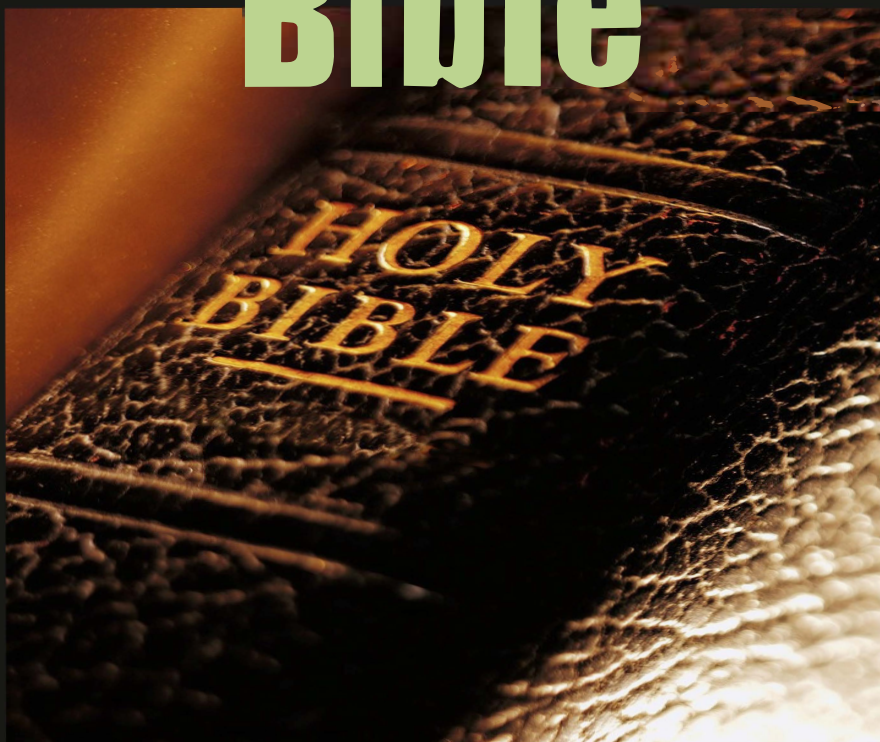


Muhammad

(may peace and blessings of Allāh be on him)

in the
Bible



Hazrat Mirza Bashiruddin Mahmud Ahmad
Khalifatul-Masih II

Majlis Ansārullāh, USA

Muhammad

(May peace and blessings of Allāh be on him)

in the **Bible**

Hazrat Mirza Bashir-ud-Din Mahmud Ahmad
(Khalīfatul-Masīh II)



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Mirza Bashir-ud-Din Mahmud Ahmad
(*Khalīfatul Masīh II*)

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Table of Contents

Glossary	3
God's Promise To Abraham	5
The Prophecy In Deuteronomy	11
Fārān - Part Of Arabia	16
The Quraish Are Ishmael's Descendants.....	18
The Holy Prophet Mentioned In Habakkuk.....	21
The Prophet's Advent Foretold By Solomon.....	24
Prophecies of Isaiah	27
Prophecies of Daniel	41
Prophecies In The New Testament	45
Index	55

Glossary

- Ahmadiyyat احمدیت, Ahmadiyyah, Ahmadiyya: Muslim sect believing Hazrat Mirzā Ghulām Ahmad (1835-1908) to be the Promised Messiah (second coming) and the Mahdi awaited by Muslims, peace be on him.
- ‘alaihissalam عليه السلام : peace be on him
- Bukhārī: بخاری : The most reliable source of the sayings of the Holy Prophet Muhammad, may peace and blessings of Allāh be on him.
- Hadrat, Hazrat, Hadhrat: حضرت : His Holiness
- Hishām: A book of early Islāmīc history mentioned by the name of its author.
- Islām: peace, submission
- khalīfah, khalīfa: Vicegerent. Successors to Hazrat Muhammad, sallallāhu ‘alaihi wa sallam, and the Promised Messiah, ‘aliahissalam. Also calif, caliph, kalif, kaliph, khalif.
- Khalīfatul-Masīh خليفة المسيح : Successor to the Promised Messiah, ‘alaihissalam.
- Majlis مجلس : Society, organization.
- Majlis Ansārullāh مجلس انصار الله (Organization of Helpers of God): The organization of all Ahmadi men over 40 years of age.
- Masīh-i-Mau‘ūd, Masih Mau‘ood: مسيح موعود : The Promised Messiah (Hazrat Mirza Ghulam Ahmad, ‘alaihissalam)
- Mecca, Makkah: A city in Arabia where Abraham and Ishmael (may peace be on both) built a structure over old ruins in inhabitant desert, according to Islāmīc tradition. Muhammad, sallallahu 'alaihi wassallam, grew up in Mecca.
- Muhammad: Praiseworthy, commendable, laudable. Prophet of Islām (571-632).
- Promised Messiah (Second Coming): See Masih-i-Mau‘ud.
- Quraish: A respected Arabian tribe Muhammad, sallallahu `alaihi wassallam, belonged to.
- Qur’ān, Qur’an, Koran: The Holy Book revealed to Muhammad, sallallāhu `alaihi wassallam.
- sallallahu 'alaihi wassallam صلى الله عليه وسلم : may peace and blessings of Allāh be upon him.

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GOD'S PROMISE TO ABRAHAM

A ... question, the answer to which should throw light on the question relating to the need of the Qur'ān, is: Did earlier religions regard themselves as final? Or did they believe in a kind of spiritual progression which was due to culminate in a universal teaching for the guidance of mankind?

In answer to this, we must admit that a continuous narrative, in which the story of one Prophet is linked with that of another, is to be found only in the Bible. In reconstructing the stories of the Prophets, the help we derive from the Bible is invaluable. No other book revealed before the Qur'ān can give us this help. To answer the question whether earlier teachings and earlier Prophets did or did not foretell the coming of a perfect Teaching and a perfect Prophet after them, we have to turn to the Bible.

When we do so, we find that God made many promises to the Patriarch Abraham. He was born in Ur of the Chaldees. From there he migrated with his father to Canaan. His father stopped on the way at Haran and died there. On his father's death, Abraham was commanded by God to leave Haran and go to Canaan and had the following revelation:

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 (Genesis 12:2-3).

And again (Genesis 13:15):

For all the land which thou seest, to thee will I give it, and to thy seed forever.

And again (Genesis 16:10-12):

And the angel of the Lord said unto her (*i.e.* to Hagar), 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, and shalt bear a son, and shalt call his name Ishmael; because the Lord hath heard thy affliction. And he will be a wild man; 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.

And again (Genesis 17:9-11):

And God said unto Abraham, Thou shalt keep my covenant therefore, thou, and thy seed after thee in their generations. This is my covenant which ye shall keep, between me and you and thy seed after thee; Every man-child among you shall be circumcised. And ye shall circumcise the flesh of your foreskin; and it shall be a token of the covenant betwixt me and you.

And (Genesis 17:14):

And the uncircumcised man-child whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people; he hath broken my covenant.

Further on (Genesis 17:16), we are told that Abraham's wife Sarah also was promised a son:

And I will bless her, and give thee a son also of her; yea, I will bless her, and she shall be a mother of nations; kings of people shall be of her.

Of the progeny of Sarah (through Isaac) we are told (Genesis 17:19):

And I will establish my covenant with him for an everlasting covenant, and with his seed after him.

Of Ishmael (Genesis 17:20-22) we read:

And as for Ishmael, I have heard thee (refers to Abraham's prayer in Genesis 17:18—"O that Ishmael might live before thee"): Behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly; twelve princes shall he beget, and I will make him a great nation. But my covenant will I establish with Isaac, which Sarah shall bear unto thee at this set time in the next year. And he left off talking with him, and God went up from Abraham.

Again (Genesis 21:13):

And also of the son of the bondwoman will I make a nation, because he is thy seed.

Again of Ishmael, God said to Hagar (Genesis 21:17-18)

For God hath heard the voice of the lad where he is. Arise, lift up the lad, and hold him in thine hand; for I will make him a great nation.

Again (Genesis 21:20-21):

And God was with the lad; and he grew, and dwelt in the wilderness, and became an archer. And he dwelt in the wilderness of Paran: and his mother took him a wife out of the land of Egypt.

From these quotations it is obvious that Abraham had two sons, Ishmael and Isaac, Ishmael being the elder and Isaac the younger. God promised Abraham that He would multiply and bless his progeny. The promise applies to both Isaac and Ishmael. From the quotations it also appears that Ishmael lived in the wilderness of Paran, that the land of Canaan was given over to the sons of Abraham, and that the external sign of the covenant which God made with Abraham was circumcision of all males. All these promises were fulfilled. The progeny of Isaac multiplied exceedingly. From among them arose the Prophets, Moses, David, Ezekiel, Daniel and Jesus. For two thousand years they ruled over Canaan. Their hold on it was never really abolished, though for a short time it became weak. After the seventh century A.D., however, the sons of Isaac, and those who observed the letter of the Law of Moses had to withdraw from Canaan. The sons of Ishmael, instead, became its political as well as its spiritual leaders. The fact that the sons of Israel had to surrender the land of Canaan shows that they had become unworthy of the promise which God had made to them through Abraham. This promise was that Israel would remain in possession of this land until the Last Day, and the promise was true. The Last Day in the divine promise, therefore, cannot mean the day which is to mark the end of the world, but the day on which the Law of Moses was to be superseded by the promulgation of a new Law for the guidance of the world. In the language of divine revelation the advent of a new Law is often described as the birth of a new heaven and a new earth. Just as a new heaven and a new earth cannot be created without a large-scale upheaval—usually associated with the Last Day—so the establishment of a new Law must entail a large-scale upheaval of the people who receive that Law. Therefore, when the prophecy said that the sons of Israel would retain their hold over Canaan until the Last Day, it meant that their hold would continue until the advent of a new Law-giving Prophet. In the utterances of David we have a hint of this meaning of the prophecy. The promise contained in Genesis that Israel would retain possession of Canaan until the Last Day is expressed differently. Thus in Psalms (37:29) we read:

The righteous shall inherit the land, and dwell therein for ever.

The promise of eternal possession is not for Israel as such but for the righteous. This utterance of David, in fact, was a clear warning that the days of Israel's dominance were numbered. The Prophet seemed to point out that the divine promise, after a time, was to be understood not in a racial but in a spiritual sense; that the sons of Ishmael were going to inherit the promises made to Abraham by inheriting the truth and a new covenant was going to be initiated through them. If our interpretation of the prophecy is not correct, then the question is, Why did God make the sons of Ishmael—and believers in the Message of the Qur'ān—dominant in Palestine? The prophecy was quite clear. The sons of Isaac were to hold Palestine until the Last Day. The question is, Why did they not? Why did God allow a transfer of political power from the sons of Isaac to the sons of Ishmael? If the transfer had lasted for a short time, it would have made no difference to the prophecy. The rise and fall in the fortunes of nations are a common phenomenon. But the transfer of which we speak proved a permanent one. More than one thousand three hundred years have passed, and Palestine is still in the possession of Muslims, the sons of Ishmael. European powers and the U.S.A. are trying hard to alter this, but so far, at any rate, they have not succeeded. If at all they succeed in their designs, the success is bound to be short-lived. Either the new Israelite settlers will become converted to Islām and regain possession of Palestine through a new covenant; or they will have to quit Palestine once again. Palestine is for those who keep the covenant which Abraham made with God. Christians, no doubt, claim to fulfil the covenant. But they forget that the covenant lays down an important external sign. That sign is circumcision of the male population. Only Ishmaelites have kept the sign both before and since the revelation of the Qur'ān.

