

Prophecies in World Scriptures about the Advent of Prophet Muhammad

(BY MAULANA ABDUL HAQ)

Of all the prophets of the world the Prophet Muhammad enjoys one distinction all to himself. He alone has testified to the truth of all the world prophets and their scriptures. He has made it as obligatory to profess faith in them as in his own prophethood. This is a doctrine undoubtedly very grand and important. Not only can it serve as the foundation on which alone the superstructure of the unity of the various nations and religions of the world can be raised, it is indispensable for the very existence of religion as such. Remove this truth and the whole edifice of religion topples down. According to this doctrine of Islam, religion is a universal truth met with among all the nations of the world. It is a boon of which no people have been deprived. If it is a fact that the existence, growth and development of everything is bound up, with the law inherent in it and the Creator has implanted that law even in the nature of an atom, it is obvious that man, the masterpiece of His handiwork must also have a law for his existence, growth and development. To confine this law to a particular age or people is not only a blot on the justice of God but casts doubt on the very fact of religion. For in that case religion loses all its importance. It is not considered necessary that all the people of the world should have it or if through lapse of time it should get adulterated, it should be properly purged and restored to humanity in a purified form. If without the boon of religion, human society, barring a particular nation, can maintain its existence and give birth to such sublime models

of light and virtue as Budha, Zorostra, Abraham, Moses, Krishna or Christ, one fails to understand where lay the necessity to make an exception in case of a particular nation and favour it with the gift of religion? Again, such a view exposes God to a grave charge. If He is so unjust as to discriminate between one people and another in the matter of vouchsafing His law and guidance, He is hardly worth the name of God and it is no use believing in Him. This however is a very vast subject and deserves the most earnest consideration of the religions of the world. The truth is that no justification for the existence of religion can be shown except in the form conceived by Islam—*viz.*, that religion is a universal truth, that all the people of the world have from time to time been blessed with this boon and that no people have been deprived of it.

The Prophet Muhammad who was the first to expound this truth testified, quite in keeping with this view, to the truth of all world prophets and thereby established the truth of religion by the unanimous testimony of all those prophets. But in this age of irreligion and atheism, even a testimony so strong and irrefutable that all the world teachers are unanimous on it may fail to carry the conviction it deserves. Hence we invite the attention of all fair-minded men of the various religions of the world to another very important testimony. Just as the Prophet Muhammad testifies to the truth of all the foregoing prophets of the world, and makes it obligatory on his followers to profess faith in them, in like manner, all these prophets testify to the truth of Prophet Muhammad and enjoin on their followers to accept him. Among the founders of world religions there has not been one who has not given the happy tidings of the advent of Prophet Muhammad. The principle that the Prophet testifies to the truth of all previous prophets furnishes a strong foundation for harmony between the various world religions and the unity of the human race. The fact, however, that all the foregoing prophets testify to the truth of Prophet Muhammad, constitutes a yet stronger testimony as to the truth of Islam and the unity of religions. There has been

no prophet in any country, among any people who has not prophesied the advent of Prophet Muhammad. This is a point which deserves the most earnest consideration of all reasonable men. Prophets who passed thousands of years ago and in countries far away from Arabia—they all got the knowledge from the same All-knowing Source and foretold the advent of a mighty Prophet in Arabia. These prophecies are not merely so many pieces of news. They were accompanied by the signs of the mighty hand of God, far beyond the imagination of a poor mortal. That an unlettered man who knows nothing about foreign languages should say something never said before by any seer or prophet, that students of comparative religion should confirm the truth of that statement and a whole chain of prophets is actually observed all down the ages and among all people, that the different prophets thousands of years ago, speaking different languages, should all give in their scriptures the happy tidings of the advent of a particular man in a particular land, accompanied by no common events of every-day occurrence but by signs beyond the power of man to accomplish and above all that the teachings of the universally promised Prophet should be actually without a parallel for the unification and brotherhood of the whole of mankind—does not all this constitute a testimony which should make all fair-minded men of wisdom put their heads together and ponder ?

Prophecy in the Parsi Scripture

Among the existing world religions, the Parsis and the Aryas vie with one another to prove a more remote antiquity for their religion. Learned Hindu historians like the late Messrs. Tilak and Lajpat Rai, also admit the antiquity of these two religions. Of these two we would first take the Parsi religion. It has two collections of scriptures, the Dasatir and the Zand Avasta, which may be called respectively the Old and the New Testaments of the Parsi religion. In Dasatir, No. 14 which is associated with the name of Sasan I, there is not only a corroboration of the doctrines and teachings of Islam but a clear prophecy as to the advent of Prophet Muhammad. This prophecy had gained

so much currency and importance that for thousands of years after Sāsān, the Parsis have been eagerly looking forward to the advent of this promised one. Matthew, the gospel writer, taking advantage of this universal belief among the Parsis, tried to show that the promised one was Jesus Christ. As a matter of fact, there is no prophecy among the Magians which can at all fit in with Jesus. On the other hand the prophecy about Prophet Muhammad is contained in the clearest terms in the above-named Nama No. 14 where Sāsān, after depicting a state of extreme disorder and demoralization in Persia says :

