

Atheism Criticism and Evidence for
the Validity of Islam Series (2)

THE LAST PROPHET

EVIDENCES FOR THE AUTHENTICITY OF ISLAM

Dr. Haitham Talaat

Translated by : Sabah Temmar B. A'mar

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first edition

2022

deposit number/ 2022 - 25481

ISBN/ 978-977-6713-48-2



TABSİR CENTER

For Publishing and Distribution

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In the name of Allah, the Gracious, the Merciful.

Verily, all praise is for Allah. We praise Him, seek His help, and ask His forgiveness. We seek refuge in Him from the evil within ourselves and from the wickedness of our deeds. Whomever is guided by Allah cannot be led astray, and whomever Allah misguides cannot be guided. I bear witness that there is no deity worthy of worship except Allah without partners and that Muhammad is His servant and Messenger. May Allah send blessings and peace upon him and upon his Family and Companions, and upon all His Prophets and messengers and those who love them until the Day of Judgment.

To proceed:

This is the second book in the “Atheism Criticism and Evidence for Islam Series” which consists of three books. In *Thieves of the Hereafter*, the first book in this series, I presented some of the proofs and signs of the existence of the Creator—glory be to Him—and I refuted atheists' views about the origin of life and the emergence of the universe and living organisms. In *The Last Prophet*, the second book of this trilogy, I will—God willing—shed light on some evidences for the validity of Islam. This book dives into the origin of religion in general and the history of monotheism in particular. Moreover, it highlights the proofs of the authenticity of Prophet Muhammad (PBUH) and his message of Islam, especially the prophecies about his advent in the Scriptures of the People of the Book (i.e. the Jews and the Christians). Additionally, it explores the scientific

miraculousness of the Qur'an and the Sunnah of the Prophet (PBUH). Furthermore, its final chapter presents some of the fulfilled prophecies of the messenger (PBUH). Finally, *Atheistic Misconceptions and Insinuations*, the third book in this series which will be published in the coming months—God willing—is a refutation of the most famous allegations against Islam and Sharia law. Also, this book presents guidelines on how to deal with creedal and faith suspicions and insinuations.

In point of truth, this series aims to enhance the certainty of faith by urging atheist truth seekers to consider the arguments and proofs for the validity of Islam. Hence, it is not a mere

presentation of information, but an attempt to build consolidated knowledge. I presented its contents in a question-and-answer system in order to facilitate focused attention and information retrieval. In addition to the links (URLs) to the resources that I used, the books of this series contain also pictorial illustrations from the research sources and the Scriptures (the original texts or the approved translations) so that my argumentation is well documented and readers can easily verify the authenticity and reliability of the data presented. I pray God, the Magnanimous and the Most Generous, to make this work beneficial and to reward us for it. Kindly remember me in your good prayers. May God reward you all.

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Now, let us start with the blessing of Allah:

CHAPTER ONE

HOW DID RELIGION ORIGINATE?

6



1. How did religion originate?

Essentially speaking, atheist and materialist thinkers and philosophers assume that religion is the product of primitive man's contemplation of the universe and his fear of some cosmic phenomena. ⁽¹⁾ Their argument goes: to a primitive person the observed phenomena of the world appear to be caused by invisible, supernatural beings. So the primitives resort to incantations, ritual dances, sacrifices, strictly observed prohibitions (tabus), and so on to appease or drive off such beings. However, this atheistic approach has three major problems. Firstly, the fundamental question is: how could the contemplation of the universe and the fear of some cosmic phenomena awaken deep religious feelings in all nations? That is, how does the occurrence of a cosmic phenomenon relate to the emergence of a religion with its ceremonies, rituals and obligations? The second problem with this atheistic theory is that—with time and in outcome of the uniformity and frequency in which cosmic phenomena occur—they, undoubtedly, cease to be mysterious and attention grabbing wherefore they would not necessitate an explanation or stimulate any metaphysical reaction. Moreover, religion was never originated through the

(1) Émile Durkheim, *The Elementary Forms of Religious Life*, translated by Cosman Carol, (Oxford: Oxford University Press, 2008).

feelings of submission (passivity), cowardice and fear. Rather, the motive behind its emergence, in all world civilizations, was the seeking of a sense of magnificence, mightiness and superminence. Furthermore, if primitive man's fear of cosmic phenomena gave impetus to religion—as a plea for mercy from nature—then why did human beings continue to be religious despite the fact that religious rituals turned out to be unavailing attempts since universal phenomena reoccur at the same pace and frequency? ⁽¹⁾ In fact, religion has never ceased to exist. On the contrary, it has always been a universal element in human societies throughout the history of civilization. Therefore, its origin must be completely independent of this inadequate reductionist analysis put forward by atheists.

2. Some atheists claim that totemism stands at the origin of all religion?

As a matter of fact, there is another proposition set forth by atheists regarding the genesis of religion wherein they decide that religion originated in the totems created by ancient human clans. The French sociologist Emile Durkheim was the most famous advocate of this conception. Basically, he investigated the origin of religion and examined totemism from a sociological and

(1) 'Abdallah M. Draz, *Ad-Din (Religion)*, (Beirut: Daar Al-Bouraq Li Nnashr wa Ttawzi', 1999).

theological point of view. He claimed that the religion of the Australian aboriginal tribes is the most primitive of all religions wherein the germs of all higher forms are found. He explained that Australian aborigines have animal names due to the sacredness of animals in their totemic religion. The very heart of his thesis is that society and ‘the god’ of all historical religions are really identical. Thus, his big idea is that by worshipping the totem, clan members are actually worshipping society. However, contemporary sociologists and anthropologists criticised Durkheim’s perspective on the ground that there are entire nations and civilizations in different continents where people clearly believe in God (an omnipotent being) despite not having any totems. ⁽¹⁾ In a word, they strongly opposed the formulation of totemism as the oldest religion because many cultures in the world have never passed through the stage of totemism at all. Durkheim’s counterparts insist that totemism has nothing to do with religion because totems are just ethnic symbols that identify the tribes by their lineages, that is to say they are similar to the flags of present day countries.

(1) Andrew Lang, *The Making of Religion*, (New York: AMS Press, 1968).



Most strikingly, it is worthwhile mentioning that other scholars have discovered that the idea of the totem in the ancient tribes is an economic idea and not a religious one. Unfortunately, Durkheim's claims have been taught as historical facts for decades in European universities. Therefore, a lot of misinformation penetrated into the European mind at his hands. For instance, he claimed that the erotic manifestations of tribe orgies constitute a necessary element of the social and religious psychology of primitive tribes, whereas it has been proven that these parties were a rebellion against the structure of social and religious life in the tribe. In fact, this remains Durkheim's most famous fraudulent misrepresentation because the tribal systems in all societies are based on complete separation of the sexes.⁽¹⁾

(1) 'Abdallah M. Draz, *Ad-Din (Religion)*, (Beirut: Daar Al-Bouraq Li Nnashr wa Ttawzi', 1999), p. 156

3. What is the origin of the “God as an omnipotent being and creator of the heavens and the earth” idea?

In fact, this question is one of the biggest problems that atheism faces today. Unquestionably, belief in God—as an omnipotent being and creator of the heavens and the earth—has been pervasive in all world cultures throughout the ages, and this incontestable fact can definitely not be analyzed from a materialistic perspective. Actually, the perfectly legitimate questions here are: where did this idea of God—as an omnipotent being and the creator of everything— come from? And if religion, as Durkheim claimed, originated in the ancient totems, then which one, amongst the primitive clans or tribal societies, was this idea formulated upon? How were

people, across the world and throughout the history of all the Prophets, invited to the way of God? ⁽¹⁾ How did human beings sense the existence of God in cultures all over the world, despite them being widely separated by time, geography, and language? Additionally, if you look into religions throughout history, you will find that belief in the oneness of God is their original core teaching. In other words—no matter how immersed in paganism these religions get at any given point in time—they always retain remnants of monotheism. Hence, evidence suggests that monotheism is the oldest religious system in the world.

(1) Ibid.

Overall, belief in God is hardwired into our human nature and can never be erased entirely. Even if religious faith recedes for a time, it can and will always be revived again.

4. Did monotheism precede polytheism?

As a matter of fact, some anthropologists—holding to the evolutionary paradigm— claim that monotheism has evolved from lower forms of religions. According to this evolutionary view of religious development, religion progressed from simple forms to complex i.e. from totemism and polytheism to monotheism. However, there were other anthropologists and researchers in the history of religions who disagreed and argued that the historical evidence presented a very different picture because their findings revealed that primitive tribes consistently exhibited monotheism. Inarguably, evidence suggests that polytheism evolved after pure monotheism. M. Monier Williams asserts that: “monotheism preceded all forms of polytheism which appeared later.”⁽¹⁾ Similarly, a group of researchers declared in the *Primitive Man* journal that: “the history of religion is a corruption of or a deviation from an early pure

(1) McCabe, J. *The Growth of Religion: A Study of its Origin and Development*, (London: Watts& Co), p.191 as cited in 'Abd Allāh Ash-shahri, *Thalāth Rasā'il fī al-Ilhād wa-al-'Ilm wa-al-īmān (Three Letters in Atheism, Science and Faith)*, (Beirūt: Markaz Namā' lil-Buhūth wa-ad-Dirāsātn, 2014

form of monotheism.”⁽¹⁾ Incontrovertibly, from the standpoint of archeology and anthropology, the existence of monotheism before polytheism is a well established fact. In other terms, religion existed in its purely monotheistic form before it got corrupted. Wilhelm Schmidt, a German anthropologist, conducted extensive research on primitive indigenous tribes around the world such as the African Pygmies. Schmidt discovered similarities in their belief in one creator and he has published the results of his research in his book *The Position of Pygmy People in the History of Human Development*. According to his theory of primitive monotheism, primitive religion in almost all tribal peoples began with an essentially monotheistic concept of a high god who was a benevolent creator. He argued that all primitive cultures in the world have that notion of a supreme god and they worship a single, omniscient and high deity which is essentially similar to the God in monotheistic religions. Based on his findings, Schmidt maintained that all peoples originally believed in one god. Hence, according to his proposition, primitive religions were not polytheistic, as it was commonly thought, but they started as monotheistic. He concluded that monotheism, not polytheism or totemism, was the most primitive type of religion worldwide. Analogously, Scottish

(1) J. M. C, *The Origin and Early History of Religion, Primitive Man*, Vol.2, P.45 as cited in 'Abd Allāh Ash-shahri, *Thalāth Rasā'il fī al-Ilhād wa-al-'Ilm wa-al-īmān (Three Letters in Atheism, Science and Faith)*, (Beirūt: Markaz Namā' lil-Buhūth wa-ad-Dirāsāt, 2014).

anthropologist Andrew Lang concluded that the idea of the Supreme Being, the “high God” existed in the primitive tribes prior to Western contact and that monotheism, the worshipping of God as opposed to a pantheon of polytheistic gods, was the original religion of mankind. He drew his conclusion from his studies on the tribes of Central Africa such as the Zulu, the Bushmen and some Native American and Australian tribes. ⁽¹⁾

Interestingly, Friedrich F. W. Schelling, the great German philosopher, explained in his book *Philosophy of Mythology* that monotheism is the first creed of all ancient mankind, and polytheism was only the result of the corruption of this universal primitive monotheism at the hands of the straying followers of religion. ⁽²⁾ Edwin. O James, a British professor of anthropology and comparative religions, shares the same proposition with Lang, Schmidt and Schelling and contends that primitive peoples believed in the oneness of God. In point of fact, this monotheistic faith is widespread in the indigenous tribes, whose people live by gathering wild plants and fruits, to this day such as the aboriginal Australians and the African Pygmies. ⁽³⁾ Inarguably, this universal original monotheism degenerated and deteriorated into

(1) Andrew Lang, *The Making of Religion*, (New York: AMS Press, 1968).

(2) Friedrich Schelling and Victor C. Hayes, *Schelling's Philosophy of Mythology and Revelation: Three of Seven Books*, (Armidale, NSW: Australian Association for the Study of Religions, 1995).

(3) Edwin O. James, *Prehistoric religion: A study in prehistoric Archeology*. (Westport: Praeger Publishers, 1957), p. 06.

polytheism. Therefore, the story of human religion is not one of evolution but erosion. Quite simply, non-monotheistic religions degenerated from primitive monotheism. Again the fundamental question persists: what is the origin of this belief in one God? How was the call to His way made throughout history? Incontestably—from a materialistic atheistic perspective which denies the divine revelation to the Prophets—this question remains a real dilemma.

5. What about Hinduism, Christianity, Zoroastrianism and other contemporary religions: were they also monotheistic in their origin?

In point of truth, these currently polytheistic religions were monotheistic in their origin.

To begin with, Hinduism ultimately ends with an ancient monotheistic belief in a supreme, transcendent deity who impels the universe and sustains it. According to the report submitted to the British government in India: “the general conclusion that the committee reached after research is that the majority of Indians have a strong belief in One Supreme Being.”⁽¹⁾

Moreover, becoming a Sadhu, which is one of the highest goals of Hinduism, is achieved only through ‘sadhana’ which is the practice of devoted worship and the renunciation of all

(1) Will Durant, *The Story of Civilization*, Book Club Edition, volume 3, (New York: Simon & Schuster, 1963), p. 209.

earthly deities. Sadhu Hindus, the Hindi holy persons wearing saffron-colloured clothes who cut all familial and societal attachments, achieve this state only by renouncing polytheism and through devoted faith in the One First Creator.

Correspondingly, Christianity is also a monotheistic religion in its essence and belief in the oneness of God is, in effect, the greatest commandment in the Bible as stated by Moses: Hear, O Israel: The LORD our God, the LORD is ONE. (Deuteronomy 6:4) In fact, the Christian doctrine of trinity or the tri-unity of God—God is three persons: the Father, the Son, and the Holy Spirit who are somehow consubstantial i.e. one in substance—appeared only after Jesus Christ was raised unto God. It is therefore the plight of Christianity, that is why it is commonly referred to by philosophers as ‘the logical problem of the Trinity’ and by theologians as ‘the threeness-oneness problem’.

Deuteronomy 6

4. Hear, O Israel: The Lord our God, the Lord is one.
5. Love the Lord your God with all your heart and with all your soul and with all your strength.
6. These commandments that I give you today are to be upon your hearts.
7. Impress them on your children. Talk about them when you sit at home and when you walk along the road, when you lie down and when you get up.
8. Tie them as symbols on your hands and bind them on your foreheads.
9. Write them on the doorframes of your houses and on your gates.

When asked which commandment was the most important one, Jesus answered “the most important one is this: Hear, O Israel: The Lord our God, the Lord is one.” (Mark 12: 29)

Mark 12

29. "The most important one," answered Jesus, "is this: 'Hear, O Israel, the Lord our God, the Lord is one.'"
30. 'Love the Lord your God with all your heart and with all your soul and with all your mind and with all your strength.'
31. The second is this: 'Love your neighbor as yourself.' There is no commandment greater than these."

Undeniably, belief in the oneness of God is the first and greatest commandment in the Bible. Hence, there is a problematic inconsistency between the original monotheistic teaching of the Bible and the Trinity doctrine. According to the *British Encyclopedia*: "the early Christians were against Trinitarianism for they believed that the Trinity has nothing to do with the divine monotheism taught by the Holy Scriptures."⁽¹⁾ Notwithstanding, faced with this logical problem Christians claim that they worship God in Trinity and Trinity in Unity, that is to say, in their words, the Father is God, the Son is God, and the Holy Spirit is God, yet they are not three Gods, but one God. Unmistakably, a contradiction can be derived quite simply from the claim that the Christian God is triune. A straightforward philosophical question is: how could three distinct persons be consubstantial in a way that would make them countable as one God? Clearly, Christians had a dilemma as soon as they declared that Christ was God and they are polytheists despite insisting that

(1) *The British encyclopedia*, part 3, (London: Odhams Press, 1933), part 3, p. 634.

they are monotheists. Nevertheless, Christianity was purely monotheistic in its origin.

In 1862, Martin Haug proposed a new reconstruction of what he believed was Zoroaster's original monotheistic teaching, as expressed in the Gathas—a teaching which he believed had been corrupted by later Zoroastrian dualistic tradition as expressed in post-Gathic scripture and in the texts of tradition. For Angra Mainyu, this interpretation meant a demotion from a spirit coeval with Ahura Mazda to a mere product of Ahura Mazda. Haug's theory was based to a great extent on a new interpretation of *Yasna* 30.3; he argued that the good "twin" in that passage should not be regarded as more or less identical to Ahura Mazda, as earlier Zoroastrian thought had assumed, but as a separate created entity, Spenta Mainyu. Thus, both Angra Mainyu and Spenta Mainyu were created by Ahura Mazda and should be regarded as his respective 'creative' and 'destructive' emanations.

Analogously, the original Zoroastrian teaching was monotheistic but has been corrupted by the later dualistic tradition which means the belief of Zoroastrians in two supreme opposed gods that caused the world to exist. Quite simply, they believe that the highest god and creator, Ahura Mazdā, is engaged in a primeval battle against Angra Mainyu, the Destructive Spirit.⁽¹⁾

In sum, all religions were purely monotheistic in their origin. God says: Never did We send any Messenger before you to whom We did not reveal: "There is no god but Me. So serve Me alone." (The Qura'n 21:25) Even the Arab polytheists

(1) Martin Haug, *Essays on the Sacred Language, Writings and Religion of the Parsis*, translated by Edward, W. West, (Cambridge: Cambridge University Press, 2013), DOI: <https://doi.org/10.1017/CBO9781139383271>.

originally believed in one god who created them and the universe. God says: If you ask them: “Who created the heavens and the earth?” they will surely answer: “Allah.” (The Qura'n 39:38) Similarly, God says: If you were to ask them: “Who created them?” they will surely say: “Allah.” Whence are they, then, being led astray? (The Qura'n 43:87) All in all, people have testified that there is no deity but God throughout the ages. As it happens, during his lifetime, Jesus did never call or consider himself God. Rather, let us look into Christ's (PBUH) strongly-worded statement wherein he denied his divinity and bears witness that God is one and that there is no other deity but Him. In reality, the present day Bible relates Christ's (PBUH) testimony: He said: If I alone testify about Myself, My testimony is not valid. There is another who testifies in my favor, and I know that his testimony about me is valid.⁽¹⁾ (John 5:31-32)

John 5

4. "If I testify about myself, my testimony is not valid.

5. 32There is another who testifies in my favor, and I know that his testimony about me is valid.

We find an amazing text in the *Book of Mark*: “God is one and there is no other but him.”⁽²⁾ (Mark 12:32) Obviously, the aforementioned verses in the *Book of John* and the *Book Mark*

(1) *Book of John*, chapter 5:31-32.

(2) *Book of Mark*, chapter 12:32.

show that Christ (PBUH) is not God and that the foremost of the Biblical laws is that God is One, which is the monotheistic message that all the Prophets were sent to convey. Unfortunately, with time people started to ascribe partners to God and to worship idols and earthly deities. Actually, the disbelievers of Makkah and the polytheists worldwide present lame arguments to justify their crime of praying to deities other than God. They generally say that they do not worship other beings regarding them as their creators, that the Creator is only Allah, and that He alone is the real Deity; but He is too high for them to have access to Him.

Therefore, they make intermediaries a means to convey their prayers and their petitions to Allah. Conversely, the Messengers (PBUT) preached that people should worship Allah, making religion exclusively His, for it is only Allah's right that He should be obeyed and worshiped sincerely and exclusively. God says: Lo, religion is exclusively devoted to Allah. Your religion is entirely consecrated to Him. As for those who have taken others than Allah for their guardians, (they say): "We worship them only that they may bring us nearer to Allah." Allah will judge between them concerning what they differ about. Verily Allah does not guide anyone who is given to sheer lying, is an utter unbeliever. (The Qura'n 39:3)

6. How can any sane person associate idols with God in worship, on the pretext that they would bring him closer to God, then worship the idols and entirely give up the worshipping of God?

Overall, the polytheists the world over have always taken idols as the means of access to Allah, that is they worshipped idols representing various gods and goddesses. However, God was never represented by any idol. We can therefore infer that He was regarded as superior to other deities. In other words, these idols were not worshipped for their own sake but as intermediaries to get closer to God whom they viewed as the Lord of gods. Hence, Sheikh al-Islam ibn Taymiyyah said: "It is utter ignorance to assume that idolaters believed that their idols created the world or that they send down the rain or make plants grow or create animals or anything else. In point of truth, the idolaters turned to their idols to seek their intercession with Allah in the same way other polytheists call the dead for aid—claiming that they are mediators between them and Allah, to have their prayers accepted and their needs fulfilled."⁽¹⁾ As it happens, idolaters did attribute some kind of interference with fate and predestination to the idols they worshipped, but they knew that there was only one Creator—glory be to Him—Allah who is the

(1) Ahmed Ibn Taymiyyah, *Majmoo' Al-Fatawa (A Great Compilation of Fatwa)*, volume 1, (Alexandria: Dar Al-Wafa', 2011), p. 359.

only source of power, blessing and impact in the universe. Simply put, idols

were used as instruments for advancing and seeking proximity to God which is similar to the polytheistic practice of ignorant people who slaughter animals to honour the deceased in order to supplicate them as intermediaries to God for the fulfilment of some need or the endowment of some bounty such as healing them or granting them children. Historically, idols were the names of righteous men. When they passed away, Satan inspired in their people to build statues in the places they used to sit and name them by their names. However, they started to worship them when the first generation passed away and knowledge was lost. So polytheists took these idols as intermediaries between themselves and God, but they knew that God alone is the Creator and Provider. Nonetheless, this intermediation and solicitation has nullified the purity of their worship for God alone, that is to say they strayed through this route from actualizing the truth of monotheism. Likewise, the infidels of Quraish did not deny God, but rather refused to abandon their idolatry and polytheistic practices. Indeed, Messengers were sent by God to every nation to instruct people to worship God alone and to stay away from idols and false gods. As a result, Oneness of Allah's Lordship (Tawhid-ul-Rububiyah)—testifying that Allah alone is the Creator, the Sustainer, the Giver and the Taker of life and the Controller of all

affairs in the dominion of the heavens and the earth—is common amongst all humans due to their innate inclination and the remnants of the prophecies. Hence the Prophets’s mission was to teach people the Oneness of Worship (Tawhid-ul-Uluhiyyah)—the worship of Allah alone; nothing else is to be worshipped, invoked, or sought for help.

7. How many monotheistic religions are there in the world nowadays?

By and large, Abrahamic religions are all considered monotheistic faiths, but in Islam, the principle of monotheism exists to an extreme degree, for at the heart of it lies this cardinal principle of “tawḥeed.” In other words, the Islamic creed is grounded in absolute monotheism—God is One, Unique, Absolute—which is its most salient principle. Without a doubt, this is a belief system that markedly distinguishes Islam from all other religions, including Christianity and Judaism. Therefore, adherents of all other religions are polytheists to different extents. In fact, inviting people to Islam is an easy task because it is the religion of natural disposition, that is to say, it is in harmony with the innate inclination (known as Al-fitra in Arabic). It therefore does not require rational premises because all humans inherently know that God is the only creator and are naturally disposed to worship Him and humbly submit to Him. Hence, the mission of the daa’iyah (Muslim missionary or preacher) is to awaken people’s innate intuition and to inspire

them to contemplate the signs of the truthfulness of the Prophet Muhammad (PBUH) which in turn is sufficient to accept the validity of Islam.

Indeed, all the human beings without any exception received the highest monotheistic knowledge before they were made to confess and give a covenant. So religion is only a confirmation of man's innate disposition. Moreover, people did not know their Lord through the primitive mind-assumption (reason), but by the light of divine inspiration (revelation).⁽¹⁾ Without a doubt, monotheism is the essential message of all the divine revelations, that is to say it is the same truth which has been expounded by all the Prophets in various parts of the world and at different periods of time. On the other hand, polytheism was merely the result of the corruption of the original universal monotheistic teachings of the Prophets. God says: (O Muhammad!) We have revealed to you as We revealed to Noah and the Prophets after him, and We revealed to Abraham, Ishmael, Isaac, Jacob and the offspring of Jacob, and Jesus and Job, and Jonah, and Aaron and Solomon, and We gave to David Psalms. (The Qura'n 4:163) This emphasizes that Muhammad (PBUH) did not introduce any innovations, and that his message of Islam is no different from the earlier revelations.

(1) 'Abdallah M. Draz, *Ad-Din (Religion)*, (Beirut: Daar Al-Bouraq Li Nnashr wa Ttawzi', 1999).

8. Can humans satisfy their need for knowledge without religion through science only (the mind, the senses, empirical science and philosophy)?

As it happens an essential part of secular humanism is a continually adapting search for truth, primarily through science and philosophy. The parable of the blind men and the elephant is a story of a group of blind men who have never come across an elephant before and who learn and conceptualize what the elephant is like by touching it. Each blind man feels a

different part of the elephant's body, but only one part, such as the side or the tusk. They then describe the elephant based on their limited experience and their descriptions of the elephant are different from each other. The moral of the parable is that humans have a tendency to claim absolute truth based on their limited and subjective experience. Here is John Godfrey Saxe's version of "The Blind Men and the Elephant":

It was six men of Indostan,
To learning much inclined,
Who went to see the Elephant.
Though all of them were blind.
That each by observation
Might satisfy his mind.

The First approached the Elephant,
And happening to fall
Against his broad and sturdy side,
At once began to bawl:
"God bless me! But the Elephant
Is very like a wall!"

The Second, feeling of the tusk,
Cried, "Ho! What have we here
So very round and smooth and sharp?
To me it is mighty clear,
This wonder of an Elephant
Is very like a spear!"

The Third approached the animal,
And happening to take
The squirming trunk within his hands,
Thus boldly up and spake:
"I see, the Elephant
Is very like a snake!"

The Fourth reached out an eager hand,

And felt about the knee:

"What most this wondrous beast is like

Is mighty plain.

It is clear enough the Elephant

Is very like a tree!"

The Fifth, who chanced to touch the ear,

Said "Even the blindest man

Can tell what this resembles most;

Deny the fact who can,

This marvel of an Elephant

Is very like a fan!"

The Sixth no sooner had begun

About the beast to grope,

Then, seizing on the swinging tail

That fell within his scope,

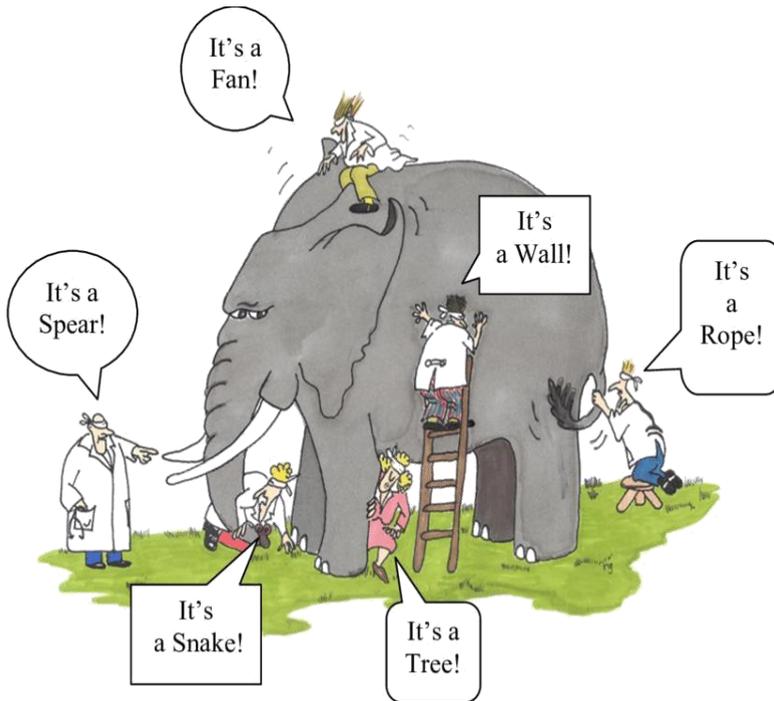
"I see, the Elephant

Is very like a rope!"

And so these men of Indostan

Disputed loud and long,

Each in his own opinion
Exceeding stiff and strong,
Though each was partly in the right,
And all were in the wrong!



Analogously, people fall in the same trap when they claim that knowledge comes only or primarily from sensory experience because the senses can often impede the mind in many of its operations and the empirical sciences can only provide approximate truths. Naturally, human knowledge is deficient, and because the senses sometimes deceive we have reason not to trust

them. Simply put, though each one of the six blind men, in the parable, was partly right, they were all mistaken. We can make such a judgement because we have a comprehensive view inclusive of the blind men and the elephant. Actually, the difference between the subjective opinions of the six blind men and our correct objective comprehensive view is exactly the same as the difference between the divine revelation and human knowledge. Human knowledge can definitely be useful, but it has certain limitations owing to the finite human intellectual capacity and the experimental constraints imposed by the tools at humans' disposal. In fact, empirical knowledge obtained through sensory experience—which is the result of typical scientific observation or experimentation procedures—can never answer all the big questions of being. In other words, human knowledge is undisputedly deficient because of the existence of the “ultimate questions” that science cannot answer and that no conceivable advance of science would empower it to answer. It is not to science therefore but to religion

that we must turn for answers to questions having to do with first and last things, for, in stark contrast with science, the divine revelation is the font of all truths about the purpose and meaning of life and what is beyond existence. In a nutshell, science and technology seem to solve so many of our problems, or at least offer potential future solutions, that is why some people have turned science into their quasi-religion, seeing it as a broader

belief system rather than a methodology. In other words, science's success in understanding the natural world motivates some scientists to claim that it is all-powerful and will eventually explain absolutely everything. However, science is silent in many areas that are of the greatest importance such as values, meaning and purpose. For example, a scientific analysis of music or painting can never explain beauty. Also, science has nothing to say about the supernatural. To conclude, science can provide wonderful answers to the questions related to the narrow physical realm around us such as the best food, the best drink, the best way to travel, the best solution to a mathematical equation, and the best scientific assumption of a quantum phenomenon. However, when we ask ourselves questions about the significance and purpose of life we generally expect answers that are outside of the natural world and hence religion is the only channel to help us gain a sense of life meaning and purpose.

9. What if science answers the questions about the purpose and meaning of life or provides a materialistic analysis of human values?

Despite the fact that our highly scientific age tempts us to think that science can or someday will provide all the answers to life's big questions, every responsible scientist readily and humbly admits that science itself does not have the answers for many of the most important human questions. In fact, questions that arise within the domains of aesthetics, morality, and

theology will never be resolved by empirical science. Funnily enough, some philosophers say that if experimental science attempted to analyze moral or aesthetic meanings we would listen not to take its analysis seriously but to laugh. In a word, science cannot make any judgments about whether a state of affairs is right, wrong, good, or bad. Likewise, it does

not make aesthetic judgments about whether something is beautiful or dreadful. In a manner of speaking, there is no atom that carries a value meaning, no mathematical formula that encodes for the values of trust and betrayal, and no ion exchange on the nerve cell membranes for the meanings of purity and chastity or impurity and immorality. Unquestionably, these concepts, values and meanings cannot be analyzed from a rational, empirical, sensory or philosophical perspective.

Erwin Schrödinger, a Nobel laureate in quantum physics, says: “I am very astonished that the scientific picture of the real world around me is deficient. It is ghastly silent about all and sundry that is really near to our heart that really matters to us. It gives a lot of factual information, puts all our experience in a magnificently consistent order, but it cannot tell us a word about red and blue, bitter and sweet, physical pain and physical delight; it knows nothing of beautiful and ugly, good or bad, God and eternity. Science sometimes pretends to answer questions in these domains, but the answers are often very silly that we are not

inclined to them seriously.”⁽¹⁾ All in all, these matters are not subject to the scope of scientific observation. Therefore knowledge in these domains is gained solely through the light of the divine revelation. Indisputably, moral and aesthetic judgments, and meanings pertaining to the religious accountability as well as to the unseen are outside the realm of science. In other words, though the topics of aesthetics, morality, and theology are actively studied by philosophers, historians, and other scholars the questions that arise within these realms will never be resolved by science because there is a distinction between facts and values. In short, science will never be enough to make moral progress.

10. Is it possible to establish a moral system without religion?

In fact, the question of whether or not morality requires religion is both topical and ancient and has long been hotly debated. Fundamental to the concept of secular humanism is the strongly held viewpoint that morality does not require religious tenets, that is to say secular humanists posit that human beings are capable of being ethical and moral without religion or God.

(1) Erwin Schrodinger, *Nature and the Greeks and Science and Humanism*, (Cambridge: Cambridge University Press, 1996), DOI: <<https://doi.org/10.1017/CBO9781139878333>>

Unsurprisingly, atheists explicitly disavow the connection between religion and morality. However, they, oddly enough, claim that people are not invoking ethical principles when they judge acts, but they make that moral distinction automatically because the brain knows right from wrong and is responsible for moral judgment. It is commonly accepted that the brain is made up of neurons which communicate with one another through electrical and chemical signals. Quite simply, the function of the nervous system consists of neurons exchanging signals thanks to the charged neural membranes which change in response to neurotransmitter molecules released from other neurons and environmental stimuli. In point of fact, moral principles are not the product of this brain activity. Rather, they are derived from the innate disposition which is consistent with the religious accountability, that is to say moral inclinations can not emerge independently of religious intuitions. Accordingly, religion is a precondition for morality. It is therefore wrong to view Man as a purely physical being and to explain his reality in exclusively materialistic terms, for if we analyze the human cerebral activity from a purely physical perspective it would be reduced to a mere exchange of ions and electrical charges on an atomic level. Interestingly, such a materialistic perspective can provide a rationale for even the most appalling crimes against humanity such as total genocide of the so called lower races. For instance, Hitler admired America's rapid industrialization and growth which he attributed to the expulsion of indigenous people and the

institution of slavery. So his plan was for Germany to emulate the United States by seizing large tracts of productive land (by pushing the indigenous populations out) and then employing slave labour to produce the food necessary to support industrialization and militarization—just as the United States had done—because he ultimately considered mass murder as the only “rational” solution.

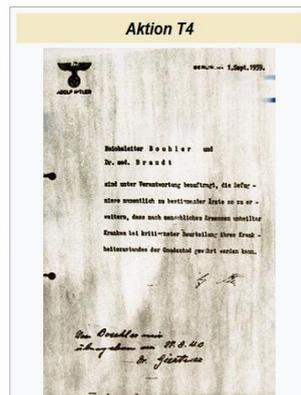
Consequently, about 35,000 people were killed in T4 operations. Assuredly, Hitler and his Nazi government used the evolutionist idea—that the civilized races of man will certainly exterminate and replace the savage races through the world—to justify racism and militarism and to even support genocide. In other words, they believed that genocide was an inevitable result of the contact between peoples at different stages of cultural development, wherefore it is morally excusable because victims stood in the way of natural selection and the survival of the fittest.

Aktion T4

From Wikipedia, the free encyclopedia

Aktion T4 (German, pronounced [akˈtʃoːn tɛː fɪ tɛ]) was a postwar name for mass murder through involuntary euthanasia in Nazi Germany.^[6] The name T4 is an abbreviation of *Tiergartenstraße 4*, a street address of the Chancellery department set up in the spring of 1940, in the Berlin borough of Tiergarten, which recruited and paid personnel associated with T4.^[5] [6][7][c] Certain German physicians were authorised to select patients "deemed incurably sick, after most critical medical examination" and then administer to them a "mercy death" (*Gnadentod*).^[8] In October 1939, Adolf Hitler signed a "euthanasia note", backdated to 1 September 1939, which authorised his physician Karl Brandt and *Reichsleiter* Philipp Bouhler to implement the programme.

The killings took place from September 1939 until the end of the war in 1945 from 275,000 to 300,000 people were killed in psychiatric hospitals in Germany and Austria, occupied Poland and the Protectorate of Bohemia and Moravia (now the Czech Republic).^{[9][10][11]} The number of victims was originally recorded as 70,273 but this number has been increased by the discovery of victims listed in the archives of the former East Germany.



Furthermore, atheists, openly support abortion without the slightest twinge of conscience.



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Women are legally free to abort a baby because of its sex, says abortion charity head

The chief executive of Britain's biggest abortion charity has said women are legally free to arrange an abortion because they are unhappy with the sex of their unborn baby.

Ann Furedi, of BPAS, said the law does not prevent women from choosing a termination on the grounds of gender and she even compared it to abortion after rape.

Mrs Furedi's comments come weeks after it was disclosed that the CPS had decided not to prosecute two doctors who were exposed by a Daily Telegraph investigation arranging terminations purely because the unborn baby was a girl.

In fact, atheists support the abortion of embryos on the grounds of a purely materialistic analysis. As it happens, their rationale behind allowing the killing of innocent babies is founded on the claim that ontogeny recapitulates phylogeny which was for many decades accepted as a natural law. In its strict sense it means that an organism, in the course of its development, goes through all the stages of those forms of life from which it has evolved (i.e. embryos pass through stages of their evolutionary history). According to the theory of recapitulation, the fetus is the common general embryonic form and the early stage of development that corresponds precisely to those of animals (fish and reptiles). Therefore, atheists argue that there is no harm in aborting fetuses. Analogously, it is possible, both materialistically and atheistically, to rationalize the annihilation of the entire human race, for it would be no different from the destruction of bacterial colonies. In a word, humans need religion to curb nature's vices and it is simply impossible for them to be moral without God. Despite the claim of the proponents of atheism—that the brain knows right from wrong and is responsible for moral judgment—it is impossible, without God, to justify moral behavior on

metaphysical grounds and thus to make a coherent case for abiding by moral standards. Interestingly, Atheist Richard Dawkins admits that: “it is pretty hard to defend absolute morals

on grounds other than religious ones.”⁽¹⁾ To sum up, human knowledge (gained through science and philosophy) is deficient because while it can provide solutions to simple problems as regards food, travel, medication, and comfort, it cannot resolve any existential crisis. On the other hand, religion, through the divine revelation, answers all the questions pertaining the human values and the teleological meanings as well as the unseen. Hence, those who are dazzled by secular philosophy and empirical science and take it as the real knowledge, whereas they regard the Knowledge brought by the Prophets of Allah as worthless and therefore pay no heed to it are doomed to failure and damnation. God says: When their Messengers came to them with Clear Signs, they arrogantly exulted in whatever knowledge they had. (The Qura'n 40:83)

11. Is this an underestimation of empirical sciences?

The utility of science is knowledge of natural physical mechanisms and the generation of technology. Indeed, scientific knowledge can improve the quality of life at many different levels—from the routine workings of our everyday lives to global issues, including health, transportation, information and communication, leisure...etc. It certainly gave us power and

(1) Richard Dawkins, *The God Delusion*, (Boston: Houghton Mifflin Co., 2006), p. 232.

comfort and the modern world would not be modern at all without the understandings and technologies enabled by science.

However, God Almighty has given us divine Books that provide answers to all the big life questions, and there is, doubtlessly, a stark difference between materialist sciences and the divine revelation. In point of truth, people who are blind to the merits of the divine message will remain ‘ignorant’ like the six blind men in the aforementioned parable because science can never deliver absolute truth. In reality, all of our scientific truths are not absolute truths, but relative provisional ones. Therefore, we must recognize that they are only models or

approximation of reality and even the most successful scientific theories imaginable will—by their very nature—have a limited range of validity. In other words, though they describe the Universe extremely accurately they all have limitations to how far we can take their implications before we arrive at a place where their predictions no longer describe reality. The divine revelation, however, provides absolute truth in its purest form and it alleviates confusion and turns it into clarity of understanding by giving all the answers to all the questions. God says: He who knows that the Book which has been sent to you from your Lord is the Truth, is he like him who is blind to that truth? It is only people of understanding who take heed. (The Qura'n 13:9) It is only through revelation and prophethood that it

is possible to understand the meanings of ‘takleef’ (religious responsibility) and the purpose of existence. Ibn Taymiyyah said: “Had it not been for the Message, the mind would not be able to make the moral distinction between good and evil. And were it not for the Message, humans would have been like cattle, and even more astray.”⁽¹⁾ In sum, the divine message is necessary to understand the value, meaning and purpose of existence and we would doubtlessly turn into meaningless ghosts without the divine law. Carl Sagan, the famous agnostic scientist, asserts that from a purely materialistic point of view, there is no difference between a human being and a rock. He says: “yes, only certain laws and constants of nature are consistent with our kind of life. But essentially the same laws and constants are required to make a rock.”⁽²⁾

(1) Ahmed Ibn Taymiyyah, *Majmoo' Al-Fatawa (A Great Compilation of Fatwa)*, volume 19, (Alexandria: Dar Al-Wafa', 2011), p. 100.

(2) Carl Sagan, *Pale Blue Dot: A Vision of the Human Future in Space*, first Edition, (New York: Random House, 1994).



As a matter of fact, without revelation, Man would be reduced to atomic collision processes i.e. mere physical interactions of atoms and molecules when they are brought into close contact with each other and with electrons, protons, neutrons or ions. In fact, there is no light in the universe except the Light of Allah and all manifestation of reality is due to that Light as God says: And whoever Allah does not bless with light will have no light. (The Qura'n

24: 40) Therefore, despite all philosophy and empirical science, the existence of Man would be no different from that of a rock or insect when he loses all sense of life purpose. Sartre, the existentialist atheist, implicitly said that: “according to the materialistic view, Man merely exists like any insect in the

world.”⁽¹⁾ God says: And who but a fool would be averse to the way of Abraham? (The Qura'n 2:130) And He says: And be not like those who forgot Allah and so He made them oblivious of themselves. (The Qura'n 59:19) That is, forgetfulness of

God inevitably leads to forgetfulness of one's own self. When man forgets that he is slave to the Almighty, he will inevitably form a wrong view of his position in the world, and his whole life will go wrong because of this basic error. Indisputably, Man's real position in the world is that of a slave and the person who does not know this truth, does not in fact know himself. Consequently, Man's remaining firm and steadfast on the right path entirely depends on his

remembering God at all times. For as soon as he becomes heedless of Him, he becomes heedless of himself and this very heedlessness turns him into sinfulness. Sheikh al-Islam Ibn Taymiyyah said: “This whole world and its contents are cursed except for that which the light of the Message shines upon. Man's need for this Message is greater than his need for everything else. The world will not come to an end as long as the legacy of the Messengers lasts such that when it disappears entirely from the face of the earth, the Hour will be established.”

(1) Jean-Paul Sartre, *Nausea*, (Norfolk Conn: New Directions, 1949).

(1) Assuredly, all goodness on earth is due to the legacy of prophethood.⁽²⁾

12. How would Man's life on earth be without the prophecy?

Essentially speaking, corruptiveness, evil and chaos have become rife on earth as an inevitable result of the people straying from the righteous teachings, which the Prophets of Allah have been presenting before Man since the earliest times, and which are the only way of ordering human conduct on sound foundations. As I have explained in detail, humans—in spite of their amazing intellect as well as their empirical sciences and secular philosophies—will never be able to enlighten us about the matters of the unseen, that is to say existential and ethical questions will always remain science's blind spots. In a word, there exists no other source of light besides Allah, and only faith in Him enables us to receive the rays of light (the knowledge and the guidance). Inarguably, all the world courts and constitutions will never be able to curb a single crime, not even genocide, on rational or materialistic grounds. That is why there was nothing wrong, from a Darwinian perspective, with putting the so called

(1) Ahmed Ibn Taymiyyah, *Majmoo' Al-Fatawa (A Great Compilation of Fatwa)*, volume 19, (Alexandria: Dar Al-Wafa', 2011), p. 101.

(2) Ahmad Ibn Taymīyah, *Al-Şārim Al-Maslūl 'alā Shātim Al-Rasūl*, (Al-Mansoura: Daar Ibn Ragab, 2003), p. 249-250.

inferior races in animal cages. Actually, human zoos—a shameful legacy—were common in all the European capitals till the middle of the last century.



The horrifying industry was also active in Europe. An African girl is shown at the 1958 Expo in Brussels, Belgium that featured a 'Congo Village' with visitors watching her from behind wooden fences

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The horrifying Human Zoos: Shocking photos reveal how zoos around the world kept 'primitive natives' in enclosures as Westerners gawped and jeered at them just 60 years ago

- Horrifying images show how black and Asian people were 'displayed' in zoo enclosures around the world
- 'Human zoos' designed to emphasise cultural differences between Europeans and people deemed primitive
- Millions visited the shocking enclosures in the early 20th century both in America and across Europe

These human zoos were an actual application of the materialistic worldview of humans which is congruent with the theory of evolution, especially its notion of the natural selection of the fittest. Fortunately, the shameful and horrifying legacy of the human zoos and Nazi extermination camps came to an end thanks to the remnants of the Prophetic legacy in the West as the Prophet Muhammad said: “And verily, Allah looked towards the people of the world and He showed hatred for the Arabs and the non-Arabs, but with the exception of some remnants from the People of the Book.”

Hadith, Sahih Muslim 2865 a

'Iyad b. Him-ar reported that Allah's Messenger (ﷺ), while delivering a sermon one day, said:

And verily, Allah looked towards the people of the world and He showed hatred for the Arabs and the non-Arabs, but with the exception of some remnants from the People of the Book. And He (further) said: I have sent thee (the Holy Prophet) in order to put you to test and put (those to test) through you. And I sent the Book to you which cannot be washed away by water, so that you may recite it while in the state of wakefulness or sleep.

As a matter of fact, the Holocaust and the discrimination between human beings based on the skin color or the size of the nose stopped through those who could discern that these practices were horrible crimes against humanity thanks their untainted ethical attitudes which can be traced back to the legacy of prophethood.



Likewise, the gas chambers in Auschwitz were closed thanks to the people who heeded the call of their inner intuition which is the innate constitution of all human beings. In other words, it is the constant force that incessantly prods people to question their actions, and therefore guides them to right or wrong in, at least, the basic morals. Unsurprisingly, from an

atheistic perspective there is no difference at all between the Holocaust and a barbecue because, to use physicist Stephen Hawking's words, "the human race is just a chemical scum on a

moderate-sized planet.”⁽¹⁾ Briefly, understanding the truth of God and Man is only possible through prophethood. Naguib Mahfouz, who spent a long period of his life in skepticism, said: “God alone gives values and existence their meanings. And Life without God would be absurd and meaningless”⁽²⁾ In fact, the pure faculty of intuition and reason could be lured by instincts and if the desire for wealth and power are not controlled by revelation all the vices will ensue. In short, the Prophetic knowledge is the ultimate truth because they are wholly dependent on revelation from God, which—unlike human reason—will never err, which is why humans needed the Prophets.

13. The mind ‘aql’ (sanity) is prerequisite to ‘takleef’ (the obligation to observe the precepts of religion) and Man can recognize God and the authenticity of the prophecies with his divinely endowed reason. How can we then underestimate the value of the mind?

Obviously, there is a difference between axioms and mental capacities. Axioms are the fundamental truths also known as the

(1) David Dugan and Campbell Ken and Steve Davis, *Reality on the Rocks: Beyond Our Ken*, Documentary | Episode aired 26 February 1995, (Artarmon, New South Wales: SBS-TV).

(2) Naguib Mahfuz, *My Country Egypt*, (Cairo: Daar Ash-shuruq, 1997), p.63.

first indemonstrable but self-evident principles, whereas the cognitive functions refer to all the things that individuals can do with their minds, mainly information processing, symbol manipulation, and knowledge construction. In point of fact, axioms such as non-contradiction and causation are innate ideas which are inborn in the human mind, and are not received or compiled from experience. In other terms, they are derived from the innate intuition like the moral principles. They are therefore the grounds of the priori argument (ontological argument) for the existence of the Creator and the validity of religion. Contrarily, the mental processes such as perception, problem solving, ethical relativism and abstract thinking are all deficient and liable to error. In effect, the knowledge acquired through these cognitive functions—that is through observation and sensory experience—can contribute to the making and acceptance of superstitions, myths, illusions and hallucinations. What is even worse is that, these mental processes are currently being used to provide a rationale for abortion as they were used to justify Nazism seventy years ago. In a nutshell, the human mind is deficient due to the limitations of the human nature. Therefore, the human soul can find salvation only through surrender to God and His revealed law. Conversely, when Man ignores the call of the innate inclination and rebels against the revelation he transgresses all the boundaries of servitude to Allah. God says: Nay, surely man transgresses; for he believes himself to be self-sufficient. (The Qura'n 96:6-7) That is when humans consider themselves self-

sufficient and dispense with religion they can justify any crime and wrongdoing.

14. What is the importance of the axioms derived from the intuitive reasoning (Al-fitra)?

Overall, the axioms prove the authenticity of the divine revelation and prophecies. The universal causation axiom, for instance, is the proposition that everything in the universe has a cause and is thus an effect of that cause. According to this principle there needs to be a cause for the universe i.e. there must exist the necessary being that is the cause of the whole series of beings (the Creator/the First Cause). In fact these axioms are like light boards revolving in the sky looking for any flash of light, that is though they do not generate light, they reflect it when it shines upon them. Similarly, when the light of the divine Message shines these axioms reflect it, that is to say they prove its validity. As it happens, when the light of prophethood shines humans can either embrace it with surrender or rebel against it with obstinacy. Without a doubt, the innate inclination and the prophecies are God's greatest mercy for mankind and the jinn. They are more valuable than all knowledge obtained through the mind and sensory interactions. Assuredly, religion is a human imperative, an innate quest, a primary truth, and the origin of all knowledge and morality. In other words, it is the reason why we feel the pricks of conscience and the need to stay away from evil, and the reason why we are inclined to be

submissive servants of the Creator because our nature, as human beings, entails that we need Him. In a nutshell, religion fills the human need for finding meaning, sparing us from existential angst because only religion can answer all the existential questions about life and the afterlife.

In reality, religion is the only channel that can provide an adequate analysis of the phenomenon of Man and is the greatest, ultimate, absolute and indispensable knowledge. Ibn al-Qayyim said: “Were it not for prophecies, there would have been no beneficial knowledge in the world at all.”⁽¹⁾ Deists, who deny the institution of prophethood have not formed any proper estimate of God, that is to say they have erred grossly in assessing His wisdom and power. In other words, saying that guidance comes through human intelligence and not through a Book (the Qur’an) revealed to a man (Prophet Muhammad), would only point to a spiritual ignorance of men high in the intellectual scale. God says: They (the Jews, Quraish pagans, idolaters, etc.) they did not value Allah as He should be valued when they said, “In no way has Allah sent down anything on any human being (by inspiration)” (The Qura'n 6:91) That is, to consider it impossible for man to become the recipient of God's revelation or to think that even though God has equipped man with intelligence and

(1) Ibn Qayyim al-Jawziyyah, *Miftaah Dar as-Sa'adah*, volume 2, first edition, (Jeddah: Al-Majma' al-Fiqhi al-Islami, 2012), p. 118.

with the power to act as he chooses, He has nevertheless made no arrangement for his guidance, but has left him in this world altogether unguided and thus conferred upon him the right to behave in any way he likes constitute a gross misjudgement of God's power and wisdom. Undeniably, God sent His messengers to every nation with revealed Books. The problem of deism is that it claims that we exist without 'takleef' (religious accountability). This claim is obviously void because we are constantly seeking answers to ethical and existential questions and it is in fact through the divine books only that we can find the answers we seek, which thus make us responsible and answerable for obeying the divine commands and prohibitions.

Additionally, it is through religion that we gain cosmic significance and even universe centrality, whereas without it we lose our identity and the meaning of our existence. Simply put, when Man rejects the innate intuition his existence would be rendered meaningless and, in atheists' terms, no different from that of rocks or insects. God says: (O Prophet and his followers), turn your face single-mindedly to the true Faith and adhere to the true nature on which Allah has created human beings. The mould fashioned by Allah cannot be altered. That is the True, Straight Faith, although most people do not know. (The Qura'n 30:31) Absolutely, it is under the banner of religion only that we realize the uniqueness of our identity as humans. Hence, religion is not an intellectual luxury, but an innate emotional need. Undeniably,

the feeling of needing God, especially in times of extreme hardships and distress, is an inherent part of the humans for as the saying goes “there are no atheists in the foxholes”.

There are no atheists in foxholes

The statement "There are no atheists in foxholes" is an [aphorism](#) used to argue that in times of extreme stress or fear, such as during war ("in [foxholes](#)"), all people will believe in, or hope for, a [higher power](#) (and there are therefore no [atheists](#)).

Under circumstances of distress (such as during times of war in the trenches) humans fly to God and pray with all their hearts though they might have never prayed before. God says: When they embark in the ships they call upon Allah, consecrating their faith to Him. But when He rescues them and brings them to land, they suddenly begin to associate others with Allah in His Divinity. (The Qura'n 29:65) Obviously, religion is deeply rooted in the phenomenon of "Man" because, as humans, we are predisposed to believe. In other words, our basic natural disposition was the impetus for religious beliefs wherefore religious accountability is an inborn part of humans. Atheistic materialism will never be able to provide an adequate analysis of the human reality and the materialist atheists' conception of Man can only produce irrational horrifying outcomes such as the Nazi Holocaust and the human zoos. In short, atheism poisons the meaning of Man and the universe around him.

15. How do we know which religion is true? What are the proofs that Muhammad is a true Prophet?

Muhammad the son of 'Abdullah (PBUH) is Allah's Messenger in reality and truth, for the evidences that show his veracity are abundant.

The first evidence:

First of all, his noble character stood him out as the most impeccable one ever. In point of truth, he proved by his living example that he was the most truthful and honest person of his age. All the people of Makkah, without any exception, swore to his truthfulness and honesty for he had lived an unblemished and extremely pious life among them for forty years. It was reported in *Sahih Al-Bukhari* that the chief infidels of the Quraysh said to him: “we have never heard you telling a lie.”

Hadith, Sahih al-Bukhari 4770

Narrated Ibn 'Abbas:

When the Verse:--'And warn your tribe of near-kindred, was revealed, the Prophet (ﷺ) ascended the Safa (mountain) and started calling, "O Bani Fihri! O Bani 'Adi!" addressing various tribes of Quraish till they were assembled. Those who could not come themselves, sent their messengers to see what was there. Abu Lahab and other people from Quraish came and the Prophet (ﷺ) then said, "Suppose I told you that there is an (enemy) cavalry in the valley intending to attack you, would you believe me?" They said, "Yes, for we have not found you telling anything other than the truth." He then said, "I am a warner to you in face of a terrific punishment." Abu Lahab said (to the Prophet) "May your hands perish all this day. Is it for this purpose you have gathered us?" Then it was revealed: "Perish the hands of Abu Lahab (one of the Prophet's uncles), and perish he! His wealth and his children will not profit him...." (111.1-5)

So honesty is proof enough of the Prophet's truthfulness. Quite simply, a claimant of prophethood is either the most honest of people—to be chosen by God to convey His Message—or the most dishonest of people because none is more unjust than one who lies about Allah falsely claiming that He sent him as a Prophet. In fact, only the most ignorant of people cannot make the distinction between the most honest of people and the biggest liars. Sheikh Al-Islam Ibn Taymiyyah said: “A miracle is not the only condition for the truthfulness of prophethood—honesty is another important criterion—for the claimant of prophethood is either the truest of the truthful or the biggest liar and this matter is confusing only to the most ignorant of people.”⁽¹⁾ In fact, Abu Bakr as-Siddiq, Khadija and the companions, who were promised paradise, embraced Islam before witnessing the Prophet's miracles i.e. the splitting of the moon, heralding the unseen and the challenge of the Qur'an. As a matter of fact they did not need to witness the miracles of Prophet Muhammad (PBUH) to believe because they were aware of his veracity and thus needed no further signs. Similarly, the people of Egypt knew Moses's truthfulness when he told them he was God's messenger before he performed any miracles. Likewise, when the Prophet ran to his wife Khadija (RA) for comfort after the momentous event of

(1) Ahmad Ibn Taymiyya, *Thubut An-Nubuwwat 'Aqlan wa Naqlan*, (Cairo: Dar Ibn-Al-Jawzi, 2006), p. 573 and p. 318.

revelation she told him in reassurance: “never! by God, God will never disgrace you” and when she took him to her cousin Waraqa ibn Nawfal, a learned Christian, he too reassured them saying: “this is the Keeper of Secrets (Gabriel) whom Allah had sent to Moses.” Moreover, when Abu Bakr was invited to Islam by the Prophet he accepted without hesitation or reservations. Similarly, when the Prophet’s letter was read to King Al-Najashi (Negus) he declared his belief in Islam saying: “He is the illiterate Prophet that the Jews and the Christians have been waiting for.”⁽¹⁾ To sum up, all the aforementioned figures believed the Prophet (PBUH) right away owing to his truthfulness and honesty. As we have mentioned earlier, even the infidels admitted that they have never known him to tell a lie.

Hadith, Sahih al-Bukhari 4971

Narrated Ibn `Abbas:

When the Verse:- 'And warn your tribe of near kindred.' (26.214) was revealed. Allah's Messenger (ﷺ) went out, and when he had ascended As-Safa mountain, he shouted, "O Sabahah!" The people said, "Who is that?" Then they gathered around him, whereupon he said, "Do you see? If I inform you that cavalymen are proceeding up the side of this mountain, will you believe me?" They said, "We have never heard you telling a lie." Then he said, "I am a plain warner to you of a coming severe punishment." Abu Lahab said, "May you perish! You gathered us only for this reason?" Then Abu Lahab went away. So the "Surat:-ul-LAHAB" 'Perish the hands of Abu Lahab!' (111.1) was revealed.

(1) Ibid.

As a matter of fact, God blamed the infidels of the Quraysh for denying Muhammad's prophethood because they of all people knew that he was a perfect example of being upright. Indeed, they used to call him 'as-Sadiq' (the Truthful) and 'al-Amin' (the Honest). God says: Or is it that they did not recognize their Messenger (Muhammad) so they deny him? (The Qura'n, 23:69)

The second evidence:

The Prophet (PBUH)—like the Messengers who preceded him—he preached the same core message of monotheism, that is to say belief in the oneness of God which is in harmony with the innate intuition. Naturally, when we look at the universe we can only infer the necessary existence of one creator and no images of pagan earthly gods would jump into our minds. As mentioned earlier, the original teachings of all historical religions were purely monotheistic before their corruption at the hands of the straying followers. In a word, all humans have a natural inclination towards monotheism which was the message of all the Prophets. God says: And We sent no messenger before you but We inspired him, (saying): There is no Allah save Me (Allah), so worship Me. (The Qura'n 21:25) Prophet Muhammad (PBUH) was not the first Messenger sent by God with the message of unadulterated monotheism. In truth, every Prophet preached the same core belief in the oneness of God. God says: Tell them: "I am no novelty (either in my person or in the message I have

brought) among the Messengers.”(The Qura'n 46:9) Undoubtedly, the message preached by the Prophet is consistent with the natural disposition. Therefore, this unequivocally indicates that he did not bring this religion from his own accord and that it was rather a revelation that he received from God.

Nowadays, Islam is the only monotheistic religion in the world. God says: And whoever desires a religion other than Islam, it shall not be accepted from him, and in the hereafter he shall be one of the losers. (The Qura'n 3:85) Unquestionably, Prophet Muhammad (PBUH) was on the most exalted standard of moral excellence and of a high and noble disposition. Actually, the speech delivered by Ja'far ibn abi Talib to the Christian king of Abyssinia (Ethiopia) is the most succinct and eloquent speech that captured the moments of that era, described the sublime character of the Prophet and expressed the message of Islam concisely and clearly. He said: “O King, we were a people in a state of ignorance and immorality, worshipping idols and eating the flesh of dead animals, committing all sorts of abomination and shameful deeds, breaking the ties of kinship, treating guests badly, and the strong among us exploited the weak. We remained in this state until Allah sent us a Prophet, one of our own people, whose lineage, truthfulness, trustworthiness, and integrity were well-known to us. He called us to worship Allah alone, and to renounce the stones and the idols which we and our ancestors used to worship besides Allah.

He commanded us to speak the truth, to honor our promises, to be kind to our relations, to be helpful to our neighbors, to cease all forbidden acts, to abstain from bloodshed, to avoid obscenities and false witness, and not to appropriate an orphan's property nor slander chaste women. He ordered us to worship Allah alone and not to associate anything with him, to uphold Salat, to give Zakaah, and fast in the month of Ramadan. We believed in him and what he brought to us from Allah, and we follow him in what he has asked us to do and we keep away from what he forbade us from. Thereupon, O King, our people attacked us, visited the severest punishment on us, to make us renounce our religion and take us back to the old immorality and the worship of idols. They oppressed us, made life intolerable for us, and obstructed us from observing our religion. So we left for your country, choosing you before anyone else, desiring your protection and hoping to live in Justice and in peace in your midst.”⁽¹⁾ In conclusion, monotheism, the core message of Islam, is congruent with the ethical principles.

The third evidence:

In fact, the impossibility of a contradiction between reason and the revelation that the Prophet (PBUH) received is another proof of his truthfulness. In fact, there can not be any conflict

(1) Ahmad Ibn Hanbal, *Musnad Al-Imam Ahmad ibn Hanbal*, (Cairo: Dar Al-hadith, 1995), hadith: 1740, authentic.

between reason and the revealed tradition, for reason properly understood and the texts of revelation are in complete accord. God says: Do they not ponder about the Qur'an? Had it been from any other than Allah, they would surely have found in it much inconsistency. (The Qur'an 4:82) Unquestionably, the texts of the Noble Qur'an are harmonious and without a taint of contradiction about them. However, God divides the verses in the Qura'n into two groups, known as 'muhkam' (established, clear, and decisive) and 'mutashabih' (allegorical and ambiguous). These two categories of Quranic verses are concerned with their meaning. The term muhkam is used for those Quranic verses that are easily understandable, which do not need much exegetical effort, and which have one clear meaning, whereas the term mutashabih means those verses that have more than one meaning, that need exegetical effort for elucidation, or whose true nature cannot be conceived by mere reasoning or narration. In other words, according to scholars, muhkam means "having one meaning and not needing any other evidence in order to be understood" and mutashabih means "having more than one meaning and needing some evidence other than itself in order to be understood."

Indeed, this is a test that God has subjected people to. On the one hand, those who are firmly grounded in knowledge and who seek the truth explain the mutashabih in the light of the muhkam so any misinterpretation is eliminated. On the other

hand, the obstinate people who stubbornly adhere to their opinions and follow their whims and tendencies interpret the mutashabih without referring to the muhkam with the aim of sowing the seeds of doubt and unrest in the hearts of the believers. God says: It is He Who has sent down to you (Muhammad) the Book (this Qur'an). In it are Verses that are entirely clear, they are the foundations of the Book [and those are the Verses of Al-Ahkam (commandments), Al-Fara'id (obligatory duties) and Al-Hudud (legal laws)]; and others not entirely clear. So as for those in whose hearts there is a deviation (from the truth) they follow that which is not entirely clear thereof, seeking Al-Fitnah (polytheism and trials), and seeking for its hidden meanings, but none knows its hidden meanings save Allah. (The Qura'n 3:7) He also says : but those who disbelieve say: What does Allah wish (to teach) by such a similitude? (The Qura'n 2:26) and He says: Never sent We a messenger or a Prophet before you but when He recited (the message) Satan proposed (opposition) in respect of that which he recited thereof. But Allah abolished that which Satan proposed. Then Allah established His revelations. Allah is Knower, Wise; That He may make that which the devil proposed a temptation for those in whose hearts is a disease, and those whose hearts are hardened. (The Qura'n 22:52) According to scholars of Qur'an exegesis, Satan puts doubts in the recitation of the Prophet so that God makes what he puts as a test for the hypocrites and those idolaters whose hearts have become hard.

Let us give an example of a mutashabih verse for the sake of more clarity. God says: Whether they are the ones who believe (in the Arabian Prophet), or whether they are Jews, Christians or Sabians—all who believe in Allah and the Last Day, and do righteous deeds—their reward is surely secure with their Lord; they need have no fear, nor shall they grieve. (The Qura'n 2:62) This verse informs us that whoever has true faith and good deeds to his credit—whether they are the ones who believe in Prophet Muhammad (PBUH), or whether they are Jews, Christians or Sabians—is bound to receive his reward. The question here is: do they have to believe in Prophet Muhammad (PBUH) or in their Prophets only? The verse does not clarify this matter which is why it is deemed one of the mutashabih verses. Nonetheless, its context makes it clear that it is not attempting to enumerate in detail all the articles of faith in which one should believe, or all the principles of conduct which one should follow in order to merit reward from God. These matters are mentioned elsewhere, in their appropriate places.

Therefore, the believer will refer to the muhkam verses to understand this mutashabih verse. Obviously, the answer to the question is that this was the case before the Prophet Muhammad (PBUH) was sent. However, after his mission, Islam is the only religion accepted by God, as He says: Whoever seeks a path other than Islam, it will not be accepted from him. (The Qura'n 3:52).

Moreover, God says: Till, when he reached the setting-place of the sun, he found it setting in a muddy spring. (The Qura'n 18:86) This is another example of a mutashabih verse. The scholars of Qur'an interpretation say that Dhu'l-Qarnayn travelled on earth until he reached the end of the land towards the setting place of the sun, seeing it as though it was setting in a hot spring of black clay. We know that the sun only seemed to be setting in a hot spring of black clay because there is a clear verse from which we know that the sun and the moon both run in their specific orbits, without moving away or side-tracking. God says: And He it is Who created the night and the day, and the sun and the moon. They float, each in an orbit. (The Qura'n 21:33)

In short, Muslims who have sound knowledge interpret the allegorical verses in the light of the clear and comprehensible verses. Obviously, when meanings are assigned to the non-explicit verses, this must be done in a manner that complies with the Arabic language and the religion, and does not contradict the explicit verses because each part of the Qur'an—being a revelation from God—integrates with the other and confirms it without any taint of inconsistency. This is how those firmly rooted in the knowledge of religion understand the true meanings of these verses and remove all doubt. However, those who have perversity in their hearts follow the ambiguous verses—seeking discord and searching for unbecoming meanings—based on their delusions. Finally, it is worth mentioning that though the

revelation contains non-explicit texts, all its texts are consistent with reason and science (i.e. axioms).

The fourth evidence:

As a matter of fact, the miracles performed by the Prophet (PBUH) as well as the prophecies in the Scriptures of the People of the Book about his advent are also an evidence of the truthfulness and the authenticity of his message. Actually, more than a thousand miracles were performed by Prophet Muhammad (PBUH) and witnessed by his companions who were the best people in terms of religion and morals and who knew that fabricating things about the Prophet (PBUH) is a great evil and a serious sin. Al-Mughira said: I heard the Prophet saying: “ascribing false things to me is not like ascribing false things to anyone else. Whosoever tells a lie against me intentionally then surely let him occupy his seat in Hell-Fire.”

Hadith, Sahih al-Bukhari 1291

Narrated Al-Mughira:

I heard the Prophet (ﷺ) saying: "Ascribing false things to me is not like ascribing false things to anyone else. Whosoever tells a lie against me intentionally then surely let him occupy his seat in Hell-Fire."

