AND THE LORD SAID UNTO ME (MÖSES), I WILL RAISE THEM UP A PROPHET FROM AMONG THEIR BRETHREN, LIKE UNTO THEE. (Deut., 18:18)

by

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THAT PROPHET

We read in the Holy Qur'an (61:6):

And when Jesus son of Mary, said: O Children of Israel, surely I am the messenger of Allah to you, verifying that which is before me of the Torah and giving the good news of a Messenger who will come after me, his name being Ahmad. But when he came to them with clear arguments, they said: This is clear enchantment.

In this verse the Most High God has made a reference to the famous historical event when Jesus the Christ gave to his people, the Beni Israel, the glad tidings of the advent, after him, of the Great Prophet whose name was Ahmad. That the Holy Prophet of Arabia (peace and the blessings of God be upon him) was known by two names Muhammad and Ahmad, is a well-known fact of history.

Jesus’ Two Important Announcements

Jesus the Christ, as a matter of fact, had been sent to this earth to make two important announcements. The first announcement was in relation to the spiritual death of the Children of Israel. It said:

I say unto you, The Kingdom of God shall be taken from you and given to a nation bringing forth the fruits thereof. (Matthew, 21:43)

By the Kingdom of God is meant the spiritual blessing of Divine revelation and prophethood. The Beni Israel was the chosen people of God, for the good and guidance of which a large number of prophets, beginning with Moses, had been raised, one after the other, for 1400 years. But this disobedient and unruly people stood against and denied the Divine messengers and persecuted them hard-heartedly. At last the decree of the Most High God was pronounced unto them through the mouth of Jesus the Christ, saying that the Kingdom of God shall be taken from them. And so it happened. After Jesus, up to this day, not a single prophet appeared among the Children of Israel. The Kingdom of God, as a matter of fact, had been taken from them.

The second announcement of Jesus the Christ contained the happy news of the advent of a prophet who would come after him, and that
his name would be Ahmad. The Holy Prophet of Islam, as stated above, had two names, Muhammad and Ahmad.

In the Gospel of Barnabas this great prophecy has been dealt with in more detail. St. Barnabas was a well-known disciple of Jesus the Christ. He had been chosen for the sacred mission by the Holy Ghost himself. It is written in The Acts of the Apostles (13:2):

Now there were in the Church that was at Antioch certain prophets and teachers; as Barnabas and Simeon.............. As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them.

Barnabas journeyed far and wide delivering the message of Jesus the Christ to the people. Barnabas breathed his last in Cyprus which was his home-land and was buried there.

Pharaoh’s Tomb

Says the Most High God in the Holy Qur’an, when the graves will be laid open, they shall yield proofs of the truthfulness of Islam. It is written in the sacred scripture of the Christians, the Holy Bible, that Pharaoh, King of Egypt, when he pursued after Moses and the Children of Israel, was drowned in the sea with all his chariots and hordes, and there remained not so much as one of them (Exodus, 14:28). This tale was told for two thousand years continuously. When the Qur’an was revealed, and the Ummî Prophet of the Desert disclosed the sealed secret, saying that Pharaoh’s body had been preserved and saved that it might serve as a sign for the coming generations (10:92), the Christian preachers laughed at and ridiculed the Qur’anic statement, contending that it was against the facts of history; Pharaoh had perished in the sea, and no trace of him had been left behind, but the Qur’an said that his body had been saved and preserved to be a sign for the coming generations. Centuries passed over this story; and it was only recently that during the archaeological excavations, the body of Rameses II, who is regarded as the Pharaoh of Moses, has been discovered as preserved among the mummies in Egypt (Ency. Britannica, Art. Mummy). It has, since then, been placed in the museum in Egypt to serve as a sign for the people. This discovery which has been made only in recent times, could not have been known to the Ummî (the unlettered) Prophet of the Desert. It was, as a matter of fact, not known to any person in the world.
Does it not offer an incontrovertible proof of the truthfulness of Islam and the Divine mission of the Holy Prophet Muhammad (peace and the blessings of God be upon him)?

