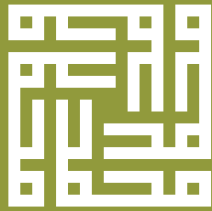




مركز أصول العقيدة والبحوث الإسلامية



**MUHAMMAD**  
The Messenger of Allah

# TEXTUAL & SCRIPTURAL PROOFS ON TESTIMONIALS OF HIS PROPHETHOOD



سُبْحَانَكَ اللَّهُمَّ رَبِّيَ الْأَكْبَرُ



بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

In the name of allah the most beneficent most merciful



5





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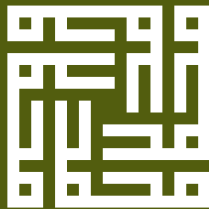
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**TEXTUAL & SCRIPTURAL  
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مركز أصول العلم والبحوث الإسلامي

## Mention

Terminology used in this series of Boolets.

(Taken from Sheik Mahmoud Murad's book 'Common mistakes in Translation')

**Rubb:** Some prefer to translate the term 'Rubb' into 'Lord.' Beside the fact that the latter is a Biblical term referring to the alleged lordship of the slave of Allah, Prophet Jesus, the word 'lord' which is limited to 'master', 'chief', 'proprietor', or 'ruler', can never convey the conclusive signification of the term 'Rubb'. Among other signification, the term 'Rubb' means, the Creator, the Fashioner, the Provider, the One upon Whom all creatures depend for their means of subsistence, and the One Who gives life and causes death.

**Deen:** The word translated as religion is 'Deen', which in Arabic commonly refers to a way of life, which is both private and public. It is an inclusive term meaning: acts of worship, political practice, and a detailed code of conduct, including hygiene or etiquette matters.

**Sal'lal'laahu a'laihi wa sal'lam ﷺ:** 'peace be upon him'. This translation is incorrect; the correct translation is, 'may Allah exalt his mention, and render him and his household safe and secure from every derogatory thing'.

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BOOKLET  
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This booklet is fifth in a series of publications based on a book titled Muhammad The Messenger of Allah ﷺ. Each booklet treats an aspect of the Prophet's life, deeds and teachings and aims to provide a better understanding of Islam.









## INTRODUCTION

All praise is due to Allah, the Rubb of the two worlds, and may Allah exalt the mention of His Prophet and render him and his household safe and secure from all derogatory things.

Under this title, the author quoted statements by great scholars in human history who testified that the message of prophet Muhammad is truly from Allah.

The author quoted a number of world-renowned scholars and thinkers, such as the German poet Goethe who said, I looked into history for a human paradigm and I found it in Muhammad.

### The Author also quoted

01

Gustav Weil who in his book, (**History of the Islamic people**), as saying:

Muhammad was a shining example to his people. His character was pure and stainless. His house, his dress, his food were characterized by a rare simplicity. So unpretentious was he that he would receive from his companions no special mark of reverence, nor would he accept



any service from his servants that which he could do for himself.

Companions no special mark of reverence, nor would he accept any service from his servants that which he could do for himself.

Professor Keith Moore, in his book (**The developing Human**) said that, it is dear to me that these statements must have come to Muhammad from God or Allah because most of this knowledge was not discovered until many centuries later. This proves to me that Muhammad must have been a messenger of God or Allah. He further said, (I have no difficulty in my mind recording that this is a divine inspiration or revelation which led him to these statements).

The booklet also gives proofs from the Holy Quran and the holy Books that sent down by Allah to his previous messengers such as the Gospel and the Torah.

The Booklet said in this respect, (Easa gave glad

02

عن رسول الله





tidings of prophet Muhammad and in the Torah Muhammad was described with some of what he was described in the Quran.

The proof from the Gospel is quiet clear.

Allah says: (And remember Jesus, the son of Mary, said, O children of Israel, I am the messenger of Allah sent to you, confirming the law which came before me and giving glad tidings of a messenger to come after me, whose name shall be Ahmad.)

