to signify that. We are made to expect another type of humanity. It is known as Gog and Magog in the Islamic terminology while Job has referred to it as *leviathan* and *behemoth* : a class which is to abound in wealth and progeny, and to become notorious for its mischief and persecution ; indifferent to God and His blessings, and thus deducing Antitheism from the circumstances of their lives. We may as well note that both *leviathan* and *behemoth* are attributive names, behemoth (*a monstrous indulging beast*) stands for all that is bestial in man and leviathan (*a large serpent*) signifies trickery, transgression and materialism. Job is described to have vanquished both these foes, for he not only curbed down his passions but he also overcame his external enemies. However the sub-

jugation of Anti-Christ was left to the Holy Prophet. The might and grandeur of Behemoth and Leviathan were revealed to the Holy Prophet in a vision, who was much distressed to see such an intermixture of greatness and debauchery and had to be comforted by a divine revelation:

لعلك باخع نفسك الا يكونوا مومنين ○

'Perhaps you will kill yourself with grief because they do not believe.'[1]

We shall, now, reproduce below the text of the prophecy which is contained in the Book of Job.

הִנֵּה־נָא בְהֵמוֹת אֲשֶׁר־עָשִׂיתִי עִמָּךְ
16 חָצִיר כַּבָּקָר יֹאכֵל: הִנֵּה־נָא כֹחוֹ בְמָתְנָיו וְאוֹנוֹ בִּשְׁרִירֵי
17 18 בִטְנוֹ: יַחְפֹּץ זְנָבוֹ כְמוֹ־אָרֶז גִּידֵי פַחֲדָו יְשֹׂרָגוּ: עֲצָמָיו
19 אֲפִיקֵי נְחֻשָׁה גְּרָמָיו כִּמְטִיל בַּרְזֶל: הוּא רֵאשִׁית דַּרְכֵי־
כ אֵל הָעֹשׂוֹ יַגֵּשׁ חַרְבּוֹ: כִּי־בוּל הָרִים יִשְׂאוּ־לוֹ וְכָל־חַיַּת
21 הַשָּׂדֶה יְשַׂחֲקוּ־שָׁם: תַּחַת־צֶאֱלִים יִשְׁכָּב בְּסֵתֶר קָנֶה
22 23 וּבִצָּה: יְסֻכֻּהוּ צֶאֱלִים צִלְלוֹ יְסֻבּוּהוּ עַרְבֵי־נָחַל: הֵן יַעֲשֹׁק
24 נָהָר לֹא יַחְפּוֹז יִבְטַח ׀ כִּי־יָגִיחַ יַרְדֵּן אֶל־פִּיהוּ: בְּעֵינָיו
כה יִקָּחֶנּוּ בְּמוֹקְשִׁים יִנְקָב־אָף:
2 א הֵן־תְּחַלְתּוֹ נִכְזָבָה הֲגַם אֶל־מַרְאָיו יֻטָּל: לֹא־אַכְזָר כִּי
3 יְעִירֶנּוּ וּמִי הוּא לְפָנַי יִתְיַצָּב: מִי הִקְדִּימַנִי וַאֲשַׁלֵּם תַּחַת
4 כָּל־הַשָּׁמַיִם לִי־הוּא: לֹא־אַחֲרִישׁ בַּדָּיו וּדְבַר גְּבוּרוֹת וְחֵן
ה 6 עֶרְכּוֹ:
אִישׁ־בְּאָחִיהוּ יְדֻבָּקוּ יִתְלַכְּדוּ וְלֹא יִתְפָּרָדוּ: עֲטִישֹׁתָיו
תָּהֶל אוֹר וְעֵינָיו כְּעַפְעַפֵּי־שָׁחַר:

1. 26 3

"Behold now behemoth, which I made with thee ; he eateth grass as an ox. Lo now, his strength is in his loins, and his force is in the navel of his belly. He moveth his tail like a cedar : the sinews of his stones are wrapped together. His bones are as strong as strong pieces of brass ; his bones are like bars of iron. He is the chief of the ways of God : he that made him can make his sword to approach unto him. Surely the mountains bring him forth food, where all the beasts of the field play. He lieth under the shady trees, in the cover of the reed and fens. The shady trees cover him with their shadow ; the willows of the brook compass him about. Behold, he drinketh up a river, and hasteth not ; he trusteth that he can draw up Jordan into his mouth. He taketh it with his eyes : his nose pierceth through snares.' [1]

"Canst thou draw out leviathan with an hook ? or his tongue with a cord which thou lettest down ? Canst thou put an hook into his nose ? or bore his jaw through with a thorn ? Will he make many supplications unto thee ? Will he speak soft words into thee ? Will he make a covenant with thee ? Wilt thou take him for a servant for ever ?.....Behold, the hope of him is in vain : shall not one be cast down even at the sight of him ? None is so fierce that dare stir him up : who then is able to stand before me ?" [2]

Behemoth and Leviathan

A FEW words on the origin and usage of these Hebrew words will not be out of place.

In that language, behemoth is used in the plural and denotes either a species or an intensiveness of significance. It means a gigantic animal and so it has

1. Job 40 : 15—24
2. *Ibid.* 41 : 1-4, 9-10.

indifferently been used for an elephant or a rhinoceros or even a wild beast. According to some scholars who have identified *behemoth* with the Arabic word *tehemoth* which is derived from *timsāh*, it means *an alligator*. With the Muslims it stands for the ' donkey of Anti-Christ.' The next word *leviathan* means *a curled up serpent* and has been regarded as the king of all the animals in the sea, just as Behemoth is considered the king of beasts overland.

Significance of sacred legends

EUROPEAN critics have traced back the origin of the prophecy of Job to a narrative inscribed on the Babylonian Tablets, since there appears a very close similarity between the two.

