

Muhammad (PBUH)

3.8 Muhammad in the Bible- Other References & Conclusions

3.8 Other References and Conclusions

Host: In the last program you gave various points showing that the Comforter or the Advocate who was foretold by Jesus in the Gospel of John is in fact Prophet Mohammed, may peace and blessings be upon him, and not the Holy Ghost. Can you explain, for the benefit of the viewers, a little more about the original Greek term for the word Comforter or Advocate? Paraclete is the Greek word, I believe.

Jamal Badawi:

Paraclete is the English equivalent that is used because of the lack of better translation. The original Greek word for Paraclete is parakletos. This word has been translated, as we said, to the Comforter and the Advocate sometimes even translated to mean someone who admonishes etc. It is interesting to note that there is another Greek word, which is very close to parakletos and it is periclytos, which means the illustrious, the praised one or praiseworthy person.

This second word's, periclytos, exact translation in Arabic is Ahmad. Ahmad is another name attributed to Prophet Mohammed and the two names Ahmad and Mohammed are both derived from the same Arabic root, which is *hamd*, praise.

Is it possible that the original Greek word was actually periclytos, which means Ahmad rather than parakletos, both of which are extremely similar? No matter which way it's looked at this shows that Mohammed was foretold by name in the Bible and the Qur'an confirms this. When taken as parakletos, which means the admonisher, comforter, and advocate it still applies to Prophet Mohammed, may peace and blessings be upon him.

Host: Before we move on to the wrapping up and summarizing this whole series I have on last question. Are there any other statements, in the New Testament, which confirm that the expected one was actually Prophet Mohammed as we've discussed in previous sessions and not a spirit or the Holy Ghost?

Jamal Badawi:

There are many, but I'll just point out one of the most important ones. In the Gospel of John (John 1:19-25) is the famous story when the Jews sent to John the Baptist priests and Levites asking him concerning the identity of the coming prophet. Notice that the questions were quite revealing and very interesting. They went to John the Baptist and asked him if he was Christ. He said that he wasn't. They asked him if he was Elias, the second coming of Prophet Elias. He told them he wasn't. Their third question is quite revealing; they asked him if he was that prophet. He told them he wasn't. Notice that the Israelites, the priests and Levites who were learned of the scriptures, were expecting three distinct persons to come at the time of Jesus.

The first was Christ; that is known. The other was the second coming of Elias, which if not interpreted strictly as the same Elias could have been interpreted, also, as John the Baptist coming as Elias. This, actually, is stated by Jesus. The third person, who is not Christ and not Elias was *that prophet*. This means they were expecting a third person called *that prophet*. Who is this third prophet that they expected? The answer has been covered in the past and we come to that in the summery as well. It is that prophet which was foretold in the Book of Deuteronomy, in chapter 18 verse 18, where Moses says to the Israelites that God will send to them from among their brethren, the Ishmaelites, a prophet like unto Moses.

Host: Throughout this whole series, the seven preceding programs, you've quoted extensively from the Bible. How can you as a Muslim justify the use of other scriptures to make this point?

Jamal Badawi:

As we indicated in the first program, on the methodology of the whole series, that it is erroneous to believe that Muslims completely reject the Bible, reject each and every word of it, or that they accepted literally that each and every word is the word of God that has been accurately and scrupulously preserved and has come down to us in its original form. The Qur'an makes it an obligatory duty on Muslims to not only believe in previous prophets but also in the scriptures that were revealed to those prophets in their original, whole form.

In this matter, Muslims should adopt a cautious openness towards these scriptures. Openness, in a sense, that one cannot unfairly presume that the whole Bible has been altered. There is the possibility that some additional philosophical or theological arguments have been introduced, some statements that are ethnically oriented and

reflect biases that may have been added by some of the writers and translators of the Old Testament. However, it is erroneous to say that the Bible from cover to cover is nothing but created statements that have no original revelation. On the other hand, one must be cautiousness that is in accordance to the Qur'an; one must watch for the areas, which may have undergone some changes. As we've indicated previously, the proper criteria for Muslims is to check the verses, passages, and statements made in the Bible that are consistent with the Qur'an and are confirmed by the Qur'an.

In this case, Muslims have no reason to reject those parts in the Bible. In this sense, Muslims should be quite open in looking into the Bible while using the Qur'an as the final and ultimate truth. On that particular topic on prophecies, we have seen ample evidence that there are plenty, clear prophecies in the Bible concerning the advent of the last prophet, Prophet Mohammed may peace and blessings be upon him.

Host: I understand that we have a seven-point chart that summarizes the profile of the expected prophet. First of all, in what sense do the prophecies in the Bible prove that the expected prophet was to be from Ishmael's descendents?

Jamal Badawi:

This is the first point on the chart. The awaited prophet, who has been awaited for such a long time by various Israelite prophets in the Old Testament, and was referred to as a Paraclete by Jesus may peace and blessings be upon him, was to be from Ishmael's descendents. In the second program in this series, we indicated that Abraham, the patriarch of Monotheistic faith, was promised by God in the Book of Genesis (chapter 12 and 17) that God would make of him a great nation and will bless him and bless all the families of earth through Abraham's descendents.

We know that Abraham had two wives, the first Sarah and the second Hagar. From his second wife, his first son, Ishmael, was born. Sarah bore him his second son, Isaac. In the Book of Genesis, in several places especially in chapter 21 verses 13 and 18, God promises Abraham that both Isaac and Ishmael will come a great nation.

Both of Abraham's children have been specified the blessing of prophet-hood. Throughout history the promise of God to Abraham has already been fulfilled through both branches of Abraham's family. From the descendents of Isaac came all the Israelite prophets: Joseph, Moses, David, Solomon, and of course Jesus may peace and blessings be upon them all. From the descendents of Ishmael comes Prophet Mohammed.

We've mentioned that the name Kadar appears frequently in the Bible. Kadar was the second son of Ishmael. In this sense, we can say that the Bible's prophecies are very clear and very concise despite some prejudicial interpretations. The promise of God was equally for both of Abraham's children, Ishmael and Isaac. We also know that Prophet Mohammed is definitely a descendent of Ishmael.

In the sixth program of this series, we provided further evidence that this advent prophet is to be of the descendents of Ishmael. For example, we discussed the prophecy about Jesse. In the Book of Isaiah, chapter 11 verses 1 and 2, talks of the prophet from Jesse. In the Encyclopedia Biblica, we find that Jesse is a contraction for Ishmael in Hebrew. It is the same name as Ishmael. In that previous program we went into detail on how this contraction is made. This is found in a Christian source, the Encyclopedia Biblica edited by Rev. T.K. Cheyne.

In this case, there is no doubt, whatsoever, as to who the ancestor of the prophet to come is. This prophet will come from the descendents of Ishmael.

Host: Moving on to the second point. What about Mohammed's similarity to Prophet Moses?

Jamal Badawi:

We dealt with Mohammed's similarities with Prophet Moses in great detail in the third program of this series. We created a chart showing the similarities that Prophets Jesus and Mohammed had with Prophet Moses. We looked at ten areas of comparison between them. With all we looked at we found that it is quite a mistake that the prophet like unto Moses is Jesus, since they have very little in common.

First of all, in the prophecy in the Book of Deuteronomy, chapter 18 verse 18, it says that God will 'raise them up a Prophet from among their brethren.' Here 'their' is the Israelites and we know that the brethren of the Israelites are the Ishmaelites.

Additionally, both Moses and Mohammed are regarded as prophets while Jesus is, by most, regarded as the Son of God. Mohammed and Moses have both a mother and a father, they had a normal birth, a normal family with wife and children, and normal death. The emphasis of their teaching was a combination of the spiritual and the legal. They were both leaders of their people in addition to prophets. They lead their people and established a community of believers. Their careers as prophets included being

rulers where they both encountered their enemies and had victory. Their mission was completed and new order was established in their lifetime. Looking into all of this we find that similarity between Prophets Moses and Mohammed is near perfect. However, when comparing Moses to Prophet Jesus, may peace and blessings be upon them all, respected and acknowledged as he may be, he is not the prophet foretold in that verse since his similarities with Prophet Moses is practically limited to being a descendent of Isaac.

This point, of Moses and Jesus having the same ancestry actually helps build up the case for Prophet Mohammed since Jesus is from the Israelites and therefore is not a brethren of the Israelites. Mohammed, however, is from the Ishmaelites who are the brethren of the Israelites.

Host: Moving on to the third point in our summery. Can you recap the proofs that are foretold in the Bible that the coming prophet was to come from Arabia?

Jamal Badawi:

Several points were raised covering this. The most important reference we had made was to the Book of Deuteronomy, chapter 33 verse 1-3, in which it says that “The Lord came from Sinai, and rose up from Seir unto them; he shined forth from Mount Paran.” We gave ample evidence that Paran, which is Faran in Arabic, is actually the name of Arabia in general. We gave evidence from the Bible itself. In the Book of Genesis, chapter 21 verse 21, says that Ishmael “dwelt in the wilderness of Paran.” It is very well known historically that Ishmael is the ancestor of the Arabs and therefore lived in Arabia. The Kabbah, the holy shrine from Muslims in Mecca, which Ishmael built with the help of his father Abraham, is still standing today.

Additionally, we mentioned another verse in the Bible, in the Book of Isaiah, chapter 21 verse 13. The term Arabia is mentioned in this verse, and in particular it says that the burden is upon Arabia; the burden of carrying the new religious revival and rejuvenation would fall on Arabia.

More surprisingly, even the name Mecca appears in the Bible. In the 84th Psalms of David, verse 6 talks of the valley of Baca. We mentioned that in Arabic, Mecca and Becca are the same. They were both mentioned in the Qur'an referring to the same place. As such, when Prophet David, may peace and blessings be upon him, says, “Who passing through the valley of Baca” it must be referring to Prophet Mohammed because no other prophet came from Mecca or Baca except for him.

In the sixth program in this series, we discussed the vivid descriptions in the Bible concerning the holy shrine, Kabbah, and how it would be called the New Jerusalem, how the door of the Kabbah would be permanently open to all and we know that for the past 1400 years until today, the Kabbah has been open. It also describes the holy shrine as being a house for all people and not for a particular ethnic group or race. Millions upon millions of people from all nations and all races come, every year, to the Kabbah, which is in Mecca, for pilgrimage.

Hundreds of years before Prophet Mohammed's birth and hundreds of years before pilgrimage, Hajj, became part and parcel a practice in Islam, there has been descriptions of people traveling from all over to supplicate at the Kabbah. In the book of Isaiah, chapter 52 verse 1, chapter 56 verses 7 and 8, and chapter 60 verse 11 all describe Mecca.

Combining all these points, conclude the place of the prophet to come is none other than it's in Arabia and in Mecca in particular, and that the prophet will be close to the Kabbah and again this all points to the advent being Prophet Mohammed.

Host: Can we go back to the point that Mohammed was a messenger and a ruler as well? How was that foretold in the Bible?

Jamal Badawi:

In the fifth program in this series, we went into detail in analyzing chapter 42 in the Book of Isaiah. This chapter gives several descriptions of the prophet to come. One of the points it raises answers your question. It says that he will be a ruler and will carry responsibility in addition to his preaching. This is in addition to his description as a servant and messenger of God, which is a very famous and well known title attributed to Prophet Mohammed. It brings up the point that this prophet's faith would be universal and that he will bring a code of law to be followed. We know, again, that the most famous prophets to bring a complete code of law were basically Moses and the only one after him was Mohammed.

The chapter goes on to say that the isles would await his law. This refers to the spread of Islam all over the world. As is historically known, nearly 20% of the world population is Muslim.