In short, the prophecy of Abraham promised blessings to both Isaac and Ishmael. According to this promise, the sons of Isaac were established over Canaan and the sons of Ishmael over Arabia. But when the Last Day arrived for the sons of Isaac, then, in terms of the prophecy of David, the promise was transferred from Israel to Ishmael. The claim of Israel was now only a racial claim. The claim of Ishmael was spiritual. On the basis of their racial claim the sons of Ishmael held Mecca and the territory around (2:125-29). On the basis of their spiritual claim they added Canaan to their possessions after the religious deterioration of Israel.

THE PROPHECY IN DEUTERONOMY

When Moses went to Mount Horeb under the command of God, he addressed the Israelites saying:

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 (Deuteronomy 18:15).

God spoke to Moses saying:

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. And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him. But the prophet, which shall presume to speak a word in my name, which I have not commanded him to speak, or that shall speak in the name of other gods, even that prophet shall die (Deuteronomy 18:18-20).

From these passages it is evident that Moses prophesied about a Law-giving Prophet who was to appear after him, and who was to be from among the brethren of Israel.

That he was to be a Law-giver, and not an ordinary Prophet is obvious from the words “like unto” Moses. As Moses was a Law-giver, the Prophet, who was to be like Moses, was also to be a Law-giver. The Promised Prophet is described as one who “shall speak unto them all that I shall command him.” From this also it appears that the Promised Prophet was to be a Law-giving Prophet. The promulgation of a new Law means the initiation of a new movement, a new nation. A Prophet who promulgates a new Law, therefore, is no ordinary Teacher or Reformer. He has to present a comprehensive teaching, incorporating fundamental principles as well as detailed rules. Without it a new nation cannot be raised. But a Prophet who does not bring a new Law has only to explain and to annotate an already existing Law. It is not necessary for him to present all that he receives from God to his people. It is possible that some of his revelations may be meant only for his personal edification, which he is under no obligation to pass on to his people. The prophecy also lays down that the Promised Prophet will “speak in my name”, and those who will not listen to him, God will “require it” of them; that is, those who turn a deaf ear will incur punishment. We are also told that anyone who pretends to fulfil the prophecy will be put to death.

If we keep in view all the terms of the prophecy, we are bound to conclude that until at least the time of Jesus no Prophet had appeared in the world who could be said to have answered to the description of the Promised Prophet. All the Prophets who appeared between Moses and Jesus, therefore, may be ignored, when we set out in search of the Prophet who could be said to have fulfilled this prophecy. They have left no following and no people who could espouse their claims. Only Jesus remains who has a large following, and who is regarded by his followers as the last Teacher sent by God into this world. But when we apply, one by one, the terms of the prophecy to Jesus, we find that not one of them applies to him:

First, the Promised Prophet was to be a Law-giving Prophet. Was Jesus a Law-giver? Did he bring a new Law into the world to replace an old one? Jesus said clearly:

Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled (Matthew 5:17-18).

The followers of Jesus went so far as to declare:

And the law is not of faith: but, The man that doeth them shall live in them. Christ hath redeemed us from the curse of the law, ... (Galatians, 3:12-13).

Jesus laid no claim to giving a new Law, and his disciples regard the Law as a curse. How then can Jesus and his followers be said to fulfil the prophecy in Deuteronomy?

Secondly, the Promised Prophet was to be raised not from among Israel but from among their brethren and Jesus was an Israelite.

Christian exponents, confronted with this fact, are wont to say that Jesus had no earthly father, so he can be said to be one of the brethren of Israel. But such a construction would be untenable. The prophecy speaks of *brethren*, which means they were to constitute a race or a people from among whom the Promised Prophet was to rise. Jesus stands alone, as son of God. If there were other sons of God, he might have answered to the description of the prophecy. But, apart from this, it is clearly laid down in the Bible that Christ was to be of the seed of David (Psalms, 132:11; Jeremiah, 23:5). Jesus may shed his Israelite origin because he had no earthly father: but he will not then remain a son of David, so that the prophecy of the Psalms relating to Christ will not apply to him.

Thirdly, the prophecy says: “I will put my words in his mouth.” But the Gospels do not consist of words which God put in Jesus’ mouth. They only tell us the story of Jesus and what he said in some of his public addresses and what his disciples said or did on different occasions.

Fourthly, the Promised One was to be a Prophet, while the Christian view is that Jesus was not a Prophet, but the son of God. How, then, can Jesus answer to the description of the prophecy?

Fifthly, we have in the prophecy: “Words which he shall speak in my name.” Strange as it may seem, there is in the Gospels not a single example of words which Jesus maybe said to have received from God with the command to pass them on to the people whom he taught.

Sixthly, we have in the prophecy: “He shall speak unto them all that I shall command.” The Promised Prophet, according to this, was to give to the world a complete and comprehensive teaching. But Jesus claimed no such mission for himself. He regarded himself as the forerunner of a greater Teacher yet to come. Thus we have (John, 16:12-13):

I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come.

From these verses it appears that the prophecy in Deuteronomy was not fulfilled in Jesus. We cannot but conclude, therefore, that both the Old and the New Testaments foretold the coming of a Prophet after Jesus who was to guide the world “unto all truth”, and who was to establish the name of God on earth for all time. Our claim is that the revelation of the Qur’ān and the advent of the Holy Prophet mark the fulfilment of the prophecy in Deuteronomy. The following facts bear this out:

(i) The Holy Prophet Muhammad was a descendant of Moses Ishmael. The descendants of Ishmael were the brethren of the descendants of Isaac, the Israelites.

(ii) The Holy Prophet is the only one claiming to be a Prophet like Moses. We have in the Qur’ān (73:16):

Verily We have sent to you a Messenger, who is a witness over you, even as We sent a Messenger to Pharaoh.

The Qur’ān definitely likens the Holy Prophet to Moses.

(iii) The prophecy described the Promised One as a Prophet. The Holy Prophet claimed to be a Prophet only. Jesus, we are told, on the other hand, did not claim to be a Prophet. We read in Mark (8:27-30):

He asked his disciples, saying unto them, Whom do men say that I am? and they answered, John the Baptist: but some say, Elias; and others, One of the prophets. And he saith unto them, But whom say ye that I Am? And Peter answereth and saith unto him. Thou art the Christ. And he charged them that they should tell no man of him.

That is to say, Jesus denies being either John the Baptist, or Elias, or one of the Prophets. But the prophecy in Deuteronomy speaks of the Promised One as a Prophet like Moses. The prophecy, therefore, applies to the Prophet of Islām and not to Jesus.

(iv) The prophecy speaks of “words I will put in his mouth.” The Gospels do not contain any such words. On the contrary, the Holy Prophet of Islām brought to the world the Qur’ān which is from beginning to end only the word of God, which God put into his mouth. The Qur’ān describes itself as the word of God (2:76).

(v) The prophecy said that the Promised One would speak all that he was commanded. We have quoted the Gospels to prove that Jesus did not pass on everything he received from God, and that there was to be another after him, who was to do so. The Holy Prophet of Islām fully answers to this description. We have in the Qur’ān (5:68): “O Messenger! convey to the people what has been revealed to thee from thy Lord.” The verse seems to say, “O Prophet, there is an ancient prophecy about you which said that when you come into the world you would give to it all the truths you received from your God. Therefore preach to the world whatever is revealed to you, whether it likes it or not.” Similarly, the verse revealed on the completion of the revelation of the Qur’ān says:

This day have I perfected your religion for you and completed My favor upon you and have chosen for you Islām as religion (5:4).

That is to say, “Through the revelation of the Qur’ān, faith has been made perfect and the gift of guince made complete for you, and peace and tranquility have been appointed for you as your religion.” It was the Holy Prophet of Islām, therefore, who taught everything and kept back nothing. In the time of Jesus, people were not ready to receive and to believe in everything that was worthwhile. But in the time of the Holy Prophet of Islām man had traversed all the stages of spiritual evolution and the time had come for all the truths to be revealed to the world.

(vi) The prophecy speaks of “words which he shall speak in my name”. This part of the prophecy also was fulfilled in the Holy Prophet of Islām. He is the only one who spoke in the name of God, because every Chapter of the revealed Book brought by him begins with the words: “In the name of Allāh, the Gracious, the Merciful.” This great sign, duly incorporated in the Qur’ān, also proves that the last stride in the spiritual advance of humanity, foretold by Moses, was registered with the advent of the Holy Prophet of Islām.

(vii) The prophecy laid down the important criterion:

But the prophet, which shall presume to speak a word in my name, which I have not commanded him to speak, or that shall speak in the name of other gods, even that prophet shall die (Deuteronomy 18:20).

In this verse the world was taught how to distinguish the Promised One of the prophecy from those who should only pretend to fulfil the prophecy. It was necessary that a clear criterion should be laid down. The Promised One had to be charged with the important mission of initiating the last stage in the spiritual advance of man. If pretenders to this office should arise, the world would run great risks. To ward off these risks, God laid down the criterion that a pretender would incur divine punishment and meet with death and defeat. The Holy Prophet of Islām laid claim to this office very early in his career, and in the clearest terms. When he announced his claim, he was friendless and weak. The enemy was large in numbers and was strong, and he left no stone unturned to bring to nought his message and his mission and spared no pains to put an end to his life. Mighty rulers also set themselves against him but it was they, not the Prophet who suffered discomfiture and disgrace. The Holy Prophet died full of success. When he died, the whole of Arabia had declared faith in him; and after his death his first Successors in a few years spread Islām throughout the whole of the then known world.

Moses was a true Prophet. The prophecy in Deuteronomy was a revelation from God. But was the Holy Prophet bound to succeed in the way he did? And, were his enemies, who thirsted for his blood, bound to fail in the way they did? No, neither the Holy Prophet’s success nor the failure of his enemies was an accident. On the other hand, it seems that the Qur’ān had in view the terms of the prophecy in Deuteronomy when it declared before all Arabia and early in the career of the Holy Prophet:

And Allāh will protect thee from men (5:68).

Similarly, addressing the enemies of the Prophet, the Qur’ān declared:

He is the Knower of the unseen; and He reveals not His secrets to any one, except him whom He chooses, namely a Messenger of His. And then He causes an escort of guarding angels to go before him and behind him (72:27-28).

That is to say, the Prophet, having been charged with an important mission, would not be left unprotected. Enemies would never be able to kill him.

These verses proved that the success which the Holy Prophet attained was not an accident of good fortune. He declared early, through revelations received by him from God and recorded to this day in the Qur'ān, that God would protect him from the murderous attacks of his enemies. He warned the world that because he was not a pretender but the Prophet promised in the prophecy in Deuteronomy, he would not be killed.

In short, one thousand nine hundred years before the advent of the Prophet of Islām, Moses declared that his own Law was, in the divine scheme, not the last Law; that the world was to have a fuller Law later on; and that, for this, God would send in the Latter Days another Messenger of His. This Messenger was to teach all truths; it was he who was to mark the last stage in the spiritual advance of man. The world had to wait for another book and another Prophet. If, therefore, the Qur'ān and the Holy Prophet have come after the Bible and after the Prophets Moses and Jesus, and if they claim to have come from God as guidance to man, their claim must be treated as just and true. It must be taken as the fulfilment of ancient prophecies. The revelation of the Qur'ān was not a gratuitous revelation, a redundancy in the presence of those revelations. Indeed, if the Qur'ān had not been revealed, promises made by God through His Messengers would have gone unfulfilled, and the world would have become afflicted with doubt and disbelief.

