



Predictions

about the Last Sent Prophet



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Translations

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The proofs are many that Prophet Muhammad (SAWS)² is the last Prophet and the one mentioned in both the Old Testament and the New Testament.³

Psalms are another evidence in this regard. One psalm reads as follows:

"1 My heart overflows with a goodly theme; I address my verses to the king; my tongue is like the pen of a ready scribe. 2 You are the most handsome of men; grace is poured upon your lips; therefore God has blessed you forever. 3 Gird your sword on your thigh, O mighty one, in your glory and majesty. 4 In your majesty ride on victoriously for the cause of truth and to defend the right; let your right hand teach you dread deeds. 5 Your arrows are sharp in the heart of the king's enemies; the peoples fall under you. 6 Your throne, O God, endures forever and ever. Your royal scepter is a scepter of equity; 7 you love righteousness and hate wickedness. Therefore God, your God, has anointed you with the oil of gladness beyond your companions; ... 9 daughters of kings are among your ladies of honor; at your right hand stands the queen in gold of Ophir. 10 Hear, O daughter, consider and incline your ear; forget your people and your father's house, 11 and the king will desire your beauty. Since he is your lord, bow to him; ... 16 In the place of ancestors you, O king, shall have sons; you will make them princes in all the earth. 17 I will cause your name to be celebrated in all generations; therefore the peoples will praise you forever and ever." (Psalm 45: 1-17)

Christians believe that the above text was a prophecy of the prophet to come, that is, Isa (AS)⁵ (Jesus) in their belief. As far as Muslims are concerned, they believe that the above descriptions fit Prophet Muhammad (SAWS) more than they fit prophet Isa (AS).

The above text mentions nine characteristics of the prophet to come:

First: he would have more beauty than any human being "You are the most handsome of men." This cannot be a description of Isa (AS) because Christians believe that the prophecy of Isaiah was realized in Isa (AS), that is, "He has no stately form or majesty That we should look upon Him, Nor appearance that we should be attracted to Him."⁶ (Isaiah 53:2)

Although we disagree with this meaning their scholars asserted more than once. Cleamndous the Alexandrian said, "his beauty was in his soul and deeds, but his look was ugly" while Tartilian mentioned that "he had no physical beauty; in fact, he was far removed from any bodily glory." If this is their opinion of Isa (AS) how can it be said that he was "the most handsome of men."⁷

On the other hand, many proofs are there on the handsomeness of our Prophet (SAWS). Al-Baraa bin Malik, one of his Companions, describes him as follows: "I did not see anybody ... looking more handsome than the Prophet. He was not excessively tall or short and had wide shoulders. His hair used to hang down to the earlobes. He was the most handsome man I ever saw."⁸

Second: the words of prophethood are delivered verbally by him "grace is poured upon your lips." This means he is illiterate and his revelation is not written. Isa (AS) was not illiterate: "When he came to Nazareth, where he had been brought up, he went to the synagogue on the sabbath day, as was his custom. He stood up to read" (Luke 4:16)

In Deuteronomy, the prophet to come would be illiterate: "I will raise up for them a prophet like you (that is Moses) from among their own people; I will put my words in the mouth of the prophet, who shall speak to them everything that I command." (Deuteronomy 18:18)

In Isaiah it is written that "The vision of all this has become for you like the words of a sealed document. If it is given to those who can read, with the command, 'Read this,' they say, 'We cannot, for it is sealed. And if it is given to those who cannot read, saying, 'Read this,' they say, 'We cannot read.'" (Isaiah 29: 11-12) In many versions, the plural pronoun 'we' is 'I'. This is the same expression Prophet Muhammad (SAWS) says to Angel Jibril (AS) (Gabriel) at the Cave of Hira, that is "I cannot read".

Third: he is eternally blessed: “God has blessed you forever.”

Fourth: he would have sword by which he would conquer his enemies, “Gird your sword on your thigh, O mighty one, in your glory and majesty. In your majesty ride on victoriously for the cause of truth and to defend the right; let your right hand teach you dread deeds. Your arrows are sharp in the heart of the king’s enemies; the peoples fall under you.” Isa (AS) did not hold a sword or fight any enemy. He did not have the status of a king among his people. On the contrary, Prophet Muhammad (SAWS) fought for Allah’s Cause “In your majesty ride on victoriously for the cause of truth and to defend the right” and he was the leader of his people.

Fifth: he would love good deeds just like all other prophets, but Allah (SWT)¹⁰ prefers him, “your God, has anointed you with the oil of gladness beyond your companions.”

Sixth: presents would be presented to this prophet and the king’s daughters would serve him and be among his wives, “daughters of kings are among your ladies of honor; at your right hand stands the queen in gold of Ophir.” Prophet Isa (AS) did not marry while Prophet Muhammad (SAWS) married Lady Safiyah Bint-Huiyy Ibn-Akhtab who was the king among his people and Lady Maria Bint-Sham’oun was gifted to him. The daughter of Khosrau was the wife of his grandson al-Hussein.

Seventh: peoples would follow him and embrace his religion, “¹³The princess is decked in her chamber with gold-woven robes; ¹⁴ in many-colored robes she is led to the king; behind her the virgins, her companions, follow.¹⁵ With joy and gladness they are led along as they enter the palace of the king.”

Eighth: he would give his people dignity and high status after debasement, “In the place of ancestors you, O king, shall have sons; you will make them princes in all the earth.”

Ninth: He would be praised forever, “I will cause your name to be celebrated in all generations; therefore the peoples will praise you forever and ever.” The meaning of Muhammad is the ever-praised, is this a matter of coincidence?!

In brief, twisting facts in order to suit one's purpose and bias does not succeed. Both the Old and New Testaments are full of references to the coming of Prophet Muhammad (SAWS) and the fair reader of both would discover this for himself. There are many books written about the translations of the Bible that indicate the bias and illogical turns. One of the best books you can read is Truth in Translation: Accuracies and Bias in the English Translations of the New Testament by Jason David BeDuhn (University Press of America 2003). At the beginning of this book, the author mentions that there "are many English translations of the Bible, and no two read alike. If you have noticed this, you may have been alarmed. Since Christians believe that their salvation to some degree depends upon understanding the truths in the Bible, the idea that Bibles differ in what they say can be very disturbing." (vii)

1- Psalms (Hebrew: Tehillim, תהילים, or "praises") is a book of the Hebrew Bible (the Christian Old Testament), included in the collected works known as the "Writings" or Ketuvim. The Book of Psalms consists of 150 psalms, each of which constitutes a religious song, though one or two are atypically long and may constitute a set of related chants. When the Bible was divided into chapters, each Psalm was assigned its own chapter. Psalms are sometimes referenced as chapters, despite chapter assignments postdating the initial composition of the "canonical" Psalms by at least 1,500 years.

2- Salla Allah alayhe Wa Salam [All Prayers and Peace of Allah be upon him].

3- These mean what we have now of these documents that have been tampered with so that to delete any reference to Muhammad (SAWS) but evidences are still many to prove that he is the last prophet. It is also noteworthy that we have many New Testaments and many Old Testaments but we do not have an authenticated origin.

4- Source: <http://bible.thelineberry.com>

5- Alayhe as-Salam [All Peace of Allah be upon him].

6- This translation is taken from New American Standard Bible (1995). In God's Word Translation it is "He grew up in his presence like a young tree, like a root out of dry ground. He had no form or majesty that would make us look at him. He had nothing in his appearance that would make us desire him." In King James Bible it is "For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him." In American Standard Version it is "For he grew up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we see him, there is no beauty that we should desire him." In Bible in Basic English it is "For his growth was like that of a delicate plant before him, and like a root out of a dry place: he had no grace of form, to give us pleasure." In Douay-Rheims Bible: "And he shall grow up as a tender plant before him, and as a root out of a thirsty ground: there is no beauty in him, nor comeliness; and we have seen him, and there was no sightliness, that we should be desirous of him." In Darby Bible Translation: "For he shall grow up before him as a tender sapling, and as a root out of dry ground: he hath no form nor lordliness, and when we see him, there is no beauty that we should desire him."

7- Our Prophet (SAWS) describes prophet Isa (AS) as being "a man of medium height and moderate complexion inclined to the red and white colors and of lank hair." This means he was handsome and this is logical because how can Allah (SWT) send an ugly prophet to call people to his path. Ugliness is a repelling characteristic that would undermine the call in its cradle.

8- At-Tirmithi, Muhammadan Attributes (3). Sahih as per Al-Albani in Compendium of Muhammadan Attributes (p. 14). Al-Baraa bin 'Azib was asked, "Was the face of the Prophet (as bright) as a sword?" He said, "No, but (as bright) as a moon." (Sahih al-Bukhari Volume 4, Book 56, Number 752).

9- The word Allah is the Arabic term for God. Although the use of the word 'Allah' is most often associated with Islam, it is not used exclusively by Muslims; Arab Christians and Arabic-speaking Jews also use it to refer to the One God. The Arabic word expresses the unique characteristics of the One God more precisely than the English term. Whereas the word "Allah" has no plural form in Arabic, the English form does. Allah is the God worshipped by all Prophets, from Adam to Noah, Abraham, Moses, Jesus and Muhammad.

10- Subhanahu wa Ta'ala [Glorified and Exalted Be He].

The greatest prophecy of the final Prophet (Muhammad, peace be upon him) in the New Testament is Jesus' prophecy about the Paraclete. The book of John mentions this prophecy, where he says to his followers: "If you love me, you will obey what I command, and I will ask the Father, and he will give you another Counselor to be with you forever — the spirit of truth. The world cannot accept him, because it neither sees him nor knows him. But you know him, for he lives with you and will be in you . . . If anyone loves me, he will obey my teachings. The Father will love him, and will come to him and make our home with him. He who does not love me will not obey my teachings. These words you hear are not my own; they belong to the Father who sent me. All this I have spoken while still with you. But the Counselor, the Holy Spirit whom the Father will send in my name, will teach you all things and will remind you of everything I have said to you . . . I have told you now before it happens, so that when it does happen you will believe. I will not speak with you much longer, for the prince of this world is coming. He has no hold on me—" John 14, 15-30

In the next chapter, Jesus asks his followers to sustain his commandments, and then says: "When the Counselor comes, whom I will send to you from the Father, the Spirit of truth who goes out from the Father, he will testify about me. And you also must testify, for you have been with me from the beginning" John 15, 26

All this I have told you so that you will not go astray. They will put you out of the synagogue; in fact, a " time is coming when anyone who kills you will think he is offering a service to God . . . Because I have said these things, you are filled with grief. But I tell you the truth: it is for your good that I am going away. Unless I go away, the Counselor will not come to you; but if I go, I will send him to you. When he comes, he will convict the world of guilt in regard to sin and righteousness and judgment: in regard to sin, because men do not believe in me; in regard to righteousness, because I am going to the Father, where you can see me no longer; and in regard to judgment, because the prince of this world now stands condemned. I have much more to say to you, more than you can bear. But when he, the Spirit of truth, comes, he will guide you into all truth. He will not speak on his own; he will speak only what he hears, and he will tell you what is yet to come. He will bring glory to me by taking from what is mine and making it known to you." John 16, 1-14

?In these lines, Jesus spoke of the characteristics of his successor. Who is that successor

:"Christians and "the Paraclete

Based on the following verse, Christians say The Holy Spirit comes at Pentecost: " When the day of Pentecost came; they were all together in one place. Suddenly a sound like the blowing of a violent wind came from heaven and filled the whole house where they were sitting. They saw what seemed to be tongues of fire that separated and came to rest on each of them. All of them were filled with the Holy Spirit and began to speak in other tongues as the Spirit enabled them." Acts 2, 1-4

The New Testament ' s chapters speak no more about what happened on the day of Pentecost regarding the raising of the Christ. Father Athanasios in his interpretation of John ' s Bible states "Paraclete is the Holy Spirit, the counselor. 'But the Counselor, the Holy Spirit, whom the Father will send in my name' (John 14, 26) is the one who descended upon them on the day of Pentecost (Acts 2, 1-4) so they filled with him and went to spread the word, and he is with the Church and within the believers. He is a gift with faith and "baptism

:“Muslims and “ the Paraclete

Muslims believe that what John mentioned about the Counselor is a foreseeing of Prophet Muhammad, peace be upon him, because of many indications, one of which is the word “Counselor” which is a new replacement of the new translations of the New Testament, where the old Arabic translations (1820, 1831, 1844 AD) used the Latin word “Paraclete” as it is. The same is done with many international translations

In explanation to the term “Paraclete”, it is a Latin originated word, derived either from the word Paraclytos, which means Counselor, or helper, or the word Peroclotos which is near the meaning of Muhammad and .(Ahmad (to be thanked

