

Evidence of the Muhammadan Prophecy in the Mosaic Torah (Comparative Study)

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Abstract

Although Torah is a heavenly book that Allah revealed to Moses, the Holy Books were not spared from the factors of distortion and alteration of Allah's verses, because the Jews distorted Torah and other books that Allah revealed to His prophets of the Children of Israel, and whoever claims that they were not distorted is ignorant, because the Prophet Muhammad (PBUH) was foretold in the distorted Torah, because they did not and will not extinguish the light of Allah, and because of this, we are left to wonder why the Jews place such a high value on what is mentioned in their scriptures as final evidence of Muhammad's prophethood (PBUH), and because of this, we chose the issue (evidence of the Muhammadan prophecy in the Mosaic Torah, a comparative study).

Despite the massive expansion of the Mosaic Torah, there are numerous scriptural verses that proclaim the Prophet Muhammad's existence (PBUH). Regardless of the evidence before them, the People of the Book did not believe in the sent prophet. The Muhammadan prophecy, these good tidings, are irrefutable proof that the Jews cannot deny, despite their repeated attempts to do so, because there are several passages visible to the naked eye that herald the Prophet Muhammad, we checked these signs and good tidings with what was mentioned in the Islamic heritage to prove the legitimacy of these signs and good tidings, and we discovered that there is an agreement concerning preaching the Prophet Muhammad, despite the Jews' attempts to dispute this fact. As a result, we divided the study into points with significant names for each proof of the Muhammadan prophecy.

Evidence for Muhammadan Prophecy in Torah

Before proceeding the discussion of the Torah's proof for Prophet Muhammad's (PBUH) prophecy, it is vital to define the terms evidence and prophecy linguistically and terminology.

دلالة -Dalayil (evidencing) is linguistically a gerund of the verb دل -Dala (evidenced) / يدل -Yadalu (evidences)/ دلالة -Dalala (evidence - noun). Linguists have mentioned three pronunciations of the word "Dalala": the letter D pronounced with Fathah (adding a sound), the letter D pronounced with Kasrah (adding e sound) and the letter D pronounced with Dammah (adding o sound) , and the Fathah is stronger¹. It has other meanings like guidance. The verb (Dala) has several meanings, including: to have the meaning of guidance and leading, and it also used by Arab: " he leads so and so if he is guided"². As for the plural of the noun (Dalala), the letter D pronounced with Fathah and Kasrah. It is the sign and the emirate, and it is said that he guides him the way, guides him the guiding, guiding is the gerund³. That is, the guide and the revealer⁴ and he is the guide and what is guidance in it⁵, and from the saying of the Messenger: "Whoever leads to good, he is like the one who does it"⁶.

As for the evidence of prophecy in terminology: It is what Allah Almighty has honored His Prophet Muhammad (PBUH), which indicates the truthfulness of his prophethood⁷.

Through the foregoing, we note that "Dalala" carries the meaning of guiding and leading, and it is one of the basic characteristics of the prophets.

As for النبوة -al-nubua (prophecy) linguistically: النبي -al-nabay (the prophet) and النبوة -al-nubua are two words that are taken from النبأ -al-naba (news as singular), and the plural is انباء -anibaa⁸ (news as plural), and it is said نبأ -naba and أنبأ -aanba, i.e. inform, and from that the word prophet was derived because he told about Allah Almighty⁹, and it was said that the elevation is derived from prophecy¹⁰, meaning height and elevation. Prophecy means a high place¹¹, and since the Prophet is preferred over people as he is of a high rank and position, so he rose above creation and exalted his destiny over them¹².

As for prophecy in terminology: the general meaning of prophecy is a general leadership over all creation by Allah Almighty¹³, while prophet is the one whom Allah Almighty has informed of what will happen before it is or revealed a forerunner of a matter to him¹⁴. In other words, any human being is sent by Allah Almighty to His servants to speak to them, by letting them know what they need in obedience to Him, and to be away of His disobedience, then inciting them to obey Him and refrain from disobeying Him¹⁵. Thus, prophethood, as it is a divine position, that Allah places in whomever He wills of individuals, and the purpose of it is to communicate His rulings, commands, and prohibitions, the Most High, to the people¹⁶.

Allah chose the Prophet Muhammad (PBUH) from His creation, from the most honorable offspring, and the best race, in order to carry this great message for which he came, so he (PBUH) did not like pride and brag, and bragging about his offspring is not something usual to him, but in some situations where a statement demonstrating the status of his ancestors was required¹⁷, he (PBUH) did not brag about his offspring. Allah picked him over all the other prophets and messengers (PBUH) in his genealogy that the Arabs were familiar with. (Allah chose Kinanah from the sons of Ishmael, and Allah chose Quraish from Kinanah, and Allah chose Quraish of Sons of Hashim, and Allah chose me from among Sons of Hashim)¹⁸. In this hadith, the Prophet Muhammad (PBUH) tells us that he has reached a stage of divine care and status, in which he has made his offspring one of the best and most honorable of the Arabs.

The previous heavenly books of Torah and Gospel referred to texts that heralded the Messenger of Allah (PBUH) by his name, his description, and the attributes of his followers, but they were distorted and amputated as the rest of the books because the People of the Book took care of distorting the texts promising him in particular, and the People of the Book often resorted to hiding these texts or interpreting them in a distorted way, so that, they do not agree with his attributes¹⁹, and this is what we will notice while we are dealing with the evidence of the Muhammadan prophecy.

But despite this, the heavenly books, especially Torah, referred to the prophecy of Muhammad (PBUH), and although this reference was not explicit by the name, it is clear and evident in the attributes, epithets, and news²⁰, and there is no evidence for that from the fact that the Greatest Prophet (PBUH) argued that description and epithet on People of the Book. The Prophet of Allah Muhammad (PBUH) had several miracles like the rest of the prophets, except that he was distinguished by one, which is the miracle of the Noble Quran, the eternal heavenly book, which is considered one of the proofs of the truthfulness of the prophethood of the Final Prophet (PBUH), and we have the right to be proud of him, because all the books of other religions have been distorted and altered, and it changed, except the Holy Quran, which was not affected by distortion and was preserved from the hands of miscreants²¹. The miracle of the Holy Quran is one of the evidences that are being raised about the secret mission of the Prophet Muhammad (PBUH) to the exclusion of other previous prophets²², and although the Holy Quran did not tell in detail about the characteristics of the Messenger of Allah (PBUH) and his conditions mentioned in the books of the People of the Book, but he told of an important fact, which is that the People of the Book know the Messenger of Allah (PBUH) as they know their sons, because of what the prophets and books told them about (PBUH)²³. Allah says (*Those to whom We have given the Book recognize it as they recognize their own children*). But some of them conceal the truth while they know)²⁴ The Prophet Muhammad (PBUH) was well-known to the People of the Book, especially their rabbis and monks, and that a group of them concealed the truth while they knew, and also a group of them knew the truth, so they believed in him and believed in the prophethood of Muhammad (PBUH)²⁵, and the best witness to that is the testimony of Abdullah bin Salam and others from Jewish scholars and their rabbis, as Abdullah bin Salam was informed of the arrival of the Messenger of Allah (PBUH) to Medina, So he came to him and said: "I ask you about three things that only a prophet knows." He said: "What are the first signs of the Hour? What is the first food that the people of Paradise will eat? And from what will a child be given to his father?" The Messenger of Allah (PBUH) said, "Gabriel told me about them." Abdullah bin Salam said: That is the enemy of the Jews from among the angels, so the Messenger of Allah (PBUH) said: As for the first condition of the signs of the Hour, a fire will gather people from the east to the west, and as for the first food that the people of Paradise will eat, it is the liver of a whale, and as for the resemblance in a child, if a man has intercourse with a woman and his water precedes her, the resemblance is to him, and if her water precedes her, the resemblance is to her, Abdullah bin Salam said, "I testify that you are the Messenger of Allah"²⁶, and this is evidence that the Jews know Muhammad (PBUH), but they deny his prophethood because of their envy and hatred for the Arabs.

The Noble Quran affirmed that all previous prophets preached the final Prophet Muhammad (PBUH) and that Allah took a covenant from them that they should preach and believe in him, and that previous divine books announced him and mentioned him with his name and attributes, such as Torah and Gospel; So the presence of those good tidings in

those books represented verses and evidence of ratification of Quran and its final prophet on the one hand, and on the other hand, they are impressive evidence of Quranic miracles that are validated and dominant over the previous holy books; Because its presence in those books that existed before the advent of Islam is definitive evidence of the truthfulness of what Quran said about the prophethood of Muhammad²⁷.

