English

الإنجليزية



The Glad Tidings of the Prophethood of Muḥammad *ibn ʿAbdullāh*

The Last of the Prophets and Messengers
As Mentioned in the New Testament

Prepared by
Majed Sulaiman

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The Glad Tidings

البشارات بنبوة محمد ﷺ في العهد الجديد

(الترجمة الإنجليزية)

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of the Prophethood of
Muḥammad
ibn ʿAbdullāh

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Note on Transliteration

Arabic names and terms in this book are rendered according to the transliteration system of the *International Journal of Middle East Studies* (IJMES), as adopted in the Al-Andalus Group style guide:

ء	ʾ	ض	ḍ
أ	a	ط	ṭ
ب	b	ظ	ẓ
ت	t	ع	ʿ
ث	th	غ	gh
ج	j	ف	f
ح	ḥ	ق	q
خ	kh	ك	k
د	d	ل	l
ذ	dh	م	m
ر	r	ن	n
ز	z	ه	h
س	s	و	w
ش	sh	ي	y
ص	ṣ	ة	h (pause) · t (liaison)

Long vowels: ā — ī — ū (*Hārūn, Mūsā, ʿĪsā*)
Short vowels: a — i — u (*Maryam, Jihād, Nūruddīn*)
Diphthongs: aw — ay (*Khawf, Bayt*)
Doubled: -iyy- — -uww- (*Juwairiyyah, Qūwwah*)
Article: Al- / -l- with moon letters (*Al-Fajr, Ṣalātu-l-Fajr*); assimilated with sun letters (*Ash-Shams, Aḍ-Ḍuḥā*)
Tāʾ marbūṭah: h in pause, t in liaison (*Aṣ-Ṣalāh, Ṣalātu-ẓ-Ẓuhr*)



In the name of Allāh, the Entirely Merciful, the Especially Merciful

All Praise is due to Allāh, Lord of the worlds. May blessings and peace be upon all the prophets and messengers. As for what follows:

This is a compilation of glad tidings and prophecies contained in the New Testament that foretold the appearance of Muḥammad, son of ʿAbdullāh (Abdullah), from the descendants of Ismāʿīl (Ishmael), as a messenger and prophet to all mankind.

Allāh, Exalted be He, speaks the truth in His book, the Qur'ān, when he says to the People of the Book (Jews and Christians): "**Say, [O Muḥammad], 'So Bring the Torah and recite it, if you should be truthful.**'" [The Qur'ān, Āl ʿImrān (Family of Imran), 3:93]

﴿قُلْ فَأْتُوا بِالتَّوْرَاةِ فَاتْلُوهَا إِنْ كُنْتُمْ صَادِقِينَ ﴿٩٣﴾﴾

(سورة آل عمران: ٩٣)

And He said about the truthful scholars of the People of the Book in their knowledge and deeds: "**Those who** follow the Messenger, the unlettered prophet, whom they **find written** [described] in what they have of the Torah and the Gospel, who enjoins upon them what is right and forbids them what is wrong and makes lawful for them the good things and prohibits for them the evil and relieves them of their burden and the shackles which were upon them. So they who have believed in him, honored him, supported him, and followed the light which was sent down with him — it is those who will be the successful." [The Qur'ān, Al-A'rāf (The Heights), 7:157].

﴿الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ الَّذِي يَجِدُونَهُ مَكْتُوبًا عِنْدَهُمْ فِي التَّوْرَاةِ وَالْإِنْجِيلِ يَأْمُرُهُمْ بِالْمَعْرُوفِ وَيَنْهَاهُمْ عَنِ الْمُنْكَرِ وَيُحِلُّ لَهُمُ الطَّيِّبَاتِ وَيُحَرِّمُ عَلَيْهِمُ الْخَبَائِثَ وَيَضَعُ عَنْهُمْ إِصْرَهُمْ وَالْأَغْلَالَ الَّتِي كَانَتْ عَلَيْهِمْ فَالَّذِينَ آمَنُوا بِهِ وَعَزَّرُوهُ وَنَصَرُوهُ وَاتَّبَعُوا النُّورَ الَّذِي أُنْزِلَ مَعَهُ أُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿١٥٧﴾﴾

(سورة الأعراف: ١٥٧)

Moreover, Allāh, Exalted be He, said to His Prophet Muḥammad (peace and blessings of Allāh be upon him): "**And those who disbelieve say, 'You are not a messenger.' Say, [O Muḥammad]: [I have been sent]. 'Sufficient is Allāh as Witness between me and you, and [the witness of] whoever has knowledge of the Scripture.'**" [The Qur'ān, Ar-Ra'd (The Thunder), 13:43].

﴿وَيَقُولُ الَّذِينَ كَفَرُوا لَسْتَ مُرْسَلًا قُلْ كَفَىٰ بِاللَّهِ شَهِيدًا بَيْنِي وَبَيْنَكُمْ وَمَنْ عِنْدَهُ عِلْمُ الْكِتَابِ ﴿٤٣﴾﴾

(سورة الرعد: ٤٣)

In this verse, those who have 'knowledge of the Scripture' are the scholars of the Jews and Christians.

In describing the Christian scholars, Allāh, Exalted be He, Says (what means): "**That is because among them are priests and monks and because they are not arrogant. And when they hear what has been revealed to the Messenger, you see their eyes overflowing with tears because of what they have recognized of the truth. They say, 'Our Lord, we have believed, so register us among the witnesses.'**" [The Qur'ān, Al-Mā'idah (The Table Spread), 5:82-83].

﴿ذَٰلِكَ بِأَنَّ مِنْهُمْ قِسِّيسِينَ وَرُهْبَانًا وَأَنَّهُمْ لَا يَسْتَكْبِرُونَ ﴿٨٢﴾ وَإِذَا سَمِعُوا مَا أُنْزِلَ إِلَى الرَّسُولِ تَرَىٰ أَعْيُنَهُمْ تَفِيضُ مِنَ الدَّمْعِ مِمَّا عَرَفُوا مِنَ الْحَقِّ يَقُولُونَ رَبَّنَا آمَنَّا فَاكْتُبْنَا مَعَ الشَّاهِدِينَ ﴿٨٣﴾﴾

(سورة المائدة: ٨٢-٨٣)

He praised the wise scholars of the Children of Isrā'īl (Israel) who believed in Muḥammad (peace and blessings of Allāh be upon him) in addition to their own prophets, saying: "**Those to whom We gave the Scripture before it – they are believers in it. And when it is recited to them, they say, 'We have believed in it; indeed, it is the truth from our Lord. Indeed, we were,**

[even] before it, Muslims [submitting to Allāh]." [The Qur'ān, Al-Qaṣaṣ (The Stories), 28:52-53].

