44018 - Is the Prophet Muhammad (peace and blessings of Allaah be upon him) Mentioned in the Bible?

the question

What sort of references can I use to confirm that what GOD intended as regards His will, and that His will has been changed by Christian scribes/translators? Also, if you could tell me where in the Bible it speaks of the Prophet Muhammad, does it mention his name or it is symbolic?

Detailed answer

Praise be to Allah.

Allah says in His Book (interpretation of the meaning):

“And (remember) when ‘Eesa (Jesus), son of Maryam (Mary), said: ‘O Children of Israel! I am the Messenger of Allah unto you, confirming the Tawraat [(Torah) which came] before me, and giving glad tidings of a Messenger to come after me, whose name shall be Ahmad.’ But when he (Ahmad, i.e. Muhammad) came to them with clear proofs, they said: ‘This is plain magic’” [al-Saff 61:6]

“Those who follow the Messenger, the Prophet who can neither read nor write (i.e. Muhammad) whom they find written with them in the Tawraat (Torah) and the Injeel (Gospel)— he commands them for Al-Ma‘roof (i.e. Islamic Monotheism and all that Islam has ordained); and forbids them from Al-Munkar (i.e. disbelief, polytheism of all kinds, and all that Islam has forbidden); he allows them as lawful At-Tayyibaat (i.e. all good and lawful as regards things, deeds, beliefs, persons and foods), and prohibits them as unlawful Al-Khabaa’ith (i.e. all evil and unlawful as regards things, deeds, beliefs, persons and foods), he releases them from their heavy burdens (of Allah’s Covenant with the children of Israel), and from the fetters (bindings) that were upon them. So those who believe in him (Muhammad), honour him, help him, and follow the light (the Quran) which has been sent down with him, it is they who will be successful” [al-A’raaf 7:157]

These two verses indicate that the Prophet (peace and blessings of Allah be upon him) is mentioned in the Torah and the Gospel (the Bible), no matter how much the Jews and Christians claim that he is not, for the word of Allah is the best and most truthful of words.

Some of the things mentioned in the previous Books are as follows:

1 – In the Torah, in the Book of Deuteronomy 18:18-19 it says:

“I will raise up for them a prophet like you from among their brothers; I will put my words in his mouth, and he will tell them everything I command him.

If anyone does not listen to my words that the prophet speaks in my name, I myself will call him to account.”

(New International Version)

This text is still extant among them. With regard to the phrase “from among their brothers” – if that prophet were to be from among the Children of Israel, it would have said, “I will raise up for them a prophet from among them.” But it says “from among their brothers” – i.e., from among the sons of Ismaa’eel (Ishamel).

Secondly, it says in the Gospel of John 16:6-8, 12-13:

“It is for your good that I am going away. Unless I go away, the Counselor [Paraclete] will not come to you; but if I go, I will send him to you.

[8]When he comes, he will convict the world of guilt in regard to sin…

I have much more to say to you, more than you can now bear. But when he, the Spirit of truth, comes, he will guide you into all truth. He will not speak on his own; he will speak only what he hears, and he will tell you what is yet to come.”

(New International Version)

This cannot apply to anyone except the Prophet (peace and blessings of Allah be upon him).

Secondly: Ibn al-Qayyim (may Allah have mercy on him) said: It says in the Torah, in the fifth book [Deuteronomy 33:2]:

“The LORD came from Sinai and dawned over them from Seir; he shone forth from Mount Paran. He came with myriads of holy ones from the south, from his mountain slopes [or: from his right hand went a fiery law for them].”

(New International Version; alternative version of last phrase – the meaning of which is unclear in the original Hebrew texts – is from the King James Version)

This refers to the three Prophethoods: the Prophethood of Moosa (Moses), the Prophethood of ‘Eesa (Jesus) and the Prophethood of Muhammad (peace and blessings of Allah be upon him). “Coming from Sinai” refers to the mountain where Allah spoke to Moosa and called him and told him he was a Prophet. “Dawning over them from Seir” refers to the appearance of the Messiah from Bayt al-Maqdis (Jerusalem). Seir is a village that is still known there to this day. So this was a foretelling of the Prophethood of the Messiah.

“Paran” refers to Makkah. Allah likens the Prophethood of Moosa to the coming of the dawn, and the Prophethood of the Messiah after him to the rising of the sun, and the Prophethood of the Seal of the Prophets to the sun rising high in the sky and its light reaching all over the earth. And it came to pass exactly as foretold, for Allah dispelled the night of disbelief with the Prophethood of Moosa, and the light increased with the Prophethood of the Messiah, and was completed and reached everywhere on earth with the Prophethood of Muhammad (peace and blessings of Allah be upon him). These three Prophets who were mentioned in this foretelling were also mentioned in the beginning of Soorat al-Teen (interpretation of the meaning):

“By the fig, and the olive.

By Mount Sinai.

By this city of security (Makkah)”

[al-Teen 95:1-3]

End quote. See Hidaayat al-Hayaara, p. 110; and Ibn al-Qayyim’s comments on the Old Testament, Deuteronomy 33:1.

Fourthly: Shaykh ‘Abd al-Majeed al-Zandaani said in his book al-Bishaaraat bi Muhammad (peace and blessings of Allah be upon him) fi’l-Kutub al-Samawiyyah al-Saabiqah that in the 22

nd chapter of the Gospel of Barnabas it says:

“And this will continue until there comes Muhammad the Messenger of God who, when he comes, will expose this deceit to those who believe in the laws of God.”

And it says in the Book of Isaiah:

“I have made your name Muhammad O Muhammad, O beloved of the Lord, your name will abide forever.”

And it says in the Book of Isaiah:

“What I have given to him I will not give to anyone else: Ahmad, because he praises God and this praise comes from the best part of the earth, and this will bring joy to mankind and they will recite the word of divine unity on every hill and glorify God in every high place.”

Many scholars have mentioned the places in the Bible where the name of the Prophet (peace and blessings of Allah be upon him) is mentioned. Sometimes his name is mentioned clearly, and sometimes he is described in ways that can only apply to him (peace and blessings of Allah be upon him).

You should note that the books of the Bible as they exist today have been altered and changed.

This fact has been stated by non-Muslim historians, but despite all that we still find in the Bible the foretelling of the coming of the Messenger of Allah (peace and blessings of Allah be upon him). Shaykh Rahmat-Allah al-Hindi stated that every time the Christians were able to change something they did so, hence you will find that some of the ancient scholars quote passages from the Bible that no longer exist. But there are still other passages that foretell the Prophethood of the Prophet (peace and blessings of Allah be upon him) and his coming.

It should be noted that we have to arm ourselves with adequate sound knowledge in order to debate with the Christians, because even if they have no proof, they will still try to sow the seeds of doubt in people's hearts so that they will give in to these wrong ideas and so that the truth will be concealed. "But Allah will bring His Light to perfection even though the disbelievers hate (it)" [al-Saff 61:8 – interpretation of the meaning].

Some of the most useful books on this topic are: Izhaar al-Haqq by Shaykh Rahmat-Allah al-Hindi; Kitaab Hidaayat al-Hayaara by Ibn Al-Qayyim; and al-Jawaab al-Saheeh by Ibn Taymiyyah. And Allah knows best.