

Title: Muhammad's Prophethood Reality or Myth

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Muhammad has become a target for Islam's long-established adversaries and their armies of missionaries and orientalists who have aroused suspicions and propagated allegations against the Prophet of Islam and his Message. Their objective has always been to distort the image of the Prophet of Islam in the eyes of those who do not know him and consequently drive them away from studying Islam and contemplating it in a desperate attempt to lay obstacles in the path of Islam's mission so as to impede its vital role in guiding humanity.

Many Muslim scholars have written to defend the Prophet since doing so is an honor and a duty for them. However, such efforts have been made either incidentally in answer to orientalists and missionaries, or in the course of speaking about the evidence of prophethood in Islam. Furthermore, most of the writings were done by non-specialists, although the nature of the topic requires the knowledge of a number of aspects of Islamic philosophy, the history of religions, and western thought. All this made the present study an obligation dictated by the imperious need to introduce Islam as the only cultural alternative that is capable of convincing today's civilized man.

So, Was Muhammd a prophet or an imposter?

Did Moses really tell of his coming?

Did Jesus order future generations to follow him?

Does the bible describe him and his message?

All these are questions that the author is going to give answers in this book.

The Evidence of Prophethood

The scholars have compiled many books about the evidence of prophethood and mentioned a lot of miracles and evidences including, the Prophet's call for Islamic Monotheism, the signs shown by him and witnessed by his Companions, telling about the unseen that came true during his life, the prophecies about events that came true after his death, his Holy Book etc.

The Holy Qur'an

The Holy Qur'an is the greatest verification of the prophethood of Muhammad. It is the strongest proof and most specific sign for four reasons that had never come together in any other miracle or evidence of prophethood in the history of religion and humanity. First of all, it contains the claimed Revelation and the miraculous proof of the prophethood.

The miracles of the former Prophets overpowered certain classes like the magicians at the time of Moses and the doctors at the time of Jesus. However the Holy Qur'an overpowered a whole nation including eloquent orators, poets and all. The miracle is also sent to each people according to their capacity of understanding. The miracles sent to the Children of Israel addressed their senses only, because they were known to be uncultured and uneducated. There is nothing recorded in history about a famous philosophy or a renowned literary work from them. However the Qur'an was sent to the most eloquent people who had produced remarkable literary works, and that is why they were sent a miracle suitable to their understanding and which they would know by their natural astuteness. Lastly the miracle of the Qur'an is eternal and more apt to spread world wide and that is why it is a strong proof and more truthful.

The Qur'an proves the prophethood of Muhammad with certainty in two ways:

1. As a whole

The Arabs and non-Arabs failed to answer the Prophet's challenge to contradict the Qur'an or produce a similar work. That challenge took a regressive form rather than a progressive one in order to show sarcasm and prove that what they had been asked to do was beyond their reach. The challenge started by asking them to produce a book similar to the whole Qur'an.

Say, "If the mankind and the jinn were to come together to produce the like of this Qur'an, they could not produce the like thereof, even if they helped one another.")

(Qur'an 17:88)

Since that challenge is obvious and known with certainty, and then it proves that the Qur'an is clear evidence of prophethood.

2. The Details

The second way the Qur'an proves the prophethood is through studying and learning about it. This is possible only for those who can study and understand the Qur'an. Such a study reveals many aspects of the miracles of the Qur'an that cover all the branches of human knowledge. Those aspects can be summarised:

The miracles of eloquence and style

First of all, the Qur'an is a miracle of eloquence and style. This includes the eloquence of the Qur'an's expressions in two aspects: purity of language and impressiveness. There is also the eloquence of the Qur'an in regards to meaning and this is obvious in different three aspects. In the first, the meaning is clear from the word itself.

Second, the wording gives the exact meaning. Any addition or any omission would reduce the eloquence and not serve the meaning.

It expresses in an imaginary image the mental meaning, the psychological state, the tangible incident, the visible spectacle, the human model and man's nature. Then that image is promoted and given life or renewable movement, thus the mental meaning becomes a movement, the psychological state becomes a spectacle, the human model becomes a living person and man's nature becomes visible. The listener forgets that he

listens to a recital and imagines himself in front of the spectacle that is being presented or an incident taking place in front of one's eyes. The miraculous aspect of the artistic imagery in the Qur'an is that its instrument is the inanimate word and not the expressive persons, the colours or the accompanying music.

Historical events

The Qur'an also is a miracle of information. A study of the Qur'an reveals that the Qur'an narrates in extremely precise detail the stories of the former nations and their stands vis-a-vis their Prophets. It also mentions the biographies of these Prophets and the reactions of their nations. This information was not mentioned in the Bible and includes the stories of Hood, Salih and Shu'ayb (peace be upon them). Some of the stories may have been mentioned in the Bible in brief, but then they are shown in the Qur'an in full detail. The Qur'an also reveals information about the unseen. It gives details about the creation of the universe, Adam, the angels, and the jinn devils. It also describes the Hereafter, recompense, reward and punishment, Paradise and Hell, bliss and torment in a way that has no other Holy Book has.

The Qur'an also gives certain prophecies. It told of events of the unseen that have come true just as mentioned in the Qur'an among several examples. Al

The miracle of legislation

The Qur'anic legislation is miraculous in that it is an easy one that is compatible with the human natural disposition and is a general balance of human life valid for every time and every place. That makes the Qur'an also a proof that the prophethood of Muhammad is the last one. The miracle of legislation in the Qur'an is based on moderation. The Christians say that Moses came with justice and Jesus came with clemency, but the legislation of the Qur'an is midway between the two: it enjoins justice and encourages forgiveness.

