

**Which of the two sons of the Prophet Abraham**  
**(Peace be upon him)**  
**was to be 'sacrificed'?**



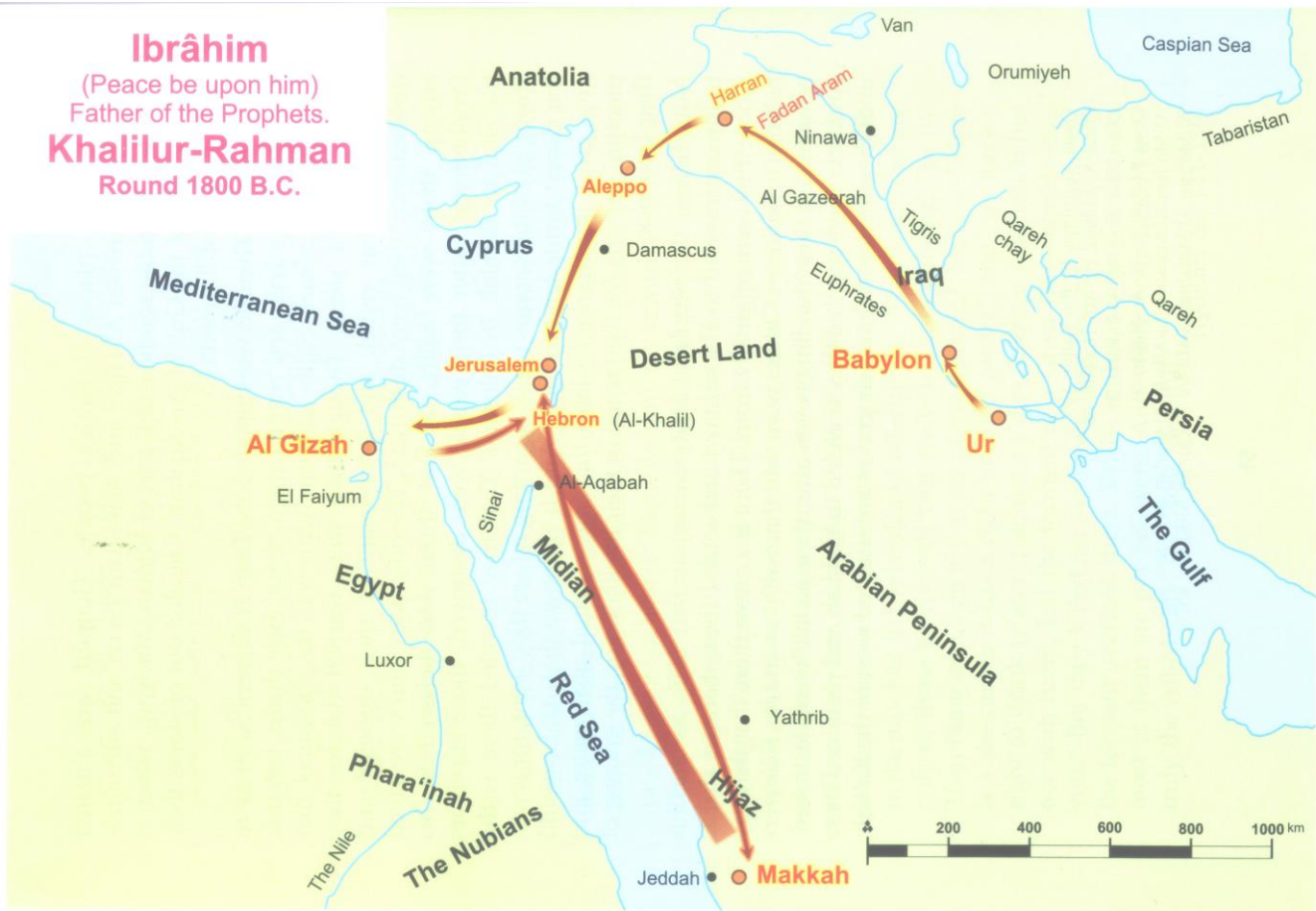
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The aim of this article is to answer the following misconceptions.

- 1-Which of the two sons of Prophet Abraham PBUH was to be sacrificed?
- 2-Hagar's marriage to Abraham.
- 3-Ishmael's relationship with Abraham peace be upon them.
- 4-The building of the Ka'abah.
- 5-Prophecies from the Bible about the prophet Muhammad (may Peace and Blessings be upon him).
- 6-The well of Zamzam.
- 7-Muslims pilgrimage.
- 8-Muslims' claim of being affiliated to Prophet Abraham and various other Islamic articles of faith.

PBUH: Peace be upon him

The following map shows the journeys of Prophet Abraham (Ibrahim) Peace be upon him Round 1800 B.C.



## Historical background

Allah, the Exalted, **inspired** Abraham (Ibrahim) to take his wife Hagar (Hajar in Arabic) and his son Ishmael ( *Isma'il* in Arabic , *Yishma'el* ( **ישמעאל** ) in Hebrew meaning "God hears") peace be upon them to Makkah (*Bakkah* , *Baca*) in the Arabian Peninsula.

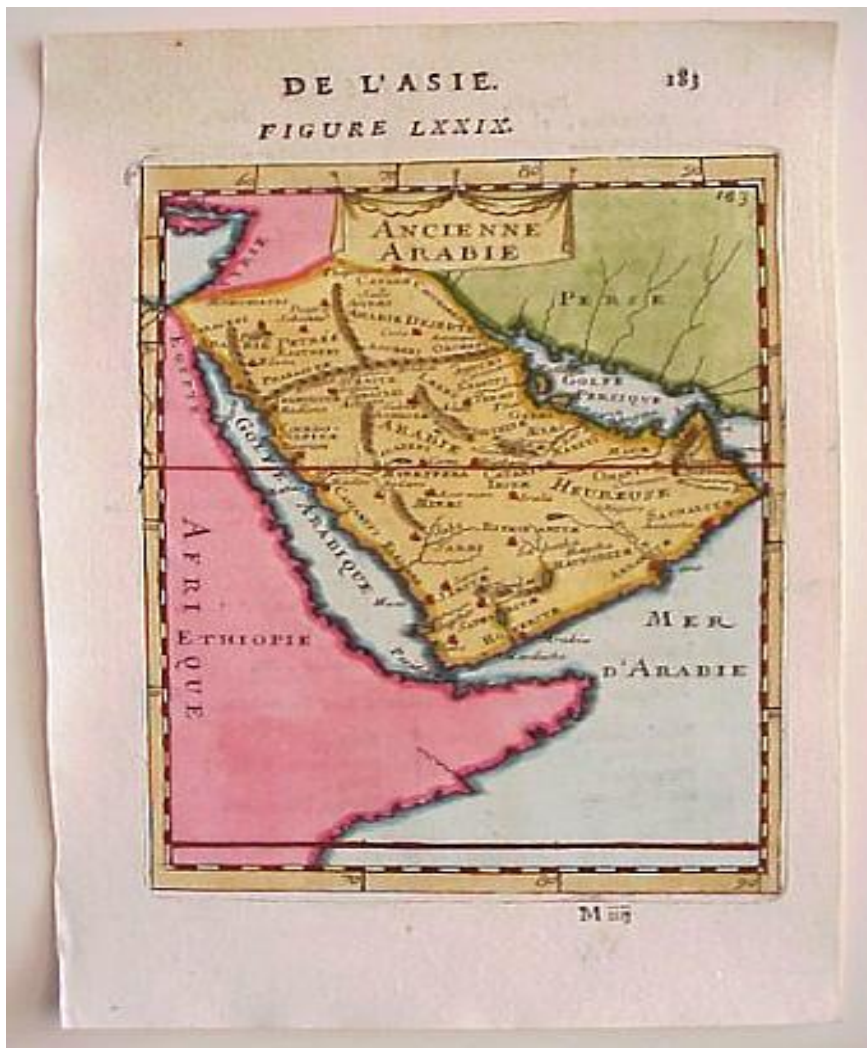
Amazingly enough, this word **Baca** was mentioned by the prophet David (PBUH) in the Bible:

"Who passing through the valley of **Baca** make it a well, the rain also filleth the pools." (Psalm 84:6)

Also the word **Baca** was mentioned in the Noble Qur'an "Verily, the first house (of worship) appointed for mankind was that in Baka (Mecca), full of blessing,

and guidance for all people." 3:96 of the Noble Qur'an.

Abraham (Ibrahim) made a new settlement in Makkah, called Mountains of **Paran** (Pharan) in the Bible ([Genesis 21:21](#)), because of a divine instruction that was given to him as a part of Allah's plan.



See the location of **Paran** (Pharanite) Mountains in an old map drawn by hand in 1685 in Paris. ANCIENT ARAB - ANCIENNE ARABIE P:183 - DE L'ASIE

## FIGURE LXXIX.

Abraham took Hagar and his son Ishmael to a place near the Ka'abah; he left them under a tree at the site of **Zamzam**. No one lived in Makkah at that time, yet Abraham made them sit there, left them with some food, and a small water-skin. Thereafter he set out towards home. Ishmael's mother followed him saying: *'O Abraham! Where are you going! There is no person whose company we may enjoy, nor is there anything to take pleasure in.'*

She repeated that to him many times, but he did not look back at her. Then she asked him: **'Has Allah ordered you to do so?'** He said: **'Yes.'** She said, **'Then He will not neglect us.'**

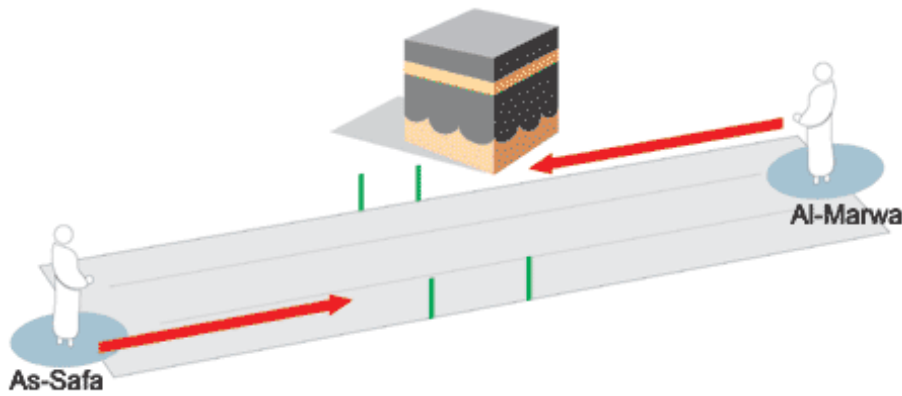
Abraham proceeded onwards, and upon reaching a hill where they could not see him, he faced the Ka'abah and invoked Allah saying: *(Our Lord, I have settled some of my descendants in an uncultivated valley near Your Sacred House. Our Lord, that they may establish prayer. So make hearts among the people incline toward them and provide for them from the fruits that they might be grateful.) The Noble Quran (14:37)*

Hagar suckled Ishmael and drank from the water she had. When the water finished, she and her child became very thirsty, she eyed her child in agony while he cried. So she rushed to the nearest hillock, which was the hillock of **as-Safa**, she stood there and looked intensely hoping she might see someone, but she could not see anyone. She then descended and once she reached the valley, she tucked up her robe and ran in the valley like a person in distress, until she reached the hillock of **al-Marwa**. She gazed attentively, hoping to see someone, but she could not. She repeated this seven times.

The Prophet Muhammad (may Peace and Blessings be upon him) said, *'This is the origin of the tradition of " As-Sa'y " (walking and running) between the hillocks of as-Safa and al-Marwah. When Ishmael's mother reached al-Marwa (for the last time) she heard a voice and she calmed herself and listened attentively. She heard the voice again and said, 'O, (whoever you may be)! You have made me hear your voice; have you got something to help me?' And behold! She saw an angel at the place of Zamzam tapping the earth with its wing till water gushed from that place. Hagar quickly contained the water by making a barrier around it. She filled her water-skin.*

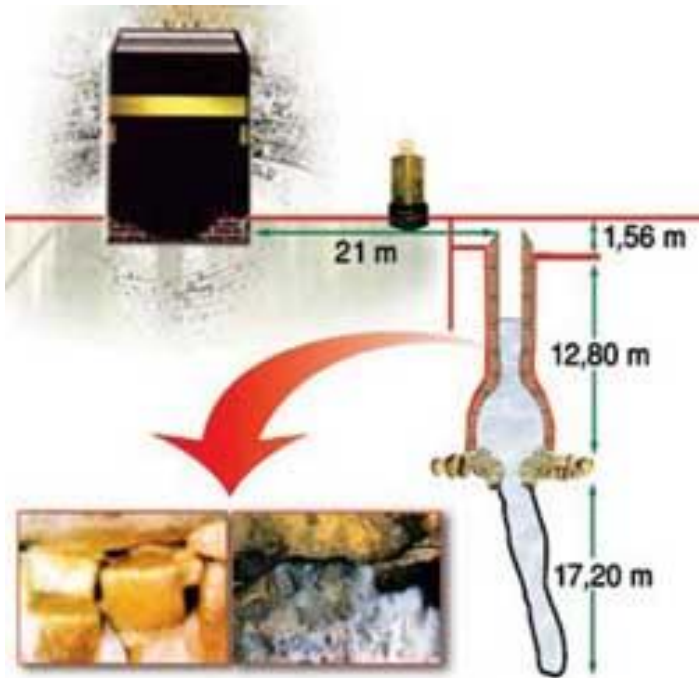
*The Prophet Muhammad (may Peace and Blessings be upon him) added, 'May Allah bestow mercy on Ishmael's mother! Had she let the Zamzam flow without trying to control it or had she not scooped from that water to fill her*

*water skin, Zamzam would have been a stream flowing on the surface of the earth.'* (Bukhari)



“**As-Sa'y**” between the two hillocks of as-Safa and al-Marwah. The distance between as-Safa and al-Marwah is approximately 450 meters.

The well of water mentioned in [Genesis 21:19](#) is still present and is known as called **Zamzam**.