Father Athnasios, Bishop of Bani-Sowaif, in his interpretation of the book of John states “The term Paraclete if manipulated can be pronounced Perclyte which means “Praise”, a meaning close to the meaning of “Ahmad

Mr. Abdul-Wahab Al-Naggar asks Dr. Carlo Nilno (PhD of Ancient Jewish Greek literature) about the meaning of the term “Perclotos”, who replies “it means the one with lots of Praise

Meanwhile, what confirms the incorrectness of this translation is that the Greeks were accustomed to add the letter “s” at the end of names not adjectives

Mr. Abdul-Ahad Dawod thinks that Church ’ s interpretation of the term “Paraclete” (as a person whom is called to help, an intercessor, an attorney, or a mediator) is incorrect. And that the Greek word “Paraclete” has none of these meanings since “Counselor” means “Paraclov” or “Paregoris” in Greek, whereas an “Attorney” is an Arabic translation of the term “Sangers”. “Intercessor” and “mediator” are “Meditia”. Therefore, the Church ’ s refrain from the giving the meaning “Praise” to any the word is some kind a misinterpretation .or alteration

Dr. Simpson (Author of “The Holy Spirit, or a higher force”) states that “Counselor” is not a precise translation

All the above shows that there is a conflict between Muslims and Christians as to the Latin origin of the term “Paraclete”, as Muslims believe that its origin is the term “Perclotos”, and that Christians have misinterpreted it in order to conceal its indication of the meaning of the name “Ahmad” (the one with lots of Praise). Such misinterpretation is not strange or awkward for their books. For example, “Parpas” in the protestant version is “Parpa” in the catholic version. The same with “Mesaia – Mashih” and “Shelon – Sheloh” and so on. “Paraclete” is translated from Syriac, native language of the Christ. Therefor similar alteration might .have occurred

To clear the distortion from this point, Edwin Jones in his book (The beginning of Christianity) admits that “Paraclete” is a sign of Mohammad (may Allah exalt his mention), but then covers his confession with a lame lie by saying that Christians — influenced by emerging Islam and Islamic culture — have inserted this term to John ’ s Bible

The Paraclete is a human prophet not a Holy Spirit:

It makes no difference whether the meaning of Paraclete is “Ahmad” or “Counselor”, Since, in the book of John, Jesus stipulated some characteristics that negate the meaning of “Holy Spirit”, and confirm that the Paraclete was a human being sent by Allah. It is very clear through deep analysis of John’s texts about
 .“Paraclete

John used some verbal senses (talking, hearing, etc): “he will speak only what he hears”. Those characteristics do not apply to the “tongues of fire” that came to them on the day of Pentecost, since John never mentioned that the “tongues of fire” spoke that day. Besides, what the spirit does is heart inspiration while talking is a human characteristic not spiritual

Early Christians believed that John was talking about a human being, that in the second century (187 A.D.) a “Montenos” claimed to be the Paraclete. The same during the fourth century A.D. with “Many”, who chose twelve students (like Jesus) in addition to seventy bishops whom he sent to the eastern countries, in a clear indication that they didn’t believe that the third hypostasis (Holy Spirit) is the Paraclete

Another characteristic is that this messenger comes after Jesus departs from earth, since Jesus and the counselor messenger would never be together on earth, confirming once more that the counselor is not the Holy “Spirit who supported Jesus during his life. “Unless I go away, the Counselor will not come to you

The Holy Spirit existed before Jesus, and was in the students before Jesus left, since it witnessed the creation of heaven and earth (Genesis 1/2). It even played some role in the birth of Jesus, Since Jesus’ mother “was .(found to be with child through the Holy Spirit” (Matthew 1/18

They gathered also on the day Jesus was baptized “and the Holy Spirit descended on him in bodily form like a dove” (Luke 3/22). So, the Holy Spirit was with Jesus and even before. Therefore, the counselor —“ .Unless I go away, the Counselor will not come to you” — is not the Holy Spirit

Another indication that the Paraclete is human is that he is the same as Jesus, who was human: “I ask the Father to give you another counselor” . In the Greek text the word “allon” is used, which is used to indicate “another of the same kind” while the word “Hetenos” is used when referring to “another of another kind”. In this sense, it would be fair to assume that the meaning is “another prophet” since we can not presume the .meaning “another Holy Spirit”, for there is only mention of one Holy Spirit

Because Jews and followers of Jesus will not believe the forthcoming prophet, Jesus stresses that they must believe in the forthcoming prophet and follow him. “If you love me, you will obey what I command”, “I have told you now before it happens, so that when it does happen you will believe”, and confirms his honesty by saying “ he will speak only what he hears, and he will tell you what is yet to come”. All these commandments have no meaning if the forthcoming is the Holy Spirit, who descended in the form of “tongues .of fire” with the effect of them knowing many languages. Such an entity needs no one to prove its honesty

According to Christians, The Holy Spirit is equal to The Father in divinity. Therefore, he can speak for him- .self, while the forthcoming spirit of truth “will speak only what he hears

I have much more to say to you, more than you can bear. But when he, the Spirit of truth, comes, he will ”

“ I have much more to say to you, more than you can bear. But when he, the Spirit of truth, comes, he will guide you into all truth.”(John 16/12-13) This text indicates that the Paraclete will be coming in a later time, since he will tell them things they can't understand, for humanity is still immature to understand this complete religion that includes different aspects of life. As well, it is impossible for the students to have matured within ten days from Jesus' ascending to Heaven. No mention of such maturity was ever found in the testaments. Moreover, Christians mention that after the Holy Spirit descended, they abandoned many of their laws and commandments, which was easier than having more commandments than what they bared at Jesus' time. Contrariwise, the Paraclete will bring more burdens to all weak, oppressed subjects, as Allah said in Surat Al-Muzzamel, verse 5, “Verily, We shall send down to you a weighty Word (i.e. obligations, legal laws, etc).”

Jesus foretold that before the coming of the Paraclete, “They will put you out of the synagogue; in fact, a time is coming when anyone who kills you will think he is offering a service to God,” and that was exactly what happened after the day of Pentecost, oppression of all followers of Jesus continued until there were almost no believers by the time Islam emerged.

John mentioned that Jesus told his students about characteristics of the Paraclete which never applied to the Holy Spirit that came upon the students on the day of Pentecost. He reported Jesus as saying, “he will testify about me. And you also must testify”, So, where is the Holy Spirit's testimony about Jesus? And what was it about?

Whereas, Muhammad (may Allah exalt his mention) testified about Jesus' innocence of claiming divinity, and also about his mother's innocence of what Jews accused her with: “And because of their (Jews) disbelief and uttering against Maryam (Mary) a grave false charge “(w:st="on" Surat An-Nisaa, Verse156)

“ He will bring glory to me by taking from what is mine and making it known to you” and no one has praised Jesus like Muhammad (may Allah exalt his mention) did when he glorified him and stipulated his honor above all creatures. Non of the new testiments chapters mentioned anything about the Holy Spirit praising Jesus on the day of Pentecost when he descended in the form of tongues of fire.

Jesus said that the Paraclete will stay forever (his religion or commandments) while all the powers given to the students on the day of Pentecost — if true — vanished with their deaths and never transferred to any of the church men. Whereas, our prophet Muhammad (may Allah exalt his mention) stays forever with his message and religion, and that there will be no prophet or message after him.

And Jesus also mentioned that the Paraclete “. . . will remind you of everything I have said to you.” Such a reminder is not needed after ten days from Jesus' ascension. The New Testament never mentioned that the Holy Spirit reminded them with anything. On the contrary, we find in lots of their texts and messages many indications of prescription and forgetting some of the details mentioned by others. Whereas Muhammad (peace be upon him) mentioned everything humanity may have forgotten of Allah's commands that ever descended upon his prophets, including Jesus (peace upon him).

The Paraclete has many tasks never achieved by the Holy Spirit on the day of Pentecost: “ When he comes, he will convict the world of guilt in regard to sin and righteousness and judgment.” The Holy Spirit never convicted anyone on the day of Pentecost, That's what Mohammad, peace be upon him, has done regarding disbelievers and those rebellious to Allah.

Mr. Abdul-Ahad Dawood thinks that Jesus has interpreted “reproving the world in regard to righteousness, because I am going to the Father, where you can see me no longer.” In other words, that he will reprove those saying that Jesus was crucified, denying his surviving his enemies' terror. Then he told them that they will ask for him and will not find him, for he will ascend to heaven: “My children, I will be with you only a little longer. You will look for me, and just as I told the Jews, so I tell you now; where I am going, you cannot come.” (John 13/33). The forthcoming prophet will also reprove the devil and convict it with his inspiration and guidance: “and in regard to judgment, because the prince of this world now stands condemned.”

Convicting and reproving don't go along with consolation; it was said that the counselor has come to the students to console them on the loss of their master and prophet. Consolation is due in crises, and Jesus was announcing his going and the coming of the successor.

Consolation is also due on time of crises, not 10 days after (the time of Holy Spirit's descending upon the students), and why didn't this counselor offer condolences to Jesus's mother in the first place?

Considering all the above, the Paraclete can never be the Holy Spirit. Since all the characteristics of the Paraclete tell of a prophet that will come after Jesus, the same prophet Moses once told of. Jesus mentioned about the Paraclete that “He will not speak on his own; he will speak only what he hears,” and Moses said the same, “I will put my words in his mouth, and will tell them everything I command” (Deuteronomy 18/18). This is a description of Muhammad (may Allah exalt his mention) as Allah said in Surat An-Najm, Verses 3-5, “Nor does he speak of (his own) desire (3) It is only an Inspiration that is inspired (4) He has been taught (this Qur'an) by one mighty in power (Gabriel)(5).”

Furthermore, everything mentioned about the Paraclete is also indicated in al-Qur'aan and as-Sunnah, strongly pointing out Muhammad (may Allah exalt his mention) as the one. He was the one testifying about Jesus, he was the one who knew the unknown, and he was the last prophet. Allah established his religion as the true religion till judgment day.

* Parts of “Have the Holy Bible foretold about Muhammad (PBUH)?” by Dr. Monqueth Mahmoud El - Saquar

Prophet Muhammad (SAWS 1) in Isaiah ' s Prophecies

The Book of Isaiah 2 , except for some minor narrations of events, is a collection of prophecies that are interpreted by Jews and Christians as being related to the advent of Isa (AS) 3 (Jesus), especially with the following prophecy: "Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel. Butter and honey shall he eat, that he may know to refuse the evil, and choose the good." (Isaiah 7:14-15) 4

Those Jews who believed in Isa (AS) based their belief on the fact that Isaiah prophesied his coming in his Book while those who rejected him based their rejection on the fact the Elijah, a sign for such an advent, had not appeared. The latter group did not believe Isa (AS) when he told them that Elijah was Yahya (AS) (John the Baptist). In Luke it is written: "the word of God came unto John the son of Zacharias in the wilderness. And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins; As it is written in the book of the words of Esaias the prophet, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight." (3: 2-4)

Apart from the above-unsettled dispute so far, in the following paragraphs we deal with other prophecies in the Book of Isaiah, those being, the prophecies related to Prophet Muhammad (SAWS)

First Prophecy

" For thus hath the LORD said unto me, Go, set a watchman, let him declare what he seeth. And he saw a chariot with a couple of horsemen, a chariot of asses, and a chariot of camels; and he hearkened diligently with much heed: And he cried, A lion: My lord, I stand continually upon the watchtower in the daytime, and I am set in my ward whole nights: And, behold, here cometh a chariot of men, with a couple of horsemen. And he answered and said, Babylon is fallen, is fallen; and all the graven images of her gods he hath broken unto the ground." (Isaiah 21:6-9)

The above text includes two prophecies of the coming of two prophets , one of whom enters his city riding an ass and the other entering his city riding a camel. Isa (AS) entered Jerusalem on an ass: "And when they drew nigh unto Jerusalem, and were come to Bethphage, unto the mount of Olives, then sent Jesus two disciples, Saying unto them, Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her: loose them, and bring them unto me. And if any man say ought unto you, ye shall say, The Lord hath need of them; and straightway he will send them. All this was done, that it might be fulfilled which was spoken by the prophet, saying, Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass." (Matthew 21:1-5)

The prophet is Muhammad (SAWS) who entered Makkah on his she-camel called al-Qaswaa. According to his call , idols worshiped with Allah 5 (SWT) 6 were destroyed .)