﴿الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ مِنْ قَبْلِهِ هُمْ بِهِ يُؤْمِنُونَ ﴿٥٢﴾ وَإِذَا يُتْلَىٰ عَلَيْهِمْ قَالُوا آمَنَّا بِهِ إِنَّهُ الْحَقُّ مِنْ رَبِّنَا إِنَّا كُنَّا مِنْ قَبْلِهِ مُسْلِمِينَ ﴿٥٣﴾﴾

(سورة القصص: ٥٢-٥٣)

In addition, Allāh has guided all to true religion, which has been perfected by removing misguidance, doubt, confusion, turmoil and concealment of truth. As Allāh, Exalted be He, Says (what means): "**O People of the Scripture, there has come to you Our Messenger making clear to you much of what you used to conceal of the Scripture and overlooking much. There has come to you from Allāh a light and a clear Book. By which Allāh guides those who pursue His pleasure to the ways of peace and brings them out from darkness into the light, by His permission, and guides them to a straight path.**" [The Qur'ān, Al-Mā'idah (The Table Spread), 5:15-16]

﴿يَا أَهْلَ الْكِتَابِ قَدْ جَاءَكُمْ رَسُولُنَا يُبَيِّنُ لَكُمْ كَثِيرًا مِمَّا كُنْتُمْ تُخْفُونَ مِنَ الْكِتَابِ وَيَعْفُو عَنْ كَثِيرٍ قَدْ جَاءَكُمْ مِنَ اللَّهِ نُورٌ وَكِتَابٌ مُبِينٌ ﴿١٥﴾ يَهْدِي بِهِ اللَّهُ مَنِ اتَّبَعَ رِضْوَانَهُ سُبُلَ السَّلَامِ وَيُخْرِجُهُمْ مِنَ الظُّلُمَاتِ إِلَى النُّورِ بِإِذْنِهِ وَيَهْدِيهِمْ إِلَىٰ صِرَاطٍ مُسْتَقِيمٍ ﴿١٦﴾﴾

(سورة المائدة: ١٥-١٦)

Allāh the Almighty also says: "**O People of the Scripture, there has come to you Our Messenger to make clear to you [the**

religion] after a period [of suspension] of the messengers, lest you say, 'There came not to us any bringer of good tidings or a warner.' But there has come to you a bringer of good tidings and a warner. And Allāh is over all things competent." [The Qur'ān, Al-Mā'idah (The Table Spread), 5:19].

﴿يَا أَهْلَ الْكِتَابِ قَدْ جَاءَكُمْ رَسُولُنَا يُبَيِّنُ لَكُمْ عَلَىٰ فَتْرَةٍ مِنَ الرُّسُلِ أَنْ تَقُولُوا مَا جَاءَنَا مِنْ بَشِيرٍ وَلَا نَذِيرٍ فَقَدْ جَاءَكُمْ بَشِيرٌ وَنَذِيرٌ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿١٩﴾﴾

(سورة المائدة: ١٩)

For added benefit:

Historical accounts have widely and continuously transmitted that the Jews were anticipating the emergence of a prophet in the western part of the Arabian Peninsula, whose time had drawn near. They expected that this prophet would be from among them, i.e., from the Children of Israel.

Ibn Is·ḥāq reported on the acceptance of Islam by two Arab pagan tribes in Yathrib, which later became Al-Madīnah Al-Munawwarah (Medina). These tribes were the Al-Aws and Al-Khazraj, who said that the Jews were people of scripture, possessing knowledge that they (the Arabs) did not have. There was constant conflict and dispute between the Jews and these two tribes. Whenever the Jews had a disagreement with them, they would threaten them, saying that a Prophet whose time was at hand had emerged, and that they would follow him and exterminate them in the same way ʿĀd and Iram were destroyed. They

said: We frequently heard this from them. Moreover, when Allāh sent His Messenger, we responded to him when he called us to Allāh the Almighty. We recognized what the Jews used to threaten, so we hastened to him before them, and believed in him while they disbelieved in him.[1]

The Jews had assumed that the prophet who would appear would be from among themselves – i.e., from the Children of Israel. Prophet Muḥammad, however, appeared from among the Arabs who were descendants of Ishmael and not from the Children of Israel. Therefore, the Jews disbelieved in him out of sheer envy even after the truth had become clear to them. This is obstinacy towards Allāh, because Allāh does as He wills and chooses. The choice of messengers is not for people to decide; rather, it is for people to hear and obey Allāh in everything He commands.

Allāh transferred prophethood from the Children of Israel to the descendants of Ishmael out of profound wisdom. This was because the Children of Israel disbelieved in the prophets and killed them, to the point that they tried to kill Al-Masīḥ (The Messiah), but Allāh raised him up to Himself. The Jewish people also killed Zakariyyā (Zechariah) (peace and blessings of Allāh be upon him) and killed the reformers. Therefore, Allāh transferred prophethood from them to the descendants of Ishmael, who then supported him and protected his religion to this day.

Ibn Is·ḥāq said: The rabbis from the Jews, the monks from the Christians, and the soothsayers from the Arabs had all spoken

[1]Ibn Hishām, As-Sīrah An-Nabawiyyah, edited by Muṣṭafā as-Saqqā, Ibrāhīm al-Abyārī and ʻAbd al-Ḥafīẓ Shalabī, Part One, Volumes 1–2, p. 211, with slight adaptation.

about the Messenger of Allāh (peace and blessings of Allāh be upon him) before his mission and described that, when his time drew near. As for the rabbis from the Jews, and the monks from the Christians, their scriptures described the period of the coming prophet, and what he had been entrusted with by their prophets. As for the soothsayers from the Arabs, the devils among the jinn would bring them news from what they had overheard from the heavens, as they were not yet prevented from doing so by being pelted with shooting stars. The male and female soothsayer would continuously mention some of his affairs. The Arabs did not pay much attention to this, until Allāh the Almighty sent him, and those matters they used to mention came to pass so they recognized him.[2]

Ibn Is·ḥāq reported from Salamah ibn Salamah ibn Waqsh, from the people of Yathrib – and Salamah was one of the companions of Badr – who said: We had a Jewish neighbor among the Banū ʿAbdul-Ashhal. He said: One day he came out of his house and stood before the Banū ʿAbdul-Ashhal. Salamah said: I was the youngest person there, wearing a cloak of mine, lying in the courtyard of my family. The Jew mentioned the Resurrection, the raising of the dead, the Reckoning, the Scale, Paradise, and Hellfire. He said this to a people who were polytheists and worshippers of idols, who did not believe any resurrection would take place after death. They said to him: Woe to you, O so-and-so! Do you truly believe this will happen, that people will be raised after their death to a realm containing Paradise and Hell, where they will be recompensed for their deeds? He said: Yes, by Him

[2]Ibid., p. 204.

who is sworn by[3]! He would rather have the largest oven in the house heated up, that they would heat it up and put him inside it and have it sealed over him, if only he would be saved from that Hellfire tomorrow. They said to him: Woe to you, O so-and-so! What is the sign of that? He said: **A prophet will be sent from the direction of these lands, and he pointed with his hand towards Mecca and Yemen**. They asked: When do you expect to see him? He said: He looked at me, as I was the youngest of them, and said: If this young boy consumes his lifespan, he will see him. Salamah said: By Allāh, not many days and nights had passed before Allāh sent Muḥammad as His Messenger, while that Jew was still alive among us. We believed in him (the Prophet), but the Jew disbelieved in him out of transgression and envy. He (Salamah) said: We said to him: Woe to you, O so-and-so! Were you not the one who told us about him what you told? He said: Yes, but this is not him.[4]

Ibn Is·ḥāq also mentioned in the story of the conversion of Thaʿlabah ibn Saʿyah, Usayd ibn Saʿyah, and Asad ibn ʿUbayd – from the Jews of Banū Qurayzah in Yathrib, who were with them in their pre-Islamic days and later became their leaders in Islam – he said: There was a man from the Jews of Syria, called Ibn Al-Hayyaban, who came to us a few years before the advent of Islam and settled among us. By Allāh, we never saw a man who does not pray the five [Islamic] prayers better than him. He stayed with us, and whenever there was a drought, we would say to him: Go out, O Ibn Al-Hayyaban, and ask Allāh for rain for us. He would say:

[3] That is: by Allāh, for it is Allāh by whom oaths are sworn.
[4] Ibid., p. 212.