Another Tomb

There is yet another tomb in Kashmir, at Khanyar (Srinagar), which, when excavated, will give out and yield the dead body of Jesus the Christ (peace be on him). The Church Christianity, that day, will sink into its grave, and the truth of Islam will shine forth and blaze like the mid-day sun.

Tomb of Barnabas

Barnabas, as already stated, breathed his last at Cyprus and was buried there. In 478 C.E. when his tomb was excavated, his Gospel, written in his own hand, was found to be lying on his breast. It is written in this Gospel of Barnabas:

Jesus said, O blessed time, when he (the Messenger of God) shall come to the world! Believe me that I have seen him, and have done him reverence, even as every prophet hath seen him; seeing that of his spirit God giveth to them prophecy. And when I saw him, my soul was filled with consolation, saying, O Muhammad God be with thee, and may he make me worthy to untie thy shoelatchet, for obtaining this I shall be a great prophet and holy one of God. And having said this, Jesus rendered his thanks to God (xliv : 19-32).

This was the glad tidings, the gospel, the Injil, which Jesus the Christ had come into this world to announce. Injil is derived from the Greek term evangelon which means glad tidings, or gospel, or happy news.

The World Prophet

The advent of the World Prophet Muhammad was certainly a matter of great moment. This mighty sun of the spiritual firmament, rising from the sands of Arabia, was to illumine every nook and niche of the whole world. It was therefore that every prophet and apostle had communicated beforehand to his people the glad tidings of the advent of the Holy Prophet Muhammad (peace and the blessings of God be upon him). We shall, in this pamphlet, deal with only one such prophecy uttered by Prophet Moses, the great
law-giver of the Israelite nation.* Moses said to his people, the Beni Israel:

And the Lord said unto me, They have well spoken that which they have spoken. I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him. 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. And if thou say in thine heart, How shall we know the word which the Lord hath not spoken? 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 presumptuously; thou shalt not be afraid of him (Deut., 18:17-22).

This prophecy, uttered through the mouth of Moses, foretold in clear concise terms that a prophet, like unto Moses, would be raised up among the brethren of Beni Israel, and that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him. The Beni Israel had been directed to repose their belief in and obey That Prophet.

A Christian Preacher

Once I put it to a Christian preacher, asking, who that prophet was, like unto Moses, spoken of in this prophecy. The padre said in reply spontaneously that the prophecy had been fulfilled in the person of Lord Jesus the Christ. Was Lord Jesus the Christ, I further enquired of him, prophet and the like of Moses. Make this declaration boldly, I demanded of the padre, and I shall admit and accept that the prophecy had been fulfilled with the advent of Jesus the Christ*. The Christian preacher, then, found himself to be sticking in a fix; for they believed Jesus the Christ to be God the Son, and not a human prophet. I further argued that if the prophecy had been fulfilled in the person of Jesus the Christ, why was it that the expectation of the

* For a full and comprehensive discussion on this subject, i.e., prophecies relating to the advent of the Holy Prophet Muhammad, we take this opportunity of referring our readers to Maulana Abdul Haq Vidyarthi's monumental book Muhammad in World Scriptures which can be had from the Ahmadiyya Anjuman Ishā'at Islam, Lahore, (West Pakistan).
Promised Prophet, *like unto Moses*, continued among the disciples even after Jesus. Addressing the entire Christian community, Peter wrote 33 years after the event of crucifixion:

Repent ye therefore and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ, which before was preached unto you; whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth 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 Acts, 3:19-24)*

I tried to impress upon the Christian preacher that even after the departure of Jesus the Christ from this earth, the expectation of the Promised Prophet, *like unto Moses*, continued, proving thereby that the prophecy had not been fulfilled in the person of Jesus the Christ, and that the true time of its fulfilment, as stated by Peter in the above-quoted passage, was after the first visit of Jesus the Christ and before his second coming. In between these two events the Promised Prophet was to make his appearance. And so it happened. The Promised Prophet, *like unto Moses*, made his appearance 500 years after Jesus, and proclaimed that he was the like of the Messenger of God sent to Pharaoh, i.e. Prophet Moses—“Surely We have sent to you a Messenger, a witness against you, as We sent a messenger to Pharaoh.” *(73:15)* Neither Jesus nor even his disciples ever claimed that he was the Promised Prophet, *like unto Moses*. The Holy Prophet Muhammad, on the other hand, claimed in clear terms, in the epistles which he sent to the Christian monarchs inviting them to accept Islam, that he was the Prophet whose advent had been foretold by Moses in the Torah. Below is given the English rendering of the letter which he wrote to the Jews of Khaibar:

