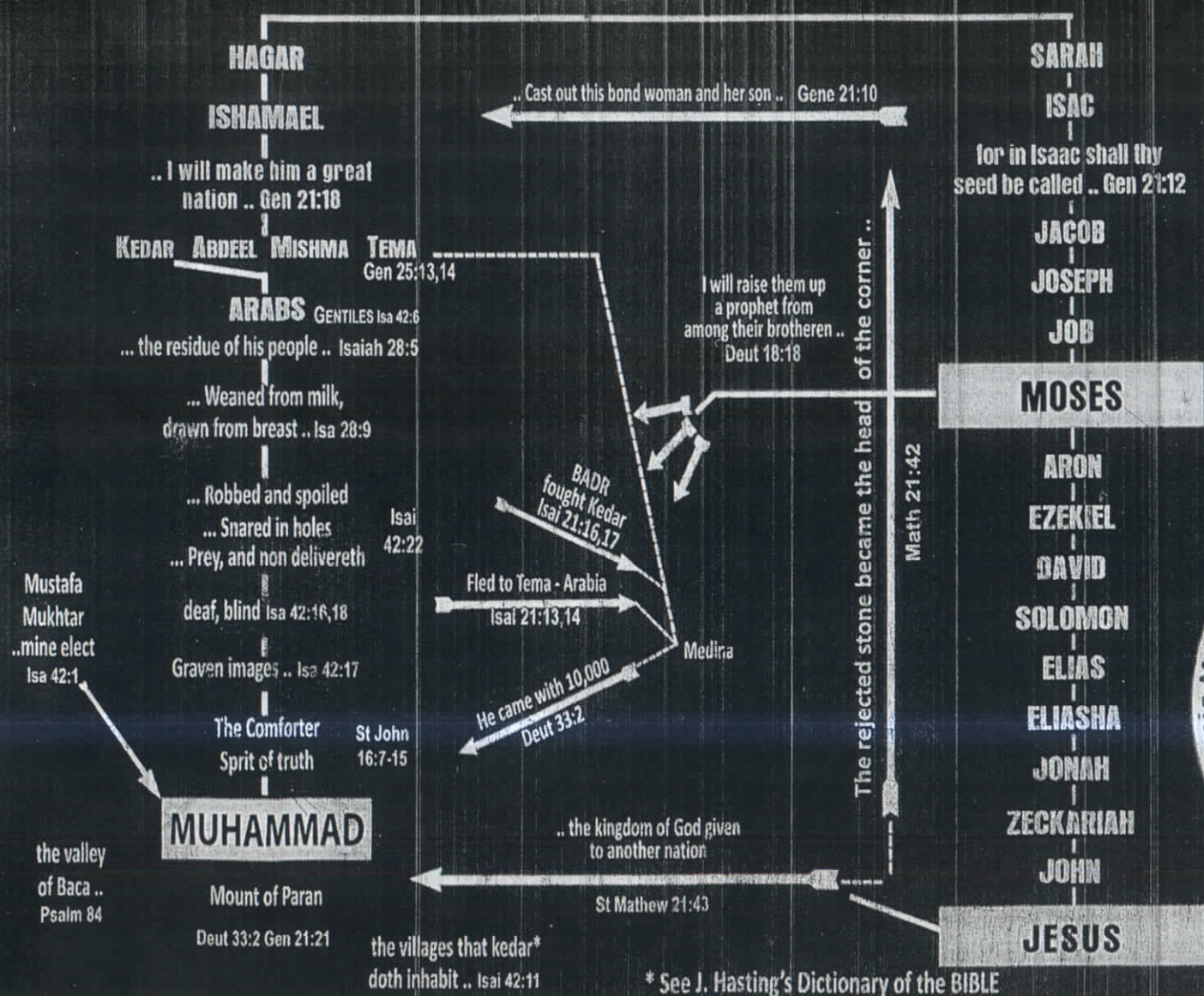


# MUHAMMAD in the BIBLE

## ABRAHAM



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\* See J. Hasting's Dictionary of the BIBLE



**Chariot of Asses and Chariot of Camels**

The vision of Isaiah of the two riders in Isaiah 21:7: "And he saw a chariot with a couple of horsemen, a chariot of asses, and a chariot of camels ..."

Who was the rider upon an ass? Every Sunday School student knows that this person was Jesus: John 12:14: "And Jesus, when he had found a young ass, sat thereon, as it is written."

Who, then, is the promised rider on a camel? This powerful prophet has been overlooked by readers of the Bible. This person is Prophet Muhammad. If this is not applied to him, then the prophecy has yet to be fulfilled. That is why Isaiah mentioned in 21:13: "The burden upon Arabia ...," which means the responsibility of the Arab Muslims, and of course now of all Muslims, to spread the message of Islam.

Isaiah 21:14: "The inhabitants of the land of Tema brought water to him that was thirsty, and they prevented with their bread him that fled." Tema is 2 - Madinah, the city to which Prophet Muhammad and his Companions immigrated. Each immigrant was joined to a citizen of Madinah in ties of brotherhood by the Prophet. The immigrants were also given food and shelter.

Isaiah 21:15: "For they fled from the swords, from the drawn sword and from the bent bow, and from the grievousness of war." This was when Prophet Muhammad and his Companions were persecuted and left Makkah for Madinah.

Isaiah 21:16: "For thus hath the Lord said unto me: "Within a year, according to the years of an hireling, and all the glory of Kedar shall fail." Exactly in the second year of Hijrah (immigration), the pagans were defeated in the battle of Badr.

Finally Isaiah 21:17 concludes with "... the mighty men of the children of Kedar shall be diminished, for the Lord God of Israel hath spoken it." Kedar is the second son of Ishmael (Genesis 25:13), from whom ultimately Prophet Muhammad arose. In the beginning, the children of Kedar were attacking Muhammad and his Companions. But as many of them accepted Islam, the number of children of Kedar who resisted began to diminish. In some Bible verses, "Kedar" is synonymous with "Arab" in general, as in Ezekiel 27:21: "Arabia, and all the Princes of Kedar ..."

**The Prophet Like unto Moses**

God addressed Moses: Deuteronomy 18:18: "I will raise them up a prophet from among their brethren, like unto thee [Moses], and will put my words in his mouth, and he shall speak unto them all that I shall command him."

1. Brethren of Israelites (descendants of Abraham through Isaac) are Ishmaelites (descendants of Abraham through Ishmael). Jesus is here excluded, as he is an Israelite. Otherwise it should be written "a prophet from among yourselves."

2. Is Muhammad not like unto Moses? If this is not accepted, this promise has yet to be fulfilled. The table below, taken from Al-Itihad (January-March 1982), page 41, is self explanatory:

Hereunder, is a comparison between a few crucial characteristics of Moses, Muhammad, and Jesus which may clarify the identity of "that prophet" who was to come after Moses:

Area of Comparison	Moses	Muhammad	Jesus
Birth:	Usual	Usual	Unusual
Family Life:	Married, children	Married, children	Single, No children
Death:	Usual	Usual	Unusual
Career:	Prophet/Statesman	Prophet/Statesman	Prophet
Forced Emigration (in adulthood):	To Median	To Madinah	None
Encounter with Enemies:	Hot pursuit	Hot pursuit/Battles	No similar encounter
Results of Encounter:	Moral/Physical victory	Moral/Physical victory	Moral victory
Writing down of Revelation:	In his lifetime (Torah)	In his lifetime (Qur'an)	After him
Nature of Teachings:	Spintual/Legal	Spintual/Legal	Mainly spiritual
Acceptance of his Leadership (by his people)	Rejected, then accepted	Rejected, then accepted	Rejected (by most Israelites)

3. "Put my words in his mouth." God's revelation came through Gabriel, and Prophet Muhammad's own thinking was not involved. But this applies to all divine revelation. Perhaps it is mentioned here specifically because it is compared with the revelation to Moses, which is believed to have been revealed on "written tablets."