Before the Babylonian captivity in 586 BC. The texts of the prophecies of Torah were clear and explicit about the Messenger of Allah (PBUH), and in Babylon, the scholars of the Children of Israel put these texts in a style that bears two meanings in the eyes of the common people, as for the Prophet Muhammad (PBUH), and as for a prophet from among the Children of Israel, and when they returned from Babylon, the Hebrews and Samaritans disagreed to define the tribe from which the expected prophet will come, the Samaritans said that he would come from the tribe of Joseph (PBUH), while the Hebrews said that he would come from the tribe of Judah, from the offspring of his son David (PBUH); Because he is the founder of the kingdom²⁸; However, despite the belief of the Jewish scholars in the Mosaic Torah as a basic reference, they know the weaknesses of Torah and knew the truth of what changed it. That is why they believed in the Messenger of Allah Muhammad (PBUH)²⁹; The prophets (PBUH) from Abraham (PBUH) to Christ (PBUH) stated the prophethood and message of Muhammad (PBUH), and that he is the best of the prophets and messengers, and that he is from the offspring of Ishmael (PBUH) and that his call will last until the Hour of Judgment³⁰. Despite the many attempts made by some of the People of the Book to distort, alter and falsify the reality of the Muhammadan prophecy, by obliterating these evidence, but Allah every time, rises from among them calling for belief in the Messenger Muhammad (PBUH), again with these evidence, and clarification of the message of the greatest Prophet Muhammad (PBUH), with the proof from their books³¹, and for this reason, all the prophets, including the prophets of the Children of Israel, were preached about a prophet from the offspring of Ishmael (PBUH) who would come at the end of time with a general, comprehensive and just law, and he would be commanded to wage jihad, and Allah would support him with his help so that his religion would extend and his law would prevail. He is the final prophets there is no prophet after him. But the rabbis of the Children of Israel distorted the texts, so they altered them and added to them what suits their whims that hate and despise the children of Ishmael³²; The good tidings of Muhammad (PBUH) were Allah's trust to his prophets and messengers, and these Muhammadan signs began as signs and glimpses at times and announcing at other times³³; But in spite of that, the Jews were keen to hide every indication or sign of the prophethood of Muhammad (PBUH) in their Torah, and thanks to the divine will, some of the biblical texts that were not affected by distortion remained true and conclusive evidence about the Muhammadan prophecy, and here are the good tidings and evidence that testify and prove the prophecy Muhammad (PBUH) in the Mosaic Torah.

The first evidence: Allah good tiding of the Prophet Muhammad (PBUH) before the creation of the universe:

One of the verses of Torah, which draw them signify the prophecy of Muhammad (PBUH) is what came in the Book of Genesis: *{And God said: 'Let there be light' And there was light. And God saw the light, that it was good; and God divided the light from the darkness. And God called the light Day, and the darkness He called Night And there was evening and there was morning, one day.}*³⁴

In the context of analyzing this text, one of the researchers indicated that Allah, according to what was stated in Torah, did not create the two great lights (the sun and the moon) only on the fourth day. The rabbis explained that as a signal to the Savior they were waiting for, while the Christians believed that what was meant by, is Jesus (PBUH), and he mentioned that some Muslim investigators, among them Abd al-Haq al-Islami, stated that what is meant by this light is the Greatest Prophet (PBUH), and based his opinion of an ancient biblical text: (وباعس الوهيم ائ تنبيه هيروت هجدو ليم)³⁵ and he relied on calculating the sentences to prove that (هجدو ليم) symbolizes the Greatest Prophet (PBUH), because the calculation of the numbers of this word refers to the number (98), which is close to the numbers of the numbers of the name of the Prophet (PBUH) (92) if we exclude the number (6), which is for the day Friday, then there will be a clear match³⁶.

In another place, he explained the biblical text, saying: (But the text indicated that Allah, did not create the two great lights, namely the sun and the moon, except from the light of our master Muhammad (PBUH) and that he abrogated Saturday on Friday)³⁷, and thus the light that was created in the first day is Muhammad (PBUH), the author of the concluding message, and no one else³⁸, and in the biblical text that was mentioned the prophecy of Muhammad (PBUH), we find it explicitly consistent with the Islamic heritage; Because Allah called him as light, as stated in Allah saying: *((A light from God has come to you, and a clear Book))*³⁹ And in another place he called it an illuminating beacon, as it came in the verse of God *((O prophet! We have sent you as a witness, and a bearer of good news, and a*

warner. ﴿And a caller towards God by His leave, and an illuminating beacon﴾⁴⁰ The Prophet Muhammad is still the ideal of humanity; That is why Allah called him in Quran with mercy and an enlightening beacon⁴¹, and in a hadith, Saeed bin Rashid said: I asked Ataa: Was the Prophet (PBUH) a prophet before he was created? He said: Yes, I swear by Allah, two thousand years before the creation of the world⁴². What is meant by this hadith is that the prophethood of the Prophet Muhammad (PBUH) was mentioned and known before Allah created him and brought him out to the abode of the world alive, and that that was written in al-Fatihah before the soul was breathed into Adam (PBUH)⁴³.

On the other hand, it is not possible for us to imagine that Allah Almighty left the matter at the mercy of the Jews and their rabbis in order to obliterate the evidence of the final's prophecy from Torah as they liked and according to what their interests dictate them, without depositing in Torah signs that definitively indicate the prophecy of the final and in condition that it remain hidden except from those who are firmly rooted in knowledge, or else the interests of the Jews would oppose it to obliterate it if it was clear and visible to them.

The second evidence: Allah gives good tidings to Adam that one of his offspring will be the Final of the Prophets

Evidence for the prophethood of Muhammad (PBUH) and his positions to Allah, Allah spoke to the Prophet Adam (PBUH), saying: {*...O Adam, do not be sad, for this is the tongue of the people of Paradise in Paradise. Some of your offspring will speak it, and they will be in Paradise or the people of Paradise*}⁴⁴.

This biblical text quoted from the original manuscript of biblical texts constitutes evidence and definitive good tidings for the prophecy of Muhammad (PBUH). In this text, Allah revealed to Adam not to grieve for the inhabitants of the earth, because he will make in him the final prophet who will be the basis of justice, and he will have a great nation after him.

The third evidence: Torah speaking about the Prophet Noah's fear after the flood of another flood that would end his offspring:

Torah, while talking about the Prophet Noah, touched upon the prophecy of Muhammad (PBUH). During the departure of the Prophet Noah from the Ark, he withdrew from his wives, fearing that his offspring would drown in another flood⁴⁵; and Allah said to him: {*And I will establish My covenant with you; neither shall all flesh be cut off any more by the waters of the flood; neither shall there anymore be a flood to destroy the earth.*' And God said: *'This is the token of the covenant which I make between Me and you and every living creature that is with you, for perpetual generations: I have set My bow in the cloud, and it shall be for a token of a covenant between Me and the earth.*}⁴⁶. In this text there is a clear indication about the prophecy of Muhammad. The text addresses the reader that the people of the earth survived from the flood because a prophet of high stature who sends him to mankind and with him ends the prophecy. It is as if Allah says: For the sake of this Prophet Muhammad (PBUH), the earth will never be destroyed by a flood.

This is consistent with the Islamic heritage, since one of the most important honors of the Prophet Muhammad (PBUH) by his Lord is that he raised his remembrance over all creatures, even the prophets. Allah says: {*And raised for you your reputation?*}⁴⁷

The fourth evidence: Allah's address Abraham that He will make some of his offspring the last on the earth:

Allah reinforced the prophethood of Muhammad (PBUH) during his speech to the Prophet of Allah, Abraham (PBUH), saying: {*Arise, walk through the land in the length of it and in the breadth of it; for unto thee will I give it*}⁴⁸.

In the biblical text above, there is an indication and confirmed good tidings of the prophecy of the Muhammad (PBUH). Through the interpretation of the text, we find that Allah said to Abraham, Raise your eyes and look from the place where you are in the north, south, east and west, and make sure that all the land that you see to you, I give to you and to your offspring forever, his offspring, and the final prophet without a doubt is the Prophet Muhammad (PBUH).

Fifth Evidence: Allah's Blessing of Abraham (PBUH)

Allah said, addressing Abraham {*..... 'Blessed be Abram of God Most High, Maker of heaven and earth;*}⁴⁹

In this text, the Prophet Abraham (PBUH) obtained divine approval by placing prophecy in his offspring, and the Muhammadan message was the best evidence for that. Since the divine will was clear in this text, the will of Allah is to be born a son of the expected, whose offspring will extend prophecy, and from whom will come the promised offspring, by whom all mankind will be blessed⁵⁰.

Sixth Evidence: Indicating that the Last of the Prophets will be one of the sons of Ishmael:

What proves the prophethood of Muhammad (PBUH) and the truthfulness of his law is what was mentioned in the scriptures of Abraham (PBUH)⁵¹ as the biblical text says: *{And He said unto him: 'Take Me a heifer of three years old, and a she-goat of three years old, and a ram of three years old, and a turtle-dove, and a young pigeon.' And he took him all these, and divided them in the midst, and laid each half over against the other; but the birds divided he not.}*⁵²

The biblical text carries a clear and great indication about the Muhammadan prophecy through the divine discourse of the Prophet Abraham (PBUH) about the revival of the dead and their resurrection from their graves; In this respect, the great position of the Prophet Muhammad (PBUH) is evident before he was created. The types of animals and birds referred to in the text are the nations whose kingdom Allah destroyed before the appearance of Muhammad (PBUH). As for the bird referred to in the text, it is a reference to the Prophet Ishmael and his offspring from which a prophet will emerge, a great prophet with prestige and high position by his Lord.

The Seventh Evidence: Allah's Good Tidings of Hagar with Ishmael (PBUH), the grandfather of the Arabs:

With the good tidings of Hagar with Ishmael (PBUH), the grandfather of the Arabs, we stand on many facts that the Jews tried to hide, in order to ruin the origins from which the Prophet Muhammad (PBUH) descended, and we see that through the story of Hagar's escape from Sarah⁵³ as stated in Torah:

{But Abram said unto Sarai: 'Behold, thy maid is in thy hand; do to her that which is good in thine eyes.' And Sarai dealt harshly with her, and she fled from her face.