The scientific miracle

The scientific miracle of the Qur'an suits the nature of our time which is characterised by scientific achievement to such an extent that science has now become one of the strongest pillars of survival and the most effective weapon in today's struggle. The subjects of the Qur'an's scientific miracle include astronomy, medicine, geology, botany, zoology, biology, economics, commerce, history, civilisation, maritime studies and more. It is now confirmed that "the Qur'an does not contain any statement that can be scientifically criticised today" according to the witness of Maurice Bucaille who is the author of *The Qur 'an, Bible and Science*. Another author states, "Muhammad has left for the world a Book which is the sign of eloquence and the record of morals. A Holy Book in which there is no contradiction with contemporary scientific discoveries and natural rules. There is no recent scientific fact that contradicts the basis of Islam. Coherence between the teachings of the Holy Qur'an and the natural laws is complete." (Ahmed Izzet, *Religion and Science*, p. 24) In his encyclopaedia *The Grand Religions*, the religious historian Ninion Smart says that Islam and science support each other and that there is no contradiction between the two.

The creation of the universe

In the Qur'an there is not one successive narration about the creation of the world, but various aspects of this process are discussed on different occasions according to the following information.

- a) The stages of creation
- b) The method of creation
- c) The nature of creation

Astronomy

- b) The nature of the celestial bodies
- c) The movement of the sun and the moon

d) The positions of the stars:

The earth

a) Water and sea circulation

b) Earth topography

c) Mineral wealth

d) The atmospheric layers

The creation of man

a) Fertilization with a very small quantity of fluid

b) The nature of the fertilizing fluid

c) The ovum settles in the womb

d) The development of the embryo

The Second Theme: The Miracles

The miracles of the Prophet Muhammad are subject to the attacks of disbelievers. These attacks follow two trends. The first is that a number of these miracles (those similar to the miracles of former Prophets) was taken by Muslims from the Holy Bible and attributed to Muhammad either as they were or with some modification. It is beyond question that this is contradictory to the date of the translation of the Holy Bible into Arabic. *The Religions' Encyclopaedia* confirms that the oldest Arabic translation of the Bible had appeared in the tenth century. G. Graf mentions in his *History of the Christian Arabic Literature* that the oldest text of the Holy Bible translated into Arabic dates back to the eleventh century.

Also it has to be taken into account that the Prophet's Sunnah (traditions, legal ways) has been written and methodologically classified since the middle of the eighth century. This can be found in the books of scholars like 'Abdul Raziq (211 H), 'Abdullah ibn al-

Mubarak (181 H), Sufyan ibn 'Uyaynah (197 H), Sufyan ath- Thawri (161 H), Wakee' ibn al-Jarrah (197 H) and others.

The second criticism is that these miracles are superstitions, legends, and lies created by the Muslims as a result of the domination of illusion and imagination that emanated from the desire to interpret the universe from their minds in the absence of religion. There is no doubt that this invective is clear evidence of the ignorance of the person responsible in regards to the nature of Islam in general, and the means of receiving the news and collecting them, in particular. The most important of Islam's characteristics is that all its facts and faiths are received from Allah through revelation.

In regards to how the Muslims received and collected the information, an unprecedented method of precision and verification was followed; particularly those relating to the Qur'an and the Sunnah. The Muslims still know very well all the Qur'an and Sunnah told by the Prophet, the person who heard them, the occasion, the followers who heard the Prophet's companions narrating that, those who received the news and information from the followers, and the degrees of precision and honesty in translation. The miracles told by the Muslims as evidence of the prophethood of Muhammad were transmitted by a large number of reliable Muslims and recorded in the books of the scholars of the various schools in verified transmitted information that leads to certainty.

1. The miracles of the Qur'an

The miracles of the Qur'an have a great value not only as an evidence of prophethood but also as a necessary answer to the people of the scripture who allege that there is nothing miraculous in the Qur'an that supports the prophethood of Muhammad.. There are actually two kinds of miracles in the Qur'an. First there are certain **miraculous events** including but not limited to:

The splitting of the moon; this was one of the greatest astronomical miracles. The people of Makkah requested the Prophet show them a miracle, and so he showed them the splitting of the moon. This sign in particular was subjected to great criticism. The deniers of this sign said that it could not happen and that had it taken place, the whole universe would have seen it. However, this criticism can be answered by the following points.

1.The splitting of the moon took place on a cold night and normally the people sleep at this time, so it is very rare to have some people awake to look into the sky without any objective. Just like an eclipse, it may have happened without being noticed by many people.

2.The event did not last long enough to allow those who saw it to wake up other people to see it too.

3.It was not an expected event which would be waited for by the people of the entire world. Some of those who saw the event attributed it to magic.

4.The event was seen by people outside of the Arabian Peninsula. In India it was recorded in the books of historians.

5.Many regions in the world could have been prevented from seeing the splitting of the moon by heavy clouds.

6.It is normal that such events can be witnessed by the people in some regions, but not by the entire world. Due to the difference in time, it may be late night in one region whereas it is still daylight in another region.

7.The number of those who saw the splitting of the moon outside the Arabian Peninsula might not be sufficient for historians to accept as a reliable source and so that event might have been considered a kind of eclipse.

8.If any of the disbelievers in Muhammad saw that event and were certain that it was evidence supporting Muhammad's prophethood, he would not report it to others. On the contrary, he would do his best to conceal it.

Another significant event described in the Qur'an is the Night Journey and the Ascension to the heavens. Allah says:

The Prophet made a night journey from Makkah to Jerusalem in one night and that normally used to take one month on a camel's back. When the people belied him and asked him to show evidence, he proved it with the following points. He gave them an accurate description of Jerusalem though he had not seen it before that night. Then he told them detailed information about one of their trade caravans which was on the way back to Makkah. He said exactly where it was, how the people were and when it was expected to arrive in Makkah. When the caravan came, all the information told by the prophet proved to be true.

The third event that was mentioned was a challenge to the Jews to long for death. The Jews were very keen to contradict Muhammad and state that it was they who were on the right path and who would be rewarded in the Hereafter. However, they showed fear and no longing for death in order to receive the reward that they claimed they were promised as the Children of Israel. Allah says:

({Say [O' Muhammad], "O' you Jews! If you pretend that you are friends of Allah, to the exclusion of [all] other mankind, then long for death if you are truthful." But they will never long for it [death], because of what [deeds] their hands have sent before them! And Allah knows well the *Dhdlimeen* [polytheists, wrong-doers disbelievers].)