FĀRĀN—PART OF ARABIA

In Deuteronomy (33:2) we have:

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.

In this verse Moses is promised three manifestations of the glory of God. The first of these appeared from Sinai, to which a reference is made in Exodus (19:20)

And the Lord came down upon mount Sinai, on the top of the mount: and the Lord called Moses up to the top of the mount; and Moses went up.

This manifestation of divine glory appeared in the time of Moses. The world witnessed the blessings which came with it. Time passed. The second manifestation promised in the prophecy was to take place from Seir. Seir is that part of the world round about which the miracles of Jesus took place. "Rising up from Seir", therefore, points to the advent of Jesus. Christian exponents of the Gospels identify Seir with Sinai but this is a mistake. Seir is part of Palestine. The name has many corrupt forms. One of these serves as the name of a people who are descendants of the Prophet Jacob and are known as Banū Āsher. Another serves as a name for the north western part of Palestine. Seir, therefore, stands for the second manifestation of divine glory, to wit, the one especially associated with Palestine. To identify Seir with Sinai and to attribute both manifestations to Moses, is wrong also because Moses never crossed into Canaan. He died at a spot from where he could only see its borders. After Moses and before Jesus no manifestation of divine glory took place which could rank with that of Sinai. "Rising up from Seir", therefore, means the advent of Jesus which took place right in Canaan, and through which, as it were, God showed His face for a second time. The third manifestation of divine glory was to take its rise from Paran, and Paran (Arabic Fārān) is the name of the hills which lie between Mecca and Medina. Arab geographers always called this territory Fārān. A halting place on the way from Mecca to Medina is called the Valley of FāXima. When caravans pass through it, children from the neighbourhood meet them and sell them flowers. Asked where the flowers come from, the children answer: "Bariyyat Fārān", (FaYl al-Khitāb) that is, the wilderness of Fārān. Fārān, therefore, is part of Arabia, the Hijāz to be exact. According to the Old Testament, Ishmael lived in this part. Thus in Genesis (21:20-21) we have:

And God was with the lad (Ishmael); and he grew, and dwelt in the wilderness, and became an archer. And he dwelt in the wilderness of Paran; and his mother took him a wife out of the land of Egypt.

THE QURAIISH ARE ISHMAEL'S DESCENDANTS

The Biblical description of Paran is somewhat different from that of Arab geographers. According to the Bible, Paran is a territory adjacent to Canaan. But a territory made up of woods and hills must be a large one, sometimes extending over hundreds and thousands of miles. It cannot be just a strip of land situated within another territory or on its edge. The Biblical description can only mean that the woods and hills of Paran rise from somewhere near Canaan. It cannot mean that Paran is the southern periphery of Canaan. The Bible, however, admits that Abraham had a son called Ishmael and that he lived in Paran. The testimony of the sons of Ishmael who inhabited it, must be regarded as paramount. The Israelites should have little to say on the point. Their knowledge of history and geography was not good. They could not give an adequate account of the route they followed in their own journey from Egypt to Canaan. How could they pronounce on the geographical facts of other territories? Only one people today trace their descent from Ishmael and they are the Quraish. They live in Arabia, and Mecca is their centre. If the Quraish claim is a pretence, it is difficult to find a motive for it. The claim could not advance their racial status, for the Israelites still looked down upon them. Nothing could make a desert people trace their descent to Ishmael unless the descent was a fact.

Also, if the Arab claim is false, where did the descendants of Ishmael disappear? According to the Bible, Ishmael had twelve sons, and these twelve again, according to the Bible, were to multiply exceedingly.

Thus in Genesis (21:13) we have:

And also of the son of the bondwoman (*i.e.*, Ishmael)
will I make a nation, because he is thy seed.

Again in Genesis (21:18) we have:

Arise, lift up the lad, and hold him in thine hand; for
I will make him a great nation.

Again in Genesis (17:20) God says to Abraham:

And as for Ishmael, I have heard thee: Behold, I have
blessed him, and will make him fruitful, and will multiply
him exceedingly; twelve princes shall he beget, and I will
make him a great nation.

That is to say, the descendants of Ishmael were to multiply exceedingly and were to become a great nation. If the claim of the Arabs to be the descendants of Ishmael is false, equally must these Biblical

prophecies be false. For there is not another nation in the world which claims descent from Ishmael. It is only when the claim of the Arabs is accepted, that the Biblical prophecies relating to Ishmael can be proved true; for they all apply to the Arabs.

The strongest historical evidence consists of stable national traditions. For hundreds of years a people have regarded themselves as descendants of Ishmael and no other people in the world so regard themselves. Better evidence than this there cannot be.

According to the Bible, the Ishmaelites lived in Paran, and Paran, according to Arab geographers, is the territory extending from Mecca to the northern border of Arabia. Paran, therefore, is part of Arabia as certainly as the Quraish are the descendants of Ishmael. The divine glory which was to rise from Paran was, therefore, to rise from Arabia.

That the Ishmaelites had settled in Arabia is proved by further evidence from the Bible. In Genesis (25:13-16) we have the names of the twelve sons of Ishmael as follows:

- | | | | |
|--------------|------------|--------------|--------------|
| 1. Nebajoth. | 2. Kedar. | 3. Adbeel. | 4. Mibsam. |
| 5. Mishma. | 6. Dumah. | 7. Massa. | 8. Hadar. |
| 9. Tema. | 10. Jetur. | 11. Naphish. | 12. Kedemah. |

In accordance with ancient custom, we should expect their descendants to be named after their respective ancestors. The descendants of Jacob, for instance, would be named after their ancestor. Countries also have been named after their people. In the light of these customs a survey of the population of Arabia reveals that the names of the twelve sons of Ishmael are found spread in different parts of Arabia. The descendants of Ishmael fill the entire length and breadth of the country.

The first son of Ishmael was Nebajoth. The territory peopled by his descendants, according to geographers is between thirty and thirty-eight degrees North, and thirty-six to thirty-eight degrees East. The Rev. Katriplikari (KhuXubāt Ahmadiyya) admits this and says the descendants of Nebajoth occupied the territory between Palestine and Yanbū‘, the port for Medina.

Kedar was the second son. His descendants also constitute part of the Arab population. The literal meaning of Kedar is “of camels”, which points to their Arabian habitation. They are to be found in the territory between the Hijāz and Medina. Ptolemy and Pliny, in the course of their description of the people of the Hijāz, speak of the tribes Kedars and Gedors (the latter seems to be a corrupt form of Kedar). There are Arabs today who claim descent from Kedar.

The third son was Adbeel. According to Josephus, the Adbeels also lived in this part of Arabia. The fourth was Mibsam. We cannot find any traces of this tribe in ordinary geography books. But it is possible that their name has become corrupted into some unrecognizable form. The fifth son was Mishma, and the Mishmas are to be found to this day in Arabia. The sixth was Dumah. A well-known spot in Arabia is still called Dumah, and Arab geographers have always traced this name to that of the sixth son of Ishmael. The seventh son was Massa, whose name is to be found intact in a Yemenite tribe. Their archaeological remains can also be identified. Katriplikari mentions this. The eighth son was Hadar after whom we have the famous town Hudaida in Yemen.

The ninth son was Tema. From Najd to the Hijāz the territory is called Tema and it is all peopled by the descendants of Tema. In fact they seem to have spread right up to the Persian Gulf.

The tenth son was Jetur (Arabic Yatūr). The Jeturs can also be traced in Arabia and are known as Jedürs. The sounds “j” and “y” often interchange, as do “t” and “d”.

The eleventh son was Naphish, and Forster thinks that the authority of Josephus and the Old Testament supports the view that the descendants of Naphish lived in the wilds of Arabia.

The twelfth son was Kedemah. The habitation of the descendants of Kedemah is known to lie, according to the famous geographer, Mas‘ūdi, in Yemen. The tribe known as Ashāb al-Rass and mentioned also in the Qur‘ān are descendants of Ishmael, and they were two tribes, one called Kedamah and the other Yamin. According to some authorities the second one was called Ra‘wīl, not Yamin.

Historical and geographical evidence, therefore, shows that the descendants of Abraham have lived in Arabia. All of them held Mecca and the Ka‘ba in great reverence, and from this it appears that Ishmael first settled in Mecca, and this is the part which, according to both Arab and Old Testament records, is called Paran (or Arabic Fārān). The testimony of the revelation of Isaiah (21:13-17) supports the same view:

The burden upon Arabia. In the forest in Arabia shall ye lodge, O ye travelling companies of Dedanim. The inhabitants of the land of Tema brought water to him that was thirsty, they prevented with their bread him that fled. For they fled from the swords, from the drawn sword, and from the bent bow, and from the grievousness of war. For thus hath the Lord said unto me, Within a year, according to the years of an hireling, and all the glory of Kedar shall

fail: And the residue of the number of archers, the mighty men of the children of Kedar, shall be diminished: for the Lord God of Israel hath spoken it.

This prophetic passage is a picture of the Battle of Badr which took place about a year after the Holy Prophet's migration from Mecca to Medina. In this battle the sons of Kedar, the people of Mecca and the territories around, suffered a grievous defeat at the hands of Muslims. Unable to withstand the fierceness of Muslim swordsmen and archers, the Meccans sustained a disgraceful defeat. Mark the words with which the passage begins: "The burden upon Arabia". Herein Tema and Kedar are respectively spoken of as an Arabian territory and an Arabian tribe. According to this text, revealed seven hundred and fourteen years before, Jesus to the Prophet Isaiah, the descendants of Ishmael lived in the Hijāz.

In short, from whatever side we may approach this question, there is abundant evidence that the Quraish were the descendants of Ishmael and that Paran of the Bible (Arabic Fārān) is the land in which they lived. The manifestation of divine glory that was due to take place from Paran was the advent of the Holy Prophet Muhammad, prophesied by Moses.

THE HOLY PROPHET MENTIONED IN HABAKKUK

This advent was also prophesied by Habakkuk (3:3-7) six hundred and twenty-six years before Jesus. Thus we have:

I God came from Teman, and the Holy One from mount Paran. Selah. His glory covered the heavens, and the earth was full of his praise. And his brightness was as the light; he had horns coming out of his hands: and there was the hiding of his power. Before him went the pestilence, and burning coals went forth at his feet. He stood, and measured the earth: he beheld, and drove asunder the nations, and the everlasting mountains were scattered, the perpetual hills did bow: his ways are everlasting. I saw the tents of Cushan in affliction; and the curtains of the land of Midian did tremble.

Here we have a mention of Tema and of a Holy One from Paran. From the prophecies of Moses and Habakkuk it is evident that the advent of Jesus was not to mark the last stage in the spiritual development of man. It was to be followed by the advent of another Prophet to mark the third

manifestation of divine glory. This prophet was to manifest both the Beauty and the Majesty of God and bring a fiery Law into the world, not merely a Message of forgiveness.

The Holy One to appear from the land of Tema and Mount Paran is the Holy Prophet Muhammad, and his fiery Law is the Qurʾān which has the virtue of consuming to ashes the stuff of which sins and satanic machinations are made. Moses truly said that the Promised One, rising from Paran, would be accompanied by ten thousand saints. As all the world knows, it was the Holy Prophet of Islām who rose from Paran and marched into Mecca with ten thousand followers. Could Jesus be said to have fulfilled this great prophecy or David or Moses? Did any of them rise from Paran? Did any of them march to victory with ten thousand saintly followers? Jesus had only twelve disciples, one of whom sold him for a little money. Another cursed him for fear of being maltreated. Ten remained faithful but, according to the Gospel account, even they dispersed when Jesus was put on the Cross. Had they stood by their Master's side, even then a following of ten could not have equaled a following of ten thousand. And then, the Biblical prophecy says clearly that the ten thousand would be with the Promised Prophet. But the Gospels tell us that the ten disciples of Jesus who remained abandoned him when he was put on the Cross.