Deuteronomy 18:19: "And it shall come to pass that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him."

In the Qurtan, 113 of the 114 surahs start with the phrase: "In the name of Allah, most Gracious, most Merciful." This phrase is also a common part of a Muslim's daily speech, for it is used when beginning a new activity. It is not in the name of God, but "in my name". God's personal name is Allah. It has no gender or plural forms, as the English word "God" does. Christians start with "In the name of the Father, the Son, and the Holy Spirit."

It should also be noted that those who will not hear or accept the message that he brings will be punished. This corresponds with surah 3:19: "Truly the religion in the sight of Allah is Islam" and surah 3:85: "And whoever desires a religion other than Islam, it will never be accepted of him, and in the Hereafter he will be one of the losers."



### Criterion of the Prophet by Jeremiah

Jeremiah 28:9: "The prophet which prophesieth of peace, when the word of the prophet shall come to pass, then shall the prophet be known, that the Lord hath truly sent him."

The word Islam also signifies tranquillity and peace, peace between the Creator and his creatures. This prophecy of Jeremiah cannot be applied to Jesus, as he himself stated that he didn't come for peace: Luke 12:51-53: "Suppose ye that I am come to give peace on earth? I tell you nay, but rather division, for from henceforth there will be five in one house divided, three against two and two against three. The father shall be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the mother-in-law against her daughter-in-law, and the daughter-in-law against her mother-in-law." See also Matthew 10:34-36.

#### Until Shiloh Come

This was a message of Jacob to his children before he died: 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.'"

Genesis 49:10: "The scepter shall not depart from Judah, nor a law giver from between his feet, until Shiloh come. And unto him shall the gathering of the people be."

Shiloh is also the name of a town, but its real meaning is peace, tranquillity, rest (Islam). It could never refer to a town here. If it referred to a person, it could be a corruption of Shaluah (Elohim), i.e., Messenger (of Allah).

So the Israelite prophethood in the lineage of Isaac would stop as soon as Shiloh came. This corresponds with Surah 2:133: "Were you witnesses when death came to Jacob? When he said to his sons: 'What will you worship after me?' They said: 'We shall worship your God [Allah], the God of your fathers Abraham, Ishmael, and Isaac, One God and to Him we surrender [in Islam].'"

The shift of prophethood to another nation was threatened in Jeremiah 31:36: "If those ordinances depart from before me," saith the Lord, "then the seed of Israel also shall cease from being a nation before me for ever." This was also hinted at by Jesus in Matthew 21:43: "Therefore say I unto you: The kingdom of God shall be taken from you and given to a nation bringing forth the fruits."

#### Baca Is Makkah

The Holy Ka'bah, which was built by Abraham and his son Ishmael, is in Makkah. This name Makkah has been mentioned once in the Qur'an in Surah 48:24. Another name for Makkah is Bakkah, depending on the dialect of the tribe. This also has been mentioned once, in Surah 3:96: "Verily, the first House [of worship] appointed for mankind was that in Bakkah [Makkah], full of blessing, and guidance for all people." Amazing enough, this word Bakkah was mentioned by Prophet David in his Psalm 84:6: "Who passing through the valley of Baca make it a well, the

rain also filleth the pools." The well here is the well known well of Zamzam, which is still present today and is located close to the Ka'bah.

### The House of My Glory

Isaiah chapter 60:

1. "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee." Compare this with Surah 74:1-3: "O, you [Muhammad] wrapped up in garments! Arise and warn! And your Lord magnify!"

2. "For, behold, the darkness shall cover the earth, and gross darkness the people, but the Lord shall arise upon thee, and his glory shall be seen upon thee." The advent of Prophet Muhammad was at a time of darkness when the world had forgotten the oneness of God as taught by Abraham and all of the other prophets, including Jesus.

3. "And the Gentiles shall come to thy light, and kings to the brightness of thy rising."

4. "Lift up thine eyes round about, and see: all they gather themselves together, they come to thee: ...." Within less than twenty three years the whole of Arabia was united.

5. "... because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee." Within less than a century, Islam had spread beyond the borders of Arabia.

6. "The multitude of camels shall cover thee, the dromedaries of Midian and Ephah, all they from Sheba shall come, they shall bring gold and incense, and they shall shew forth the praises of the Lord."

7. "All the flocks of Kedar shall be gathered together unto thee, the rams of Nebaioth shall minister unto thee. They shall come up with acceptance on mine altar, and I will glorify the house of my glory." The tribes of Kedar (Arabia) who were divided, were then united. "The house of my glory," referred here to the House of Allah in Makkah and not the Church of Christ as thought by Christian commentators. It is a fact that the villages of Kedar (now the whole of Saudi Arabia at least) are located in the only country in the world that remains impenetrable to the Church's influence.

8. "Therefore thy gates shall be open continually. They shall not be shut day nor night, that men may bring unto thee the forces of the Gentiles and that their kings may be brought." It is a fact that the mosque surrounding the Holy Ka'bah in Makkah has remained open day and night since the Prophet Muhammad removed the idols located within it fourteen centuries ago. Rulers as well as subjects came for the pilgrimage.



## My Servant, Messenger, and Elect

A clearer fulfillment of the prophecy of Muhammad is found in Isaiah 42:

1. "Behold my servant, whom I uphold, mine elect, in whom my soul delighteth. I have put my spirit upon him, and he shall bring forth judgment to the Gentiles." He is also called "my messenger" in verse 19. No doubt all prophets were indeed servants, messengers, and the elect of Allah. Yet no prophet, with the exception of Muhammad, is universally called by these specific titles. In Arabic, these are: *Abduhu wa Rasuluhu Mustapha* (His servant and His elected messenger.) The testimony of a person accepting Islam is: "I bear witness that there is no deity but Allah, Who has no partner, and I bear witness that Muhammad is His servant and messenger." This same formula is repeated five times a day in the call to prayer before the beginning of each prayer, nine times a day in the *tashahhud* during the minimum obligatory prayers, and several more times if a Muslim performs any of the additional recommended prayers. The most common title of Prophet Muhammad is *Rasul Allah*, which means "the Messenger of Allah."

2. "He shall not cry, nor lift up, nor cause his voice to be heard in the street." This describes the decency of Prophet Muhammad.

3. "... he shall bring forth judgment unto truth."

4. "He shall not fail nor be discouraged, till he has set judgment in the earth; and the isles shall wait for his law." This is to be

compared with Jesus, who did not prevail over his enemies and who was disappointed because of the rejection by the Israelites.

5. "I, the Lord, have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles." The phrase "and will keep thee" indicates that no other prophet will come after him. In a short time, many Gentiles embraced Islam.

6. "To open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house." "Blind eyes, life of darkness" denotes pagans and their paganism. "Bring out the prisoners from the prison" denotes the abolishment of slavery for the first time in the history of mankind.

7. "I am the Lord. That is my name, and my glory I will not give to another, neither my praise to graven images." Prophet Muhammad is unique among all prophets, as he is the "seal of the prophets" and his teachings remain undistorted until today, as compared with Christianity and Judaism.

8. "Sing unto the Lord a new song, and his praise from the end of the earth, ...." A new song, as it is not in Hebrew or Aramaic, but in Arabic. The praise of God and His messenger Muhammad is chanted five times daily from the minarets of millions of mosques all over the world.

9. "Let the wilderness and the cities thereof lift up their voice, the villages that Kedar cloth inhabit: let the inhabitants of the rock sing, let them shout from the top of the mountains." From Mount Arafat near Makkah the pilgrims chant every year the following: "Here I come [for Your service] O, Allah. Here I come. Here I

come. There is no partner with you. Here I come. Verily Yours is the praise, the blessings, and sovereignty. There is no partner besides You." Isaiah 42 can never be applied to an Israelite prophet, as Kedar is the second son of Ishmael. See Genesis 25:13.