The Babylonian inscription runs thus :

'In the beginning, before heaven and earth were made, there was only the primaeval ocean-flood. This is personified as a male and a female being (*Apsu* and *Tiāmat*). They are mingled together into one. Thus the world of gods came into being. Tiāmat, the mother of the gods, was discontented with things as they were and out of hatred for the newly produced light, rebelled against the supreme gods and drew some of the gods to her side. She also, for her own behoof, produced monstrous beings to help her in her fight. This falling away of Tiāmat called for divine vengeance. To reply to the call, however, required a courage which none of the upper gods possessed, till at last Marduk (Merodach) offered himself, on condition that, after he had conquered Tiāmat, the regal sway over heaven and earth should be his. In solemn divine assembly this was assured to him. He then equipped himself for the fight and rode on the war-chariot to meet Tiāmat and her crew. The Victory fell to Marduk, who slew Tiāmat and threw her abettors into chains. Marduk cut in two the carcase

of Tiāmat. Thus from the upper waters of Tiāmat he made heaven's arch, pushed bars before it, and stationed watchmen, not to let out its waters which he gave into their charge." [1]

In this legend the word *Tiāmat* is worthy of note and requires elaboration. Tiāmat means *a dragon* and has an historical origin. In the Bible, it has been rendered as *leviathan* to indicate a *curled up snake*, while *Tâimat* has been used twice in Atharv Veda for a particular type of snake and is decidedly a foreign word since this word has nowhere been defined in any Sanskrit dictionary, but there is, however, one Mantra of Atharv Veda, which may prove helpful in some way:

निर्वै क्षत्रं नयति हन्ति वर्चोग्निरिवास्ध्यो वि दूनोति सर्वम ।
यो ब्राह्मणं मन्यते अन्नमर्वं स विषस्य पिबति तैमातस्य ॥

"Verily he repells supremacy and extinguishes light and glory and like an evil-doer annihilates all, who feeds upon the Brahman and he drinks the poison of Taimàt (snake)." [1] A logical interpretation of this mantra will be that he who destroys a faithful servent drinks, as it were, venom, that is to say, falls a prey to atheism and we may conclude from this that in the Veda, Taimàt stands for atheism.

In the Egyptian theology, we find mention of two crocodiles which are held to be the manifestation of Sït or Satan, whereas in the Gospels, Satan has invariably been likened to a serpent. Next, we may as well take into account the coins which have been secured from the ruins of Babylonia, which exhibit on their faces the effigy of Marduk who, with a dagger in hand, is seen pursuing a flying dragon. The testimony of various languages and scared lore in this

1. Babylonian Tablets.
1. Atherv Veda, 5: 18 4.

regard seems to indicate that all that was meant was to forewarn the nations against the appearance of a huge dragon in later days.

Significance of Babylonian Tablets

THE Babylonian legend, which is the earliest one and which is alleged to lie at the bottom of the Vedic and Biblical narratives, does not appear to support our thesis; this discrepancy disappears when we realize that the beginning of the world as described in the Biblical books does not in fact refer to the physical creation of the world but to that tussle which has ensued between the forces of *Light* and *Darkness* from the very start. *Taimàt* stands for the dark night, while *Marduk* is the Sun, which, having vanquished *Taimàt*, illumines the earth and the heaven. It is not the province of religious books simply to dilate upon the superficial details of physical creation unless these phenomena in some subtle way serve to testify some spiritual or religious truth. The alternation of day and night is a familiar phenomenon of the physical world but in the domain of theology, it has assumed a metaphorical significance and implies a struggle between *Light* and *Darkness*: faith and unbelief. The Babylonian legend, read in this light, would also mean a struggle between faith and unbelief. For whenever darkness prevails over the world of religion there appears a spiritual light in the heaven which dispells darkness and cuts Taimát into pieces. Water implies revelation which is sent to every corner of the world. The Babylonian Tablet further states that when Marduk slew Taimát, the Arch-Deceiver (who was the symbol of darkness and unbelief) he made the earth and heaven. In other words, he perfected the faith and religion and then 'pushed bars before it and stationed watchmen not to let out its waters'.

This description admirably applies to the Holy Prophet who entirely vanquished the Arch-Deceiver with the light of reason and put a seal on the revelation of divine law and stopped its descent to the earth for all times to come.

Lete or Leviathan is the devil whom Jesus has mentioned and Parclete (فارقليط : فارق ليط) is the name which he has used for the slayer of the devil who was to come after him. It means one who breaks the head of the devil or the dragon. Thus the *Marduk* of the Babylonian Tablets, the *Parclete* of the Bible and *Indra*, the slayer of *Ahi* of the Vedas, are so many different appellations used to distinguish the Holy Prophet.

Significance of the Biblical Prophecy

THE Lord said to Job: 'Behold *behemoth* which I made (to bear contrast[1]) with thee (since thou art a noble example of patience and resignation and he an embodiment of bestiality); he eateth grass as an ox. Lo now, his strenght is in his loins (*i. e.*, he is very powerful) and his force is in the navel of his belly (*i.e.*, well organised). He moveth his tail[2] like a cedar, (which though ever-green to the eye, is yet barren of any useful fruit).....'

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1. In Hebrew the original is عميخ (Emekh), عم (Em) ordinarily means 'along with' but according to Biblical usage it is used to imply *contrast* and sometimes, to denote *resemblance*; and so the above verse would mean: *which I made to bear contrast with thee*, since both are the creation of God, yet one is distinct from the other. The Holy Qur'ân refers to this distinction where it says:—

ان اصحاب الكهف والرقيم كانوا من ايتنا عجبا ⊙

'The Fellows of the Cave and the Inscription were our wonderful signs,' where the former stands for the monks patiently resigned to the will of God and the latter for world-seeking traders (18: 9).

2. According to Biblical terminology, tail implies evil suggestions and strategy of the devil.

The description is pursued in the same strain to impress us with the greatness of temporal forces lying behind the Arch-Deceiver. The Holy Prophet is reported to have said:

ما بين خلق آدم الى قيام الساعة امر اكبر من الدجال ○

"From Adam nigh up to the day of Judgment no mischief will be so great as one set up by the Arch-Deceiver."[1]

Again, '*He* that made him can make *his* sword to approach unto him,' is not to be literally construed since the sword of God stands for cogent reasons and conclusive proofs with which the Holy Prophet was equipped through revelation. Then follows what has already been referred to above, namely, an account of temporal supremacy and intemprance of the Arch-Deceiver. The last chapter of the Book of Job speaks of

17 מַשִּׂיגֵהוּ חֶרֶב
18 בְּלִי תָקוּם חֲנִית מַסָּע וְשִׁרְיָה: יַחְשֹׁב לְתֶבֶן בַּרְזֶל לְעֵץ 19
רָקָבוֹן נְחוּשָׁה: לֹא־יַבְרִיחֶנּוּ בֶּן־קֶשֶׁת לְקַשׁ נֶהְפְּכוּ־לוֹ כ
אַבְנֵי־קָלַע: כְּקַשׁ נֶחְשְׁבוּ תוֹתָח וְיִשְׂחַק לְרַעַשׁ כִּידוֹן: 21
תַּחְתָּיו חַדֵּדֵי חָרֶשׁ יִרְפַּד חָרוּץ עֲלֵי־טִיט:

him as a dragon, "by whose neesing a light doth shine and his eyes are like the eye-lids of the morning. Out of his mouth go burning lamps and sparks of fire leap out. Out of his nostrils goeth smoke, as out of seething pot or caldron. His breath kindleth coals and a flame goeth out of his mouth. In his neck remaineth strength, and sorrow is turned into joy before him.....He esteemeth iron as straw and brass as rotten wood."