(Qur'an 62:6-7)

Fourth Qur'an promised the Prophet that Allah is a Sufficient Protector for him against the scoffers of his message. Five of the chiefs of Quraysh used to harm the Prophet; al-Waleed ibn al-Mugeerah, al-Aswad ibn al-Muttalib, al-Aswad ibn Abd Yaghooth, al-'As ibn Wa'il and al-Harith ibn al-Talatih. Allah says:

(Therefore proclaim openly [Allah's Message — Islamic Monotheism] that which you are commanded, and turn away from *al-Mushrikoon* [polytheists, idolaters, and disbelievers]. Truly! We will suffice you against the scoffers.)(*Qur'an 15:94-95*)

After the verse was revealed, al-Aswad ibn al-Muttalib passed by the Prophet who threw a green leaf towards his face. The man became blind and started hitting his head against a wall. Al-Aswad ibn Abd Yaghooth passed and the Prophet pointed to his stomach. Afterwards, the man fell sick with dropsy and died from it. Al-Waleed passed by and the Prophet pointed to a mark of an old injury on the man's heel, and the wound started bleeding and caused the man's death. Al-'As passed by the Prophet who pointed to his foot and a thorn penetrated the man's foot causing his death. Al-Harith passed by the Prophet who pointed to the man's head, and the man's head was then filled with pus which caused his death.

Prophecies about the future

There are numerous prophecies, but only a few can be examined here. One of the best known prophecies was given about the victory of the Romans. Allah says:

Albe Romans have been defeated. In the nearest land [Syria, Iraq, Jordan and Palestine], and they, after their defeat, will be victorious. Within three to nine years. The decision of the matter, before and after [these events] is only Allah's [before the defeat of the Romans by the Persians, and after the defeat of the Persians by the Romans]...) (*Qur'an 30:2-4*)

Seven years later this prophecy became true, and the Romans defeated the Persians.

There is also a prophecy that both al-Waleed ibn al-Mugheerah and Abu Lahab would die as disbelievers. Allah says about al-Waleed:

“Leave Me Alone [to deal] with whom I created lonely [without any wealth or children etc., i.e.. al-Waleed ibn al- Mugheerah al-Makhzoomi], and then granted him resources in abundance, And children to be by his side, And made life smooth and

comfortable for him. After all that he desires that I should give more; Nay! Verily, he has been opposing Our *Aydt* [proofs, evidences, verses, lessons, signs, and revelations]. I shall oblige him to [climb a slippery mountain in the Hell-fire called as-Sa'ood, or] face a sever torment! Verily, he thought and plotted. So let him be cursed: how he plotted! And once more let him be cursed: how he plotted! Then he thought. Then he frowned and he looked in a bad tempered way; then he turned back, and was proud. Then he said, "This is nothing but magic from that of old. This is nothing but the word of a human being!" I will cast him into Hell-fire. And what will make you know [exactly] what Hell-fire is? It spares not [any sinner], nor does it leave [anything unburn!](**Qur'an 74.11-28**)

The Prophet was also told that he would be coming back to Makkah which he had left for Madeenah. Allah) says:

“Verily, He who has given you [O' Muhammad] the Qur'an [i.e. ordered you to act on its laws and to preach it to others] will surely bring you back to Ma'ad [place of return, either to Makkah or to Paradise after your death]...) (**Qur'an 28:85**)

The Prophet returned to Makkah in the year of the conquest.

There was also a prophecy that the Prophet and the Muslims would re-enter Makkah safely after he had been forced to leave.

“... Certainly, you shall enter *al-Masjid al-Hardm*, if Allah wills, secure, [some] having your heads shaved, and [some] having your head hair cut short, having no fear...) (**Qur'an 48:27**)

This prophecy became true and the Muslims conquered Makkah and entered the city in complete security.

2. The miracles in the books of hadith

There are two kinds of miracles found in the hadith. The first are called the miracles of action. These are the miracles that pertain to the influence practised on beings either by the Prophet or by Allah without any role played by the Prophet. For example, the enemies were destroyed and the people were made to submit to the Prophets and love them.

2.1. Throwing stones in the faces of disbelievers

It is narrated in Muslim's authentic volume of Hadith that al-'Abbas ibn 'Abdul Muttalib said that in the battle of Hunayn a fierce fighting was going on between the Muslims and the polytheists. The Prophet took small stones and threw them towards the enemy and said, "By the Lord (Lord) of Muhammad, withdraw!" Al-' Abbas added, "By Allah, a short time later the troops of the Quraysh were seen running away."

2.2. Water springing from the Prophet's fingers

It is narrated by Bukhari and Muslim that the Prophet was travelling with a group of his Companions. When it was prayer time, they told the Prophet that they did not have enough water. He ordered them to bring some water in a bowl. He put his fingers in the bowl and water started springing from his fingers until the whole group (more than three hundred people) performed ablution from that water.

2.3. Causing a small amount of food to suffice many people

'Abbas ibn Muhammad ad-Douri narrated that Jabir ibn 'Abdullah prepared a small amount of food using a handful of barley and meat. The Prophet blessed that food by reciting some verses of the Qur'an and all the troops of the battle of the Ditch (one thousand people) ate from that food and still some of the food remained. (Bukhari and Muslim)

2.4. Curing sick people

It was narrated that on the day of the battle of Khaybar the Prophet sent for 'Ali ibn Abi Talib who had sore eyes at that time. He said, "I will give this flag to a man loved by

Allah and His Messenger and he loves Allah and His Messenger. Allah will help him and make him a conqueror." When 'Ali came to the Prophet, he spat in his eyes and 'Ali was immediately cured. It was as if he had never complained of any pain in his eyes. (Bukhari and Muslim)

2.5. The longing of the trunk

It was narrated that Jabir ibn 'Abdullah said, "The Mosque used to have pillars made of date palm trunks and while delivering the sermon, the Prophet used to stand next to one of these trunks. When a *minbar* (pulpit) was made inside the Mosque and the Prophet moved there to deliver his sermons, we heard a sound like that of a camel coming out of the trunk until the Prophet came and put his hand on the trunk, and then it calmed down." (Bukhari and Muslim)