No, by Allāh, not until you give some charity in front of your exit[5]. We would ask him: How much? He would say: A Sāʿ of dates or two Mudds of barley. He said: So we would give it, then he would take us out to the outskirts of our lava plain (a rocky field) and ask Allāh for rain for us. By Allāh, he would hardly leave his seat before clouds passed over and we were watered. He did this more than once or twice or thrice.

He said: Then his death approached while he was with us. When he realized he was dying, he said: O assembly of Jews, what do you think brought me out of the land of wine and leavened bread (Syria) to the land of hardship and hunger? We said: You know best. He said: **I came to this town anticipating the emergence of a prophet whose time has drawn near**. This town is his place of emigration (he will emigrate to this town, Yathrib). I hoped he would be sent so I could follow him. **His time has drawn near for you, so do not let others precede you to him, O assembly of Jews**. For he will be sent with the command to fight (jihad), and take captive offspring and women of those who oppose him. Do not let that prevent you from him.

So when the Messenger of Allāh was sent and besieged the Jews of Banū Qurayzah, these young men who were young adults at the time, said: O Banū Qurayzah, **by Allāh, this is the prophet that Ibn Al-Hayyaban spoke to you about**. They (the other Jews) said: It is not him. They (the young men) said: Yes, by Allāh, it is indeed him, with his description. So they descended (from the fortress)

[5]That is: until you give charity to the poor before you go out to supplicate. They used to go out to a place near the town and supplicate Allāh to send down rain upon them.

and became Muslim, thereby preserving their blood, wealth, and families.[6]

May Allāh send peace and blessings upon all the prophets and messengers.

[6]Ibid., pp. 213–214.



The First Glad Tiding

7 *It came in the Gospel of Matthew (21:42-43), (King James Version)*[7]*:*

> *"Jesus saith unto them, Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes? Therefore say I unto you,* ***The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.****"*

◆ ◆ ◆

Commentary

The stone that the builders rejected is Muḥammad. The builders rejected placing it during the time of Moses and Jesus because Prophethood was not completed with them. When Muḥammad came, the construction was completed by placing this stone.

The Prophet mentioned what perfectly matches this glad tiding when he said: "My similitude in comparison with the other prophets before me, is that of a man who has built a house nicely

[7] Unless otherwise noted, all Bible quotations in this book are taken from the King James Version (KJV); in the Arabic original, the author quotes the Arabic Van Dyck Bible.

and beautifully, except for a place of one brick in a corner. The people go about it and wonder at its beauty, but say: 'Would that this brick be put in its place!' So I am that brick, and I am the last of the Prophets."[8]

Glory be to Him who made the words of these two great prophets (Jesus and Muḥammad) emerge from one niche and one source.

As for His saying: "The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof," it is a reference to the transfer of Prophethood from the sons of Isaac to the sons of Ishmael (peace be upon them both), and the nation is the nation of Muḥammad.

[8]Narrated by Al-Bukhārī (3535) and Muslim (2286) on the authority of Abū Hurayrah, may Allāh be pleased with him.



The Second Glad Tiding

It came in the Gospel of John (4:19-21), (King James Version):

> *"The woman (i.e., the Samaritan woman to the Messiah) saith unto him, Sir, **I perceive that thou art a prophet**. Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship. Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, **worship the Father**."*

◆ ◆ ◆

Commentary

This is a clear indication of **the transfer of the qiblah (direction of prayer) from Bayt Al-Maqdis (Jerusalem) to the honored Kaʿbah which is in Makkah.** For the Prophet Muḥammad used to pray facing Bayt Al-Maqdis, which was the place he faced in prayer, and he continued this for some sixteen or seventeen months until the saying of Allāh, Exalted be He, was revealed: {We have certainly seen the turning of your face, [O Muḥammad],

toward the heaven, and We will surely turn you to a qiblah with which you will be pleased. So turn your face toward al-Masjid al-Ḥarām. And wherever you [believers] are, turn your faces toward it [in prayer]. Indeed, those who have been given the Scripture well know that it is the truth from their Lord. And Allāh is not unaware of what they do.}[9].

﴿قَدْ نَرَىٰ تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضَاهَا فَوَلِّ وَجْهَكَ شَطْرَ
الْمَسْجِدِ الْحَرَامِ وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ وَإِنَّ الَّذِينَ أُوتُوا
الْكِتَابَ لَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِنْ رَبِّهِمْ وَمَا اللَّهُ بِغَافِلٍ عَمَّا يَعْمَلُونَ ﴿١٤٤﴾﴾

(سورة البقرة: ١٤٤)

At that time, the qiblah he faced in his prayer changed, and he turned toward the Kaʿbah in Makkah in obedience to his Lord's command, as in this report about the Messiah: "the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, **worship the Father**."

◆ ◆ ◆

[9] [The Qur'ān, Al-Baqarah (The Cow), 2:144].



The Third Glad Tiding

It came in John (14:16), (King James Version):

> *"And I will pray the Father, and he shall give you another* ***Comforter (Muʿazzī),*** *that he may abide with you* ***for ever.****"*

◆ ◆ ◆

Commentary

The meaning of (al-Muʿazzī / The Comforter) in the Arabic language is the helper, and in the Christian dictionary it means the helper, the guide, and the intercessor. This glad tiding is a reference to Prophet Muḥammad who will come after the Messiah to guide them to the truth, and thus he would have helped the Messiah and those before him among the prophets in calling to the worship of Allāh alone. In this way, they will attain eternal happiness and rest in Paradise.

Likewise, he is a comforter to people because he guides them to the worship of Allāh and warns them against polytheism in His worship.

In addition, his saying: (that he may abide with you for ever) — he did not intend the abiding of his own person, but rather the abiding of his religion and his law forever.