And the angel of the Lord found her by a fountain of water in the wilderness, by the fountain in the way to Shur. And he said: 'Hagar, Sarai's handmaid, whence camest thou? and whither goest thou?' And she said: 'I flee from the face of my mistress Sarai.' And the angel of the Lord said unto her: 'Return to thy mistress, and submit thyself under her hands.' And the angel of the Lord said unto her: 'I will greatly multiply thy seed, that it shall not be numbered for multitude. And the angel of the Lord said unto her: 'Behold, thou art with child, and shalt bear a son; and thou shalt call his name Ishmael, because the Lord hath heard thy affliction. And he shall be a wild ass of a man: his hand shall be against every man, and every man's hand against him; and he shall dwell in the face of all his brethren}'⁵⁴

With this good tidings there is a clear indication about the Muhammadan prophecy, as Allah revealed to Hagar through the tongue of his angel and told her that he would make the upper hand of her son and the hand of someone else the lower, and this good tidings was not completed except with the sending of Muhammad (PBUH)⁵⁵, and with his mission (PBUH) as a messenger to the worlds, it became the hand of the sons of Ishmael is above everyone else. The prophecy was passed on to the children of Ishmael, so the nations were condemned to them, and the leadership was subjugated to them⁵⁶, and thus Ishmael and his sons were not in their hands except under the hand of Isaac; Because the prophethood and the leadership were only in the sons of Isaac, so when Allah sent the Prophet Muhammad (PBUH), he put the hand of the children of Ishmael (PBUH) above the hands of everyone, and He returned the prophethood and the leadership to them, and made them grow and glorify⁵⁷, and thus the biblical evidence about the Muhammadan prophecy is crystal clear for there was no prophet whose hand was high over all nations, and all nations were under his hand, and in all the residences of his brothers he resided, except for the Prophet Muhammad (PBUH); Because the Prophet Ishmael (PBUH) did not have an angel appeared to him, nor did his hand rise to the hands of his brothers, nor did he descend to the Levant or reside; Except for the Prophet of Allah, Muhammad (PBUH), and his nation are those who lived in the dwellings of the Children of Israel in Egypt and Levant, and this is a definitive proof of the prophethood of Muhammad (PBUH)⁵⁸.

Thus, the son of Ishmael (PBUH) is the Messenger of Allah (PBUH); Because Ishmael (PBUH) himself did not have his hand above the hand of Isaac, nor was the hand of his two sons Jacob and Esau, extended to him by submission, and there was no one in the sons of Ishmael who had the hands of the children of Israel, Esau and the rest of the people extended to him, other than the Messenger of Allah (PBUH), for he was the one to whom it owed the leadership from the family of Abraham and others, and their necks were humbled to him, the nations were submissive to him, the Imamate and the leadership was in his family, and their hands were above the hands of everyone, and the hands of everyone were extended to them, as Hagar promised⁵⁹.

Among what is inferred from the corruption of the Jews' interpretation of this connotation is; As Ishmael (PBUH) and his children from his own were not in control of most of the world, but the reference to this is for the greatness of his offspring, which is our Prophet Muhammad (PBUH), because his religion is the religion of Islam that is higher than the people of the earth, and most of the world, and his nation disposed in the east and west of the earth and this is

something the Jewish scholars and their masses knew, but they conceal it from their common people⁶⁰, and there is no doubt that the good tidings and the answer does not come from an oppressive, tyrannical king, especially if he claims prophethood, for he is worse than an unjust king who did not abandon prophethood and did not lie about Allah, the good tidings not about him but warning of his temptation. The good tidings was good and happy tidings, so Hagar was happy and returned to be patient with Sarah's annoying of her⁶¹, and to sum up: "The exaggerated veneration, in which Ishmael (PBUH) becomes above people, did not appear except by the prophecy of Muhammad (PBUH), which indicates that his prophethood is true, and that good tidings, and that his message is general"⁶².

Through the foregoing, it is clear that the hand of Sons of Ishmael was not above the hands of Sons of Isaac (PBUH) before the mission of Muhammad. Rather, the prophecy and the book were in the hands of Sons of Isaac (PBUH), and they entered Egypt at the time of Joseph (PBUH) with Jacob (PBUH), then left it when Moses (PBUH) was sent, and they were after Moses with Joshua son of Nun, and the situation continued in this way until that Allah sent Muhammad as a messenger to the worlds, and with his mission the hand of Sons of Ishmael became above all. Since the prophethood and the king are among the children of Israel and Al-Eis, who are the sons of Isaac (PBUH). When the Messenger of Allah was sent, the prophecy moved to Sons of Ishmael (PBUH), so the nations came to them, and the kings were subjugated to them⁶³, and this is what the Mosaic Torah referred to *{his hand shall be against every man, and every man's hand against him}*⁶⁴ and this is indicated by the texts, and accordingly, these texts are indicated the Messenger of Allah, (PBUH), was true to his prophethood and his message, because he was safe from harm, the completion of his command and his religion, and the spread of his call to the worlds⁶⁵.

The eighth evidence: Allah's address Abraham (PBUH) that his offspring will be the Final of the prophets of this nation.

Among the evidence that exists now in Torah, which mentions that the covenant between Allah and Abraham is an Arab covenant, not an Israeli one⁶⁶, as stated in Torah:

*{And when Abram was ninety years old and nine, the Lord appeared to Abram, and said unto him: 'I am God Almighty; walk before Me, and be thou wholehearted. And I will make My covenant between Me and thee, and will multiply thee exceedingly.' And Abram fell on his face; and God talked with him, saying: 'As for Me, behold, My covenant is with thee, and thou shalt be the father of a multitude of nations. Neither shall thy name any more be called Abram, but thy name shall be Abraham; for the father of a multitude of nations have I made thee. And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee. And I will establish My covenant between Me and thee and thy seed after thee throughout their generations for an everlasting covenant, to be a God unto thee and to thy seed after thee. And I will give unto thee, and to thy seed after thee, the land of thy sojournings, all the land of Canaan, for an everlasting possession; and I will be their God.' And God said unto Abraham: 'And as for thee, thou shalt keep My covenant, thou, and thy seed after thee throughout their generations. This is My covenant, which ye shall keep, between Me and you and thy seed after thee: every male among you shall be circumcised. And ye shall be circumcised in the flesh of your foreskin; and it shall be a token of a covenant betwixt Me and you. And he that is eight days old shall be circumcised among you, every male throughout your generations, he that is born in the house, or bought with money of any foreigner, that is not of thy seed.}*⁶⁷

Through the biblical text, it becomes clear that there is indeed an eternal covenant that Allah made with Abraham on the part of Ishmael (PBUH) and not on the side of Isaac (PBUH). But this covenant was subjected to distortion and falsification at the hands of the Jews, so after the covenant was with Abraham (PBUH) and his offspring after him, the Jews added another text to sons of Ishmael and his offspring⁶⁸ and the addition was *{.....Sarah thy wife shall bear thee a son; and thou shalt call his name Isaac; and I will establish My covenant with him for an everlasting covenant for his seed after him.}*⁶⁹, and to keep the text away from the truth as well, the priest Abu al-Khair said: The offspring by which all nations will be blessed comes through Isaac (PBUH) only, but Ishmael (PBUH) Allah will bless him in number only, there is no indication of a prophecy or a prophet who comes from the sons of Ishmael (PBUH)⁷⁰, but this priest has issued a judgment ignoring, intentionally or unintentionally, the issue of the conditions of the covenant, as he did not mention them at all⁷¹; Because the phrase *{and will multiply thee exceedingly}*, it clearly refers to the honorable status of the children of Ishmael (PBUH), and the greatest of them in rank is Muhammad (PBUH)⁷², who is from the offspring of Ishmael (PBUH) and Hagar, and he is the prophet of good tidings, the prophet of warner, the reliant prophet, the merciful prophet. The righteous prophet, the prophet who broke idols, the honest prophet, the faithful prophet, the just prophet, the true prophet, the owner of the law of truth⁷³.

In order to distort this covenant between Allah and Abraham from the point of view of Ishmael (PBUH) also, Al-Qurtubi says: "The call of our master Moses (PBUH) to us was not preceded by anyone, so whatever we taught from Adam to him, and a call like it to any of our prophets was not delayed after him, and the same is the rule of our law, that there will never be another, so according to our opinion, it was not then a law, and it will not be anything other than a single law, and it is the law of our master Moses."⁷⁴ he wants to say that there is no a prophet after Moses till judgment day, so the blessing of Ishmael doesn't signify on a prophet who comes from his offspring⁷⁵, ignoring that the survival of Abraham's offspring in the land of Canaan is linked to the coming of whose coming will be blessed all nations⁷⁶, and this was achieved with the coming of the Prophet Muhammad (PBUH). The correct then is: "Allah the Glory blessed Isaac (PBUH) and glorified him by making in his offspring kings and prophets, especially Moses (PBUH), to whom Torah was revealed, and the kings and the law appeared after him in Sons of Isaac (PBUH), and He blessed Ishmael (PBUH) and glorified him with what He placed in his offspring faith and the ends of prophecy"⁷⁷, and thus, the next prophet will be from the offspring of Son of Hajar, Ishmael (PBUH)⁷⁸, as stated in Allah's saying: *((O prophet! We have sent you as a witness, and a bearer of good news, and a warner))*⁷⁹

What corresponds to this biblical significance is mentioned in Quran, when Abraham and Ishmael were building the Sacred House and supplicating to their Allah. *((As Abraham raises the foundations of the House, together with Ishmael, Our Lord, accept it from us, You are the Hearer, the Knower. ☞ Our Lord, and make us submissive to You, and from our offspring a community submissive to You. ☞ And show us our rites, and accept our repentance. ☞ You are the Acceptor of Repentance, the Merciful. ☞ Our Lord, and raise up among them a messenger, of themselves, who will recite to them Your revelations, and teach them the Book and wisdom, and purify them. ☞ You are the Almighty, the Wise))*⁸⁰ Allah answered the supplication of his friend Abraham (PBUH) and his son, the Prophet of Allah, Ishmael (PBUH), and Muhammad was the interpretation of that response, and Torah that exists today, despite its distortion, still bears something of this good tidings, and we find in it that Allah answered Abraham's supplication (PBUH) in Ishmael (PBUH)⁸¹.