The Well of Zamzam

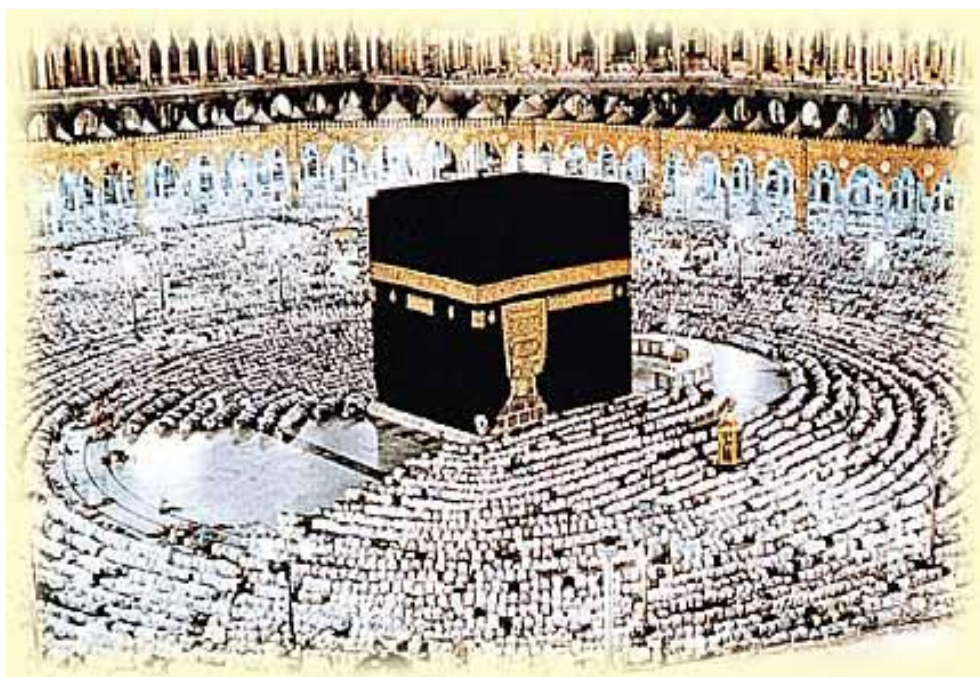
Abraham (Ibrahim) visited Hagar and Ishmael from time to time. Once, he stayed away from them for a period of time, and upon returning he saw Ishmael shooting arrows near the well of Zamzam. When he saw him, he embraced him the way a father would embrace his son - and said:

'O Ishmael, Allah has commanded me to build a House here.'

Together they erected the walls of the House of Allah. Ishmael gathered the rocks, and Abraham set them. After the walls were a bit high, he placed a stone where he stood, and Abraham (Ibrahim) and his son supplicated to Allah saying:

'O Allah accept from us, for indeed You are All-Hearing and All-Seeing.'

Muslims all over the world face the Ka'abah during their prayers; it is the first House of Allah.



Allah says:

*(Indeed, the first House [of worship] established for mankind was at bakkah [i.e. Makkah] - blessed and a guidance for the worlds.) The Noble Quran (3:96)*

It is a symbol of Muslim's unity. Muslims face the Ka'abah with their hearts and bodies.

Allah (May He be Exalted) says:

*(So wherever you might turn, there is the Face of Allah (and He is High above, over His Throne).) The Noble Quran (2:115)*

When the Muslims circumambulate around the House, they are not worshipping

it, for they worship Allah alone.

Allah (May He be Exalted) says:

*(Let them worship the Lord of this House, Who has fed them [saving them] from hunger and made them safe from fear.) The Noble Quran (106:3-4)*

## **The Black Stone**



After Abraham finished erecting the Ka'abah, one rock was missing (in order to complete the Ka'abah) so he asked Ishmael to look for a rock. He searched and upon returning he found that his father had placed a rock. So he asked his father:

'O father where did you get this rock from?' He said: 'Gabriel brought it to me from the Heavens.'

And they completed the erection of the Ka'abah. When this rock was sent down from the heavens, it was whiter than milk. The Prophet Muhammad (May Peace and Blessings be upon him) said:

'The Black Stone was sent down from the heavens whiter than milk and it was blackened by the sins of man.' (Tirmidhi)

## **The Station of Ibrahim (Abraham)**

The Prophet Muhammad (May Peace and Blessings be upon him) said:

'The Yemeni corner and Station of Ibrahim are two precious stones from Jannah (Heavenly Gardens), and had it not been that Allah removed their light,



they would have enlightened all that was between the east and the west.' (Ibn Hibban)

The Station of Ibrahim is the rock upon which Ibrahim stood while erecting the Ka'abah. His son Ishmael helped him erect it, by passing him the rocks.



### **The Station of Ibrahim (Abraham)**

One of the miracles of Prophet Ibrahim was that the rock he stood on while building the Ka'abah turned soft and his feet sank in it. Until today, one can see the impressions of the feet of Ibrahim on that rock.

During Hajj, Muslims were taught by the Prophet Muhammad (May Peace and Blessings be upon him) himself, to stone 3 pillars, each at a distance from one another. These pillars represent Satan who tried to mislead Abraham from performing the sacrifice. Abraham did not give in to the evil whispers of Satan and pelted him with pebbles.



**N.B.** Isaac was never in Makkah, and thus could not have possibly been the son whom Abraham was taking for the sacrifice. The only son of Abraham who was in Makkah was Ishmael and thus logic only proves that it was Ishmael who was taken for the sacrifice and Satan tried to mislead Abraham.

**In this research I will summarize the dialogues between Christians (C) and Muslims (M) regarding who was the Sacrificial Son ? and other related matters!.**

**C:** In Genesis 22 it is mentioned very clearly that Isaac was to be sacrificed.

**22:1** Some time after these things God tested Abraham. He said to him, "Abraham!" "Here I am!" Abraham replied. **22:2** God said, "Take your son – your **only** son, whom you love, **Isaac** – and go to the land of **Moriah** Offer him up there as a burnt offering on one of the mountains which I will indicate to you."

**M:** As the verses show, Abraham was told to sacrifice his **ONLY** son to God, and Ishmael did not die before Abraham, therefore the **only** son that these verses are referring to is Ishmael and NOT Isaac. Everyone knows that Ishmael was born before Isaac, therefore Ishmael would have been called the **only** son and not Isaac since Ishmael was Abraham's first child.

As you see there is a problem, the text wrongly puts the name Isaac which does leave a person confused, it seems the author who wrote this story could not keep track of Abraham's children and forgot about Ishmael! Or what is most likely is that the Jewish scribe corrupted the text and inserted the name Isaac because it is a known fact that the Jewish nation look to Ishmael and his descendents with disgrace, therefore they simply put the name Isaac to make it seem that all blessings were for them and very little for Ishmael.

There is no way around this issue but to accept that the text should actually say Ishmael and not Isaac, some have tried to excuse this problem by saying Isaac was called Abraham's only son because Ishmael was casted away.

What a strange logic is that? Just because you send your son away means he is

not counted as your son? So if your son went to another country for work, and 13 years later you give birth to another son does the first son get discounted and counted as a bastard child? Off course not! Indeed this response given by some Jewish and Christians scholars is not only ridicules but it is insulting! Because they are labelling Ishmael as a bastard!

The answer depends on which Bible one is referring to. If we are referring to the Bible which the Christians have then yes it mentions Isaac by name. If we are talking about the actual revelations of God, then it does not mention Isaac.

Human intervention which is rooted in the history of the Bible caused the change of name.

The Hebrew word used for only is '**yachiyd**' (pronounced: yaw-kheed) which as defined by "Brown-Driver-Briggs' Hebrew Definitions" means '**only, one, solitary, unique and only begotten son**'. This without a doubt proves that the Bible is referring to the **only** begotten son and **only** Ishmael held this status of being the **only begotten** son of Abraham till the time Isaac was born. Note that the verse tells Abraham to sacrifice his **only** son and thus refers to Ishmael. If it would have told Sarah to sacrifice her only son then the Christian stand of it being Isaac could have held some ground.

Of course the Christians or the Jews will not accept that and state that Hagar was never a wife to Abraham and was just to cohabit with him.

**C: But Hagar is not Abrahma's wife , she was just to cohabit with him**

**M:** Let's analyze the verse first which is related to the issue of the relationship between Hagar and Abraham:

**And Sara, Abram's wife, took her slave-girl, Hagar, the Egyptian, and gave her to her husband Abram to be his wife – [Genesis 16:3]**

Note the verse says that Hagar was given to Abraham to be his wife.

The Hebrew word used there is "**ishsha^h**" which is pronounced as '**ish-shaw**'.

This word has been defined by "Brown-Driver-Briggs' Hebrew Definitions" as the following:

1) Woman, wife, female

1a) woman (opposite of man)

1b) wife (woman married to a man)

1c) female (of animals)

1d) each, every (pronoun)

So we can see that this word means **"wife"** in the literal sense and not in any other sense that the Christian missionaries would like people to believe. Hence their claim that Hagar was not married to Abraham and thus Ishmael was a bastard crumbles down.

Let us now take a look at "Matthew Henry's Commentary on the Whole Bible" and see what this famous commentator of the Bible has to say regarding the relationship of Abraham and Hagar:

We have here the **marriage** of Abram to Hagar, who was his secondary wife. Herein, though some excuse may be made for him, he cannot be justified, for *from the beginning it was not so*; and, when it was so, it seems to have proceeded from an irregular desire to build up families for the speedier peopling of the world and the church.

Or let's look at "Adam Clarke's Commentary on the Bible" which states:

And Sara, Abram's wife, took Hagar - and gave her to her husband - to be his wife - There are instances of Hindu women, when barren, consenting to their **husbands marrying a second wife** for the sake of children; and second marriages on this account, without consent, are very common.

This pretty much sums up what the relationship was between Hagar and Abraham. Truly she was his legitimate wife and thus Ishmael was a legitimate son. Ishmael without a doubt was the first born son of Abraham and the only son who held the position of being the **"only begotten son"** for many years till Isaac was born. So it becomes obvious that the insertion of the name Isaac in Genesis 22:2 is indeed the works of human intervention.

It is also important to note that while certain Christian missionaries wish to claim that Hagar was just a concubine, there is not even one instance in the entire Old Testament where this word **"ishsha^h"** is used to mean a concubine. This is conjecture by certain Christian missionaries who have become helpless and thus need to use deception to save their face.

## **C:** I still don't believe that Hagar was a legitimate wife of Abraham

**M:** To answer your comment let us see the Relationship between Abraham and Sarah from another direction!

Generally Christians claim that according to the Bible Sarah was Abraham's wife. However the biblical side of the story shows a different aspect to it as well. In **Genesis Chapter 12**, Abraham and Sarah went to Egypt and there Abraham feared that the Egyptians will kill him if they found out that Sarah was his wife. So he tells Sarah to tell them that she is his sister. Here we see that Abraham feared for his life and thus opted to lie regarding this.

Christians might claim that he lied because he feared for his life and for argument's sake we will be gracious enough not to make this an issue. However the strange part happens later on when Sarah was taken into the Pharaoh's house and Jehovah sent a plague in the house of the Pharaoh and it affected the Pharaoh as well. Pharaoh then asks Abraham why he did not tell him that she was his wife. Anyways the Pharaoh lets them go and they leave the place.

A similar incident is seen in **Genesis Chapter 20** where due to the same reasons as in Chapter 12, Abraham says that Sarah is his sister. Abimelech took Sarah and that night he had a dream to return Sarah to Abraham for she is his wife otherwise Abimelech will die. Abimelech asks the same question to Abraham and Abraham gives the reason that he feared his life. But in addition to that he adds further:

**And yet she really is my sister, daughter of my father; only not daughter of my mother. And she became my wife.** – [Genesis 20:12]

Abraham explained that Sarah was his half sister. Would that not make Isaac a child born out of incest? The Christian missionaries spend time calling Ishmael an illegitimate son when the relationship as described by the Bible is legitimate but they conveniently do not inform their readers about the relationship between Abraham and Sarah as described by the Bible itself. If Ishmael is not counted as a 'real son' to Abraham because the missionaries say that the relationship between Abraham and Hagar was illegitimate then Isaac cannot be counted as a 'real son' either as he was born out of incest according to the *biblical sources*.

Now some missionaries might claim that this was lawful at that time by the Law of God. If it was lawful, then if we accept for a minute their wild theory that Hagar was only for the purpose to reproduce with, then why is it so hard

for them to accept that at that time this could be a legitimate relationship by the Law of God at that time?

However as we have seen, Hagar was a legitimate wife of Abraham thus destroying the missionary argument that Ishmael cannot be the first born. Ishmael was indeed the first born and undeniably the one who was the sacrificial son.

**C:** But still I believe that Ishmael was an illegitimate son

**M:** That is what the Jews and the Christians say, but not what the Bible states. How could such a great prophet as Abraham have an illegal wife and a son out of wedlock!

[Genesis 16:3](#): "... and [Sarah] gave her [Hager] to her husband Abram to be his wife." If the marriage was legal, how could their offspring be illegal? Is a marriage between two foreigners, a Chaldean and an Egyptian, not more legal than a marriage between a man with a daughter of his father? Whether it was a lie of Abraham or not, it is stated in [Genesis 20:12](#): "And yet indeed she [Sarah] is my sister, she is the daughter of my father, but not the daughter of my mother; and she became my wife."

The name Ishmael was also chosen by Allah Himself: [Genesis 16:11](#): "And the Angel of the Lord said unto her [Hager]: 'Behold, thou art with child, and shalt bear a son, and shalt call his name Ishmael, because the Lord hath heard thy affliction.'" Ishmael means "God hears."

