

Prophet

Muhammad (SAW) in
the Ancient Scriptures

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

The law of Allah regarding His messengers and prophets is that they come as the fulfillment of the prophecies of the messengers before them. On perusing the ancient scriptures, we learn that every prophet gave glad tidings of the prophets that would come after him. As one's Eeman (faith) or kufr (rejection of faith) is dependant on believing or disbelieving in the prophet, Allah has arranged that unlike normal righteous people, a messenger does not stand up to invite people to the Truth merely on the basis of his character and teachings but also brings with him his written appointment letter from the King of the Heavens.

Allah has destined it right from the beginning that He would send his special representative at the last stage of the period of messengers so that Allah's religion will be established on a strong foundation for all times and a permanent arrangement made for the protection of Allah's Book. According to the testimony of the Bible, Allah had started revealing His plan obvious thousands of years ago though His different messengers. The last in this sacred series of prophets and messengers and the seal of the prophets is prophet Muhammad (SAW). The news of his being sent has been foretold by all the prophets and messengers from Prophet Ibrahim (AS) to Prophet Eisa (Jesus) (AS).

THE MENTION OF PROPHET MUHAMMAD (SAW) IN THE BIBLE

The present Bible has two parts: the Old Testament and the New Testament. The New Testament contains the Gospels of Jesus (AS), whereas the Old Testament includes the books of the other prophets. Although as a result of translation, additions and changes, the present Bible is considerably different from the original Bible, yet even now there are numerous statements in it to the coming of a prophet, which an unbiased person will have to admit, do not apply to any other personality than the last messenger, the seal in the line of prophet-hood. In fact the mission of the coming of the Messiah was that he should alert the world, particularly the Jews, for the last time about the coming of the last prophet. The good news he gave of the last "testament" was actually Islam which, after the dismissal of the Jews from their privileged position of responsibility, was conferred on the Bani Ismail. The Gospel is the good news of this forthcoming New Testament and not the New Testament itself.

The Testimony of Musa (AS)

Musa (Moses) (AS), the most eminent in the line of prophets of the Bani Israel, made it clear to them that the forthcoming prophet would be from the Bani Ismael. In his parting advice to his people he said:

"The Lord your God will raise up for you a prophet like me from among your own brothers. You must listen to him 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. If anyone does not listen to my words that the prophet speaks in my name, I myself will call him to account." (Deuteronomy 18:15-19)

The Christians say that this prophecy is referring to Eisa (AS) because Eisa (AS) was of Jewish descent and that he was also a prophet. If this reasoning is correct, then it could be equally applicable to every

prophet that came after Musa (AS). In our opinion, this prophecy in the Torah-the Old Testament does not fit anyone other than Prophet Muhammad (SAW) because:

☞ In it, Musa is telling his people that Allah's words are, *"I will raise up for them a prophet like you from among their brothers."* Naturally, a nation's "brothers" cannot mean the tribe or family of the same nation, but some other nation to which it is closely related. If what was meant was someone from Bani Israel the words used would have been, *"I will raise up for them a prophet like you from among your own selves."* So "brothers" of Bani Israel can only mean Bani Ismail as Ibrahim (AS) had 2 sons, Ismail and Ishaq (Isaac). Ishaq (AS) had a son, Yaqub(AS), whose title was Israel and hence his progeny were called Bani Israel whereas the progeny of Ismail were referred to as Bani Ismail. Therefore Bani Ismail are the people referred to, in this prophecy.

☞ The second thing in this glad tiding is that the prophet will be like Musa (AS). This means that he will also have a lasting law (shariah). This particular quality is not found in any prophet after Musa (AS) except Prophet Muhammad (SAW) because all the prophets before Muhammad (SAW) followed the law that Musa (AS) brought. None of them came with a new and lasting law. Eisa (Jesus) (AS) cannot be the prophet being referred to in the Old Testament because:

(i) Both Musa (AS) and Muhammad (SAW) had parents whereas Eisa (AS) was miraculously born without a father.

(ii) Both Musa (AS) and Muhammad (SAW) married and had offspring whereas Eisa (AS) remained single all his life.

(iii) The nations of both Eisa (AS) and Muhammad (SAW) accepted them as prophets whereas about Eisa (AS) the Bible says:

"He came to that which was his own, but his own did not receive him."
(John1:11)

Even now, after 2000 years Eisa (AS)'s people, the Jews, have not accepted him.

(iv) Both Musa (AS) and Muhammad (SAW) emigrated and were finally victorious over their enemies and held sway over their.