Second Prophecy

“ The burden upon Arabia . In the forest in Arabia shall ye lodge, O ye traveling 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 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.” (Isaiah 21:13-17)

The above text is a prophecy of Prophet Muhammad's (SAWS) hijrah 7 to Al-Madinah. Those Dedanims mentioned in the above text are the descendants of Dadan who was a great grandfather of Quraysh 8 . The forest in Arabia is the road between Makkah and al-Madinah. The order given to the people of al-Madinah in the prophecy is to meet the immigrants from Makkah with water and food and to treat them well, which was really accomplished between al-Muhajireen 9 and al-Ansar 10 .

In his prophecy, Isaiah described al-Muhajireen as people who fled their homeland to protect their religion and souls against the injustice of their enemies. It also promised that they would prevail at the end and that their enemies shall perish. The sons of Kedar are not other than Quraysh who descended from Kedar bin 11 Banayut bin Isma' il (AS) (Ishmael). The above prophecy indicates the reduction in the number of the unbelievers ' cavalry after one or more years from hijrah represented by the years of an hireling who feels the length of time because of the hardships he encounters. This reduction was really materialized when many of the unbelievers of Makkah embraced Islam and joined the Prophet (SAWS) in al-Madinah. As to the expression the LORD God of Israel it can be explained based on the fact that at the time of this prophesy , the religion of Musa (AS) (Moses) was the only religion , while the unbelievers used to worship Beelzebub and idols .

Third Prophecy

I the LORD have called thee in righteousness, and will hold thine hand, and will ”

keep thee, and give thee for a covenant of the people, for a light of the Gentiles; To open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house. I am the LORD: that is my name: and my glory will I not give to another, neither my praise to graven images. Behold, the former things are come to pass, and new things do I declare: before they spring forth I tell you of them. Sing unto the LORD a new song, and his praise from the end of the earth, ye that go down to the sea, and all that is therein; the isles, and the inhabitants thereof. Let the wilderness and the cities thereof lift up their voice, the villages that Kedar doth inhabit: let the inhabitants of the rock sing, let them shout from the top of the mountains. Let them give glory unto the LORD, and declare his praise in the islands. The LORD shall go forth as a mighty man, he shall stir up jealousy like a man of war: he shall cry, yea, roar; he shall prevail against his enemies . . . They shall be turned back, they shall be greatly ashamed, that trust in graven images, that say to the molten images, Ye are our gods.” (Isaiah 42:6-17)

ven to preach: “And he said unto them, Go ye into all the world, and preach the gospel to every creature.” (Mark 16:15 (

After that Isaiah clearly indicates that this would come to happen earlier "Behold, the former things are come to pass, and new things do I declare:" This new prophecy is "a new song" from the land of Kedar . Kedar is the son of Banayut bin Isma'il (AS). His land is Makkah and the new song is the sound of azan . 13

In light of all this, it is clear that this second prophecy is related to Prophet Muhammad (SAWS). This is further asserted with the sentences "let the inhabitants of the rock sing, let them shout from the top of the mountains. Let them give glory unto the LORD," which refer clearly to the sound of talbiyah 14 from the top of Mount Arafat . Isn't it clear that these are the Muslims and their Prophet (SAWS) who would prevail over their enemies: "he shall prevail against his enemies"?

Fourth Prophecy

"Sing, O barren, thou that didst not bear; break forth into singing, and cry aloud, thou that didst not travail with child: for more are the children of the desolate than the children of the married wife, saith the LORD. Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes; For thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited. Fear not; for thou shalt not be ashamed: neither be thou confounded; for thou shalt not be put to shame: for thou shalt forget the shame of thy youth, and shalt not remember the reproach of thy widowhood any more. For thy Maker is thine husband; the LORD of hosts is his name; and thy Redeemer the Holy One of Israel; The God of the whole earth shall he be called . . . O thou afflicted, tossed with tempest, and not comforted, behold, I will lay thy stones with fair colours, and lay thy foundations with sapphires. And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones. And all thy children shall be taught of the LORD; and great shall be the peace of thy children. In righteousness shalt thou be established: thou shalt be far from oppression; for thou shalt not fear: and from terror; for it shall not come near thee. Behold, they shall surely gather together, but not by me: whosoever shall gather together against thee shall fall for Behold, I have created the smith that bloweth the coals in the fire, and that bringeth forth an instrument for his work; and I have created the waster to destroy. No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the LORD, and their righteousness is of me, saith the LORD." (Isaiah 54:1-17)

It is well known that prophets use symbols and parables in their prophecies. In light of this, in addition to the knowledge of history, we can say the following:

The barren mentioned in the prophecy that did not give birth before is Makkah. It is thus described because it did not have a prophet from the time of Isma'il (AS) who came to it with his mother Hajar (RA) 15 after her husband prophet Ibrahim (AS) (Abraham) left them alone in the desert upon the order of Allah (SWT). The offspring of Isma'il (AS) are the Adnans, the sons of the desolate woman who would be, according to the prophecy, more than those of the married woman, that is, Sarah (RA) with whom Ibrahim (AS) remained and who is the grandmother of the Israelites. The description of Makkah as being 'barren' should be understood in the context of comparing its scarcity of prophets with the plethora of prophets who came from Jerusalem. The prophecy said that Makkah would reach right and left, that is, the new religion would prevail east and west.

"Thy Maker is thine husband; the LORD of hosts is his name" means that the creator of Makkah is Allah (SWT) whom the Jews used to call "LORD of hosts" in order to distinguish Him from the other people's gods. "The God of the whole earth shall he be called" means that the new call shall not be limited to one nation; rather, it would be for all people. Islam, unlike Judaism, is really for the entire world.

The prophecy refers to Ka 'ba, its rebuilding, and the coming of the believers to it in crowds. Believers are described as the sons of Allah (SWT). This is really the case of hajjis 16 . The prophecy also indicates that no enemy shall conquer Makkah. Remember Abraha the Abyssinian who tried to destroy Ka 'ba but Allah (SWT) destroyed him and his army .

Fifth Prophecy

“ Arise, shine; for thy light is come, and the glory of the LORD is risen upon thee. For, behold, the darkness shall cover the earth, and darkness engross the people: but the LORD shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising. Lift up thine eyes round about, and see: all they gather themselves together, they come to thee: thy sons shall come from far, and thy daughters shall be nursed at thy side. Then thou shalt see, and flow together, and thine heart shall fear, and be enlarged; because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee. The multitude of camels shall cover thee, the dromedaries of Midian and Ephah; all they from Sheba shall come: they shall bring gold and incense; and they shall shew forth the praises of the LORD. All the flocks of Kedar shall be gathered together unto thee, the rams of Nebaioth shall minister unto thee: they shall come up with acceptance on mine altar, and I will glorify the house of my glory. Who are these that fly as a cloud, and as the doves to their windows? Surely the isles shall wait for me, and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them, unto the name of the LORD thy God, and to the Holy One of Israel, because he hath glorified thee.” (Isaiah 60:1-9 (

A description of Makkah and Ka 'ba at the time of hajj 17 cannot be more exact than the above description mentioned by Isaiah in 701 B.C. It is a description that fits Makkah since creation and until the Day of Judgment. It is the site that emanates light through the surrounding darkness and all people there are equal in praising Allah (SWT).

Isaiah describes the condition of hajjis: people who come from far places. They are the sons and Makkah is the mother (remember they were described previously as the sons of Allah). Makkah would be happy with the coming of these crowds with their monies and goods; it is a consummation of worldly benefits as well as heavenly ones: “all they from Sheba shall come: they shall bring gold and incense; and they shall shew forth the praises of the LORD.” In the Noble Qur ' an Allah (SWT) says what can be translated as , “And announce to mankind the Pilgrimage; they shall come up (hurriedly) to you on foot and upon every slender (conveyance); they shall definitely come up from every deep ravine. That they may witness (things) profitable to them and mention the Name of Allah on days well-known over such brute cattle as He has provided them. So eat thereof, and feed the miserable poor.” (TMQ 18) 22: 27 -28 (

The description of Isaiah is further asserted by mentioning the bringing of the sheep of Kedar that are sacrifices at the altar of Allah (SWT). It is a clear description of the sacrifices submitted by the hajjis .

The prophecy sets the scene as being the land of the sons of Kedar in Arabia . The description reaches the most exact point in describing how the hajjis would come to Makkah from around the world to perform hajj. It even mentions that some of them would come flying: “Who are these that fly as a cloud, and as the doves to their windows?” even before planes were invented while others would come by land or sea .

Prophet Muhammad (SAWS) in Habakkuk 's Prophecies

“ 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.” (Habakkuk 3:3 (

This prophecy indicates the descent of Tawrah on Musa (AS) in the land of Teman , that is, Sinai. It refers to the descent of the Noble Qur ' an in land of Paran , that is, Makkah. At that time light would spread all over the world and glory and praise of Allah (SWT) would prevail forever .

Read about the problematic issues regarding the history of the Bible, the tampering with the so-called Sacred Texts, the dumping of many gospels just because they asserted that Isa (AS) was just a prophet and he was never the actual son of Allah (SWT) , etc. . Then , try to think carefully and logically in order to choose the right path and to be sure that Muhammad, sallallahu 'alayhi wa sallam, is the last prophet and the true successor of Isa (AS) (.

References

Islam in Ancient Scriptures and Prophet ' s Books by Dr. Muhammad Mahmoud Said

- 1 - Salla Allah alayhe Wa Salam [All Prayers and Peace of Allah be upon him] .
- 2 - The Book of Isaiah is one of the most important books of the Old Testament. While little is known of the personal life of the prophet, he is considered to be one of the greatest of them all. The book is a collection of oracles, prophecies, and reports; but the common theme is the message of salvation .
- 3 - Alayhe us-Salam [All Peace of Allah be upon him] .
- 4 - All the quotation are taken from King James Bible (2000) .
- 5 - The word Allah is the Arabic term for God. Although the use of the word "Allah" is most often associated with Islam, it is not used exclusively by Muslims; Arab Christians and Arabic-speaking Jews also use it to refer to the One God. The Arabic word expresses the unique characteristics of the One God more precisely than the English term. Whereas the word "Allah" has no plural form in Arabic, the English form does. Allah is the God worshipped by all Prophets, from Adam to Noah, Abraham, Moses, Jesus and Muhammad .
- 6 - Suhanahu wa Ta'ala [Glorified and Exalted Be He] .
- 7 - Immigration from Makkah to al-Madinah .
- 8 - Prophet Muhammad ' s (SAWS) tribe. Its pedigree leads to Prophet Isma ' il (AS) .
- 9 - The immigrants from Makkah .
- 10 - The residents of Madienah .
- 11 - Arabic word for ' the son of ' ; it is sometimes written as ' Ibn ' if it comes at the beginning of the sentences .
- 12 - As Muslims, we believe that Isa (AS) was lifted and not crucified, a belief shared by many Christians and many dropped Bibles .
- 13 - Call for prayer .
- 14 - Praise of Allah (SWT) at time of hajj .
- 15 - Radya Allah anhu/anha [May Allah be pleased with him/her].
- 16 - Muslim pilgrims who go to Makkah to perform hajj .
- 17 - Pilgrimage
- 18 - Translation of the Meaning of the Qur'an. This translation is for the realized meaning, so far, of the stated (Surah:Ayah) of the Qur'an. Reading the translated meaning of the Qur'an can never replace reading it in Arabic, the language in which it was revealed

Who is az-Zabeh1 ?

