English

الإنجليزية



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

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

Prepared by
Majed Sulaiman

مجموعة الأندلس
AL-ANDALUS GROUP
ISLAMIC PUBLISHING

The Glad Tidings

البشارات بنبوة محمد ﷺ في العهد القديم

(الترجمة الإنجليزية)

تمّت هذه الترجمة برعايةٍ كريمة من أحد المحسنين، جزاه الله خيرًا.
ولدعم ترجمة الكتاب إلى لغات أخرى يُرجى التواصل مع المؤلف أو الناشر.

This translation was made possible through the generous sponsorship of a benefactor — may Allāh reward him with good. To support the translation of this book into other languages, please contact the author or the publisher.



The Glad Tidings
of the Prophethood of
Muḥammad
ibn ʿAbdullāh

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

PREPARED BY
Majed Sulaiman

Al-Andalus Group
Islamic Translation & Publishing
London, United Kingdom

Sixth Edition — September 2026 AD

ISBN: 978-1-7394058-6-1

Majed Sulaiman
Majed.alrassi@gmail.com
+966 50 590 6761

Reviewed, translated and published by
Al-Andalus Group LTD

www.alandalusgroup.co.uk

London, United Kingdom

نسأل الله أن يكون هذا الكتاب خالصًا لوجهه الكريم، وجزى الله خيرًا كلَّ من طبعه أو نشره أو وزعه بأي وسيلة، بشرط عدم التغيير في محتواه، كما يجوز طبعه وبيعه بعد أخذ إذن الناشر (مجموعة الأندلس) أو المؤلف (ماجد سليمان).

We ask Allāh that this book be solely for His noble sake. May Allāh reward whoever prints, shares, or distributes it by any means, provided its content remains unaltered. It may also be printed and sold with the permission of the publisher (Al-Andalus Group) or the author (Majed Sulaiman).

Contents

In the Name of Allāh 8
The First Glad Tiding 18
The Second Glad Tiding 22
The Third Glad Tiding 25
The Fourth Glad Tiding 28
The Fifth Glad Tiding 34
The Sixth Glad Tiding 39
The Seventh Glad Tiding 46
The Eighth Glad Tiding 55
The Ninth Glad Tiding 58
The Tenth Glad Tiding 61
The Eleventh Glad Tiding 64
The Twelfth Glad Tiding 68
The Thirteenth Glad Tiding 82
The Fourteenth Glad Tiding 84
The Fifteenth Glad Tiding 87
The Sixteenth Glad Tiding 90
The Seventeenth Glad Tiding 94
The Eighteenth Glad Tiding 97
The Nineteenth Glad Tiding 100
The Twentieth Glad Tiding 104
The Twenty-First Glad Tiding 107
The Twenty-Second Glad Tiding 110
The Twenty-Third Glad Tiding 115
The Twenty-Fourth Glad Tiding 118
The Twenty-Fifth Glad Tiding 122
The Twenty-Sixth Glad Tiding 125
The Twenty-Seventh Glad Tiding 127
The Twenty-Eighth Glad Tiding 129
The Twenty-Ninth Glad Tiding 131
The Thirtieth Glad Tiding 134
The Thirty-First Glad Tiding 137
The Thirty-Second Glad Tiding 141

The Thirty-Third Glad Tiding 143
The Thirty-Fourth Glad Tiding 145
The Thirty-Fifth Glad Tiding 147
The Thirty-Sixth Glad Tiding 150
The Thirty-Seventh Glad Tiding 152
The Thirty-Eighth Glad Tiding 161
The Thirty-Ninth Glad Tiding 163
The Fortieth Glad Tiding 168
Conclusion of the Glad Tidings 170
A Further Benefit 172
Summary of the Testimonies 174
For Further Reading 179

Note on Transliteration

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

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

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



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

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

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

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

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

(سورة آل عمران: ٩٣)

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

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

(سورة الأعراف: ١٥٧)

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

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

(سورة الرعد: ٤٣)

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

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

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

(سورة المائدة: ٨٢-٨٣)

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

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

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

(سورة القصص: ٥٢-٥٣)

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

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

(سورة المائدة: ١٥-١٦)

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

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

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

(سورة المائدة: ١٩)

For added benefit:

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

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

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

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

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

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

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

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

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

[2] Ibid., p. 204.

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

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

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

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

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

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

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

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

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

[6]Ibid., pp. 213–214.



The First Glad Tiding

From the Book of the Prophet Ḥajjī (Haggai), 2:6-9, Van Dyck Version[7]*:*

> *The Prophet Haggai said: "For thus saith the LORD of hosts; Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land; And I will shake all nations, and* ***the desire of all nations shall come****: and I will fill this house with glory, saith the LORD of hosts. … The glory of this* ***latter*** *house shall be greater than of the* ***former****, saith the LORD of hosts:* ***and in this place will I give peace****, saith the LORD of hosts."*

◆ ◆ ◆

Commentary

His saying: "LORD of hosts" refers to Allāh as the Supreme Commander of the heavenly armies.

His saying: "I will shake" is an expression of Allāh's power and ability to bring about great changes in the universe. The shaking

[7]The author quotes the Arabic Van Dyck Bible. The corresponding English version — and the basis of the Bible verses quoted in this translation — is the King James Version (KJV).

refers to a tremor that overturns the balances of life. Here, it is an indication of the tremor caused by the prophethood of Muḥammad (peace and blessings of Allāh be upon him), which changed people through his coming, turning them from polytheism and idolatry to monotheism and the worship of the One God.

His saying: "The heavens and the earth, and the sea, and the dry land" symbolizes the entire universe.

His saying: "All nations" means all peoples.

His saying: "The Desire of all nations", is an expression referring to a person of great value, beloved by the nations. There has been no prophet or messenger on this earth greater than Muḥammad. For everyone who comes to know his biography throughout history, and who knows the truth of his religion, and possesses sound intellect and discernment, will love him, follow his religion, and not turn back from it, whether they are Jewish, Christian, or pagan.

In his saying: "All nations" there is an indication that his message is universal for all of humanity, as Allāh said to him in the Qur'ān: "And We have not sent you except comprehensively to mankind as a bringer of good tidings and a warner." [The Qur'ān, Saba' (Sheba), 34:28].

﴿وَمَا أَرْسَلْنَاكَ إِلَّا كَافَّةً لِلنَّاسِ بَشِيرًا وَنَذِيرًا﴾

(سورة سبأ: ٢٨)

This is contrary to the case of the Al-Masīḥ (Messiah), Moses, Zechariah, Yaḥyā (John) the Baptist, Jacob, and Is·ḥāq (Isaac); Allāh sent them specifically to the Children of Israel, **and did not**

send them to all the nations of the earth. For in the Gospel of Matthew (15:24), Jesus said: "I am not sent but unto the lost sheep of the house of Israel."

In addition, whoever contemplates the state of people across the globe finds two things: **firstly**, that Islam is spread in every part of it; and **secondly**, that Islam is the fastest-growing religion, especially after the availability of media and social communication.

His saying: "I will fill this house with glory" refers to the liberation of Jerusalem. The "house" here is Jerusalem. This happened during the era of the Caliph ʿUmar ibn al-Khaṭṭāb (Umar ibn al-Khattab) (may Allāh be pleased with him) after the death of the Prophet Muḥammad.

His saying: "The glory of this **latter** house shall be greater than the **former**"; here, the speech concerns two houses: the first is Jerusalem, and the second is the Kaʿbah in Mecca. The glory and status of the Kaʿbah indeed became greater than the glory of Jerusalem. People have been performing pilgrimage to it since the mission of the Prophet and even before it. It became a symbol of the religion of Islam and its Prophet Muḥammad.

His saying: "And in this place will I give peace" speaks of the covenant of security that prevailed over Jerusalem, which ʿUmar ibn al-Khaṭṭāb granted to the people of Jerusalem when he opened it. Thus, the prophecy about giving peace was fulfilled.

In summary, the interpretation of this verse is a prophecy of a great event and the cause of a major change in the world, and this event is linked to the coming of the "Desire of All Nations."

This prophecy from the Old Testament speaks about Muḥammad, because he is the only messenger to all nations. The Prophet Haggai said it as glad tidings from Allāh to the Children of Israel, reassuring them upon their return from Babylonian captivity to Jerusalem. He told them not to fear, for thus says the Lord of armies – that is Allāh – "I will shake heaven and earth, the sea and dry land, and I will bring the Desire of All Nations. I will fill this house (Jerusalem) with glory, honor will return to it, and it will obtain glory and greatness greater than the former glory. This will happen after the establishment of peace." And this indeed happened, because people from all over the world began to make their way to it in worship.

It should be noted that this prophecy does not speak about the Messiah, because the Messiah was a messenger only to the Children of Israel, and not to all nations, as stated in this prophecy and glad tidings.

As a supplementary note, this prophecy is connected to the one found in Isaiah: 60, which will be addressed in Glad Tidings No. 22.



The Second Glad Tiding

In the Book of Genesis, (49:10, Van Dyck Version) a prophecy about the Final Prophet Muḥammad indicated that Prophet Ya'qūb (Jacob) spoke to his sons before his death, saying:

> *"The sceptre shall not depart from Judah (Yahūdhā), nor a lawgiver from between his feet, until Shiloh come;* ***and unto him shall the gathering of the people be.***"[8]

◆ ◆ ◆

Commentary

His saying: "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come", means that the authority of governance and legislation will not cease from the descendants of Judah. Judah was one of Jacob's sons, and the name means 'the one who is rejoiced over'. The scepter is a symbol of legislative power.

[8]The author quotes the Arabic Van Dyck Bible, which reads «وله يكون خضوع شعوب» ("and to him shall be the obedience of peoples") here; the King James Version reads "and unto him shall the gathering of the people be."

His saying: "from between his feet" means from the descendants and progeny of Judah. Thus, the divine laws would continue to be inherited by his progeny among the Children of Israel.

His saying: "until Shiloh come", the word 'Shiloh' is an alteration of the Hebrew word 'Shilwah' which, in Arabic, means "the one to whom authority belongs" and also means "the master of peace."

His saying: "and unto him shall the gathering of the people be"; it is historically known that no nations submitted to any prophet except Muḥammad. Nations submitted to him from China in the east to the Atlantic Ocean in the west, and from India in the south to northern Turkey in the north. This is because his message was universal for all mankind, and not specific like the message of other prophets, such as the Messiah, whom Allāh sent specifically to the Children of Israel. For in the Gospel of Matthew (15:24), ʿĪsā (Jesus) said: "I am not sent but unto the lost sheep of the house of Israel."

Accordingly, the intended meaning of the word "Shiloh" in this prophecy is that Muḥammad is the Seal of the Prophets and Messengers.

The summary of the meaning is that the law of the Children of Israel was inherited by the descendants of Judah, as in the preceding glad tiding, until the prophethood was transferred from the lineage of the Children of Israel to the lineage of the descendants of Ishmael. Among the descendants of Ishmael, there is no prophet except Muḥammad, son of ʿAbdullāh. Thus, the law changed from the law of Judah (the Torah) to the law of Islam,

and the obligation of the law of Judah was abrogated due to the transfer of prophethood.



The Third Glad Tiding

In the Book of Jeremiah (1:4-5, Van Dyck Version), the Prophet Irmiyā (Jeremiah) says:

> 4. *Then the word of the LORD came unto me, saying,*
> 5. *"Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, and* ***I ordained thee a prophet unto the nations****."*

◆ ◆ ◆

Commentary

This verse was spoken by the Lord through the tongue of the Prophet Jeremiah, and it means that Allāh chose a prophet for all nations, and that there is no prophet for all nations except Muḥammad. As for the prophets who preceded him, they were sent specifically to their own peoples. Allāh did not send any prophet before him to all nations.

In this verse, there is also a clarification that Allāh decreed in His wisdom that Muḥammad would be a prophet while he was

still in his mother's womb. This corresponds to his saying: "I am the supplication of my father Ibrāhīm (Abraham), the glad tidings of ʿĪsā (Jesus), and the vision of my mother, who saw when she gave birth to me that a light issued from her, illuminating the palaces of Syria for her."[9]

The saying: "before thou camest forth out of the womb I sanctified thee", means 'I decreed and ordained that you would be a prophet.'

The phrase: "I ordained thee a prophet unto the nations", means that Allāh chose him to be a prophet for all nations, not just for one single people. For this reason, we see people now entering Islam from all over the world.

The fact that Allāh spoke by this prophet (Muḥammad) through the tongue of the Prophet Jeremiah serves as a reminder of what is mentioned in Surah Āl ʿImrān (Family of Imran). In this chapter, Allāh explains that He took a covenant from all the prophets, including Jeremiah, and that if the Prophet Muḥammad appears, they would believe in him, and He took a solemn covenant from them on that. So they said, "We have affirmed." and Allāh, Exalted be He, Says (what means): "And [recall, O People of the Scripture] when Allāh took the covenant of the prophets, [saying], 'Whatever I give you of the Scripture and wisdom and then there comes to you a messenger confirming what is with you, you [must] believe in him and support him.'

[9]Narrated by Aḥmad (17163) and Ibn Ḥibbān (6404) on the authority of Al-ʿIrbāḍ ibn Sāriyah, may Allāh be pleased with him, with the wording: "... and the vision of my mother, who saw when she gave birth to me that a light issued from her by which the palaces of Syria were illuminated for her." Al-Albānī graded it authentic in Hidāyat ar-Ruwāh (5691), and Shuʿayb al-Arnaʾūṭ said: authentic due to supporting narrations (ṣaḥīḥ li-ghayrih).

[Allāh] said, 'Have you acknowledged and taken upon that My commitment?' They said, 'We have acknowledged it.' He said, 'Then bear witness, and I am with you among the witnesses.'" [The Qur'ān, Āl 'Imrān (Family of Imran), 3:81].

﴿وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ النَّبِيِّينَ لَمَا آتَيْتُكُمْ مِنْ كِتَابٍ وَحِكْمَةٍ ثُمَّ جَاءَكُمْ
رَسُولٌ مُصَدِّقٌ لِمَا مَعَكُمْ لَتُؤْمِنُنَّ بِهِ وَلَتَنْصُرُنَّهُ قَالَ أَأَقْرَرْتُمْ وَأَخَذْتُمْ عَلَىٰ
ذَٰلِكُمْ إِصْرِي قَالُوا أَقْرَرْنَا قَالَ فَاشْهَدُوا وَأَنَا مَعَكُمْ مِنَ الشَّاهِدِينَ ﴿٨١﴾﴾

(سورة آل عمران: ٨١)



The Fourth Glad Tiding

In Psalm (72:2-19, Van Dyck Version), the Prophet Sulaymān (Solomon) says:

> *"He shall judge thy people with righteousness, and thy poor with judgment. The mountains shall bring peace to the people, and the little hills, by righteousness. He shall judge the poor of the people, he shall save the children of the needy, and shall break in pieces the oppressor. They shall fear thee as long as the sun and moon endure, throughout all generations.*
>
> *"He shall come down like rain upon the mown grass: as showers that water the earth. In his days shall the righteous flourish; and abundance of peace so long as the moon endureth. He shall have dominion also from sea to sea, and from the river unto the ends of the earth.*
>
> *"**They that dwell in the wilderness shall bow before him**; and his enemies shall lick the dust. The kings of Tarshish and of the isles shall bring presents: the kings of*

Sheba and Seba shall offer gifts. Yea, ***all kings shall fall down before him: all nations shall serve him.***
"For he shall deliver the needy when he crieth; the poor also, and him that hath no helper. He shall spare the poor and needy, and shall save the souls of the needy. He shall redeem their soul from deceit and violence: and precious shall their blood be in his sight.
"And he shall live, and to him shall be given of the gold of Sheba: prayer also shall be made for him continually; and daily shall he be praised.
"There shall be an handful of corn in the earth upon the top of the mountains; the fruit thereof shall shake like Lebanon: and they of the city shall flourish like grass of the earth. ***His name shall endure for ever:*** *his name shall be continued as long as the sun: and men shall be blessed in him:* ***all nations shall call him blessed.***
"Blessed be the LORD God, the God of Israel, who only doeth wondrous things. And blessed be his glorious name for ever: and let the whole earth be filled with his glory; Amen, and Amen."

◆ ◆ ◆

Commentary

This prophecy carries glad tidings of the Prophet Muḥammad, because it refers to a prophet who rules with justice and equity, treats the poor fairly, saves the wretched, and deters the oppressors. This was achieved during the time of the Prophet Muḥammad and the era of the Rightly Guided Caliphs after him.

Even today, countries that are ruled by Islam have the lowest crime rates.

His saying: "The mountains shall bring peace to the people, and the little hills, by righteousness" means that peace and tranquility will spread throughout the land, equally on mountains and hills. And the "little hills" (Al-Aakaam) is the plural of Akamah, which means a hill.

His saying: "They shall fear thee", means that his enemies will fear confronting him and fear the spread of his religion, because when Islam takes hold in a country, other man-made systems disappear.

His saying: "as long as the sun and moon endure, throughout all generations", means the eternal continuity of this religion, and that it will not wane as long as the moon exists, or as long as days and years exist, which is an expression denoting permanence and stability.

His saying: "Throughout all generations", means from generation to generation.