According to Habakkuk, one sign of the Promised One was to be the amount of praise showered upon him. Thus Habakkuk (3:3) says, "and the earth was full of his praise."

It does not seem to us a mere accident that the Holy Prophet of Islām was named Muhammad (literally, the Praised One). When his enemies denounced him, they were worried by the contradiction entailed in denouncing the Praised One. So they changed his name from Muhammad to Mudhammam, from the Praised One to the denounced one. When the Prophet's Companions got exasperated at the denunciations and abuse hurled at him he would say, "Hold your peace; they abuse not me but someone else called Mudhammam." Only a man with a name as beautiful as his personality and character could answer to the description which Habakkuk had given of the Promised One. No less significant is the tradition of devotional verse which has grown in Islām, and which has resulted in an important branch of the poetry written by Muslims of all countries.

Habakkuk also says:

Before him went the pestilence, and burning coals
went forth at his feet (3:5).

This sign of the Promised One was also fulfilled in the Prophet of Islām. True, the prophecy speaks of pestilence, that is, a disease in epidemic form. But it is large scale destruction and death which a pestilence brings which is here meant. Because the enemies of the Holy Prophet suffered large scale destruction and death in their encounters with him, he may be said to have fulfilled even this part of the prophecy.

Again it says:

He stood and measured the earth: he beheld, and
drove asunder the nations (3:6).

This part of the prophecy, like the others, can apply neither to Moses nor to Jesus. Moses died while he was still fighting his enemies, while Jesus was put on the Cross. The Prophet who beheld and drove asunder the nations was the Prophet of Islām. Truly did he say of himself, “My presence is awe-inspiring, and I have been helped not a little by it. People fear me from a distance of one month’s journey” (Bukhārī).

Again:

The everlasting mountains were scattered, the
perpetual hills did bow (3:6).

This part of the prophecy also applies to the Holy Prophet of Islām. For his enemies were completely routed. Mountains and hills only mean powerful enemies.

Again we have in Habakkuk (3:7):

I saw the tents of Cushan in affliction: and the curtains
of the land of Midian did tremble.

This part of the prophecy clearly shows that the Promised Prophet was to belong to somewhere outside Syria. For it is the hordes in Cushan and Midian which are to be afflicted and frightened on the appearance of the armies of the Promised One. The description cannot apply to Moses or Jesus. It applies only to the Prophet of Islām. When a small army of his, in the time of his First Successor, Abū Bakr, advanced towards Palestine, notwithstanding the fact that Canaan was then under the Roman Kaiser, master of half the known world at the time, the superior forces of the Kaiser were crushed by the inferior Muslim forces. “The tents of Cushan were in affliction and the curtains of the land of Midian did tremble.” The people of these lands found their salvation in laying down their arms before the servants of the Holy Prophet Muhammad.

THE PROPHET'S ADVENT FORETOLD BY SOLOMON

(a) In the Song of Solomon (5:10-16) we have:

My beloved is white and ruddy, the chiefest among ten thousand. His head is as the most fine gold, his locks are bushy, and black as a raven. His eyes are as the eyes of doves by the rivers of waters, washed with milk, and fitly set. His cheeks are as a bed of spices, as sweet flowers: his lips like lilies, dropping sweet smelling myrrh. His hands are as gold rings set with the beryl: his belly is as bright ivory overlaid with sapphires. His legs are as pillars of marble, set upon socks of fine gold: his countenance is as Lebanon, excellent as the cedars. His mouth is most sweet: yea, he is altogether lovely. This is my beloved, and this is my friend, O daughters of Jerusalem.

This prophecy promises a Prophet who would be superior to others, and would possess a rank higher than others. We say this because the rapturous description in the Song of Solomon comes in reply to the question:

What is thy beloved more than another beloved?
(5:9).

We are told that this beloved would stand out like a flag among ten thousand men. As a flag symbolizes an army, the description, therefore, applies to some great occasion on which this beloved would command a following of ten thousand.

We are also told:

His lips like lilies, dropping sweet smelling myrrh
(5:13).

Now myrrh is a kind of gum, of bitter taste but sweet-smelling and very useful, a germ-killer and a cicatrizer, used in disinfectant preparations, in treating wounds and making scents and perfumes.

We are also told that “he is altogether lovely” (mark the Hebrew *Mahamaddīm*). It means his person and character would be such as to compel love and admiration.

This prophecy clearly applies to the Holy Prophet of Islām. It was he who headed ten thousand saints and marched victorious from the heights of Paran into the valley of Mecca, exactly as had been foretold by Moses.

It was he whose teaching proved like myrrh for the world, bitter in taste but beautiful in its effects. It contained principles and rules all of which were calculated to promote the well-being of man, and which yet tasted bitter to some nations. And it is he who is called (and is true to the description) Muhammad.

Christian writers are wont to say that the beloved promised in this prophecy has been called *Mahamaddīm* not *Muhammad*. But this objection does not go very far. The Old Testament name for God is *Elohīm*. In Hebrew it is common to show consideration and reverence by using a plural for a single person. We do the same in Urdu. Lecturing in Urdu, a lecturer might easily conclude his tribute to the Prophet by saying *Yeh hain hamāre Muhammad*, meaning, These are our Muhammad!

(b) In the Song of Solomon, we have another prophecy about the Holy Prophet of Islām. This is in 4:9-12. In these verses Solomon addresses his beloved as both sister and spouse (4:9; 4:10; 4:12). The simultaneous use of the two forms of address—sister and spouse—is not without significance. “Sister” indicates that the Promised Prophet would be an Ishmaelite, one of the brethren of the Israelites; and “spouse” indicates that the Message of the Promised Prophet will not be confined to his own people, as were the Messages of all the Israelite Prophets. It would be open to other nations and peoples as well. We should not be misled by the feminine form of address used here. The passage is couched in poetical language, full of metaphors. The last line of the chapter uses the masculine form, which is contradictory, but significant. Thus we have:

Let my beloved come into his garden, and eat his
pleasant fruits (4:16).

The prophecy (4:9-12), therefore, applies only to the Holy Prophet of Islām. Jesus was not one of the brethren of Israel, nor was his teaching addressed to any people other than Israel.

(c) We also have in the Song of Solomon (1:5-6):

I am black, but comely, O ye daughters of Jerusalem,
as the tents of Kedar, as the curtains of Solomon. Look
not upon me, because I am black.

From this description it appears that Solomon foretold the advent of a Prophet who would come from the south, and he (or his people) would be black of skin as compared with the descendants of Isaac. It is well known that the people of Syria and Palestine have a fairer complexion than the people of Arabia. The Prophet of Islām was an Arab.

(d) In the same place another sign of the Promised One is given as follows:

My mother's children were angry with me; they made me the keeper of the vineyards; but mine own vineyard have I not kept (1:6).

This is a description of the people to which the Promised One was to belong. The Arabs, at the advent of the Prophet of Islām, were an unambitious people. They accepted employment under Romans and Iranians, but of their own country they thought but little. The Holy Prophet came and Arabia rose from her slumber. The result was an Arab-led world movement embracing every conceivable side of human progress—spiritual, intellectual, political. The Arabs became the keepers not only of their own vineyard, but of the vineyards of the whole world.

(e) The Song of Solomon also contains a warning for Israel: they are told not to meddle with the Promised Prophet. Thus in 2:7 we have:

I charge you, O ye daughters of Jerusalem, by the roes, and by the hinds of the field, that ye stir not up, nor awake my love, till he please.

The theme is continued in the Song in 3:5 and in 8:4. These passages only mean that when the Promised Prophet appeared, Jews and Christians, two branches of Israel, would oppose and oppress him; but as the Prophet would be a God appointed Prophet, they would not succeed, but would instead suffer an ignominious defeat. Solomon accordingly, warned his people saying:

I charge you, that ye stir not up, nor awake my love, till he please.

The Israelites, both Jews and Christians, were advised to do nothing to the Promised Prophet. When his influence spread to their land, they should accept him. It would not do to oppose him and to try to stem the tide of his influence. Opposition would spell the opponents' own destruction. For a people who meddle with a Prophet's mission become liable to divine punishment. The warning proved true. Jews and Christians became meddlesome and brought divine punishment upon themselves. If a people remain passive and show no hostility to a Prophet, he adopts no violent steps against them but confines himself to teaching and preaching. Occasionally, a Prophet draws the sword, but only against those who first draw the sword against him. He makes war only upon those who first make war upon him and seek to put down by force and oppression the Message sent by God. The Holy Prophet's example illustrates this point. It was the

risk entailed by thoughtless hostility to a true Message against which Solomon warned.

These prophecies cannot possibly apply to Jesus. Jesus did not appear from the south of Palestine. Nor was he one of the brethren of Israel. Nor did he have the means to resist and to destroy the opposition of Israel. The prophecies apply only to the Prophet of Islām. He is the beloved of the Song of Solomon. The Song is, in fact, a rapturous description of the Prophet.

PROPHECIES OF ISAIAH

The book of Isaiah also is full of prophecies about the Holy Prophet of Islām. They all point to the advent of another great Prophet, the harbinger of peace and contentment for the whole world. In accordance with the divine way, however, the prophecies contain a symbolic element which has to be interpreted before the meaning of the prophecies can be unraveled. The use in them of such names as Jerusalem, Zion, etc., is only symbolic. But Christian writers have been misled by these symbols into thinking that the prophecies relate to Jesus. Names *qua* names do not constitute any part of the prophecies. If the general content of the prophecies does not apply to Jesus, the names Jerusalem or Israel or Zion will not justify the application. True, the names also have a meaning, but a meaning which fits into the main content of the prophecies. As such the names Jerusalem and Israel will only mean “My holy places” or “My select people”, not Jerusalem or Israel *per se*.

(a) The first prophecy we wish to quote from Isaiah is contained in 4:1-3. It is as follows:

And in that day seven women shall take hold of one man, saying, We will eat our own bread, and wear our own apparel: only let us be called by thy name to take away our reproach. In that day shall the branch of the Lord be beautiful and glorious and the fruit of the earth shall be excellent and comely for them that are escaped of Israel. And it shall come to pass that he that is left in Zion, and he that remaineth in Jerusalem shall be called holy, even every one that is written among the living in Jerusalem.

Once it is agreed that Zion and Jerusalem in this prophecy are but symbols, the entire content of the prophecy is seen to apply to the Holy Prophet of Islām and to no one else. The prophecy says that the Promised Prophet will bring with him wealth and splendor, that he will have treasures of the earth laid at his feet, that his people will be called holy and

that polygamous marriages will be the rule at the time. Do these signs apply to Jesus and his disciples? Did they bring with them a period of wealth and splendor? Were the treasures of the earth laid at their feet? Was polygamy in demand by their society? No. The signs apply only to the Holy Prophet of Islām, his followers and his time. Jesus is supposed to have disapproved of polygamous marriages. But the Holy Prophet of Islām sanctioned and even commanded these under certain conditions. It was in his time that wars had to be fought in defense of religion and the youth of the nations had to lay down their lives. The number of widows increased and young women had difficulty in finding husbands. The Holy Prophet, accordingly, ordered polygamous marriages to prevent immorality and to make up for lost man-power.