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1. Mishkat.

".....Upon earth there is not his like who is made without fear. He beholdeth all high things! he is a king over all the children of pride."[1]

Isaiah refers to the same serpent in the following words: 'In that day the Lord with his sore and great and strong sword shall punish leviathan the piercing *serpent*, even leviathan that crooked serpent; and he shall slay the dragon that is in the sea.'[2]

The words of Isaiah make it abundantly clear that the afore-said serpent is not one which crawls on earth, but is used metaphorically for a very crooked person or people who would appear in later days and would be destroyed with the sharp sword of conclusive proofs and indefeasible arguments. This has further been elucidated by the prayers of David: 'O God, how long shall the adversary reproach? Shall the enemy blaspheme thy name for ever? Why withdrawest thou thy hand, even thy right hand? pluck it out of thy bosom. For God is my King of old, working salvation in the midst of the earth. Thou didst divide the sea by thy strength: thou brakest the heads of the dragons in the water. Thou brakest the heads of leviathan in pieces and gavest him to be meat to the people inhabiting the desert....Remember this, that the enemy hath reproached, O Lord; and that the foolish people have blasphemed thy name.'[3] Further on David adds that leviathan is a creation in the sea 'which plays therein'[4] and is supreme in the sea, and on this account it has been called a crocodile. In this connection the words of David, that the Lord '*gavest him to be meat to the people inhabiting the desert*' are very significant, besides, they also definitely show that *leviathan* refers to

1. Job 41: 18—22, 27, 33-34.
2. Isaiah 27: 1.
3. Psalm, 74: 10—14, 19.
4. *Ibid*, 104: 26.

a people and not to an individual. Daniel has spoken of a great kingdom in this connection.[1]

So far we have been able to show that even the small branch of the house of Israel was not bereft of divine favour and was promised the advent of the Holy Prophet. We have also stated how the Holy Prophet resembled Job in manifesting patience and resignation under the severest trials, how he remained firm in his allegiance to God in prosperity and adversity alike and never for once did he lift up his voice in complaint. Then we discussed the prophecy of Job relating to the Arch-Decevier, and taking into account the testimony of Babylonian inscriptions and Egyptian and Indian scriptures in this regard, we concluded that the prophecy was related to subsequent events. That the prophecy had no reference to Job himself is clear from the sayings of his successors, David and Daniel who, too, declared that its fulfilment was yet to happen. It did not come to pass even long after Jesus. It is ninety-six years after Jesus that John sees a vision and here again the aforesaid old dragon appears in the words of John: 'the devil (the dragon) is come down unto you, having great wrath, because he knoweth that he hath but a short time.[2] In these words, John warns the Christians, and the 'devil's coming unto them' clearly refers to some future date long after Jesus when the devil is ordained to be finally vanquished since John, talking about a century after Jesus, admits, 'the devil knoweth that he hath but a short time' and then he further adds in the words of Jesus: 'And I will pray the Father and he shall give you another Parclete,[3]

1. Daniel, 7 : 15—28.
2. Revelation, 12 : 12 see also 20 : 2.
3. The original text contains the word فارق ليط - فار قليط which has generally been translated as *comforter*. But as we have already shown فار قليط or Parclete is derived from فارق and ليط and means *slayer of the devil.*

that he may abide with you for ever.'[1] It was not even Jesus but some one else in whom the prophecy was ordained to be fulfilled, and in view of the above discussion, one is committed, in all fairness, to believe the Holy Prophet Mohammad to be the promised *one*. The allegory of the Babylonian tablets too points to the Holy Prophet in indubitable terms. The slayer of the Arch-Deceiver is there referred to as Marduk and that he will be the seal of all prophets since the waters of heaven (revelation) will cease to descend upon earth after him. The name Marduk is also very illuminating, it means *a burning light*, and the Holy Qur'ân speaks of the Holy Prophet as *a shining lamp*.[2]

The Psalms of David and the Holy Prophet

و ما ارسلنا من قبلك الا رجالا نوحى اليهم فسئلوا اهل الذكر ان كنتم لا تعلمون ○ بالبينت والزبر و انزلنا اليك الذكر لتبين للناس ما نزل اليهم و لعلهم يتفكرون ○

'AND we did not send before you any but men to whom we sent revelation—so ask the followers of the Reminder if you do not know—with clear arguments and prophecies, and we have revealed to you the reminder that you may make clear to men what has been revealed to them, and that haply they may reflect.'[3]

In clear terms the Holy Qur'ân refers us to earlier prophecies, the word زبر means prophecies or prophetic writings and is understood to include the psalms of David and prophecies contained therein.

We may note in passing that David which is an English rendering of the Hebrew name داويد *Daveed* is derived from the Arabic noûn *wûd* ود, meaning *a*

1. St. John, 14 : 16,
2. 33 : 46.
3. 16 ; 43—44.

friend, and *Daûid* means a *friend* or a *beloved* and according to William Gesenius,[1] it is used for 1. *Love*, 2. *object of love, one beloved, A lover*, friend. 3. A friend *specially an uncle, the fathers' brother.*

And *dûdah* (which is formed by adding the feminine termination ה: *h* to the stem) is used for an *aunt, father's sister.*[2]

FIRST SIGN OF DAVID

Relating to the son of David

ACCORDING to Biblical usage, it is not essential to construe prophecies literally with regard to kinship, for instance, Jesus has been described as the son of David and David as the son of Abraham, although one has to bridge over many a generation to connect the one with the other.[3]

How is it that Jesus has been called the son of David and so named in the very first verse of the book of Matthew in face of the Christian belief that Jesus had no father? The bare fact that Mary had Joseph for a husband is no ground to assert that Jesus was the son of Joseph any more than he was the son of David especially when his superiority is made to rest upon his being the son of a virgin. In fact, as we have already discussed, the geneology of Jesus was a put up affair and was palmed off among the Jews who were awaiting the fulfilment of prophecy in the person of another Joseph from among the descendants of Joseph son of Jacob. To meet these demands the compilers of the Gospels devised to trace the descent of Jesus from Joseph *son*

1. Hebrew Dictionary.
2. *Vide* Ezekiel, 20 ; 6 ; Leviticus 18 : 14, 20 ; 30,
3. Matthew, 1 : 1.

of Jacob who was declared to be the husband of the Holy Virgin. This anamolous situation was forced upon them on account of a wrong interpretation they had ascribed to the prophecy of Isaiah which required, as they thought, the promised prophet to be the son of a Virgin. Thus Jesus became the son of Holy Virgin on one hand to fulfil the prophecy of Isaiah while he was shown to be the son of Joseph, on the other. We propose to elucidate this incongruity later on when we shall be discussing the prophecy of Isaiah. For the present, we confine ourselves to the fact that according to the Gospels we are made to expect not only another Joseph (Shelon) but also another David. All these names must be taken as attributive ones, if they are to conform with the usage peculiar to prophecies. David being an attributive name, means, as we have explained in the preceding pages, *a dearly loved uncle.* David is also called the son of Abraham. In this wise the Holy Prophet Mohammad who was from the line of Ishmael, may be considered the dearly loved uncle of the Israelites and so of David, over and above those distinguishing features which indicate the fulfilment of earlier prophecies in the person of the Holy Prophet Mohammad.