Torah² narrates the story when Allah (SWT)³ ordered prophet Ibrahim (AS)⁴ (Abraham) to sacrifice his only son. However, it mentions that this was his son Ishaq (AS) (Isaac) not Isma'il (AS) (Ishmael). This change in names entailed other changes in place and time as well. Torah tells us "Some time later God tested Abraham. ... God said, Take your son, your only son, Isaac, whom you love, and go to the region of Moriah⁵. Sacrifice him there as a burnt offering on one of the mountains I will tell you about. ... Abraham took the wood for the burnt offering and placed it on his son Isaac, and he himself carried the fire and the knife. ... When they reached the place God had told him about, Abraham built an altar there and arranged the wood on it. He bound his son Isaac and laid him on the altar, on top of the wood. Then he reached out his hand and took the knife to slay his son. But the angel of the LORD called out to him ... Do not do anything to him. Now I know that you fear God, because you have not withheld from me your son, your only son. Abraham looked up and there in a thicket he saw a ram caught by its horns. He went over and took the ram and sacrificed it as a burnt offering instead of his son. So Abraham called that place The LORD Will Provide. And to this day it is said, On the mountain of the LORD it will be provided. The angel of the LORD called to Abraham from heaven a second time and said, I swear by myself, declares the LORD, that because you have done this and have not withheld your son, your only son, I will surely bless you and make your descendants as numerous as the stars in the sky and as the sand on the seashore. Your descendants will take possession of the cities of their enemies, and through your offspring all nations on earth will be blessed, because you have obeyed me." (Genesis 22: 1-18)⁶

The argument against that az-Zabeh was Ishaq (AS) is that Ibrahim (AS) was promised benediction and offspring from him before his birth and that his offspring would be as numerous as stars. (Genesis 17:16-21) Therefore, being ordered to sacrifice him would not have been such an affliction because he knew there would be a blessed offspring from that son. This is exactly what prophet Isa (AS) (Jesus) mentioned in the Bible of Barnabas:

"The disciples said: "O master, it is written in the Book of Moses, that the promise was made in Isaac." Jesus answered with a groan: "It is so written, but Moses did not write it, nor Joshua, but rather our rabbins, who do not fear God! Truly I say to you, that if you consider the words of the angel Gabriel, you shall discover the malice of our scribes and doctors. For the angel said: "Abraham, all the world shall know how God loves you; but how shall the world know the love that you bear to God? Assuredly it is necessary that you do something for love of God." Abraham answered: 'Behold the servant of God, ready to do all that which God shall will.' Then spoke God, saying to Abraham: "Take your son, your firstborn Ishmael, and come up the mountain to sacrifice him." How is Isaac firstborn, if when Isaac was born Ishmael was seven years old?" (Barnabas 44: 1-11)

It is also mentioned in the curent Torah that Ishmael is fourteen years older than Ishaq. "Abram was eighty-six years old when Hagar bore him Ishmael." (Genesis 16:16) and "Abraham was a hundred years old when his son Isaac was born to him." (Genesis 21:5) Lies cannot be maintained for long.

All this information surely indicates that az-Zabeh was Isma'il (AS)⁸, that Allah's mountain was in thhe land where he lived and that benediction in his offspring was kept after Ibrahim obeyed Allah's orders. However, the people of the Scriptures tampered with the name of the blessed location at which the story took place. Sumerian Torah calls it "the Guided Land" while Hebraic Torah calls it "Moriah"⁹ where Isma'il grew up. Both texts call this [lace "God's Mountain". Because this term did not refer to a certain location at that time, Jews differed dramatically in locating it. Sumerians say it is Gerizim¹⁰ while Hebrews urge it was Jerusalem Mountain on which the Temple was built centuries later.

The fact is that the whole story took place at the Guided Land that was the land of worship, that is, Makkah or Faran. Their disagreement proves this proposition. They ignored that the same location contained the House of Allah and that mountain was called the Mountain of Allah. This difference was among the most important ones between the Sumerians and the Hebrews; it continued until the days of Isa (AS). One day a Sumerian woman came to him to ask about the actual place prepared for worshipping. Isa (AS) told her this mountain was neither Gerizim nor Ebal 11 .

“The woman saith unto him, Sir, I perceive that thou art a prophet. Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship. Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. Ye worship ye know not what: we know what we worship: for salvation is of the Jews. But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. God is a Spirit: and they that worship him must worship him in spirit and in truth.” (John 4: 19-24)

Then, who are the true worshippers who has a different qiblah¹² from these of Sumerians and Hebrews?! They are the Muslims who would come later and visit Makkah in millions each year. Isa’s (AS) expression “the hour comes, and now is” indicates the approach not the presence of the said time. This is the same way he uses the word “now” in Matthew: “Jesus said to him, ‘You have said so. But I tell you, hereafter you will see the Son of man seated at the right hand of Power, and coming on the clouds of heaven.’” (26:64) Those whom he was addressing died long before they could see him coming on any cloud.

Another example is when he says, “Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man.” (John 1:51)

Micah, the prophet, told about Makkah, the Sacred House and millions of hajjs¹³ at Mount Arafat¹⁴ : “In the last days the mountain of the LORD’s temple will be established as chief among the mountains; it will be raised above the hills, and peoples will stream to it. Many nations will come and say, Come, let us go up to the mountain of the LORD.” (Micah 4:1-2)

Isaiah, the prophet, referred to Makkah as “the barren” in another text and talked about the crowds that would come to it: “Sing, O barren woman, you who never bore a child; burst into song, shout for joy, you who were never in labour; because more are the children of the desolate woman than of her who has a husband, says the LORD. Enlarge the place of your tent, stretch your tent curtains wide, do not hold back; lengthen your cords, strengthen your stakes. For you will spread out to the right and to the left; your descendants will dispossess nations and settle in their desolate cities. Do not be afraid; you will not suffer shame. Do not fear disgrace; you will not be humiliated. You will forget the shame of your youth and remember no more the reproach of your widowhood. For your Maker is your husband—the LORD Almighty is his name—the Holy One of Israel is your Redeemer; he is called the God of all the earth. The LORD will call you back as if you were a wife deserted and distressed in spirit—a wife who married young, only to be rejected, says your God. For a brief moment I abandoned you, but with deep compassion I will bring you back. In a surge of anger I hid my face from you for a moment, but with everlasting kindness I will have compassion on you, says the LORD your Redeemer. To me this is like the days of Noah, when I swore that the waters of Noah would never again cover the earth. So now I have sworn not to be angry with you, never to rebuke you again. Though the mountains be shaken and the hills be removed, yet my unfailing love for you will not be shaken nor my covenant of peace be removed, says the LORD, who has compassion on you. O afflicted city, lashed by storms and not comforted, I will build you with stones of turquoise, your foundations with sapphires. I will make your battlements of rubies, your gates of sparkling jewels, and all your walls of precious stones. All your sons will be taught by the LORD, and great will be your children’s peace.

In righteousness you will be established: Tyranny will be far from you; you will have nothing to fear. Terror will be far removed; it will not come near you. If anyone does attack you, it will not be my doing; whoever attacks you will surrender to you. See, it is I who created the blacksmith who fans the coals into flame and forges a weapon fit for its work. And it is I who have created the destroyer to work havoc; no weapon forged against you will prevail, and you will refute every tongue that accuses you. This is the heritage of the servants of the LORD, and this is their vindication from me, declares the LORD.” (Isaiah 54:1-17)

In the above text, there is a comparison between Makkah and Jerusalem. Makkah is described as “barren” because it had not had any prophet before Muhammad (SAWS). This cannot be a description of Jerusalem, the house of many prophets. As for the expression “because more are the children of the desolate woman than of her who has a husband” it means that its visitors shall be more than those of Jerusalem. “Children of the desolate woman” are Isma’il’s offspring.

Psalms speak about the city of Jesus where the House of Allah lies and where good deeds proliferate. It calls it “Baca”: “Blessed are those who dwell in your house; they are ever praising you. Blessed are those whose strength is in you, who have set their hearts on pilgrimage. As they pass through the Valley of Baca, they make it a place of springs; the autumn rains also cover it with pools. They go from strength to strength, till each appears before God in Zion. Hear my prayer, O LORD God Almighty; listen to me, O God of Jacob. Look upon our shield, O God; look with favour on your anointed one. Better is one day in your courts than a thousand elsewhere; I would rather be a doorkeeper in the house of my God than dwell in the tents of the wicked.” (Psalms 84: 4-10) The unique name “Baca” is the old name of Makkah as used in the Noble Qur’an where Allah (SWT) says what can be translated as “Surely the first Home laid down for mankind was indeed at Bakkah, (Another name of Makkah) a blessed (place) and a guidance to the worlds.” (TMQ15 3: 96)

In the above story there are many tidings of the coming of Prophet Muhammad (SAWS)⁷. We can easily discern that the above text has been tampered with. The effects of distortion and racism are evident in an attempt to blot out all the said tidings through the insertion of Ishaq’s name who was not at any time the only son of Ibrahim (AS). Az-Zabeh is described thrice as ‘only son’. It is historically proven that Isma’il, and not Ishaq, was the first son and the only son of Ibrahim for fourteen years and that his primogeniture was well-established even if he was the son of Hajar, Sarah’s maid who became later his wife. The mother’s status was not to affect her son’s primogeniture or status. Torah itself mentions that

“If a man have two wives, one beloved, and another hated, and they have born him children, both the beloved and the hated; and if the firstborn son be hers that was hated: Then it shall be, when he maketh his sons to inherit that which he hath, that he may not make the son of the beloved firstborn before the son of the hated, which is indeed the firstborn: But he shall acknowledge the son of the hated for the firstborn, by giving him a double portion of all that he hath: for he is the beginning of his strength; the right of the firstborn is his.” (Deuteronomy 21: 15-17)

- 1- Literally, the "human sacrifice" or the "slaughtered man" in Arabic.
- 2- 'Tawrah' in Arabic. The current Torah is not for sure the original one revealed. This is also the case with Gospels. Refer to Misquoting Jesus: The Story Behind Who Changed the Bible and Why by Bart D. Ehrman (HarperSanFrancisco, NY, 2005) as well as Deedat's books in this regard.
- 3- Suhanahu wa Ta'ala [Glorified and Exalted Be He].
- 4- Alayhe as-Salam [All Peace of Allah be upon him].
- 5- "Its position is doubtful, some thinking it to be Mount MORiah, others that Moreh, near Shechem, is meant." (Source: Smith's Bible Dictionary)
- 6- All references to the Bible and the Gospel are from the online source (www.biblegateway.com).
- 7- Salla Allah alayhe Wa Salam [All Prayers and Peace of Allah be upon him].
- 8- Smith's Bible Dictionary mentions that Isma'il "The son of Abraham by Hagar the Egyptian his concubine; born when Abraham was fourscore and six years old. (Genesis 16:15,16) (B.C. 1910.) Ishmael was the first-born of his father."
- 9- It may be a distortion of the Arabic word "Marwa," a mountain inside the Sacred Mosque in today's Makkah.
- 10- "A limestone mountain that is 2855 feet high from which the blessings were read to the Israelites on entering Canaan. According to the traditions of the Samaritans it was here that Abraham sacrificed Isaac. Gerizim is still to the Samaritans what Jerusalem is to the Jews and Mecca to the Mohammedans." (Source: Smith's Bible Dictionary)
- 11- "A mount in the promised land, on which the Israelites were to 'put' the curse which should fall upon them if they disobeyed the commandments of Jehovah. The blessing consequent on obedience was to be similarly localized on Mount Gerizim. (11:26-29) Ebal and Gerizim are the mounts which form the sides of the fertile valley in which lies Nablus, the ancient Shechem-Ebal on the north and Gerizim on the south." (Source: Smith's Bible Dictionary)
- 12- The direction faced in prayer towards Ka'ba.
- 13- Pilgrims to Makkah.
- 14- The Mountain of Allah.
- 15- Translation of the Meaning of the Qur'an. This translation is for the realized meaning, so far, of the stated (Surah: Ayah) of the Qur'an. Reading the translated meaning of the Qur'an can never replace reading it in Arabic, the language in which it was revealed.

Musa (AS) 1 (Moses) Announces Good Tidings of a Prophet like him

When prophet Musa (AS) descended down Tur Mount after Allah (SWT) spoke to him, he told the Children of Israel that: "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 it presumptuously: thou shalt not be afraid of him." (Deuteronomy 18:17-22) 4

It is explicit that the above text is about a great prophet to come after prophet Musa (AS). The characteristics of this prophet are mentioned I order for us to know who he is. Christians claim that this prophet is Isa (AS) (Jesus) 5. Peter 6 mentions that "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." (Acts of the Prophets 3: 22-24) Although Peter believes that this is the description of prophet Isa (AS), we, as Muslims, are sure that this text, as many others, refers to Prophet Muhammad (SAWS) 7. Christians do not have solid evidence that may support their claim. On the other hand, upon analysis, the text provides many indications that consolidate the claim that this prophet to come after prophet Musa (AS) is Prophet Muhammad (SAWS). This Torah text mentions the characteristics of this prophet as follows:

First:

He is a prophet "A prophet shall the Lord your God raise up." Christians do not believe that Isa (AS) was a prophet; they bestow Divinity over him while Orthodox Christians believe he is Allah Himself. How come it is said "A prophet shall the Lord your God raise up" and not "Myself shall I raise up"? If Isa (AS) is the prophet mentioned in the text, then his Divinity is just a chimera. Christians should have a solution for this dilemma!!