It describes the prophet to come as a patient, victorious, and will not be discouraged as other prophets were. This chapter in the Book of Isaiah, also, says that he will live until he has complete victory over his adversaries and establish faith and justice on earth. However, the most surprising and conclusive evidence appears in the eleventh verse of this chapter. It mentions Kadar and the joy that the people living in the settlements of Kadar will have as a result of the coming of that prophet. We know that according to the Bible, itself, in the Book of Genesis, chapter 25 verse 13, Kadar was the second son of Ishmael. At times the Bible uses Kadar as a reference to Arabia. Therefore, this verse is referring to Arabia and the people residing there.

Not only are we talking about a variety of characteristics, but also in addition to being a prophet and a ruler, he clearly meets the criteria set in the first eleven verses of the 42nd chapter in the Book of Isaiah concerning the advent prophet.

Host: Let's move on to the question of revelation. How did Mohammed receive the revelation and how is that related to the prophecies in the Bible?

Jamal Badawi:

Anyone who has the slightest knowledge about Islam would know that Prophet Mohammed, may peace and blessings be upon him, that he was meditating in the Cave of Hera, as he did every so often, when the angel Gabriel came to him and told him to read. Prophet Mohammed replied telling Gabriel that he was not a learned person and so could not read. Afterwards, Gabriel then said, "Read in the name of the Lord who created man." (Qur'an 96:1) Gabriel then continued the first revelation.

Additionally, Prophet Mohammed was not using his own words when the revelation was revealed to him. All revelations were dictated to him by the angel Gabriel and Prophet Mohammed was, simply, repeating word for word what was told to him. He was very cautious and would repeat what was dictated to him quickly so that he would not miss any word given him. This is all fundamental information concerning the history of the revelation of the Qur'an.

As to how this was foretold in the Bible, there are plenty of conclusive and very clear evidence. One can be found in the Book of Deuteronomy, chapter 18 verse 18, where Moses describes the prophet that is 'like unto' him. He says that God would put His words in the advent prophet's mouth. That is the coming prophet will not be speaking of his own accord and so the revelation will result in dictated scripture. That is exactly how the Qur'an was revealed to Prophet Mohammed.

Another example is also found in the Book of Deuteronomy, chapter 18 verse 20. It says that he, the advent prophet, will speak in the name of the Lord. As we indicated in the previous session, each chapter in the Qur'an starts with *Bismillahi Alrahman Alraheem*, which translates to: In the name of the Lord the most Beneficent and the most Merciful.

As we already stated, the first verse revealed to Mohammed says, "Read in the name of the Lord," which gives a very clear hint if not an obvious indication to the nature of the prophet. These verses in the Book of Deuteronomy are consistent, fully, with the Qur'an; chapter 53 verse 3 and 4 talks about the same type of description concerning the revelation. It says, "Nor does he say aught of his own Desire. It is no less than divine inspiration."

Additionally, in the Book of Isaiah chapter 42 verse 10, says that this new scripture given to the advent prophet would be in a new language. It says, "Sing unto the Lord a new song," which can be taken as the new scripture will be in a new language that will praise and glorify the Lord.

We know that the Israelite prophets had the scripture in a certain language. The Qur'an was given to Prophet Mohammed in a different language: Arabic. It's important to note that Arabic is still a widely spoken language and so the Qur'an is still widely read in it's original form.

In the Book of Isaiah chapter 29 verses 11-13, there is an exact description- almost word for word, as to what happened to Mohammed in the Cave of Hera. It says, "And the book is delivered to him that is learned, saying, Read this, I pray thee: and he saith, I am not learned." This is exactly word for word what took place when the angel Gabriel first came to Prophet Mohammed hundreds of years after this verse was penned.

Also in chapter 28 verse 11 in the Book of Isaiah is a very accurate description of the state of the prophet when he received the revelation and his fear of missing something dictated to him. This verse in the Bible is almost identical to the description in the Qur'an (chapter 75 verses 16-17) concerning the state of the prophet when receiving the revelation. There's not much room to dispute the applicability of these verses to Prophet Mohammed.

Host: Can you summarize a few historical events from the life of Prophet Mohammed, which were foretold in the Bible?

Jamal Badawi:

We mentioned previously the prophecy in the Book of Deuteronomy that Prophet Moses gives. In the same Book of Deuteronomy, in chapter 33 verse 2, mentions that the Lord came “from Mount Paran, and he came with ten thousands of saints.” As we indicated before, that’s the exact number of Muslims in the army that had a bloodless battle that gave them victory over Mecca from which they were driven out of by the pagan Arabs.

We mentioned, also, the Book of Habakkuk, chapter 3, talks about the prophet who would be away from his homeland. It’s talked of in clearer terms in the Book of Isaiah, chapter 21 verses 13-17, which describes the forced migration of the prophet and his followers under the threat of death and being persecuted. It also describes how they were received in Tema, which, as Christian sources describe it, is an oasis north of Medina: the second holiest shrine of Islam and the place to which Prophet Mohammed migrated.

The description given in the Bible are very vivid and clear that leaves no room to suspect that there is any other prophet in the history of man who faced exactly the same kind of historical events that Prophet Mohammed did with the exact description as given in the Bible. There were a number of people around him when these events transpired who relayed the same descriptions of them.

Host: What does the Bible have to say about when this advent prophet is to come?

Jamal Badawi:

In the beginning of this program we talked about the prophecy of John the Baptist, which indicates that people were still waiting for that prophet that was foretold in the Book of Deuteronomy (18:18). Up to the time of Jesus, this advent prophet had not come. Even after Jesus, as we indicated, he, himself, talks of the Paraclete and we already discussed and showed that this Paraclete is a man and a prophet. He indicates that this comforter, or Ahmad/ Mohammed, is to come after him. Again, in terms of any confusion as to when this prophet is to come, if he has not already come, or if he is yet to come was never clearly set in the Bible. He had not come before Jesus, he

was foretold by Jesus, and the description and profile perfectly fits Prophet Mohammed.

Some people are still waiting for the Paraclete to come when it's evident that he's already come 1400 years ago.

Host: Let's go back to the New Testament. What is the evidence concerning the shift of prophet-hood from the Israelite side to the Ishmaelite side of Abraham's family?

Jamal Badawi:

It is both in the Old as well as the New Testament. For example, in the Book of Ezekiel, chapter 2 verse 3, indicates how many of the Israelites were rebelling against God. Additionally, there was a very clear threat in the Book of Jeremiah, chapter 31 verse 36, saying that if the Israelites continue in their rebellion against God then prophet-hood would be taken from them and they would cease to be a nation before Him.

The same thing is repeated by Prophet Jesus, may peace and blessings be upon him, in the Gospel of Matthew, chapter 21 verse 43, where he talks of the fig tree and that the fig tree would be cut after three years if it doesn't bear fruit. That's exactly what happened: the owner of prophet-hood shifted from the Israelites to the other side of Abraham's family taking their share in the spiritual leadership of humanity uniting them under one God.

Host: Can you provide some additional references that may be available concerning this series' topic?

Jamal Badawi:

I would say to just read the Bible, carefully, no matter the edition or the version. Read it carefully and especially the verses and chapters I cited. In addition to this, a book called *What the Bible says about Mohammed* by Ahmad Deedat is a great source of information. Another great pamphlet titled "Biblical Studies from Muslims' Perspective" written by S. Muffassir, a former Baptist priest who converted to Islam. One of the most scholarly works done is *Mohammed in World Scripture* by

Abdul Haq Vidyarthi, which provides an exhaustive study of this subject and was a very useful source for this series.

3.7 Muhammad in the Bible- Jesus' Prophecy

Summary of 3.1 - 3.6

The first six programs in this series deal with the foretold advent of Prophet Mohammed in the Old Testament.

3.7 Jesus' Prophecy (Paraclete)

Host: In the last six programs in Islam in Focus, we've examined prophecies in the Old Testament dealing with the advent of Mohammed. Today's program will examine the New Testament to see if similar prophecies about the advent of Prophet Mohammed exist.

Are there any references in the Qur'an justifying the claim made by many Muslims that the advent of Prophet Mohammed was foretold by Prophet Jesus?

Jamal Badawi:

The main reference for Muslims is the Qur'an, as we've said many times before, as the last scripture and the last revelations of God that remains intact. In the Qur'an, it says, "And remember Jesus, the son of Mary, said: O children of Israel! I am the Apostle of God sent to you confirming the Torah, which came before me, and giving Glad Tidings of an Apostle to come after me, whose name shall be Ahmad. But when he came to them with Clear Signs, they said: this is evident sorcery." (Qur'an 61:6) The name Ahmad and Mohammed come from the same Arabic root and in essence are the same name.

On the basis of this particular verse in the Qur'an, it is obvious that Prophet Jesus, may peace and blessings be upon him, did actually foretell the advent of a prophet to come after him and actually even gave his name. This is confirmed further in one of the hadiths (sayings/ traditions of Prophet Mohammed); when asked about his birth he said, "I am the answer of the supplication of my father, Abraham, and the glad tidings given by Jesus." (Authentic Hadith narrated in Musnad Ahmad by Al-Albany 1545, which is one of the main references for hadiths.)

We've seen in previous programs in what sense the advent of Prophet Mohammed, may peace and blessings be upon him, is the fulfillment of the prayer of Abraham and the promises made by God, in the Book of Genesis, to Ishamel's mother Hagar to make of Ishamael a great nation. Additionally, this hadith adds that this is also the fulfillment of the glad tidings of his advent given by Jesus. This connects both the Old and the New Testament in the very same passage.

Indeed, it's interesting that the verse says that Jesus was telling the Israelites that he came to confirm the Torah that came before him. This also means that he is confirming the prophecies, which had been consistent in the Old Testament, of a great prophet to come. This is an interesting area to look into.

In fact, the very term *injeel* or Gospel translates to good tidings or good news, which shows the advent of Prophet Jesus, was the prelude or preceded and gave the good news of the coming of the final and universal prophet to mankind.

Host: Moving on to the New Testament then, can you first give us some specific references from the New Testament, itself, in which Prophet Mohammed is prophesied?

Jamal Badawi:

One of the most important of the prophecies in the New Testament appears in the writings of John. Prophet Jesus, may peace and blessings be upon him, speaks of the Paraclete that will come after him. In Greek, it's Periklytos. This word has been translated, in the Gospel of John, to the 'Comforter' in the King James Version, the 'Advocate' in the Epistle, and the 'Counselor' by others. We'll use the term Paraclete.

Descriptions of the Paraclete and his profile appear in the fourteenth, fifteenth, and sixteenth chapters of the Gospel of John and the Epistle of John. In chapter 14, verses 15-18 and 26, in chapter 15, verses 26 and 27 and in chapter 16, verses 7 through 15 particularly discuss him. The passage that discusses him, in the Epistle of John, is the first verse in the second chapter. To begin with, these are the main passages that deal with the Paraclete.

Who is he? That's the issue with much dispute even among many Christian scholars.

Host: How is it that many don't see that the references you've given so far apply to the advent of Prophet Mohammed?

Jamal Badawi:

To the best of my knowledge, the common stereotype and interpretation of the Paraclete that Jesus, may peace and blessings be upon him, foretold is a reference to the descent of the Holy Ghost on the disciples of Jesus on the day of Pentecost. Pentecost is a Jewish festival that used to be celebrated in the spring. It is claimed that about ten days after Jesus died, the Holy Ghost descended on the disciples so that they began speaking in different languages.

