

Bible Prophecies of Muhammad (part 1 of 4): Witnesses of Scholars

Description: The Biblical evidence that Muhammad is not a false prophet. Part 1: The difficulties faced in discussing biblical prophecies, and accounts of some scholars who attested that Muhammad has been alluded to in the Bible.

By Imam Kamil Mufti

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Preliminary Issues

The Bible is the sacred scripture of Judaism and Christianity. The Christian Bible consists of the Old Testament and the New Testament, with the Roman Catholic and Eastern Orthodox versions of the Old Testament being slightly larger because of their acceptance of certain books not accepted as scripture by Protestants. The Jewish Bible includes only the books known to Christians as the Old Testament. Furthermore, the arrangements of the Jewish and Christian canons differ considerably.^[1] Prophet Muhammad has been prophesized in both the Old Testament and the New Testament.



Jesus and the Apostles are believed to have spoken Aramaic. Aramaic continued in wide use until about AD 650, when it was supplanted by Arabic.^[2] The present day Bible is not, however, based on the Aramaic manuscripts, but on Greek and Latin versions.

Quoting the Bible prophecies does not entail that Muslims accept the present day Bible in its entirety as God's revelation. For the Islamic belief on previous scriptures, please click [here](#).

It is not a pre-condition of acceptance that a prophet be foretold by an earlier prophet. Moses was a prophet to Pharaoh even though he was not prophesized by anyone before him. Abraham was God's prophet to Nimrod, yet no one prophesized his coming.

Noah, Lot, and others were true prophets of God, yet they were not foretold. The evidence of a prophet's truth is not limited to old prophecies, but it includes the actual message brought by him, miracles and more.

Discussing prophecies is a delicate matter. It requires sifting through Bible versions and translations, recently discovered manuscripts and searching out Hebrew, Greek, and Aramaic words and investigating them. The task becomes especially difficult when: "prior to the printing press (15th century), all copies of Bibles show textual variations."[\[3\]](#) This is not an easy subject for lay people. For this reason, the best testimony comes from ancient and modern experts in the area who acknowledged the prophecies.

We have records of early Jews and Christians, both monks and rabbis, who witnessed that Muhammad was the fulfillment of specific Bible prophecies. The following are some examples of these people.

The Awaited Prophet

Pre-Islam Jews and Christians of Arabia were awaiting a prophet. Before the appearance of Muhammad, Arabia was home to Jews, Christians, and pagan Arabs who, on occasion, went to war with each other. The Jews and Christians would say: "The time has come for the unlettered prophet to appear who will revive the religion of Abraham. We will join his ranks and wage fierce war against you." When Muhammad actually appeared, some of them believed in him, and some refused. This is why God revealed:

"And when there came to them a Book [Quran] from God confirming that which was with them - although before they used to pray for victory against those who disbelieved - but [then] when there came to them that which they recognized, they disbelieved in it; so the curse of God will be upon the disbelievers." (Quran 2:89)

The first witness was Buhaira, the Christian monk, who recognized Muhammad's prophethood when he was still young and told his uncle:

"...a great fortune lies before your nephew, so take him home quickly."[\[4\]](#)



The second witness was Waraqah ibn Nawfal, a Christian scholar who died soon after a solitary meeting with Muhammad. Waraqah attested Muhammad was the Prophet of his time and received revelation exactly like Moses and Jesus.[5]

The Jews of Medina were anxiously awaiting the arrival of a prophet. The third and fourth witnesses were their two famous Jewish rabbis, Abdullah ibn Salam and Mukhayriq.[6]

The sixth and seventh witnesses were also Yemeni Jewish rabbis, Wahb ibn Munabbih, and Ka'b al-Ahbar (d. 656 CE). Ka'b found long passages of praise and the description of the Prophet prophesied by Moses in the Bible.[7]

The Quran states:

"Is it not a sign to them that the learned men of the Children of Israel knew it (as true)?" (Quran 26:197)

Endnotes:

[1] "Bible." Encyclopædia Britannica from Encyclopædia Britannica Premium Service. (<http://www.britannica.com/eb/article-9079096>)

[2] "Aramaic language." Encyclopædia Britannica from Encyclopædia Britannica Premium Service. (<http://www.britannica.com/eb/article-9009190>)

[3] "biblical literature." Encyclopædia Britannica from Encyclopædia Britannica Premium Service. (<http://www.britannica.com/eb/article-73396>)

[4] 'Muhammad: His Life Based on the Earliest Sources' by Martin Lings, p. 29. 'Sirat Rasul Allah' by Ibn Ishaq translated by A. Guillame, p. 79-81. 'The Quran And The Gospels: A Comparative Study,' p. 46 by Dr. Muhammad Abu Laylah of Azhar University.