The ninth evidence: Allah promised Abraham to bless Ishmael (PBUH) by increasing his offspring and making him a great nation:

*{And as for Ishmael, I have heard thee; behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly; twelve princes shall he beget, and I will make him a great nation}*⁸²

This text shows that Allah blessed Ishmael (PBUH) by making prophecy in his offspring; As Allah, according to this text, tells the Prophet Abraham (PBUH) that he will make the offspring of the Prophet of Allah Ishmael (PBUH) continuous until He ends it with a great prophet, and here He means the last of the prophets and messengers, the Prophet Muhammad (PBUH), the biblical text contains the phrase *{twelve princes shall he beget}* and according to the interpretation of non-Shiites that (12) are the sons of Ishmael (PBUH), so the sons of Ishmael (PBUH) are not (12), But the reason judges here, so what is the point of referring to the sons of Ishmael (PBUH) in Torah if there is no dispute over their existence, we realize that (12) are the offspring of the greatest Messenger Muhammad (PBUH) and his family.

For there were not a great people following from among the sons of Ishmael (PBUH), nor a great nation other than Muhammad (PBUH)⁸³, and none of the offspring of Ishmael (PBUH) appear greater than Muhammad (PBUH)⁸⁴, and with the appearance of the Prophet Muhammad (PBUH) the nations and peoples of the earth to be blessed with him and with his call and religion, but the Jews and Christians deny this, and that Muhammad (PBUH) is the final messenger who will be like Moses (PBUH), and goodness and peace will come from his hands and all nations of the earth will be blessed through him and the light of his religion, and his guidance will appear on the whole world; Although their books announced it and their prophets advised them to follow it when it came, and therefore the People of the Book are pleased to deny this good tidings as they have denied others, and conceal the truth while they know⁸⁵, and the phrase *{and will multiply him exceedingly}* mentioned in the text makes it clear that Allah exalted Ishmael (PBUH), and He made his offspring (a large nation) and he is not glorified or honored in people by the number of his offspring only, but he is glorified and honored by the abundance of offspring if they are believers and obedient to Allah, and the great nation that Allah promised Ishmael (PBUH) on the tongue of his father if it is not submitted and submissive to Allah, and with this the glorification of the great nation did not appear, except from the Prophet Muhammad (PBUH), with whom the blessing of Ishmael (PBUH) began⁸⁶, and thus this good tidings indicates the Prophet Muhammad (PBUH), for the great nation of Allah must be Muslim, and this nation did not exist from the offspring of Ishmael (PBUH) except

after the Messenger's mission and the spread of Muslims in the East and West, and his saying: {*twelve princes shall he beget*} this is in accordance with the Messenger's good tidings that twelve caliphs will follow the command of this nation, all of them from Quraysh⁸⁷.

In order to establish the argument against the skeptics of the prophethood of Muhammad (PBUH), we go to the Holy Quran to clarify this and broadcast the reality of Muhammad (PBUH) from one evidence. This was stated by Allah: *«(Those who follow the Messenger, the Unlettered Prophet, whom they find mentioned in the Torah and the Gospel in their possession. ﴿﴾ He directs them to righteousness, and deters them from evil, and allows for them all good things, and prohibits for them wickedness, and unloads the burdens and the shackles that are upon them. ﴿﴾ Those who believe in him, and respect him, and support him, and follow the light that came down with him—these are the successful.)»*

In this verse, Allah indicates that the mention of the Prophet Muhammad (PBUH) is present in Torah and Gospel, which is something that the Jews know and hate to reveal. Allah knows all the knowledge that if He indicated in Torah that the Prophet will be so-and-so and his offspring (12) are by names, then this means an end to Islam and the required Shi'ism, especially by those who are biased. It contains a definitive indication of the good tidings of the final Prophet and his family (12) without any doubt.

The Tenth Evidence: Allah's word to Hagar that He will make for Ishmael (PBUH) a great nation from his sons, Torah indicates that the greatest prophet will be from the offspring of Ishmael (PBUH):

*{Arise, lift up the lad, and hold him fast by thy hand; for I will make him a great nation.' And God opened her eyes, and she saw a well of water; and she went, and filled the bottle with water, and gave the lad drink.}*⁸⁸

In this biblical text there is a clear and explicit indication about the Muhammadan prophecy in which Allah gives good tidings to Hagar or Ishmael that there will be a great nation with its message and morals that will arise from Ishmael (PBUH), and this is good tidings of the Messenger Muhammad (PBUH)⁸⁹, and since the mission of the Messenger Muhammad for the Arabs is like a new born from darkness to light, the Arabian Peninsula came into existence and life because of this message. The Arabs have been poor and shepherds roaming the desert since the beginning of the world; It has neither weight nor value, but thanks to the Muhammadan prophecy, this nation gained weight and value, and it grew, and it became a great nation⁹⁰, and what is meant by the phrase (*great nation*) is the great nation that will come from the offspring of Ishmael (PBUH) son of Hagar, it is the nation of Islam and the greatest messenger Muhammad (PBUH), whom Allah sent from the offspring of Ishmael (PBUH)⁹¹.

No offspring of Ishmael has appeared greater than Muhammad (PBUH)⁹², despite the keenness of the People of the Book to conceal every reference to them and to obliterate any evidence in their books that points to the prophethood of Muhammad (PBUH), but the will of Allah and His wise measure, required that it remain Some texts of Torah and Gospel as witness evidence of the sincerity of the prophecy and conclusive proofs of the sincerity of the message⁹³.

This was confirmed by the Islamic heritage when Abraham (PBUH) called on Allah to send in his offspring the Final Prophet, who will establish in this nation the law of monotheism. Allah said: *«(Our Lord, and raise up among them a messenger, of themselves, who will recite to them Your revelations, and teach them the Book and wisdom, and purify them. ﴿﴾ You are the Almighty, the Wise)»*⁹⁴, and also said *«(And give me a reputation of truth among the others.)»*⁹⁵

Through Imam Ali (PBUH) The Messenger of Allah said: (I was given what none of the prophets was given, so we said, O Messenger of Allah: What is it? He said: I was helped by terror, and I was given the keys of the earth, and I was named Ahmed, and he made earth a pure for me, and my nation was made the best of nations)⁹⁶.

Eleventh Evidence: Ends of Prophecy and Annunciation of it in Torah:

Moses (PBUH) bore the blessing of Isaac (PBUH), and Allah revealed him Torah, and Muhammad (PBUH) bore the blessing of Ishmael (PBUH), and Allah revealed him Quran, and Ishmael (PBUH) resided in Mecca, which is called Paran, and his sons continued to live in this wilderness, until Allah's promise to bless him was fulfilled and he made the Prophet Muhammad (PBUH) one of his offspring⁹⁷, Torah mentioned Hagar, the wife of Abraham (PBUH), the mother of Ishmael, grandmother of the final Messenger, it refers to the dwelling of Ishmael (PBUH) in the wilderness of Paran, and this wilderness of Paran is the region of Mecca⁹⁸, and the Book of Genesis says, emphasizing that Paran is the residence of Ishmael (PBUH) and his offspring: *{And God opened her eyes, and she saw a well of water; and she went, and filled the bottle with water, and gave the lad drink. And God was with the lad, and he grew; and he dwelt in the wilderness, and became an archer. And he dwelt in the wilderness of Paran; and his mother took him a wife out of the land of Egypt}*⁹⁹

From this text, it seems clear that Ishmael (PBUH) will emerge from his offspring, the final Prophet Muhammad (PBUH), and the knowledge of the Jews about that pushed them to distortion, alteration and deletion¹⁰⁰, since Ishmael (PBUH) resided in Mecca, which is called Paran, and his sons continued to live in this wilderness, until the promise of Allah to bless him was fulfilled, and He made the Prophet Muhammad (PBUH) one of his offspring¹⁰¹, and this text also clarifies that Ishmael (PBUH) lived in it, so his offspring increased, and they spread in the desert, and the blessing was all in the Prophet Muhammad (PBUH) and his followers after him¹⁰².

Despite attempts to distort the text and deviate from the correct interpretation, as they changed the mountains of Paran to the mountains of the Levant, but the phrase *{And he dwelt in the wilderness of Paran}* revealed their falsity of Torah because the mountains of Paran are the mountains of Mecca, and Paran is one of the names of Mecca¹⁰³, and in the text of Torah it is proven that the mountains of Paran are the abode of the sons of Ishmael (PBUH), and if Torah referred to a prophecy descending on the mountains of Paran, it is necessary that it descends on the children of Ishmael (PBUH), because they are its inhabitants¹⁰⁴.

Despite the apparent manipulation of the text, it bears the good tidings of the Prophet Muhammad (PBUH), and it was quoted from Al-Muhtadi Saeed bin Hassan Al-Iskandarani saying: (And what indicates his prophethood (PBUH), when Hagar went out to the land of Hijaz, got thirsty, and she threw the child from her shoulder, it is written in Torah: That Allah sent to her angels who watered a spring, so she drank and gave the child to drink, and that Allah addressed her saying: (هاجر قومي سبيي أئ هناعر وهاجزقي أئ باذبخ بوكي لغى كاذل أسيمان) Interpretation of that: Arise, hold this child, and keep him, from him is Muhammad (PBUH) and his offspring are like the stars of the sky)¹⁰⁵. Is it conceivable after this clear and obvious evidence about the Prophet Muhammad that we need other evidence?