We now propose to examine those charactersitics which were peculiar to the person of the Holy Prophet Mohammad alone and we shall also see to what extent they were in conformity with the demands of earlier prophecies.

PROPHECY OF EZEKIEL

What the Holy Prophet did for the Israelites

FOUR hundred years after David, Prophet Ezekiel gave the glad-tidings of the second advent of David (which we believe to have been fulfilled in the person of the Holy Prophet Mohammad) in the following words:

לָכֵן כֹּה אָמַר אֲדֹנָי יְהוִה אֲלֵיהֶם הִנְנִי כ
אֲנִי וְשָׁפַטְתִּי בֵּין שֵׂה בְרִיָּה וּבֵין שֶׂה רָזֶה: יַעַן בְּצַד 21
וּבְכָתֵף תְּדָחֲפוּ וּבְקַרְנֵיכֶם תְּנַגְּחוּ כָּל־הַנַּחֲלוֹת עַד אֲשֶׁר
הֲפִיצוֹתָם אוֹתָנָה אֶל־הַחוּצָה: וְהוֹשַׁעְתִּי לְצֹאנִי וְלֹא־ 22
תִהְיֶינָה עוֹד לָבַז וְשָׁפַטְתִּי בֵּין שֶׂה לָשֶׂה: וְהֵקִמֹתִי עֲלֵיהֶם 23
רֹעֶה אֶחָד וְרָעָה אֹתָם אֶת עַבְדִּי דָוִיד הוּא יִרְעֵה אוֹתָם
וְהוּא יִהְיֶה לָהֶם לְרֹעֶה: וַאֲנִי יְהוָה אֶהְיֶה לָהֶם לֵאלֹהִים 24
וְעַבְדִּי דָוִד נָשִׂיא בְתוֹכָם אֲנִי יְהוָה דִּבַּרְתִּי:

"Therefore thus saith the Lord God unto them; Behold, I, even I, will judge between the fat cattle and between the lean cattle. Because ye have thrust with side and with shoulder, and pushed all the diseased with your horns, till ye have scattered them abroad; Therefore will I save my flock, and they shall no more be a prey, and I will judge between cattle and cattle. And I will set up one shepherd over them, and he shall feed them, even my servant David; he shall feed them and he shall be their shepherd. And I the Lord will be their God, and *my servant David a prince among them*; I the Lord have spoken it. And I will make with them a covenant of peace.....".[1]

The Holy Qur'ân says:

يداوٗد انا جعلنك خليفة فى الارض فاحكم بين الناس بالحق۔

"Oh David! (Mohammad) surely We have made you a ruler in the land; so judge between men with justice."[2]

Dissension and disintegration had set in among the Israelites long before the time of the Holy Prophet. After Prophet Solomon, Israelites had

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1. Ezekiel, 34; 20—25.
2. 38: 26,

turned their backs upon his son, Rehoboam. The fat prayed upon the weak—the tribes superior in wealth and power driving away the indigent, so much so that out of the twelve tribes of Israel, ten lost their solidarity. The Holy Prophet's advent in Medina found them scattered into different tribes which frequently warred upon each other. The Jewish law favoured the mighty. In despair they turned to the Holy Prophet and with one accord accepted him as their arbiter and submitted to his decision in spite of their religious differences. This has been referred to in the Holy Qur'ân in the following verse :

وكيف يحكمونك وعندهم التورٰة

'And how do they make you a judge and they have the Torah.'[1]

To ask the Holy Prophet to be their arbiter and to interpret the law for them was not a mere coincidence but the actual fulfilment of the prophecy of Ezekiel (34 : 20-25).

Holy Prophet was the Shepherd of the Lost Tribes of the Israelites.

SPEAKING of the death and rejuvenation of the Israelites, Prophet Ezekiel delivered the message of God which directed them to the spiritual and healing powers of the Qur'ân ; while the Holy Qur'ân refers to this in the following words :

وانه لفى زبر الاولين

'And most surely the same is in the scriptures of the ancients.'[2]

Ezekiel is thus commanded by the Lord :

'And say unto them, thus saith the Lord God ; Behold, I will take the children of Israel from among

1. 5 : 43.
2. 26 : 196.

וְדַבֵּר
אֲלֵהֶם כֹּה־אָמַר אֲדֹנָי יֱהוִה הִנֵּה אֲנִי לֹקֵחַ אֶת־בְּנֵי
יִשְׂרָאֵל מִבֵּין הַגּוֹיִם אֲשֶׁר הָלְכוּ־שָׁם וְקִבַּצְתִּי אוֹתָם
22 מִסָּבִיב וְהֵבֵאתִי אוֹתָם אֶל־אַדְמָתָם: וְעָשִׂיתִי אוֹתָם לְגוֹי
אֶחָד בָּאָרֶץ בְּהָרֵי יִשְׂרָאֵל וּמֶלֶךְ אֶחָד יִהְיֶה לְכֻלָּם לְמֶלֶךְ
וְלֹא יִהְיוּ־עוֹד לִשְׁנֵי גוֹיִם וְלֹא יֵחָצוּ עוֹד לִשְׁתֵּי מַמְלָכוֹת
23 עוֹד: וְלֹא יִטַּמְּאוּ עוֹד בְּגִלּוּלֵיהֶם וּבְשִׁקּוּצֵיהֶם וּבְכָל
פִּשְׁעֵיהֶם וְהוֹשַׁעְתִּי אוֹתָם מִכֹּל מוֹשְׁבֹתֵיהֶם אֲשֶׁר חָטְאוּ
בָהֶם וְטִהַרְתִּי אוֹתָם וְהָיוּ־לִי לְעָם וַאֲנִי אֶהְיֶה לָהֶם
24 לֵאלֹהִים: וְעַבְדִּי דָוִד מֶלֶךְ עֲלֵיהֶם וְרוֹעֶה אֶחָד יִהְיֶה
כה לְכֻלָּם וּבְמִשְׁפָּטַי יֵלֵכוּ וְחֻקּוֹתַי יִשְׁמְרוּ וְעָשׂוּ אוֹתָם: וְיָשְׁבוּ
עַל־הָאָרֶץ אֲשֶׁר נָתַתִּי לְעַבְדִּי לְיַעֲקֹב אֲשֶׁר יָשְׁבוּ־בָהּ
אֲבוֹתֵיכֶם וְיָשְׁבוּ עָלֶיהָ הֵמָּה וּבְנֵיהֶם וּבְנֵי בְנֵיהֶם עַד
עוֹלָם וְדָוִד עַבְדִּי נָשִׂיא לָהֶם לְעוֹלָם:

the heathen, whither they be gone, and will gather them on every side and bring them into their own land.