10. "Let them give glory unto the Lord and declare His praise in the islands." And really Islam spread to the small islands as far as Indonesia and the Caribbean sea.

11. "... he shall prevail against his enemies." In a short period, the Kingdom of God on earth was established with the advent of Muhammad. This forty second chapter of Isaiah fits the character of Prophet Muhammad exactly.

## King David Called Him "My Lord"

Psalms 110:1: "The Lord said unto my Lord: 'Sit thou at my right hand, until I make thine enemies thy footstool.'"

There are two Lord mentioned here. If the first Lord (the speaker) is God, the second Lord (the one spoken to) could not also be God, for David knew only one God. So it should read: "God said unto my Lord, ..." Who was that whom David called "my Lord"? The Church would say Jesus. But this was denied by Jesus himself in Matthew 22:45, Mark 12:37, and Luke 20:44. He excluded himself from this title, as he was a son of David. How could David call him "my Lord" if he was his son, he argued. Jesus said, in Luke 20:42-44: "How say they that Christ is David's son? And David himself saith in the book of Psalms: 'The Lord said unto my Lord, sit thou on my right hand till I make thine enemies thy

footstool.' David therefore calleth him Lord. How is he then his son?"

Jesus must have given an answer not recorded in the four canonical Gospels. However, it is mentioned explicitly in the Gospel of Barnabas that the promise was made to Ishmael, not to Isaac. David's "Lord" was thus Muhammad, whom he saw in spirit. No prophet ever accomplished more than Muhammad. Even the combined work of all of the other prophets remains small in comparison to that of Muhammad who, during a twenty three year period, was able to leave a legacy (Islam) that remains unchanged until now.

## Art Thou That Prophet?

The Jews sent priests and Levites to John the Baptist to ask who he really was. John 1:20-21: "And he [John the Baptist] confessed and denied not; but confessed, 'I am not the Christ.' And they asked him: 'What then? Art thou Elias?' And he saith: 'I am not.' 'Art thou that prophet?' And he answered: 'No.'"

The crucial question here is: Art thou that prophet? Who was the long awaited prophet who was to come after the advent of Jesus and John the Baptist? Was he not the one like unto Moses (Deuteronomy 18:18) who is Muhammad?

## Baptizing with the Holy Ghost and with Fire

Matthew 3:1 1: "I [John the Baptist] indeed baptize you with water unto repentance, but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: He shall baptize you with the Holy Ghost, and with fire."



If Jesus was alluded to here, John the Baptist would not have gone back to live in the desert again, but would have clung to him and become one of his disciples, which he did not do. Thus John was alluding to another powerful prophet here. The one coming after John the Baptist could not be Jesus, as both were contemporaries. Here again, was it not Prophet Muhammad who was being alluded to by John the Baptist?

### **The Least in the Kingdom of Heaven**

Jesus was quoted, in Matthew 11:11, as saying: "Verily I say unto you. Among them that are born of women there hath not risen a greater man than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he."

Can you believe that John the Baptist is greater than Adam..., Abraham, Moses, David, and many other prophets? How many pagans did John the Baptist convert, and how many followers did he have? But this is not the main point here. The question is: who was the least in the kingdom of heaven, greater than John the Baptist? Certainly not Jesus, as at that time the kingdom of heaven was not yet formed and he never claimed to be the least, i.e., the youngest one. The kingdom of heaven consists of God as the Supreme Being and all of the prophets. The least or youngest one is here Prophet Muhammad.

### **Blessed Are the Peacemakers**

In his Sermon on the Mount, Jesus was quoted, in Matthew 5:9, as saying: "Blessed are the peacemakers, for they shall be called the children of God."

One of the meanings of the word "Islam" is peace: peace between the Creator and the worshiper. Jesus could not mean that his mission was that of a peacemaker, as he stated clearly that he had not been sent for that purpose (Matthew 10:34-36): "Think not that I am come to send peace on earth: I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law. And a man's foes shall be they of his own household." See also Luke 12:49-53.

### **Comforter**

John 14:16: "And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever."

We do not know exactly the original Aramaic word used by Jesus for "Comforter." Other Bibles use "Consoler," "Advocate," "Helper," and in Greek Bibles we find the word "Paraclete." There are different explanations for it, among them "Holy Spirit" and "the Word."

The Qur'an states in surah 61:6 that Jesus explicitly mentioned the name Ahmad: "And (remember) when Jesus, Son of Mary, said: 'O, children of Israel! I am the Apostle of Allah (sent) to you confirming the Torah (which came) before me, and giving glad

tidings of an Apostle to come after me, whose name shall be Ahmad (i.e., the second name of Prophet Muhammad, and literally it means "the one who praises Allah more than others")."

Whatever the explanation of the Comforter is, we conclude that Jesus left an unfinished work and that someone was coming to complete his mission. Let us examine, in the light of the Bible, if this Comforter fits the character of Prophet Muhammad:

1. "Another Comforter": So many Comforters had come, and another one was to come.
2. "That he may abide with you for ever": As there was no need for another one to come after him, and he was the seal of all prophets. The teaching will abide for ever and will remain intact. In fact, the Qur'an and all of the teachings of Prophet Muhammad remain as they were 1400 years ago.
3. "He will reprove the world of sin": (see John 16: 8) All other prophets, even Abraham, Moses, David, and Solomon chastised their neighbours and their people for sin, but not the world, as Muhammad did. He not only rooted out idolatry in Arabia within a twenty-three year period, but also sent envoys to Heraclius, the sovereigns of the Persian and Roman empires, to Najashi (the king of Ethiopia), and to Muqauqis (the governor of Egypt). He reprimanded the Christians for dividing the unity of God into three portions, for having raised Jesus to a Son of God and then to God Himself. It was he who condemned the Jews and Christians for having corrupted their scriptures, demonstrated the birthright of Ishmael, and cleared the prophets from accusations of adultery, incest, rape, and idolatry.

4. "The prince of the world is judged" (John 16:11). This is Satan, as explained in John 12:31 and 14:30. So Prophet Muhammad came to chastise the world on account of judgment.

5. "The Spirit of Truth" (John 16: 13). Since childhood, Prophet Muhammad was called al-Amin, i.e., the Honest or Truthful One. This person will also come and "he will guide you into all truth: ..." (John 16:13).

6. "For he shall not speak of himself, but whatsoever he shall hear, that shall he speak" (John 16:13). The Qur'an is God's word. Not a single word from Prophet Muhammad or his Companions was included within it. The angel Gabriel read it to the Prophet; he memorized it, and it was written down by his scribes. His own sayings and teachings were recorded in the hadith or (lit. tradition) literature.

Compare this with Deuteronomy 18:18: "... and will put my words in his mouth; and he shall speak unto them all that I shall command him." This corresponds with surah 53:2-4: "Your companion [Muhammad] is neither astray nor being misled. Nor does he speak of [his own] desire. It is only the inspiration that is inspired."

7. "And he will show you things to come" (John 16: 13). Many prophecies of Prophet Muhammad have already come to pass, and the rest will be fulfilled in the future.