Twelfth Evidence: Allah's test to Abraham, Who will Make of his offspring the Final of the Prophets:

In the story of Abraham's slaughter of his son Ishmael, and not Isaac, as Torah claims, the evidence becomes clear about the prophecy of Muhammad (PBUH). Torah says: *{And it came to pass after these things, that God did prove Abraham, and said unto him: 'Abraham'; and he said: 'Here am I.' And He said: 'Take now thy son, thine only son, whom thou lovest, even Isaac, and get thee into the land of Moriah; and offer him there for a burnt-offering upon one of the mountains which I will tell thee of.' And Abraham rose early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son; and he cleaved the wood for the burnt-offering, and rose up, and went unto the place of which God had told him. On the third day Abraham lifted up his eyes, and saw the place afar off. And Abraham said unto his young men: 'Abide ye here with the ass, and I and the lad will go yonder; and we will worship, and come back to you.' And Abraham took the wood of the burnt-offering, and laid it upon Isaac his son; and he took in his hand the fire and the knife; and they went both of them together. And Isaac spoke unto Abraham his father, and said: 'My father.' And he said: 'Here am I, my son.' And he said: 'Behold the fire and the wood; but where is the lamb for a burnt-offering?}'¹⁰⁶*

The Jewish hatred in this text is clearly visible through their distortion of the story of the sacrifice by believing that the sacrifice was Isaac (PBUH) instead of Ishmael (PBUH). The aim is to distance Ishmael (PBUH) and his offspring from prophecy, as their belief is rejected and has no effect of validity, and the evidence is what was mentioned in their Torah, so the word *{thine only son}* mentioned in the text does not apply to Isaac (PBUH); Because he is not the only son of prophet Abraham, as Ishmael (PBUH) was born before him, and Sarah was sterile and did not give birth, as Isaac (PBUH) when he was born was not alone, but Ishmael (PBUH) was fourteen years old, thus Ishmael (PBUH) is the firstborn son of Abraham (PBUH) and not Isaac (PBUH), as the Jews claim; For they deleted the name Ishmael (PBUH) and replaced it with Isaac; Denial of the existence of Ishmael (PBUH) and his offspring.

The purpose of the story of Abraham (PBUH) slaughtering his son Ishmael (PBUH), who was replaced by the Jews with the name Isaac (PBUH), is not a test of the Prophet of Allah Abraham (PBUH) and the extent of his faith in his Lord. ; These events paved the way for the arrival of the Final of the Prophets and Messengers, Muhammad (PBUH), and the evidence for that is the statement of Torah: *{and said: 'By Myself have I sworn, saith the Lord, 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 seashore; and thy seed shall possess the gate of his enemies}'¹⁰⁷* As the Prophet Abraham (PBUH) sacrificed his only son without thinking in response to the divine command, and to strengthen his position with his Lord, the divine discourse came with the increasing of his offspring and doubling their number, as Ishmael (PBUH) will have countless large offspring, and of course what is meant by this, is the greatest Prophet Muhammad (PBUH) and his nation.

Through the foregoing, it is clear from all of this that the exclusion of Ishmael by the People of the Book is due to their envy of the Arabs, because they know that the Final Prophet is an Arab named Muhammad bin Abdullah¹⁰⁸.

The Thirteenth Evidence: Torah mentions that whoever inherits the land are the sons of Ishmael, and the Prophet is one of Ishmael's children, so he will inherit the land and will be the final:

To reinforce the significance of the Prophet Muhammad (PBUH), it came in Torah: *{And these are the names of the sons of Ishmael, by their names, according to their generations: the first-born of Ishmael, Nebaioth; and Kedar, and Adbeel, and Mibsam, and Mishma, and Dumah, and Massa; Hadad, and Tema, Jetur, Naphish, and Kedem; these are the sons of Ishmael, and these are their names, by their villages, and by their encampments; twelve princes according to their nations.}*¹⁰⁹

Examiner of the biblical text will undoubtedly find that Torah here referred to the prophecy of Muhammad (PBUH), as the text touched on an important word that includes the sons of Ishmael (PBUH), which is {Kedar}, and this word, according to the interpretation of historians, means Quraish, and here we did not find any prophet who was present in the Arabian Peninsula who was born from Abraham (PBUH), and from Quraish specifically, other than the Prophet Muhammad (PBUH), and the Quranic evidence that is appropriate for that biblical text that refers to Quraish Prophet, is Allah Almighty's saying about Abraham's inquiry (PBUH): *{(Our Lord, I have settled some of my offspring in a valley of no vegetation, by Your Sacred House, our Lord, so that they may perform the prayers. ﴿﴾ So make the hearts of some people incline towards them, and provide them with fruits, that they may be thankful)}*¹¹⁰. The Prophet Abraham (PBUH) here undoubtedly confirmed that in Mecca he will be the desired prophet, with whom Allah will end prophecy, and the continuation of Islam. Here is a reference to the Prophet Muhammad (PBUH), the owner of Quraish offspring, which is consistent with what Torah says by mentioning Quraish Prophet.

Thus, this text is explicit and clear evidence about the Muhammadan prophecy, in which there is a reference to the most important and greatest of Ishmael's children, the stature of Muhammad (PBUH), and the Islam that Muhammad (PBUH) brought is what was announced in the books of Torah, and what the prophets of the Children of Israel recorded in their books, who preached about Muhammad (PBUH)¹¹¹.

The fourteenth evidence: Torah's attempt to distance prophecy from the offspring of prophets:

The Jews tried hard to distance the prophecy from Muhammad (PBUH), as stated in Torah: *{And it came to pass, as soon as Isaac had made an end of blessing Jacob, and Jacob was yet scarce gone out from the presence of Isaac his father, that Esau his brother came in from his hunting.}*¹¹²

The biblical text accuses Jacob (PBUH) of stealing the prophecy from his brother Esau, who is more deserving of it, and this matter is completely contrary to the belief and sincerity of the prophets, and the aim of distorting this text is to distance the prophecy from the offspring of the prophets and thus its failure to reach the desired prophet who brings the message of Islam to the whole world, which Allah Almighty paved for by addressing Abraham (PBUH) and saying: *{(And We gave him Isaac and Jacob—each of them We guided. ﴿﴾ And We guided Noah previously; and from his offspring David, and Solomon, and Job, and Joseph, and Moses, and Aaron. ﴿﴾ Thus We reward the righteous)}*¹¹³

In this verse there is a definitive proof of the prophethood of the Prophet Muhammad (PBUH) from Ishmael (PBUH) the offspring of Abraham (PBUH). The Quran addressed Abraham that one of his offspring was the Final Prophet (PBUH), and it is a clear indication that the biblical text that we talked about and the speech that took place between Jacob (PBUH) and Isaac (PBUH) is nothing but evidence of the extension of prophecy in the offspring of Isaac (PBUH) instead of the Sons of Ismael (PBUH), as the prophecy and the book was in the hands of Sons of Isaac (PBUH), from Jacob (PBUH) to Joseph (PBUH) to Moses (PBUH) and Joshua to the time of David (PBUH), then Allah sent the Messiah (PBUH), and they disbelieved in him and denied him, so his denial destroyed them, and their rule ceased, and there was no standing for them after him, until Allah sent Muhammad (PBUH) from the offspring of Ishmael (PBUH), with his message, and Allah honored him with his prophethood, and with his mission, the hand of Sons of Ishmael became above everyone else as we mentioned earlier, and thus this step eliminated the attempt to obliterate the truth of the desired prophet in the biblical text that mentioned above in the paragraph.

Fifteenth Evidence: Jacob's vision of the existence of a great nation from the offspring of Ishmael:

In the story of the dream of the Prophet of Allah, Jacob (PBUH), the evidence of the prophethood of Muhammad (PBUH) is manifested as stated in Torah: *{And he dreamed, and behold a ladder set up on the earth, and the top of it*

*reached to heaven; and behold the angels of God ascending and descending on it. And, behold, the Lord stood beside him, and said: 'I am the Lord, the God of Abraham thy father, and the God of Isaac. The land whereon thou liest, to thee will I give it, and to thy seed. And thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south. And in thee and in thy seed shall all the families of the earth be blessed. And, behold, I am with thee, and will keep thee whithersoever thou goest, and will bring thee back into this land; for I will not leave thee, until I have done that which I have spoken to thee of.' And Jacob awaked out of his sleep, and he said: 'Surely the Lord is in this place; and I knew it not.' And he was afraid, and said: 'How full of awe is this place! this is none other than the house of God, and this is the gate of heaven.'*¹¹⁴

This biblical text refers to the prophecy of Muhammad (PBUH), as when Jacob fled from his brother Al-Ais, he saw in his dream a ladder that had been erected from earth to heaven, and it had five steps, and he saw in his dream a great nation, and they are the offspring of Ishmael (PBUH) ascending to that stairs, and that by virtue of a great prophet of a high position with his Lord before he created, and this is Muhammad (PBUH) the final of the prophets and messengers, the angels support that nation and the gates of heaven are open¹¹⁵.

The Sixteenth Evidence: Jacob's will to his sons about who will succeed and rule the land from their offspring at the end of time:

As usual, the prophets followed in succession while they herald the coming of a prophet of the end of time, and they mention his attributes and conditions, the most important of which is that he is not from the Children of Israel as he is the owner of a law that lasts forever, and crushes his enemies, and his call is for the good of all nations¹¹⁶, and from the explicit biblical texts that spoke about the final prophet Muhammad (PBUH) came in the will of Jacob (PBUH) to his sons before his death¹¹⁷ when he said to them: *{The sceptre shall not depart from Judah, nor the ruler's staff from between his feet, as long as men come to Shiloh; and unto him shall the obedience of the peoples be.}*¹¹⁸

In this text, the Prophet Jacob (PBUH) tells them about the time of the demise of the king and the law from them in the last days¹¹⁹, as it is an explicit text of the prophecy of Muhammad (PBUH). The text mentioned that one of the offspring of Jacob (PBUH) will be the final of the Prophets, and here he means Ishmael and Isaac together. By virtue of the fact that the prophets offspring stopped from Isaac (PBUH) and continued from the offspring of Ishmael (PBUH), so the final prophet is from the offspring of Ishmael (PBUH).