◆ ◆ ◆



The Fourth Glad Tiding

It came in John in chapter 14 (King James Version) that the Messiah said to Judas:

24. *"He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me.*
25. *"These things have I spoken unto you, being yet present with you.*
26. *"But the* ***Comforter (al-Muʿazzī)****, which is the Holy Ghost, whom the Father will send in my name,* ***he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.****"*

…

30. ***"Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me."***

Commentary:

His saying: (he shall teach you all things) corresponds to Allāh's saying about the Qur'ān: {And We have sent down to you the Book as ***a clarification of all things****} [The Qur'ān, An-Naḥl (The Bee), 16:89].*

﴿وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ تِبْيَانًا لِكُلِّ شَيْءٍ﴾

(سورة النحل: ٨٩)

And His other saying about the Qur'ān: {Never was the Qur'ān a narration invented, but a confirmation of what was before it and ***a detailed explanation of all things*** *and guidance and mercy for a people who believe.} [The Qur'ān, Yūsuf (Joseph), 12:111].*

﴿مَا كَانَ حَدِيثًا يُفْتَرَىٰ وَلَٰكِنْ تَصْدِيقَ الَّذِي بَيْنَ يَدَيْهِ وَتَفْصِيلَ كُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً لِقَوْمٍ يُؤْمِنُونَ ﴿١١١﴾﴾

(سورة يوسف: ١١١)

The Qur'ān contains a detailed explanation of every matter relating to creed, worship, transactions, and conduct; the discussion of this would be lengthy.[10]

His saying: (the prince of this world cometh) is clear in its reference to the coming of Muḥammad (peace and blessings of Allāh be upon him), because no prophet has come after him. And this saying of the Messiah corresponds to

[10] See the book "Characteristics of Islamic Law" (Khaṣā'iṣ ash-Sharī'ah al-Islāmiyyah) by Majid bin Sulayman Al-Rassi, which is published on the internet.

Muḥammad's own saying (peace and blessings of Allāh be upon him):

"I am the master of the children of Adam — and there is no boasting in this. Adam and those below him will be under my banner. I am the orator of the prophets when they come, and their imam when they gather, and the bringer of glad tidings to them when they despair. The banner of praise is in my hand, and I am the most honored of the children of Adam in the sight of my Lord."[11]

His saying: (I am the master of the children of Adam — and there is no boasting in this) means: I do not say this by way of boasting or pride, but only by way of informing, because people need to know the ranks and stations of the prophets.

In addition, his saying: (and hath nothing in me) means that his law is independent and abrogates the laws before it — it is not derived from them. There is nothing in the law of Muḥammad from the law of the Messiah; and how could there be, when the divine law of the Messiah has been completely altered by the human church councils, which took charge of his law after he was raised up to heaven and introduced into it what was not from it.

◆ ◆ ◆

[11] Narrated by al-Tirmidhī in al-Manāqib, and Ibn Mājah in al-Zuhd.



The Fifth Glad Tiding

Moreover, it came in the Gospel of John (15:26), (King James Version): "But when the ***Comforter (al-Muʿazzī)*** *is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father,* ***he shall testify of me****."*

◆ ◆ ◆

Commentary

This glad tiding, like the one before it, speaks of the Messiah announcing to his people that Allāh would send a prophet after him. Here he refers to him as the Muʿazzī and the Spirit of truth, who will teach people all the matters of their religion — all of which is set out in the Qurʾān. He will also testify on his behalf for good: that is, he will bear witness to the Messiah and report his account, the account of his mother, the Virgin Mary, and the harm he suffered from his people. The full account of the Messiah was recorded in the books of Prophetic Ḥadīth concerning the Messenger of Allāh in a way it was never recorded in the Christian books.

And in the Ḥadīth of the Prophet (peace and blessings of Allāh be upon him): no one has borne witness for the Messiah with a testimony heard by the general public except Muḥammad (peace and blessings of Allāh be upon him); for he made manifest the matter of the Messiah, bore witness to the truth concerning him, until the general people of the earth heard his testimony for him, and they knew that he confirmed the Messiah and exonerated him from what the Jews fabricated against him and from what the Christians exaggerated about him — so he is the one who testified to him with the truth[12].

Moreover, his saying: (whom I will send unto you) means: because of my supplication, my Lord will send him to you. It is not the Messiah who sends him from himself, because the sending of prophets is among the unique attributes of Allāh, Glorified and Exalted be He; therefore he says next: (which proceedeth from the Father).

[12]See Ibn al-Qayyim, *Hidāyat al-Ḥayārā fī ajwibat al-Yahūd wa al-Naṣārā*, p. 141, published by ʿĀlam al-Fawāʾid – Makkah.



The Sixth Glad Tiding

In addition, it came after it in John, chapter 16, (King James Version):

5. *"But now I go my way to him that sent me; and none of you asketh me, Whither goest thou?*
6. *"But because I have said these things unto you, sorrow hath filled your heart.*
7. *"Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the* ***Comforter (al-Muʿazzī)*** *will not come unto you; but if I depart, I will send him unto you.*
8. *"****And when he is come****, he will reprove the world of sin, and of righteousness, and of judgment*[13]*:*
9. *"Of sin, because they believe not on me;*
10. *"Of righteousness, because I go to my Father, and ye see me no more;*
11. *"Of judgment,* ***because the prince of this world is judged***[14]*.*

[13] Judgment (ad-daynūnah): the Day of Reckoning.

12. *"I have yet many things to say unto you, but ye cannot bear them now.*
13. ***"Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come.***
14. *"**He shall glorify me**: for he shall receive of mine, and shall shew it unto you.*
15. *"All things that the Father hath are mine: therefore said I, **that he shall take of mine, and shall shew it unto you.***
16. *"A little while, and ye shall not see me: and again, a little while, and ye shall see me, because I go to the Father."*

◆ ◆ ◆

Commentary

This glad tiding is a clear indication, as clear as the sun, of the prophethood of Muḥammad after ʿĪsā (Jesus) (peace be upon him), for whomever Allāh has expanded his chest for the truth, and he has accepted the reality, and that is clarified in several ways:

In statement number 7: his saying "for if I go not away, the **Comforter (al-Muʿazzī)** will not come unto you; but if I depart, I will send him unto you"; it poses a question:

[14] His saying (is judged) means that he is recompensed for his deeds, for the word (ad-dīn) means recompense and reckoning, and it also means the law (sharīʿah); in this context it means recompense and reckoning.

Who is the one who came after ʿĪsā (Jesus) (peace be upon him), other than Muḥammad?!

And based upon that, who will the **Comforter (al-Muʿazzī)** be if it is not Muḥammad?

As for His saying, "but if I depart, I will send him unto you," as already explained, this means that the Messiah was the cause of the sending of Muḥammad, for he used to pray to Allāh to send him; so Allāh answered his prayer and sent him. It was not the Messiah who sent Muḥammad of his own accord, for the sending of prophets belongs to Allāh alone.

Statement number 8 poses a question: Who is the one who rebuked the world for sins after the Messiah other than Muḥammad?

For he exposed the falseness of the world's ideas, so he forbade false beliefs, such as worshipping other than Allāh, and believing that the angels are the daughters of Allāh, and that the Messiah is the son of Allāh, and that ʿUzayr (Ezra) is the son of Allāh. And he forbade consuming the orphan's wealth, drinking alcohol, killing, and arrogance over people. And he forbade racism, the despising of slaves, and the boasting of tribes over one another, and other than that of misguidance and polytheistic practices.

On the contrary, he commanded Islamic monotheism (Tawḥīd) and singling out Allāh in worship. And this is the religion of all the prophets before alteration, change, and distortion befell it. And he commanded seeking forgiveness for sins, repentance to Allāh, and purifying the soul from the sins that relate to the right of Allāh or the right of the servants.

- And in his saying in statement number 13 "**he shall not speak of himself; but whatsoever he shall hear,** that shall he speak." The question arises: Who is the one who does not speak from his own accord, but rather with what is revealed to him, other than Muḥammad?

Allāh, Exalted be He, Says: (what means): {Nor does he speak from [his own] inclination. It is not but a revelation revealed.}[15].