[5] 'Muhammad: His Life Based on the Earliest Sources' by Martin Lings, p. 35.

[6] 'The Quran And The Gospels: A Comparative Study,' p. 47 by Dr. Muhammad Abu Laylah of Azhar University.

[7] 'The Quran And The Gospels: A Comparative Study,' p. 47-48 by Dr. Muhammad Abu Laylah of Azhar University.

Bible Prophecies of Muhammad (part 2 of 4): Old Testament Prophecies of Muhammad

Description: The Biblical evidence that Muhammad is not a false prophet. Part 2: A discussion on the prophecy mentioned in Deuteronomy 18:18, and how Muhammad fits this prophecy more than others.

By Imam Kamil Mufti

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Deuteronomy 18:18 "I (God) 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."

Many Christians believe this prophecy foretold by Moses to be in regards to Jesus. Indeed Jesus was foretold in the Old Testament, but as will be clear, this prophecy does not befit him, but rather is more deserving of Muhammad, may the mercy and blessings of God be upon him. Moses foretold the following:

1. The Prophet Will Be Like Moses

Areas of Comparison	Moses	Jesus	Muhammad
Birth	normal birth	miraculous, virgin birth	normal birth
Mission	prophet only	said to be Son of God	prophet only
Parents	father & mother	mother only	father & mother
Family Life	married with children	never married	married with children
Acceptance by own people	Jews accepted him	Jews rejected him[1]	Arabs accepted him
Political Authority	Moses had it (Num 15:36)	Jesus refused it[2]	Muhammad had it
Victory Over Opponents	Pharaoh drowned	said to be crucified	Meccans defeated
Death	natural death	claimed to be crucified	natural death
Burial	buried in grave	empty tomb	buried in grave
Divinity	not divine	divine to Christians	not divine
Began Mission at age	40	30	40
Resurrection on Earth	not resurrected	resurrection claimed	not resurrected

2. The Awaited Prophet will be from the Brethren of the Jews

The verse in discussion is explicit in saying that the prophet will come amongst the Brethren of the Jews. Abraham had two sons: Ishmael and Isaac. The Jews are the descendants of Isaac's son, Jacob. The Arabs are the children of Ishmael. Thus, the Arabs are the brethren of the Jewish nation.[3] The Bible affirms:

'And he (Ishmael) shall dwell in the presence of all his brethren.' (Genesis 16:12)

'And he (Ishmael) died in the presence of all his brethren.' (Genesis 25:18)

The children of Isaac are the brethren of the Ishmaelites. Likewise, Muhammad is from among the brethren of the Israelites, because he was a descendant of Ishmael the son of Abraham.

3. God Will Put His Words in the Mouth of the Awaited Prophet

The Quran says of Muhammad:

**"Neither does he speak out of his own desire: that [which he conveys to you] is but [a divine] inspiration with which he is being inspired."
(Quran 53:3-4)**

This is quite similar to the verse in Deuteronomy 18:18:

"I will raise them up a Prophet from among their brethren, like unto thee, *and will put my words in his mouth*; and he shall speak unto them all that I shall command him" (Deuteronomy 18:18)

The Prophet Muhammad came with a message to the whole world, and from them, the Jews. All, including the Jews, must accept his prophethood, and this is supported by the following words:

"The LORD thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken." (Deuteronomy 18:15)

4. A Warning to Rejecters

The prophecy continues:

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 some translations: "I will be the Revenger").

Interestingly, Muslims begin every chapter of the Quran in the name of God by saying:

Bismillah ir-Rahman ir-Raheem

"In the Name of God, the Most-Merciful, the Dispenser of Grace."

The following is the account of some scholars who believed this prophecy to fit Muhammad.