In addition, in this glad tiding there is a comparison of the mission of the Prophet Muḥammad to the descent of rain upon the mown grass. Moreover, the mown grass is what the farmer has sheared and cut from the plant, so it is severed from the earth, needing water to grow. Thus, the descent of rain upon it is considered a relief for the plant itself before it yellows and perishes.

His saying: "In his days shall the righteous flourish; and abundance of peace" means that in the days of this prophet, truthfulness will be distinguished and peace will abound. Peace here means two things: saying peace, mercy, and blessings of Allāh

be upon you, which is the greeting that the Prophet Muḥammad urged to be given whenever a Muslim meets his fellow Muslim; and it also means the peace, which is the fruit of security in the homelands.

His saying: "So long as the moon endureth", is an indication of the new era that all of humanity will enter, of peace and tranquility, due to the cessation of polytheism and the knowledge of monotheism. The abundance of those converting to and entering Islam, will create love among them because they have become one society even if the lands are far apart, bound by the tie of religion. So the outcome is that the number of believers grows and multiplies, and the religion of Islam spreads everywhere until the end of the world, which is expressed by the endurance of the moon.

His saying: "He shall have dominion also from sea to sea, and from the river unto the ends of the earth", means that the Prophet Muḥammad will have dominion from the farthest sea to the farthest land, and that all nations will bow to him. This is what happened historically as mentioned previously in the preceding glad tidings, and this means that his message is global and comprehensive, as well as that souls quickly accept it.

His saying: "They that dwell in the wilderness shall bow before him; and his enemies shall lick the dust. The kings of Tarshish and of the isles shall bring presents: the kings of Sheba and Seba shall offer gifts. **Yea, all kings shall fall down before him: all nations shall serve him**", means that he will control several kingdoms, and this indeed happened. Persia and Rome fell during the era of the Caliph ʿUmar ibn al-Khaṭṭāb, may Allāh be pleased with him, in Iran, the Levant, and Egypt. After ʿUmar, Islam spread in Africa

and entered Europe to the west, as well as spread to the east until it reached China and Indonesia.

His saying: "The kings of Tarshish and of the isles", refers to Tarshish, a country in the Levant, said to be in present day Lebanon. The present is the gifts that accompany letters between kings, and the isles are the lands in general.

His saying: "The kings of Sheba and Seba shall offer gifts" – Sheba was a city, (Allāh knows best where it is), and Seba' (Sheba) was a kingdom in the south of the Arabian Peninsula, located in Yemen.

His saying: "He shall redeem their soul… and precious shall their blood be in his sight. And he shall live, and to him shall be given of the gold of Sheba" means that he gives to the poor and is generous to them. The Prophet Muḥammad used to spend like one who does not fear poverty; he was generous, most so during Ramadan.

His saying: "prayer also shall be made for him continually; and daily shall he be praised… His name shall endure for ever: his name shall be continued as long as the sun… and men shall be blessed in him". This means that people will glorify the Prophet Muḥammad, commend him, thank him for calling the people to goodness, and acknowledge his virtue. Part of honoring him is that all Muslims venerate him with the phrase "(peace and blessings of Allāh be upon him)," which means praying for his status to be elevated and for the safety of his religion.

His saying: "all nations shall call him blessed" means that all people will say about him "Blessed is he" (Tuba Lahu) – an expression of praise. This is indeed what happens.

His saying: "There shall be an handful of corn in the earth upon the top of the mountains; the fruit thereof shall shake like Lebanon: and they of the city shall flourish like grass of the earth"– This verse expresses the flourishing of the earth and its blessings during the time of this prophet and the great message he brought, which will fill the earth with justice and mercy. Cities will prosper and grow like grass, because prosperity comes with security, while fear brings turmoil and scarcity.

His saying: "There shall be an handful of corn in the earth upon the top of the mountains" is an expression of the abundance of grains and blessings that will fill the lands, even to the mountaintops. The comparison here is with Lebanon, known for the greenery of its mountains.

These glad tidings conclude with a prayer that the whole earth be filled with the glorification of Allāh the Almighty, the only one deserving of such praise.



The Fifth Glad Tiding

In the Book of Deuteronomy (33:1-2, Van Dyck Version), Moses said:

> *"The Lord came from Sinai, and rose up from Seir unto them; **he shined forth from mount Paran**, and he came with ten thousands of saints: from his right hand went a fiery law for them."*

◆ ◆ ◆

Commentary

This prophecy contains the prophecies of the three prophets: Moses, Jesus, and Muḥammad (peace and blessings of Allāh be upon them all).

The coming of the Lord Almighty from Sinai is a reference to the mountain upon which Allāh spoke to Prophet Moses (peace be upon him) and where He bestowed his prophethood upon him.

In addition, His rising from Seir is an indication of the place of the mission of the Prophet Jesus (peace be upon him) and his coming with the Gospel. Seir is the name of mountains in

Palestine. It is also called Sā'ir; it is the land of Ibrāhīm Al-Khalil "Abraham the intimate Friend", from which the Messiah appeared in a village called Nazareth — and that is why his followers were named (Naṣārā / Nazarenes)[10].

As for his birth, it was in Bethlehem.

As for His saying: **"and he shined forth from Mount Paran"** – this refers to the mountains of Mecca, which shone with the light of the prophethood of Muḥammad, and the revelation of the Noble Qur'ān therein.

It is well known that the first revelation of the Qur'ān to the Prophet Muḥammad (peace and blessings of Allāh be upon him) took place on Mount (Ḥirā'), which is one of the most famous mountains of Mecca, where Allāh sent down upon him His saying: (Read!) [Iqra'].

Moreover, His saying: (and He shined forth from Mount Paran) — in it is a reference to the great manifestation of the religion of Islam and its guidance for mankind, because a shining thing has radiance, dissemination, and an attraction for the eyes. Moreover, it is well known that Allāh made Islam for all people and not for a specific group, so it became radiant in the universe.

In this glad tiding, Allāh, the Glorified, likened the prophethood of Moses to the coming of dawn, the prophethood of the Messiah after him to its brightening and radiance, and the prophethood of the Seal of the Prophets after them both to the rising of the sun and the manifestation of its light across the horizons. The matter occurred exactly as foretold: Allāh, the

[10]See Ibn al-Qayyim, Hidāyat al-Ḥayārā fī ajwibat al-Yahūd wa al-Naṣārā, p. 155, publisher: 'Ālam al-Fawā'id, Mecca.

Glorified, broke open the night of disbelief with the prophethood of Moses, so its dawn was illuminated with his prophethood; the radiance and illumination increased with the prophethood of the Messiah; and the radiance was perfected, became manifest, and covered the earth with the prophethood of Muḥammad — may Allāh's prayers and peace be upon them all.[11]

It is worth noting that no prophet has come forth from the mountains of Paran except Muḥammad (peace and blessings of Allāh be upon him).

Note: This glad tiding corresponds to the glad tiding mentioned in the Book of Habakkuk, chapter 3, Van Dyck edition:

"3. God came from Teman, and the Holy One from mount Paran … His glory covered the heavens, and the earth was full of his praise."

His saying: (Teman) — what is meant is (Taymāʾ), one of the dependencies of the Prophetic City of Al-Madīnah, to which the Prophet Muḥammad (peace and blessings of Allāh be upon him) emigrated. It is well known that the Qurʾān was revealed in Al-Madīnah, and before that in Mecca. So this is the meaning of (God came from Teman) — i.e., His revelation and His speech came from there.

And His saying: (and the Holy One from Mount Paran) — refers to Muḥammad, because he sanctifies Allāh, i.e., he glorifies and remembers Allāh frequently and recites His verses.

And His saying: (and the earth was full of His praise) — there is no land filled with the praise of Allāh like the land of Paran

[11]Ibn al-Qayyim, Hidāyat al-Ḥayārā fī ajwibat al-Yahūd wa al-Naṣārā, p. 123, publisher: ʿĀlam al-Fawāʾid, Mecca.

(Mecca), which people visit throughout the year to perform the Ḥajj and the ʿUmrah, with all the glorification, remembrance of Allāh the Most High, prayer, and drawing-near with sacrifices that take place there.

In addition, the mountains of Paran are the mountains of Mecca, according to both the Old and New Testaments. Paran is an Arabicized Hebrew word, and it is one of the names of Mecca. It is the land where Ishmael lived, as stated in the Book of Genesis (21:20-21): "And he grew, and dwelt in the wilderness, and became an archer. And he dwelt in the wilderness of Paran"

The phrase: "and he came with ten thousands of saints" refers to the coming of Muḥammad from Paran and accompanied by a multitude of saints. 'Ten thousand' means multitudes and great numbers, and is used in a part of the Gospel to refer to large numbers of followers. "Holy ones" means the pure ones, and they are the companions of Muḥammad. Similarly, Jibrīl (Gabriel) is described as Ar-Rūḥ Al-Qudus (The Holy Spirit).

Therefore, this text contains a clear glad tiding of the three prophets: Moses, Jesus, and Muḥammad.

In this prophecy, there is a glad tiding of the appearance of the Prophet Muḥammad, and with him are thousands of his pure companions who would accompany him and spread the light of Islamic law, as indicated by the phrase "from his right hand went a fiery law for them".

◆ ◆ ◆

It is worth noting that Allāh the Exalted confirms this glad tiding in the Qurʾān by saying (what means): "By the fig and the

olive, And [by] Mount Sinai, And [by] this secure city [Makkah]" [The Qur'ān, At-Tīn (The Fig), 95:1-3]

﴿وَالتِّينِ وَالزَّيْتُونِ ۝١ وَطُورِ سِينِينَ ۝٢ وَهَٰذَا الْبَلَدِ الْأَمِينِ ۝٣﴾

(سورة التين: ١-٣)

Here, Allāh mentioned the places where these three prophets had emerged.

He says: "**By the fig and the olive**" to refer to the holy land of Palestine, a place of growth where the Messiah (peace and blessings of Allāh be upon him) appeared.

The phrase: "**And [by] Mount Sinai**" refers to the mountain on which Allāh spoke to Moses (peace and blessings of Allāh be upon him), which is the place where his prophethood emerged.

He says: "**And [by] this secure city**" refers to Mecca, the starting point of the prophethood of Muḥammad (peace and blessings of Allāh be upon him).



The Sixth Glad Tiding

In the Book of Psalms, (45:1-17, Van Dyck Version), the Prophet Dāwūd (David) said this glad tiding:

1. *"My heart is inditing a good matter: I speak of the things which I have made touching the king: my tongue is the pen of a ready writer.*
2. ***"Thou art fairer than the children of men: grace is poured into thy lips: therefore God hath blessed thee for ever.***
3. ***"Gird thy sword upon thy thigh, O most mighty, with thy glory and thy majesty.***
4. ***"And in thy majesty ride prosperously because of truth and meekness and righteousness; and thy right hand shall teach thee terrible things.***
5. ***"Thine arrows are sharp in the heart of the king's enemies; whereby the people fall under thee.***
6. ***"Thy throne, O God, is for ever and ever: the sceptre of thy kingdom is a right sceptre.***

7. *"Thou lovest righteousness, and hatest wickedness: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows.*

.....

14. *"She shall be brought unto the king in raiment of needlework: the virgins her companions that follow her shall be brought unto thee.*
15. *"With gladness and rejoicing shall they be brought: they shall enter into the king's palace.*
16. *"Instead of thy fathers shall be thy children, whom thou mayest make princes in all the earth.*
17. *"I will make thy name to be remembered in all generations: therefore shall the people praise thee for ever and ever."*

◆ ◆ ◆

COMMENTARY

These attributes refer to the Prophet Muḥammad. Here is the proof:

First: The text contains descriptions of the Prophet Muḥammad. One of which is that he possesses a beauty not found in other humans, which is indicated by the saying: **"Thou art fairer than the children of men".**

This beauty is mentioned in the books that documented his features and characteristics.

Second, the phrase: **"grace is poured into thy lips"** refers to the eloquence and miraculous nature that characterizes the Qurʾān.

Third, verse 2 states: **"therefore God hath blessed thee for ever"**, meaning that his message is eternal, not temporary, and is preserved and unchanged. This is also the meaning of what follows in verse 6: **"Thy throne, O God, is for ever and ever".**

Then he said after that: 3. Gird thy sword upon thy thigh, O most mighty, with thy glory and thy majesty. 4. And in thy majesty ride prosperously because of truth and meekness and righteousness; and thy right hand shall teach thee terrible things. 5. Thine arrows are sharp in the heart of the king's enemies; whereby the people fall under thee.

◆ ◆ ◆

Commentary

The Prophet Muḥammad is the owner of a sword, by which he subdued his enemies who obstructed his efforts to convey the message of Islam and establish truth and justice. This began with the Arab tribes, then the Roman forces. During the era of the Caliphs Abū Bakr aṣ-Ṣiddīq (Abu Bakr As-Siddiq) and then ʿUmar ibn al-Khaṭṭāb (Umar ibn al-Khattab), the Romans and Persians were defeated — and these are what is referred to in his saying: (the people fall under thee).

This description mentioned in the glad tiding applies only to the Prophet Muḥammad. No one took up the sword after David except Muḥammad (peace and blessings of Allāh be upon him).

Conversely, the Messiah (peace be upon him) did not carry a sword, did not make his enemies fall, and did not aim his arrows at the hearts of his enemies to spread the call of truth. Rather, he struggled to spread the call only with his tongue, and when they

intended to kill him, Allāh raised him to heaven, honored and revered. Moreover, he was never a king over his people during his lifetime.

In addition, his saying: (Gird thy sword upon thy thigh, O most mighty) — in it is a notice of his strength and his subduing of his enemies.

And his saying: (And in thy majesty ride) — in it is an allusion to his awe in the hearts of his enemies, and that is why he was addressed with the attribute of the most mighty, for he possessed strength and awe. His enemies had no choice but to accept Islam, or to fight, or to pay the jizya in exchange for being allowed to remain under Islamic rule, with their blood, wealth, and honor protected.

As stated above, he is the one who was sent with a strong law, crushing all the kings of the earth and their nations until the earth was filled with his ummah, and his authority is everlasting to the end of time — no one is able to remove it.

Just as he removed the dominion of the Jews from the earth, and removed the dominion of the Christians from the best parts of the earth[12] and its center[13], so that their dominion became confined to some of its peripheries; and he removed the dominion of the Magians[14], the idol-worshippers[15], and the Sabians.[16]

[12]The best parts of the earth are ash-Shām (the Levant), and Allāh knows best.
[13]The center of the earth is Africa, especially Egypt, and Allāh knows best.
[14]The dominion of the Magians extended over the land of Persia, which is now called Iran, and Allāh knows best.
[15]The dominion of the idol-worshippers extended over the Arabian Peninsula, and Allāh knows best.
[16]Adapted, with slight modification, from Ibn al-Qayyim, Hidāyat al-Ḥayārā fī ajwibat al-Yahūd wa al-Naṣārā, p. 191, publisher: Dār ʿĀlam al-Fawāʾid.

His saying in verse 6: **"the sceptre of thy kingdom is a right sceptre"** means that his kingdom (expressed metaphorically by the scepter) is based on righteousness and justice, not on oppression and transgression. This is indeed the case, as recorded in biographies and history.

7. **"Thou lovest righteousness, and hatest wickedness: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows."**

This phrase means that the Prophet Muḥammad loved goodness and hated sin, like all the prophets who came before him. However, Allāh favored him over others, choosing him to spread his message to all people until the Day of Resurrection, as in His saying: **"thy God, hath anointed thee with the oil of gladness above thy fellows". Here "fellows" refers** to the prophets who preceded him.

9. **"Kings' daughters were among thy honourable women: upon thy right hand did stand the queen in gold of Ophir."**

Interpretation of this phrase: This indicates that the Prophet Muḥammad married Ṣafiyyah bint Ḥuyayy ibn Akhṭab (Safiyyah bint Huyayy ibn Akhtab), a Jewish leader. Also, Māriyah bint Sham'ūn al-Qibṭiyyah (Mary the Copt) was gifted to him by Al-Muqawqis, the governor of the Coptic Church of Alexandria, appointed by Heraclius, the Byzantine emperor.

Furthermore, Shahrabānū bint Yazdajird (Shahr Banu bint Yazdegerd) daughter of (the King of Persia) was the wife of Al-Ḥusayn (Al-Hussein) (may Allāh be pleased with him), the son of his daughter Fāṭimah (Fatimah) (may Allāh be pleased with her).

This indicates how other nations entered and submitted to his religion with joy and gladness, which is the meaning of His saying: **"She shall be brought unto the king in raiment of needlework: the virgins her companions that follow her shall be brought unto thee. With gladness and rejoicing shall they be brought".**

Then He said: **"they shall enter into the king's palace"**, meaning people enter his religion, and his people are replaced with honor after the humiliation they experienced before his mission.

Then He said: **"Instead of thy fathers shall be thy children"** – Allāh will replace the authority of his fathers, who were masters of Mecca, with his sons, meaning his followers, who became rulers of the earth.

Then He said: **"whom thou mayest make princes in all the earth"**, meaning they will become masters of the world. This is reality: the companions of the Prophet Muḥammad came to dominate nations, as did the caliphs after them, until the Islamic state extended from China in the east to Andalusia in the west, from Turkey in the north to India in the south, leaving only a small kingdom ruled by the Romans in a part of Europe.