8. "He shall glorify me" (John 16:14). Actually, the Qur'an and Prophet Muhammad have more reverence for Jesus than do the



Bible and Christians themselves. The following will clarify this point:

a. To believe in Jesus' death on the cross discredits his prophethood, according to Deuteronomy 13:5: "And that prophet, or that dreamer of dreams, shall be put to death ..." It also stamps him as accursed, (May Allah forbid it!) according to Deuteronomy 21:22-23: "... for he that is hanged is accursed of God ..."

b. Matthew 27:46: "... My God, my God, why hast thou forsaken me?" Would Jesus have said such a thing? Even a non prophet would smile at agony, as he would know that his death would win him the title of martyr. Is this not an insult to Jesus and an insinuation that he did not have faith in Allah?

c. We Muslims cannot believe that Jesus could label the Gentiles as dogs and swine and address his mother with "woman," as the Qur'an states in surah 19:32: "And dutiful to my Mother [i.e. Mary], and [Allah] made me not an unblessed and arrogant." Matthew 7:6: "Give not that which is holy unto the dogs, neither cast ye your pearls before swine ..." John 2:4: "Jesus saith unto her [Mary]: Woman, what have I to do with thee?"

### Revelation to Prophet Muhammad

The first revelation (surah 96: 1-5) of Allah through the angel Gabriel to Muhammad was the word 'Iqra', which means "read." As he was illiterate, he replied: "I cannot read." This first revelation was prophesied in Isaiah 29:12: "And the book is

delivered to him that is not learned, saying: 'Read this, I pray thee,' and he saith: 'I am not learned.'"

The Qurtanic verses were not revealed in the order in which they appear in the Qur'an. In other words, the first part that was revealed is not the first page and the last part that was revealed is not the last page. That these revelations came in instalments and were inserted in a certain order in the Qurtan as ordained by Allah was also mentioned in Isaiah 28:10-11: "For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little. For with stammering lips and another tongue will he speak to his people." Another tongue means here another language (not Hebrew or Aramaic, but Arabic)

Muslims all over the world use one language, "Arabic" in calling their God, in their prayers, pilgrimage, and in their greetings to each other. This unity of language was also prophesied in Zephaniah 3:9: "For then will I turn to the people a pure language, that they may all call upon the name of the Lord, to serve him with one consent." Alas the truth has come in Arabic, but some still expect Prophet Jesus, who might teach mankind to worship Allah in one unique language in his second coming. We Muslims are sure that Prophet Jesus, in his second coming, will join the Muslims in their mosques, as he is like any other Muslim: he is circumcised, abstains from pork, and performs prayers with ablution, and that he stands, bows, and prostrates during his prayers.

## MUHAMMAD IN THE BIBLE

### Both Ishmael and Isaac Were Blessed

M. Why did Ishmael and his mother Hagar leave Sarah?

m. After Isaac was weaned, his mother Sarah saw Ishmael mocking him. After that, she didn't want Ishmael to be heir with her son Isaac: Genesis 21:8-10: "And the child grew, and was weaned, and Abraham made a great feast the same day that Isaac was weaned. And Sarah saw the son of Hagar the Egyptian, which she had borne unto Abraham, mocking. Wherefore she said unto Abraham: 'Cast out this bondwoman and her son, for the son of this bondwoman shall not be heir with my son, even with Isaac.'"

M. Isaac was about two years old when he was weaned. Ishmael was then sixteen years old, because Abraham was eighty six years old when Hagar bore Ishmael and one hundred years old when Isaac was born, according to Genesis 16:16: "And Abram was four score and six years old, when Hagar bore Ishmael to Abram" and Genesis 21:5: "And Abraham was a hundred years old when his son Isaac was born unto him." Genesis 21:8-10 thus contradicts Genesis 21:14-21, where Ishmael was portrayed as a baby put on the shoulder of his mother, called "lad" and "child," when both left Sarah: "And Abraham rose up early in the morning and took bread and a bottle of water, and gave it unto Hagar,

putting it on her shoulder, and the child ...' Arise, lift up the lad, and hold him in thine hand ..." This is the profile of a baby, not of a teenager. So Ishmael and his mother Hagar left Sarah long before Isaac was born. According to the Islamic version, Abraham took Ishmael and Hagar and made a new settlement in Makkah, called Paran in the Bible (Genesis 21:21), because of a divine instruction given to Abraham as a part of God's plan. Hagar ran seven times between two hills, Safa and Marwa, looking for water. This is the origin of one of the rituals that is performed during the pilgrimage to Makkah. The well of water mentioned in Genesis 21:19 is still present and is known as Zamzam. Both Abraham and Ishmael later built the Ka'bah in Makkah. The spot where Abraham used to perform prayers near the Ka'bah is still present and is known as the Maqam Ibrahim, i.e., the Station of Abraham. During the pilgrimage, pilgrims in Makkah and Muslims all over the world commemorate the offering of Abraham and Ishmael by slaughtering cattle.

m. But the Bible mentions that Isaac was to be sacrificed.

M. The Islamic version states that the covenant between God, Abraham, and his only son Ishmael was made and sealed when Ishmael was supposed to be sacrificed. On the very same day, Abraham, Ishmael, and all the men of Abraham's household were circumcised. At that time, Isaac was not even born: Genesis 17:24-27: "And Abraham was ninety years old and nine when he was circumcised in the flesh of his foreskin. And Ishmael his son was thirteen years old, when he was circumcised in the flesh of his foreskin. In the selfsame day was Abraham circumcised, and Ishmael his son. And all the men of his house, born in the house,



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and bought with money of the stranger, were circumcised with him."

A year later, Isaac was born, and was circumcised when he was eight days old: Genesis 21:4-5: "And Abraham circumcised his son Isaac being eight days old, as God had commanded him. And Abraham was a hundred years old, when his son Isaac was born unto him." So when the covenant was made and sealed (circumcision and sacrifice) Abraham was ninety nine and Ishmael was thirteen. Isaac was born a year later, when Abraham was one hundred years old.

The descendants of Ishmael, Prophet Muhammad, and including all Muslims, remain faithful until today to this covenant of circumcision. In their five daily prayers, Muslims include the praise of Abraham and his descendants with the praise of Muhammad and his descendants.

m. But in Genesis 22 it is mentioned that Isaac was to be sacrificed.

M. I know, but you will see the contradiction there. It is mentioned "thine only son Isaac." Shouldn't it be "thine only son Ishmael," when Ishmael was thirteen years old and Isaac was not even born? When Isaac was born, Abraham had two sons. Because of chauvinism, the name of Ishmael was changed to Isaac in all of Genesis 22. But God has preserved the word "only" to show us what it should have been.

The words "I will multiply thy seed" in Genesis 22:17 was applied earlier to Ishmael in Genesis 16:10. Was not the whole of Genesis

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22 applicable to Ishmael then? "I will make him a great nation" has been repeated twice for Ishmael in Genesis 17:20 and Genesis 21:18, and never applied to Isaac at all.

m. The Jews and Christians maintain that Isaac was superior to Ishmael.

M. They can say that if they want to, but the Bible does not support this claim: Genesis 15:4: "And, behold, the word of the Lord came unto him [Abraham], saying: 'This [Eliezer of Damascus] shall not be thine heir, but he that shall come forth out of thine own bowels shall be thine heir.'" So Ishmael was also Abraham's heir.

Genesis 16:10: "And the angel of the Lord said unto her [Hager]: 'I will multiply thy seed exceedingly, that it shall not be numbered for multitude.'"

Genesis 17:20: "And as for Ishmael, I have heard thee. Behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly. Twelve princes shall he beget, and I will make him a great nation."

Genesis 21:13: "And also of the son of the bondwoman will I make a nation, because he is thy seed."

Genesis 21:18: "Arise, lift up the lad [Ishmael], and hold him in thine hand, for I will make him a great nation."

Deuteronomy 21:15-17: "If a man has two wives, one beloved and another hated, and they have borne him children, both the beloved

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and the hated; and if the firstborn son be hers that was hated: Then it shall be, when he maketh his sons to inherit that which he hath, that he may not make the son of the beloved firstborn before the son of the hated, which is indeed the firstborn: But he shall acknowledge the son of the hated for the firstborn, by giving him a double portion of all that he hath: for he is the beginning of the strength; the right of the firstborn is his." Islam does not deny God's blessings on Isaac and his descendants, but the son of promise is Ishmael, from whom arose Muhammad as the seal of the prophets.

m. But Christians and Jews claim that Ishmael was an illegitimate son.