From Muhammad, the Messenger of Allah, who is the like of Moses, and his brother as well as the verifier of his teachings! Ye people of the Torah, the Most High God has said unto you—and this thing you find written in your Book—that Muhammad is the Messenger of Allah. And I put it to you on the most solemn oath to state whether you find not in what Allah has revealed unto you, that you should believe in
Muhammad; and if you find it not in your Book, I shall not press upon you. Truth has been distinguished from error.

The Holy Qur'an says, addressing the Jews and the Christians:

Say, See you if it is from Allah and you disbelieve in it, and a witness from among the Children of Israel (i.e. Moses) has borne witness of one like him, so he believed while you are big with pride (46:10).

Those who follow the Messenger-Prophet, the Ummi, whom they find mentioned in the Torah and the Gospel (7:157).

But he stucked to his wrong belief obsinately, putting us in mind of Oliver Goldsmith's famous line:

In arguing too, the parson own'd his skill,
For e'en though vanquished, he could argue still.

I am here reminded of another well-known Padre who struts and frets his hour upon the Christian stage in India, calling himself arrogantly the Victor of Qadian. I have dealt with and discussed this great prophecy of Moses in an Urdu pamphlet also, which some of this padre's coreligionists placed into his hands for an answer. The Padre blackened with his rigmarole many pages of a Christian monthly. He could not even touch the simple question that if the prophecy had been fulfilled in the person of Jesus the Christ, why did his disciples continue, even after his death, to wait eagerly for the advent of the Promised Prophet, like unto Moses?

The Context

In order to understand the true significance of this great prophecy, a reference to the context of events which led to its pronouncement through Moses' lips, seems necessary. When Moses had gone up into the mount, the Children of Israel corrupted themselves and began to worship the molten calf, and the Lord God was wroth with anger and hot displeasure, and the mount burnt with fire, and the Lord said unto Moses:

Let me alone, that I may destroy them and blot out their name from under heaven (Deut., 9:12-15).

But Moses fell on his face before the Lord and begged and craved for their forgiveness. The story goes on to say that the Lord God displayed Himself to the Beni Israel on mount Horeb in the wilderness and spoke to them:
And all the people saw the thunderings, and the noise of trumpet, and the mountain smoking, and when the people saw it, they removed and stood afar off. And they said unto Moses, Speak thou with us, and we will hear; but let not God speak with us, lest we die (Exodus, 20:18, 19).

The Children of Israel, in this way, provoked the wrath of God. Moses, and not the Lord God, they contended, should speak to them. Making a reference to this insolence of the Beni Israel, the Lord God said unto Moses:

They have well spoken that which they have spoken. I will raise them up a prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him..........(quoted above).

It is but obviously clear that the Beni Israel, on account of the Divine contempt committed by them, were awarded this sentence that the Great Law-giver, like unto Moses, would be raised, not among them, but among their brethren, the Beni Ishmael (Children of Ishmael, the Arabs). But the Christian missionary would go about telling the world that for their censurable guilt the Beni Israel were to be blessed with another great gift in the person of a prophet, like unto Moses.

Not up to One Thousand Years After Moses

Jerusalem had been invaded many a time by Nebuchadnezzar, king of Babylon, who destroyed the Temple, burnt the sacred scriptures of the Beni Israel and carried them away as captives. It was one thousand years after Moses that prophet Ezra, collecting traditions from the people, compiled the Book again, and wrote therein:

And there arose not a prophet since in Israel like unto Moses.

The Promised Prophet, like unto Moses, had not made his appearance up to one thousand years after Moses, and his expectation continued.