His saying: **"I will make thy name to be remembered in all generations"** means generation after generation.

"therefore shall the people **praise thee** for ever and ever" – This is reality. He is still referred to as Aḥmed, Muḥammad, and Maḥmoud (the Praised One). He has a praiseworthy remembrance forever. The books written about his biography unanimously praise him, in addition to what has been written by fair-minded non-Muslim thinkers, orientalists, philosophers,

and historians. Furthermore, Muslims mention him constantly whenever they mention Allāh, at all times and in all places – on land, sea, and air – because they continuously say "I bear witness that there is no god but Allāh, and I bear witness that Muḥammad is the Messenger of Allāh" in the call to prayer, during the prayer itself, and in other situations.



The Seventh Glad Tiding

In the Book of Deuteronomy (32:19-21, Van Dyck Version), through the Prophet Moses (peace and blessings of Allāh be upon him), the Lord said about the Jews:

> *"And when the LORD saw it, he abhorred them, because of the provoking of his sons, and of his daughters. And he said, I will hide my face from them, I will see what their end shall be: for they are a very froward generation, children in whom is no faith. They have moved me to jealousy with that which is not God; they have provoked me to anger with their vanities:* ***and I will move them to jealousy with those which are not a people; I will provoke them to anger with a foolish nation****."*

◆ ◆ ◆

Commentary

This text shows that Allāh was angry with the Children of Israel. They did not obey Allāh, did not fulfill their covenant with Him, and angered Him. So He warned them that He would replace

them with another nation who were also foolish people, who were in the darkness of misguidance, ignorance, and the worship of idols and false gods. These were the Arabs, as Allāh, Exalted be He, said in describing them, (what means): **"for indeed, you were before that among those astray."** [The Qur'ān, Al-Baqarah (The Cow), 2:198].

﴿وَإِنْ كُنْتُمْ مِنْ قَبْلِهِ لَمِنَ الضَّالِّينَ ﴿١٩٨﴾﴾

(سورة البقرة: ١٩٨)

So Allāh sent the Prophet Muḥammad from among the descendants of Ismā'īl (Ishmael). These Arabs followed him, worshipped Allāh alone, abandoned idol worship, and became a great nation. Thus, the transfer of prophethood mentioned in the verse was fulfilled. Then the Arabs carried the light that came to him, to other non-Arabs, because the message of the Prophet Muḥammad is universal for all people.

In summary, prophethood was transferred from the Children of Israel to the descendants of Ishmael, confirming the other verse: "Therefore say I unto you, **The kingdom of God** shall be taken from you, and given to a nation bringing forth the fruits thereof." (Matthew 21:43).

The kingdom of God is the prophethood that Allāh granted to the Prophet Muḥammad.

It is known that the nation of the Prophet Muḥammad is the only nation that worships Allāh alone, serves Him, obeys Him, and establishes His rituals.

With this transfer of prophethood, Allāh's provocation of the Children of Israel was fulfilled, as in the prophecy. The reason is that they did not deserve it; for they are the killers of prophets, and they are the ones who distorted the Torah and the Gospel, and continue to distort them.

The Issue of Distortion and Concealment among the Children of Israel

The books of the Jews and Christians explicitly state that they are distorted, distorted by the scholars of the Children of Israel, so how is it correct to call them the Holy Bible?

The Holy Book is the divine book preserved from addition or subtraction. If it is subjected to addition or subtraction, its attribute is that it is a human and distorted book, and not a holy book.

And many verses have come in the Old Testament rebuking the Children of Israel for their distortion of the Holy Book that was in the hands of Moses (peace and blessings of Allāh be upon him).

In the Book of (Jeremiah - 23:36), Jeremiah addresses the Children of Israel, saying: (... **for ye have perverted the words of the living God**, of the LORD of hosts our God.)

Furthermore, the Lord states in the same book (8:8-9): (How do ye say, We are wise, and the law of the LORD is with us? Lo, certainly in vain made he it; **the pen of the scribes is in vain.** The wise men are ashamed, they are dismayed and taken: lo, they have rejected the word of the LORD; and what wisdom is in them?)

◆ ◆ ◆

The Reality of the Children of Israel in the Old Testament

The condemnation of the Children of Israel came in the Old Testament. In the Book of Ḥizqiyāl (Ezekiel), the Lord said to him: "And he said unto me, Son of man, I send thee to the children of Israel, to a **rebellious nation** that hath rebelled against me: they and their fathers have transgressed against me, even unto this very day. For they are **impudent children and stiffhearted**. I do send thee unto them."[17]

Also, their description came in the Book of Isaiah with the worst and lowest attributes: "Hear, O heavens, and give ear, O earth: for the LORD hath spoken, I have nourished and brought up children, and they have rebelled against me. ... they have forsaken the LORD, they have provoked the Holy One of Israel unto anger, they are gone away backward."[18]

In the Book of Jubilees from the Dead Sea Scrolls, the Lord is quoted addressing Moses about the Children of Israel, saying: "They will forget all My law, all My commandments, and all My judgments."

The description of the scholars of the Children of Israel has come in many places in the Old and New Testaments as blind[19], an offspring of vipers[20], a seed of evildoers[21], doers of evil[22], killers of prophets[23], and those of little faith[24]. What resulted from that

[17] Book of Ezekiel (2:3-4).
[18] Book of Isaiah (1:1-6).
[19] See John (9:40).
[20] See Matthew (23:33).
[21] See Psalms (94:4).
[22] See Isaiah (14:20).
[23] See 1 Kings (19:10), Matthew (23:31), (23:37).

of distortion and alteration in the religion of the two prophets, Moses and Jesus is known only to Allāh.

◆ ◆ ◆

In summary, these people were not reformed by any call. Therefore, Allāh, the One, the Prevailing (Al-Qahhār), decreed that they were not fit to bear the burdens of the Lord's message, as they were engaged in destroying prophecies, distorting scriptures, killing prophets, and fighting reformers. Therefore, Allāh decreed the transfer of prophethood from them to another nation that would worship Allāh, follow His law, and venerate it.

What is astonishing is that the Christians look upon the Jews as the foundation of their belief, simply because they preceded them. They built their religion on the errors of the Jews, ignoring or being ignorant of the magnitude of deviation they are in, blindly imitating them without discernment.

◆ ◆ ◆

The Reality of the Children of Israel in the New Testament

The Messiah described the Children of Israel, saying:[25]"Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand. And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive: For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any

[24] See Matthew (16:8).

[25] This is an explicit statement from the Messiah (ʿĪsā) regarding the transfer of prophethood from the Children of Israel (Banū Isrāʾīl) to another nation.

time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them." Matthew (13:13-15).

When some of the Pharisees and scribes came to Jesus from Jerusalem, they asked him: "Why do thy disciples transgress the tradition of the elders?" Jesus answered them: "**Why do ye also transgress** the commandment of God by your tradition? … Thus have ye **made the commandment of God of none effect** by your tradition. Ye **hypocrites**, well did Esaias prophesy of you, saying, This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is **far from me**. But **in vain they do worship me**, teaching for doctrines **the commandments of men**." (Matthew 15:1-9)

When the Messiah (peace be upon him) came, he cried out in Jerusalem, as in Matthew 23:13-38:

"But woe unto you, scribes and Pharisees, **hypocrites**! for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in. …

"Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves.

"Woe unto you, ye blind guides… Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone.

"Ye blind guides, which strain at a gnat, and swallow a camel. Woe unto you, scribes and Pharisees, hypocrites! for ye make

clean the outside of the cup and of the platter, but within they are full of extortion and excess.

"Thou blind Pharisee, cleanse first that which is within the cup and platter, that the outside of them may be clean also. Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness.

"Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity.

"Woe unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous, And say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets.

"Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets. Fill ye up then the measure of your fathers.

"Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?

"Wherefore, behold, I send unto you prophets, and wise men, and scribes: and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city: That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel (Hābīl) unto the blood of Zacharias son of Barachias (Barakhyā), whom ye slew between the temple and the altar. Verily I say unto you, All these things shall come upon this generation".

"O Jerusalem, Jerusalem, **thou that killest the prophets, and stonest them which are sent unto thee**, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, **and ye would not**! Behold, your house is left unto you desolate." (Matthew 23:37-38)

◆ ◆ ◆

The Messiah also pointed out the concealment of truth by the Children of Israel, as he said in Matthew (10:26) within his instructions to his twelve disciples: "for there is nothing covered, that shall not be revealed; and hid, that shall not be known."

◆ ◆ ◆

In summary, when the state of the Children of Israel reached this level – the level of distorting the word of Allāh and killing prophets – **Allāh transferred prophethood from them to the descendants of Ishmael and the Prophet Muḥammad.**

◆ ◆ ◆

The Transfer of Prophethood from the Children of Israel to the Descendants of Ishmael

Prophets followed one another among the Children of Israel by the tens and hundreds. This is a clear sign of their constant deviation and their perpetual need for correction and reminder. Nevertheless, unfortunately, they did not respond to or support Allāh and His Book. Therefore, Allāh transferred prophethood from the Children of Israel to the descendants of Ishmael. They objected to Allāh's decree and did not believe in the Prophet Muḥammad, despite being completely confident in his prophet-

hood. This was out of envy from themselves, that prophethood had been transferred from them to others. Therefore, Allāh's wrath came upon them and He cursed them, as the Almighty said: "So they returned having [earned] wrath upon wrath. And for the disbelievers is a humiliating punishment." [The Qur'ān, Al-Baqarah (The Cow), 2:90].

﴿فَبَاءُوا بِغَضَبٍ عَلَىٰ غَضَبٍ وَلِلْكَافِرِينَ عَذَابٌ مُهِينٌ ﴿٩٠﴾﴾

(سورة البقرة: ٩٠)

"And Allāh is predominant over His affair, but most of the people do not know." [The Qur'ān, Yūsuf (Joseph), 12:21].

﴿وَاللَّهُ غَالِبٌ عَلَىٰ أَمْرِهِ وَلَٰكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٢١﴾﴾

(سورة يوسف: ٢١)

◆ ◆ ◆



The Eighth Glad Tiding

In the Book of Ezekiel, Chapter 21, Verses 25-27:

> *"And thou, profane wicked prince of Israel, whose day is come, when iniquity shall have an end, Thus saith the Lord GOD;* ***Remove the diadem, and take off the crown****: this shall not be the same: exalt him that is low, and abase him that is high. I will overturn, overturn, overturn, it: and it shall be no more, until he come whose right it is; and I will give it him."*

◆ ◆ ◆

Commentary

His saying at the beginning of the text: (And thou, profane wicked prince of Israel, whose day is come, when iniquity shall have an end) – The "wicked one" refers to the leader of Israel who incited them to do evil deeds, such as killing reformers and prophets, and distorting the Torah. The speech contains a threat to this leader, indicating that the end of his evil has come.

Then came the glad tiding in which the Prophet Ḥizqiyāl (Ezekiel) speaks about the coming prophet to the world, to whom Allāh gives dominion and prophethood in the end times. The Lord said to him: **"Remove the diadem"**, and it means removing the crown of prophethood from himself, i.e., from the Children of Israel, and the transfer of prophethood to the descendants of Ishmael. Then He said: **"take off the crown"**, which means the same thing: removing the crown of prophethood from himself and his descendants.

His saying: "this shall not be the same" means that this is what will be, and nothing else.

His saying: "exalt him that is low, and abase him that is high" – is directed from Allāh to the leader of Israel, criticizing his placement of people in inappropriate positions: exalting the humble and humbling the exalted. It is known that the leader of Israel and the Children of Israel used to belittle the reformers and prophets, attack them, and conversely exalt those who fought them.

His saying: "I will overturn, overturn, overturn, it" is another threat from Allāh to him, that Allāh will overturn his position, and he will fall because of his evil deeds.

Then He said: "it shall be no more, until he come whose right it is; and I will give it him"; meaning that this erroneous behavior is unacceptable and cannot continue until the Day of Resurrection. Prophethood is transferred to the new prophet, so he will receive it and set matters right.

It is worth mentioning that the Messiah threatened the Children of Israel with the transfer of prophethood, as is said in the

Gospel of Matthew (21:43): "The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof."



The Ninth Glad Tiding

In the Book of Isaiah (5:26-30, Van Dyck Version), the Lord says after His words rebuking the Children of Israel:

26. *"And he will lift up an ensign* ***to the nations*** *from far, and will hiss*[26] *unto them from the end of the earth: and, behold, they shall come with speed swiftly:*
27. *"None shall be weary nor stumble among them; none shall slumber nor sleep; neither shall the girdle of their loins*[27] *be loosed, nor the latchet of their shoes be broken:*
28. *"Whose arrows are sharp, and all their bows bent, their horses' hoofs shall be counted like flint, and their wheels like a whirlwind:*
29. *"Their roaring shall be like a lion, they shall roar like young lions: yea, they shall roar, and lay hold of*

[26] To hiss (*yuṣaffir*) means to produce a sound from the mouth by blowing, and the sound is a whistle.

[27] The ḥaqw is the waist, where the waist-wrapper is tied. This is a figurative expression meaning that they never loosen their belts but keep them fastened, alluding to earnestness and vigor in action.

the prey, and shall carry it away safe, and none shall deliver it.

30. *"And in that day they shall roar against them like the roaring of the sea: and if one look unto the land, behold darkness and sorrow, and the light is darkened in the heavens thereof."*

◆ ◆ ◆

Commentary

This text includes a description of invasion coming from a distant land against the Children of Israel, following words of rebuke against them, and an indication of the transfer of prophethood from them to another nation.

Therefore, the text clarifies that the Children of Israel will face an invincible army, attacking swiftly, with none stumbling or being slow among them. Their weapons of war are strong – arrows and spears – and their horses are strong and trained. This army is terrifying, having a sound like lions in the forest, so if they overcome their enemy, they will dispose of them quickly.

This verse is considered among the glad tidings and prophecies affirming the truth of the prophethood of Muḥammad, the clarity of his message, and the ability of Islam to spread and triumph throughout the earth. This is exactly what happened: the Muslims defeated the Children of Israel in the Levant, Egypt, and Asia Minor (Turkey). Then its people entered the religion of Islam in crowds, due to the beauty of Islamic laws and the good treatment of Muslims towards them. Praise be to Allāh.

◆ ◆ ◆

It is appropriate to quote the words of the Lord in His description of the Children of Israel, which He said before this prophecy. For He said (as in verse 24):

24 Therefore as the fire devoureth the stubble, and the flame consumeth the chaff, so their root shall be as rottenness, and their blossom shall go up as dust: because they have cast away the law of the LORD of hosts, and despised the word of the Holy One of Israel. (Isaiah 5:24)

25 Therefore is the anger of the LORD kindled against his people, and he hath stretched forth his hand against them, and hath smitten them: and the hills did tremble, and their carcases were torn in the midst of the streets. For all this his anger is not turned away, but his hand is stretched out still. (Isaiah 5:25)

After this, the Lord spoke His words, which came in the prophecy above: **And he will lift up an ensign to the nations from far…** etc.

Therefore, in the beginning, the Lord rebuked the Children of Israel, and afterwards He decreed the transfer of prophethood to the descendants of Ishmael, and gave glad tiding of the Prophet Muḥammad.

◆ ◆ ◆



The Tenth Glad Tiding

This is a glad tiding of the Prophet Muḥammad in the Book of (Isaiah 9:6-7, Van Dyck Version), and the text of the glad tidings from the Prophet Isaiah is as follows:

> *"For unto us a child is born, unto us a son is given:* ***and the government shall be upon his shoulder****: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father,* ***The Prince of Peace. Of the increase of his government*** *and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even* ***for ever****. The zeal of the LORD of hosts will perform this."*

◆ ◆ ◆

Commentary

This glad tiding stipulates five matters:

First: It stipulates the presence of the seal of prophethood on his shoulder, and this was indeed realized as is well-known in his biography.

Second: This glad tiding indicates that he calls for peace and security in the homelands. This was achieved in the countries conquered by the Prophet Muḥammad, and then those conquered after him by the Caliphs.

Third: This glad tiding indicates the increase of his government, and this indeed happened, as Islam spread east, west, south, and north.

Fourth: This glad tiding indicates that he would spread peace, which is the saying "Peace, mercy, and blessings of Allāh be upon you" [Assalamualaikum Warahmatullahi Wabarakatuh]. In addition, this indeed has been realized by him and his nation up to our present day. The Prophet Muḥammad said: "You will not enter Paradise until you believe, and you will not believe until you love one another. Shall I not guide you to something which, if you do it, you will love one another? Spread peace among yourselves."[28]

Moreover, Allāh the Almighty said in the Qur'ān to His Prophet Muḥammad, guiding him to conclude peace treaties between him and his adversaries: "And if they incline to peace, then incline to it [also] and rely upon Allāh." [The Qur'ān, Al-Anfāl (The Spoils of War), 8:61].

﴿وَإِنْ جَنَحُوا لِلسَّلْمِ فَاجْنَحْ لَهَا وَتَوَكَّلْ عَلَى اللَّهِ﴾

(سورة الأنفال: ٦١)

[28]Narrated by Muslim (54) on the authority of Abū Hurayrah, may Allāh be pleased with him.