Second :

He is not one from the Children of Israel; rather, he is one from their brothers, that is, their cousins "unto you of your brethren." The cousins of the Children of Israel are the children of Esau bin Ishaq (AS) (Isaac) and the children of Ismai'l (AS) bin Ibrahim (AS) (Abraham). It is not uncommon in Torah to use the word 'brethren' to refer to 'cousins.' Musa (AS) says to the Children of Israel "Ye are to pass through the coast of your brethren the children of Esau..." (Deuteronomy 2:4) As mentioned before, the children of Esau are the cousins of the Children of Israel. Another use of the same reference is in Numbers when "Moses sent messengers from Kadesh unto the king of Edom, Thus saith thy brother Israel, Thou knowest all the travail that hath befallen us" (20:14) Here Musa (AS) calls Edom 'brother' while he is actually a 'cousin.' Therefore, the prophet announces in the text can be an Arab in order to realize the bliss promised for the offspring of Ismai'l (AS) or it can be one from the children of Esau. However, none from the latter group claimed to be the waited-for prophet. Who is he then?!

Third :

This prophet is like Musa (AS). There was never a prophet like Musa (AS) in Children of Israel: "And there arose not a prophet since in Israel like unto Moses, whom the LORD knew face to face" (Deuteronomy 34:10) In the Sumerian Torah the issue is more emphatic: "And there shall not be a prophet in Israel like Moses, whom the LORD conferred privately with." (Deuteronomy 34:10) This similarity is realized in Prophet Muhammad (SAWS) but not in prophet Isa (AS). This is not a matter of bias; rather, it is based on many similarities: both Musa (AS) and Muhammad (SAWS) were born naturally; both married; both had shari'ah; both fought their enemies; both led his ummah 9; both were human beings. Christians claim that prophet Isa (AS) was a god. They should decide first because they contradict themselves!!

Isa (AS) himself described the prophet to come as being like prophet Musa (AS): "Do not think that I will accuse you to the Father: there is one that accuseth you, even Moses, in whom ye trust. For had ye believed Moses, ye would have believed me; for he wrote of me. But if ye believe not his writings, how shall ye believe my words?" (John 5: 45-47)

Fourth :

The prophet to come is illiterate. He does not read or write and the revelation that comes to him is an oral one "will put my words in his mouth", that is, he does write down the revelation. Isa (AS) was not illiterate: "And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read." (Luke 4:16)

Fifth :

He delivers his entire Message "he shall speak unto them all that I shall command him." This really fits Prophet Muhammad (SAWS). In the Noble Qur'an, Allah (SWT) says what can be translated as "Today I have completed your religion for you, and I have perfected My favor on you, and I am satisfied with Islam as a religion for you." (TMQ (11) 5:3) Prophet Isa (AS) described that prophet to come in the Paraclete prophecy in John: "And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever." (14:26) Prophet Isa (AS) cannot be that prophet who shall deliver all what Allah commands him because Allah has lifted him before he could do so. Therefore, he told his Disciples that there would be another 'Comforter' who would deliver the Message in full and no killing or torture would prevent him from doing that: "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." (John 16: 12-13)

Sixth :

Those who do not listen to the prophet to come would be punished by Allah "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." He is to be obeyed and followed. Otherwise, the disobedient would be punished. This really happened to all the enemies of Prophet Muhammad (SAWS). In the prophecy of husbandmen prophet Isa (AS) says that "And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder." (Matthew 21:44) The said prophet is like a stone on which his enemies perish one after another. He is the prophet prophesied by Daniel: "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." (2: 44-45)

Prophet Isa (AS) did not have such power and strength; he even did not threaten his alleged killers 12, then what about those who did not even listen to his words? Narrating the alleged crucifixion (rather crucifixion) story, Luke mentions that "Then said Jesus, Father, forgive them; for they know not what they do. And they parted his raiment, and cast lots." (23: 34)

Seventh :

The prophet to come would not be killed; Allah would protect him. The lying prophet shall die: "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." Christians may claim that the said prophet is Isa (AS) because he was crucified and died. However, was Isa (AS) a lying prophet? Absolutely not.

Eighth :

The prophet to come would talk about unseen future events that would materialize even after many years. The Noble Qur'an and the sunnah 13 are fraught with many predictions that came true. One example is the defeat of the Romans at the hands of the Persians. In 617 AD, the Persian Empire was about to annihilate the Roman Empire. The armies of Khusraw Parviz (Chosroes II) reached Egypt and conquered most of the Roman Empire. Heraclius wanted to flee from Constantinople but the Roman Archbishop convinced him to stay and ask for meek peace

Amid all this and contrary to all expectations, Prophet Muhammad (SAWS) said that the Romans would defeat the Persian within nine years. Allah revealed to him what can be translated as "The Romans have been overcome (by the Persians). In the more adjacent (i.e., more easy to reach; the Levant) (part) of the earth. And even after their being overcome, they will overcome (the others) Within several years. To Allah belongs the Command ever before and ever after, and upon that day the believers will exult." (TMQ 30: 2-5) This really took place: from 623 to 625 AD Heraclius succeeded in expelling the Persians.

In 627 AD the Romans marched until they reached the Tigris and then the Persian asked for peace and returned the Sacred Cross that they had taken before. Who then told Prophet Muhammad (SAWS) about what would happen? Allah (SWT) did because Muhammad (SAWS) was the prophet to come and the one prophesied by prophet Musa (AS) and referred to by prophet Isa (AS). Edward Gibbon mentions that at the time the Noble Qur'an predicted such an event it was the hardest to believe because the first twelve years of Heraclius reign asserted that the Roman Empire was going to perish. The same story is mentioned in the sunnah in Sunan aT-Trimidhi (3193) with more details.

In light of the above, it should be clear that the prophet predicted by Musa (AS) was not the great prophet Isa (AS) who did not match the characteristics mentioned in the prophecy but rather his brother Prophet Muhammad (SAWS). Jews are still waiting for their Elias because they do not believe he has come. When Yahya (AS) (John the Baptist) was sent, Jews came and ask him: "What then? Art thou Elias? And he saith, I am not. Art thou that prophet? And he answered, No." (John 1:21) That meant he was not the prophet the Jews were waiting for. The Disciples wanted Isa (AS) to be that prophet to come, especially when they saw his miracles but he had another opinion because he knew he was not that prophet to come: "Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that prophet that should come into the world. When Jesus therefore perceived that they would come and take him by force, to make him a king, he departed again into a mountain himself alone." (John 1:21)

Christians say that there is a problem in the Torah text (Deuteronomy 18: 17-22) that refutes the Muslims' claim. For Allah says to Musa (AS) "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) They say that the bold phrase indicates that the prophet to come would be from among the Children of Israel. However, verification would refute this phrase as being an addition because prophet Musa (AS) did not mention it when he recounted the story to his people: "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." (Deuteronomy 18: 17-18) There is a contradiction here. Was Allah (SWT) contradicting himself? Or was it Musa (AS)? Or was this a matter of tampering with the text? I think it is the last one. Otherwise, let Christians justify what they say especially that the problematic phrase is not mentioned in Peter's quotation of the same event in the Acts: "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." (3: 22) or in Stephanus's quotation as well: "This is that Moses, which said unto 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." (Acts 7: 37) How could Musa (AS), Peter, and Stephanus miss that important phrase? Really they could just if it was not an original one!

Musa's (AS) Prophecy of the promised Bliss in Paran

Just before his death, prophet Musa (AS) told his people blessed news mentioned in Deuteronomy: "And this is the blessing, wherewith Moses the man of God blessed the children of Israel before his death. 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. Yea, he loved the people; all his saints are in thy hand: and they sat down at thy feet; every one shall receive of thy words." (33: 1-3) Habakkuk reiterates the same prophecy: "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 hand: 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." (3: 3-6)

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The above has witnessed radical changes because of biased translations. However, the core meaning is still the same and still supports the Muslims' claim that the prophet to come was Muhammad (SAWS). The text mentions three places from which bliss would come: the Mount of Sinai here Allah (SWT) talked to prophet Musa (AS), Seir which is a mountain at the land of Judah: "And the border compassed from Baalah westward unto mount Seir, and passed along unto the side of mount Jearim, which is Chesalon, on the north side, and went down to Bethshemesh, and passed on to Timnah;" (Joshua 15: 10), and Paran Mountain which is, according to the references in the Old and New Testaments, to the south of the desert of Palestine. The Old Testament mentions that prophet Isma'il (AS) was raised at Paran: "And he dwelt in the wilderness of Paran: and his mother took him a wife out of the land of Egypt." (Genesis 21: 21) It is historically proved that he grew up in Makkah. Both Jews and Christians think this text tells about the past regarding the spread of Allah's glory to such far places as Paran, Seir and Sinai. However, Muslims believe that the text indicates clearly the appearance of prophet Isa (AS) in Seir in Palestine and then the appearance of Prophet Muhammad (SAWS) in the Mount of Paran along with thousands of his supporters. Muslims'

claim is well supported:

First: Paran Mountain is in Makkah where prophet Ismai'l (AS) lived: "And he dwelt in the wilderness of Paran: and his mother took him a wife out of the land of Egypt ." (Genesis 21: 21) His offspring spread in the area: "These are the sons of Ishmael, and these are their names, by their towns, and by their castles; twelve princes according to their nations. And these are the years of the life of Ishmael, an hundred and thirty and seven years: and he gave up the ghost and died; and was gathered unto his people. And they dwelt from Havilah unto Shur that is before Egypt , as thou goest toward Assyria : and he died in the presence of all his brethren." (Genesis 25: 16-18) Havilah is an area in Yemen while Shur is at the south of Palestine . Thus, prophet Ismai'l (AS) and his offspring inhabited south and north of Hejaz and this area includes Paran where he lived.

Second: The existence of an area called Paran in Palestine does not mean there is no other one of the same name at which prophet Ismai'l (AS) lived, that is, Hejaz where prophet Ismai'l (AS) and his father built the Ka'ba and where Zamzam well sprung under his feet. This last fact was mentioned by many scholars and historians such as Jerome and Yusbis who mentioned that Paran was Makkah.

Third: It not acceptable to say that the text is about the past because the use of past tense is not uncommon in expressing the future in the Old and New Testament as well as in the Nobel Qur'an.

Fourth: Why did Allah (SWT) mentioned Paran Mountain in particular if it the reference is to the spread of His glory?

Fifth: The mentioning of thousands of saints, or the "angels" in some translations, is another proof as the word 'angles' can refer to 'followers or companions': "And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, And prevailed not; neither was their place found any more in heaven." (Revelation 12: 7) When did thousands of angelic/ innocent supporters appear in Paran? They are Muhammad (SAWS) and his Companions.

Sixth: Habakkuk further supports the Muslims' stand: "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 hand: 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." (3: 3-6) This means that there would a prophethood that would sparkle like light and its effects would be everlasting.

This is our claim supported by many proofs. We accept other opinions that are based on logical facts and explanations. Until then, we think it is clear that prophecies about the coming of Prophet Muhammad (SAWS) abound in both Old Testament and New Testament and that they are supported by historical facts. Let your bias go, read without presuppositions and we are sure you will find the right way.

1- Salla Allah alayhe Wa Salam [All Prayers and Peace of Allah be upon him].

2- The word Allah is the Arabic term for God. Although the use of the word "Allah" is most often associated with Islam, it is not used exclusively by Muslims; Arab Christians and Arabic-speaking Jews also use it to refer to the One God. The Arabic word expresses the unique characteristics of the One God more precisely than the English term. Whereas the word "Allah" has no plural form in Arabic, the English form does. Allah is the God worshipped by all Prophets, from Adam to Noah, Abraham, Moses, Jesus and Muhammad.

3- Suhanahu wa Ta'ala [Glorified and Exalted Be He].

4- All quotations are taken from King James Bible (2000).

5- Of course they have the right to claim, but the issue is to provide logical and acceptable evidence. Here we do not only claim; we provide proofs.

6- He is one of prophet Isa's (AS) disciples. He was a fisherman and prophet Isa (AS) called him 'Botrous' which means 'the rock'.

7- Salla Allah alayhe Wa Salam [All Prayers and Peace of Allah be upon him].

8- Literally: 'the son of' in Arabic.

9- Nation.

10- In this Prophet Muhammad (SAWS) is unlike prophet Musa (AS). However, we say they are similar and not identical.

11- Translation of the Meaning of the Qur'an. This translation is for the realized meaning, so far, of the stated (Surah: Ayah) of the Qur'an. Reading the translated meaning of the Qur'an can never replace reading it in Arabic, the language in which it was revealed. This is the translation of Dr. Muhammad Mahmud Ghali.

12- As Muslims, we believe that prophet Isa (AS) was not crucified but rather lifted to Heaven.

13- Words and actions of Prophet Muhammad (SAWS).