'And I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two Kingdoms any more at all: Neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions but I will save them out of all their dwelling places wherein they have sinned, and will cleanse them: so shall they be my people, and I will be their God. And David my servant shall be king over them; and they all shall have one shepherd: they shall also walk in my judgments and observe my statutes and do them. And they shall dwell in the land that I have given

unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, even they, and their children and their children's children for ever: and my servant David shall be their prince for ever. Moreover, I will make a covenant of peace with them; it shall be an everlasting covenant with them.....'[1]

History tells us how far the message of the Lord as delivered through Ezekiel came to pass at the time of the Holy Prophet.

Those tribes of the Israelites who had moved to the north-west accepted Islam, all and sundry and the lost tribes of the Israelites who had migrated to Afghanistan and Kashmir were also gathered into the fold of Islam and recognized their one king in the person of the Holy Prophet. Under Islam they ceased to be a dual nation and the distinction between the major and the minor Benjamites was obliterated for all times to come since Islam alone stood for universal brotherhood. They no longer 'defiled themslves with their idols' and the tide of evil was stemmed; the Muslims walked in the judgments of the Lord and observed His statutes and took possession of Syria, the land of Jacob, and ever since the promised David in the person of the Holy Prophet Mohammad has been 'king over them' because prophethood ended with him, and this covenant of the finality of prophethood is a covenant of peace and is an everlasting one; and the prophecy of Ezekiel is fulfilled to the last letter.

Prophet Jeremiah is equally clear on this point. He says:

הִנֵּה יָמִים בָּאִים נְאֻם־יְהוָה וַהֲקִמֹתִי ה
לְדָוִד צֶמַח צַדִּיק וּמָלַךְ מֶלֶךְ וְהִשְׂכִּיל וְעָשָׂה מִשְׁפָּט
וּצְדָקָה בָּאָרֶץ׃ בִּימָיו תִּוָּשַׁע יְהוּדָה וְיִשְׂרָאֵל יִשְׁכֹּן לָבֶטַח 6
לָכֵן הִנֵּה־יָמִים 7

1. Ezekiel, 37 : 21-27.

'Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a king shall reign and prosper and shall execute judgment and justice in the earth. In his days Judah shall be saved and Israel shall dwell safely and this is his name whereby he shall be called, "The Lord our Righteousness."[1]

Again he says :

וְעָבְדוּ אֵת יְהוָה אֱלֹהֵיהֶם וְאֵת דָּוִד מַלְכָּם אֲשֶׁר
אָקִים לָהֶם׃

'But they shall serve the Lord their God and David their King, whom I will raise up unto them.'[2]

That these prophecies referred to that dominant section of the Israelites who ultimately accepted Islam (and not to the remaining minority who adhered to Judaism or Christianity) was made clear by the exhortation of the Prophet Isaiah. In the Book of Isaiah we find Isaiah urging upon the Jews thus :

3 הַטּוּ אָזְנְכֶם וּלְכוּ אֵלַי שִׁמְעוּ וּתְחִי נַפְשְׁכֶם וְאֶכְרְתָה
לָכֶם בְּרִית עוֹלָם חַסְדֵי דָוִד הַנֶּאֱמָנִים׃ הֵן עֵד לְאוּמִּים 4
נְתַתִּיו נָגִיד וּמְצַוֵּה לְאֻמִּים׃ הֵן גּוֹי לֹא־תֵדַע תִּקְרָא וְגוֹי ה
לֹא־יְדָעוּךָ אֵלֶיךָ יָרוּצוּ לְמַעַן יְהוָה אֱלֹהֶיךָ וְלִקְדוֹשׁ יִשְׂרָאֵל
6 כִּי פֵאֲרֶךָ׃

'Incline your ear, and come unto me : hear, and your soul shall live ; and I will make an everlasting covenant with you, even the sure mercies of David. Behold I have given him for a witness to the people, a leader and commander to the people. Behold, thou shalt call a nation that thou knowest not, and

1. Jeremiah, 23 : 5-7.
2. *Ibid*, 30 : 9.

nations that knew not thee shall run unto thee because of the Lord thy God, and for the Holy one of Israel; for he hath glorified thee.' [1]

This prophecy, by itself without doing any violence to the language, points but to one person and that of the Holy Prophet and to one nation, the Muslims.

The complete fulfilment of these prophecies needs no further apology of any laboured explanation. The life of the Israelites was bound up in that everlasting covenant which stood for the sure mercies of David, namely, the prophethood, the kingship and the rule of the Holy Land ; and whosoever was blessed with these was the promised David and he was to be a witness not for the Israelites alone but for the people : the nations of the world—*a leader and cammander to them.*

The fact that a nation not known to the Israelites shall run unto them *because* of the Lord their God and for the Holy One of Israel simply means that such a nation will not strive for conquest and aggression but will direct its energies in seeking the pleasure of God. The Holy Qur'ân refers to this prophecy when it says of the Muslims :

كذالك جعلنكم امة وسطا لتكونوا شهداء على الناس ويكون الرسول عليكم شهيداً۔

' Thus We have made you an exalted nation that you may be the bearers of witness to the people and (that) the Apostle may be a bearer of witness to you.' [2]

In this connection the vision of David, as recorded in the Book of Psalms, is very significant, which did not come to pass in the lifetime of that prophet as its fulfilment was ordained for some future period. David here repeats the words of the Lord :

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1. Isaiah, 55 : 3-5.
2. 2 : 143.