Fifth: This glad tiding indicates that the message of the Prophet is an eternal message until the Day of Resurrection, and not a temporary message.

As for his saying: (and his name shall be called Wonderful, Counsellor, The mighty God); its meaning is that his name was not given to anyone before him, so it is wonderful. Furthermore, it is derived from 'Al-Ḥamd' (praise), which is identical to the derivation of some of the names and attributes of Allāh, which are: Al-Ḥamīd (The Praiseworthy), Al-Maḥmoud (The Most Praised), Al-Ḥamdulillāh (All praise is due to Allāh).

◆ ◆ ◆

Some Christians argue that his saying: (The everlasting Father) applies to the Messiah, but this is incorrect, because Christians say that the Messiah is the Son of God, and he is not the Father as in the text.

However, the right view is that it applies to Allāh, the Exalted and Almighty, as explained previously.



The Eleventh Glad Tiding

In the Book of Zephaniah (3:9, Van Dyck Version), the Prophet Ṣafanyā (Zephaniah) says:

> *"For then will I turn to the people **a pure language**, that they may all call upon the name of the LORD, to serve him with **one consent**."*[29]

◆ ◆ ◆

Commentary

His saying at the beginning of the glad tiding: "I will turn to the people **a pure language**" is a glad tiding of what will happen in the future the turning of people from worshipping other than Allāh to worshipping Allāh alone. This is represented by the "pure language", and contains a glad tiding of the Qur'ān, upon which peoples unite, and they read it with one tongue, regardless of if they speak in different languages.

[29] The author quotes the Arabic Van Dyck Bible, which reads «شفة نقية» ("a pure lip") and «بكتف واحدة» ("with one shoulder") here; the King James Version reads "a pure language" and "with one consent."

His saying: "pure" clarifies the attribute of the Qur'ān: it is pure from evil and calls to goodness. It commands people to speak good words that come from a person's lips, and that speech should be pure from lying and deceit. Allāh the Almighty said: "**And speak to people good [words]** and establish prayer" [The Qur'ān, Al-Baqarah (The Cow), 2:83].

﴿وَقُولُوا لِلنَّاسِ حُسْنًا وَأَقِيمُوا الصَّلَاةَ﴾

(سورة البقرة: ٨٣)

And His saying: "O you who have believed, fear Allāh and **be with those who are true**." [The Qur'ān, At-Tawbah (The Repentance), 9:119].

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ ﴿١١٩﴾﴾

(سورة التوبة: ١١٩)

And His saying: "O you who have believed, **let not a people ridicule [another] people** perhaps they may be better than them; nor let women ridicule [other] women; perhaps they may be better than them. **And do not insult one another and do not call each other by [offensive] nicknames.** Wretched is the name of disobedience after [one's] faith. And whoever does not repent – then it is those who are the wrongdoers." [The Qur'ān, Al-Ḥujurāt (The Rooms), 49:11].

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَسْخَرْ قَوْمٌ مِنْ قَوْمٍ عَسَىٰ أَنْ يَكُونُوا خَيْرًا مِنْهُمْ وَلَا نِسَاءٌ مِنْ نِسَاءٍ عَسَىٰ أَنْ يَكُنَّ خَيْرًا مِنْهُنَّ وَلَا تَلْمِزُوا أَنْفُسَكُمْ وَلَا تَنَابَزُوا بِالْأَلْقَابِ بِئْسَ الِاسْمُ الْفُسُوقُ بَعْدَ الْإِيمَانِ وَمَنْ لَمْ يَتُبْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ ﴿١١﴾﴾

(سورة الحجرات: ١١)

This phrase contains a glad tiding of the Prophet Muḥammad, because he is the prophet through whose hands this glad tiding would be fulfilled. There is no book in the world that unites people except the Qur'ān, which Allāh the Exalted and Almighty revealed to His Prophet Muḥammad.

In addition, his saying: "that they may all call upon the name of the LORD, to serve him with **one consent**" is a clear glad tiding of the Prophet Muḥammad. For, in it is a description of unified worship performed by his followers, the Muslims, which is prayer. They align in rows, shoulders touching, and they "all call upon" Allāh. This is not known among the followers of previous prophets and messengers.

The Prophet Muḥammad instructed the necessity of aligning closely in rows during the worship of prayer, and that shoulders should be in one straight line, in his saying: "Straighten your rows, for the straightening of the rows is part of perfecting the prayer."[30]

He also said: "Stand in straight rows and do not differ among

[30] Narrated by Al-Bukhārī (723) and Muslim (433) on the authority of Anas ibn Mālik, may Allāh be pleased with him; the wording is Muslim's.

yourselves, or else your hearts will differ due to disaccord"[31], and

"O slaves of Allāh, Straighten your rows (during Salat) or Allāh would create dissension amongst you"[32].

Meaning, if you do not straighten your rows, the punishment may be the altering of your viewpoints until that leads to the differing of hearts.

Thus, the Prophet Muḥammad emphasizes the importance of standing closely in rows to prevent Satan from intervening, and warns against differing which could lead to the disunity of hearts. This perfectly corresponds to what was previously mentioned in the glad tiding found in (3:9) in the Book of Zephaniah.

[31]Narrated by Muslim (432) on the authority of Abū Masʿūd al-Anṣārī, may Allāh be pleased with him.

[32]Narrated by Al-Bukhārī (717) and Muslim (436) on the authority of An-Nuʿmān ibn Bashīr, may Allāh be pleased with him; the wording is Muslim's.



The Twelfth Glad Tiding

In the Book of Isaiah (42:1-4, Van Dyck Version), the Lord says:

> *"Behold* ***my servant, whom I uphold****; mine elect, in whom my soul delighteth; I have put my spirit upon him: he shall bring forth judgment to the Gentiles. He shall not cry, nor lift up, nor cause his voice to be heard in the street... A bruised reed shall he not break, and the smoking flax shall he not quench: he shall bring forth judgment unto truth. He shall not fail nor be discouraged, till he have set judgment in the earth: and the isles shall wait for his law."*

◆ ◆ ◆

Commentary

This verse points to a prophetic personality chosen and favored by Allāh Almighty. If we apply it to the Prophet Muḥammad, we find the following:

At the beginning of the glad tiding, **"My Servant"** is being addressed. It is noteworthy that Allāh never described any prophet

as a servant to Him as much as He described the Prophet Muḥammad.

Allāh described the Prophet Muḥammad with **servitude** to Him in many verses of the Noble Qur'ān, such as His saying: "And if you are in doubt about what We have sent down upon **Our Servant** [Muḥammad], then produce a surah the like thereof and call upon your witnesses other than Allāh, if you should be truthful." [The Qur'ān, Al-Baqarah (The Cow), 2:23].

﴿وَإِنْ كُنْتُمْ فِي رَيْبٍ مِمَّا نَزَّلْنَا عَلَىٰ عَبْدِنَا فَأْتُوا بِسُورَةٍ مِنْ مِثْلِهِ وَادْعُوا شُهَدَاءَكُمْ مِنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ ﴿٢٣﴾﴾

(سورة البقرة: ٢٣)

Allāh the exalted also said: "Exalted is He who took **His Servant** by night from al-Masjid al-Ḥarām to al-Masjid al-Aqsa, whose surroundings We have blessed, to show him of Our signs. Indeed, He is the Hearing, the Seeing." [The Qur'ān, Al-Isrā' (The Night Journey), 17:1].

﴿سُبْحَانَ الَّذِي أَسْرَىٰ بِعَبْدِهِ لَيْلًا مِنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَى الَّذِي بَارَكْنَا حَوْلَهُ لِنُرِيَهُ مِنْ آيَاتِنَا إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ ﴿١﴾﴾

(سورة الإسراء: ١)

Also, the Prophet Muḥammad described himself as a servant of Allāh, saying: "rather **I am only His slave**, so say: slave of Allāh and His Messenger "[33].

[33] Narrated by Al-Bukhārī (3445) on the authority of ʿUmar ibn al-Khaṭṭāb, may Allāh be pleased with him, with the wording: "Do not exaggerate in praising me as the Christians

As for His saying: **"Behold my servant, whom I uphold"** – means who I support and grant victory to. This indeed happened, as history proves that Allāh supported him during his life to convey the message of Islam, and also gave him victory over his enemies. So his religion spread east and west in a record time, through the efforts of his hands, and that of the caliphs after him.

◆ ◆ ◆

As for His saying: **"mine elect, in whom my soul delighteth"**, contains an indication that Allāh chose Muḥammad from the descendants of Ishmael, son of Abraham (peace be upon them both). The Prophet Muḥammad spoke about himself, saying: "Indeed, Allāh **chose** Kinānah (Kinanah) from the descendants of Ishmael, and He **chose** Quraysh from Kinānah, and He chose Banū Hashim from Quraysh, and He **chose** me from Banū Hashim"[34]. Here the word chose, means elected.

◆ ◆ ◆

As for His saying: **"in whom my soul delighteth"** means He loves him greatly. It is known that Allāh loves all His prophets, but He loves the Messengers of determination (Ulu al-ʻAzm) more than others. They are Noah, Abraham, Moses, Jesus, and Muḥammad. Then, Allāh loves Abraham and Muḥammad more than the others, and He loves Muḥammad even more than Abraham, as Muḥammad is the Seal of the Prophets, whom Allāh sent

exaggerated in praising the son of Maryam, for I am only His slave; so say: the slave of Allāh and His Messenger."

[34]Narrated by Muslim (2276) on the authority of Wāthilah ibn al-Asqaʻ, may Allāh be pleased with him.

to all people, and with whom He sealed His messages. Peace and blessings be upon them all.

◆ ◆ ◆

The phrase **"I have put my spirit upon him"** refers to the descent of ar-Rūḥ al-Qudus (the Holy Spirit), who is Gabriel, the greatest of angels, upon the Prophet Muḥammad. Gabriel brought him revelation, the Noble Qur'ān. Allāh The Almighty said: "The Trustworthy **Spirit** has brought it down upon **your heart**, [O Muḥammad] – that you may be of the warners – in a clear Arabic language." [The Qur'ān, Ash-Shu'arā' (The Poets), 26:193-195].

﴿نَزَلَ بِهِ الرُّوحُ الْأَمِينُ ﴿١٩٣﴾ عَلَىٰ قَلْبِكَ لِتَكُونَ مِنَ الْمُنْذِرِينَ ﴿١٩٤﴾ بِلِسَانٍ عَرَبِيٍّ مُبِينٍ ﴿١٩٥﴾﴾

(سورة الشعراء: ١٩٣-١٩٥)

Allāh also said: "Say, [O Muḥammad], "**The Pure Spirit** has brought it down from your Lord in truth to make firm those who believe.'" [The Qur'ān, An-Naḥl (The Bee), 16:102].

﴿قُلْ نَزَّلَهُ رُوحُ الْقُدُسِ مِنْ رَبِّكَ بِالْحَقِّ لِيُثَبِّتَ الَّذِينَ آمَنُوا﴾

(سورة النحل: ١٠٢)

This phrase **"I have put my spirit upon him"** also means supporting him with the strength and ability to achieve His will to spread his religion. This indeed happened, especially in the present time, when the religion of Islam spreads rapidly across the seven continents through various means of communication.

◆ ◆ ◆

As for His saying: **"he shall bring forth judgment to the Gentiles"**, this phrase indicates that this noble prophet will undertake the spreading of truth and justice to the nations, meaning all of humanity. His message is not specific to a particular people. This applies only to the Prophet Muḥammad, because he is the only prophet whom Allāh sent to all people, Arabs and non-Arabs, white and black, Children of Israel and others, as the Almighty said: "And We have not sent you except **comprehensively to mankind** as a bringer of good tidings and a warner. But most of the people do not know" [The Qur'ān, Saba' (Sheba), 34:28].

﴿وَمَا أَرْسَلْنَاكَ إِلَّا كَافَّةً لِلنَّاسِ بَشِيرًا وَنَذِيرًا وَلَٰكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٢٨﴾﴾

(سورة سبأ: ٢٨)

This is contrary to the case of the Messiah, Moses, Zechariah, John, Jacob, and Isaac; for Allāh sent them specifically to the Children of Israel, **and did not send them to all the nations of the earth**. For in the Gospel of Matthew (15:24), Jesus said**:** "But he answered and said, I am not sent but unto the lost sheep of the house of Israel."

◆ ◆ ◆

His saying: **"he shall bring forth judgment to the Gentiles"** is an indication that the law of this prophet is truth. This is reality, for the law brought by the Prophet Muḥammad has sixty distinctive characteristics that set it apart from the laws brought

by previous prophets. Therefore, fair-minded Western thinkers have described the Prophet Muḥammad as a just man, upholding equity[35].

◆ ◆ ◆

As for His saying: **"He shall not cry, nor lift up, nor cause his voice to be heard in the street"** – These are attributes of the Prophet. For ʿĀ'ishah (Aisha), the wife of the Prophet, was asked about the character of the Messenger of Allāh, and she said: "Allāh's Messenger was neither obscene, nor profligate, nor boisterous in the markets, and he would not repay a misdeed with a misdeed, but would pardon and forgive."[36]

◆ ◆ ◆

As for the phrase: **"he shall bring forth judgment unto truth" - Translated in Arabic (Van Dyck Version) as:** 'Unto **safety** he brings forth truth' The verse speaks of the emergence and victory of truth, which is Islam, and that Allāh will establish His law in all the earth, so **safety** is achieved. This indeed happened. We see that the crime rate in Islamic countries is lower than in all other countries.

◆ ◆ ◆

His saying, described that prophesied prophet with: "He shall not fail nor be discouraged, till he have set judgment in the earth" This phrase indicates the steadfastness of the Prophet Muḥammad upon the truth and his strength in that. This was indeed

[35]To get more information, check out Majid bin Sulayman Al-Rassi's book 'Characteristics of Islamic Law'.

[36]Narrated by At-Tirmidhī (2016) through Abū ʿAbdillāh al-Jadalī on the authority of ʿĀ'ishah, may Allāh be pleased with her; he said: a ḥasan ṣaḥīḥ ḥadīth.

realized. He did not die until Islam had spread throughout the Arabian Peninsula. Then the caliphs after him spread it across the earth in a record time. He never retreated from calling to his religion, and fought several battles. He did not weaken despite the challenges and difficulties he faced throughout his prophetic mission.

◆ ◆ ◆

His saying: "and the isles shall wait for his law" implies, by the word "isles" here, the Arabian Peninsula, the land between the Euphrates and the Tigris, the island of Andalusia, the island of Cyprus, and other islands."

◆ ◆ ◆

For benefit, we now see through statistics from UNESCO (headquartered in Paris) that the fastest-spreading religion is Islam, especially after the spread of satellite channels and social media. Islam has even entered prisons, churches, temples, and places where spreading Islam was forbidden, and every place those means can reach.

◆ ◆ ◆

Two verses later, we have confirmation that the prophet being referred to in the verse above is Prophet Muḥammad, where it is said:

5. *Thus saith God the LORD, he that created the heavens, and stretched them out; he that spread forth the earth, and that which cometh out of it; he that giveth*

breath unto the people upon it, and spirit to them that walk therein: (Isaiah 42:5)

◆ ◆ ◆

Commentary

Allāh is the Creator of the heavens, and the Spreader of the earth, He created within it what comes forth, like plants and creatures. He is the Bestower of the life breath and spirit upon all inhabitants of the earth. The purpose of this is to highlight His ability to fulfill His promises, especially sending His servant, the Prophet Muḥammad, to bring forth truth, as indicated by His saying at the beginning of the statement: **"Thus saith God the LORD"** This is an opening for speech that suggests direct divine authority.

◆ ◆ ◆

Benefit

There is also confirmation that the prophet being referred to in the previous verse is the Prophet Muḥammad, in the following verse, which states:

6. ***"I the LORD have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles;***
7. ***"To open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house."*** *(Isaiah 42:6-7)*

◆ ◆ ◆

As for His saying: "I the LORD have called thee in righteousness, and will hold thine hand", this indicates that Allāh called His Prophet Muḥammad to righteous deeds. Righteousness is goodness. There was no good except that Allāh guided him to it, and no evil except that Allāh forbade him from it. Then he stood and called people to the righteousness that Allāh taught him.

◆ ◆ ◆

Then He said: **"and will hold thine hand, and will keep thee".** This is a reality, for Allāh held his hand, meaning He supported, helped, and strengthened him. Then **He protected him** from the plots of his enemies and prevented them from harming him throughout his life. Allāh did not take his soul until he had conveyed the message. Allāh the Almighty said concerning this: "O Messenger, **announce that which has been revealed to you from your Lord**, and if you do not, then you have not conveyed His message. **And Allāh will protect you from the people**." [The Qur'ān, Al-Mā'idah (The Table Spread), 5:67].

﴿يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ وَإِنْ لَمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ﴾

(سورة المائدة: ٦٧)

◆ ◆ ◆

As for His saying: **"and give thee for a covenant of the people"** means that Allāh covenants with the Prophet Muḥammad to bring people out of darkness into light. This will be his role and duty.