In fact, the Prophet’s miracles were witnessed by hundreds of companions and their accounts reached us by way of ‘tawatur’ which, in the terminology of the scholars of the study of tradition

(‘ilm al-ḥadīth), means transmitting a narration by a group of narrators from a group of narrators generation after generation and so forth, and they are all trustworthy people and it is absolutely impossible for them to agree on a lie. Indeed, there are many miracles that were reported by a large number of companions to thousands of successors (i.e. the generation of Muslims who followed the companions of the Prophet Muhammad (PBUH) and thus received their teachings second-hand) such as the miracles relating to his effecting increase in food, that is to say making little food abundant so that two handful of dates, for instance, fed the entire Islamic Army during the Battle of the Trench (Al-Khandaq). In fact, the ḥadīths about this miracle (increasing of food) are reported by Al-Bukhari in five places in his *Sahih* (Authentic

Collection) because of the greatness of these miracles and because they are narrated through various sound and authentic chains of transmission. Most of these miracles occurred in the presence of large assemblies and were narrated by many truthful persons of good repute from among those present.⁽¹⁾

Additionally, the wonders manifested as a result of the messenger’s immediately answered prayers are also miracles. Actually, there are 150 ḥadīths which report such miraculous

(1) Muhammad Al-Boukhari, *Sahih Al-Boukhari*, (Cairo: Darussalam, 1999), ḥadīths: 1217, 2618, 3578, 4101, 6452.

incidents. ⁽¹⁾ Moreover, the Prophet (PBUH) challenged the Arabs to produce a literary work of a similar caliber as the Qur'an but they were unable to do so in spite of their well known eloquence and literary powers wherefore they chose the sword to silence him. As a matter of fact, the miracles performed by him are numerous and the prophecies about his advent, in the Scriptures of the People of the Book, are amazing. We will give a detailed account of some of these miracles and prophecies in the folds of the next pages.

The fifth evidence:

Furthermore, the fact that Muhammad (PBUH) was supported by God is also a proof that he is a true Prophet. Indeed, God was the ultimate Helper and Defender of His messenger. However, this support does not imply victory in any one particular campaign, but the decisive victory after which there remained no power to resist and oppose Islam. It became evident—when the time for the people to enter Islam in ones and twos came to an end, and when whole tribes and people belonging to large tracts started entering it in crowds of their own free will and without offering battle or resistance—that Islam alone would hold sway in Arabia. Deputations from every part of Arabia started coming before the Messenger (PBUH), entering

(1) These hadīths are collected in Sa'eed ibn 'Abdul-qadir Bashanfer, *Dala'il An-Nubuwa*, (Beirut: Dar Ibn Hazm, 2003).

Islam and taking the oath of allegiance to him. Actually, when he went for the farewell pilgrimage to Makkah the whole of Arabia had become Muslim and not a single polytheist remained anywhere in the country.

In truth, the Prophet's ultimate victory—which might not be seen as one by many—is the fact that successfully accomplished his Prophetic mission. In fact, Qur'an was a proof of his prophethood wherein though the disbelievers were bent on eradicating Islam, they could not find a single instance of incongruity in it (the Qur'an). Furthermore, at a time when idolatry was dominant in the Arabian peninsula and Arabs did not even aspire to see the Indian, Persian and Roman empires, God informed His Prophet (PBUH) that Islam would prevail and that Muslims would gain sovereignty over the disbelievers. At that time, the Prophet (PBUH) only had a handful of followers and they were commanded with the seemingly impossible gargantuan task of opposing idolatry and preaching Abrahamic Monotheism to entire hostile pagan nations singlehandedly. Amazingly, 23 years later Muhammad (PBUH) gained a clear victory and the pagan Arab religion that opposed him has been totally wiped off the face of the earth forever and the biggest spread of monotheism amongst former pagans in human history occurred. In fact, the conquest of those ancient world empires

was deemed by the Arabs at that time like moving unshakable mountains by means of a flying feather.⁽¹⁾

The Prophet Muhammad (PBUH) did not die until the religion has been perfected through him. The 'perfection of religion' refers to making it a self-sufficient system of belief and conduct, and an order of social life providing all answers to the questions with which man is confronted. This system contains all necessary guidance for Man so that in no circumstances would one need to look for guidance to any extraneous source. Allah says: This day I have perfected for you your religion and completed My favor upon you and have approved for you Islam as religion. (The Qura'n 5:3) Allah also says: When the help comes from Allah, and victory (is granted), and you see people entering Allah's religion in multitudes, then extol the praise of your Lord and pray to Him for forgiveness. For He indeed is ever disposed to accept repentance. (The Qura'n 110:1-3) In fact, these verses indicated that Prophet Muhammad (PBUH) has completed his mission in this world and after their revelation he sat on the pulpit and said: “Allah has given one of His slaves the choice of receiving the splendor and luxury of the worldly life whatever he likes or to accept the good (of the Hereafter) which is with Allah.

(1) Thamir Ibn Nacer, *Rissaalat Khatam An-nabiyin (The Message of the Last Prophet)*, (Riyadh: Maktabat Ar-rushd, 2005).

So he has chosen that good which is with Allah.”⁽¹⁾ On hearing this Abu Bakr (RA) wept because he knew that it was the Prophet who had been given the option. On the last day before his death, on Sunday, the Prophet gave seven dinars, which were all his money, in charity, and bequeathed his sword to Muslims. The Prophet (PBUH) died while his shield was mortgaged with a Jew for 30 Saa’ of wheat (a Saa’ equals approximately one-and-a-half kilograms). It is reported that when the Prophet was on his deathbed, Fatima az-Zahra (The Prophet’s daughter RA) entered his bedroom. Upon seeing her, the Prophet (PBUH) called her in and asked her to come closer to him. When she was beside him the Prophet (PBUH) whispered to her a few words. She started crying. He again whispered something to her and she became happy and began to laugh. When the Prophet died, A’isha (the Prophet’s wife RA) asked Fatima what made her cry and then laugh when on the Prophet’s bedside. She answered: “when he told me he was going to die, I cried. Then he told me I would be the first member of his family to join him in Heaven, I laughed.”

⁽²⁾ After the death of the Prophet (PBUH), Fatima passed away, to join her father, only six months after his death. 'Aisha reported

(1) Muhammad Al-Boukhari, *Sahih Al-Boukhari*, (Cairo: Darussalam, 1999), hadith: 3904.

(2) Muslim Ibn Al-Hajjaj, *Sahih Muslim*, (Beirut: Daar Al-Kotob Al-'ilmyyah, 2020), hadith: 2450.

that the messenger of God was dipping his blessed hand into water and rubbing it onto his face saying: “There is no god but Allah. There is agony of death, for sure.” Then he raised his hands and said “with those whom Allah has favoured—the Prophets, those steadfast in truthfulness, the martyrs, and the

righteous. Oh Allah, forgive me and have mercy on me” And he repeated the words “to Ar-Rafiq Al-A’la” (the highest abode) three times until his soul was taken away and his hands fell down. ⁽¹⁾ In conclusion, it is obvious that God protected the Prophet (PBUH) and granted the believers victory over the disbelievers. Indeed, the light of Islam is the unequivocal truth and accepting the truthfulness of this Prophet and the authenticity of his message is the choice of the wise people who are rightly guided.

(1) Muhammad Al-Boukhari, *Sahih Al-Boukhari*, (Cairo: Darussalam, 1999), hadith: 4463.

CHAPTER TWO
THE MESSENGER OF
THE UNLETTERED
PEOPLE



16. How can we use the prophecies in the Scriptures of the People of the Book about Prophet Muhammad's advent as an argument to convince atheists?

To start with, if Prophet Muhammad (PBUH) was prophesied in the Scriptures of other nations then this is an evidence of his truthfulness and such evidence would be binding on all. Consequently, the prophecies about the advent of Prophet Muhammad (PBUH)—in non-islamic Scriptures—would testify to the validity of Islam and would also prove that the institution of prophethood is valid, that is to say the Messengers' prophecies do come true. In fact, there are many verses in the Qur'an that acknowledge the validity of this reasoning. Therefore, the argument that the Prophet Muhammad (PBUH) was prophesied in the Scriptures of other nations is rationally binding on everyone. God says: Now, if you are in doubt concerning what We have revealed to you, then ask those who have been reading the Book before you. (The Qura'n 10:94) Though these words were addressed to the Prophet (PBUH), they were meant for those who expressed doubts about his message. As regards to the reference to the people of the Book, it is because they possessed the knowledge of the Scriptures, whereas the common people of Arabia lacked this. It was expected that their just and pious scholars would testify that its message was the same as that of the Scriptures of the former Prophets. That is, everyone who has

the knowledge of the divinely revealed Books will bear witness to the fact that Muhammad's teachings are the same that were imparted by the former Prophets. God says: The unbelievers claim that you have not been sent by Allah. Tell them: "Allah is sufficient as a witness between me and you; and so also do those who know the Scriptures. (The Qura'n 13:43) Accordingly, God says: Those unto whom We gave the Scripture recognise (this revelation) as they recognise their sons. But lo! a party of them knowingly conceal the truth. (The Qura'n 2:146) 'To recognize something as well as one recognizes one's sons' is an Arabic idiom which is used with regard to things which one knows without the least shadow of a doubt, that is the Jewish and Christian scholars were well aware that Muhammad was the final Prophet heralded in their Scriptures. And He says: Those who follow the messenger, the unlettered Prophet, whom they will find described in the Torah and the Gospel (which are) with them. (The Qura'n 7:157) In fact, reference to the Prophet (PBUH) in this verse as 'umimi' (unlettered) is significant as the Israelites branded all other nations as Gentiles (ummis). In a word, pointed and repeated reference to the coming of the Prophet Muhammad (PBUH) is made in the Bible and the Torah.

Actually, the use of the prophecies to prove the validity of Islam and the authenticity of the Prophet (PBUH) is a topic of paramount importance which, in my opinion, has long been neglected and was not given its due attention. And as I say to

everyone, these prophecies are biding evidence and a clear sign for anyone who seeks to confirm the authenticity of Muhammad's prophethood. Simply said, though the people of Makkah themselves were un-initiated in the knowledge of the Book, there were many scholars among the Israelites who fully understood that the Qur'an did not bring a novel message, which was being presented by Muhammad for the first time, but it was the same message which had been preached by Prophets of Allah one after the other since thousands of years. God says: Is not the fact that the Israelite scholars already knew about the Qur'an through their Book sufficient evidence for the pagans of its truthfulness. (The Qura'n 26:197). It is therefore a convincing proof of the fact that the Qur'an has been sent down by the same Lord of the universe Who sent down the former Books.

17. How can we use the scriptural prophecies as an argument while the Torah and the Bible were distorted?

It is noteworthy that the Qur'an upholds the authenticity of the Jewish and Christian Scriptures, for the Torah and the Bible were not wholly distorted which is why the Qur'an invited the people of the Book to judge in accordance with the Law revealed by God in their Scriptures. God says: Say: Produce the Torah and read it (unto us) if ye are truthful. (The Qura'n 3:93) Similarly, He says: Let the followers of the Gospel judge by what Allah has revealed therein. (The Qura'n 5:47) As it happens, the Prophet

(PBUH) asked the Jews to judge in accordance with the commandments revealed by God in the Torah in the famous incident of fornication. He (PBUH) said: “I adjure you by Allah Who revealed the Torah to Moses, what (punishment) do you find in the Torah for a person who commits fornication, if he is married?”

Hadith, Sunan Abi Dawud 4450

Narrated AbuHurayrah:

(This is Ma'mar's version which is more accurate.) A man and a woman of the Jews committed fornication.

Some of them said to the others: Let us go to this Prophet, for he has been sent with an easy law. If he gives a judgment lighter than stoning, we shall accept it, and argue about it with Allah, saying: It is a judgment of one of your prophets. So they came to the Prophet (ﷺ) who was sitting in the mosque among his companions.

They said: AbulQasim, what do you think about a man and a woman who committed fornication? He did not speak to them a word till he went to their school.

He stood at the gate and said: I adjure you by Allah Who revealed the Torah to Moses, what (punishment) do you find in the Torah for a person who commits fornication, if he is married?

They said: He shall be blackened with charcoal, taken round a donkey among the people, and flogged. A young man among them kept silent.

When the Prophet (ﷺ) emphatically adjured him, he said: By Allah, since you have adjured us (we inform you that) we find stoning in the Torah (is the punishment for fornication).

The Prophet (ﷺ) said: So when did you lessen the severity of Allah's command? He said:

A relative of one of our kings had committed fornication, but his stoning was suspended. Then a man of a family of common people committed fornication. He was to have been stoned, but his people intervened and said: Our man shall not be stoned until you bring your man and stone him. So they made a compromise on this punishment between them.

The Prophet (ﷺ) said: So I decide in accordance with what the Torah says. He then commanded regarding them and they were stoned to death.

Az-Zuhri said: We have been informed that this verse was revealed about them: "It was We Who revealed the Law (to Moses): therein was guidance and light. By its standard have been judged the Jews, by the Prophet who bowed (as in Islam) to Allah's will."

Additionally, the Prophet (PBUH) said: “relate traditions from Banu Israel, and there is no restriction on that.”⁽¹⁾ These are indications that the Scriptures of the people of the Book carry

(1) Abu Dawud As-Sijistanni, *Sahih Sunan Abi Dawud*, (Cairo: Maktabat Al-Ma'arif, 1998), hadith: 3661.

a lot of truth. Not only that, but the Qur'an also approves of the prophecies in the Torah and the Bible as a sufficient evidence for the validity of the message of the Prophet (PBUH). Even today, there are still many prophecies in the Scriptures of the Jews and the Christians which prove that Muhammad is indeed the seal of the Prophets i.e. the last messenger.

18. What are some of the prophecies about Prophet Muhammad (PBUH) in the Scriptures of the people of the Book?

The first prophecy is mentioned in the *Book of Deuteronomy* which is the fifth book of the Torah: ¹⁷ The LORD said to me: "What they say is good. ¹⁸ 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. ¹⁹ If anyone does not listen to my words that the Prophet speaks in my name, I myself will call him to account. ²⁰ But a Prophet who presumes to speak in my name anything I have not commanded him to say, or a Prophet who speaks in the name of other gods, must be put to death." (Deuteronomy, 18:17-20)

Deuteronomy 18

- 17. The Lord said to me: "What they say is good.
- 18. 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.
- 19. If anyone does not listen to my words that the prophet speaks in my name, I myself will call him to account.
- 20. But a prophet who presumes to speak in my name anything I have not commanded him to say, or a prophet who speaks in the name of other gods, must be put to death."

The Lord told Moses that a Prophet like him will come from among the brothers of the Children of Israel, that is to say the children of Ishmael, for Ishmael is the brother of Isaac, and Israel is the son of Isaac. The sons of Ishmael are the brothers of the children of Israel. As mentioned in the Torah in *Genesis 16*: The angel of the LORD also said to her: "You are now with child and you will have a son. You shall name him Ishmael, for the LORD has heard of your misery. He will be a wild donkey of a man; his hand will be against everyone and everyone's hand against him, and he will live in hostility toward all his brothers." (Genesis 16:11-12)

Genesis 16

11. The angel of the Lord also said to her: "You are now with child and you will have a son. You shall name him Ishmael, for the Lord has heard of your misery.
12. He will be a wild donkey of a man; his hand will be against everyone and everyone's hand against him, and he will live in hostility toward all his brothers."

In fact, God revealed to Moses (PBUH) in the *Book of Deuteronomy* that a Prophet will come from the descendants of Ishmael. This prophecy has nothing to do with Jesus Christ (PBUH) because he was one of the children of Israel—specifically from the tribe of Judah, the son of Israel—and not a descendant of their brothers. However, the only Prophet who came from the descendants of Ishmael is Prophet Muhammad (PBUH) and if this prophecy has not been fulfilled with his advent then it has not yet been fulfilled. God told Moses: "I raise up for them a Prophet like you from among their brothers."

Indeed, the Prophet Muhammad (PBUH)—unlike Jesus Christ (PBUH) who only fulfilled the law of Moses (PBUH)—was similar to Moses (PBUH) in that he brought a new law. Contrarily, Jesus (PBUH) told the Jews that he did not come to destroy the law of the Prophets and he even refused the division of the inheritance as mentioned in *Luke 12*:¹³ Someone in the crowd said to him, “Teacher, tell my brother to divide the inheritance with me.”¹⁴ Jesus replied, “Man, who appointed me a judge or an arbiter between you?” (Luke 12:13-14)

Luke 12

13. Someone in the crowd said to him, "Teacher, tell my brother to divide the inheritance with me."

14. Jesus replied, "Man, who appointed me a judge or an arbiter between you?"

Moreover, Moses and Muhammad (PBUT) fought against the infidels and the pagans, while Christ was sent to the children of Israel (bani Israel who were already following the teachings of Moses). In addition to that, Moses and Muhammad (PBUT) were born naturally, got married, had children and died a natural death, while Christ was miraculously born without a father, did not marry, and was raised to heaven. Furthermore, Moses (PBUH) is the most mentioned of the Prophets in the Qur'an owing to the similarity between his and Muhammad's biographies and the challenges they have been through. Actually, the stories of Moses (PBUH) were always present in hard times faced by the Prophet

(PBUH) and his companions as a reminder and a lesson to strengthen their hearts. The Prophet (PBUH) used to say: “May Allah bestow Mercy on Mussa, for he was troubled more than this but he remained patient.”⁽¹⁾ Moses and Muhammad (PBUT) were both expelled from their countries and fought for the sake of God and triumphed. It is obvious that the Prophet who is like Moses and who is a descendant of the brothers of the Children of Israel is Muhammad (PBUH). Interestingly, the Bible asserts that no other Prophet, similar to Moses, has risen among the children of Israel as mentioned in *Deuteronomy 34*:¹⁰ Since then, no Prophet has risen in Israel like Moses, whom the LORD knew face to face,¹¹ who did all those signs and wonders the LORD sent him to do in Egypt—to Pharaoh and to all his officials and to his whole land. (Deuteronomy 34:10-11)

Deuteronomy 34

10. Since then, no prophet has risen in Israel like Moses, whom the Lord knew face to face,
 11. who did all those miraculous signs and wonders the Lord sent him to do in Egypt-to Pharaoh and to all his officials and to his whole land.

(1) Agreed upon hadīth, Muhammad Al-Boukhari, *Sahih Al-Boukhari*, (Cairo: Darussalam, 1999), hadīth: 6059; Muslim Ibn Al-Hajjaj, *Sahih Muslim*, (Beirut: Daar Al-Kotob Al- 'ilmyyah, 2020), hadīth: 1062.

“And I will put my words in his mouth. He will tell them everything I command him.” (Deuteronomy 18:18) This verse refers to the fact that the word of God was directly put in the mouth of the Prophet (PBUH) because he was an unlettered man who had never known books or teachers and never learned how to write and read. So the word of God is in his mouth—not in tablets or in scrolls that come down from heaven—and orally revealed by God to him through the archangel Gabriel which is so clear in the style of the Qur’an as in the following verses: Say: He is Allah, the One! (The Qura'n 112:1), Recite in the name of Your Lord Who created. (The Qura'n 96 :1), Say: O disbelievers! (The Qura'n, 109 :1)

Deuteronomy 18

- 17. The Lord said to me: "What they say is good.
- 18. 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.
- 19. If anyone does not listen to my words that the prophet speaks in my name, I myself will call him to account.
- 20. But a prophet who presumes to speak in my name anything I have not commanded him to say, or a prophet who speaks in the name of other gods, must be put to death."

19. There were several false claimants of prophethood in the Arabian Peninsula after Muhammad (PBUH). How do we differentiate between a true Prophet and false Prophets?

The answer to this question is mentioned in *Deuteronomy 18*. God says: “But a Prophet who presumes to speak in my name anything I have not commanded, or a Prophet who speaks

in the name of other gods, is to be put to death.” (Deuteronomy 18:20) That is, whoever fabricates lies and attributes them to God is bound to perish.

Deuteronomy 18

- 17. The Lord said to me: "What they say is good.
- 18. 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.
- 19. If anyone does not listen to my words that the prophet speaks in my name, I myself will call him to account.
- 20. But a prophet who presumes to speak in my name anything I have not commanded him to say, or a prophet who speaks in the name of other gods, must be put to death."

Interestingly, the Qur'an makes the same distinction between a true and a false Prophet. God says in one of the earliest chapters to be revealed at Makkah—in response to the Mekkan pagans who were saying the Prophet (PBUH) fabricated the Qur'an—that had he dared to fabricate even a small part of these verses, He would have killed him instantaneously on the spot: Had the Messenger made up something in Our Name, We would have certainly seized him by his right hand, then severed his aorta. (The Qura'n 69:44-46) Now, the fact that this verse is in one of the earliest chapters revealed and that Muhammad (PBUH) is regarded—by impartial historians—as the most successful and influential human and Prophet in human history speaks for itself. In other words, the Prophet (PBUH) did not die until he had perfected the religion and completed the blessing.

God says: This day I have perfected for you your religion and completed My favor upon you and have approved for you Islam as religion. (The Qura'n 5:3) Actually, the message has been fulfilled and the Sharia has been completed, and the Prophet died a few days after this verse was revealed. In a word, unlike a false Prophet, a true Prophet completes his message. Additionally, there is a second difference between a true Prophet and a false Prophet mentioned in *Deuteronomy* 18: ²¹ You may say to yourselves, "How can we know when a message has not been spoken by the LORD?" ²² If what a Prophet proclaims in the name of the LORD does not take place or come true, that is a message the LORD has not spoken. That Prophet has spoken presumptuously. Do not be afraid of him. (Deuteronomy 18:21-22)

Deuteronomy 18

17. The Lord said to me: "What they say is good.
18. 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.
19. If anyone does not listen to my words that the prophet speaks in my name, I myself will call him to account.
20. But a prophet who presumes to speak in my name anything I have not commanded him to say, or a prophet who speaks in the name of other gods, must be put to death."
21. You may say to yourselves, "How can we know when a message has not been spoken by the Lord?"
22. If what a prophet proclaims in the name of the Lord does not take place or come true, that is a message the Lord has not spoken. That prophet has spoken presumptuously. Do not be afraid of him.

God tells us that whoever claims to be a Prophet and foretells things that do not come true is a false Prophet. Undoubtedly, there is no other Prophet—whether in the Old Testament or the New Testament—with as many fulfilled prophecies as the Prophet Muhammad (PBUH). In fact, all the prophecies of Christ, Moses and all the Prophets of the Old Testament put together would not amount to the number of the Prophet Muhammad's fulfilled prophecies.

20. What are some examples of the Prophet Muhammad's prophecies, which came to pass as he predicted?

As a matter of fact, some of the greatest and most convincing testimonies to the prophethood of Muhammad (PBUH) are the multiple occasions on which he correctly predicted future events. Unquestionably, only one to whom God had granted access to the realm of the unseen could have, time and again, accurately foretold the future. I will describe some of these predictions—all derived from Qur'anic verses and authentic ḥadīths—and how each and every one of them came to pass, just as he predicted.

1. God informed the Prophet Muhammad (PBUH) that He is going to return him to Makkah victoriously. He said: Most certainly, the One Who has ordained the Qur'an for you will

"ultimately" bring you back home "to Makkah". (The Qura'n 28:85) This verse was revealed on the way during the Prophet's migration from Makkah to Madinah, and in this Allah had promised His Prophet (PBUH) that He would again bring him back to Makkah. The word 'ma'ad' in the original means the place to which one has to return ultimately and, in fact, in a few years after this Allah granted the Prophet (PBUH) complete authority over Makkah and the whole of Arabia.

2. God made the dream which the Messenger (PBUH) told his companions a reality. He saw in his dream that he and his companions were entering the sanctified house of Allah in safety from their enemies, with some of them having shaved their heads and some having only trimmed their hair, indicating the completion of their acts of pilgrimage. However, instead of making the dream come true and let them enter Makkah that year they wanted to perform Umrah (A.H.6), God promised his Prophet and the believers to give them a victory in the near future. Indeed, the divine promise was fulfilled in the following year (A.H.7) along with the signing of the treaty of Hudaibiyah and the conquest of Khaybar that followed it. God says:

Allah indeed showed His Messenger the true vision, one fully in accord with reality. If Allah so wills you shall certainly enter the Inviolable Mosque, in full security, you will shave your heads and cut your hair short, and do so without any fear. He knew what you did not know, and He granted you a victory near

at hand even before (the fulfilment of the vision) (The Qura'n 48:27)

3. When God revealed to his Prophet (PBUH) that the idolaters are not allowed to enter the Sacred Mosque as pilgrims for the Hajj or Umrah after that year (A.H.9) the people said, “Our markets will be closed, our commerce disrupted, and what we earned will vanish.” So God revealed this verse promising to enrich them from other resources. Therefore, God compensated them for the losses they incurred because they severed ties with idolaters, by the Jizyah they earned from the people of the Book. God says: O believers! Indeed, the polytheists

are "spiritually" impure, so they should not approach the Sacred Mosque after this year. If you fear poverty, Allah will enrich you out of His bounty, if He wills. (The Qura'n 9:28)

4. In the moments following the Prophet Muhammad’s first public call to Islam, his own uncle, Abu Lahab, scoffed at and chastised him. In his defence, God immediately revealed: May the hands of Abu Lahab be ruined and ruined is he. His wealth will not avail him or that which he gained. He will burn in a Fire of [blazing] flame. (The Qura'n, 111:3) It is amazing that for the

next nine years of Abu Lahab’s life—despite hearing these verses being recited—his pride still kept him from a potential golden opportunity to discredit the Qur’an. Had Abu Lahab

simply professed faith, even disingenuously, that could have brought into serious question the truth of this Revelation. Of course, He Who revealed this knew Abu Lahab would never do so. In fact, he remained alive after the revelation of this chapter for more than eleven years, and yet he did not embrace Islam.

5. God informed the Prophet that Al-Walid ibn Al-Mughira, Khalid ibn Al-Walid's father, will die as an infidel and will burn in Saqar (hellfire) because he said the Qura'n was a sorcery that the Prophet relates from others and not the Word of God. God says: “Soon I will burn him in

Saqar (Hell).” (The Qura'n 74:26) Interestingly, Al-Walid ibn Al-Mughira was deeply moved by the Qur'an and it seemed as if his heart softened to it when the Prophet (PBUH) recited it for him, yet, unlike his son Khalid, he did not convert to Islam.

Incident

Abdullah ibn Abbas narrated:

al-Walid ibn al-Mughirah went to the Prophet PBUH who read the Qur'an to him and it seemed as if his heart softened to it. Abu Jahl heard of this. He went to him and said: "O uncle, your clan want to collect money to give it to you, for you went to Muhammad exposing yourself to his message". He said: "The Quraysh know well that I am among its wealthiest". Abu Jahl said: "Then say something about him which will let your people know that you condemn and dislike him". He said: "But what shall I say? By Allah, there is not a man among you who is more knowledgeable about poetry and its composition than me. By Allah, what he says does not resemble any poetry. By Allah, the speech which he utters is sweet and graceful, fruitful at the top, copious at the bottom; it has the upper hand and nothing has the upper hand over it. But let me think about what I shall say about it. Then he said [as reported by the Qur'an] 'This is nothing but magic, derived from of old' [74:24], which he simply learnt from others". Allah, exalted is He, then revealed (Leave Me alone, to deal with the creature whom I created bare and alone!-)

Moreover, the Qura'n heralded that Al-Walid ibn Al-Mughira would not have other children though he coveted more and so it was. God says: And leave to me "O Prophet" the one I created all by Myself, and granted him abundant wealth, and children always by his side, and made life very easy for him. Yet he is hungry for more. But no! "For" he has been truly stubborn with

Our revelations. (The Qura'n 74:11-16) Indeed, the prophecy about Al-Walid ibn Al-Mughira came true as predicted.

6. Despite being isolated by seemingly endless deserts, and largely unaffected by the power struggles of the world's superpowers, the Qura'n boldly foretold the most unexpected events that would transpire between Persia and Byzantium in a few short years. God says:

“The Byzantines have been defeated in the nearest land. But they, after their defeat, will triumph. Within three to nine years.” (The Qura'n 30:2-4). In fact, from 613-619 AD, the Byzantines were absolutely decimated by the Persian Empire. At the time when this prediction has been delivered, no prophecy could be more distant from its accomplishment, since the first twelve years of Heraclius announced the approaching dissolution of the empire and everyone saw Byzantium as on its deathbed. Therefore, the opponents of the Prophet (PBUH) mocked this

seemingly preposterous foretelling in the Qur'an. However, not long after, Heraclius led the Byzantine Crusade like a dagger into the heart of the Persian Empire, fulfilling the amazing prophecy 6-8 years after it was uttered. The verses that immediately follow this prediction say, "The decision of the matter, before and after [these events], is only with Allah. And on that Day, the believers (Muslims) will rejoice in the victory of Allah." (The Qura'n 30:4-5) Indeed, the promise of Allah is truth.

7. God told the Prophet (PBUH) to tell the Jews—who regard themselves as the chosen people of God and cherish the false notion that He has a special relationship with them—if the abode of the Hereafter with Allah is exclusively reserved for them and not for the rest of mankind, then they should long for death, if they are sincere in their claim. However, God—Who knows well the mentality of the transgressors—told the Prophet (PBUH) that they will never wish for it for (they are fully aware of) what they have sent before them for the Hereafter. God says: Say, O Prophet, "O Jews! If you claim to be Allah's chosen "people" out of all humanity, then wish for death, if what you say is true." But they will never wish for that because of what their hands have done. And Allah has "perfect" knowledge of the wrongdoers. (The Qura'n 62:6-7)

Some scholars said: "though it seems a simple enough and easy thing to do, the Jews did not

wish to die, as God asked His Prophet to challenge them, despite their keenness to humiliate and deny the Prophet (PBUH). Most amazingly, the Prophet did not claim that the challenge was from him, but informed them with certainty that it was from God. Definitely, only a Prophet can make such a statement. Some atheists and enemies of the Prophet Muhammad (PBUH) are puzzled by the fact that the Jews did not take on the challenge because if they did then they would have put an end to the whole issue.

8. The Prophet (PBUH) heralded that Umayya ibn Khalaf will be killed and this prophecy came true. The story the story is mentioned in *Sahih Al-Bukhari*.

Hadith, Sahih al-Bukhari 3632

Narrated 'Abdullah bin Mas'ud:

Sa'd bin Mu'adh came to Mecca with the intention of performing 'Umra, and stayed at the house of Umaiya bin Khalaf. Umaiya bin Khalaf, for Umaiya himself used to stay at Sa'd's house when he passed by Medina on his way to Sham. Umaiya said to Sa'd, "Will you wait till midday when the people are (at their homes), then you may go and perform the Tawaf round the Ka'ba?" So, while Sa'd was going around the Ka'ba, Abu Jahl came and asked, "Who is that who is performing Tawaf?" Sa'd replied, "I am Sa'd." Abu Jahl said, "Are you circumambulating the Ka'ba safely although you have given refuge to Muhammad and his companions?" Sa'd said, "Yes," and they started quarreling. Umaiya said to Sa'd, "Don't shout at Abi-l-Hakam (i.e. Abu Jahl), for he is chief of the valley (of Mecca)." Sa'd then said (to Abu Jahl). "By Allah, if you prevent me from performing the Tawaf of the Ka'ba, I will spoil your trade with Sham." Umaiya kept on saying to Sa'd, "Don't raise your voice." and kept on taking hold of him. Sa'd became furious and said, (to Umaiya), "Be away from me, for I have heard Muhammad saying that he will kill you." Umaiya said, "Will he kill me?" Sa'd said, "Yes,." Umaiya said, "By Allah! When Muhammad says a thing, he never tells a lie." Umaiya went to his wife and said to her, "Do you know what my brother from Yathrib (i.e. Medina) has said to me?" She said, "What has he said?" He said, "He claims that he has heard Muhammad claiming that he will kill me." She said, By Allah! Muhammad never tells a lie." So when the infidels started to proceed for Badr (Battle) and declared war (against the Muslims), his wife said to him, "Don't you remember what your brother from Yathrib told you?" Umaiya decided not to go but Abu Jahl said to him, "You are from the nobles of the valley (of Mecca), so you should accompany us for a day or two." He went with them and thus Allah got him killed.

9. The Prophet (PBUH) predicted that Um Ḥarām bint Malḥān will die in a marine battle. This prophecy came true and is mentioned in in *Sahih Muslim*.⁽¹⁾ She heard the Messenger of Allah say: “The first army from my nation to ride the sea have guaranteed themselves

[Paradise].” She said, “O Messenger of Allah, will I be among them?” He said, “You will be among them.” Later, he said, “The first army from my nation to march in battle to the City of Caesar (Constantinople) will be forgiven.” She said, “Will I be among them, O Messenger of Allah?” He said, “No.” Indeed, during the reign of Mu‘āwiya, Um Ḥarām rode in the first

Muslim naval fleet, accompanying her husband, and died upon falling off her mount in enemy lands and the whereabouts of her gravesite on Cyprus Island were known. This ḥadīth contains multiple prophecies by the Prophet (PBUH) of what would take place i.e. that his nation would conquer territories until the army rides the sea, that Um Ḥarām would live until that time, that she would be with that army who rides the sea, and that she would not live to see the second military campaign (to Constantinople). Indeed, all occurred just as the Prophet said, and hence is considered among the signs of his prophethood.

(1) Muslim Ibn Al-Hajjaj, *Sahih Muslim*, (Beirut: Daar Al-Kotob Al-‘ilmyyah, 2020), ḥadīth: 1912.

10. The Prophet (PBUH) predicted that God will reconcile two large fractions of Muslims through Al-Hassan ibn 'Ali (RA) and the ḥadīth is in *Sahih Al-Bukhari*.⁽¹⁾ It is narrated that the Prophet Muhammad (PBUH) brought his grandson, al-Ḥasan out one day and ascended with him to the pulpit. Then, he said, “This son of mine is a chief, and perhaps Allah will use him to

reconcile between two disputing factions of Muslims.” In truth, al-Ḥasan singlehandedly mended a long and tragic split between the Muslims of Kūfa and those of Shām upon becoming caliph, by abdicating his caliphate to Mu'āwiya ibn Abi Sufyān. By doing so, he unified two great factions of believers and allowed the progress of Islam to regain its momentum for decades. And the promise of the Truthful came to pass in the year known as 'Aām Al-Jamā'a (the congregational year). Imagine if Al-Hassan ibn Ali died a little boy?

11. The Prophet (PBUH) predicted that 'Ammār ibn Yāsir (RA) will be killed by the transgressing group. This prophecy came true and is mentioned in *Sahil Bukhari*.⁽²⁾ It is narrated that, as the Muslims were building the mosque in Madinah, Ammār ibn Yāsir would

(1) Muhammad Al-Boukhari, *Sahih Al-Boukhari*, (Cairo: Darussalam, 1999), ḥadīth: 2704.

(2) Muhammad Al-Boukhari, *Sahih Al-Boukhari*, (Cairo: Darussalam, 1999), ḥadīth: number 447.

carry two bricks at a time while others lifted one. When the Prophet saw him, he began removing the dust [from Ammār] with his hands and said, “Woe to Ammār! He will be killed

by the transgressing party; he will be inviting them to Paradise and they will be inviting him to the Fire.” To that, ‘Uthmān replied, “We seek refuge with Allah from the trials.” When the Battle of Şiffīn took place, three decades after that prophecy, Ammār was killed by the army of Shām who transgressed against the Muslim ruler (Ali) while seeking to avenge the murdered caliph (‘Uthmān). Interestingly, the army of Shām did not claim that this ḥadīth had been fabricated, but rather argued that those who called him to fight were the “transgressing party” ultimately responsible for his death. Thus, there was no question about the authenticity of the prophecy; they differed only in how to interpret it.

12. The Prophet (PBUH) predicted that 'Umar, 'Ammār, 'Ali, Talha and Al-Zubayr will be killed and this came true as he foretold. Abu Huraira reported: Allah's Messenger (pbuh) was upon the mountain of Hira, ' and there were along with him Abu Bakr, 'Umar, 'Uthmān, 'Ali, Talha, 'Zubair, that the mountain stirred; thereupon Allah's Messenger (PBUH) said: Be calm, there is none upon you but a Prophet, a Siddiq (the testifier of truth) and a Martyr. Both 'Umar and 'Uthmān attained martyrdom by being assassinated during their respective caliphates and Talha and Zubair were killed during the Battle of the Camel.

Hadith, Sahih Muslim 2417

Abu Huraira reported:

Allah's Messenger (ﷺ) was upon the mountain of Hira, ' and there were along with him Abu Bakr, Umar, Uthman, 'Ali, Talha, 'Zubair, that the mountain stirred; thereupon Allah's Messenger (ﷺ) said: Be calm, there is none upon you but a Prophet, a Fiddle (the testifier of truth) and a Martyr.

13. The Prophet (PBUH) knew about Hatib ibn Abi Balta'ah's secret letter. The story is

mentioned in *Sahih Al-Bukhari* and the Companions found it in the exact place described by the Prophet.

14. The Prophet (PBUH) foretold the killing of the three leaders in the Battle of Mu'ta. The Muslims fought the Byzantines at their camp by the village of Musharif and then withdrew towards Mu'tah. It was here that the two armies fought. During the battle, all three Muslim leaders fell one after the other as they took command of the force: first, Zayd ibn Harithah, then Ja'far ibn Abi Talib, then 'Abd Allah ibn Rawahah.

15. The Prophet (PBUH) foretold the death of Khosrow. He sent his companion 'Abdullah ibn Hudhafah with a message to Khosrow. When Khosrow read the Prophet's letter, he tore it to pieces, saying: "How dare he write this sort of letter to me when he is my slave?" Khosrow then wrote to Badhan, who was governor of Yemen, a Persian province. He ordered him to send two able-bodied soldiers to arrest the Prophet and take him to Persia. Immediately Badhan sent Abadhaweih, one of his

assistants, and a Persian officer called Kharkharah, with a warrant that required the Prophet to surrender himself to them and go with them to Khosrow. Badhan, however, asked his assistant to find out the truth about the Prophet. The two officers from Yemen came to the Prophet in Madinah. Abadhaweih said to him: “Khosrow, the king of kings, has written to Badhan, the king of Yemen, commanding him to send us to take you to him. If you comply, Badhan will write to the king of kings interceding on your behalf. This will spare you a great deal of trouble. If you reject his order, you know how powerful he is. He is sure to destroy you and your people as well as your country.” The Prophet (PBUH) asked them to wait till the following day when he was to meet them again. In the meantime, he received information through the Angel Gabriel that God had caused Khosrow to be killed by Shirweih, his own son, giving him the exact time of night and the date when Khosrow was killed. The Prophet (PBUH) called in the Persian messengers and told them of the killing of their emperor. They said to him: “Do you realize what you are saying? Your arrest has been ordered for something much more trivial than this. Do you still wish us to write this down and inform King Badhan of what you have just said?” The Prophet (PBUH) replied: “Yes. Tell him also on my behalf that my religion and my kingdom will replace that of Khosrow and will sweep all before it. Tell him also that if he accepts Islam, I will give him what he has now under his authority and will make him a ruler in the area he now governs.” The two envoys left and

went back to Yemen where they told Badhan of what the Prophet had said. He told them: “This is not the sort of thing a king would say. To my mind, the man is a Prophet, as he claims.

If he is, what he has just told you will come to pass. If it is true that Khosrow has been killed, the man is a Prophet and a messenger. If not, we will make up our mind about what to do with him.” Presently Badhan received a message from Shirweih informing him that he had killed his father after he had adopted despotic measures against the Persian nobility. He also commanded him to ask his commanders to swear allegiance to him as the new emperor. He further asked him not to disturb the Prophet until he had received further instructions. Badhan then realized that Muhammad was truly God’s Messenger. He declared to his advisors that he wished to become a Muslim and they all joined him in accepting the message of the Prophet (PBUH).

16. The Prophet Muhammad foretold the death of King Najashi and offered his funeral prayer in absentia in Madinah. Abu Huraira reported: The Messenger of Allah, peace and blessings be upon him, told us about the Negus, the ruler of Abyssinia, on the day he died. The Prophet said to us, “Seek forgiveness for your brother.” (Sahih Al-Bukhari 1263, Sahih Muslim 951)

Moreover, the Prophet Muhammad (PBUH) predicted many events that took place after his death. In fact, he delivered hundreds of prophecies, but we will, for the sake of brevity, settle for this set of prophecies. It is noteworthy that they are narrated through the most authentic chains of transmission. Without a doubt, any fair-minded person who considers the staggering number of these prophecies, and reflects that no one could have predicted the events the Prophet (PBUH) predicted at the time he delivered his prophecies, must be impressed by them. In fact, his prophecies are coming true to this day. Without a doubt, given the number and precision of these prophecies, they must be seen for what they are: irrefutable proofs of his prophethood. In short, the events foretold by a true Prophet are among the greatest testimonies to his prophethood, that is to say the prophecies of a true Prophet are always fulfilled by God whereas those of a false Prophet never come to pass.

21. Are there other prophecies about the Prophet Muhammad in the Torah?

The coming of the Prophet (PBUH) was foretold in numerous texts in the Torah. We have mentioned earlier the prophecy in *Deuteronomy 18* about the Prophet who is like Moses

and who will emerge from among the brothers of the Children of Israel. Moreover, *Deuteronomy 33* describes the shining of the light of the Message on the land which was

inhabited by Ishmael, Paran: This is the blessing that Moses the man of God pronounced on the Israelites before his death.² He said: “The LORD came from Sinai and dawned over them from Seir; he shone forth from Mount Paran. He came with myriads of holy ones from the south, from his mountain slopes. (Deuteronomy 33:1-2)

Deuteronomy 33

2. He said: "The Lord came from Sinai and dawned over them from Seir; he shone forth from Mount Paran. He came with myriads of holy ones from the south, from his mountain slopes.

“The Lord came from Sinai” refers to the Jewish law of Moses which was revealed to him in Sinai and “the hills on Mount Paran” refers to the place where Ishmael lived according to *Genesis 21*:¹⁷ God heard the boy crying, and the angel of God called to Hagar from heaven and said to her, “What is the matter, Hagar? Do not be afraid; God has heard the boy crying as he lies there.¹⁸ Lift the boy up and take him by the hand, for I will make him into a great nation.”

¹⁹ Then God opened her eyes and she saw a well of water. So she went and filled the skin with water and gave the boy a drink.²⁰ God was with the boy as he grew up. He lived in the desert and became an archer.²¹ While he was living in the Desert

of Paran, his mother got a wife for him from Egypt. (Genesis 21:17-21)

Genesis 21

17. God heard the boy crying, and the angel of God called to Hagar from heaven and said to her, "What is the
18. matter, Hagar? Do not be afraid; God has heard the boy crying as he lies there.
19. Lift the boy up and take him by the hand, for I will make him into a great nation."
20. Then God opened her eyes and she saw a well of water. So she went and filled the skin with water and gave the boy a drink.
21. God was with the boy as he grew up. He lived in the desert and became an archer.
22. While he was living in the Desert of Paran, his mother got a wife for him from Egypt.

“Lift the boy up and take him by the hand, for I will make him into a great nation.” In this verse ‘the boy’ refers to Ishmael and ‘a great nation’ refers to his descendants.

‘She saw a well of water’ refers to the well of Zamzam and ‘He became an archer’ reminds us of a ḥadīth in *Sahih Al-Boukhari*. It is narrated that the Prophet (PBUH) happened to pass by a group of people who were having a shooting match and, upon seeing them, said, “Shoot, O sons of (Prophet) Isma'il, for your father was an archer.”⁽¹⁾ How did the Prophet (PBUH) know that his great-grandfather was an archer? Indeed, Ishmael dwelt in the wilderness of Paran and the Torah heralded the shining of a great light, which is the light of the Shariah (Religion), from Paran: This is the blessing that Moses the man

(1) Muhammad Al-Boukhari, *Sahih Al-Boukhari*, (Cairo: Darussalam, 1999), hadīth: 3507.

of God pronounced on the Israelites before his death. ² He said: “The LORD came from Sinai and dawned over them from Seir; he shone forth from Mount Paran. He came with myriads of holy ones from the south, from his mountain slopes. (Deuteronomy 33:2)

Deuteronomy 33

2. He said: "The Lord came from Sinai and dawned over them from Seir; he shone forth from **Mount Paran**. He came with myriads of holy ones from the south, from his mountain slopes.

By the way, the link between the law of Moses and that of Muhammad (PBUT) is also found in the Qura'n. God says: By the fig and the olive "of Jerusalem", and Mount Sinai, and this secure city "of Mekkah". (The Qura'n 1-3) Allah takes an oath on Mount Sinai, near where Allah conversed intimately with Moses (PBUH) and He takes an oath on Makkah in which Muhammad (PBUH) was sent as a Messenger. In fact, the prophecy about the descent of the light of law in the wilderness of Paran is mentioned many times in the books of the Torah. In *Habakkuk 3* we find this text: ³God came from Teman, the Holy One from Mount Paran. *Selah* His glory covered the heavens, and his praise filled the earth. ⁴His splendour was like the sunrise; rays flashed from his hand; where his power was hidden. ⁵Plage went before him, and pestilence followed his steps. (Habakkuk 3:3-5)

‘his praise filled the earth’ refers to the sound of the Adhaan (the call to prayer); ‘His splendour was like the sunrise’

refers to the light of prophethood and, by the way, this description is found in the Qur'an as well. God says: O men! A proof has come to you from your Lord, and We have sent down unto you a clear light. (The Qura'n 4:174); 'rays flashed from his hand' refers to the ray of the law; 'Plague went before him, and pestilence followed his steps' refers to when the Prophet (PBUH) entered Al-Madina and its malarial fever was diverted to Al-Juhfa in response to the Prophet's supplication as narrated in *Sahih Al-Boukhari*.⁽¹⁾

Hadith, Sahih al-Bukhari 1889

Narrated `Aisha:

Prophet (ﷺ) said, "O Allah! Curse Shaiba bin Rab'ia and `Utba bin Rab'ia and Umaiya bin Khalaf as they turned us out of our land to the land of epidemics." Allah's Messenger (ﷺ) then said, "O Allah! Make us love Medina as we love Mecca or even more than that. O Allah! Give blessings in our Sa and our Mudd (measures symbolizing food) and make the climate of Medina suitable for us, and divert its fever towards Aljuhfa." Aisha added: When we reached Medina, it was the most unhealthy of Allah's lands, and the valley of Bathan (the valley of Medina) used to flow with impure colored water.

Indeed, when the Prophet Muhammad received the revelation the light of the message shone from the place where Ishmael once lived.

22. Did the Torah mention the descendants of Ishmael who inhabited Makkah?

(1) Muhammad Al-Boukhari, *Sahih Al-Boukhari*, (Cairo: Darussalam, 1999), hadith: 1889.

According to the Torah, Ishmael had many sons and Kedar (Qedar) was his

secondborn. The Torah says: ¹³ These are the names of the sons of Ishmael, listed in the order of their birth: Nebaioth the firstborn of Ishmael, Kedar, Adbeel, Mibsam, ¹⁴ Mishma, Dumah, Massa, ¹⁵ Hadad, Tema, Jetur, Naphish and Kedemah. ¹⁶ These were the sons of Ishmael, and

these are the names of the twelve tribal rulers according to their settlements and camps. (Genesis 25:13-16)

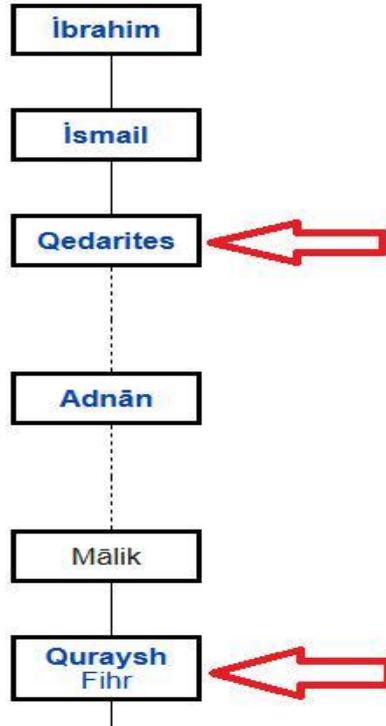
Genesis 25

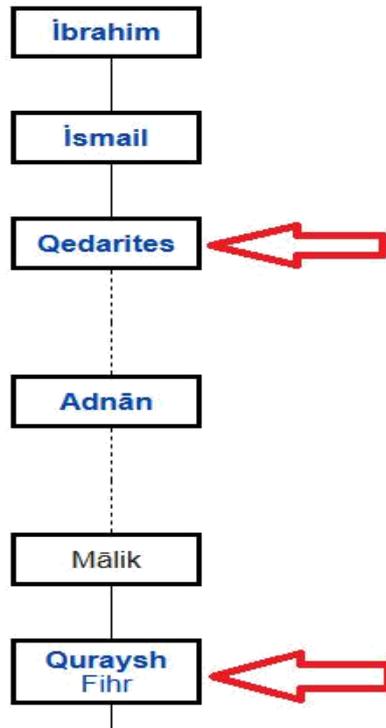
- 13. These are the names of the sons of Ishmael, listed in the order of their birth: Nebaioth the firstborn of Ishmael, Kedar, Adbeel, Mibsam,
- 14. Mishma, Dumah, Massa,
- 15. Hadad, Tema, Jetur, Naphish and Kedemah.
- 16. These were the sons of Ishmael, and these are the names of the twelve tribal rulers according to their settlements and camps.

Kedar grew up and lived in Mekkah and the Kedarite tribe (Qedarite Kingdom), a nomadic ancient Arab tribe which is described as one of the most organized of the Northern Arabian tribes.

The **Qedarite Kingdom**, or **Qedar** (Arabic: مملكة قيدار, *Mamlakat Qaydar*), was a largely nomadic, ancient Arab tribal confederation. Described as "the most organized of the Northern Arabian tribes", at the peak 6th century BCE it had a kingdom and controlled a vast region in Arabia.^{[1][2][3][4]}

According to genealogists, Kedar is Adnan's grandfather. Adnan is the grandfather of the Prophet Muhammad (PBUH) and the sons of Kedar in Mekkah are the ancestors of the Quraysh.





Therefore, Kedar is the son of Ishmael and Adnan, who is the grandfather of the Prophet

Muhammad, came from from his descendants.

23. Did the Torah mention the descendants of Kedar and the mission of the Prophet Muhammad (PBUH) in the lands of Kedar?

Amazingly, the Torah mentioned the descendants of Kedar and predicted the coming of a great person, who will emerge from the lands of Kedar and who will fight the pagans and raise the word of monotheism. The Torah heralded that this person

will not die until his law is completed and the glorification of God (refers to the call to prayer) is heard in the mountains of Kedar i.e. the mountains of Mekkah and the mountains of Selah in Yathrib. Without a doubt, one of the most famous prophecies about the Prophet Muhammed, in the Torah, is mentioned in *Isaiah42*:

42 “Here is my servant, whom I uphold, my chosen one in whom I delight; I will put my Spirit on him, and he will bring justice to the nations. ² He will not shout or cry out, or raise his voice in the streets.³ A bruised reed he will not break, and a smouldering wick he will not snuff out. In faithfulness he will bring forth justice; ⁴ he will not falter or be discouraged till he establishes

justice on earth. In his teaching the islands will put their hope.” ⁵ This is what God the LORD says—the Creator of the heavens, who stretches them out, who spreads out the earth with all that springs from it, who gives breath to its people, and life to those who walk on it: ⁶ “I, the LORD, have called you in righteousness; I will take hold of your hand. I will keep you and will make you to be a covenant for the people and a light for the Gentiles,⁷ to open eyes that are blind, to free captives from prison and to release from the dungeon those who sit in darkness.

⁸“I am the LORD; that is my name! I will not yield my glory to another or my praise to idols.

⁹See, the former things have taken place, and new things I declare; before they spring into being I announce them to you.”

¹⁰Sing to the LORD a new song, his praise from the ends of the earth, you who go down to the sea, and all that is in it, you islands, and all who live in them.

¹¹ Let the wilderness and its towns raise their voices; let the settlements where Kedar lives rejoice. Let the people of Sela sing for joy; let them shout from the mountaintops. ¹² Let them give glory to the LORD and proclaim his praise in the islands. (Isaiah 42:1-12)

Isaiah 42

1. "Here is my servant, whom I uphold, my chosen one in whom I delight; I will put my Spirit on him and he will bring justice to the nations.
2. He will not shout or cry out, or raise his voice in the streets.
3. A bruised reed he will not break, and a smoldering wick he will not snuff out. In faithfulness he will bring forth justice;
4. he will not falter or be discouraged till he establishes justice on earth. In his law the islands will put their hope."
5. This is what God the Lord says- he who created the heavens and stretched them out, who spread out the earth and all that comes out of it, who gives breath to its people, and life to those who walk on it:
6. "I, the Lord, have called you in righteousness; I will take hold of your hand. I will keep you and will make you to be a covenant for the people and a light for the Gentiles,
7. to open eyes that are blind, to free captives from prison and to release from the dungeon those who sit in darkness.
8. "I am the Lord; that is my name! I will not give my glory to another or my praise to idols.
9. See, the former things have taken place, and new things I declare; before they spring into being I announce them to you." Song of Praise to the Lord
10. Sing to the Lord a new song, his praise from the ends of the earth, you who go down to the sea, and all that is in it, you islands, and all who live in them.
11. Let the desert and its towns raise their voices; let the settlements where Kedar lives rejoice. Let the people of Sela sing for joy; let them shout from the mountaintops.
12. Let them give glory to the Lord and proclaim his praise in the islands.

‘Here is my servant, whom I uphold’: that is the servant of God who will be supported by Him will come. The phrase ‘my chosen one in whom I delight’ refutes the Christians’ claim that this prophecy is about the Messiah (PBUH) because how would Jesus get chosen if, according to their belief, he was always the eternal son of God?

‘I will put my Spirit on him, and he will bring justice to the nations’: His message and law will be sent for all Mankind, whereas the other Prophets were sent each one to his people. Jesus Christ, for instance, was sent to the children of Israel. He said: “I was sent only to the lost sheep of Israel” (Matthew 15:24) in response to the Canaanite woman asking him to heal her demon possessed daughter.

Matthew 15

22. A Canaanite woman from that vicinity came to him, crying out, "Lord, Son of David, have mercy on me! My daughter is suffering terribly from demonpossession."
23. Jesus did not answer a word. So his disciples came to him and urged him, "Send her away, for she keeps crying out after us."
24. He answered, "I was sent only to the lost sheep of Israel."

Christians may claim that the call of Jesus (PBUH) later became universal—after the alleged crucifixion—but the text here talks about the chosen one whose message will be to all nations from the outset. Prophet Muhammad (PBUH) is the only one who fits this description to perfection. He said: “Every Prophet used to be sent to his nation exclusively but I have been sent to all of mankind.”

Hadith, Sahih al-Bukhari 438

Narrated Jabir bin `Abdullah:

Allah's Messenger (ﷺ) said, "I have been given five things which were not given to any amongst the Prophets before me. These are: -1. Allah made me victorious by awe (by His frightening my enemies) for a distance of one month's journey. -2. The earth has been made for me (and for my followers) a place for praying and a thing to perform Tayammum. Therefore my followers can pray wherever the time of a prayer is due. -3. The booty has been made Halal (lawful) for me (and was not made so for anyone else). -4. Every Prophet used to be sent to his nation exclusively but I have been sent to all mankind. -5. I have been given the right of intercession (on the Day of Resurrection.)"

Indeed, the Prophet Muhammad (PBUH) was sent to all Mankind. God says: [Say, O

Muhammad]: 'O men! I am Allah's Messenger to you all. (The Qura'n 7:158). Let us continue

with *Isaiah*42: 'He will not shout or cry out, or raise his voice in the streets.' Analogously,

Jabir said: "He (the Prophet Muhammad) would observe silence for long periods of time"⁽¹⁾ The Prophet Muhammad (PBUH) was known for his quietness and he was never heard shouting in the streets. However, *Hebrews* 5 reports that Jesus (PBUH) offered up prayers with vehement cries and tears and supplications uttered in manifold moans:⁷ During the days of

(1) Muhammad Al-Albani, *Sahih Al-Jami'*, (Beirut: Al-Maktab al-Islami, 1988), hadith: 4822.

Jesus' life on earth, he offered up prayers and petitions with loud cries and tears to the one who could save him from death, and he was heard because of his reverent submission. (Hebrews 5:7)

Hebrews 5

7. During the days of Jesus' life on earth, he offered up prayers and petitions with loud cries and tears to the one who could save him from death, and he was heard because of his reverent submission.
8. Although he was a son, he learned obedience from what he suffered

Pay attention to the statement “he was heard because of his reverent submission.” That is God Almighty answered Jesus’s supplications. The question is: was he crucified though God answered his prayers or not? At any rate, this is not the topic of our present discussion but it is worth asking this question. In point of truth, the description ‘he will not shout or cry out or raise his voice in the streets’ is not at all applicable to Jesus (PBUH) because he is known for often reprimanding the Pharisees and for yelling at the corrupters. The Bible narrates an incident in which Jesus’s anger was clear in that he made a whip from some ropes and chased the corrupt businessmen from the temple and said: “Get these things out of here. How dare you turn my Father’s house into a market!” (John 2:16)

John 5

13. When it was almost time for the Jewish Passover, Jesus went up to Jerusalem.
14. In the temple courts he found men selling cattle, sheep and doves, and others sitting at tables exchanging
15. money.
16. So he made a whip out of cords, and drove all from the temple area, both sheep and cattle; he scattered the coins of the money changers and overturned their tables.
17. To those who sold doves he said, "Get these out of here! How dare you turn my Father's house into a market!"

Back to *Isaiah 42*:

“A bruised reed he will not break, and a smouldering wick he will not snuff out” this verse refers to the fact that Prophet Muhammad (PBUH) did not, in any way, deviate from the path of guidance and did not do any action, no matter how small, out of following his desires. Accordingly, God says: By the star when it sets, your companion has neither strayed nor is he deluded; nor does he speak out of his desire. (The Qura'n 53:1-3)

“In faithfulness he will bring forth justice; he will not falter or be discouraged till he establishes justice on earth” This means that the Prophet (PBUH) will never be defeated or disheartened. In other words, he will deliver what has been revealed to him from his Lord and will fulfill his task of messengership. Verily, he (PBUH) did not die until he perfected the law as God revealed: Today I have perfected your faith for you, completed My favour upon you, and chosen Islam as your religion. (The Qura'n 5:3) The statement ‘he will not falter or be discouraged’ refers to the fact that thanks to God's protection no one from

amongst the infidels will be able to harm the Prophet (PBUH) or succeed against him. God says: Allah will "certainly" protect you from the evil of men. (The Qura'n 5:67)

“In his teaching the islands will put their hope” that is the people of the islands, such as the Arabian Peninsula, will be waiting for his law.

“This is what God the LORD says—the Creator of the heavens, who stretches them out, who spreads out the earth with all that springs from it, who gives breath to its people, and life to those who walk on it” : the word ‘life’ in this verse refers to the divine revelation. Similarly,

God says: And thus, too, [O Muhammad,] have We revealed unto you a life-giving message. (The Qura'n 42:52)

“I, the LORD, have called you in righteousness; I will take hold of your hand” is similar in meaning to the Quranic verse: Allah will "certainly" protect you from the evil of men. (The Qura'n 5:67)

“I will give you as a covenant for the people, a light for the nations” refers to the light of the revelation, akin in meaning to the Quranic verse: And We have sent down unto you a clear light. (The Qura'n 4:174) and the statement ‘a light for the nations’ means that the law of this Prophet is a light for all mankind and the fact that the Prophet Muhammad (PBUH) has not been appointed a Prophet only for his own country or for his

own age but for all mankind till Resurrection has been repeatedly stated in the Qura'n. God says: (O Prophet), We have not sent you forth but as a herald of good news and a warner for all mankind. (The Qura'n 34:28) Does this prophecy apply to anyone other than the Prophet Muhammad (PBUH)?

“to open eyes that are blind, to free captives from prison and to release from the dungeon those who sit in darkness.” That is, God will open blind eyes and deaf ears and save people from Hell through him as He says: You stood on the brink of a pit of fire and He delivered you from it. (The Qur'an 3:103) Actually, the people of the Book, since the time of the Prophet, were fully aware that this chapter in the *Book of Isaiah* clearly refers to him (the Prophet PBUH), that is why 'Abdullah ibn 'Amr ibn Al-'Aas—when asked about Prophet Muhammad's description in the Torah—said: “Yes. By Allah, he is described in Torah with some of the qualities attributed to him in the Qur'an as follows: 'O Prophet! We have sent you as a witness (for Allah's true religion) and a giver of glad tidings (to the faithful believers), and a warner (to the unbelievers) and guardian of the illiterates. You are My slave and My messenger (i.e. Apostle). I have named you "Al-Mutawakkil" (who depends upon Allah). You are neither discourteous, harsh nor a noisemaker in the markets and you do not do evil to those who do evil to you, but you deal with them with forgiveness and kindness. Allah will not let him (the

Prophet) die till he makes straight the crooked people by making them say: "None has the right to be worshipped but Allah," With which will be opened blind eyes and deaf ears and enveloped hearts.”

Hadith, Sahih al-Bukhari 2125

Narrated Ata bin Yasar:

I met `Abdullah bin `Amr bin Al-`As and asked him, "Tell me about the description of Allah's Messenger (ﷺ) which is mentioned in Torah (i.e. Old Testament.) He replied, "Yes. By Allah, he is described in Torah with some of the qualities attributed to him in the Qur'an as follows: "O Prophet ! We have sent you as a witness (for Allah's True religion) And a giver of glad tidings (to the faithful believers), And a warner (to the unbelievers) And guardian of the illiterates. You are My slave and My messenger (i.e. Apostle). I have named you "Al-Mutawakkil" (who depends upon Allah). You are neither discourteous, harsh Nor a noisemaker in the markets And you do not do evil to those Who do evil to you, but you deal With them with forgiveness and kindness. Allah will not let him (the Prophet) Die till he makes straight the crooked people by making them say: "None has the right to be worshipped but Allah." With which will be opened blind eyes And deaf ears and enveloped hearts."

Indeed, the Prophet Muhammad (PBUH) is described in the Torah (*Book of Isaiah*) and the

Qur'an with the same attributes using very similar expressions:

Isaiah 42

2. He will not shout or cry out, or raise his voice in the streets.
7. to open eyes that are blind, to free captives from prison and to release from the dungeon those who sit in darkness.

Sahih al-Bukhari 2125

'I have named you "Al-Mutawakkil" (who depends upon Allah). You are neither discourteous, harsh Nor a noisemaker in the markets And you do not do evil to those Who do evil to you, but you deal With them with forgiveness and kindness.'

'Allah will not let him (the Prophet) Die till he makes straight the crooked people'

'With which will be opened blind eyes And deaf ears and enveloped hearts.'

Let us continue with *Isaiah 42*:

“I am the LORD; that is my name! I will not yield my glory to another or my praise to idols.” Obviously, Jesus (PBUH) came to the Jews, whereas Prophet Muhammad (PBUH) was sent to the idolaters and preached them to “shun the abomination of idols.” (The Qura'n 22:30)

“See, the former things have taken place, and new things I declare; before they spring into being I announce them to you” This means that he will herald the unseen.

“Sing to the LORD a new song” refers to the recitation of the Qura'n with the application of the rules of recitation, that is to articulate slowly, carefully, and precisely in a pleasant tone. The Prophet said: “whoever does not recite Qur'an in a nice voice is not from us”

Hadith, Sahih al-Bukhari 7527

Narrated Abu Salama:

Abu Huraira said, "Allah's Messenger (ﷺ) said, 'Whoever does not recite Qur'an in a nice voice is not from us,'

¹⁰ Sing to the LORD a new song, his praise from the ends of the earth, you who go down to the sea, and all that is in it, you islands, and all who live in them. ¹¹ Let the wilderness and its towns raise their voices; let the settlements where Kedar lives rejoice. Let the people of Sela sing for joy; let them shout from the mountaintops. ¹² Let them give glory to the LORD and proclaim his praise in the islands. (Isaiah 42:10-12)

Interestingly, these verses state amazing facts. Obviously, they refer to the new glorification of God and the call to prayer which this upcoming Prophet will raise and spread everywhere. We have talked earlier about the lands that Kedar inhabited and that he was the son of Ishmael and the grandfather of Adnan. So Kedar's descendants are in Makkah and the homes that Kedar inhabited are the homes of the Quraysh. Without a doubt, no messenger has come to warn and exort the people of Mekkah since Kedar lived in it, and the sound of the new

glorification (Subḥānallāh سبحان الله, meaning "Glorified is God") and the call to prayer (Allahu Akbar! Allahu Akbar!

Allahu Akbar! Allahu Akbar! God is Great! God is Great! God is Great! God is Great!) were only raised with the coming of the Prophet of Islam (PBUH), who destroyed the idols and reestablished Abrahamic monotheism. God says: so that you may warn a people whose ancestors were not warned before wherefore they are heedless. (The Qura'n

36:6) and He says: nor did We ever send them a warner before you "O Prophet". (The Qura'n

34:44) Unquestionably, this prophecy applies to none but the Prophet Muhammad (PBUH). Moreover, verse 11 mentions 'Sela' which obviously refers to Jabal Sela which is a well-known mountain in Medina located at about five hundred meters from the Prophet's Mosque.



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Sela (Saudi Arabia)

From Wikipedia, the free encyclopedia

Sela (Arabic: سلع) is a mountain in Medina in modern Saudi Arabia.

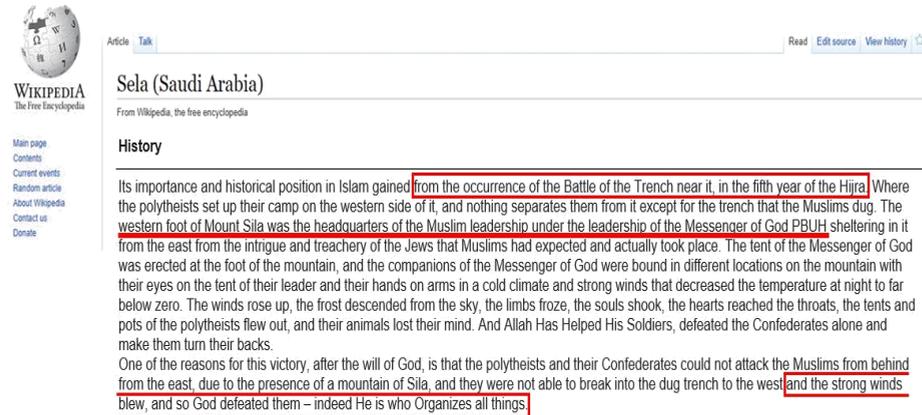
Mount seiae in the "District of the Seven Mosques" in city of Medina Municipality in Saudi Arabia. Sela' means "sliced", because the mountain looks as if it is sliced several times ^[D]



The Green Dome of the Prophet's Mosque as it appears from the top of Selah mountain.