The First Witness

Abdul-Ahad Dawud, the former Rev. David Benjamin Keldani, BD, a Roman Catholic priest of the Uniate-Chaldean sect (read his biography [here](#)). After accepting Islam, he wrote the book, 'Muhammad in the Bible.' He writes about this prophecy:

"If these words do not apply to Muhammad, they still remain unfulfilled. 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 (Acts 3: 17-24). 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."[\[4\]](#)

The Second Witness

Muhammad Asad was born Leopold Weiss in July 1900 in the city of Lvov (German Lemberg), now in Poland, then part of the Austrian Empire. He was the descendant of a long line of rabbis, a line broken by his father, who became a barrister. Asad himself received a thorough religious education that would qualify him to keep alive the family's rabbinical tradition. He had become proficient in Hebrew at an early age and was also familiar with Aramaic. He had studied the Old Testament in the original as well as the text and commentaries of the Talmud, the Mishna and Gemara, and he had delved into the intricacies of Biblical exegesis, the Targum.[\[5\]](#)

Commenting on the verse of the Quran:

"and do not overlay the truth with falsehood, and do not knowingly suppress the truth" (Quran 2:42)

Muhammad Asad writes:

"By '*overlaying the truth with falsehood*' is meant the corrupting of the biblical text, of which the Quran frequently accuses the Jews (and which has since been established by objective textual criticism), while the '*suppression of the truth*' refers to their disregard or deliberately false interpretation of the words of Moses in the biblical passage, 'The Lord thy God will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken' (Deuteronomy 18:15), and the words attributed to God himself, 'I will raise them up a prophet from among thy brethren, like unto thee, and will put my words in his mouth' (Deuteronomy 18:18). The 'brethren' of the children of Israel are obviously the Arabs, and particularly the *musta'ribah* ('Arabianized') group among them, which traces its descent to Ishmael and Abraham: and since it is this group that the Arabian Prophet's own tribe, the Quraish, belonged, the above biblical passages must be taken as referring to his advent."[\[6\]](#)

Endnotes:

[\[1\]](#) "He (Jesus) came unto his own, but his own received him not" (John 1:11)

[\[2\]](#) John 18:36.

[\[3\]](#) 'Muhammad: His Life Based on the Earliest Sources' by Martin Lings, p. 1-7.

[\[4\]](#) Ibid, p. 156

[\[5\]](#) 'Berlin to Makkah: Muhammad Asad's Journey into Islam' by Ismail Ibrahim Nawwab in the

[6] Muhammad Asad, 'The Message of The Quran' (Gibraltar: Dar al-Andalus, 1984), p. 10-11.

Bible Prophecies of Muhammad (part 3 of 4): New Testament Prophecies of Muhammad

Description: The Biblical evidence that Muhammad is not a false prophet. Part 3: A discussion on the prophecy mentioned in John 14:16 of the Paraclete, or "Comforter", and how Muhammad fits this prophecy more than others.

By Imam Kamil Mufti

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

In this verse, Jesus promises that another "Comforter" will appear, and thus, we must discuss some issues concerning this "Comforter."

The Greek word *paravklhtoß*, *ho parakletos*, has been translated as 'Comforter.' *Parakletos* more precisely means 'one who pleads another's cause, an intercessor.'^[1] The *ho parakletos* is a person in the Greek language, not an incorporeal entity. In the Greek language, every noun possesses gender; that is, it is masculine, feminine or neutral. In the Gospel of John, Chapters 14, 15 and 16 the *ho parakletos* is actually a person. All pronouns in Greek must agree in gender with the word to which they refer and the pronoun "he" is used when referring to the *parakletos*. The NT uses the word *pneuma*, which means "breath" or "spirit," the Greek equivalent of *ruah*, the Hebrew word for "spirit" used in the OT. *Pneuma* is a grammatically neutral word and is always represented by the pronoun "it."

All present day Bibles are compiled from "ancient manuscripts," the oldest dating back to the fourth century C.E. No two ancient manuscripts are identical.^[2] All Bibles today are produced by combining manuscripts with no single definitive reference. The Bible translators attempt to "choose" the correct version. In other words, since they do not know which "ancient manuscript" is the correct one, they decide for us which "version" for a given verse to accept. Take John 14:26 as an example. John 14:26 is the only verse of the Bible which associates the *Parakletos* with the Holy Spirit. But the "ancient

manuscripts" are not in agreement that the "*Parakletos*" is the 'Holy Spirit.' For instance, the famous Codex Syriacus, written around the fifth century C.E., and discovered in 1812 on Mount Sinai, the text of 14:26 reads; "Paraclete, the Spirit"; and not "Paraclete, the *Holy Spirit*."

Why is it important? It is significant because in biblical language a "spirit," simply means "a prophet."

"Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world."[\[3\]](#)

It is instructive to know that several biblical scholars considered *parakletos* to be an 'independent salvific (having the power to save) figure,' not the Holy Ghost.