#### **Proof in Sunnah:**

The prophet said:

**(My example and the example of the prophets before me is like a man who built a house, which**

**he built and perfected except for a space of one block, people would go round the house and stare in awe at its perfection and say, had it not for this space,) The prophet said, (I am that brick, I am the last of prophets). (Bukahri # 3342)**





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## TEXTUAL AND SCRIPTURAL PROOFS ON TESTIMONIALS OF HIS PROPHETHOOD

### Proofs from the Qur'an:

01

Allah, the Exalted, says:

(Muhammad is not the father of any of your men, but (be is) the Messenger of Allah, and the last of the Prophets: and Allah has full knowledge of all things). (33:40)

02

Eesa 13 gave the glad tidings of Prophet Muhammad. In the Gospel. Allah, the Exalted, says:

(And remember, Jesus, the son of Mary, said: "O Children of Israel! I am the Messenger of Allah (sent) to you, confirming the Law (which came) before me, and giving Glad Tidings of a Messenger to come after me, whose name shall be Ahmad." But when he came to them with Clear Signs they said, 'This is evident sorcery!') (61:6)

### Proofs in Sunnah:

The Prophet ﷺ said:

'My example and the example of the Prophets before me is like a man who built a house, which



Allah, the Exalted, says: Muhammad is not the father of any of your men, but (be is) the Messenger of Allah.



he built and perfected except for the space of one block; people would go round the house and stare in awe at its perfection and say, 'had it not been for this space!' The Prophet (ﷺ) said: 'I am that brick, I am the last of Prophets.'

(Bukhari # 3342)

### Previous Scriptures:

Ataa' b. Yasaar, with whom Allah is pleased, said: 'I met Abdullah b. Amr b. al-Aas, with whom Allah is pleased, and I asked him:

'Tell me about the description of the Messenger of Allah (ﷺ) in the Torah.' He said: 'He is described in the Torah with some of what he is described in the Qur'an; 'We have indeed sent you as a witness (over mankind) and one who gives glad-tidings, and warns others, and one who protects and safeguards the commoners. You are My slave and Messenger; I called you Mutawakkil (The Trusted One). You are neither ill-mannered nor rude, nor do you raise your voice.

Muhammad (ﷺ) is described in the Torah with some of what he is described in the Qur'an.





We read from Book of Deuteronomy chapter xviii. verse 18: “I will raise them up a prophet from among their brethren, like unto thee; and I will put my words in his mouth.

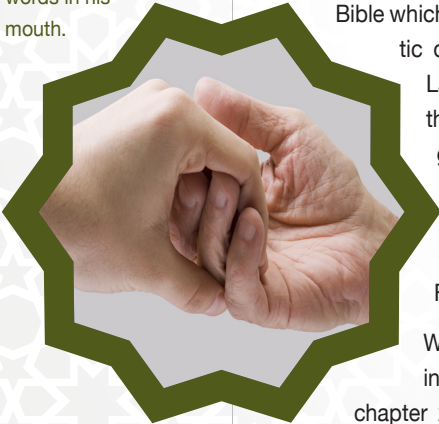
You do not pay evil with evil; rather, you forgive and pardon. I will not collect his soul until I guide the nations, and until they say, ‘There is no true god worthy of being worshipped except Allah alone’ and until they clearly see the Truth.’

**Ata, with whom Allah is pleased, said: I met Ka'b, the Rabbi, and asked him about this narration, and he did not differ with Abdullah b. Amr b. Al-Aas, with whom Allah is pleased, except for a minor difference in the wording of the narration.'**

*(Baihaqi #13079)*

Abdul-Ahad Dawud, said: ‘but I have tried to base my arguments on portions of the Bible which hardly allow of any linguistic dispute. I would not go to Latin, Greek, or Aramaic, for that would be useless: I just give the following quotation in the very words of the Revised Version as published by the British and Foreign Bible Society.

We read the following words in the Book of Deuteronomy chapter xviii. verse 18: “I will raise



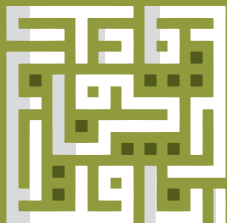




them up a prophet from among their brethren, like unto thee; and I will put my words in his mouth.” If these words do not apply to Prophet Muhammad, they still remain unfulfilled. Prophet Jesus himself never claimed to be the Prophet alluded to. Even his disciples were of the same opinion: they looked to the second coming of Jesus for the fulfillment of the prophecy. So far it is undisputed that the first coming of Jesus was not the advent of the “prophet like unto thee,” and his second advent can hardly fulfill the words. Jesus, as is believed by his Church, will appear as a Judge and not as a law-giver; but the promised one has to come with a “fiery law” in “his right hand.”