In fact, if you stand on Mount Sela today, you will hear the call to prayer from the Prophet's Mosque and you will see with your own eyes the fulfillment of this prophecy which the Prophet Isaiah delivered to the Israelites about three thousand years ago. Actually, the events of the Battle of the Trench, during which the Confederates (the Arab and Jewish tribes) tried to attack Medina, took place near this mountain. In fact, the Muslim camp was sheltered from the violent winds which blew because

Muslims were headquartered in the western foot of Mount Sela, whereas the Confederate armies were terrified by the portents against them and withdrew during the night.



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Sela (Saudi Arabia)

From Wikipedia, the free encyclopedia

History

Its importance and historical position in Islam gained from the occurrence of the Battle of the Trench near it, in the fifth year of the Hijra. Where the polytheists set up their camp on the western side of it, and nothing separates them from it except for the trench that the Muslims dug. The western foot of Mount Sila was the headquarters of the Muslim leadership under the leadership of the Messenger of God PBUH sheltering in it from the east from the intrigue and treachery of the Jews that Muslims had expected and actually took place. The tent of the Messenger of God was erected at the foot of the mountain, and the companions of the Messenger of God were bound in different locations on the mountain with their eyes on the tent of their leader and their hands on arms in a cold climate and strong winds that decreased the temperature at night to far below zero. The winds rose up, the frost descended from the sky, the limbs froze, the souls shook, the hearts reached the throats, the tents and pots of the polytheists flew out, and their animals lost their mind. And Allah Has Helped His Soldiers, defeated the Confederates alone and make them turn their backs.

One of the reasons for this victory, after the will of God, is that the polytheists and their Confederates could not attack the Muslims from behind from the east, due to the presence of a mountain of Sila, and they were not able to break into the dug trench to the west and the strong winds blew, and so God defeated them – indeed He is who Organizes all things.

God says: Believers, call to mind Allah's favour to you when enemy hosts invaded you. Then We sent against them a wind and hosts that you did not see although. (The Qura'n 33:9) Actually, the seven mosques, which the Companions (RA) built during the digging of the trench to be observation posts during the invasion, are still located at the foot of Mount Sela to this day. Let us continue with the *book of Isaiah*:

“Let the people of Sela sing for joy; let them shout from the mountaintops. Let them give glory to the LORD and proclaim his praise in the islands.” This verse refers to the Prophet Muhammad's followers who are famous for the chanting from the tops of the mountains such as Mount Arafat, Mount Ar-Rahma as well as the two hills of As- Safa and Al-Marwah. In fact, the

Muslim pilgrims spend the whole day on the mountain of Arafat invoking Allah to forgive their sins chanting in as they mount the plateau “Labbaik Allahumma Labbaik” (O God, here I am, answering your call). Also, it heralds that they will spread the message of the Lord to all the nations of the earth. Doubtlessly, the prophecy in *the book of Isaiah 42* is clear evidence that Prophet Muhammad (PBUH) is mentioned in the Torah.

24. Why did prophethood cease amongst the Israelites and pass to the Islamic nation?

The children of Israel were among the best of the nations, and there were many Prophets, righteous people, imams (religious leaders) and devotees amongst them. God says: Thus did We deliver the Children of Israel from the humiliating chastisement, from Pharaoh

who was most prominent among the prodigals. We knowingly exalted them (the Children of Israel) above other peoples of the world. (The Qura'n 44:30-32) That is, Allah chose them from among the contemporary nations to become the standard bearers of His message and His monotheism because they were the most suitable people in His knowledge for the purpose. However, as a result of their close relationship with the pagans and the attachment of many of them to the worldly life, corruption and idolatry started to appear amongst the children of Israel and the women of the Isrealites started to reveal their

adornments and beauty to men. Therefore, the Prophet Isaiah warned the Jews and prophesied the destruction of the Temple (Jerusalem) owing to their sins and wickedness. In *Isaiah 1* the Lord tells that the children of Israel have gone astray and sins and immoralities have spread amongst them:

The vision concerning Judah and Jerusalem that Isaiah son of Amoz saw during the reigns of Uzziah, Jotham, Ahaz and Hezekiah, kings of Judah.² Hear me, you heavens! Listen, earth! For the LORD has spoken: “I reared children and brought them up, but they have rebelled against me.³ The ox knows its master, the donkey its owner’s manger, but Israel does not know, my people do not understand.”⁴ Woe to the sinful nation, a people whose guilt is great, a brood of evildoers, children given to corruption! They have forsaken the LORD; they have spurned the Holy One of Israel and turned their backs on him.⁵ Why should you be beaten anymore? Why do you persist in rebellion? Your whole head is injured, your whole heart afflicted.⁶ From the sole of your foot to the top of your head there is no soundness— only wounds and welts and open sores, not cleansed or bandaged or soothed with olive oil.⁷ Your country is desolate, your cities burned with fire; your fields are being stripped by foreigners right before you, laid waste as when overthrown by strangers.⁸ Daughter Zion is left like a shelter in a vineyard, like a hut in a cucumber field, like a city under siege.

⁹ Unless the LORD Almighty had left us some survivors, we would have become like Sodom, we would have been like Gomorrah. (Isaiah 1:1-9)

Isaiah 1

1. The vision concerning Judah and Jerusalem that Isaiah son of Amoz saw during the reigns of Uzziah, Jotham,
2. Ahaz and Hezekiah, kings of Judah. Hear, O heavens! Listen, O earth! For the Lord has spoken: "I reared children and brought them up, but they have rebelled against me.
3. The ox knows his master, the donkey his owner's manger, but Israel does not know, my people do not understand."
4. Ah, sinful nation, a people loaded with guilt, a brood of evildoers, children given to corruption! They have forsaken the Lord ; they have spurned the Holy One of Israel and turned their backs on him.
5. Why should you be beaten anymore? Why do you persist in rebellion? Your whole head is injured, your whole heart afflicted.
6. From the sole of your foot to the top of your head there is no soundness- only wounds and welts and open sores, not cleansed or bandaged or soothed with oil.
7. Your country is desolate, your cities burned with fire; your fields are being stripped by foreigners right before you, laid waste as when overthrown by strangers.
8. The Daughter of Zion is left like a shelter in a vineyard, like a hut in a field of melons, like a city under siege.
9. Unless the Lord Almighty had left us some survivors, we would have become like Sodom, we would have been like Gomorrah.

“The ox knows its master, the donkey its owner’s manger, but Israel does not know, my people do not understand.” This means that the ox knows its owner, but the leaders and people of Judah didn’t know who owned them and the donkey knows who takes care of him, but Judah didn’t know who took care of them, that is the Jews do not know their Creator and Sustainer and they rejected and disobeyed God.

“Your country is desolate, your cities burned with fire; your fields are being stripped by foreigners right before you, laid waste as when overthrown by strangers.” This is a severe warning to the Israelites as a result of their tyranny and the moral decline. Their Prophet is warning them that the kingdom of Judah

will be attacked and pillaged at the hands of their enemies because because they had been continually unfaithful to the Lord. Isaiah continues the revelation of the Lord saying:

Isaiah 1

- 15. When you spread out your hands in prayer, I will hide my eyes from you; even if you offer many prayers, I will not listen. Your hands are full of blood;
- 16. wash and make yourselves clean. Take your evil deeds out of my sight! Stop doing wrong,
- 17. learn to do right! Seek justice, encourage the oppressed. Defend the cause of the fatherless, plead the case of the widow.

¹⁵“When you spread out your hands in prayer, I hide my eyes from you; even if you offer many prayers, I will not listen. Your hands are full of blood” (Isaiah1:15) That is, corruption has spread in Zion and Judah’s leaders and people have transgressed throughout the land. Their

corruption was shown in their bad treatment of one another. They pretended they loved God by their religious ceremonies (empty, hollow, useless prayers), but the Lord cared more about how they treated other people, especially the weak.

¹⁶“Wash and make yourselves clean. Take your evil deeds out of my sight; stop doing wrong. ¹⁷Learn to do right! Seek justice, encourage the oppressed. Defend the cause of the fatherless; plead the case of the widow.” (Isaiah1:16-17) This is God’s invitation to the Jews to repent from their sins and advocate for the weak people (the fatherless, the widow and the oppressed).

Isaiah 3

11. Woe to the wicked! Disaster is upon them! They will be paid back for what their hands have done.
12. Youths oppress my people, women rule over them. O my people, your guides lead you astray; they turn you from the path.
13. The Lord takes his place in court; he rises to judge the people.
14. The Lord enters into judgment against the elders and leaders of his people: "It is you who have ruined my vineyard; the plunder from the poor is in your houses.
15. What do you mean by crushing my people and grinding the faces of the poor?" declares the Lord, the Lord Almighty.
16. The Lord says, "The women of Zion are haughty, walking along with outstretched necks, flirting with their eyes, tripping along with mincing steps, with ornaments jingling on their ankles."

¹⁶“The women of Zion are haughty, walking along with outstretched necks, flirting with their eyes, tripping along with mincing steps, with ornaments jingling on their ankles.” (Isaiah 3:16) This verse states that the cancer of moral decay was truly consuming the Jewish nation’s heart because the women in Zion were wholly vain and self-centred and deviated from the commandment to guard their chastity and modesty. They were walking with heads held high and outstretched necks because they were haughty and attempting to proudly display the jewellery around their necks. Also, they were flirtatious attention seekers using their eyes to draw men to themselves (seductive eyes and flirting glances) Isaiah's point is that these wealthy women were too self absorbed, self centred and puffed up to be humble and God absorbed. Their lack of concern for justice and righteousness in Judah was manifest in the way they dressed. Pride led them to walk with their noses in the air assuming superiority over others and they took small steps to give the appearance of humility while they drew attention even to their

feet (mincing steps, bangles). In short, everything they did was designed to attract attention and

when the women of a nation have turned to such an extent away from God, the end of that nation cannot be far away. Consequently, the time of the destruction of Jerusalem drew near.

Isaiah 30

9. These are rebellious people, deceitful children, children unwilling to listen to the Lord 's instruction.
10. They say to the seers, "See no more visions!" and to the prophets, "Give us no more visions of what is right! Tell us pleasant things, prophesy illusions.
11. Leave this way, get off this path, and stop confronting us with the Holy One of Israel!"
12. Therefore, this is what the Holy One of Israel says: "Because you have rejected this message, relied on oppression and depended on deceit,
13. this sin will become for you like a high wall, cracked and bulging, that collapses suddenly, in an instant.
14. It will break in pieces like pottery, shattered so mercilessly that among its pieces not a fragment will be found for taking coals from a hearth or scooping water out of a cistern."
15. This is what the Sovereign Lord , the Holy One of Israel, says: "In repentance and rest is your salvation, in quietness and trust is your strength, but you would have none of it.
16. You said, 'No, we will flee on horses.' Therefore you will flee! You said, 'We will ride off on swift horses.'
Therefore your pursuers will be swift!
17. A thousand will flee at the threat of one; at the threat of five you will all flee away, till you are left like a flagstaff on a mountaintop, like a banner on a hill."

“These are rebellious people, deceitful children, children unwilling to listen to the LORD’s instruction.”(Isaiah30:9) That is, the Jews were rebellious against God and his commands, lied when they called themselves the children of God and did not like to receive the law of the Lord. Therefore, this was the cause of their destruction that is, because they would not hear the word of God, but delighted to be flattered and led in error. This is a prophecy that the Isrealites will be defeated and will perish like a cracked wall collapsing suddenly and that Jerusalem will be ruined and its men will flee. Indeed, Zion was destroyed and

though the Jews tried to rebuild the temple of Jerusalem, it never returned to its former glory again. When Jesus (PBUH) came, many centuries after the destruction of the Temple, the Jews thought that the Savior will restore the glory of Jerusalem and Zion. Ironically enough, he further warned the Jews of the full destruction of Jerusalem so that not one stone on the temple would be left on another:

¹“As he (Jesus) was leaving the temple, one of his disciples said to him, “Look, Teacher! What massive stones! What magnificent buildings!” ³“Do you see all these great buildings?” replied Jesus. “Not one stone here will be left on another; everyone will be thrown down.” (Mark 13:1-2)

Mark 13

1. As he was leaving the temple, one of his disciples said to him, "Look, Teacher! What massive stones! What magnificent buildings!"
2. "Do you see all these great buildings?" replied Jesus. "Not one stone here will be left on another; every one will be thrown down."

Indeed, the last temple was ruined and Jerusalem was entirely destroyed after Jesus was raised unto God. This famous ruin occurred in the year 70 A.D at the hands of the Romans. Actually, the Jews hold, to this day, annual mourning rituals to reminiscence about this ruin after which the Temple was never rebuilt.



Assuredly, the fact that the Jewish temple was irrevocably destroyed and that the Jews no longer know where it was originally located is a practical and rational evidence which unequivocally indicates that the Jewish law was revoked.



In other words, the destruction of the Jewish Temple—the symbol of the Judean worship and the source of the Jewish religious authority—is a sign of the abrogation of the Jewish law, that is its nullification and replacement by a new law. Accordingly, the divine Message will be removed from the Jews and granted to another nation which abides by the covenant of God that they (the Jews) forsook. Interestingly, right after the prophecy about the destruction of the temple, Isaiah announces the emergence of a New Jerusalem and a new Zion. Actually, ‘Zion’ means the safe and well-fortified home of the Lord. In fact, Isaiah heralded a new Zion which will be different from the old Zion where corruption, disbelief and idolatry were

widespread and where women revealed their beauty to tempt men. In truth, Isaiah prophesied a House of the Lord in the land of Arabs.

25. How did Isaiah herald a house of God in Arabia?

The prophecy is about a House of the Lord in the land of Arabs where the rams, sheep and camels of Makkah are taken as sacrificial animals to be slaughtered during the pilgrimage (Hajj) season. The light of this house will shine in the midst of the children of Ishmael so that God will wipe out the darkness that covered the world, and fruits of all kinds will be brought to it. This house will remain glorious forever and a source of joy for all generations. These

prophecies are found in the present day Torah which the Jews read and any impartial and fair-minded person who looks into them will, undoubtedly, know that what is meant is the Sanctified House of God in Makkah (Al-masjid Al-haraam). In fact, these prophecies are well-known to everyone who studies the Torah. Nonetheless, the Jewish rabbis conceal the truth, whereas the Jewish masses are ignorant of the Scriptures as God says: Among them are also the unlettered folk who do not know about the Scriptures but cherish baseless wishes and merely follow their conjectures. (The Qura'n 2:78) Now, let us look into these wonderful prophecies. First, as we have explained earlier, the Prophet Isaiah prophesied the destruction of the Jewish

Temple in consequence of the pervasiveness of corruption amongst the Children of Israel. Then, he heralded the coming of the Prophet who will deliver the truth to all nations and who will raise the sound of the glorification of God and the call to prayer in the homes of Kedar and Sela, that is to say in Mekkah and Medina. (*The Book of Isaiah 42*)

Isaiah 42

1. "Here is my servant, whom I uphold, my chosen one in whom I delight; I will put my Spirit on him and he will bring justice to the nations.
2. He will not shout or cry out, or raise his voice in the streets.
3. A bruised reed he will not break, and a smoldering wick he will not snuff out. In faithfulness he will bring forth justice;
4. he will not falter or be discouraged till he establishes justice on earth. In his law the islands will put their hope."
5. This is what God the Lord says- he who created the heavens and stretched them out, who spread out the earth and all that comes out of it, who gives breath to its people, and life to those who walk on it:
6. "I, the Lord, have called you in righteousness; I will take hold of your hand. I will keep you and will make you to be a covenant for the people and a light for the Gentiles,
7. to open eyes that are blind, to free captives from prison and to release from the dungeon those who sit in darkness.
8. "I am the Lord; that is my name! I will not give my glory to another or my praise to idols.
9. See, the former things have taken place, and new things I declare; before they spring into being I announce them to you." Song of Praise to the Lord
10. Sing to the Lord a new song, his praise from the ends of the earth, you who go down to the sea, and all that is in it, you islands, and all who live in them.
11. Let the desert and its towns raise their voices; let the settlements where Kedar lives rejoice. Let the people of Sela sing for joy; let them shout from the mountaintops.
12. Let them give glory to the Lord and proclaim his praise in the islands.

Isaiah prophesied the new House of God which will be in the homes of Kedar (*The Book of Isaiah 60*):

“Arise, shine, for your light has come, and the glory of the LORD rises upon you. ² See, darkness covers the earth and thick darkness is over the peoples, but the LORD rises upon you and his glory appears over you. ³ Nations will come to your light, and kings to the brightness of your dawn. ⁴ “Lift up your eyes and look about you: All assemble and come to you; your sons

come from afar, and your daughters are carried on the hip.⁵ Then you will look and be radiant, your heart will throb and swell with joy; the wealth on the seas will be brought to you, to you the riches of the nations will come.⁶ Herds of camels will cover your land, young camels of Midian and Ephah. And all from Sheba will come, bearing gold and incense and proclaiming the praise of the LORD.⁷ All Kedar's flocks will be gathered to you, the rams of Nebaioth will serve you; they will be accepted as offerings on my altar, and I will adorn my glorious temple.

⁸“Who are these that fly along like clouds, like doves to their nests? ⁹Surely the islands look to me; in the lead are the ships of Tarshish, bringing your children from afar, with their silver and

gold, to the honor of the LORD your God, the Holy One of Israel, for he has endowed you with

splendor.¹⁰ “Foreigners will rebuild your walls, and their kings will serve you. Though in anger I struck you, in favor I will show you compassion.¹¹ Your gates will always stand open, they will never be shut, day or night, so that people may bring you the wealth of the nations—

their kings led in triumphal procession.¹² For the nation or kingdom that will not serve you will perish; it will be utterly ruined. (Isaiah 60:1-12)

Isaiah 60

1. "Arise, shine, for your light has come, and the glory of the Lord rises upon you.
2. See, darkness covers the earth and thick darkness is over the peoples, but the Lord rises upon you and his glory appears over you.
3. Nations will come to your light, and kings to the brightness of your dawn.
4. "Lift up your eyes and look about you: All assemble and come to you; your sons come from afar, and your daughters are carried on the arm.
5. Then you will look and be radiant, your heart will throb and swell with joy; the wealth on the seas will be brought to you, to you the riches of the nations will come.
6. Herds of camels will cover your land, young camels of Midian and Ephah. And all from Sheba will come, bearing gold and incense and proclaiming the praise of the Lord .
7. All Kedar's flocks will be gathered to you, the rams of Nebaioth will serve you; they will be accepted as offerings on my altar, and I will adorn my glorious temple.
8. "Who are these that fly along like clouds, like doves to their nests?

“Arise, shine, for your light has come, and the glory of the LORD rises upon you. ² See, darkness covers the earth and thick darkness is over the peoples, but the LORD rises upon you and his glory appears over you.” (Isaiah 60:1-2) Isaiah foretold that the light of the New Jerusalem will come, putting it in contrast with the darkened city (Jerusalem or Zion) and thus

the nation Israel. Darkness in this verse symbolizes evil and disbelief. The coming Prophet will be the Light of the world.

³ Nations will come to your light, and kings to the brightness of your dawn. ⁴ “Lift up your eyes

and look about you: All assemble and come to you; your sons come from afar, and your daughters are carried on the hip. ⁵ Then you will look and be radiant, your heart will throb and swell with joy; the wealth on the seas will be brought to you, to you the riches of the nations will come. (Isaiah 60:3-5) The Qur’an gives the exact same description of this ‘prophesied New

House of the Lord'. God says: Have We not established for them a secure sanctuary to which fruits of all kinds are brought as a provision from Us. (The Qura'n 28:57)

⁶Herds of camels will cover your land, young camels of Midian and Ephah. And all from Sheba will come, bearing gold and incense and proclaiming the praise of the LORD. (Isaiah

60:6) This verse refers to two facts. First, the caravans of camels are widespread in this land where the House of the Lord will be. Second, the summer trip to Midian and Aifa in the ancient kingdom of Nabateans in the Levant and the winter trip to Sheba in Yemen (i.e. the trade journeys of the Quraysh: in summer they travelled northward to Syria and Palestine, for they are cool lands, and in winter southward to Yemen, etc for they are warm.) Similarly, God says:

"At least" for "the favour of" making Quraysh habitually secure—secure in their trading caravan "to Yemen" in the winter and "Syria" in the summer. (The Qura'n 106:1-2)

⁷All Kedar's flocks will be gathered to you, the rams of Nebaioth will serve you; they will be accepted as offerings on my altar, and I will adorn my glorious temple. (Isaiah 60:7) This

amazing statement can apply only to the Sanctified House of God in Mekkah. Kedar, as

mentioned earlier, is Ishmael's secondborn and Nabaioth is his firstborn.

Genesis 25

13. These are the names of the sons of Ishmael, listed in the order of their birth: Nabaioth the firstborn of Ishmael, Kedar, Adbeel, Mibsam,
14. Mishma, Dumah, Massa,
15. Hadad, Tema, Jetur, Naphish and Kedemah.
16. These were the sons of Ishmael, and these are the names of the twelve tribal rulers according to their settlements and camps.

Kedar lived and grew up in Mecca, and he is the grandfather of Adnan, the grandfather of the Prophet Muhammad (PBUH). Therefore, the people of Mekkah, the sons of Quraysh, are the descendants of Kedar. Animals have, throughout the entire history of Arabs, always been brought as offerings in the The Mekkan Sanctuary. Assuredly, they were offered neither on the altars of the Christian Churches nor on the altar of the Temple in Jerusalem. Likewise, the rams of Nabaioth, the eldest son of Ishmael were brought for sacrifice, only to the Sanctified House of God in Mekkah.

Genesis 25

13. These are the names of the sons of Ishmael, listed in the order of their birth: Nebaioth the firstborn of Ishmael, Kedar, Adbeel, Mibsam,
14. Mishma, Dumah, Massa,
15. Hadad, Tema, Jetur, Naphish and Kedemah.
16. These were the sons of Ishmael, and these are the names of the twelve tribal rulers according to their settlements and camps.

Isaiah's prophecy about the House of the Lord in the land of Arabs refers clearly to the Sanctified House of God in Mekkah. Obviously, the verse "They will be accepted as offerings on my altar, and I will adorn my glorious temple." refers to the slaughtering of sacrificial animals during Hajj and the Ka'ba decoration and adornation.

Isaiah 60

7. All Kedar's flocks will be gathered to you, the rams of Nebaioth will serve you; they will be accepted as offerings on my altar, and I will adorn my glorious temple.
8. "Who are these that fly along like clouds, like doves to their nests?
9. Surely the islands look to me; in the lead are the ships of Tarshish, bringing your sons from afar, with their silver and gold, to the honor of the Lord your God, the Holy One of Israel, for he has endowed you with splendor.
10. "Foreigners will rebuild your walls, and their kings will serve you. Though in anger I struck you, in favor I will show you compassion.
11. Your gates will always stand open, they will never be shut, day or night, so that men may bring you the wealth of the nations- their kings led in triumphal procession.
12. For the nation or kingdom that will not serve you will perish; it will be utterly ruined.

⁸ "Who are these that fly along like clouds, like doves to their nests? ⁹ Surely the islands look to me; in the lead are the ships of Tarshish, bringing your children from afar, with their silver and gold, to the honor of the LORD your God, the Holy One of Israel, for he has endowed you with splendor. (Isaiah 60:8-9) This is an amazing and accurate description of the scene of the planes that come to Makkah at the time of Hajj. Indeed, they are flying like clouds to the Sacred House. Similarly, the expression 'lean camels' has been deliberately used in the Qura'n to depict the picture of the camels of pilgrims coming from far off places to perform Hajj. God says: and publicly proclaim Pilgrimage for

all mankind so that they come to you on foot and mounted on lean camels from every distant point. (The Qura'n 22:27) Nowadays, Muslims come in planes and on ships from all over the world carrying money with them and they slaughter Arab sacrificial animals. Unquestionably, travelling in this manner to perform pilgrimage takes place only in the Sacred House of God in Makkah and absolutely nowhere else.

¹⁰Foreigners will rebuild your walls, and their kings will serve you. Though in anger I struck you, in favor I will show you compassion. ¹¹Your gates will always stand open, they will never be shut, day or night, so that people may bring you the wealth of the nations—their kings led in triumphal procession.¹² For the nation or kingdom that will not serve you will perish; it will be utterly ruined. (Isaiah 60:10-12) Historically, many nations and peoples participated in building the walls of the Sanctified House in Mekkah over time. The Saudi kings are the servants of the Mekkan Sanctuary and they are, presently, honored to be called Custodians of the Two Holy Mosques. Definitely, this description is not applicale to any other place in the world except the Holy Mosque in Mekkah. “Though in anger I struck you, in favor I will show you compassion.” This verse refers to the stark difference between the Mekkan sanctuary before and after the coming of the Prophet Muhammad. He

purified it from idols and it became, with the grace and mercy of God, the place of pilgrimage for all the nations of the earth. “Your gates will always stand open, they will never be shut, day or night” Indeed, the doors of the mekkan sanctuary are open day and night. “So that people may bring you the wealth of the nations--their kings led in triumphal procession.” Indeed, the treasures of Khosrau and Caesar were brought to the Mekkan sanctuary and the kingdoms of the earth were conquered by the Muslim nation. “For the nation or kingdom that will not serve you will perish; it will be utterly ruined.” Whoever tries to approach the sanctuary, with an evil intention, will perish as God says: Indeed those who disbelieve and who (now) hinder people from the Way of Allah and hinder them from the Holy Mosque which We have set up (as a place of worship) for all people, equally for those who dwell therein and for those who come from outside, (they surely deserve punishment). Whosoever deviates therein from the Right Way and acts with iniquity, We shall cause him to taste a painful chastisement. (The Qura'n 22:25) Is there another place on the face of the earth to which these prophecies are applicable in this amazing accuracy other than the Holy Mosque in Mekkah? As a matter of fact, the Jewish Temple (ancient Zion) was completely destroyed in 70 AD and its

original location is unknown to this day. Additionally, animals have never been slaughtered as offerings on the altars of the Christian Churches. Rather, the sacrificial animals of the lands of Arabia, namely Kedar and Nebaioth, were never offered to any house of worship except the Sanctified House in Mekkah. These are crystal clear prophecies applicable only to the blessed Bekkah (an ancient name for Mekkah) from which the light of the divine Message shone and lit up the earth and wiped out all darkness of disbelief.

26. Some Christians claim that the prophecies about the new house of God refer to a heavenly, not an earthly, house?

As it happens, the people of the Book were tremendously astonished when Jesus (PBUH) was raised unto God. In truth, they were expecting the Messiah to come, as a victor and a conqueror, to restore the glory of Jerusalem. However, contrary to their expectations, the Messiah further prophesied complete and irrevocable destruction of the temple and of Zion. Therefore, when he was raised unto God they were left utterly confused. Consequently, they started to come up with distorted interpretations of the prophecies about the new house of the Lord as a way out of their sticky wicket. Basically, they claimed that these prophecies refer to a heavenly temple, that is to say the

New Jerusalem is a heavenly and not an earthly Jerusalem as in *Revelation 21*:

21 Then I saw “a new heaven and a new earth,” for the first heaven and the first earth had passed away, and there was no longer any sea. ² I saw the Holy City, the new Jerusalem, coming down out of heaven from God, prepared as a bride beautifully dressed for her husband. (Revelation 21:1-2)

Revelation 21

1. Then I saw a new heaven and a new earth, for the first heaven and the first earth had passed away, and there was no longer any sea.
2. I saw the Holy City, the new Jerusalem, coming down out of heaven from God, prepared as a bride beautifully dressed for her husband.

“I saw the Holy City, the New Jerusalem, coming down out of heaven from God” Let us assume that the claim that the ‘new Jerusalem’ is a heavenly temple is valid. How then would the rams and sheep of the sons of Ishmael, as described in Isaiah’s prophecy, be offered to the heavenly Jerusalem? And how would people come on camels from every distant path to perform pilgrimage? In fact, this deliberate misinterpretation of the prophecies mentioned in the Scriptures is evidence that the people of the Book have a real problem which they do not want to admit. Without a doubt, the ‘new house of God’ does not refer in any way to the Jewish Temple, but rather to the Sanctified House in Makkah.

27. Is there any evidence, in the Bible, suggesting that the Message (Prophecy) was removed from the Israelites, and was transmitted to the Arabs, because of their corruptiveness?

In fact, Jesus (PBUH) used a parable known as the Parable of the Wicked Vinedressers in the Gospel of *Matthew*. It is narrated in the Bible that Jesus said:

³³Listen to another parable: There was a landowner who planted a vineyard. He put a wall around it, dug a winepress in it, and built a tower. Then he rented it out to some tenants and went away on a journey. ³⁴When the harvest time drew near, he sent his servants to the tenants to collect his share of the fruit. ³⁵But the tenants seized his servants. They beat one, killed another, and stoned a third. ³⁶Again, he sent other servants, more than the first group. But the tenants did the same to them. ³⁷Finally, he sent his son to them. ‘They will respect my son,’ he said. ³⁸But when the tenants saw the son, they said to one another, ‘This is the heir. Come, let us kill him and take his inheritance.’ ³⁹So they seized him and threw him out of the vineyard and killed him. ⁴⁰Therefore, when the owner of the vineyard returns, what will he do to those tenants?’ ⁴¹‘He will bring those wretches to a wretched end,’ they replied, ‘and will rent out the vineyard to other tenants who will give him his share of the fruit at harvest time.’ ⁴²Jesus said to them, ‘Have you never read in the Scriptures: ‘The stone the builders rejected has become the

cornerstone. This is from the Lord, and it is marvelous in our eyes? (Matthew 21:33-42)

Matthew 21

33. "Listen to another parable: There was a landowner who planted a vineyard. He put a wall around it, dug a winepress in it and built a watchtower. Then he rented the vineyard to some farmers and went away on a journey.
34. When the harvest time approached, he sent his servants to the tenants to collect his fruit.
35. "The tenants seized his servants; they beat one, killed another, and stoned a third.
36. Then he sent other servants to them, more than the first time, and the tenants treated them the same way.
37. Last of all, he sent his son to them. 'They will respect my son,' he said.
38. "But when the tenants saw the son, they said to each other, 'This is the heir. Come, let's kill him and take his inheritance.'
39. So they took him and threw him out of the vineyard and killed him.
40. "Therefore, when the owner of the vineyard comes, what will he do to those tenants?"

³³ Listen to another parable: There was a landowner who planted a vineyard. He put a wall around it, dug a winepress in it, and built a tower. Then he rented it out to some tenants and went away on a journey. (Matthew 21:33) Jesus sets forth a similitude between God Almighty Who gave the children of Israel land and resources to obey Him and fulfill His will and the farmer who had rented the vineyard to the tenants while he was away at the time of the harvest.

³⁴ When the harvest time drew near, he sent his servants to the tenants to collect his share of the fruit. ³⁵ But the tenants seized his servants. They beat one, killed another, and stoned a third. ³⁶ Again, he sent other servants, more than the first group. But the tenants did the same to them. ³⁷ Finally, he sent his son to them. 'They will respect my son,' he said. ³⁸ But when the tenants

saw the son, they said to one another, ‘This is the heir. Come, let us kill him and take his inheritance.’³⁹ So they seized him and threw him out of the vineyard and killed him. (Matthew 21:34-39) Similarly, the children of Israel had transgressed, violated the Book of God, failed to follow the Divine Guidance and sank into degeneracy. God says: And here you are, killing one another, turning out a party of your own from their homelands, aiding one another against them in sin and enmity, and if they come to you as captives you ransom them although the very act of expelling them was unlawful to you. (The Qura'n 2:85) What would the consequence of the corruption, transgression and tyranny of the Jewish people be? Here comes the answer to the question as regards the tragic end that overtakes a people when it spurns Divine Guidance.

Matthew 21

40. "Therefore, when the owner of the vineyard comes, what will he do to those tenants?"
41. "He will bring those wretches to a wretched end," they replied, "and he will rent the vineyard to other tenants, who will give him his share of the crop at harvest time."
42. Jesus said to them, "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' ?
43. "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.
44. He who falls on this stone will be broken to pieces, but he on whom it falls will be crushed."
45. When the chief priests and the Pharisees heard Jesus' parables, they knew he was talking about them.

⁴⁰Therefore, when the owner of the vineyard returns, what will he do to those tenants?" (Matthew 21:40) Analogously, what will happen to the Jews who failed glaringly to follow the

guidance entrusted to them and failed to live up to the position of leadership in which they had been placed and who did not want goodness to flourish?

⁴¹“He will bring those wretches to a wretched end,” they replied, “and will rent out the vineyard to other tenants who will give him his share of the fruit at harvest time.” (Matthew 21:41) Pay attention to the statement 'he will rent the vineyard to other tenants' Likewise, the righteous servants of God shall inherit the kingdom of God, that is to say the divine Message and law will be taken away from the Jews and given to another pious nation.

⁴²Jesus said to them, “Have you never read in the Scriptures: ‘The stone the builders rejected has become the cornerstone. This is from the Lord, and it is marvelous in our eyes? (Matthew 21:42) Who is prophesied as 'the stone the builders rejected' and who 'has become the cornerstone'? Jesus is heralding the one who will appear in another nation, who will be rejected by the children of Israel and will become the cornerstone. This biblical verse is very similar to an agreed upon authentic ḥadīth narrated in *Sahih al-Bukhari* and *Sahih Muslim*. The Prophet (PBUH) said: “My similitude in comparison with the other Prophets is that of a man who has built a house completely and excellently except for a place of one brick. When the people enter the house, they admire its beauty and say: 'But for the place of this brick (how splendid the house will be)!’” Indeed, Muhammad (PBUH) is ‘that brick in that place’ and 'the

stone which has become the cornerstone' i.e. the last of the Prophets.

Hadith, Sahih al-Bukhari 3535

Narrated Abu Huraira:

Allah's Messenger (ﷺ) said, "My similitude in comparison with the other prophets before me, is that of a man who has built a house nicely and beautifully, except for a place of one brick in a corner. The people go about it and wonder at its beauty, but say: 'Would that this brick be put in its place!' So I am that brick, and I am the last of the Prophets."

According to the *Book of Matthew*, the chief priest and elders knew that Jesus (PBUH) was talking about them.⁴⁵ When the chief priests and Pharisees heard His parables, they knew that Jesus was speaking about them. (Matthew 21:45)

28. 'The stone which has become a cornerstone' in the biblical prophecy refers to Jesus Christ, why not?

Assuredly, Jesus (PBUH) belongs to the heart of the Israelite nation for he is one of the descendants of Judah, son of Israel. The parable says that the vineyard owner will rent it to other tenants who will give him his share of the crop at harvest time. Analogously, this prophecy is a warning that the Message will be removed from the Israelites and given to another pious and obedient nation who will not break the command of God like the Jews. In other words, a fresh group of people will arise with the same mission they had, but which they failed to carry out. Jesus was sent "only to the lost sheep of Israel." (Matthew 15:24)

Matthew 15

22. A Canaanite woman from that vicinity came to him, crying out, "Lord, Son of David, have mercy on me! My daughter is suffering terribly from demonpossession."
23. Jesus did not answer a word. So his disciples came to him and urged him, "Send her away, for she keeps crying out after us."
24. He answered, "I was sent only to the lost sheep of Israel."

Also, it is clear that Jesus's prophecy is about another Prophet because he says: "The stone the builders rejected has become the cornerstone; the Lord has done this, and it is marvellous in our eyes?" (Matthew 21:42) That is, Jesus and the Israelites marvel at the Lord choosing a new Prophet from a different nation. If the prophecy were about Jesus (PBUH) himself he would have said: "And it is marvellous in your eyes, O people of Israel" and not "marvellous in our eyes." In point of truth, this is incredible because the Prophet Muhammad (PBUH) will be sent to exhort the illiterate Arabs, a nation with no civilization and to whom no Messenger has come with a divine Book. Nevertheless, though this Prophet will come from the desert of Arabia, God will establish through him a great nation for which the kingdoms of the earth will be opened. Moreover, this originally pagan nation will spread monotheism in the corners of the earth, a mission which the Jews failed to accomplish inspite of their long history of Prophets preaching Abrahamic monotheism. Jesus tells the Jews: "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." (Matthew 21:43)

The kingdom of God means the revelation, Message, dominion, the earth, and the House of the Lord. Jesus (PBUH) heralds that they will be removed from the children of Israel and will be given to another nation which does not break the covenant of the Lord like the Jews. God says: Surely We wrote in the Psalms, after the exhortation, that the earth shall be inherited by My righteous servants. (The Qur'an 21:105) Jesus further explains: "Anyone who falls on this stone will be broken to pieces; anyone on whom it falls will be crushed." (Matthew 21:44) This means that whoever fights this Prophet will be defeated and that he will be victorious over whomever he fights. Hence, this prophecy is about a Prophet who will be a fighter (mujaahid) and can not in any way be applicable to Jesus (PBUH) because he never fought with the sword. In fact, Jesus was sent to the Jews living under the rule of the Romans and when he was asked about paying the imperial tax to Caesar he said: "So give back to Caesar what is Caesar's, and to God what is God's." (Matthew 22:21)

Matthew 22

17. Tell us then, what is your opinion? Is it right to pay taxes to Caesar or not?
18. But Jesus, knowing their evil intent, said, "You hypocrites, why are you trying to trap me?"
19. Show me the coin used for paying the tax." They brought him a denarius,
20. and he asked them, "Whose portrait is this? And whose inscription?"
21. "Caesar's," they replied. Then he said to them, "Give to Caesar what is Caesar's, and to God what is God's."

The promised Prophet—who is the stone that the children of Israel rejected—belongs to a nation other than the Israelites. Jesus said to them: “Have you never read in the Scriptures: The stone the builders rejected has become the cornerstone” (Matthew 21:42) That is, the prophecy about the coming of the Prophet Muhammad (PBUH) is mentioned in the Torah before the birth of Jesus (PBUH) and, in fact, the Torah informed the Jews centuries before him (Jesus) that the Prophecy will cease amongst them and will be transmitted to another nation. Daniel,

one of the Jewish Prophets, saw in his dream the stone with which God will destroy the unbelieving kingdoms of the earth and Jesus reminded them of this prophecy. In other words, the Jews knew that a Prophet, from outside the children of Israel (i.e. the Gentiles), will come and that they should follow him. God says: So believe in Allah and His Messenger, the unlettered Prophet, who believes in Allah and His revelations. And follow him, so you may be "rightly" guided. (The Qura'n 7:158)

29. What did Prophet Daniel see in his dream and how did he interpret the prophecy?

Daniel's prophecy is the same as the one heralded by Jesus to his disciples centuries after Daniel's death. In point of truth, it is one of the most important prophecies in the Old Testament about the coming of the Prophet Muhammad (PBUH) and the rise of the Islamic nation. 'Abdul Ahad Dawood, the former

priest of Jeremiah, asserts that “it is the most wonderful and clearest prophecy about the Prophetic mission of the greatest and final Messenger.”⁽¹⁾ Daniel saw in his visions the great kingdoms of the earth with an amazing accuracy and the stone with which God will destroy these unbelieving kingdoms. He also saw a nation that would rise in the middle of the seventh century AD (about 640 AD) and conquer these kingdoms. The middle of the seventh century AD is precisely the time of the rightly-guided caliphate. It is unbelievable how the Prophet Daniel foretold all these future events more than a thousand years before they came to pass. Let us begin to explain Daniel's prophecy. Jerusalem was a great city ruled by the noble Prophets of God such as David and Solomon, and pure monotheism prevailed in it. But after a while, paganism began to spread amongst the children of Israel and they strayed away from the teachings of their Prophets. God told his Prophets that He will remove the favour which He had bestowed on the Jews because they did not fulfill their covenant—they were entrusted with the Truth in order that, as well as following it themselves, they might call others towards it—with Him. The Jewish Prophets warned

(1) 'Abd Al-Ahad Dawud, *Muhammad, sala allahu alaihi wa salam, kama warada fi kitaabi Al-Yahud wa An-Nassara (Muhammad, may Allah's prayers and peace be upon him, as mentioned in the Scriptures of the Jews and Christians)*, (Riyadh: Maktabat Al-Obeikaan, 1997), p. 87.

the Israelites that the nations will exile them because they refrained from the divine guidance. Indeed, in the fifth century B.C, what is known as the "Babylonian exile" occurred, whereby the Children of Israel were exiled to Babylon at the hands of Nebuchadnezzar.



Daniel was a great prophet in the city of captivity, Babylon. He was mentioned in some ḥadīths of the Prophet Muhammad (PBUH), though the chains through which they were narrated and transmitted are debatable. It is narrated that Prophet Muhammad said: “Whoever discovers [the body of] Daniel give him tidings of paradise.”

Incident

Abu al-Ash`as al-'Ahmari narrated:

Daniel prayed to his Lord, Great and Majestic for the nation of Muhammad to bury him." And he (i.e. Muhammad, PBUH) said: "Whoever discovers Daniel give him tidings of Paradise." The man who discovered him his corpse was called Harqus. Omar sent to Abu Musa saying: "Bury him; and send to Harqus, for the Prophet has given him promise of Paradise."

The chain through which this ḥadīth is narrated is disputable. Notwithstanding, when the the city of Shooshtar was invaded the companions found, in the treasure house of Al-Harmazan, a bed on which lay a dead man, with a holy script at his bedside. It is narrated that this body did not change though the man had been dead for 300 years. The companions learnt from the people of Shooshtar, who used to take the bier outside to supplicate for rain when it was withheld from them, that it was Prophet Daniel's body. Therefore, the companions (RA) dug

thirteen separate graves during the day and buried him at nightfall and levelled all the graves so that people would not exhume him. The companions (RA) sent the script which was by Daniel's debside to 'Umar ibn Al-Khattab. Amazingly, upon its translation they learnt that it was about them (the companions of the final Prophet), their religion, their affairs, their talk, and other future events.

Incident

Khalid ibn Dinar narrated:

Abu al-'Aaliyah said: When we conquered Shooshtar, we found in the treasury of al-Hormuzan a bier on which was the body of a dead man, and by his head was a scripture of his. We took the scripture and took it to Omar, and he summoned Ka'b, who translated it into Arabic. I was the first man among the Arabs to read it, and I read it as I read this Qur'an.

I said to Abu al-'Aaliyah: What was in it? He said: "It was about you, your affairs, your religion, your talk, and what will happen after that." I said: What did you do with the man? He said: "We dug thirteen different graves during the day, then at night we buried him and we levelled all the graves, so as to conceal its location from the people, so that they would not exhume him." I said: Why would people do that? He said: "If rain was withheld from them, they would take his bier out and they would receive rain." I said: Who do you think the man was? He said: "A man called Daniel." I said: How long ago do you think he died? He said: "Three hundred years ago." I said: Had anything of him changed? He said: "No, except a few hairs at the back of his head, for the earth does not consume the bodies of the Prophets, and wild animals cannot devour them."

Actually, the scripture which the companions found by Daniel's head is what is known as the *Book of Daniel* which is one of the books of the Torah that the Jews and the Christians read to this day. Most importantly, this book predicts the time of 'Umar ibn al-Khattab and heralds the conquest of the kingdoms of the earth at the hands of the Islamic nation. Who knows, Daniel might have supplicated his Lord to be buried by the people of God's new kingdom upon their conquest of the unbelieving kingdoms.

Let us begin to narrate Daniel's prophecy as mentioned in the *book of Daniel*. It begins with a strange vision that King Nebuchadnezzar of Babylon, somewhat the 'America' of the ancient world, saw. This vision troubled the king's mind and he could not sleep. He wanted his dream interpreted. Consequently, he summoned all of the city's Jewish elders as well as all

enchanters, sorcerers, magicians and Chaldeans. Nebuchadnezzar expected these men to know what his dream was without being told and then interpret it correctly. The king became angry

when the men said they could not do so, and he ordered all of Babylon's wise men to be put to death. Daniel, the Israelite Prophet, whom God blessed with knowledge, wisdom and the understanding of visions and dreams, heard what was going on. So he asked for time from the king so he could interpret the dream. During the night, God gave Daniel a vision in which the king's dream and its meaning were revealed. Daniel praised God and asked to see the king. The meeting between Daniel and the king is narrated in *Daniel 2*:

Daniel 2

27. Daniel replied, "No wise man, enchanter, magician or diviner can explain to the king the mystery he has asked about,
28. but there is a God in heaven who reveals mysteries. He has shown King Nebuchadnezzar what will happen in days to come. Your dream and the visions that passed through your mind as you lay on your bed are these:
29. "As you were lying there, O king, your mind turned to things to come, and the revealer of mysteries showed you what is going to happen.
30. As for me, this mystery has been revealed to me, not because I have greater wisdom than other living men, but so that you, O king, may know the interpretation and that you may understand what went through your mind.
31. "You looked, O king, and there before you stood a large statue-an enormous, dazzling statue, awesome in appearance.
32. The head of the statue was made of pure gold, its chest and arms of silver, its belly and thighs of bronze,
33. its legs of iron, its feet partly of iron and partly of baked clay.

²⁶ The king asked Daniel, "Are you able to tell me what I saw in my dream and interpret it?"

²⁷ Daniel replied, “No wise man, enchanter, magician or diviner can explain to the king the

mystery he has asked about,²⁸ but there is a God in heaven who reveals mysteries. He has shown King Nebuchadnezzar what will happen in days to come. (Daniel 2:26-28) Daniel told the king that there is not a man on earth who can tell him what he saw and that only God could bring an answer to him, because revelation comes from God down to man and is not an achievement of man. But Daniel, through the agency of God, is able to tell him the dream because the secret was revealed to him in a night vision.

Your dream and the visions that passed through your mind as you were lying in bed are these:

²⁹ “As Your Majesty was lying there, your mind turned to things to come, and the revealer of

mysteries showed you what is going to happen. (Daniel 2:29) The king’s dream was a about future events.

³¹ “Your Majesty looked, and there before you stood a large statue—an enormous, dazzling statue, awesome in appearance.³² The head of the statue was made of pure gold, its chest and arms of silver, its belly and thighs of bronze,³³ its legs of iron, its feet partly of iron and partly of baked clay. (Daniel

2:31-33) Daniel described the king's dream which was about a very

large and bright statue. The statue's head was made of gold; its chest and arms were made of silver; its belly was made of bronze; its legs were made of iron; and its feet were part iron and part tile.

Daniel 2

- 34. While you were watching, a rock was cut out, but not by human hands. It struck the statue on its feet of iron and clay and smashed them.
- 35. Then the iron, the clay, the bronze, the silver and the gold were broken to pieces at the same time and became like chaff on a threshing floor in the summer. The wind swept them away without leaving a trace. But the rock that struck the statue became a huge mountain and filled the whole earth.
- 36. "This was the dream, and now we will interpret it to the king.
- 37. You, O king, are the king of kings. The God of heaven has given you dominion and power and might and glory;
- 38. in your hands he has placed mankind and the beasts of the field and the birds of the air. Wherever they live, he has made you ruler over them all. You are that head of gold.
- 39. "After you, another kingdom will rise, inferior to yours. Next, a third kingdom, one of bronze, will rule over the whole earth.
- 40. Finally, there will be a fourth kingdom, strong as iron-for iron breaks and smashes everything-and as iron breaks things to pieces, so it will crush and break all the others.
- 41. Just as you saw that the feet and toes were partly of baked clay and partly of iron, so this will be a divided kingdom; yet it will have some of the strength of iron in it, even as you saw iron mixed with clay.

³⁴ While you were watching, a rock was cut out, but not by human hands. It struck the statue on its feet of iron and clay and smashed them. (Daniel 2:34) That is, the stone comes from God.

This is Jesus's prophecy about the 'stone which has become the cornerstone' which is well known to the Jews.



³⁵ Then the iron, the clay, the bronze, the silver and the gold were all broken to pieces and became like chaff on a threshing floor in the summer. The wind swept them away without

leaving a trace. But the rock that struck the statue became a huge mountain and filled the whole earth. (Daniel 2:35) This verse refers to the Islamic nation which has risen to prominence with the conquest of the greatest kingdoms of the earth wherefore

the message of Islam has spread throughout the world and continues to spread to this day.

36 “This was the dream, and now we will interpret it to the king. (Daniel 2:36) Daniel will start the interpretation of the dream which is about the emergence of four kingdoms which will then be destroyed by ‘the stone’.

³⁷ Your Majesty, you are the king of kings. The God of heaven has given you dominion and power and might and glory; ³⁸ in your hands he has placed all mankind and the beasts of the field and the birds in the sky. Wherever they live, he has made you ruler over them all. You are that head of gold. ³⁹ “After you, another kingdom will arise, inferior to yours. Next, a third

kingdom, one of bronze, will rule over the whole earth. ⁴⁰ Finally, there will be a fourth kingdom, strong as iron—for iron breaks and smashes everything—and as iron breaks things to pieces, so it will crush and break all the others. ⁴¹ Just as you saw that the feet and toes were partly of baked clay and partly of iron, so this will be a divided kingdom; yet it will have some of the strength of iron in it, even as you saw iron mixed with clay. (Daniel 2:37-41) According to Daniel’s interpretation, given to him by God, the statue’s head represented Babylon and the other parts represented different kingdoms that would take Babylon’s place; the statue represents a series of kingdoms, each less

glorious than the one before, as indicated by the decreasing value of the metals, that is to say the next kingdom to arise will be inferior to Babylon, as will the next. All previous earthly kingdoms will be brought to an end by a stone. What will happen after the destruction of these four kingdoms?

Daniel 2

- 44. "In the time of those kings, the God of heaven will set up a kingdom that will never be destroyed, nor will it be left to another people. It will crush all those kingdoms and bring them to an end, but it will itself endure forever.
- 45. This is the meaning of the vision of the rock cut out of a mountain, but not by human hands—a rock that broke the iron, the bronze, the clay, the silver and the gold to pieces. "The great God has shown the king what will take place in the future. The dream is true and the interpretation is trustworthy."
- 46. Then King Nebuchadnezzar fell prostrate before Daniel and paid him honor and ordered that an offering and incense be presented to him.
- 47. The king said to Daniel, "Surely your God is the God of gods and the Lord of kings and a revealer of mysteries, for you were able to reveal this mystery."
- 48. Then the king placed Daniel in a high position and lavished many gifts on him. He made him ruler over the entire province of Babylon and placed him in charge of all its wise men.

44 "In the time of those kings, the God of heaven will set up a kingdom that will never be destroyed, nor will it be left to another people. It will crush all those kingdoms and bring them

to an end, but it will itself endure forever. (Daniel 2:44) Finally, God will set up a kingdom that which will put an end to the other kingdoms, and which will never be destroyed (the stone that struck the statue's feet and made it crumble). The law of this last kingdom will remain until the Hour is established.

45 This is the meaning of the vision of the rock cut out of a mountain, but not by human hands—a rock that broke the iron, the bronze, the clay, the silver and the gold to pieces. "The

great God has shown the king what will take place in the future. The dream is true and its interpretation is trustworthy.” (Daniel 2:45) The stone comes from God which means that this nation which will inherit the new kingdom of God will be supported by God and will be victorious.

⁴⁶ Then King Nebuchadnezzar fell prostrate before Daniel and paid him honor and ordered that an offering and incense be presented to him. ⁴⁷ The king said to Daniel, “Surely your God is the God of gods and the Lord of kings and a revealer of mysteries, for you were able to reveal this mystery.” ⁴⁸ Then the king placed Daniel in a high position and lavished many gifts on him. He made him ruler over the entire province of Babylon and placed him in charge of all its wise men. (Daniel2:46-48) It was permissible to prostrate oneself before someone of great importance before Islam. Unquestionably, God provided an overview of world events in the millennia yet to come in Nebuchadnezzar’s dream. As a matter of fact, the four kingdoms have been identified as the Babylonian, Persian, Greek and Roman Empires. Indeed, the Islamic nation triumphed over these four empires and spread the message of monotheism throughout the world.

30. The king’s vision remains mysterious and further details are needed to make sure that it is truly a prophecy about the rise and spread of Islam, isn’t it?

Surprisingly, years after Nebuchadnezzar's dream, the Prophet Daniel himself saw the exact same vision but with more explicit and accurate details. The angels revealed to Daniel the meaning of his vision which was indeed a prophecy about the coming of Prophet Muhammad (PBUH) whose nation will reign forever after defeating the four unbelieving kingdoms. Surprisingly, the exact time of this Prophet's mission was revealed to Daniel. Here is Daniel's dream of the four beasts as narrated in *Daniel 7*:

Daniel 7

1. In the first year of Belshazzar king of Babylon, Daniel had a dream, and visions passed through his mind as he was lying on his bed. He wrote down the substance of his dream.
2. Daniel said: "In my vision at night I looked, and there before me were the four winds of heaven churning up the great sea.
3. Four great beasts, each different from the others, came up out of the sea.
4. "The first was like a lion, and it had the wings of an eagle. I watched until its wings were torn off and it was lifted from the ground so that it stood on two feet like a man, and the heart of a man was given to it.
5. "And there before me was a second beast, which looked like a bear. It was raised up on one of its sides, and it had three ribs in its mouth between its teeth. It was told, 'Get up and eat your fill of flesh!'
6. "After that, I looked, and there before me was another beast, one that looked like a leopard. And on its back it had four wings like those of a bird. This beast had four heads, and it was given authority to rule.

Later, the angel who interprets the dream tells Daniel that the four great beasts are four kingdoms that will rise from the earth. The first beast is Babylon, which, in an allusion to *Daniel 2*, is the "head" of the kingdoms. It was strong and all people feared it, just like a lion. Its wings like an eagle's symbolize its exaltation and the strength of its command, and that it quickly encircled all the edges of the earth. The plucking off of its wings

refers to its destruction and the scattering of its armies. The standing up of this beast indicates the loss of the kingdom and the receiving of a human heart means that it loses its strong heart and becomes afraid and weak like a feeble human.

The second beast in Daniel's vision represents the Medo-Persian Empire; the raising up of one side of the creature indicates that one of the kingdom's parts (Persia) would be dominant. The three ribs in the creature's mouth symbolize nations that were "devoured" by the Medes and the Persians. These three conquered nations are known to be Babylon, Media, and Egypt. The second beast looks like a bear. The bear symbolizes this kingdom because it was not as great as Babylon, which preceded it. It was inferior to it, just as a bear's strength is inferior to a lion, and as it has a timid and weak nature. The command to rise and eat much flesh refers to its plunder and consumption of the wealth of the three kingdoms.

The third of the four beasts is like a leopard because it was stronger than the Median-Persian kingdom, just as the leopard is stronger than the bear. It represents Greece, an empire known for the swiftness of its conquests because Alexander the Great captured the nations in a short time. The four heads are predictive of the four-way division of the empire following Alexander the Great's death. The four wings and four heads indicate the expansion of the kingdom and reigning over the four edges of the earth. Its appearance was not like the appearance of the other

three animals, but was much more beautiful than them, because the kingdom of Alexander surpassed the kingdoms that were before it in its achievements.

Daniel 7

7. "After that, in my vision at night I looked, and there before me was a fourth beast terrifying and frightening and very powerful. It had large iron teeth; it crushed and devoured its victims and trampled underfoot whatever was left. It was different from all the former beasts, and it had ten horns.
8. "While I was thinking about the horns, there before me was another horn, a little one, which came up among them; and three of the first horns were uprooted before it. This horn had eyes like the eyes of a man and a mouth that spoke boastfully.
9. "As I looked, "thrones were set in place, and the Ancient of Days took his seat. His clothing was as white as snow; the hair of his head was white like wool. His throne was flaming with fire, and its wheels were all ablaze.
10. A river of fire was flowing, coming out from before him. Thousands upon thousands attended him; ten thousand times ten thousand stood before him. The court was seated, and the books were opened.
11. "Then I continued to watch because of the boastful words the horn was speaking. I kept looking until the beast was slain and its body destroyed and thrown into the blazing fire.
12. (The other beasts had been stripped of their authority, but were allowed to live for a period of time.)

The final beast that Daniel sees rising from the sea is the most dreadful. This fourth beast has bronze claws and large iron teeth and ten horns. It represents the Roman Empire, a mighty kingdom that indeed crushed all its foes. Its great teeth are its armies, which crushed all peoples, plundered their wealth, trampled their fields, and reaped their fruit.

Daniel 7

16. I approached one of those standing there and asked him the true meaning of all this. "So he told me and gave me the interpretation of these things:
17. "The four great beasts are four kingdoms that will rise from the earth.
18. But the saints of the Most High will receive the kingdom and will possess it forever-yes, for ever and ever.'

Daniel was astonished by the vision and begged one of the angels to explain to him the meaning of what he saw.

Daniel 7

19. "Then I wanted to know the true meaning of the fourth beast, which was different from all the others and most terrifying, with its iron teeth and bronze claws-the beast that crushed and devoured its victims and trampled underfoot whatever was left.
20. I also wanted to know about the ten horns on its head and about the other horn that came up, before which three of them fell-the horn that looked more imposing than the others and that had eyes and a mouth that spoke boastfully.
21. As I watched, this horn was waging war against the saints and defeating them,
22. until the Ancient of Days came and pronounced judgment in favor of the saints of the Most High, and the time came when they possessed the kingdom.

Daniel's attention is drawn to the destructive fourth beast, and he ponders the meaning of its ten horns. Then, a smaller horn begins to grow from the midst of the ten. As the little horn emerges from the beast, three of the original horns are plucked out by the roots. Daniel sees that the little horn has eyes like the eyes of a human being and a mouth that spoke boastfully. The proud and boastful words of the little horn continue until the Ancient of Days sets up a day of judgment. At that time, the beast was slain and its body destroyed and thrown into the blazing fire. This is in contrast to the fate of the other three beasts, who lost their authority but were not immediately destroyed. The other beasts had been stripped of their authority, but were allowed to live for a period of time, that is the previously great empires have become petty states.

Daniel 7

23. "He gave me this explanation: 'The fourth beast is a fourth kingdom that will appear on earth. It will be different from all the other kingdoms and will devour the whole earth, trampling it down and crushing it.
24. The ten horns are ten kings who will come from this kingdom. After them another king will arise, different from the earlier ones; he will subdue three kings.
25. He will speak against the Most High and oppress his saints and try to change the set times and the laws. The saints will be handed over to him for a time, times and half a time.
26. " 'But the court will sit, and his power will be taken away and completely destroyed forever.
27. Then the sovereignty, power and greatness of the kingdoms under the whole heaven will be handed over to the saints, the people of the Most High. His kingdom will be an everlasting kingdom, and all rulers will worship and obey him.'

As the interpretation of the vision is given to Daniel, the Prophet asks specifically about the fourth beast and its horns. The angel explains: the beast's ten horns represent a succession of ten kings who will arise from that kingdom. The little, imposing horn with the eyes and mouth of a human represents a later king; before him three of the original kings will be subdued. The three horns he removes are Seleucus, Ptolemy, and the king of Babylon. He is called the little horn because he was inferior to the others, but then his kingdom became greater than the others. This evil king (eleventh horn) will speak proudly against the Most High and oppress his holy people. He will seek to change times and laws, and he will exert oppressive power over God's people for three and a half centuries. The horn's human-like eye is his cunning, which he used to overcome many and destroy them along with their cities. The mouth that speaks boastfully refers to his being the most corrupted king who will spread disbelief and distort religion. His main feature is that he will fight and defeat the monotheists.

Daniel's vision of the four beasts warned Israel that there would be a procession of enemies and world rulers holding authority over them; however, in the end, God is in control, and the last Prophet will come and defeat the kingdoms of this world and establish His throne forever. The good news is that the reign of the eleventh king is limited. Then, God promises to judge the little horn. "The court will sit, and [the little horn's] power will

be taken away and completely destroyed forever and the Son of Man will rule forever.

Daniel 7

12. (The other beasts had been stripped of their authority, but were allowed to live for a period of time.)
13. "In my vision at night I looked, and there before me was one like a son of man, coming with the clouds of heaven. He approached the Ancient of Days and was led into his presence.
14. He was given authority, glory and sovereign power; all peoples, nations and men of every language worshiped him. His dominion is an everlasting dominion that will not pass away, and his kingdom is one that will never be destroyed.
15. "I, Daniel, was troubled in spirit, and the visions that passed through my mind disturbed me.
16. I approached one of those standing there and asked him the true meaning of all this. "So he told me and gave me the interpretation of these things:

After the fourth beast is killed and its body burned, a “son of man” comes from heaven in the clouds. This man is given “authority, glory and sovereign power”, and all the nations of the earth worship him. The kingdom he rules is everlasting and indestructible. This prophecy is about the same Prophet heralded by Jesus as the stone which will become the cornerstone in the end of times. The verses also refer clearly to Prophet Muhammad's Night Journey known as Al Isra' wal Miraj, that is the journey from Mekkah to Jerusalem and then to heaven “He approached the Ancient of Days and was led into his presence”. This prophesied Messenger will be given authority, law and prophethood. He will also be a fighter for the cause of God, that is to say 'a mujahid' and the kingdoms of the earth will surrender to him. The verses predict that the corruptiveness and tyranny of the eleventh king will last on the earth for about three hundred and fifty years because, according to the Bible, 'time' equals a

hundred years. ⁽¹⁾ After the three hundred and fifty years, the everlasting kingdom of the saints of the Most High will rise. Their law will remain until the Hour of Resurrection and they will triumph over the kingdoms of the earth including the kingdom of this eleventh king himself. This new nation will fulfill the covenant entrusted to it by God and will fight for His cause and will reign till the end of times.

To conclude, Daniel's vision of the four beasts provided a Prophetic look at future world events. Looking back from our perspective, we see these events as world history and can easily see the correlation between each beast and a world empire. Prophet Daniel accurately predicted the rise of successive world empires and history records the fulfilment of the stunningly accurate Prophetic statements contained in his book.

31. How do we make sure that *the book of Daniel* was written before Islam?

Indisputably, historians agree that the *book of Daniel* was written about a thousand years before Islam. As a matter of fact, this book is part of the Septuagint, the earliest extant Greek translation of the Old Testament from the original Hebrew completed sometime between 300-200 B.C. In truth, the famous

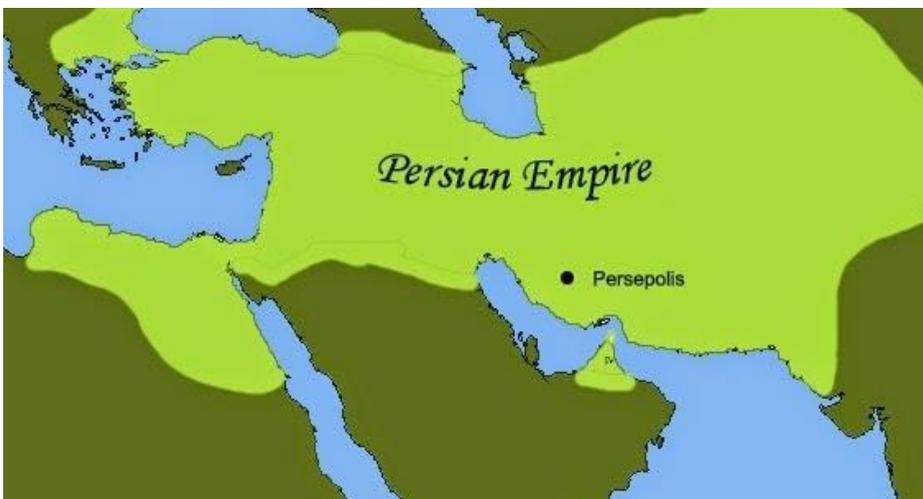
(1) "Time" is a biblical term equivalent to: one hundred years, see: *Apocalypse of Abraham* (a pseudepigraphic work) Chapter 28, no. 5.

Jewish historian and scholar Flavius Josephus studied the *book of Daniel* in the second century A.D i.e. four centuries before Islam. He mentioned the four kingdoms and said that the 'stone' that will destroy them has not yet come. ⁽¹⁾ Without a doubt, people were waiting for the fulfillment of Daniel's prophecy to find out the identity of the nation that will restore monotheism and fight the infidel nations. Now let us look at the symbolism in the dream visions in the *book of Daniel* and compare it with the historical record. Daniel lived in the kingdom of Babylon and he specifically states that the head of gold on the statue in Nebuchadnezzar's dream represents Nebuchadnezzar himself and his kingdom. Hence, the first kingdom and the first beast that the Prophet Daniel saw was the Chaldean Babylonian kingdom, which is depicted as a lion with an eagle's wings. This winged lion was the symbol of the Chaldean Kingdom of Babylon and its images are found on its temples to this day.

(1) Josephus Flavius, *Jewish Antiquities*, p. 438 as cited in Faisal ibn Ali Al-Kamili, *Yajidunahu Maktuban 'Indahum (They Find Him Mentioned in their Books)*, (Riyaadh: Daar Al-Bayaan, 2013), p. 150.

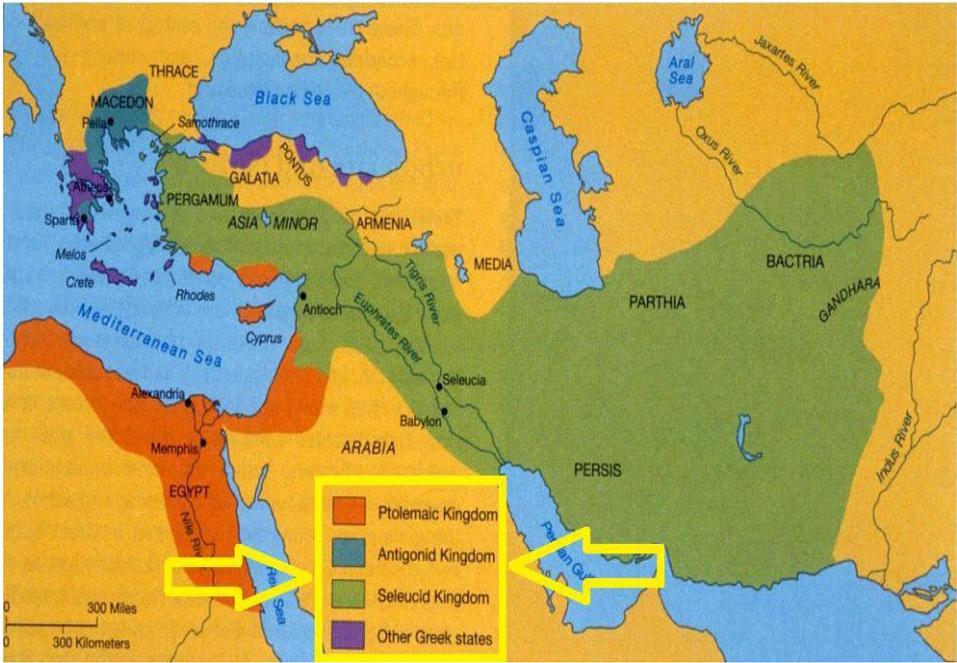


In 539 B.C., less than a century after its founding, the legendary Persian king Cyrus the Great conquered Babylon and established the Persian Empire which was the largest in the history of the world to that point.