◆ ◆ ◆

Describing his message as a covenant indicates that the covenant Allāh made with him is considered a promise and commitment that must be fulfilled. This is because Allāh is merciful to His servants. He did not leave people in misguidance; rather, He sent them a messenger to bring them out of darkness into light. Whoever obeys him enters Paradise, and whoever disobeys him enters Hellfire.

◆ ◆ ◆

His saying: "and give thee... for a **light** of the Gentiles" also applies to the Prophet Muḥammad because he brought people out of the worship of idols to the worship of Allāh The Exalted and Almighty. This is the light after which there is no light. The Almighty said: "It is He who sends down upon His Servant [Muḥammad] verses of clear evidence that He may bring you out from darkness into **the light**. And indeed, Allāh is to you Kind and Merciful." [The Qur'ān, Al-Ḥadīd (The Iron), 57:9].

﴿هُوَ الَّذِي يُنَزِّلُ عَلَىٰ عَبْدِهِ آيَاتٍ بَيِّنَاتٍ لِيُخْرِجَكُمْ مِنَ الظُّلُمَاتِ إِلَى النُّورِ وَإِنَّ اللَّهَ بِكُمْ لَرَءُوفٌ رَحِيمٌ ۝٩﴾

(سورة الحديد: ٩)

Allāh also said: "O Prophet, indeed We have sent you as a witness and a bringer of good tidings and a warner. And one who invites to Allāh, by His permission, and **an illuminating lamp**." [The Qur'ān, Al-Aḥzāb (The Combined Forces), 33:45-46].

﴿يَا أَيُّهَا النَّبِيُّ إِنَّا أَرْسَلْنَاكَ شَاهِدًا وَمُبَشِّرًا وَنَذِيرًا ۝٤٥ وَدَاعِيًا إِلَى اللَّهِ بِإِذْنِهِ وَسِرَاجًا مُنِيرًا ۝٤٦﴾

(سورة الأحزاب: ٤٥-٤٦)

All these prophecies and attributes, when combined, apply only to one prophet: the Prophet Muḥammad, the completer of the message of those before him, including Jesus, Moses, Abraham, and others (peace be upon them all).

◆ ◆ ◆

As for His saying: "To open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house", this phrase means that Allāh will liberate the captives and those veiled from light and guidance, through this prophet. He is the one who will lead them to the path of guidance. Through him, many people living in the darkness of polytheism and idol worship will be brought out to the light of worshipping Allāh alone, by following the law of Islam he brought. This continues to this day, because of the mission of Muḥammad. Every day, people enter the religion of Muḥammad (Islam).

The phrase "the prisoners" refers to people living in a state of captivity from the truth, due to following ignorance, polytheism, deviation from the right path, and imitating the society, they grew up in without having the opportunity to read about Islam or read the Qur'ān.

His saying: "them that sit in darkness" refers to the darkness of ignorance and distance from the light of truth.

◆ ◆ ◆

Benefit

There came after this verse His saying:

> 8. *"I am the LORD: that is my name: and my glory will I not give to another, neither my praise to graven images" (Isaiah 42:8)*

◆ ◆ ◆

Commentary

His saying: "neither my praise to graven images" is an absolute rejection of polytheism and the worship of idols and statues that people make and then worship. This aligns with the message brought by the Prophet Muḥammad. He forbade his people, the Quraysh tribe and others, from worshipping idols. When he conquered Mecca, he destroyed the 360 idols that surrounded the noble Kaʿbah. Thus, the verse applies to the Prophet Muḥammad in that his call focused on demolishing idols and calling people to worship Allāh alone.

◆ ◆ ◆

Then He said after that, referring to the worship through Ḥajj (Pilgrimage), which is the fifth pillar of Islam:

> 10. *Sing unto the LORD a new song, and his praise* ***from the end of the earth****, ye that go down to the sea, and all that is therein; the isles, and the inhabitants thereof. (Isaiah 42:10)*

◆ ◆ ◆

Commentary

This intended song is the invocation "Labbayk Allāhumma Labbayk, Labbayk la sharika laka Labbayk, inna al-ḥamda wan-niʿmata laka wal-mulk, la sharika lak"[37] (Here I am, O Allāh, here I am. Here I am, You have no partner, here I am. Verily, all praise and blessings are Yours, and all sovereignty, You have no partner). The pilgrims recite this during their Ḥajj, coming from the ends of the earth to perform this worship, by land and sea.

◆ ◆ ◆

Then He concluded the prophecy by mentioning Qaydār (Kedar), the inhabitants of Mecca, and also the joy of the inhabitants of Sela (a well-known mountain in Al-Madīnah to this day), and that they will all sing joyfully for the coming prophet:

> 11. *Let the wilderness and the cities thereof lift up their voice, the villages that Kedar doth inhabit: let the inhabitants of the rock (Sela) sing*[38]*, let them shout from the top of the mountains.*
> 12. *Let them give glory unto the LORD, and declare his praise in the islands. (Isaiah 42:11-12)*

◆ ◆ ◆

[37] Narrated by Al-Bukhārī (1549) and Muslim (1184) on the authority of ʿAbdullāh ibn ʿUmar, may Allāh be pleased with them both, that this was the talbiyah of the Messenger of Allāh (peace and blessings of Allāh be upon him).

[38] The author quotes the Arabic Van Dyck Bible, which reads «لترنم سكان سالع» ("let the inhabitants of Sela sing") here; the King James Version reads "let the inhabitants of the rock sing."

Commentary

This glad tiding signifies the joy of the people in Mecca and Al-Madīnah at the arrival of the Prophet, their glorification and worship of Allāh, and their frequent reading of the Qur'ān, which are in fact chants, and this is part of glorifying and exalting Allāh as stated in the glad tiding. This truly happened as narrated in the history books, and it continues to this day.

As for the word "islands/isles" here, it has already been addressed.

So, these are several glad tidings of the prophethood of the Prophet Muḥammad.

◆ ◆ ◆



The Thirteenth Glad Tiding

In the Book of Isaiah (49:8-9, Van Dyck Version), the Prophet Isaiah says:

> *"Thus saith the LORD, In an acceptable time have I heard thee, and in a day of salvation have I helped thee: and I will preserve thee, and give thee for a covenant* ***of the people****, to establish the earth, to cause to inherit the desolate heritages;* ***That thou mayest say to the prisoners, Go forth****; to them that are in darkness, Shew yourselves."*

◆ ◆ ◆

Commentary

This is a divine promise that Allāh will help His prophet in his mission so that it spreads throughout the earth, and this has happened. He preserves the earth for His prophet, so that he can establish his nation and that nation can inherit the earth.

His saying: **"to the people"** means to all people; so his message is not specific to a particular nation.

It also indicates that this prophet will pardon the captives and forgive them. This indeed happened when he said to the people of Mecca upon its conquest, when they asked him, "What do you think I am going to do with you?" They answered, "A generous brother, and the son of a generous brother." He said to them, **"Go, for you are the freed ones."**[39]

◆ ◆ ◆

[39] Reported by Ibn Hishām, As-Sīrah An-Nabawiyyah, from Ibn Isḥāq, and by Aṭ-Ṭabarī in his Tārīkh.



The Fourteenth Glad Tiding

In the Book of Zechariah (13:1-2, Van Dyck Version), about the Prophet Zechariah (peace and blessings of Allāh be upon him) in the section of purification from sin:

> *"In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness. And it shall come to pass in that day, saith the LORD of hosts, that* ***I will cut off the names of the idols out of the land****, and they shall no more be remembered: and* ***also I will cause the prophets*** *and the unclean spirit to pass out of the land."*

◆ ◆ ◆

Commentary

These verses speak of a comprehensive purification of the nation through the removal of the idols that were worshipped in the pre-Islamic era. This indeed happened through the Prophet Muḥammad when he conquered Mecca and liberated it from the

rule of the polytheists who worshipped idols, false gods, stones, and statues. When he entered Mecca the Kaʿbah was surrounded by many idols, numbering 360.

He began piercing them with a stick in his hand while reciting the words of Allāh the Almighty: "And say: 'Truth has come, and falsehood has departed. Indeed is falsehood, [by nature], ever bound to depart.'" [The Qurʾān, Al-Isrāʾ (The Night Journey), 17:81].

﴿جَاءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ إِنَّ الْبَاطِلَ كَانَ زَهُوقًا ﴿٨١﴾﴾

(سورة الإسراء: ٨١)

And His saying: "And say: 'Truth has come, and falsehood can neither begin [anything] nor repeat [it].'" [The Qurʾān, Sabaʾ (Sheba), 34:49].[40]

﴿جَاءَ الْحَقُّ وَمَا يُبْدِئُ الْبَاطِلُ وَمَا يُعِيدُ ﴿٤٩﴾﴾

(سورة سبأ: ٤٩)

Those idols fell down, were broken, vanished, and their names were forgotten. With this, the banner of polytheism was broken and weakened, and the banner of monotheism and the worship of Allāh alone were raised high.

The meaning of His saying: "and also I will cause the prophets… to pass" is that the laws of the prophets were abrogated by the law of Muḥammad.

[40] Narrated by Al-Bukhārī (2478) and Muslim (1781) on the authority of ʿAbdullāh ibn Masʿūd, may Allāh be pleased with him.

Therefore, Muḥammad is the last prophet, confirming those before him, and he came with the seal of the divine laws. The Qur'ān is the last of the divine books; the books before it are either distorted or lost.

As for His saying: "and the unclean spirit to pass" refers to the filth of polytheism, which has indeed departed, as mentioned. This aligns with what is stated in the Qur'ān, that polytheism is filth.

◆ ◆ ◆



The Fifteenth Glad Tiding

In the Book of Psalms (118:21-26, Van Dyck Version), the Prophet David says:

> *"I will praise thee: for thou hast heard me, and art become my salvation.* ***The stone which the builders refused is become the head stone of the corner****. This is the LORD's doing; it is* ***marvellous*** *in our eyes. This is the day which the LORD hath made;* ***we will rejoice and be glad in it****. Save now, I beseech thee, O LORD: O LORD, I beseech thee, send now prosperity. Blessed be he that cometh in the name of the LORD: we have blessed you out of the house of the LORD."*

◆ ◆ ◆

Commentary

This is a glad tiding of the coming of the Prophet Muḥammad, for he is the final prophet. He is like the last stone in the building, as is expressed by him being the head stone of the corner. With his

coming, people are saved from the worship of idols and stones, they rejoice in the worship of Allāh alone, and they marvel at the collapse and demise of paganism. **This joy, wonder, and rejoicing from the change indeed happened** as is established in the history books, when the Prophet Muḥammad was sent and triumphed over his polytheistic adversaries.

The stone, which the builders refused, is Muḥammad. The builders refused to place him during the eras of the Prophets Moses and Jesus (peace be upon them both), because prophethood was not completed with them. So when Muḥammad came, the building was completed by placing this stone.

This glad tiding has indeed been fulfilled. In it is an indication of Allāh's response to the prayer of the Prophet David.

It is noteworthy that this glad tiding of joy and wonder came with its meaning in the New Testament. For it came in the Gospel of Matthew (21:42-43): "Jesus saith unto them, Did ye never read in the scriptures, **The stone which the builders rejected**, the same is become **the head of the corner**: this is the Lord's doing, and it is **marvellous** in our eyes? Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof."

Moreover, the Prophet Muḥammad mentioned what exactly matches this glad tiding, saying: "My similitude in comparison with the other prophets before me, is that of a man who has built a house nicely and beautifully, except for a place of one brick in a **corner**. The people go about it and wonder at its beauty, but say: 'Would that this brick be put in its place!'

The Prophet Muḥammad (peace and blessings of *Allāh* be upon him) said: **"So I am that brick, and I am the last of the Prophets."**[41]

Glory be to the One who made the speech of these two great prophets (Jesus and Muḥammad, peace be upon them) emerge from the same niche and the same source.

When David and the Messiah described Prophet Muḥammad (peace and blessings of Allāh be upon him) as a **stone**, there is an indication of strength and firmness. This is reality; the nation of Islam does not perish no matter what wars and calamities befall it. Its religion does not change regardless of the difficulties. In fact, in the twentieth century AD, Islam was the fastest-growing religion after the availability of electronic means that brought the distant closer and facilitated the access of the Islamic call to all people in all corners of the earth.

As for his saying: "Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." (Matthew 21:43) it is an indication of the transfer of prophethood from the descendants of Isaac to the descendants of Ishmael (peace be upon them). Muḥammad is from the lineage of Ishmael, and the nation referred to is the nation of Muḥammad.

◆ ◆ ◆

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



The Sixteenth Glad Tiding

In the Book of Isaiah (21:13-17, Van Dyck Version), the Prophet Isaiah says:

13. *"The burden upon **Arabia**. In the forest in **Arabia** shall ye lodge, **O ye travelling companies of Dedanim.***
14. *"**The inhabitants of the land of Tema** brought water to him that was thirsty, they prevented **with their bread him that fled.***[42]
15. *"For they fled from the swords, from the drawn sword, and from the bent bow, and from the grievousness of war.*

[42]The author quotes the Arabic Van Dyck Bible, which reads «هاتوا ماء لملاقاة العطشان يا سكان أرض تيماء، وافوا الهارب بخبزه» ("bring water to meet the thirsty, O inhabitants of the land of Tema; meet the fugitive with his bread") here, a command; the King James Version reads "The inhabitants of the land of Tema brought water to him that was thirsty, they prevented with their bread him that fled."

16. *"For thus hath the Lord said unto me, Within a year, according to the years of an hireling, and all the glory of* ***Kedar*** *shall fail:*
17. *"And the residue of the number of archers, the mighty men of the children of* ***Kedar****, shall be diminished: for the LORD God of Israel hath spoken it."*

◆ ◆ ◆

Commentary

This prophecy speaks of a person who will emerge in an Arab town called "Dedan" and will emigrate to another town called "Tema." Then the Lord commands the people of Tema to relieve him, meaning with water, bread, and shelter. This is the meaning of His saying: "brought water to him that was thirsty... they prevented with their bread him that fled".

"Dedan" approximately corresponds to the location of Mecca, where the Prophet Muḥammad was born. "Tema" corresponds to the location of Al-Madīnah, to which the Prophet Muḥammad fled as a refugee. In fact, to this day, Tema is one of the districts of Al-Madīnah.

So who is intended by the command to the people of Tema (Al-Madīnah) to provide refuge to him after he fled as an emigrant from Dedan (Mecca), other than the Prophet Muḥammad? There is no one except the Prophet Muḥammad, for he is the only prophet to whom this situation applies.

◆ ◆ ◆

It is amazing that the other prophecy which came after this prophecy, would inform us that the glory of "Kedar" would perish within a year of this emigration.

According to the consensus of the People of the Book, Kedar is from the descendants of Ishmael, as mentioned in the Book of Genesis: "And these are the names of the sons of Ishmael, by their names, according to their generations: the firstborn of Ishmael, Nebajoth (Nabāyūt); and Kedar (Qaydār), and Adbeel, and Mibsam" (Genesis 25:13). The descendants of Ishmael lived in Mecca; they were the Quraysh tribe. Not a year passed after the Prophet Muḥammad's emigration from Mecca to Al-Madīnah until the great Battle of Badr took place between the Muslim army and the army of the polytheist idol-worshippers. The Muslims were victorious, and the Quraysh tribe Kedar was defeated, and its glory perished.

In summary, the glory of Qaydār indeed collapsed within a year of his emigration (peace and blessings of Allāh be upon him).

◆ ◆ ◆

His saying: "And the residue of the number of archers, the mighty men of the children of Kedar, shall be diminished: for the LORD God of Israel hath spoken" it means that the strength of Quraysh would diminish and vanish. This indeed happened, as mentioned. The "bows" used for shooting arrows symbolize this strength, because the religion spread after the Battle of Badr, and enemies turned into friends and followers of Muḥammad.

Furthermore, the Lord revealed the Qurʾān to His Prophet Muḥammad, before and after the emigration. It spread among the

people, and gave them guidance. Disbelief weakened, and Islam grew strong.

◆ ◆ ◆



The Seventeenth Glad Tiding

In the Book of Isaiah (29:11, Van Dyck Version), the Prophet Isaiah says:

> *"And the vision of all is become unto you as the words of* ***a book that is sealed****, which men deliver to one that is learned, saying, Read this, I pray thee: and he saith, I cannot; for it is* ***sealed****."*

◆ ◆ ◆

Commentary

The sealed book in this glad tiding is the Qur'ān. This is because when angel Gabriel delivered this book to the Prophet Muḥammad at the beginning of his mission, saying, "Read!" He replied, "I am not a reader."[43]

This glad tiding is a bearer of glad tidings of this event, because Allāh, Exalted be He, said about the Qur'ān: "And indeed, it is

[43] Narrated by Al-Bukhārī (3) and Muslim (160) on the authority of 'Ā'ishah, may Allāh be pleased with her.

[mentioned] in the scriptures of former peoples." [The Qur'ān, Ash-Shu'arā' (The Poets), 26:196].

﴿وَإِنَّهُ لَفِي زُبُرِ الْأَوَّلِينَ ﴿١٩٦﴾﴾

(سورة الشعراء: ١٩٦)

That is, the books of the former peoples, and they are the Jews and Christians.