(b) In Isaiah (5:26-30) we have:

And he will lift up an ensign to the nations from far, and will hiss unto them from the end of the earth: and, behold, they shall come with speed swiftly: None shall be weary nor stumble among them; nor shall slumber nor sleep; neither shall the girdle of their loins be loosed, nor the ratchet of their shoes be broken: whose arrows are sharp, and all their bows bent, their horses' hoofs shall be counted like flint, and their wheels like a whirlwind: Their roaring shall be like a lion, they shall roar like young lions: yea, they shall roar, and lay hold of the prey, and shall carry it away safe, and none shall deliver it. And in that day they shall roar against them like the roaring of the sea: and if one look unto the land, behold darkness and sorrow, And the light is darkened in the heavens thereof.

A time was to come, according to this prophecy, when somewhere outside Palestine, a man would raise a flag. This man would call the nations of the world who would swiftly answer his call and gather around him. Those who responded to him would shun sloth and indolence and make great sacrifices for their cause. They would take part in wars and their horses' hoofs would emit fire like flint. Their attacks on their enemy would resemble a whirlwind. They would completely overpower their enemy whom no one would be able to save. And why should they do all this? Because they would see that the world was full of darkness and a big change called for.

This prophecy applies in its entirety to the Holy Prophet of Islām. There is a reference to it in the Qur'ān also. In accordance with it, the Holy

Prophet appeared away from Palestine in Mecca, and raised his flag in Medina; it was he who announced to the world:

Say, ‘O mankind, truly I am a Messenger to you all’
(7:159).

It was his voice to which men and women from the ends of the earth responded with great alacrity. In Jesus’ life not one convert came from outside Israel. All his disciples came from within a radius of forty to fifty miles. But believers in the Prophet of Islām came from Yemen and Najd and Iran, and among them were idol-worshippers and Jews and Christians. They made such great sacrifices at the Prophet’s call and exerted themselves for it so ungrudgingly that the worst enemies of Islām feel constrained to pay a tribute to their spirit of devotion and sacrifice. God Himself pays a tribute to them in the Qur’ān thus:

Allāh is well pleased with them and they are well pleased with Him (9:100).

There are some of them who have fulfilled their vow, and some who still wait (33:24).

The Prophet’s followers had to take part in wars and to make use of bows and arrows. Their horses’ hoofs were like flint and their heels like the whirlwind. To this also there is a clear reference in the Qur’ān:

By the panting chargers of the warriors, striking sparks of fire, making raids at dawn, and raising clouds of dust therewith, and penetrating thereby into the center of the enemy forces (100:2-6).

This is a description of the warriors of early Islām, and how truly does it correspond to the prophecy of Isaiah.

We have in one part of the prophecy:

And if one look unto the land, behold darkness and sorrow. and the light is darkened in the heavens thereof (Isaiah 5:30).

The Qur’ān refers to this in 30:41 thus:

“Corruption has appeared on land and sea.”

That is, both human wisdom and divine teaching have become dark and both point to the need of a new Teacher, bearer of a new Message from God.

Also in 65:11-12 we have:

Allāh has indeed sent down to you an admonition—a Messenger who recites unto you the clear Signs of Allāh,

that he may bring those who believe and do good deeds out of darkness into light.

(c) In Isaiah (8:13-17) we have:

Sanctify the Lord of hosts himself; and let him be your fear, and let him be your dread. And he shall be for a sanctuary; but for a stone of stumbling and for a rock of offence to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem. And many among them shall stumble, and fall, and be broken, and be snared, and be taken. Bind up the testimony, seal the law among my disciples. And I will wait upon the Lord, that hideth his face from the house of Jacob, and I will look for him.

The prophecy clearly foretells the appearance of a Holy One whose coming will prove a trial for both Houses of Israel, a snare and a gin for the inhabitants of Jerusalem, who will be defeated and disgraced if they choose to oppose him. His advent will mark the supersession of the Mosaic Law and God will turn away His face from the House of Jacob.

Christian writers are silent on this point. Maybe they take the two Houses of Israel to mean the two factions, one of which supported and the other opposed the son of Solomon and set up a rival rule. But this will not do, because the prophecy speaks of a holy man and of events which will take place in his time. This holy man can either be Jesus or someone coming after Jesus, because there has been no outstanding religious personality between Isaiah and Jesus who may have confronted Israel with a crucial Message. But did Jesus confront Israel with any such Message? And did Israel suffer defeat and disgrace on opposing this Message? And did Jesus seal the Law for his disciples and announce its supersession by another Law? As for this, Jesus' declaration is quite clear. He said:

Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled (Matthew 5:17-18).

Jesus settled the point not for his own time only but also for the future. He said significantly:

Can the children of the bride-chamber fast, while the bridegroom is with them? As long as they have the bridegroom with them, they cannot fast. But the days will come when the bridegroom shall be taken away from

them, and then shall they fast in those days (Mark 2:19-20).

From these declarations it is obvious that, according to Jesus, even after his death, the Mosaic Law was to remain binding upon his disciples. Were this not so, he could have said that the days of fasting were over. Instead of this he not only fasted himself, but he also prophesied that his disciples would begin to fast after him. Sealing the Law, therefore, does not mean abolition of the Law as such or repudiation of the very idea of determinate religious duties. It means that in the time of the Promised Holy Man, the Mosaic Law would become superseded and a new Law would become established in its place. If this interpretation of ours is not true, why were we told that God would turn away His face from the House of Jacob? Did not Jesus belong to the House of Jacob? If he did not so belong he could not be a descendant of David. And if he was not a descendant of David, he could not be the Christ of the prophecy. For Christ was to be a descendant of David:

(d) In Isaiah (9:6-7) we have:

For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever. The zeal of the Lord of hosts will perform this.

The prophecy promises the advent of a king who will have five names or titles: (1) Wonderful. (2) Counsellor. (3) The mighty God. (4) The everlasting Father. (5) The Prince of Peace. The prosperity and peace in his empire will know no bounds; he will sit on the throne of David forever and perpetuate its good name by judgment and justice.

Annotators of the Gospels say in their headnotes to this chapter that this prophecy relates to the birth of Jesus. But of the signs mentioned in this prophecy, not one applies to Jesus. Did he for instance, ever become king? Were the names enumerated in the prophecy—Wonderful, Counsellor, mighty God, everlasting Father, Prince of Peace, ever applied to him? Wonderful, he might have been called, because of his peculiar birth. But the description does not seem to have been proposed. His deniers regarded his birth as illegitimate, so they could not describe him as

Wonderful. His supporters, on the other hand, were in doubt about his ancestry. According to some he was a son of David. We have:

If he be the King of Israel, let him now come down from the cross, and we will believe him. The thieves also, which were crucified with him, cast the same in his teeth (Matthew 27:42, 44).

Jesus gave no exhibition of his “might”, nor was he ever described as “mighty” by anybody. Both friend and foe denied this of him. Were this not the case, his disciples would not have deserted him and fled. Says Matthew (26:56):

Then all the disciples forsook him, and fled.

Does a mighty one meet with such a fate?

The fourth name is everlasting Father, and this also does not apply to Jesus. For, as we have shown already, he foretold another who would come after him.

The fifth name is Prince of Peace and even this cannot apply to Jesus. He never became king, so he never could bring peace to the world. Instead, he remained oppressed by the Jews and was ultimately put on the Cross by them.

The prophecy lays down as a sign, “Of the increase of his government and peace, there shall be no end”. Jesus never attained to any government and, therefore, never could witness its increase.

Another sign is, “Upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever,” and even this does not apply to Jesus.

These signs apply to the Holy Prophet of Islām. It was he who had to shoulder the responsibilities of State and who, quite against his will, found himself a king. It is an irony of fate that Jesus, who never became king, constantly dreamed of being one (Matthew, 21:4, 5 and 27:11 Luke, 23:1-3). The Holy Prophet was king; yet he hated being one, and constantly warned his followers against imitating the ways of Kaiser and Chosroes.

One name of the Promised One is Wonderful. Jesus admits that the bearer of this name was to come after him. We have this admission in the parable of the vineyard (Matthew, 21:33-44). The parable is: A householder planted a vineyard and let it out to husbandmen. He then sent his servants to collect the fruit, but the husbandmen beat or killed or stoned the servants one by one. He sent more servants, but they also were maltreated like the others. He then sent his son, but the husbandmen killed the son. Having said so much, Jesus asked:

When the lord therefore of the vineyard cometh, what will he do unto those husbandmen? (21:40).

And those who heard answered:

He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons (21:41).

But Jesus said again:

Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner; this is the Lord's doing, and it is marvelous in our eyes. Therefore say I unto you, the kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof. And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder (21:42-44).

That is to say, after the son had been slain, there would be another one sent by God, the one who would prove "the head of the corner", and who would seem "marvelous" in the eyes of Jesus and of all others. The Marvelous One, therefore, would come after the son is slain. It can only be the Holy Prophet of Islām who appeared after Jesus who was put on the Cross.

The third name of the Promised One is Counsellor. The name applies pre-eminently to the Holy Prophet. A nation turned to him for advice. He, in turn, held regular consultation with his people, and made it obligatory on the State to consult the people in all important matters. That the Prophet was a much-consulted person is evident from the Qur'ān. We have:

O ye who believe, when you consult the Messenger, give alms before your consultation. That is better for you and purer. But if you find not anything to give, then know that Allāh is Forgiving, Merciful (58:13).

The rule about giving in charity before consulting, makes it clear that consulting the Prophet had become a regular institution, and a voluntary fee had been introduced to raise money for the poor. The rule was meant for those who could afford it. The Prophet had come to have so many calls on his time that it seemed possible and desirable to make a suitable charge on individual applicants. The charge was justified because the Prophet's time had to be devoted to the benefit of mankind at large; if individuals applied for the use of his time, it was meet they should pay something into the public treasury. Consulting the Prophet, therefore, had become a

regular institution. The Prophet more than anybody else deserves to be called the Counsellor. The Prophet also instituted the system of consultation as an essential condition of good government.

Says the Qur'ān:

And whose affairs are decided by mutual consultation
(42:39).

General measures and administrative rules are not to be initiated until the people's representatives have been consulted. Following this injunction, the Holy Prophet laid down consultation as an important duty of the Khalīfa, or elected head of Muslims. He is reported to have said, "There is no Khilāfat without consultation". (Izālat al-Khifā 'an Khilāfat al-Khulafā). A State administered without consulting the people would be un-Islāmic. Compared with this, what did Jesus do as counsellor? He never consulted on any considerable scale. Nor did he encourage counselling as an institution. The Holy Prophet, therefore, was the Counsellor of the prophecy and not Jesus.

The third name in the prophecy is mighty God. The Old Testament points to a resemblance between God and Moses. Thus in Exodus (7:1) we have:

And the Lord said unto Moses, See, I have made thee
a God to Pharaoh.

And again in Exodus (4:16):

And thou shalt be to him (Aaron) instead of God.

In the Bible Jesus is called son of God and Moses a "like of God". Whenever, therefore, a human being is spoken of as a "like of God", it would mean Moses or someone like Moses. Moses we have shown above, foretold of a prophet like himself (Deut. 18:18), and he is no other than the Holy Prophet of Islām, he being the one who really answers to the description of the prophecy. It is the Prophet of Islām, therefore, who can most legitimately be called God or, better, a Manifestation of God. We have references relevant to this in the Qur'ān. At the Battle of Badr, the Prophet took a handful of gravel and threw it at the enemy. This proved a signal for a dust-storm which discomfited the enemy and contributed to his defeat. Of this, God says to the Prophet:

And thou threwest not when thou didst throw, but it
was Allāh Who threw (8:18).