The author who did write the Bible get confused with himself, because the author also discussed the funeral of Abraham, and what a surprise in the funeral of Abraham the author calls Ishmael a **son!** :

**And his sons Isaac and Ishmael** buried him in the cave of Machpelah, in the field of Ephron the son of Zohar the Hittite, which is before Mamre; 10 The field which Abraham purchased of the sons of Heth: there was Abraham buried, and Sarah his wife. (Genesis 25:9-10)

**M:** Where in the Bible is it written that Ishmael was an illegitimate son?

**C:** No where! well... but I am still confused regarding the identity of the sacrificed son.

**M:** As I mentioned before, It is mentioned "your **only** son ...Isaac." Shouldn't

it be "your only son... Ishmael," when Ishmael was thirteen years old and Isaac had not even been born? When Isaac was born, Abraham had two sons. Because of **chauvinism**, the name of Ishmael was changed to Isaac in all of Genesis 22. But God has preserved the word "only" to show us what it should have been. The words "I will multiply thy seed" in Genesis [22:17](#) was applied earlier to Ishmael in Genesis [16:10](#). Was not the whole of Genesis 22 applicable to Ishmael then? "I will make him a great nation" has been repeated twice for Ishmael in Genesis [17:20](#) and Genesis [16:10](#): "And the angel of the Lord said unto her [Hager]: 'I will multiply thy seed exceedingly, that it shall not be numbered for multitude.'"

Genesis [17:20](#): "And as for Ishmael, I have heard thee. Behold, I have **blessed** him, and will make him fruitful, and will multiply him exceedingly. Twelve princes shall he beget, and I will make him a great nation."

Genesis [21:13](#): "And also of the son of the bondwoman will I make a nation, because he is thy seed."

Genesis [21:18](#): "Arise, lift up the lad [Ishmael], and hold him in thine hand, for I will make him a great nation."

**C:** Can you prove that the Jews changed the name of Ishmael to Isaac because of chauvinism?

**M:** The *Encyclopaedia Judaica* says:

It is related that a renowned traditionalist of Jewish origin, from the Qurayza tribe, and another Jewish scholar, who converted to Islam, told that Caliph Omar Ibn 'Abd al-Aziz (717-20) that the Jews were well informed that Ismail was the one who was bound, but that they concealed this out of jealousy. The Muslim legend also adds details of Hagar, the mother of Ismail. After Abraham drove her and her son out, she wandered between the hills of al-Safa and al-Marwa (in the vicinity of Mecca) in search for water. At that time the waters of the spring Zemzem began to flow. Her acts became the basis for the hallowed custom of Muslims during the Hajj.

*Encyclopaedia Judaica*, **Volume 9**, Encyclopaedia Judaica Jerusalem, pp. 82 (Under 'Ishmael').

The testimony of the former Jew as mentioned in hadith literature as quoted in the *Encyclopaedia Judaica* reads:

Another proof of our speech [i.e., that sacrificed was Ishmael ] is reported by Ibn Ishaq: "Muhammad Ibn Ka'b narrated that 'Umar Ibn 'Abd al-'Aziz sent for a man who had been a Jew then converted to Islam and showed signs of true Islam. [Before his conversion], he was one of their scholars [i.e., he was a Jewish scholar] So he [i.e., 'Umar Ibn 'Abd al-'Aziz] asked him: which son did Abraham sacrifice? He replied: '*It is Ishmael. By God, O Commander of the Believers, the Jews know that but they envy you - the Arabs.*'"

**C:** God said "Take your son, your **only** son, Isaac, whom you love, and go to the region of **Moriah**. Sacrifice him there as a burnt offering on one of the mountains I will tell you about." The exact location of Moriah is currently a matter of big debate , so where is the location of Moriah?

**M:** As explained in my introduction there are the two hillocks which Hagar the mother of Ishmael ran between and stood upon while searching for provisions and water; Safa and **Marwah** hillocks and they are near the Ka'abah , and it is obvious that the word **Marwah** was changed in the Bible to be **Moriah**.



Al-**Marwah** hillock in Makkah

**C:** What is your evidences that the word **Marwah** was changed in the Bible to be **Moriah**.?

**M:** I have read that when Abraham set out for the sacrifice: `On the third day Abraham lifted his eyes and saw the place afar off', (Genesis 22:4). The Jews deem this place to be the Solomon's Temple in Jerusalem, while Christians consider it to be the place where Christ was crucified. But their own authorities maintain that this idea has no foundation. We quote their



differences on this point from J. W. Colenso a biblical scholar. He has summarized the varied viewpoints and then summed up by recording his findings, thereby acknowledging the extent of changes introduced in the Scripture by human hands. He has pointed out that the place Moriah has been referred to in the Old Testament on four different occasions, and every time it is rendered differently in different versions by the Septuagint and Hebrew Bible.

<b>Septuagint</b>	<b>Hebrew Bible</b>	
<b>Genesis 22:2</b>	<b>high land</b>	<b>the land of Mureh</b>
<b>Genesis 12:6</b>	<b>high terebinth tree</b>	<b>he plain of Mureh</b>
<b>Deuteronomy 11:30</b>	<b>beside the high terebinth</b>	<b>beside the plain of Mureh</b>
<b>Judges 7:1</b>	<b>by the hill of Mureh</b>	<b>by the hill of Mureh</b>

Then even the various translations of the Septuagint do not agree. The Septuagint reads Genesis 22:2 as "high land" whereas Aquila puts it as "prominent land" and Symmachus as "The land of the Vision" <sup>1</sup>. Moreover, as we shall see later, not only is it interpreted differently but is also transcribed in more than one renditions when it comes to writing it in Hebrew. J. W. Colenso has contested the claim that Moriah is the hill on which Solomon's Temple now stands in Jerusalem on the strength of the following proofs:

1. The word Moriah has nowhere been used for the Temple. In the words of Colenso: 'The word is not mentioned in any book of the Old Testament which in chronology is later than Solomon's book. The hill on which Solomon erected the temple is always recalled as Zion in the books of the Prophets and Psalms. The word Moriah is never used for the Temple.'

2. The characteristics of Moriah do not agree with those of the site of Temple.

We find the second statement notably cogent. Colenso reasons that the Torah asserts that the place was conspicuous from a distance to which Abraham lifted his eyes, whereas there is no such place at the site of the Temple which suits this description. It is interesting to note that when Mount of the Temple is approached from the east through the Valley of the son of Hinnom, one has to look downhill to behold it, hence the pointlessness of 'lifting the eyes' in Genesis 22. Colenso has also drawn strength from an excerpt by Stanley:

"In the morning Abraham set out from the camp heading for the place indicated by the Lord. The Jews claim it was a place in Jerusalem on the Hill of Moriah, but I do not agree. The Christians insist it was located near the Church of the Holy Tomb. But this idea is even more flimsy. Muslims believe that it was a place in Mecca on Mount Arafat. This view

sounds even more odd and baseless. It would be very plausible to look for this place on Mount Gerizim. Its topography also resembles that of an altar."

It is out of ignorance that this author has ascribed to Muslims, the view of placing the scene of this historic sacrifice on Mount Arafat. To my knowledge no Muslim holds this opinion. As goes for Mount Gerizim, it is believed to be the site of the Altar in question, by the Samaritans, a Jewish sect, which proclaims a different Torah and has more affinity with the Christians than any other Jewish sect could have.

We have dilated on these views only to show that there are wide differences about determining the exact location of Moreh, the site of the Great Sacrifice. A section of biblical scholars has eliminated the name altogether, substituting it with "high terebinths" or "prominent land" or "the land of vision" in subsequent translations. Others have preserved the name but have corrupted the text by adopting the different pronunciations of Moreh, Muriah and Moriah. This is the same age old ruse of jumbling up fact and fiction which has been lamented by the Quran:

"O you People of the Scripture! Why do you confound truth with falsehood and knowingly conceal the Truth?" (3:71)

The correct word is undoubtedly Marwah (the famous hill near Ka'aba in Mecca) and not Moriah or Moreh. The word means shining smooth stone and is preceded frequently in pre-Islamic Arabic poetry.

Now the Hebrew word Moreh is derived either from Yara (fear or wonder) or Yarah (archery or moistening). Had the original word been Moreh, as the existing text suggests, the biblical translators would have preferred these meanings instead of "prominent land" or "land of vision". The scribes of Pentateuch appear to have found it originally in the form Marwah but being the proper name of an unknown place situated far away in Arabia, it was difficult for them to translate it. Incidentally, there was a similar Hebrew word Marah which is derived from Ra'ah (Vision). The scribes mistook Marwah for Marah and in their effort to make the word meaningful to their predominantly Hebrew readers, translated it "Vision" and "Prominent". When the translations became canonized with the passage of time, the original word was lost or confused and the Biblical scholars ended up with the word Moreh or Moriah.

In translations or versions where the name of the place has not been translated and the original name appears to have been preserved, the various extant forms of the word still suggest that it must have been Marwah.

The confusion was spawned by the fact that the classical Hebrew script had no indications of vowels. These were introduced later. In the absence of an oral

tradition of transmission where people would commit the text to memory, the original accents and pronunciations could not be preserved. Consequently, the erroneous insertion of vowels sometimes completely changed the form of words and opened a floodgate of textual corruption. The word in question would have been originally written devoid of vowels but of course with a definite pronunciation. It suffered transformation later when vowels were added.

Let us study this transformation in some detail. This transformation took three forms.

<b>Original Form</b>	<b>Changed Form</b>	<b>Possible Pronunciation</b>
<b>Marwah</b>	<b>Muryah</b>	<b>Muriyyah</b>
	<b>Mooriyah</b>	<b>Mooriyaah</b>
	<b>Mooreh</b>	<b>Mooreh</b>

The mechanism by which these changes came around needs to be considered. In the first case, the word Marwah was converted to Muryah. This is because the Arabic letter "w" is usually converted into Hebrew letter "y" (Yodh); for example Jol was turned into Jyl, Khoh into Khyh. This fact becomes more transparent when we find that in all roots which are common in Arabic and Hebrew, the Arabic "w" is changed to the Hebrew "y", for instance we may note the change from Walo to Waly. It is still more evident when a root which is common in Arabic and Hebrew begins with "w", such as the conversion of Arabic Walad to Hebrew Yalad, Ward to Yarad, Waqr to Yaqar and Wa'az to Ya'az. This shifting of syllables occurred either because of the convenience it offered in pronouncing the word, or because of the similarity in the way Hebrew alphabets "Waw" and "Yodh" are written.

The second change from Marwah to Moriyah occurred because they presumed that the letter "Mem" carried a vowel (sounding like Hebrew letter "Waw" or English letter O) and carried the presumption too far by replacing the vowel with letter "Waw". This is not unusual in Hebrew and we have other examples such as the transformation of Y'tar to Yotar.

In the third case, the word Marwah (Arabic M'rwah) got converted into Morah (Hebrew Mwrah) when letters "Res" (English letter R) and "Waw" were allowed to exchange their places. Either it was in consonance with their habit of making like changes in Arabic words (such as their adoption of Jar'w as J'wr, Hafi as Yahaf, Alo as Ya'al, Kahal as Kalah) or because of the close resemblance between letters "Res" and "Waw" in Hebrew script. The latter probability is always there, particularly when the scribes deliberately intend to corrupt the text. There are many occasions when the Biblical scribhave actually thrived on this confusion because of similarity in written form of these letters. For

instance they changed B'r's into Bos.

It remains to be seen where this venue of the Great Sacrifice is actually located. The Jews consider it to be the place in Jerusalem where the Temple is situated. Christians place it at the Church of Holy Tomb. These claims have been sufficiently rebutted by their own intellectuals. As far as Stanley's claim of identifying Moreh with Mount Gerizim is concerned, it is only based on conjecture. The mountain assumes the form of a table like plateau which strikingly resembles the shape of an altar. This led Stanley to believe that the altar referred to, in Genesis, must be Mount Gerizim. But unfortunately there are no compelling reasons to believe it. Also there is hardly anyone in the West who is for Stanley in his unique finding and scholars are hesitant to receive it.

We hold that this is exactly the same place in the Arabian Peninsula where the Children of Ismail have lived since earliest times and which has always been known as Marwah. The Book of Judges states:

"Then Jerubbaal (that is Gideon) and all the people who were with him rose early and encamped beside the well of Harod so that the camp of the Midianites was on the north side of them by the hill of Moreh in the valley." (Judges, 7:1)

This illustrates that the Hill of Moreh was situated by the side of the Midianite camp and it is an established fact that by Midianites the Old Testament means the Arabs. The word is commonly used for the Arabs. Jewish scriptures are quite loud on it that Midianites were in fact the children of Ismail. George Sale, who has to his credit the first English version of the Holy Quran, states:

"Midian was one of the cities of Hijaz (Arabia). It was situated in the south east of Sinai on Red Sea. Doubtlessly, this is the same place which is referred to by Ptolemy as Modiana."

The Old Testament further asserts:

"Then the men of Israel said to Gideon: Rule over us, both you and your son, and your grandson also; for you have delivered us from the hand of Midian.

But Gideon said to them: I will not rule over you; the Lord shall rule over you. Then Gideon said to them: I would like to make a request of you, that each of you would give me the ear-rings from his plunder. For they had golden ear-rings, because they were Ishmaelites." (Judges 8:22-23)

"And they sat down to eat a meal. Then they lifted their eyes and looked and there was a company of Ishmaelites, coming from Gilead with their

camel, bearing spices, balm, and myrrh on their way to carry them on to Egypt. So Judah said to his brothers: What profit is there if we kill our brother and conceal his blood? Come and let us sell him to the Ishmaelites, and let not our hand be upon him, for he is our brother and our flesh. And his brothers listened. Then Midianite traders passed by; so the brothers pulled Joseph up and lifted him out of the pit, and sold him to the Ishmaelites for twenty shekels of silver. And they took Joseph to Egypt." (Genesis, 37:25-28)

Thus Moreh was a place in the abode of Midianites and Midianites is only another name for Ishmaelites, and Midian is a town situated in Arabia on the coast of Red Sea. We have also shown that Moreh is in fact the corrupted form of Marwah and there is no place in Palestine or Syria with the name of Moreh. The Jews introduced the name Moreh in their scriptures and tried to identify more than one spots with it, a contention which they could not get accepted even by their own authorities. This leaves the argument that Moreh is actually Mount Jerusalem, devoid of any strength.