In fact, in the Book of Acts, in chapter 2 verses 12-13, describe the disciples as appearing to be drunk and intoxicated, saying things that are unintelligible to one another. Peter defended them and said that this was the Holy Ghost that made them able to speak in different languages. This is the most common interpretation that for hundreds of years has been supported by the official church. Muslim scholars however, take a different view all together from this. They claim that this Paraclete or Comforter about whom Prophet Jesus, may peace be upon him, foretold is Prophet Mohammed. They say that the prophecy is not talking of something vague or a spirit but the prophecy talks of a human being, a person, who would come after Jesus.

Host: How do we know for sure that the Paraclete foretold by Jesus is a human being and not a spirit as commonly believed by the Christian community for such a long period?

Jamal Badawi:

First of all, the words of Jesus, in the Book of John (in the verses noted above), talks of the Paraclete as someone who has not yet been sent by the Father and that the world did not know him. Going back, both to the Old and New Testament, you'll see that the Holy Ghost is something that was already known before Jesus came. In the story of the baptizing of Jesus, John the Baptist says that he saw the Holy Ghost descending upon Jesus. Throughout the scripture of the Old Testament, the concept of the Holy Ghost, the Angel of Revelation, or Gabriel were known to the people whereas Jesus insists that the world does not know the Paraclete and that he was yet to be sent by the Father. The Holy Ghost was sent in a variety of occasions.

Secondly, Jesus also says that "It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto

you.” (John 16:7) This means that the going of Jesus is a prerequisite to the coming of the Comforter. He will not come unless Jesus goes. Then this is something that will happen in the future.

Jesus says, “And I will pray to the Father, and he shall give you another Comforter, that he may abide with you for ever.” (John 14:16) It is quite significant that he uses the term ‘another’ because if the Paraclete is the Holy Ghost then it is not another. According to the concept of the Trinity, the Son (Jesus), the Father, and the Holy Ghost are all one and the same. When he says another he’s talking about something different and independent.

We find further evidence, from Christian sources, that the masculine gender was used to refer to the Paraclete to come, which shows again that instead of using ‘it,’ it says ‘he’ showing that he is a person and a man. Indeed, in the Dictionary of the Bible (Edited by John McKenzie, 1965, pg. 637) after describing the Paraclete as derived from the Gospel of John, it says, “These items (describing the Paraclete), it must be admitted, do not give an entirely coherent picture.” To interpret it as a spirit is quite incoherent because some of the descriptions do not fit the profile of a spirit.

Historically speaking, not all early Christians subscribed to this early theory that the Paraclete is the Holy Ghost. Those Christians were already familiar with what occurred during the Pentecost. However, we still find throughout Christian history, among Christians, many people have risen claiming to be the Paraclete prophesied by Jesus. If they believe that the Paraclete was a spirit, then there would be no point in doing this. In fact, Johann Mosheim says in his book, *An Ecclesiastical History*, some such as Saint Augustine and Father Tertullian, at some point in their lives, followed some of those who claimed to being the Comforter. This shows that the Comforter was not really regarded as a spirit but rather a person to come.

The Interpreter’s Dictionary of the Bible, which is a very major and credible source for Christian theology, admits that the original Greek wording of the Gospel’s masculine pronoun and adjectives are used. The word *another* is used. And it shows that this Spirit is regarded as fully personal. Of course, the main point here is that there is recognition that this passage is talking of another and not something that is part of the trinity. (Pgs. 654-655)

Host: Can you provide some additional evidence that the one promised in this prophecy by Jesus was another prophet and not the Holy Ghost as it is often interpreted?

Jamal Badawi:

The first that comes to mind is in the New Testament, in the Gospel of John in the chapters mentioned earlier, it is mentioned, more than once, that this Paraclete or sometimes mentioned as the Spirit of Truth will “not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come.” (John 16:13) He will not speak from himself but whatever he hears from the Father he will say. This shows that this Comforter is receiving instruction, knowledge, and revelation from another source- God. If we say that the Comforter is the Holy Ghost, and the Holy Ghost we know is part of God-hood, then he doesn't need another source to receive revelation from. This, in itself, rejects the notion that the Paraclete is the Holy Spirit, and instead is talking of a human being.

Indeed, when looked at the other way around, we can say that this is the exact description of the revelation as given to Prophet Mohammed, may peace and blessings be upon him. We've shown this in one of the previous programs. One of the main points we said was that Prophet Mohammed was not speaking of his own, the Qur'an itself says, “Nor does he say aught of his own Desire. It is no less than inspiration sent down to him: he is taught by One Mighty in Power.” (Qur'an 53: 3-5)

Another verse in the Qur'an tells Prophet Mohammed to respond to those in doubt by saying, “I but follow what is revealed to me from my Lord: this is nothing but lights from your Lord, and Guidance, and Mercy.” (Qur'an 7:203) As we mentioned before, the chapters of the Qur'an always begin with “In the Name of God,” the prophet did not invent these words and is actually something that has been revealed to him.

The Bible does not only speak of a person as the Comforter but it shows that this Comforter is Prophet Mohammed. As we said before, Jesus speaks of the Comforter as someone who will come after himself. There is no one who came after Prophet Jesus that meets all the descriptions, other than Prophet Mohammed. The Bible Jesus says, “And when he is come, he will reprove the world of sin, and of righteousness, and of judgment.” (John 16:8) He will be someone who would criticize those who rejected Jesus and this is found amply done in the Qur'an. In having judgment, he will prevail over the enemies and punish those who will try and stop the truth from being revealed and presented to the people. Obviously, this will be done by a person, a prophet, and not a spirit.

Host: In the context of the prophecy we've been discussing, it says that this Comforter will guide the followers (of Jesus) to all truth and tell them of things to come (John 16:13). In what sense does this apply to Prophet Mohammed?

Jamal Badawi:

It is fully consistent with the nature of Prophet Mohammed, may peace and blessings be upon him, and what the Qur'an, itself, says about his mission. First, the Qur'an makes it clear that it is the most complete scripture revealed by God. It says, describing the Qur'an as “explaining all things, a Guide, a Mercy and Glad Tidings.” (Qur'an 16:89) One of the very last verses in the Qur'an says, “This day have I perfected your religion for you, completed My favor upon you, and have chosen for you Islam as your religion.” (Qur'an 5:3) This shows conclusively something, which is not clear in any of the previous scriptures. Only the Qur'an makes it very obvious and very explicit that it is the last revelation from God and the completion of the message of all prophets.

Additionally, for comparative purposes, going back to the Gospel of John, Jesus is quoted telling his disciples, “I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of Truth, is come, he will guide you into all truth.” (16:12-13) This shows that the Comforter is going to add something: his mission; he will bring a law to complete things and not to detract from them.

If we interpret this as some Christian theologians interpret the comforter as the coming of the Holy Ghost, we know that this is definitely not true because after the day of Pentecost they did not increase in the practice of the teaching of Christ. Instead they began reducing some things, such as the law of not observing the Sabbath, which is exactly the opposite of what Jesus said about this comforter coming to complete or add to what he is giving.

The Gospel of John also says that this comforter will show all the truth so there will be no reason to differ among one another. History testifies that after the day of Pentecost and until today, for two thousand years, different Christian sects are still not in agreement with fundamentals such as the nature of Prophet Jesus, may peace and blessings be upon him. This shows, again, that there was no new truth or revelation given to the disciples after the Pentecost. It was to come later on. This applies to Prophet Mohammed not to the disciples and the Holy Ghost. Only, when Prophet Mohammed came with the final revelation did he indicate all the points of differences and confusion that have divided the Christian community. Many of the Christians, who embraced Islam, since the time of the Prophet until today, have found satisfactory answers to many of their confusing issues that they could not fully address before.

In a sense, the mission of this prophet to come was to remind people of the truth that Jesus had preached. The Gospel of John uses similar terminology saying that the advent will ‘bring all things to your remembrance, whatsoever I have said unto you.’ (John 14:26) The Advent will remind the followers of Jesus that what he is teaching is simply that Prophet Jesus was a great messenger of God; Jesus was carrying the news of the final prophet to come after him and that is Prophet Mohammed.

Host: Some, I’m sure, would raise objections to the interpretation as you’ve just described it saying that the Paraclete or Comforter as foretold by Jesus, in Gospel of John, will abide with you forever. (John 14:16) We all know that Prophet Mohammed, may peace and blessings be upon him, died over 1400 years ago. Does this not add credence to their claim?

Jamal Badawi:

Many will, also, claim that Jesus as a physical body does not exist but he did exist. He existed in the sense that is understood to Christians, but also, in the sense understood by Muslim, he exists in terms of his law and his teaching- at least whatever remains intact of his teachings remains till this day. When he says, abide with you forever; no human being ever lives forever. Muslims believe Jesus, may peace and blessings be upon him, is a human being created by God and he’s a prophet just like Mohammed.

The language of the scripture, when saying things abide forever, doesn’t necessarily mean that the person will be around forever, but what is brought about through the person will- such as the law. Today we have clear evidence of this. Fourteen hundred years after the death of Prophet Mohammed, may peace and blessings be upon him, each and every word uttered of the Qur’an is available intact, in the very original language, as if he is with us reciting the word of God to us.

In addition, the sayings of the prophet, called A-Hadith, have been recorded intact until today. In terms of the law that he brought and the scripture and final revelation that came from God, it can be said that Prophet Mohammed, metaphorically, will abide with the believers forever. It’s one of the clearest evidence of the finality of the prophet-hood since it’s been 1400 years and all of this still exists intact and no other person came claiming any scripture that in any way has come close to what the Bible or the Qur’an have achieved. This is a manifestation in itself.

Host: In the prophecy in the Gospel of John, Jesus says that the Comforter will “testify of me”. (John 15:26) In another verse, he says, “He shall glorify me.” (John 16:14) How does this apply to Prophet Mohammed?

Jamal Badawi:

The Qur'an, in fact, glorifies Prophet Jesus more than the Gospel itself (other than the areas implying his Godhood) and I know this is going to come as a surprise to many. In terms of his character and dealings, the Qur'an glorifies him more than what can be found in the New Testament.

First of all, Prophet Mohammed testified, as God revealed to him through the Qur'an, that it was not Jesus who was crucified. What happened when people believed in Jesus as the man who died on the cross? First, some of those who rejected him took this as proof that he was a false prophet when he was not. They refer to the book of Deuteronomy, for example, where it says, "And that prophet, or that dreamer of dreams, shall be put to death." (Deut. 13:5) The Jewish law applies to him and this proves that he was a false prophet.

We find that even the friends, the sincere disciples of Jesus, may peace and blessings be upon him, have agreed with his enemies on one point- saying he was accursed in order to forgive the sins of men. This is specifically mentioned in the Book of Galatians, which says, "Christ hath redeemed us from the curse of the law, being made a curse for us: for it hath been written, cursed is every one that hangeth on a tree." (Gala. 3:13) The Qur'an says that Prophet Jesus was neither crucified as a false prophet nor was he cursed, but that God actually saved him. He was not the one who was put on the cross.

Secondly, the Qur'an, also, vindicates Prophet Jesus from what is attributed to him particularly in the Gospel of Matthew, which says, "And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me?" (Matt. 27:46) and in the Gospel of Mark, which repeats the previous verse, "And at the ninth hour Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, my God, why hast thou forsaken me? " (Mark 15:34) These verses claim that while he was on the cross and about to die, Jesus cried out asking God why He had forsaken him.

Everyone knows that there are people, who are not saints and not prophets and definitely not sons of God in any theological sense, who were able to face death, for the sake of God, without losing trust in God at the very last minute. This shows that it was most likely not Jesus who was shouting those words and showing this distrust and impatience in the Father while on the cross.