Similarly at the time of entering Islām, new believers used to take the oath of allegiance to the Prophet. Referring to this God says in the Qur'ān:

Verily those who swear allegiance to thee indeed swear allegiance to Allāh (48:11).

The Prophet does service for God. The term “God” of the prophecy, therefore, applies to the Prophet rather than to anybody else. So does the expression “mighty”. For it was he who was able to subjugate all his enemies in his lifetime and to smash all opposition.

The fourth name in the prophecy is everlasting Father. This also applies to the Prophet and to no one else. It was he who claimed unambiguously a lasting character for his teaching. For he foretold the second coming of Christ, but the second coming of Christ was to be in the person of one of the Prophet’s own followers, not one whose coming could violate his spiritual dominion. Referring to this God says in the Qur’ān:

And We have not sent thee save as a bringer together of all mankind—a bearer of glad tidings and a warner; but most men know not. And they say, “When will this promise be fulfilled, if you speak the truth?” Say, “For you is an appointed day from which you cannot remain behind a single moment nor can you get ahead of it” (34:29-31).

The expression “all mankind” here points to the universal and everlasting character of the Message of Islām. It is to be addressed to all nations in all ages. Disbelievers taunt the Prophet about the day promised here and ask when it will be; that is, when will the universal and everlasting character of Islām be demonstrated to the world? God says in reply that the day will come as appointed.

The day is referred to also in 32:6, thus:

He would plan the divine ordinance from the heaven unto the earth, then shall it go up to Him in a day the duration of which is a thousand years according to what you reckon.

The thing planned is Islām. In course of time its influence will begin to decline. In a thousand years it will have ascended back to heaven. The special divine support which it enjoyed in the beginning will disappear and its fortunes will be at the mercy of the natural forces of the world. From the Qur’ān as well as the Hadīth it appears that the expansion of Islām was to go on for the first three hundred years, after which was to set in the period of its decline. The decline was to go on for one thousand years. Reading together the two passages—34:29-31 and 32:6—it becomes quite clear that for a long time people would remain unconvinced of the universal and everlasting character of the Message of Islām; but after one

thousand three hundred years facts and conditions would emerge which would leave the world in no doubt about it. The passages read together point to the second coming of the Messiah—promised in both the Qurʾān and the Hadīth—and remind us that the second coming will take place in the person of a follower of the Prophet of Islām. As the advent of the Promised Messiah would have been prophesied by other Prophets also, his rise from among the followers of the Holy Prophet would prove conclusively that the spiritual dominion of the Prophet of Islām was everlasting, that there were to be no heavenly Teachers now except from among his followers. The Law and Teaching of the Holy Prophet would remain un-superseded by any other Law or Teaching. Besides, in the Promised Messiah’s time there was great stress to be laid on the duty of preaching, resulting ultimately in the spread of Islām all over the world. When this happens, the universal and everlasting character of Islām will be established beyond doubt. The everlasting Father of the prophecy of Isaiah, therefore, is the Prophet of Islām and none other.

The fifth name in the prophecy is Prince of Peace. Prince also means king; a prince is potential king. We may, therefore, take the expression to mean King of Peace, and as such it can apply only to the Prophet of Islām. The religion which he founded is called Islām, which literally means, “peace”.

We do not know in what sense Jesus can be regarded as Prince of Peace. At least one meaning of this expression would be that the person so called has an abundance of the quality called peace. Prince of Peace would, therefore, be a person who has peace in his natural gifts and is able to give peace to others. There is no evidence of this in the case of Jesus. He never had the power to administer forgiveness to his enemies. True, he preached forgiveness and taught his followers to turn the other cheek. But between profession and performance there is a world of difference, and what is really valuable is performance, not profession. Of this performance, we have evidence only in the Holy Prophet. How cruelly he was treated by his people. There are no excesses which were not committed against him and his followers. Many among his closest relations and friends were murdered mercilessly. The prophet’s own person was a witness to these barbarities. He was their target on many different occasions and in many different ways. He had to leave his home town and seek shelter elsewhere, as had his friends and followers. Almost all of them had to suffer the pangs of separation from their near and dear ones. Some were torn asunder while tied to two camels running in opposite directions. Women were killed by spears thrust in their private parts. Slaves who believed in him were stripped and dragged on burning sand and gravel. They were persecuted

and asked to renounce their faith. The bodies of Muslims killed in battle were mutilated. In short, early Muslims—men and women, old and young, dead and living—had to suffer to the utmost and in a variety of ways. But at last God made them triumphant. The Holy Prophet, with ten thousand followers, re-entered Mecca as a victor. The cruel enemy was at his feet, thinking no punishment too much for what he had done. Yet, all that the Prophet said to them was, “This day, I forgive you all” (Hishām). The Prophet had the power, to avenge the wrongs done to him and his followers. But he chose to forgive, and to desist even from any injury to their sentiments. When Muslims were advancing towards Mecca, a Muslim general was heard to say that on that day they would repay the Meccans in their own coin (Bukhārī). The Prophet deposed the general, saying that such remarks were calculated to hurt the Meccans. Do we meet with any such thing in the life of Jesus? Or in the lives of his disciples? Or, in the whole of Christian history? There is no doubt that Christians also suffered much persecution and hardship, and were a weak people. But the time came when they were installed in power. How did they then treat their enemies? Is not history dyed red with the blood of their enemies? How then can Jesus be called Prince of Peace? He himself could not afford peace to others. His followers were able to afford it, but did not give it. Instead, they gave death and destruction. The Prophet of Islām had the power to punish his enemies for wrongs many times more savage than those perpetrated by Jews against Jesus. Still he chose to forgive. The Prophet was, therefore, the Prince of Peace of Isaiah’s prophecy.

The seventh sign of the Promised One according to Isaiah (9:7) was:

Of the increase of his government and peace, there shall be no end.

The sign clearly applies to the Prophet of Islām and not to Jesus. Jesus did not attain to any political power. The Prophet did, and his followers became rulers of the whole of the then known world; and so well did they rule that it is impossible to find a parallel.

The eighth sign was:

Upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever (9:7).

Did Jesus ever ascend the throne of David? It may be he did so three hundred years later, when the Roman Emperor became Christian. But the prophecy lays down that the throne is to be retained forever. The hold of Jesus lasted for about three hundred years when it ended with the rise of Islām, and now for one thousand three hundred years, Palestine—the

throne of David—has been in the possession of Muslims. What is nearer to the expression “forever” in the prophecy—three hundred years or one thousand three hundred? No doubt, today a Christian power holds Palestine. But it is significant from our standpoint that the British are there not as rulers but as holders of a mandate. A temporary lapse in the Muslim possession cannot contradict the prophecy.

The rule which the Prophet of Qures established in the world through his followers was full of judgment and justice, to use the words of the prophecy. We have historical evidence to prove this. In the time of, the Second Khalifa of Islām, a Muslim army had to withdraw temporarily from Christian territory under the pressure of superior Roman forces. Before they did, they collected the inhabitants and told them that they could no longer protect their lives and property; so they were returning to them the money they had realized from them as tax. The Christian inhabitants of Jerusalem were so impressed by this singular act of good judgment and justice that they came out with the Muslim army, wailing and praying for the Muslims’ speedy return (The Caliphate and Futūh). Little wonder Isaiah says of the Promised One:

Upon the throne of David, and upon his kingdom, to order it and to establish it with judgment and with justice (9-7).

(e) In Isaiah (19:21-25) we have:

And the Lord shall be known to Egypt, and the Egyptians shall know the Lord in that day; and shall do sacrifice and oblation; yea, they shall vow a vow unto the Lord, and perform it. And the Lord shall smite Egypt: he shall smite and heal it; and they shall return even to the Lord, and he shall be intreated of them, and shall heal them. In that day shall there be a highway out of Egypt to Assyria, and the Assyrian shall come into Egypt, and the Egyptian into Assyria, and the Egyptians shall serve with the Assyrians. In that day shall Israel be the third with Egypt and with Assyria, even a blessing in the midst of the land; whom the Lord of hosts shall bless, saying, Blessed be Egypt my people, and Assyria the work of my hands, and Israel mine inheritance.

This prophecy speaks of a time when God would manifest Himself to the people of Egypt who would, therefore, come to know Him, and would make sacrifices and offerings to Him; Egypt and Syria would unite, the

inhabitants of each would visit the other; and both would join in a common form of worship.

This prophecy also was fulfilled in the Holy Prophet of Islām. The people of Egypt did become Christian, but only for a short time of their history. Now for one thousand three hundred years Egyptians have been Muslims. In the words of Isaiah, God says to the Egyptians: “Blessed be Egypt, my people.” Let the Egyptians speak for themselves. Do they owe allegiance to Jesus or to the Prophet of Islām?

We then have:

And Assyria the work of my hands.

Similarly let the Assyrians speak for themselves. Do they attribute themselves to Jesus or the Prophet of Islām?

And we have:

And Israel mine inheritance.

Who holds Palestine, the land of Israel?

No doubt, under European and American influence Jews are entering Palestine. But the Jews are not the followers of Jesus. And in any case Muslims still form a majority in this land of Israel, and Christians still a minority. If Jews take possession of the land it will only mean a temporary lapse in the Muslim possession, and whether it is Jews or Muslims who possess the land, Jesus can have no claim on the prophecy.

The prophecy speaks of “a highway out of Egypt into Assyria”, *i.e.*, a sign of active contact between the two countries. The prophecy pictures the inhabitants of the two countries visiting and befriending each other and joining in a common mode of worship. Who brought all this about; was it Jesus? Christians were in possession of both Egypt and Assyria and a majority of the inhabitants of these countries, at one time, were Christian. But during this time, did the conditions arise of which the prophecy speaks? According to the prophecy the two countries were to develop such intimate contact that for all practical purposes they were to become one people, with one language and one faith. Some contact between two neighboring countries is normal and natural. But the contact between Egypt and Assyria was to be different; it was to result in welding two peoples into one, and to give them a common nationality. Such a fusion between the two never occurred in the time of Christian rule. Under Rome, Egypt and Syria were parts of the same empire, but the mode of administration in the two countries remained different. Egypt was a semi-independent kingdom, and Assyria was under a Roman Governor. The Egyptian Church also was different from the Assyrian Church. In Egypt,

under the influence of the Alexandrian Church, Christianity had assumed a form different from that of the Palestinian or Syrian Church. The Egyptians worshipped in their own language, Coptic, and Syrians in a corrupt mixture of Hebrew and Greek. Under Islām conditions became quite different. For centuries Egypt and Syria remained under one rule. Both began to speak and still speak one language. Both adopted and still keep up a common mode of worship. Both developed a common consciousness. Syrian scholars went to Egypt and were honored as Egyptian savants. Egyptian scholars went to Syria and were honored as Syrian savants. Even today, while the Muslim world under European diplomacy lies dismembered, the Arab League is a united body of Egyptians, Syrians and Palestinians. The three seem to share and to be proud of a common nationality. This prophecy of Isaiah, therefore, was fulfilled in and through the Holy Prophet of Islām and his followers. To apply this to Jesus and the Christian Church seems utter extravagance.

(f) In Isaiah (62:2) we have:

And thou shalt be called by a new name, which the mouth of the Lord shall name.