چون چنین کارها کنند از تازیان مرد پیدا شود که از پیروان او دینیم و تخت و کشور
و آئین همه برافتنده و شونه سرکشان زیردستان — بینید بجائی پیکرگاه و آتش کده خانه آباد
بے پیکر شده نماز برون سو..... و باز ستانند جا آتش کده ها مدها ئن و کردها و آن و
توس و بلخ و جاها بزرگ پس افتنده درهم دانیان ایران و دیگران در ایشان در رونده.

Translation

" When the Persians should sink so low in morality, a man will be born in Arabia whose followers will upset their throne, kingdom, religion and everything. The mighty stiff-necked ones of Persia will be overpowered. The house which was built (referring to Abraham building the Kaaba) and in which many idols have been placed will be purged of idols and people will say their prayers facing towards it. His followers will capture the towns of the Parsis and Taus and Balkh and other big places round about. People will embroil with one another. The wise men of Persia and others will join his followers."

This prophecy is contained in a book which has ever been in the hands of the Parsis. The words are most clear and unambiguous. The coming man is to be an Arab. The Persians would join his faith. Fire-temples would be destroyed. Idols would be removed. People would say prayers facing towards the Kaaba. Can this prophecy fit in with any person other than the Prophet Muhammad ?

Matthew's Version Unfounded

Among the Gospel-writers, Matthew is a man of a taste and temperament of his own. Wherever he comes across even a vague rumour, he gets hold of it and applies it to Jesus. He is particularly adept in distorting texts in

ancient scriptures clothing them with meanings of his own and fitting them in with Jesus. Where necessary he does not hesitate to make somewhat alteration in the texts even of the Old Testament (*Vide Introduction to the Bible* by Prof. Horn). In Persia, the prophecy of Sasan was on everybody's lips and people were looking forward to the advent of a Tazi man *i. e.* an Arab. As soon as Matthew came to know of this he at once coined a story about it containing good many things which are beyond comprehension. The fact that no other Gospel-writer has mentioned this story is a conclusive proof of its falsity. Luke who claims to record only the authentic reports writes instead another story about some shepherds. But he makes no such mention that the Magians seeing the star came from Persia and prostrated before Jesus.

The Christian tradition that a certain Magian or a King of Magians became a Christian has no foundation in fact. The whole story therefore is a false one according to which the Magians and their King came to make obeisance to Jesus lying in the manger. It is however not our purpose to go into these details. Suffice it to say that the prophecy about the Tazi (Arab) man had gained so wide-spread a currency among the Persians that for thousands of years the Magians were eagerly looking forward to his advent. As foretold in the prophecy, just before the advent of the Holy Prophet, the Persians had sunk to the lowest depth in point of morality and religion. At the hands of his followers Persia was conquered. The wise men of Persia embraced Islam. Fire-temples were extinguished. Mosques were erected. The House of Kaaba became the *Qibla* of the Persians. The prophecy of Sasan was thus fulfilled to the very letter.

Prophecies in Hindu Scriptures

Likewise in Hindu Scriptures too there are good many prophecies about the Holy Prophet Muhammad. A few of these are in the *Puranas*, a couple of them in the *Upanishdas* and some in the *Vedas*. Of the Puranic ones, the one in the *Bhavishya Purana* is the clearest of all. It gives even

the name and the main attributes of the Prophet. For this reason the Arya Samaj has tried to cast doubt on the authenticity of this Purana. This is how they argue. Their argument is that it contains a reference to the Prophet. According to Sanatanist Pandits and the vast bulk of Hindus it is considered very authentic. The prophecy runs as follows :

एतस्मिन्नन्तरे म्लेच्छ आचार्येण समन्वितः ।

महामद इति ख्यातः शिष्य शाखा समन्वितः ॥

नमस्ते गिरिजा नाथ मरुस्थल निवासिने ।

त्रिपुरासुरनाशाय बहुमाया प्रावर्त्तिने ॥

मलेच्छैर्गुप्ताय शुद्धाय सच्चिदान्दरूपिणे ।

त्वं माम हि किंकरं विद्धि शरणार्थ मुपागतम् ॥

Translation

“ Just then a man with the epithet “ Illiterate ”, Mohamad by name, and an inhabitant of Arabia came along with his companions . . . O denizens of Arabia and master of the world, to thee is my adoration ! O thou who hast found many ways and means to destroy all the devils of the world, to thee is my adoration. O pure one from among the illiterates, O sinless one, the spirit of truth and absolute master, to thee is my adoration. Accept me at thy feet.”