There are other reasons to believe that Marwah is actually a hill in Arabia, the land of Children of Ishmael. In fact, it is one of the places with which the Arabs were quite familiar and it was the center of their religious rites on the occasion of Haj wherein it was mandatory to rally around it. That is why when the name Marwah is mentioned in the Quran, the details of its geographical location were deemed unnecessary. It has been indicated that it is one of the Signs of God and that the People of the Book tried to conceal it by textual interpolations although Allah had elaborately explained it. The detail of these statements of the Quran will appear in the second chapter.

The Holy Prophet Muhammad (PBUH), while watching the animals waiting to be sacrificed by Marwah, is reported to have pointed at Marwah and said: `This is The Altar and all roads to Mecca are altars.' On another occasion, he is reported to have said that Mina is also an altar. Here we must note that the Prophet Peace be upon him declares Marwah to be "The Altar" (with a definite article), whereas the other places are referred to as "altars" (with indefinite article) which reduces them to the status of merely being one of the many altars.

The Noble Qur'an illustrates this fact from another angle. Referring to the animals brought for offering on the Pilgrimage (Al-Hajj) it observes:

"In the end, their place of offering is near the ancient house [The Ka'aba]." The Noble Qur'an (22:33)

"... the offering brought to the Ka'aba." The Noble Qur'an (5:95)

This means that the animals brought for the offering should reach Ka'aba, because The Altar is situated near the "ancient house" which was raised in the beginning for this purpose.

"The first house (of worship) ever to be built was that at **Bekka**, a blessed place and a beacon for nations." The Noble Qur'an (3:96)

Now Marwah is situated beside Holy Ka'aba and it is The Altar. However with the passage of time as the followers of Islam spread through the world, the ambit of The Altar was also expanded around it. The Muslims and People of the Book concur that The Altar of Abraham was in the proximity of the Baitullah (House of Allah) which the Bible terms as Bethel (House of the Lord):

"Abraham passed through the land to the place of Shechem as far as Moreh and the Canaanites were then in the land. Then the Lord appeared to Abram and said: To your descendants I will give this land. And there he built an altar to the Lord, who had appeared to him. And he moved from there to the Mountain east of Bethel ( House of Lord) and he pitched his tent with Bethel on the west and Ai on the east; there he built an altar to the Lord and called on the name of the Lord." (Genesis, 12:6-8)

Other details of the incident as stated in the Old Testament, also conform to the surroundings of Marwah and do not agree with the location of Mount Jerusalem, which is called erroneously as Moreh, Moriyah or Muriyah by the Jews. A comparison of all statements shows that Abraham, in fact, came from the East, left both his slaves on a hill nearby, and zealously marched to Marwah with his only son, Ishmail. And as indicated in Genesis 12:1-8, Abraham lived somewhere around Safa. On this occasion the Torah relates yet another version of Abraham's journey to Moreh but the incident of the great sacrifice is not mentioned. (Gen 12:6)

These are the reasons which have given birth to the age old traditions and religious rites and customs among the Arabian tribe of Ishmael which have survived to our times; and such traditional remnants are conspicuously absent in respect of Mount Jerusalem.

**C:** Do you have more evidences that the sacrificial incident occurred at Marwah hillock which is situated near Ka`bah in Makkah ?

**M:** If we search in the explanation (Tafseer) of the Noble Quran for Surah 37

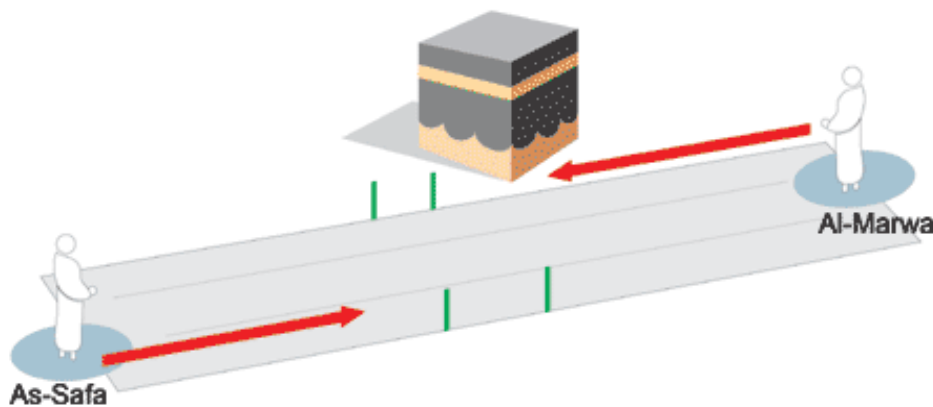
(Assafat) Ayah verse 102

Then, when (the son) reached with his father (Abraham) **As-Sa'y** السعي, he said: "O my son! I see in vision that I offer thee in sacrifice: now see what is thy view!" (the son) said: "O my father! do as thou art commanded: thou will find me, if Allah so wills, one practising Patience and Constancy!"

Here the word **As-Sa'y** السعي has different meanings: it could mean that the son reached the age of :

- 1- Doing serious work
- 2-walking and running
- 3-The Puberty age (Adulthood).

In my opinion the word **As-Sa'y** السعي as I explained before in the Historical background " is the place between the two hillocks of as-Safa and al-Marwah This place is near the Ka'bah and is called **As-Sa'y** السعي and is between the two hillocks of as-Safa and al-Marwah , so the verse in the Bible should read as follows: "Take your son, your **only** son, whom you love, and go to the region of **Marwah**. Sacrifice him there..."



Apart from the rituals of Hajj, which in many ways are reminiscent of the incident of the great sacrifice and indicative of the fact that it took place at Marwah (Mecca), the famous Muslim Commentator of the Quran, Hafiz Ibni Katheer has yet another interesting incident to relate. He reports that according to reliable historical record the horns of the ram that Abraham offered in lieu of Ismail were preserved in the Holy Ka'aba and were religiously handed down till the days of Abdullah Bin Zubair, that is around 692 AD. When Hajjaj besieged the holy city and destroyed a part of Holy Ka'aba, these horns were also lost forever. Ibni Abbaas and She'ibi are reported to have affirmed

that they had seen the horns. (Ibni Katheer: Commentary on the Holy Quran)

**C:** Why you are considering that Ishmael was his father's beloved son?

**M:** Abraham named his son Ishmael which as I mentioned meant Lord has heard your affliction. It is quite imaginable that Ishmael must be his father's favourite and blue eyed son. Let us imagine an old man who has no offspring and feels dejected on this account, beseeches God for an offspring and when he is blessed with a son at an advanced age, names him Ishmael which means God has heard the affliction. Then keeps him pressed to his bosom for thirteen long years. He is all he can pin his hopes on for his old age, and sees no chances for another child. In these circumstances, it can be well imagined how the father would dote on his only son!

Then again when Lord the God promises the birth of another son (Isaac) to Abraham, he utters words which further bring out his special feelings for Ishmael. It appears that after the birth of Ishmael, Abraham is so indebted to God that he is not harbouring any more desires.

"Then Abram fell on his knees and laughed, and said in his heart: shall a child be born to a man who is one hundred years old? And shall Sarah, who is ninety years old, bear a child ? And Abraham said to God: Oh , that **Ishmael** might live before you!" (Genesis 17:17-18)

These feelings are pronounced by Abraham when God is breaking to him the good news of another son. The words, 'might live before you' betray a love that is difficult to fathom. The affection is welling in a fashion that it is difficult for him to conceal it even before God.

Another instance also illustrates Abraham's love for Ishmael. When Sarah wishes to cast out Ishmael and his mother and intends to disinherit Ishmael, Abraham finds it very displeasing:

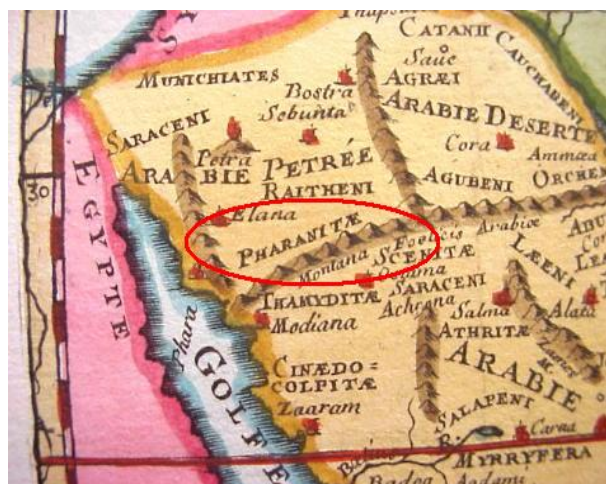
"And Sarah saw the son of Hagar the Egyptian, whom she had borne to Abraham, scoffing. Therefore, she said to Abraham: Cast out this bondwoman and her son; for the son of this bondwoman shall not be heir with my son, namely with Isaac. And the matter was **very displeasing** in Abraham's sight because of his son." (Genesis 21:9-11)

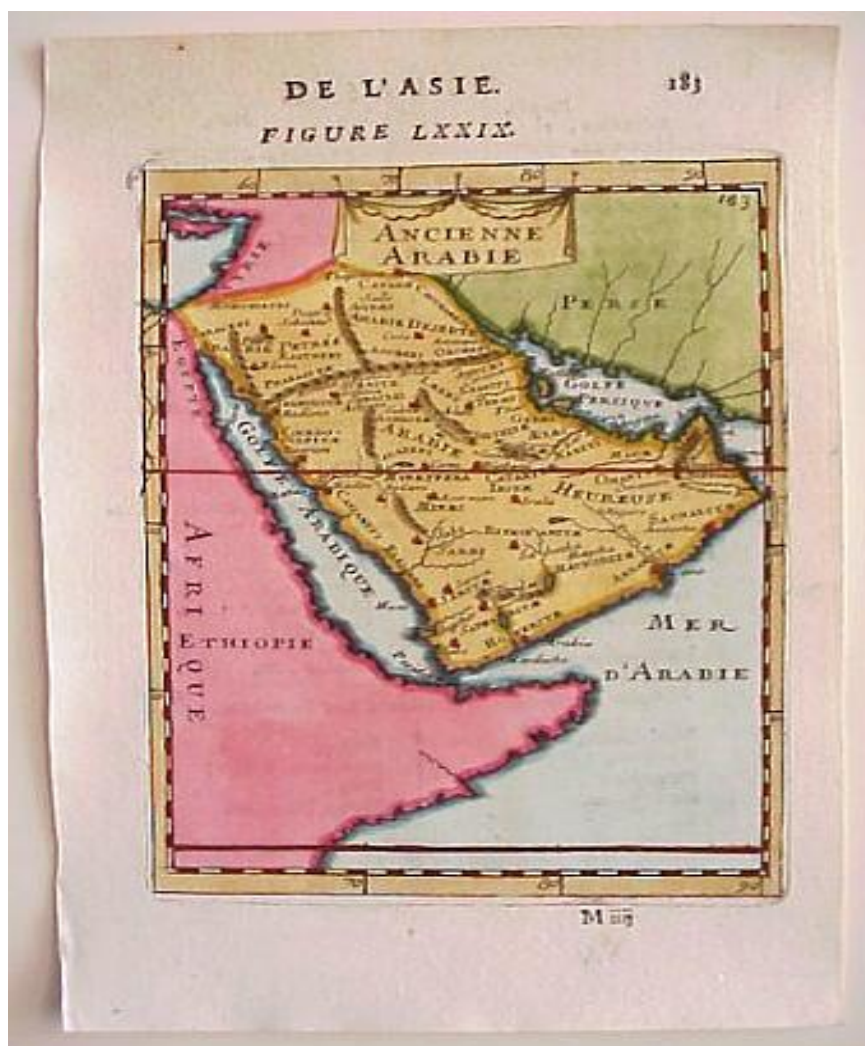


**C:** O.K. what about the location of the Mount of Paran, we and Jews believe that that Paran is south of Sinai in Egypt; "He said: 'The LORD came from Sinai and dawned over them from Seir; he shone forth from Mount Paran. He came with myriads of holy ones from the south, from his mountain slopes.' (From the NIV Bible, Deuteronomy 33:2)"

**M:** As its is obvious from the following old map drawn by hand in 1685 in Paris, that the position of Mount of Paran (Pharan) is North of Medina and Makkah.

Ref: ANCIENT ARAB - ANCIENNE ARABIE P:183 - DE L'ASIE FIGURE LXXIX.





See the location of **Paran (Pharanite)** Mountains in an old map drawn by hand in 1685 in Paris. ANCIENT ARAB - ANCIENNE ARABIE P:183 - DE L'ASIE FIGURE LXXIX.

**C:** We as Christians believe that **"God tested Abraham"** by sacrificing his son Isaac.

**M:** A test is when you think that you will lose your loved one and then have to decide between choosing your loved one or the command of God.

You say that **"God tested Abraham"** and yet we know from [Genesis 22:7-8] that Abraham told Isaac that **God will provide for himself the lamb for a burnt offering**. So Abraham knew that Isaac won't be sacrificed. Isn't that odd? And yet it says this is a test for him? If that's considered a test then anyone would be able to pass such a test!.

**"And Isaac said to his father Abraham, 'My father!' And he said, 'Here am**

I, my son.' He said, 'Behold, the fire and the wood, but where is the lamb for a burnt offering?'

Abraham said, '**God will provide for himself the lamb for a burnt offering**, my son.' So they went both of them together." – [Genesis 22:7-8]

Now even if Abraham knew, like you say, that God was to give him an offspring through Isaac, then when asked by Isaac he should have been honest to him and said something like "I have been commanded to sacrifice you but I know that I am to receive an offspring from you hence I firmly believe that God will not let you die or will raise you once you die". Or something along those lines. There was no logical reason for Abraham to lie. So as you say he was clinging on to this positive hope, he should have told the truth.

Further if Abraham did know about the promise of an offspring and firmly believed that God does not back down from his promises then this would not have been a test. Because if you know that God will not let you lose your loved one, then **this not a test**. It is not only the Islamic dogma that the Bible got corrupted over time; it is a historical fact which unbiased biblical scholars do not even deny. The only thing in the Bible is that the verse has Isaac mentioned.