﴿وَمَا يَنْطِقُ عَنِ الْهَوَىٰ ۝٣ إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ ۝٤﴾

(سورة النجم: ٣-٤)

It is worth noting that Muḥammad did not receive knowledge from any of the prophets who preceded him, unlike those who came before him, such as the Messiah. The Messiah possessed knowledge of what Moses brought in the Torah, and then Allāh revealed to him a specific revelation above what he already possessed, which was the Gospel. Allāh says regarding the Messiah: {And He will teach him writing and wisdom and **the Torah** and the Gospel} [The Qur'ān, Āl 'Imrān (Family of Imran), 3:48]

﴿وَيُعَلِّمُهُ الْكِتَابَ وَالْحِكْمَةَ وَالتَّوْرَاةَ وَالْإِنْجِيلَ ۝٤٨﴾

(سورة آل عمران: ٤٨)

As for Muḥammad, it was quite the opposite; Allāh said of him: {And thus We have revealed to you an inspiration of Our command. **You did not know what is the Book** or [what is] faith} [The Qur'ān, Ash-Shūrā (The Consultation), 42:52].

[15] [The Qur'ān, An-Najm (The Star), 53:3-4].

﴿وَكَذَٰلِكَ أَوْحَيْنَا إِلَيْكَ رُوحًا مِنْ أَمْرِنَا مَا كُنْتَ تَدْرِي مَا الْكِتَابُ وَلَا الْإِيمَانُ﴾

(سورة الشورى: ٥٢)

Therefore, the Prophet Muḥammad did not possess prior knowledge from those before him; rather, Allāh taught him the best of all knowledge, which is the Qurʾān, and this is among his unique characteristics.[16]

- And his saying in statement (13): **"he will guide you into all truth"** this invites us to question: What is the truth other than the Sharīʿah [Islamic Law] of Muḥammad, which included all of it?!

His Sharīʿah [Islamic Law] included all correct beliefs, acts of worship, dealings, and behaviors, and forbade all incorrect beliefs, acts of worship, dealings, and behaviors.

Allāh, Exalted be He, Says: (what means): {We have not neglected in the Register a thing.} [The Qurʾān, Al-Anʿām (The Cattle), 6:38].[17]

﴿مَا فَرَّطْنَا فِي الْكِتَابِ مِنْ شَيْءٍ﴾

(سورة الأنعام: ٣٨)

Moreover, statement number 13 poses a question at his saying: **"and he will shew you things to come"** which is: Who is the one

[16] See Ibn al-Qayyim, Hidāyat al-Ḥayārā fī ajwibat al-Yahūd wa al-Naṣārā, p. 139, ʿĀlam al-Fawāʾid edition.

[17] For further benefit, see the book "A Brief Introduction to the Holy Bible" (Taʿrīf mūjaz bil-Kitāb al-Muqaddas) by Majid bin Sulayman Al-Rassi, which is published on the internet.

who informed about the future unseen matters (things to come), then they occurred as he informed, other than Muḥammad?

For he informed of matters of the past, present, and future, and he conveyed them to the people, and he made them known to them through the path of Waḥy [revelation] that Allāh, Exalted be He, cast upon him, and from the proofs of his prophethood and the truthfulness of his message, many of them have already been fulfilled, such as the conquests, the tribulations at the end of time, and so on. Is this not evidence that Allāh informed him of it through the path of Waḥy [revelation]?[18]

Allāh, Exalted be He, Says: (what means): {[He is] Knower of the unseen, and He does not disclose His [knowledge of the] unseen to anyone - Except whom He has approved of messengers.} [The Qur'ān, Al-Jinn (The Jinn), 72:26-27].

﴿عَالِمُ الْغَيْبِ فَلَا يُظْهِرُ عَلَىٰ غَيْبِهِ أَحَدًا ۝٢٦ إِلَّا مَنِ ارْتَضَىٰ مِن رَّسُولٍ﴾

(سورة الجن: ٢٦-٢٧)

He also reported every sign of the nearness of the Last Day, and what occurs on the Day of Resurrection — such as Paradise and its bliss, the Fire and the various kinds of its torment — and many matters which are not found in the Torah or in the Gospel except in summary form. All of this verifies the saying of the Messiah: **(and he will shew you things to come)**.

[18] For further benefit, see the book "Rational Proofs of Prophethood" (Dalā'il an-Nubuwwah al-'Aqliyyah) – thirty proofs of the prophethood of Muḥammad (peace and blessings of Allāh be upon him) – and also the book "Misk al-Aluwwah min Dalā'il an-Nubuwwah", both by Majid bin Sulayman Al-Rassi, and both are published on the internet.

- And statement number 14 poses a question at his saying: **"He shall glorify me"** which is: Who is the one who glorifies the Messiah and his mother Maryam (Mary), may Allāh be pleased with her, other than Muḥammad?[19]

For the story of Jesus and his mother are recited in the prayers every day, in the east and west of the earth, which shows the extent of the Muslims' connection to ʿĪsā (Jesus) and his mother, may Allāh be pleased with her, not only as historical figures, but as great symbols of faith that Muslims themselves emulate.

- And statement number 15 poses a final question at his saying: **"he shall receive of mine, and shall shew it unto you"** which is: Who is the one who informed his people with what the Messiah said other than Muḥammad?[20]

For the comprehensive news of the Messiah was not recorded in the books of the Christians as it was recorded in the books of Prophetic Ḥadīth from the Messenger of Allāh, Muḥammad. In addition, the speech regarding this is very lengthy, such as the news of his conception and birth, his miracles, his calling his people to the worship of Allāh alone, to the news of his ascension to heaven and his protection from the plot of the Jews who wanted to kill him.

As the Ḥadīth [narrations] of Muḥammad include the news of his descent at the end of time as a just ruler, and he will break the cross that the Christians worship, and he will kill the swine, and

[19] For further benefit, see the book "Sixty Proofs That Islam Honors the Virgin Mary and Her Son, the Messiah Son of Mary" by Majid bin Sulayman Al-Rassi, which is published on the internet.

[20] See the previous reference, and also the book "Is the Messiah a Lord?" by Majid bin Sulayman Al-Rassi, which is published on the internet.

he will remain on earth for forty years, during which the earth will be told to bring forth its fruit and restore its blessing,[21] then he will pass away and the Muslims will offer the funeral prayer over him, as the other prophets died.[22]

Likewise, the Qur'ān includes the news of his mother Maryam (Mary), may Allāh be pleased with her, and the news of her family, and her sponsorship from the side of the Prophet Zechariah (peace be upon him), and other than that from the news.

In conclusion, the message of the two noble Messengers is perfectly consistent with each other. The Messiah gave glad tidings of Muḥammad, and Muḥammad confirmed the Messiah; that is, he relayed the truthful accounts of the Messiah and affirmed that all he did and said was the absolute truth.

In conclusion, this glad tiding shows that the departure of the Messiah is itself glad tidings of a prophet who would come after him, whose time would be after the Messiah's ascent to heaven. This applies only to the Prophet Muḥammad who came after the Messiah, whom Allāh sent to all people, and who comforted the followers of the Messiah by clarifying what was hidden from his religion over the passage of time, because the meaning of the Comforter (al-Muʿazzī) is the guide and the teacher.