Also, the saying of Jacob (PBUH) contained in the text about this prediction is represented by three important possibilities. The first is the law of Moses (PBUH), and he is an offspring of Judah. The second is the law of Jesus (PBUH), who is the son of Mary, and she is also one of his offspring. The third is the law of the Prophet Muhammad (PBUH), and he is not from Judah, and he is the one upon which the peoples have gathered and submitted to him. The meaning of his phrase is that two of his offspring will be legislators, but the third is not from his sons and to him the peoples are subject, and he is the greatest prophet Muhammad (PBUH)¹²⁰. However, by looking at the inferences of these good tidings, we find that it is specific to the Prophet Muhammad (PBUH). Since the word (*Shiloh*)¹²¹ mentioned in the text is a unique word in the Old Testament, and it is not repeated anywhere else in the Old Testament, and it is possible that the distortion made this phrase longer, so it would be (Shaloh), then its meaning would be (Shilwah), and this phrase is synonymous with the word (Rassol Yah) which is the same title described by Muhammad and (Shilwah Elohim) meaning (Messenger of Allah). Also, this good tidings does not apply to Jesus Christ, even if the Jews believed in his prophethood. Because there are none of the signs or characteristics that the Jews expected in this expected prophet in the Messiah, and through metaphorical expressions (scepter, legislator), which mean royal authority and prophecy, we find that this good tidings has been fulfilled literally and practically in Muhammad (PBUH), and this good tidings does not apply to Moses because he is the first organizer of the tribes of the Children of Israel¹²².

Since what is meant by (*Shiloh*) is the prophet who will come after Jesus, and no prophet or legislature has appeared after Jesus except the Prophet of Allah, Muhammad (PBUH); Al-Jaziri mentioned, commenting on the biblical text: ("The king of Judah was cut off from a long time ago. How can the king continue his offspring until (*Shiloh*) appears?! If he said: The kingdom will be cut off from his offspring until (*Shiloh*) comes and renews it, their expectation would have been reasonable, and based on this, it is inevitable that what is meant by the (*sceptre*) is prophethood, and what is meant by *Shiloh* is: Muhammad the Messenger of Allah (PBUH), and that is almost explicit, but because of their ignorance of understanding the precise meanings they did not distort it and left it unchanged)¹²³.

However, despite that, the word "*Shiloh*" remained a mystery indicating the good tidings of the master of humanity, Muhammad (PBUH). Moreover, their interpretation of the word (*Shiloh*)¹²⁴ mentioned in the text is a Hebrew word, its

origin meaning (the sender), and in Greek it means (He who has all) and in Syriac it means (honest) and in Latin it means (who will send) and the Aramaic form of the word is (shilya)¹²⁵ means (honest). Messenger Muhammad (PBUH) was known by his honorable mission as Al-Sadiq Al-Amin which means (honest)¹²⁶.

The phrase “peoples gather to him” is an explicit and clear indication that the missionary is the Prophet Muhammad (PBUH), because the people only gathered to him, and his religion was universal to all people and world as a good messenger and a warner to the whole world, and since the people meant by the text is the Prophet Muhammad (PBUH) and his nation, there was not in the sons of Ishmael greater than them¹²⁷, and there was no one after all except Muhammad, the Messenger of Allah (PBUH), so what is meant the biblical text is to preserve Jacob’s words from defects¹²⁸.

The Noble Quran confirmed the validity of the biblical evidence of the prophethood of Muhammad (PBUH) by saying, *“(Or were you witnesses when death approached Jacob, and he said to his sons, ‘What will you worship after Me?’ They said, ‘We will worship your God, and the God of your fathers, Abraham, Ishmael, and Isaac; One God; and to Him we submit)’”*¹²⁹, since it is not found in Torah that he mentioned anything of what he promised, rather it is written that he prayed for them and died, then it is known from that they erased the name of the Prophet (PBUH) from this verse¹³⁰.

The Seventeenth Evidence: Torah’s indication that a sceptre from Israel will rule the land (the meaning here is the Final Prophet):

Once again, the significance of Torah about the prophethood of Muhammad (PBUH) becomes clear, as stated in Torah: *{I see him, but not now; I behold him, but not nigh; there shall step forth a star out of Jacob, and a scepter shall rise out of Israel, and shall smite through the corners of Moab, and break down all the sons of Seth.}*¹³¹.

The distortion is clear in this text, so the origin of the biblical text is (Look at a star that appeared from the family of Ishmael, and was supported by a tribe of the Arabs, and because of its appearance the earth and those on it trembled)¹³²; In the interpretation of this text, what is meant is the Prophet Muhammad (PBUH), and none of the offspring of Ishmael appeared except Muhammad (PBUH), and the earth did not shake except for his appearance. Indeed, it is the planet of the family of Ishmael, and it is he who changed the universe for his resurrection, the sky was guarded from eavesdropping, and the fires of Persia were extinguished. The idols of Babylon fell, and the thrones of oppression were crushed at the hands of his followers¹³³, and in a hadith by the Prophet Muhammad (PBUH) he said: (Indeed, with Allah it is written I am the final of the Prophets, and that Adam will not be sit in his clay¹³⁴, and I will tell you the first of that: the call of my father Abraham, and the good tidings of Jesus, and the dream of my mother, who saw when she gave birth to me a light came out of her, which lit up the palaces of Levant)¹³⁵.

In recent editions, this evidence has been distorted as stated in the text above, which is in order to limit the good tidings to the Jews, and their offspring, and some others interpreted this text as good tidings of the coming of the Messiah (PBUH).

The eighteenth evidence: Moses (PBUH) prayed to Allah Almighty, interceding by the Prophet Muhammad (PBUH):

The prophecy of Muhammad is fixed in every book that Allah has revealed, and all the prophets have preached about it¹³⁶ as it came in Torah: *{Remember Thy servants, Abraham, Isaac, and Jacob; look not unto the stubbornness of this people, nor to their wickedness, nor to their sin; lest the land whence Thou broughtest us out say: Because the Lord was not able to bring them into the land which He promised unto them, and because He hated them, He hath brought them out to slay them in the wilderness. Yet they are Thy people and Thine inheritance, that Thou didst bring out by Thy great power and by Thy outstretched arm.}*¹³⁷

The Jewish distortion is clear in this text; Because it is not possible that this supplication came from Moses (PBUH)¹³⁸; The text indicates that Moses (PBUH) differentiated between Isaac (PBUH) and his offspring, and Ishmael (PBUH) and his offspring, trying as much as possible to limit the prophecy to the Jews and their offspring, and this stems from their envy and hatred for the Arabs.

But despite that, this text has a clear and explicit indication about the prophecy of Muhammad (PBUH). When Moses (PBUH) fought the giants and defeated the Children of Israel, Moses (PBUH) begged Allah Almighty to intercede with Muhammad, the Prophet of mercy; He said: (Remember the covenant of Abraham (PBUH), which I promised him from the offspring of Ishmael (PBUH) to help the armies of the believers), so Allah answered his supplication and helped the

Children of Israel over the giants with the blessings of Prophet Muhammad (PBUH)¹³⁹, and this interpretation is the most correct.

Based on the foregoing, the appearance of the Greatest Prophet (PBUH) is obligatory to prove the prophecy of the prophets before him, especially those who preached about him, based on the Almighty's saying: *((In fact, he came with the truth, and he confirmed the messengers))*¹⁴⁰; Therefore, his appearance (PBUH) is a confirmation of what was promised to the prophets (PBUH)¹⁴¹.

Accordingly, this indication refers to Allah's support for this religion until it is complete, so that the blessing of all peoples and nations will be completed by the appearance of Muhammad (PBUH), the final of the Prophets and Messengers whom Allah sent as a mercy to the worlds. Therefore, the peoples were blessed with their Islam¹⁴².

The nineteenth evidence: Allah Almighty's confirmation that the messenger and final Prophet, will come after Jesus.

Since Muhammad (PBUH) was the call of his grandfather Abraham (PBUH), and he is the good tidings of heaven to earth before the creation of the universe, and with him the kingdom of Allah will be established on earth and with him the believer obtains the eternal life that the monotheists strive for¹⁴³. The emergence of the word of the Prophet (PBUH) and his religion is considered the key by which we delve into the prophecies of the Old and New Testament. In the folds of the books of Torah there is a prophecy and balance that reveals the false claim, and clarifies it by its description and condition¹⁴⁴ that mentioned in Torah: *{A prophet will the Lord thy God raise up unto thee, from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken; according to all that thou didst desire of the Lord thy God in Horeb in the day of the assembly, saying: 'Let me not hear again the voice of the Lord my God, neither let me see this great fire any more, that I die not. And the Lord said unto me: 'They have well said that which they have spoken. I will raise them up a prophet from among their brethren, like unto thee; and I will put My words in his mouth, and he shall speak unto them all that I shall command him. And it shall come to pass, that whosoever will not hearken unto My words which he shall speak in My name, I will require it of him. But the prophet, that shall speak a word presumptuously in My name, which I have not commanded him to speak, or that shall speak in the name of other Gods, that same prophet shall die.}*¹⁴⁵

This text bears a clear and explicit indication that Allah Almighty will raise up a prophet after Moses (PBUH) and tell people everything that Allah commands him¹⁴⁶; The biblical text is clear that the prophet whom Moses (PBUH) preached to the Children of Israel is the Prophet Muhammad (PBUH), and it is explicit so that it cannot tolerate anything else¹⁴⁷, this text also explains that the expected prophet who was preached in the Torah will not be from the Children of Israel as Moses (PBUH), but he will be from the children of Ishmael¹⁴⁸, and since there are many indications in this text, it confirms that the intended prophet is Muhammad (PBUH), and the Jews are unanimously agreed that all the prophets who were in the Children of Israel after Moses (PBUH) is nothing like him, and he comes with a special law that the nations follow him, and this is the description of Muhammad (PBUH). Because he is one of their Arab brothers, and he came with a law that abolished all the previous laws, and the nations follow him according to it, so he is like Moses (PBUH), as this text indicates that the prophet that Allah will raise up for the Children of Israel is not from their offspring, but from their brothers, and every prophet was sent after Moses (PBUH) to the Children of Israel, the last of them was Jesus (PBUH), and there was no messenger from their brothers left except the Prophet Muhammad¹⁴⁹.