Thirdly, it is only the Qur'an that makes it undeniably clear and obvious that the mother of Jesus is a respectable, truthful and honest woman and vindicated her from all of the accusations that were raised concerning her conception and birthing of Jesus. Indeed, the Qur'an absolves Jesus even in another area. There are verses that are not commonly mentioned since most people don't really examine these verses critically. There are many unkind and untruthful attributes given to Prophet Jesus. In the Gospel of John, for example, Jesus is quoted as telling his mother, "Woman, what have I to do with thee?" (John 2:4)

In the Qur'an, Jesus says, "God has made me kind and compassionate to my mother, and hath not made me arrogant." (19:32) This compassion is definitely confirmed in the Qur'an, while it is denied in the verse in John that shows some kind of roughness on his part towards his own mother.

Similar things have been attributed to Jesus. Some examples can be found in the Gospel of Matthew chapter 23 verses 13-33. In chapter 15, verses 22-28, he's accused in using harsh language. Everyone is familiar with the story of the Cananite woman when he called other nations dogs. Whereas the Qur'an never mentions Prophet Jesus other than with full respect and adoration and deny that any such harsh statements or actions were made by him.

In this sense, who is really testifying of and vindicating Jesus more than Prophet Mohammed, may peace and blessings be upon him, who came after him? The recognition of him as a great prophet and the rejection of false claims that has been attributed to him are very clearly manifested in the Qur'an.

Host: Is there anything relating to the context of these references we've been discussing in this program, which confirm the interpretation we've been discussing?

Jamal Badawi:

I would recommend, since we don't have the time to go into detail, to particularly look into the Gospel of John chapter 14 verses 15, 21, 23 and also in chapter 15 verse 13. You'll notice that in those two chapters, *five* times Jesus, may peace and blessings be upon him, repeating over and over again something to the effect 'If you love me keep my commands,' showing that he's not just telling them about the Comforter or prophet to come after him for the sake of academic information or knowledge, but he's telling them that if you really claim to love me as Christ, then you should follow my commands. When he tells them that this Paraclete will show you all the truth, will

testify of him and glorify him, it means that he's telling them to follow this Paraclete. It's not just saying to keep this knowledge in your heads and do nothing about it. There's a moral obligation to follow this Paraclete once you've realized that he's the comforter that Prophet Jesus had foretold.

3.8 Muhammad in the Bible- Other References & Conclusions

3.8 Other References and Conclusions

Host: In the last program you gave various points showing that the Comforter or the Advocate who was foretold by Jesus in the Gospel of John is in fact Prophet Mohammed, may peace and blessings be upon him, and not the Holy Ghost. Can you explain, for the benefit of the viewers, a little more about the original Greek term for the word Comforter or Advocate? Paraclete is the Greek word, I believe.

Jamal Badawi:

Paraclete is the English equivalent that is used because of the lack of better translation. The original Greek word for Paraclete is parakletos. This word has been translated, as we said, to the Comforter and the Advocate sometimes even translated to mean someone who admonishes etc. It is interesting to note that there is another Greek word, which is very close to parakletos and it is periclytos, which means the illustrious, the praised one or praiseworthy person.

This second word's, periclytos, exact translation in Arabic is Ahmad. Ahmad is another name attributed to Prophet Mohammed and the two names Ahmad and Mohammed are both derived from the same Arabic root, which is *hamd*, praise.

Is it possible that the original Greek word was actually periclytos, which means Ahmad rather than parakletos, both of which are extremely similar? No matter which way it's looked at this shows that Mohammed was foretold by name in the Bible and the Qur'an confirms this. When taken as parakletos, which means the admonisher, comforter, and advocate it still applies to Prophet Mohammed, may peace and blessings be upon him.

Host: Before we move on to the wrapping up and summarizing this whole series I have on last question. Are there any other statements, in the New Testament,

which confirm that the expected one was actually Prophet Mohammed as we've discussed in previous sessions and not a spirit or the Holy Ghost?

Jamal Badawi:

There are many, but I'll just point out one of the most important ones. In the Gospel of John (John 1:19-25) is the famous story when the Jews sent to John the Baptist priests and Levites asking him concerning the identity of the coming prophet. Notice that the questions were quite revealing and very interesting. They went to John the Baptist and asked him if he was Christ. He said that he wasn't. They asked him if he was Elias, the second coming of Prophet Elias. He told them he wasn't. Their third question is quite revealing; they asked him if he was that prophet. He told them he wasn't. Notice that the Israelites, the priests and Levites who were learned of the scriptures, were expecting three distinct persons to come at the time of Jesus.

The first was Christ; that is known. The other was the second coming of Elias, which if not interpreted strictly as the same Elias could have been interpreted, also, as John the Baptist coming as Elias. This, actually, is stated by Jesus. The third person, who is not Christ and not Elias was *that prophet*. This means they were expecting a third person called *that prophet*. Who is this third prophet that they expected? The answer has been covered in the past and we come to that in the summery as well. It is that prophet which was foretold in the Book of Deuteronomy, in chapter 18 verse 18, where Moses says to the Israelites that God will send to them from among their brethren, the Ishmaelites, a prophet like unto Moses.

Host: Throughout this whole series, the seven preceding programs, you've quoted extensively from the Bible. How can you as a Muslim justify the use of other scriptures to make this point?

Jamal Badawi:

As we indicated in the first program, on the methodology of the whole series, that it is erroneous to believe that Muslims completely reject the Bible, reject each and every word of it, or that they accepted literally that each and every word is the word of God that has been accurately and scrupulously preserved and has come down to us in its original form. The Qur'an makes it an obligatory duty on Muslims to not only believe in previous prophets but also in the scriptures that were revealed to those prophets in their original, whole form.

In this matter, Muslims should adopt a cautious openness towards these scriptures. Openness, in a sense, that one cannot unfairly presume that the whole Bible has been altered. There is the possibility that some additional philosophical or theological arguments have been introduced, some statements that are ethnically oriented and reflect biases that may have been added by some of the writers and translators of the Old Testament. However, it is erroneous to say that the Bible from cover to cover is nothing but created statements that have no original revelation. On the other hand, one must be cautiousness that is in accordance to the Qur'an; one must watch for the areas, which may have undergone some changes. As we've indicated previously, the proper criteria for Muslims is to check the verses, passages, and statements made in the Bible that are consistent with the Qur'an and are confirmed by the Qur'an.

In this case, Muslims have no reason to reject those parts in the Bible. In this sense, Muslims should be quite open in looking into the Bible while using the Qur'an as the final and ultimate truth. On that particular topic on prophecies, we have seen ample evidence that there are plenty, clear prophecies in the Bible concerning the advent of the last prophet, Prophet Mohammed may peace and blessings be upon him.

Host: I understand that we have a seven-point chart that summarizes the profile of the expected prophet. First of all, in what sense do the prophecies in the Bible prove that the expected prophet was to be from Ishmael's descendents?

Jamal Badawi:

This is the first point on the chart. The awaited prophet, who has been awaited for such a long time by various Israelite prophets in the Old Testament, and was referred to as a Paraclete by Jesus may peace and blessings be upon him, was to be from Ishmael's descendents. In the second program in this series, we indicated that Abraham, the patriarch of Monotheistic faith, was promised by God in the Book of Genesis (chapter 12 and 17) that God would make of him a great nation and will bless him and bless all the families of earth through Abraham's descendents.

We know that Abraham had two wives, the first Sarah and the second Hagar. From his second wife, his first son, Ishmael, was born. Sarah bore him his second son, Isaac. In the Book of Genesis, in several places especially in chapter 21 verses 13 and 18, God promises Abraham that both Isaac and Ishmael will come a great nation.

Both of Abraham's children have been specified the blessing of prophet-hood. Throughout history the promise of God to Abraham has already been fulfilled through both branches of Abraham's family. From the descendents of Isaac came all the

Israelite prophets: Joseph, Moses, David, Solomon, and of course Jesus may peace and blessings be upon them all. From the descendents of Ishmael comes Prophet Mohammed.

We've mentioned that the name Kadar appears frequently in the Bible. Kadar was the second son of Ishmael. In this sense, we can say that the Bible's prophecies are very clear and very concise despite some prejudicial interpretations. The promise of God was equally for both of Abraham's children, Ishmael and Isaac. We also know that Prophet Mohammed is definitely a descendent of Ishmael.

In the sixth program of this series, we provided further evidence that this advent prophet is to be of the descendents of Ishmael. For example, we discussed the prophecy about Jesse. In the Book of Isaiah, chapter 11 verses 1 and 2, talks of the prophet from Jesse. In the Encyclopedia Biblica, we find that Jesse is a contraction for Ishmael in Hebrew. It is the same name as Ishmael. In that previous program we went into detail on how this contraction is made. This is found in a Christian source, the Encyclopedia Biblica edited by Rev. T.K. Cheyne.

In this case, there is no doubt, whatsoever, as to who the ancestor of the prophet to come is. This prophet will come from the descendents of Ishmael.

Host: Moving on to the second point. What about Mohammed's similarity to Prophet Moses?

Jamal Badawi:

We dealt with Mohammed's similarities with Prophet Moses in great detail in the third program of this series. We created a chart showing the similarities that Prophets Jesus and Mohammed had with Prophet Moses. We looked at ten areas of comparison between them. With all we looked at we found that it is quite a mistake that the prophet like unto Moses is Jesus, since they have very little in common.

First of all, in the prophecy in the Book of Deuteronomy, chapter 18 verse 18, it says that God will 'raise them up a Prophet from among their brethren.' Here 'their' is the Israelites and we know that the brethren of the Israelites are the Ishmaelites.

Additionally, both Moses and Mohammed are regarded as prophets while Jesus is, by most, regarded as the Son of God. Mohammed and Moses have both a mother and a

father, they had a normal birth, a normal family with wife and children, and normal death. The emphasis of their teaching was a combination of the spiritual and the legal. They were both leaders of their people in addition to prophets. They lead their people and established a community of believers. Their careers as prophets included being rulers where they both encountered their enemies and had victory. Their mission was completed and new order was established in their lifetime. Looking into all of this we find that similarity between Prophets Moses and Mohammed is near perfect. However, when comparing Moses to Prophet Jesus, may peace and blessings be upon them all, respected and acknowledged as he may be, he is not the prophet foretold in that verse since his similarities with Prophet Moses is practically limited to being a descendent of Isaac.

This point, of Moses and Jesus having the same ancestry actually helps build up the case for Prophet Mohammed since Jesus is from the Israelites and therefore is not a brethren of the Israelites. Mohammed, however, is from the Ishmaelites who are the brethren of the Israelites.

Host: Moving on to the third point in our summery. Can you recap the proofs that are foretold in the Bible that the coming prophet was to come from Arabia?

Jamal Badawi:

Several points were raised covering this. The most important reference we had made was to the Book of Deuteronomy, chapter 33 verse 1-3, in which it says that “The Lord came from Sinai, and rose up from Seir unto them; he shined forth from Mount Paran.” We gave ample evidence that Paran, which is Faran in Arabic, is actually the name of Arabia in general. We gave evidence from the Bible itself. In the Book of Genesis, chapter 21 verse 21, says that Ishmael “dwelt in the wilderness of Paran.” It is very well known historically that Ishmael is the ancestor of the Arabs and therefore lived in Arabia. The Kabbah, the holy shrine from Muslims in Mecca, which Ishmael built with the help of his father Abraham, is still standing today.

Additionally, we mentioned another verse in the Bible, in the Book of Isaiah, chapter 21 verse 13. The term Arabia is mentioned in this verse, and in particular it says that the burden is upon Arabia; the burden of carrying the new religious revival and rejuvenation would fall on Arabia.