The bible text speaks in apparent contradictions to the following subject of salvation. According to Johanna, Jesus said to Samuraj in the context of his talking about Jesus: "Because the salvation is from the Jews" (Johanna 4/22). But this matter is mentioned in a lot of other texts in the Bible and the Old Testament, which throw doubt on the correctness of the issue of this statement from Jesus, especially, that it is mentioned apparently in the context in which it is mentioned. We found here that it is worthy to mention the texts of the holy bible that indicate the possibility of the transfer of the prophecy from Israel to another nation like the Arab?

Allah has sent a lot of prophets to the people of Israel, but they didn't believe them and killed them. Let's contemplate what is said by the prophet about this insurgent nation, in order to find whether it deserves the permanency of blessing and selection. Mousses said about them: "They are a nation that have neither opinion nor insight, if they were reasonable, they would comprehend this and contemplate the afterworld-" 32:28/29

And he said: " a distorted and indirect generation, how they are awarded whereas they are stupid and unwise people?-"the repetition 32/5-6

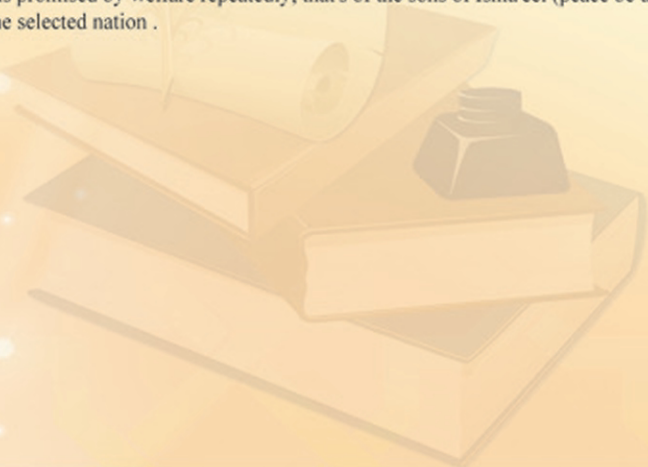
The same was said by Elias: " I have felt the same jealousy of God, the God of the soldiers, because the people of Israel have left your convention and breach your slaughters, in addition they killed your prophets by sword. Then I was left alone, and they wanted to kill me-" Kings (Al-Mlouk) (1) 19/1

The same description, Allah described them in the book of the prophet Hazkial: "Allah said to me: I send you to the people of Israel, to an insurgent nation that was insurgent with me and were disobedient to me until this day. And I send you to the cruel and the hard-hearted people to tell them: all what God say. They may obey or not, because they are insurgents. They know that a prophet has been sent to them. As for you, do not be afraid of them and from their speech. Do not be afraid, because you live among the scorpions. Do not be afraid of their speech and do not get scared from their cruel faces, because they are insurgents. You have to speak with them according to My speech, they may obey or not, Because they are insurgents. Hazkial 2/3-8

Also this was said about them by the prophet Ishia: " Skies hear and you the earth listen, because God is speaking, I have brought up sons, as for them they disobeyed me. The bull knows its sponsor and the donkey knows its owner, as for the people of Israel they don't know, my nation did not understand. Woe unto the mistaken nation, people full of sins, the children of the evil-committer. A corrupted generation, who left God and despise the sanity of Israel, you will increase your deviation, every one is ill and every heart is atheist. From the feet until the head there is not any sanity but injury, depression and a soft hit which is not moisten by oil-" Ishia 1/1-6.

When Jesus came he called Jerusalem: "You the killer of the prophets "Matta 13/37 (For the great number of prophets who were killed on its land. Jesus said while talking to their groups : " Woe unto you the writers and the hypocrite Pharisee.... Woe unto you the blinded leaders... the ignorant and blinded men... the snakes the sons of the serpents, how dare you to escape from the doom of the hell, therefore I sent to you prophets, wise men and the writers, whom you will kill and crucify, while you will whip others in your gathering... Jerusalem, Jerusalem, the killer of the prophets "...Matta 37/23

Is this a nation that deserves to have the welfare and the prophecy on its land? If no, then which nation is the selected one? Which nation other than the nation that is promised by welfare repeatedly; that's of the sons of Isma'eel (peace be upon him)? There is not any nation that don't pretend being the selected nation .



According to the Bible, God said to Moses, on whom be peace: I will raise up for them a prophet like you from among their brothers; I will put my words in his mouth, and he will tell them everything I command him. (The Holy Bible, New International Version, Deuteronomy chapter 18, verse 18). **The prophet described in the above verse must have the following three characteristics:**

1. He will be like Moses.
2. He will come from the brothers of the Israelites, i.e. the Ishmaelites.
3. God will put His words in the mouth of the prophet and he will declare what God commanded him. Let us see which prophet God was speaking of.

1. The prophet like Moses Some people feel that this prophecy refers to the prophet Jesus, on whom be peace. But, although Jesus (peace be upon him and all of God's prophets and messengers) was truly a prophet of God, he is not the prophet spoken of here. He was born miraculously, and finally God raised him up miraculously. On the other hand, Muhammad is more like Moses; both were born in a natural way and both died natural deaths.

2. From among the Ishmaelites Abraham had two sons, Ishmael and Isaac (Genesis, chapter 21). Ishmael became the grandfather of the Arab nation. And Isaac became the grandfather of Jewish nation. The prophet spoken of was to come not from among the Jews themselves, but from among their brothers, the Ishmaelites. Muhammad a descendant of Ishmael, is indeed that prophet.

3. God will put his words in his mouth 'Neither the content of the revelation, nor its form, were of Muhammad's devising. Both were given by the angel, and Muhammad's task was only to repeat what he heard.' (Word Religions from Ancient history to the Present, by Geoffrey Parrinder, p. 472).

God sent the angel Gabriel to teach Muhammad the exact words that he should repeat to the people. The words are therefore not his own; they did not come from his own thoughts, but were put into his mouth by the angel. These are written down in the Qur'an word for word, exactly as they came from God. Now that we know that prophet we must listen to him, for, according to the Bible, God says: 'I will punish anyone who refuses to obey him' (Good News Bible, Deut. 18:19).

Jesus (on whom be peace) In the Glorious Qur'an The Qur'an tells us many wonderful things about Jesus. As a result, believers in the Qur'an love Jesus, honor him and believe in him. In fact, no Muslim can be a Muslim unless he or she believes in Jesus, on whom be peace.

The Qur'an says that Jesus was born of a virgin, that he spoke while he was still only a baby, that he healed the blind and the leper by God's leave and that he raised the dead by God's leave. What then is the significance of these miracles? First, the virgin birth. God demonstrates His power to create in every way. God created everyone we know from a man and a woman. But how about Adam, on whom be peace? God created him from neither a man nor a woman. And Eve from only a man, without a woman. And finally, to complete the picture, God created Jesus from a woman, without a man. What about the other miracles? These were to show that Jesus was not acting on his own behalf, but that he was backed by God.

The Qur'an specifies that these miracles were performed by God's leave. This may be compared to the Book of Acts in the Bible, chapter 2, verse 22, where it says that the miracles were done by God to show that he approved of Jesus. Also, note that Jesus himself is recorded in the Gospel of John to have said: 'I can do nothing of my own authority' (5:30).

The miracles, therefore, were done not by his own authority, but by God's authority. What did Jesus teach? The Qur'an tells us that Jesus came to teach the same basic message which was taught by previous prophets from God – that we must shun every false god and worship only the One True God. Jesus taught that he is the servant and messenger of the One True God, the God of Abraham. These Qur'anic teachings can be compared with the Bible (Mark 10:18; Matthew 26:39; John 14:28, 17:3, and 20:17) where Jesus teaches that the one he worshipped is the only true God. See also Matthew 12:18; Acts 3:13, and 4:27 where we find that his disciples knew him as 'Servant of God'.

The Qur'an tells us that some of the Israelites rejected Jesus, and conspired to kill him, but God rescued Jesus and raised him to Himself. God will cause Jesus to descend again, at which time Jesus will confirm his true teachings and everyone will believe in him as he is and as the Qur'an teaches about him. Jesus is the Messiah. He is a word from God, and a spirit from Him. He is honored in this world and in the hereafter, and he is one of those brought nearest to God. Jesus was a man who spoke the truth which he heard from God. This can be compared with the Gospel According John where Jesus says to the Israelites: 'You are determined to kill me, a man who has told you the truth that I heard from God' (John 8:40).

Ruqaiyyah Waris Maqsood

Extract from *The Mysteries of Jesus* (Sakina Books, 2000)

If the Arabian prophet Muhammad (Allah bless him and give him peace) is to be considered part of the same stream of tradition as the other great prophets of that stretch of desert land, can we identify any mention of him in the Bible texts?

Muslims regard Muhammad as the final prophet, the seal over all who went before him. Can we find any forth-tellings of his coming in the present-day Christian scriptures; or would any such prophecy been a prime candidate for redaction and censorship, so that at best such anticipations today appear in heavily disguised form, legible only to the expert? This is an important matter. For if it is true that Muhammad must be recognised as a Messenger of God by people of Christian or Jewish inheritance, it would surely be strange if their texts included prophecies referring to the penultimate Messenger, but lacked indications of the later Seal who was to come.

In fact, the Old and New Testaments do contain evidence that there existed an expectation not only of a Messiah for the Jewish people, but also of another prophetic figure whose time would come later.[1] One very important prophecy of this type is the one attributed to Moses, and recorded in Deuteronomy 18:

The Lord said to me [Moses] [...] 'I will raise up for them a prophet like you from among their brethren; and I will put My word in his mouth, and he shall speak to them all that I command him. And whoever will not give heed to My words which he shall speak in My name, I Myself will require it of him.' [...] And if you say it in your heart, 'How may we know the word which the Lord has not spoken?' – when a prophet speaks in the name of the Lord, if the word does not come to pass or come true, that is a word which the Lord has not spoken; the prophet has spoken it presumptuously, you need not to be afraid of him (Deut 18:15-22).

In these words the author, perhaps Moses himself, sets the criterion for knowing the truth of a prophecy. Needless to say, it would also apply to his own prophecy with which he commenced this passage. If Moses himself, as a man who was himself recognised as a prophet of God, was not 'speaking presumptuously', then one should expect the foretold event to come to pass. Did it? Who was the 'prophet like unto him'? That description would surely signify a prophet who was called to be a lawgiver to the people, setting out God's commandments clearly for the masses to listen and understand. Which prophet fits most closely to one who had the words of God put into his mouth, so that he repeated to the people all that he heard from God? A Christian might like to see a reference to the coming of Jesus in these words, but surely none fits the description more closely than the Blessed Muhammad.[2]

The ministry of Jesus was specifically delivered to convince the people that the Kingdom of God would be set up on earth. Muslim scholars maintain that this would come about through a Messenger of the family of Ishmael, the eldest son of Abraham, and thus heir of the original Covenant with Abraham.

They claim it is contentious editing of history that has falsely presented Abraham's second son Isaac as the heir. Anyone with a knowledge of nomadic sheikhdom would understand that the eldest son was commissioned as 'lord' of the tribe (and therefore he and his descendants ruled from the Arabian region around the ancient shrine of Mecca), whereas the youngest son, in this case Isaac, would have had the role of 'guarding the hearth' (and staying with his father's private tents and herds). The latter's mission is hence local.

Genesis 15 reports the distress of Abraham that he had no son to be his heir, although he had the promise that his 'seed' would inherit from him (Genesis 15:4). God 'brought Abraham outside and said, "Look toward heaven and number the stars, if you are able to number them." Then he said to him, "So shall your descendants be." Then Abraham asked for some proof, and was told to take three young animals and two birds. The animals were cut in two halves, and Abraham waited as the next day wore on, driving away all the birds of prey that came down on them. At sunset, he fell into a trance-like sleep, and God gave him prophecies about his descendants that would be slaves in Egypt (the descendants of the unborn Isaac). When the sun had gone and it was dark, a smoking fire-pot and a flaming torch passed between the cut pieces of the animal carcasses, and God made a covenant with Abraham: 'To your descendants I give this land, from the river of Egypt to the river Euphrates.' His was the task of subjugating ten different nations between those two rivers (Genesis 15:18-21).[3] This promise of an heir was fulfilled when Ishmael was born (Genesis 16), and in due course, Ishmael's descendants did subjugate all those peoples, an actual and literal fulfilment of one of the conditions of the Covenant which is usually overlooked.

When Ishmael was thirteen years old a further Covenant was made between God and Abraham: the Covenant of circumcision. Abraham circumcised himself, and his son Ishmael, and all his household that very day. All this took place long before Isaac was born. However, it was true that God had also promised that the barren Sarah would bear a son and that there would be an everlasting covenant with him too (Gen 17:15-19).