If for a moment we blot out that name and read the whole story, we can never come to a conclusion that it was definitely Isaac who was to be sacrificed.

As you will notice, there is not a single place where I said "because the Bible contradicts the Quran in the case of the sacrificial son hence the Biblical story is incorrect."

**C:** Then where are the rights of Isaac?.

**M:** Now you are speaking about the rights of Isaac, please don't forget The rights of the firstborn as stated in the Bible.

[Deuteronomy 21:15-17:](#)

If a man has two wives, and he loves one but not the other, and both bear him sons but the firstborn is the son of the wife he does not love, when he wills his property to his sons, he must not give the rights of the firstborn to the son of the wife he loves in preference to his actual firstborn, the son of the wife he does not love. He must acknowledge the son of his unloved wife as the firstborn by giving him a **double share** of all he has. That son is the first sign of his father's strength. The right of the firstborn belongs to him.

Islam does not deny God's blessings on Isaac and his descendants, but the son of promise is Ishmael, from whom arose the prophet Muhammad (may Peace and Blessings be upon him) as the seal of the prophets.

**C:** It seems to be a difference of opinion among some Muslims scholars such as Al-Tabari and Al-Qurtubi as to which son of Abraham was supposed to be sacrificed. There were some who held the opinion that it was Isaac who was to be sacrificed by Abraham. This view of theirs coincided with the one presented in the Bible.

**M:** Certain Christian missionaries, when they found out about this difference of opinion, have tried to play this up to prove that it was indeed Isaac who was sacrificed even according to Islam and that the sacrifice of Ishmael is just a tale created by the Muslims later on. They also conclude that because the sacrificial son is not mentioned by name in the Quran and that the place of sacrifice is not mentioned by name hence the Bible is superior. It is a fact that there seems to be a difference of opinion among people but this difference of opinion does not prove that the Quran is not a Word of God nor does it even remotely prove that the Bible is superior to the Quran.

**C:** But if some Muslims scholars agree that Isaac was indeed the one who was the sacrificial son, this makes the Bible superior in any way.

**M:** Muslims believe that some parts of the Word of God exists in the Bible hence if this information is correct in the Bible it makes no difference to the historical evidence and the Quranic stand that the Bible has been corrupted over time and that the Quran acts as a guardian over the Bible.

lets analyze the two stories as in the Bible and the Quran and see which of the two is indeed superior in essence. We will take a look at the conversation

between the father and the son as seen in the Bible and the Quran just before the sacrifice:

“And Isaac said to his father Abraham, ‘My father!’ And he said, ‘Here am I, my son.’ He said, ‘Behold, the fire and the wood, but where is the lamb for a burnt offering?’

Abraham said, ‘God will provide for himself the lamb for a burnt offering, my son.’ So they went both of them together.” – [Genesis 22:7-8]

Notice in the above verses that Abraham lied to his son regarding the sacrifice saying that God will provide the lamb for the sacrifice. This means that this story does not set for us the best moral example. Did Abraham know that Isaac would rebel or run away if he would tell him that it is him who is to be sacrificed? Was Isaac not going to submit himself to the Will of God? Some Christians might argue that according to these verses Abraham already knew that God will provide the lamb hence he was not telling a lie. The problem then is that if Abraham knew that God would replace Isaac with a lamb then how does this serve to be a test for Abraham. Let’s not forget that in Genesis 22:1 it states that this was a test for Abraham.

Here is the story as seen in the Quran regarding the conversation between the father and the son:

“Then, when (the son) reached (the age of) (serious) work with him, he said: ‘O my son! I see in vision that I offer thee in sacrifice: Now see what is thy view!’

(The son) said: ‘O my father! Do as thou art commanded: thou will find me, if Allah so wills one practicing Patience and Constancy!’” – [Quran 37:102]

We find Abraham telling his son truthfully that he is to be sacrificed and wishes to also know his opinion. The son is found to be as much a person who submits to the Will of God as Abraham and tells his father that he is willing to be obedient to the command of God and will be patient and forbearing.

A comparison indeed shows which revelation is superior. This in itself is sufficient to shake the foundations of the Christian missionary conclusion that because Bible mentions the name and Quran does not hence Bible is superior – A conclusion that is at best amusing.

**C:** Let me Quote from Al-Tabari, Al-Qurtubi, Tanwir al-Miqbas min Tafsir Ibn

Abbas and Tafsir al-Jalalayn among few other sources like Muhammad Heikayle's book "The Life of Muhammad" and a quote from an audio recording of a speech by Hamza Yusuf to prove that there was a difference of opinion among the people regarding who the sacrificial son really was.

**M:** Quoting people to prove that there was a difference of opinion does not prove that the one who was sacrificed was indeed Isaac or that the Quran is not the Word of God but the Bible is. While they try to emphasize those who said that it was Isaac, they conveniently overlook those who say that it was Ishmael.

It is pointless to go on listing the people who thought that the sacrificial son was Ishmael or those who thought that it was Isaac in order to prove who the sacrificial son really was especially when the lists of names overlap where one name is recorded to have stated both the opinions. To find out which son was to be sacrificed one needs to analyze the data present.

**C:** Can you give me more evidences from the Quran

**M:** The verses in the Quran that talk about this incident are from Surah As-Saaffat (Chapter 37). The concerned verses are 37:100-112 and below they are listed along with a verse to verse explanation:

"O my Lord! Grant me a righteous (son)!" – [37:100]

Here we find Abraham praying to God to grant him a son who will be a righteous person. Abraham did not have any sons yet and he is praying to God for a son.

So We gave him the good news of a boy ready to suffer and forbear. – [37:101]

And God says that He gave him the good news of a son whom God describes as '*Haleema*' – The patient forbearing one.

Then, when (the son) reached (the age of) (serious) work with him, he said: "O my son! I see in vision that I offer thee in sacrifice: Now see what is thy view!" (The son) said: "O my father! Do as thou art commanded: thou will find me, if Allah so wills one practicing Patience and Constancy!" – [37:102]

This is the verse which talks about the dream which Abraham received and the

son proves to be the one who is patient ('As-Sabireen').

So when they had both submitted their wills (to Allah), and he had laid him prostrate on his forehead (for sacrifice),

We called out to him "O Abraham!

"Thou hast already fulfilled the vision!" – thus indeed do We reward those who do right.

For this was obviously a trial-

And We ransomed him with a momentous sacrifice:

And We left (this blessing) for him among generations (to come) in later times:

"Peace and salutation to Abraham!"

Thus indeed do We reward those who do right.

For he was one of our believing Servants. – [37:103-111]

These nine verses only relate to us that both the father and the son had submitted their will to Allah (swt) i.e. they were true Muslims. Abraham passed the test and the sacrifice was ransomed. Allah (swt) then assures the believers that He beyond a shadow of doubt rewards the righteous.

And **We gave him the good news** of Isaac – a prophet, - one of the Righteous. – [37:112]

The above verses are **very important** and should be read carefully in order to determine if the son could be Isaac!.

After the sacrificial scenario of this **boy** (Ishmael) who was **ready to suffer and forbear** , God gave Abraham the good news of the birth of another son and his name this time was mentioned clearly (**Isaac**) whom God describes to be a prophet and no Muslim denies that indeed Isaac was a prophet.

Therefore to conclude this point, **God gave Abraham the good news of a boy ready to suffer and forbear** and we all know that the name if the first son was (Ishmael), and then later and after the sacrificial scenario of this **boy** (Ishmael), **God gave Abraham the good news of another son and his name this time was mentioned Isaac a prophet, - one of the Righteous.**

More importantly we see that the son who was supposed to be sacrificed was referred to in the Quran as the patient one ('As-Sabireen'). The same description is given to Ishmael by name in another verse of the Quran and is not used for Isaac:

And (remember) Isma'il, Idris, and Zul-kifl, all (men) of constancy and patience ('As-Sabireen'). – [Quran 21:85]

Ishmael was among the ones who were patient, the exact trait by which the sacrificial son is described. This further strengthens the argument that it is Ishmael who was the sacrificial son and not Isaac.

**C: Can you mention other Places in the Quran as an advocate of Ishmael?**

**M:** Now let us analyze another evidence from the Noble Quran where Allah (swt) gave glad-tidings of Isaac. This is found in Surah Hud (Chapter 11) verse 71:

And his wife was standing (there), and she laughed: But we gave her glad tidings of **Isaac**, and after him, of **Jacob**. – [Quran 11:71]

Now God had given the glad-tidings of a son and also a grandson from Isaac. Hence if God already promised to give them **Isaac** and a son from **Isaac** his name is **Jacob**, why would God ask Abraham to sacrifice Isaac. This would then mean that Abraham knew that Isaac will be replaced **in this case Isaac couldn't possibly be a test or a trial for Abraham.**

Ibn Jarir responded to the evidence from 11:71 by saying that God could have asked for the sacrifice after the birth of Isaac. This argument is quite weak as seen from the evidence present in the Quran. The evidence is there in 37:102 which states that as soon as the boy was of the age to work with his father, Abraham saw the dream. It does not say that as soon as the boy was married and had a child called Jacob, Abraham saw the dream. Moreover when we look at the Quranic verses over all especially the context of the verses in Chapter 37 (as explained above) we see that this was not a possibility and that the sacrifice incident took place even before Isaac was born. The Bible also confirms that Abraham was asked to sacrifice his only child.

Qurtubi in the tafsir of Chapter 37 verse 102 mentions Ibn Abbas as among the ones who advocated the sacrificial son to be Isaac. Later on in the tafsir of the same verse Qurtubi mentions Ibn Abbas as an advocate of Ishmael. So here there is a difference of opinion on the opinion of Ibn Abbas as well.



During Hajj, Muslims were taught by the Prophet Muhammad (saw) himself, to stone 3 pillars, each at a distance from one another. These pillars represent Satan who tried to mislead Abraham from performing the sacrifice. Abraham did not give in to the evil whispers of Satan and pelted him with pebbles.



Isaac was never in Makkah (Mecca) and thus could not have possibly been the son whom Abraham was taking for the sacrifice. The only son of Abraham who was in Mecca was Ishmael and thus logic only proves it that it was Ishmael who was taken for the sacrifice and Satan tried to mislead Abraham. It would be illogical to assume that Abraham set foot from Mecca to go to sacrifice Isaac and instead of Satan trying to mislead Abraham when he would be closer to his son; he tried in Mecca and then gave up for the rest of the lengthy journey. It is easier to mislead a person when he is close to whom he loves and when some time has passed by. Initially it would be harder to mislead Abraham because he just saw the vision and was acting upon it. Later as time would pass by it would be easier to mislead the person. Hence it would only be logical for Satan to try to mislead Abraham when he was near Isaac.

Qurtubi also quotes a narration which is as follows:

"Al-Asmaai said: I asked Aba-Amro Ibn Al-Alaa about the sacrificed, then he said: O, Asmaai! Where is your brain? Since when was Isaac in Mecca? Ishmael was in Mecca, and he is the one who built the house of Allah (Al-Kaaba) with his father and the sacrificial site in Mecca." – [Rough English Translation of Qurtubi's Tafsir on Chapter 37 Verse 102]

Further Qurtubi also quotes a narration from Prophet Muhammad (saw) as well which is as follows:

And it was transferred from Prophet Muhammad (saw) that he said: "The sacrificed was Ishmael". – [Rough English Translation of Qurtubi's Tafsir

on Chapter 37 Verse 102]

Moreover, Maududi writes with reference to Ibn Kathir the following in his tafsir regarding this issue:

Authentic traditions confirm that the horns of the ram which was slaughtered as a ransom for the Prophet Ishmael remained preserved in the Holy Ka'bah till the time of Hadrat Abdullah bin Zubair. Afterwards when Hajjaj bin Yusuf besieged Ibn Zubair in the Ka'bah and demolished the Kab'bah, the horns also were destroyed. Both Ibn Abbas and Amir Shabi; testify that they had seen the horns in the Kab'ah (IbnKathir). This is a proof of the fact that the event of the sacrifice had taken place in Makkah and not in Syria, and concerned the Prophet Ishmael. That is why a relic of it had been preserved in the Holy Kab'ah built by the Prophets Abraham and Ishmael. – [Maududi Vol. 4]

However as I previously stated, my approach to this topic is not to list the sayings quoted by Qurtubi or Tabari or others in favor of Ishmael but rather an analysis of the verses in the Quran and using logic. By making a list of people in favor of Ishmael against the list of people in favor of Isaac would not prove anything but the fact that there was a difference of opinion. The point of this paper is not to prove that there could have been a difference of opinion but to determine the sacrificial son's identity.

### **C: How did the Concept of Isaac being the Sacrificial Son Arise?**

**M:** It is known that Abraham did not have a child due to which he was pretty upset. He was quite old now and still he had no children. This is very depressing for people even today. Couples try various methods even today to be able to reproduce and become parents. They will try in vitro fertilization and some who may not be able to afford or may not have access to such technology would even opt to adopt a child. Childlessness can indeed be very depressing. At such a point when Abraham had his first born son, Ishmael, the joy and happiness would be beyond measures. Then God asking Abraham to sacrifice that child is truly a test of submission. It would be heartbreaking for any of us to be told to sacrifice our first born who was born after many years of marriage. This would be the true test and as the whole idea of sacrificial son was to test Abraham, there could be no better test than for him to sacrifice Ishmael, the first born.

Hence even if we use basic logic it proves that it is only logical for the sacrificial

son to be Ishmael as opposed to Isaac.

Ibn Kathir gives the answer to this question which many may ask. He states that all the sayings in which Isaac has been mentioned as the sacrificial son are related through **the Chief of the Rabbis (K'ab Al-Ahbar)**. He became a Muslim during the time of Umar (ra) after listening to Chapter 4 Verse 47 of the Quran. He would relate from the Jewish and Christian traditions. Other Muslims listened to this and got confused regarding the truth with the falsehood from **the Chief of the Rabbis (K'ab Al-Ahbar)**.