M. That is what they say, but not what the Bible states. How could such a great prophet as Abraham have an illegal wife and a son out of wedlock!

Genesis 16:3: "... and [Sarah] gave her [Hager] to her husband Abram to be his wife." If the marriage was legal, how could their offspring be illegal? Is a marriage between two foreigners, a Chaldean and an Egyptian, not more legal than a marriage between a man with a daughter of his father? Whether it was a lie of Abraham or not, it is stated in Genesis 20:12: "And yet indeed she [Sarah] is my sister, she is the daughter of my father, but not the daughter of my mother; and she became my wife."

The name Ishmael was also chosen by Allah Himself: Genesis 16:11: "And the Angel of the Lord said unto her [Hager]: 'Behold, thou art with child, and shalt bear a son, and shalt call his name Ishmael, because the Lord hath heard thy affliction.'" Ishmael

## Muslim Christian Dialogue

means "God hears." Where in the Bible is it written that Ishmael was an illegitimate son?

m. Nowhere.

M. Long before both Ishmael and Isaac were born, Allah made a covenant with Abraham: Genesis 15:18: "... saying Unto thy seed have I given this land, from the river of Egypt unto the great river, the Euphrates." Doesn't the greater part of Arabia lie between the Nile and the Euphrates, where all the descendants of Ishmael settled at a later date?

m. Do you mean that no land was promised to Isaac and his descendants?

M. We Muslims don't deny that Isaac was also blessed. See Genesis 17:8: "And I will give unto thee, and to thy seed [Isaac] after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God."

Do you see also the difference that Abraham was called "a stranger" in Canaan but not in the land between the Nile and the Euphrates? As a Chaldean, he was more Arab than Jew.

m. But the covenant was made with Isaac, according to Genesis 17:21: "But my covenant will I establish with Isaac, which Sarah shall bear unto thee at this time in the next year."

M. Does this exclude Ishmael? Where in the Bible does it say that Allah would not make any covenant with Ishmael?

m. Nowhere.



# Chapter Four

## Muhammad ﷺ

### A BRIEF BIOGRAPHY OF PROPHET MUHAMMAD ﷺ

Muhammad ﷺ was an illiterate but wise and well-respected man who was born in Makkah in the year 570 C.E., at a time when Christianity was not yet fully established in Europe. His first years were marked by the deaths of his parents. Since his father died before his birth, his uncle, Abu Talib, from the respected tribe of Quraysh, raised him. As Muhammad ﷺ grew up, he became known for his truthfulness, generosity and sincerity, so that he was sought after for his ability to arbitrate in disputes. His reputation and personal qualities also led to his marriage, at

the age of twenty-five, to Khadijah, a widow whom he had assisted in business. Thenceforth, he became an important and trusted citizen of Makkah. Historians describe him as calm and meditative.

Muhammad ﷺ never felt fully content to be part of a society whose values he considered to be devoid of true religious significance. It became his habit to retreat from time to time to the cave of Hira', to meditate near the summit of Jabal al-Nur, the "Mountain of Light", near Makkah.

At the age of 40, while engaged in one such meditative retreat, Muhammad ﷺ received his first revelation from God through the Angel Gabriel. This revelation, which continued for twenty-three years, is known as the Qur'an, the faithful recording of the entire revelation of God. The first revelation read:

*{Recite: In the name of your Lord Who created man from a clot (of blood). Recite: Your Lord is Most Noble, Who taught by the pen, taught man what he did not know.} [96:1-5]*

It was this reality that he gradually and steadily came to learn and believe, until he fully realized that it is the truth.

His first convert was his wife Khadijah, whose support and companionship provided necessary reassurance and strength. He also won the support of some of his relatives and friends. Three basic themes of the early message were the majesty of the one, unique God, the futility of idol worship, the threat of judgment, and the necessity of faith, compassion and morality in human affairs. All these themes represented an attack on the crass materialism and idolatry prevalent in Makkah at the time. So when he began to proclaim the message to others the Makkans rejected him. He and his small group of followers suffered bitter persecution, which grew so fierce that in the year 622 C.E., God gave them the command to emigrate. This event, the Hijrah (migration), in which they left Makkah for the city of Madinah, some 260 miles to the north, marked the beginning of a new era and thus the beginning of the Muslim calendar. During his suffering, Muhammad ﷺ drew comfort from the knowledge revealed to him about other prophets, such as Abraham, Joseph, and Moses, each of whom had also been persecuted and tested.

After several years and some significant battles, the Prophet and his followers were able to return to Makkah, where they forgave their enemies

and established Islam definitively. By the time the Prophet died, at the age of 63, the greater part of Arabia had accepted Islam, and within a century of his death, Islam had spread as far west as Spain and as far east as China. It was clear that the message was not limited to Arabs; it was for the whole of humanity.

The Prophet's sayings (Hadith), are also believed to be revelation. The number of sayings collected by his followers and scholars is about 10,000. Some typical examples of his sayings are as follows:

**"To pursue knowledge is obligatory on every believing (man and woman)." [Ibn Majah]**

**"Removing a harmful thing from the road is charity." [Bukhari, Muslim]**

**"Those who do not show tenderness and love cannot expect to have tenderness shown to them." [Bukhari]**

**"Adore Allah (God) as though you see Him; even if you do not see Him, He nonetheless sees you." {Bukhari, Muslim}**

Although Muhammad ﷺ is deeply loved, revered and emulated by Muslims as God's final messenger, he is not an object of worship. 59

### MUHAMMAD ﷺ IN THE BIBLE

*{Those who follow the Apostle, the unlettered Prophet, Whom they find mentioned in their own Scriptures, in the Torah and the Gospel...} [7: 157]*

#### *Bible Prophecies about the Advent of Muhammad ﷺ*

Abraham is widely regarded as the Patriarch of monotheism and the common father of the Jews, Christians and Muslims. Through His second son, Isaac, came all Israelite prophets including such towering figures as Jacob, Joseph, Moses, David, Solomon and Jesus. May peace and blessings be upon them all. The advent of these great prophets was in partial fulfillment of God's promises to bless the nations of earth through the descendants of Abraham (Genesis 12:2-3). Such fulfillment is wholeheartedly accepted by Muslims whose faith considers the belief in and respect of all prophets an article of faith.

#### *Blessings of Ishmael and Isaac*

Was the first born son of Abraham (Ishmael) and his descendants included in God's covenant and promise? A few verses from the Bible may help shed some light on this question;

- 1) Genesis 12:2-3 speaks of God's promise to Abraham and his descendants before any child was born to him.
- 2) Genesis 17:4 reiterates God's promise after the birth of Ishmael and before the birth of Isaac.
- 3) In Genesis, ch. 21. Isaac is specifically blessed but Ishmael was also specifically blessed and promised by God to become "a great nation" especially in Genesis 21:13, 18.
- 4) According to Deuteronomy 21:15-17 the traditional rights and privileges of the first born son are not to be affected by the social status of his mother (being a "free" woman such as Sarah, Isaac's mother, or a "Bondwoman" such as Hagar, Ishmael's mother). This is only consistent with the moral and humanitarian principles of all revealed faiths.
- 5) The full legitimacy of Ishmael as Abraham's son and "seed" and the full legitimacy of his mother, Hagar, as Abraham's wife are clearly stated in Genesis 21:13 and 16:3. After Jesus, the last Israelite messenger and



*What is the Purpose of our Life?*

prophet, it was time that God's promise to bless Ishmael and his descendants be fulfilled. Less than 600 years after Jesus, came the last messenger of God, Muhammad ﷺ, from the progeny of Abraham through Ishmael. God's blessing of both of the main branches of Abraham's family tree was now fulfilled. But are there additional corroborating evidence that the Bible did in fact foretell the advent of prophet Muhammad ﷺ?