3. The verbal miracles

3.1 The martyrdom of 'Umar and 'Uthman

It was narrated that the Prophet, Abu Bakr, 'Umar (A) and 'Uthman) ascended one day on the Mount of Uhud and it started shaking. The Prophet hit the Mount with his foot and said, "Calm down! On you are a Prophet, a highly truthful man and two martyrs." He also told the people that the first member of his family who would die after him would be his daughter Fatimah who died six months after the Prophet's death. (Bukhari)

3.2. Prediction about the leadership of al-Hasan ibn 'Ali and his reconciliation of two factions in Islam

Abul Hasan said that he heard Abu Bakrah say, "I saw the Prophet on the pulpit and al-Hasan ibn 'Ali at his side. From time to time the Prophet looked to al-Hasan and said, 'This son of mine (his daughter's son) is a chief and maybe Allah will make him reconcile two great Muslim groups.' That is exactly what happened." (Bukhari)

3.4. Invoking Allah for rain

Anas narrated that while the Prophet was delivering the sermon of Friday prayer, a man came into the Mosque, faced the Prophet and said, "O' Allah's Messenger! The animals

have perished and the people have suffered! Please, may you invoke Allah for rain!" The Prophet raised his hands and said (three times), "O' Great God! Send us rain." Anas added, "By Allah, the sky was as clear as glass, but the moment the Prophet finished his invocation it was filled with huge clouds like mountains and before the Prophet left the *minbar* rain started running down his face."

The next Friday at the time of sermon, a man came into the Mosque, faced the Prophet and said, "O' Allah's Messenger! The animals have perished and the properties were destroyed, please may you invoke Allah to hold the rain." The Prophet raised his hand and said, "O' Great God! Make it rain in our surroundings on the land and valleys and not directly on us." Each time he pointed into a direction, the clouds moved away until the sky above Madeenah became clear. (Bukhari, the Book of Friday)

4. Special invocations

4.1. Ibn 'Abbas

Ibn 'Abbas narrated that the Prophet went out to relieve himself and he prepared water for him for ablution. When he came back, he said, "O' Great Lord! Please make him a scholar in religion." This invocation was answered and Ibn 'Abbas became a very famous scholar known as the interpreter of Qur'an.

4.2. The mother of Abu Hurayrah

Abu Hurayrah said, "Every believer on this earth loves me." He was asked, "O' Abu Hurayrah! How do you know that?" He replied, "I was inviting my mother to Islam and she used to refuse. I invited her one day and she said evil words about the Prophet. I came to the Prophet and told him my story and then requested him to invoke Allah to guide my mother to the Right Path. The Prophet said, 'O' Great God! Guide the mother of Abu Hurayrah to the Right Path.' I went back home to tell my mother the good news, but when I came home the door was locked. I tried to push the door, but my mother who was inside taking a bath and told me to wait. Then she opened the door and the moment I entered into the house she said, 'I testify that none has the right to be worshipped but Allah and that Muhammad is Allah's Messenger.' I returned to the

Prophet weeping with happiness, whereas I used to weep with sorrow for her sake. I said to him, 'O' Allah's Messenger! Allah has answered your invocation. He has guided Abu Hurayrah's mother and she embraced Islam. Please invoke Allah to make me and my mother loved by the believers and to make the believers endeared by us.' The Prophet said, Great God! Endear this slave of yours and his mother to the believers and endear the believers to them.'" (Muslim, the Merits of the Companions)

4.3. His invocation for Anas ibn Malik

Anas narrated that Umm Sulaym (Anas' mother) accompanied him to the Prophet and said, "O' Allah's Messenger! This is my son Anas. I brought him to serve you, so please invoke Allah to bless him." The Prophet said, "O' Great Lord! May you bless his property and his children." Anas said, "By Allah I have a good property, and my children and grandchildren are more than a hundred." (Muslim, the Merits of the Companions)

The Third Theme:

The Propheesied Glad Tidings

The prophecies (glad tidings) are the predictions and information given by the former Prophets and Messengers in their Books about the advent of the Prophet Muhammad. These prophecies only have value as evidence of Muhammad's prophethood to the Jews and Christians because other people do not believe in the Books containing that information. However, these glad tidings are important to refute the allegation of the people of the scripture that the Bible did not give prophecies about Muhammad.

Those who follow the Messenger, the Prophet who can neither read nor write [i.e. Muhammad] whom they find written with them in the *Tawrdt* [Torah] and the *Injeel* [Gospel]... (Qur'an 7:157)

The Qur'an also states that the people of the scripture know the Prophet Muhammad **(5M)** very well because of his signs and allusions made about him in their Books. Allah says:

Those to whom we gave the Scripture [Jews and Christians] recognise him [Muhammad or the Ka'bah at Makkah] as they recognise their sons...)(*Qur'an 2:146*)

The glad tidings of the illiterate Prophet in the former Books are also important because they are evidence of the knowledge of the unseen which Allah revealed only to His chosen Prophets. In addition, they constitute an obligation for the Jews and Christians to believe in the Prophet because the Prophets that had preceded him knew the sign of Muhammad's prophethood and informed their followers about his arrival.

There are certain points that should be taken into account while considering this issue. To begin with we have not received all that was told by the former Prophets, and this is known with certainty from our knowledge about the way in which the Holy Bible was collected transmitted and translated. A relevant point is also that copies and translations of the Holy Bible in our time are not unified nor had they been so at the time when the Muslim scholars discovered the prophecies.

The next point to take into consideration is that the differences in the various copies and translations of the Holy Bible also led to a difference between the Muslim scholars about whether the Prophet Muhammad is mentioned in the Bible with his name or with his qualities and characteristics.

Since they are implicit and not explicit, then deciphering these signs requires interpretation. This is normally the point of difference particularly when the objectives and religions are different.