Ibn Kathir states regarding **the Chief of the Rabbis (K'ab Al-Ahbar)**:

Al-Bukhari recorded that Humayd bin `Abdur-Rahman heard Mu`awiyah talking to a group of Quraysh in Al-Madinah. He mentioned **Ka`b Al-Ahbar**, and said: "He was one of the most truthful of those who narrated from the People of the Book, even though we found that some of what he said might be lies." I say, this means that some of what he said could be classified linguistically as lies, but he did not intend to lie, because he was narrating from manuscripts which he thought were good, but they contained fabricated material, because they did not have people who were so conscientious in memorizing the Scriptures by heart as the people of this great Ummah.

Abul A'la Al-Maududi takes this a step further in addressing the same question. He states:

This thing is further explained by a tradition from Muhammad bin Kab al-Kurzi He says that once during his presence the question whether the son offered as a sacrifice was the Prophet Isaac or the Prophet Ishmael arose before Hadrat Umar bin Abdul Aziz. Among them at that time was a person who had been **a Jewish scholar** but had become a sincere Muslim afterwards. He said, "O Commander of the Faithful! By God it was Ishmael, and the Jews know it, but claim on account of their jealousy of the Arabs that it was the Prophet Isaac." (Ibn Jarir). When the two things are put side by side, it becomes evident that actual it was the **Jewish propaganda** that spread among the Muslims who have always been unbiased in scholastic literary matters, a large number of them accepted the statements of the Jews as a historic truth, which they presented as historical traditions with reference to the ancient scriptures, and did not realize that these were based on prejudice instead of knowledge. – [Maududi Vol. 4]

The Christian missionaries have tried to prove a couple of points which are

already refuted. Their methodology is to quote only those saying which suggest that Isaac was the one to be sacrificed. This does not prove anything but in fact proves their deceptive ways of trying to prove their point. Had they been honest and quoted the arguments for Ishmael, the readers would have noticed that one name is quoted in one place to be talking about Isaac being the sacrificial son and in the other place of the same source that same name is quoted advocating that Ishmael was the sacrificial son. This alone would be sufficient to ring a bell in any readers mind. Why are the same people in one tradition quoting one name and in another quoting the other name?

The missionaries have quoted Yusuf Ali's commentary regarding 37:102 as follows:

"At what stage in Abraham's history did this occur? ... It was obviously after his arrival in the Land of Canaan and after Ishmael had given up years of discretion. Was it before or after the building of the Kabah...? There are no data on which this question can be answered. But we may suppose it was before that event, and that event may itself have been commemorative."

Then they try to conclude that there is no data from pre-Islamic period or archaeology which confirms that Abraham and Ishmael were ever in Mecca thus trying to imply that they were never in Mecca. This argument is again a deception being created by the Christians. Yusuf Ali states that there is no data regarding the time of the sacrifice of Ishmael. Even if we take the comments of Yusuf Ali to be 100 percent true, it does not in any way suggest that they never were in Mecca. Moreover even if we for a moment believe that there is no data of the existence of Ishmael and Abraham in Mecca, does that mean that the Quran is a false book? If so, then I would like the Christians to prove archaeologically that there was a man named Adam and a woman named Eve who walked on this earth. If they fail then they should consider the Bible to be an invalid book. This deceptive methodology of theirs is mirthful.

**C:** As you know Abraham **circumcised** his son Isaac because God said that Abraham would make his covenant with Isaac and not Ishmael .

**M.** How does that make Isaac his only son and discounts Ishmael as a son? Once again this is a slur and making Ishmael out to be some bastard child!

Long before both Ishmael and Isaac were born, Allah made a covenant with Abraham:

The covenant between God, Abraham, and his **only son** Ishmael was made

and sealed when Ishmael was supposed to be sacrificed. On the very same day, Abraham, Ishmael, and all the men of Abraham's household were circumcised. At that time, Isaac was not even born: [Genesis 17:24-27](#): "And Abraham was ninety years old and nine when he was circumcised in the flesh of his foreskin. And Ishmael **his son** was thirteen years old, when he was circumcised in the flesh of his foreskin. In the selfsame day was Abraham circumcised, and Ishmael his son. And all the men of his house, born in the house, and bought with money of the stranger, were circumcised with him."

A year later, Isaac was born and circumcised when he was eight days old: [Genesis 21:4-5](#): "And Abraham circumcised **his son** Isaac being eight days old, as God had commanded him. And Abraham was an hundred years old, when his son Isaac was born unto him." So when the covenant was made and sealed (circumcision and sacrifice) Abraham was ninety-nine and Ishmael was thirteen. Isaac was born a year later, when Abraham was one hundred years old.

**C:** Are the Muslims faithful until today to this covenant of circumcision?

**M:** As you know, [Kedar](#) is a descendent of Ishmael ([Genesis 25:13](#)), and Ishmael is the the base for the Family Tree of Prophet Muhammad (pbuh) through [Kedar](#). The followers of Ishmael, Prophet Muhammad and all Muslims, remain faithful until today to this covenant of circumcision. In their five daily prayers, Muslims include the praise of Abraham and his followers with the praise of Muhammad and his followers.

[Genesis 15:18](#): "... saying Unto thy seed have I given this land, from the river of Egypt unto the great river, the Euphrates." Doesn't the greater part of Arabia lie between the Nile and the Euphrates, where all the descendants of Ishmael settled at a later date?

Do you see also the difference that Abraham was called "a stranger" in Canaan but not in the land between the Nile and the Euphrates? As a Chaldean, he was more Arab than Jew.

That covenant was made with Abraham and Ishmael:

[Genesis 17:10](#) This [is] my covenant, which ye shall keep, between me and you and thy seed after thee; Every man child among you shall be circumcised.

[Genesis 17:13](#) He that is born in thy house, and he that is bought with thy money, must needs be circumcised: and my covenant shall be in your flesh for an everlasting covenant.

I think that the disagreements stem from the Jews and Christians having no faith in the prophet Muhammad (peace and blessings of Allah be upon him). Faith dictates that we believe what our beloved prophet told us and respect the previous books. If mankind at large does not take his message and mission seriously and look at it in the context of Allah's constant reminding mankind of His presence and wishes then we cannot truly resolve the above issues. **This would throw the doubt on the following points of Islamic faith.**

I can only ask for non Muslims to be logical and accommodating to such a beautiful faith and look at the Qur'an with an unbiased view.

**C:** Tell me some **PROPHECIES** from the Bible about the advent of **Muhammad (PBUH)**.

**M:** **There are a lot of Prophecies in the Old Testament, Torah and the Bible:**

In Deuteronomy 18, Moses (peace be upon him) addressed the Jewish tribes in Sinai:

"The Lord your God will raise up for you a Prophet like me from among your own brothers. You must listen to him [15]". **"I will raise up for them a Prophet like you (Moses) from among their brothers; I will put my words in his mouth, and he will tell them everything I command him [18]. If anyone does not listen to my words that the Prophet speaks in my name, I myself will call him to account [19]. But a Prophet who presumes to speak in my name anything I have not commanded him to say, or a Prophet who speaks in the name of other gods, must be put to death [20]."** - Old Testament (Tanakh) (Deuteronomy 18:15-20)

So here we see that Moses in the Torah and Old Testament spoke of a Prophet to be sent by God who will fulfill the following profile:

- 1)** Will be like Moses
- 2)** Will be from among the Israelite's "brethren"
- 3)** God will literally put His words into his mouth
- 4)** The foretold Prophet will speak in God's name

### **1) He will be like Moses**

The Prophet Muhammad was indeed similar to that of the Prophet Moses. There were hardly any two Prophets ,who were so much alike as Moses and Muhammad (may peace be upon them). Both were given comprehensive law

code of life, both encountered their enemies and were victors in miraculous ways, both were accepted as Prophets/statesmen and both migrated following conspiracies to assassinate them.

Like Moses, Muhammad saw and spoke to God. Like Moses, Muhammad married, fathered children and led his nation. Moses took shelter at Midian, which was later named Yathrib after his father-in-law, Jethro. Muhammad also went to Yathrib, which was renamed Medina; where the first ever Islamic Mosque was built.

## 2) From among the Israelite's "brethren"

Since all the Jews were present in Sinai, the reference to their brothers clearly means the Arabs whom are the descendants of Ishmael - Ishmael being Isaac's brother. Prophet Isaac, peace be upon him, is the Grandfather of the 12 tribes of Israel (Jacob). Ishmael was Abraham's first born son and heir according to ancient customs. Thus plainly, we see that the awaited Prophet was to come from Arabia.

The Bible refers to the Arabs, the children of Ishmael, as a great nation and tells us that God was with Ishmael as he grew up in the desert of Paran. In Genesis [ 21] God comforted Hagar, Abraham's Egyptian wife, in a dream and told her that her son, Ishmael, will not die of thirst:

"Lift the boy up and take him by the hand, for **I will make him into a great nation.**" [18] Then God opened her eyes and she saw a well of water. So she went and filled the skin with water and gave the boy a drink [19]. God was with the boy as he grew up. He lived in the desert and became an archer [20]. **While he was living in the Desert of Paran**, his mother got a wife for him from Egypt. [21]" - Old Testament (Tanakh) (Genesis 21:18-21)

According to Genesis 21:21 from the above underlined verse, the wilderness of Paran was the place where Ishmael settled (i.e. Arabia, specifically Mecca).

"And this is the blessing, wherewith Moses the man of God blessed the children of Israel before his death. And he said, The LORD came from Sinai, and rose up from Seir unto them; **he shined forth from mount Paran, and he came with ten thousands of saints**: from his right hand went a fiery law for them."- Old Testament (Tanakh) (Deuteronomy 33:1-2)

The above verse from Deuteronomy 33:1-2 combines references to Moses, Jesus and Muhammad. It speaks of God (i.e. God's revelation). God knows best.:

\*Coming from Sinai: possibly relating to Moses and the Torah.

\*Rising from Seir (probably the village of Sa'ir near Jerusalem): possibly relating to Jesus and the Gospel.

\*Shining forth from Paran: possibly relating to Muhammad and the Qur'an. (peace be upon them all)

One of the signs of the Prophet to come from Paran (Makkah) is that he will come with **"ten thousands of saints"** (Deuteronomy 33:2). That was **EXACTLY** the number of faithful who accompanied Prophet Muhammad to Paran (Makkah) in his victorious, bloodless return to his birthplace to destroy the remaining symbols of idolatry.

Also, Isaiah 42:1-13 speaks of the beloved of God. His elect and messenger whom:

"He shall not fail nor be discouraged, till he have set judgment in the earth: and the isles shall wait for his law." - Old Testament (Tanakh) (Isaiah 42:4)

The later verse 11 from this same chapter connects that mysterious "awaited one" with the descendants of Ke'dar

"Let the desert and its towns raise their voices; **let the settlements where Kedar lives rejoice**. Let the people of Sela sing for joy; let them shout from the mountaintops" - Old Testament (Tanakh) (Isaiah 42:11)

Who is Ke'dar? According to Genesis 25:13, Ke'dar was the second son of Ishmael and is the ancestor of the Prophet Muhammad.

"These are the **names of the sons of Ishmael**, named in the order of their birth: Nebaioth, the firstborn of Ishmael; and **Kedar**, Adbeel, Mibsam," - Old Testament (Tanakh) (Genesis 25:13)

### **3) God will put His words in his mouth**

For twenty-three years, God's words (the Qur'an) were truly put into Muhammad's mouth. He was not the "author" of the Qur'an. The Qur'an was dictated to him by the Angel Gabriel (from God) who asked Muhammad to simply repeat the words of the Qur'an as he heard them. These words were then committed to memory and to writing by those who hear them during Muhammad's life time and under his supervision.



#### 4) The foretold Prophet will speak in Gods name

All except for one chapter in the Qur'an literally begin with the words **"In the name of Allah (God), the Compassionate, the Merciful."**

Additionally, David prophesied: **"Blessed is he who comes in the name of the Lord" (Psalms 118:26).**

#### **C: Could Prophet Muhammad have been a false Prophet?**

**M:** Deuteronomy 18:20 lastly warns:

**"But a Prophet who presumes to speak in my name anything I have not commanded him to say, or a Prophet who speaks in the name of other gods, must be put to death [20]."**

Prophet Muhammad spoke not just a single word, but dictated a whole book in God's name. Yet he did not die, but lived to fulfill his message completely. In fact, the first revelation to the Prophet Muhammad instructed him to do just so:

- 1. Proclaim! (or Read!) in the name of thy Lord and Cherisher, Who created-**
  2. Created man, out of a (mere) clot of congealed blood:
  3. Proclaim! And thy Lord is Most Bountiful,
  4. He Who taught (the use of) the pen,
  5. Taught man that which he knew not
- Qur'an English Translation [96:1-5]

He himself even **Literally** narrated in the name of God a similar verse in the Qur'an giving a similar warning to that of Deuteronomy 18:20:

**"And if he (Muhammad) had invented false sayings in Our (God's) name, We would have taken him by the right, then We would have severed from him his aorta, and there is none among you who could have held Us off from him" – Qur'an English Translation [69:46]**

(Remember that the plural form of this verse where you see "We" is the Arabic plural of respect, not the Christian plural of "Trinity").

If the claims of some are true: That Prophet Muhammad was an impostor, then did God go to sleep for twenty three years? Of course not! He knew full well

what Muhammad was claiming. If he was not telling the truth, why did God not kill him? Why did he allow him to perpetrate a lie that would span fourteen centuries, and eventually come to cover the entire globe?

**C: Was the name of Muhammad (PBUH) mentioned in the Old Testament Bible?**

**M:** Furthermore, the Prophet Muhammad (PBUH) was mentioned by name in the Hebrew Bible or Old Testament:

"Hikko Mamittakim we kullo Muhammadim Zehdoodeh wa Zehraee Bayna Jerusalem."