*Muhammad ﷺ : The Prophet Like unto Moses*

Long time after Abraham, God's promise to send the long-awaited Messenger was repeated this time in Moses' words.

In Deuteronomy 18:18, "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. If anyone does not listen to my words that the prophet speaks in my name, I myself will call him to account." (Deuteronomy 18:18-19).

Moses spoke of the prophet to be sent by God who is:

- 1) From among the Israelite's "brethren", a reference to their Ishmaelite cousins as Ishmael was the other son of Abraham who was explicitly promised to become a "great nation".
- 2) A prophet like unto Moses. There were hardly any two prophets, who were so much alike as Moses and Muhammad ﷺ. Both were given comprehensive law code of life, both encountered their enemies and were victors in miraculous ways, both were accepted as prophets/statesmen and both migrated following conspiracies to assassinate them. Analogies between Moses and Jesus overlooks not only the above similarities but other crucial ones as well (e.g. the natural birth, family life and death of Moses and Muhammad ﷺ but not of Jesus, who was regarded by His followers as the Son of God and not exclusively a messenger of God, as Moses and Muhammad ﷺ were and as Muslim belief Jesus was).

The table below is self-evident that the Prophet God promised to send Christians and the Prophet they should acknowledge and regard as their leader is Prophet Muhammad ﷺ. It shows that not only were Moses and Muhammad ﷺ very much alike in many respects, it shows also that Prophet Jesus does not fit this particular prophecy<sup>60</sup>

*What is the Purpose of our Life?*

Area of Comparison	Moses	Muhammad	Jesus
Birth:	Usual	Usual	Unusual
Family Life:	Married, children	Married, children	Single, No children
Death:	Usual	Usual	Unusual
Career:	Prophet/Statesman	Prophet/Statesman	Prophet
Forced Emigration (in adulthood):	To Median	To Madinah	None
Encounter with Enemies:	Hot pursuit	Hot pursuit/Battles	No similar encounter
Results of Encounter:	Moral/Physical victory	Moral/Physical victory	Moral victory
Writing down of Revelation:	In his lifetime (Torah)	In his lifetime (Qur'an)	After him
Nature of Teachings:	Spintual/Legal	Spintual/Legal	Mainly spiritual
Acceptance of his Leadership (by his people)	Rejected, then accepted	Rejected, then accepted	Rejected (by most Israelites)

*The Awaited Prophet Was To Come From Arabia*

Deuteronomy 33:1-2 combines references to Moses, Jesus and Muhammad ﷺ. It speaks of God (i.e. God's revelation) coming from Sinai, rising from Seir (probably the village of Sa'ir near Jerusalem) and shining forth from Paran. According to Genesis 21:21, the wilderness of Paran was the place where Ishmael settled (i.e. Arabia, specifically Mecca). Indeed the King James version of the Bible mentions the pilgrims passing through the valley of Ba'ca (another name of Mecca) in Psalms 84:4-6. Isaiah 42:1-13 speaks of the beloved of God. His elect and messenger who will bring down a law to be awaited in the isles and who "shall not fail nor be discouraged till he have set judgement on earth." Verse 11, connects that awaited one with the descendants of Ke'dar. Who is Ke'dar? According to

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Genesis 25:13, Ke'dar was the second son of Ishmael, the ancestor of prophet Muhammad ﷺ.

*Muhammad's migration from Mecca to Medina:*

**Prophecied in the Bible?**

Habakkuk 3:3 speaks of God (God's help) coming from Te'man (an Oasis North of Medina according to J. Hasting's Dictionary of the Bible), and the holy one (coming) from Paran. That holy one who under persecution migrated from Paran (Mecca) to be received enthusiastically in Medina was none but prophet Muhammad.

Indeed the incident of the migration of the prophet and his persecuted followers is vividly described in Isaiah 21:13-17. That section foretold as well about the battle of Badr in which the few ill-armed faithful miraculously defeated the "mighty" men of Ke'dar, who sought to destroy Islam and intimidate their own folks who turned -to Islam.

**The Qur'an (koran) foretold in the bible?**

For twenty-three years, God's words (the Qur'an) were truly put into Muhammad's mouth. He was not the "author" of the Qur'an. The Qur'an was dictated to him by Angel Gabriel who asked Muhammad to simply repeat the words of the Qur'an as he heard them. These words were then committed to memory and to writing by those who hear them during Muhammad's life time and under his supervision.

Was it a coincidence that the prophet "like unto Moses" from the "brethren" of the Israelites (i.e. from the Ishmaelites) was also described as one in whose mouth God will put his words and that he will speak in the name of God, (Deuteronomy 18:18-20). Was it also a coincidence the "Paraclete" that Jesus foretold to come after Him was described as one who "shall not speak of himself, but whatsoever he shall hear, that shall he speak (John 16:13)

Was it another coincidence that Isaiah ties between the messenger connected with Ke'dar and a new song (a scripture in a new language) to be sang unto the Lord (Isaiah 42:10-11). More explicitly, prophesies Isaiah "For with stammering lips, and another tongue, will he speak to this people" (Isaiah 28:11). This latter verse correctly describes the "stammering lips" of Prophet Muhammad ﷺ reflecting the state of tension and concentration

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he went through at the time of revelation. Another related point is that the Qur'an was revealed in piece-meals over a span of twenty three years. It is interesting to compare this with Isaiah 28:10 which speaks of the same thing.

*That Prophet- Paraclete- Muhammad ﷺ*

Up to the time of Jesus (peace be upon him), the Israelites were still awaiting for that prophet like unto Moses prophecied in Deuteronomy 18:18. When John the Baptist came, they asked him if he was Christ and he said "no". They asked him if he was Elias and he said "no". Then, in apparent reference to Deuteronomy 18:18, they asked him "Art thou that Prophet" and he answered, "no". (John 1: 19-21).

In the Gospel according to John (Chapters 14, 15, 16) Jesus spoke of the "Paraclete" or comforter who will come after him, who will be sent by Father as another Paraclete, who will teach new things which the contemporaries of Jesus could not bear. While the Paraclete is described as the spirit of truth, (whose meaning resemble Muhammad's famous title Al-Amin, the trustworthy), he is identified in one verse as the Holy Ghost (John 14:26). Such a designation is however inconsistent with the profile of that Paraclete. In the words of the Dictionary of the Bible, (Ed. J. Mackenzie) "These items, it must be admitted do not give an entirely coherent picture."

Indeed history tells us that many early Christians understood the Paraclete to be a man and not a spirit. This might explain the followings who responded to some who claimed, without meeting the criteria stipulated by Jesus, to be the awaited "Paraclete".

It was Prophet Muhammad ﷺ who was the Paraclete, Comforter, helper, admonisher sent by God after Jesus. He testified of Jesus, taught new things which could not be borne at Jesus' time, he spoke what he heard (revelation), he dwells with the believers (through his well-preserved teachings). Such teachings will remain forever because he was the last messenger of God, the only Universal Messenger to unite the whole of humanity under God and on the path of PRESERVED truth. He told of many things to come which "came to pass" in the minutest detail meeting, the criterion given by Moses to distinguish between the true prophet and the false prophets (Deuteronomy 18:22). He did reprove the world of sin, of righteousness and of judgement (John 16:8-11)



Was the shift of religious leadership Prophesied?