[21] Narrated by Muslim (2937) on the authority of An-Nawwās ibn Samʿān, may Allāh be pleased with him.

[22] This refers to what Al-Bukhārī (2222) and Muslim (155) narrated on the authority of Abū Hurayrah, may Allāh be pleased with him, that the Messenger of Allāh (peace and blessings of Allāh be upon him) said: "By Him in whose Hand is my soul, the son of Maryam will soon descend among you as a just judge; he will break the cross, kill the swine, and abolish the jizyah." Abū Dāwūd (4324) also narrated it on the authority of Abū Hurayrah, may Allāh be pleased with him, and in his narration: "He will remain on earth for forty years, then he will pass away and the Muslims will offer the funeral prayer over him." Al-Albānī graded it authentic.

Therefore, these verses contain clear indications of the prophethood of Muḥammad.

- And for benefit: In his saying in statement (10): **"Of righteousness, because I go to my Father, and ye see me no more"** is evidence that Allāh raised the Messiah, and he was not crucified nor killed.[23]

[23] For further reading, see the book "Fifty Proofs of the Falsity of the Doctrine of Inherited Sin and the Crucifixion of the Messiah" by Majid bin Sulayman Al-Rassi, which is published on the internet.



The Seventh Glad Tiding

It came in the Gospel of John (14:30), (King James Version): Al-Masīḥ (The Messiah) said: "Hereafter I will not talk much with you: ***for the prince of this world cometh****, and hath nothing in me."*

◆ ◆ ◆

Commentary

Who is the prince of this world who came after the Messiah if it was not Muḥammad?!

For Allāh sealed the prophethood with him — and no prophet has come after him to this day, for more than fourteen centuries have passed —, and Allāh gave him the complete Sharīʿah [Islamic Law] that is suitable for every time and place, and He made his nation masters of the world when they adhered to his Islamic Law, and they ruled the world from China to the Maghreb, and it will return to them if they achieve adherence to his Islamic Law as Allāh promised them that in the Qurʾān in His saying: {Allāh has promised those who have believed among you and done righteous deeds that He will surely grant them succession

[to authority] upon **the earth** just as He granted it to those before them, and that He will surely establish for them [therein] their religion which He has preferred for them, and that He will surely substitute for them, after their fear, security — [for] they worship Me, not associating anything with Me.} [The Qur'ān, An-Nūr (The Light), 24:55].

﴿وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَىٰ لَهُمْ وَلَيُبَدِّلَنَّهُمْ مِنْ بَعْدِ خَوْفِهِمْ أَمْنًا يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا﴾

(سورة النور: ٥٥)



The Eighth Glad Tiding

It came in the Book of the Acts of the Apostles (3:22), (King James Version): "For Moses truly said unto the fathers, ***A prophet shall the Lord your God raise up unto you of your brethren****, like unto me; him shall ye hear in all things whatsoever he shall say unto you."*

◆ ◆ ◆

Commentary

This prophet is not Jesus (peace be upon him), because he said: **"of your brethren"**, and the brothers of the sons of Israel (Banū Isrāʾīl) are the sons of Ishmael (Banū Ismāʿīl), and Allāh did not send a prophet from the sons of Ismāʿīl (Ishmael) except Muḥammad.

And what also indicates that the intended is Muḥammad is the saying of Moses: **"A prophet… like unto me"**, and in reality, there is no prophet to whom it applies that he is like Moses except Muḥammad. **For both of them were characterized by strength and courage, and both of them fought the enemies of Allāh, and both of them were sent with an independent message.**

As for Jesus (peace be upon him), he did not fight nor was he sent with an independent message. Rather, the Gospel is a follower to the Torah; in it is a lawfulness for some of what was forbidden in it, and in it are exhortations, so it is a completer of the Torah.

Also, he was overpowered and did not triumph over his enemies, so when his enemies, the Jews, surrounded him and wanted to kill him, he did not fight them, but rather Allāh raised him to Himself in heaven.

Based upon what preceded, Moses (peace be upon him), and likewise the Messiah, (Jesus of Maryam) (peace be upon him), both gave glad tidings to their followers of the Prophet Muḥammad, and commanded submission to his Sharīʿah (Islam). So **following the Sharīʿah of Islam is considered** a completion of the Sharīʿah of Moses **and the Messiah**, and obedience to them, and not a turning away from them or disbelief in them.

Among the subtle points is that this glad tiding corresponds with what is in the Book of Deuteronomy (chapter 18, King James Version), where the Lord said to Moses:

15. 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. …

17. And the LORD said unto me, They have well spoken that which they have spoken.

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.

◆ ◆ ◆

His statement, "from among their brethren", refers to the descendants of Ishmael, and it is definitely not referring to the Children of Israel. For the brethren of the Children of Israel are the children of Ishmael; otherwise, the meaning would be that the brethren of the Children of Israel are the Children of Israel themselves, which does not hold true.

As for His statement, "like unto thee," this confirms that the intended person is Muḥammad, for he is the only Prophet who resembles Moses. Both their missions were universal and independent of previous laws; the law brought by each of them was a new one. Furthermore, both Moses and Muḥammad married and had children; both were leaders and rulers over their followers; and both died a natural death.

Therefore, it cannot be said that the prophecy refers to the Messiah (peace be upon him), for the Messiah was not independent of the Torah; rather, his message was subordinate to that of Moses. This is why Allāh said in describing him: {And He will teach him writing, wisdom, **the Torah, and the Gospel**} [The Qur'ān, Āl 'Imrān (Family of Imran), 3:48]

﴿وَيُعَلِّمُهُ الْكِتَابَ وَالْحِكْمَةَ وَالتَّوْرَاةَ وَالْإِنْجِيلَ ﴿٤٨﴾﴾

(سورة آل عمران: ٤٨)

Moreover, in the view of Christians, the Messiah is not like Moses; for Moses is a human, while the Messiah—according to Christians—is a worshipped deity. Thus, the prophecy applies to Muḥammad (peace and blessings be upon him) and no one else.

Regarding His statement, 'and will put my words in his mouth,' this is clear: Allāh reveals to his heart, then he speaks to the people the revelation from his mouth, exactly as Allāh revealed it to him, without addition or omission. Allāh, Exalted be He, Says: (what means): {Nor does he speak from [his own] inclination. It is not but a revelation revealed. Taught to him by one intense in strength} [The Qur'ān, An-Najm (The Star), 53:3-5].

﴿وَمَا يَنْطِقُ عَنِ الْهَوَىٰ ۝٣ إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ ۝٤ عَلَّمَهُ شَدِيدُ الْقُوَىٰ ۝٥﴾

(سورة النجم: ٣-٥)

"One intense in strength" is the angel Gabriel, who is tasked with conveying revelation to the Prophets.

The mention of the heart and the tongue has also appeared in Sūrat Ash-Shuʿarā', Allāh, Exalted be He, Says (what means): "And indeed, the Qur'ān is the revelation of the Lord of the worlds. The Trustworthy Spirit has brought it down upon **your heart**, [O Muḥammad] – that you may be of the warners – in a clear Arabic **language**." [The Qur'ān, Ash-Shuʿarā' (The Poets), 26:192-195].