כִּי־אָמַרְתִּי עוֹלָם חֶסֶד יִבָּנֶה 3
שָׁמַיִם תָּכִין אֱמוּנָתְךָ בָהֶם: כָּרַתִּי בְרִית לִבְחִירִי נִשְׁבַּעְתִּי 4
לְדָוִד עַבְדִּי: עַד־עוֹלָם אָכִין זַרְעֶךָ וּבָנִיתִי לְדֹר־וָדוֹר ה
כִּסְאֶךָ סֶלָה: וְיוֹדוּ שָׁמַיִם פִּלְאֲךָ יְהוָה אַף־אֱמוּנָתְךָ 6
בִּקְהַל קְדֹשִׁים: אָז דִּבַּרְתָּ־בְחָזוֹן לַחֲסִידֶיךָ וַתֹּאמֶר כ
שִׁוִּיתִי עֵזֶר עַל־גִּבּוֹר הֲרִימוֹתִי בָחוּר מֵעָם: מָצָאתִי דָוִד 21
עַבְדִּי בְּשֶׁמֶן קָדְשִׁי מְשַׁחְתִּיו:

'I have made a covenant with my chosen, I have sworn unto David my servant, Thy seed will I establish for ever, and build up thy throne to all generations. Selah. And the heavens shall praise thy wonders. O Lord: thy faithfulness also in the congregation of the saints. For who in the heaven can be compared unto the Lord? Who among the sons of the mighty can be likened unto the Lord? God is greatly to be feared in the assembly of the saints and to be had in reverence of all them that are about him.....Then thou spakest in vision to thy holy one, and saidst, I have laid help upon one that is mighty; I have exalted one chosen out of the people. I have found David my servant.....'[1]

The rest of Psalm deals with this vision, verses 39 to 82 tell us that the vision was not fulfilled in the lifetime of David and so David complained to God for having made void the covenant of His servant.

The complaint of David was on account of an incorrect interpretation of his vision which was ordained for the future and was properly understood to be so by the subsequent prophets, Isaiah and Jere-

1. Psalms, 89: 3-7, 19-20.

miah who related its fulfilment to the second advent of David, and they made their prophecies accordingly to which reference has already been made in the previous pages. A prophet of the later period, Hosea gave a similar interpretation. He says:

אַחַר יָשֻׁבוּ ה
בְּנֵי יִשְׂרָאֵל וּבִקְשׁוּ אֶת־יְהוָה אֱלֹהֵיהֶם וְאֵת דָּוִד מַלְכָּם
וּפָחֲדוּ אֶל־יְהוָה וְאֶל־טוּבוֹ בְּאַחֲרִית הַיָּמִים׃

'For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image and without an ephod [1] and without teraphim[1]: Afterwards shall the children of Israel return, and seek the Lord their God, and David their King; and shall fear the Lord and his goodness in the latter day."[2]

The Holy Quran refers to the same where it says:

و قلنا من بعده لبنی اسرائیل اسکنوا الارض فاذا جاء وعد الاخرة جئنا بکم لفیفا ○

'And We said to the Israelites after him: Abide in the land, but when the latter promise came We brought you all rolled up,'[3] It is a matter of ordinary intelligence to see into the plain meanings of these prophecies and understand how all of them converge upon the person of the Holy Prophet and relate to his followers. We all know how the Israelites were reduced to a low state of degradation after Christ, kingship having departed from them with the death of Solomon. Christ was a sign of their spiritual death,

1. Some idols or images.
2. Hosea, 3: 4-5.
3. 17: 104.

since with his death the line of Prophethood came to an end for them. God ordained to bless them with another David in the person of the Holy Prophet Mohammad, and those among them who hearkened his call became the recipient of divine favours. The Holy Prophet inherited the mercies of David: the prophethood and the kingship as was promised.

When we consider the characteristics of the Holy Prophet Mohammad and his followers, we are committed to the conclusion that they have answered to all the demands of the preceding prophecies, for instance:—

It was foretold: 1. That the strong would tyrannise over the weak till the appearance of King David under whom they would abide in peace. *Such things came to pass under the rule of Mohammad.*

2. That the scattered tribes of the Israelities would be gathered together. *The lost tribes which had wandered away to Afghanistan and Kashmir gathered together in the fold of Islam.*

3. That detestable things would be removed from them and one king would be king to them all and that they would dwell in the land that Lord had given unto Jacob. Mohammad is the King to them all and the Muslims secured and still abide in the covenanted Holy Land.

4. Jeremiah had foretold that the second David would be a king and would rule with truth and justice. Jews had for long been persecuted by Christian rulers, (and the Jewish persecution in Germany is an instance of to-day).

But the Holy Prophet Mohammad always gave them shelter and peace and so did his companions.

5. Through Jeremiah, the promised Prophet was named: *Yahovah Sadactenu*—The Lord our Righteousness. *The Holy Quran calls Mohammad* (حق)

Righteousness. This word may be interpreted to mean also 'one who bears testimony to the Israelite Prophets and would judge in their favour with righteousness and مصدقا لما معكم—'verifying that which is with you'—is an ever recurring phrase in the Holy Quran.

6. That he would be witness to the people and they would gather under him. It was the Holy Prophet Mohammad alone who became the bearer of witness to the nations, and diverse nationalities joined his fold.

7. That God was greatly to be feared in the assembly of saints.

At the conquest of Mecca the Holy Prophet stood as a general, greatly to be feared, at the head of an assembly of ten thousands saints.

Second Sign of David

IN the book of Psalms, David has frequently applied the name of the Lord to the Holy Prophet and has extolled him; and at one place he has explained what he means by the name of the Lord. For instance when he says:

דָּמָה לַיהוָה בִּבְנֵי אֵלִים׃ ו
בָּרוּךְ הַבָּא בְּשֵׁם יְהוָה

.....who among the sons of mighty can be believed unto the Lord?[1] and then he further adds:

'Blessed be he that cometh in the name of the Lord.'[2]

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1. Psalms, 89: 7.
2. *Ibid*, 118:26.