"His mouth is most sweet: yea, he is **altogether lovely**. This is my beloved, and this is my friend, O daughters of Jerusalem."- Old Testament Hebrew Bible, Solomon's Song of Songs (Shir ha-Shirim, 5:16) (Tanakh)

**שיר השירים Chapter 5**

- א 1 I am come into my garden, my sister, my bride; I have gathered my myrrh with my spice; I have eaten my honeycomb with my honey; I have drunk my wine with my milk. Eat, O friends; drink, yea, drink abundantly, O beloved. {S}
- ב 2 I sleep, but my heart waketh; Hark! my beloved knocketh: 'Open to me, my sister, my love, my dove, my undefiled; for my head is filled with dew, my locks with the drops of the night.'
- ג 3 I have put off my coat; how shall I put it on? I have washed my feet; how shall I defile them!
- ד 4 My beloved put in his hand by the hole of the door, and my heart was moved for him.
- ה 5 I rose up to open to my beloved; and my hands dropped with myrrh, and my fingers with flowing myrrh, upon the handles of the bar.
- ו 6 I opened to my beloved; but my beloved had turned away, and was gone. My soul failed me when he spoke. I sought him, but I could not find him; I called him, but he gave me no answer.
- ז 7 The watchmen that go about the city found me, they smote me, they wounded me; the keepers of the walls took away my mantle from me.
- ח 8 I adjure you, O daughters of Jerusalem, if ye find my beloved, what will ye tell him? that I am love-sick.'
- ט 9 'What is thy beloved more than another beloved, O thou fairest among women? What is thy beloved more than another beloved, that thou dost so adjure us?'
- י 10 'My beloved is white and ruddy, pre-eminent above ten thousand.
- יא 11 His head is as the most fine gold, his locks are curled, and black as a raven.
- יב 12 His eyes are like doves beside the water-brooks; washed with milk, and fitly set.
- יג 13 His cheeks are as a bed of spices, as banks of sweet herbs; his lips are as lilies, dropping with flowing myrrh.
- יד 14 His hands are as rods of gold set with beryl; his body is as polished ivory overlaid with sapphires.
- טו 15 His legs are as pillars of marble, set upon sockets of fine gold; his aspect is like Lebanon, excellent as the cedars.
- טז 16 His mouth is most sweet, yea, he is **altogether lovely**. This is my beloved, and this is my friend, O daughters of Jerusalem.'

<http://www.mechon-mamre.org/p/pt/pt3005.htm>

	5:16 written with vowels	5:16 written without vowels
In Hebrew language	חָבוּ, מִמְתַּקִּים, וְכָלוּ, מִחֲמַדִּים; וְזֶה דוּדֵי זוּה. דוּדֵי זֶה רַעִי, בְּנוֹת יְרוּשָׁלַם.	חכו ממתקים וכלו <b>מחמדים</b> זה דודי זוה רעי בנות ירושלם:
Source	5:16 שיר השירים Hebrew OT: Westminster Leningrad Codex	5:16 שיר השירים Hebrew Bible

There are different English translations for this Hebrew word **מִחֲמַדִּים**  
 1- **King James Version:** it is translated as **"lovely"**.

2- **The New American Standard Bible**: it is translated as "**desirable**".

Jews will say this word in Hebrew מְחַמְּדִים is discussing Solomon (PBUH), while Christians will say it is discussing Jesus (PBUH).

Is it a prophecy describing a man who was not yet alive at that time?

Here is verse 5:16 and how it is written in an ancient Hebrew before introducing the vowels in the Eighth century from the Hebrew Bible.

<http://scripturetext.com>



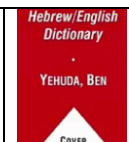
This Hebrew word is made of four letters and it is read from right to left.

dalet ד	mem מ	chet(het) ח	mem מ
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If it is read as it is written in its original form with no vowels, then it can be read as:

Mahammad מחמד	mahmad מחמד
<b>Mahammad</b> which is the name of the Muslims' Prophet.	<b>Mahmad</b> with no "a" after the "h" which is a random Hebrew word.

According to the Hebrew/English Dictionary: **Yehuda, Ben:** this word is correctly pronounced as **Mahammad** and not **Mahmad**.



This Hebrew word with vowels מְחַמְּדִים can be read in the original form as **Ma'ha·mad'im**; notice that in the Hebrew language 'im' is added for plurality of respect.

**Text Analysis**

Strong's	Transliteration	Hebrew	English
2441 [e]	hik·kōw	חִנּוּ	his mouth
4477 [e]	mam·taq·qîm,	מִמְתַּקִּים	sweetness
3605 [e]	we·kul·lōw	וְכֻלּוֹ	is wholly
4261 [e]	ma·hă·mad·dîm;	מַחְמַדִּים	desirable
2088 [e]	zeh	זֶה	This
1730 [e]	dō·w·dîf	דוֹדִי	is my beloved
2088 [e]	we·zeh	וְזֶה	and this
7453 [e]	rê·î,	רְעִי	is my friend
1323 [e]	be·nō·wṭ	בָּנוֹת	daughters
3389 [e]	ya·rū·šā·lim.	יְרוּשָׁלַיִם	of Jerusalem

<http://biblos.com/songs/5-16.htm>

If **Mahammad** **מַחְמַד** was a random word, without a meaning, then why it was translated to "lovely" or "desirable"? Hence **Mahammad** **מַחְמַד** was translated wrongly and has an incorrect meaning!

If you watch this video **Song of Solomon 5:16** read in Hebrew:

[youtube.com/watch?v=3YsA45CuvFk](https://www.youtube.com/watch?v=3YsA45CuvFk) , then you will hear a Hebrew Rabbi reading this word as **Mahammad-im**.

According to **Strong's Concordance**

Original Word: **מַחְמַד**

Part of Speech: **Noun Masculine**

Then why the **noun** masculine **מַחְמַד** was translated wrongly as an **adjective** ("lovely" and "desirable")?.

According to **NAS Exhaustive Concordance** that the word origin of this Hebrew word **מַחְמַד** is from "**chamad**".

<http://concordances.org/hebrew/4261.htm>

According to **Brown-Driver-Briggs Hebrew and English Lexicon**

This word "**chamad**" is **verb** desire, take pleasure; Arabic is **حَمِدَ**

**Brown-Driver-Briggs**

**חָמַד** **verb** desire, take pleasure in (Aramaic **חָמַד** (not in Syriac) Arabic **حَمِدَ** praise, eulogize, approve of, Sabean **חָמַד** in gratitude [praise] there-for DHM<sup>ZMG 1875, 595; 1876, 686</sup>) —

<http://concordances.org/hebrew/2530.htm>

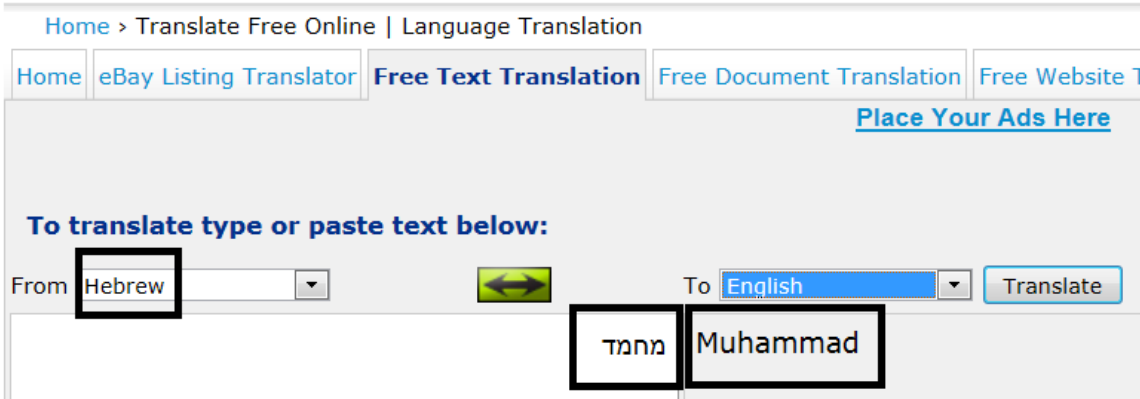
In Arabic language the word **حَمِدَ** is **verb** praise, and it is the prime root of the Arabic

word مُحَمَّد which is read as **Muhammad**.

If you copy this Hebrew word **מחמד** and paste in the translation web sites:  
<http://www.freetranslation.com>, and <http://www.worldlingo.com> then you will find that the word **מחמד** is translated to **Muhammad**.



## Free Translation Online



Using the site <http://translate.google.com> this Hebrew word **מחמד** was translated to **Muhammad**, and after the video appeared in the [youtube.com](http://youtube.com) the translation was changed from **Muhammad** to be **"Allowed"** and **Muhammad** became a second alternate translation!.

If **Mahammad** **מחמד** was a random word, without a meaning in the Hebrew language, the question is how does Google translate wrongly **Mahammad** **מחמד** and makes it with a false meaning **"Allowed"**!.

The Prophet Muhammad (PBUH) was the first person at that time to be called with that name Muhammad and this makes **Mahammad** מַחְמַד without meaning in the old Hebrew language because it was the name of a person who will come in the future with this unique name.

The Description of the **Prophet Muhammad (PBUH)** by **Umm Ma'bad** was equivalent to some verses of Solomon's Song of Songs (**Shir ha-Shirim 5**)

**Umm Ma'bad** was a woman who may have been considered an 'illiterate Bedouin woman', yet was a real daughter of the desert!

**Umm Ma'bad** described the **Prophet Muhammad (PBUH)** as follows: "I saw a man who is distinctly handsome and of a beautiful countenance. He is well-built, neither blemished by a big belly nor disfigured by an unusually small head. The pupils of his eyes are very dark, his eyelashes are very long and the area around the pupils is extremely white. His eyebrows are perfectly close. He has very dark hair, a rather long neck and a thick beard.

When he remains silent he is ever contemplative and when he speaks, eminence and splendour exhibit in his words. His words are like sliding stringed pearls. He is a gifted orator whose words are neither too few nor too many. He has the clearest wand and the most audible voice as he speaks. When you look at him from a far, he is the most handsome of all people, and when you move closer to him, he is the most pleasant of them.

You will never be tired of looking at him. He is like a branch between two branches.

He is the most handsome of the three and the most important of them. He has companions who honour him; when he speaks they listen to his words and when he commands they hasten to carry out his order. They serve and gather around him. He neither frowns or nags."

## Conclusion:

The wrong translation <b>Shir ha-Shirim, 5:16</b>	The correct translation <b>Shir ha-Shirim, 5:16</b>
"His mouth is most sweet: yea, he is altogether lovely. This is my beloved, and this is my friend, O daughters of Jerusalem."	"His mouth is most sweet: yea, he is altogether <u>Muhammad</u> . This is my beloved, and this is my friend, O daughters of Jerusalem."

It is stated in the Noble Qur'an "**Surat Al-'A`rāf**" verse number (157), that the name of the Prophet Muhammad (PBUH) was written in the Torah and the Gospel.

" <b>Surat Al-'A`rāf</b> " (157) of the Noble Qur'an in Arabic language	The translation for the meanings in English language
-------------------------------------------------------------------------	------------------------------------------------------

الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ الَّذِي يَجِدُونَهُ مَكْتُوبًا  
عِنْدَهُمْ فِي التَّوْرَةِ 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 أُنزِلَ  
مَعَهُ أُولَئِكَ هُمُ الْمُفْلِحُونَ ﴿١٥٧﴾

Those who follow the Messenger, the unlettered prophet, whom they find written 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.

### **C: Was the name of Muhammad (PBUH) mentioned in the new Testament Bible?**

**M:** John 16 indicates Jesus (peace be upon him) predicted a counselor to follow him and bring the message of God to Christians:

"But I tell you the truth: It is for your good that I am going away. Unless I go away, the Counselor will not come to you; but if I go, I will send him to you. When he comes, he will convict the world of guilt in regard to sin and righteousness and judgment in regard to sin, because men do not believe in me; in regard to righteousness, because I am going to the Father, where you can see me no longer; and in regard to judgment, because the prince of this world now stands condemned. 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. He will bring glory to me by taking from what is mine and making it known to you. All that belongs to the Father is mine. That is why I said the Spirit will take from what is mine and make it known to you."** - New Testament (John 16:7-15)

Jesus here foretells the "spirit of truth" as coming. Muhammad was given the epithet *Al-Ameen* (or *Amin*), meaning the Trustworthy, by his kinsmen long before his commission by God. They gave him this title because they considered him to be the best man among them, one who was never known to have told a lie; in essence he exemplified the spirit of truth.

Also, from verse 13, Jesus states that this "spirit of truth" **will not speak on**

**his own: he will speak only what he hears.** Again, the Qur'an was dictated to him by the Angel Gabriel who asked Muhammad to simply repeat the words of the Qur'an as he heard them.

Also possible, Angel Gabriel is described as the spirit of faith and truth in the Qur'an. The Angel Gabriel transmitted to Muhammad exactly what he was told by God.

"Verily this is a Revelation from the Lord of the Worlds: **With it came down the spirit of Faith and Truth- To thy heart and mind, that thou mayest admonish.** In the perspicuous Arabic tongue." - Qur'an English Translation [26:192-195]

Jesus speaking of the Prophet to come in the Bible is right in line with what the Qur'an says:

"when Jesus, son of Mary said: 'O children of Israel: Lo! I am the messenger of Allah 'God' unto you, confirming that which was (revealed) before me in the Torah, and **bringing good tidings of a messenger who will come after me, whose name is praised one.**' Yet when he has come unto them with clear proofs, they say: This is mere magic." - Qur'an English Translation [61:6]

The name Muhammad means **"the Praised one"** or **"he who is glorified."** The profile of Prophet Muhammad was so clear to many Jews and Christians among his contemporaries that many of them embraced Islam and accepted him as the fulfillment of numerous Biblical prophecies. Ever since, there have been many others who arrived at the same conclusion.