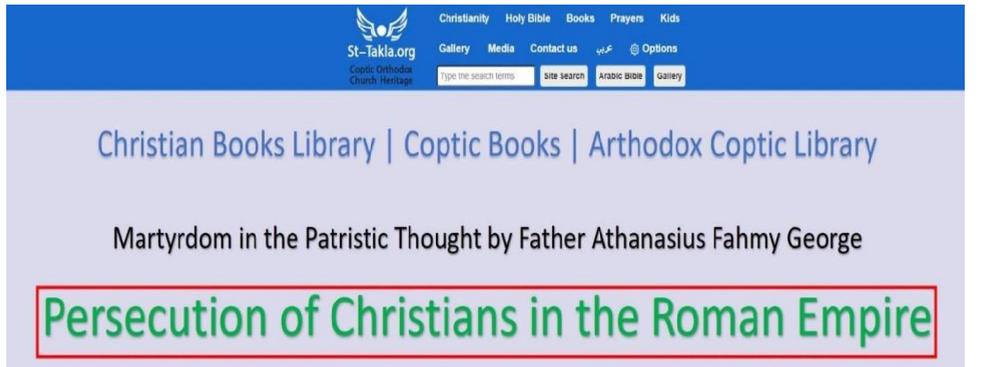
Probably, the symbolic description 'three ribs in its mouth between its teeth' in Daniel's vision indicates the Persian Empire's reign over three kingdoms: Babylon, Media, and Persia i.e. the expansion of its rule across three continents, and God knows best. The Persian Empire was conquered by Alexander the Great who founded the Greco-Macedonian kingdom. The third of the four beasts is like a leopard, except it has four bird-like wings on its back and four heads.

The leopard is the symbol of the rapid expansion of Alexander's kingdom. Actually, this symbol was revered in the Greek culture and Alexander the Great wore in all his battles a helmet of leopardskin which refers to the god Dionysos, whose attribute was a leopard. As for the four heads in Daniel's vision, they symbolize that four other kingdoms will arise in its (the third kingdom) place. Indeed, in the years following Alexander's death, a series of civil wars tore his empire apart, resulting in the establishment of several states ruled by his four generals. In other words, Alexander the Great's Empire fell apart after his death because he didn't have a heir and his generals fought to be King.



Daniel predicted a separate fourth dreadful, terrible and exceedingly strong empire to follow. The fourth beast is the mighty Roman Empire and its ten horns stand for the ten Roman

emperors who persecuted the Unitarian Christians during the first three centuries following the ascension of Jesus and that is why, in the history of Christianity, the persecutions that occurred at the hands of these Roman emperors are called the ten major persecutions of the early church.



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Martyrdom in the Patristic Thought by Father Athanasius Fahmy George

Persecution of Christians in the Roman Empire

Persecution of Christians in the Roman Empire

1. 1st Under Nero A.D. 54-68
2. 2nd Under Domition A.D. 81- 96
3. 3rd Under Trajan A.D. 98-117
4. 4th Under Marcus Aurelius Antoninus A.D. 138-180
5. 5th Under Severus A.D. 193 – 211
6. 6th Under Maximus A.D. 235-238
7. 7th Under Decius A.D. 249-251
8. 8th Under Valerian A.D. 253-260
9. 9th Under Aurelian A.D. 274-287
10. 10th Under Diocletian A.D. 292-304

An eleventh emperor will come after these ten emperors who oppressed the Christian believers. He is described as the ‘other little horn’ that will defeat three powerful kings. According to the prophecy, he is the most dangerous of all the Roman emperors, for he will spread disbelief and speak against the Most High.

Daniel 7

7. "After that, in my vision at night I looked, and there before me was a fourth beast terrifying and frightening and very powerful. It had large iron teeth; it crushed and devoured its victims and trampled underfoot whatever was left. It was different from all the former beasts, and it had ten horns.
8. "While I was thinking about the horns, there before me was another horn, a little one, which came up among them; and three of the first horns were uprooted before it. This horn had eyes like the eyes of a man and a mouth that spoke boastfully.
9. "As I looked, "thrones were set in place, and the Ancient of Days took his seat. His clothing was as white as snow; the hair of his head was white like wool. His throne was flaming with fire, and its wheels were all ablaze.
10. A river of fire was flowing, coming out from before him. Thousands upon thousands attended him; ten thousand times ten thousand stood before him. The court was seated, and the books were opened.
11. "Then I continued to watch because of the boastful words the horn was speaking. I kept looking until the beast was slain and its body destroyed and thrown into the blazing fire.
12. (The other beasts had been stripped of their authority, but were allowed to live for a period of time.)

It is known historically that after the ten Roman emperors, famous for persecuting the Unitarian Christians, the Emperor Constantine the Great came to power. So the eleventh horn is Constantine the Great who defeated his three rivals for emperors: Emperor Maxentius, Emperor Maximinus II and the emperor Licinius. ⁽¹⁾ Hence, he became the sole ruler of the Roman Empire.

Daniel 7

23. "He gave me this explanation: 'The fourth beast is a fourth kingdom that will appear on earth. It will be different from all the other kingdoms and will devour the whole earth, trampling it down and crushing it.
24. The ten horns are ten kings who will come from this kingdom. After them another king will arise, different from the earlier ones; he will subdue three kings.
25. He will speak against the Most High and oppress his saints and try to change the set times and the laws. The saints will be handed over to him for a time, times and half a time.
26. "But the court will sit, and his power will be taken away and completely destroyed forever.
27. Then the sovereignty, power and greatness of the kingdoms under the whole heaven will be handed over to the saints, the people of the Most High. His kingdom will be an everlasting kingdom, and all rulers will worship and obey him.'

(1) Dawud Abd Al-Ahad, Muhammad, sala allahu 'alaihi wa salam, kama warada fi kitab Al-Yahud wa An-Nassara (Muhammad, may Allah's prayers and peace be upon him, as mentioned in the Scriptures of the Jews and Christians), Maktabat Al'Obikaan, p. 87.

“He will speak against the Most High and oppress his holy people and try to change the set times and the laws. The holy people will be delivered into his hands for a time, times and half a time.” (Daniel 7:25) Constantine is depicted as one who will speak boastfully, persecute the Unitarian believers, and change the holy days. The prophecy asserts that his tyranny will last for three and a half centuries. So what did Emperor Constantine the Great do to be stigmatized with all these ugly attributes? Interestingly, he is indeed the most dangerous figure in almost all of Christianity's history because he called for the First Council of Nicaea which is the most dangerous council in the history of humanity. In fact, Abrahamic monotheism was corrupted during this council in which the divinity of Christ was enshrined.



The screenshot shows the Wikipedia article for the First Council of Nicaea. The title is "First Council of Nicaea" and it is described as "From Wikipedia, the free encyclopedia". The introductory text states: "The **First Council of Nicaea** (/nɪkəˈsiə/; Greek: Νίκαια (nikaia)) was a council of Christian bishops convened in the Bithynian city of Nicaea (now Iznik, Turkey) by the Roman Emperor Constantine I in AD 325. This ecumenical council was the first effort to attain consensus in the church through an assembly representing all of Christendom. Hosius of Corduba may have presided over its deliberations.^[R] Its main accomplishments were settlement of the Christological issue of the divine nature of God the Son and his relationship to God the Father^[R] the construction of the first part of the Nicene Creed, establishing uniform observance of the date of Easter,^[R] and promulgation of early canon law.^[R]

Character and purpose [edit]

The First Council of Nicaea was convened by the Roman emperor Constantine the Great upon the recommendations of a synod led by the bishop Hosius of Corduba in the Caesariate of 325, or rather convened by Hosius and supported by Constantine.^[R] This synod had been charged with investigation of the trouble brought about by the Arian controversy in the Greek-speaking east.^[R] To most bishops, the teachings of Arius were heretical and dangerous to the salvation of souls.^[R] In the summer of 325, the bishops of all provinces were summoned to Nicaea, a place reasonably accessible to many delegates, particularly those of Asia Minor, Georgia, Armenia, Syria, Egypt, Greece, and Thrace.

In 325 A.D., the Roman emperor, Constantine, called a council in the city of Nicea. The council brought together bishops from all over Christendom in order to resolve some divisive issues and ensure the continued unity of the church. By far the most significant of these issues was the Arian controversy. The

bishops decided that an official statement was necessary which would reflect the orthodox view of the church concerning the relationship of the Son to the Father, and which could be used as a doctrinal standard for the church universal. Although the creed specifically mentioned the Father and the Spirit, particular attention was given to the divinity of the Son. The general thrust of the statement concerning the Son's relationship to the Father is summed up in the Greek word 'homoousia', usually translated consubstantial, which means of 'one substance'. This word is believed to have been added at the request of Constantine. The Christian creed established during the council condemned the Arian beliefs concerning the Son, as well as those who hold such beliefs (Arians). In short, the orthodox position was trinitarian as it asserted Christ's complete oneness with God. However, Arius did not accept this trinitarian understanding of the son (Jesus) and insisted on his subordination to the Father (God). All in all, the pure monotheism that Jesus preached was corrupted during this council. In fact, Constantine obligated nations to deify Christ and began a journey of persecution of the Unitarian Christians (Arians). Indeed, he fought the saints of the Most High and challenged monotheism in an unprecedented way since the times of Adam (PBUH).⁽¹⁾

(1) 'Abd Al-Ahad Dawud, *Muhammad, sala allahu alaihi wa salam, kama warada fi kitaabi Al-Yahud wa An-Nassara (Muhammad, may Allah's*

Additionally, Constantine, as prophesied, changed the 'times', that is he changed the Sabbath to Sunday. As a matter of fact, the Unitarian Christians have been targeted for persecution in the Roman Empire since the time of his reign and this persecution lasted for nearly three and a half centuries which in the lunar calendar, followed by both Muslims and Jews, equal 330 years. If we add these 330 years to the year 306, in which Constantine took power (306AD), the total result would roughly be 640. So what happened around this time?

This time is the era of the glory of the Islamic nation as Muslims conquered Jerusalem and delivered monotheism to the nations of the earth. Indeed, monotheism has triumphed, for the first time since the era of Constantine, and the Islamic nation conquered the kingdoms of the earth. God says: Believers, become Allah's helpers, as Jesus, son of Mary, said to the disciples: "Who is my helper in (calling people) to Allah?" The disciples had responded by saying: "We are Allah's helpers." Then a section of the Children of Israel believed and a section rejected the call. Thereafter We aided the believers against their enemies, and they prevailed. (The Qur'an 61:14) Those who disbelieved in Jesus (PBUH) are the Jews, and those who

prayers and peace be upon him, as mentioned in the Scriptures of the Jews and Christians), (Riyadh: Maktabat Al-Obeikaan, 1997), p. 93.

believed in him are the Christians and Allah granted them domination over the disbelievers with the mission of Prophet Muhammad (PBUH).⁽¹⁾ The original pure monotheistic faith which Jesus (PBUH) preached was restored with the mission of Prophet Muhammad (PBUH) and for the first time since the time of Prophet Daniel, the Holy city in Palestine has returned to monotheism, in terms of rule, law (religion) and dominion. Actually, Jerusalem has been reigned by successive pagan kingdoms one after another; from the Babylonians to the Persians and from Alexander's rule to the Romans until the year 630 A.D. Muslims entered Jerusalem for the first time during the rule of 'Umar ibn al-Khattab and for the first time in history—since the time of Daniel and as he had heralded—the believers reigned over the Sacred Land in Palestine as well as over the pagan kingdoms of the earth. Consequently, the people were freed from the oppression and persecution of the Roman Empire and could, if they wished, declare their Unitarian faith. Amazingly, Daniel saw this vision while he was in captivity with the Jews in Babylon. He predicted, with an incredible accuracy, a great caliph who will appear after more than a thousand years, to whom God will open the holy land of the Prophets and who will restore monotheism to it and conquer the kingdom of Babylon

(1) *At-Tafsir Al-Muyassar*, second edition, (Al-Madina Al-Munawara: Majma' al-Malik Fahd li-Tibaa'at al-Mushaf ash-Sharif, 2009).

itself in which Daniel and the Jews were exiled. Perhaps, this could be the reason why Daniel supplicated his Lord not to be buried until monotheism returns to the Holy Land and his wonderful visions get fulfilled. Indeed, Daniel was buried during the reign of 'Umar ibn Al-Khattab more than a thousand years after his death. Moreover, Daniel predicted that Muslims would rule Constantinople, the capital of the Eastern Roman Empire (the Byzantine Empire) named after Constantine the Great. In a word, Daniel's prophecy about the saints of the Most High inheriting the kingdom of the 'eleventh horn' came true and Constantinople was conquered by Muslims.

Daniel 7

16. I approached one of those standing there and asked him the true meaning of all this. "So he told me and gave me the interpretation of these things:
17. 'The four great beasts are four kingdoms that will rise from the earth.
18. But the saints of the Most High will receive the kingdom and will possess it forever-yes, for ever and ever.'

¹⁸ But the saints of the most High shall take the kingdom, and possess the kingdom for ever-yes, for ever and ever. (Daniel 7:18) Daniel's prophecy came true and even the Prophet Muhammad (PBUH) prophesied the conquest of Constantinople and heralded that God will forgive the sins of the first army to conquer it:

Hadith, Sahih al-Bukhari 2924

Narrated Khalid bin Madan:

The Prophet (ﷺ) then said,

'The first army amongst my followers who will invade Caesar's City will be forgiven their sins.' I asked, 'Will I be one of them, O Allah's Messenger (ﷺ)?' He replied in the negative."

In fact, Muslims conquered Constantinople and it has never been claimed by any of the nations of the earth since they established their reign over it. Constantinople became a Muslim state and, as heralded, the rule of Muslims over it will continue till the Hour is established. Verily, Muslims succeeded to conquer the four kingdoms that Daniel saw in his vision and within the span of one generation, the Islamic nation dominated the kingdoms of the earth including Babylon in Iraq, Persia, the Levant, and Egypt, and Islam extended from China in the east to Andalusia in the west. Without a doubt, the 'four beasts' in Daniel's dream were destroyed by the monotheistic Islamic nation whose law will last forever. In other words, the divine promise to bestow successorship in the land for those Muslims—who are true in faith,

pious in character, sincere in devotion, and who follow Allah's religion in letter and spirit— was fulfilled. God says: Allah has promised those of you who believe and do righteous deeds that He will surely bestow power on them in the land even as He bestowed power on those that preceded them, and that He will firmly establish their religion which He has been pleased to choose for them, and He will replace with security the state of fear that they are in. Let them serve Me and associate none with Me in My Divinity. Whoso thereafter engages in unbelief, such indeed are the ungodly. (The Qura'n 24:55) The Prophet said: “while I was sleeping last night, the keys of the treasures of the

earth were brought to me till they were put in my hand.” Abu Huraira added: Allah's Messenger left (this world) and now you people are carrying those treasures from place to place.”⁽¹⁾ Prophet Muhammad (PBUH) saw in his dream ‘the keys of the treasures of the earth put in his hand’ which is God’s promise to grant his nation succession to authority, leadership of the world and mastership of the earth. Indeed, the Islamic nation succeeded in ending two of the largest empires known to history and the shade of the flag of monotheism covered the earth for many centuries. In short, the prophecies of Prophet Daniel and Prophet Muhammad (PBUT) about the victories of the Islamic nation were fulfilled.

Daniel 7

25. He will speak against the Most High and oppress his saints and try to change the set times and the laws. The saints will be handed over to him for a time, times and half a time.
 26. "But the court will sit, and his power will be taken away and completely destroyed forever.
 27. Then the sovereignty, power and greatness of the kingdoms under the whole heaven will be handed over to the saints, the people of the Most High. His kingdom will be an everlasting kingdom, and all rulers will worship and obey him.'

27 Then the sovereignty, power and greatness of all the kingdoms under heaven will be handed over to the holy people of the Most High. His kingdom will be an everlasting kingdom, and all rulers will worship and obey him. (Daniel 7:27) This means that they will rule over all the kingdoms with power and

(1) Agreed upon hadīth, Muhammad Al-Boukhari, *Sahih Al-Boukhari*, (Cairo: Darussalam, 1999), hadīth 2977; Muslim Ibn Al-Hajjaj, *Sahih Muslim*, (Beirut: Daar Al-Kotob Al-'ilmyyah, 2020), hadīth 523.

greatness, and their power to rule will last forever. Assuredly, God's law and covenant would remain in this nation until the day of resurrection. Similarly, God says: According to Allah's Record you have stayed till the Day of Resurrection. (The Qur'an

30:56) Doubtlessly, the monotheistic message of Islam will remain on the earth until the Hour of Resurrection and will enter every village whether people like it or not. The Prophet (PBUH) said: "This religion shall definitely reach wherever the day and the night reach. Allah shall enter this religion into every baked and unbaked home with either great honour or terrible disgrace."

Incident

Tamim al-Dari narrated:

"This religion shall definitely reach wherever the day and the night reach. Allah shall enter this religion into every baked and unbaked home with either great honor or terrible disgrace. Allah will grant the honor to Islam and the people of Islam, while the disgrace will go to disbelief and its people."

Tamim al-Dari says, "I saw the reality of this in my own family. Those who accepted Islam were blessed with good, honor and respect while those who remained disbelievers suffered disgrace, humiliation and had to pay the protection fee."

It is impossible for Daniel's prophecy to apply to any nation other than the Islamic ummah neither in terms of its timeframe nor in the details described including the rise of the Islamic nation, its characteristics and the events related to the destruction of the kingdoms of the earth. The 'Son of Man' is but Muhammad (PBUH) and the holy saints of the Most High are but his righteous followers who fought for the cause of God. Briefly,

Prophet Muhammad (PBUH) is the stone that Nebuchadnezzar saw in his vision which destroyed the statue and demolished the four oppressive pagan kingdoms.

Daniel 2

34. While you were watching, a rock was cut out, but not by human hands. It struck the statue on its feet of iron and clay and smashed them.
35. Then the iron, the clay, the bronze, the silver and the gold were broken to pieces at the same time and became like chaff on a threshing floor in the summer. The wind swept them away without leaving a trace. But the rock that struck the statue became a huge mountain and filled the whole earth.
36. "This was the dream, and now we will interpret it to the king."

The Prophet Muhammad (PBUH) said: “I am the brick and I am the seal of the Prophets.”⁽¹⁾ May God's prayers and peace be upon Muhammad and upon the people of his household and his companions and whoever follows his guidance to the Day of Judgement. Amen.

32. Did the Arabs expect their victories over the kingdoms of the earth?

As it happens, there was not a nation on the history of the earth that was more miserable, fewer in number, and more divided than the Arabs before Islam. They lived as a group of primitive tribes on the margins of the giant civilizations and empires that prevailed on the earth i.e. the Persian, Greek and Roman civilizations. At that time—when the Prophet Muhammad (PBUH) received the revelation and started to preach

(1) Muhammad Al-Boukhari, *Sahih Al-Boukhari*, (Cairo: Darussalam, 1999), hadith: 3535.

it the Arabs did not, in their wildest dreams, aspire to see these great kingdoms let alone to conquer them. Additionally, Muslims were vastly outnumbered—only a few hundred companions around the Prophet (PBUH)—and oppressed and constantly in fear of attacks by their enemies. Nevertheless, God informed the Prophet (PBUH) about the sovereignty of his religion and its spread in all those kingdoms. The Qur'an brought the divine promise that those who act according to the teachings of Islam will be granted honour, glory and superiority. God says: We have surely revealed to you a Book, in which there is glory for you. Will you not then understand? (The Qur'an 21:10) Accordingly, God urges the Prophet (PBUH) and his nation to understand that their honour lies in the Qur'an, and that they shall be questioned on the Day of Judgement regarding following its guidance and calling towards it. He says: Surely this "Qur'an" is a glory for you and your people. And you will "all" be questioned "about it". (The Qur'an 43:44) In short, Islam came to spread and prevail, and the Prophet (PBUH) heralded the conquest of all the kingdoms of the ancient times including, Levant, Iraq, Persia and Constantinople. Moreover, he foretold that the message of Islam will reach the east and west of the earth.

Hadith, Sahih Muslim 2889

Thauban reported that Allah's Messenger (ﷺ) said:

Allah drew the ends of the world near one another for my sake. And I have seen its eastern and western ends. And the dominion of my Ummah would reach those ends which have been drawn near me and I have been granted the red and the white treasure and I begged my Lord for my Ummah that it should not be destroyed because of famine, nor be dominated by an enemy who is not amongst them to take their lives and destroy them root and branch, and my Lord said: Muhammad, whenever I make a decision, there is none to change it. I grant you for your Ummah that it would not be destroyed by famine and it would not be dominated by an enemy who would not be amongst it and would take their lives and destroy them root and branch even if all the people from the different parts of the world join hands together (for this purpose), but it would be from amongst them, viz. your Ummah, that some people would kill the others or imprison the others.

“Allah drew the ends of the world near one another for my sake.” That is, Allah brought them together.

“And I have seen its eastern and western ends.” This indicates that the Islamic conquests in the East and the West will be more than the conquests in the North and South.

“And the dominion of my Ummah would reach those ends which have been drawn near me” This is a promise that all the lands shown to the Prophet will be conquered by the Muslims.

“and I have been granted the red and the white treasure” The red treasure is gold, and the white treasure is silver. This means that the Prophet (PBUH) was given the treasures of the Kings of Iraq and the Levant: Khosrow and Caesar. Ironically enough, in the beginning of Islam, the Arabs feared for their commercial journeys i.e. their winter and summer trips to Yemen

and the Levant, that is they feared that they would be rejected by those kingdoms that they go to for trade. So the Prophet (PBUH) informed them that there will come a time when these lands—that they go to for trade and of which they are afraid—will be under the Islamic rule. He (PBUH) said: “I have been granted the red and the white treasure” and that they will be spent in the cause of Allah as it is mentioned is an agreed upon authentic ḥadīth.⁽¹⁾ These kingdoms were conquered during the era of the Companions, and the rule of Muslims spread from China in the east to Andalusia in the west, as the Prophet (PBUH) prophesied, and the treasures of Khosrow and Caesar were indeed spent in Iraq and the Levant for the cause of God. In sum, with the coming of the Prophet (PBUH) the time has come for the Arabs to rise. They ruled the world for centuries and filled the earth with justice after it had for long been filled with oppression and tyranny. Indeed, the vision of the Prophet Daniel (PBUH) was fulfilled. Without a doubt, never in their wildest dreams did Arabs imagine that one day they will conquer the greatest kingdoms of the earth at that time.

(1) Agreed upon ḥadīth, Muhammad Al-Boukhari, *Sahih Al-Boukhari*, (Cairo: Darussalam, 1999), ḥadīth: 3121; Muslim Ibn Al-Hajjaj, *Sahih Muslim*, (Beirut: Daar Al-Kotob Al- 'ilmyyah, 2020), ḥadīth: 2919.

33. Did the Jews know that the Prophecy will cease amongst them forever?

It is narrated in *Genesis 49* that Prophet Jacob (PBUH) gathered his twelve sons around him, as he was lying on his deathbed, to hear his final words.

Genesis 49

1. And Jacob called unto his sons, and said, Gather yourselves together, that I may tell you that which shall befall you in the last days.
2. Gather yourselves together, and hear, ye sons of Jacob; and hearken unto Israel your father.
10. The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be.

¹And Jacob called unto his sons, and said, Gather yourselves together, that I may tell you that which shall befall you in the last days. ² Gather yourselves together, and hear, ye sons of Jacob; and hearken unto Israel your father. (Genesis 49:1-2) Jacob (PBUH) called his sons to tell them what will happen to them in the future. When the turn of Judah (son of Jacob and forefather of the Prophets David, Solomon and Jesus) came, Jacob told him: ¹⁰The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be. (Genesis 49:10) This verse, with the general consensus amongst the people of the Book, is a great and very important prophecy about the coming of the one who will inherit the law, prophethood, dominion and the earth. Therefore,

the Israelites were well aware that prophethood will be taken away from them forever. This verse states that Prophet Kings will come from Judah's family i.e. someone from his descendants will always be a Prophet and on the throne because 'the sceptre' is the symbol of kingship and 'a lawgiver' is the symbol of the religious law. Indeed, David and Solomon were amongst his descendants and both were prophets and kings. However, the kingship and the law will be taken away from Judah's offspring when Shiloh comes and 'unto him shall the gathering of the people be.' So, who is the 'Shiloh' to whom people will surrender?

Obviously, the Holy Spirit (revelation through Gabriel) withdrew from the Israelites after Jesus and the Prophecy was taken away from them as a punishment. Actually, Jesus (PBUH) was the last Prophet sent to them and he was a descendant of Judah. Then, the Prophecy, the Book and dominion were removed from them. God says: (Let them bear in mind that) We bestowed upon the house of Abraham the Book and Wisdom, and We bestowed upon them a mighty dominion. (The Qura'n 4:54). This 'mighty dominion' refers to the position of world leadership and authority which a people attain by virtue of receiving the knowledge in the Book of God and acting according to its dictates. According to the prophecy of Jacob, the law,

prophethood and dominion will be endowed to another person from outside the tribe of Judah after the cessation of the Message in the children of Israel. Definitely, this person is not Jesus (PBUH) because he was a descendant of Judah. Moreover, and contrarily to Jacob's prophecy, he (Jesus) was a follower of the Roman Empire, that is nations did not surrender to him. This is clear, for when the Jews asked him whether it was right to pay the imperial tax to Caesar or not, he said to them, "Give to Caesar what is Caesar's, and to God what is God's." (Matthew 22:21)

Matthew 22

17. Tell us then, what is your opinion? Is it right to pay taxes to Caesar or not?"
18. But Jesus, knowing their evil intent, said, "You hypocrites, why are you trying to trap me?"
19. Show me the coin used for paying the tax." They brought him a denarius,
20. and he asked them, "Whose portrait is this? And whose inscription?"
21. "Caesar's," they replied. Then he said to them, "Give to Caesar what is Caesar's, and to God what is God's."

In conclusion, Jacob heralded that the nation of the final Prophet will inherit the land of Palestine and will be given the leadership and authority to rule over the largest empires. Indeed, Muslims conquered the land of Judah during 'Umar ibn al-Khattab's reign, and the Levant, Iraq and Persia embraced Islam. Unquestionably, history records that Jacob's prophecy—which he told his sons on his deathbed and which is applicable to none but Prophet Muhammad (PBUH) and his nation—was fulfilled.

34. How can we know that Jacob's prophecy is really about Islam?

The answer to this question lies in the interpretation of the meaning of the word 'Shiloh' in the verse in *Genesis 49*: "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be." This word is one of the most difficult words in the Torah. Actually, some researchers, amongst the scholars of the Torah and the Jewish rabbis, conclude that the word 'Shiloh' literally means 'he to whom it belongs', that is 'the one to whom will belong the dominion and the Book. However, a large number of the Torah scholars contend that the word 'Shiloh' comes from the same root word for 'Shalom', meaning peace as in 'Shalom Alikhem' which means 'peace be upon you'.

Genesis 49:10

“ *The scepter shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh comes; and to Him shall be the obedience of the people. - Genesis 49:10*
NKJV

The name Shiloh comes from the same root word for Shalom, meaning peace. This blessing that Jacob spoke to his son Judah in Genesis 49 was a prophetic word regarding the coming Messiah, the Prince of Peace.

Therefore, 'Shiloh' is close to 'Shalom' which is the same root word for 'Islam', thus, until 'Shiloh comes' simply means 'until Islam comes'.⁽¹⁾ Every Muslim knows and believes that

Islam was clearly mentioned in Jacob's last words to his sons on his deathbed. Unquestionably, he recommended his sons to surrender in devotion to God alone. God says: Or did you witness when death came to Jacob? He asked his children, "Who will you worship after my passing?" They replied, "We will "continue to" worship your God, the God of your forefathers— Abraham, Ishmael, and Isaac—the One God. And to Him we "all" submit." (The Qura'n 2:133) Whether 'Shiloh' relates to the root word for peace, as we have just explained, or whether it has another linguistic denotation, which we will shortly explain, Jacob, as every believer in the Qur'an knows, reminded his sons to submit to God alone (the core message of Islam). Moreover, there is a large group of linguists who believe that 'Shiloh', according to its context in the Torah, means the 'peace giver', 'rest bringer' or 'the one who relieves them from their burdens and the shackles that bound them'. This, in fact, is the meaning

(1) The form of the word is related to the word for peace 'Shalom.' Henry. M. Morris, *The Genesis Record: A Scientific And Devotional Commentary On The Book Of Beginnings*, (Grand Rapids, Michigan: Baker Books House: 1976) , p.655

that many biblical studies' websites specializing in the Old Testament, deem right.

BIBLE STUDIES

Genesis 49:8-12 Until Shiloh Comes

Giver of rest

The fulfillment of the promise to Judah is when Shiloh comes ([Genesis 49:10c-12](#)). Shiloh is the man of rest, the giver of rest or "rest-bringer." The word Shiloh could be derived from the same root word as salem or shalom, meaning "to have rest." Jesus is the Peace-giver who made reconciliation between God and sinful man by means of His death on the cross.

Therefore, Jacob heralded the one who will remove the difficult commandments which revealed as obligations to the Israelites.

Who Is the Mysterious Shiloh?

By **Wayne Jackson**

"The scepter shall not depart from Judah, nor the ruler's staff from between his feet, until Shiloh come. And unto him shall the obedience of the peoples be. Binding his foal unto the vine, and his ass's colt unto the choice vine; he has washed his garments in wine, and his vesture in the blood of grapes: his eyes shall be red with wine, and his teeth white with milk" ([Genesis 49:10-12](#))

The Text

Shiloh — As noted above, the etymology of the term "Shiloh" is ambiguous. It has been interpreted to mean "offspring," "the one sent out," "he to whom it [the scepter] belongs," "rest-giver," or "peace-bringer."

The the shackles that bound the Israelites relate to dietary laws and regulations (food restrictions), the rulings pertaining to ‘purity’ and other Jewish religious rulings. These strict rulings were imposed on them as a punishment for their transgression, that is to say certain things were made unlawful because of the disobedience of the Jews. God says: We have already recounted to you what We prohibited to the Jews. In so doing We did not wrong them; it is they who wronged themselves. (The Qura'n 16:118) Jacob tells his sons that the one who will relieve them from their burdens will come. God says: ““They are” the ones who follow the Messenger, the unlettered Prophet, whose description they find in their Torah and the Gospel. He commands them to do good and forbids them from evil, permits for them what is lawful and forbids to them what is impure, and relieves them from their burdens and the shackles that bound them.” (The Qura'n 7:157) What is the description of the Prophet (PBUH) found in the Torah and the Gospel? The answer is: “relieves them from their burdens and the shackles that bound them.” that is he removed the difficult commandments revealed as obligations to the Israelites. Now, let us look at one of the strict rulings pertaining to purity in Judaism which was rendered easy in Islam. The *book of Leviticus* mentions the ruling on menstruation (a menstruating woman):

Leviticus 15

- 20. " 'Anything she lies on during her period will be unclean, and anything she sits on will be unclean.
- 21. Whoever touches her bed must wash his clothes and bathe with water, and he will be unclean till evening.
- 22. Whoever touches anything she sits on must wash his clothes and bathe with water, and he will be unclean till evening.
- 23. Whether it is the bed or anything she was sitting on, when anyone touches it, he will be unclean till evening.
- 24. " 'If a man lies with her and her monthly flow touches him, he will be unclean for seven days; any bed he lies on will be unclean.

In point of truth, these strict rulings were imposed on them as a punishment for their transgression due to their severeness and hearthardedness. As a result, the Prophet Muhammad (PBUH) came to relieve them from the difficult commandments in the Torah. God says: "They are" the ones who follow the Messenger, the unlettered Prophet, whose description they find in their Torah and the Gospel. He commands them to do good and forbids them from evil, permits for them what is lawful and forbids to them what is impure, and relieves them from their burdens and the shackles that bound them. "Only" those who believe in him, honour and support him, and follow the light sent down to him will be successful. (The Qura'n 7:157) "Only those who believe in him, honour and support him, and follow the light sent down to him will be successful." God urges the Israelites and others to respect and honour and help Prophet Muhammad (PBUH) against the disbelievers who were his enemies, that is he (PBUH) will be a fighter for the cause of God and "the obedience of the nations shall be his" when he comes. Let us ponder over the two Quranic verses and look into the context of

the second verse. God says: Why, were you witnesses when death came to Jacob? He asked his children: “Whom will you serve after me?” They said: “We shall serve your God, the God of your forefathers, Abraham, Ishmael and Isaac, the One God, and unto Him do we submit.” Now, they were a people who passed away. Theirs is what they have earned, and yours is what you have earned. You shall not be asked concerning what they did. (The Qura'n 2:133-134) “Now, they were a people who passed away.”: The Israelites, particularly Juda's tribe, have passed away like other communities and the Prophecy, dominion and law have been taken away from them and given to another nation.

“Theirs is what they have earned, and yours is what you have earned. You shall not be asked concerning what they did.” 'Theirs is what they have earned' is a characteristically Qur'anic expression. What we ordinarily characterize as either 'action' or 'doing' is termed by the Qura'n as 'earning'. The reason is that each and every human action has its ultimate effect, whether or not it is good, and will have its manifestation in God's approval or disapproval. It is this ultimate effect which is a man's earning. Since the Qura'n considers this to be of paramount importance, it characterizes man's actions as his 'earning'; ‘for them is what they earned and for you is what you have earned’ that is, they gained whatever they did in their lives, either good or evil and the Muslim nation will gain what they earn. God informs us that no

one is held to account for the disobedience of another, but everyone is rewarded according to their own actions. Thus, we should not be distracted from paying attention to our own behaviour by looking at what those before us did because nothing will benefit anyone except his own good actions. What is being said here is that even though the Jews might be the Prophets' offspring in terms of blood-relationship they had, in fact, no true relationship with them. What right did they have to pretend to belong to them when they had departed far from their way? For God would not ask people what their forefathers did; it is rather about their own conduct and action that they would be questioned. Likewise, Muslims, after inheriting the Book, will be questioned about the mission they were entrusted with (spreading the Word of God).

35. Was the Prophet (PBUH) mentioned by his name 'Muhammad' in the Torah?

Prophet Haggai was sent to the children of Israel many years after the death of Jacob. He preached one of the most important prophecies of the Old Testament. It is in the *Book of Haggai 2*:

Haggai 2

7. 'I will shake all nations, and the desired of all nations will come, and I will fill this house with glory,' says the Lord Almighty.
8. 'The silver is mine and the gold is mine,' declares the Lord Almighty.
9. 'The glory of this present house will be greater than the glory of the former house,' says the Lord Almighty. 'And in this place I will grant peace,' declares the Lord Almighty."

⁷ I will shake all nations, and the desired by all nations will come, and I will fill this house with

glory,' says the LORD Almighty. (Haggai 2:7) This verse heralds the advent of a Prophet and the shaking of the nations is a metaphor of the fighting for the sake of God by the promised Prophet. He is depicted as the desired of all nations. So who is he? In order to know the answer to this question, we will need to look into the original Hebrew text:

Haggai Chapter 2 חגי 2

ז והרעשתי, את-כל-הגוים, ובאו, חֲמֹדֵת כָּל-הַגּוֹיִם; וּמְלֹאתִי אֶת-הַבַּיִת הַזֶּה, כְּבוֹד--אָמַר, יְהוָה צְבָאוֹת.

ח לִי הַכֶּסֶף, וְלִי הַזָּהָב--נָאִם, יְהוָה צְבָאוֹת.

ט גְּדוֹל יִהְיֶה כְבוֹד הַבַּיִת הַזֶּה הָאֲחֵרוֹן, מִן-הָרִאשׁוֹן--אָמַר, יְהוָה צְבָאוֹת; וּבְמִקּוֹם הַזֶּה אֲתֵן שְׁלוֹם, נָאִם יְהוָה צְבָאוֹת. {פ}

This is the word 'desired' in the Hebrew language.

Haggai Chapter 2 חגי 2

ז והרעשתי, את-כל-הגוים, ובאו **חֲמֹדֵת** כָּל-הַגּוֹיִם; וּמְלֹאתִי אֶת-הַבַּיִת הַזֶּה, כְּבוֹד--אָמַר, יְהוָה צְבָאוֹת.

ח לִי הַכֶּסֶף, וְלִי הַזָּהָב--נָאִם, יְהוָה צְבָאוֹת.

ט גְּדוֹל יִהְיֶה כְבוֹד הַבַּיִת הַזֶּה הָאֲחֵרוֹן, מִן-הָרִאשׁוֹן--אָמַר, יְהוָה צְבָאוֹת; וּבְמִקּוֹם הַזֶּה אֲתֵן שְׁלוֹם, נָאִם יְהוָה צְבָאוֹת. {פ}

We will now put this Hebrew word in any reliable Hebrew-to-English dictionary (online), and look at its translation:

The screenshot shows the 'DO IT IN Hebrew' website interface. The top navigation bar includes 'TRANSLATE', 'MY SAVED WORDS', and an 'Upgrade' button. Below the navigation bar, there are links for 'Translate Hebrew', 'Type in Hebrew', 'Hebrew Transliteration', 'Phonetic Hebrew Dictionary', 'Conjugate Hebrew Verbs', and 'Hear Hebrew Audio'. The main content area is titled 'Enter text:' and 'Enter word, phrase or verb root (shoresh) below...'. The input field contains the Hebrew word 'חֶמְדָּת' (Hemdat). To the right, the 'Translation: Hebrew to English' section shows the Hebrew word 'חֶמְדָּת' next to its English translation 'Hemdat', with an orange arrow pointing from the English word back to the Hebrew word. Below the input field, there are dropdown menus for 'Hebrew' and 'English', a 'swap' button, and a 'Translate' button. At the bottom of the translation section, there are options for 'save', 'vowels: OFF', and 'cursive: OFF'.

The English translation for the Hebrew word 'mushtaha' i.e. 'the desired' is 'Hemdat'.

The 'hemdat' of all nations will come.

'Hemdat' is derived from the root word 'Hamida' which is also the root word of 'Muhammad' and 'Ahmad'. Interestingly, the dictionary did not provide the synonymous English meaning of this Hebrew word. Rather, it provided the proper noun 'Hemdat'. The 'Hemdat' of all nations will come: the one whom all nations shall praise. This is the exact Arabic meaning of the names Muhammad, Mahmoud and Ahmad. Muhammad is the primary transliteration of the Arabic name that comes from the passive participle of the Arabic verb ḥammada (i.e. praise) which comes from the triconsonantal Semitic root Ḥ-M-D. The word can therefore be translated as "praised, commendable, laudable". Hence, 'Muhammad' will come, that is the one who will be praised will come to all nations. Glory be to Allah. This Hebrew

word has the exact same meaning, the same root word and the same pronunciation with the Arabic name of the final Prophet (PBUH). These verses in *the Book of Haggai* are still in the hands of the Jews and Christians to this day. God says: Those We have given the Scripture recognize this "Prophet" as they recognize their own children. Yet a group of them knowingly conceals the truth. (The Qura'n 2:146) In fact, 'to recognize something as well as one recognizes one's sons' is an Arabic idiom used with regard to things which one knows without the least shadow of a doubt. The Jewish and Christian scholars knew that Muhammad (PBUH) was the Prophet prophesied in the Scriptures. The Hebrew verses mention a specific name of a specific person "and the desired by all nations will come" Undoubtedly, this prophecy can not apply to anyone other than Prophet Muhammad (PBUH), for he was the Prophet who fought for the cause of Allah and whose religion triumphed. Now let us look at the word 'all nations' in the verse "the desired by all nations will come" in the original Hebrew text of the second chapter of the *book of Haggai*:

חגי Chapter 2

ז והרעשתי, את-כל-הגוים, ובאו, חֲמֵדַת כָּל-הַגּוֹיִם וּמִלַּאתִי אֶת-
הַבַּיִת הַזֶּה, כְּבוֹד--אָמַר, יְהוָה צְבָאוֹת.

ח לִי הַכֶּסֶף, וְלִי הַזָּהָב--נָאִם, יְהוָה צְבָאוֹת.

ט גְּדוּל יְהוָה כְּבוֹד הַבַּיִת הַזֶּה הָאֲחֵרוֹן, מִן-הָרֵאשׁוֹן--אָמַר, יְהוָה צְבָאוֹת; וּבְמִקּוֹם הַזֶּה אֶתֵּן שְׁלוֹם, נָאִם יְהוָה צְבָאוֹת. {פ}

A correct and accurate translation of this word in a reliable Hebrew-to-English dictionary is: 'all gentiles' meaning all non-Jewish people. The Torah makes it clear that Muhammad will come from amongst the gentiles. The term 'gentile' has connotations of hatred and contempt which they used for all the non-Jews.

Enter text: Enter word, phrase or verb root (shoresh) below... Translation: Hebrew to English

כל-הגוים x

All-Gentiles

Hebrew English swap Translate

save vowels: OFF cursive: OFF



Gentile

Gentile (from Latin *gentilis* 'of or belonging to the same people or nation', from *gēns* 'clan; tribe; people, family') is a term that usually means 'someone who is not a Jew'.

Many Jews were racist towards the gentiles and they wrongly claimed that they will not be taken to task for whatever they may do to non-Jews, that is there is no sin on them for any crime they commit against the non-Jews (Arabs) since God has permitted that for them. They said such lies knowing that it is a false attribution to God Who says: This is because they say, “We are not accountable for "exploiting" the Gentiles.” And "so" they

attribute lies to Allah knowingly. (The Qura'n 3:75) As a matter of fact, the Prophet heralded in the *Book of Haggai*², who is described as the desired of all nations and the one whom all nations will praise, is from

the gentiles as God says: "They are" the ones who follow the Messenger, the unlettered Prophet, whose description they find in their Torah and the Gospel. (The Qura'n 7:157) The name and the description of the Prophet who will be sent from amongst the gentiles is mentioned in the Scriptures of the people of Book. God says: He it is Who has sent to the gentiles a Messenger from among themselves, one who rehearses to them His verses, purifies their lives, and imparts to them the Book and the Wisdom although before that they were in utter error. (The Qura'n 62:2) Here the word ummi (gentile) has been used as a Jewish term and there is a subtlety in it. The verse means that Allah has raised a Messenger among the Arabs (the gentiles) whom the Jews contemptuously consider much below themselves. In fact, the Jews reserved the Hebrew word goyim first for nations other than themselves, and then they gave it the special meaning that all the nations other than the Jews were uncivilized, irreligious, unclean and contemptible. In a nutshell, Muhammad (PBUH) is the illiterate Prophet from outside the tribe of Judah (Shiloh) as Jacob told his sons before his death, and he is the 'desired of all nations' who will be praised as mentioned in *the book of Haggai*², and he is the Prophet whose

nation will inherit the 'vineyard' (successorship, authority and leadership on earth) which will be taken away from the children of Israel owing to their corruptiveness, as heralded by Jesus.

36. If the prophecies about the Prophet Muhammad (PBUH) in the Scriptures are that clear, why did the people of the book not accept Islam?

As a matter of fact, the religious scholars, who studied the Torah thoroughly, admit that Muhammad (PBUH) is the unlettered Prophet who was prophesied in the Torah. ⁽¹⁾

However, in consequence of their blind obstinacy and bigotry they claim that he was sent exclusively to the unlettered Arabs, but Muhammad (PBUH) is indeed God's messenger to all mankind. God says: And ask the People of the Book as well as those who follow no heavenly Scripture: 'Have you also submitted (to Allah)?' If they have submitted to Him, they are indeed on the right way but if they deviate from submitting to Allah, then your duty is merely to deliver the message. Allah observes the affairs of His servants. (The Qur'an 3:20) Therefore, in spite of their claims, Prophet Muhammad (PBUH) is the messenger of God to all humans, both Arabs and non-Arabs. God

(1) keedar al-maghribi, "Jewish rabbi confirms that Mohammad PBUH is a great Prophet.", Nov 22, 2014.
<www.youtube.com/watch?v=4y6NsYLxj3g>

says: [Say, O Muhammad]: 'O men! I am Allah's Messenger to you all. (The Qura'n 7:158) The legitimate question here is: If the Jewish religious scholars acknowledge that Mohammad (PBUH) is the Prophet of the unlettered, then why did they not follow him? Obviously, a true Prophet can never lie, that is the Prophet—when he told them that they should believe in him or else they will be disbelievers—must have spoken the truth revealed to him. Undoubtedly, they would have followed in him but for their stubbornness and arrogance. God says: O you who have been granted the Book! Do believe in what We have (now) revealed, which confirms the revelation which you already possess. Do this before We alter countenances, turning them backwards, or lay a curse upon them as We cursed the Sabbathmen. Bear in mind that Allah's command is done. (The Qura'n 4:47) The Jews and the Christians should have faith in what God revealed to Muhammad (PBUH) which confirmed what they had in their Scriptures. As a matter of fact, their Prophets warned them that the Message will be taken away from them and given to another nation, as Jacob told his sons before his death. Similarly, Jesus (PBUH) heralded that the kingdom of God will be inherited by another nation. Actually, the Prophecy ceased amongst the Israelites after their attempt to crucify him. Moreover, the Jewish Temple was destroyed, and its original place is still unknown to this day, which is a sign that the Jewish law has been revoked. In short, all these are signs that the Message, law, prophethood, and dominion have been inherited

by another nation. Unfortunately, the people of the Book are choosing to turn a blind eye on all these proofs, and they shall blame none but themselves on the Day of Judgement. God says: Most blessed is He Who sent down this Criterion on His servant, to be a warner to all mankind. (The Qura'n 25:1). Indeed, God bestowed the Qur'an on his servant and messenger Muhammad (PBUH) to admonish all mankind (not the gentiles exclusively as they claimed). Let us now return to the *Book of Haggai2*:

Haggai 2

7. 'I will shake all nations, and the desired of all nations will come, and I will fill this house with glory,' says the Lord Almighty.
8. 'The silver is mine and the gold is mine,' declares the Lord Almighty.
9. 'The glory of this present house will be greater than the glory of the former house,' says the Lord Almighty. 'And in this place I will grant peace,' declares the Lord Almighty."

“I will shake all nations, and the desired by all nations will come, and I will fill this house with glory,” says the LORD Almighty.” (Haggai 2:1) Which ‘house’ does this verse refer to?

‘The silver is mine and the gold is mine,’ declares the LORD Almighty.” The Prophet Muhammad (PBUH) was given the treasures of gold and silver as narrated in the agreed upon authentic ḥadīth. Thauban reported that Allah's Messenger said: Verily, Allah drew the ends of the world near me until I saw its east and west, and He bestowed upon me two treasures, the red and the white.

Hadith, Sahih Muslim 2889

Thauban reported that Allah's Messenger (ﷺ) said. Verily, Allah drew the ends of the world near me until I saw its east and west, and He bestowed upon me two treasures, the red and the white.

In fact, the red treasure represents gold, and the white treasure silver. The treasures of Caesar and Khosrow, kings of Levant and Iraq respectively, were historically known as the treasures of silver and gold, because silver was used in all the transactions of the former while the latter used gold. The Prophet said: “By Him in Whose Hands my life is, you will spend their treasures in Allah's Cause.”⁽¹⁾ Indeed, the prophecies of Prophet Haggai (‘the silver is mine and the gold is mine,’ declares the LORD Almighty) and Prophet Muhammad (PBUH) (He bestowed upon me two treasures, the red and the white) were fulfilled, for the Levant and Iraq were conquered and the treasures of Caesar and Khosrow were spent for the cause of God. Praise be to God for the grace of success He bestowed on his religion of truth which all the Prophets called for. It is amazing to contemplate the ḥadīth which describes Islam at its beginning and how the Prophet (PBUH) succeeded in his mission and Islam prevailed. The ḥadīth tells the story of 'Amr ibn 'Abasah's conversion to

(1) Agreed upon ḥadīth, Muhammad Al-Boukhari, *Sahih Al-Boukhari*, (Cairo: Darussalam, 1999), ḥadīth: 3121; Muslim Ibn Al-Hajjaj, *Sahih Muslim*, (Beirut: Daar Al-Kotob Al-'ilmyyah, 2020), ḥadīth: 2919.

Islam: 'Amr ibn 'Abasah said: "In the pre-Islamic time of ignorance, I used to think that people were misguided. They were not on a right path, as they worshipped idols. Then I heard of a man in Makkah who was telling news. So I mounted my camel and went to him. It was the Messenger of Allah (may Allah's peace and blessings be upon him). He was hiding, since his own people were aggressive toward him. So I acted gently until I entered upon him. I said to him, "Who are you?" He said: "I am a Prophet." I said: "What is a Prophet?" He said: "Allah has sent me." I said: "With what has He sent you?" He said: "He sent me with [a message] of maintaining kinship ties, breaking the idols, and upholding the oneness of Allah without associating anything with him." I said: "Who is with you on that?" He said: "A free man and a slave man." (At that time only Abu Bakr and Bilāl (may Allah be pleased with both of them) were with him. I said: "I shall follow you." He said: "You cannot do that today. Do you not see my situation and that of the people? However, go back to your people, and when you hear that I have succeeded in my mission, come to me." So I went to my people. Later, the Messenger of Allah (may Allah's peace and blessings be upon him) went to Madīnah. It was until some of my people went to Madīnah that I said: "What happened to this man who came to Madīnah?" They said: "People are hastening to him. His own people wanted to kill him, but they could not." So I went to Madīnah and entered upon him and said: "O Messenger of Allah,

do you recognize me?" He said: "Yes, you are the one who met me in Makkah."⁽¹⁾

On the first meeting at the beginning of Prophet Muhammad's mission he said to 'Amr ibn 'Abasah: "Do you not see my situation and that of the people?" because he was hiding and the Quraysh were aggressive to him. Surprisingly, a few years after this meeting Amr was informed that "people are hastening to him (Prophet Muhammad)." That is, people were entering Islam delegations upon delegations. Now let us go back to the *book of Haggai 2*:

"The glory of this present house will be greater than the glory of the former house,' says the LORD Almighty. 'And in this place I will grant peace,' declares the LORD Almighty." (Haggai 2:9) This verse refers to 'a new house of the Lord' to which, as we mentioned previously, the sacrificial animals of the land of Arabs will be led. The Sanctified House of God in Makkah is similarly described in the Qur'an. God says: Whoever enters it becomes secure. Pilgrimage to the House is a duty owed to Allah by all who can make their way to it. (The Qur'an 3:97) Is this prophecy applicable to any house other than the Sanctified House of God in Makkah? In fact, it does neither apply to the Jewish Temple which has been irrevocably destroyed nor does it apply

(1) Ahmed Al Bayhaqi, *As-Sunan Al-Kubra*, third edition, volume 2, (Beirut: Daar Al-Kotob Al-'ilmyyah, 2003) p. 454.

to the Church altars where sacrificial animals have never been offered.

37. Is the location of the Sanctified House in 'Makkah' mentioned in the Torah?

Prophet David speaks about the new House of the Lord in the *book of Psalms 84*:

Psalms 84

4. Blessed are those who dwell in your house; they are ever praising you. Selah
5. Blessed are those whose strength is in you, who have set their hearts on pilgrimage.
6. As they pass through the Valley of Baca, they make it a place of springs; the autumn rains also cover it with pools.

⁴ Blessed are those who dwell in your house; they are ever praising you. Selah. (Psalms 84:4) That is, they pray to God and praise Him forever in His house. Where is this House of the Lord

located? Is it the Jewish Temple which has been destroyed or the Churches which are filled with idolatries?

⁵ Blessed are those whose strength is in you, who have set their hearts on pilgrimage. (Psalms 84:5) This verse is similar in meaning to the Quranic verse: “Our Lord! I have made some of my offspring settle in a barren valley near Your Sacred House! Our Lord! I did so that they may establish Prayer. So make the hearts of "believing" people affectionately inclined to them.” (The Qura'n 14:37) Allah granted this prayer of Prophet Abraham

(PBUH). That was why people from the whole of Arabia used to come to the Sacred House for Hajj and Umrah at the time of the revelation of this verse, and Muslims gather there from all over the world to this day.

⁶ As they pass through the Valley of Baca, they make it a place of springs; the autumn rains also cover it with pools. (Psalms 84:6) The house of the Lord is located in the Valley of Baca

(Bakkah is an ancient name for Makkah). It is also mentioned in the Qur'an: Behold, the first House (of Prayer) established for mankind is the one at Bakkah: it is full of blessing and a centre of guidance for the whole world. (The Qura'n 3:96) It is established by traditions from numerous sources which are undisputed that the Ka'bah was constructed by Abraham who lived some eight or nine centuries before Moses. This text in *Psalms 84* is a sufficient proof for the truth seekers amongst the people of the Book to accept Islam without hesitation. The Qur'an confirms the prophecy in the Torah, that is to say the first House built on earth for all people to worship God was the Sanctified House of God in the valley of Bakkah. Indeed, the fact that the Ka'bah is older than the Temple of Jerusalem is beyond dispute. "...they make it a place of springs" refers to the spring of Zamzam. The phrase 'they make it' means that there was no crop and no water in that valley (Makkah) as described in the Qur'an: "Our Lord! I have made some of my offspring settle in a

barren valley near Your Sacred House. (The Qura'n 14:37) Doubtlessly, the valley of Bakkah was absolutely barren and no vegetation grew in it even for animals. Unfortunately, the phrase 'Wadi Bakkah' was falsely translated into Arabic as 'the Valley of Weeping', though there is no place, on God's earth, on any map of the world, bearing such a name. Moreover, the phrase 'the Valley of Weeping' is not found in any approved version of the Torah (the original Hebrew text) including the two most reliable English translations: the New International Version and the King James Version. Rather, they contain the phrase 'the Valley of Baka' or 'the valley of Baca'.

New International Version	X	King James Version (KJV)	X
<p>Psalm 84:6 New International Version (NIV)</p> <p>6 As they pass through the Valley of Baka, they make it a place of springs; the autumn rains also cover it with pools.^[a]</p>	<p>Psalm 84:6 King James Version (KJV)</p> <p>6 Who passing through the valley of Baca make it a well; the rain also filleth the pools.</p> <hr/> <p>King James Version (KJV) Public Domain</p>		

Both versions of the Torah contain the phrase 'Valley of Baca or Baka'. The word is written with the capital letter 'B' denoting that 'Wadi Bakkah' is a proper noun. The translation 'the valley of weeping' is to be found only in the Middle Eastern versions of the Torah, namely the Arabic and the Aramaic versions, while all the approved biblical references in the world mention the phrase 'the Valley of Baca' and not 'the Valley of

English Standard Version

As they go through the Valley of Baca they make it a place of springs; the early rain also covers it with pools.

Berean Study Bible

As they pass through the Valley of Baca, they make it a place of springs; even the autumn rain covers it with pools.

New American Standard Bible

Passing through the valley of Baca they make it a spring; The early rain also covers it with blessings.

New King James Version

As they pass through the Valley of Baca They make it a spring; The rain also covers it with pools.

King James Bible

Who passing through the valley of Baca make it a well; the rain also filleth the pools.

Christian Standard Bible

As they pass through the Valley of Baca, they make it a source of springwater; even the autumn rain will cover it with blessings.

Without a doubt, the Torah heralded that the House of the Lord will be in the valley of Bakkah, but the people of the Book, unfortunately, conceal the truth. In point of truth, they substituted 'Wadi Bakkah' (The Valley of Bakkah) with 'Wadi Al-Bokaa' for the simple reason that the Muslims of the Middle East can have access to their Scriptures and thus can use this prophecy as a proof for the validity of Islam. In fact, they have kept the truth hidden throughout their history to this day. The Qur'an sternly

warns the People of the Scripture who hide the clear signs (such as the description of Muhammad PBUH) after Allah has made them clear for His servants through the Books that He revealed to His Messengers. Allah states that everything curses such people for this evil act. Certainly, just as everything asks for forgiveness for the scholar, even the fish in the sea and the bird in the air, then those who hide knowledge are cursed by Allah and by the cursers (i.e. the angels, all humanity, and those who curse (including the animals) each in its own distinct way).

إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنْزَلْنَا مِنَ الْبَيِّنَاتِ وَالْهُدَىٰ مِنْ بَعْدِ مَا بَيَّنَّاهُ لِلنَّاسِ فِي الْكِتَابِ أُولَٰئِكَ
يَلْعَنُهُمُ اللَّهُ وَيَلْعَنُهُمُ اللَّعْنُونَ ﴿١٥٩﴾

Translation of the Meaning of the Verse

"Those who conceal the clear Signs We have sent down, and the Guidance, after We have made it clear for the people in the Book, - on them shall be Allah's curse, and the curse of those entitled to curse,-"

Translation of the Meaning of the Verse

{Interpretation} Those who hide the clear signs - that testify for Prophet Muhammad PBUH and what he brought and called for - and other issues of truth, and they are the Rabbais of Jews and Christians scholars and others who conceal the truth after it was made clear by God in the Gospel and the Torah will be cast away from the mercy of God and the whole mankind will curse them too.

God says: Those who conceal the clear Signs We have sent down, and the Guidance, after We made it clear for the people in the Book, on them shall be Allah's curse, and the curse of those entitled to curse. (The Qura'n 2:159) The warning is addressed to the Rabbis of the Jews and Christian scholars who hide the clear proofs (in their Scriptures) that testify for the truthfulness of the Prophet and his message because they were duty-bound to do their utmost to radiate true guidance, rather than keep it hidden.

Actually, the biggest failure of the Jews was that they kept the teachings and signs contained in the Book of God confined to the rabbis and professional theologians, instead of spreading them. They did not allow this knowledge to filter through even to the Jewish masses let alone the non-Jewish peoples of the world. Later, when the Prophet Muhammad (PBUH) started his mission they recognized him but concealed the truth. God says: Those who conceal anything of the Book revealed by Allah and sell it away for a trifling gain are merely filling their bellies with Fire. Allah will neither address them on the Day of Resurrection, nor shall He pronounce them “pure”. A painful chastisement lies in store for them. They are the ones who bought error in exchange for true guidance, and chastisement in exchange for forgiveness. How patient they are in enduring the Fire! (The Qura'n 2:174-175) That is, those who hide the signs of the truth in their Scriptures so as to get leadership, status or money in return for what they hide will have a painful punishment. The Israelite scholars had subjected the Scriptures to distortions, which is they tampered with the texts and twisted them in such a manner as to make them signify something different from their real meaning. They concealed Prophet Muhammad's description and they replaced 'the praised (Muhammad) of all

nations' with 'the desired of all nations' and 'the Valley of Bakkah' with 'the Valley of Weeping'. The Qur'an relates that when the Jews talked among themselves they asked their

coreligionists not to disclose to the Muslims the prophecies about the Prophet (PBUH) because they thought that the Muslims would make use of scriptural arguments against them before God. God says: Do you hope that these people will believe in the Message you are preaching, even though a party of them has been wont to listen to the Word of Allah and after they had fully grasped it, knowingly distorted it. And when they meet those who believe (in Muhammad) they say: “We too believe in him.” But in their intimate meetings they say to one another: “How foolish! Why should you intimate to them what Allah has revealed to you, for they will use it as argument against you before your Lord? (The Qura'n 2:75-76) We return to the *book of the Psalms*:

“As they pass through the dry Valley of Baca, it becomes a place of springs.” Indeed, the phrase ‘the dry valley of Baca’ was mentioned in the Torah.

Good News Translation

As they pass through the dry valley of Baca, it becomes a place of springs; the autumn rain fills it with pools.

Similarly, God Says: Our Lord! I have settled some of my offspring in a barren valley, near Your Sacred House. (The Qura'n 14:37) So what happened after Abraham settled some of his offspring to dwell in a barren valley? The verse in the *Psalms* says “they make it a place of springs; the autumn rains also

cover it with pools” which is a symbol of the emergence of the well of Zamzam. Without a doubt, any atheist who ignores such fulfilled prophecies and denies the truth of what God has revealed is no less guilty than the Jews and Christians who are well aware of the truth but conceal it.

إِنَّ الَّذِينَ كَفَرُوا وَمَاتُوا وَهُمْ كُفَّارٌ أُولَٰئِكَ عَلَيْهِمْ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ ﴿١٦١﴾

Translation of the Meaning of the Verse

“Those who reject Faith, and die rejecting, - on them is Allah's curse, and the curse of angels, and of all mankind”

Translation of the Meaning of the Verse

{Interpretation} Those who rejected faith, concealed the truth and remained so till they died on them is Allah's curse, and the curse of angels, and of all mankind; cast away from the mercy of Allah.

God says: Those who reject faith, and die rejecting, on them is Allah's curse, and the curse of angels, and of all mankind. (The Qura'n 2:161) That is, those who disbelieve and die in disbelief, not having repented, are condemned by God by being removed from His mercy; and the angels and people all call for them to be excluded from God's mercy. So, beware of God's punishment, and do not underestimate the result of your ungratefulness. Assuredly, there is a curse of God and that of His angels and that of the whole humanity upon whoever denies the truth of Muhammad's prophethood and God will not accept from him (as a recompense) any obligatory act or supererogatory act. In a word, this prophecy applies to none other than Prophet Muhammad (PBUH), his nation and the Sacred House of God in Mekkah.

Prophet Moses (PBUH) heralded the coming of Prophet Muhammad: “The LORD your God will raise up for you a Prophet like me from among your brothers. You must listen to him.” (Deuteronomy 18:15) In other words, a Prophet, like Moses, will come from amongst the brothers of the Israelites i.e. the descendants of Ishmael (the Ishmaelites).

“I myself will call to account anyone who does not listen to my words that the Prophet speaks in my name.” (Deuteronomy 18:19) Indeed, God will punish whoever does not follow the teachings of Prophet Muhammad (PBUH).

Prophet Habakkuk (PBUH) heralded that the light of Prophecy shall shine from amongst the sons of Ishmael: “God came from Teman, the Holy One from Mount Paran.” (Habakkuk 3:3) The Desert or Wilderness of Paran was a home to Ishmael.

Prophet Isaiah (PBUH) heralded the coming of the next Prophet (Muhammad): “Here is my servant, whom I uphold, my chosen one in whom I delight; I will put my Spirit on him, and he

will bring justice to the nations.” (Isaiah 41:1) and foretold that he will raise sound of the glorification of God and the call to prayer in the homes where Kedar lived and in Sela, that is to say Mekkah and Madinah: “Let the wilderness and its towns raise their voices; let the settlements where Kedar lives rejoice. Let the

people of Sela sing for joy; let them shout from the mountaintops.” (Isaiah 41:11)

Prophet Jesus (PBUH) foretold the coming of the final Prophet when he told the Jews: “Have you never read in the Scriptures: The stone the builders rejected has become the cornerstone.” (Matthew 21:42)

Prophet Jacob (PBUH) told his sons on his deathbed about the coming of the final Prophet: “The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be.

Prophet Haggai (PBUH) prophesied the advent of the Prophet who is the desired of all nations and to whom they shall surrender: “I will shake all nations, and the desired of all nations will come.”

Prophet Daniel’s visions were a prophecy about Prophet Muhammad’s coming and the rise of his nation which will destroy the four pagan kingdoms of the earth and conquer the kingdom of ‘eleventh horn’ (i.e. Constantinople).

For the sake of brevity, we will settle for this set of prophecies in the Scriptures of the People of the Book about God’s final Prophet, Muhammad (PBUH). It is noteworthy that my attempt to shed light on this subject is a humble one, for there are a large number of prophecies in the Torah and the Bible. Additionally, there are many other prophecies in the apocryphal

books (non-canonical books) as well as others in the Scriptures of the East Asian religions. Hopefully, there will be more in-depth research in this area to benefit the Islamic nation. Undoubtedly, any fair-minded person who considers the staggering number of these prophecies and reflects on their precision must be impressed and see them as irrefutable proofs of

Muhammad's prophethood. God says: Was it not sufficient proof for the deniers that it has been recognized by the knowledgeable among the Children of Israel? (The Qura'n 26:197) He also says: The unbelievers claim that you have not been sent by Allah. Tell them: "Allah is sufficient as a witness between me and you; and so also do those who know the Scriptures." (The Qura'n 13:43) That is, everyone who has the knowledge of the divinely revealed Books will bear witness to the fact that Prophet Muhammad's teachings are the same that were imparted by the former Prophets. God says: They ask: "Why does he not bring us a (miraculous) sign from his Lord?" Has there not come to them a Book containing the teachings of the previous scriptures? (The Qura'n 20:133) This means that the Qur'an itself is a great miracle, for though it is being presented by an unlettered person from among them, it contains the essence of the teachings and guidance of all the previous divine Books. Unquestionably, the previous Scriptures, which the Qur'an

confirms, are a sign that proves the truthfulness of Muhammad's mission.⁽¹⁾

38. What are the non-canonical books?

The non-canonical books, also known as the apocryphal books, were written hundreds of years before the mission of the Prophet Muhammad (PBUH). They are ascribed to some Prophets, such as the *Book of Moses*, the *Book of Abraham* and the *Book of Adam*, and although they are not included in the Bible, Christians rely on them a lot. In point of truth, many editions of the Bible contain a section called 'the apocrypha'. Additionally, some churches, such as the Ethiopian Church, consider some of these books to be canonical such as the *Book of Ezra*.

The Ethiopian Church considers 4 Ezra to be canonical, written during the Babylonian captivity, and calls it *Izra*

Sutuel (ሪተዌ ስተዌል). It was also often cited by the Fathers of the Church.

Theodore A. Bergren (2010). Michael D. Coogan, ed. *The New Oxford Annotated Apocrypha: New Revised Standard Version*. New York, USA: Oxford University Press. pp. 317–318.

The apocryphal books exceed in number the canonical books and they contain a large number of prophecies about the Prophet Muhammad (PBUH). This website contains a number of these apocryphal books: www.pseudepigrapha.com

(1) Muhammad Al-Qurtubi, *Al-Jami' li Ahkam Al-Qur'an (Tafseer Al-Qurtubi)*, volume 16, second edition, (Cairo: Daar Al-Kutub Al-Masriya, 1964)

Pseudepigrapha, Apocrypha and Sacred Writings

Welcome To **Pseudepigrapha, Apocrypha and Sacred Writings**.

I have an interest in all documents that even might be classified as Holy. While there are a lot of sites out there that have portions of what I am interested in, this site is a collection of all I have found.