Sometimes it is argued that Isaac was Abraham's true heir, as his mother was the beloved wife, and Ishmael's mother only a servant, and hence, according to traditional assumptions, to be despised. But Deuteronomy 21:15-17 presents the true legal picture. If a man has two wives, one beloved and the other despised, and each has a son, and if the son of the despised wife is the first-born, that son, and not the son of the beloved wife, is still entitled to the birthright. The prophecy that 'by Abraham all the generations of the earth shall be blessed', would therefore more clearly refer to the heritage by birthright of Ishmael, and not Isaac.

The text of Genesis 22 now goes on to talk of Isaac as Abraham's 'only son', and records Abraham's famous test of obedience when he was asked to sacrifice him. In the Bible narrative, Isaac is kept in ignorance of what is going to happen until the very last moment. He is saved from the sacrifice when an angel of God stays Abraham's hand, and a ram caught in a thicket is substituted as the sacrifice.

Professor Dawud, the former bishop who has meditated extensively on these themes, comments that 'to efface the name Ishmael from the second, sixth and seventh verses of Genesis 22 and to insert in its place "Isaac", yet to leave the epithet "the only begotten son" is to deny the existence of the former and to violate the Covenant made between God and Ishmael.'[4]

Sura 37:100-113 has rather different emphases: when Ishmael was about fourteen ('the age of serious work'), Abraham had a vision (or dream) that he should sacrifice Ishmael. He asked the boy's opinion, and Ishmael agreed that he would do whatever was God's will, and urged his father to sacrifice him, if that was what God required. However, God does not require the flesh and blood of animals (Sura 22:37), much less of human beings: what He requires is the giving of our whole being to Him. The 'momentous sacrifice' with which the youth was ransomed is commemorated in the great annual festival of Hajj and Eid ul-Adha. It was as a reward for Abraham's faith that God granted the son Isaac to Abraham's barren wife Sarah.

Genesis, true to its generally negative portrayal of Sarah, offers the story of her jealousy of Hagar and Ishmael, and her request that he be cast out: a thing which greatly displeased Abraham, although he complied (Gen 21:10-11). He sent them away into the southerly 'wilderness of Beersheba', where Ishmael nearly died of thirst. However, God sent an angel to save him, and Ishmael survived. He lived 'in the wilderness of Paran', and his mother took a wife for him from the land of Egypt, from whence she herself had come (Gen 16:1).[5]

The Qur'anic version does not record a comparable character lapse on the part of either Sarah or Abraham. Ishmael is left with Hagar in the valley-floor of Mecca, where Abraham trusts that God will take care of them. Hagar's desperate search for water is commemorated in the ritual of the sa'y during the Hajj; the spring of water revealed by the angel still flows today, and is called Zamzam. Sura 2:124-129 tells of Abraham and Ishmael sanctifying the Ka'ba, and raising the foundations of the House.

Ishmael's firstborn Kedar became the ancestor of the Arabs who from that time until now are the dwellers of the wilderness of Paran. As Dawud notes, this makes passages such as Deuteronomy 33:2 extremely interesting: 'The Lord came from Sinai, and rose up from Seir[6] unto them; He shined forth from Mount Paran, and he came with ten thousands of saints. From his right hand went forth a fiery law for them.' Dawud identifies that Mount Paran with Mount Arafat near Mecca, and claims this passage as a direct prophecy concerning the 'one who was to come', the Hmd (or 'Ahmad', or 'Praised one'). Dawud also picks out many possible Old Testament references to this man known as the 'Himada' (from the root hmd), which all point to a Messenger from the line of Ishmael.[7] For example, one prophecy in the ever-enigmatic Book of Habbakuk is that the glory of the Holy One from Paran will cover the heavens, and the earth will be full of his praise.

Other interesting passages occur in the book of the prophet Isaiah: 'Let the wilderness and the cities thereof lift up their voice, the villages that Kedar inhabits; let the inhabitants of the rock [Petra?] sing, let them shout from the top of the mountains. Let them give glory and declare His praise in the islands. He shall go forth as a mighty man, he shall stir up zeal like a man of war, he shall cry, yea, roar; he shall prevail against his enemies.' (Isaiah 42:11)

Other prophecies concerning Kedar occur in Isaiah 50:7 and 50:13-17. 'All the flocks of Kedar shall be gathered together unto You, the rams of Nabaioth (the Nabataeans) will minister unto You; they shall come up with acceptance on My altar, and I will glorify the house of My glory.' (Isaiah 50:7)

Ishmael inhabited the wilderness of Paran, where he sired the Arabian patriarch Kedar; and if the 'sons of Kedar' received revelation from God and accepted it, and came to a divine altar to glorify 'the house of My glory', then surely the 'holy one from Paran' of Habbakuk 3:3 is none other than the Blessed Muhammad. And Mecca is the house of God's glory where the 'flocks of Kedar' came to bow the knee. The 'flocks of Kedar' have never come to the Trinitarian church, and have remained impenetrable to any influence of it.

The prophet Haggai, seeing the older generation weeping because of their disappointment that after their exile in Babylon the rebuilt Jewish Temple did not match up to the original one, consoled them with the message: 'And I will shake all nations, and the Himada [the treasure?] of all the nations will come; and I will fill this house with glory, says the Lord of Hosts [...] The glory of My last house shall be greater than the first one, says the Lord of Hosts; and in this place, I will give shalom [cognate with islam].' (Haggai 2:7-9)

The New Testament documents are the work of many hands, many of them quite unknown, and the search for predictions of the world-shaking event of Islam is necessarily fraught with difficulties. However Muslim writers suggest that one should look again at the interpretation of the references of Jesus to the 'Son of Man' who would come,[8] and in John's Gospel to the Counsellor who was to come after Jesus had left them. The Gospel calls this prophesied one a 'Paraclete', with the primary meaning of 'counsel for the defence'. This was later supposed to be the 'Holy Spirit', the third entity in the Trinity. However these passages could be no less credibly read as prophecies of the 'Himada' or 'Ahmad'. Given the defective orthography of the early Gospel texts, it is quite feasible that the Greek word was not parakletos but periklytos, thus corresponding exactly to 'Ahmad' or the Hmd, meaning 'illustrious', 'glorious' and 'praised'.[9]

Therefore Muslims believe that the paraclete spoken of in those 'Farewell Discourses' was not the third being in a Trinity, but the future prophet Muhammad. The words clearly show that the Comforter had to come after the departure of Jesus, and was not with him when he uttered these words. Are we to presume that Jesus was devoid of the Holy Spirit, if its coming was conditional on Jesus' leaving? The way in which Jesus describes him makes him a human being, with a particular role to fulfil.

Even if we include the words that Muslims would regard as Trinitarian editing, the prophecy runs: 'I will pray to the Father, and He will give you another Counsellor, to be with you for ever, even the spirit of truth,[10] whom the world cannot receive because it neither sees him nor knows him [i.e. does not accept him]. You know him, for he dwells with you, and will be in you' (Jn 14:16). 'These things I have spoken to you while I am still with you. But the Counsellor whom the Father will send in my name, he will teach you all things and bring to your remembrance all that I have said to you' (Jn 14:25-26). 'When the Counsellor comes whom I shall send to you from the Father, even the spirit of truth, who proceeds from the Father, he will bear witness to me' (Jn 15:26). 'When he comes, he will convince the world of sin, of righteousness and of judgement; of sin, because they do not believe in me; of righteousness, because I go to the Father; of judgement, because the ruler of this world is judged. I have yet many things to say to you, but you cannot bear them now. When the spirit of truth comes, he will guide you into all the truth; for he shall not speak on his own authority, but whatever he shall hear, that he shall speak and he will declare to you the things that are to come. He will glorify me, for he will take what is mine and declare it to you.' (Jn 16:8-16)

Muslims will recall straight away that the Qur'an consists not of the Prophet's own words, but that which he heard, which was revealed to him; and it was said of him in the Qur'an: 'Nay, he has come with the truth, and shows forth the truth of the Messengers.'

The Prophet Muhammad may have been the one foretold by John the Baptist (Mt 3:11; Lk 3:16). This would certainly explain why John carried on baptising, receiving initiates and disciples and foretelling a coming prophet more powerful than himself, without joining up with Jesus in Galilee. It is accepted by all Christians that Jesus and John had a parallel ministry until John's martyrdom at the hands of Herod Antipas (Mk 6); but how few have marvelled at the oddness of the fact that John, having spent all his ministry 'crying in the wilderness' to prepare the way for the one to come, did not become Jesus' closest and most intimate disciple. Our explanation also accounts for the rather odd remark Jesus made about John when he said that the 'least' in the Kingdom of Heaven would be greater than him. This sounds at first sight like an inexplicable and unnecessarily unpleasant derogatory remark; but if the word 'least' really meant the 'last' in the long line, the 'youngest', then what Jesus meant was that John had been the greatest of the prophets up to that time, but that the last of the prophets, the one who was still to come, would be greater than him: a remark that was in no way intended to belittle the saintly John. The Pshitta Version (the Aramaic version, which is older than the Latin Vulgate) does indeed use the word zira or zeira for 'least', meaning small or young, as opposed to rabba, meaning great or old.

Professor Dawud offers another interesting suggestion: could it be that the persecution of the true faith after the Council of Nicaea might have been prophesied in the enigmatic Book of Daniel? The 'four beasts' and the conquering 'Son of Man' of the vision in Daniel 7 have always invited speculative identifications; perhaps they represented the Chaldaeans (the eagle-winged lion), the Medo-Persian Empire (the bear), the Empire of Alexander the Great (the tiger with four wings and four heads), and the formidable Roman Empire (the fourth beast, the demon monster). The ten horns might have been the ten Emperors who persecuted the early Christians, down to the time of the so-called conversion of Constantine. So far, the beasts all represented the 'Power of Darkness', or the kingdom of Satan: idolatry itself.

But the nature and character of the Little Horn before which the three other horns fell, and which was finally defeated by a Bar Nasha (Son of Man) is quite different. It springs up after the Ten Persecutions under the Roman Emperors. The Roman Empire was then writhing under four rivals, Constantine being one of them. They were all struggling for the purple, and when the other three died or fell in battle, Constantine was left alone as the supreme sovereign of the vast Empire.

The earlier beasts were brutish, but the Little Horn possessed mouth and eyes: a hideous monster endowed with reason and speech. Maybe this was none other than Constantine, and the traditional presentation of him as 'the first Christian Emperor' is really Trinitarian propaganda. He was in fact one of the most dangerous and effective enemies of tawhid. The Little Horn was so diabolical and malignant, and his enmity to the faith the more harmful, because it sought to pervert the truth from within. This interpretation is on strikingly similar lines to that advanced by modern biblical experts who see Paul as the traitor and 'Liar' of the Dead Sea Scrolls.

This enemy spoke 'great things' against the Most High; the unity of God was openly and officially profaned by Constantine and his unbelieving ecclesiastical cronies as the Trinitarian dogmas of the Council of Nicaea were proclaimed and violently enforced by Constantine's edict, amidst the horror and protests of three-quarters of the Church's members! This Little Horn waged war against the saints of the Most High; so Constantine persecuted those Christians who, like the Jews, believed in the Absolute Unity of God.

More than a thousand ecclesiastics were summoned to the General Council at Nicaea, of whom only 318 persons subscribed to the decisions of the Council, and these too formed three opposite factions with their respective ambiguous and unholy expressions of 'homoiousion'[11] or 'homoousion',[12] 'consubstantial' and other terms utterly and wholly strange to the prophets of Israel, but worthy of the 'speaking Horn'. The Christians who suffered persecutions and martyrdoms under the pagan Emperors of Rome because they believed in One God and in His servant Jesus were now doomed by the imperial edict of the 'Christian' Constantine to even severer tortures, because they refused to adore the servant Jesus as consubstantial and coeval with his Lord the Creator! [13] (Abdul Ahad Daud)

The elders and ministers who opposed Trinitarianism were deposed or banished, their religious books suppressed, and their churches seized and handed over to Trinitarian bishops and priests. Merciless legions in every province were placed at the disposal of the ecclesiastical authorities, and a reign of terror against the unitarians lasted in the East for three and a half centuries: until a 'Son of Man' did restore the religion of One God, and Muslims liberated the lands trampled and devastated by the four beasts, from the Pyrenees to the walls of China.

The soul and kernel of what Jesus taught is contained in that famous clause in his prayer: 'Thy kingdom come! Thy will be done on earth as it is in heaven!' Most Christians assume all sorts of illusory or meaningless things about the nature of this Kingdom. It is not a triumphant Catholic Church, nor a regenerated and sinless Puritan State. It is not a kingdom composed of celestial beings, including departed spirits of the believers under the reign of the Divine Lamb. The Kingdom of God on earth is a society of believers in One God equipped with faith to maintain its existence against the Kingdom of Darkness.