Isaiah (pbuh) lived during the seventh century before the advent of Prophet Jesus (pbuh). He, as one of the prophets of God prophesied about the coming of Prophet Muhammad (pbuh) in the Bible. Of the many prophecies one was the "Oracle concerning Arabia" in Isaiah (21: 13-17) which is self-explanatory:

**C: Can you tell me more Prophecies in the Old Testament, Torah and the Bible about the advent of Muhammad (PBUH)?**

**M:** "The oracle concerning Arabia. In the thickets in Arabia you will lodge O caravans of De'danites. To the thirsty bring water, meet the fugitive with bread, O inhabitants of the land of Tema, for they have fled from the swords, from the drawn sword, from the bent bow, and from the press of battle. For thus the Lord said to me, 'Within a year, according to the years of a hireling, all

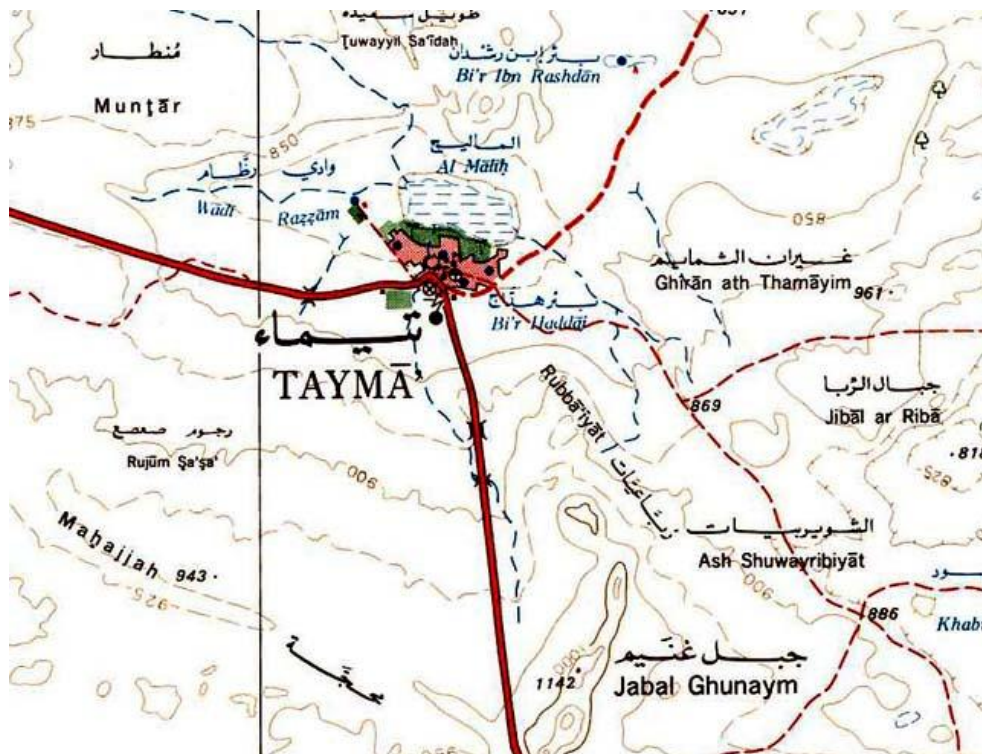


the glory of Kedar will come to an end; and the remainder of the archers of the mighty min of the sons of Kedar will be few; for the LORD, the God of Israel, has spoken."

Ezekiel 25:13 Stretch out Your hand against Edom=Saudi Arabia and make it desolate from Teman to Dedan by Your sword as recorded in Isaiah 34



The above map was prepared by the Jews and shows the location of Tema (Tayma) north of Medinah (Madinah).



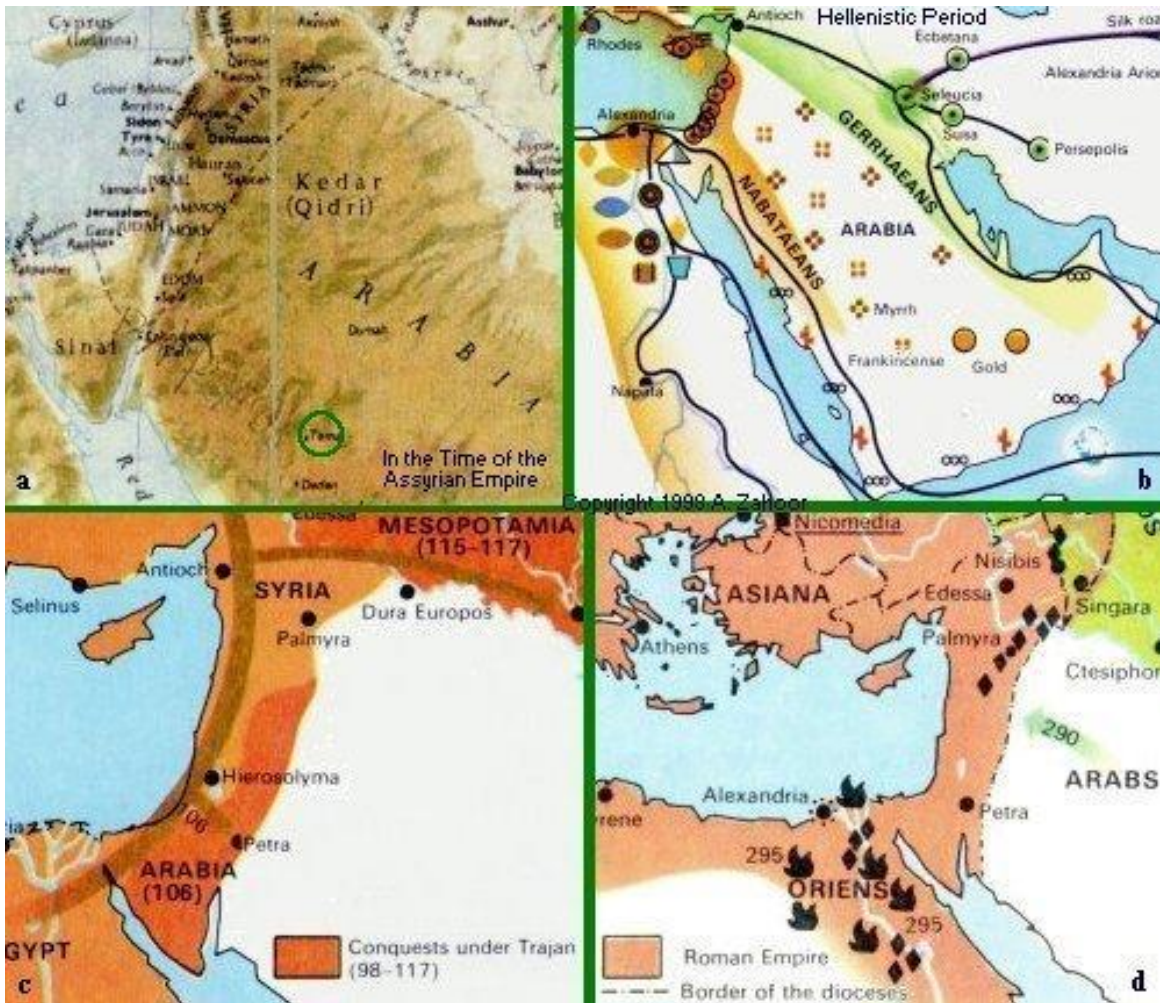
A detailed location for the land of Tayma (Tema) north of Madinah (Madinah).

The oracle means a discourse or statement as an answer or a decision given, though ambiguous, usually accepted as an authoritative opinion by wise men whom people of earlier times considered them as prophets of God.

For the record, **Kedar** was the second son of Ishmael (pbuh) found in Genesis (25:13) who lived in the wilderness of **Paran** (early name of the whole of Makkah) in Genesis (21:21).

The first part of the prophecy was about the inhabitants of **Tema** (old name for Madinah) who met the fleeing people fresh from battle (e.g., Muslim fighters and non-combatants during the early periods of Islam), coming from the parts of Makkah, they were persecuted by the same people (non-Muslims) of the **Kedar** tribe later known as the powerful Quraish tribe. However, the people of **Tema** not only received the fleeing people heartily but also gave them all-out support and wholeheartedly embraced Islam.

The second part was about the glory of **Kedar** coming to an end. This part coincides with the victorious conquest of Makkah by the Muslim army from Madinah (**Tema**) after they became strong and established. The Makkans never resisted the powerful army of Muslims, instead most of the sons of Kedar (non-Muslims) laid their arms and embraced Islam.



The first map Top to the left shows clearly the location of Kedar (Qidri) near Medinah (Madinah)

The above prophecy remarkably coincide with the earlier prophecy in Deuteronomy (33:2) He said, "The Lord came from Sinai, and downed from Se'ir upon us, he shone forth from Mount Paran, he came from the ten thousands of holy ones, with a fiery law (flaming fire) at his right hand." What referred to as Mount **Paran** is similar to the mountain of Makkah as is indicated in the geography of the Arabian Peninsula.

The expression "he shone forth from Mount **Paran**," implies the Qur'an and the Law given to Prophet Muhammad (pbuh). And the expression "he came from the ten thousands of holy ones, with a fiery law (flaming fire) at his right hand" was the exact number of min who accompanied Prophet Muhammad (pbuh) when he triumphantly returned to Makkah from his exile in Madinah.

Prophet Isaiah is considered to be one of the major prophets of the Old

Testament. In the Book of Isaiah there are several prophecies about the coming of the Messiah. In chapter 42, Isaiah begins with a prophecy for the coming of prophet Jesus. After verse number nine, God declares through Isaiah, the "new things" that are to "spring forth" in the Land of **Kedar**.

In the Bible there is only one personality called **Kedar**. He was the grandson of prophet Abraham, through his son Ishmael (see Gen. 25:13). Kedar's descendants had settled in **Paran** (Pharan). In the Rabbinic literature Arabia is called the "Land of **Kedar**". As you know the Prophet Muhammad (PBUH) was a descendant of **Kedar**.

God declares through Prophet Isaiah;

"Behold, the former things are come to pass, and the new things do I declare: before they spring forth I tell you of them. `Sing unto the Lord a new song, and his praise from the end of the earth'. Let the wilderness and the cities thereof lift up their voices, 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 inlands." Isaiah Chapter 42, Verses 9-12.

God did reveal in the Land of **Kedar**, through prophet Muhammad - a direct descendant of **Kedar**, a "New Song" - The Qur'an (Koran). This happens to be the only Scripture to be revealed in the language of the **Kedarites**. The verses of the Qur'an are recited like a poem. Nearly 1.7 billion Muslims, residing all over the world, recite this "new song" and Glorify Allah, in their daily prayers, five times a day. The initial Revelation came to prophet Muhammad ( PBUH ) in a cave of Mount Hira near the city of Makkah (Mecca). There are several mountains near Makkah. During the annual Islamic Pilgrimage called "Hajj", Muslims from all over the world, assemble in Mecca and shout Glory to the Lord from the top of Mount Arafat. The pilgrims continuously give Glory to Allah on their ways, to and from Makkah .

"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 42:13

In the Old Testament, the God often speaks "**I**" will do this, or "**I**" have done this; whereas, He has chosen human beings to do these jobs on His behalf. (e.g. Deut. 32:39ff and 2 Samuel 12:12).

Prophet Muhammad did go forth as "**a mighty man of war**" against the

Pagan Arabs, the enemies of The Lord. He did stir up jealousy among the most influential and dominating Pagan tribe in Arabia. With a war cry and roar of "Allahu Akbar" ("God is the Greatest"), the Prophet of Islam did prevail upon the enemies of Lord - the idolaters.

No doubt, Islam was spread with a "war cry", but that was not a cry of a man seeking personal power. It was a cry of the Lord, who no longer wanted to hold HIS PEACE against HIS ENEMIES. After the victory, Allah bestowed HIS FAVOR upon mankind and gave the Message of **"TRUE PEACE"** - Islam.

Once a person whole heartedly submits himself or herself to Allah (become a Muslim), the "True Peace" from Allah is bound to enter his or her body, mind and soul. The relationship of that individual with Allah is now direct, having no Church or Papal Authority acting as a vicar or an intermediary.

The prophets that came before Muhammad (PBUH) had all tried with peaceful missions. But, the concept of sharing God's Glory continued to surface again and again, in one way or other. It was with the war cry, through the descendants of [Kedar](#) (Arabs), these sinful practices were destroyed and devoured, inside and outside of Arabia. The spread of Islam was swift, wide spread.

The Final Prophet to Mankind was also Prophesied in other **ancient scriptures** as God informs us in the Qur'an:

**"Without doubt it is (announced) in the mystic Books of former peoples. Is it not a Sign to them that the Learned of the Children of Israel knew it (as true)?"** – Noble The Qur'an English Translation [26:196-27]

**C:** Now my Muslim friend, today I learnt from you a lot... and I am totally convinced that Hagar was Abraham's legitimate wife , Ishmael who was to be sacrificed and that Muhammad (PBUH) is a True and the final prophet and Messenger of God.

**M:** Thanks to Allah ( May He be Exalted) that he opened your heart to the Truth.

**C: How Does Someone Become a Muslim?**

**M:** Simply by saying with conviction, "**Ash-hadu ala ilaha illa Allah, wa Ash-hadu ana Muhammadur rasoolu Allah,**" one converts to Islam and becomes a Muslim.

This saying means "**I bear witness that there is no true God (deity) but God (Allah), and that Muhammad is the Messenger (Prophet) of God (Allah).**"

The first part, "There is no true god but God," means that none has the right to be worshipped but God alone, and that God has neither partner nor son. To be a Muslim, one should also:

Believe that the Holy Quran is the literal word of God, revealed by Him.

Believe that the Day of Judgment (the Day of Resurrection) is true and will come, as God promised in the Quran.

Accept Islam as his or her religion.

Not worship anything nor anyone except God.

**C:** O.K. my dear friend, I will say now "**Ash-hadu ala ilaha illa Allah, wa Ash-hadu ana Muhammadur rasoolu Allah,**"

**M:** Thanks to Allah, you are now my brother in Islam, I will teach you how to pray your daily prayers, you may contact me to learn more about Islam, you can also download the Noble Quran and other Islamic books from this site:

[www.islamic-invitation.com](http://www.islamic-invitation.com)

References:

*The Noble Quran*

*The Bible*

Islamic, Christian and Jewish sites

**For More Information on Islam**

please download books from:

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