



Textual Proofs which support the Prophethood of **Muhammad** ﷺ





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



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Proofs from the Qur'an:

01 | God, the Exalted, says:

“Muhammad is not the father of [any] one of your men, but he is the Messenger of Allah and last of the prophets. And ever is Allah, of all things, Knowing.” (33:40)

02 | Jesus gave the glad tidings of Prophet Muhammad in the Gospel. God, the Exalted, says:

“And [mention] when Jesus, the son of Mary, said, ‘O children of Israel, indeed I am the messenger of Allah to you confirming what came before me of the Torah and bringing good tidings of a messenger to come after me, whose name is Ahmad.’ But when he came to them with clear evidences, they said, ‘This is obvious sorcery!’” (61:6)



Proofs from the Sunnah:

The Prophet ﷺ 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 the space of one brick. 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)



Previous Scriptures:

Ataa' ibn Yasaar said, "I met Abdullah ibn Amr ibn Al-Aas and I asked him:

'Tell me about the description of the Messenger of God ﷺ in the Torah.' He replied, '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. 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 God alone,' and until they clearly see the Truth.'"

Ata said, “I met Ka’b, the Rabbi, and asked him about this narration, and he did not differ with Abdullah ibn Amr ibn Al-Aas except for a minor difference in the wording of the narration.” (Baihaqi)

Abdul-Ahad Dawud said, “... I have tried to base my arguments on portions of the Bible which hardly allow for 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.



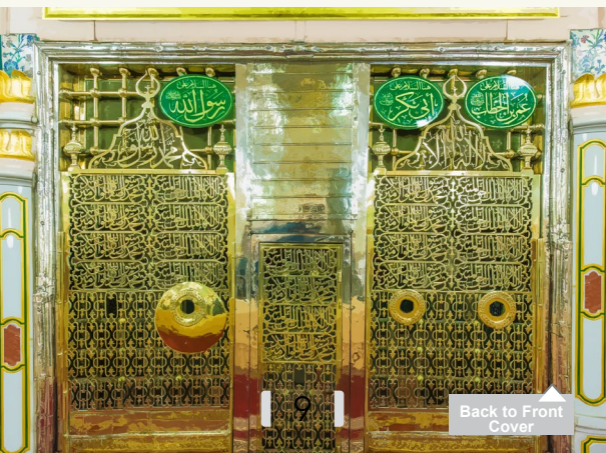
We read the following words in the Book of Deuteronomy chapter 18, verse 18:

‘I will raise them up a prophet from among their brethren, like unto thee; and I will put my words in his mouth.’

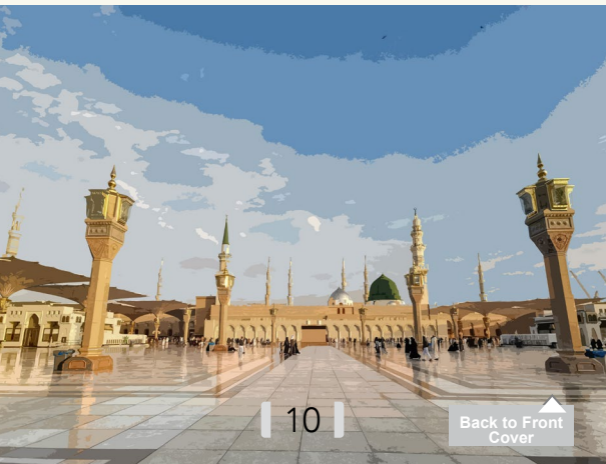
If these words do not apply to Prophet Muhammad, they still remain unfulfilled. Prophet Jesus himself never claimed to be the Prophet alluded to. Even his disciples were of the same opinion. They looked to the second coming of Jesus for the fulfillment of the prophecy. So far it is undisputed that the 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 the Church, will appear as a Judge and not as a lawgiver. Yet, 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 shining forth of God from Paran, the mountain of Makkah. The words in the Book of Deuteronomy, chapter 33, verse 2, read 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 thousand 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 thousand saints, carrying 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 Beersheba, who afterwards dwelt in the wilderness of Paran (Gen. 21, 21).



Ishmael 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 traces his descent to Ishmael through Kedar, and he appeared as a prophet in the wilderness of Paran and re-entered Makkah with ten thousand saints and gave a fiery law to his people, 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, and was full of his praise. The word “praise” is very significant, as the 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 made to Kedar. In chapter 60 of Isaiah, verses 1-7, it reads:

“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.”

The other prophecy is again in Isaiah 21, verses 13-17:

“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 a 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 the 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. And, 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 who fled from the swords and from the bent bows - the Holy One from Paran (Habakkuk 3, verse 3), is no one else than the Prophet Muhammad. The 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, in the form of ignorance regarding God, had covered the earth.