In ascertaining the personality of the promised prophet the other prophecy of Moses is, however, very helpful where it speaks of the

Abdul-Ahad Dawud, said: I have tried to base my arguments on portions of the Bible, which hardly allow of any linguistic dispute.



إنا فتحنا لك

فتحاً مبيناً

verily we have  
granted thee a  
manifest victory  
(alfath 48:1)



shining forth of God from Paran, the mountain of Mecca. The words in the Book of Deuteronomy, chapter xxxiii. verse 2, run as follows: "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."

In these words the Lord has been compared with the sun. He comes from Sinai, he rises from Seir, but he shines in his full glory from Paran, where he had to appear with ten thousands of saints with a fiery law in his right hand. None of the Israelites, including Jesus, had anything to do with Paran. Hagar, with her son Ishmael, wandered in the wilderness of Beer-sheba, who afterwards dwelt in the wilderness of Paran (Gen. xxi. 21). He married an Egyptian woman, and through his first-born, Kedar, gave descent to the Arabs who from that time till now are the dwellers of the wilderness of Paran. And if Prophet Muhammad admittedly on all hands traces his descent to Ishmael through Kedar and he appeared as a prophet in the wilderness of Paran and reentered Mecca with ten thousand saints and gave a fiery law to his people,

The word "praise" is very significant, as the very name Muhammad literally means "the praised one." Besides the Arabs, the inhabitants of the wilderness of Paran had also been promised a Revelation.



is not the prophecy above-mentioned fulfilled to its very letter?

The words of the prophecy in Habakkuk are especially noteworthy. His (the Holy One from Paran) glory covered the heavens and the earth was full of his praise. The word “praise” is very significant, as the very name Muhammad literally means “the praised one.” Besides the Arabs, the inhabitants of the wilderness of Paran had also been promised a Revelation: **“Let the wilderness and the cities thereof lift up their voice, the villages that Kedar doth inhabit: let the inhabitants of the rock sing, let them shout from the top of the mountains. Let them give glory unto the Lord, and declare His praise in the islands. The Lord shall go forth as a mighty man, he shall stir up jealousy like a man of war, he shall cry, yea, roar; he shall prevail against his enemies”** (Isaiah).

In connection with it there are two other prophecies worthy of note where references have been

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There are two other prophecies worthy of note where references have been made to Kedar. The one runs thus in chapter lx. of Isaiah: "Arise, shine for thy light is come, and the glory of the Lord is risen upon thee.

made to Kedar. The one runs thus in chapter lx. of Isaiah: "Arise, shine for thy light is come, and the glory of the Lord is risen upon thee... The multitude of camels shall cover thee, the dromedaries of Midian and Ephah; all they from Sheba shall come.. 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" (1-7). The other prophecy is again in Isaiah "The burden upon Arabia. In the forest in Arabia shall ye lodge, O ye travelling companies of Dedanim. The inhabitants of the land of Tema brought water to him that was thirsty, they prevented with their bread him that fled. For they fled from the swords and from the bent bow, and from the grievousness of

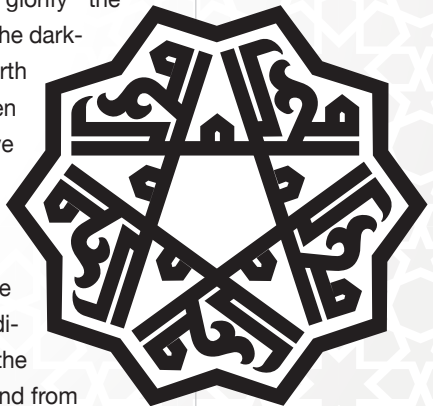




war. For thus hath the Lord said unto me, Within a year, according to the years of an hireling, and all the glory of Kedar shall fail: And the residue of the number of archers, the mighty of the children of Kedar, shall be diminished” Read these prophecies in Isaiah in the light of one in Deuteronomy which speaks of the shining forth of God from Paran.

If Ishmael inhabited the wilderness of Paran, where he gave birth to Kedar, who is the ancestor of the Arabs; and if the sons of Kedar had to receive revelation from God; if the flocks of Kedar had to come up with acceptance to a Divine altar to glorify “the house of my glory” where the darkness had to cover the earth for some centuries, and then that very land had to receive light from God; and if all the glory of Kedar had to fail and the number of archers, the mighty men of the children of Kedar, had to diminish within a year after the one fled from the swords and from

Muhammad (ﷺ) is the only Prophet through whom the Arabs received revelation at the time when the darkness had covered the earth.