While the Holy Quran directs our attention to the Psalms (prophecies) in the following verse:

و ربك اعلم بمن فى السموات والارض ○ و لقد فضلنا بعض النبيين على بعض و اتينا داود زبورا ○

'And your Lord best knows those who are in the heavens and the earth; and certainly We have made some of the prophets to excel other, and to David we gave the Psalms (the prophecies.)' [1]

Third Sign of David

וַיהוָה לְעוֹלָם יֵשֵׁב כּוֹנֵן לַמִּשְׁפָּט כִּסְאוֹ: וְהוּא
יִשְׁפֹּט־תֵּבֵל בְּצֶדֶק יָדִין לְאֻמִּים בְּמֵישָׁרִים: וַיְהִי יְהוָה
מִשְׂגָּב לַדָּךְ מִשְׂגָּב לְעִתּוֹת בַּצָּרָה: וְיִבְטְחוּ בְךָ יוֹדְעֵי 11
שְׁמֶךָ כִּי לֹא־עָזַבְתָּ דֹרְשֶׁיךָ יְהוָה: ו

BUT the Lord shall endure for ever: he hath prepared his throne for judgment. And he shall judge the world in righteousness, he shall minister judgment to the people in uprightness. The Lord also will be a refuge for the oppressed, a refuge in times of trouble. And they that know thy name will put their trust in thee: for thou, Lord, hast not forsaken them that seek thee.....The heathen are sunk down in the pit that they made: in the net which they hid is their own foot taken.' [2]

The Holy Prophet administered judgment to the people in uprightness since he bestowed equality of status and rights upon all people and emancipated the lower classes. The heathen Arabs who had stood in opposition themselves sunk down in the pit of perdition which they had prepared for the Muslims.

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1. 17 : 55.
2. Psalms, 9 : 8—11.

Fourth Sign of David

טו לְמַעַן אֲסַפְּרָה כָּל־תְּהִלָּתֶיךָ בְּשַׁעֲרֵי בַת־
16 צִיּוֹן אָגִילָה בִּישׁוּעָתֶךָ: טָבְעוּ גוֹיִם בְּשַׁחַת עָשׂוּ בְּרֶשֶׁת־
17 זוּ טָמָנוּ נִלְכְּדָה רַגְלָם: נוֹדַע ו יְהוָה מִשְׁפָּט עָשָׂה בְּפֹעַל
18 כַּפָּיו נוֹקֵשׁ רָשָׁע הִגָּיוֹן סֶלָה: יָשׁוּבוּ רְשָׁעִים לִשְׁאוֹלָה
19 כָּל־גּוֹיִם שְׁכֵחֵי אֱלֹהִים: כִּי לֹא לָנֶצַח יִשָּׁכַח אֶבְיוֹן תִּקְוַת
כ עֲנִיִּים תֹּאבֵד לָעַד: קוּמָה יְהוָה אַל־יְעֹז אֱנוֹשׁ יִשָּׁפְטוּ
21 גּוֹיִם עַל־פָּנֶיךָ: שִׁיתָה יְהוָה ו מוֹרָה לָהֶם יֵדְעוּ גּוֹיִם
אֱנוֹשׁ הֵמָּה סֶלָה:

THE Lord is known by the judgment which he executeth : the wicked is snared in the work of his own hands. Higgaion. Selah. The wicked shall be turned into hell and all the nations that forget God. For the needy shall not alway be forgotten : the expectation of the poor shall not perish for ever. Arise, O Lord ; let not man prevail : let the heathen be judged in thy sight. Put them in fear, O Lord : that the nations may know themselves to be but men. Selah.'[1]

The Holy Prophet fathered the poor and the indigent and promulgated the doctrines of the Unity of God and universal brotherhood of mankind and thus convinced the people at large that they were after all but men.

Fifth Sign of David

14 רְאֵה־עָנְיִי מִשֹּׂנְאָי ו מְרוֹמְמִי מִשְּׁעָרֵי מָוֶת: לְמַעַן אֲסַפְּרָה כָּל־תְּהִלָּתֶיךָ בְּשַׁעֲרֵי בַת־
16 צִיּוֹן אָגִילָה בִּישׁוּעָתֶךָ: טָבְעוּ גוֹיִם בְּשַׁחַת עָשׂוּ בְּרֶשֶׁת־
17 זוּ טָמָנוּ נִלְכְּדָה רַגְלָם: נוֹדַע ו יְהוָה מִשְׁפָּט עָשָׂה בְּפֹעַל
18 כַּפָּיו נוֹקֵשׁ רָשָׁע הִגָּיוֹן סֶלָה: יָשׁוּבוּ רְשָׁעִים לִשְׁאוֹלָה

1 Psalms, 9: 15—21.

'....the poor committeth himself unto thee; thou art the helper of the fatherless. Break thou the arm of the wicked and the evil man: seek out his wickedness till thou find none. The Lord is King for ever and ever; the heathen are perished out of his land.'[1]

'Sing unto God, sing praises to his name: extol him that rideth upon the heavens by his name JAH and rejoice before him. A father of the fatherless, and a judge of the widows, is God in his Holy habitation. God setteth the solitary in families: he bringeth out those which are bound with chains: but the rebellious dwell in a dry land.'[2]

The epithet of being father of the fatherless and guardian of the widows can justly be applied to the Holy Prophet alone since no other prophet, not even Moses and Christ did ever say a word on behalf of the orphans and the widows. It is reported of the Holy Prophet that he once joined his two fingers together and said انا و كافل اليتيم كهاتين:

'I and the guardian of the fatherless are like (these) two fingers.' At another occasion, he said 'whoever leaves any property behind, it is for his wife and children, but who leaves nothing behind but a widow and orphans, then I am their guardian.'

How aptly do the words of David stand to the credit of the Holy Prophet who has often been described even by his enemies as the guardian of the orphans and the widows!—and what is more, he also broke the arm of the wicked and drove them and the alien out of Arabia, which latter, in spite of their might and supremacy, have not yet been able to regain a footing there for the last thirteen hundred and fifty years!

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1. Psalms, 10: 14, 17—18.
2. *Ibid*, 68; 4—6.

Sixth Sign of David

'THE words of the Lord are pure words: as silver tried in a crucible on the earth, refined seven times. Thou wilt keep them, O Lord, thou wilt preserve us from this generation for ever. The wicked walk on every side, when vileness is exalted.'[1]

The wonderfully clear fulfilment of this prayer of David in regard to the Holy Qur'ân is a unanimously admitted fact. That this cannot be ascribed to any other religious book is admitted even by a hostile writer like Muir when he says: 'There is probably in the world no other book which has remained twelve centuries with so pure a text.' It was revealed on the heart of the Holy Prophet through Gabriel; and no other book ever put forth a claim of divine protection against corruption as does the Holy Qur'ân in the following verse:

انا نحن نزلنا الذكر و انا له لحفظون ○

'Surely We have revealed the Reminder and We will most surely be its guardian.'[2]

Then the debauchery and arrogance of the opponents of the Holy Prophet on one hand, and the latter's own humility and meekness on the other, precisely fit in with the predictions of David.