Musa (AS)'s testimony about the companions of the Prophet Muhammad (SAW)

In the last advice of his life, Musa (AS) 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. Surely it is you who love the people; all the holy ones are in your hand. At your feet they all bow down, and from you receive instruction." (Deuteronomy 33:1-3)

On the day of the conquest of Makkah, Prophet Muhammad (SAW) had 10,000 companions with him. Additionally it is accepted that the place Allah manifested Himself was from 3 mountains; Mount Sinai for Musa (AS), Mount Seir for Eisa (AS) and Mount Faran for Muhammad (SAW). In the chapter of Genesis of the Torah, where it mentions the place where Ibrahim left Hajarrah and Ismail it is mentioned:

"While he was living in the Desert of Paran." (Genesis 21: 20)

In the opinion of the Muslim scholars, Mount Paran is the name of the Mountain of Makkah whereas in the opinion of Christian scholars,

Paran is in Sinai. The question Muslim scholars then ask is that if Paran is in Sinai then how come it refers to Ismail's progeny being inhabited there?

What more proof of change in the Bible can there be that in the English translation of the King James version, the figure of 10,000 mentioned in the original version has now been converted to "myriads" in other translations?

"The Lord came from Sinai, and rose up from Seir unto them; he shined forth from mount Paran, and he came with ten thousands of saints: from his right hand went a fiery law for them. Yea, he loved the people; all his saints are in thy hand: and they sat down at thy feet; every one shall receive of thy words." (Deuteronomy 33:1-3 King James Bible)

The Book of Prophet Habakkuk

"God came from Teman, the Holy One from Mount Paran. His glory covered the heavens and his praise filled the earth. His splendor was like the sunrise; rays flashed from his hand, where his power was hidden."
(Habakkuk 3:3-4)

"His glory covered the heavens"... This is referring to the ascension to the heavens of Prophet Muhammad (SAW). *"His praise filled the earth."*... which part of the world is not resounding with the praise of Muhammad (SAW)?

The Mention of Mount Sila of Madinah and the Emigration from Makkah to Madinah

☞ *"Let the deserts 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 mountain-tops."* (Isaiah 42:11)

☞ *"You caravans of Dedanites, who camp in the thickets of Arabia, bring water for the thirsty; you, who live in Tema, bring food for the fugitives. They flee from the swords, from the drawn sword, from the bent bow and from the heat of battle."* (Isaiah 21:13-15)

Were the inhabitants of Madinah located at the foot of Mount Sila not singing a welcome: *"The full moon has dawned upon us"*? It was due to their support and taking on the challenge that the glory of the progeny of Kedar (the Quraysh of Makkah) came to an end in the battlefield of Badr.

Mention of the Battle of Badr

☞ *"This is what the Lord says to me. 'Within one year, as a servant bound by contract would count it, all the pomp of Kedar will come to an end.'" (Isaiah 21:16)*

In the battle of Badr, almost all the chiefs of Quraysh were killed. In the continuity of this subject, further predictions in Isaiah are as follows:

☞ *"The Lord will march out like a mighty man, like a warrior he will stir up his zeal; with a shout he will raise the battle cry and will triumph over his enemies."... "But those who trust in idols, who say to images, 'You are our gods,' will be turned back in utter shame."* (Isaiah 42:13 &17)

This could definitely not be referring to Eisa (AS) because neither did he come to the world as a warrior, nor did he establish the Oneness of Allah and abolish idol worship. Additionally in the complete prophecy there is a special indication that the forthcoming prophet will be from

the progeny of Kedar (i.e. Quraysh) and the country of Kedar is Makkah. Additionally it is also pointing to the humiliation suffered by Muhammad (SAW)'s enemies on the day of the conquest of Makkah.

☞ *"He will not falter or be discouraged till he establishes justice on earth." (Isaiah 42:4)*

meaning that till his law (shariah) and teachings are not established he will not die. Naturally even this description fits Muhammad (SAW) as he lived till his mission was accomplished.

☞ *"In his law the islands will put their hope." (Isaiah 42:4)*

It was Islamic law that spread from the Indian Ocean till the Black Sea and large islands were illumined by its light.

☞ *"I will lead the blind by ways they have not known; along unfamiliar paths I will guide them." (Isaiah 42:16)*

meaning that he will be a prophet of the illiterate people. This was a characteristic of the Arabs who had never received any messenger with a law (shariah) before. Eisa (AS) was sent to Bani Israel who had already received the law before him.

Mention of the Conquest of Makkah

"See, I will send my messenger, who will prepare the way before me. Then suddenly the Lord you are seeking will come to his temple; the messenger of the covenant, whom you desire, will come." (Malachi 3:1)

On the occasion of the conquest of Makkah, the Prophet (SAW) reached Makkah so suddenly that it was only when the fires were lit to cook the food that the Makkans found out about his arrival with the 10,000-strong army of his companions and therefore could not put up any resistance.