Although the evidence is clear about the prophecy of Muhammad (PBUH) in the biblical text mentioned above, the Children of Israel did not like that, they tried to distort the text, as we notice the difference in the text itself between *{from the midst of thee, of thy brethren}* and *{from among their brethren}*, they added *{the midst}* to *{thee}* instead of adding it to *{their brethren}* to make the next prophet (from the children of Israel) and not (from their brothers), i.e. from the Arabs, since Isaac (PBUH) the grandfather of the children of Israel is the brother of Ishmael (PBUH) the ancestor of the Arabs, and the one who distorted, blinded by Allah, so he distorted the first but not the second that remained *{from among their brethren}*, although some of the People of the Book see in the text the tidings of Jesus (PBUH), and this contradicts the text because the text says about the next Prophet that he is like Moses (PBUH), and Moses is the owner of the new heavenly law, born from natural birth, married, begot sons and daughters, his people acknowledged him prophethood, he reigned and ruled. All these attributes apply to Muhammad (PBUH) as well, but they do not apply to Jesus (PBUH), who did not bring a new law, and he was not born with a natural birth. He did not marry, he did not have children, and his people did not recognize him as a prophet, and did not rule¹⁵⁰.

Since this prophecy shows that the next prophet is like Moses (PBUH), whom Allah will reveal, not from among the children of Israel nor from among themselves, but from the midst of their brothers, and Muhammad (PBUH) was from the midst of their brothers¹⁵¹, and the word *{from among their brethren}*, is evidence of moderation in this offspring, and there is no doubt that he (PBUH) is among the middle Arabs, in offspring and honor, with the recognition of his enemy and friend¹⁵², and since the sons of Isaac are brothers to the sons of Ishmael and in the same pattern, Muhammad (PBUH) is from the middle of the brothers of the Children of Israel, and that is because he is from the offspring of Ishmael son of Abraham, This is in reality as the prophecy foretold him (I will raise up for them a prophet from among their brothers)¹⁵³, and thus the promised prophet here will not be from the Children of Israel and a phrase from among you, rather it was said by your brothers, i.e. the Ishmaelis, and they said: No prophet was raised like Moses (PBUH) in Ishmael (PBUH), and with evidence of this biblical text *{And there hath not arisen a prophet since in Israel like unto Moses, whom the Lord knew face to face}*¹⁵⁴, and that Muhammad (PBUH) is like Moses (PBUH) both of them grew up in the homes of his enemies, and both of them appeared among idolaters, and each of them was rejected by his people first, then they returned and accepted them and the two fled from the face of their enemies. As for Moses (PBUH), he fled to Madyan, and as for Muhammad (PBUH), he emigrated to Medina, and the names of the two places have the same meaning, and each of them went down to the battlefield, fought the enemies, did miracles, and helped their followers after their death¹⁵⁵.

Since this text indicates that the prophet that he will establish for the Children of Israel at the end of time is not from their offspring, but from the children of their brothers, and every prophet sent after Moses (PBUH) was from the Children of Israel, and the last of them is Jesus (PBUH), so there is no one left of the children of their brothers except the Prophet Muhammad (PBUH); Because he is from the sons of Ishmael, and Ishmael (PBUH), the brother of Isaac son of Abraham, and Isaac the grandfather of the Children of Israel, so this is the brotherhood that was mentioned in Torah, and if this good tidings was for a prophet from among the prophets of the Children of Israel, the mention of this brotherhood would have no meaning, and the Jews are unanimously agreed that all the prophets who were among the Children of Israel after Moses (PBUH) none of them is like him, and what is meant by like him here is that he comes with his own law that the nations follow him, and this is the description of the Prophet Muhammad (PBUH); Because he is one of their Arab brothers, the children of Ishmael, and he came with a law that abolished all the laws on which the nations followed, so he is like Moses (PBUH) from this recital, and he is better than him, and from all the prophets by the consensus of his nation (PBUH)¹⁵⁶.

As for Al-Qurtubi, he interpreted this text by saying: "The one whom Torah preached is not from the Children of Israel, but from the brothers of the Children of Israel. So see who are the brothers of the Children of Israel? There is no doubt that they are the Arabs and the Romans. As for the Romans, there was no prophet among them except Jacob, and it was long before Moses, so it is not permissible for him to be the one with whom Torah was preached, so only the Arabs remained, then he is Muhammad (PBUH)¹⁵⁷, and none of the brothers of the Children of Israel came from among the children of Ishmael except the Master of the Messengers (PBUH), and he did not bring a letter of appeal to anyone else, neither from the Children of Israel nor from anyone else; Because he said the same as you, and he did not say like him in majesty and great message except the master of the messengers, so he is the one who was promised¹⁵⁸.

In the twenty-three years of his prophetic life, Gabriel revealed the Noble Quran to the heart of Muhammad (PBUH) to be one of the warners; This was a confirmation of the prophecy of Moses (PBUH)¹⁵⁹ *{and I will put My words in his mouth, and he shall speak unto them all that I shall command him}*, This paragraph applies to the Prophet Muhammad (PBUH), as he was illiterate who did not know how to read and write, and he used to receive revelations that he told to people¹⁶⁰; He utters the words of Allah revealed to him and preserved in his chest, and this does not apply to Joshua, who was not revealed to him at all, and he used to read Torah from the written lines, not from those who memorized it¹⁶¹, because Allah Almighty knows that there are people who do not care about his words, and turn away from him, so he warned them in the same prophecy¹⁶². Thus, the phrase *{and I will put My words in his mouth}* indicates that he was illiterate, did not read, did not write, and this is what the Messenger Muhammad (PBUH) referred to by saying: "We are an illiterate nation. We do not write or calculate the month like this and so, meaning twenty-nine times and thirty-nine times.¹⁶³" The Prophet Muhammad was illiterate, did not know how to read and write, and he did not receive an education from any human being, because Allah Almighty is the one who taught him¹⁶⁴, as Allah's saying *{Nor does he speak out of desire. It is but a revelation revealed. ﷻ Taught to him by the Extremely Powerful.}*¹⁶⁵ This indicates that he does not speak on his own or according to his whims, but rather on the inspiration of Allah¹⁶⁶; Then Allah revealed to him a book, which appears to the people from his mouth, and to Muhammad (PBUH) Allah Almighty sent down on

his heart a book, as Allah Almighty said: *((It is a revelation from the Lord of the Worlds. ﴿﴾ The Honest Spirit came down with it. ﴿﴾ Upon your heart, that you may be one of the warners. ﴿﴾ In a clear Arabic tongue. ﴿﴾ And it is in the scriptures of the ancients. ﴿﴾ Is it not a sign for them that the scholars of the Children of Israel recognized it?))*¹⁶⁷

As for the wisdom of being illiterate, it is according to what al-Jassas explained: (As for the aspect of wisdom in making prophethood in illiterate, it is in accordance with what was presented with good tidings in the books of the previous prophets, and because it is beyond the illusion of seeking help from the wisdom that he brought in writing; These are two aspects of the evidence that he is illiterate on the validity of prophethood, and although his problems are with the condition of the nation in which he was sent, and that is closer to his equality if that was possible in him, their inability to achieve what he brought indicates that he equals to them in this respect that it is from Allah Almighty and Majestic)¹⁶⁸.

This signification contained in the text was represented by the Almighty's saying: *((whom they find mentioned in the Torah and the Gospel in their possession))*¹⁶⁹. Qatada said: "They find his epithet, command, and prophecy written with him"¹⁷⁰, but they concealed it and changed it out of envy from them and fearing the demise of their leadership, and what they feared happened to them, so their leadership was removed and they fell into humiliation¹⁷¹. The Quranic expression is very accurate, as it did not say: They find its description written in Torah and Gospel. Rather, it said: *((whom they find mentioned in the Torah and the Gospel in their possession))*, it is as if the one who reads Torah and Gospel can see the image of the Prophet (PBUH) from the accuracy of the description in a detailed and comprehensive knowledge as Torah and Gospel knew him¹⁷². Al-Razi said: (This indicates that his description and the correctness of his prophethood is written in Torah and Gospel, because if it had not been written, mentioning this speech would have been one of the greatest repulsions for Jews and Christians to accept his saying, because insisting on lying and slander is one of the greatest repulsions, and sane person does not strive for what necessitates deficiency, this indicated that that prohibition was mentioned in Torah and Gospel, and that is one of the greatest proofs of the validity of his prophethood)¹⁷³.

The Twenty Evidence: The Prophet's Resurrection as the Savior of the nations from Ignorance and Underdevelopment.