In conclusion, the former Prophets have been given glad tidings of the Prophet Muhammad in many places in their Books. They are classified in different ways and one example of will be given of each.

1. The name of the Prophet

The name of the Prophet was indicated by the use of the word *Parqaleeta* that is mentioned in four places in the Gospel of John. Jesus said, "If you love me, keep my commandments, and I will pray to the father and He shall give you another *Paraqleeta* that he may abide with you forever. The spirit of the truth and the universe cannot receive him, because they do not see him nor recognise him, but you know that he will abide with you and be among you." (John 14:15)

In another verse, Jesus said, "But the *Paraqleeta*, the Holy Spirit that the father will send in my name, will teach you everything and will remind you of all that I have said to you." (John 14:26, 27)

Jesus also said, "And when the *Paraqleeta* comes that I send to you from the father, the spirit of the truth which proceeds from the father, he shall testify for me. And you also shall bear witness because you have been with me from the beginning." (John 15:26), 27)

In the last verse found in John, Jesus said, "It is better for you that I go; for if I do not go away, *Paraqleeta* will not come unto you; but if I depart, I will send him unto you. And when he comes, he will reprove the world of sin, and approve righteousness and judgement. When he, the spirit of the truth, has come, he will guide you to the whole truth: for he shall not speak of himself; but whatsoever he shall hear, that he speaks; and he will show you things to come. He shall glorify me: for he shall receive of mine, and he shall show it unto you." (John 16:7-14)

Paraqleeta is a form of the Greek word *Parakletos* which means "the most glorified", "the most famous," or "the one who is praiseworthy". That is the word for a quality of a prophet that was to come after Jesus and about whom he spoke. These qualities conform to the Prophet of Islam, and the meaning of that word is the same as that of the word *Abmad* in Arabic. According to the modern Catholic translation, the word *Paraqleeta* was translated to advocator and consoler in the translation of the Protestants published by William Wattson in London, 1857. The Christian fathers, who

issued a modern translation of the New Testament in 1989, commented on the text of John. They said, "In the Greek language *Parakletos* is derived from the legal language. It means the one called to defend an accused person. Therefore, the meaning is 'advocate', 'helper', and 'defender'. Therefore accordingly many other synonymous words appeared such as consoler and intercessor."

The Priest 'Abdul Ahad Dawood, an expert in Greek language, rejects this translation and accused it of being altered. According to him the word cannot mean consoler, advocate, mediator, supporter or the one called for help because the verb used for that *Parakaloo* means to call, to invite, to console, and to request. The noun form is *Paracalon* and not *Pracletos*. Furthermore the equivalent of the word advocate in Greek is *Sanegorus* and that of mediator or intercessor is *Meditea*. However, the misinterpretation of the word does not mean that it does not conform to the Prophet Muhammad nor it does the addition of the terms "Holy Spirit or the spirit of the truth".

Rahmatullah says that there are thirteen points proving that the *Paraqleeta* is a Prophet that was predicted to come after Jesus:

1. Jesus said, "If you love me, keep your commandments." He then said that *Paraqleeta* was the Prophet to come and he feared that his followers might not believe in him. So it is unreasonable to say that he was talking about the Holy Spirit because they (were very familiar with it) knew that very well. Furthermore, the Holy Spirit descends into the heart and there is no way to deny it.

2. The spirit is absolutely united with the father and with the son because of the unity of the divinity (according to them). Therefore it is not possible to say of it "another Paraqleeta", but it is possible to use the phrase for a Prophet.

3. Power of attorney and intercession are of the qualities of the Prophets and not of those of the Holy Spirit that is united with Allah (according to them).

4. Jesus said, "He will remind you of what I have said to you." It has not been proven from the New Testament that the scribes had forgotten what Jesus (peace be upon Him) had said to them and that the spirit descending on the fiftieth day reminded them.

5. Jesus was telling the scribes about an event that was still to come. He said, "I am telling you about that matter before it takes place, so that you believe in it when it comes." (John 14:29)

6. Jesus said about the *Paraqleeta* that "he shall testify for me". The spirit did not testify for him before anyone because his scribes were in no need for such testimonial since they knew Jesus very well. Neither did the spirit testify for him before the disbelievers. Muhammad, on the contrary, testified for Jesus and believed in him. He also declared him innocent of alleging godhood and declared his mother (Mary) innocent of the accusation of adultery by the Jews.

7. Jesus said, "And you also shall bear witness". This is explicit evidence that the witness of *Paraqleeta* was not the same as that of the scribes, whereas the witness of the spirit was not different from that of the scribes.

8. Jesus associated the advent of *Paraqleeta* with his departure and it is known that the spirit descended to them in Jesus' presence when he sent them to the towns of Israel. Therefore, the descent of the spirit was not dependent on Jesus' departure whereas the advent of Muhammad was associated with Jesus' departure.

9. Jesus confirmed that one of the *Paraqleeta's* teachings is that "he will reprimand the world of sin" and there is no one who accused the people of the world of sin more than Muhammad did. He warned all mankind and scolded them because of sin; particularly the Arab pagans, Indian and Turkish polytheists, the Magus, and the people of the scripture (Christians and Jews).

10. Jesus justified the reprimand. He said, "As for the sin, it is because they do not believe in me." However, it is known that the disciples believed in Jesus, therefore they needed no reproof. Furthermore, the spirit did not appear to anyone to scold him and that should be a Prophet who would come to the people and reprimand them.

11. Jesus said, "I have yet many things to say unto you, but you cannot bear them now. Then when he comes, the spirit of the truth, he will guide you to the whole truth?" It is known that the Holy Spirit still has not descended on them with the obligations and

laws that they could not bear. However after Jesus departed, they did reject the law of Saturday, the prohibition of pig meat and most of the rules of the Torah. So *Paraqleeta* meant a Prophet whose law (Shari'ah) would have new rules in addition to those of the Torah and that would make it unbearable for those of weak faith.

12. The *Paraqleeta* would not speak by himself, but he would speak of that which he would hear. That was not the case of the spirit which was united with Allah, but it was the case of Muhammad about whom Allah says:

(Nor does he speak of [his own] desire. It is only a Revelation revealed.) (*Qur'an* 53:3-4)

He said about himself:

C-. I but follow only what is revealed to me...)