◆ ◆ ◆

There is another glad tiding in the Book of Revelation confirming this: "And I saw in the right hand of him that sat on the throne a **book written** within and on the backside, **sealed with seven seals**." (Revelation 5:1) The seven seals are "Sūrat Al-Fātiḥah (The Opening)", which is at the beginning of the Qur'ān. It consists of seven verses, so they are the seven seals.

◆ ◆ ◆

There is another glad tiding showing that this book is for all people, which applies only to the Qur'ān. The glad tiding is: "And I saw another angel fly in the midst of heaven, having the **everlasting gospel** to preach unto them that dwell on the earth, **and to every nation, and kindred, and tongue, and people**." (Revelation 14:6)

This prophecy in Revelation is the everlasting glad tidings for all people, i.e., the Qur'ān. It is not known that any book is for all people except the Qur'ān, and its seven seals are Surah Al-Fatiḥah, which is at the beginning of the Qur'ān. It consists of seven verses, so they are the seven seals.

◆ ◆ ◆



The Eighteenth Glad Tiding

The Prophet Muḥammad used to speak the revelation, memorizing it by heart, from his lips without reading, because he was unlettered, unable to read or write.

> *In the Book of Isaiah, there is a prophecy about Muḥammad that one of his attributes is that he does not know how to read or write. The text of the glad tiding is:*
>
> *12. "And the book is delivered to him that is not learned, saying, Read this, I pray thee: and he saith, **I am not learned**."[44] (Isaiah 29:12)*
>
> *This phrase matches the saying of the Prophet Muḥammad to the angel Gabriel when he descended upon him in the cave of Ḥirā' and said, "Read!" He replied, "**I am not a reader**," meaning "I do not know how to read."[45]*

[44]The author quotes this verse from the Arabic Book of Life (Ketab El Hayat) version, which reads «لا أستطيع القراءة» ("I cannot read") here; the King James Version reads "I am not learned."

[45]Narrated by Al-Bukhārī (3).

***For benefit**; Allāh the Almighty has said to His Prophet Muḥammad in the Qur'ān:*
"And you did not recite before it any scripture, nor did you inscribe one with your right hand. Otherwise, the falsifiers would have had [cause for] doubt. Rather, the Qur'ān is distinct verses [preserved] within the breasts of those who have been given knowledge. And none reject Our verses except the wrongdoers." [The Qur'ān, Al-'Ankabūt (The Spider), 29:48-49].

﴿وَمَا كُنْتَ تَتْلُو مِنْ قَبْلِهِ مِنْ كِتَابٍ وَلَا تَخُطُّهُ بِيَمِينِكَ إِذًا لَارْتَابَ الْمُبْطِلُونَ ﴿٤٨﴾ بَلْ هُوَ آيَاتٌ بَيِّنَاتٌ فِي صُدُورِ الَّذِينَ أُوتُوا الْعِلْمَ وَمَا يَجْحَدُ بِآيَاتِنَا إِلَّا الظَّالِمُونَ ﴿٤٩﴾﴾

(سورة العنكبوت: ٤٨-٤٩)

The meaning of the noble verse: You, O Messenger, did not read a book before, nor did you write letters with your right hand before the Qur'ān was revealed to you. Rather, We made you unlettered, neither reading nor writing. In addition, the wisdom in that is that if you had read or written, people would have said: You authored this book (i.e., the Qur'ān), or you read the previous books and copied from them and made this Qur'ān. But when We made you unlettered, neither reading nor writing, then people heard this Qur'ān from you, and they know that humans cannot produce it, nor a verse of it, and that it does not resemble the speech of humans;

this doubt was severed from them, and they knew that there was no alternative but to say that it is a revelation from Allāh. So whoever believed in your prophethood believed, and whoever was arrogant was arrogant.

◆ ◆ ◆



The Nineteenth Glad Tiding

In the Book of Genesis (22:15-18, Van Dyck Version), the word of Allāh says:

> *"And the angel of the LORD called unto Abraham out of heaven the second time,*
> *"And said, By myself have I sworn, saith the LORD, for because thou hast done this thing, and hast not withheld thy son, thine only son: That in blessing I will bless thee, and* ***in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore****; and thy seed shall possess the gate of his enemies;*
> *"****And in thy seed shall all the nations of the earth be blessed****; because thou hast obeyed my voice." (Genesis 22:15-18)*

◆ ◆ ◆

Commentary

This is a clear glad tiding of the Prophet Muḥammad, because he is the only prophet from the descendants of Abraham whom Allāh sent to **all the nations of the earth**. As for the prophets before him, Allāh sent them specifically to their own peoples, not to all the nations of the earth. For the Messiah, Moses, Zechariah, John, Jacob, and Isaac were sent by Allāh specifically to the Children of Israel, and **He did not send them to all the nations of the earth**. For in the Gospel of Matthew (15:24), Jesus said: **"I am not sent but unto the lost sheep of the house of Israel."** (Matthew 15:24)

The Lord's earlier saying to Abraham: **"and thy seed shall possess the gate of his enemies"** means that your followers, O Abraham, will inherit and possess the properties of their enemies from those who fought them. The "gate" here is an expression for the entrance of the house, which is the lands owned by the disbelievers, for they will be transferred to the Muslims. This was only achieved for Muḥammad, because after he defeated his enemies, their lands entered into his kingdom, both during his lifetime and after, as happened to the empires of Persia and Rome. For it is well known that the nation of Muḥammad (peace and blessings of Allāh be upon him) inherited the dominion of Nebuchadnezzar (Babylon), of the Persians, of the Greeks[46], and of the Romans; indeed, it was this nation that conquered Constantinople (Istan-

[46]The Greeks' embrace of Islam dates to the period of Ottoman rule in the southern Balkans; they consist mainly of Ottoman-era converts from Greek Macedonia, Crete (the Cretan Muslims), and northeastern Anatolia. See Wikipedia, article: Greek Muslims.

bul), the capital of the Roman king[47].

This was so even while those who did not enter Islam retained their dignity in his kingdom, because Islam forbids wronging those who submit to the Muslims, and commands that they be granted protection and given their religious and worldly rights. (For an expansion on this topic, see the book *The Rights of Non-Muslims in the Lands of Islam* by Dr. Ṣāliḥ ibn Ḥusayn al-ʿĀyid, published online.)

And the saying preceding it: **(and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore)** — is a notice of the increase in the number of Muslims throughout the ages, and this is indeed the reality.

Furthermore, statistics also indicate that in the present, the majority of converts from one religion to another are converts to Islam. This has been particularly true with the spread of Islamic media which helped introduce Islam in global languages.

Moreover, this glad tiding is in agreement with another glad tiding in Genesis (17:20), where Allāh said to Abraham concerning Ishmael:

"Behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly … and I will make him a great nation."

In addition, in Genesis (21:18), the angel said to Hagar: **"Arise, lift up the lad (i.e., Ishmael), and hold him in thine hand; for I will make him a great nation."**

[47]This conquest took place in 1453 CE at the hands of the Ottoman commander Muḥammad al-Fātiḥ, when the city of Constantinople, capital of the Byzantine (Eastern Roman) Empire, fell.

This is not fulfilled except in the prophethood of Muḥammad (peace and blessings of Allāh be upon him), because he is the only individual from the lineage of Ishmael who became a prophet and was followed by a great and mighty nation.



The Twentieth Glad Tiding

In the Book of Isaiah (40:3-5, Van Dyck Version), the Prophet Isaiah says:

> *"The voice of him that crieth in the wilderness, Prepare ye the way of the LORD, make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain: And the glory of the LORD shall be revealed,* ***and all flesh shall see it together****: for the mouth of the LORD hath spoken it."*

◆ ◆ ◆

Commentary

This is one of the glad tidings that speaks of the mission of the Prophet Muḥammad and his call to monotheism and faith in Allāh. The glad tiding mentions a calling voice, which is the revelation of the Qur'ān. This caused a new path to exist, Islam, which is made clear and easy in the barren deserts.

This verse likens polytheism with the deserts, mountains, and hills, due to the difficulty of traversing them. It also likened the crooked path with rough places like narrow paths in the mountains, and then references the low place to mean the sunken one, from which it is difficult for people to rise.

This is because polytheism is difficult and unacceptable to the intellect. The polytheist is stubborn against his own mind and lives in turmoil, as he directs himself to other than Allāh, and this is contrary to the human natural disposition (Fitrah) upon which Allāh created people.

The message of the Prophet Muḥammad, brought about a radical and positive change. The difficult and twisted ways of polytheism were abolished and replaced by the direct and easy Way of Islam because the voice of guidance spread among people through the Qur'ān, which is the spoken word of the Lord. Thus, the path became clear and easy, and people entered the religion of Islam. Here, the glory of the Lord was revealed, i.e., His true religion, and all people saw it, as mentioned in the prophecy and as is happening now. So the glad tiding was fulfilled, and praise be to Allāh.

It should be known that this glad tiding does not apply to anyone other than Muḥammad. The religions before him were altered, their scriptures distorted, and their prophets and reformers killed by the hands of the Children of Israel themselves. Their rebuke for these actions is found in the Torah itself. So it is not correct to say that the glory of the Lord was revealed in those religions.

So, this glad tiding is applicable only to Muḥammad, because his religion is preserved. For the Qur'ān is preserved, and his Ḥadīth are preserved, and his biography is preserved. All people have seen the glory of Allāh through the Prophet Muḥammad, and his message reached the east and the west, fulfilling this prophecy.

All praise be to Allāh, Lord of the worlds.

◆ ◆ ◆

Note:

This glad tiding is similar to the one mentioned in the Book of Psalms, Chapter 149, which mentions Zion, referring to Mecca.

It also mentions singing on their beds, which refers to the adhkar (remembrances), glorifications, and verses recited before sleep. It further mentions victory over nations, which is what occurred through the Prophet Muḥammad and his righteous successors after him, who fought the Byzantines, the Persians, and others, spread Islam, combated tyranny, and established justice with the sword."



The Twenty-First Glad Tiding

In the Book of Jeremiah (31:33-34, Van Dyck Version), the Prophet Jeremiah says:

> *"33. …saith the LORD, I will put my law in their inward parts, **and write it in their hearts**; and will be their God, and they shall be my people.*
> *"34. And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD: for they shall all know me, from the least of them unto the greatest of them, saith the LORD; for I will forgive their iniquity, and I will remember their sin no more."*

◆ ◆ ◆

Commentary

These verses discuss the fact that Allāh will place His law within the hearts of a specific nation, which only applies to the nation of Muḥammad because there is no law preserved in hearts except

the law of the Qur'ān. That is because the Qur'ān is preserved in hearts; millions of people memorize it, generation after generation, since it was revealed and until today.

The nation addressed in this discourse will be comprised of individuals who know their Lord, from their youngest to their oldest. They will not need anyone to teach them who their Lord is, but rather knowledge of their Lord will be part of their inner consciousness, not due to external laws imposed upon them. They will not need one to teach another saying, "Know the Lord" because the knowledge will be intrinsic and universal due to the clarity of the Qur'ān, and also due to the clarity of the details mentioned in the message of this noble prophet.

Moreover, when they memorize it in their hearts, their knowledge of the Lord grows stronger, because they will repeat what they memorize from the Qur'ān morning and evening and in prayers. The Qur'ān contains beliefs, laws, and etiquettes.

His saying: **"and will be their God"** means their only object of worship, and this applies only to the nation of Islam, because they alone worship Allāh alone, while other nations worship others besides Him.

His saying: **"and they shall be my people"** is a commendation of their honor, attributing them to Him, because they fulfilled what Allāh deserves — exclusively worshiping Him and following His law, which abrogates all previous laws.

At the conclusion of the glad tiding, Allāh promises to comprehensively forgive the sins and iniquities of this nation if they hold fast to this Book (the Qur'ān). Forgiveness is the reward for this new relationship between Him and His people. Allāh,

Exalted be He, has indicated this in His Book, the Qur'ān, saying: "But indeed, I am the Perpetual Forgiver of whoever repents and believes and does righteousness and then continues in guidance." [The Qur'ān, Ṭā Hā (Ta-Ha), 20:82].

﴿وَإِنِّي لَغَفَّارٌ لِمَنْ تَابَ وَآمَنَ وَعَمِلَ صَالِحًا ثُمَّ اهْتَدَىٰ ﴿٨٢﴾﴾

(سورة طه: ٨٢)

This meaning is also mentioned in many other verses.



The Twenty-Second Glad Tiding

In the Book of Isaiah (60:1-11, Van Dyck Version), the Prophet Isaiah says:

"1. Arise, shine; for thy light is come, and the glory of the LORD is risen upon thee.

2. *For, behold, the darkness shall cover the earth, and gross darkness the people: but the LORD shall arise upon thee, and his glory shall be seen upon thee.*
3. *And the* ***Gentiles*** *shall come to thy light, and* ***kings*** *to the brightness of thy rising.*
4. *Lift up thine eyes round about, and see:* ***all they gather themselves together, they come to thee: thy sons shall come from far****, and thy daughters shall be nursed at thy side.*
5. *Then thou shalt see, and flow together, and thine heart shall fear, and be enlarged; because the abundance of the sea shall be converted unto thee, the forces of the* ***Gentiles*** *shall come unto thee…*

7. *All the flocks of* ***Kedar*** *shall be gathered together unto thee, the rams of Nabāyūt (Nebaioth) shall minister unto thee: they shall come up with acceptance on mine altar, and I will glorify the house of my glory…*
11. *Therefore thy gates shall be open* ***continually****; they shall not be shut day nor night; that men may bring unto thee* ***the forces of the Gentiles****.*

Until the end of the 22 verses.

◆ ◆ ◆

Commentary

These verses from the Book of Isaiah indicate that the earth's darkness will turn to light, and that this light will attract nations and kings to worship in a specific location. People will come to it from distant places. This applies only to one spot, which is Mecca, for it is the only place people travel to for worship.

The phrase "Arise, shine; for thy light is come, and the glory of the LORD is risen upon thee" is a call from Allāh to the noble Kaʿbah in Mecca, the place where revelation descended upon the Prophet Muḥammad. The light of Islam shone there, and the glory of the Lord was exalted and became great, after idols were what people venerated.

His saying: "For, behold, the darkness shall cover the earth, and gross darkness the people" is a description of the state that the world was in before the Prophet Muḥammad called people to the worship of Allāh alone was in of ignorance and worship of idols and prophets.

In His saying: "And the Gentiles shall come to thy light, and kings to the brightness of thy rising" clarifies that all nations will enter Islam, not just one nation, because the Prophet Muḥammad was sent by Allāh to all people. He accurately predicted that when nations and kings enter Islam, they will come to Mecca to perform the obligation of Ḥajj.

In His saying: "Lift up thine eyes round about, and see: all they gather themselves together, they come to thee", He confirms the verse before it, which is the coming of people to Mecca from around the world. This gathering will be at the Sacred House of Allāh (the Kaʿbah) in Mecca, because there is no place in the world where people gather to the same extent.

In His saying: "thy sons shall come from far"; in it is an indication of people coming from afar to perform the obligation of Ḥajj, which is the fifth pillar of the pillars of Islam.

His saying: "and thy daughters shall be nursed at thy side"; indicates the divine care and tenderness that will embrace them when they come to Mecca. This is the reality because Allāh the Almighty subjugated the Muslims to care for the pilgrims, whether on their way to Mecca, or after their arrival there. There, the pilgrims are respected by the people of Mecca and honored by them, and if a pilgrim falls ill, his money decreases, or a calamity strikes him, the people of Mecca advise each other to take care of him and assist him so he can perform his Ḥajj and return to his family.

His saying: "All the flocks of Kedar shall be gathered together unto thee, the rams of Nabāyūt (Nebaioth) shall minister unto thee: they shall come up with acceptance on mine altar, and I

will glorify the house of my glory", contains an indication of the sheep that are driven to Mecca. Believers draw near to Allāh by slaughtering them during the season of Ḥajj and ʿUmrah.

In His saying: "the rams of Nabāyūt (Nebaioth) shall minister unto thee"; Nebaioth is one of the sons of Ishmael, and is considered one of the tribes in the Torah, coming from the lineage of Ishmael. It is also known by the name Nabit, and it has been described as being one of the most prominent Arab tribes. Assyrian texts show the existence of Nebaioth as a strong tribe, and he was mentioned in the Book of Genesis as one of the sons of Ishmael. (Reference: Wikipedia)

In His saying: "they shall come up with acceptance on mine altar, and I will glorify the house of my glory", the phrase is consistent with what precedes it. The rams, or sheep, which are slaughtered in Mecca with the intention of drawing near to Allāh in the season of Ḥajj and ʿUmrah, are called 'Hadi'.

His saying: "Therefore thy gates shall be open continually; they shall not be shut day nor night; that men may bring unto thee the forces of the Gentiles" describes the state of Mecca and the Sacred Mosque containing the noble Kaʿbah. Its gates are open day and night, not closed. Nations come to it from everywhere: the rich and the poor, the white and the black, kings and others. When they come, they bring travel expenses and goods they wish to sell; this is the wealth of the nations.

Thus, everything mentioned in the Book of Isaiah (Chapter 60) pertains to the same glad tiding mentioned above. The chapter contains 22 verses.