The house of my glory” referred to in Isaiah IX is the house of God in Mecca and not the Church of Christ as thought by Christian commentators.

the bent bows - the Holy One from Paran (Habakkuk iii 3) is no one else than Prophet Muhammad. Prophet Muhammad is the holy offspring of Ishmael through Kedar, who settled in the wilderness of Paran. Muhammad is the only Prophet through whom the Arabs received revelation at the time when the darkness had covered the earth.

Through him God shone from Paran, and Mecca is the only place where the House of God is glorified and the flocks of Kedar come with acceptance on its altar. Prophet Muhammad was persecuted by his people and had to leave Mecca. He was thirsty and fled from the drawn sword and the bent bow, and within a year after his flight the descendants of Kedar meet him at

Badr, the place of the first battle between the Mecans and the Prophet, the children of Kedar and their number of archers diminish and all the glory of Kedar fails. If the Holy Prophet is not to be accepted as the fulfillment of all these prophecies





they will still remain unfulfilled. “The house of my glory” referred to in Isaiah IX is the house of God in Mecca and not the Church of Christ as thought by Christian commentators. The flocks of Kedar, as mentioned in verse 7, have never come to the Church of Christ; and it is a fact that the villages of Kedar and their inhabitants are the only people in the whole world who have remained impenetrable to any influence of the Church of Christ.

Again, the mention of 10,000 saints in Deuteronomy xxx 3 is very significant. He (God) shined forth from Paran, and he came with 10,000 of saints. Read the whole history of the wilderness of Paran and you will find no other event but when Mecca was conquered by the Prophet. He comes with 10,000 followers from Medina and re-enters “the house of my glory.”

He gives the fiery law to the world, which reduced to ashes all other laws. The Comforter - the Spirit of Truth - spoken of by Prophet Jesus was no other than Prophet Muhammad himself. It cannot be taken as the Holy Ghost, as the Church theology says. “It is expedient for you that I go away,”

The Comforter - the Spirit of Truth - spoken of by Prophet Jesus was no other than Prophet Muhammad himself.



Jesus ﷺ said:  
when Mohammed shall come, the sacred messenger of God, that infamy shall be taken away.

says Jesus, “for if I go not away the Comforter will not come unto you, but if I depart I will send him unto you.”

The words clearly show that the Comforter had to come after the departure of Jesus, and was not with him when he uttered these words. Are we to presume that Jesus was devoid of the Holy Ghost if his coming was conditional on the going of Jesus: besides, the way in which Jesus describes him makes him a human being, not a ghost. “He shall not speak of himself, but whatsoever he shall hear that he shall speak.”

Should we presume that the Holy Ghost and God are two distinct entities and that the Holy Ghost speaks of himself and also what he hears from God? The words of Jesus clearly refer to

some messenger from God. He calls him the Spirit of Truth, and so the Koran speaks of Prophet Muhammad, “No, indeed, he has brought the truth, and confirmed the Messengers.”<sup>(1)</sup> [Ch.37:37 3]

**From the Gospel:**







Jesus ﷺ said:

‘God shall take me up from the earth, and shall change the appearance of the traitor so that every one shall believe him to be me; nevertheless when he dieth an evil death, I shall abide in that dishonor for a long time in the world. But when Mohammed shall come, the sacred messenger of God, that infamy shall be taken away.’ *(The Gospel of Barnabas, Chapter 112)*



Reference:

1. Muhammad in the Bible, Abdul-Ahad Dawud.

He further said: ‘Adam, having sprung up upon his feet saw in the air a writing that shone like the sun, which said: ‘There is only one God, and Mohammed is the messenger of God.’ Then with fatherly affection the first man kissed those words, and rubbed his eyes and said: “Blessed be that day when thou shalt come to the world.” *(The Gospel of Barnabas, Chapter 39)*







This booklet is first in a series of publications based on a book titled “**Muhammad The Messenger of Allah**”. Each booklet treats an aspect of the Prophet’s life, deeds and teachings and aims to provide a better understanding of Islam.



His lineage, Childhood and Prphethood

Persecution and Hijra

His Character Traits

The Prophet’s Ethical Code

Textual, Scriptural and Intellection on Testimonials of his Phrophethood

Intellectual Proofs on Testimonial of his Prophethood

Requirements of the Testimony

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