Quite evidently, the prophecy foretells of a new movement, with a new name, and the new name will not be one assumed by the movement, but one proposed for it by God in His revealed word. Annotators of the Bible apply this prophecy to the Christian Church, notwithstanding the common knowledge that the names Christian and Christianity, or the many names by which Christian sects are known, were never proposed by God in His revealed word but were assumed by the people. There is one people alone in all the world who have a name given to them by God, and they are Muslims. Thus the Qur'ān says:

He named you Muslims both before and in this Book (22:79).

This is a clear reference to the prophecies of Isaiah. The verse of the Qur'ān seems to say, “We foretold that your name will not be one of your choice but one of Our choice. Accordingly, today, We give you the name—Muslim.” The name is derived from *salām* which means Peace, and this is in keeping with one of the titles of the Promised Prophet—“Prince of Peace”. The prophecy was marvelous. Equally marvelous is the fact that only Muslims claim to have received their name from God in His own revealed word. Isaiah foretold that a Prophet would come the name of whose followers would be chosen by God and announced in His revealed word. The Holy Prophet of Islām is that Prophet; his followers have been named Muslims by God, and his religion Islām.

PROPHECIES OF DANIEL

According to the book of Daniel, Chapter 2, Nebuchadnezzar, King of Babylon, had a dream, which he forgot soon after. Then he called upon the wise men of his time to tell him both the dream and its meaning. None of them, however, was able to do so. Daniel prayed to God and had the dream and its meaning revealed to him.

The dream was as follows:—

Thou, O king, sawest, and behold a great image. This great image, whose brightness was excellent, stood before thee; and the form thereof was terrible. This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass, his legs of iron, his feet part of iron and part of clay. Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing floors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth (Daniel 2:31-35).

The interpretation which Daniel gave of the dream was the following:

Thou, O king, art a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory. And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all. Thou art this head of gold. And after thee shall arise another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth. And the fourth kingdom shall be strong as iron; forasmuch as iron breaketh in pieces and subdueth all things: and as iron that breaketh all these, shall it break in pieces and bruise. And whereas thou sawest the feet and toes, part of potters' clay, and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay. And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong, and partly broken. And whereas thou sawest iron mixed with miry

clay, they shall mingle themselves with the seed of men; but they shall not cleave one to another, even as iron is not mixed with clay. And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever. Forasmuch as thou sawest that the stone was cut out of the mountain, without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure (Daniel 2:37-45).

In Daniel's interpretation, the gold head is the king of Babylon; the silver breast and arms the kingdoms of Persia and Midia which arose after the kingdom of Babylon; the brass thighs stand for the Greek Empire under Alexander, which became dominant after Persia and Midia; and the iron legs stand for the Roman Empire which attained to power on the decline of the Alexandrian Empire. About this last, the dream says:

His feet (*i.e.*, the image's) part of iron and part of clay (2:33).

The description points to the fact that the Roman Empire would cover parts of Europe as well as Asia. Iron legs denote the European part of the Roman Empire and point to the strength of a single nationality and a single faith. But the feet, says the dream, were partly of iron, partly of clay. This meant that the European power was to subjugate parts of Asia and thus become an imperial power. Imperial powers command large territories and vast resources, but they also suffer from the inherent weakness which comes from lack of cohesion among their peoples. The dream evidently means that in later years the Roman Empire would begin to decline because of this lack of cohesion. The dream, however, proceeds to say more important things:

Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing floors; and the wind carried them away, that no place was found for them: and the stone that smote the

image became a great mountain, and filled the whole earth
(Daniel 2:34-35).

Here we have a prediction of the rise of Islām. Early Islām clashed first with Rome and then with Iran. When they clashed with Rome, Rome had conquered the Alexandrian Empire of Greece and had become more powerful than ever; and when they clashed with Iran, Iran had extended its power over Babylon. When their clashes resulted in the destruction of both Rome and Iran, then did the iron, the clay, the brass, the silver, and the gold, break to pieces together, and became like the chaff of the summer threshing floors. The order of events in the dream and their interpretation by Daniel leave no doubt as to their meaning.

Everybody knows that Babylon was succeeded by Persia and Midia and the power of Persia and Midia was broken by Alexander and the Empire of Alexander was replaced by that of Rome which from its Eastern seat of authority at Constantinople laid the foundation of a mighty Euro-Asiatic Empire. This Asiatic Roman Empire was defeated and destroyed by the Holy Prophet and his Companions. Once receiving a report that the Roman armies intended to attack the Muslims, he led an expedition in person to the Syrian border. But no regular fighting then took place. Irregular skirmishes and raids, however, continued till regular fighting was resumed in the time of Abū Bakr which resulted in the total discomfiture and annihilation of the Roman Empire in the time of ‘Umar, the Second Khalīfa, when the Persian Empire also suffered defeat at the hands of Muslim armies. Thus both these once mighty empires shrank into diminutive and distant States.

We have references to the “stone” of Daniel’s prophecy in Isaiah and Matthew. In Isaiah 8:14 we read of a Holy One:

And he shall be for a sanctuary; but for a stone of stumbling and for a rock of offence to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem.

And in 8:15:

And many among them shall stumble, and fall and be broken, and be snared, and be taken.

And from Matthew, Chapter 21, it appears that the Promised One—the stone of the prophecy—is not Jesus, but another coming after Jesus, and in 21:44 we have a fine description of the stone:

And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder.

Similarly in Psalms 118:22 we have:

The stone which the builders refused is become the head stone of the corner.

To this there is reference also in Matthew (21:42):

Jesus saith unto them, Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvelous in our eyes.

As we have shown above, Jesus himself denies all claim to this prophecy, which applies to one coming after the son is slain. Christians today fondly apply the prophecy to their Church. But this attempt will not avail. According to Daniel, the thighs of the image were made of brass, the legs (*i.e.*, the Roman Empire) of iron and the feet of iron and clay; the stone smote the image upon his feet. Early Islām, that is to say, was to clash with the borders of the Asiatic part of the Roman Empire and smash it to pieces. The Roman Empire was the temporal expression of the Christian Church. The stone of the prophecy, therefore, was to clash with the Church. The stone could not be the Church, for the Church could not clash with the Church. Nor could it be Jesus. For Jesus came long before the Eastern Roman Empire. Whoever destroyed the might of the Roman Empire, fulfilled this prophecy. The prophecy, therefore, applies to the Hot Prophet of Islām and his followers, and to no one else.

The prophecy goes on to say:

The stone that smote the image became a great mountain, and filled the whole earth (Daniel 2:35).

This is exactly what happened. The Holy Prophet and his band of devotees defeated the Kaiser and the Chosroes, and Muslims became rulers over the whole of the then known world. The stone did become a great mountain; for a thousand years the direction of world affairs remained in the hands of Muslims.

PROPHECIES IN THE NEW TESTAMENT

We turn now to prophecies about the Prophet of Islām which are recorded in the New Testament. In Matthew (21:33-46) we read:

Hear another parable: There was a certain householder, which planted a vineyard, and hedged it round about, and digged a winepress in it, and built a tower, and let it out to husbandmen, and went into a far country: And when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it. And the husbandmen took his servants, and beat one, and killed another, and stoned another. Again, he sent other servants more than the first; and they did unto them likewise. But last of all he sent unto them his son, saying, They will reverence my son. But when the husbandmen saw the son, they said among themselves, This is the heir; come, let us kill him, and let us seize on his inheritance. And they caught him and cast him out of the vineyard, and slew him. When the lord therefore of the vineyard cometh, what will he do unto those husbandmen? They say unto him, He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen which shall render him the fruits in their seasons. Jesus saith unto them, Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner; this is the Lord's doing, and it is marvelous in our eyes? Therefore say I unto you, The Kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof. And whosoever shall fall on this stone shall be broken; but on whomsoever it shall fall, it will grind him to powder. And when the chief priests and Pharisees had heard his parables, they perceived that he spake of them. But when they sought to lay hands on him, they feared the multitude, because they took him for a prophet.

We have referred to this prophecy before. In this beautiful parable Jesus has presented an epitome of the history of Prophets. The passage leaves no doubt that vineyard means the world; husbandmen mean mankind at large; fruits which the householder wishes to collect mean virtue, piety and devotion to God; servants mean Prophets who have been

coming into the world one after the other; son means Jesus who appeared after a long line of Prophets. The son was dishonored and slain by the husbandmen. Having said this, Jesus goes on to speak of “the stone which the builders rejected, the same is become the head of the corner.” The stone which had been rejected is the progeny of Ishmael, whom the sons of Isaac used to treat with contempt. According to the prophecy, one from among the sons of Ishmael was to appear and become the head of the corner, “the Seal of the Prophets”, to use the well-known expression of the Qur’ān—no ordinary Prophet, but one who would bring a final and complete Law from God. The advent of an Ishmaelite for the grand office would seem strange too. Yet (as Jesus says) God would take away His kingdom from the Israelites and give it to the Ishmaelites, who would prove a nation bringing forth the fruits thereof, that is, a people who would keep alive the worship of God in the world. Everybody should be able to see that the only outstanding Prophet who came after Jesus and who could be said to answer to this description is the Holy Prophet of Islām. He it was who came into conflict with Judaism and Christianity and completely shattered the influence of both. He it was whose race was hated. Of him alone could it be truly said, “Whosoever fell on him was broken and on whomsoever he fell was ground to powder.”

(b) In Matthew (23:38-39) we have:

Behold, your house is left unto you desolate. For I say
unto you, Ye shall not see me henceforth, till ye shall say,
Blessed is he that cometh in the name of the Lord.

The verses mean that Jesus is going to depart from his people and his people will not be able to see him again, until they declare:

“Blessed is he that cometh in the name of the Lord.”

There is a prophecy here of two advents. One after the departure of Jesus; this was to be like the advent of God. The other was the second advent of Jesus himself. It is made clear that until the one who “cometh in the name of the Lord” has come, the second coming of Jesus will not take place. We have proved above that one who comes in the name of the Lord is the one resembling Moses.

The prophecy of Jesus and the certain fact of the advent of Islām and its Holy Prophet leave no doubt that in the divine scheme the advent of Jesus was not to mark the last great stage in spiritual advance. The last stage was to be marked by the advent of one coming “in the name of the Lord.” It cannot be said that after him Jesus is to come again, so the last stage in spiritual advance will still be marked by Jesus. The point is made clear by Jesus himself. Did he not say:

Ye shall not see me henceforth, till ye shall say,
Blessed is he that cometh in the name of the Lord
(Matthew 23:39).

Only they will see, receive and acknowledge Jesus on his second coming who will first have accepted and acknowledged “the like of Moses”. A denier of “the like of Moses” will not be able to recognize Jesus when he comes a second time. And why not? Because Jesus when he comes again will be found among the followers of “the like of Moses”. Only they will be able to believe in the second coming of Jesus who will first have believed in “the like of Moses”. Jesus, therefore, when he comes a second time, will be no independent Teacher. He will be a strict follower and an image of “the like of Moses”. The last stage of spiritual advance, therefore, will be marked by this “like of Moses”, and by no one else.

(c) We read in John (1:20-21) that people went to John the Baptist, and asked him if he were the Christ of the prophecy and he said, No. Then they

asked him, what then? Art thou Elias? And he saith, I am not (1:21).

Then they asked him:

Art thou that prophet? And he answered, No (1:21).

And then they said:

Why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet? (1:25).

It is evident from this that three prophecies were current in the time of Jesus: (i) the second coming of Elias; (ii) the birth of Christ; (iii) the coming of that Prophet, that is, the Promised One of the prophecy in Deuteronomy. The three were believed to be separate persons.