Kingdom of Heaven

When Jesus the Christ made his appearance, John the Baptist (also called Yahya) was already on the stage, preaching:

Repent ye, for the kingdom of heaven is at hand......The voice of one crying in the wilderness: Prepare ye the way of the Lord, make his paths straight (Matt., 3:2).

When the Baptist was put into prison by King Herod, and beheaded, Jesus took upon himself to continue this announcement to the
people, which was only a prelude to the important news of the coming of the World Prophet, which he had come to announce. It is written in Matthew:

From that time Jesus began to preach, and to say, Repent; for the kingdom of heaven is at hand (4:17).

Elsewhere it is reported that Jesus, when he sent his disciples into the outskirts of Jerusalem to preach,

commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not; but go rather to the lost sheep of the house of Israel. And as ye go, preach, The Kingdom of heaven is at hand (10:7).

This Kingdom of heaven which, as borne out by the above-quoted verses, had not been ushered into the world in the time of Jesus the Christ, was to be established with the advent of the Great Prophet who was to come after him. In the Gospel of Barnabas, Jesus is reported to have sung his praise in the following beautiful terms:

I therefore say unto you that the messenger of God is a splendour that shall give gladness to nearly all that God hath made, for he is adorned with the spirit of understanding and of counsel, the spirit of wisdom and might, the spirit of fear and love, the spirit of prudence and temperance; he is adorned with the spirit of charity and mercy, the spirit of justice and piety, the spirit of gentleness and patience, which he hath received from God three times more than he hath given to all his creatures. O blessed time, when he shall come to the world! Believe me that I have seen him, and have done him reverence, even as every prophet hath seen him; seeing that of his spirit God giveth to them prophecy. And when I saw him my soul was filled with consolation, saying, O Muhammad, God be with thee, and may he make me worthy to untie thy shoelatchet, for obtaining this I shall be a great prophet and holy one of God. And having said this, Jesus rendered his thanks to God (Chapter xlv).

Expectation Continued

The Jews also awaited the return from heaven of Prophet Elias who, as stated in the Scripture, went up by a whirlwind into heaven (II Kings, 2:11), and was to return to this earth before the advent of the Messiah. (Malachi, 4:5). Now open John (1:19-25) and read:

When the Jews sent priests and Levities from Jerusalem to ask him (the Baptist), Who art thou? And he confessed and denied not; but confessed, I am not the Christ. And they asked him, What then? Art thou Elias? And he saith, I am
not. Art thou that prophet? And he answered, No. And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet?

It is but obviously clear that the Jews, when Jesus made his appearance, waited eagerly for three persons, Elias, the Christ and that prophet. The prophecy regarding the second coming of Elias was fulfilled in the person of John the Baptist, as stated in Matthew (17: 10-13):

And his disciples asked him, saying, Why then say the scribes that Elias must first come? And Jesus answered and said unto them, Elias truly shall first come, and restore all things. But I say unto you that Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them. Then the disciples understood that he spoke unto them of John the Baptist.

Elsewhere it is furthermore said of John the Baptist:

And he (the Baptist) shall go before him in the spirit and power of Elias (Luke, 1: 17).

Jesus, son of Mary, was himself the Christ or the Messiah, which was for to come. But that prophet, the like of Moses had not yet appeared, and his expectation continued. The passage quoted above (The Acts, 3: 19-23) may be read once again. It certainly does not require the wisdom of Solomon to understand this simple fact that if the prophecy had been fulfilled in the person of Jesus the Christ, the expectation of that prophet, like unto Moses, would not have continued after Jesus' appearance.

Expectation Continued Even After Crucifixion

Jude or Juda was not only a disciple of Jesus but also his brother and his name appears in the listing of Jesus' brothers. He wrote a general letter to all the Christians, 66 years after the event of crucifixion. This General Epistle of Jude has been incorporated in the New Testament as an inspired word. Jude wrote, to give hope and encouragement to his Christian brethren who had been suffering persecution at the hands of their opponents:

The Lord cometh with ten thousands of his saints (verse 14).

It was again a repetition of another prophecy uttered by Moses which pinpoints the identity of the Promised Prophet. Said Moses:
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 (Deut., 33:2).