Following the rejection of the last Israelite prophet, Jesus, it was about time that God's promise to make Ishmael a great nation be fulfilled (Genesis 21:13, 18)

In Matthew 21:19-21, Jesus spoke of the fruitless fig tree (A Biblical symbol of prophetic heritage) to be cleared after being given a last chance of three years (the duration of Jesus' ministry) to give fruit. In a later verse in the same chapter, Jesus said: "Therefore, say I unto you, The Kingdom of God shall be taken away from you, and given to a nation bringing forth the fruit thereof" (Matthew 21:43). That nation of Ishmael's descendants (the rejected stone in Matthew 21:42) which was victorious against all super-powers of its time as prophesied by Jesus: "And whosoever shall fall on this stone shall be broken, but on whomsoever it shall fall, it will grind him to powder" (Matthew 21:44).

Out of context coincidence?

Is it possible that the numerous prophecies cited here are all individually and combined out of context misinterpretations? Is the opposite true, that such infrequently studied verses fit together consistently and clearly point to the advent of the man who changed the course of human history, Prophet Muhammad ﷺ. Is it reasonable to conclude that all these prophecies, appearing in different books of the Bible and spoken by various prophets at different times were all coincidence? If this is so here is another strange "coincidence"!

One of the signs of the prophet to come from Paran (Mecca) is that he will come with "ten thousands of saints" (Deuteronomy 33:2 KJV). That was the number of faithful who accompanied Prophet Muhammad ﷺ to Paran (Mecca) in his victorious, bloodless return to his birthplace to destroy the remaining symbols of idolatry in the Ka'bah.

Says God as quoted by Moses:

And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him. (Deuteronomy 18:19)<sup>61</sup>

WHAT DO THEY SAY ABOUT PROPHET MUHAMMAD ﷺ ?

(1) In the Encyclopedia Britannica it is stated that:

"...a mass of detail in the early sources show that he was an honest and upright man who had gained the respect and loyalty of others who were like-wise honest and upright men."

Encyclopedia Britannica (Vol. 12)

(2) John Austin says:

"In little more than a year he was actually the spiritual, nominal and temporal rule of Medina, with his hands on the lever that was to shake the world."

John Austin "Muhammad the Prophet of Allah," in T.P.'s and Cassel's Weekly for 24th September 1927.

(3) John William Draper says:

"Four years after the death of Justinian, A.D. 569, was born at Mecca, in Arabia the man who, of all men exercised the greatest influence upon the human race . . . Mohammed . . ."

John William Draper, A History of the Intellectual Development of Europe, London 1875, Vol. 1, pp. 329-330.

(4) Mahatma Gandhi, speaking on the character of Muhammad, (pbuh) says in (Young India):

"I wanted to know the best of one who holds today's undisputed sway over the hearts of millions of mankind....I became more than convinced that it was not the sword that won a place for Islam in those days in the scheme of life. It was the rigid simplicity, the utter self-effacement of the Prophet, the scrupulous regard for his pledges, his intense devotion to his friends and followers, his intrepidity, his fearlessness, his

absolute trust in God and in his own mission. These and not the sword carried everything before them and surmounted every obstacle. When I closed the 2nd volume (of the Prophet's biography), I was sorry there was not more for me to read of the great life."

(5) Thomas Carlyle in his (Heroes and Heroworship), was simply amazed as to:

"How one man single-handedly, could weld warring tribes and wandering Bedouins into a most powerful and civilized nation in less than two decades."

(6) Diwan Chand Sharma wrote:

"Muhammad was the soul of kindness, and his influence was felt and never forgotten by those around him."

(D.C. Sharma, The Prophets of The East, Calcutta, 1935, pp. 12)

(7) In the words of Prof. C. Snouck Hurgronje:

"The league of nations founded by the prophet of Islam put the principle of international unity and human brotherhood on such universal foundations as to show candle to other nations." He continues: "The fact is that no nation of the world can show a parallel to what Islam has done towards the realization of the idea of the League of Nations."

(8) Prof. Ramakrishna Rao says:

"The personality of Muhammad, it is most difficult to get into the whole truth of it. Only a glimpse of it I can catch. What a dramatic succession of picturesque scenes! There is Muhammad, the Prophet. There is Muhammad, the Warrior; Muhammad, the Businessman; Muhammad, the Statesman; Muhammad, the Orator; Muhammad, the Reformer; Muhammad, the Refuge of Orphans; Muhammad, the Protector of Slaves; Muhammad, the Emancipator of Women; Muhammad, the Judge; Muhammad, the Saint. All in all these magnificent roles, in all these departments of human activities, he is alike a hero."

(9) Lamartine says:

"If greatness of purpose, smallness of means, and astounding results are the three criteria of human genius, who could dare to compare any great man in modern history with Muhammad? The most famous men created arms, laws and empires only. They founded, if anything at all, no more than material powers which often crumbled away before their eyes. This man moved not only armies, legislations, empires, peoples and dynasties, but millions of men in one-third of the then inhabited world; and more than that, he moved the altars, the gods; the religions, the ideas, the beliefs and souls. . . his forbearance in victory, his ambition, which was entirely devoted to one idea and in no manner striving for an empire; his endless prayers, his mystic conversations with God, his death and his triumph after death; all these attest not to an imposture but to a firm conviction which gave him the power to restore a dogma. This dogma was twofold, the unity of God and the immateriality of God; the former telling what God is, the latter telling what God is not; the one overthrowing false gods with the sword, the other starting an idea with words."

"Philosopher, orator, apostle, legislator, warrior, conqueror of ideas, restorer of rational dogmas, of a cult without images; the founder of twenty terrestrial empires and of one spiritual empire, that is Muhammad. As regards all standards by which human greatness may be measured, we may well ask, is there any man greater than he?"

Lamartine, HISTOIRE DE LA TURQUIE, Paris, 1854, Vol. II, pp. 276-277.



(10) Annie Besant says:

"It is impossible for anyone who studies the life and character of the great Prophet of Arabia, who knows how he taught and how he lived, to feel anything but reverence for that mighty Prophet, one of the great messengers of the Supreme. And although in what I put to you I shall say many things which may be familiar to many, yet I myself feel whenever I re-read them, a new way of admiration, a new sense of reverence for that mighty Arabian teacher."

Annie Besant, THE LIFE AND TEACHINGS OF MUHAMMAD, Madras 1932, p. 4.

(11) Dr Annie Besant, the Prophet Muhammad's (SAW) Marriages:

"But do you mean to tell me that the man who in the full flush of youthful vigour, a young man of four and twenty (24), married a woman much his senior, and remained faithful to her for six and twenty years (26), at fifty years of age when the passions are dying married for lust and sexual passion? Not thus are men's lives to be judged. And you look at the women whom he married, you will find that by every one of them an alliance was made for his people, or something was gained for his followers, or the woman was in sore need of protection."

Dr Annie Besant (Dr. Annie Besant in 'The Life and Teachings of Mohammad,' Madras, 1932)

(12) Bosworth Smith says:

"He was Caesar and Pope in one; but he was Pope without Pope's pretensions, Caesar without the legions of Caesar; without a standing army, without a bodyguard, without a palace, without a fixed revenue; if ever any man had the right to say that he ruled by the right divine, it was Mohammed, for he had all the power without its instruments and without its supports."

Bosworth Smith, MOHAMMAD AND MOHAMMADANISM, London, 1874, p. 92.

(13) Michael H. Hart says:

"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."

Michael H. Hart, THE 100: A RANKING OF THE MOST INFLUENTIAL PERSONS IN HISTORY, New York: Hart Publishing Company, Inc., 1978, p. 33.

(14) A noted British author has observed:

"No great religious leader has been so maligned as Prophet Mohammed. Attacked in the past as a heretic, an impostor, or a sensualist, it is still possible to find him referred to as "the false prophet." A modern German writer accuses Prophet Mohammed of sensuality, surrounding himself with young women. This man was not married until he was twenty-five years of age, then he and his wife lived in happiness and fidelity for twenty-four years, until her death when he was forty-nine. Only between the age of fifty and his death at sixty-two did Prophet Mohammed take other wives, only one of whom was a virgin, and most of them were taken for dynastic and political reasons. Certainly the Prophet's record was better than the head of the Church of England, Henry VIII."