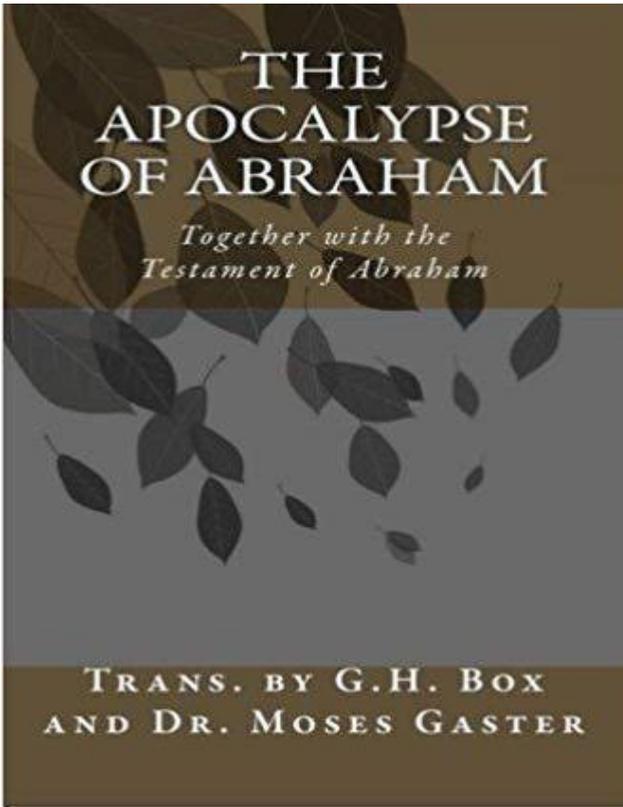


• Pseudepigrapha

- [The Books of Adam and Eve](#) – translation of the Latin version
- [Life of Adam and Eve](#) – translation of the Slavonic version
- [Life of Adam and Eve](#) – translation of the Greek version (a.k.a. The Apocalypse of Moses)
- [The Apocalypse of Adam](#)
- [The Book of Adam](#)
- [The Book of Adam and Eve](#) – Translated from the Ethiopic
- [The Second Treatise of the Great Seth](#)
- [1 Enoch](#) (Ethiopic Apocalypse of Enoch)
- [1 Enoch Composit](#) (inc. Charles, Lawrence & others)
- [2 Enoch](#) (Slavonic Book of the Secrets of Enoch)
- [Enoch](#) (another version)
- [Melchizedek](#)
- [The Book of Abraham](#)
- [The Testament of Abraham](#)
- [The Apocalypse of Abraham](#)
- [The Story of Asenath](#)
- [Selections from The Book of Moses](#)

Studying the prophecies about the Prophet Muhammad (PBUH), mentioned in this section of the bible (The apocrypha), will hopefully be greatly rewarding.

39. What are some examples of the prophecies about Prophet Muhammad (PBUH) mentioned in the apocryphal books?



The Book of *The Apocalypse of Abraham* includes a clear prophecy about the time of the Prophet Muhammad's mission. Actually, Prophet Abraham (PBUH) asked God to send a Messenger to his offspring from the descendants of Ishmael to recite the revealed verses of God to them and to purify them from worshipping others alongside God and from all evil. He said: Our Lord! Raise up in the midst of our offspring a Messenger from among them who shall recite to them Your verses, and instruct them in the Book and in Wisdom, and purify their lives. Verily, You are the Most Mighty, the Most Wise. (The Qura'n 2:129) This indicates that the advent of Muhammad (PBUH) was in fact

God's answer to the prayer of Abraham (PBUH). The Prophet prophesied in the *Book of Abraham* is the one who will restore people from paganism to the unadulterated Abrahamic monotheism. God told Abraham that this Prophet will be sent twelve centuries after the destruction of the temple. Actually, the temple was destroyed in the sixth century B.C, and the Prophet Muhammad (PBUH) was sent in the sixth century AD, that is exactly 12 centuries after the destruction of the Jewish Temple. In fact, this prophecy is in the Biblical apocrypha to this day: “be born from you. In the last days, in this twelfth period of the age of my fulfillment, I will set up this man from your tribe, the one whom you have seen from my people. All will imitate him, you consider.” (Apocalypse of Abraham 29:9-10)

Apocalypse of Abraham 29

9. be born from you. In the last days, in this twelfth period of the age of my fulfillment, I will set up this man from your tribe, the one
10. whom you have seen from my people. All will imitate him, you consider

According to this book, the period is equivalent to a hundred years: “And in the fourth ascent is one hundred years. And one hour of the age will also be one hundred years it will be in evil among the heathen and an hour in their mercy, even with reproaches as among the heathen.” (Apocalypse of Abraham 28:5)

Apocalypse of Abraham 28

1. And I answered and said, "Mighty, Eternal One, you who are sanctified by your power, be merciful in my petition, since for this you informed me and
2. showed me. Since you have brought me up on to your height, therefore inform me, your beloved, about whatever I ask: Will what I saw be their lot for long?"
3. 4. And he showed me a multitude of his people. And he said to me, "For this reason it is through the four ascents you say that my anger will be because
5. of them, and in them will be retribution for their works. And in the fourth ascent is one hundred years. And one hour of the age will also be one hundred years in evil among the heathen and an hour in their mercy, even with reproaches as among the heathen."

God will send the Prophet who will restore monotheism twelve centuries after the temple's destruction. The prophecy in this book begins with the vision in which Abraham (PBUH) saw some of his descendants worshipping idols inside a wondrous handsome temple which is Solomon's Temple built hundreds of years after this vision:

25:1 I saw there the likeness of the idol of jealousy, like a carpenter's figure such as my father used to make, and its body was of glittering copper, and before it a man, and he was worshipping it; 25:2 and [there was] an altar opposite it and boys were being slaughtered on it in the face of the idol. 25:3 And I said to him, "What is this idol, or what is the altar, or who are those being sacrificed, or who is the sacrificer, or what is the handsome temple which I see, the art and beauty of your glory that lies beneath your throne?" (Apocalypse of Abraham 25:1-3)

Apocalypse of Abraham 25

1. I saw there the likeness of the idol of jealousy, like a carpenter's figure such as my father used to make, and its body was of glittering copper, and before it
2. a man, and he was worshipping it. And there was an altar opposite it and boys
3. being slaughtered on it in the face of the idol.

And I said to him, "What is this idol, or what is the altar, or who are those being sacrificed, or who is the sacrificer, or what is the handsome temple which I see, the art and beauty of your glory that

4. lies beneath your throne?"

And he said, "Hear, Abraham! This temple which you have seen, the altar and the works of art, this is my idea of the priesthood of the name of my glory, where every petition of man will enter and dwell; the ascent of kings and prophets and whatever sacrifice I decree to be made for me

God told Abraham that, as a result of the idolatry inside the temple, those who corrupted the temple with their disbelief will be exiled, and the temple will be demolished and its contents will be plundered.

27:1 And I looked and I saw, and behold, the picture swayed, and from its left side a crowd of

heathens run out and they the men, women and children who were on its right side: the men,

women, and children. 27:2 And some they slaughtered and others they kept with them. 27:3 Behold, I saw them running to them by way of four ascents. And they burned the Temple with fire, and they plundered the holy things that were in it. (Apocalypse of Abraham 27:1-3)

Apocalypse of Abraham 27

1. And I looked and I saw, and behold the picture swayed. And from its left side a crowd of heathens ran out and they captured the men, women, and children who
2. were on its right side. And some they slaughtered and others they kept with
3. them. Behold I saw them running to them by way of four ascents and they burned the Temple with fire, and they plundered the holy things that were in it.
4. And I said, "Eternal One, the people you received from me are being robbed by
5. the hordes of the heathen. They are killing some and holding others as aliens, and they burned the Temple with fire and they are stealing and destroying the beautiful
6. things which are in it. Eternal, Mighty One! If this is so, why now have you

This prophecy came true and the Jews were exiled at the hands of Nebuchadnezzar in the sixth century B.C.

¹² But because our fathers angered the God of heaven, he he handed them over to Nebuchadnezzar the Chaldean, king of Babylon, who destroyed this temple and deported the

people to Babylon. (Ezra 5:12)

Ezra 5

12. But because our fathers angered the God of heaven, he handed them over to Nebuchadnezzar the Chaldean, king of Babylon, who destroyed this temple and deported the people to Babylon.
13. "However, in the first year of Cyrus king of Babylon, King Cyrus issued a decree to rebuild this house of God.
14. He even removed from the temple of Babylon the gold and silver articles of the house of God, which
15. Nebuchadnezzar had taken from the temple in Jerusalem and brought to the temple in Babylon. "Then King Cyrus gave them to a man named Sheshbazzar, whom he had appointed governor,

Indeed, the Jews of the ancient Kingdom of Judah were deported and exiled to Babylon as a result of their sins and the contents of the temple were plundered. God revealed to Abraham that after twelve centuries of the destruction of this temple, a great Prophet will rise in his descendants in the heart of the pagan lands. According to this prophecy, he will be opposed and

harassed in the beginning of his mission by these pagans, but after that he will be victorious and will be followed, obeyed and honored by many.

29:4 And I looked and saw a man going out from the left, the heathen side. From the side of the heathen went out men and women and children, a great crowd, and they worshiped him.

29:5 And while I was still looking, those on the right side came out, and some struck him, and others worshiped him.
29:6 And I saw that as they worshiped him, Azazel ran and worshiped, and having kissed his face he turned and stood behind him. (Apocalypse of Abraham 27:3-7)

Apocalypse of Abraham 29

3. 4. And I looked and saw a man going out from the left, the heathen side. From the side of the heathen went out men and women and children, a great crowd, and they
5. worshiped him. And while I was still looking, those on the right side came out,
6. and some insulted this man, and some struck him and others worshiped him. And I saw that as they worshiped him Azazel ran and worshiped and, kissing his face,
7. he turned and stood behind him.
And I said, "Eternal, Mighty One! Who is this
8. man insulted and beaten by the heathen, with Azazel worshiped?" And he answered and said, "Hear, Abraham, the man whom you say insulted and beaten and again worshiped is the liberation from the heathen for the people who will
9. be born from you. In the last days, in this twelfth period of the age of my fulfillment, I will set up this man from your tribe, the one

God told Abraham that, twelve centuries after the destruction of the Temple, this Prophet will restore monotheism: And I said, "Eternal, Mighty One! Who is this man insulted and beaten by the heathen, with Azazel worshiped?" And he

answered and said, "Hear, Abraham, the man whom you say insulted and beaten and again worshiped is the liberation from the heathen for the people who will be (born) from you. In the last days, in this twelfth period of the age of my fulfillment, I will set up this man from your tribe, the one whom you have seen from my people. (Apocalypse of Abraham 29:8-9)

Apocalypse of Abraham 29

8. man insulted and beaten by the heathen, with Azazel worshiped?"
And he answered and said, "Hear, Abraham, the man whom you say insulted and beaten and again worshiped is the liberation from the heathen for the people who will
9. be born from you. In the last days, in this twelfth period of the age of my fulfillment, I will set up this man from your tribe, the one
10. whom you have seen from my people. All will imitate him,,, you consider
11. him as one called by me... they are changed in their counsels. And those you saw coming out from the left side of the picture and worshipping him, this
12. means that many of the heathen will trust in him. And those of your seed you saw on the right side, some insulting him, some beating him, and others worshipping
13. 13. him, many of them shall be offended because of him. It is he who will test those of your seed who have worshiped him in the fulfillment of the twelfth hour,

History testifies that these Prophetic statements were fulfilled, for Prophet Muhammad's mission began indeed twelve centuries after the destruction of the Jewish

Temple. Assuredly, he (PBUH) was the only Prophet who emerged from the heart of the pagan lands. At the beginning of his mission, he was fought by the pagans, but he triumphed over them and successfully spread monotheism. By the way, the Jewish Temple was destroyed twice. The first destruction was at the hands of Nebuchadnezzar in the sixth century B.C as a result

of the Jews' worship of idols and it is the destruction referred to in the prophecy of Abraham. On the other hand, the second destruction at the hands of the Romans in the year 70 A.D was not due to the Jews worshipping idols. In fact, as we have explained earlier, the same time for the advent of the Prophet (Muhammad PBUH) is also mentioned in Prophet Daniel's prophecy. Actually, the second destruction was total and no trace of the temple was found to this day.

40. Does the prophecy about the time of Prophet Muhammad's coming account for the people of the Book's saying "there has come the time of a Prophet" when the time of his advent drew near?

Indeed I previously used to wonder how the people of the Book knew the time of the advent of Prophet Muhammad (PBUH), such as the Ammorite monk in the ḥadīth of the companion Salman Al-Farisi—which gives an account of his search for the religion of truth—who told him: “there has come the time of a Prophet who will be sent with the religion of Ibrahim (Abraham).” It was narrated that 'Abd-Allah ibn 'Abbas said: Salman al-Farisi told me his story from his own lips. He said: “I went to the man in ‘Ammooriyyah and told him my story. He said: “Stay with me”. So I stayed with a man who was following the same way as his companions. When he was dying I said to him: O So and so... To whom do you advise me to go and what do you command me to do? He said: “O my son, by Allah, I

do not know of anyone who follows our way to whom I can advise you to go. But there has come the time of a Prophet, who will be sent with the religion of Ibrahim. He will appear in the land of the Arabs and will migrate to a land between two harrachs (lave fields; land with black rocks), between which there are palm trees. He will have characteristics that will not be hidden. He will eat of

what is given as a gift but he will not eat of what is given as charity. Between his shoulder blades is the Seal of Prophethood. If you can go to that land then do so”.

Incident

Salman al-Farisi narrated a personal story:

My teacher said: “O my son, by Allah, I do not know of anyone who follows our way to whom I can advise you to go. But there has come the time of a Prophet, who will be sent with the religion of Ibrahim. He will appear in the land of the Arabs and will migrate to a land between two harrachs (lave fields; land with black rocks), between which there are palm trees. He will have characteristics that will not be hidden. He will eat of what is given as a gift but he will not eat of what is given as charity. Between his shoulder blades is the Seal of Prophethood. If you can go to that land then do so”.

The question is: how did the Ammorite monk know that the time of a Prophet has come? Actually, before the advent of the Prophet Muhammad (PBUH), the Jews were eagerly awaiting a Prophet whose coming had been prophesied by their own Prophets. In fact, the Jews used to pray for his advent so that they restore dominance over of the unbelievers. The people of Medina were witnesses to the fact that these same Jewish neighbours of

theirs had yearned for the advent of such a Prophet. They often used to say: “People may oppress us today as they wish, but when our awaited Prophet comes, we will settle our scores with our oppressors.” Since the people of Medina (Al-ansaar) had themselves heard such statements they were inclined to embrace the religion of the Prophet (PBUH) all the more readily lest their Jewish neighbours supersede them in acquiring this honour. It was therefore astonishing for them to find that when the promised Prophet (PBUH) did appear those same Jews who had so eagerly looked forward to welcoming him turned into his greatest enemies. 'Asim ibn 'Amr ibn Qatada narrated: “What helped us embrace Islam, after God’s mercy and Guidance, is that when we were polytheists and idolaters there were Jews at the same town with us, who were People of the Scripture; they had knowledge we did not possess, we also raided them, and whenever bad feelings arose the Jews would say to us: “A Prophet will be sent soon. His day is at hand. We shall follow him and kill you by his aid as Aad and Iram perished.” We heard that a lot from them. When God sent His messenger PBUH, we answered him when he called us to worship God Almighty, and we knew what they were threatening us with. We took a step before them; we believed in him while they disbelieved in him.” Unquestionably, the Jews knew the time of Muhammad's coming from the prophecies in their Scriptures. Similarly, the powerful Byzantine Emperor, Heraclius, came so close to embracing Islam because he knew it was the truth. Heraclius invited Abu

Sufyan—who was still not Muslim at the time and a prominent leader of the Quraysh in Makkah—and asked him about Prophet Muhammad (PBUH). The complete dialogue between Heraclius and Abu Sufyan has been recorded in the authentic book of ḥadīth, *Sahih Bukhari*. Abu Sufyan retold this story after he embraced Islam. 'Abdullah ibn 'Abbas narrated: Abu Sufyan ibn Harb informed me that Heraclius had sent a messenger to him while he had been accompanying a caravan from Quraysh...Heraclius asked the translator to convey to me the following: ...“then I asked you what he ordered you to do. You replied that he ordered you to worship Allah and Allah alone and not to worship anything along with Him and forbade you to worship idols and ordered you to pray, to speak the truth and to be chaste. If what you have said is true, he will very soon occupy this place underneath my feet and I knew it (from the scriptures) that he was going to appear but I did not know that he would be from you, and if I could reach him definitely, I would go immediately to meet him and if I were with him, I would certainly wash his feet.”

Incident

Abu Sufyan narrated his conversation with Heraclius, Byzantine Emperor:

Then I (Heraclius) asked you (Abu Sufyan) what he ordered you to do. You replied that he ordered you to worship Allah and Allah alone and not to worship anything along with Him and forbade you to worship idols and ordered you to pray, to speak the truth and to be chaste. If what you have said is true, he will very soon occupy this place underneath my feet and I knew it from the scriptures that he was going to appear but I did not know that he would be from you, and if I could reach him definitely, I would go immediately to meet him and if I were with him, I would certainly wash his feet.

wakefulness or sleep.

Heraclius's words are nothing short of amazing, especially that he expressed his wish to have the honour of washing the the Prophet's feet. One might wonder how Heraclius knew about the time of the advent of Prophet (PBUH) and that he would be a fighter for the cause of God.

Certainly, this knowledge comes from the prophecies which are well known to all the learned

people of the Scriptures.

41. Are there other prophecies about the time of the advent of Prophet Muhammad (PBUH)?

Recently, I have come across a text in the *book of The Ascension of Moses* (also known as the *Testament of Moses*) which belongs to the apocrypha section of the Bible. In this book Moses (PBUH) tells Joshua ibn Nun's daughter that 1750 years following his burial, the kingdom of the next Prophet will emerge and that his message will be for all mankind. Additionally, he

informs her that God will take revenge on the unlettered pagans through this Prophet, who will punish them and destroy all their idols. 'Amr ibn 'Abasah reported that Prophet Muhammad (PBUH) said: “I have been sent to maintain the ties of kinship and to break the idols, so that God is worshipped alone and nothing at all is associated in worship along with Him.”⁽¹⁾ In short, Prophet Muhammad (PBUH), better than any other Prophet and Messenger, accomplished his mission of spreading pure unadulterated monotheism and teaching people to shun away from idolatry. In other words, he achieved the object of his mission which is to make the guidance and the right way he has brought from Allah dominant over all the other ways and systems of life. God says: He it is Who has sent His Messenger with the guidance and the True Religion that He may make it prevail over all religions, howsoever those who associate others with Allah in His Divinity might detest it. (The Qura'n 9:33) Moses (PBUH) said: “from my death until his advent there shall be 250 times [= year-weeks=1750 years].

(1) Muslim Ibn Al-Hajjaj, *Sahih Muslim*, (Beirut: Daar Al-Kotob Al-'ilmyyah, 2020), hadith:832

THE ASSUMPTION OF MOSES

also known as

THE TESTAMENT OF MOSES

10 And then His kingdom shall appear throughout all His creation,

And then Satan shall be no more,

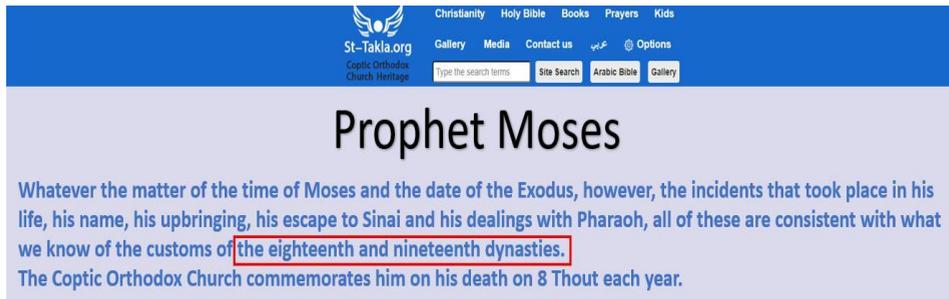
And sorrow shall depart with him.

And He will appear to punish the Gentiles,

And He will destroy all their idols.

And do you; Joshua (the son of) Nun, keep these words and this book: For from my death [assumption] until His advent there shall be 250 times [= year-weeks = 1750 years].

Moses (PBUH) was buried, approximately, in the year 1200 B.C because, according to the people of the Book, he lived during the reign of the nineteenth Pharaonic dynasty.



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Prophet Moses

Whatever the matter of the time of Moses and the date of the Exodus, however, the incidents that took place in his life, his name, his upbringing, his escape to Sinai and his dealings with Pharaoh, all of these are consistent with what we know of the customs of the eighteenth and nineteenth dynasties.

The Coptic Orthodox Church commemorates him on his death on 8 Thout each year.

Interestingly, Prophet Muhammad (PBUH) was born in the year 570 A.D and that was roughly around the time the people of the Book were waiting for his advent, that is to say 1750 years after the death of Moses (1200 B.C). In fact, further research on the subject of the prophecies about Prophet Muhammad (PBUH), in the Torah and the Bible, is really necessary and will be useful in inviting people to Islam.

42. Are there other prophecies about Prophet Muhammad (PBUH) in the apocryphal books?

The Apocryphon of James contains a description of the companions of the Prophet (PBUH) which is so similar to the one mentioned in the holy Qur'an. God says: And their parable in the Gospel is that of a tilth that puts forth its shoot, then strengthens it so that it becomes stout and stands firmly on its stem. This is a sight pleasing to the sowers. (The Qur'an 48:29) This parable compares the Companions of Allah's Messenger to a seed which sends forth its shoot or branch, then makes it strong, that is able to stand on its own, and becomes thick, youthful and long, and the sowers delight in it as it stands straight on its stem. In short, just as the shoot hardens the plant, the Companions of Allah's Messenger gave him aid, support and victory.

The Apocryphon of James

Translated by Francis E. Williams

"Do not allow the kingdom of heaven to wither; for it is like a palm shoot whose fruit has dropped down around it. They (i.e., the fallen fruit) put forth leaves, and after they had sprouted, they caused their womb to dry up. So it is also with the fruit which had grown from this single root; when it had been picked (?), fruit was borne by many (?). It (the root) was certainly good, (and) if it were possible for you to produce the new plants now, <you> would find it."

According to the text in *The Apocryphon of James*, the followers of the kingdom of the next Prophet will be like a palm

shoot from which fruits and leaves grow and which then dries up. And when the fruits are ripe they become beautiful to look at and the farmers will delight in them. ⁽¹⁾ That is, the shoot is the heart and the womb of the palm tree which gives rise to the fruits. Analogously, the companions of the Prophet (PBUH) will stand by him until he successfully delivers his message to mankind.

In short, these are only a few amongst the many prophecies about Prophet Muhammad (PBUH) in the Scriptures of the people of the Book. Unfortunately, most Jews and Christians ignore these prophecies, while most of us (Muslims) lack the knowledge about them. Notwithstanding, these prophecies consist a strong evidence for the validity of Islam, which can certainly reassure all the truth seekers in the West be they Jews and Christians or atheists. In fact, the Qur'an revealed some of the prophecies, which testify for the authenticity of prophethood and Islam, which the people of the Book were concealing. God says: O People of the Book! Now Our Messenger has come to you, revealing much of what you have hidden of

the Scriptures. (The Qura'n 5:15) That is, God disclosed some of the dishonest and treacherous dealings of the people of the Book in order to strengthen the cause of the true religion.

(1) Translated by Hisham Muhammad Tolbeh.

43. The Qur'an is described as "protecting and guarding over" the previous Scriptures. What does this mean?

God says: Then We revealed the Book to you (O Muhammad!) with Truth, confirming whatever of the Book was revealed before, and protecting and guarding over it. (The Qura'n 5:48) This verse points to a fact of major significance in that it reveals that the Qur'an and all those Books sent down by God at various times and in different languages in reality constitute one and the same Book. Therefore, these divine books do not merely support rather than contradict each other but they are actually different editions of one and the same book i.e. 'the Book'. In Arabic, haymana, yuhayminu, haymanah signify 'to protect, to witness, to keep trust, to back and to support'. To say that the Qura'n is muhaymin on al-kitab (the Book) means that it preserves all the true teachings of the earlier divine books; that it has secured them from loss. The Qura'n also confirms those Books in that its contents testify to the truth of those parts which are indeed from God. It is, further a witness over those Books in the sense that with its help the elements which embody true revelations from God can be distinguished from the accretions which have corrupted them. In other words, whatever in these Books accords with the Qura'n is from God, and whatever is not in conformity with it is from human beings. Moreover, it clarifies many problems in the Torah and the Bible, and reveals the

prophecies that the people of the Book have concealed. Furthermore, it returns people to monotheism and corrects the misrepresentations and distortions in the Scriptures. For example, the Torah says that Prophet Solomon disbelieved:

4 As Solomon grew old, his wives turned his heart after other gods, and his heart was not fully devoted to the LORD his God, as the heart of David his father had been.

5 He followed Ashtoreth the goddess of the Sidonians, and Molech the detestable god of the Ammonites. (1 Kings 11:4-5)

1 Kings 11

4. As Solomon grew old, his wives turned his heart after other gods, and his heart was not fully devoted to the Lord his God, as the heart of David his father had been.
5. He followed Ashtoreth the goddess of the Sidonians, and Molech the detestable god of the Ammonites

God says in the holy Qur'an: Never did Solomon disbelieve. (The Qur'an 2:102) Additionally, the following conversation between Jesus (PBUH) and his mother is reported in the Bible:

2 On the third day a wedding took place at Cana in Galilee. Jesus' mother was there,² and Jesus and his disciples had also been invited to the wedding.³ When the wine was gone, Jesus' mother said to him, "They have no more wine."⁴ "Dear woman, why do you involve me?" Jesus replied. "My hour has not yet come." (John 2:2-4)

John 2

1. On the third day a wedding took place at Cana in Galilee. Jesus' mother was there,
2. and Jesus and his disciples had also been invited to the wedding.
3. When the wine was gone, Jesus' mother said to him, "They have no more wine."
4. "Dear woman, why do you involve me?" Jesus replied, "My time has not yet come."

The general translation for “why do you involve me” idiom is “what business of mine is yours?” which is similar to the modern day English “mind your own business” idiom. The word “woman” was disrespectful and not a term of endearment. It certainly was not “mother”. Unquestionably, a Prophet can not address his mother in such a rough and discourteous way. As a matter of fact, scholars of biblical interpretation say that “Jesus’ response to his mother was difficult to understand.”

John 2

2. and Jesus and his disciples had also been invited to the wedding.
3. When the wine was gone, Jesus' mother said to him, "They have no more wine."
4. "Woman, why do you involve me?" Jesus replied, "My hour has not yet come."
5. His mother said to the servants, "Do whatever he tells you."
6. Nearby stood six stone water jars, the kind used by the Jews for ceremonial washing, each holding from twenty to thirty gallons.
7. Jesus said to the servants, "Fill the jars with water"; so they filled them to the brim.
8. Then he told them, "Now draw some out and take it to the master of the banquet." They did so,
9. and the master of the banquet tasted the water that had been turned into wine. He did not realize where it had come from, though the servants who had drawn the water knew. Then he called the bridegroom aside

John 2 [Interpretation]

3. This phrase: "My hour has not yet come" can be translated into "My hour and my time for doing miracles has not yet come."
Perhaps the Virgin Mary was not asking Jesus for a miracle, but to help others in this great calamity by searching for some wine.
Tradition says that Joseph the Carpenter, at that time, was dead. Hence, perhaps she used to ask her son for help in difficult matters.
Jesus' response to the Virgin Mary was difficult to understand, but perhaps that was the point. Although Mary did not realize what Jesus was going to do, she was certain that he would do the right thing.
He who believes in Jesus, even if he finds himself in some situations and does not understand him, must continue to trust that he works in the best way.

On the contrary, the Qura'n asserts that Jesus is enjoined to be very kind towards his mother, that is God made him righteous and obedient to her. The Qura'n reports that Jesus said: and has made me dutiful to my mother. (The Qura'n 19:32) Also the Bible gives an account of how the Jews were crowning Jesus' head with thorns and spitting in his face on the alleged crucifixion incident.

28 They stripped him and put a scarlet robe on him, 29 and then twisted together a crown of thorns and set it on his head. They put a staff in his right hand. Then they knelt in front of him and mocked him. "Hail, king of the Jews!" they said. 30 They spit on him, and took the staff and struck him on the head again and again. 31 After they had mocked him, they took off the robe and put his own clothes on him. Then they led him away to crucify him. (Matthew 27:28-31)

Matthew 27

28. They stripped him and put a scarlet robe on him,
 29. and then twisted together a crown of thorns and set it on his head. They put a staff in his right hand and knelt in front of him and mocked him. "Hail, king of the Jews!" they said.
 30. They spit on him, and took the staff and struck him on the head again and again.
 31. After they had mocked him, they took off the robe and put his own clothes on him. Then they led him way to crucify him.

However, unlike the Bible, the Qur'an states that the one to who was harmed and humiliated was not the Messiah, and that it was only made to appear so because God had recalled to Himself the real Messiah before the crucifixion took place. The Qura'n asserts that Jesus (PBUH) will have a high rank in this life and in the Hereafter. God says: his name shall be Messiah, Jesus, the son of Mary. He shall be highly honoured in this world and in the Next, and shall be one of those near stationed to Allah. (The Qura'n 3:45) The truth about the crucifixion is revealed in the Qura'n. God says: but Allah raised him to Himself. Allah is All-

Mighty, All-Wise. (The Qura'n 4:158) That is, the Jews did not succeed in killing the Messiah, but that God raised him unto Himself. Accordingly, the Qura'n declares that the Jews subsequently crucified someone else who, for one reason or another, was mistaken for the person of Jesus. God says: and their saying: 'We slew the Messiah, Jesus, son of Mary', the Messenger of Allah, whereas in fact they had neither slain him nor crucified him but the matter was made dubious to them- and those who differed about it too were in a state of doubt! They have no definite knowledge of it, but merely follow conjecture; and they surely slew him not. (The Qura'n 4:157) This verse categorically states that the belief of both the Jews and the Christians that Jesus died on the cross is based on a misconception. Interestingly, after the Second World War, manuscripts dating back to the third century A.D were discovered in the city of Nagaa Hammadi in Upper Egypt. One of these manuscripts was *The Second Treatise of the Great Seth* which states that the one who was crucified was someone other than Jesus and that Jesus himself remained standing somewhere nearby, laughing at their folly. It narrates that Jesus (PBUH) said: "It was another, their father, who drank the gall of the vinegar, it was not I. They struck me with the reed; it was another, Simon, who bore the cross on his shoulder. It was another upon whom they placed the crown of thorns... And I was laughing at their ignorance." According to *The Second Treatise of the Great Seth*,

it was Simon the Cyrene, not Jesus, who bore the cross and was crucified. This account is confirmed in the Qur'an.

The Second Treatise of the Great Seth

Translated by Roger A. Bullard and Joseph A. Gibbons

to them in their error and blindness, since they nailed their man unto their death. For their Ennoias did not see me, for they were deaf and blind. But in doing these things, they condemn themselves. Yes, they saw me; they punished me. It was another, their father, who drank the gall and the vinegar; it was not I. They struck me with the reed; it was another, Simon, who bore the cross on his shoulder. I was another upon Whom they placed the crown of thorns. But I was rejoicing in the height over all the wealth of the archons and the offspring of their error, of their empty glory. And I was laughing at their ignorance.

Additionally, there is in the Qur'an a subtle taunt on the Jews and the Christians as well, in whose Scriptures the story has been fabricated that God made the earth and the heavens in six days and rested on the seventh day:¹⁷ It will be a sign between me and the Israelites forever, for in six days the LORD made the heavens and the earth, and on the seventh day he abstained from work and rested. (Exodus 31:17)

Exodus 31

17. " 'for in six days the Lord made the heavens and the earth, and on the seventh day he abstained from work and rested.' "

The Qur'an refutes this misrepresentation and states that God created the heavens and the earth and whatever is between

them in six days, despite His power to create them in one moment, and that He was not affected by tiredness as the people of the Book say: Indeed, We created the heavens and the earth and everything in between in six Days, and We were not "even" touched with fatigue. (The Qura'n 50:38)

As a matter of fact, the Qur'an presents a permanent basis of the truth. It has therefore afforded the people of the Book an excellent opportunity to unite and resolve their differences which have been caused by the superstitious creeds of their forefathers, and which have divided them into warring factions. God says in the holy Qur'an: We have sent down the Book that you may explain to them the truth concerning what they are disputing. (The Qura'n 16:64) At-tabari says: "God revealed the Qur'an to you, messenger, to make clear to the people of the Book what they differ about (in respect of God's oneness, resurrection and the details of the sacred law) and as a confirmation and guardian for the revealed books that came before it i.e. whatever in those books conforms to it is the truth, and whatever does not is false. Therefore, you Prophet, will use what is true in those books as an evidence for the validity of the message you have been sent to convey." Most strikingly, the Qur'an is a manifestation of the knowledge of the All-Knowing God Who is explaining through a gentile (non-Jew) in this Qur'an the reality of those events which are a part of the Israelite history, and which are being disputed by the learned men of the Israelites themselves. God says: Surely

this Qur'an explains to the Children of Israel most of the matters concerning which they have disagreements. (The Qur'an 27:76)

Furthermore, there is a wonderful text in the Torah which says that Abraham, will be blessed and that there is a nation that will bless him, which in turn will be blessed by God Almighty.

1 The LORD had said to Abram, "Leave your country, your people and your father's household and go to the land I will show you.

2 "I will make you into a great nation and I will bless you; I will make your name great, and you will be a blessing.

3 I will bless those who bless you, and whoever curses you I will curse; and all peoples on earth will be blessed through you." (Genesis 12:1-3)

Genesis 12

1. The Lord had said to Abram, "Leave your country, your people and your father's household and go to the land I will show you.
2. "I will make you into a great nation and I will bless you; I will make your name great, and you will be a blessing.
3. I will bless those who bless you, and whoever curses you I will curse; and all peoples on earth will be blessed through you."

Who, except for Muslims, blesses Abraham? Actually, the best and most complete form of salutation upon Prophet Muhammad (PBUH) is known as the Ibrahimiyya Prayer (As-salat Al-Ibrahimiya) which is usually recited in prayer after the tashahhud whilst in the sitting position. As a matter of fact, Muslims recite this prayer at least 17 times on a daily basis:

O Allah! Send blessings upon Muhammad and upon the family of Muhammad as You sent blessings upon Abraham and upon the family of Abraham; indeed, You are praiseworthy and glorious. O Allah! Bless Muhammad and the family of Muhammad as You blessed Abraham and the family of Abraham; indeed, You are praiseworthy and glorious.

On the other hand, Christians claim that all people were cursed by the divine law because no one could follow it without breaking it. Then Christ stepped in and took the curse of people on Himself and paid the price (death and separation from God) which freed people from the law and created the opportunity for them to be saved by faith in Jesus. In other words, they believe that God's blessing comes by faith, and His curse comes by the law wherefore they do not need to follow the law to be right with God: ⁹So those who have faith are blessed along with Abraham, the man of faith. ¹⁰All who rely on observing the law are under a curse, for it is written: "Cursed is everyone who does not continue to do everything written in the Book of the Law." (Galatians 3:9-10)

Galatians 3

9. So those who have faith are blessed along with Abraham, the man of faith.
10. All who rely on observing the law are under a curse, for it is written: "Cursed is everyone who does not continue to do everything written in the Book of the Law."

Obviously, Abraham (PBUH) was a Prophet and did abide by the law of God. So, according to this Christian claim he too was under the curse of the law. Moreover, they claim that God's blessing comes through faith in Jesus, while God told Abraham: "I will bless those who bless you, and whoever curses you I will curse; and all peoples on earth will be blessed through you." (Genesis 12:3) In sum, it is obvious who is blessing Abraham and who is cursing him.

44. Are there any mysteries in the Scriptures of the people of the Book that the Qur'an solves?

As a matter of fact, the Qur'an solves the mystery of why the prophecy suddenly ceased amongst the Israelites about two thousand years ago. Prior to this, it is well known that whenever an Israelite Prophet died he was succeeded by another one and not a day passed by the children of Israel without a Prophet in them, that is why Prophet Muhammad (PBUH) said: "The Israelis used to be ruled and guided by Prophets: whenever a Prophet died, another would take over his place."⁽¹⁾ This sudden interruption or cessation of the prophecy is only justified by the emergence of Islam because prophethood was transferred from the children of Israel along with the law and dominion to the Muslim nation which became the best nation raised up for

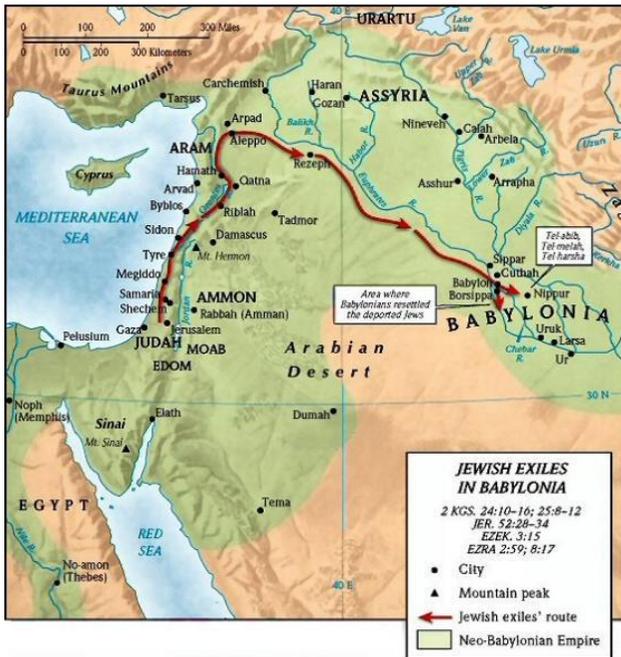
(1) Muhammad Al-Boukhari, *Sahih Al-Boukhari*, (Cairo: Darussalam, 1999), hadith: 3455.

Mankind. The Israelites were warned by their Prophets that God will grant His kingdom to another nation in punishment for their wickedness. In fact, God does not care if Jews choose to reject the guidance which has come down from Him, for He had already raised a nation of faith to truly appreciate its worth. God says: Those are the ones to whom We gave

the Book, and judgement and prophethood. And if they refuse to believe in it now, We will bestow this favour on a people who do believe in it. (The Qura'n 6:89)

45. What are the mysterious matters in the Torah that are clarified by the Holy Qur'an (some examples)?

Without a doubt, the Noble Qur'an solves many mysteries in the Torah. Probably, the most striking of such mysteries, in my opinion, is the sudden disappearance of Prophet Ezra from the scene of events. Historically, the sovereignty of the Judean kingdom in the land of Israel came to an abrupt end with the destruction of Jerusalem by Nebuchadnezzar who burnt the Bible. It is known that following the destruction of the temple, the Jews were held in Babylonian captivity. In fact, they lived in Babylon for many years until Prophet Ezra or Uzair, who was knowledgeable about the Bible that the Babylonian king Nebuchadnezzar burned, appeared in the fifth century B.C. He spread his teachings and decided to rewrite the Bible and lead the believers from Babylon to Jerusalem.



When Ezra passed by the city of Jerusalem it was a deserted ruin in that the roofs had fallen and the walls had collapsed. Moreover, idolatries have spread amongst those left alive of its people:

⁹ Though we are slaves, our God has not forsaken us in our bondage. He has shown us kindness in the sight of the kings of Persia: He has granted us new life to rebuild the house of our God

and repair its ruins, and he has given us a wall of protection in Judah and Jerusalem.¹⁰ “But now, our God, what can we say after this? For we have forsaken the commands. (Ezra 9:9-10)

Ezra 9

9. Though we are slaves, our God has not deserted us in our bondage. He has shown us kindness in the sight of the kings of Persia: He has granted us new life to rebuild the house of our God and repair its ruins, and he has given us a wall of protection in Judah and Jerusalem.
10. "But now, O our God, what can we say after this? For we have disregarded the commands

Here we are at the heart of the mystery which the Jews fail to resolve to this day. It is said that

Ezra came from Babylon to Jerusalem. But, thirteen years later, another person named

Nehemiah also came to the holy city:

Nehemiah: The Man of Renaissance

Because our days are difficult, and things have become mixed, therefore, the need is dire for a revival, for real prayers, not routine and formal ones, for prophetic services, not traditional ones; services that touch hearts, pierce consciences, bring back those who astray, and awaken the sleeper.

The Church today needs men of real action, not just words, men of truth, jealousy, fiery, sacrificial, like Nehemiah, servants with his spirit and mission, his zeal and his love.

So, let us get to know the true revival, its men, and its tools. Perhaps its spirit will flow in our churches, or at least in one of us like Nehemiah, which means: "the Consolation of the Lord", Son of Hachaliah: "Waiting for the Lord."

Nehemiah lived in Persia during the time of exile, and he used to work in the royal court of King Artaxerxes as a waiter. When sad news reached him about Jerusalem, its destroyed wall, and its gates burned with fire, he wept and mourned for days, fasted and prayed, and confessed his sins and the sins of his people for a period of 4 months. So the Lord heard his cry, and allowed him to return to build the walls of Jerusalem.

The rise of Nehemiah was 13 years after Ezra (455 BC). Ezra built the temple and worshiped in it, but the worship was formal and not satisfactory to the Lord, because the city walls were broken down and the people were in shame.

On the one hand, Ezra came to Jerusalem in the seventh year of King Artaxerxes's reign:

Ezra 9

9. this Ezra came up from Babylon. He was a teacher well versed in the Law of Moses, which the Lord, the God of Israel, had given. The king had granted him everything he asked, for the hand of the Lord his God was on him.
10. Some of the Israelites, including priests, Levites, singers, gatekeepers and temple servants, also came up to Jerusalem **in the seventh year** of King Artaxerxes.

On the other hand, Nehemiah came to Jerusalem in the twentieth year of King Artaxerxes's reign:

¹The words of Nehemiah son of Hacaliah: In the month of Kislev in the twentieth year, while I was in the citadel of Susa, ²Hanani, one of my brothers, came from Judah with some other men, and I questioned them about the Jewish remnant that survived the exile, and also about

Jerusalem. (Nehemiah 1:1-2)

Nehemiah 1

1. The words of **Nehemiah** son of Hacaliah: In the month of Kislev **in the twentieth year**, while I was in the citadel of Susa,
2. Hanani, one of my brothers, came from Judah with some other men, and I questioned them about the Jewish remnant that survived the exile, and also about Jerusalem.
3. They said to me, "Those who survived the exile and are back in the province are in great trouble and disgrace. The wall of Jerusalem is broken down, and its gates have been burned with fire."

And here comes the surprise: Ezra completely disappears from the scene of events and then reappears in the generation of the descendants of Nehemiah. The Jews could never understand or explain this mysterious incident as there is no justification, in the Bible, for Ezra's sudden disappearance and reappearance

after a long time. Ezra came to Jerusalem thirteen years before Nehemiah. As mentioned earlier, the holy city was a deserted ruin at that time with very few believers in it. But, Ezra suddenly reappears after the lapse of long generations and finds the city full of believers.

While Ezra was praying and confessing, weeping and throwing himself down before the house of God, a large crowd of Israelites—men, women and children—gathered around him. They too wept bitterly. (Ezra 10:1)

Ezra 10

1. While Ezra was praying and confessing, weeping and throwing himself down before the house of God, a large crowd of Israelites—men, women and children—gathered around him. They too wept bitterly.

On the contrary, when Nehemiah came to Jerusalem after Ezra he finds a small number of inhabitants in the holy city which was in ruins.

Now the city was large and spacious, but there were few people in it, and the houses had not yet been rebuilt. (Nehemiah 7:4)

Nehemiah 7

4. Now the city was large and spacious, but there were few people in it, and the houses had not yet been rebuilt.

The oddest thing is that Nehemiah came to Jerusalem in the era of the High Priest Eliashib.

Eliashib the high priest and his fellow priests went to work and rebuilt the Sheep Gate. They dedicated it and set its doors in place, building as far as the Tower of the Hundred, which they dedicated, and as far as the Tower of Hananel. (Nehemiah 3:1)

Nehemiah 3

1. Eliashib the high priest and his fellow priests went to work and rebuilt the Sheep Gate. They dedicated it and set its doors in place, building as far as the Tower of the Hundred, which they dedicated, and as far as the Tower of Hananel.

Ezra, on the other hand, came to Jerusalem in the era of the grandson of Eliashib i.e. Jehohanan ibn Eliashib.

Then Ezra withdrew from before the house of God and went to the room of Jehohanan son of Eliashib. While he was there, he ate no food and drank no water, because he continued to mourn over the unfaithfulness of the exiles. (Ezra 10 :6)

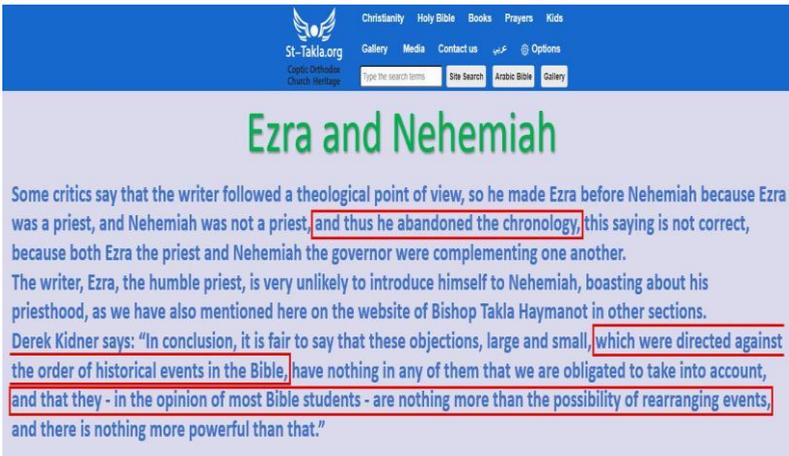
Ezra 10

6. Then Ezra withdrew from before the house of God and went to the room of Jehohanan son of Eliashib. While he was there, he ate no food and drank no water, because he continued to mourn over the unfaithfulness of the exiles.

Indisputably, this strange incident plunged the Jews into a historical dilemma which could be described as a chronological nightmare in the post-exile books of Ezra and Nehemiah. Quite

simply, Ezra suddenly disappears for three successive generations and then reappears at the time of the high priest's grandson. Oddly enough, Ezra came to Jerusalem thirteen years

before Nehemiah, yet he entered it at the time of his grandchildren' generation. Roughly speaking, a generation ranges between 30 to 40 years, thus Ezra disappeared about a hundred years. The Jews have never succeeded to find a way out of this event chronology dilemma. The Coptic Orthodox Church Heritage Website (St-Takla.org) puts forth many assumptions as a way out of this sticky wicket all of which essentially contradict the sequence of events according to the texts. Hence, critics disproved because this theological point of view abandoned the chronology of events. However, Derek Kidner, a British Old Testament scholar, published his conclusion as regards this issue on the website of Bishop Takla Haymanot: “In conclusion, it is fair to say that these objections, large and small, which were directed against the order of historical events in the Bible, have nothing in any of them that we are obligated to take into account, and that they—in the opinion of most Bible students—are nothing more than the possibility of rearranging events, and there is nothing more powerful than that.”



St-Takla.org
Coptic Orthodox Church - Heritage

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Ezra and Nehemiah

Some critics say that the writer followed a theological point of view, so he made Ezra before Nehemiah because Ezra was a priest, and Nehemiah was not a priest, and thus he abandoned the chronology, this saying is not correct, because both Ezra the priest and Nehemiah the governor were complementing one another.

The writer, Ezra, the humble priest, is very unlikely to introduce himself to Nehemiah, boasting about his priesthood, as we have also mentioned here on the website of Bishop Takla Haymanot in other sections.

Derek Kidner says: "In conclusion, it is fair to say that these objections, large and small, which were directed against the order of historical events in the Bible, have nothing in any of them that we are obligated to take into account, and that they - in the opinion of most Bible students - are nothing more than the possibility of rearranging events, and there is nothing more powerful than that."

Similarly, the University of St Andrew published an article on its website stating that the biblical chronologies are unclear and that there is textual confusion regarding when and where Ezra appeared.



University of St Andrews

School of Divinity

- Unclear if these were originally the same figure and, if not, which came first
- The biblical chronologies are unclear and there is textual confusion regarding where and when Ezra appeared



Perhaps the answer to this dilemma is mentioned in Surat Al-Baqarah (The Cow Chapter in the Qura'n). It narrates that a man passed by a city in ruins, where the people who lived there

had died generations earlier, and then asked himself how God will be able to resurrect the dead on the Day of Judgment. The Qura'n goes on to say that God subsequently caused the man to die for a hundred years, and then raised him to life again. God then asked the man how long he felt he had "tarried thus", to which the man replied perhaps one day or part of day, at which point he was told the truth. Obviously, this man was Prophet Ezra and the city which was in ruins is Jerusalem. This opinion is held by the majority of the senior companions and the scholars of Qur'an exegesis (imams of Qur'an interpretation) such as ibn 'Abbas, Qatada, Ikrimah, Adh-Dhahak, As-Suddi, and the majority of scholars. The Quranic verse reads: Or consider him by way of example who passed by a town that was fallen down upon its turrets. He exclaimed: "How will Allah restore life to this town that is now dead?" Allah then caused him to remain dead for a hundred years and then raised him to life, and asked him: "How long did you remain in this state?" He replied: "I remained so for a day or a part of a day." Allah rejoined: "No, you have rather stayed thus for a hundred years. But look at your food and your drink; there is no deterioration in them. And look at your ass (how its entire skeleton has rotted)! And We did all this so that We might make you a token of instruction for people. And see how We will put the bones (of the ass) together and will clothe them with

flesh.” Thus when the reality became clear to him, he said: “I know that Allah has power over everything.” (The Qura'n 2:259)

أَوْ كَالَّذِي مَرَّ عَلَى قَرْيَةٍ وَهِيَ خَاوِيَةٌ عَلَى عُرُوشِهَا

Translation of the Meaning of the Verse

“Or take the similitude of one who passed by a hamlet, all in ruins to its roofs.”

Translation of the Meaning of the Verse

{Interpretation} Sulayman ibn Baredah, Najiyah ibn Ka'b, Qatadah, ibn Abbas, al-Rabej, 'Ekremah and al-Dahhak said that the one mentioned in the verse is 'Uzayr (i.e. Ezra).

When God brought Ezra back to life he entered the city of Jerusalem after a hundred years. Surprisingly, Ezra finds the city rebuilt and full of people. As a matter of fact, the city of Jerusalem, including its walls, was rebuilt by Nehemiah, at the time during which Ezra disappeared from the scene of events. Nehemiah is the central figure of the *Book of Nehemiah*, which describes his work in rebuilding Jerusalem during the Second Temple period. In point of truth, Ezra reappeared at the time of the generation of Nehemiah's grandchildren wherein he began to teach people their religion and he re-collected the books of the Scriptures that were lost. Here, the Qura'n has an authority over the previous Scriptures and acts as a guardian over them. Consequently, it solved this dilemma in the Torah by explaining that God caused Ezra to die one hundred years and then restored him to life. Glory be to God Who says: Surely this Qura'n

explains to the Children of Israel most of the matters concerning which they have disagreements. (The Qura'n 27:76)

46. Where did the Jews say that Ezra is the son of God?

The Jews regarded Ezra with great reverence as the revivalist of their Scriptures which had been lost during their captivity in Babylon after the death of Prophet Solomon. In other words, they had lost all the knowledge of their law, of their traditions and of Hebrew, their national language. Then it was Ezra who re-wrote the Old Testament and revived the law. That is why they used very exaggerated language in his reverence which misled some of the Jewish sects to make him 'the son of God'. God says: The Jews say, "Ezra is the son of Allah." (The

Qura'n 9:30) However, the Qu'an does not assert that all the Jews were unanimous in declaring Ezra as the son of God. Rather, what it intends to say is that the perversion in the articles of faith of the Jews concerning Allah had degenerated to such an extent that there were some amongst them who considered Ezra as the son of God. Moreover, so important was he in the eyes of his people that later tradition regarded him as no less than a God-like figure. In other words, the Jews apotheosized him. Actually, the deification of Ezra and his elevation to the rank of divinity is found in the second book of *Esdras* (*Esdras II*)—a pseudepigraphal apocalyptic work (in the biblical apocrypha)—

associated with Ezra, author of the Old Testament book *Ezra*. In fact, it was very important in the Roman Church during the Middle Ages which is obvious from the existence of many manuscripts and the fact that it was attached to the Vulgate. Accordingly, the Coptic Orthodox Church Heritage website says: “There is also a Syriac translation and other Abyssinian, Arabic and Armenian translations, but all of them-with the exception of one or two Arabic manuscripts-are taken from the missing Greek translation. These numerous translations indicate that Esdras II was widespread and the Greek and Latin Fathers quoted it as a true Prophetic book.”



The screenshot shows the website header for St-Takla.org, a Coptic Orthodox Church Heritage site. The navigation menu includes Christianity, Holy Bible, Books, Prayers, Kids, Gallery, Media, Contact us, عربي, and Options. A search bar is present with the text 'Type the search terms' and buttons for 'Site Search', 'Arabic Bible', and 'Gallery'. The main content area features the title 'Revelation of Esdras' in green. Below the title, a text block contains the following passage: 'There is also a Syriac translation and other Abyssinian, Arabic and Armenian translations, but all of them - with the exception of one or two Arabic manuscripts - are taken from the missing Greek translation. These numerous translations indicate that Esdras II was widespread, and the Greek and Latin Fathers quoted it as a true prophetic book. Its importance in the Roman Church in the Middle Ages is clearly evident from the existence of all these manuscripts that have reached us, and it was also attached to the Vulgate.'

The deification of Ezra is mentioned in *Ezra IV* which used to be recognized as a canonical book in the original Hebrew text. In fact, according to the University of St Andrews website, there is a brief account of the ascent and apotheosis of Ezra in the Syriac text of 4 Ezra 14:48 and the versions that derive from it.



School of Divinity

In the Syriac text of [4 Ezra 14:48](#) (and the versions that derive from it) there is a brief account of the ascent and apotheosis of Ezra which is missing in the Latin of 2 Esdras. The Latin text was probably mutilated when 6 Ezra was added onto it. (It would not have made sense to have had additional oracles from Ezra once he had ascended to heaven.) It seems clear from the Oxyrhynchus fragment of 6 Ezra that it once circulated on its own. It seem unlikely that its prophecies would have been anonymous, so it may well be that a reference to Ezra in the first verse was deleted as redundant when 6 Ezra was added to the end of 4 Ezra.

In theology, the term ‘apotheosis’ means the deification and divinization of an individual, that is to say raising him to a god-like stature.

Apotheosis

From Wikipedia, the free encyclopedia

"Autotheism" redirects here. For the album by The Faceless, see [Autotheism \(album\)](#).

"Deified" redirects here. For the album by Keak da Sneak, see [Deified \(album\)](#).

For discussion on the theory that a deity was once an actual living person, see [Euhemerism](#).

Apotheosis (from Greek ἀποθεώσις from ἀποθεοῦν, *apothēoun* "to deify"; in Latin *deificatio* "making divine"; also called **divinization** and **deification**) is the glorification of a subject to divine level. The term has meanings in **theology**, where it refers to a **belief**, and in **art**, where it refers to a **genre**.

In theology, *apotheosis* refers to the idea that an individual has been raised to godlike stature. In art, the term refers to the treatment of any subject (a figure, group, locale, motif, convention or melody) in a particularly grand or exalted manner.

It is noteworthy that some churches, like the Ethiopian Church, consider 4 Ezra as a canonical book to this day.

The Ethiopian Church considers 4 Ezra to be canonical, written during the Babylonian captivity, and calls it Izra

Sutuel (ሪካራ ስቱኪል). It was also often cited by the Fathers of the Church.

Theodore A. Bergren (2010). Michael D. Coogan, ed. *The New Oxford Annotated Apocrypha: New Revised Standard Version*. New York, USA: Oxford University Press. pp. 317–318.

Finally, it is worth mentioning that the study of the Scriptures of the People of the Book, including the canonical and the apocryphal books, by knowledgeable specialists will open

a great door for the call towards Allah, for it will reveal many proofs for the truthfulness of the Prophet (PBUH) and will solve many of the theological dilemmas in the Torah and the Bible. Unfortunately, due attention was not paid to the study of the prophecies in the Scriptures of the previous nations. As a matter of fact, it requires research centres with devoted specialists.

CHAPTER THREE

THE SCIENTIFIC

MIRACULOUSNESS OF

THE HOLY QU'RAN



47. Are there any scientific miracles in the Holy Qur'an?

Seven centuries ago, Imam ibn Hajar said: “With each era new evidence will unfold in the Qur'an proving the authenticity of its message and call.”⁽¹⁾ The unfolding of such Qur'anic evidences will never cease so much that even shortly before the Day of Resurrection, there will be a man who will unveil a new and unprecedented proof for the validity of this religion. In other words, the proofs for the validity of Islam will neither be restricted to a nation or an epoch nor will these proofs be limited to one field. Rather, Qur'an's miraculous nature is limitless and pertains to all aspects. Without a doubt, there are real and proven scientific miracles in the Qur'an and the Sunnah.

48. How do we know that the Qur'an revealed to Prophet Muhammad (PBUH) really abounds with scientific miracles?

There are more than a thousand verses in the Qur'an which describe cosmic phenomena related to the sky, the earth, the mountains, the rain, the winds and fetal development. As a matter of fact, these verses were revealed 14 centuries ago in a primitive

(1) ibn Hajar Al-'Asqalani, *Fath Al-Bari'*, volume 9, p. 7 (non-literal) as cited in Sami Al-'Amiri, *Al-'Ilm wa Haqā'iquhu (Science and its facts)*, (Kuwait: Rawasekh Center, 2020), p. 43.

environment where myths and pagan superstitions prevailed, that is to say the Qur'an abounds with scientific facts which were only recently discovered by modern science. Obviously, the main reason for the attitude of the disbelievers is their lack of conviction that the Prophet (PBUH) had received the messages and directives that he preached from God Himself. Hence, God calls them to reflect upon the Qur'an, for it is either of a divine origin and is infallible or it is manmade and is filled with myths, superstitions, charlatanism and ignorance characteristic of the culture of the environment it was revealed in. Notwithstanding, the Qur'an is a strong and persuasive testimony to its divine origin, for it is inconceivable that any human being should compose discourses on different subjects under different circumstances and on different occasions, and that the collection of those discourses should then grow into a coherent, homogeneous and integrated work, no component of which is discordant with the others. It is also inconceivable that such a work would be permeated through and through with a uniform outlook and attitude, a work reflecting a remarkable consistency in the mood and spirit of its Author, and a work too perfect ever to need revision. God says: Do they not ponder about the Qur'an? Had it been from any other than Allah, they would surely have found in it much inconsistency. (The Qur'an 4:82) That is, God gives us the criterion to prove that the Qur'an is His Word in that had it been from anyone other than Him, we would have found inconsistencies in its rulings and differences in its

meanings. Additionally, if the Qur'an were not a divine revelation, it would have been tainted with the ignorance typical of the primitive environment it was revealed in. Quite simply, everyone can verify the claim that Qur'an is the word of God by simply reading it in the light of the scientific findings. Essentially speaking, this approach will allow us to find out whether the Qura'n was inspired by God or it is a mere product of the environment it emerged in. Assuredly, ignorance and superstition were so common during the era of the Prophet (PBUH). God says: Say to them, (O Prophet): "I give you but one counsel: stand up (for heaven's sake), singly and in pairs, and then think: what is it in your companion (Muhammad) that could be deemed as madness?" (The Qura'n 34:46) That is, free yourselves of selfish interests, whims and prejudices and consider this sincerely singly as well as jointly (in two and three and four) in an objective manner and consider it well and deeply. Actually, any book that was written during the Prophetic era or before or after it—even just two hundred years ago—will be filled with countless scientific errors. Therefore, it is definitely an easy matter to know whether the Qur'an contains scientific miracles or not.

49. What are some examples of the science myths and misconceptions which were popular at that time?

To begin with, it is universally known today that the brain is the seat of human consciousness and the organ which controls

the rest of our body. However, it took our ancestors a very long time to agree on this. Many ancient scholars downplayed the importance

of the strange-looking organ within our skulls. One example of this can be found in the culture of Ancient Greece. Aristotle, the famous ancient Greek philosopher, considered the heart to be the seat of consciousness and believed that the brain serve only as a sort of a radiator whose function was to “cool the passions of the heart”.



The screenshot shows the top portion of a Scientific American article. At the top left is a blue 'Subscribe' button. In the center is the 'SCIENTIFIC AMERICAN' logo. To the right is a 'Cart 0' icon and links for 'Sign In' and 'Stay Informed'. Below this is a navigation bar with links for 'THE SCIENCES', 'MIND', 'HEALTH', 'TECH', 'SUSTAINABILITY', 'EDUCATION', 'VIDEO', 'PODCASTS', 'BLOGS', 'PUBLICATIONS', and a search icon 'Q'. The main content area features the 'SCIENTIFIC AMERICAN MIND' logo, followed by the article title 'Aristotle Thought the Brain Was a Radiator' in a large, bold, serif font. Below the title is a thin horizontal line and the byline 'By Dwayne Godwin, Jorge Cham on November 1, 2013'.

Actually, Aristotle did not know anything about the nerves and the sensory areas of the brain. Moreover, he maintained that

women have fewer teeth than men.⁽¹⁾ Additionally, he believed the theory that worms turn into serpents which was widely accepted around the world before the practice of modern science. Imagine the backlash if such misconceptions were in a Quranic verse or in an authentic ḥadīth? As a matter of fact, Aristotle's writings shaped Western philosophy and natural science for more than two thousand years until the sixteenth century AD⁽²⁾ and the Aristotelian culture was prevalent in the Middle East during the Prophetic era. Nonetheless, despite all his genius, Aristotle had such erroneous theories. Moreover, medical ideas were heavily influenced by Hippocrates and Galen, who gave the first anatomical and physiological understanding of the human body. Hippocrates, the first true embryologist, believed that human generation is the result of the four elements: water, air, earth and fire.

(1) Aristotle, *The History of Animals*, Book IV, translated by D'arcy Wentworth Thompson, (Oxford: Clarendon Press, 1910), Doi: <https://doi.org/10.5962/bhl.title.147382>.

“Males have more teeth than females”.

(2) Ibid.

12,1 παχύνεται θερμαινομένη *condenses as the result of heat*: for the principle that heat coagulates and solidifies, cf. chapter 17 (Nat. Puer. 17,2. 59,16 Joly = VII 498,2f. Li.), where the formation of bones is explained in the same way; in chapter 22 (Nat. Puer. 22,5. 70,2f. Joly = VII 516,15f. Li.) the sun ripens and *hardens* (στερεοῖ) fruit by drawing out the moisture; in chapter 18 (Nat. Puer. 18,5. 64,1–4 Joly = VII 504,24–27 Li.) female sperm coagulates later than male, because it is more moist. In the embryology of Vict. I 9 fire has the same effect: the embryo is dried and hardened by movement and by fire (9,1. 10,19f. Joly = VI 482,18f. Li.). The fire which is enclosed in the embryo consumes the internal fluid as fuel; those parts however which are naturally solid are not consumed, but become bone and sinew. The principle was easily suggested by observation, e. g. by the potter's kiln, and it seems to have been commonly assumed in pre-Socratic thought. It appears particularly in Empedocles, Fr. 73 (VS 31 B 73), where Love makes living things from earth and water and *gave them to swift fire to harden* (θοῶ πυρὶ δόκε κρατύναι). The analogy here may be the kiln or the baker's oven²⁵⁷.

Iain M. Lonie

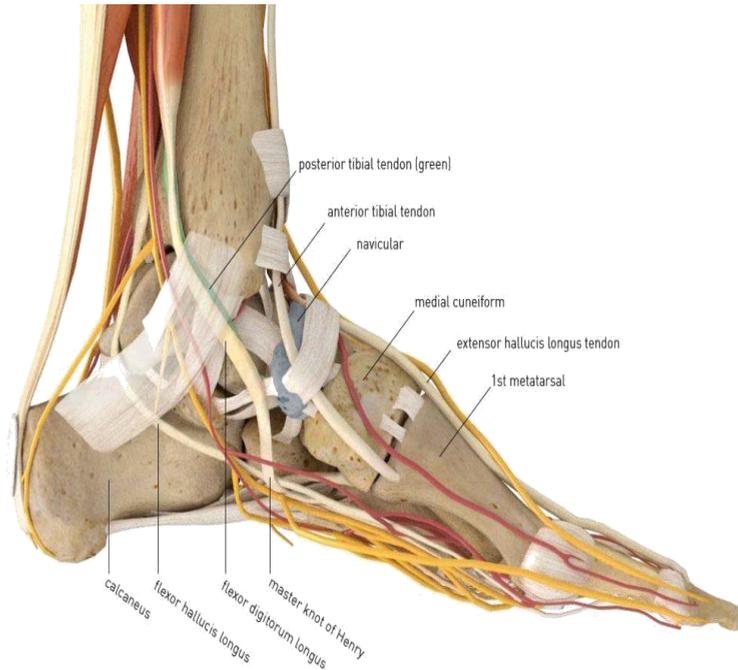
**THE HIPPOCRATIC
TREATISES „ON
GENERATION“, ON THE
NATURE OF THE CHILD,
„DISEASES IV“**

Gerhard Baader (Ed.) et al.

Hippocrates thought that the embryo begins development by extracting moisture and breath from the mother and he identified a series of condensations and fires that were responsible for the development of bones, belly and circulation in the embryo and fetus.

12,1 παχύνεται θερμαινομένη *condenses as the result of heat*: for the principle that heat coagulates and solidifies, cf. chapter 17 (Nat. Puer. 17,2. 59,16 Joly = VII 498,2f. Li.), where the formation of bones is explained in the same way; in chapter 22 (Nat. Puer. 22,5. 70,2f. Joly = VII 516,15f. Li.) the sun ripens and *hardens* (στερεοῖ) fruit by drawing out the moisture; in chapter 18 (Nat. Puer. 18,5. 64,1–4 Joly = VII 504,24–27 Li.) female sperm coagulates later than male, because it is more moist. In the embryology of Vict. I 9 fire has the same effect: the embryo is dried and hardened by movement and by fire (9,1. 10,19f. Joly = VI 482,18f. Li.). The fire which is enclosed in the embryo consumes the internal fluid as fuel; those parts however which are naturally solid are not consumed, but become bone and sinew. The principle was easily suggested by observation, e. g. by the

So according to Hippocrates, the bones in which each protrusion performs a specific task with the utmost amazing precision—as anyone who has studied anatomy knows—appear thus according to the amount of heating.



Aristotle also stated that the upper half of the body develops in the first stages of pregnancy,

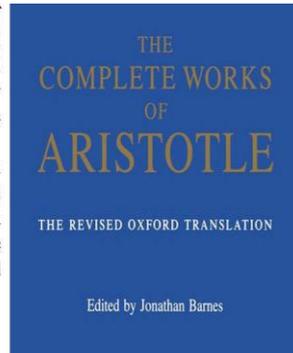
whereas the lower parts in the later stages. Try to picture a miscarried fetus with its head and

the chest only!