(*Qur'an* 6:50)

13. Jesus said, "Because he takes from what is mine." This is not possible about the Holy Spirit who is considered a perfect and ancient god (according to them). However, it can be said about a Prophet from mankind.

It can be added to these points that some Christians alleged that they were the *Paraqleeta* promised in the Gospel of John and that many people have followed them. A great Prophetic movement was established known as Montanosism taken from the name of Montanos who alleged that he was *Paraqleeta* and called the people to follow him. It is interesting to note that at that time nobody objected by saying that *Paraqleeta* was the Holy Ghost and not a human prophet.

2. The qualities of the Prophet

There are more prophecies in the Book of Isaiah. One verse reads, "This is My slave that I support, and My choice about whom I am satisfied. I made My spirit on him and

he makes My Justice manifest to the nations. He neither shouts nor raises his voice and his voice is not heard in the streets. He propagates the truth with honesty and will not forsake it until it prevails on earth and for his Shari'ah (laws) the lands are waiting." Ibn al-Qayyim commented on this verse and said, "Who else does this description suit but Muhammad ibn 'Abdullah. If all mankind on earth gathered together, they would not be able to mention another Prophet who had all these qualities; qualities which will remain in our Prophet's nation until the Day of Resurrection." He then begins to justify and show how this verse is consistent with the Prophet Muhammad. First he points out that the reference to "my slave" in the verse matches Allah's address to Muhammad in the Qur'an:

“Blessed is He Who sent down the criterion [of right and wrong, i.e. this Qur'an] to His slave [Muhammad], that he may be a Warner to the *Alameen* [mankind and jinn].)

(Qur'an 25:1)

((Glorified [and Exalted] is He [Allah] [Above all that (evil) they associate with Him] who took His slave [Muhammad] for a journey by night from *al-Masjid al-Hardm* [at Makkah] to *al-Masjid al-Aqsd* [in Jerusalem]...)

(Qur'an 17:1)

The verse states that he is the "chosen" and that also conforms to the Prophet's saying: "Allah has chosen the Kina'nah from the children of Ishmael, and the Quraysh from Kina'nah, and then the Bani Hashim from Quraysh, and has chosen me from Bani Hashim." The claim that he does not shout or laugh loudly corresponds with what 'A'ishah said about Muhammad: "Allah's Messenger was never seen laughing loudly, he only smiled."

The verse also states, "I made my spirit on him." These words reflect what Allah says about Muhammad:

“And thus we have sent to you [O' Muhammad] *Rooh* [a Revelation, and a Mercy] of Our Command...)

(Qur'an 42:52)

In addition, the Prophet is the only one that can claim that the description, "he makes My Justice manifest to the nations" and prove that it corresponds to him. Allah says to Muhammad:

“So unto this [religion of Islam alone and this Qur'an] then invite [people] [O' Muhammad], and stand firm [on Islamic Monotheism by performing all that is ordained by Allah [good deeds], and by abstaining from all that is forbidden by Allah [sins and evil deeds], as you are commanded, and follow not their desires but say: "I believe in whatsoever Allah has sent down of the Book [all the holy Books, — this Qur'an and the Books of the old from the *Tawrdt* (Torah), or the *Injeel* (Gospel) or the Pages of Ibraheem (Abraham)] and I am commanded to do justice amongst you...)

(Qur'an 42:15)

Finally, the statement "he propagates truths with honesty" conforms to what Allah says in the Qur'an:

“O' Prophet [Muhammad]! Verily, We have sent you as a witness, and a bearer of glad tidings, and a Warner. And as one who invites to Allah [Islamic Monotheism, i.e. to worship none but Allah (Alone)] by His Leave, and as a lamp spreading light [through your instructions from the Qur'an and the Sunnah — the legal ways of the Prophet].)

(Qur'an 33:45-46)

3. The place of revelation of the Prophet

"The Lord (Lord) came from Sinai, shone from Sa'ir and glared from Faran."
(Deuteronomy 33:2)

Faran is Makkah. This is known because the Torah says about Ishmael: "Allah has been with the lad while he grew up and settled in the wilderness. He was a Bowman who

settled in the wilderness of Faran and then took a wife from Egypt." (Genesis 21:20,21) 'AH ibn Raban at-Tabari believes that "Lord" here means the Prophet who came out of Faran. The Arabs used the word *Rabb* (Lord) to refer to Allah but it also can mean "man" in a phrase like "the Lord of the house." As-Samaw'al says almost the same thing. He states, "Making reference to these places, which were the locations of Prophets, require the sensible people to look for a sound and reliable interpretation." Those who studied the prophecies and commented on them interpreted that "Allah has sent down the Torah in Sinai, the Gospel in Sa'ir and the Qur'an to the Prophet Muhammad in the wilderness of Faran (Makkah)".

Ibn Taymiyah said that the revelation of the Torah was like the dawn; the Gospel was like the shining of the sun and the Qur'an was like a clear sun in the middle of the sky. That is why the Prophet Muhammad is called "a lamp spreading the light" imperiously needed by mankind. He also associated this prophecy with what Allah mentioned in the Qur'an; "by the fig and olive, by Mount Sinai, by this city of security..." (*Soorah at-Teen* 1-3) Allah swears by the fig and olive referring to the land where they grow (Sham) and where the Gospel was revealed. Then He swears by Mount Sinai; the Mount where Allah spoke directly to Moses, and He swears by the secured city Makkah where Abraham settled his son Ishmael and his mother. Ibn Taymiyah also said that the order in which these places are mentioned is a chronological one in the Torah, whereas it is an order of preference in the Qur'an.

It can also be said that the prediction of a coming revelation in Sa'ir is not restricted only to Jesus because most of the Prophets sent to the Children of Israel came from Palestine. This was mentioned in the Old Testament and the Qur'an and the contemporaries of Jesus came from there like Zachariya and John. Similarly, Palestine was not restricted to the revelation of the Gospel alone since the Psalms of David were revealed there too.