Geoffrey Parrinder, Mysticism in the World's Religions (New York: Oxford University Press, 1976, pg. 121)

(15) W. Montgomery Watt says:

"His readiness to undergo persecutions for his beliefs, the high moral character of the men who believed in him and looked up to him as leader, and the greatness of his ultimate achievement - all argue his fundamental integrity. To suppose Muhammad an impostor raises more problems than it solves. Moreover, none of the great figures of history is so poorly appreciated in the West as Muhammad."

W. Montgomery Watt, MOHAMMAD AT MECCA, Oxford, 1953, p. 52.

(16) James A. Michener says:

"Muhammad, the inspired man who founded Islam, was born about A.D. 570 into an Arabian tribe that worshipped idols. Orphaned at birth, he was always particularly solicitous of the poor and needy, the widow and the orphan, the slave and the downtrodden. At twenty, he was already a successful businessman, and soon became director of camel caravans for a wealthy widow. When he reached twenty-five, his employer, recognizing his merit, proposed marriage. Even though she was fifteen years older, he married her, and as long as she lived, remained a devoted husband."

"Like almost every major prophet before him, Muhammad fought shy of serving as the transmitter of God's word, sensing his own inadequacy. But the angel commanded "Read." So far as we know, Muhammad was unable to read or write, but he began to dictate those inspired words which would soon revolutionize a large segment of the earth: "There is one God."

"In all things Muhammad was profoundly practical. When his beloved son Ibrahim died, an eclipse occurred, and rumours of God's personal condolence quickly arose. Whereupon Muhammad is said to have announced, "An eclipse is a phenomenon of nature. It is foolish to attribute such things to the death or birth of a human being." "At Muhammad's own death an attempt was made to deify him, but the man who was to become his administrative successor killed the hysteria with one of the noblest speeches in religious history: "If there are any among you who worshipped Muhammad, he is dead. But if it is God you worshipped, He lives forever."

James A. Michener, "ISLAM: THE MISUNDERSTOOD RELIGION," in READER'S DIGEST (American edition), May 1955, pp. 68-70.

(17) George Bernard Shaw said about him:

"He must be called the Savior of Humanity. I believe that if a man like him were to assume the dictatorship of the modern world, he would succeed in solving its problems in a way that would bring it much needed peace and happiness."

[The Genuine Islam, Singapore, Vol. 1, No. 8, 1936]

(18) Edward Gibbon and Simon Ockley says:

"It is not the propagation but the permanency of his religion that deserves our wonder, the same pure and perfect impression which he engraved at Mecca and Medina is preserved, after the revolutions of twelve centuries by the Indian, the African and the Turkish proselytes of the Koran. . . The Mahometans have uniformly withstood the temptation of reducing the object of their faith an devotion to a level with the senses and imagination of man. 'I believe in One God and Mahomet the Apostle of God' is the simple and invariable profession of Islam. The intellectual image of the Deity has never been degraded by any visible idol; the honours of the prophet have never transgressed the measure of human virtue, and his living precepts have restrained the gratitude of his disciples within the bounds of reason and religion."

Edward Gibbon and Simon Ockley, HISTORY OF THE SARACEN EMPIRE, London, 1870, p. 54

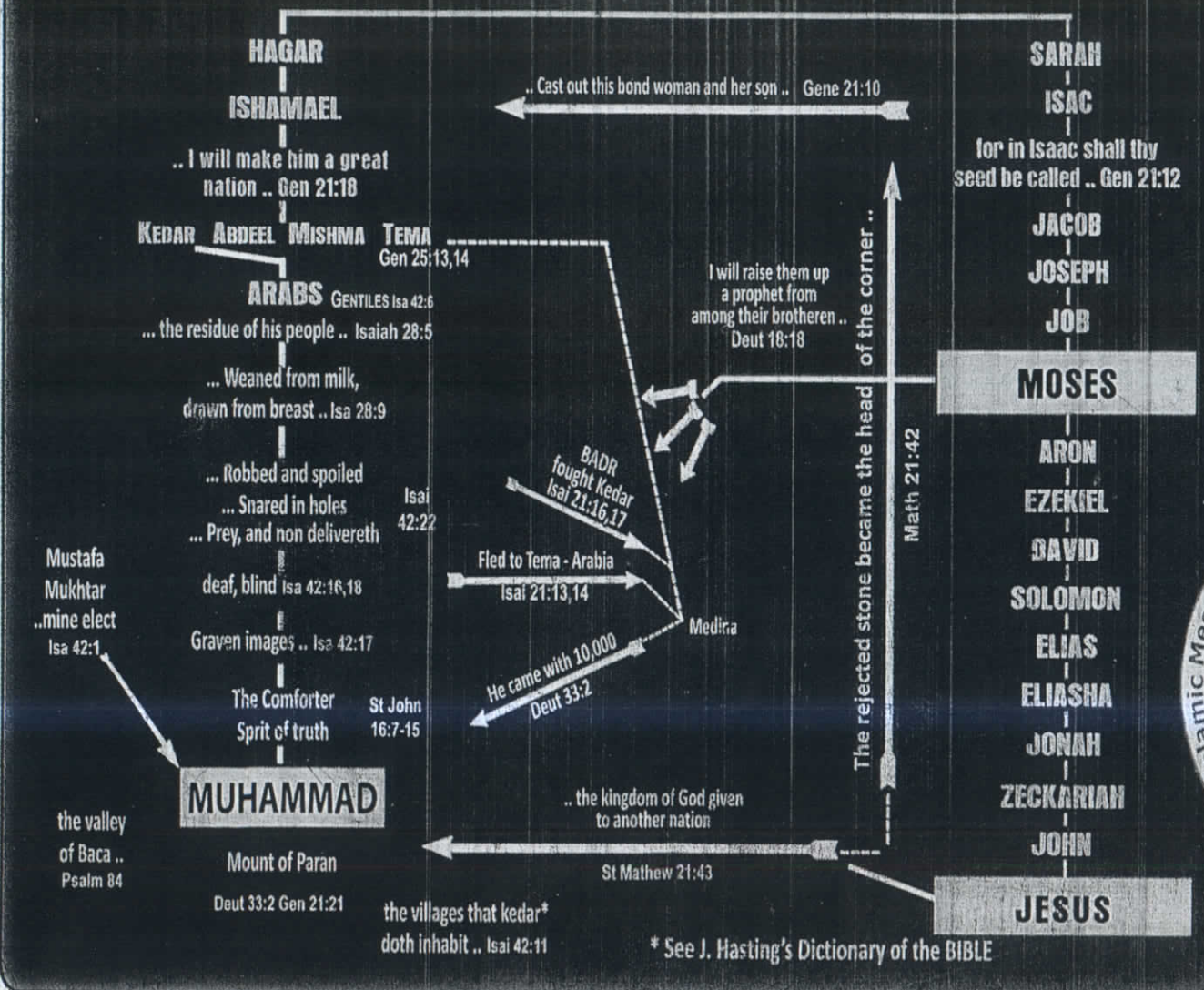
The least you could do as thinking and concerned human being is to stop for a moment and ask yourself: Could these statements sounding so extraordinary and revolutionary be really true? And supposing they really are true and you did not know this man Muhammad ﷺ or hear about him, isn't it time you responded to this tremendous challenge and put in some effort to know him?

It will cost you nothing but it may prove to be the beginning of a completely new era in your life.



# MUHAMMAD in the BIBLE

## ABRAHAM



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\* See J. Hasting's Dictionary of the BIBLE