The upper half of the body, then, is first marked out in the order of development; as time goes on the lower also reaches its full size in the sanguinea. All the parts are first marked out in their outlines and acquire later on their colour and softness or hardness, exactly as if nature were a painter producing a work of art, for painters, too, first sketch in the animal with lines and only after that put in the colours.

25 Because the source of the sensations is in the heart, therefore this is the part first formed in the whole animal, and because of the heat of this organ the cold forms the brain, where the blood-vessels terminate above, corresponding to the heat

30 of the heart. Hence the parts about the head begin to form next in order after the heart, and surpass the other parts in size, for the brain is from the first large and fluid.



Galen, one of the greatest physicians of that era and a student of Hippocrates, thought that the

membranous parts in the fetus (i.e. bones, veins, arteries, and nerves) are created from male

semen, while the soft fleshy parts are generated from menstrual blood. Actually, he presented

his theory about human reproduction in his book *On Semen*.
 (1) These ideas were widely accepted in the West as well as the Middle East so much that even the commentators of the Scriptures were influenced by these theories. For instance, we

(1) Galen, *On Semen*, edited by Philipp De Lacy, (Berlin: Akademie Verlag, 1995), p. 99 and p.103: “But (the fetus) has first of all the vegetative power, which creates not from blood but from the semen itself artery and vein and nerve, bone and membrane.” (p. 99)

“For all the parts that are fleshy [σαρκώδη] in form were generated from blood [αίματος]; but all that were membranous were drawn out from semen.” (p. 103)

find in the Jewish Talmud the exact same words that Galen used.

⁽¹⁾ Also Galen thought that menstrual blood stops during pregnancy because blood forms the fetus and then nourishes it in the womb. ⁽²⁾ Moreover, in his attempt to explain sexual generation, Gallen shared his teacher Hippocrates' theory that the right testicle produced male offspring and the left, female. ⁽³⁾ According to some philosophers, if during intercourse the right or left testis was tied up, the result was male or female offspring respectively. Consequently, the Greeks would tie the left testicle, while the Persians would remove it completely in order to get

(1) Our Rabbis taught: There are three partners in man, the Holy One, blessed be He, his father and his mother. His father supplies the semen of the white substance out of which are formed the child's bones, sinews, nails, the brain in his head and the white in his eye; his mother supplies the semen of the red substance out of which is formed his skin, flesh, hair, blood and the black of his eye; and the Holy One, blessed be He, gives him the spirit and the breath, beauty of features, eyesight, the power of hearing and the ability to speak and to walk, understanding and discernment. (BT Niddah, 31a)

(2) The substance from which the fetus is formed is not merely menstrual blood, as Aristotle maintained, but menstrual blood plus the two semens.

(3) Hippocrates, *Epidemics*, volume VI, illustrated edition, translated by Potter Paul, (Cambridge, MA: Harvard University Press, 1988), comm.VI. 27.

male offspring. This was a common view and remained prevalent in the world until a few centuries ago.



The screenshot shows the 'Ask a Geneticist' page on the Stanford @ The Tech website. The navigation bar includes 'Stanford @ The Tech', 'About Genetics', 'Ask a Geneticist', 'Online Exhibits', 'Genetics in the News', 'Books', 'Courses', and 'Sponsors'. The main content area features a question: 'Hello- I have a 1 year old son. I would love to have a daughter next. Is there anything that you know of that I can do to push the odds of having a girl???' and an answer: 'People have probably been trying to pick the sex of their kids since time began. For example, in the Middle Ages, men who wanted a boy sometimes had their left testicle removed. This was because people believed that the right testicle made 'boy' sperm and the left made 'girl' sperm.' A red circle highlights the 'Stanford @ The Tech' logo, and a red arrow points to the highlighted text in the answer.

Galen thought that the blood, on its way to the testicles, turns white and thus semen appears. ⁽¹⁾ As for fetal sex determination, Aristotle and Gallen agreed that the placement of the developing placenta can reveal the fetus' sex. If the placenta is forming on the right side of the uterus, the sex is a male and if it is forming on the left side, the sex is female. ⁽²⁾ In a word, the Hippocratic and Galenic traditions included myths which survived for a long time until they were challenged by the

(1) Journal of the History of Biology, volume 14, p. 109 as cited in Sami Al-'Amiri, *Al-'Ilm wa Haqā'iquhu (Science and its facts)*, (Kuweit: Rawasekh Center, 2020), p. 470.

(2) Ibid, p. 302.

scientific revolution of the 17th century. What if such myths were found in the Holy Qur'an? Such scientific errors, by the way, are not found in the Greek tradition only but also in the Asian tradition. For instance, the Hindu Vedas (the Hindu Scriptures), says that the earth is held by a bull. ⁽¹⁾

६६७. अनड्वान् दाधार पृथिवीमुत द्यामनड्वान् दाधारोर्वशन्तरिक्षम् ।

अनड्वान् दाधार प्रदिशः षडुर्वीरनड्वान् विश्वं भुवनमा विवेश ॥१॥

विश्वरूपी शकट को ढोने वाले वृषभरूप ईश्वर ने पृथ्वी को धारण किया है। उसने स्वर्गलोक, अन्तरिक्षलोक तथा पूर्व आदि छः महादिशाओं और उर्वियों को भी धारण किया है। इस प्रकार वह अनड्वान् (शकटवाही) ईश्वर समस्त लोको में प्रविष्ट हुआ है ॥१॥



(1) “The Bull supports the widespread earth.” Atharva Veda 4.11.1

‘Surya’, both the Sun and the Sun god in Hinduism, is commonly represented in a chariot drawn by seven horses. ⁽¹⁾

सप्त त्वा हरितो रथे वहन्ति देव सूर्य । शोचिष्केशं विचक्षण ॥८ ॥

८. दीप्तिमान् और सर्व-प्रकाशक सूर्य ! हरित् नाम के सात घोड़े रथ में तुम्हें ले जाते हैं । किरणों ही तुम्हारे केश हैं ।

The Rigveda attributes solar eclipses to the overshadowing effect of certain impure planetary deities. More specifically, the cause of the eclipses is ascribed to a demon, called Svarbhanu, striking the Sun with darkness. ⁽²⁾

यत्स्वांसूर्यस्वर्भानुस्तमसाविध्यदासुरः ।

अक्षेत्रविद्यथामुग्धोऽसुर्वनान्यदीधयुः ॥ ५ ॥ ११ ॥

५. हे सूर्य (प्रेरक देव), स्वर्भानु नामक असुर ने जब तुम्हें अन्धकार से आच्छन्न कर लिया था, तब उस समय सकल भवन उसी तरह से दीप्त रहा था, जैसे जहाँवाले सब लोग अपने-अपने स्थान को नहीं जान रहे हैं और मूढ़ हैं ।

(1) “Bright sun, a chariot named harit with seven horses takes you to sky.”
Rig Veda 1.50.8, 1.50.10.

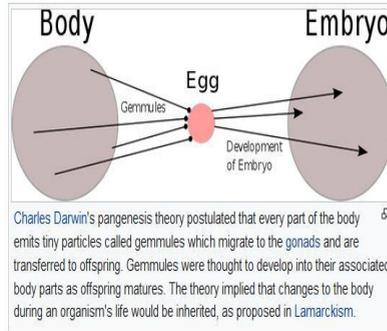
(2) “O Sūrya, when the Asura's descendant Svarbhanu, pierced thee through and through with darkness.” Rig Veda 5.40.5-6.

These are the perceptions of the ancient world, and any book written at that era, or even just three centuries is bound to be full of odd scientific myths. Charles Darwin, the British naturalist, is one of the most celebrated people in the biological sciences. His classic theory was first published in his book *On the Origin of Species* in 1859, that is 150 years ago. However, after more than a century of technological change and discovery, Darwin's writings in describing how life on Earth evolved are no longer deemed that accurate. As a matter of fact, his writings included some of the grossest errors. For instance, in his hypothetical mechanism for heredity he postulated that the body organs give off invisible "seeds" which are like miniaturized building components that are transmitted during sexual intercourse and which reassemble themselves in the mother's womb to form a baby. In other terms, he proposed that each part of the body continually emitted its own type of small organic particles called gemmules that aggregated in the gonads, contributing heritable information to the gametes.

Pangenesis

This article is about a 19th century proposed mechanism of heredity. For the theory of the origin of life from outer space, see *Panspermia*.

Pangenesis was Charles Darwin's hypothetical mechanism for heredity, in which he proposed that each part of the body continually emitted its own type of small organic particles called **gemmules** that aggregated in the **gonads**, contributing heritable information to the **gametes**.^[1] He presented this 'provisional hypothesis' in his 1868 work *The Variation of Animals and Plants under Domestication*, intending it to fill what he perceived as a major gap in evolutionary theory at the time. The etymology of the word comes from the Greek words *pan* (a prefix meaning "whole", "encompassing") and *genesis* ("birth" or *genos* ("origin"). Pangenesis mirrored ideas originally formulated by Hippocrates and other pre-Darwinian scientists, but built off of new concepts such as cell theory, explaining cell development as beginning with gemmules which were specified to be necessary for the occurrence of new growths in an organism, both in initial development and regeneration.^[2] It also accounted for **regeneration**



Darwin's pangenesis lacked an adequate account of inheritance, making it logically incomplete owing to the fact that he did not know anything about the human genome (DNA). In stark contrast, the Qur'an, revealed 14 centuries ago, is a noble and protected book and falsehood—whether it makes a frontal or a surprise attack on it by deception—cannot defeat the message it (the Qura'n) has brought because it has been sent down by the Lord, Glory be to Him Who says: Falsehood may not enter it from the front or from the rear. It is a revelation that has been sent down from the Most Wise, the Immensely Praiseworthy. (The Qura'n 41:42) Inarguably, none can succeed in proving anything wrong or any teaching false in the Qur'an and nothing can be discovered till Resurrection which may be opposed to the truths and realities it presents. In other words, no new science, if it is really a science, can be propounded which may contradict

the knowledge contained in the Qura'n and no new experiment or observation can be made to prove that the guidance given to man by the Qura'n is wrong.

Unquestionably, that which the Qur'an has declared as the truth can never be proven to be falsehood and that which it has declared as falsehood can never be proven to be the truth. In spite of all sorts of open and secret machinations of the opponents the message will spread and none shall be able to defeat and frustrate it.

50. What is the greatest scientific miracle in the Holy Qur'an?

The greatest scientific miracle in the Noble Qura'n —that we can talk about with the utmost confidence—is the fact that it did not include any of the myths and superstitions which were widely accepted at the time of its revelation. In fact, despite their relentless efforts, atheists are unable to highlight a single verse in the Qura'n that contradicts any proven scientific fact. On the contrary, the Qur'an abounds with stunning facts which are concordant with the findings of modern science. Therefore, the striking congruence between the Qura'n and science is proof that Qur'an is a revelation from God.

51. Does the Holy Qur'an carry different forms of scientific miracles?

Unquestionably, the Noble Qura'n is infallible and contains more than a thousand verses dealing with scientific issues. More

strikingly, these verses record scientific facts that were discovered only recently. It is noteworthy that the Qura'n text does not directly shock the reader with scientific knowledge that could be in stark contrast with what is commonly thought, because this may lead him to reject it which is deemed disbelief.

⁽¹⁾ Rather, the scientific knowledge recorded by the Qura'n comes in the form of signs that people will understand when they acquire the scientific knowledge. In other words, the scientific indications in the Qur'an are not intended in and of themselves because the Qura'n was not revealed to inform us about the details of scientific knowledge, nor was it revealed to modify the scientific cosmic conception of people. Rather its aim is to correct people's concepts as regards the worship of God, submission to Him and the contemplation of His creation. ⁽²⁾ That is, the Qura'n is a book of guidance aiming to solve man's problems pertaining to knowledge and behaviour. However, it contains some scientific indications in the context of the guidance verses as it deals with the creation of the stars, the clouds, the sky, the wind, the plants, the earth, the moon and embryos. Certainly, the scientific indications in the Qura'n are consistent with the findings of science. Thus, highlighting the scientific miraculousness in the Qura'n is the best way to guide the disbelievers towards faith and to increase the believers'

(1) Sami Al-'Amiri, *Al-'Ilm wa Haqā'iquhu (Science and its facts)*, (Kuweit: Rawasekh Center, 2020) (non-literal).

(2) Ibid.

certainty of faith. In a nutshell, while the Qura'n is not a scientific textbook, it uses physical phenomena to demonstrate spiritual truths. However, in many cases the descriptions of physical phenomena seem to act as prophecies for future scientific discoveries which confirm the reader's conviction that the Qura'n is not the work of the Prophet Muhammad (PBUH) but rather the Word of God.

52. What are the precepts for monitoring the scientific miracles in the Holy Qura'n?

In fact, there are three precepts:

1. The scientific issue should be of a high degree of validity (an established fact).
2. The indication about this scientific issue should be clear and explicit in the Holy Qur'an.
3. We should not say that this scientific exegesis is the only interpretation of a verse, but rather it is only one of the interpretations that show the accuracy of the use of words in the Qura'n.

53. What happens if a given established fact, upon which an aspect of scientific miraculousness in Qur'an is founded, turns out to be invalid in the future?

As a matter of fact, this objection becomes void when we understand the precepts for monitoring the scientific miracles in the Qur'an, because the aim of studying the scientific indications

in the Qur'an is merely to take them into consideration, that is we do not in any way seek to confirm any scientific findings. Analogously, the senior scholars of Qura'n

interpretation used the Isra'iliyyat (i.e. the stories originating from Judeo-Christian traditions) in exegesis, that is to say these narratives appear frequently in Quranic commentaries. The Prophet (PBUH) condoned the transmission of the Isra'iliyyats in that he said: "Narrate traditions from the Children of Israel for there is nothing objectionable in that." However, there are a set of rules when it comes to narrating Judeo-Christian traditions, which are also relevant when it comes to embracing scientific findings. Prophet Muhammad (PBUH) instructed us to neither accept them as true nor reject them as false in order not to accept as true that which is false. He (PBUH) said: "whatever the people of the Book tell you, do not verify them, nor falsify them, but say: We believe in Allah and His Apostle. If it is false, do not confirm it, and if it is right, do not falsify it."⁽¹⁾ Obviously, there are three categories of the narratives of the Isra'iliyyats: those considered to be true because the Qur'an confirms them, those considered to be false because the Qur'an rejects them and those not known to be either true or false. Accordingly, it is only

(1) Muhammad Al-Albani, *Silsilat Al-Ahadith As-Sahihah*, volume 6, (Riyadh: Maktabat Al-Ma'arif li An-nashr wa At-tawzi', 2002), p. 712.

normal to accept what is known to be true and to reject what is known to be false. As for what is not known to be true or false, we do not say it is true or false. Similarly, founding Qura'n's scientific miraculousness on the findings of science is a commendable endeavour and a praiseworthy exertion. However, we do not in any way deem it infallible. As we have said earlier, the scientific exegesis is only one of the interpretations of the Quranic text and not the only framework in which it can be interpreted. Furthermore, the signs of God's power and majesty that have been manifested to mankind so far are surely not His only signs. In fact, God will show the people in the external world around them as well as in their own selves such signs as will make manifest that the Qur'an is the very truth. No doubt, the external world is the same as man has been seeing in the past and his own self also is of the same nature as has been seen in every age, yet in these the signs of God are so numerous that man has never comprehended them fully nor will he ever be able to do so. In fact, in every age

man has met with many new signs and this will go on happening till the Resurrection Day. God says: Soon shall We show them Our Signs on the horizons and in their own beings until it becomes clear to them that it is the Truth. Is it not enough that your Lord is a witness over everything? (The Qura'n 41:53)

54. What are some examples of the Qur'an verses which contain miracles proved by science?

I will mention seven recently discovered scientific facts that the Qura'n mentioned more than 14 centuries ago. To begin with, in ancient times, humans thought that water is the origin of the universe and the first substance of creation. This perception was common in the mythology of ancient Middle Eastern civilizations, including Sumerian, Babylonian, Canaanite and Egyptian myths. According to the Sumerian myth, for example, 'Nammu' the Sumerian creation goddess represents the freshwater ocean which is deemed the source of life-giving primeval waters.

Sumerian religion

The Sumerians believed that the universe had come into being through a series of cosmic births. First, Nammu, the primeval waters gave birth to An (the sky) and Ki (the earth), who mated together and produced a son named Enlil. Enlil separated heaven from earth and claimed the earth as his domain. Humans were believed to have been created by Enki, the son of An and Nammu. Heaven was reserved exclusively for deities and, upon their deaths, all mortals' spirits, regardless of their behavior while alive, were believed to go to Kur, a cold, dark cavern deep beneath the earth, which was ruled by the goddess Ereshkigal and where the only food available was dry dust. In later times, Ereshkigal was believed to rule alongside her husband Nergal, the god of death.

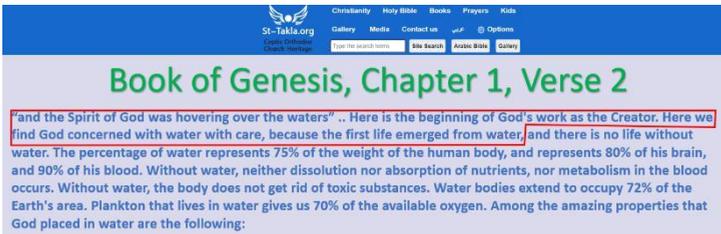
Similarly, according to the Babylonian mythology, the cosmos was created by the merging of Apsu (the god of the underground sweet waters) and Tiamat (a goddess of the sea and the salt waters), that is Apsu and Tiamat filled the cosmic abyss with the primeval waters.

Tiamat

In the religion of ancient Babylon, Tiamat (Akkadian: 𒀭𒌷𒀭𒌷 *D*TI.AMAT or 𒀭𒌷𒀭𒌷 *D*TAM.TUM, Greek: Θαλάττη *Thaláttē*)^[3] is a primordial goddess of the salt sea, mating with Abzû, the god of fresh water, to produce younger gods. She is the symbol of the chaos of primordial creation. She is referred to as a woman,^[4] and described as the glistening one.^[5] It is suggested that there are two parts to the Tiamat mythos, the first in which Tiamat is a creator goddess, through a sacred marriage between salt and fresh water, peacefully creating the cosmos through successive generations. In the second *Chaoskampf* Tiamat is considered the monstrous embodiment of primordial chaos.^[6] Some sources identify her with images of a sea serpent or dragon.^[7]

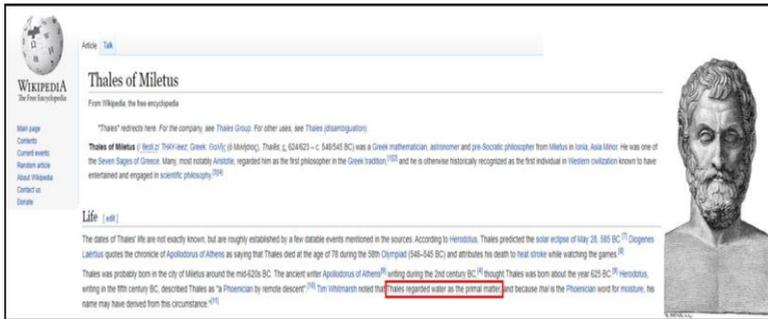
Analogously, the idea of the primeval waters exists in the ancient Egyptian and Canaanite mythologies with 'Nun' and 'Yam' representing the water which was the source of the universe. Although the Egyptians had many different creation myths, they all agreed that the universe came from the primordial

waters of Nun. Similarly, Yam is the name of the Canaanite god of rivers and the sea. Furthermore, the same belief exists in the ancient East Asian mythology (Inida and Japan). In short, this was the culture of ancient times, and even the Bible commentators maintained that water is the origin of the universe and its first substance. In the story of creation, the Bible documents that “the earth was without form, and void; and darkness was on the face of the deep. And the Spirit of God was hovering over the face of the waters.” (Genesis 1:2) The commentary on this verse on Saint Takla Haymanot’s website reads: “here is the beginning of God’s work as the Creator. Here we find God concerned with water with care, because the first life emerged from water and there is no life without water.” (St. Takla.org: The Coptic Orthodox Church Heritage).



The screenshot shows the website's navigation bar with links for Christianity, Holy Bible, Books, Prayers, Kids, Gallery, Media, Contact Us, and Options. Below the navigation bar is a search bar and a link to the Arabic Bible. The main heading is "Book of Genesis, Chapter 1, Verse 2". The text below the heading is a commentary on the verse, enclosed in a red box. The text reads: "and the Spirit of God was hovering over the waters" .. Here is the beginning of God's work as the Creator. Here we find God concerned with water with care, because the first life emerged from water, and there is no life without water. The percentage of water represents 75% of the weight of the human body, and represents 80% of his brain, and 90% of his blood. Without water, neither dissolution nor absorption of nutrients, nor metabolism in the blood occurs. Without water, the body does not get rid of toxic substances. Water bodies extend to occupy 72% of the Earth's area. Plankton that lives in water gives us 70% of the available oxygen. Among the amazing properties that God placed in water are the following:

The Greek philosophers also believed that water is the origin of the universe. Thales of Miletus, the founder of natural philosophy, asserted that nature was a single material substance ‘water’ which is the originating primary principle and the permanent entity.



Scientific Miracle 1: Contrary to the previous creation accounts from ancient mythologies, modern science asserts that, at one point in time, the universe was “smoke”. This new scientific fact was mentioned in the Qura'n 14 centuries ago in that it stated that smoke, not water, was the origin of the universe, which thus proves that it is a divine revelation. God says: Then He turned to the heaven while it was all smoke. (The Qura'n 41:11) First, by ‘heaven’ is meant the whole universe, as becomes obvious from the following sentences. In other words, turning to the heaven means that Allah turned to the creation of the universe. Second, by smoke is implied the initial and primary stage of matter in which it lay diffused in space in a shapeless dust like condition before the formation of the universe. Scientists of the modern age describe the same thing as nebulae, and the same also is their view about the beginning of the universe, that is, before creation the matter of which the universe was built lay diffused in smoke-like nebulous form. Definitely,

'smoke' confirms that the origin of the universe is a flaming thing,

not a lake of water. ⁽¹⁾ Scientists now believe that the primeval substance of the celestial bodies and stars is smoke (not water) and they describe cosmic smoke as an opaque highly dense and hot gaseous composition from which formation of stars, nebulae and celestial bodies began.



Cosmic smoke is also known as dust grains and, according to cosmologists, the presence of dust grains around young stars helps them to form. In other words, dust grains the building

(1) Sami Al-'Amiri, *Al-'Ilm wa Haqā'iquhu (Science and its facts)*, (Kuweit: Rawasekh Center, 2020), p. 127.

blocks of planets, stars and nebulae and this is undoubtedly a scientifically proven miracle in the Qura'n.



The Cosmic Smoke-Screen

Interstellar dust consists of tiny particles of solid material floating around in the space between the stars - with sizes typically that of cigarette smoke. It is not the same as the dust we clean up in our houses, and in fact the Earth is a giant lump of cosmic dust. It is responsible for blocking about half of all the light emitted from stars and galaxies and profoundly affects our view of the Universe. This 'dusty' cloud has a silver lining though, as the astronomers can 'see' the dust radiating the stolen starlight using special cameras designed to work at longer wavelengths, in the Infra-Red (IR: 10 - 100 microns) and Submillimeter (sub-mm: 0.3 - 1mm) part of the electromagnetic spectrum. One such camera is called SCUBA and it is located on the James Clerk Maxwell Telescope in Hawaii. SCUBA is a UK-built

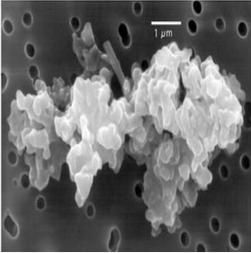
According to Herschel Space Observatory website, this cosmic dust is not the same as house dust but more akin to smoke.

ESA Herschel site [Herschel SoTech Site](#) [Herschel Science Centre](#) [STFC](#) [UKSA](#) [Press and Media](#) [Contact Us](#)

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Cosmic dust



The Universe is a very dusty place. Cosmic dust consists of tiny particles of solid material floating around in the space between the stars. It is not the same as the dust you find in your house but more like smoke with small particles varying from collections of just a few molecules to grains of 0.1 mm in size. Dust is important because we find lots of it around young stars. In fact it helps them to form, and it is also the raw material from which planets like the Earth are formed.

A microscope view of a dust grain

The Glorious Qura'n related—more than 14 centuries before modern day astronomers' discovery—that the smoke was dominating the early space. Similarly, the fact that, at one point in time, the whole universe was nothing but a cloud of 'smoke' is one of the undisputed principles of standard modern theoretical and observational cosmology. As a matter of fact, scientists now can observe new stars forming out of the remnants of that 'smoke'.

Unquestionably, cosmic dust or smoke is the raw material from which galaxies, stars, planets and celestial bodies were formed.

Scientific Miracle 2: God revealed in the Qura'n that He constructed the heaven with strength. He says: We built the universe with "great" might, and We are certainly expanding "it".

(The Qura'n 51:47) The word “heaven” is used in various places in the Qura'n to refer to space and the wider universe. Therefore this verse refers to the scientific discovery that there is no emptiness (vacuum) in the universe. In fact, Einstein’s theories of Relativity are confirmed by the latest research for it has been revealed that matter and energy are built into the very fabric of space. In other words, modern science asserts that empty space is not really empty because ‘nothing’ contains ‘something’ and according to that theory, the space around a particle is filled with countless “virtual” particles rapidly bursting into and out of existence like an invisible fireworks display. According to Einstein’s theory of General Relativity, now one of the greatest success stories in the history of thought, the notions of space as a rigid stage at which things just happen and of time as a steadily flowing river, are just an illusion caused by our myopic view of reality, because in fact the presence of any material object (or merely energy) could bend space and alter the flow of time. ⁽¹⁾

Einstein's statement is found in the journal *Annalen der Physik* where he published his paper on general relativity (1916). His theory of general relativity, arguably one of the towering achievements of the human intellect, imprinted the plasticity of

(1) Albert, Einstein, “Die Grundlage der allgemeinen Relativitätstheorie”, *Annalen Der Physik*, volume354, issue7, 1916, Doi: <https://doi.org/10.1002/andp.19163540702>.

space and time into the fabric of the universe itself. Therefore, space and time became literally pliable. The biggest lesson from Einstein's general theory of relativity is that space itself is not a flat, unchanging, absolute entity. Rather it is woven together, along with time, into a single fabric: space-time. Henceforth, this fabric is continuous, smooth, and gets curved and deformed by the presence of matter and energy. Everything present within this

space-time moves along the path defined by that curvature, and its propagation is limited by the speed of light.

1916.

№ 7.

ANNALEN DER PHYSIK.

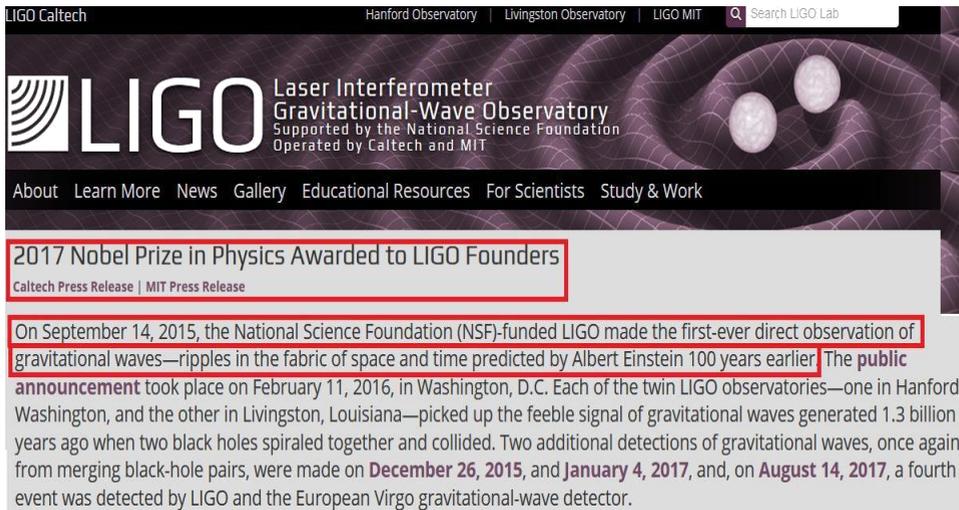
VIERTE FOLGE. BAND 49.

1. *Die Grundlage
der allgemeinen Relativitätstheorie;
von A. Einstein.*

Die im nachfolgenden dargelegte Theorie bildet die denkbar weitgehendste Verallgemeinerung der heute allgemein als „Relativitätstheorie“ bezeichneten Theorie; die letztere nenne ich im folgenden zur Unterscheidung von der ersteren, „spezielle Relativitätstheorie“ und setze sie als bekannt voraus. Die Verallgemeinerung der Relativitätstheorie wurde sehr erleichtert durch die Gestalt, welche der speziellen Relativitätstheorie durch Minkowski gegeben wurde, welcher Mathematiker zuerst die formale Gleichwertigkeit der räumlichen Koordinaten und der Zeitkoordinate klar erkannte und für den Aufbau der Theorie nutzbar machte. Die für die allgemeine Relativitätstheorie nötigen mathematischen Hilfsmittel lagen fertig bereit in dem „absoluten Differentialkalkül“, welcher auf den Forschungen von Gauss, Riemann und Christoffel über nichteuklidische Mannigfaltigkeiten ruht und von Ricci und Levi-Civita in ein System gebracht und bereits auf Probleme der theoretischen Physik angewendet wurde. Ich habe im Abschnitt B der vorliegenden Abhandlung alle für uns nötigen, bei dem Physiker nicht als bekannt vorauszusetzenden mathematischen Hilfsmittel in möglichst einfacher und durchsichtiger Weise entwickelt, so daß ein Studium mathematischer Literatur für das Verständnis der vorliegenden Abhandlung nicht erforderlich ist. Endlich sei an dieser Stelle dankbar meines Freundes, des Mathematikers Grossmann, gedacht, der mir durch seine Hilfe nicht nur das Studium der einschlägigen mathematischen Literatur ersparte, sondern mich auch beim Suchen nach den Feldgleichungen der Gravitation unterstützte.

Almost 100 years ago, Albert Einstein predicted the existence of gravitational waves—ripples in the fabric of space-time—that are set off by extremely violent, cosmic cataclysms in the early universe. Now for the first time, scientists in the LIGO

Scientific Collaboration have directly observed the ripples of gravitational waves with an instrument on Earth. The researchers detected the gravitational waves on September 14, 2015, at 5:51 a.m. EDT, using the twin LIGO interferometers, located in Livingston, Louisiana and Hanford, Washington. In so doing, they have again dramatically confirmed Einstein's theory of general relativity and opened up a new way in which to view the universe. LIGO's three longest-standing and greatest scientists have been awarded the 2017 Nobel Prize in Physics for the discovery of gravitational waves.



LIGO Caltech | Hanford Observatory | Livingston Observatory | LIGO MIT | Search LIGO Lab

LIGO Laser Interferometer Gravitational-Wave Observatory
Supported by the National Science Foundation
Operated by Caltech and MIT

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2017 Nobel Prize in Physics Awarded to LIGO Founders
Caltech Press Release | MIT Press Release

On September 14, 2015, the National Science Foundation (NSF)-funded LIGO made the first-ever direct observation of gravitational waves—ripples in the fabric of space and time predicted by Albert Einstein 100 years earlier. The public announcement took place on February 11, 2016, in Washington, D.C. Each of the twin LIGO observatories—one in Hanford, Washington, and the other in Livingston, Louisiana—picked up the feeble signal of gravitational waves generated 1.3 billion years ago when two black holes spiraled together and collided. Two additional detections of gravitational waves, once again from merging black-hole pairs, were made on December 26, 2015, and January 4, 2017, and, on August 14, 2017, a fourth event was detected by LIGO and the European Virgo gravitational-wave detector.

Scientific miracle 3: God says: We built the universe with "great" might, and We are certainly expanding "it". (The Qura'n 51:47) The Arabic word for 'expanding' is musi' (plural musi'un in the original verse) means the one who can extend and expand something, that is to say this huge universe that God created, is

not a finished work, but He is expanding it continuously, and new and ever new manifestations of His creation are appearing in it every moment. However, just over 100 years ago, luminaries such as Einstein, along with almost the entire scientific world, believed that the universe did not have a beginning and, to use their terms, it always was and always will be. In other words, it was a prejudice of the time that the universe was constant and eternal, forever unchanging. This led Einstein to propose a relativistic model of the universe known as the static eternal universe, which he constructed by adding the cosmological constant to his equations of general relativity.

Static universe

A **static universe**, also referred to as a 'stationary' or 'infinite' or 'static infinite' universe, is a **cosmological model** in which the universe is both spatially infinite and temporally infinite, and space is neither **expanding** nor **contracting**. Such a universe does not have so-called **spatial curvature**; that is to say that it is 'flat' or **Euclidean**.

A static infinite universe was first proposed by **Thomas Digges** (1546–1595).^[1]

In contrast to this model, **Albert Einstein** proposed a temporally infinite but spatially finite model as his preferred **cosmology** during 1917, in his paper *Cosmological Considerations in the General Theory of Relativity*.

However, shortly after Einstein wrote down his gravitational equations the situation changed with the construction of a powerful telescope (i.e. the Hooker Telescope). As it happens, Hubble published a paper in 1929 in which he established that the universe was not static and he brought forth the Hubble law of expansion. Therefore, with the realization that his earlier prejudice for an unchanging cosmos was wrong, Einstein abandoned the idea of a static nonexpanding universe and removed the cosmological constant, which he deemed his “biggest blunder”, from his equations.

Cosmological constant

Einstein originally introduced the concept in 1917 to counterbalance the effects of gravity and achieve a static universe, a notion which was the accepted view at the time. Einstein abandoned the concept in 1931 after Hubble's discovery of the expanding universe.

Einstein included the cosmological constant as a term in his field equations for general relativity because he was dissatisfied that otherwise his equations did not allow, apparently, for a static universe: gravity would cause a universe that was initially at dynamic equilibrium to contract. To counteract this possibility, Einstein added the cosmological constant.^[3] However, soon after Einstein developed his static theory, observations by Edwin Hubble indicated that the universe appears to be expanding; this was consistent with a cosmological solution to the original general relativity equations that had been found by the mathematician Friedmann, working on the Einstein equations of general relativity. Einstein reportedly referred to his failure to accept the validation of his equations—when they had predicted the expansion of the universe in theory, before it was demonstrated in observation of the cosmological redshift—as his “biggest blunder”.^[10]

Nonetheless, Einstein was the first to apply his ideas of space and time plasticity to the universe as a whole and his first model, even if wrong, became the inspiration for all the work on modern cosmology that followed it, including the now widely-

accepted Big Bang model, whereby the universe emerged from an event 13.8 billion years ago and has been expanding and cooling ever since. As a matter of fact, a truly astonishing discovery made by astronomers a decade ago revealed that the universe is expanding at an ever-faster rate because some unknown form of energy—physicists call it dark energy for lack of a more descriptive term— appears to be built into the very fabric of space, countering the gravitational pull of matter and pushing everything in the universe apart. So the expansion of the universe is a scientifically established cosmic truth today as the professor of Astrophysics Andrew Liddle asserts. ⁽¹⁾

Unquestionably, the Qur'an gives a perfect description of the Big Bang because the cosmos was indeed a closed-up mass i.e. a highly dense and tiny point which has opened up to produce the wider universe. God says: Did the unbelievers (who do not accept the teaching of the Prophet) not realize that the heavens and the earth were one solid mass, then We tore them apart? (The Qura'n 21:30) From the wording of the text, it appears that at first the whole universe was a single mass of matter; then it was split into different parts and the earth and the other heavenly bodies were formed. Correspondingly, based on Einstein's General

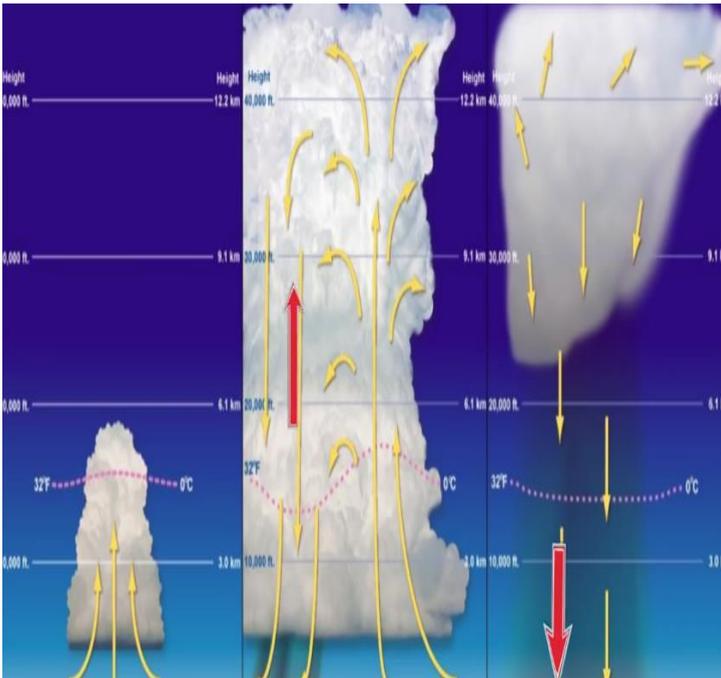
(1) Andrew Liddle, *An Introduction to Modern Cosmology*, p.xi as cited in Sami Al-'Amiri, *Al-'Ilm wa Haqā'iquhu (Science and its facts)*, (Kuweit: Rawasekh Center, 2020), p. 126.

Relativity Theory, the universe is expanding and must, at an earlier time, have begun from something much smaller and enormously compressed. This fact was explained in the Qura'n in the depths of the Arabian Desert in a time when telescopes and similar technological advancements were not even close to being invented. This is because the Qura'n is the Word of Allah: the Creator and Ruler of the entire universe.

Scientific miracle 4: God says: And by the morning when it breathes. (The Qura'n 81:18) That is, morning is like a living creature whose first breath is dawn and blows vitality into all creatures, as if it had been captured in the grip of the night and now with the first glow of day,

becomes free and breathes. This verse describes accurately an incredible cosmic phenomenon known as "convection currents" which occurs in the morning when the air—which is the result of living organisms breathing throughout the night—is replaced by a new fresh air. Quite simply, convection drives the circulation of the air in Earth's atmosphere. In fact, because more solar energy hits the equator, the air warms and forms a low pressure zone, and cools as it moves along the top of the troposphere. When this cool and dense air reaches a high pressure zone it sinks to the ground, that is to say the air is sucked back toward the low pressure at the equator, which results in a continuous circulation pattern. Hence, convection is a method of thermal energy transfer where the transfer of heat occurs via

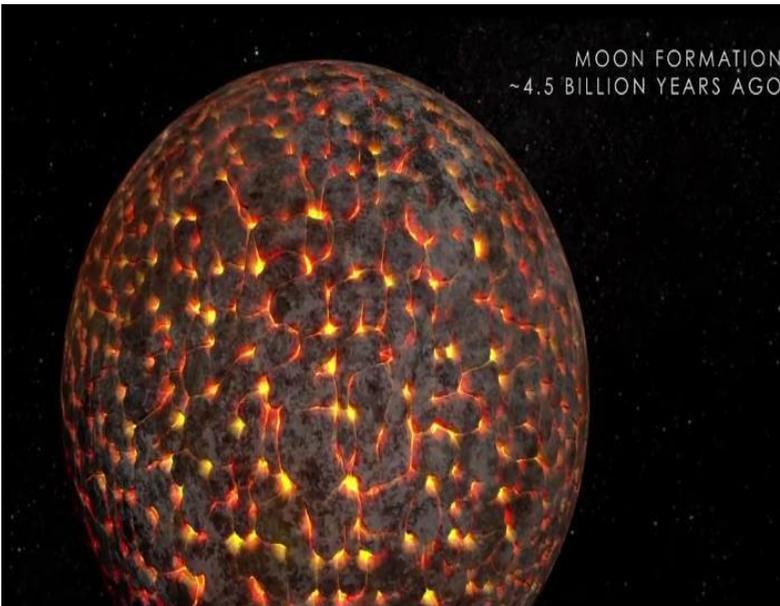
fluid motion caused by the difference in density between hotter regions of the fluid and cooler regions, that is to say it occurs because hotter liquids and gasses have a tendency to rise, while colder liquids and gasses have a tendency to sink. All in all, these motions are called convection currents, and this convective movement continues as long as there is a temperature difference between regions. Literally speaking, the earth—like a giant lung—breathes in the morning in that it exhales the air loaded with carbon dioxide and inhales oxygen rich air. This phenomenon is described with an amazing accuracy in the holy Qura'n using the word 'breathes' in the verse: “And by the morning when it breathes” (The Qura'n 81:18)



Scientific miracle 5: God says: We have made the night and day as two signs. We erased the sign of the night, and made the sign of the day radiant. (The Qura'n 17:12) Obviously, the sign of the night is the moon, and the sign of the day is the sun. According to this verse in the Qur'an, the light of the moon was extinguished, whereas the light of the sun persisted. The question is: did the moon initially have light like the sun? This in fact is one of the biggest cosmic truths discovered recently about the moon. Dough MacDougall, the geologist and professor at the University of California, asserts that the moon was indeed a fire mass and further evidence suggests that the entire moon, not just the upper layers, was molten.⁽¹⁾ In fact, astronauts contend that, early in its history, the moon was molten, with "fire fountains" erupting from its surface and tiny beads of glass that preserve this history were found on it. NASA released a video clip entitled The Evolution of the Moon on its official website illustrating this amazing scientific fact i.e. the moon was a fire mass whose light was wiped out with time.⁽²⁾

(1) Dough Macdougall, *Why Geology Matters?*, p. 66 as cited in Sami Al-'Amiri, *Al-'Ilm wa Haqā'iquhu (Science and its facts)*, (Kuweit: Rawasekh Center, 2020), p. 232.

(2) NASA Goddard, "NASA / The Evolution of the Moon", Mar 14, 2012, <www.youtu.be/UIKmSQqp8wY>.



Ibn 'Abbas said, in the interpretation of the aforementioned verse, that Allah made the moon the sign of the night, which used

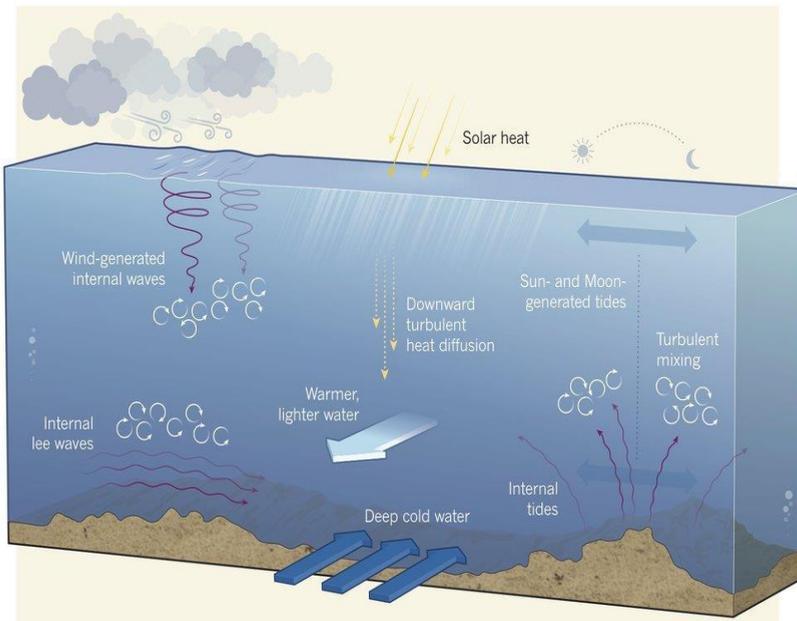
to be lightsome, but He effaced it. ⁽¹⁾ Similarly, when Ali was asked about the dark spots on the moon, he said that Allah erased the sign of the night. ⁽²⁾ Today, scientists agree that the surface mottled with dark patches reveals the moon's volcanic past and they believe that the largest dark spot on it, known as the Ocean of Storms, is a scar from a giant cosmic impact that created a magma sea. It is amazing that Qur'an details a major scientific discovery and from the tongue of Prophet Muhammad (PBUH), an illiterate man in the Arabian wilderness, came a description of this natural phenomenon that has only now been confirmed.

Scientific miracle 6: It is commonly thought that waves only occur on the surface of the seas and oceans. However, oceanographers have discovered that there are internal waves that take place below the surface of the ocean. These waves are invisible to the human eye, and can only be detected by special equipments. God says: Or [the unbelievers' state] are like the darkness of

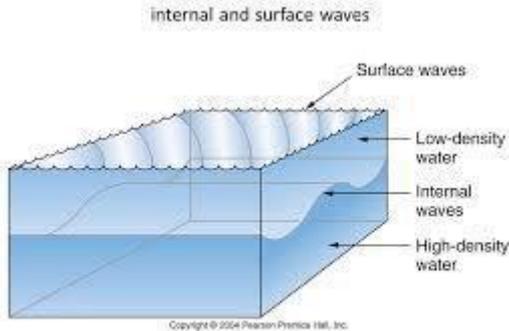
(1) As cited in Isma'il Ibn Katheer, *Tafseer Al-Qur'an Al'adhim*, first edition, (Giza: Mu'assasat Qurtuba & Maktabat Awlad Ash-Sheikh Li At-Turath, 2000) (interpretation of this verse).

(2) Muhammad ibn Jarir At-Tabari, *Jami' Al-Bayan 'an Ta'wil Aay Al-Qur'an (Tafsir At-Tabari)*, volume 14, first edition, (Giza, Daar Hagr Li Tiba'a wa Nnashr wa Ttawzi' wa al-I'laan, 2001)p. 516.

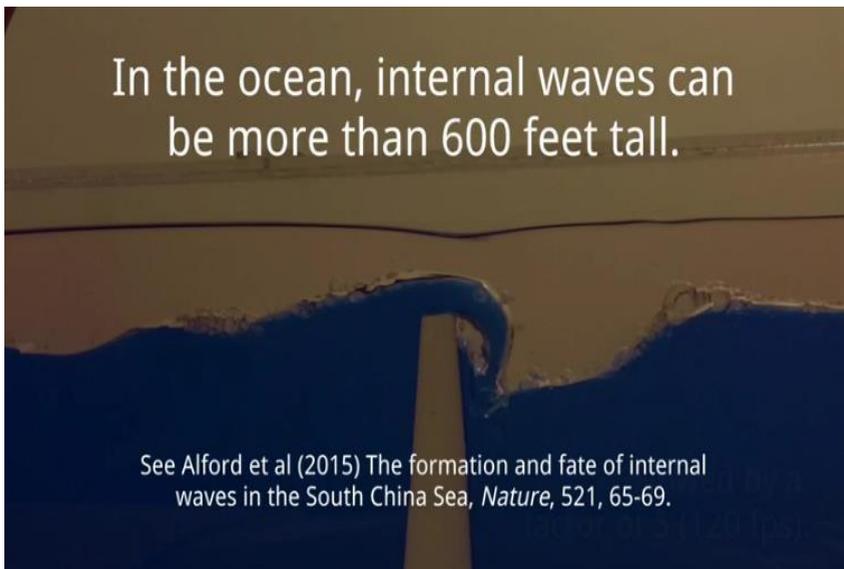
a fathomless sea which is covered by waves above which are waves. (The Qura'n 24:40) This verse draws our attention to another miracle of the Qur'an. Scientists have only recently discovered that there are sub-surface waves, which “occur on density interfaces between layers of different densities.” These internal waves cover the deep waters of seas and oceans because deep water has a higher density than the water above it. In fact, internal waves act like surface waves i.e. they can break, just like surface waves.



Internal waves cannot be discerned by the human eye, but they can be detected by studying temperature or salinity changes at a given location and are detectable from satellites.

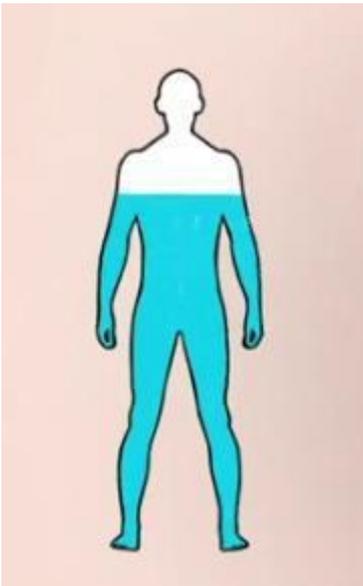


Internal waves typically have higher amplitudes than surface gravity waves towering more than 600 feet (182 meters) tall.



The statements in the Qura'n run parallel precisely the above explanation. Certainly, this fact, which scientists have discovered very recently, shows once again that the Qur'an is the word of Allah.

Scientific miracle 7: God says: and We made every living being out of water. (The Qura'n 21:30) From the wording of this verse, it appears that Allah made water the cause and origin of life. Similarly, biologists believe that water is vital for all life and is normally the most abundant component of any living organism.



Most strikingly, humans have long desired to find alien life, but rather than seeking it they believe it is better to search for the basis of life as we know it: water. In other words, life is the basis of all life, without it, life can not exist.

Astrobiology: Water and the Potential for Extraterrestrial Life

Water and Planetary Habitability

What is it about water that justifies its central role in the search for extraterrestrial life? Most of water's unique properties (e.g., its excellent solvent properties, broad temperature range over which it remains liquid, high heat capacity, and surface tension) are rooted in the ability of water molecules to form hydrogen bonds with each other. In addition, on freezing, there is a slight expansion of hydrogen bond angles that produces a solid phase (ice) of lower density than the liquid phase. This uncommon property results in waterbodies that freeze from the top downward, an important factor for sustaining habitability in polar and other cold climates.

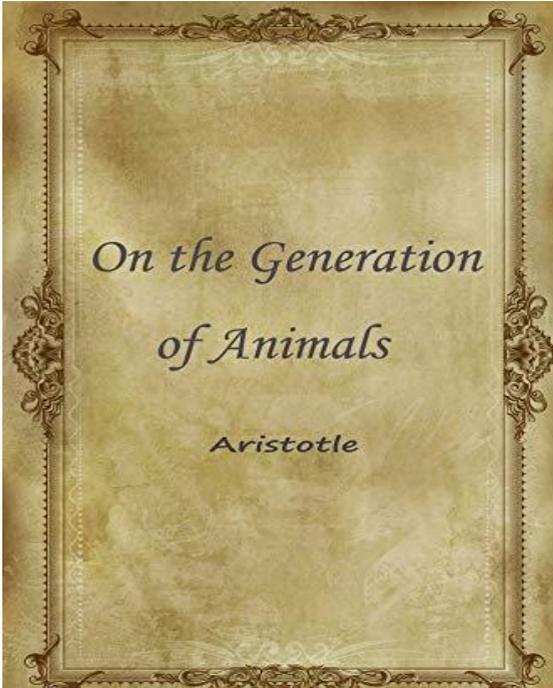
Clearly, a knowledge of the past and present distribution of water in the solar system is regarded as crucial for evaluating the potential of other planets (or their moons) to develop and sustain life. Water also holds central importance in the human exploration of the solar system, being essential for the colonization of other planets, such as Mars.

Without a doubt, the fact that water is the basic and major component without which no living organism could originate and survive is stated by the Qur'an: And Allah has created from water every living creature. (The Qura'n 24:45)

55. Is there a scientific miracle in the Qur'an related to human embryonic development?

Human beings have always been intrigued by the question of how they developed before birth. However, for many centuries, the idea of human prenatal development was based on speculation and mysticism. In the Prophetic era (7th Century), embryology, like most branches of medicine, was in its infancy. The most advanced embryological knowledge of the day belonged to the Greek physicians and philosophers Hippocrates, Galen and Aristotle who held incorrect notions about the origin of semen and the development of the embryo. So Before we delve into what the Qur'an says on the subject of human embryonic development, let us shed light on the Greco-Roman philosophies of reproduction which were common at the time of

the Prophet's mission. To begin with, Aristotle wrote *On the Generation of Animals*, the first embryology book in the fourth century B.C.



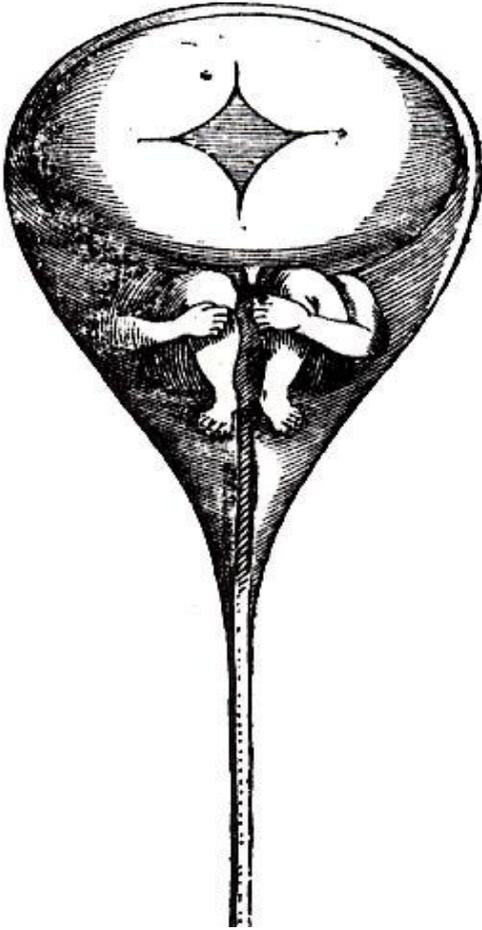
Aristotle stated in his book that the mother constituted merely a passive receptacle for male sperm. He maintained that only the male produces semen, and that the male semen is the active form, whereas the female ovum provides the passive element for fertilization. His theory was very close to the popular biblical idea that the male implants the seed in the female, just as the farmer plants seeds in the soil, which implies the notion that the seed already possesses its essential characteristics, and only needs a place to mature after fertilization. In other words, he

thought that the mother, at best, contributes constructive matter (menstrual blood) to conception, while the father contributes the generative matter (semen). Aristotle believed that the fetus was formed in the uterus from a coagulum of blood and seed from menstrual blood. In fact, he compared the process to cheese-making, that is the male semen forms an embryo out of the female menstrual blood just as rennet forms cheese out of milk. However, this is one of the biggest myths ever for it is well known today that during pregnancy, the female body needs the thick lining in the uterus, that is why a woman's periods stop.

Moreover, Galen established his theory of the full dwarf embryo existing in man's sperm, that is he imagined the embryo as a full creature in the sperm drop, which then grows

up in the womb as a small tree when nourished by female semen. ⁽¹⁾ In other words, he thought that male semen contain preformed miniature adults that unfold during development, wherefore the fetus develops by simple enlargement of this fully differentiated miniature.

(1) Galen, *On Semen*, edited by Philipp De Lacy, (Berlin: Akademie Verlag, 1995)



Generally speaking, the ancient philosophers and scientists could not realize that man's sperm and woman's ovum participate in the creation of the embryo. Rather, there was almost a consensus amongst them that females play a lesser role in the reproduction process in comparison with males. In fact, since the time of Aristotle until the end of the 18th century AD, a belief prevailed all over Europe that the human embryo was created out of man's ejaculate only and that the woman's womb

was just an incubator for it. In a nutshell, Greeks and Europeans held the view that the fetus was created from menstrual blood (Aristotle), or that it was fully created and was in a miniature form in sperm (Gallen). Unquestionably, they failed to realize that the embryo is created of a man's sperm mingled with a woman's ovum.



In contrast, the Quranic account is verified by our modern observations, for it accurately depicts the detail and sequence of how we develop in the womb. It describes how the conceptus is produced from a mixture of elements, how the early embryo clings onto the uterine wall, how it then develops into a differentially formed lump, before developing bony structures clothed with flesh. Finally, it describes the birth of the soul within the physical framework of the body. The sequence and depth of this description cannot be rivalled by any understanding available at the time of Prophet Muhammad (PBUH).

In fact, the Qura'n described in a very accurate manner the creation of man from a mingled fluid-drop or “nutfa amshaj” as

it coined it, that is it describes the zygote as a cell formed by a fertilization event between two gametes i.e. the male gamete, or sperm, and the female gamete, or ovum. The mingled nutfa in the Qura'n reveals its miraculous nature because “nutfa”, in Arabic, is a single small drop of water, but it was described here as “amshaj”, which means its structure consists of combined mixtures. This fits with the scientific finding as the zygote is shaped as a drop and is simultaneously a mixture of male fluid chromosomes and female ovum chromosomes. God says: "For" indeed, We "alone" created humans from a drop of mixed fluids. (The Qura'n 76:2) The commentators of the Qura'n since the time of ibn 'Abbas stated clearly that the phrase ‘nutfah amshaj’ means the fluid of male and female intermingled which undergoes many stages of evolution. Moreover, “nutfa” (a single drop of water) coincides with male semen which contains sperms as part of its components. In other words, the sperm is reproduced from the “nutfa” and looks like a long-tailed fish, which is one of the meanings of “sulalah”, whereas its other meaning is “extract”, which means the essential or

best part of something. By either implication, it means ‘part of a whole’ indicating that the origin of creation is a part of man's fluid—which contains many components as shown earlier—only and not all of it as Aristotle thought.

56. What is the evidence from the Qur'an or Sunnah that only part of semen mixes with the ovum to form the zygote?

As a matter of fact, science only discovered this information stated in the Qur'an 14 centuries ago in the 20th century. Interestingly, the fact that man is made not from the entire semen—but only a small part of it—is related in the Qur'an with the expression, "a drop of ejected semen." The discovery of this fact could only become possible by the technology attained by modern science which has shown that sperm undertake a journey into the mother's body until they reach the ovum. According to scientists, at the end of this five-minute race, the ovum, half the size of a grain of salt, will let only one of the sperms in. That is, the substance of man is not the whole semen, but only a small part of it. God says: Was he (man) not once a drop of ejected semen? (The Qura'n 75:36-37) In fact, the fluid referred to as semen, which contains the sperm, does not consist of sperm alone. On the contrary, it is made up of a mixture of different fluids. In other words, seminal fluid is a collection of substances secreted from the testicles, the seminal vesicles, the prostate gland and glands linked to the urinary tract. A detailed analysis of this fluid shows that it consists of a great many separate substances which exercise different functions, such as citric acid, prostaglandin, flavin, ascorbic acid, ergothioneine, cholesterol, phospholipids, fibrinolysin, zinc, phosphatase acid, phosphase, hyaluronidase and sperm. When semen is mentioned in the

Qur'an, this fact, which was discovered by modern science, is also referred to, and semen is defined as a mixed fluid. God says: We created man from a mingled drop to test him. (The Qura'n 76:2) In other verses, semen is again referred to as a mixture, and it is stressed that man is created from the “extract” of this mixture. God says: then He made his progeny from an extract of discarded fluid. (The Qura'n 32:7-8) The Arabic word “sulala” translated as “extract” means the essential or best

part of something. By either meaning, it refers to “part of a whole”. This shows that the Qur'an is the Word of Allah, Who knows the creation of man to its minute details. Furthermore, Prophet Muhammad (PBUH) stated in a ḥadīth that only part of the seminal fluid participates in the fertilization process. He said: “Not from all the liquid comes the child.”⁽¹⁾ In fact, this particular emphasis in the Qura'n and the Sunnah announces a fact only discovered by modern science and is evidence that Muhammad (PBUH) was a messenger of Allah.

57. What are the stages of development of the fetus?

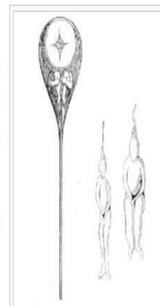
In the history of embryology, preformationism was a theory of generation widely accepted from the late seventeenth to the end of the eighteenth century. Contrary to the theory of

(1) Muslim Ibn Al-Hajjaj, *Sahih Muslim*, (Beirut: Daar Al-Kotob Al-'ilmyyah, 2020), hadīth: 1438.

epigenesis (gradual emergence of form), preformationism held that the unborn offspring existed fully formed in the gametes of its parents prior to conception. It argued that the fertilized egg, although apparently formless and unorganized, contained a full set of adult organs and characters that were too small to be seen. Thus, as Gallen explained it, what appeared to be the de novo formation of tissues, organs, and other structures was, in fact, considered to be merely an increase in size.

Preformationism

In the history of biology, preformationism (or preformism) is a formerly popular theory that organisms develop from miniature versions of themselves. Instead of assembly from parts, preformationists believed that the form of living things exist, in real terms, prior to their development.^[1] It suggests that all organisms were created at the same time, and that succeeding generations grow from homunculi, or animalcules, that have existed since the beginning of creation.



A tiny person inside a sperm, as drawn by Nicolaas Hartswoeker in 1695

However, unlike the ancient preformationist tradition, the Qur'an refers to epigenesis in that it relates that man is created through a three-stage process in the mother's womb. God says: He creates you stage by stage in your mothers' wombs. (The Qura'n 39:6) Interestingly, just as the Qur'an pointed out that a human being is created in the mother's womb in three distinct stages, modern biology has also revealed that the baby's embryological development takes place in three distinct regions

in the mother's womb. Today, in all embryology textbooks studied in departments of medicine, this subject is taken as an element of basic knowledge. The life in the uterus has three stages: the pre-embryonic stage (first two and a half weeks), the embryonic stage (until the end of the eighth week) and the fetal stage (from the eighth week to labour).

In sum, modern embryology is a fairly recent development which has its beginning with the invention of the microscope in the 17th century. However, the concept of the human being developing in stages was not recognised until much later. The Qura'n and Sunnah had provided a detailed description of the significant events in human development from the stages of gametes and conception until the full term pregnancy and delivery. Assuredly, information on fetal development in the mother's womb became available only after observations with modern devices. Yet, just like many other scientific facts, in a miraculous way, Allah draws our attention to these items of information in the verses of the Qura'n. The fact that an elegant description of the step by step developmental stages of intra-uterine life was given in the Qura'n at a time when people had scarce information on medical matters is clear evidence that it is the Word of Allah. Who else would provide this knowledge to Prophet Muhammad (PBUH) except the Creator Himself? God says: He creates you in the wombs of your mothers "in stages", one development after another. (The Qura'n 39:6)

58. What are the stages of fetal development according to the Qur'an?

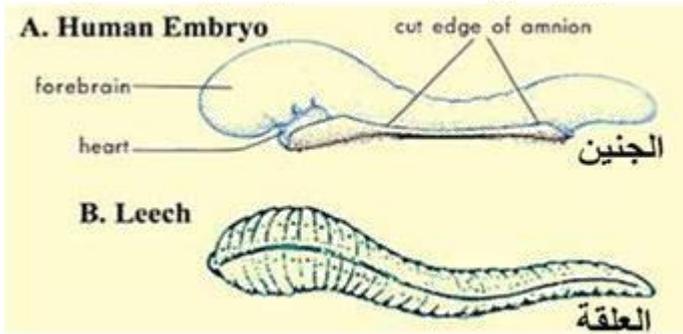
The miracle of human creation in the Qura'n is one of many other medical miracles. Indeed, more than a thousand years before our time, at a period when whimsical doctrines still

prevailed, the Qura'n expressed in simple terms and with a startling accuracy truths of primordial importance on the creation of man and his development which scientists have taken centuries to discover. Here is a brief overview of the stages of man's embryonic development as described in The Qura'n:

The human creation begins with the formation of a zygote which is described in the Qur'an with the term 'nutfa amshaj' (i.e. the mixture and convergence of male and female fluids) as we have explained earlier. God says: We then placed him as a nutfah (drop) in a place of settlement, firmly fixed. (The Qura'n 23:13) The Qur'an then describes the stage of the "alaqah": Then We made the drop into an alaqah. (The Qura'n 23:14) Literally, the Arabic word "alaqah" has two meanings: leech and blood clot. This Quranic description of this phase is incredibly accurate because in comparing a leech to an embryo in the alaqah stage, we find similarity between the two. The embryo at this stage obtains nourishment from the blood of the mother, similar to the leech, which feeds on the blood of others.

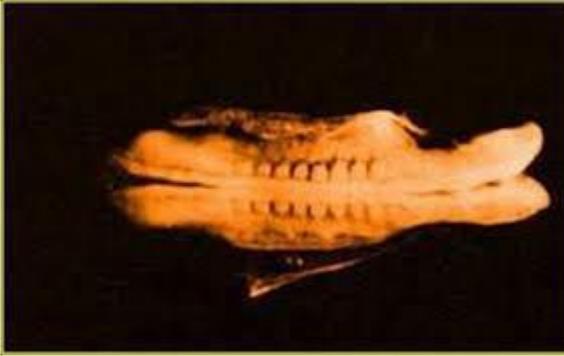


Moreover, we find that the external appearance of the embryo and its sacs during the alaqah stage is similar to that of a blood clot. This is due to the presence of relatively large amounts of blood in the embryo during this stage. Also during this stage, the blood in the embryo does not circulate until the end of the third week. Thus, the embryo at this stage is like a clot of blood.

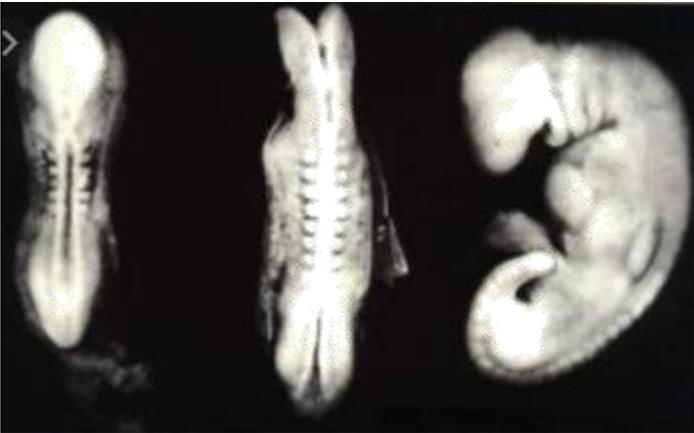


So the two meanings of the word “alaqah” correspond accurately to the descriptions of the embryo at the alaqah stage. Assuredly, the Qur’an does not mention any of those reproduction myths pertaining to menstrual blood or the preformed fetus. The next stage mentioned in the verse is the mudghah stage. God says: then We made the alaqah into a

mudghah. (The Qura'n 23:14) The Arabic word “mudghah” means “chewed substance.” If one were to take a piece of gum and chew it in his or her mouth and then compare it with an embryo at the mudghah stage, we would conclude that the embryo at this stage acquires the appearance of a chewed substance.



This is because of the somites at the back of the embryo that somewhat resemble teethmarks on a chewed substance.