﴿وَإِنَّهُ لَتَنْزِيلُ رَبِّ الْعَالَمِينَ ۝١٩٢ نَزَلَ بِهِ الرُّوحُ الْأَمِينُ ۝١٩٣ عَلَىٰ قَلْبِكَ لِتَكُونَ مِنَ الْمُنْذِرِينَ ۝١٩٤ بِلِسَانٍ عَرَبِيٍّ مُبِينٍ ۝١٩٥﴾

(سورة الشعراء: ١٩٢-١٩٥)

◆ ◆ ◆



The Ninth Glad Tiding

It came in John, the First Chapter, (King James Version):

19. *"And this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou?*
20. *"And he confessed, and denied not; but confessed, I am not the Christ.*
21. *"And they asked him, What then? Art thou Elias (Elijah)? And he saith, I am not. Art thou that prophet? And he answered, No.*
25. *"…And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias (Elijah), neither that* ***prophet****?*
26. *"John answered them, saying, I baptize with water:* ***but there standeth one among you, whom ye know not;***
27. *"He it is,* ***who coming after me*** *is preferred before me, whose shoe's latchet I am not worthy to unloose."*

◆ ◆ ◆

Commentary

This text indicates that the Jews were waiting for three distinct figures: the Messiah, Ilyās (Elijah), and "The Prophet". And since John and the Messiah had already appeared, "The Prophet" remains a third awaited figure. And this glad tiding does not apply except to the Prophet Muḥammad, the seal of the prophets.



Conclusion of the Glad Tidings

The Prophet Muḥammad (peace and blessings of Allāh be upon him) informed us that he is the glad tiding of Jesus — and this is fulfilled, as we have read in the glad tidings. He further informed us that he is the supplication of his father Abraham; that is, Abraham supplicated Allāh to raise up among the Arabs a prophet whose call would be comprehensive for the Arabs and for others. Allāh answered his supplication and sent Muḥammad.

The Prophet Muḥammad (peace and blessings of Allāh be upon him) referred to the Messiah's glad tidings of him in his saying: **"I am the supplication of my father Abraham, the glad tiding of Jesus, and the vision of my mother which she saw …"**[24]

[24] Narrated by Aḥmad (4/128) and Ibn Ḥibbān (14/313) on the authority of al-'Irbāḍ ibn Sāriyah al-Sulamī, may Allāh be pleased with him, who said: I heard the Messenger of Allāh (peace and blessings of Allāh be upon him) say: "I was written with Allāh as the Seal of the Prophets while Adam was still lying cast down in his clay, and I will tell you of the beginning of that: the supplication of my father Abraham, the glad tiding of Jesus, and the vision of my mother which she saw when she gave birth to me: that a light came out of her by which the palaces of Shām (the Levant) were illuminated for her." The wording is that of Ibn Ḥibbān; it was also narrated by Al-Ṭabarānī in Musnad al-Shāmiyyīn (2/340). His saying (munjadil) means lying cast down on al-jadālah, which is the earth; see Al-Nihāyah. A benefit: Ibn Kathīr (may Allāh have mercy on him)

The glad tidings recorded in the four Gospels — that have been conveyed in this work — are the glad tidings referred to in the preceding Ḥadīth ("the glad tiding of Jesus").

said in his commentary on Sūrat Al-Baqarah, verse 129: "The singling out of Shām for the appearance of his light is an indication of the establishment of his religion and prophethood in the land of Shām. For this reason, at the end of time Shām will be a stronghold of Islam and its people, and in it ʿĪsā son of Maryam will descend, when he descends in Damascus at the white eastern minaret. For this reason it came in the two Ṣaḥīḥs: 'A group of my nation will continue to prevail upon the truth, unharmed by those who forsake them or oppose them, until the command of Allāh comes while they are like that.' And in Ṣaḥīḥ Al-Bukhārī: 'And they are in Shām.'" End quote.



A Further Benefit

Whoever rejects Muḥammad is, in fact, even more severe in his rejection of the Messiah, because belief in them is interlocking: the truthful Christian, in his following of the Messiah, must believe in Muḥammad (peace and blessings of Allāh be upon him) and follow his law; otherwise he is in disobedience to them both and deserving of the Fire.

Moreover, whoever believes in Muḥammad must believe in the Messiah (peace and blessings of Allāh be upon them both); otherwise he is a disbeliever in Muḥammad (peace and blessings of Allāh be upon him), because belief in the Messiah and in all the prophets is commanded by Allāh in the Qur'ān. Whoever does not believe in the Messiah or in any other of the messengers is a disbeliever in the Qur'ān. Allāh said in the Qur'ān: {The Messenger has believed in what was revealed to him from his Lord, and [so have] the believers. All of them have believed in Allāh and His angels and His books **and His messengers, [saying], "We make no distinction between any of His messengers."** And they say, "We hear and we obey. [We seek] Your forgiveness, our Lord, and

to You is the [final] destination."} [The Qur'ān, Al-Baqarah (The Cow), 2:285].

﴿آمَنَ الرَّسُولُ بِمَا أُنْزِلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ كُلٌّ آمَنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْ رُسُلِهِ وَقَالُوا سَمِعْنَا وَأَطَعْنَا غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ ﴿٢٨٥﴾﴾

(سورة البقرة: ٢٨٥)

The meaning of {We make no distinction between any of His messengers} is: we do not believe in some of the messengers and disbelieve in others; rather we believe in them all.

In sum: whoever believes in the two noble Messengers — the Messiah and Muḥammad (peace be upon them both) — has attained the honor of faith in them both; and whoever rejects either of them has rejected them all.



A Heartfelt Invitation

Allāh, Exalted be He, gave glad tidings of His Messenger Muḥammad (peace and blessings of Allāh be upon him) in the earlier Scriptures, and called people to believe in him, follow him and embrace Islam; for Muḥammad is the Messenger of Allāh to all people and the Seal of the Prophets.

Allāh, Exalted be He, has stated in the Noble Qur'ān that He accepts no religion from anyone other than Islam, as He, Glorified be He, says:

"And whoever desires other than Islam as religion - never will it be accepted from him, and he, in the Hereafter, will be among the losers." [The Qur'ān, Āl 'Imrān (Family of Imran), 3:85]

﴿وَمَن يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَن يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ ﴿٨٥﴾﴾

(سورة آل عمران: ٨٥)

Islam does not call you to abandon **belief** in Moses and Jesus (peace be upon them both); rather, it commands you to believe in

all the prophets and to follow the last of them, Muḥammad (peace and blessings of Allāh be upon him), who said: "By the One in Whose Hand is the soul of Muḥammad, there is nobody of this Ummah (community), whether they be Jewish or Christian, who hears of me and then dies without believing in what I was sent with except that he will be among the people of Hellfire."[25]

Dear reader, do not **let** hesitation or blind imitation of your forefathers stand between you and **embracing Islam**. Hasten to **embrace it**, so that you may win the pleasure and mercy of Allāh and enjoy eternal life in the Gardens of Bliss.

Know that whoever hears of this Messenger (peace and blessings of Allāh be upon him) and then does not believe in him has exposed himself to abiding eternally in the Fire of Hell in the Hereafter.

So do not delay your decision, and do not be content with merely knowing the truth; rather, hasten to **put it into practice** before it is too late, for no one is guaranteed to live until tomorrow.