More surprisingly, even the name Mecca appears in the Bible. In the 84th Psalms of David, verse 6 talks of the valley of Baca. We mentioned that in Arabic, Mecca and Becca are the same. They were both mentioned in the Qur'an referring to the same

place. As such, when Prophet David, may peace and blessings be upon him, says, “Who passing through the valley of Baca” it must be referring to Prophet Mohammed because no other prophet came from Mecca or Baca except for him.

In the sixth program in this series, we discussed the vivid descriptions in the Bible concerning the holy shrine, Kabbah, and how it would be called the New Jerusalem, how the door of the Kabbah would be permanently open to all and we know that for the past 1400 years until today, the Kabbah has been open. It also describes the holy shrine as being a house for all people and not for a particular ethnic group or race. Millions upon millions of people from all nations and all races come, every year, to the Kabbah, which is in Mecca, for pilgrimage.

Hundreds of years before Prophet Mohammed’s birth and hundreds of years before pilgrimage, Hajj, became part and parcel a practice in Islam, there has been descriptions of people traveling from all over to supplicate at the Kabbah. In the book of Isaiah, chapter 52 verse 1, chapter 56 verses 7 and 8, and chapter 60 verse 11 all describe Mecca.

Combining all these points, conclude the place of the prophet to come is none other than it’s in Arabia and in Mecca in particular, and that the prophet will be close to the Kabbah and again this all points to the advent being Prophet Mohammed.

Host: Can we go back to the point that Mohammed was a messenger and a ruler as well? How was that foretold in the Bible?

Jamal Badawi:

In the fifth program in this series, we went into detail in analyzing chapter 42 in the Book of Isaiah. This chapter gives several descriptions of the prophet to come. One of the points it raises answers your question. It says that he will be a ruler and will carry responsibility in addition to his preaching. This is in addition to his description as a servant and messenger of God, which is a very famous and well known title attributed to Prophet Mohammed. It brings up the point that this prophet’s faith would be universal and that he will bring a code of law to be followed. We know, again, that the most famous prophets to bring a complete code of law were basically Moses and the only one after him was Mohammed.

The chapter goes on to say that the isles would await his law. This refers to the spread of Islam all over the world. As is historically known, nearly 20% of the world population is Muslim.

It describes the prophet to come as a patient, victorious, and will not be discouraged as other prophets were. This chapter in the Book of Isaiah, also, says that he will live until he has complete victory over his adversaries and establish faith and justice on earth. However, the most surprising and conclusive evidence appears in the eleventh verse of this chapter. It mentions Kadar and the joy that the people living in the settlements of Kadar will have as a result of the coming of that prophet. We know that according to the Bible, itself, in the Book of Genesis, chapter 25 verse 13, Kadar was the second son of Ishmael. At times the Bible uses Kadar as a reference to Arabia. Therefore, this verse is referring to Arabia and the people residing there.

Not only are we talking about a variety of characteristics, but also in addition to being a prophet and a ruler, he clearly meets the criteria set in the first eleven verses of the 42nd chapter in the Book of Isaiah concerning the advent prophet.

Host: Let's move on to the question of revelation. How did Mohammed receive the revelation and how is that related to the prophecies in the Bible?

Jamal Badawi:

Anyone who has the slightest knowledge about Islam would know that Prophet Mohammed, may peace and blessings be upon him, that he was meditating in the Cave of Hera, as he did every so often, when the angel Gabriel came to him and told him to read. Prophet Mohammed replied telling Gabriel that he was not a learned person and so could not read. Afterwards, Gabriel then said, "Read in the name of the Lord who created man." (Qur'an 96:1) Gabriel then continued the first revelation.

Additionally, Prophet Mohammed was not using his own words when the revelation was revealed to him. All revelations were dictated to him by the angel Gabriel and Prophet Mohammed was, simply, repeating word for word what was told to him. He was very cautious and would repeat what was dictated to him quickly so that he would not miss any word given him. This is all fundamental information concerning the history of the revelation of the Qur'an.

As to how this was foretold in the Bible, there are plenty of conclusive and very clear evidence. One can be found in the Book of Deuteronomy, chapter 18 verse 18, where Moses describes the prophet that is 'like unto' him. He says that God would put His words in the advent prophet's mouth. That is the coming prophet will not be speaking of his own accord and so the revelation will result in dictated scripture. That is exactly how the Qur'an was revealed to Prophet Mohammed.

Another example is also found in the Book of Deuteronomy, chapter 18 verse 20. It says that he, the advent prophet, will speak in the name of the Lord. As we indicated in the previous session, each chapter in the Qur'an starts with *Bismillahi Alrahman Alraheem*, which translates to: In the name of the Lord the most Beneficent and the most Merciful.

As we already stated, the first verse revealed to Mohammed says, "Read in the name of the Lord," which gives a very clear hint if not an obvious indication to the nature of the prophet. These verses in the Book of Deuteronomy are consistent, fully, with the Qur'an; chapter 53 verse 3 and 4 talks about the same type of description concerning the revelation. It says, "Nor does he say aught of his own Desire. It is no less than divine inspiration."

Additionally, in the Book of Isaiah chapter 42 verse 10, says that this new scripture given to the advent prophet would be in a new language. It says, "Sing unto the Lord a new song," which can be taken as the new scripture will be in a new language that will praise and glorify the Lord.

We know that the Israelite prophets had the scripture in a certain language. The Qur'an was given to Prophet Mohammed in a different language: Arabic. It's important to note that Arabic is still a widely spoken language and so the Qur'an is still widely read in it's original form.

In the Book of Isaiah chapter 29 verses 11-13, there is an exact description- almost word for word, as to what happened to Mohammed in the Cave of Hera. It says, "And the book is delivered to him that is learned, saying, Read this, I pray thee: and he saith, I am not learned." This is exactly word for word what took place when the angel Gabriel first came to Prophet Mohammed hundreds of years after this verse was penned.

Also in chapter 28 verse 11 in the Book of Isaiah is a very accurate description of the state of the prophet when he received the revelation and his fear of missing something dictated to him. This verse in the Bible is almost identical to the description in the Qur'an (chapter 75 verses 16-17) concerning the state of the prophet when receiving the revelation. There's not much room to dispute the applicability of these verses to Prophet Mohammed.

Host: Can you summarize a few historical events from the life of Prophet Mohammed, which were foretold in the Bible?

Jamal Badawi:

We mentioned previously the prophecy in the Book of Deuteronomy that Prophet Moses gives. In the same Book of Deuteronomy, in chapter 33 verse 2, mentions that the Lord came "from Mount Paran, and he came with ten thousands of saints." As we indicated before, that's the exact number of Muslims in the army that had a bloodless battle that gave them victory over Mecca from which they were driven out of by the pagan Arabs.

We mentioned, also, the Book of Habakkuk, chapter 3, talks about the prophet who would be away from his homeland. It's talked of in clearer terms in the Book of Isaiah, chapter 21 verses 13-17, which describes the forced migration of the prophet and his followers under the threat of death and being persecuted. It also describes how they were received in Tema, which, as Christian sources describe it, is an oasis north of Medina: the second holiest shrine of Islam and the place to which Prophet Mohammed migrated.

The description given in the Bible are very vivid and clear that leaves no room to suspect that there is any other prophet in the history of man who faced exactly the same kind of historical events that Prophet Mohammed did with the exact description as given in the Bible. There were a number of people around him when these events transpired who relayed the same descriptions of them.

Host: What does the Bible have to say about when this advent prophet is to come?

Jamal Badawi:

In the beginning of this program we talked about the prophecy of John the Baptist, which indicates that people were still waiting for that prophet that was foretold in the Book of Deuteronomy (18:18). Up to the time of Jesus, this advent prophet had not come. Even after Jesus, as we indicated, he, himself, talks of the Paraclete and we already discussed and showed that this Paraclete is a man and a prophet. He indicates that this comforter, or Ahmad/ Mohammed, is to come after him. Again, in terms of any confusion as to when this prophet is to come, if he has not already come, or if he is yet to come was never clearly set in the Bible. He had not come before Jesus, he was foretold by Jesus, and the description and profile perfectly fits Prophet Mohammed.

Some people are still waiting for the Paraclete to come when it's evident that he's already come 1400 years ago.

Host: Let's go back to the New Testament. What is the evidence concerning the shift of prophet-hood from the Israelite side to the Ishmaelite side of Abraham's family?

Jamal Badawi:

It is both in the Old as well as the New Testament. For example, in the Book of Ezekiel, chapter 2 verse 3, indicates how many of the Israelites were rebelling against God. Additionally, there was a very clear threat in the Book of Jeremiah, chapter 31 verse 36, saying that if the Israelites continue in their rebellion against God then prophet-hood would be taken from them and they would cease to be a nation before Him.

The same thing is repeated by Prophet Jesus, may peace and blessings be upon him, in the Gospel of Matthew, chapter 21 verse 43, where he talks of the fig tree and that the fig tree would be cut after three years if it doesn't bear fruit. That's exactly what happened: the owner of prophet-hood shifted from the Israelites to the other side of Abraham's family taking their share in the spiritual leadership of humanity uniting them under one God.

Host: Can you provide some additional references that may be available concerning this series' topic?

Jamal Badawi:

I would say to just read the Bible, carefully, no matter the edition or the version. Read it carefully and especially the verses and chapters I cited. In addition to this, a book called *What the Bible says about Mohammed* by Ahmad Deedat is a great source of information. Another great pamphlet titled “Biblical Studies from Muslims’ Perspective” written by S. Muffassir, a former Baptist priest who converted to Islam. One of the most scholarly works done is *Mohammed in World Scripture* by Abdul Haq Vidyarthi, which provides an exhaustive study of this subject and was a very useful source for this series.

3.7 Muhammad in the Bible- Jesus' Prophecy

Summary of 3.1 - 3.6

The first six programs in this series deal with the foretold advent of Prophet Mohammed in the Old Testament.

3.7 Jesus' Prophecy (Paraclete)

Host: In the last six programs in Islam in Focus, we've examined prophecies in the Old Testament dealing with the advent of Mohammed. Today's program will examine the New Testament to see if similar prophecies about the advent of Prophet Mohammed exist.

Are there any references in the Qur'an justifying the claim made by many Muslims that the advent of Prophet Mohammed was foretold by Prophet Jesus?

Jamal Badawi:

The main reference for Muslims is the Qur'an, as we've said many times before, as the last scripture and the last revelations of God that remains intact. In the Qur'an, it says, “And remember Jesus, the son of Mary, said: O children of Israel! I am the Apostle of God sent to you confirming the Torah, which came before me, and giving Glad Tidings of an Apostle to come after me, whose name shall be Ahmad. But when he came to them with Clear Signs, they said: this is evident sorcery.” (Qur'an 61:6) The name Ahmad and Mohammed come from the same Arabic root and in essence are the same name.

On the basis of this particular verse in the Qur'an, it is obvious that Prophet Jesus, may peace and blessings be upon him, did actually foretell the advent of a prophet to come after him and actually even gave his name. This is confirmed further in one of the hadiths (sayings/ traditions of Prophet Mohammed); when asked about his birth he

said, "I am the answer of the supplication of my father, Abraham, and the glad tidings given by Jesus." (Authentic Hadith narrated in Musnad Ahmad by Al-Albany 1545, which is one of the main references for hadiths.)

We've seen in previous programs in what sense the advent of Prophet Mohammed, may peace and blessings be upon him, is the fulfillment of the prayer of Abraham and the promises made by God, in the Book of Genesis, to Ishamel's mother Hagar to make of Ishamael a great nation. Additionally, this hadith adds that this is also the fulfillment of the glad tidings of his advent given by Jesus. This connects both the Old and the New Testament in the very same passage.