Now Jesus has declared that John himself is Elias. Thus in Matthew (11:14) we have:

And if ye will receive it, this is Elias, which was for to come.

From Luke (1:17) it also appears that before the birth of John, his father Zacharias had the revelation:

And he shall go before him in the spirit and power of Elias.

Then in Mark (9:13) we have Jesus declaring:

That Elias is indeed come.

And again in Matthew (17:12):

That Elias is come already, and they knew him not,
but have done unto him whatsoever they listed.

From all these passages, it is clear that according to the Gospels, the second coming of Elias had taken place in John. As for Christ, it is agreed that he is no other than Jesus of the New Testament. Only “that Prophet” remains. He is neither John, nor Jesus, because he is different from both, a third. It is also known that “that Prophet” had not appeared until the time of Jesus. So it is clear that “that Prophet” of the Bible had to appear, according to the testimony of the Gospels, sometime after Jesus. After Jesus, no one has claimed to be “that Prophet” and indeed no one seems to fulfil the signs attributed to “that Prophet” except the Holy Prophet of Islām.

(d) In Luke (24:49) we have:

And, behold, I send the promise of my Father upon you; but tarry ye in the city of Jerusalem, until ye be endued with power from on high.

From this verse also it appears that after Jesus there was to be another. And who is he except the Holy Prophet? No one excepting him has ever made the claim.

(e) In John (14:26) we have:

But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

This prophecy also is true only of the Prophet of Islām. True, it says “whom the Father will send in my name”. But “in my name” can only mean, “he will bear testimony to my truth”. The Holy Prophet testified to the truth of Jesus as a divine and honored Teacher and Prophet, and declared them mistaken and misguided who thought him accursed. The prophecy says clearly, “He shall teach you all things.” The words are reminiscent of those used in the prophecy in Deuteronomy. The description applies only to the Holy Prophet; and it was his teaching which brought comfort to the world.

(f) In John (16:7-14) we have:

Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: of sin,

because they believe not on me; of righteousness, because I go to my Father, and ye see me no more; of judgment, because the prince of this world is judged. I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth; for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come. He shall glorify me: for he shall receive of mine, and shall shew it unto you.

The prophecy lays down that the Comforter will come after the departure of Jesus. When the Comforter comes, he will reprove the world of sin and truth and justice. Of sin, because he will accuse the Jews of disbelief in Jesus. Of truth, because he will correct the erroneous belief in the resurrection of Jesus, and because he will assure the world that Jesus of Nazareth—the Teacher who appeared to Israel—will not again come into the world in person. Of justice, because he will put an end to all satanic forces. The prophecy also says that when the Spirit of truth comes, he will guide them into all truth, that the book revealed to him will contain no human word, that he will foretell things to come, and that he will glorify Jesus and clear him of all charges.

This prophecy unmistakably applies to the Holy Prophet. It says quite clearly that unless Jesus departs, the Comforter cannot come. From The Acts (3:21-22) it also appears that the Prophet promised in Deuteronomy 18:18 is to appear sometime between the departure of Jesus and his second coming. The Comforter, therefore, is no other than the Promised One of Deuteronomy 18:18. The prophecy says that the Promised One will reprove the deniers of Jesus. The Promised One could not be a Christian. It is but usual for followers to reprove the deniers of their Prophet. The prophecy must relate to one who would belong to another people, with no racial or religious connection with Jesus but being truthful and God-sent, he should respect the cause of all true Prophets and promote respect and reverence for them all. The Prophet of Islām was an Ishmaelite, not a Christian or Jew. But how he defends the honor of Jesus! Referring to the Jews the Qur’ān (4:158-161) says:

And their saying, ‘We did kill the Messiah, Jesus, son of Mary, the Messenger of Allāh’; whereas they slew him not, nor crucified him, but he was made to appear to them like one crucified; and those who differ therein are certainly in a state of doubt about it: they have no definite knowledge thereof, but only follow a conjecture; and they

did not convert this conjecture into a certainty; on the contrary, Allāh exalted him to Himself. And Allāh is Mighty, Wise; and there is none among the People of the Book but will believe in it before his death; and on the day of Resurrection, he (Jesus) shall be a witness against them. So, because of the transgression of the Jews, We forbade them pure things, which had been allowed to them, and also because of their hindering many men from Allāh's way.

The excesses of the Jews were their disbelief, their cruel charge against Mary, and their utterly false claim that they had put to death Jesus, a Messenger of God. The truth about this claim was that they had failed to kill Jesus either by the sword or by crucifixion. They had only strong suspicion that Jesus had died on the Cross. But it was only a suspicion, not a certain belief. They themselves continued to differ among themselves and had no agreed view as to what had really happened to Jesus. Possessing no certain knowledge, they merely speculated. But this is certain that they failed in their design to put Jesus to death. Allāh, on the other hand, saved him from an accursed death on the Cross and admitted him to the circle of His favored ones, and Allāh is both Powerful and Wise. Every follower of the Book will continue to affirm his belief in the death of Jesus on the Cross, but on the Judgment Day Jesus himself will depose against them all and accuse them of affirming a falsehood. Because of these excesses of the Jews, God withdrew from them those heavenly blessings which formerly seemed their birthright. The passage speaks for itself.

A second sign in the prophecy of John (16:7-14) is that the Promised One will correct the erroneous belief in the resurrection of Jesus and prove that Jesus, the Israelite, will not come to the world again. This duty was duly performed by the Holy Prophet of Islām; he exposed the error that Jesus rose from the dead and ascended to heaven where he was still alive. Says the Qur'ān (5:117-119):

And when Allāh will say, "O Jesus, son of Mary, didst thou say to men, 'Take me and my mother for two gods beside Allāh?'" he will answer, "Holy art Thou. I could never say that to which I had no right. If I had said it, Thou wouldst have surely known it. Thou knowest what is in my mind, and I know not what is in Thy mind. It is only Thou Who art the Knower of hidden things. I said nothing to them except that which Thou didst command me—

‘Worship Allāh, my Lord and your Lord.’ And I was a witness over them as long as I remained among them, but since Thou didst cause me to die, Thou hast been the watcher over them; and Thou art witness over all things. If Thou punish them, they are Thy servants; and if Thou forgive them, Thou surely art the Mighty, the Wise.”

The interrogation and the reply are to take place on the judgment Day. The passage declares that Jesus is dead, and not alive in heaven; only his followers raised him to godhead after he had died and departed from this world. Ascending to heaven only means that, having done his duty he had gone to his Maker, honored and successful.

The prophecy (John 16:7-14) also said that Satan and satanic forces will be smashed at the hands of the Promised One. Of all the Prophets, the Prophet of Islām stands preeminent in the designing of measures against all satanic forces and influences and for the promotion of purity and piety in human life. We cannot go into a detailed exposition of such points here... We may only say that at least one visible proof of this claim of ours on behalf of the Prophet is the prayer for protection against the influence of Satan which the Prophet taught his followers, and on the frequent use of which he insisted, viz., *I seek refuge with Allāh from Satan, the rejected*. The prayer is in habitual use by Muslims. We know of nothing like it in the teachings of other Prophets. Muslims, more than any other people, are alive to their daily duty of defeating the designs of Satan. They, more than any other people, have been taught this duty. They, more than any other people, are deserving of the promise contained in the prophecy. Their Prophet, therefore, will be said to have fulfilled the prophecy. To kill Satan, however, is not to kill him outright, so that his influence no longer remains in the world. This has never happened and never will happen. Satanic influences and temptations must remain. Without them faith will have no value. To kill Satan therefore is to reduce evil influences and propensities to a minimum, and to promote good influences and dispositions to a maximum. The Church cannot lay claim to this part of the prophecy because the Church has declared the Law a curse and cast doubt over the very conceptions of good and evil. The words in the prophecy—“he will guide you into all truth”—we have already explained in our discussion of the prophecy contained in Deuteronomy 18:18.

Of the promise—“he will show you things to come”—we need only say that no other Prophet has told the world of things to come so much as has the Prophet of Islām.

Of the sign—“he shall not speak of himself, but whatsoever he shall hear, that shall he speak”—we should say that the description can apply only to the Prophet of Islām. The New and the Old Testaments do not contain a single book in which man’s word has not been mixed with God’s. The Qur’ān is nothing but the word of God from beginning to end. Not a word even of the Prophet is to be found in it, let alone anybody else’s.

The last sign in the prophecy—“he will glorify me”—also applies to the Holy Prophet. For it is he who cleared Jesus of the charge that, having died on the Cross, he met an accursed death; and of the charge that, having claimed Godhead for himself, Jesus had been guilty of disobedience and disloyalty to God; and of the other foul charges which the Jews had brought against him.

(g) In The Acts (3:21-24) we have:

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 unto the fathers, A Prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear 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 Samuel and those that follow after, as many as have spoken, have likewise foretold of these days.

The verses contain a reference to the prophecy in Deuteronomy and the clear hint that until the Prophet promised in the prophecy in Deuteronomy has come, the second coming of Jesus will not take place. The prophecy in Deuteronomy said that the Promised Prophet would bring a new Law. Reference to this in The Acts means clearly that the teaching of Jesus will be superseded by the teaching of the Promised One. A new Law can have no other meaning. The Prophet promised in the prophecy in Deuteronomy (and in this passage from The Acts), therefore, was to mark the last stage in the spiritual advance of man. For he was to supersede Moses and Jesus and give the world a new Teaching and a new Law.

The passage from The Acts points to another significant sign of the Promised One. It says:

All the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days (3:24).

The prophecy of Moses we have already cited. As Jesus came after Samuel, this verse from The Acts can only mean that from Moses to Jesus every Prophet has foretold the advent of a Prophet, which means that until this Prophet appears the spiritual foundations on which man must build will not have been completely laid. As this Prophet, according to the signs of the Bible, is no other than the Holy Prophet of Islām, we must admit that the Holy Prophet is the Promised One of all Prophets and his Law is the Law prophesied by all Prophets. Who can then say that even while the Old and the New Testaments existed in the world the Qur'ān was redundant? All the earlier Prophets have pointed to the need of the Qur'ān and prophesied about it. No reasonable, plea can be urged by their followers now against the Qur'ān. We can only say that if they deny the need of the Qur'ān, they will cast doubts on the truth of their own Prophets and the truth of the prophecies which they made. Did not Moses say:

When a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken, but the Prophet hath spoken it presumptuously; thou shalt not be afraid of him (Deut. 18:22).

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Index

Abraham	3
God's Promise To	3
wife Sarah	4
Faran	13
Habakkukh	19
Ishmael.....	14
Descendants	14
Holy Prophet Muhammad was a descendant of.....	10
Islām .. 6, 11, 12, 13, 20, 21, 22, 23, 24, 25, 26, 27, 31, 33, 34, 35, 36, 37, 38, 39, 40, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 54	
Moses.....	10
Prophecies.....	7, 40
Battle of Badr.....	18
Daniel.....	40
Deuteronomy	7
Egypt.....	37
In the new testament	44
Isaiah.....	1, 18, 25, 26, 27, 28, 29, 34, 36, 37, 38, 39, 42
Ishmael	1, 4, 5, 6, 7, 10, 14, 15, 16, 17, 18, 45, 54
'Umar.....	37
Prophesied.....	8, 18, 19, 29, 34, 52
Battle of Badr.....	18
by Moses.....	11, 18, 22
Quraish.....	14
Solomon.....	21
The Holy Prophet.....	19
Advent.....	21

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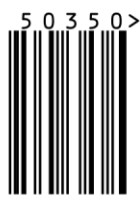
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