Bhavishya Purana. Parv 3, Khand 3, Adhiya 3, Shalok 5, 7, 8.

This is the spiritual illumination which the author of the Bhavishya Purana got and he described accordingly the coming of Prophet Muhammad.

II. Above the Purana in point of importance comes in Hindu literature the position of Upanishdas which are considered by most critics as supplements to the Vedas. One of these Upanishdas is known as Allo Upanishda. From its style of diction and its date of compilation it seems that it is a part of the Atharv Veda. In the Sanskrit lexicon, *Wachaspati* which is considered of very antique origin, the author, giving the meaning of the word Allah says that “ Allah Sukata ” is a Sukata or song of the Atharv Veda. In *Shabdhhkal pudram* compiled by Raja Radha Kant also “ Allah Sukata ” has been mentioned as a “ Sukata ” of Atharv Veda. “ Allah Upanishda ” has been printed apart

from the Vedas—one in Bombay along with a Gujrati translation by a Shastri Pandit, the other in Calcutta by Upendra Nath Mukh Apadhaya. In this the words of the prophecy are :

अल्लो जयेष्ठम श्रेष्ठम प्रमं पूर्णं ब्रह्मन । अल्लाम
अल्लो रसूल मुहम्मद कर्विस्य अल्लाम ॥
आदलाबुकमेककम अलाबुक । निखातकम

Translation

“Allah is the owner of high attributes, complete, perfect, all-knowing. Muhammad is the messenger of Allah, the All-wise. Light upon light, Allah is Imperishable, One, Ever-perfect and Self-subsistent.”

In this *mantra*, first of all there is praise of Allah, then mention of the prophethood of Muhammad and at the end, the praise of Allah again.

III. Above the Upanishdas come the Vedas and the Atharv Veda has the following clear prophecy about the Holy Prophet :

इदं जना उप श्रुत नराशंस स्तविष्यते ॥
षष्ठिं सहस्रा नवतिं च कौरम आ रुशमेषु ।
दह्यहि ॥ उष्ट्र । यस्य प्रवाहनी वधूमन्तो ॥
द्वर्दश ॥ वप्सार् रथस्यनि जिहोडते दिव ईषमाणा
उ पस्पृशः ॥ एष ऋशये मामहे शतं निष्कान
दश स्रजः त्रीणि शतान्यवर्तां सहस्रा दश गोनाम ॥

Translation

“O people, listen this emphatically ! The man of praise (Muhammad) will be raised among the people. We take the emigrant in our shelter from sixty thousand and ninety enemies—whose conveyances are twenty camels and she-camels, whose loftiness of position touches the heaven and lowers it. He gave to “Mamah Rishi” hundreds of gold coins, ten circles, three hundred Arab horses and ten thousand cows.”

Atharv Veda Kanda 20. Sukata 127, Mantra 1—3.

The emphasis placed on this passage in the Vedas, is met with nowhere else in the four Vedas. It is true that in the text of this prophecy there is discrepancy in the various editions of the Atharv Veda. It seems that attempts were made to alter the text. The edition of the Veda printed in Ajmere differs in several words from the Sayna Bhashya text of the Atharv Veda. For instance the Ajmere edition gives the word *ishae* whereas Sayna Bhashya has "Rishi". It is just possible that originally instead of the words Mamah Rishi there may have been the words Muhammad Rishi. Anyway, there has existed no such Rishi as Mamah Rishi among the Vedic Rishis. The fact that he had camels and she-camels to ride on also shows that he could not be an Indian Rishi, for, according to Manu Smirti, Shalok 201, it is forbidden for the Rishis to ride on camels. To escape from 60,000 enemies is also a peculiarity of the Prophet's emigration to Medina. The loftiness of his position up to haven is a translation of the Quranic verse, *وهو بالافق الاعلى* "He is on the highest horizon." Ten thousand cows refer to the 10,000 companions the Prophet had at the time of the conquest of Mecca, as also mentioned in the Bible, Deut. 33: 2. The ten circles are the ten detachments under ten different chiefs in which the army was divided. Three hundred Arab horses also point to the conclusion that the prophecy relates to the Arabian Prophet. These two Vedic Mantras refer to two most conspicuous episodes in the life of the Holy Prophet. One is the emigration when from the midst of 60,000 enemies bent upon taking his life, God took him safely to Medina. This was the height of the Prophet's helplessness. The other landmark selected from the Prophet's life is when he was at the zenith of his glory and at the head of 10,000 angelic companions, riding on a camel, he entered Mecca in triumph.

Besides these two, there are good many other Mantras of the Vedas containing clear references to the Holy Prophet Muhammad. These will be dealt with on some subsequent occasion.