Indeed, it's interesting that the verse says that Jesus was telling the Israelites that he came to confirm the Torah that came before him. This also means that he is confirming the prophecies, which had been consistent in the Old Testament, of a great prophet to come. This is an interesting area to look into.

In fact, the very term *injeel* or Gospel translates to good tidings or good news, which shows the advent of Prophet Jesus, was the prelude or preceded and gave the good news of the coming of the final and universal prophet to mankind.

Host: Moving on to the New Testament then, can you first give us some specific references from the New Testament, itself, in which Prophet Mohammed is prophesied?

Jamal Badawi:

One of the most important of the prophecies in the New Testament appears in the writings of John. Prophet Jesus, may peace and blessings be upon him, speaks of the Paraclete that will come after him. In Greek, it's Periklytos. This word has been translated, in the Gospel of John, to the 'Comforter' in the King James Version, the 'Advocate' in the Epistle, and the 'Counselor' by others. We'll use the term Paraclete.

Descriptions of the Paraclete and his profile appear in the fourteenth, fifteenth, and sixteenth chapters of the Gospel of John and the Epistle of John. In chapter 14, verses 15-18 and 26, in chapter 15, verses 26 and 27 and in chapter 16, verses 7 through 15 particularly discuss him. The passage that discusses him, in the Epistle of John, is the first verse in the second chapter. To begin with, these are the main passages that deal with the Paraclete.

Who is he? That's the issue with much dispute even among many Christian scholars.

Host: How is it that many don't see that the references you've given so far apply to the advent of Prophet Mohammed?

Jamal Badawi:

To the best of my knowledge, the common stereotype and interpretation of the Paraclete that Jesus, may peace and blessings be upon him, foretold is a reference to the descent of the Holy Ghost on the disciples of Jesus on the day of Pentecost. Pentecost is a Jewish festival that used to be celebrated in the spring. It is claimed that about ten days after Jesus died, the Holy Ghost descended on the disciples so that they began speaking in different languages.

In fact, in the Book of Acts, in chapter 2 verses 12-13, describe the disciples as appearing to be drunk and intoxicated, saying things that are unintelligible to one another. Peter defended them and said that this was the Holy Ghost that made them able to speak in different languages. This is the most common interpretation that for hundreds of years has been supported by the official church. Muslim scholars however, take a different view all together from this. They claim that this Paraclete or Comforter about whom Prophet Jesus, may peace be upon him, foretold is Prophet Mohammed. They say that the prophecy is not talking of something vague or a spirit but the prophecy talks of a human being, a person, who would come after Jesus.

Host: How do we know for sure that the Paraclete foretold by Jesus is a human being and not a spirit as commonly believed by the Christian community for such a long period?

Jamal Badawi:

First of all, the words of Jesus, in the Book of John (in the verses noted above), talks of the Paraclete as someone who has not yet been sent by the Father and that the world did not know him. Going back, both to the Old and New Testament, you'll see that the Holy Ghost is something that was already known before Jesus came. In the story of the baptizing of Jesus, John the Baptist says that he saw the Holy Ghost descending upon Jesus. Throughout the scripture of the Old Testament, the concept of the Holy Ghost, the Angel of Revelation, or Gabriel were known to the people

whereas Jesus insists that the world does not know the Paraclete and that he was yet to be sent by the Father. The Holy Ghost was sent in a variety of occasions.

Secondly, Jesus also says that “It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.” (John 16:7) This means that the going of Jesus is a prerequisite to the coming of the Comforter. He will not come unless Jesus goes. Then this is something that will happen in the future.

Jesus says, “And I will pray to the Father, and he shall give you another Comforter, that he may abide with you for ever.” (John 14:16) It is quite significant that he uses the term ‘another’ because if the Paraclete is the Holy Ghost then it is not another. According to the concept of the Trinity, the Son (Jesus), the Father, and the Holy Ghost are all one and the same. When he says another he’s talking about something different and independent.

We find further evidence, from Christian sources, that the masculine gender was used to refer to the Paraclete to come, which shows again that instead of using ‘it,’ it says ‘he’ showing that he is a person and a man. Indeed, in the Dictionary of the Bible (Edited by John McKenzie, 1965, pg. 637) after describing the Paraclete as derived from the Gospel of John, it says, “These items (describing the Paraclete), it must be admitted, do not give an entirely coherent picture.” To interpret it as a spirit is quite incoherent because some of the descriptions do not fit the profile of a spirit.

Historically speaking, not all early Christians subscribed to this early theory that the Paraclete is the Holy Ghost. Those Christians were already familiar with what occurred during the Pentecost. However, we still find throughout Christian history, among Christians, many people have risen claiming to be the Paraclete prophesied by Jesus. If they believe that the Paraclete was a spirit, then there would be no point in doing this. In fact, Johann Mosheim says in his book, *An Ecclesiastical History*, some such as Saint Augustine and Father Tertullian, at some point in their lives, followed some of those who claimed to being the Comforter. This shows that the Comforter was not really regarded as a spirit but rather a person to come.

The Interpreter’s Dictionary of the Bible, which is a very major and credible source for Christian theology, admits that the original Greek wording of the Gospel’s masculine pronoun and adjectives are used. The word *another* is used. And it shows that this Spirit is regarded as fully personal. Of course, the main point here is that there is recognition that this passage is talking of another and not something that is part of the trinity. (Pgs. 654-655)

Host: Can you provide some additional evidence that the one promised in this prophecy by Jesus was another prophet and not the Holy Ghost as it is often interpreted?

Jamal Badawi:

The first that comes to mind is in the New Testament, in the Gospel of John in the chapters mentioned earlier, it is mentioned, more than once, that this Paraclete or sometimes mentioned as the Spirit of Truth will “not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come.” (John 16:13) He will not speak from himself but whatever he hears from the Father he will say. This shows that this Comforter is receiving instruction, knowledge, and revelation from another source- God. If we say that the Comforter is the Holy Ghost, and the Holy Ghost we know is part of God-hood, then he doesn't need another source to receive revelation from. This, in itself, rejects the notion that the Paraclete is the Holy Spirit, and instead is talking of a human being.

Indeed, when looked at the other way around, we can say that this is the exact description of the revelation as given to Prophet Mohammed, may peace and blessings be upon him. We've shown this in one of the previous programs. One of the main points we said was that Prophet Mohammed was not speaking of his own, the Qur'an itself says, “Nor does he say aught of his own Desire. It is no less than inspiration sent down to him: he is taught by One Mighty in Power.” (Qur'an 53: 3-5)

Another verse in the Qur'an tells Prophet Mohammed to respond to those in doubt by saying, “I but follow what is revealed to me from my Lord: this is nothing but lights from your Lord, and Guidance, and Mercy.” (Qur'an 7:203) As we mentioned before, the chapters of the Qur'an always begin with “In the Name of God,” the prophet did not invent these words and is actually something that has been revealed to him.

The Bible does not only speak of a person as the Comforter but it shows that this Comforter is Prophet Mohammed. As we said before, Jesus speaks of the Comforter as someone who will come after himself. There is no one who came after Prophet Jesus that meets all the descriptions, other than Prophet Mohammed. The Bible Jesus says, “And when he is come, he will reprove the world of sin, and of righteousness, and of judgment.” (John 16:8) He will be someone who would criticize those who rejected Jesus and this is found amply done in the Qur'an. In having judgment, he will prevail over the enemies and punish those who will try and stop the truth from being revealed and presented to the people. Obviously, this will be done by a person, a prophet, and not a spirit.

Host: In the context of the prophecy we've been discussing, it says that this Comforter will guide the followers (of Jesus) to all truth and tell them of things to come (John 16:13). In what sense does this apply to Prophet Mohammed?

Jamal Badawi:

It is fully consistent with the nature of Prophet Mohammed, may peace and blessings be upon him, and what the Qur'an, itself, says about his mission. First, the Qur'an makes it clear that it is the most complete scripture revealed by God. It says, describing the Qur'an as "explaining all things, a Guide, a Mercy and Glad Tidings." (Qur'an 16:89) One of the very last verses in the Qur'an says, "This day have I perfected your religion for you, completed My favor upon you, and have chosen for you Islam as your religion." (Qur'an 5:3) This shows conclusively something, which is not clear in any of the previous scriptures. Only the Qur'an makes it very obvious and very explicit that it is the last revelation from God and the completion of the message of all prophets.

Additionally, for comparative purposes, going back to the Gospel of John, Jesus is quoted telling his disciples, "I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of Truth, is come, he will guide you into all truth." (16:12-13) This shows that the Comforter is going to add something: his mission; he will bring a law to complete things and not to detract from them.

If we interpret this as some Christian theologians interpret the comforter as the coming of the Holy Ghost, we know that this is definitely not true because after the day of Pentecost they did not increase in the practice of the teaching of Christ. Instead they began reducing some things, such as the law of not observing the Sabbath, which is exactly the opposite of what Jesus said about this comforter coming to complete or add to what he is giving.

The Gospel of John also says that this comforter will show all the truth so there will be no reason to differ among one another. History testifies that after the day of Pentecost and until today, for two thousand years, different Christian sects are still not in agreement with fundamentals such as the nature of Prophet Jesus, may peace and blessings be upon him. This shows, again, that there was no new truth or revelation given to the disciples after the Pentecost. It was to come later on. This applies to Prophet Mohammed not to the disciples and the Holy Ghost. Only, when Prophet Mohammed came with the final revelation did he indicate all the points of differences and confusion that have divided the Christian community. Many of the Christians, who embraced Islam, since the time of the Prophet until today, have found

satisfactory answers to many of their confusing issues that they could not fully address before.

In a sense, the mission of this prophet to come was to remind people of the truth that Jesus had preached. The Gospel of John uses similar terminology saying that the advent will 'bring all things to your remembrance, whatsoever I have said unto you.' (John 14:26) The Advent will remind the followers of Jesus that what he is teaching is simply that Prophet Jesus was a great messenger of God; Jesus was carrying the news of the final prophet to come after him and that is Prophet Mohammed.

Host: Some, I'm sure, would raise objections to the interpretation as you've just described it saying that the Paraclete or Comforter as foretold by Jesus, in Gospel of John, will abide with you forever. (John 14:16) We all know that Prophet Mohammed, may peace and blessings be upon him, died over 1400 years ago. Does this not add credence to their claim?

Jamal Badawi:

Many will, also, claim that Jesus as a physical body does not exist but he did exist. He existed in the sense that is understood to Christians, but also, in the sense understood by Muslim, he exists in terms of his law and his teaching- at least whatever remains intact of his teachings remains till this day. When he says, abide with you forever; no human being ever lives forever. Muslims believe Jesus, may peace and blessings be upon him, is a human being created by God and he's a prophet just like Mohammed.

The language of the scripture, when saying things abide forever, doesn't necessarily mean that the person will be around forever, but what is brought about through the person will- such as the law. Today we have clear evidence of this. Fourteen hundred years after the death of Prophet Mohammed, may peace and blessings be upon him, each and every word uttered of the Qur'an is available intact, in the very original language, as if he is with us reciting the word of God to us.

In addition, the sayings of the prophet, called A-Hadith, have been recorded intact until today. In terms of the law that he brought and the scripture and final revelation that came from God, it can be said that Prophet Mohammed, metaphorically, will abide with the believers forever. It's one of the clearest evidence of the finality of the prophet-hood since it's been 1400 years and all of this still exists intact and no other person came claiming any scripture that in any way has come close to what the Bible or the Qur'an have achieved. This is a manifestation in itself.

Host: In the prophecy in the Gospel of John, Jesus says that the Comforter will “testify of me”. (John 15:26) In another verse, he says, “He shall glorify me.” (John 16:14) How does this apply to Prophet Mohammed?