4. The advent of the Prophet

The Lord says to Moses, "I will make them a Prophet from among their brothers, like you, and I will make my speech in his mouth. He says to them all that I command him.

Any man who does not follow the speech he says in My Name will be punished." (Deuteronomy 18:18, 19) This prophecy is consistent with the Prophet Muhammad for several reasons.

1. It states that the expected Prophet is from the brethren of the Children of Israel, and Muhammad is the only one who falls under this condition.

2. The expected Prophet is like Moses and the similarity between Moses and Muhammad are many.

—Their nations were similar. The Children of Israel used to be scattered in Egypt and subjected by its kings. Moses gathered them and they became a nation who managed to establish a kingdom. This is similar to the case of Arabs before Islam. They used to be different tribes fighting each other. Islam united them and they dominated the world.

—Their personalities were the same. They were both leaders who were obeyed by their followers and both were called Allah's slave.

—Their laws were comparable. Both systems included civil policies, required purity for worship, and taught major ritual washing in the event of major ritual impurity such as woman's menses and childbirth. They also embrace the banning of pork meat, sacrifices to idols, eating dead animals and blood. They both command punishment for adultery, and both call for holy war (Jihad).

—The Jews and Christians reject this as a prophecy for Muhammad; the Jews apply it to Joshua and the Christians apply it to Jesus. However this can be proved false based on the following points:

—Both Joshua and Jesus were from the Children of Israel and not from their brethren. The Torah states that there was no Prophet after Moses like him from the Children of Israel.

—Neither one of them was similar to Moses. In regards to Joshua it is important to point out that he was not a Prophet, he had no general law but was subject to the rules of the law of Moses, and he was a contemporary of Moses whereas the prediction was for someone to come after Moses. As far as Jesus was concerned, they were not similar

because Moses was not considered a god by his followers, but a slave. According to the Christian faith Jesus was killed and crucified as a saviour and Moses was not. Also he was cursed after his death, and Moses was not. Jesus went to Hell after his death to save the tormented and he was born of a mother without a father and had neither a wife nor children. Moses had a mother and father as well as a wife and children. Jesus' Shari'ah (law) does not include ordained punishments, rules of major ablution, purity, prohibited foods and drinks like that of Moses. Jesus was not an obeyed leader of his people like Moses was.

Finally, there is prediction concerning the description of the nation of Muhammad in Isaiah, Book 42: "I tell you of the news to come. Chant a new song for the Lord, a glorification from the remotest parts of earth. Oh, explorers of the seas and what are in them! O' islands and their inhabitants! The wilderness and its towns and the pens inhabited by Qaydar should raise their voices. The people of the rock should cry from the tops of the mounts to glorify the Lord and tell about his praises in the islands."

Qaydar is a Semitic name meaning "the capable" or "the black". It is a name given to Ishmael's second son who was the ancestor to the most famous Arab tribe and from his name their country was called the Land of Qaydar. Ibn al-Qayyim therefore asks the following questions. "Who are the dwellers of the wilderness, other than the nation of Muhammad? Who is Qaydar other than the son of Ishmael, the Prophet's grandfather? Who were the inhabitants of the caves and tops of the mounts, but the Arabs? And who is the one whose fame has remained forever?"

Rahmatullah explained this prophecy and showed how it is consistent with the nation of the Prophet Muhammad. He said, "The new glorification is the new method, Muhammad's Shari'ah (law), and crying from the top of mounts refers to the special rituals performed during Hajj when millions of people shout, 'Here I am, oh my Great God, answering your call.' It is a well known fact that the earth (land, sea and islands) has never been filled with glorification and praises until after the advent of Muhammad (ﷺ). The whole earth was purified for his prayers and a mosque for him. Now the Muslims perform prayer five times a day all over the world.

The Fourth Theme:

The Prophet's Conduct and Morals

The evidence of prophethood in Islam stands alone in this theme. Never before the advent of Muhammad was moral perfection used as evidence of prophethood. There are various reasons for that moral perfection that can be considered as proof. First of all, it is the Holy Qur'an which praises the Prophet's morals. Allah says: And Verily, you [O' Muhammad] are on an exalted [standard of] character.) (*Qur'an 68:4*)

The Prophet's good morals and conduct made his Companions gather around him. Allah says: (... And had you been severe and harsh-hearted, they would have broken away from about you...) (*Qur'an 3.159*)

In addition, the confirmation of the Prophet's perfect morals and conduct answers the criticisms of his accusers that he had bad morals that made him unqualified to have the honour of Prophethood. The Prophet's moral perfection was the strongest evidence that obliged many people to believe in Muhammad, even before they witnessed a tangible miracle. Examples are Khadeejah (the Prophet's first wife), Abu Bakr, 'Ali and others (may Allah be pleased with them all).

1. The perfection of qualities

The Prophet had a smiling face that made him loveable to the people who submitted to him and followed him. He was also wise, discerning, and patient. Severe trials used to make him stronger. He had no interest in the worldly pleasures. He was the example of modesty. He was kind to all, and he used to walk in the markets and sit on the ground. He could only be distinguished from his Companions by his shyness and silence.

One of the Prophet's most honourable attributes was his extreme tolerance. The Arabs showed him hatred and animosity but that made him even kinder and more merciful. He never showed wrath or took vengeance unless it was for Allah's sake. He fulfilled the promise and kept the covenant.

2. The virtues of the Prophet's speech

- 1.He had tremendous wisdom and such comprehensive knowledge that it surprised his contemporaries.
- 2.He had the strong ability to learn by heart and never forgot one single part of his Message.
- 3.He explained his laws and teachings with very clear proofs.
- 4.He impelled his people to have virtues and good conduct, and forbade jealousy, hatred and all that is abominable.
- 5.He gave a clear answer whenever asked and a strong proof whenever he argued.
- 6.He kept his tongue from altering or perverting speech, and he became known as truthful.
- 7.He expressed what he wanted in a perfect manner.
- 8.He was the most eloquent person whose words were clear and lucid.