Read with another verse in Genesis (21:21), the matter becomes doubtlessly clear:

And he (Ishmael) dwelt in the wilderness of Paran; and his mother (Hagar) took him a wife out of the land of Egypt.

Abraham, under Divine direction, had deposited Hagar and Ishmael in this wilderness. Ishmael begat twelve sons who took their abode in different parts of Arabia. Writes Rev. Prof. Dummelow in his well-known Commentary on the Holy Bible:

The promise to Hagar was fulfilled in the Arab race, for Paran is still in possession of Beduin Arabs, the descendants of Ishmael.

On the occasion of the victory of Mecca, ten years after the Flight, when the Holy Prophet Muhammad (peace and the blessings of God be upon him) climbed down the hills of Paran near Mecca, he was accompanied by exactly ten thousands of saints. This great and glorious sign was not fulfilled in the case of Jesus the Christ. He could hardly gather round him and convert twelve persons, of whom one Judas Iscariot betrayed Jesus into the hands of his enemies for thirty pieces of dirty lucre. Ten more took to their heels when Jesus was apprehended by the Jews. The twelfth disciple, Peter, in whose hands Jesus had consigned the keys of heaven, not only denied Jesus three times but also called down curse on him. Jesus, it is but obviously clear, could under no stretch of imagination, be That Prophet, like unto Moses, who was to come with ten thousands of saints.

The expectation of the Promised Prophet, like unto Moses, we said, continued even after the event of Crucifixion so that whenever the Christians came across and met each other in houses, or streets or places of worship, they accosted each other with the salutation Maranatha, a Greek term which means Our Lord Cometh (I Corin., 16:22).

Rejoice in the Lord alway; and again I say, Rejoice. Let your moderation be known unto all men. The Lord is at hand (Phil., 4:5).
Jesus Bore No Law

For the good and guidance of Beni Israel, Moses bore Divine Law which was incorporated in the Torah. It formed the pivotal basis round which revolved the prophets who followed him. Jesus had no law of his own. He had come merely to act up to and fulfil the Law of Moses. In his own words:

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 the heaven and earth pass, one jot or one title shall in no wise pass from the law, till all be fulfilled (Matt., 5:17).

Jesus bore no law, and whatever law there was in existence for guidance of Israel, his successor, Paul, brushed aside as a curse. In Paul's own words:

Christ hath redeemed us from the curse of law, being made a curse for us (Gal., 3:13).

And the Gospel-writer, St. John, states in unambiguous language:
For the Law was given by Moses, but grace and truth came by Jesus the Christ (John 1:17).

It is, thus, abundantly clear that Jesus who not only bore no law but also called it a curse, could not be the like of Moses, the great law-giver of the Beni Israel.

Six Factors

Analysing the great prophecy of Moses (Deut., 18:18) into its component parts we have the following six factors:

1. The prophecy was addressed to the entire Israelite nation (Beni Israel).
2. It foretold the advent of a prophet, like unto Moses.
3. He would be raised among the brethren of Beni Israel i.e. Beni Ishmael (the Arabs).
4. The Most High God would put His words into the mouth of that prophet, i.e. he would be the bearer of a New Law.
5. He "shall speak in the name of God," i.e. he shall begin his every speech and action with Bismillah al-Rahman al-Rahim (In the name of Allah, the Beneficent, the Merciful).
6. If a false prophet or pretender should arise to pose as the Promised Prophet, he shall be put to death.

Any one having even a smattering of the knowledge of Islam, can
easily see that all these conditions had been clearly fulfilled in the person of the Holy Prophet Muhammad (peace and the blessings of God be upon him), and not even a single condition has come to be fulfilled in the case of Jesus the Christ. He was not, according to the Christian belief, a human prophet, but God the Son, very God of the very God. He had not been raised among the Beni Ishmael (the Arabs). He bore no Law, like Moses, and condemned and called the Law a curse. And should our Christian friends, in order to create confusion in the correct understanding of the prophecy, cease not to put up Jesus the Christ as another candidate, they will only be jeopardizing his position; for the Divine warning said that a pretender would be put to death, and Jesus, according to the Church belief, was put to the damned death by the Jews. Truth, it has very wisely been said, is truth to the end of reckoning.