Jamal Badawi:

The Qur'an, in fact, glorifies Prophet Jesus more than the Gospel itself (other than the areas implying his Godhood) and I know this is going to come as a surprise to many. In terms of his character and dealings, the Qur'an glorifies him more than what can be found in the New Testament.

First of all, Prophet Mohammed testified, as God revealed to him through the Qur'an, that it was not Jesus who was crucified. What happened when people believed in Jesus as the man who died on the cross? First, some of those who rejected him took this as proof that he was a false prophet when he was not. They refer to the book of Deuteronomy, for example, where it says, “And that prophet, or that dreamer of dreams, shall be put to death.”(Deut. 13:5) The Jewish law applies to him and this proves that he was a false prophet.

We find that even the friends, the sincere disciples of Jesus, may peace and blessings be upon him, have agreed with his enemies on one point- saying he was accursed in order to forgive the sins of men. This is specifically mentioned in the Book of Galatians, which says, “Christ hath redeemed us from the curse of the law, being made a curse for us: for it hath been written, cursed is every one that hangeth on a tree.” (Gala. 3:13) The Qur'an says that Prophet Jesus was neither crucified as a false prophet nor was he cursed, but that God actually saved him. He was not the one who was put on the cross.

Secondly, the Qur'an, also, vindicates Prophet Jesus from what is attributed to him particularly in the Gospel of Matthew, which says, “And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me?” (Matt. 27:46) and in the Gospel of Mark, which repeats the pervious verse, “And at the ninth hour Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, my God, why hast thou forsaken me? ” (Mark 15:34) These verses claim that while he was on the cross and about to die, Jesus cried out asking God why He had forsaken him.

Everyone knows that there are people, who are not saints and not prophets and definitely not sons of God in any theological sense, who were able to face death, for the sake of God, without losing trust in God at the very last minute. This shows that it was most likely not Jesus who was shouting those words and showing this distrust and impatience in the Father while on the cross.

Thirdly, it is only the Qur'an that makes it undeniably clear and obvious that the mother of Jesus is a respectable, truthful and honest woman and vindicated her from all of the accusations that were raised concerning her conception and birthing of Jesus. Indeed, the Qur'an absolves Jesus even in another area. There are verses that are not commonly mentioned since most people don't really examine these verses critically. There are many unkind and untruthful attributes given to Prophet Jesus. In the Gospel of John, for example, Jesus is quoted as telling his mother, "Woman, what have I to do with thee?" (John 2:4)

In the Qur'an, Jesus says, "God has made me kind and compassionate to my mother, and hath not made me arrogant." (19:32) This compassion is definitely confirmed in the Qur'an, while it is denied in the verse in John that shows some kind of roughness on his part towards his own mother.

Similar things have been attributed to Jesus. Some examples can be found in the Gospel of Matthew chapter 23 verses 13-33. In chapter 15, verses 22-28, he's accused in using harsh language. Everyone is familiar with the story of the Cananite woman when he called other nations dogs. Whereas the Qur'an never mentions Prophet Jesus other than with full respect and adoration and deny that any such harsh statements or actions were made by him.

In this sense, who is really testifying of and vindicating Jesus more than Prophet Mohammed, may peace and blessings be upon him, who came after him? The recognition of him as a great prophet and the rejection of false claims that has been attributed to him are very clearly manifested in the Qur'an.

Host: Is there anything relating to the context of these references we've been discussing in this program, which confirm the interpretation we've been discussing?

Jamal Badawi:

I would recommend, since we don't have the time to go into detail, to particularly look into the Gospel of John chapter 14 verses 15, 21, 23 and also in chapter 15 verse 13. You'll notice that in those two chapters, *five* times Jesus, may peace and blessings be upon him, repeating over and over again something to the effect 'If you love me keep my commands,' showing that he's not just telling them about the Comforter or prophet to come after him for the sake of academic information or knowledge, but he's telling them that if you really claim to love me as Christ, then you should follow my commands. When he tells them that this Paraclete will show you all the truth, will testify of him and glorify him, it means that he's telling them to follow this Paraclete. It's not just saying to keep this knowledge in your heads and do nothing about it. There's a moral obligation to follow this Paraclete once you've realized that he's the comforter that Prophet Jesus had foretold.

3.8 Muhammad in the Bible- Other References & Conclusions

3.8 Other References and Conclusions

Host: In the last program you gave various points showing that the Comforter or the Advocate who was foretold by Jesus in the Gospel of John is in fact Prophet Mohammed, may peace and blessings be upon him, and not the Holy Ghost. Can you explain, for the benefit of the viewers, a little more about the original Greek term for the word Comforter or Advocate? Paraclete is the Greek word, I believe.

Jamal Badawi:

Paraclete is the English equivalent that is used because of the lack of better translation. The original Greek word for Paraclete is parakletos. This word has been translated, as we said, to the Comforter and the Advocate sometimes even translated to mean someone who admonishes etc. It is interesting to note that there is another Greek word, which is very close to parakletos and it is periclytos, which means the illustrious, the praised one or praiseworthy person.

This second word's, periclytos, exact translation in Arabic is Ahmad. Ahmad is another name attributed to Prophet Mohammed and the two names Ahmad and Mohammed are both derived from the same Arabic root, which is *hamd*, praise.

Is it possible that the original Greek word was actually periclytos, which means Ahmad rather than parakletos, both of which are extremely similar? No matter which way it's looked at this shows that Mohammed was foretold by name in the Bible and the Qur'an confirms this. When taken as parakletos, which means the admonisher, comforter, and advocate it still applies to Prophet Mohammed, may peace and blessings be upon him.

Host: Before we move on to the wrapping up and summarizing this whole series I have on last question. Are there any other statements, in the New Testament, which confirm that the expected one was actually Prophet Mohammed as we've discussed in previous sessions and not a spirit or the Holy Ghost?

Jamal Badawi:

There are many, but I'll just point out one of the most important ones. In the Gospel of John (John 1:19-25) is the famous story when the Jews sent to John the Baptist priests and Levites asking him concerning the identity of the coming prophet. Notice that the questions were quite revealing and very interesting. They went to John the Baptist and asked him if he was Christ. He said that he wasn't. They asked him if he was Elias, the second coming of Prophet Elias. He told them he wasn't. Their third question is quite revealing; they asked him if he was that prophet. He told them he wasn't. Notice that the Israelites, the priests and Levites who were learned of the scriptures, were expecting three distinct persons to come at the time of Jesus.

The first was Christ; that is known. The other was the second coming of Elias, which if not interpreted strictly as the same Elias could have been interpreted, also, as John the Baptist coming as Elias. This, actually, is stated by Jesus. The third person, who is not Christ and not Elias was *that prophet*. This means they were expecting a third person called *that prophet*. Who is this third prophet that they expected? The answer has been covered in the past and we come to that in the summery as well. It is that prophet which was foretold in the Book of Deuteronomy, in chapter 18 verse 18, where Moses says to the Israelites that God will send to them from among their brethren, the Ishmaelites, a prophet like unto Moses.

Host: Throughout this whole series, the seven preceding programs, you've quoted extensively from the Bible. How can you as a Muslim justify the use of other scriptures to make this point?

Jamal Badawi:

As we indicated in the first program, on the methodology of the whole series, that it is erroneous to believe that Muslims completely reject the Bible, reject each and every word of it, or that they accepted literally that each and every word is the word of God that has been accurately and scrupulously preserved and has come down to us in its original form. The Qur'an makes it an obligatory duty on Muslims to not only believe in previous prophets but also in the scriptures that were revealed to those prophets in their original, whole form.

In this matter, Muslims should adopt a cautious openness towards these scriptures. Openness, in a sense, that one cannot unfairly presume that the whole Bible has been altered. There is the possibility that some additional philosophical or theological arguments have been introduced, some statements that are ethnically oriented and reflect biases that may have been added by some of the writers and translators of the Old Testament. However, it is erroneous to say that the Bible from cover to cover is nothing but created statements that have no original revelation. On the other hand, one must be cautiousness that is in accordance to the Qur'an; one must watch for the areas, which may have undergone some changes. As we've indicated previously, the proper criteria for Muslims is to check the verses, passages, and statements made in the Bible that are consistent with the Qur'an and are confirmed by the Qur'an.

In this case, Muslims have no reason to reject those parts in the Bible. In this sense, Muslims should be quite open in looking into the Bible while using the Qur'an as the final and ultimate truth. On that particular topic on prophecies, we have seen ample evidence that there are plenty, clear prophecies in the Bible concerning the advent of the last prophet, Prophet Mohammed may peace and blessings be upon him.

Host: I understand that we have a seven-point chart that summarizes the profile of the expected prophet. First of all, in what sense do the prophecies in the Bible prove that the expected prophet was to be from Ishmael's descendents?

Jamal Badawi:

This is the first point on the chart. The awaited prophet, who has been awaited for such a long time by various Israelite prophets in the Old Testament, and was referred to as a Paraclete by Jesus may peace and blessings be upon him, was to be from Ishmael's descendents. In the second program in this series, we indicated that Abraham, the patriarch of Monotheistic faith, was promised by God in the Book of Genesis (chapter 12 and 17) that God would make of him a great nation and will bless him and bless all the families of earth through Abraham's descendents.

We know that Abraham had two wives, the first Sarah and the second Hagar. From his second wife, his first son, Ishmael, was born. Sarah bore him his second son, Isaac. In the Book of Genesis, in several places especially in chapter 21 verses 13 and 18, God promises Abraham that both Isaac and Ishmael will come a great nation.

Both of Abraham's children have been specified the blessing of prophet-hood. Throughout history the promise of God to Abraham has already been fulfilled through both branches of Abraham's family. From the descendents of Isaac came all the Israelite prophets: Joseph, Moses, David, Solomon, and of course Jesus may peace and blessings be upon them all. From the descendents of Ishmael comes Prophet Mohammed.

We've mentioned that the name Kadar appears frequently in the Bible. Kadar was the second son of Ishmael. In this sense, we can say that the Bible's prophecies are very clear and very concise despite some prejudicial interpretations. The promise of God was equally for both of Abraham's children, Ishmael and Isaac. We also know that Prophet Mohammed is definitely a descendent of Ishmael.

In the sixth program of this series, we provided further evidence that this advent prophet is to be of the descendents of Ishmael. For example, we discussed the prophecy about Jesse. In the Book of Isaiah, chapter 11 verses 1 and 2, talks of the prophet from Jesse. In the Encyclopedia Biblica, we find that Jesse is a contraction for Ishmael in Hebrew. It is the same name as Ishmael. In that previous program we went into detail on how this contraction is made. This is found in a Christian source, the Encyclopedia Biblica edited by Rev. T.K. Cheyne.

In this case, there is no doubt, whatsoever, as to who the ancestor of the prophet to come is. This prophet will come from the descendents of Ishmael.

Host: Moving on to the second point. What about Mohammed's similarity to Prophet Moses?

Jamal Badawi:

We dealt with Mohammed's similarities with Prophet Moses in great detail in the third program of this series. We created a chart showing the similarities that Prophets Jesus and Mohammed had with Prophet Moses. We looked at ten areas of comparison between them. With all we looked at we found that it is quite a mistake that the prophet like unto Moses is Jesus, since they have very little in common.

First of all, in the prophecy in the Book of Deuteronomy, chapter 18 verse 18, it says that God will 'raise them up a Prophet from among their brethren.' Here 'their' is the Israelites and we know that the brethren of the Israelites are the Ishmaelites.