3. The virtues of the Prophet's deeds

- 1.He had the best manners.
- 2.He combined at the same time showing mercy (for followers) and instilling awe (in the opposition).
- 3.His Shari'ah (law) is a just one; moderate since it falls between excess and negligence.
- 4.He took from this world just what is sufficient.
- 5.He explained his teachings and the rule of worship in such a clear manner that no law other than his is required.
- 6.He combined an invitation to the religion with arguments with his readiness to fight the enemies until he was victorious.
- 7.He was courageous when fighting and had a strong desire to rescue the needy and the frightened.
- 8.He showed exemplary generosity.

It is noteworthy that considering the Prophet's conduct and moral as an evidence of prophethood is not limited to the believers from the Arabs. The most famous story in this respect is the dialogue between Abu Sufyan and the Roman king Heraclius. Ibn Abbas narrated this story from Abu Sufyan who told it to him personally.

"I set out during the truce that had been concluded between me and Allah's Messenger. While I was in Sham, Duhya al-Kalbi brought the letter of Muhammad to the governor of Basra who forwarded it to Heraclius. Heraclius said, 'Is there anyone from the people of this man who claims to be a Prophet?' The people replied that there was. So along with some other Qurayshi men I was called and we entered upon Heraclius and were seated in front of him. Then he asked, 'Who amongst you is the nearest relative to the man who claims to be a Prophet?'"

"I (Abu Sufyan) replied, 'I am the nearest relative to him from amongst the group.' So they made me sit in front of him and made my companions sit behind me. Then he called upon his interpreter and told him, 'Tell them (Abu Sufyan's companions) that I am going to ask him (Abu Sufyan) regarding that man who claims to be a Prophet. So if he tells me a lie, they should contradict him (instantly)!' By Allah, had I not been afraid that my companions would consider me a liar, I would have told lies."

"Heraclius then told his interpreter to ask me, 'what is his (that is the Prophet's) family status amongst you?' I said, 'He belongs to a noble family from among us.' Heraclius asked, 'has anyone from among you claimed the same thing?' I said, 'No.' Heraclius then asked, 'Was any of his ancestors a king?' I said, 'No.' He asked, 'Do the nobles follow him or the poor people?' I said, 'It is the poor who follow him.' He asked, 'Is the number of his followers increasing or decreasing?' I said, 'They are increasing.' He asked, 'Does anyone renounce his religion (that is Islam) after embracing it?' I said, 'No.' He asked, 'Did you ever accuse him of telling lies before he began to say what he has said?' I said, 'No.' He asked, 'does he ever betray?' I said, 'No, but now we are away from him in this truce and we do not know what he will do in it.'" Abu Sufyan added, "By Allah, I was not able to insert in my speech a word (against him) except that."

"He asked, 'Did you fight with him?' I said, 'Yes.' He asked, 'How was your fighting with him?' I said, 'The fighting between us was undecided and victory was shared by him and us in turns. He inflicts casualties upon us and we inflict casualties upon him.'"

"What does he command you to do?" I said, "He commands us to worship Allah alone and not to associate any other with Him. He orders us to leave what our fathers believed in, and he commands us to pray, be honest, be ascetic and good to our kin."

"Then Heraclius told me the following through his interpreter. I first asked you about his family status amongst you. Verily all Messengers come from the noblest family among their people. Then I asked you whether anyone had said this statement before him; and you denied that. Thereupon I thought, if somebody had said that statement before him, then I would have said that he was but a man copying some sayings said before him. Then I asked you whether any of his ancestors was a king, and you denied that. Thereupon I thought that if one of his forefathers had been a king, I would have said that he was seeking to rule the kingdom of his forefathers. Then I asked whether you have ever accused him of telling lies before he said what he said, and your reply was in the negative. Therefore, I took for granted that a man who did not tell a lie about others would never tell a lie about Allah. Then I asked you regarding his followers, whether they were the noble or the poor among the people, and you said that they were only poor (who follow him). In fact, such are the followers of Messengers. Then I asked you whether his followers were increasing or decreasing. You claimed that they were increasing, and that is the way of true faith till it is complete. Then I asked you whether anyone of his followers had renounced his religion after embracing it being displeased with it, and you denied that. Such is faith when its delight enters the heart and mixes with it completely. Then I asked you whether he has ever betrayed anyone; you claimed that he had never betrayed. Indeed, Messengers never betray. Then I asked you what he ordered you to do and you said that he ordered you to offer prayers and not to associate any other with Him and that he forbade you from the worship of the idol and he ordered you to be chaste and honest! If whatever you have said is true, then his kingdom will expand to what is under my feet! I had known that he [that is the Prophet was going to appear, but I never thought that he would be from among you. If I were certain that I could reach him, I would like to meet him and if I were with him I would wash his feet."

"Then Heraclius asked for the letter of Allah's Messenger to read it." The following letter was read.

"In the Name of Allah, the Most Gracious, the Most Merciful.

(This letter is) from Muhammad the slave and messenger of Allah, to Heraclius the sovereign of Byzantine.

Peace be upon him who follows the right path. Now then, I call you to embrace Islam. Embrace Islam and you will be saved (from Allah's punishment). Embrace Islam and Allah will give you a double reward. If you reject this, you will be responsible for the sins of the Arians (people of his kingdom). Allah says: "O' people of the scripture [Jews and Christians]! Come to a word that is just between us and you, that we worship none but Allah [Alone] and not associate others with Him and not to take each other as Lords. If they renounce this, then say: We testify that we are Muslims)."

Abu Sufyan continued, "When he finished reading the letter, voices grew louder near him and there was a great hue and cry and we were ordered to go out." Abu Sufyan added, "While coming out I said to my companions, the matter of Ibn Abu Kabshah [that is Muhammad has become so prominent that even the King of the Romans is afraid of him. So I continued to believe that Allah's Messenger would be victorious, till Allah made me embrace Islam."

Such were the morals of the Prophet Muhammad and such were the testimonials of his enemies before his friends.