All in all, the Qura'n and Sunnah had provided a detailed description of the significant events in human development, from the stages of the gametes and conception until the full term of pregnancy and delivery. The terminology used in the Qura'n and Sunnah is characterized by descriptiveness, accuracy, ease of comprehension, and integration between description of appearance and main internal processes. This proves the wonderful miraculous nature of the Qura'n, which cannot be revealed except from the comprehensive knowledge of the Omniscient. The information within the Qura'n is so detailed that it was impossible for anyone living in the 7th century to have known it because the discovery of these facts could only become possible by the technology attained in the 20th century. This shows that the Qura'n is the word of God who knows the creation of man down to its slightest detail.

59. Did the early Muslim scholars speak about this miraculousness of the Qur'an?

The Aristotelian misconception (i.e. the male sperm causes the development of an embryo from menstrual blood present in the female uterus) was carried down through the centuries. However, though this theory prevailed among all physicians, Muslim scholars rejected the idea of the embryo originating from the menstrual blood. In stark contrast, they held their views according to the Qura'n. Ibn Hajar said: “many anatomists claim that the male fluid has no effect on the creation of the child

except for coagulation of blood and that the child is formed from the menstrual blood. However, the Prophet's ḥadīth in this chapter refutes this

claim.”⁽¹⁾ This illustrates a vivid example of how the Qura'n and Sunnah anteceded the scientific beliefs held by non-Muslim scientists over the centuries. Moreover, in the age where the Qur'an was revealed, non-muslim scientists believed that the embryo was fully created from man's sperm, and then it grows after entering the uterus. The idea remained as such until the 18th century when microscopes proved that sperm and ovum are both necessary for pregnancy. This was discovered so many centuries after it had been revealed by the Qura'n. God says: "For" indeed, We "alone" created humans from a drop of mixed fluids. (The Qura'n 76:2) Al-Al-Qurtubi said: “they claim that the human embryo is created out of man's ejaculate only and that menstrual blood nourishes it in the womb. However, the truth is that male fluid and female fluid participate in the creation of the embryo for this verse is entirely clear and cannot be interpreted otherwise.”⁽²⁾ Interestingly, while the preformation theory lasted in Europe for two centuries and while many of the anatomists

(1) Ibn Hajar Al-'Asqalani, *Fath Al-Bari' Bi Sharh Sahih Al-Bukhari*, volume 11, (Cairo: Daar Al-hadīth, 2004), p. 480.

(2) Muhammad Al-Qurtubi, *Al-Jaami' li Ahkaam Al-Qur'an (Tafseer Al-Qurtubi)*, second edition, (Cairo: Daar Al-Kotob Al-Masriya, 1964), p. 343.

thought that the role of male semen in the creation of the fetus is limited to curdling the menstrual blood, exegetes of the Qura'n and ḥadīth did not fall into error. Rather, they corrected many superstitious ideas about the creation of man by providing the description of every stage of the embryonic development.

60. Are there any scientific miracles in the Prophetic sayings (ḥadīths)?

Ḥadīth 1: Prophet Muhammad (PBUH) said: “God created Adam after 'Asr on Friday; the last creation at the last hour of the hours of Friday, i.e. between afternoon and night.”⁽¹⁾ Indisputably, human beings were the last species to emerge on earth i.e. Homo sapiens appeared on Earth about 200,000 years ago.

Ḥadīth 2: Prophet Muhammad (PBUH) mentioned that the coccyx (tail bone) does not decay in the earth and that it is what humans will be resurrected from on the Day of Judgment. He said: “the earth would consume all of the son of Adam except his tailbone (Ajbu adh-Dhanab). From it he was created and from it he will be recreated (on the Day of Resurrection).”

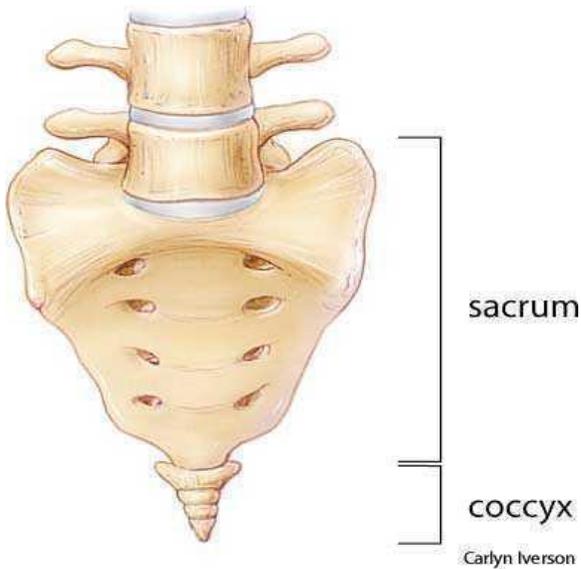
(1) Muslim Ibn Al-Hajjaj, *Sahih Muslim*, (Beirut: Daar Al-Kotob Al-'ilmyyah, 2020), ḥadīth: 2789.

Hadith, Sahih Muslim 2865

Abu Huraira reported Allah's Messenger (ﷺ) as saying:

The earth would consume all of the son of Adam except his tailbone. From it he was created, and from it he will be recreated (on the Day of Resurrection).

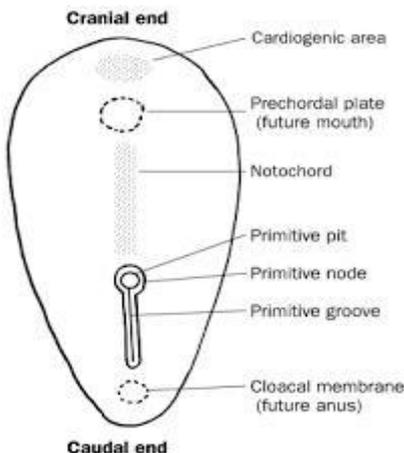
The coccyx, commonly referred to as the tailbone, is the final segment of the vertebral column.



Let us consider the scientific findings which confirm the statements in the ḥadīth of the Prophet (PBUH). The first stage in the development of a fetus is fertilisation—the process by which the male sperm and female egg join together. The ovule starts to divide, that is one cell becomes two, two become four, etc. Cell division and growth continue and the embryonic disc (the bilaminar disc) is formed during the second week. The embryonic disc consists of two layers: the outer epiblast and the

inner hypoblast. The primitive streak, a groove in the midline of the epiblast, appears on the 15th day. Within the primitive streak lies a primitive node at the cranial end and within the primitive node lies the primitive pit. In the 3rd week of embryonic

development, the cells of the bilaminar disk (epiblast and hypoblast) undergo a highly specialised process called gastrulation. During this process, the two cell layers become three germ cell layers, and the bodily axes observed in the mature adult are created. Gastrulation is a process of cellular rearrangement which involves migration, invagination and differentiation of the epiblast. It is largely controlled and orchestrated by the primitive streak. Cells of the epiblast layer break off and migrate toward the primitive pit. Here, they detach and penetrate through the epiblast layer to form three new germ cell layers: endoderm, mesoderm and ctoderm. These three cell layers are then responsible for forming the different tissues of the fetus.



As gastrulation progresses, the primitive node migrates caudally to the sacrococcygeal area and it typically regresses and forms the caudal eminence or end bud. ⁽¹⁾

The primitive streak, the caudal eminence and related structures in staged human embryos.

Müller F¹, O'Rahilly R.

⊕ Author information

Abstract

The caudal region of the trunk was reassessed in 52 serially sectioned human embryos of stages 8-23, 42 of which were controlled by precise graphic reconstructions. The following observations, new for the human, are presented. (1) The neurenteric canal is an important landmark because rostral to it the neural plate of stages 8, 9, and the main part of the notochord develop, whereas caudal to it the neural plate of stages 10-12 and the caudal portion of the notochord are formed. All somites at stages 9-11 and probably also at stage 12 arise rostral to the site of the neurenteric canal. (2) A 'chordoneural hinge' can be detected in stages 10 and 11, where the caudal part of the neural plate gives off cells that probably participate in the production of mesenchyme. (3) When apparent disappearance of the epiblast is used as a criterion, then the primitive streak seems to end during stage 9. (4) **The caudal eminence, derived from the primitive streak** and covered by ectoderm, forms at stage 10 caudal to the site of the former neurenteric canal and persists as a terminal cap to at least stage 14, although formation of mesenchyme continues in stages 15 to 17 or 18.

The caudal eminence will in turn regress and the coccyx, also known as the tailbone, arises. ⁽²⁾ It is a small, triangular bone resembling a shortened tail located at the bottom of the spine.

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- (1) Frederich Müller and Ronan O'Rahilly, "The primitive streak, the caudal eminence and related structures in staged human embryos.", *Cells, tissues, organs*, vol. 177, 1 (2004): 2-20. Doi: 10.1159/000078423. <<https://pubmed.ncbi.nlm.nih.gov/15237191/>>.
- (2) Yair Glick et al, "Coccyx", *Radiopaedia*, 2016, <<https://radiopaedia.org/articles/coccyx>>.



Coccyx

Dr Kieran Kusel and Dr Juliana K. Yee et al.



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Development

The coccyx arises from a caudal eminence present from weeks 4-8 of gestation. This caudal eminence regresses by birth, leaving the four precursor vertebrae. Ossification takes place from the center of each precursor vertebra, with the cornua ossifying from separate centers. The first segment appears between ages one to four, the second between ages five to ten, the third between ten and fifteen years, and the fourth between fourteen and twenty years. Segments do not unite until after age twenty-five or thirty. The coccyx only fuses with sacrum late in life, and this occurs more prevalently with females than males.

To conclude, the Prophet's tradition about the tailbone belongs to his scientific miracles because scientists found fetus cells' formation and organization are exerted by the primitive streak and node (present in the Coccyx) and before their formation no cells' differentiation could have taken place. The German scientist Hans Spemann called the primitive streak and node "the primary organizer" because they organize the development of the embryo. He

conducted an experiment with amphibians by inserting a primary organizer he had cut out from one embryo under the epiblast of another embryo of the same age. This led to the formation of a second embryo from the implanted part which has been inserted into a new environment. Moreover, researchers

have proven that the coccyx has amazing properties because it was found to survive plenty of harsh treatment. Spemann ground the primary organizer and implanted it again. The grinding did not change the results of the experiment; the second embryo was formed anyhow. He repeated the same experiment but this time he boiled the primary organizer before. But despite boiling it a second embryo was formed. It was shown that the cells could not be influenced. Similarly, a group of Chinese scientists tried to dissolve it chemically in the strongest acids, through burning, pounding, and by subjecting it to various types of radiation. They reported that it is impossible for the end part of the coccyx to totally perish. This definitely proves that the ḥadīth of the Prophet (PBUH) is true and precedes all scientific experiments by 1400 years. How could a shepherd in the Arabian deserts known all this? Frankly, I, as a specialist doctor, believe that this is nothing short of a miracle.

Ḥadīth 3: Prophet Muhammad said, “Verily, every human being among the children of Adam was created with three hundred and sixty joints. Whoever exalts Allah, praises Allah, declares Allah is one, glorifies Allah, removes a rock from the roads of people, or a thorn, or a bone from the roads of people, and enjoins good and forbids evil by the number of those joints,

he will walk on that day delivering himself from the Hellfire.”⁽¹⁾
 As a matter of fact, the exact number of joints has been the subject of controversy among doctors for many years, until modern medical references have settled on the number 360.



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Back Pain, Posture and Muscle Imbalance

Back Pain Causes and Postural Problems

Postural problems are usually the result of incorrect alignment or prolonged positions, which can then lead to muscle imbalances. When you are seated for a large percentage of time certain muscles will become shortened in length. When a muscle is shorter than the optimal length, it not only affects the opposing muscle, which get loose and weak, but can have repercussions on the entire musculoskeletal system. There are 360 joints, 206 bones and about 640 muscles in the average human body. No part of your body moves independently. Even the smallest movement requires the coordination of various muscles and joints. Your muscles are consistently working to keep your body stable and upright. This is generally known as posture.

It is amazing that Prophet Muhammad (PBUH) mentioned the number of the body joints so precisely at a time when nobody had any idea about human anatomy. Indeed, the total number of joints is 360 and those joints, mentioned in the ḥadīth, are the movable joints which give the ability to the vertebral column (and hence the whole body) to move freely.

(1) Muslim Ibn Al-Hajjaj, *Sahih Muslim*, (Beirut: Daar Al-Kotob Al-ilmayah, 2020), ḥadīth: number 1007.

Anatomy Atlas Health Conditions Natural Remedies Health Questions & Answers

YOU ARE HERE: Home → Health Conditions → Joints, Bones, & Muscles

Joints, Bones and Muscles

Natural Remedies
Anatomy Atlas

Health Conditions

- Blood & Immune System

The Bones

The solid framework that supports the body is called the skeleton. The bones of the skeleton work as anchor plates and levers to allow a person to move. Bones also play an important role in other body systems. For example, blood cells develop in the fatty inner tissue (red marrow) of bones.

Bones are a type of connective tissue which is as strong as steel but extremely light. This tissue is made up of specialized cells and protein fibers.

Bone constantly breaks down and rebuilds itself.

There are 360 joints in the human body.

Herb of the Day

Ginger
Ginger is an herbaceous tropical perennial and grows from aromatic, tuberous rhizome which is knotty and branched. This...

more

Health tip of the Day

Homemade Healing Mixture for Dry and

The fact that there are 360 joints in the human body is now established.

Fitpro Revision
Understanding Joints

Anatomy & Physiology

Types of Joints

Three Facts to Ace Your Anatomy and Physiology Test

Fact One:



A joint is the point where two or more bones meet and **there are 360 joints in the human body.**

61. Some atheists claim that the number 360 (joints) was mentioned in a seminal text of ancient Chinese medicine (prior to Islam)?

This is yet another false atheistic claim. Indeed, the Huangdi Neijing is an ancient Chinese medical text that has been treated as the fundamental doctrinal source for Chinese medicine. Basically, it covers the theoretical foundation of Chinese Medicine and its diagnostic methods and discusses acupuncture therapy in great detail. However, it mentions the number 365 (not 360), the number of acupuncture points, which was originally established to correlate with the number of days in the year (the traditional Chinese calendar) i.e. 365 acupoints of human compatible with 365 days a year. According to traditional Chinese Medicine, these joints are the locations from which the vital energy Qi (pronounced “chee”) enters the body.⁽¹⁾

The author says: “the so-called joints are the locations where the spirit qi leaves and enters during its travels.”

(1) Paul U. Unschuld et al, *Huang Di Nei Jing Su Wen: An Annotated Translation of Huang Di's Inner Classic—Basic Questions*, (Berkeley, Calif: University of California Press, 2011).

5 Cheng Shide et al./139: "*Ling shu* 01 states: 節之交, 三百六十五會, 'Where the sections join each other, these are 365 meeting places.' Also: 'The so-called joints are the locations where the spirit qi leaves and enters during its travels.' That is, 節 refers to the transportation points. Another possibility is to interpret '365 sections' as referring to the 365 sections of the skeleton."

In fact, although the truth has become evident, atheists are very impudent in spreading false accusations against Prophet Muhammad (PBUH) in that they will never cease to say that he was the real author of the Qur'an. Funnily enough, they have become blind in their opposition to a point where they prefer to attribute the authorship of this matchless Book which abounds with scientific miracles to him under the claim that he had acquired the knowledge not through revelation but through the study and reading of Chinese, Syriac and Egyptian books. But the fact of his being absolutely unlettered has left no basis whatsoever for any such doubt. Therefore, there can be no ground, except sheer stubbornness, which can be regarded as rational in any degree for denying his prophethood. Moreover, Prophet Muhammad (PBUH) performed innumerable miracles during his lifetime which were reported through authentic ḥadīths. Furthermore, it is extraordinary that so many of the remarkable scientific discoveries of the last 100 years were foretold fourteen-hundred years ago in the Qura'n. Without the help of God, is it possible that an illiterate man living in the Arabian wilderness could even have dreamt such things, let alone

predicted them with such startling accuracy? We say no, and hold this as evidence that the Qura'n is not the word of man, but the Word of God. Undeniably, the study of the scientific miraculousness of the Qura'n and Sunnah is one of paramount importance and will be beneficial to all. However, it requires in-depth research by specialized scientists. Finally, I invite all atheists to be impartial pursuers of truth and I also urge and remind them not to be misled by those who want to stray them from the path of God.



CHAPTER FOUR

THE ULTIMATE PROOF

FOR THE

VALIDITY OF ISLAM



62. What is the ultimate proof for the validity of Islam?

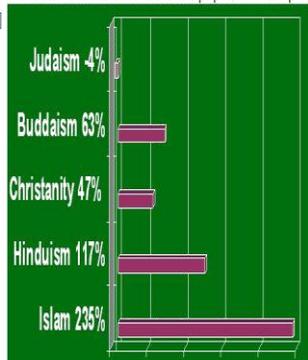
The Qur'an is considered by Muslims to be Muhammad's undisputed greatest miracle. Unlike the miracles of other Prophets, which were confined to being witnessed in their own lifetimes, the Qura'n is a miracle for all times. The Prophet (PBUH) said: “Every Prophet was given miracles because of which people believed, but what I have been given, is Divine Inspiration which Allah has revealed to me. So I hope that my followers will outnumber the followers of the other Prophets on the Day of Resurrection.”⁽¹⁾ This ḥadīth indicates that God has supported all his Prophets, including Muhammad (PBUH), with miracles proving the truthfulness of their prophecy, but he had been given an extra miracle which was the Qura'n. Prophet Muhammad's wish that his followers will outnumber the followers of the other Prophets on the Day of Resurrection shows that he placed the greatest emphasis upon the Qur'an because it is the eternal living miracle of God. At the beginning of his mission, the Prophet (PBUH) said: “none amongst the dwellers

(1) Agreed upon ḥadīth, Muhammad Al-Boukhari, *Sahih Al-Boukhari*, (Cairo: Darussalam, 1999), ḥadīth: 7274; Muslim, Muslim Ibn Al-Hajjaj, *Sahih Muslim*, (Beirut: Daar Al-Kotob Al- 'ilmyyah, 2020), ḥadīth: 152.

of the earth has been waiting for it (‘Isha prayer) except you.’”⁽¹⁾ At that time, those companions he was addressing were his only followers. Interestingly, in an astounding prophecy, he predicted the swift spreading of Islam and that it will cover the whole of the earth in that he said: “there will not remain on the face of the earth a mud-brick house or a camel’s hair tent which God will not cause the confession of Islam to enter.”⁽²⁾ What do the international statistics say about the number of Muslims nowadays?

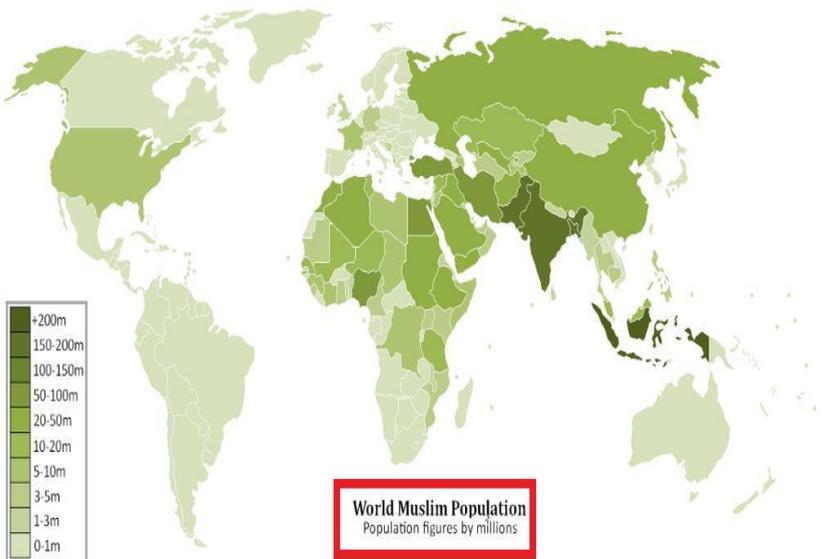
Growth of religion

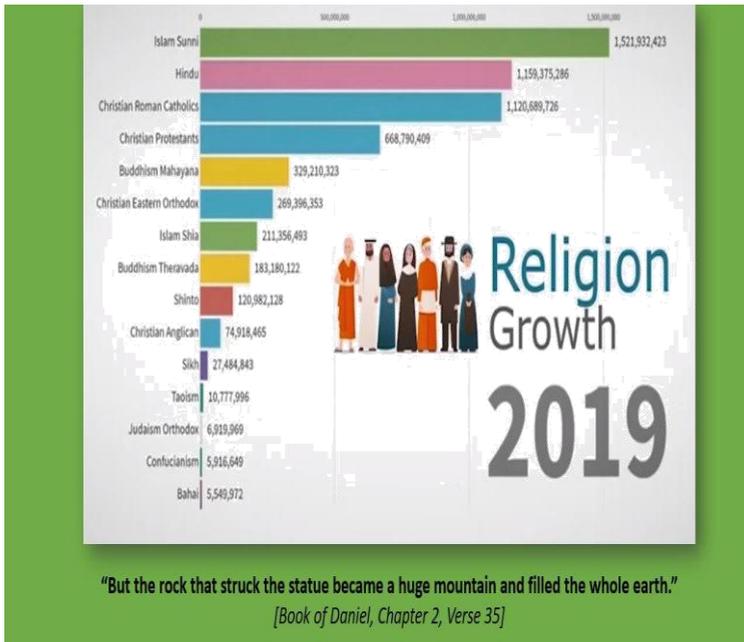
A study in 2017 revealed that Islam is the fastest-growing religion.^{[1][2]} Studies in the 21st century suggest that, in terms of percentage and worldwide spread, Islam is the fastest-growing major religion in the world.^{[3][4][5][6][7][8][9][10][11]} Another religious forecast for 2050 by Pew Research Center concludes that global Muslim population is expected to grow at a faster rate than the Christian population due primarily to the young age and high fertility-rate of Muslims.^{[12][13]}



- (1) Agreed upon hadīth, Muhammad Al-Boukhari, *Sahih Al-Boukhari*, (Cairo: Darussalam, 1999), hadīth: 862; Muslim, Muslim Ibn Al-Hajjaj, *Sahih Muslim*, (Beirut: Daar Al-Kotob Al- 'ilmyyah, 2020), hadīth: 638.
- (2) Ahmad Ibn Hanbal, *Musnad Al-Imam Ahmad ibn Hanbal*, (Cairo: Dar Al-hadīth, 1995), hadīth: 23814, authentic.

Indeed, the Prophet's wish and prophecy were fulfilled for studies in the 21st century suggest that Islam is the fastest-growing religion in the world. Just as the Prophet (PBUH) heralded, Islam has gone as far as day and night go, that is nowadays there are Muslims in every country. The greatness of this prophecy lies in the fact that Prophet Muhammad (PBUH) predicted it when the Muslims were weak and very few in number. If he had not been a Prophet sent from God, he would not have dared to tell his companions that Islam would stretch to every corner in the earth. Surely, only God, the Knower of the unseen, revealed this fact to His messenger so as to make it a sign of his prophethood.





The Qura'n is the best preserved book throughout the last 1400 years, for Allah guaranteed to preserve it. Without a doubt, it shall always be preserved for as long as it stays on earth before it is raised intact at the end of Time, for the divine promise of preserving the Qura'n from distortion and alteration is clearly stated in it. God says: Absolutely, we have revealed the reminder, and, absolutely, we will preserve it. (The Qura'n 15:9) And He says: You did actually stay—as destined by Allah—until the Day of Resurrection. (The Qura'n 30:56) The revelation of the Qura'n will remain Prophet Muhammad's greatest miracle for all times. God says: Is it not enough for them that We have sent down to you the Book, "which is" recited to them. (The Qura'n 29:51) That is, the miracle of the Qura'n is ever present to prove the

validity of Islam for every seeker of truth. God says: Blessed is the One Who sent down the Standard to His servant, so that he may be a warner to the whole world. (The Qura'n 25:1) Moreover, by virtue of the Qur'an a spiritual, moral and intellectual revolution had taken place among the unlettered people of Arabia which totally changed their practical life and ultimately led them to greatness and glory. Certainly, at the time of the dawn of Islam no trace of civilisation was extant in the Arabian Peninsula as the Qura'n draws a true picture of the mentality and ways of life of the Arabs and their barbaric conditions of the age of ignorance. It abundantly clarifies the extent to which chronic moral ailments were threatening the very

existence of those people. Doubtlessly, the social conditions of Arabs, with all the chaos, savagery and general moral degradation, could never give birth to such a great universal movement which assimilated all the apparent intellectual powers of the world of that time. Indeed, the Qura'n is an honour for Prophet Muhammad (PBUH) and the Muslim nation. God told His messenger that they shall be questioned on the Day of Judgement regarding following its guidance and calling towards it. God says: Surely this "Qura'n" is a glory for you and your people. And you will "all" be questioned "about it". (The Qura'n 43:44) Verily, God honoured the Muslims with the Qur'an and if they seek honour from anything besides it, God will disgrace them and they will become weak and humiliated. God says: We

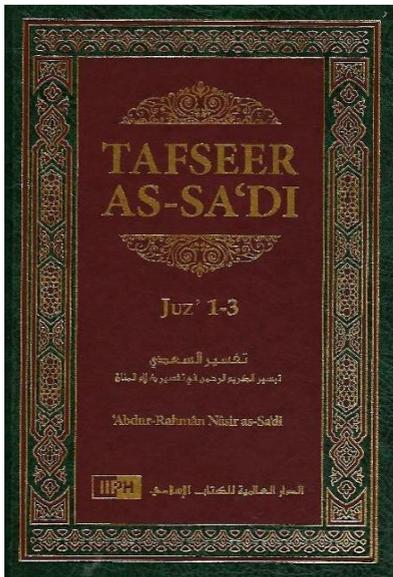
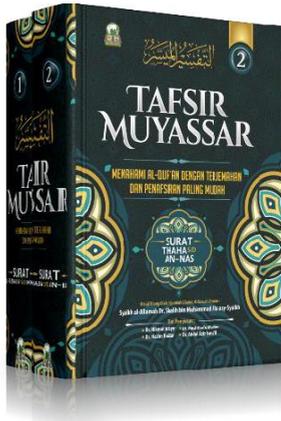
have surely revealed to you a Book, in which there is glory for you. (The Qura'n 21:10) Prophet Muhammad (PBUH) said: “O Muhājirun, there are five things with which you will be tested, and I seek refuge with Allah lest you live to see them—and he mentioned—they do not break their covenant with Allah and His Messenger, but Allah will enable their enemies to overpower them and take some of what is in their hands. Unless their leaders rule according to the Book of Allah and seek all good from that which Allah has revealed, Allah will cause them to fight one another.”⁽¹⁾ The Qura'n is, indeed, a book of wisdom, which gives us each detail of the divine scheme along with all the principles that are required for successful living on this earth. It is the steadfast rope of God and the straight path to guidance, and ruling by it is the ultimate justice. In a word, this nation will not restore its glory until it returns to the Book of its Lord.

In short, the message of the Qura'n was meant for for the whole world and for all times to come. However, all the things the Qura'n has to offer can be discovered only through contemplation (tadabbur), which opens the doors of the Quranic treasure of knowledge. Therefore, one of the greatest things I recommend to every Muslim is to ponder over its meanings every day because the deeper side of the Quranic meanings can be comprehended

(1) Muhammad Al-Albani, *Sahih Al-Jami'*, (Beirut: Al-Maktab al-Islami, 1988), hadith: 7978.

only after an in-depth study. It is highly recommended to read at least half a hizb of the Qura'n

(5 pages) with contemplation everyday. This task can be rendered easier with the help of a book of Qura'n interpretation such as: At-Tafsir Al-Muyassar or Tafseer Ash-Sheikh As-Sa'di.



The contemplation of the meanings of the Qura'n is the easiest way to gain certainty of faith. In fact, it helps us to be mindful of the signs of God and to truly make our acts of worship transformational. It is also the only path through which our nation can shake off the disgrace and restore its glory and honour. The life of us Muslims should be an actual application of everything the Qura'n calls for wherefore a clear understanding of its deep meanings is critical. Unquestionably, the Qura'n solves every problem, eliminates all doubt and reassures the soul. It is the delight of the heart and the light of the chest which removes all sadness and dispels all anxiety. It is indeed the Word of God to mankind.

The Qura'n abounds with secrets and impacts the hearts even of those who do not believe in it. Disbelievers in the Prophet's time, even those who wanted to assassinate him, could not resist the urge to listen to the Qura'n secretly. They trembled when they heard it recited and confessed amongst themselves that its great beauty caused their skins to shudder.⁽¹⁾ They used to call it magic because it affected their hearts. God Almighty drew our attention to this fact as he told us that even infidels—in the heart of raging fighting—could benefit if they heard the

(1) Ibrahim As-Sakran, *Raka'iq Al-Qur'an*, first edition, (Riyath: Daar Al-Hadhara, 2014) and *The Path to Qur'an*, first edition, (Riyath: Daar Al-Hadhara, 2016).

Qura'n. It is incredible how unbelievers in God, fighting His messenger, can shift their attitude in a blink of an eye only by listening to the book of their enemy. God says: And if any of those who associate others with Allah in His Divinity seeks asylum, grant him asylum that he may hear the Word of Allah, and then escort him to safety for they are a people who do not know. (The Qura'n 9:6) That is, if an enemy makes a request during a fight that he should be given an opportunity to understand Islam; the Muslims should give him a surety of protection and should then present Islam before him and allow him to listen to the Qura'n in order to make him understand it.

The Qura'n is eternal in character, that is to say its values are timeless in their nature and uniformly applicable in all situations and at all times. In other words, there is no conflict between the teachings of Islam and the demands of modern times and it is practicable in the modern age in the full sense of the word. Indeed, the Qura'n reassures us when we feel alienated, soothes us when we are afflicted, and creates hope in us when we are distressed. God says: "It is" Allah "Who" has sent down the best message—a Book of perfect consistency and repeated lessons—which causes the skin "and hearts" of those who fear their Lord to tremble, then their skin and hearts soften at the mention of "the mercy of" Allah. That is the guidance of Allah, through which He guides whoever He wills. But whoever Allah leaves to stray will be

left with no guide. (The Qura'n 39:23) In a word, the human soul finds infinite joy in the realms of the Qura'n, that is why it never gets enough of it and will always want more and more of it. ⁽¹⁾

God revealed to His Prophet (PBUH) that the righteous Christians are so soft hearted that when the Qura'n is recited their eyes fill up with tears because they recognize the truth that the words of the Qur'an are not the words of a human being. God says: And when they hear what has been revealed to the Messenger you see that their eyes overflow with tears because of the Truth that they recognize and they say: 'Our Lord! We do believe; write us down, therefore, with those who bear witness (to the Truth). (The Qur'an 5:83) Indeed, such emotions are the result of experiencing the power of the words of God. ⁽²⁾

Ibn Ishaq narrated on the authority of Ka'b, with a saheeh isnaad, the famous encounter between the Prophet (PBUH) and a key opponent of his: 'Utbah ibn Rabi'ah. 'Utbah was a Qurayshi leader, who was very wealthy, politically influential and well-

(1) Thamir Ibn Nacer, *Rissaalat Khatam An-nabiyin (The Message of the Last Prophet)*, (Riyadh: Maktabat Ar-rushd, 2005).

(2) Ibrahim As-Sakran, *Raka'iq Al-Qur'an*, first edition, (Riyath: Daar Al-Hadhara, 2014) and *The Path to Qur'an*, first edition, (Riyath: Daar Al-Hadhara, 2016).

travelled. Shortly after the conversion of the two powerful heroes, Hamzah ibn 'Abdil-Muttalib and 'Umar ibn Al-Khattab, the clouds of tyranny and oppression against Muslims in Makkah started to clear away and the Makkan polytheists realized that it was no use meting out torture to the Muslims. They consequently began to direct their campaign to a different course. The authentic records of the biography of the Prophet (PBUH) show that it had occurred to the Makkan leaders to appeal to Muhammad's ambition. They, therefore, time and again plied him with temptation. One day some of the important men of Makkah gathered in the enclosure of Al-Ka'bah, and 'Utbah ibn Rabi'ah, a chief among them, offered to approach the Prophet (PBUH) and contract a bargain with him whereby they give him whatever worldly wealth he asks for, on condition

that he keep silent and no longer proclaim his new faith. The people of Quraysh endorsed his proposal and requested him to undertake that task. So, 'Utbah approached Prophet Muhammad (PBUH) with the following offer: "if you are doing all this with a view to getting wealth, we will join together to give you greater riches than any Quraishite has possessed. If ambition moves you, we will make you our chief; we will never decide anything without referring to you. If you desire kingship we will readily offer you that. If you are under the power of an evil spirit which seems to haunt and dominate you so that you cannot shake off its yoke, then we shall call in skilful physicians to cure you."

“Have you said all?” asked the Prophet; and then hearing that all had been said, he spoke forth, reciting verses from Surat Fussilat. The Messenger of Allah went on reciting the Chapter while 'Utbah was sitting and listening attentively with his hand behind his back to support him. When the Messenger reached the verse that required prostration, he immediately prostrated himself. After that, he turned to 'Utbah saying: “Abu Al-Waleed! You have heard my reply, you are now free to do whatever you please.” 'Utbah then retired to his company to give them his feedback. When his compatriots saw him, they swore that he had returned to them with a countenance unlike the one he had before meeting the Prophet (PBUH). He immediately communicated to them the details of the talk he gave and the reply he received, and commented saying: “I have never heard words similar to those ones he recited. They definitely relate neither to poetry nor to witchcraft nor do they derive from soothsaying. O people of Quraysh! I request you to heed my advice: Let the man alone and grant him full freedom to pursue his goals. I swear that his words will have formidable consequences. Should the other Arabs rid you of him, they will then spare you the trouble. On the other hand, if he accedes to power over the Arabs, then you will share him his kingship and might.” These words of course fell on deaf ears, and did not appeal to the polytheists, who jeered at 'Utbah and claimed that the Prophet (PBUH) had bewitched him. In another version of the same event, it is related that 'Utbah went

on attentively listening to the Prophet (PBUH) until the latter began to recite Allah's words:

But if they turn away, then say (O Muhammad): I have warned you of a thunderbolt like the thunderbolt that (overtook the peoples of) 'Aad and Thamud. (The Qura'n 41:13) Panicked and stunned, 'Utbah stood up putting his hand on the Prophet's mouth and begged him in the Name of Allah and the kinship ties to stop lest the calamity should befall the people of Quraysh. He then hurriedly returned to his compatriots and informed them of what he had heard and disappeared for days in his home for he feared for his family. The verses recited by the Prophet (PBUH) contained a stern warning to the polytheists of Quraysh that they will perish like 'Aad and Thamud. Interestingly, idolatry indeed ended forever in Quraysh.

Without a doubt, the Qura'n has a wondrous effect on the souls of the believers as well as on those who oppose to it. Obviously, no book on this earth other than the Qura'n provides such comprehensive proofs and testimonies in relation to exalted matters of monotheism, confirmation of Allah's attributes, prophethood and refutation of incongruous doctrines and degenerate opinions. In fact, in our attempt to clear people's misconceptions, we rely on rational and scientific arguments as well as on the statements of the scholars. However, the Qura'n always comes as the best answer in that once we recite the verses dealing with the dubious matter at hand all confusion gets

systematically eliminated from the minds and hearts of the questioners even if they are atheists. In other words, the Qura'n clearly and adequately negates doubts and offers a genuine cure for the evils of suspicions. Indisputably, it contains proofs and clear evidences which separate good from evil. Therefore, the people who are blessed with the faculties of comprehending its essence and purpose would have the ability to distinguish between right and wrong, as clearly and easily as they can distinguish between day and night. Bukhari and Muslim have related that after the Battle of Badr, Jubair ibn Mut'im came to Al-Madinah to negotiate release of the Quraish prisoners of war on behalf of the people of Makkah. The Prophet (PBUH) at that time was leading the Maghrib Prayer, and he recited Surat At-toor in it. Mu'tim himself has stated that his heart seemed to be leaving his breast and that one main reason of his embracing Islam afterwards was that Islam had taken

root in his heart on hearing the very verses recited by the Prophet (PBUH) on that day. Jubayr ibn Mut'im reported: "I heard the Prophet (PBUH) reciting Surat At-toor in the evening prayer. When he (PBUH) reached this verse, "Were they created by nothing? Or were they themselves the creators? Or did they create the heavens and the earth? Rather, they are not certain! Or do they own the treasures of your Lord? Or have they been given the authority?" (The Qura'n 52:35-37), I felt my heart was about

to fly.”⁽¹⁾ Although Jubair was an enemy of Islam, at that time, but the beauty of the Qura'n filled his heart with serenity and he realized this firm argument.

63. What is the best way to refute the deviant thoughts?

In point of truth, pondering over the Qura'n is the best way to dispel the stray thoughts and to repel the satanic insinuating whispers and suspicions. Without a doubt, any misconceptions will be cleared when we read the Qura'n with contemplation and reflection. Overall, the Qura'n highlights that the afterlife is the ultimate end, whereas that the worldly life is merely a means. God has very clearly stated that mankind has been created with the sole purpose of worship: O people, assuredly Allah's promise is true. So let the life of the world not delude you, and let not the Deluder delude you concerning Allah. (The Qura'n 35:5) Therefore, we should not forget our goal and mess up our priorities because the pleasures of this world are nothing compared to those of the hereafter. The Qura'n also describes the eternal conflict between good and evil and it explains the concept of the religious responsibility, that is to say the world we live in is called the place of “taklif” because we are obligated to perform all the obligations and avoid all the sins. Furthermore,

(1) Muhammad Al-Boukhari, *Sahih Al-Boukhari*, (Cairo: Darussalam, 1999), hadith: 4854.

the Qura'n informs us that life itself—its creation and its end with death—is a test and that it is inevitable for man to confront problems and misfortunes. In other words, whoever makes a claim to the faith, will be made to pass through trials and tribulations and no one will be rewarded merely on verbal profession of the faith. God says: Do people think once they say, "We believe," that they will be left without being put to the test? (The Qura'n 29:2) Additionally, the Qur'an tells us that we shall never become believers, unless we surrender to His Book (law) in total submission. God says: And follow what is revealed to you, and be patient until Allah passes His judgment. (The Qura'n 19:109) Moreover, the Qura'n reminds us not to be deceived by the life of this world because the worldly accessories of this life can delude people into thinking that God's promise is not true and the attractions of this life can blind us from seeing the big picture. God says: Were it not that people might "be tempted to" become one community "of disbelievers", We would have supplied the homes of "only" those who disbelieve in the Most Compassionate with silver roofs and "silver" stairways to ascend. (The Qura'n 43:33) That is, people make the possession of silver and gold criterion of man's greatness of character. However, it is so base and contemptible a thing in the sight of Allah, though it is the the very climax of good fortune in people's sight. Therefore, had there been no danger of all human beings being inclined towards unbelief, God would have made every disbeliever's house of gold and silver. Verily, the abundance of

this worthless commodity is no proof of man's nobility and his spiritual purity, for this kind of wealth is even found in the possession of those wicked people whose filthy characters make the whole society stink.

As a matter of fact, reading all these verses meditatively will eliminate all contemporary intellectual deviations because the Qura'n is not a mere 'intellectual discourse' that people can simply discard or get rid of through the 'difference in point of view' notion. ⁽¹⁾ It is literally the Word of God. Therefore, either one fully surrenders to God or falls into intellectual hypocrisy, because there are no compromises or concessions when it comes to the orders of the King of Kings, God Almighty. In a nutshell, an honest and impartial reading of the Book of God produces in the Muslim mind an effect that cannot be rivalled by all the encyclopedic books put together. ⁽²⁾ So be sure to ponder over the meanings of the Book of your Lord, for the goodness of this world and that of the Hereafter lies in it. Assuredly, the journey of fortifying the Muslim mind begins and ends with the contemplation of the Qura'n.

(1) Ibrahim As-Sakran, *Raka'iq Al-Qur'an*, first edition, (Riyath: Daar Al-Hadhara, 2014) and *The Path to Qur'an*, first edition, (Riyath: Daar Al-Hadhara, 2016).

(2) Ibid.

64. What are the salient features of the Qura'n?

There is absolutely no book on this earth other than the Qura'n which confirms Allah's attributes and exalts Him, orders people to believe in the Prophets as His infallible messengers and urges them to perform enduring good deeds and to stay away from sins and evil deeds. Definitely, the teachings of the Qura'n are unparalleled by any other book since the beginning of times.

Furthermore, the words of the Qura'n—from the first sentence to the last—are knit harmoniously and beautifully together and its message is so effective that even an opposing listener cannot help but get enamoured by the very sound of its words. When the Arabs first heard the Qura'n, they were awe-struck by its eloquence and listened in amazement, for never before in their life had they heard such a stunning and stately sermon. More than 1400 years have passed since its revelation, yet the Qura'n is the best specimen of its language, and no other book comes close to it. ⁽¹⁾ However, the Qura'n's unmatched literary style, its perfect grammatical structure and its rhythmical and phonetic excellence are not, as atheists think, its only aspect of miraculousness, for it is also unique with its perfect meanings which encompass the entirety of existence. In other words, the Qura'n discusses the reality of the universe and charts out a

(1) Thamir Ibn Nacer, *Rissaalat Khatam An-nabiyin (The Message of the Last Prophet)*, (Riyadh: Maktabat Ar-rushd, 2005).

comprehensive scheme of life with an assured certainty because its author is the one who has full knowledge of the reality. Sheikh Al-Islam ibn Taymiyyah said: “there is

nothing in the Torah and the Bible that matches the uniqueness of the meanings of the Qura'n, neither in terms of the truth it conveys nor in the effective way it presents it. The huge difference is obvious to anyone who contemplates the Qura'n and reflects on the other Scriptures.”⁽¹⁾ Doubtlessly, the Qura'n's meanings are unsurpassable, as attempts to forge chapters have been made throughout the ages, especially when incentive to imitate the Qura'n was more intense during the time of its revelation when literally skills were at their peak, yet there was no successful attempt. Sheikh Al-Islam ibn Taymiyyah said: “the miraculousness of the meanings of the Qur'an is far greater than that pertaining to its language and words. The wise people of all nations and of all times will not succeed to imitate its unique meanings just like the Arabs of the time of revelation failed to match its astounding eloquence.”⁽²⁾

(1) Ahmed Ibn Taymiyah, *Al Jawab as-Sahih li-man Baddala Din al-Masih (A Muslim Theologian's Response to Christianity)*, volume 5, second edition, (Riyadh: Daar Al-Assima, 1999), p. 435.

(2) Ibid.

65. What are the features of the rhetorical miraculousness of the Qura'n?

The Qura'n is the literal Word of God and its rhetorical miraculousness refers to the use of the most eloquent words in the best literary style to convey the most accurate meanings. Undeniably, one of the many beautiful things in the Qura'n is its perfect usage of words as the way the words are placed in the verses is never incidental, but the choice of God. In other words, the words and expressions of the Qura'n are arranged in a very specific and precise way, that any movement changes the meaning. Indisputably, word choice in the Qura'n is perfect and any attempt to use synonymous words and expressions to match the literary style of the Qura'n would fail and would ultimately be a testimony of its inimitability.

Notice the use of very concise words to express vast meanings in utmost accuracy as well as the adequacy in speech in the following verse: And it was said, "O earth! Swallow up your water. And O sky! Withhold "your rain"." The floodwater receded and the decree was carried out. The Ark rested on Mount Judi, and it was said, "Away with the wrongdoing people!" (The Qura'n 11:44) Similarly, look at the miraculous brevity in the verse: Then, when they had despaired of Joseph they went to a corner and counselled together. (The Qura'n 12:80) The phrase *فَلَمَّا اسْتَيْأَسُوا مِنْهُ خَلَصُوا نَجِيًّا* in the original Arabic text literally means 'they went away and secluded themselves from the people to consult with each other'. I challenge any atheist to come up with

another such short phrase to convey the deep same meaning. It is impossible to ever find a ‘better word’ from the countless synonyms in the entire Arabic language. ⁽¹⁾ The Qura'n is very meticulous in its choice of words and very specific in its speech. Contemplate the verse: When both surrendered (to Allah's command) and Abraham flung the son down on his forehead"for sacrifice". (The Qura'n 37:103) The phrase *فَلَمَّا أَسْلَمَا وَتَلَّهُ لِلْجَبِينِ* in the original Arabic text literally means ‘then when both of them have submitted to Allah's command’ and the phrase *وَتَلَّهُ لِلْجَبِينِ* means ‘he put him down upon his forehead’. When the first audiences of the Qur'an—the desert-dwellers of Arabia who were the masters of the Arabic language, the distinguished and prolific poets and the enthusiastic orators who adored diction and who were skilful in the articulation of finer thoughts—heard the dare to match the Qura'n, they could not come up with an answer. As it happens, they were humbled and humiliated by the words of the Qura'n as they failed to find any flaw or lapse in its language. Some of them described their awe and amazement even before embracing Islam, like Jubayr ibn Mut'im who said upon hearing surat at-tur: ‘I felt my heart was about to fly’.⁽²⁾

(1) Thamir Ibn Nacer, *Rissaalat Khatam An-nabiyin (The Message of the Last Prophet)*, (Riyadh: Maktabat Ar-rushd, 2005).

(2) 107 Muhammad Al-Boukhari, *Sahih Al-Boukhari*, (Cairo: Darussalam, 1999), hadith: 4854.

66. But some contemporary atheists simulated the style of the Qura'n?

The Arabs at the time of the revelation of the Qura'n produced elegant literature of high quality. Incontestably, words were their wares, eloquence was their forte, communicating thoughts in the finest form was their obsession and composing poetry and prose was their passion. However, their instincts convinced them that such a noble and impressive discourse (Qura'n) could only be a divine diction, not a human creation because it was far more sublime and solemn than all their literature put together. Hence, they acknowledged defeat and expressed their inability to match it. Indeed, compared to the Qura'n their literary endeavours appeared clumsy and the distinguished poets seemed immature and the enthusiastic orators found themselves at a loss for words. Funnily enough, contemporary atheists, who do not even speak Arabic correctly, pretend they succeeded in a challenge that the masters of the Arabic language themselves failed at, when all they did was copy the exact same Qur'anic words and expressions in the exact same style. This is sheer ludicrousness because if atheists want to win the challenge then they should produce a literary work of a similar caliber as the Qura'n, that is come up with an innovative or original and equally astounding style. Analogously, if you challenge someone to produce a superb painting that matches Leonardo da Vinci's masterpiece "the Mona Lisa", it would be

ridiculous if he produces a copy of the Mona Lisa wherein he only changes the colour of her hair. Da Vinci would definitely laugh at such an uninteresting endeavour.



In fact, ever since it was first revealed Qura'n's diction and eloquence remain unsurpassed, not only in Arabic but also in all the languages of the world. The challenge still stands, but man will never be able to fulfill it. In a word, Arabic language comes in the form of

poetry, prose and the Qura'n, wherefore the Arab infidels stopped challenging the the Qura'n, and whoever dared from amongst them became a laughing stock such as Musaylimah al-Kadhdhāb (Musaylima the liar). In reality, these uninteresting attempts made by some of the contemporary atheists are but an evidence of the inimitable miraculousness of the Qur'an.

As a matter of fact, the Qura'n berated the polytheists harshly, depreciated their minds and defamed their gods. Then, it issued a challenge not only to the contemporaries of the Prophet (PBUH) but also to people in all ages in order to demonstrate their incapacity to imitate it. Firstly, it issued the universal proclamation to produce the like of it (an entire book). Then, it modified the challenge and reduced its scope to ten chapters only. The scope of the challenge was reduced still further at the third stage in that the deniers were called on to produce only a single chapter (surah) resembling the Qur'an. Indisputably, since we know that some of the shorter (surahs) consist only of a few brief sentences, this final challenge constituted a definitive proof of the human beings' inability to imitate the Qura'n. God says: But if you are unable to do so—and you will never be able to do so. (The Qura'n 2:24) They did fail and no one will ever succeed.

It is worth asking how the Prophet (PBUH) dared to challenge people whose mastery of the Arabic language was unparalleled, yet they failed and were left humiliated over the years. Dr. 'Abdullah Draz said: "Wasn't the Messenger (PBUH) afraid to challenge the Arabs in this way? What if this challenge provoked their literary fervour? They could have ventured to take on the challenge; one of their great poets or orators could have produced a close approximation and they could have consolidated their efforts to perfect it and refine it as they were

used to do in their criticism of poetry. Moreover, if we assume that the Prophet (PBUH) knew his contemporaries would fail, how did he dare to challenge all the future generations to come till the end of times? Assuredly, proclaiming such a challenge is an adventure that no man takes unless he knows with absolute certainty that those who were challenged will fail throughout the

ages.”⁽¹⁾ God expressed this Qura'n challenge in statements that humiliated the Arabs despite all their literary and linguistic genius. Nevertheless, none of them produced anything that could even come close to the Qura'n and which would have been a comfort to the contemporary atheists. Al-Alousi says: “To this day, none of them (Arabs and non-Arabs alike) uttered a word nor did they produce a single descriptive sentence to match the elegant statements of the Qura'n. People of all times did fail and always will.”⁽²⁾

If it had been at all possible for the people to respond to the challenge of the Qura'n, the Arabs of the time of revelation

(1) 'Abdullah Draz, *An-Naba' Al-'Adhim: Nadharaat Jadida fi Al-Qur'an Al-Kareem (The Qur'an: An Eternal Challenge)*, (Cairo: Daar Al-Qalam li Nnashr wa at-tawzi'Abdullah Draz,

(2) Muhammad Al-Aloussi, *Ad-Dala'il Al-'Aqliya 'ala Khatm Ar-Rissala Al-Muhammada'iyya (manuscript)*, (Al-Madina Al-Munawara: Majalat Al-Hikma, nember: 32).

would have taken it up immediately with the unstinting aid of the masters of eloquence that were by no means rare in that age. Thus they would have invalidated the proofs of the Qura'n and won an everlasting victory without resorting to the use of the sword. In fact, the Qura'n has proposed a very simple challenge to those who oppose it. The question is: can anyone today take up the challenge of the Qura'n and produce a chapter like it and thereby conquer the stronghold of Islam and invalidate the claim of its Prophet (PBUH)? Why do the deniers of prophethood choose roundabout ways, avoiding this direct method of confronting and defeating Islam? In point of truth, it is because the door is firmly closed on meeting the challenge posed by the The Qura'n.

In fact, Arabs did try to mute the challenge and they called into play all their resources in an effort to meet it, but all their efforts came to naught. They were unable to point even to a single error or defect in the Qura'n, and were obliged to admit that its words were situated on a higher plane than the thought and speech of the human being. They knew well how impressive was the Qura'n, how high was the character of the man presenting it, and how effective and inspiring the style of his preaching. In other words, they knew that anyone who heard such matchless discourses in such an attractive style from such a noble person could not help being charmed. Therefore, the disbelievers of Makkah devised a new plan by which they hoped

they would be able to defeat the Prophet (PBUH) and frustrate his mission. In fact, they planned that they should neither hear the Qur'an themselves nor let anyone else hear it. Hence, whenever Muhammad (PBUH) was reciting it, they clapped hands, passed taunting remarks and raised all sorts of objections hoping that such a noise would subdue his voice. God says: The deniers of the Truth say: "Do not give ear to the Qura'n and cause interruption when it is recited; thus perhaps you will gain the upper hand." (The Qura'n 41:26)

Tufayl ibn 'Amr, the leader of the tribe of Daws, was gifted with poetry and was considered a great intellectual by his people. All the leaders of Quraysh recognised his status amongst his people and gathered to welcome him when he came to Makkah. They warned him not to approach the Prophet (PBUH) as they anticipated the consequences of him potentially accepting Islam. Tufayl recounts that they forbade him from meeting the Prophet (PBUH) to the point where he stuffed his ears with cotton before going to the Haram (the Sanctified House of God in Mekkah). He saw the Prophet (PBUH) praying near the Ka'ba and became intrigued. Tufayl stood close to him and was impressed when he heard the Prophet's words. Tufayl said to himself: "oh, may I lose my mother! Indeed I am an intelligent poet. I would not fail to recognize the good from the ugly?" He had never heard a speech better than the Qura'n, nor a matter more just than it. He followed the Prophet (PBUH) home and asked him to present his

thoughts so he could decide for himself. The Prophet (PBUH) recited the Qur'an to him and Tufayl bore witness to the truth and accepted Islam. ⁽¹⁾

The Qur'an has an incredible effect on the souls because its message (Islam) is the religion of the innate inclination (Fitrah). Therefore, it melts the mountains of sternness and softens the arrogant and hardened hearts. It eases the chests and leaves the people of wisdom and understanding wonderstruck. It is reported that the women of the idolaters were queuing

around Abu Bakr's house when he was reciting the Qura'n and listened in amazement, which scared the men of Quraysh. ⁽²⁾ The Qura'n has a magical power over the heart as it instills in it certainty and faith.

The holy Qura'n is the Word of God that is why, at the recitation of its verses, the ears listen with rapture and the hearts feel intense joy. The sweetness of the Qura'n was tasted by Al Waleed ibn Al Mugheera when he heard it although he was a disbeliever. It was related that he went to the Prophet (PBUH) who read the Qura'n to him and it seemed as if his heart softened

(1) Ahmad Al-Asbahani, *Dala'il An-Nubuwa (Proofs of Prophethood)*, second edition, (Beirut: Daar An-Nafa'is, 1986) 1/312.

(2) Muhammad Al-Boukhari, *Sahih Al-Boukhari*, (Cairo: Darussalam, 1999), hadith: 3905.

to it. Abu Jahl heard of this and said: “Then say something about him which will let your people know that you condemn and dislike him”. He said: “But what shall I say? By Allah, there is not a man among you who is more knowledgeable about poetry and its composition than me. By Allah, what he says does not resemble any poetry. By Allah, the speech which he utters is sweet and graceful, fruitful at the top, copious at the bottom; it has the upper hand and nothing has the upper hand over it.”⁽¹⁾ Similarly, An-Nadhr ibn Al-Harith, the most experienced chief of the Quraysh, said: “O Quraish! You say Muhammad is a poet. By Allah he is not a poet! We know poetry and we have heard all its types. Think up on what to do for a new calamity has indeed fallen upon you.” In short, everyone agrees on the miraculousness of the Qur’an and it is only polytheists' egotism and enmity to the Prophet Muhammad (PBUH) that made them reject it, whereas deep inside they certainly knew that Qur’an is the Word of Allah Who says: They denied those Signs out of iniquity and arrogance although their hearts were convinced of their truth. (The Qura'n 27:14)

(1) Jalal Ad-din As-Suyuti, *Lubab An-nuqul Fi Asbab An-Nuzul*, first edition, (Beirut: Mu’assasat Al-Kutub Ath-thaqafiyah, 2002), 319, authentic isnad according to Al-Bukhari and Muslim.

67. Is there another aspect of miraculousness in the Qur'an apart from the rhetorical one?

Without a doubt, the bit-by-bit revelation is another miracle of the Qura'n. As it happens, the Qura'n was not revealed all at once but rather over 23 years, sometimes verse by verse as required and needed by circumstances. In other words, the verses of the Qura'n, in their gradual revelation, were sometimes sent down in the form of a complete chapter and other times in the form of a few verses from a chapter and sometimes verses were revealed from another chapter before completion of the first chapter. Therefore, the arrangement of the verses in different Quranic chapters was done as instructed by the Prophet (PBUH), that is when the verses were revealed, he would place them in their appropriate chapters. Amazingly, as the chapters and verses of the Qura'n were sent down, the Prophet (PBUH) memorized them himself and made other people memorize them. Moreover, he called some of the Companions, called revelation scribes, and made them write down the Qura'n. In sum, the arrangement of every verse in the Qura'n is something that has come to us from Almighty God. In a way it is as if the Qura'n were initially a complete structure of which the elements were dismantled as the verses were gradually revealed in accordance with the circumstances only to be reassembled again to give rise to that initial whole structure. In other words, when the revelation of the Qura'n was completed each chapter featured as an independent

unit with a main theme which is only possible because the Qura'n was a revelation from God.⁽¹⁾

68. Is there another proof for the validity of Islam besides the Qura'n?

As a matter of fact, the Prophetic biography or the *sīrah* is another great proof for the validity of Islam. Any wise person, regardless of their nation or religion, who studies the *sīrah* of the Prophet Muhammad (PBUH), will doubtlessly realize that he was a great Prophet, for his *sīrah* is the greatest and most reliable biography in human history ever. In fact, it is the most perfect biography in terms of the accuracy with which the details of the Prophet's life—including his youth and elderliness as well as his sojourns and his travels—were recorded, that is to say the fullest account of his life reached us through reliable and credibly established narrations. Funnily enough, none of us can remember the details of his life twenty years ago, while ibn Hazm wrote hundreds of pages only to describe the ablution of Prophet Muhammad (PBUH). Interestingly, the Companions conveyed all the details of the Prophet's life down to a cough. Muslim reported on the authority of 'Abdullah ibn As-Saaib: “the Apostle of Allah led us in the Morning Prayer in Mekkah and began Surat al-Mu'minin but when he came to the mention of

(1) 'Abdullah Draz, *Madkhal ila Al-Qur'an Al-Kareem (An introduction to the Holy Qur'an)*, (Kuweit: Daar Al-Qalam, 1984)

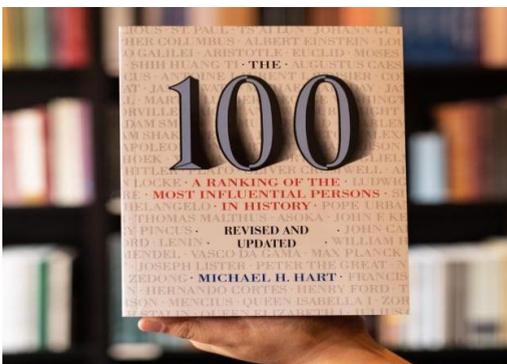
Moses and Aaron (verse 45) or to the mention of Jesus (verse 50), a cough got the better of him, and he bowed.”⁽¹⁾ The Prophetic biography is also the most reliable as it was transmitted by the most honest of people, the Companions, who knew that there is a grave warning against any form of deception or lie in the name of the Prophet (PBUH) in accordance with his ḥadīth: “Ascribing false things to me is not like ascribing false things to anyone else. Whosoever tells a lie against me intentionally then surely let him occupy his seat in Hell-Fire.”⁽²⁾ The companions were truthful reliable transmitters of the sīrah of Prophet Muhammad (PBUH) thanks to their righteousness and accuracy in transmitting his sayings to the point of memorizing every single letter. For instance, in the ḥadīth about the containers which Prophet Muhammad (PBUH) forbade to use for preparing (non-alcoholic) drinks Jundub ibn Sufyan Al-Bajali narrated on the authority of 'Aisha (RA): “The Prophet forbade us, (his family), to prepare (nonalcoholic) drinks in Ad-Dubba and Al-Muzaffat.” Ibn Sufyan was asked if the Prophet said: يُنْبَذُ فِيهِ and he replied: لا... يُنْبَذُ فِيهِ. Indeed, they memorized the words of the

(1) Muslim Ibn Al-Hajjaj, *Sahih Muslim*, (Beirut: Daar Al-Kotob Al-'ilmyyah, 2020), ḥadīth: 455.

(2) Agreed upon ḥadīth, Muhammad Al-Boukhari, *Sahih Al-Boukhari*, (Cairo: Darussalam, 1999), ḥadīth: 1294; Muslim Ibn Al-Hajjaj, *Sahih Muslim*, (Beirut: Daar Al-Kotob Al-'ilmyyah, 2020), ḥadīth: 4.

Prophet (PBUH) down to the letter and conveyed them to us with utmost accuracy.⁽¹⁾

Additionally, the noble biography of the final messenger (PBUH) is the greatest because he is the greatest man to ever live on earth. Indeed, he was the greatest leader, the greatest husband, the greatest father, the greatest educator, the greatest role model, the greatest teacher, the greatest inspirer as well as the most pious worshipper. Unquestionably, every rational person who looks into his life with impartiality will be convinced that he was the greatest figure in the entire human history. The Jewish physicist Michael H. Hart author of *The 100: A Ranking of the Most Influential Persons in History* said: “My choice of Muhammad to lead the list of the world's most influential persons may surprise some readers and may be questioned by others, but he was the only man in history who was supremely successful on both the religious and secular level.”



(1) Al-khatib Al-Baghdadi, *Al-Kifaya Fil 'Ilm Ar-Riwaya*, (Beirut: Mu'assasat Ar-Rissala, 2009), p. 162.



I MUHAMMAD 570 - 632

My choice of Muhammad to lead the list of the world's most influential persons may surprise some readers and may be questioned by others, but he was the only man in history who was supremely successful on both the religious and secular levels.

Of humble origins, Muhammad founded and promulgated one of the world's great religions, and became an immensely effective political leader. Today, thirteen centuries after his death, his influence is still powerful and pervasive.

The majority of the persons in this book had the advantage of being born and raised in centers of civilization, highly cultured or politically pivotal nations. Muhammad, however, was born in the year 570, in the city of Mecca, in southern

Moreover, Prophet Muhammad (PBUH) was tested the most because of his status and his life was difficult right from the early stages. He was born an orphan, and at the age of six, he lost his biological mother Amina to illness. Also, all his offspring died in his life except Fatimah. Moreover, the Prophet (PBUH) and his

followers faced so much persecution and abuse during the first thirteen years of his mission in Makkah. At first, the opposition of the Quraysh was confined to ridicule and sarcasm, but later morphed into active persecution to him and his followers. Surely, the physical abuse that the Prophet (PBUH) was subjected to from the people of Makkah was worse than the persecution that any other Prophet had suffered.⁽¹⁾ What is worse, the Prophet (PBUH) and all his kinsfolk were subjected to an economic and social boycott for three years wherein they were shut up in their stronghold which was situated in one of the gorges which run down to Mekkah (known as Shi'ab ibn Talib). During this siege, they had to endure not only the pangs of hunger and thirst but also the extremes of heat in summer and cold in winter. Actually, shortly after this boycott, in the year of grief, Khadijah (RA) his beloved wife and Abu Talib his uncle and protector deceased within a month of each other. Furthermore, Prophet Muhammad (PBUH) faced countless attempts to silence him. On the one hand, the Makkan leaders wanted to contract a bargain with him whereby they give him whatever worldly wealth he asks for, on condition that he no longer proclaim his new faith. In fact, they told Abu Talib, before his death, that they wanted to effect a compromise with the Prophet (PBUH) to put an end to the

(1) Thamir Ibn Nacer, *Rissaalat Khatam An-nabiyin (The Message of the Last Prophet)*, (Riyadh: Maktabat Ar-rushd, 2005).

enmity between them and him. Their only wish was to get him to just leave them to their gods and not to tax their forefathers and wise men with impiety and error. Therefore, they offered him admission into their inner circle, kingship, wealth and an advantageous marriage...etc Abu Talib begged the Prophet (PBUH) to save his soul and not to overburden him. But, the Prophet's eyes shed tears when he answered: "Uncle, by Allah, if they put the sun in my right hand and the moon in my left hand to leave this matter, I'd not leave it till Allah supports it or I perish for it." God says: They wish you would compromise so they would yield "to you". (The Qura'n 68:9) Indeed, the polytheists of Mekkah were only hoping for a compromise on the part of the Prophet (PBUH), but he turned down all their offers and kept inviting people to the way of God with patience and perseverance. When he (PBUH) did not forsake his mission inspite of all these cunning schemes, his enemies wanted to uproot the Muslim faith and nip it in the bud by putting an end to his life several times such as when his house was besieged by the appointed men of Quraysh. ⁽¹⁾ God says: Indeed the unbelievers contrived their plan, but it is in Allah's power to nullify their plan, even though their plans were such that would move even mountains. (The Qura'n 14:46) Indeed, words cannot do justice to

(1) Ibid.

this great man who changed the course of history for all times to come.

Undoubtedly, Prophet Muhammad (PBUH) had lived his whole life in purity and virtue among the people of Mekkah and this was acknowledged even by his most staunch enemies. They knew that he was the most honest and truthful person among them and all the people of Makkah, without any exception swore to his truthfulness and honesty and they admitted this saying: “We have not found you telling anything other than the truth.”

⁽¹⁾ That is why the senior companions believed in him before witnessing any of the miracles he performed such as the splitting of the moon, and before any of his prophecies was fulfilled. They believed in him and faced the severity of the persecution of the infidels of Quraysh with patience because they were convinced that his message was God's revelation to Mankind. The first people to embrace Islam were Khadijah, the Prophet's wife, 'Ali ibn abi Talib, the Prophet's cousin, Zayd ibn Haritha, the Prophet's adopted son before Islam, and Abu Bakr, one of the closest friends of the Prophet (PBUH) even before the advent of Islam. In fact, they were very much acquainted with his noble character, which is why it is not much of a surprise that they embraced Islam without the least hesitation. God says: I have

(1) Muhammad Al-Boukhari, *Sahih Al-Boukhari*, (Cairo: Darussalam, 1999), hadith: 4770.

spent a lifetime among you before this. Do you, then, not use your reason? (The Qura'n 10:16) This is a very strong argument against the Quraysh's accusation that Muhammad (PBUH) was himself the author of the Qur'an but was ascribing it to Allah. The argument is that they have witnessed the forty years of his life before his appointment to prophethood. He was born in their own city and passed his boyhood, youth and middle age before their very eyes. He lived among them and had all kinds of relations, social, marital, economic, etc. with them so much so that no aspect of his life was hidden from them. The thing that had distinguished him during those forty years of his life was his noble character for he was never known to have told a single lie or practiced any kind of deceit, forgery, cunning, craftiness and the like. Therefore, all those people with whom he had come into contact in any capacity bore witness to the fact that he had been truthful, honest, and trustworthy without any blemish whatsoever. The Qura'n advises the polytheists to stand free from desires and think about the life of their companion. God says: Say to them, (O Prophet):

“I give you but one counsel: stand up (for heaven's sake), singly and in pairs, and then think: what is it in your companion (Muhammad) that could be deemed as madness?” He is nothing but a warner, warning you before the coming of a grievous chastisement. (The Qura'n 34:46) This is absolutely an evidence for the validity of Islam. The life of the Prophet (PBUH) has

been said by his wife 'Aisha to be like “a walking Qura'n”, that is he was the epitome of the Qur'an and he embodied the practical message of Islam. ”⁽¹⁾

69. How was the environment in which the Prophet (PBUH) was sent in terms of morality?

In Mohammed's Arabia, on the eve of the birth of Islam, there were only scattered independent nomadic tribes and towns. By and large, Arabs were notorious for certain characteristics such as arrogance, conceit, boastfulness, vindictiveness and excessive love of plunder. Actually, a savage custom of the Arabs was to bury their female infants alive and even if an Arab did not wish to bury his daughter alive, he still had to uphold this tradition, being unable to resist social pressures. God says: Lost indeed are those who have murdered their own children foolishly out of ignorance. (The Qura'n 6:140) al-Haitham ibn 'Adiyy contends that the custom of killing female children was very common in Arabia for two main reasons. Firstly, they were a subject of embarrassment and shame wherefore they were buried alive for the fear of the dishonor of captivity. Secondly, they were deemed a bad omen, especially black girls, and were thus killed out of pessimism. Furthermore, other reasons behind burying infants alive was poverty as well as vowing that if the

(1) Ahmad Ibn Hanbal, *Musnad Al-Imam Ahmad ibn Hanbal*, (Cairo: Dar Al-hadith, 1995), hadith: 1740, authentic.hadith: 25813, authentic.

number of their children reaches ten then they will sacrifice one, as did the Prophet's grandfather, 'Abdul Muttalib. God says: and he hides himself from people because of the bad news, thinking: should he keep the child despite disgrace, or should he bury it in dust? How evil is their estimate of Allah! (The Qura'n 16:59)

Sa'sa'a ibn Najiya said: "I saved 300 girls from being buried alive before the advent of Islam."⁽¹⁾

Moreover, since Arabia did not have a government, and since the Arabs were anarchists by instinct, they were locked up in ceaseless warfare. Without a doubt, war was a permanent institution of the Arabian society and it was, to the Arabs, a pastime or rather a dangerous sport or a species of tribal drama. Oddly enough, eternal peace held no appeal for them, and war provided an escape from the monotony of life in the desert. They, therefore, courted the excitement of the clash of arms and in many cases they fought for the sake of fighting, whether or not there was a cause.