Like unto Aaron or Melchisedec

The Gospel-writer, Matthew, had suffered from such a queer kink that every prophecy he happened to come across in the ancient scriptures, he tried to foist, rightly or even wrongly, on the person of Jesus the Messiah. The same passion has obviously been inherited by the Christian preachers. But if they should like, in their overzealousness, to pull down their God the Son, very God of the very God from his Divine pedestal to the level of a human prophet, they may, at the most, call him like unto Aaron or Melchisedec, the high priest, as taught by Paul, but not like unto Moses, the great law-giver. Turn over Paul’s Epistle to the Hebrews (5 : 4-10) and read:

And no man taketh this honour (to offer for sins) unto himself, but he that is called of God, as was Aaron......As he (God) saith also in another place, Thou (Jesus) art a priest for ever after the order of Melchisedec.

And who was this man, Melchisedec?

Melchisedec, King of Salem, priest of the most High God who met Abraham returning from the slaughter of the kings, and blessed him (Heb., 7 : 1).

The Christian Chicanery

The Christian preachers, in order to create confusion and cloud the correct understanding of this clear prophecy, have employed many a trick of their trade. For instance, one Rev. W. Goldsack who has compiled, on this subject, a booklet, Muhammad and the Bible, writes:
Nothing less than a perverse obstinacy could persuade anyone to believe that the words *from among thy brethren* mean anything else than Jews, for the word *brethren* is most consistently used in various places in this very book of Deuteronomy with that meaning. A reference to a few such passages will make the matter clear, and show at once the groundlessness of the claim that the passage denotes the brethren of the Bani Israel the Ishmaelites. In Deut. 17:14, 15 the word *brethren* is obviously used of the Jews themselves. It is there written:

“When thou art come into the land which the Lord thy God giveth thee, and shalt possess it, and shalt dwell therein, and shalt say, I will set a king over me, like as all the nations that are round about me, thou shalt in any wise set him king over thee, whom the Lord thy God shall choose, one from among thy brethren shalt thou set king over thee; thou mayest not put a foreigner over thee, which is not thy brother.”

Again, in Deut. 15 the word is used with precisely the same significance. It is there written:

“And if thy brother an Hebrew man, or an Hebrew woman, be sold unto thee and serve thee six years; then in the seventh year thou shalt let him go free from thee” (verse 12).

Yet once again in Leviticus, 25:46, it is written:

“Over your brethren the Children of Israel, ye shall not rule, one over another, with vigour.”

From these passages, and many more to the same effect which might easily be quoted, it is manifest that when God said to Moses, I will raise them up a Prophet from among their brethren, He meant from among the Bani Israel themselves, and not from the Arab tribe of the Quraish. This is so obvious that one cannot but wonder at the blindness and perversity which persists in urging some other meaning.

The Muslim controversialist is less excusable for such an error from the fact that his own Qur’an contains quite similar uses of the word *brother*. Thus in Surah al-Araf (7) we read, And *(We sent) to Madian their brother Shoaib. He said, O my people.*

Rev. W. Goldsack, to say the least, is merely unfortunate in his choice of the Biblical texts to controvert the Muslim argument. In the verses quoted by him, the Lord God is speaking to an *individual* Israelite, and not to all the Israelite nation, the Beni Israel, collectively as a nation:

When *thou* art come into the land; *thou* shalt in any wise set *him*
king over thee; if thy brother an Hebrew man...be sold unto thee; etc etc.

But in the prophecy under discussion, the entire Israelite nation have been spoken to and addressed. For a furthermore elucidation, turn over The Acts (7:37) and read:

This is that Moses, which said to the Children of Israel, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear.

There is undoubtedly a world of difference between the meanings of brethren of a whole nation, and a brother of an individual or a tribe. It is but obvious that the two statements carry not the same significance. And in the case of prophet Shoaib also, who was a brother of the people of Madian, or an individual of a tribe, the same argument holds good.

