

Messenger sent from God teaches in his mother-tongue, a fact proven by religious history.

It can therefore be inferred that since the sacred scriptures at some time were revealed in Syriac, then Syriac was the mother-tongue of this Messenger. But Syriac is the language of ancient Syria (Oxford Illustrated Dictionary).

Therefore,

this Messenger was Syrian. (There could have been more than one Messenger.)

In the Qur'ân, God states that Messengers had been sent to the nations before Muhammad (16:63). This statement would have made it less necessary to try to show that a Messenger or Messengers appeared in Syria or any other
Research Notes!Articles de Recherche!Apuntes Investigativo 61

nation, but for the fact that the Arabic word translated as “nation” can also mean

something else that seems like a better translation. The Arabic word is Ummat and can also be translated as “religious community.” This is a better translation

since nations in the geographical sense have had their boundaries shifted back and forth with time. Some nations have completely lost their identities and been

absorbed into larger ones, and some new ones have been created.

A study of history would suffice to demonstrate these points, but reference to Bahá'í literature would present one example. Some letters from 'Abdu'l-Bahá published in Star of the West are addressed as “Haifa, Syria.” Today, Haifa is in Israel.

The next step is to try to locate the position of this Messenger in the prepared chronology. Since the Babel episode took place between the times of Noah and Abraham (Genesis 9:29-12:1), it can be stated that this Syrian Messenger arose between the times of Noah and Abraham. It has already been shown that Hud and Salih also came between Noah and Abraham. So, the questions that naturally arise are: Was either of these two Messengers a Syrian,

or were both Syrians? Let us examine these two questions one after the other, starting with Hud.

Hud was sent to the people of 'Ad who were also his people (7:65). “The story of the 'Ad people,” according to a commentary by Abdullah Yusuf Ali, “belongs to Arabian tradition. . . . They occupied a large tract of country in southern Arabia, extending from 'Umman at the mouth of the southern end of the Red Sea” (Yusuf Ali, Koran 358). This extract shows that Hud was an Arab, not a Syrian.

Next comes the turn of Salih. “Salih was sent to his own people, the people of Thamud” (7:73). “The Thamud people were the successors to the culture and

civilization of the 'Ad people. . . . Their seat was in the north-western corner of

Arabia (Arabian Petraea), between Medina and Syria” (Yusuf Ali, Koran 360).

This excerpt shows that Salih was an Arab, not a Syrian, because Salih was from the Thamud people who “were the successors to the culture and civilization of the ‘Ad people.” The ‘Ad people belonged to the Arabian tradition, and so the Thamud people also belonged to the Arabian tradition and were Arabs.

Conclusion

A Syrian Messenger or Syrian Messengers did appear in this world between the times of Noah and Abraham. The name of this Syrian Messenger is (or their names are) unknown. The order in which the Syrian Messenger(s) appeared in relation to Hud and Salih cannot be shown.

62 THE JOURNAL OF BAHÁ'Í STUDIES

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— The Syrian Prophet(s) (Used by permission of the curator)