[25] Narrated by Muslim (153) on the authority of Abū Hurayrah, may Allāh be pleased with him.

If you wish to make the greatest decision of your life and embrace Islam, the matter is easy: all you need to do is pronounce the two testimonies of faith, saying:

"I bear witness that there is no deity worthy of worship except Allāh, and I bear witness that Muḥammad is the Messenger of Allāh."

By doing so, you become a Muslim.

May Allāh grant you happiness in this world and the Hereafter.

The book is completed with the praise of Allāh.

May Allāh send blessings upon all of His prophets and messengers.

◆ ◆ ◆

For questions and dialogue about Islam, visit Chat and Decide



Summary of the Impressions

Summary of the Impressions of the Rabbis, Pastors, Nuns, and Ordinary People Concerning the Glad Tidings about Muḥammad, as contained in the Old and New Testaments

◆ ◆ ◆

Deacon Ziyad said:

It is **wondrous** that I did not pay attention to these glad tidings throughout my entire life.

◆ ◆ ◆

Nun Mifant said:

The glad tidings are **very strong**.

My entire faith has transformed, and these glad tidings have made me a wholly different person.

◆ ◆ ◆

Nun Tahani said:

These glad tidings are **truly astonishing.** I had no idea before about these glad tidings which establish the prophethood of Muḥammad by the Lord.

◆ ◆ ◆

Rabbi Borvim said:

My mind can scarcely bear the magnitude of this astonishment. How many great and powerful glad tidings about Muḥammad, the Prophet of Islam, there are in the Holy Book!

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Rabbi Maran said:

The glad tidings are **numerous.**

◆ ◆ ◆

Rabbi Rivni said:

What more do we need than these glad tidings as proof that Muḥammad is in truth the prophet of the Lord, sent in the final ages?

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Nun Marley said:

After these glad tidings, I find a **great change in my view** of him, and that he is an ideal person.

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Nun Sony said:

If I were to think of denying Muḥammad's prophethood, I would be **unjust** to our own Holy Book.

Muḥammad was not a liar.

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Deacon Nafez said:

Had Muḥammad been a liar, his religion would have faded away entirely since its inception.

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Nun Shahil said:

Muḥammad was never a mere claimant to prophethood, as some allege.

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Adom said:

These glad tidings bear witness to Muḥammad's prophethood even before his birth.

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Nasri said:

The Lord truly sent Muḥammad to be the prophet of the end of times.

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Nun Ntomi said:

The Holy Book leaves us with no **choices** but to believe in Muḥammad without the slightest doubt.

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Rabbi Nedvem said:

These glad tidings are **the true miracles** that proves the prophethood of Muḥammad.

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Rabbi Maybach said:

If we chose to go astray, only then would we ignore those glad tidings which unequivocally confirm that Muḥammad is the Prophet sent by the Lord.

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Deacon Cesar said:

Muḥammad **was supported** by the Lord.

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Nun Nahvin said:

Muḥammad enjoyed **a supportive power** by Allāh.

◆ ◆ ◆

Rabbi Monty said:

These glad tidings, with all their clarity, demonstrate that Muḥammad was not merely a prophet, but he was indeed a man supported by the Lord, who led a great nation and carried a very firm message.

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Pastor Rami said:

My hatred of Muḥammad has faded away after reading these glad tidings.

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Marchi (an ordinary man) said:

How much I used to detest Muḥammad and his prophethood — but these glad tidings **have proven for me that Muḥammad is a true, righteous man.**

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Rabbi Moshe said:

My hatred of Muḥammad made me view him as the basest of men, but it seems that my view of him will **change** after my reading these glad tidings.

What the Holy Book says about Muḥammad makes of him a truthful prophet sent by the Lord **to all nations**, to be in fact the last of all the Prophets.

◆ ◆ ◆

Nun Raphael said:

These glad tidings make plain that there are no doubts about his prophethood.

◆ ◆ ◆

Namin said:

These glad tidings leave the soul no room **for denial and rejection** of Muḥammad as a person, a prophet, and a messenger from the Lord.

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Rabbi Bracha said:

The truthfulness of this Prophet is attested by the Holy Book itself; **we cannot give the lie** to the Holy Book, otherwise we would not be true believers.

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Nun Nemia said:

Whoever describes Muḥammad **as insane is ignorant**; a man described with such wonderful qualities in these beautiful glad tidings cannot possibly be insane.

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Nun Nirit said:

These glad tidings have made my eyes open to the fact that **Muḥammad may be the greatest person known to mankind**.

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Rabbi Thamin said:

Had Muḥammad's claims been false and had the Lord not mentioned these glad tidings in the Holy Book, **his prophetic mission would not have achieved such success among mankind, nor would he have become the most famous and widely mentioned man on earth**.

◆ ◆ ◆

Rabbi Novim said:

These glad tidings, which I have found mentioned in the Holy Book, **prove that the Lord chose Muḥammad to be the last of the prophets and the messengers, and the prophet of all nations.**

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Nun Ella said:

What is wondrous is that I never noticed these glad tidings throughout my entire life, even though **Jewish law** denies the prophethood of this man, incites strongly against him, and gives the lie to the truth of his prophethood! This is the most contradictory matter, and **it appears to me that the defect lies in our Jewish religious law, and not in Muḥammad and his religion.**

◆ ◆ ◆

Marchi (an ordinary woman) said:

These glad tidings confirm that what **our Jewish religious law spreads of hatred and aversion toward Muḥammad and the religion of Islam is devoid of truth, because the Holy Book itself establishes his prophethood.**

◆ ◆ ◆

Pastor Shaher said:

I can find no justification for the animosity held by **the churches** toward the Prophet Muḥammad, whom the Lord himself foretold in the Holy Book since ancient times.

◆ ◆ ◆

The book is completed, may Allāh make it beneficial.

For Further Reading

For whoever desires further reading and benefit, these works are available free of charge on QuranEnc.com and IslamHouse.com:

Tap a title to open it.

1. **The Noble Qur'ān: Translation of the Meanings ↗**
   Saheeh International — the translation quoted in this book
2. **Is Jesus God? ↗**
   Majed Sulaiman Al-Rassi
3. **The Three Fundamental Principles of Islam and Their Proofs ↗**
   Muhammad ibn Abdul Wahhab
4. **Eleven Facts About Jesus and His Mother (Mary) in Islamic Teachings ↗**
   Majed Sulaiman Al-Rassi
5. **The Amazing Prophecies of Muhammad in the Bible ↗**
   Majed Sulaiman Al-Rassi
6. **Who Deserves to Be Worshipped? ↗**
   Majed Sulaiman Al-Rassi

English

الإنجليزية



"And he shall give you another Comforter, that he may abide with you for ever."
— John 14:16

Within the Gospels themselves lie words that point beyond their own time. This volume gathers the glad tidings preserved in the New Testament that foretold the coming of a final Prophet — Muḥammad ibn ʿAbdullāh — and reads them in their plain sense, verse by verse.

From the parable of the stone which the builders rejected to the promise of "another Comforter", the Spirit of truth who would guide into all truth, the author follows the words of the Messiah as recorded by Matthew and John, and the words of Peter in the Acts of the Apostles. Each passage is given in translation, examined in context, and set beside the testimony of earlier scholars of the Book.

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