Mention of Makkah in the Zabur-Psalms of David

☞ Allah tells us in the Quran:

"The first House (of worship) appointed for men was that at Bakka: Full of blessing and of guidance for all kinds of beings." (3:96)

In the same context Allah is asking the People of the Book to "bring the Torah and recite it." Afterwards, when Allah mentioned Makkah, He mentioned it with its name in the Torah. In nowadays Old Testament, despite ages of changes, the name Bakkah survives in one of the Psalms, with a close look at reveals a sign of Prophet Muhammad, peace be upon him.

For example, according to King James Version, Psalm 84 goes:

"Blessed are they that dwell in thy house: they will be still praising thee. Selah. Blessed is the man whose strength is in thee; in whose heart are the ways of them. Who passing through the valley of Baca make it a well; the rain also filleth the pools." (4-6)

And according to the New International Version, the verses mean: "Pilgrims" who "dwell in Your house", "passing through the Valley of Baca" and the "well" are all clear indications of Muslim pilgrims who visit God's house in "Baca"/Makkah and drink from Zamzam "well".

Additionally, it is interesting to note that some latest versions of the Bible have simply omitted any mention of "pilgrimage" and even the name "Baca" itself from these verses e.g., the Contemporary English Version (CEV), intriguingly, reads as follows:(notice the footnote!)

"You bless everyone who lives in your house, and they sing your praises. You bless all who depend on you for their strength and all who deeply desire to visit your temple. When they reach Dry Valley, springs start flowing, and the autumn rain fills it with pools of water."*

*84.6 Dry Valley: Or "Balsam Tree Valley" The exact location is not known.

So mentioning Makkah by the name "Baca" in these verses is a sign for those who are willing to accept the truth from the People of the Book.

☞ *"Sing ye to God -- praise His name, Raise up a highway for Him who is riding in deserts." (Psalms 68:4)*

Can "who is riding in deserts" be anyone other than the Prophet Muhammad (SAW) ?

The Songs of Solomon

This song is actually the greatest prophecy, but in translating it, it has been completely changed. One paragraph is being quoted here:

"My lover is radiant and ruddy, outstanding among ten thousand. His head is purest gold; his hair is wavy and black as a raven. ..His mouth is sweetness itself, he is altogether lovely. This is my lover, this friend, O daughters of Jerusalem." (Song of Songs 5:10,11 & 16)

In the Bible, in English this is actually translated as "he is altogether lovely" when in fact, in the original Aramaic language of the Bible it is pronounced as "Wa kullo Muhammadim". In Aramaic, to show respect and honor to someone he is addressed in the plural and 'im' is added at the end of the name for this purpose.

In the rest of the words of the prophecy, being "sweet-tongued" is also mentioned. There is also mention of the hair being dark and wavy. This is exactly the same description of Prophet Muhammad (SAW) in a book 'Shamail Tirmidhi'. Additionally there is also mention of him being outstanding amongst 10,000 companions which is exactly the number of companions he had with him at the time of the conquest of Makkah. So Solomon is saying:

"He is Muhammad, my lover, my friend."

The Prophecies in the Gospels

☞ *"I have much more to say to you, more than you can now bear. But when the Spirit of truth comes, he will guide you into all truth. He will not speak on his own; he will speak only what he hears, and he will tell you what is yet to come." (John 16:12-14)*

☞ *"I will not speak with you much longer, for the prince of this world is coming. He has no hold on me." (John 14:30)*

☞ *"Therefore I tell you that the kingdom of God will be taken away from you and given to a people who will produce its fruits. He who falls on this stone will be broken to pieces, but he on whom it falls will be crushed." (Mathew 21:43-44)*

☞ *"And I will ask the Father, and he will give you another Counselor to be with you forever." (John 14:16)*

☞ *"I saw heaven standing open and there before me was a white horse whose rider is called Faithful and True. With justice he judges and makes war. His eyes are like blazing fire, and on his head are many*

crowns. He has a name written on him that no one knows but he himself. He is dressed in a robe dipped in blood, and his name is the Word of God. The armies of heaven were following him, riding on white horses and dressed in fine linen, white and clean." (Revelation; 19:11-14)

MENTION OF MUHAMMAD (SAW) IN THE HINDU VEDAS

The main points mentioned in the Kuntap Suktas i.e. in Atharvaveda book 20 Hymn 127 verses 1-13 are:

Mantra 1

He is Narashansah or the praised one (Muhammad). He is Kaurama: the prince of peace or the emigrant, who is safe, even amongst a host of 60,090 enemies.