It is worth mentioning that the Book of Isaiah (Chapter 60) speaks of a rise and renewal for the Children of Israel. The Prophet Isaiah prophesies therein that the light of Allāh has shone upon Zion. That nations and kings will gather in the brightness of Allāh's light, that darkness has ended, and that oppression will cease, bringing the wealth of nations. It also indicates that kings will come from afar to worship Allāh.

In addition, this glad tiding is related to the glad tiding in Haggai (Chapter 2), which was discussed in Glad Tiding No. 1.



The Twenty-Third Glad Tiding

In the Book of Isaiah (35:8, Van Dyck Version), the Prophet Isaiah says:

> *"And an highway shall be there, and a way, and it shall be called* ***The way of holiness****; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein."*

◆ ◆ ◆

Commentary

This prophecy applies to the sacred land of Allāh and His ancient House, which is Mecca Al-Mukarramah, the city of the Prophet Muḥammad. This is where he was born, where the Qur'ān was revealed to him, and it is the qiblah (direction of prayer) that Muslims face in their prayers.

The unclean, the impure, and the unbeliever do not go to it, it is for the purified. Purity here means the purity of Islam and faith in Allāh. Anyone who is not a Muslim is not permitted to pass through Makka.

This aligns with the saying of the Almighty in the Noble Qur'ān: "O you who have believed, indeed the polytheists are unclean, so let them not approach al-Masjid al-Ḥarām after this, their [final] year." [The Qur'ān, At-Tawbah (The Repentance), 9:28].

﴿إِنَّمَا الْمُشْرِكُونَ نَجَسٌ فَلَا يَقْرَبُوا الْمَسْجِدَ الْحَرَامَ بَعْدَ عَامِهِمْ هَٰذَا﴾

(سورة التوبة: ٢٨)

For believers, going to Mecca and worshipping there brings tranquility to the heart, spiritual reassurance, and psychological calm. It is a refuge for hearts and a destination for the feelings of believers from all over the world, throughout the year. This fulfills the prayer of the Prophet Abraham (peace and blessings of Allāh be upon him): "Our Lord, I have settled some of my descendants in an uncultivated valley **near Your sacred House**, our Lord, that they may establish prayer. So make hearts among the people incline toward them and provide for them from the fruits that they might be grateful." [The Qur'ān, Ibrāhīm (Abraham), 14:37].

﴿رَبَّنَا إِنِّي أَسْكَنْتُ مِنْ ذُرِّيَّتِي بِوَادٍ غَيْرِ ذِي زَرْعٍ عِنْدَ بَيْتِكَ الْمُحَرَّمِ رَبَّنَا
لِيُقِيمُوا الصَّلَاةَ فَاجْعَلْ أَفْئِدَةً مِنَ النَّاسِ تَهْوِي إِلَيْهِمْ وَارْزُقْهُمْ مِنَ الثَّمَرَاتِ
لَعَلَّهُمْ يَشْكُرُونَ ﴿٣٧﴾﴾

(سورة إبراهيم: ٣٧)

The sacred House is the Ka'aba.

Moreover, the path to it is easy, because everyone knows it. Even the person ignorant of the way can easily ask and find the route.



The Twenty-Fourth Glad Tiding

In the Book of Mīkhā (Micah) (4:1-5, Van Dyck Version), the Prophet Micah says:

> *"1. But in the last days it shall come to pass,* ***that the mountain of the house of the LORD shall be established in the top of the mountains****, and it shall be exalted above the hills; and* ***people*** *shall flow unto it.*
> *"2. And* ***many nations*** *shall come, and say, Come, and let us go up to the mountain of the LORD, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the LORD from Jerusalem.*
> *"3. And he shall judge among* ***many people****, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up a sword against nation, neither shall they learn war any more.*

"4. But they shall sit every man under his vine and under his fig tree; and none shall make them afraid: for the mouth of the LORD of hosts hath spoken it.
"5. For ***all people*** *will walk every one in the name of his god, and we will walk in the name of the LORD our God* ***for ever and ever.***"

◆ ◆ ◆

Commentary

This glad tiding clarifies that in the latter days, the Kaʿbah, the qiblah of Muslims, will be above the hills of Mecca. This is reality. Mecca is a mountainous region, referred to as (the mountain of the house of the Lord). It is a mountainous environment where Arab and non-Arab, white and black, slave and free, rich and poor, gather.

His saying: "and people shall flow unto it, and many nations shall come" refers to Mecca, because there is no other place to which nations travel from all over the earth except Mecca. They come to perform the rituals of Ḥajj and ʿUmrah.

His saying: "the house of the Lord" refers to the Kaʿbah. Allāh named it thus as an honor.

His saying: "Come, and let us go up to the mountain of the Lord" differs from the previous phrase "the mountain of the house of the Lord". The Lord's house is the Kaʿbah, as mentioned. The "mountain of the Lord" is at Arafat, where people stand to perform the essential pillar of Ḥajj.

His saying: "to the house of the God of Jacob" refers to the House of Allāh, who is the God of all people.

His saying: "and we will walk in His paths" indicates a continuous and ongoing movement towards this place, which is the mountain of Arafat, to perform the pillar of Ḥajj. This happens every year, as Muslims perform the obligatory Ḥajj, the fifth pillar of Islam.

His saying: "they shall beat their swords into plowshares" symbolizes the establishment of peace, the end of wars, and the transformation of tools of war and killing (swords) into tools for agriculture and production, which are the plowshares. Similarly, spears become pruning hooks (sickles), which is an agricultural tool used for harvesting.

This is a prophecy of the true peace brought by the religion of Islam. Wherever Islam settles, peace prevails, as history testifies. Conflicts and wars cease in its land, and weapons of war are transformed into tools that benefit humanity and make them builders of the earth through cultivation and farming.

His saying: "they shall sit every man under his vine and under his fig tree" is a symbol of the tranquility, security, and psychological and spiritual well-being enjoyed by the believers. There is no terror or fear, because judgment belongs to Allāh, expressed as the Lord of armies, who rules through the Qurʾān.

His saying: "and we will walk in the name of the LORD our God for ever and ever" is a call to steadfastness in faith in Allāh and living according to His light and commandments forever, distinguishing oneself from the worship of other than Allāh.

These verses prophesy the establishment of a great religion upon which peoples unite, leading humanity to a life of worship and comprehensive spiritual calm. They also indicate the end of

conflicts and a focus on life and construction instead of destruction.

◆ ◆ ◆



The Twenty-Fifth Glad Tiding

In the Book of Habakkuk (3:5, Van Dyck Version), the Prophet Ḥabaqqūq (Habakkuk) says:

> *"Before him went the pestilence, and burning coals went forth at his feet."*[48]

◆ ◆ ◆

Commentary

This is an explicit glad tiding of the Prophet Muḥammad, because before his arrival in Al-Madīnah (Yathrib), it was known for fever. This fever afflicted the companions of the Messenger of Allāh upon their first arrival in Al-Madīnah. So, the Messenger of Allāh (peace and blessings of Allāh be upon him) prayed to his Lord to transfer the fever from Al-Madīnah to Al-Juhfah, saying: "O Allāh, make Al-Madīnah dear to us as Mecca is dear or even more

[48]The author quotes the Arabic Van Dyck Bible, which reads «وعند رجليه خرجت الحمى» ("and at his feet went forth the fever") here; the King James Version reads "and burning coals went forth at his feet."

so. O Allāh, bless our Sāʿ and our Mudd, and make it healthy for us, and transfer its fever to Al-Juhfah."[49]

The Prophet specifically prayed against Al-Juhfah because it was then the abode of polytheism, so he prayed that fever would occupy them and prevent them from harming the Muslims. Al-Juhfah is a place between Mecca and Al-Madīnah, about 190 km from Mecca. Allāh answered the prayer of His Prophet. The food of Al-Madīnah was blessed, and it is what is intended in his saying: "and bless our Sāʿ and our Mudd", as they are units of measurement.

Moreover, the Prophet and his companions loved Al-Madīnah with a love that Allāh caused to remain in their hearts until they died upon it. In fact, when the Prophet came from a journey and saw Al-Madīnah, he would make his mount to go faster out of love for it.[50]

Then, the Mother of the Believers, ʿĀ'ishah (Aisha) (may Allāh be pleased with her), mentions that when they first came to Al-Madīnah, it was the most plague-ridden land of Allāh. She said, completing the Ḥadīth: "When we reached Al-Madīnah, it was the unhealthiest of Allāh's lands, and the valley of Bat·ḥan (the valley of Al-Madīnah) used to flow with impure colored water."

The meaning of her words is that the valley of Buthan in the south of Al-Madīnah used to have impure, decaying water stagnating in it throughout the year. From that arose an abundance

[49]Narrated by Al-Bukhārī (1889, 3926) and Muslim (1376) on the authority of ʿĀ'ishah, may Allāh be pleased with her.

[50]Narrated by Al-Bukhārī (1886) on the authority of Anas ibn Mālik, may Allāh be pleased with him, in the wording: "Whenever he returned from a journey and looked at the walls of Al-Madīnah, he would make his mount go faster, and if he was riding an animal, he would urge it on, out of his love for it."

of fevers and the spread of plague. Therefore, Allāh removed the plague and affliction from them, and Al-Madīnah became healthy with good air, as it is to this day.

◆ ◆ ◆

It is worth mentioning two verses before this verse (in Habakkuk 3:3):

3. God came from Teman, and the Holy One from mount Paran.

The location of "Tema" is the location of Al-Madīnah Al-Munawwarah. In fact, to this day, Tema is one of the districts of Al-Madīnah.

"Paran" is Mecca, according to the consensus of Muslims, Jews, and Christians. Paran is a Hebrew word, Arabicized, and it is one of the names of Mecca. It is the land where Ishmael lived, as in the Book of Genesis (Chapter 21): "And he grew, and dwelt in the wilderness, and became an archer. And he dwelt in the wilderness of Paran."

The evidence from this verse is that the glad tiding includes the prophethood of Muḥammad, for his message was completed between these two great cities.

◆ ◆ ◆



The Twenty-Sixth Glad Tiding

In the Book of Habakkuk (2:2-3, Van Dyck Version), the Prophet Ḥabaqqūq (Habakkuk) says:

> *"2. And the LORD answered me, and said, Write the vision, and make it plain upon* ***tables****, that he may run that readeth it.*
> *"3. For the vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry."*

◆ ◆ ◆

Commentary

The intended "vision" here is the prophecy that Allāh gave His prophet Habakkuk, which were glad tidings that would be fulfilled and not delayed. This refers back to the arrival and mission of the Prophet Muḥammad.

Allāh had taken a covenant from all the prophets that if Muḥammad appeared while they were among them, they would

support him and aid him, as he was prophesied by the prophets Abraham and those after him, as mentioned in the preceding prophecies.

His saying "and make it plain upon tables" can be interpreted to mean that this glad tiding was written on the tablets upon which Allāh wrote the Torah and which were then brought down by Gabriel to His prophet Moses (peace be upon him), as Allāh the Almighty said: "**And We wrote for him on the tablets [something] of all things** – instruction and explanation for all things, [saying], 'Take them with determination and order your people to take the best of it. I will show you the home of the defiantly disobedient.'" [The Qur'ān, Al-A'rāf (The Heights), 7:145].

﴿وَكَتَبْنَا لَهُ فِي الْأَلْوَاحِ مِنْ كُلِّ شَيْءٍ مَوْعِظَةً وَتَفْصِيلًا لِكُلِّ شَيْءٍ فَخُذْهَا بِقُوَّةٍ وَأْمُرْ قَوْمَكَ يَأْخُذُوا بِأَحْسَنِهَا سَأُرِيكُمْ دَارَ الْفَاسِقِينَ ﴿١٤٥﴾﴾

(سورة الأعراف: ١٤٥)

◆ ◆ ◆



The Twenty-Seventh Glad Tiding

In the Book of Isaiah (45:20-25, Van Dyck Version), the Prophet Isaiah says:

> *"20. Assemble yourselves and come; draw near together,* ***ye that are escaped of the nations****: they have no knowledge that set up the* ***wood of their graven image****, and pray unto a god that cannot save.*
> *"21. Tell ye, and bring them near; yea, let them take counsel together: who hath declared this from ancient time? who hath told it from that time? have not I the LORD? and there is no God else beside me; a just God and a Saviour; there is none beside me.*
> *"22. Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else.*
> *"23. I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return,* ***That unto me every knee shall bow, every tongue shall swear****.*

"24. Surely, shall one say, in the LORD have I righteousness and strength: even to him shall men come; and all that are incensed against him shall be ashamed.
"25. In the LORD shall all the seed of Israel be justified, and shall glory."

◆ ◆ ◆

Commentary

This glad tiding confirms what the Prophet Muḥammad brought in his message to the nations: that the true God is Allāh alone, and that idols possess no power, benefit, or harm, and that faith in them is false. Therefore, he called for abandoning their worship and destroyed the idols surrounding the Kaʿbah, which numbered 360.

The glad tiding also indicates that all creation will submit to Allāh, and that every knee of the believers will bow and prostrate to Him, and this indeed happened after the mission of the Prophet Muḥammad. It also indicates that every tongue will swear by Him and not swear by others. People used to swear by other than Allāh, like idols, to venerate them. They abandoned that and began swearing by Allāh to venerate Him, because He alone deserves that, not others.

By this, the Lord's greatness is magnified in souls, and all those who are stubborn against Him are put to shame.

◆ ◆ ◆



The Twenty-Eighth Glad Tiding

In the Book of Psalms (111:5-9, Van Dyck Version), the Prophet David says:

> *"5. He hath given meat unto them that fear him: he will ever be mindful of his covenant.*
> *"6. He hath shewed his people the power of his works, that he may give them the heritage of* ***the heathen****.*
> *"7. The works of his hands are verity and judgment; all his commandments are sure.*
> *"8. They stand fast* ***for ever and ever****, and are done in truth and uprightness.*
> *"9. He sent redemption unto his people:* ***he hath commanded his covenant for ever****: holy and reverend is his name."*

◆ ◆ ◆

Commentary

The verses indicate Allāh's spiritual and physical care for those who fear Him, for He does not forget His covenant. He granted His Prophet Muḥammad and the believers the heritage of the earth as He had promised, because they fulfilled Allāh's covenant. They applied the teachings of the Qur'ān, spreading Islam throughout the world, and nations entered into its religion in crowds.

The glad tiding also indicates that His precepts are surely forever. This applies only to the religion of Islam. Other laws change and are altered; for instance, in every era, a new edition of the Old and New Testaments is published, with additions, deletions, and corrections.

The teachings of Islam are an eternal covenant. If Islam were not the eternal religion, people would need a new prophet, a new book, and a new religion. This is unnecessary because Islam remains preserved as it is until the Day of Judgment, so there is no need for a new religion.

All of this necessitates glorifying and worshipping Allāh, for He is holy and His name is to be held in awe.

◆ ◆ ◆



The Twenty-Ninth Glad Tiding

In the Book of Psalms (94:12-15, Van Dyck Version), the Prophet David says:

> *"12. Blessed is the man whom thou chastenest, O LORD, and teachest him out of thy law;*
> *"13. That thou mayest give him rest from the days of adversity, until the pit be digged for the wicked.*
> *"14. For the LORD will not cast off his people, neither will he forsake his inheritance.*
> *"15. But judgment shall return unto righteousness: and all the upright in heart shall follow it."*

◆ ◆ ◆

Commentary

This text means that Allāh blesses the man whom He chastened and taught His law, and protects him from evils, because the Lord, Exalted be He, is merciful. He does not cast off His people, meaning He does not leave them without guidance and direc-

tion, and this is from Allāh's justice and wisdom. This blessing, expressed by the phrase (Blessed), encompasses all people, men and women, because the phrase (Blessed) implies comprehensive blessing from Allāh for whoever He chastens and teaches His law.

This description, even if it encompasses many people, also includes the prophets specifically the Prophet Muḥammad. Allāh chastened him, as He said about him in the Qur'ān: "And indeed, you are of a great moral character." [The Qur'ān, Al-Qalam (The Pen), 68:4].

﴿وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ ۝٤﴾

(سورة القلم: ٤)

Allāh did not create a blessed man more than him; so his attributes are great, and his acts of worship are great, as is known to anyone who has read his biography fairly and objectively.

Likewise, Allāh revealed to him the last of His laws, which is the law of Islam. This encompasses the merits of the laws before it and more, and He revealed to him the best of His books, which is the Qur'ān, which encompasses the merits of the books before it and more. Then, Allāh preserved the Qur'ān, so it did not change and was not altered, as the Almighty said: "Indeed, it is We who sent down the Qur'ān and indeed, We will be its guardian." [The Qur'ān, Al-Ḥijr (The Rocky Tract), 15:9].

﴿إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ ۝٩﴾

(سورة الحجر: ٩)

For this reason, people transfer to his religion if they understand it well. Currently, global statistics indicate that the religion with the highest number of people converting to it is Islam.

For this reason also; Allāh chose Muḥammad to be the last of the prophets, his religion the last of the religions, and his book the last of the books.

In conclusion, the Prophet Muḥammad is the referent of the aforementioned glad tidings, even if he is not specifically referred to by name.