Through him, God shone from Paran, and Makkah is the only place where the House of God is glorified and the flocks of Kedar come with acceptance on its altar. The Prophet Muhammad was persecuted by his people and had to leave Makkah. 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 Makkans 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, then they will still remain unfulfilled.

“The house of my glory” referred to in Isaiah 60 is the house of God in Makkah, 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 33, verse 2 is very significant. He (God) shined forth from Paran, and he came with 10,000 saints. Read the whole history of the wilderness of Paran and you will find no other event, except for one, that could fit this description. And that was when Makkah was conquered by the Prophet.

He came with 10,000 followers from Madeenah and re-entered “the house of my glory.” He gives the fiery law to the world, which reduced to ashes all other laws.

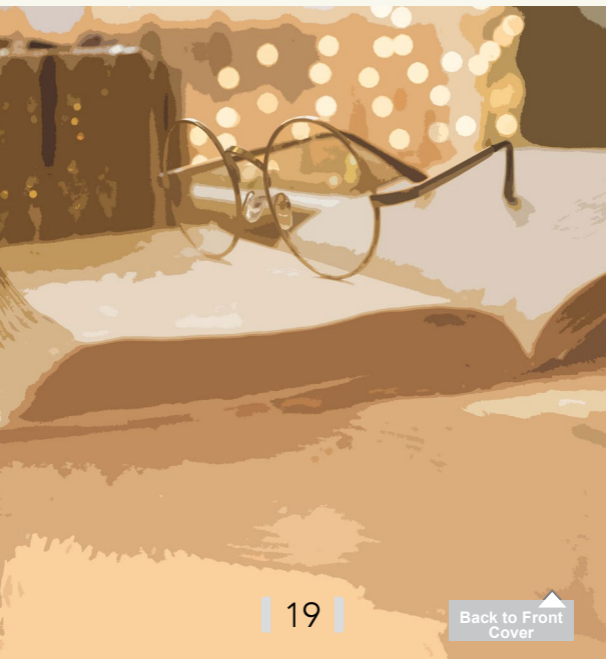
The Comforter - the Spirit of Truth - spoken of by the Prophet Jesus was also none other than the Prophet Muhammad himself. It cannot be taken as the Holy Ghost, as Church theology says. “It is expedient for you that I go away,” says Jesus, “for if I go not away the Comforter will not come

unto you, but if I depart, I will send him unto you.” (John 16, verse 7)

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 clearly indicates that he is 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. Jesus calls him the Spirit of Truth, and we know that the people of Makkah used

to also call Muhammad, “the Truthful”. Moreover, the Qur’an also speaks of Prophet Muhammad in the same manner, “No, indeed, he has brought the truth, and confirmed the Messengers.” (37:37).





Proofs from the New Testament

There are a number of passages in the New Testament which also clearly refer to the coming of Muhammad ﷺ by implication through the nature of his actions or functions.

When he started baptizing, the Jewish people sent priests to him to find out who he was. “[He] confessed freely, ‘I am not the Messiah.’ They asked him, ‘Then who are you? Are you Elijah?’ He said, ‘I am not.’ ‘Are you the Prophet?’ He answered, ‘No.’ Finally they said, ‘Who are you? Give us an answer to take back to those who sent us. What do you say about yourself?’... Now the Pharisees who had been sent questioned him, ‘Why then do you baptize if you are not the Messiah, nor Elijah, nor the Prophet?’” (John 1:20-25)

Thus, the Prophet is not Jesus, because, firstly, Jesus was known as the Messiah, and secondly, because John the Baptist continued preaching, baptizing and foretelling the coming of the Prophet during the lifetime of Jesus. Thus, it can only be Muhammad.



02 | Jesus:

The Prophet Jesus foretold the coming of another Prophet, whose name would be the “Paraclete”. In the English translations, he is called the “Comforter” or “Counselor”. It is written that his teachings would last forever: “I will pray the Father, and He shall give you another Comforter, that he may abide with you forever.” (John 14, verse 16)

The Greek word for Comforter, *periqlytos*, means “illustrious,” “renowned” and “praiseworthy,” and this is exactly what the Arabic word “Ahmed” means. It is confirmed in the

Qur'an that the Prophet Jesus prophesied that a Prophet named "Ahmed" would come after him. God, the Exalted, says:

"And [mention] when Jesus, the son of Mary, said, 'O children of Israel, indeed I am the messenger of Allah to you confirming what came before me of the Torah and bringing good tidings of a messenger to come after me, whose name is Ahmad.' But when he came to them with clear evidences, they said, 'This is obvious sorcery.'" (61:6)



This is an excerpt
of a larger book titled
**“The Messenger
of God Muhammad”**

by Abd Ar-Rahman
bin Abd Al-Kareem Ash-Sheha.

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