Additionally, usury was widely practiced in Mekkah, for in order to participate in the profitable caravan trade many a Mekkan who had only a modest income had to resort to usurers

(1) *Tafseer At-tabari*, explanation of verse number 92 from Chapter Al-Ma'ida as cited in Mussa ibn Rashid Al-'Azimi, *Al-Lu'lu' Al-Maknun fi Sirat An-Nabi Al-Ma'mun*, first edition, (Kuweit: Al-Maktaba Al-'amiriyyah li Al-I'laan wa Tiba'a wa Nnashr wa Ttawzi', 2011).

despite the high interest. As it happens, the most powerful class of the Arabs was made up by the richer merchants who were both traders and usurers (money-lenders) and the rates of interest which they charged on loans were exorbitant, and were especially designed to make them richer and richer, and the borrowers poorer and poorer. In fact, they usually took a 100 per cent interest and even interests of 200 or 400 per cent. Indisputably, money and usury were amongst the principal means of oppressing the people's freedom at that time.

Besides, drunkenness was a common vice of the Arabs and with drunkenness went their gambling, that is to say they were compulsive drinkers and gamblers. Qatada said: “the men in the Jahiliyya used to gamble with their money and even family and would keep on gambling until they ended up dead broke.”⁽¹⁾ Also, the relations of the sexes were extremely loose and many women sold sex to make their living. These women flew flags on their houses, and were called “ladies of the flags”. Al-Miqdad ibn Al-Aswad said: “By Allah, the Messenger of Allah, PBUH, was sent in the harshest state in which any Prophet was ever sent—in a gap (in the line of prophethood) and the time of Ignorance.

(1) *Al-Issaba* 3-347 as cited in Mussa ibn Rashid Al-'Azimi, *Al-Lu'lu' Al-Maknun fi Sirat An-nabi Al-Ma'mun*, first edition, (Kuweit: Al-Maktaba Al-'amiriyah li Al-I'laan wa Tiba'a wa Nnashr wa at-tawzi', 2011).

They did not believe that the deen was better than worshipping idols. He brought the Discrimination by which it is possible to discriminate between the true and false.”⁽¹⁾ Similarly, Abu Raja Al-‘Utaridi narrated: “We used to worship stones, and when we found a better stone than the first one, we would throw the first one and take the latter, but if we could not get a stone then we would collect some earth (i.e. soil) and then bring a sheep and milk that sheep over it, and perform the Tawaf around it.”⁽²⁾ Also, A’ishah, the Prophet’s wife said “Marriage in pre-Islamic times was of four kinds... A third kind of marriage was that a group of people less than ten in number entered upon a woman and had intercourse with her.”⁽³⁾

Furthermore, Arabia was a male-dominated society and women had no status of any kind to the extent that when a man died, his son “inherited” all his wives except his own mother. For instance, the idolaters of Makkah prohibited milk for their females and allowed only their males to drink it. Likewise, when a sheep would give birth to a male sheep, they would slaughter it and feed it to their males, but not to their females, whereas if the

(1) Muhammad Ibn Hibban, *Sahih ibn Hibban*, (Cairo: Daar Al-Ma’aarif, 1952), hadith: 6552.

(2) Muhammad Al-Boukhari, *Sahih Al-Boukhari*, (Cairo: Darussalam, 1999), hadith: 4376.

(3) Ibid, hadith: 5127.

newly born lamb was stillborn, they would share in it (with their females). 'Umar ibn Khattab said: “By Allah, in the Pre-Islamic Period of Ignorance we did not pay attention to women until Allah revealed regarding them what He revealed regarding them and assigned for them what He has assigned.”⁽¹⁾

All in all, it was in such a dark world that the light of Islam shone and God revealed His Book to remedy all this corruption, injustice and immorality. God says: Say, "O Prophet," "Come! Let me recite to you what your Lord has forbidden to you: do not associate others with Him "in worship". "Do not fail to" honor your parents. Do not kill your children for fear of poverty. We provide for you and for them. Do not come near indecencies, openly or secretly. Do not take a "human" life—made sacred by Allah—except with "legal" right. This is what He has commanded you, so perhaps you will understand. And do not come near the wealth of the orphan—unless intending to enhance it—until they attain maturity. Give full measure and weigh with justice. We never require of any soul more than what it can afford. Whenever you speak, maintain justice—even regarding a close relative. And fulfill your covenant with Allah. This is what He has commanded you, so perhaps you will be mindful. Indeed, that is My Path—perfectly straight. So follow it and do not follow other ways, for they will lead you away from His Way.

(1) Ibid, hadīth: 4913.

This is what He has commanded you, so perhaps you will be conscious "of Allah".” (The Qura'n 6:151-153) These verses are the will and testament of Prophet Muhammad (PBUH), for they explicitly and implicitly express the moral foundations of the Muslim community and all the characteristics of goodness are embodied in these ten Commandments. Besides, God says: Do not force your "slave" girls into prostitution for your own worldly gains while they wish to remain chaste. (The Qura'n 24:33) He also says: Women have rights similar to those of men equitably. (The Qura'n 2:228) He further says: Just as there is a share for men in what their parents and kinsfolk leave behind, so there is a share for women in what their parents and kinsfolk leave behind - be it little or much - a share ordained (by Allah). (The Qura'n 4:7) That is, women as well as men are entitled to inheritance which was not the way that things were in the time of ignorance before Islam, when women and children were left out of the inheritance. This share is a right and its amount is clearly set out— as made obligatory by Allah. Moreover, He says: Surely the men who submit (to Allah) and the women who submit (to Allah), the men who have faith and the women who have faith, the men who are obedient and the women who are obedient, the men who are truthful and the women who are truthful; the men who are steadfast and the women who are steadfast, the men who humble themselves (to Allah) and the women who humble themselves (to Allah), the men who give alms and the women who give alms, the men who fast and the women who fast, the

men who guard their chastity and the women who guard their chastity, the men who remember Allah much and the women who remember Allah much: for them has Allah prepared forgiveness and a mighty reward. (The Qura'n 33:35) This verse plainly tells what qualities and characteristics are of real worth in the sight of Allah and that there is no difference between the man and woman as regards these basic values. That is, all humans are equal in the sight of God and He does not have separate criteria for judging the male and the female. Accordingly, God says: So their Lord responded to them: "I will never deny any of you—male or female—the reward of your deeds. Both are equal in reward. (The Qura'n 3:195) That is, in Islam there is absolutely no difference between men and women as far as their relationship to God is concerned, as both are promised the same reward for good conduct and the same punishment for evil conduct which is why the Prophet (PBUH) said: "Women are the twin halves of men."⁽¹⁾ What is more, God says: If you fear you might fail to give orphan women their "due" rights "if you were to marry them", then marry other women of your choice—two, three, or four. But if you are afraid you will fail to maintain justice, then "content yourselves with" one' (The Qura'n 4:3) Actually, men, in pre-Islam Arabia, used to marry orphan girls who were under

(1) Abu Dawud As-Sijistanni, *Sahih Sunan Abi Dawud*, (Cairo: Maktabat Al-Ma'aarif, 1998), hadith, hadith: 236.

their guardianship, without giving them an appropriate dowry, out of consideration for their property. After marriage such men committed excesses against these girls as they had no one to protect them. It is in this context that the Muslims are told that if they fear they will not be able to do justice to the orphan girls, then they should marry other girls whom they like and leave the orphan women to whoever will treat them well and be just to them.

In a word, Islam came to reform everything in the world, including people's beliefs, behaviours, morals and transactions. It established the rights of women, orphans and children and even preserved the rights of other living things such as animals and trees. Listen to what Ja'far ibn abi Talib (RA), the great companion, said to Negus, the king of Abyssinia, describing Islam to him and telling him why Muslims made all these sacrifices for the sake of this religion, that is to say why they left their families and country and migrated in Allah's cause:

“O King! we were plunged in the depth of ignorance and barbarism; we adored idols, we lived in un-chastity, we ate the dead bodies, and we spoke abominations, we disregarded every feeling of humanity, and the duties of hospitality and neighbourhood were neglected; we knew no law but that of the strong, when Allah raised among us a man, of whose birth, truthfulness, honesty, and purity we were aware; and he called to the Oneness of Allah, and taught us not to associate anything with Him. He forbade us the worship of idols; and he enjoined us

to speak the truth, to be faithful to our trusts, to be merciful and to regard the rights of the neighbours and kith and kin; he forbade us to speak evil of women, or to eat the substance of orphans; he ordered us to flee from the vices, and to abstain from evil; to offer prayers, to render alms, and to observe fast. “We have believed in him, we have accepted his teachings and his injunctions to worship Allah, and not to associate anything with Him, and we have allowed what He has allowed, and prohibited what He has prohibited. For this reason, our people have risen against us, have persecuted us in order to make us forsake the worship of Allah and return to the worship of idols and other abominations. They have tortured and injured us, until finding no safety among them; we have come to your country, and hope you will protect us from oppression.”⁽¹⁾

The eloquence of this speech leaves no doubt regarding the beauty of the faith and the clarity of the message brought by Prophet Muhammad (PBUH) for mankind. In fact, Arabs used to mock him when he prophesied that his nation will triumph and eliminate all falsehood in the east and the west of the earth. Nonetheless, Muslims conquered the kingdoms of the earth and monotheism prevailed and spread all over the world. All in all, never did Mankind receive a law better and greater than the Islamic law.

(1) 128Ahmad Ibn Hanbal, *Musnad Al-Imam Ahmad ibn Hanbal*, (Cairo: Dar Al-hadith, 1995), hadith: 1740, authentic.



CHAPTER FIVE

THE MIRACLES OF THE

UNSEEN

WORLD

IN THE SAYINGS OF PROPHET

MUHAMMAD PBUH

(HERALDING THE UNSEEN)



70. Can you give examples of the prophecies made by Prophet Muhammad (PBUH)?

According to the Bible, a Prophet must give prophecies (detailed predictions of future events which must come true) in order to be called a Prophet. In fact, Muhammad (PBUH) was the seal of the Prophets and he made more prophecies than any other Prophet. It is worth mentioning that while many of his predictions were fulfilled during his lifetime he, also, talked about futuristic events that would take place after his death. Accordingly, hundreds of years after his death, his ḥadīths are one hundred per cent in consistence with today's world. Also, some of his predictions have not come true yet but they certainly will. In this chapter we will discuss the prophecies made by Muhammad (PBUH) which provide further evidence that he was a genuine Prophet.

Before his death, the Messenger (PBUH) called his daughter Fatimah (RA) to his bedside and informed her that she would be the first among his family to join him after his death. 'Aisha (RA) narrated: “the Prophet called Fatimah during his fatal illness and told her something secretly and she wept. Then he called her again and told her something secretly, and she started laughing. When we asked her about that, she said: “The Prophet first told me secretly that he would expire in that disease in which he died, so I wept; then he told me secretly that I would be the first of his

family to follow him, so I laughed (at that time)”.⁽¹⁾ Indeed, Fatimah (RA) passed away only six months after the death of the Prophet.

Ishaq ibn 'Abdullah ibn abi Talhah narrated that he heard Anas ibn Malik saying: “The Messenger of Allah used to visit Umm Haram bint Milhan, who would offer him meals. Umm Haram was the wife of 'Ubadah ibn As-Samit. Once the Messenger of Allah visited her and she provided him with some food and started inspecting this head for lice. Then the Messenger of Allah slept and afterwards he awoke smiling. She said: ‘I said: “what causes you to smile, O the Messenger of Allah?”’ He said: “Some of my followers who were displayed before me (in

a dream) as fighters in Allah's cause, riding on a ship this ocean, who were kings upon thrones, or like kings upon thrones.’” I said: “O Messenger of Allah! Supplicate to Allah to make me among them.” So he supplicated for her. Then he lay down his head to sleep. Then he woke up and he was smiling. She said: ‘so I said to him: “what causes you to smile, O the Messenger of Allah?”’ He said: “some of my followers who were displayed before me (in a dream) as fighters in Allah's

(1) Agreed upon hadīth, Muhammad Al-Boukhari, *Sahih Al-Boukhari*, (Cairo: Darussalam, 1999), hadīth: 4433; Muslim Ibn Al-Hajjaj, *Sahih Muslim*, (Beirut: Daar Al-Kotob Al- 'ilmyyah, 2020), hadīth: 2450.

cause” and he said similar to what he said earlier. She said: ‘I said: “O Messenger of Allah! Supplicate to Allah to make me among them.” He said: “you are among the earlier ones.” He said: So Umm Haram rode on the sea during the time of Mu'āwiya ibn Abu Sufyan. She was thrown from the riding animal after she arrived from the ocean voyage, and she died.”⁽¹⁾ Indeed, the messenger’s prophecy came true forty years later in the year 28 AH. Umm Haram’s tomb has since been a visited place and the mosque of Umm Haram is known in Cyprus to this day.



Imagine if Umm Haram died a natural death after the Prophet (PBUH) foretold her death in a naval battle?

(1) Muslim Ibn Al-Hajjaj, *Sahih Muslim*, (Beirut: Daar Al-Kotob Al-'ilmyyah, 2020), hadith: 1912.

Moreover, the Prophet predicted that 'Umar, 'Ali, 'Uthmān, Talha and Az-Zubayr (RA) will die as martyrs. This prophecy is mentioned in authentic ḥadīths. Abu Huraira reported: Allah's Messenger (PBUH) was upon the mountain of Hira and there were along with him Abu Bakr, 'Umar, 'Uthmān, 'Ali, Talha, 'Zubair, that the mountain stirred; thereupon Allah's Messenger (PBUH) said: Be calm, there is none upon you but a Prophet, a Siddiq (the testifier of truth) and a Martyr. Obviously, the messenger (PBUH) declared he was a Prophet and gave Abu Bakr (RA), his closest companion, the honorable title 'Al-Siddiq' (the truthful) for always acting in an upright way, whereas he informed 'Umar, 'Uthmān, 'Ali, Talha and Zubayr (RA) that they were going to die as martyrs. Indeed, this prophecy came true.

Similarly, he predicted that disputes will occur between the Companions and that 'Ammār ibnYāsir (RA) will be killed by the transgressing group. Abu Sa'id Al-Khudri narrated: “(During the construction of the mosque of the Prophet) we carried the adobe of the mosque, one brick at a time while 'Ammār used to carry two at a time. The Prophet passed by 'Ammār and removed the dust off his head and said, “May Allah be merciful to 'Ammār. He will be killed by a rebellious aggressive group. 'Ammār will invite them to (obey) Allah and they will invite him to the (Hell)

fire.”⁽¹⁾ 'Ammār was killed in the Battle of Siffin—which was the second battle of the First Fitnah (the first civil war within the Rashidun Caliphate) which took place a quarter of a century after the death of the Prophet (PBUH)—by the supporters of Mu'āwiya, who rebelled against Caliph 'Ali.

71. Atheists might say: How do you use Islamic ḥadīths as arguments against us?

The issue of the reliability of the Prophet's Sunnah, based on of the intellect (reason), is actually a subject of paramount importance and we will discuss it in depth in the third book of this series. But in a nutshell, if we accept that the method through which the historical events that we believe in—such as the occurrence of a battle or the historicity of a figure like Ramses II—were transmitted to us is highly reliable, then the chains of narration through which the ḥadīths of Prophet Muhammad (PBUH) were transmitted to us are, indisputably, a thousand times more reliable. Essentially speaking, the original discourses of the Prophet (PBUH) have

always been faithfully transmitted after their authenticity has been ascertained, that is to say a reliable scientific method has been used by muhadditheen (compilers of ḥadīth) since the

(1) Muhammad Al-Boukhari, *Sahih Al-Boukhari*, (Cairo: Darussalam, 1999), ḥadīth: 2812.

time of the companions (RA) to ensure the authenticity of the ḥadīths transmitted. In point of truth, Arabs excelled in the art of narration and transmission because they are known for infalible retention and authenticity verification (tahqiq) skills. Moreover, the ḥadīths of the Prophet Muhammad (PBUH) were, undeniably, narrated and transmitted by the most truthful, trustworthy, pious, noble, and God fearing of people and whoever doubts the reliability of the Prophet's Sunnah will have to question every historical event which is subject to general consensus.

The compilers of the six authentic books of ḥadīth (As-Sihah As-sita) applied very strict criteria in selecting the ḥadīths for their books to ensure their authenticity and they did not accept any ḥadīth that did not meet the set criteria. Quite simply, every ḥadīth is divided into two parts: the first part which mentions the chain of transmitters and the second part which is the body or the text. The scholars of ḥadīth (muhaddithun) assessed both parts of the ḥadīth scrupulously. They adopted rules to check the authenticity of the chain of narrators who were subjected to severe tests and were graded according to varying degrees of reliability and genuineness depending upon their character, religious reputation, depth of knowledge, and the soundness and accuracy of their memories. Moreover, they carefully studied the text of the ḥadīth i.e. they ensured that it is not in conflict with the content, spirit, philosophy or the

commandments of the Qura'n in any manner, that it is not in conflict with the content of a ḥadīth which had already stood the test of reliability/authenticity or the consensus of the scholars, that it does not go against the historical facts already established, and that it is not against the dictates of human reasoning, logic, known principles of human society, rationale of common sense or the laws of nature. In a word, whoever examines impartially the nature of human knowledge transmission and looks into the previously mentioned rules and criteria used in the compilation and authentication of ḥadīths will doubtlessly realize that the authentic ḥadīths of the Prophet (PBUH) certainly came from his mouth. Hence some scholars said: “If a

man swore to divorce his wife unless every ḥadīth that Al-Bukhari has accepted as authentic (sahih) in his Authentic Collection (*Sahih Al-Boukhari*) has come right from the mouth of the Prophet (PBUH)—then his oath would not be false...he would not be breaking his oath.”⁽¹⁾

In fact, the Sunnah of the Prophet (PBUH) is the second primary source of Islamic law, that is why jurists recourse to it, in derivation of a rule, when they do not find a text in the Qura'n for a case they have to settle. In other words, it is an authoritative

(1) As-Sijzi abi Nasr Al-Wa'ili Al-Hafiz quote cited in 'Uthmān Ibn As-Salah, *Muqaddimat Ulum Al-hadīth (Introduction to the Science of hadīth)*, (Cairo: Daar Al Ma'aarif, 1989).

source of Islamic law and the proof for this is established by the Qura'n and Ijma' (consensus). Inarguably, the Qur'an points out that whatever originated from the Prophet (PBUH) is a type of revelation and does not come out from his own desire, and Muslims, from the Prophetic era to this day, are in agreement that the Sunnah is a source of Islamic law. Imam Ash-Shawkani said that only those who have no share in Islam would contradict this fact.⁽¹⁾ Hence, Muslims follow legal injunctions that are derived from Sunnah and they do not differentiate between them and those which are laid down by the Qura'n. As a matter of fact, jurists decide that the legislative rulings pertaining to people's lives are derived from the authentic Sunnah—the ḥadīths transmitted through sound complete chains of narrators which go right back to the Prophet (PBUH)—because they deem its reliability indisputable. Without a doubt, Muslim jurists derive rulings only from certain and established sources for our nation is not one that follows its desires when it comes to the sources of Islamic law (Sharia).

By and large, if we look into history with impartiality we will be able to assess and judge the credibility (or lack of credibility) of nations' legacies of narration and transmission. As far as the Islamic nation is concerned, history testifies to the

(1) Muhammad Ash-shawkani, *Irshad Al-Fuhul Ila Tahqiq Al-Haq Min 'Ilm Al-Ussool*, first edition, (Cairo: Daar Al-Athaar, 2013), p. 33.

authenticity of the sound Sunnah of its Prophet (PBUH) such as the aforementioned authentic ḥadīth on the killing of 'Ammār ibn Yāsir. The Prophet said: “Woe onto 'Ammār. He will be killed by the transgressive group.” It is noteworthy that the fact that a group of the companions (RA) were described as transgressors does not imply that they were disbelievers because their decision to fight was based on their own interpretation of the texts (ijtihaad) and not everyone who engages in ‘ijtihaad’ gets it right. So it is essential to differentiate between those who try to work it out but reach a wrong conclusion, and those who deliberately cause mischief and turmoil. As it happens, following the murder of Caliph 'Uthmān ibn 'Affan, the caliphate passed to 'Ali ibn Abi Talib who prioritized the consolidation of Muslims over finding the assassins of 'Uthmān, while Mu'āwiyah refused to acknowledge him as caliph until the murderers were caught. So the first civil war occurred. On the day the Battle of Siffin, members of both armies were watching to find out who will kill 'Ammār ibn Yāsir and when he was killed at the hands of Mu'āwiyah's army both parties, including 'Amr ibn Al-'As, who rose up abruptly from his throne, ⁽¹⁾ were disturbed. Therefore, it became clear to some of them that they were mistaken. In short,

(1) Muqbil ibn Hadi Al-Wadi'i, *As-Sahih Al-Musnad Min Asbaab An-Nuzool*, fourth edition, (Cairo: Maktabat Ibn Taymiyya, 1987), ḥadīth: 1012.

both of the groups who engaged in fighting—'Ali and his companions and Mu'aawiyah and his companions—believed that they were in the right, but this authentic hadith indicates that 'Ali and his companions were closer to the truth than Mu'aawiyah and his companions as mentioned in the ḥadīth in *Sahih Muslim*.⁽¹⁾

In point of truth, this is a rational proof for the authenticity of the Prophet's ḥadīth because the companions were certain that 'Ammār was going to be killed by the transgressing group, that is they had full faith in the Prophet's words and relied on his ḥadīth to judge which group was closer to the truth. Indeed, this ḥadīth alone is, for those who contemplate, a practical evidence for the authenticity of the message of Islam.

72. Can you give examples of the messenger's prophecies which were fulfilled after his death?

Abu Bakrah narrated: “The Messenger of Allah said to Al-Hassan ibn 'Ali. This son of mine is a Sayyid (chief), and I hope Allah may reconcile two large parties of Muslims by means of him.”⁽²⁾ Indeed, the messenger's prophecy came true thirty years after his death. After 'Ali was killed as a martyr, the Muslims swore allegiance to his son Al-Hassan who spent days

(1) Muslim Ibn Al-Hajjaj, *Sahih Muslim*, (Beirut: Daar Al-Kotob Al-'ilmyyah, 2020), ḥadīth: 1064.

(2) Muhammad Al-Boukhari, *Sahih Al-Boukhari*, (Cairo: Darussalam, 1999), ḥadīth: 7109.

thinking about the situation and considering the disunity of Muslims, some supporting him and some supporting Mu'aawiyah. He decided that rectifying the affairs of Muslims, sparing them bloodshed, and saving their lives had priority over his right to power. Therefore, he gave up the caliphate to Mu'aawiyah on 41 A.H in order to unite the Muslims behind one ruler. That year was called the year of Jamaa'ah (unity).

According to authentic narrations, the Prophet (PBUH) gave his nation the glad tidings that they would conquer Jerusalem. 'Auf ibn Mali narrated: the Prophet said, “Count six signs that indicate the approach of the Hour: my death, the conquest of Jerusalem...”

(1) As a matter of fact, the messenger's prophecy about the conquest of Jerusalem was fulfilled five years after his death. Similarly, Prophet Muhammad (PBUH) heralded the conquest of Yemen, the Levant and Iraq and his prophecy came true.

Hadith, Sahih al-Bukhari 1875

Narrated Sufyan b. Abu Zuhair:

I heard Allah's Messenger (ﷺ) saying, "Yemen will be conquered and some people will migrate (from Medina) and will urge their families, and those who will obey them to migrate (to Yemen) although Medina will be better for them; if they but knew. Sham will also be conquered and some people will migrate (from Medina) and will urge their families and those who will obey them, to migrate (to Sham) although Medina will be better for them; if they but knew. Iraq will be conquered and some people will migrate (from Medina) and will urge their families and those who will obey them to migrate (to Iraq) although Medina will be better for them; if they but knew."

(1) Ibid, hadīth: 3176.

The Prophet (PBUH) also gave good tidings about the conquest of Constantinople. 'Abdullah ibn 'Amr ibn Al-'Aas said: “When we are around the Messenger of Allah writing, the Messenger of Allah was asked, which of the two cities will be opened first, Constantinople or Rome?” The Messenger of Allah said: “The city of Heraclius will be opened first, meaning Constantinople.”⁽¹⁾ The first conquest of Constantinople has taken place during the reign of Sultan Mohammed II, nicknamed Mohammed Al-Fateh (the Conqueror) in the year 1453 that is more than 800 years after the messenger delivered his prophecy.

Moreover, the Prophet (PBUH) heralded the conquest of Egypt. Abu Dharr reported Allah's Messenger (PBUH) as saying: “you will conquer Egypt. When you conquer that land, you have to treat its people kindly since they have a right of kinship upon you.”⁽²⁾ Indeed, 'Amr ibn Al-'Aas conquered Egypt in the year 21 A.H (642 A.D). Actually, the Copts were treated very badly under the yoke of the Byzantine Empire. The Synaxarion—a liturgical book containing hagiographies corresponding roughly to the martyrology of the Roman Church, read in religious services of the Eastern Orthodox Church—describes how the the

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- (1) Muhammad Al-Albani, *Silsilat Al-Ahadith As-Sahihah*, volume 6, (Riyadh: Maktabat Al- Ma'arif li An-nashr wa At-tawzi', 2002), hadith: 4.
- (2) Muslim Ibn Al-Hajjaj, *Sahih Muslim*, (Beirut: Daar Al-Kotob Al-'ilmyyah, 2020), hadith: 2543.

priests and parsons fled to the desert owing to the Roman persecution. Actually, Anba Benjamin, Pope of the Orthodox Church at that time, fled to the desert for thirteen years after the killing of his brother at the hands of the Roman Emperor. However, 'Amr ibn Al-'Aas started dialogue with the Copts about the return of the Pope Benjamin and his bishops to their seats. According to the Coptic historian Severus ibn Al-Muqafa, 'Amr wrote a note to Egypt's people saying: "the position of Benjamin as the Patriarch of Christians is protected by our pledge, safety and security granted by God. He may come in peace to his followers" When 'Amr met Pope Benjamin, he showed him esteem and veneration and he said to him: "Manage all your

possessions and all your men and handle their affairs." (1)

Briefly, Pope Benjamin was accepted as the rightful representative of the Egyptian Christians, and Muslims restored rights to the Copts that the Byzantines had taken from them.



(1) As-Sinkisar, part I, third edition, (Cairo: Maktabat Al-Mahaba Al-Qibtiyya Al-Orthodoksiyya, 1978), p. 249.

73. What about the events of the end of times that the Messenger (PBUH) prophesied?

The Prophet (PBUH) mentioned that there would be signs forewarning the approach of the last day. In Islam ‘The Day of Judgment’ is a time when everything in the universe will be destroyed and every human being will be resurrected by God for judgment. Atheists look at this concept and may not believe in it and might even mock the whole ideology. However The Prophet Muhammad (PBUH) has listed major and minor signs that will occur in order to show that the Day of Judgment is near. Some of these signs are taking place right now.

To begin with, the Prophet (PBUH) heralded that the least of the people become their leaders with a great deal of wealth, to such an extent that they will boastfully compete in a great deal of building. 'Abdullah ibn 'Umar said: 'Umar ibn Al-Khattab told me: He (Jibril) said: He (Jibreel) said, “Inform me about the Hour.” The Prophet said, “About that the one questioned knows no more than the questioner.” So he said, “Inform me about the signs of its coming.” Said the Prophet, “that you will see the barefooted, naked, destitute herdsman of sheep arrogantly building high buildings.”⁽¹⁾ Prophet Muhammad (PBUH)

(1) Muslim Ibn Al-Hajjaj, *Sahih Muslim*, (Beirut: Daar Al-Kotob Al-'ilmyyah, 2020), hadith: 8.

informed us that when the end of times is near we will see the barefooted, naked Bedouins from the desert, who take their sheep to graze, competing in building higher buildings. ⁽¹⁾ The companions asked him: ‘Messenger of Allah, who are these you describe?’ He answered, ‘They are the Arabs.’ ⁽²⁾ These ḥadīths are truly unbelievable because Arabs historically were never known to have made tall buildings, that is to say they never had the advanced knowledge that people like the Persians, Romans and Egyptians had in the past when it came to building. However, the tallest buildings in the world are currently situated in the United Arab Emirates (Dubai). At over 828 metres (2,716.5 feet) and more than 160 stories, Burj Khalifa holds the records of the tallest building in the world.

(1) 'Ali Noor Ad-din Al-Qaari, *Mirqat Al-Mafatih Sharh Mishkat Al-Masabih*, volume 1, (Beirut: Daar Al-Fikr, 2016), p. 50.

(2) Ahmad Ibn Hanbal, *Musnad Al-Imam Ahmad ibn Hanbal*, (Cairo: Dar Al-hadīth, 1995), ḥadīth: 2926, authentic.



Moreover, the picture bellow shows what will soon be known as the world's next tallest building rising from the desert. In fact, when the 3,280-foot-tall (1,000-meter-tall) Jeddah Tower (also known as Burj Al Mamlaka or Kingdom tower), in Saudi Arabia, opens in 2020, it will knock Dubai's iconic Burj Khalifa off its throne as the tallest skyscraper in the world by 236 feet (72 meters).



So the title of the two tallest buildings in the world by 2021 will be taken by Arab countries. This is literally a word by word prophecy fulfilled by Prophet Muhammad (PBUH) in the sense that Arab princes are literally competing with each other to build the tallest buildings in the world. In fact, only 20 years ago the Gulf countries like the Kingdom of Saudi Arabia and the United Arab Emirates were literally desert lands and their people were literally shepherds. But

the oil money transformed these areas into places full of tall buildings and their people are now amongst the richest in the world.

Additionally, the Prophet (PBUH) predicted that from among the portents of the Hour are the decrease in religious knowledge and the pervasiveness of the drinking of wine and adultery. Anas ibn Malik reported Allah's Messenger as saying: “It is from the conditions of the Last Hour that knowledge would be taken away and ignorance would prevail (upon the world), the liquor would be drunk, and adultery would become rampant.”⁽¹⁾ Indeed, there is a decrease in the number of the religious scholars and the students of religious knowledge. In fact, there is an unprecedented ignorance of the foundations of religion (*usul ad-din*) amongst the contemporary generations of Muslims. In other words, though the Prophet (PBUH) left the Ummah with full of knowledge, he predicted that there would come a time when “knowledge would be taken away and ignorance would prevail.” Today, there are very few sincere scholars and, unfortunately—unlike previously in Islamic history when so many Muslims were occupied with studying the Qura'n and Sunnah—when a scholar dies now there is no substitute. Interestingly, the ḥadīth also mentioned that wine (intoxicants, alcohol) will be drunk in great

(1) Muhammad Al-Boukhari, *Sahih Al-Boukhari*, (Cairo: Darussalam, 1999), ḥadīth: 80.

quantities and adultery will become widespread. Indisputably, moral corruption is the result of the lack of religious knowledge. Nowadays, the most ignorant of people are the quickest to issue religious rulings without sound knowledge. Therefore, the hearts of people have become devoid of the fear of God wherefore they indulge in all sins. Moreover, the Prophet (PBUH) heralded that the real horrors of doomsday will be experienced only by the wicked people who “would commit adultery like asses”⁽¹⁾ that is, they will commit adultery on the public roads. Historically, adultery was objectionable on social, religious, moral and legal grounds in all cultures. However, most Western countries decriminalized adultery in the 20th century and it

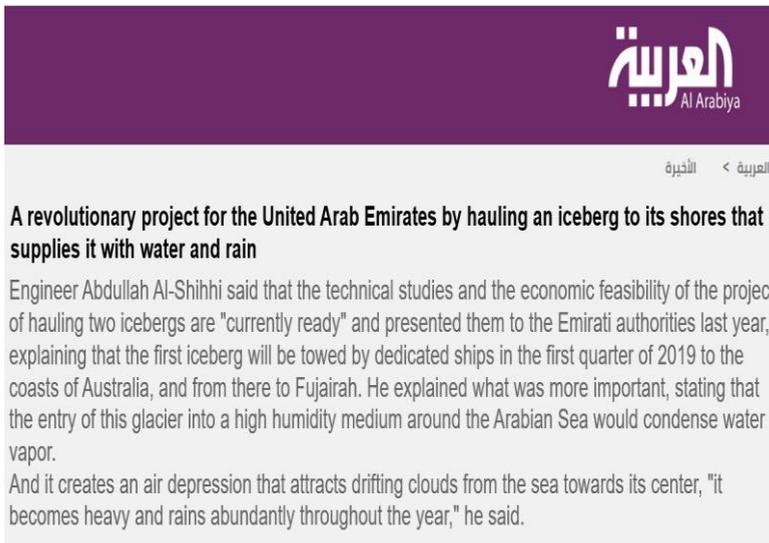
has, over the last few years, spread in a way that is unprecedented throughout the entire human history as a result of pornography which is rampant in today’s culture.

Moreover, Abu Huraira reported Allah's Messenger as saying: “The Last Hour will not come before wealth becomes abundant and overflowing, so much so that a man takes Zakat out of his property and cannot find anyone to accept it from him and till the land of Arabia reverts to meadows and rivers.”⁽²⁾ This

(1) Muslim Ibn Al-Hajjaj, *Sahih Muslim*, (Beirut: Daar Al-Kotob Al-'ilmyyah, 2020), hadith: 2937.

(2) Muslim Ibn Al-Hajjaj, *Sahih Muslim*, (Beirut: Daar Al-Kotob Al-'ilmyyah, 2020), hadith: 157.

ḥadīth is a prophecy that bundance and prosperity or certain climatic changes will lead to the re-emergence of meadows and rivers in the Arabian Desert. Interestingly, an Emirati (UAE) company is planning to tow icebergs from Antarctica to Fujairah at a cost of up to \$80 million. The icebergs are expected to cause a unique climatic phenomenon as they would attract the clouds over the Arabian Sea to the centre of the icebergs, thus creating a vortex that will cause rainfalls all year round in the arid landscape.



Prophet Muhammad (PBUH) said that the Hour will not be established until the Arab lands are lush and green as they used to be and research today suggests that the Arabian Desert was greener and wetter in the past. The Palaeodeserts Project, a five-year programme (from March 2012 to 2016) was carried out by a team of experts in archaeology, environmental studies, remote

sensing, palaeontology, animal genetics and rock art studies. This research

The screenshot shows the top navigation bar of the University of Oxford website. The navigation menu includes: UNIVERSITY OF OXFORD, NEWS & EVENTS, EVENTS, SCIENCE BLOG, ARTS BLOG, OXFORD AND CORONAVIRUS, and NEWS RELEASES FOR JOURNALISTS. Below the navigation bar, the breadcrumb trail reads: Home > News > Ancient network of rivers and lakes found in Arabian Desert. The article title is 'Ancient network of rivers and lakes found in Arabian Desert', published on 30 APR 2012. The article is categorized under RESEARCH, SCIENCE, and SOCIETY. The main text of the article snippet reads: 'Satellite images have revealed that a network of ancient rivers once coursed their way through the sand of the Arabian Desert, leading scientists to believe that the region experienced wetter periods in the past.'

project was conducted by the University of Oxford in collaboration with the Saudi Commission for Tourism and Antiquities (SCTA). As a starting point for the research, the team analyzed satellite imagery which reveals a network of ancient rivers and lakebeds in the Arabian Peninsula. The University of Oxford published an article on its website entitled: “Ancient network of rivers and lakes found in Arabian Desert.”⁽¹⁾

(1) “Ancient network of rivers and lakes found in Arabian Desert.”, University of Oxford, 30 Apr 2012.

Using this photographic evidence, they selected sites near ancient water sources for their excavation work as these sites are where animals and early humans are likely to have gathered. This joint international research team has discovered a giant tusk in the Arabian Desert. Project leader Professor Mike Petraglia, from the School of Archaeology at the University of Oxford, said: “the discovery of the elephant tusk is significant in demonstrating just how much the climate could have changed in the Arabian Desert. Elephants would need huge quantities of roots, grasses, fruit and bark to survive and they would have consumed plenty of water too.”⁽¹⁾

Huw Groucutt and Michael Petraglia, “The Prehistory of the Arabian Peninsula: Deserts,⁽²⁾ Dispersals, and Demography.”, *Evolutionary Anthropology*, 21:113–125, 2012.

<http://www.palaeodeserts.com/wp-content/uploads/2013/04/The-Prehistory-of-the-Arabian-Peninsula.pdf>

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- (1) <https://www.ox.ac.uk/news/2012-04-30-ancient-network-rivers-and-lakes-found-arabian-desert>
- (2) “Ancient network of rivers and lakes found in Arabian Desert.”, University of Oxford, 30 Apr 2012. <https://www.ox.ac.uk/news/2012-04-30-ancient-network-rivers-and-lakes-found-arabian-desert>

The researchers say that the findings are hugely significant because they suggest that in order

to support the life of big beasts today's arid terrain was much wetter and greener in the past.

The Oxford University Website declared: a network of ancient rivers once coursed their way

through the sand of the Arabian Desert, leading scientists to believe that the region experienced wetter periods in the past. ⁽¹⁾

(1) Agreed upon hadīth, Muhammad Al-Boukhari, *Sahih Al-Boukhari*, (Cairo: Darussalam, 1999), hadīth: 3448; Muslim Ibn Al-Hajjaj, *Sahih Muslim*, (Beirut: Daar Al-Kotob Al- 'ilmyyah, 2020), hadīth: 155.

SCIENCE

A joint international research team led by the University of Oxford, in collaboration with the Saudi Commission for Tourism and Antiquities (SCTA), has discovered a giant tusk in the Arabian Desert.

The two pieces of tusk, which together measure six feet (2.25m) in length, are thought to have belonged to a now extinct genus known as *Palaeoloxodon* (the so-called 'straight-tusked' elephants).

An elephant's carpal bone located five metres away from the pieces of tusk was also recovered from the same sand layer at an excavation site in the Nefud Desert. The sand layer



The image shows a screenshot of a news article from the University of Oxford. The header includes the University of Oxford logo and the text 'UNIVERSITY OF OXFORD'. Below the header is a navigation bar with 'NEWS & EVENTS' and a search icon. The main image shows an excavation site in a desert with workers and equipment. Below the image is a breadcrumb trail: 'Home > News > Tusk suggests greener, wetter Arabian Desert in the past'. The main headline reads: **'Tusk suggests greener, wetter Arabian Desert in the past'**.

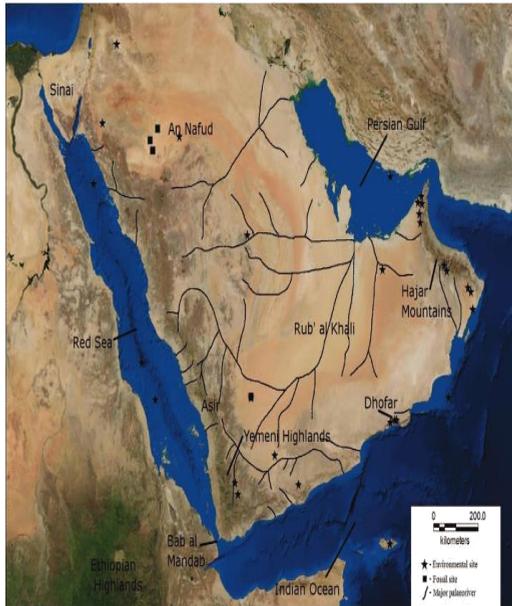


Figure 1. Geography of the Arabian Peninsula. The locations of Pleistocene fossil localities and key sites for paleoenvironmental reconstruction are shown; note the southern and coastal concentration of the latter. Black lines depict major paleorivers.²⁸ (Basemap courtesy of NASA's Earth Observatory.) (Color figure can be viewed in the online issue, which is available at wileyonlinelibrary.com.)

How could Prophet Muhammad (PBUH) know that the sand dunes and bare mountains of Arabia were once verdant thousands of years ago? Indeed, the Prophet Muhammad (PBUH) spoke the truth and the land of the Arabs will no doubt return to its state of lush pasture and abundant rivers.

The Prophet (PBUH) predicted that new means of transport will be invented before the the Last Day. God says: And when the she camels, ten months with young, are abandoned.” (The Qura'n 81:5) Similarly, the Prophet said: “I swear by Allah that the son of Mary shall surely appear as a just arbiter...and the she-

camels shall be abandoned and shall not be used for transport.”⁽¹⁾

That is, one of the signs of the latter days is that she-camels will become obsolete and useless and no one will travel on them. In fact, the camel used to be the most valuable possession of the Arabs at the time of the Prophet’s mission owing to its enormous benefits, for they used to drink its milk, eat its meat and make tents and clothing from its wool. Moreover, families used to load their belongings on camels and travel long distances. God says: And they carry your loads to "distant" lands which you could not otherwise reach without great hardship.

(The Qura'n 16:7) Surely, Arabs, at the time of the Prophet’s mission, would have never imagined or accepted that the she-camel, which was highly valuable in their eyes, will become redundant and worthless. Obviously, the prophecy that ten-month pregnant she-camels would be abandoned indicates their replacement by other means of transport like trains, ships, cars and planes etc. Who told the Prophet (PBUH) that people will, before the Day of Resurrection, stop riding animals to travel? This ḥadīth might be confusing to some people since it asserts that camels will be abandoned at the time of the great tribulations

(1) Muhammad Ibn Hibban, *Sahih ibn Hibban*, (Cairo: Daar Al-Ma’aarif, 1952), ḥadīth: 5753.

of the Last Days when the second coming of the Messiah (PBUH) will take place. However, there is no problem at all for one prophecy to come true before the other prophecies mentioned in the same ḥadīth, especially that the Prophet (PBUH) heralded in another ḥadīth the invention of advanced means of transportation and that the Hour will not be established until great distances will be traversed in short spans of time: “There will be in the last of my Ummah, men who will be riding on saddles which are similar to those of camels, descending at the doors of mosques, their women are scantily dressed and with the hair on the top of their heads like a camel’s hump.” Obviously, this ḥadīth refers to men driving cars and it implies that they are wealthy because the description of their women can not be applicable to people riding animals such as camels.⁽¹⁾ According to the ḥadīth, these women will wear such thin and see-through clothes that their bodies will be visible, thus although clothed they are in actual fact naked. Besides, they wear what is now known as the camel hump hijab style in that they use hair bumps or oversized scrunchies or clips resembling flowers to create volume at the back of their heads which looks like a camel hump.

(1) Muhammad Al-Albani, *Silsilat Al-Aḥadīth As-Sahīha*, volume 6, (Riyadh: Maktabat Al- Ma'arif li An-nashr wa At-tawzi', 2002), ḥadīth: 647.

This hump is the height of style and women wear it as a fashion statement.



Furthermore, 'Abdullah ibn Mas'ud narrated that the Prophet (PBUH) said: “Verily before the final hour people will only greet those that they know. Business will become so widespread and extensive that even the wife will begin to assist her husband in it. Families will begin to cut off ties. People will begin to give false testimony, and those bearing the truth will begin to conceal it. Finally, forgetfulness will also become so rampant that the people of knowledge will be forced into writing things down to preserve it.”⁽¹⁾ This ḥadīth lists some of the Portents of the Hour. First, people will extend greetings to acquaintances only, that is a man will forego greeting those whom he does not know, whereas the Sunnah is to spread salaam (greetings of peace) among all people whether one knows them or not. Besides, the markets have become so close and affect each other’s trading in

(1) Agreed upon ḥadīth, Muhammad Al-Boukhari, *Sahih Al-Boukhari*, (Cairo: Darussalam, 1999), ḥadīth: 1036; Muslim Ibn Al-Hajjaj, *Sahih Muslim*, (Beirut: Daar Al-Kotob Al- 'ilmyyah, 2020), ḥadīth: 157.

that stores and shopping malls are found in almost every street of every country. Also, women are becoming partners of their husbands in trade (i.e. helping them in the shops, acting as sales-girls, accountants...etc). Indisputably, over the last two centuries the volume of world trade has increased significantly completely transforming the global economy. Moreover, thanks to the fantastic advancements in the communication technologies, mobile trading has allowed individuals to become traders and investors from the comfort of their own homes and anywhere in the world with just an Internet connection. Funnily enough, a man sitting in New York buys and sells in Tokyo. Today, unfortunately, as the Prophet (PBUH) foretold, the ties of kinship are indeed being broken and enmity is widespread amongst relatives. Additionally, people tend to give false testimony and withhold true testimony and although knowledge of how to write has become pervasive, religious knowledge decreased and ignorance is prevalent. What is more, Prophet Muhammad (PBUH) said: “the Resurrection Day won't come till tribulations show up; lying

becomes widespread.”⁽¹⁾ In recent years, disinformation has become rampant, particularly through social media because individuals who encounter false information on these platforms

(1) Muhammad Al-Albani, *Sahih Al-Jami'*, (Beirut: Al-Maktab al-Islami, 1988), hadith: 3650.

may actively spread it further, by sharing or otherwise engaging with it. In short, fake news is so common that we can hardly trust all the information online.

Abu Hurairah narrated that that Prophet Muhammad (PBUH) said: “There will come to the people years of treachery, when the liar will be regarded as honest, and the honest man will be regarded as a liar; the traitor will be regarded as faithful, and the faithful man will be regarded as a traitor; and the Ruwaibidah will decide matters.” It was said: ‘Who are the Ruwaibidah?’ He said: “Vile and base men who control the affairs of the people.”

⁽¹⁾ In a nutshell, just like the Prophet (PBUH) prophesied we are living in an era of endemic deception, wherein the evil has become virtue and the virtue has become evil; the embezzlers are trusted and the trustworthy people are thought untrustworthy; the liars are vouchsafed and the truthful ones are considered liars; and the Ruwaibidah, (i.e. vile persons of little worth) are talking freely on public affairs. Without a doubt, it is obvious from the trend of public discussions on various aspects of public affairs, that the world is already living through these years. In fact, the negative influence of the ruwaibidah in modern-day societies has resulted from the persistently falling standards of measuring the worth of individuals. Obviously, the standards have been hugely compromised at the expense of moral values enabling the

(1) Ibid, hadīth: 8183.

ruwaibidhah to not only attain relevance, but also influence public attitude. Unfortunately, Muslim societies are particularly affected by the proliferation of the ruwaibidhah amongst them. In fact, the modern-day Muslim ruwaibidhah have been brainwashed with largely distorted information, twisted facts and orientalist misrepresentation about Islam, which they have imbibed from some discredited sources claiming to represent and promote alternative understandings of Islamic

faith, morals and jurisprudence. Hence, they have become the tools with which anti-Muslim conspirators pursue their anti-Islamic agenda on intellectual and public relations fronts. All in all, the signs of the Hour have already happened as God says: Are they only waiting for the Hour to take them by surprise? Yet "some of" its signs have already come. (The Qura'n 47:18)

Thawban narrated that the Prophet (PBUH) said: “The people will soon summon one another to attack you as people when eating invite others to share their dish. Someone asked: Will that be because of our small numbers at that time? He replied: no, you will be numerous at that time: but you will be scum and rubbish like that carried down by a torrent, and Allah will take fear of you from the breasts of your enemy and cast wahn (enervation) into your hearts. Someone asked: what is wahn messenger of Allah? He replied: love of the world and

dislike of death.”⁽¹⁾ In this striking ḥadīth, the Prophet (PBUH) describes the current situation of the Muslims with great accuracy and what is extraordinary is that he (PBUH) conjures up vivid images in the listener’s mind about the scenario. He likened the Ummah (the Muslim nation) to some seemingly tasty food surrounded by a group of hungry diners. But these people need to share, and thus, the food must be divided into portions. Indeed, shortly after the fall of the Khilafah (Caliphate), colonization followed and the Muslim world was divided into many different states by the European powers which were eyeing the rich resources that God has blessed the Muslims with. Moreover, the seeds of tyrannical despot regimes were planted after the so-called independence and now, with the Ummah divided and each government primarily concerned with its own interests, the enemies of Islam are free to attack each region like wild animals attack their prey. This ḥadīth is also evidence that numbers are of little significance in Islam because nowadays the Muslim population is more than a billion and is rapidly growing, yet, these phenomenal numbers are of little consequence when the masses of the population are essentially slaves to the West and herded mindlessly like cattle according to the whims of their masters. Without a doubt, our current times are witnessing the actualization of every prediction delivered by the Prophet (PBUH) in this ḥadīth.

(1) Muhammad Al-Boukhari, *Sahih Al-Boukhari*, (Cairo: Darussalam, 1999), ḥadīth: 1412.

In fact, the abundance of wealth is another sign of the Hour in that Abu Huraira narrated that the Prophet (PBUH) said: “The Hour (Day of Judgment) will not be established till your wealth increases so much so that one will be worried, for no one will accept his Zakat and the person to whom he will give it will reply, 'I am not in need of it.’”⁽¹⁾ Interestingly, capitalist economists boast about the amount of wealth there is in the world today and some Muslim countries have indeed become amongst the richest countries in the world with rising global income (GDP per capita) translating to a high standard of living. Also, the prophecy about the abundance of wealth to the point where no one will be in need of charity came to pass in the time of 'Umar ibn Al-Khatab and 'Umar ibn 'Abdul Al-'Aziz when Muslims could not find any person locally to give Zaka'ah. Similarly, the Prophet (PBUH) said: “The earth will throw out pieces of its liver (insides); gold and silver will come out like columns. A murderer will come and say: it was for this that I committed murder. A breaker of family ties will come and say: it was for this that I broke the family ties; and a thief will come and say: it is for this that my hands were cut off. They will then leave it and will not take anything out of it.”¹⁵⁷ As a matter of fact, there is an ongoing improvement in the mining processes of precious

(1) Muslim Ibn Al-Hajjaj, *Sahih Muslim*, (Beirut: Daar Al-Kotob Al-'ilmyyah, 2020), hadith: 1013.

metals. Probably, some highly advanced technology (equipments) will at some point in the future render these mining processes extremely easy that the precious metals will become so abundant to the point of losing their worth in the eyes of people. In other words, when the supply of the precious metals is abundant, the demand will decrease and people will become completely indifferent to it and regret having committed sins in order to obtain them. Interestingly, while I was writing this book, the price of the 'black gold' (US Crude Oil) has turned negative for the first time in history. Ironically enough, oil producers had to pay buyers to take the commodity off their hands over fears that storage capacity could run out. The price of West Texas Intermediate (WTI), the benchmark for US oil, fell as low as minus \$37.63 a barrel.

2:44 p.m. ET, April 20, 2020

Worst day ever: US oil finishes at NEGATIVE \$37

From CNN Business' Matt Egan



US oil prices turned negative Monday for the first time ever as the great oil crash of 2020 took a bizarre turn.

Crude finished at -\$37.63 a barrel, marking the only time it has gone below zero since oil futures began trading on NYMEX in 1983.

The historic collapse shows just how terribly oversupplied the oil market has become. There are real fears that the world will soon run out of places to store barrels.

In short, demand for oil has all but dried up as lockdowns across the world have kept people inside. Consequently, oil firms have resorted to renting tankers to store the surplus supply and that has forced the price of US oil into negative territory.

To sum up, the prophecies of the Messenger of Allah (PBUH) pertaining to heralding the unseen are a persuasive evidence for his truthfulness, for he predicted futuristic events with an amazing accuracy and they came true. I have listed some of the ḥadīths describing the events of the End Times and we saw that what there are many signs that have already happened and others which are currently taking place. It is worth mentioning, though, that I settled for this number for the sake of brevity, but the prophecies of the Messenger (PBUH) in this respect are in fact innumerable.

I will conclude this book with an astounding prophecy. Miqdad reported that he heard God’s Messenger (PBUH) say: “There will not remain on the face of the earth a mud-brick house or a camel’s hair tent which God will not cause the confession of Islam to enter.”⁽¹⁾ Prophet Muhammad (PBUH) predicted that the phase of weakness of the Muslim Ummah will be followed by a renaissance and the glory of Islam will be restored before the Day of Judgement. He heralded that Islam would cover the whole

(1) Ahmad Ibn Hanbal, *Musnad Al-Imam Ahmad ibn Hanbal*, (Cairo: Dar Al-hadīth, 1995), hadīth: 23814, authentic saying.

of the earth and indeed, Islam which has begun with just one person (Prophet Muhammad (PBUH)) is now the fastest growing religion in the world. According to the international statistics, the number of Muslims has become more than one thousand and eight hundred million now (1.8 billion). In short, though, the nations are summoning one another to attack us, the situation will soon change with the effort of the sincere believers and the divine promise of succession will be fulfilled.

It was narrated by Al-Hakim in Al-Mustadrak and others that 'Abdullah ibn 'Amr ibn Al-'Aas said, "When we are around the Messenger of Allah writing, the Messenger of Allah was asked, which of the two cities will be opened first, Constantinople or Rome. He said, "The city of Heraclius will be opened first, meaning Constantinople."⁽¹⁾ This authentic ḥadīth has implications beyond the mere good tidings. First of all, it may come to mind that, since the questioner is dealing with a metaphysical issue, the formulation of the question must be: will

the two cities, or one of them be opened, O messenger of Allah? Or, are we going to be strong enough to conquer one or both cities? Remarkably, in terms of linguistic formulation the question as asked in the ḥadīth indicates the unparalleled depth

(1) Muhammad Al-Albani, *Silsilat Al-Aḥadīth As-Sahīha*, volume 6, (Riyadh: Maktabat Al-Ma'arif li An-nashr wa At-tawzi', 2002), ḥadīth: 4.

of belief within the questioner who does not ask about the possibility of the conquest, but affirms its occurrence. In other words, he is certain that both cities will inevitably be conquered by Muslims, but he wants to know which one will be conquered first. This is definitely the attainment of the highest degrees of certainty of the truthfulness of what the honourable Prophet (PBUH) said. Hence, this ḥadīth gives several glad tidings and is a proof of the supremacy of Islam over other religions. Obviously, the first conquest of Constantinople has taken place during the reign of Sultan Mohammed Al-Fateh and the second conquest of Rome (Italy) will truly and certainly be achieved, Allah willing. God promised His messenger the victory and the establishment of the religion of Islam and He will surely fulfill the promises He had made to Prophet Muhammad (PBUH) for nothing overcomes His decree. God says: So do not think "O Prophet" that Allah will fail to keep His promise to His messengers. (The Qura'n 14:47) However, the fulfilment of the second conquest requires the Ummah to revive its resolve once again to regain its glory and its plundered authority, so it returns as Allah described it: the best nation ever to be raised for humankind. When the companions (RA) complained to the Messenger of Allah (PBUH) regarding the persecution inflicted upon them by the disbelievers he said: "By Allah, Allah will

bring this matter to its consummation”⁽¹⁾ and he told them: “By Him in Whose Hand Muhammad's soul is, I hope that you will constitute one-half of the inhabitants of Jannah.”⁽²⁾ He further said: “This matter will reach all places reached by day (light) and night; Allah will not leave a house of mud or hair/fur, without making this Deen enter it.” Despite the weakness of our Muslim nation, Islam, with the grace of God, is the fastest growing and most influential religion in today's world where nothing is left but a few traces of the religions and secularism.

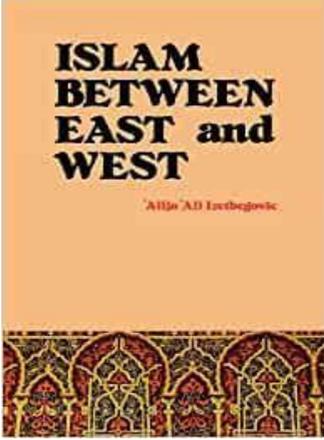
Assuredly, as the Prophet (PBUH) predicted, Islam will enter every house on the face of the earth, and the Muslim nation will restore its glory and Muslims will conquer Rome. May Allah make good for the people and set right the affairs of the nations. Amen.

(1) Muhammad Al-Boukhari, *Sahih Al-Boukhari*, (Cairo: Darussalam, 1999), hadith: 3612.

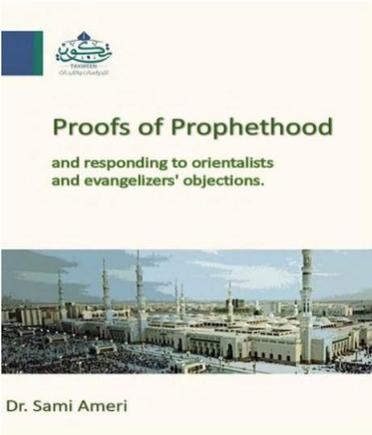
(2) Ibid, hadith: 6528.

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1. Islam between East and West by Ali Izzat Bigovitch.⁽¹⁾



2. Baraheen An-Nubuwa (Proofs of the Prophethood) by Dr. Sami Al-Ameri.⁽²⁾



(1) <http://waqfeya.com/book.php?bid=2601>

(2) http://www.aricr.org/books/baraheen.ar.pdf?fbclid=IwAR20510TBiYrxJLbw_8mbMRBTYo vml-4eo3y-H7InET9tI97dKihfJEbFTk

TABLE OF CONTENTS**INTRODUCTION****CHAPTER ONE: HOW DID RELIGION ORIGINATE?**

1. How did religion originate?
2. Some atheists claim that totemism stands at the origin of all religion?
3. What is the origin of the “God as an omnipotent being and creator of the heavens and the earth” idea?
4. Did monotheism precede polytheism?
5. What about Hinduism, Christianity, Zoroastrianism and other contemporary religions: were they also monotheistic in their origin?
6. How can any sane person associate idols with God in worship, on the pretext that they would bring him closer to God, then worship the idols and entirely give up the worshipping of God?
7. How many monotheistic religions are there in the world nowadays?
8. Can humans satisfy their need for knowledge without religion through science only (the mind, the senses, empirical science and philosophy)?

9. What if science answers the questions about the purpose and meaning of life or provides a materialistic analysis of human values?

10. Is it possible to establish a moral system without religion?

11. Is this an underestimation of empirical sciences?

12. How would Man's life on earth be without the prophecy?

13. The mind ‘aql’ (sanity) is prerequisite to ‘takleef’ (the obligation to observe the precepts of religion) and Man can recognize God and the authenticity of the prophecies with his divinely endowed reason. How can we then underestimate the value of the mind?

14. What is the importance of the axioms derived from the intuitive reasoning (Al-fitra)?

15. How do we know which religion is true? What are the proofs that Muhammad is a true Prophet?

CHAPTER TWO: THE MESSENGER OF THE UNLETTERED PEOPLE

16. How can we use the prophecies in the Scriptures of the People of the Book about Prophet Muhammad’s advent as an argument to convince atheists?

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17. How can we use the scriptural prophecies as an argument while the Torah and the Bible were distorted?
 18. What are some of the prophecies about Prophet Muhammad (PBUH) in the Scriptures of the people of the Book?
 19. There were several false claimants of prophethood in the Arabian Peninsula after Muhammad (PBUH). How do we differentiate between a true Prophet and false Prophets?
 20. What are some examples of the Prophet Muhammad's prophecies, which came to pass as he predicted?
 21. Are there other prophecies about the Prophet Muhammad in the Torah?
 22. Did the Torah mention the descendants of Ishmael who inhabited Makkah?
 23. Did the Torah mention the descendants of Kedar and the mission of the Prophet Muhammad (PBUH) in the lands of Kedar?
 24. Why did prophethood cease amongst the Israelites and pass to the Islamic nation?
 25. How did Isaiah herald a house of God in Arabia?
 26. Some Christians claim that the prophecies about the new house of God refer to a heavenly, not an earthly, house?

27. Is there any evidence, in the Bible, suggesting that the Message (Prophecy) was removed from the Israelites, and was transmitted to the Arabs, because of their corruptiveness?

28. 'The stone which has become a cornerstone' in the biblical prophecy refers to Jesus

Christ (PBUH), why not?

29. What did Prophet Daniel see in his dream and how did he interpret the prophecy?

30. The king's vision remains mysterious and further details are needed to make sure that it is truly a prophecy about the rise and spread of Islam, isn't it?

31. Aside from the fulfilment of Daniel's prophecies, how do we make sure that the book of Daniel was written before Islam?

32. Did the Arabs expect their victories over the kingdoms of the earth?

33. Did the Jews know that the Prophecy will cease amongst them forever?

34. How can we know that Jacob's prophecy is really about Islam?

35. Was the Prophet (PBUH) mentioned by his name 'Muhammad' in the Torah?

36. If the prophecies about the Prophet Muhammad (PBUH) in the Scriptures are that clear, why did the people of the book not accept Islam?

37. Is the location of the Sanctified House in 'Makkah' mentioned in the Torah?

38. What are the non-canonical books?

39. What are some examples of the prophecies about Prophet Muhammad (PBUH) mentioned in the apocryphal books?

40. Does the prophecy about the time of Prophet Muhammad's coming account for the people of the Book's saying "there has come the time of a Prophet" when the time of his advent drew near?

41. Are there other prophecies about the time of the advent of Prophet Muhammad (PBUH)?

42. Are there other prophecies about Prophet Muhammad (PBUH) in the apocryphal books?

43. The Qura'n is described as "protecting and guarding over" the previous Scriptures.

What does this mean?

44. Are there any mysteries in the Scriptures of the people of the Book that the Qura'n solves?

45. What are the mysterious matters in the Torah that are clarified by the Holy the Qura'n (some examples)?

46. Where did the Jews say that Ezra is the son of God?

CHAPTER THREE: THE SCIENTIFIC MIRACULOUSNESS OF THE HOLY QUR'AN

47. Are there any scientific miracles in the Holy the Qura'n?

48. How do we know that the Qur'an revealed to Prophet Muhammad (PBUH) really abounds with scientific miracles?

49. What are some examples of the science myths and misconceptions which were popular at that time?

50. What is the greatest scientific miracle in the Holy the Qura'n?

51. Does the Holy the Qura'n carry different forms of scientific miracles?

52. What are the precepts for monitoring the scientific miracles in the Holy the Qura'n?

53. What happens if a given established fact, upon which an aspect of scientific miraculousness in Qur'an is founded, turns out to be invalid in the future?

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54. What are some examples of the Qura'n verses which contain miracles proved by science?
55. Is there a scientific miracle in the Qura'n related to human embryonic development?
56. What is the evidence from the Qura'n or Sunnah that only part of semen mixes with the ovum to form the zygote?
57. What are the stages of development of the fetus?
58. What are the stages of fetal development according to the Qura'n?
59. Did the early Muslim scholars speak about this miraculousness of the Qura'n?
60. Are there any scientific miracles in the prophetic sayings (ḥadīths)?
61. Some atheists claim that the number 360 (joints) was mentioned in a seminal text of ancient Chinese medicine (prior to Islam)?

CHAPTER FOUR: THE ULTIMATE PROOF FOR THE VALIDITY OF ISLAM

62. What is the ultimate proof for the validity of Islam?
63. What is the best way to refute the deviant thoughts?
64. What are the salient features of the Qura'n?

65. What are the features of the rhetorical miraculousness of the Qura'n?

66. But some contemporary atheists simulated the style of the Qura'n?

67. Is there another aspect of miraculousness in the Qura'n apart from the rhetorical one?

68. Is there another proof for the validity of Islam besides the Qura'n?

69. How was the environment in which the Prophet (PBUH) was sent in terms of morality?

CHAPTER FIVE: THE MIRACLES OF THE UNSEEN WORLD IN THE SAYINGS OF PROPHET MUHAMMAD PBUH (HERALDING THE UNSEEN)

70. Can you give examples of the prophecies made by Prophet Muhammad (PBUH)?

71. Atheists might say: How do you use Islamic ḥadīths as arguments against us?

72. Can you give examples of the messenger's prophecies which were fulfilled after his death?

73. What about the events of the end of times that the Messenger (PBUH) prophesied?

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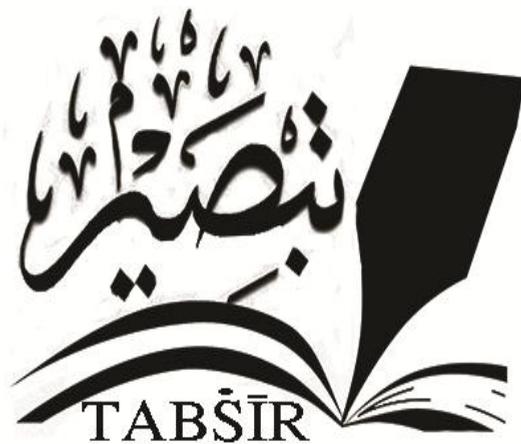
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For research and studies and translation

This is the second book in the “Atheism Criticism and Evidence for Islam Series” which consists of three books. In *Thieves of the Hereafter*, the first book in this series, I presented some of the proofs and signs of the existence of the Creator—glory be to Him—and I refuted atheists' views about the origin of life and the emergence of the universe and living organisms. In *The Last Prophet*, the second book of this trilogy, I will—God willing—shed light on some evidences for the validity of Islam. This book dives into the origin of religion in general and the history of monotheism in particular. Moreover, it highlights the proofs of the authenticity of Prophet Muhammad (PBUH) and his message of Islam, especially the prophecies about his advent in the Scriptures of the People of the Book (i.e. the Jews and the Christians). Additionally, it explores the scientific miraculousness of the Qur'an and the Sunnah of the Prophet (PBUH). Furthermore, its final chapter presents some of the fulfilled prophecies of the messenger (PBUH).

Finally, *Atheistic Misconceptions and Insinuations*, the third book in this series which will be published in the coming months—God willing—is a refutation of the most famous allegations against Islam and Sharia law. Also, this book presents guidelines on how to deal with creedal and faith suspicions and insinuations.

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