The Thirtieth Glad Tiding

In the Book of Psalms (1:1-6, Van Dyck Version), the Prophet David says:

"1. Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful.
"2. But his delight is in the law of the LORD; and in his law doth he meditate day and night.
"3. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper.
"4. The ungodly are not so: but are like the chaff which the wind driveth away.
"5. Therefore the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous.
"6. For the LORD knoweth the way of the righteous: but the way of the ungodly shall perish."

◆ ◆ ◆

Commentary

This text is close to the previous one, and both apply to the best of people, and also apply to the Prophet Muḥammad with greater reason (a fortiori).

It is known that the Prophet Muḥammad led a blessed life, admired by ruler and ruled, female and male, near and far, enemy and friend alike. The text describes him as overflowing with blessing — conveyed by the word "blessed" — and makes clear that this description applies to him.

The text also makes clear that Allāh saved this blessed man from the wicked, and that this applies to the Prophet Muḥammad, for many people were hostile toward him. Some thirty attempts were made to assassinate the Prophet Muḥammad, yet Allāh protected him from them all until he had delivered the message of his Lord, and then took him in death.

It also makes clear that this blessed man finds his joy in obeying Allāh and adhering to His revealed teachings. This applies to the Prophet Muḥammad, for he worshipped Allāh abundantly, praying through the night until his feet would crack from long standing. When his wife ʿĀ'ishah (Aisha), may Allāh be pleased with her, asked him, "Why do you do this, when Allāh has already forgiven your past and future sins?" he replied, "Should I not be a grateful servant?"[51]

The text likens this blessed man to a fruitful tree from which people benefit all year round, whose leaves stay fresh and never

[51]Narrated by Al-Bukhārī (4837) and Muslim (2820) on the authority of ʿĀ'ishah, may Allāh be pleased with her; the wording is that of Muslim.

wither. This applies to the Prophet Muḥammad through what the Muslims do in acting upon the teachings of the Sharīʿah throughout the year, benefiting people with charitable works such as feeding the poor and digging wells for the needy.

In contrast, the text depicts the wicked as chaff — the dry husks that the wind scatters and tosses about until they come to ruin and destruction. This is what befell the opponents of every prophet, the last of whom is the Prophet Muḥammad. When his people fought him, Allāh granted him victory over them; authority passed to him, yet he pardoned them and took no revenge. After him the Islamic state expanded, and the lands from China in the east to Andalusia in the west came under Muslim rule — without the injustice or plunder that the great powers have committed throughout the ages.

The text also makes clear that there was no prophet greater than Muḥammad, for he was the most beloved of creation to Allāh, Exalted be He; he was distinguished by every great quality that no prophet before him possessed, and Allāh, Exalted be He, chose him above all creation.

◆ ◆ ◆



The Thirty-First Glad Tiding

It came in the Book of Genesis also in chapter 16, that the angel appeared to Hājar (Hagar), the mother of Ishmael, and said to her:

8. *And he said, Hagar (Hājar), Sarai's maid, whence camest thou? and whither wilt thou go? And she said, I flee from the face of my mistress Sarai.*
9. *And the angel of the LORD said unto her, Return to thy mistress, and submit thyself under her hands.*
10. *And the angel of the LORD said unto her,* ***I will multiply thy seed exceedingly, that it shall not be numbered for multitude.***
11. *And the angel of the LORD said unto her, Behold, thou art with child, and shalt bear a son, and shalt call his name Ishmael; because the LORD hath heard thy affliction.*

[52] The meaning of the phrase "a wild man" will be explained shortly.

12. *"**And he will be a wild man**[52]**; his hand will be against every man, and every man's hand against him**; and he shall dwell in the presence of all his brethren.*
15. *"And Hagar bare Abram a son: and Abram called his son's name, which Hagar bare, Ishmael.*
16. *"And Abram was fourscore and six years old, when Hagar bare Ishmael to Abram." And similar to this is what came in the Book of Genesis in chapter 21, that the angel of Allāh said to Hagar, the wife of Abraham:*
17. *"What aileth thee, Hagar? fear not; for God hath heard the voice of the lad where he is.*
18. *"Arise, lift up the lad, and hold him in thine hand; for I will make him a **great nation**."*

◆ ◆ ◆

Commentary

Who else, from the descendants of Ishmael, has Allāh made into a great nation, other than Muḥammad?!

Who is the one whose hand would be over everyone — to whom the peoples and nations would submit, every hand extended to him in submission — other than Muḥammad? His nation ruled the world from China to the Maghreb (the West), and people came to hold him in awe: they were either believers in him, or those at peace with him who paid the Jizyah (tribute) and submitted, or hypocrites within his ranks, or those who feared

him.[53]

As for the words "he will be a wild man," the one intended is the Prophet Muḥammad, who said: "Allāh made me victorious through awe — striking fear into my enemies — over a distance of one month's journey."[54] So the words of the Torah, "he will be a wild man," apply to him: Allāh, Exalted be He, cast terror into the hearts of his enemies while he was still a month's journey away from them.

The Ḥāfiẓ and historian Ibn Kathīr, may Allāh have mercy on him, said in his book "The Beginning and the End"[55], in the biography of Ishmael ibn Abraham (peace be upon them both):

"And this glad tiding only applied to his descendant Muḥammad (peace and blessings of Allāh be upon him), **for he is the one through whom the Arabs prevailed, and possessed all the lands east and west.** And Allāh gave it [the nation] of beneficial knowledge and righteous deeds what no nation among the nations before them was given, and that is only due to the honor of its Messenger over the rest of the messengers, the blessing of his message, the auspiciousness of his glad tiding, his perfection in what he brought, and the universality of his mission to all the people of the earth."

◆ ◆ ◆

[53]See Ibn al-Qayyim, Hidāyat al-Ḥayārā fī ajwibat al-Yahūd wa al-Naṣārā, pp. 92 and 166.

[54]Narrated by Al-Bukhārī (335) and Muslim (521); on the same subject there is a narration from Abū Hurayrah, narrated by Muslim (523).

[55]See the section "Mention of the Birth of Ishmael (peace be upon him) from Hagar."

Proving that the New Testament Contains Glad Tidings of the Prophethood of Muḥammad (peace and blessings of Allāh be upon him)

The New Testament contains numerous references to the Prophethood of Muḥammad, and that he is the completion of the religion of the prophets before him, and that it — meaning Islam — is the seal of the heavenly religions, and that Muḥammad is the seal of the prophets, and that the Qurʾān is the seal of the books, and that it does not abrogate them but completes them.

The following are some of the glad tidings of the Prophethood of Muḥammad from the New Testament.

◆ ◆ ◆



The Thirty-Second Glad Tiding

It came in the Gospel of Matthew (21:42-43), (Van Dyck Version):

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

◆ ◆ ◆

Commentary

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

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

and beautifully, except for a place of one brick in a corner. The people go about it and wonder at its beauty, but say: 'Would that this brick be put in its place!' So I am that brick, and I am the last of the Prophets."[56]

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

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

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



The Thirty-Third Glad Tiding

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

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

◆ ◆ ◆

Commentary

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

{We have certainly seen the turning of your face, [O Muḥammad], toward the heaven, and We will surely turn you to a qiblah with which you will be pleased. So turn your face toward al-Masjid al-Ḥarām. And wherever you [believers] are, turn your faces toward it [in prayer]. Indeed, those who have been given the Scripture well know that it is the truth from their Lord. And Allāh is not unaware of what they do.}[57].

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

(سورة البقرة: ١٤٤)

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

◆ ◆ ◆

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



The Thirty-Fourth Glad Tiding

It came in John (14:16), (Van Dyck Version):

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

◆ ◆ ◆

Commentary

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

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

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

◆ ◆ ◆



The Thirty-Fifth Glad Tiding

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

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

…

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

Commentary:

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

﴿وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ تِبْيَانًا لِكُلِّ شَيْءٍ﴾

(سورة النحل: ٨٩)

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

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

(سورة يوسف: ١١١)

The Qur'ān contains a detailed explanation of every matter relating to creed, worship, transactions, and conduct; the discussion of this would be lengthy.[58]

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

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

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

"I am the master of the children of Adam — and there is no boasting in this. Adam and those below him will be under my banner. I am the orator of the prophets when they come, and their imam when they gather, and the bringer of glad tidings to them when they despair. The banner of praise is in my hand, and I am the most honored of the children of Adam in the sight of my Lord."[59]

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

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

◆ ◆ ◆

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



The Thirty-Sixth Glad Tiding

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

◆ ◆ ◆

Commentary

This glad tiding, like the one before it, speaks of the Messiah announcing to his people that Allāh would send a prophet after him. Here he refers to him as the Muʿazzī and the Spirit of truth, who will teach people all the matters of their religion — all of which is set out in the Qurʾān. He will also testify on his behalf for good: that is, he will bear witness to the Messiah and report his account, the account of his mother, the Virgin Mary, and the harm he suffered from his people. The full account of the Messiah was recorded in the books of Prophetic Ḥadīth concerning the

Messenger of Allāh in a way it was never recorded in the Christian books.

And in the Ḥadīth of the Prophet (peace and blessings of Allāh be upon him): no one has borne witness for the Messiah with a testimony heard by the general public except Muḥammad (peace and blessings of Allāh be upon him); for he made manifest the matter of the Messiah, bore witness to the truth concerning him, until the general people of the earth heard his testimony for him, and they knew that he confirmed the Messiah and exonerated him from what the Jews fabricated against him and from what the Christians exaggerated about him — so he is the one who testified to him with the truth[60].

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

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



The Thirty-Seventh Glad Tiding

In addition, it came after it in John, chapter 16, (Van Dyck Version):

5. *"But now I go my way to him that sent me; and none of you asketh me, Whither goest thou?*
6. *"But because I have said these things unto you, sorrow hath filled your heart.*
7. *"Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the* ***Comforter (al-Muʿazzī)*** *will not come unto you; but if I depart, I will send him unto you.*
8. ***"And when he is come****, he will reprove the world of sin, and of righteousness, and of judgment*[61]*:*
9. *"Of sin, because they believe not on me;*
10. *"Of righteousness, because I go to my Father, and ye see me no more;*

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

11. *"Of judgment,* ***because the prince of this world is judged***[62]*.*
12. *"I have yet many things to say unto you, but ye cannot bear them now.*
13. ***"Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come.***
14. ***"He shall glorify me****: for he shall receive of mine, and shall shew it unto you.*
15. *"All things that the Father hath are mine: therefore said I,* ***that he shall take of mine, and shall shew it unto you.***
16. *"A little while, and ye shall not see me: and again, a little while, and ye shall see me, because I go to the Father."*

◆ ◆ ◆

Commentary

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

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

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

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

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

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

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

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

On the contrary, he commanded Islamic monotheism (Tawḥīd) and singling out Allāh in worship. And this is the religion of all the prophets before alteration, change, and distortion befell it. And he commanded seeking forgiveness for sins, repen-

tance to Allāh, and purifying the soul from the sins that relate to the right of Allāh or the right of the servants.

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

Allāh, Exalted be He, Says: (what means): {Nor does he speak from [his own] inclination. It is not but a revelation revealed.}[63].

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

(سورة النجم: ٣-٤)

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

﴿وَيُعَلِّمُهُ الْكِتَابَ وَالْحِكْمَةَ وَالتَّوْرَاةَ وَالْإِنْجِيلَ ۝٤٨﴾

(سورة آل عمران: ٤٨)

As for Muḥammad, it was quite the opposite; Allāh said of him: {And thus We have revealed to you an inspiration of Our

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

command. **You did not know what is the Book** or [what is] faith} [The Qur'ān, Ash-Shūrā (The Consultation), 42:52].

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

(سورة الشورى: ٥٢)

Therefore, the Prophet Muḥammad did not possess prior knowledge from those before him; rather, Allāh taught him the best of all knowledge, which is the Qur'ān, and this is among his unique characteristics.[64]

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

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

Allāh, Exalted be He, Says: (what means): {We have not neglected in the Register a thing.} [The Qur'ān, Al-Anʿām (The Cattle), 6:38].[65]

﴿مَا فَرَّطْنَا فِي الْكِتَابِ مِنْ شَيْءٍ﴾

(سورة الأنعام: ٣٨)

[64] See Ibn al-Qayyim, Hidāyat al-Ḥayārā fī ajwibat al-Yahūd wa al-Naṣārā, p. 139, ʿĀlam al-Fawā'id edition.

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

Moreover, statement number 13 poses a question at his saying: **"and he will shew you things to come"** which is: Who is the one who informed about the future unseen matters (things to come), then they occurred as he informed, other than Muḥammad?

For he informed of matters of the past, present, and future, and he conveyed them to the people, and he made them known to them through the path of Waḥy [revelation] that Allāh, Exalted be He, cast upon him, and from the proofs of his prophethood and the truthfulness of his message, many of them have already been fulfilled, such as the conquests, the tribulations at the end of time, and so on. Is this not evidence that Allāh informed him of it through the path of Waḥy [revelation]?[66]

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

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

(سورة الجن: ٢٦-٢٧)

He also reported every sign of the nearness of the Last Day, and what occurs on the Day of Resurrection — such as Paradise and its bliss, the Fire and the various kinds of its torment — and many matters which are not found in the Torah or in the Gospel except

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

in summary form. All of this verifies the saying of the Messiah: **(and he will shew you things to come)**.

- And statement number 14 poses a question at his saying: **"He shall glorify me"** which is: Who is the one who glorifies the Messiah and his mother Maryam (Mary), may Allāh be pleased with her, other than Muḥammad?[67]

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

- And statement number 15 poses a final question at his saying: **"he shall receive of mine, and shall shew it unto you"** which is: Who is the one who informed his people with what the Messiah said other than Muḥammad?[68]

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

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

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

As the Ḥadīth [narrations] of Muḥammad include the news of his descent at the end of time as a just ruler, and he will break the cross that the Christians worship, and he will kill the swine, and he will remain on earth for forty years, then he will pass away and the Muslims will offer the funeral prayer over him, as the other prophets died.[69]

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

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

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

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

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

- And for benefit: In his saying in statement (10): **"Of righteousness, because I go to my Father, and ye see me no more"** is evidence that Allāh raised the Messiah, and he was not crucified nor killed.[70]

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



The Thirty-Eighth Glad Tiding

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

◆ ◆ ◆

Commentary

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

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

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

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

(سورة النور: ٥٥)



The Thirty-Ninth Glad Tiding

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

◆ ◆ ◆

Commentary

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

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

and courage, and both of them fought the enemies of Allāh, and both of them were sent with an independent message.

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

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

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

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

15. The LORD thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken. …

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

18. I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him.

◆ ◆ ◆

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

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

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

﴿وَيُعَلِّمُهُ الْكِتَابَ وَالْحِكْمَةَ وَالتَّوْرَاةَ وَالْإِنْجِيلَ ﴿٤٨﴾﴾

(سورة آل عمران: ٤٨)

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

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

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

(سورة النجم: ٣-٥)

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

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

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

(سورة الشعراء: ١٩٢-١٩٥)

◆ ◆ ◆



The Fortieth Glad Tiding

It came in John, the First Chapter, (Van Dyck Version):

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

◆ ◆ ◆

Commentary

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

The book is completed with the praise of Allāh.

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



Conclusion of the Glad Tidings

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

The Prophet Muḥammad (peace and blessings of Allāh be upon him) referred to the Messiah's glad tidings of him in his saying: **"I am the supplication of my father Abraham, the glad tiding of Jesus, and the vision of my mother which she saw …"**[71]

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

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

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



A Further Benefit

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

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

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

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

(سورة البقرة: ٢٨٥)

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

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



Summary of the Testimonies

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

◆ ◆ ◆

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

2. The glad tidings are **very strong**.

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

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

5. The glad tidings are **numerous**.

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

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

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

◆ ◆ ◆

9. Muḥammad was not a liar.

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

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

◆ ◆ ◆

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

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

◆ ◆ ◆

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

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

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

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

◆ ◆ ◆

18. Muḥammad **was supported** by the Lord.

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

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

◆ ◆ ◆

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

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

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

◆ ◆ ◆

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

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

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

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

◆ ◆ ◆

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

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

◆ ◆ ◆

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

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

◆ ◆ ◆

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

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

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

◆ ◆ ◆

The book is completed, may Allāh make it beneficial.

For Further Reading

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

Tap a title to open it.

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

English

الإنجليزية



"I will raise up for them a prophet like you from among their brothers."

— Deuteronomy 18:18

For centuries the scriptures of the People of the Book have carried words awaiting their fulfilment. This volume gathers the glad tidings and prophecies preserved in the Old Testament that foretold the coming of a final Prophet — Muḥammad ibn ʿAbdullāh — and reads them in their plain sense, verse by verse.

Drawing directly on the Torah and the Prophets, the author traces the prophecies of the awaited one from the brethren of the Israelites: the servant and messenger who would carry light to the nations, and the praised Prophet whose name and mission were announced long before his birth. Each passage is given in translation, examined in context, and set beside the testimony of earlier scholars of the Book.

Written for the thoughtful reader of any background, this is an invitation to revisit familiar scripture with fresh eyes — and to follow the thread of prophecy to where it leads.

Forty prophecies · verse by verse

مجموعة الأندلس
AL-ANDALUS GROUP
ISLAMIC PUBLISHING

ISBN 978-1-7394058-6-1

9781739405861