**Brethren of Beni Israel**

The Great Patriarch, Abraham, had two sons, Ishmael and Isaac. The Children of Ishmael (the Arabs) were called Beni Ishmael. On the other side, Isaac also had two sons, Esau and Jacob. Later on, Jacob came to be known by another name, Israel which means he who strives with God. It is written in Genesis, Chapter 32, that Jacob was, once, going on a journey. One night, when he was alone, God wrestled with him, but could not prevail against him. At day-break, God wanted to slip away quietly, but Jacob would not let him go unless he blessed him (Jacob).

He (God) said unto him, What is thy name? And he said, Jacob. And he said, Thy name shall be called no more Jacob, but Israel; for as a prince hast thou power with God and with men, and hast prevailed.

The Children of Isaac, after Jacob (Israel) came to be called Beni Israel. It is thus but obviously clear that Beni Israel and Beni Ishmael were each other's brethren, and the Promised Prophet, like unto Moses, was, according to the prophecy, to make his appearance among the brethren of Beni Israel, i.e. among the Beni Ishmael or the Arabs. Moses was followed by a long line of prophets, but none of them, including Jesus the Christ, ever claimed to be the Promised Prophet, like unto Moses; and an opponent could pertinently object that the prophecy which had been handed down through the ages, had at last turned out to be false. But the advent of the Holy Prophet Muhammad
among the brethren of Beni Israel saved the situation and proved conclusively that the Divine Word spoken through the mouth of Moses could not be false. Addressing the idolaters of Mecca, the Most High God said:

Surely We have sent to you a Messenger, a witness against you, as We sent a Messenger to Pharaoh (73:15).

Catching at a Straw

Rev. W. Goldsack tries to catch another straw to stay him up. He contends:

Even granting for the sake of argument that the word is used in Deut. 18 in the sense attached to it by Muslim writers; yet Muhammad is still excluded, for it must be remembered that Ishmael was not Israel's brother but his uncle.

The Reverend missionary, seems to be lamentably ignorant of the Biblical idiom and phraseology. Abraham was Lot's uncle (Gen., 11:27). But he called Lot and his people, brethren:

And Abram said unto Lot, Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen; for we be brethren (Gen., 13:8).

Yet another example; Laban was Jacob's uncle, his mother's brother. Then why was it that Jacob (Israel) spoke to and accosted him as my brother:

And it came to pass, when Laban heard the todings of Jacob his sister's son, that he ran to meet him, and embraced him, and kissed him, and brought him to his house. And he told Laban all these things......And Laban said unto Jacob, Because thou art my brother, shouldest thou therefore serve me for nought? (Gen., 29:13, 15).

Once again, let us suppose for the sake of argument that Rev. W. Goldsack, if he is still in the land of the living, or some other dignitary of the Church, draws himself up to his full height to address a congregation, in which his grand-sire also happens to be present, and commences his discourse with the words Beloved brethren; will it be correct to argue and conclude that, since the speaker's grand-sire could not be his brother, all that the speaker has said in his discourse, is a mere pack of nonsense?

To Recapitulate

The Beni Israel had provoked the wrath of God; and the sentence, of their spiritual death was pronounced through the mouth of Moses
saying, that a great prophet, like unto him, would be raised, not among them, but among their brethren, the Beni Ishmael (the Arabs). Jesus the Christ, too, reiterated and re-affirmed it, saying, that the Kingdom of God would be taken from the Beni Israel and given to a nation (Beni Ishmael) bringing forth the fruits thereof; adding,

I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth. (i.e. the Promised Prophet, like unto Moses), 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 (John, 16:12).

Moses, in the prophecy under discussion, had said:

And the Lord said unto me: 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.

History has borne out this great truth palpably. Not a single prophet has, since then, appeared among the Beni Israel up to this day. The Kingdom of God, as a matter of fact, has been taken from them. The prophecy has been fulfilled, beyond the last shadow of doubt, in the person of the Holy Prophet Muhammad (peace and the blessings of God be upon him); and it is, therefore, imperatively incumbent on the Jews and the Christians to bow their heads before the Holy Prophet and accept him, as directed by Moses and Jesus, bearing in mind the Divine warning:

1. 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 (Deut., 18:18).

2. And it shall come to pass that every soul which will not hear that prophet, shall be destroyed from among the people (The Acts, 3:24).