Seventh Sign of David

'THEY are all corrupt, they are together become impure; there is none that doeth good, no, not one. Shall not all the workers of iniquity know it, Who eat up my people as they eat bread, and call not upon the Lord? There are they in great fear; for God is with the righteous generation. Ye would put to shame the counsel of the poor, but the Lord is his

1. Psalms, 12 : 7-9.
2. The Qurân, 15 : 9

refuge. Oh that the salvation of Israel were come out of Zion! When the Lord turneth the captivity of His people, Let Jacob rejoice, let Israel be glad.' [1] No better words than these can describe the state of society which existed at the advent of the Holy Prophet. The same is referred to in the Holy Qur'ân yet in fewer words :

ظهر الفساد فی البر والبحر ○

'Corruption has appeared in the land and the sea.' [2] History bears evidence to the truth of these words, Darkness prevailed over all countries of the world, affecting the beliefs of men as well as their deeds. The doctrine of Unity had been forgotten. Salvation was ordained not to come out of Zion (Jerusalem) but from Mecca. The last tribes of Israelites who had defiled themselves with idolatry and polytheism in Kashmir and Afghanistan were reclaimed by the Holy Prophet and the treasure of belief in the Unity of God was restored to them.

Eighth Sign of David

'LORD, who shall sojourn in thy tabernacle? Who shall dwell upon thy holy mountain? He that walketh uprightly, and worketh righteousness, and speaketh truth in his heart; that hath no slander upon his tongue, nor doeth evil to his fellow, nor taketh up a reproach against his neighbour; in whose eyes a vile person is despised, but he honoureth them that fear the Lord; He that sweareth to his own hurt, and changeth not; He that putteth not out his money on interest, nor taketh a bribe against the innocent. He that doeth these things shall never be moved .....There are they in great fear, where no fear was; for God hath scattered the bones of him

1. Psalms, 14 : 3-7 : 53 : 6,
2. The Qurân, 30 : 41.

that encampeth against thee; Thou hast put them to shame, because God hath rejected them.' [1]

We may safely assert that the qualities delineated in the Psalm are peculiar to an average Muslim and to no other and are in the closest conformity with the injunctions of the Holy Qur'ân and precepts of the Holy Prophet. Fulfilment of obligations and abstinence from usury have always distinguished the Muslim from the Jew and the Christian, the latter having always lived for their personal gains and thrived on usury.

Ninth Sign of David

'FOR evil-doers shall be cut off; But those that wait for the Lord, they shall inherit the land. And yet a little while, and the wicked is no more; Yea, thou shalt look well at his place, and he is not. But the humble shall inherit the land, and delight themselves in the abundance of peace. The wicked plotteth against the righteous, and gnasheth at him with his teeth. The Lord doth laugh at him; for He seeth that his day is coming.....But the seed of the wicked shall be cut off. The righteous shall inherit the land, And dwell therein for ever. The mouth of the righteous utterth wisdom, And his tongue speaketh justice. The law of his God is in his heart; None of his steps slide.'

This prophecy is referred to in the Holy Qur'ân in the following verse [2]:

ولقد كتبنا فى الزبور من بعد الذكر ان الارض يرثها عبادى الصالحون و ان فى هذا البلغاً لقوم عبدين ○

'And certainly We wrote in the Book after the reminder that (as for) the land, My righteous servants

1. Psalms, 15: 1-5.
2. *Ibid.*, 37: 9-13, 28-31.

shall inherit it. Most surely in this is a message to a people who serve (Us).'

The prophecy of the possession of the Holy Land by the Muslims was fulfilled in the Caliphate of Omar and the enemies of Islam were entirely vanquished within a short period of twenty-three years and there arose a single united nation marching forth with triumph and enlightenment.

Tenth Sign of David

"MAY he judge the poor of the people, And save the children of the needy, And crush the oppressor. They shall fear Thee while the sun endureth, And so long as the moon, throughout all generations. May he come down like rain upon the mown grass, As showers that water the earth. In his days let the righteous flourish, And abundance of peace, till the moon is no more.....all nations shall serve him. For he will deliver the needy when he crieth; The poor also, and him that hath no helper.....and precious will their blood be in his sight. That they may live, and that he may give them of the gold of Sheba, That they may pray for him continually, Yea, bless him all the day.....May his name endure for ever; May his name be continued as long as the sun; May men also bless themselves by him; May all nations call him happy. Blessed be the Lord God, the God of Israel, Who only doeth wondrous things.'[1]

Holy Prophet David predicts here the finality of the promised Prophet since he shall abide for ever and he is stated to be the guardian of the poor and the orphans, that he shall break into pieces the oppressors but for the righteous he will come down like rain

1. Qurân, 21 : 105.
2. Psalms, 72 : 4-7, 11-18.

upon the mown grass ; and there will be abundance of peace (Islam).

The prophecy was fulfilled to the letter in the person of the Holy Prophet Mohammad and *gifts of Sheba were brought to him.* That *prayer also shall be made for him* is manifested by the conduct of the Muslims who many times a day repeat the Islamic formula of prayer اللهم بارك على محمد و على ال محمد O O Allah bless Mohammad and the followers of Mohammad.

Eleventh Sign of David

'THIS shall be written for the generation to come ; And a people which shall be created shall praise the Lord.....'[1]

Muslims, of all other people, are untiring in their praises of God and glorify Him scores of times in their daily five times prayers, and Islam is the last of the great religions of the world.

Twelfth Sign of David

'I WILL give thanks unto thee, for thou hast answered me, And art become my salvation. The stone which the builders rejected Is become the chief corner-stone. This is the Lord's doing ; It is marvellous in our eyes. .....Blessed be he that cometh in the name of the Lord ;.....'[2]

The Bible and the Jews impute such things to David which are simply inconsistent with the dignity of a prophet. The Holy Prophet Mohammad cleared him of those false accusations and it behoved David to sing his praises.

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1. Psalms, 102 : 19.
2. *Ibid.*, 118 : 21-23, 26.

The Holy Prophet and his followers are the stone which the Israelite builders rejected, since they regarded Ishmaelites as having no good. But it was ordained otherwise. The Holy Prophet Mohammad was raised among the Ishmaelites, and being top stone[1] completed the edifice of prophethood. In Hebrew text this stone has been referred to as *Raush Pinnah* which means the top stone of a dome especially of an edifice which affords protection against the enemies; *Pinnah* means a tower of safety.[2] The Holy Prophet alone could be the *top stone* of the tower since all types of prophethood come to end with him, none of the Israelite Prophets ever made such a claim, nor any of them invoked divine sanction of his being the final prophet.

1. Some Biblical versions contain only the word '*corner stone*' which we consider inappropriate. In this context, the correct version is what we have adopted, namely, the top stone; no doubt at another place, only *corner stone*, is the appropriate rendering.

2. 2 Chronicles, 26 : 15. Zephaniah, 1 : 16 ; 3 : 16.