Mantra 2

He is a camel-riding Rishi, whose chariot touches the heaven.

Mantra 3

He is Mamah Rishi who is given a hundred gold coins, ten chaplets (necklaces), three hundred good steeds and ten thousand cows.

Mantra 4

Vachyesv rebh. 'Oh! you who glorifies'

☞ The Sanskrit word Narashansah means 'the praised one', which is the literal translation of the Arabic word Muhammad (SAW).

The Sanskrit word Kaurama means 'one who spreads and promotes peace'. The holy Prophet was the 'Prince of Peace' and he preached equality of human kind and universal brotherhood. Kaurama also means an emigrant. The Prophet migrated from Makkah to Madinah and was thus also an Emigrant.

☞ He will be protected from 60,090 his total enemies. The Prophet would ride a camel. This clearly indicates that it cannot be an Indian Rishi, since it is forbidden for a Brahman to ride a camel according to the Sacred Books of the East, volume 25, Laws of Manu pp- 472. According to Manu Smirti chapter 11 verse 202:

"A Brahman is prohibited from riding a camel or an ass and to bathe naked. He should purify himself by suppressing his breath."

☞ The mantra gave the Rishi's name as Mamah. No rishi in India or another Prophet had this name. Mamah which is derived from 'Mah' which means to esteem highly, or to revere, to exalt, etc. Some Sanskrit books give the Prophet's name as 'Muhammad', but this word according to Sanskrit grammar can also be used in the bad sense. It is incorrect to apply grammar to an Arabic word. Actually it has the same meaning and somewhat similar pronunciation as the word Muhammad (SAW).

He is given 100 gold coins, which refers to the believers and the earlier companions of the Prophet during his turbulent Makkan life. Later on due to persecution they migrated from Makkah to Abyssinia. Later when Prophet migrated to Madinah all of them joined him in Madinah.

The 10 chaplets or necklaces were the 10 best companions of the Holy Prophet (SAW) known as Ashra-Mubbashira (10 bestowed with good news). These were foretold in this world of their salvation in the hereafter i.e. they were given the good news of entering paradise by the Prophet's own lips and after naming each one he said "in Paradise".

The Sanskrit word 'Go' is derived from Gaw which means 'to go to war'. A cow is also called 'Go' and is a symbol of war as well as peace. The 10,000 cows refer to the 10,000 companions who accompanied the Prophet (SAW) when he entered Makkah during conquering Makkah which was a unique victory in the history of mankind in which there was no bloodshed. The 10,000 companions were pious and compassionate like cows and were at the same time strong and fierce and are described in the Holy Quran:

"Muhammad is the Messenger of Allah; and those who are with him are strong against unbelievers, (but) compassionate amongst each other." (48:29)

According to Bhavishya Purana in the Prati Sarag Parv III Khand 3 Adhay 3 Shloka 5 to 8.

"A malecha (belonging to a foreign country and speaking a foreign language) spiritual teacher will appear with his companions. His name will be Mohammad. Raja (Bhoj) after giving this Maha Dev Arab (i.e. angelic disposition) a bath in the Panchgavya and the Ganga water (i.e. purifying him of all sins) offered him the present of his sincere devotion and showing him all reverence said, "I make obeisance to thee. O ye! The pride of mankind, the dweller in Arabia, Ye have collected a great force to kill the Devil and you yourself have been protected from the malecha opponents."

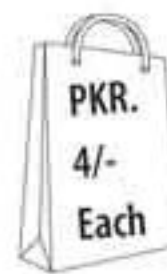
The Prophecy clearly states:

- ☞ The name of the Prophet as Muhammad.
 - ☞ He will belong to Arabia. The Sanskrit word Marusthal means a sandy track of land or a desert.
 - ☞ Special mention is made of the companions of the Prophet, i.e. the Sahabas. No other Prophet had as many companions as Prophet Muhammad (SAW).
 - ☞ He is referred as the pride of mankind (Parbatis nath). The Glorious Quran reconfirms this:
- "And thou (standest) on an exalted standard of character" (68:4)*
- "You have indeed in the Messenger of Allah, a beautiful pattern (of conduct)." (33:21)*
- ☞ He will kill the devil, i.e. abolish idol worship and all sorts of vices.
 - ☞ The Prophet will be given protection against his enemy.

LASTLY

Prophet Muhammad (SAW) is the very same prophet about whose arrival messengers and prophets in every period of time throughout history gave the good news. He is the same prophet for whom people have waited for centuries and lived in the hope that when he came they would welcome him with open arms.

May Allah bestow upon us the ability to recognize, accept and follow in his foot-steps. Aameen



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