Additionally, both Moses and Mohammed are regarded as prophets while Jesus is, by most, regarded as the Son of God. Mohammed and Moses have both a mother and a father, they had a normal birth, a normal family with wife and children, and normal death. The emphasis of their teaching was a combination of the spiritual and the legal. They were both leaders of their people in addition to prophets. They lead their people and established a community of believers. Their careers as prophets included being rulers where they both encountered their enemies and had victory. Their mission was completed and new order was established in their lifetime. Looking into all of this we find that similarity between Prophets Moses and Mohammed is near perfect. However, when comparing Moses to Prophet Jesus, may peace and blessings be upon them all, respected and acknowledged as he may be, he is not the prophet foretold in that verse since his similarities with Prophet Moses is practically limited to being a descendent of Isaac.

This point, of Moses and Jesus having the same ancestry actually helps build up the case for Prophet Mohammed since Jesus is from the Israelites and therefore is not a brethren of the Israelites. Mohammed, however, is from the Ishmaelites who are the brethren of the Israelites.

Host: Moving on to the third point in our summery. Can you recap the proofs that are foretold in the Bible that the coming prophet was to come from Arabia?

Jamal Badawi:

Several points were raised covering this. The most important reference we had made was to the Book of Deuteronomy, chapter 33 verse 1-3, in which it says that "The Lord came from Sinai, and rose up from Seir unto them; he shined forth from Mount Paran." We gave ample evidence that Paran, which is Faran in Arabic, is actually the name of Arabia in general. We gave evidence from the Bible itself. In the Book of Genesis, chapter 21 verse 21, says that Ishmael "dwelt in the wilderness of Paran." It is very well known historically that Ishmael is the ancestor of the Arabs and therefore lived in Arabia. The Kabbah, the holy shrine from Muslims in Mecca, which Ishmael built with the help of his father Abraham, is still standing today.

Additionally, we mentioned another verse in the Bible, in the Book of Isaiah, chapter 21 verse 13. The term Arabia is mentioned in this verse, and in particular it says that the burden is upon Arabia; the burden of carrying the new religious revival and rejuvenation would fall on Arabia.

More surprisingly, even the name Mecca appears in the Bible. In the 84th Psalms of David, verse 6 talks of the valley of Baca. We mentioned that in Arabic, Mecca and Becca are the same. They were both mentioned in the Qur'an referring to the same place. As such, when Prophet David, may peace and blessings be upon him, says, "Who passing through the valley of Baca" it must be referring to Prophet Mohammed because no other prophet came from Mecca or Baca except for him.

In the sixth program in this series, we discussed the vivid descriptions in the Bible concerning the holy shrine, Kabbah, and how it would be called the New Jerusalem, how the door of the Kabbah would be permanently open to all and we know that for the past 1400 years until today, the Kabbah has been open. It also describes the holy shrine as being a house for all people and not for a particular ethnic group or race. Millions upon millions of people from all nations and all races come, every year, to the Kabbah, which is in Mecca, for pilgrimage.

Hundreds of years before Prophet Mohammed's birth and hundreds of years before pilgrimage, Hajj, became part and parcel a practice in Islam, there has been descriptions of people traveling from all over to supplicate at the Kabbah. In the book of Isaiah, chapter 52 verse 1, chapter 56 verses 7 and 8, and chapter 60 verse 11 all describe Mecca.

Combining all these points, conclude the place of the prophet to come is none other than it's in Arabia and in Mecca in particular, and that the prophet will be close to the Kabbah and again this all points to the advent being Prophet Mohammed.

Host: Can we go back to the point that Mohammed was a messenger and a ruler as well? How was that foretold in the Bible?

Jamal Badawi:

In the fifth program in this series, we went into detail in analyzing chapter 42 in the Book of Isaiah. This chapter gives several descriptions of the prophet to come. One of the points it raises answers your question. It says that he will be a ruler and will carry

responsibility in addition to his preaching. This is in addition to his description as a servant and messenger of God, which is a very famous and well known title attributed to Prophet Mohammed. It brings up the point that this prophet's faith would be universal and that he will bring a code of law to be followed. We know, again, that the most famous prophets to bring a complete code of law were basically Moses and the only one after him was Mohammed.

The chapter goes on to say that the isles would await his law. This refers to the spread of Islam all over the world. As is historically known, nearly 20% of the world population is Muslim.

It describes the prophet to come as a patient, victorious, and will not be discouraged as other prophets were. This chapter in the Book of Isaiah, also, says that he will live until he has complete victory over his adversaries and establish faith and justice on earth. However, the most surprising and conclusive evidence appears in the eleventh verse of this chapter. It mentions Kadar and the joy that the people living in the settlements of Kadar will have as a result of the coming of that prophet. We know that according to the Bible, itself, in the Book of Genesis, chapter 25 verse 13, Kadar was the second son of Ishmael. At times the Bible uses Kadar as a reference to Arabia. Therefore, this verse is referring to Arabia and the people residing there.

Not only are we talking about a variety of characteristics, but also in addition to being a prophet and a ruler, he clearly meets the criteria set in the first eleven verses of the 42nd chapter in the Book of Isaiah concerning the advent prophet.

Host: Let's move on to the question of revelation. How did Mohammed receive the revelation and how is that related to the prophecies in the Bible?

Jamal Badawi:

Anyone who has the slightest knowledge about Islam would know that Prophet Mohammed, may peace and blessings be upon him, that he was meditating in the Cave of Hera, as he did every so often, when the angel Gabriel came to him and told him to read. Prophet Mohammed replied telling Gabriel that he was not a learned person and so could not read. Afterwards, Gabriel then said, "Read in the name of the Lord who created man." (Qur'an 96:1) Gabriel then continued the first revelation.

Additionally, Prophet Mohammed was not using his own words when the revelation was revealed to him. All revelations were dictated to him by the angel Gabriel and Prophet Mohammed was, simply, repeating word for word what was told to him. He was very cautious and would repeat what was dictated to him quickly so that he would not miss any word given him. This is all fundamental information concerning the history of the revelation of the Qur'an.

As to how this was foretold in the Bible, there are plenty of conclusive and very clear evidence. One can be found in the Book of Deuteronomy, chapter 18 verse 18, where Moses describes the prophet that is 'like unto' him. He says that God would put His words in the advent prophet's mouth. That is the coming prophet will not be speaking of his own accord and so the revelation will result in dictated scripture. That is exactly how the Qur'an was revealed to Prophet Mohammed.

Another example is also found in the Book of Deuteronomy, chapter 18 verse 20. It says that he, the advent prophet, will speak in the name of the Lord. As we indicated in the previous session, each chapter in the Qur'an starts with *Bismillahi Alrahman Alraheem*, which translates to: In the name of the Lord the most Beneficent and the most Merciful.

As we already stated, the first verse revealed to Mohammed says, "Read in the name of the Lord," which gives a very clear hint if not an obvious indication to the nature of the prophet. These verses in the Book of Deuteronomy are consistent, fully, with the Qur'an; chapter 53 verse 3 and 4 talks about the same type of description concerning the revelation. It says, "Nor does he say aught of his own Desire. It is no less than divine inspiration."

Additionally, in the Book of Isaiah chapter 42 verse 10, says that this new scripture given to the advent prophet would be in a new language. It says, "Sing unto the Lord a new song," which can be taken as the new scripture will be in a new language that will praise and glorify the Lord.

We know that the Israelite prophets had the scripture in a certain language. The Qur'an was given to Prophet Mohammed in a different language: Arabic. It's important to note that Arabic is still a widely spoken language and so the Qur'an is still widely read in it's original form.

In the Book of Isaiah chapter 29 verses 11-13, there is an exact description- almost word for word, as to what happened to Mohammed in the Cave of Hera. It says, “And the book is delivered to him that is learned, saying, Read this, I pray thee: and he saith, I am not learned.” This is exactly word for word what took place when the angel Gabriel first came to Prophet Mohammed hundreds of years after this verse was penned.

Also in chapter 28 verse 11 in the Book of Isaiah is a very accurate description of the state of the prophet when he received the revelation and his fear of missing something dictated to him. This verse in the Bible is almost identical to the description in the Qur'an (chapter 75 verses 16-17) concerning the state of the prophet when receiving the revelation. There's not much room to dispute the applicability of these verses to Prophet Mohammed.

Host: Can you summarize a few historical events from the life of Prophet Mohammed, which were foretold in the Bible?

Jamal Badawi:

We mentioned previously the prophecy in the Book of Deuteronomy that Prophet Moses gives. In the same Book of Deuteronomy, in chapter 33 verse 2, mentions that the Lord came “from Mount Paran, and he came with ten thousands of saints.” As we indicated before, that's the exact number of Muslims in the army that had a bloodless battle that gave them victory over Mecca from which they were driven out of by the pagan Arabs.

We mentioned, also, the Book of Habakkuk, chapter 3, talks about the prophet who would be away from his homeland. It's talked of in clearer terms in the Book of Isaiah, chapter 21 verses 13-17, which describes the forced migration of the prophet and his followers under the threat of death and being persecuted. It also describes how they were received in Tema, which, as Christian sources describe it, is an oasis north of Medina: the second holiest shrine of Islam and the place to which Prophet Mohammed migrated.

The description given in the Bible are very vivid and clear that leaves no room to suspect that there is any other prophet in the history of man who faced exactly the same kind of historical events that Prophet Mohammed did with the exact description as given in the Bible. There were a number of people around him when these events transpired who relayed the same descriptions of them.

Host: What does the Bible have to say about when this advent prophet is to come?

Jamal Badawi:

In the beginning of this program we talked about the prophecy of John the Baptist, which indicates that people were still waiting for that prophet that was foretold in the Book of Deuteronomy (18:18). Up to the time of Jesus, this advent prophet had not come. Even after Jesus, as we indicated, he, himself, talks of the Paraclete and we already discussed and showed that this Paraclete is a man and a prophet. He indicates that this comforter, or Ahmad/ Mohammed, is to come after him. Again, in terms of any confusion as to when this prophet is to come, if he has not already come, or if he is yet to come was never clearly set in the Bible. He had not come before Jesus, he was foretold by Jesus, and the description and profile perfectly fits Prophet Mohammed.

Some people are still waiting for the Paraclete to come when it's evident that he's already come 1400 years ago.

Host: Let's go back to the New Testament. What is the evidence concerning the shift of prophet-hood from the Israelite side to the Ishmaelite side of Abraham's family?

Jamal Badawi:

It is both in the Old as well as the New Testament. For example, in the Book of Ezekiel, chapter 2 verse 3, indicates how many of the Israelites were rebelling against God. Additionally, there was a very clear threat in the Book of Jeremiah, chapter 31 verse 36, saying that if the Israelites continue in their rebellion against God then prophet-hood would be taken from them and they would cease to be a nation before Him.

The same thing is repeated by Prophet Jesus, may peace and blessings be upon him, in the Gospel of Matthew, chapter 21 verse 43, where he talks of the fig tree and that the fig tree would be cut after three years if it doesn't bear fruit. That's exactly what happened: the owner of prophet-hood shifted from the Israelites to the other side of Abraham's family taking their share in the spiritual leadership of humanity uniting them under one God.

Host: Can you provide some additional references that may be available concerning this series' topic?

Jamal Badawi:

I would say to just read the Bible, carefully, no matter the edition or the version. Read it carefully and especially the verses and chapters I cited. In addition to this, a book called *What the Bible says about Mohammed* by Ahmad Deedat is a great source of information. Another great pamphlet titled "Biblical Studies from Muslims' Perspective" written by S. Muffassir, a former Baptist priest who converted to Islam. One of the most scholarly works done is *Mohammed in World Scripture* by Abdul Haq Vidyarthi, which provides an exhaustive study of this subject and was a very useful source for this series.