Jesus referred frequently to this kingdom which would come, and to the Bar Nasha or Son of Man who would inaugurate it; but Christians have assumed that Jesus meant his 'church', and that he himself was the Son of Man. Could he really have been referring to Islam and the Prophet Muhammad?

These theories also throw light on another religious group commended by the Qur'an along with certain Christians: the Sabians. Dawud interprets these as the followers of John the Baptist (Yahya ibn Zakariyya), adherents of a parallel movement to early Christianity, who were absorbed into Islam when it came. The Subba, or Sabaeans of the marshes are otherwise known as the Mandaeans in Southern Iraq. Significantly, 'Mandaean' was the name for the rank and file of these groups, whereas the Nazareans were the priestly elite.[14]

The original Aramaic or Hebrew word for the Greek 'baptism' is not certain. The Pshitta (Aramaic) version of the Gospels uses the word ma'muditha, from the verb aa'mid which means 'to stand up like a pillar'. Its causative form means 'to erect, set up, establish, confirm' and has no signification of bathing or washing. Arabic versions of the New Testament call the Baptist 'al-Ma'midan'.

In fact, the Greek baptisimos derives from the Aramaic Sab'utha or Sbhutha, (Arabic cognate, sabagha), which has the sense of 'to dye, tincture or immerse'. These 'Masbutheans' (also called 'Besmotheans' and 'Subba') existed before the coming of Jesus – as did the Essenes of Qumran – and were either the same as, or strongly similar to, the Daily Bathers/Hermerobaptists and Sabaeans (or Sabuneans) mentioned by Hippolytus, whom we have encountered before. Probably all these names are simply overlapping designations and intertransference of various regions. These 'Baptists', like the Qumraners and Ebionites, led an austere life of self-discipline and prayer. Perhaps they caused their proselytes to stand straight like a pillar in a pool of water or river, in order to be baptised, whence the Pshitta name of Ma'muditha.

Baptism is not a purification (thara) or washing (rahsa) or immersion (tabhala), but a dyeing, a colouring (sab'aitha). Just as a Saba'a or dyer gives a new colour to a garment by dipping it into tincture, so a baptist gives a convert a new spiritual hue. It was a mark of admission into the society of purified penitents who promised loyalty to God and His apostles. It goes without saying that the baptism of John in the river of Jordan was considered sufficient to 'dye' the hundreds of Jewish penitents ('all the country of Judaea and the entire region about the Jordan' – Mt 3:5) who were baptised by him while confessing their sins. The idea of the shedding of the blood of a God-Man is superfluous.

There is little doubt that until the arrival of Paul on the scene, the followers of Jesus practised the same baptismal ritual as John. It may be significant that the converts of Samaria who had been baptised in the name of Jesus did not receive the Holy Spirit, but had to have an extra ritual: the laying on of hands (Acts 8:16-17). The same was said for John's baptism in Acts 19:2-7. This appears to indicate that Jesus' baptism was in actual fact precisely the same as that of John, and to provide evidence that the Trinitarian churches wantonly transformed the original rite into a sacrament or mystery. The statement that some twelve persons in Samaria 'had not yet received the Holy Spirit, because they were only baptised in the name of our Lord Jesus' (Acts 8:16-17) is surely decisive as evidence.

How was it that the Sabians did not embrace Trinitarian Christianity if their master John had truly and openly declared and presented Jesus as the 'more powerful' Prophet than himself who was to come, and whose shoes he was not worthy to unloose? The followers of John might have been excused if Jesus had come a century later; but they were contemporaries, born in the same year. They both baptised with water unto repentance, and prepared their penitent converts for the Kingdom of God that was approaching, but which was not to be established in their time.

The Sabians believed that although Jesus was one of the great Messengers, he was not the one referred to in the prophecy of John as the 'one who was to come'; most of them happily recognised and embraced Islam when it came.

It is all too obvious that those who believe in the doctrine that baptism means an outward and visible sign of an inward and spiritual grace, who believe that the 'inspiration' of the Holy Spirit fills the hearts of those who, in their emotional excitement and ecstasy, believe themselves to be 'new-born', are suffering from wishful thinking. These 'new-born' frequently slide back and become what they were before. The 'miracle' of the 'Holy Spirit' is a myth.[15] True baptism is that which comes only from submission to the Divine Will, and requires genuine commitment and a great deal of hard work.

Who turns away from the religion of Abraham but such as debase their souls with folly? [...] 'Oh my sons, God has chosen the Faith for you; do not die except in the faith of Islam' [...] They say: 'Become Jews or Christians, if you would be guided aright.' Say thou: 'Nay! I would rather the religion of Abraham the true – he joined not gods with God. Say ye: 'We believe in God, and the revelation given to us, and to Abraham, Ishmael, Isaac, Jacob, and the tribes, and that given to Moses and Jesus, and that given to all prophets from their Lord: we make no difference between one and another of them: and we bow [only] to God. If they believe as you believe, they are indeed on the right path; but if they turn back, it is they who are in schism. God will suffice thee as against them, He is the All-Hearing, the All-Knowing. [Our religion is] the baptism of God: and who is better than God to baptise? It is He Whom we worship.' (Sura 2:130,132,135-138)

The Baptism of God (sibghatu'Llah) does not move Muslims to believe themselves 'made holy'. Every Muslim has to run the race of our short earthly life to the best of his or her ability and effort, in order to win the crown of glory in the next world. Every Muslim needs education and training in accordance with the Word of God: but stands in no need of the intercession of a priest or sacrament. God Himself is quite enough.

Notes

- [1] Professor 'Abdu'l Ahad Dawud is an example of a scholar with knowledge and competence who presents many extremely interesting theories on this topic in his book Muhammad in the Bible. The Professor himself is an interesting witness, for he was formally a Christian, the Catholic Bishop of Urmiah in Iran: the Reverend David Keldani, BD.
- [2] The New Testament references to the 'one to come, who will speak all that he hears' is discussed later in the chapter.
- [3] Notice how the prophecy concerning Isaac's descendants broke into the narrative, and took place while Abraham was asleep.
- [4] Dawud, p.32.
- [5] Hagar was an Egyptian, possibly of the royal house, and not just a 'servant'.
- [6] Seir is usually identified with Petra.
- [7] It can surely hardly be a coincidence that of all the names on earth his pagan relatives chose the very name Muhammad. In linguistic terms, Muhammad is cognate with the Hebrew passive participle of what is called the pi'el form of the verb hamad, and the passive participle of the second derived form of the Arabic hamida: its meaning being: 'praise and praiseworthy, celebrity and celebrated, glory and glorious.'
- [8] See above, p.oo.
- [9] Dawud, pp23-24, 144-145.
- [10] 'Spirit of truth' (Ruh al-haqq) is one of the Prophet's titles of honour.
- [11] Of like substance, similar but not the same.
- [12] Of the one and the same substance.
- [13] Dawud, p.67.
- [14] Eisenman, op cit. p.836.
- [15] Appalling atrocities have been committed by Crusaders, inquisitors and other enthusiasts who were convinced that they were following the Spirit.

By Fethullah Gülen

According to Islam, almost all previous prophets predicted Prophet Muhammad (peace and blessings upon them all). Despite the distortions suffered by the Torah, the Psalms, and the Gospels, we find indications of his coming.

For example, the Torah promises the coming of the Prophet Muhammad,

The Lord said to me (Moses): "What they say is good. I will raise up for them a Prophet like you among their brothers; I will put My words in his mouth, and he will tell them everything I command him. If anyone does not listen to My words that the Prophet speaks in My Name, I will Myself call him to account." (Deuteronomy 18:17-19)

The phrase "a prophet like you among their brothers" clearly refers to a prophet from the line of Ishmael, the brother of Isaac, who is the forefather of Moses' people (the Children of Israel).

The only prophet who came from this line after Moses and resembled him in many ways (e.g., bringing a new law, and waging war on his enemies), is Prophet Muhammad.

Also, Deuteronomy 34:10 clearly states that no Prophet like Moses ever appeared among the Israelites: "[With respect to his virtues and awesome deeds,] a Prophet like Moses, whom the Lord knows face to face, no longer appeared among Israel."

The Quran points to the same fact,

[We have sent to you a Messenger as a witness over you, even as We sent to Pharaoh a Messenger] (Al-Muzzammil 73:15).

The sentence: "I will put My words in his mouth, and he will tell them everything I command him", in the above Biblical verse, means that the promised prophet will be unlettered and speak whatever is revealed to him.

God states this in the Quran what means,

{ He does not speak out of [his own] desire. It is but a Revelation revealed } (An-Najm 53:3-4).

The following verse, "the Lord came from Sinai and dawned over them from Seir; He shone forth from Mount Paran" (Deuteronomy, 33:2), refers to the prophethood of Moses, Jesus, and Muhammad, respectively, upon them be peace.

Prophet Moses spoke to God and received the Torah at Sinai; Prophet Jesus received Divine Revelation at Seir, a place in Palestine; and God manifested Himself to humanity for the last time through His Revelation to Prophet Muhammad at Paran, a mountain range near Makkah.

The Torah mentions (Genesis 21:21) Paran as the desert area where Prophet Abraham, upon him be peace, left Hagar and their son Ishmael. The Zamzam well also is located there. As stated explicitly in the Quran (Ibrahim 14:35-37), Abraham left them in the valley of Makkah, at that time an uninhabited place within Paran's mountain ranges.

The verse in Deuteronomy, according to the Arabic version published in London (1944) and the Ottoman Turkish version (Istanbul: 1885), continues: "He came with myriads of holy ones; in his right hand appeared to them the fire of the Shari'a."

This verse refers to the promised prophet, Muhammad who would have numerous Companions of the highest degree of sainthood. The "fire of the Shari'a" alludes to the fact that he would be allowed, even ordered, to fight his enemies.

In the Gospel of Matthew, we come across an interesting verse in which Jesus said:

Have you never read in the Scriptures: "The stone the builders rejected has become the capstone; the Lord has done this, and it is marvelous in our eyes? Therefore I tell you that the kingdom of God will be taken away from you and given to a people who will produce its fruit. He who falls on this stone will be broken to pieces, but he on whom it falls will be crushed." (Matthew 21:42-44)

This capstone cannot be Prophet Jesus, for the verses refer to crushing victories won by the "capstone's" followers. No people were ever crushed because they resisted Christianity.

Christianity spread in the Roman Empire only after it underwent some changes and was reconciled with Roman religion(s). Western dominion of the world came via scientific thought's triumph over the Medieval Church, and took the form of ruthless colonialism.

Islam, on the other hand, ruled almost half of the Old World for centuries. Its original purity was never diluted, its enemies were defeated many times, and it successfully defended itself against Christianity.

Currently, Islam is once again rising as a pure, authentic religion, way of life, and hope for human salvation. Moreover, Prophet Jesus himself alludes to this by stating that the kingdom of God will be taken away from his followers and given to a people who will produce its fruit, as seen above.

Moreover, in a telling detail recorded by the hadith scholars, Al-Bukhari and Muslim, Prophet Muhammad (peace be upon him) describes himself as the "capstone," thereby completing the building of prophethood.

Another reference to the Prophet, upon him be peace and blessings, is found in the Gospel of John:

But I tell you the truth: It is for your good that I am going away. Unless I go away, the Paraklit will not come to you; but if I go, I will send him to you. When he comes, he will convict the world of guilt in regard to sin and righteousness and judgment. (John 16:7-8)

In these verses, Prophet Muhammad is referred to as Paraklit, a Greek word meaning "the Distinguisher between Truth and Falsehood." Christian interpreters have given this word different meanings, such as "Counselor" (Gideon's International), "Helper" (American Bible Society), or "Comforter" (The Company of the Holy Bible), and claimed that it refers to the Holy Spirit. But they have never been able to establish whether the Holy Spirit came and did what Jesus foretold it would do.

If, according to Christians, the Holy Spirit is Archangel Gabriel, he came many times to Prophet Muhammad to bring Divine Revelation. Further, Jesus mentioned and predicted the Paraklit with various names, but always with the same function, as seen in the following verses:

"When the Paraklit comes — the Spirit of Truth — who comes from the Father, he will testify about me." (John 15:26)

I have much more to say to you, more than you can now bear. But when he, the Spirit of Truth, comes, he will guide you into all truth. He will not speak on his own; he will speak only what he hears, and he will tell you what is yet to come. He will bring glory to me by taking what is mine and making it known to you (John 16:12-14)

These are only a few of the Bible's allusions to Prophet Muhammad (peace be upon him).

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