In the context of the divine promise to punish the Children of Israel for their tyranny and deviation the truth, some biblical verses carried clear indications that another nation would appear, and this would be a punishment for them, and the evidence for that is what was stated in the biblical text: }*They have roused Me to jealousy with a no-God; they have provoked Me with their vanities; and I will rouse them to jealousy with a no-people; I will provoke them with a vile nation.*}¹⁷⁴ The biblical text carries a clear indication about the mission of the Prophet Muhammad (PBUH), so what is meant by the ignorant people or a stupid nation, according to Torah's claim, are the Arabs, and they are a nation other than the nation of the Jews that will appear and will have a great affair, and as it is known that the nation of the Arabs is the great nation that appeared in the prophecy of the final (PBUH). As for the reason for calling it the stupid nation, that is because the Jews believed that other nations were stupid and pagan and inferior to them. Indeed, the Arabs before Islam lived in ignorance and darkness before the light of Islam took them out of what they were upon¹⁷⁵; where they were in the utmost misguidance and ignorance; Since they were not aware of the reality of monotheism of Allah in His Essence, His Names and Attributes, nor did they know the straight laws, it was as if they were not asking about Allah nor seeking Him, and the Jews used to despise them for their ignorance of Allah and their misguidance. The Children of Israel angered Allah Almighty by their deviation from monotheism and their worship of idols¹⁷⁶, and because they will worship idols instead of Allah, and will not perform His message to the nations; Because of that, Allah will take from them kings and prophethood, and He will choose instead of them a nation from among the nations who are stupid¹⁷⁷, and Allah will anger them by choosing the Arabs whom they have despised and ignorant of, and Allah fulfilled what He promised. So the Prophet of Allah Muhammad (PBUH) was sent from among the Arabs and destroyed the infidels in the first days of his appearance¹⁷⁸, and the Holy Quran agrees with that. As Allah Almighty says: *((Our Lord, and raise up among them a messenger, of themselves, who will recite to them Your revelations, and teach them the Book and wisdom, and purify them. You are the Almighty, the Wise))*¹⁷⁹

Evidence Twenty-One: The Mission of the Final Prophet Muhammad (PBUH) from Mount Paran

Moses (PBUH) indicated in the context of his commandment to the Children of Israel that Allah will send after Christ (PBUH) another prophet from Makkah Al-Mukarramah with a new law, and that this will be at mountain Paran¹⁸⁰, and

what proves the prophethood of Muhammad and his mission from the mountain of Paran is what is mentioned in Torah: *{And he said: the Lord came from Sinai, and rose from Seir unto them; He shined forth from mount Paran¹⁸¹, and He came from the myriads holy, at His right hand was a fiery law unto them.}*¹⁸²

A serious examiner of the biblical text will find that the text locates the heavenly messages of the Prophet Moses (PBUH), the Prophet Jesus (PBUH), and the Prophet Muhammad (PBUH); It is clear that the coming of Allah Almighty from Sinai is His revelation of Torah to Moses (PBUH) at Mount Sinai in Egypt, and Gospel to Jesus (PBUH) in Seir, located in Palestine, but what concerns us is Mount Paran, for it is a mountain located in Mecca, the land that has Hagar settled in with her son Ishmael (PBUH), to whom the offspring of our Prophet goes back to, and therefore we did not find any prophet who was in Mecca after the prophecy of Moses (PBUH) in Egypt, and Jesus (PBUH) in Jerusalem other than Prophet Muhammad (PBUH) in Mecca, which is conclusive evidence of preaching of Torah about the Prophet Muhammad (PBUH).

The evidence is clear of the unification of the three messages sent by the three prophets, Moses (PBUH), Jesus (PBUH) and Muhammad (PBUH), as the revelation came to Moses on Mount Sinai, as it shone and revealed to Jesus in Seir, and Gabriel descended, the faithful spirit, with the revelation of the Lord of the worlds upon Muhammad (PBUH) in Paran¹⁸³, and from that, Allah came from Mount Sinai, wanting with his coming the emergence of his religion and the unification of Allah Almighty with what He revealed to Moses (PBUH) at Mount Sinai, and through Seir (a mountain in Levant) the religion of Jesus (PBUH) appeared with what Allah revealed from Mount Paran, he means what Allah Almighty revealed of the religion of Islam in Mecca and the Hijaz to our Prophet Muhammad (PBUH)¹⁸⁴. In this place, Torah referred to the prophethood of Muhammad (PBUH) and preached about him, except that the Jews, due to their ignorance and misguidance, denied that¹⁸⁵.

It was mentioned in Torah that Mount Paran was the abode of the Ishmael family, and Torah was revealed to him; Therefore, that prophecy was necessary for the Ishmael family. Because they are the inhabitants of Paran, and all the people knew that what is referred to as prophethood from the sons of Ishmael is Muhammad (PBUH), and that he was sent from Mecca, in which was the place of Abraham and Ishmael. This indicates that the mountains of Paran are the mountains of Makkah¹⁸⁶; So he used it from Mount Paran in which the Noble Quran was revealed to the Prophet Muhammad (PBUH). Because Paran is one of the mountains of Makkah Al-Mukarramah¹⁸⁷, and by it He intended to send Muhammad (PBUH) from the mountains of Makkah, because the mountains of Makkah are called in Torah (Mount Paran). No one who knew Torah¹⁸⁸, and the word "Parane" in Torah, would deny that. It is known that Ishmael (PBUH) resided in Makkah Al-Mukarramah in which no book was revealed, nor did a prophet appear there after him except his grandson Muhammad (PBUH), and the first thing from Quran descended on him in the Cave of Hira, which is in the highest mountains of Paran, and thousands of pure companions gathered for him, and this was not gathered for other prophets¹⁸⁹, and it is appropriate to refer here to a very important matter related to the news of Torah of the appearance of the Prophet (PBUH) with ten thousand, and this was clearly and clearly achieved, as he (PBUH) moved with ten thousand of his companions to carry out the most important event in the history of Islam, which is the conquest of Mecca¹⁹⁰, which is what was mentioned in Torah.

In the same context, there were other clear signs promising the greatest Prophet (PBUH) and it talked about his emergence at Mount Paran in Makkah Al-Mukarramah, including the verse in which he came: *{God cometh from Teman, and the Holy One from mount Paran. Selah. His glory covereth the heavens, and the earth is full of His praise. And a brightness appeareth as the light; rays hath He at His side; and there is the hiding of His power.}*¹⁹¹ In order to clarify its realization, we remain with the important event of the conquest of Mecca, when Torah mentioned that he came from Mount Paran while he was in Mecca, and that there is a brightness like light, we do not rule out that the true evidence for this is that the greatest Prophet (PBUH) when he descended with his army of ten thousand fighters in the area of Mar Dhahran¹⁹², on the outskirts of Makkah Al-Mukarramah, when he commanded them to ignite a fire that lit up the whole place and showed the might of the army, which is what struck fear into the hearts of Quraish¹⁹³, and this interpretation was mentioned about the significance of the Muhammadan prophecy seems very logical, and the Holy Quran believed it, Allah Almighty said: *((By the fig and the olive. ☪ And Mount Sinai. ☪ And this safe land))*¹⁹⁴

Through this, we see the congruence between the text mentioned in the Mosaic Torah and the Quranic verse mentioned above, which is that Sinai is a metaphor for the mountain on which Allah spoke to Moses (PBUH), and Seir is a metaphor for the blessed land in which Jesus was born (PBUH), and Paran is a metaphor for the land in which he inhabited by Ishmael (PBUH), and the faithful city is Makkah Al-Mukarramah, in which he was born and from which he was sent the most honorable of creation, the Prophet Muhammad¹⁹⁵.

Through the evidence that was mentioned about the prophecy, the Messenger Muhammad (PBUH) came to the world with mercy, peace, security and justice¹⁹⁶, and all these indications and good tidings that were mentioned in the previous texts indicate the sincerity of his prophethood and his message and his great prestige with Allah Almighty, and his honor and what Allah Almighty has singled him out for all other prophets and messengers¹⁹⁷, and these good tidings are considered to be among the clearest arguments against the People of the Book, and among the clearest evidences for his prophethood (PBUH), and they do not apply except to him so that no one doubts those who knew those mentioned attributes and signs¹⁹⁸.

Conclusion:

The study reached a set of results summarized as the following:

- 1- Despite the great and studied distortion that affected the Books of Torah by the Jews and their followers, it predicted the sent prophet. Most of those biblical texts referred to the prophecy of Muhammad (PBUH) with conclusive and irreversible evidence, as the Jews who distorted the texts of Torah forgot the Almighty's saying: *((They want to extinguish God's light with their mouths, but God refuses except to complete His light, even though the disbelievers dislike it))* (at-Tawbah –verse 32).
- 2- The good tidings of the prophets are a test by Allah Almighty for the believers in his books and messengers, so the good tidings in Torah represented one of the important proofs of the prophethood of Muhammad (PBUH), and its benefit lies in drawing the attention of the People of the Book and urging them to believe in this Prophet, because the People of the Book are the first and most deserving of understanding this the good tidings from others, and all the evidence that we cited in this research was from their book, so they do not have the right to refute the validity of our inference from the texts of their book, believing that it has been distorted; if their book had not been distorted, the evidence for it would have been more accurate and clear.
- 3- The biblical texts that were referred to in the text indicate the sincerity of the Messenger of Allah (PBUH) in his prophethood and message, the completeness of his command and his religion and the spread of his call in the worlds, even the texts that have been distorted the evidence of prophecy remains in them, it is clear to those who examine Torah carefully. We have clarified in this research how the distorted texts predicted the Prophet Muhammad (PBUH) and heralded his message and his offspring.
- 4- Despite the belief of the Jewish scholars in the Mosaic Torah as a basic reference, they know the weaknesses of Torah and know the truth of what has changed it. So, that is why they believed in the Messenger of Allah Muhammad (PBUH).
- 5- The evidence that we mentioned indicated that Torah heralded the Prophet Muhammad (PBUH), despite everything the People of the Book had done to keep these prophecies away from their correct context by distorting texts and places with texts that distanced the good tidings of prophecy from the reader, but the research revealed and exposed their distortion, based on their sources which they sanctify, and therefore they have to acknowledge the prophethood of Muhammad (PBUH) in compliance with their holy book.
- 6- Based on all what was mentioned, it can be said that the research reached the most important result, which is that the books of Torah indicated beyond doubt with clear and accurate indications about the final Prophet Muhammad (PBUH), and this is what we reached after careful examination of the biblical texts referred to in the research.

- Endnotes

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