

Muhammad, Masīh-e-Khātam

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Received: 2022/01/29, Accepted: 2022/02/21

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دریافت: ۱۴۰۰/۱۱/۰۹؛ پذیرش: ۱۴۰۰/۱۲/۰۲

Abstract

According to the Bible, Christ was the savior of Abraham's descendants from homelessness and their enjoyment of the land of nectar and lion, and this originated from the historical and cultural conditions of their lives. The descendants of Abraham always waited for such a person, and in every age they applied Christ to someone who they thought was their savior, of whom Jesus was one. It was in this historical and cultural context that Prophet Muhammad declared, I am the promised person of Torah and Bible that will appear at the end of time and make the righteous inherit the land of nectar and milk. It was based on this apocalyptic idea that he considered himself the Khātam al-Anbiyā'. All the Abrahamic prophets, including Jesus and Muhammad, were evangelicals; that is, they preached the good news of inheriting such a land. The Bible was nothing but the gospel to such a land. However, in Jewish culture, such a land was introduced worldly and earthly. But in Christian culture it has more of an afterlife and heavenly aspect, and in Islamic culture it has more of a worldly aspect like Jewish culture. Accordingly, the Qur'anic resurrection is described as physical.

Keywords: Muhammad, Messiah, End of Nubuwwah, Rule of God, Inheritance of Righteous, the Promised Land.

چکیده

مسیح طبق گفتمان کتاب مقدس عبارت بود از منجی ذریه حضرت ابراهیم از بی‌وطنی و برخوردارسازی آنان از سرزمین شهد و شیر، و این از شرایط تاریخی و فرهنگی زندگی آنان سرچشمه گرفته بود. ذریه حضرت ابراهیم همواره انتظار چنین کسی را می‌کشیدند و هر دوره‌ای مسیح را بر کسی منطبق می‌ساختند که تصور می‌کردند، منجی ایشان است که حضرت عیسی از آن جمله بود. در همین بستر تاریخی و فرهنگی بود که حضرت محمد اعلان فرمود، من همان موعود تورات و انجیلیم که در آخرالزمان ظهور می‌کند و صالحان را وارث زمین شهد و شیر می‌سازد. براساس همین اندیشه آخرالزمانی بود که خود را پیامبر خاتم به‌شمار آورد. همه پیامبران ابراهیمی از جمله حضرت عیسی و حضرت محمد تبشیری بودند؛ یعنی بشارت به وراثت چنان سرزمینی می‌دادند. انجیل هم چیزی جز بشارت به چنان سرزمینی نبوده است. منتها در فرهنگ یهودی چنان سرزمینی دنیوی و زمینی معرفی می‌شد؛ اما در فرهنگ مسیحی بیشتر جنبه اخروی و آسمانی به‌خود گرفت و در فرهنگ اسلامی بیشتر شبیه فرهنگ یهودی جنبه دنیوی دارد؛ بر همین اساس، معاد قرآنی جسمانی توصیف شده است.

کلمات کلیدی: محمد، مسیح، ختم نبوت، حکومت خدا، وراثت صالحان، سرزمین موعود.

## **Introduction**

A historical comparative study of the contents of the Bible and the Holy Qur'an and the Islamic tradition shows that there are many similarities between them on many subjects, including apocalyptic ideas such as the advent of Christ and the nearness of the kingdom of God and the inheritance of the earth to the righteous. At the same time, there have been differences in the course of history. This research is mainly in answer to the question of what the origin of the idea of the advent of Christ is and what changes have taken place during different periods. Of course, there are many questions about apocalyptic ideas; but it is not possible to address more than one question in one article.

## **Research background**

The research that has been done so far is mainly ideological and theological. That is, the followers of each of the Abrahamic religions have tried to adapt their biblical appearances to their desired savior. Followers of all Abrahamic religions agree that the Savior is a descendant of Abraham. However, today the Jews claim that the end of time has not yet come and that the Savior, or Christ, has not yet appeared, and that Christians believe that the Savior or Messiah was Jesus. But the end of time has not yet come. When the end of time comes, Jesus will be resurrected and reappeared. This is while the appearance of the verses of the Qur'an indicates that the promised person is the Prophet Muhammad (PBUH) and the end of time is contemporaneous with his Bi'thah.

What distinguishes the present study from other studies is its phenomenology. In this research, a

savior in the Abrahamic religions is studied phenomenologically and it is shown how this idea came into being and how it evolved. Without judging which of the Abrahamic religions' views are valid in this regard, or whether or not this idea is essentially the case in the Abrahamic religions.

## **The genealogy of the thought of Christ**

A review of the contents of the Bible shows that Christ originally meant one whose head was anointed with oil and the anointing of the head with oil was a custom, which originally existed among Israelites and perhaps all the Semites and was used to assign a priest. But later it was generalized to assign the king and used for it as well. Therefore, Christ was originally the priest of Israelites and later used to mean the king of Israelites, which is now described in detail:

### **1-1. Christ means priest**

As it turned out, at first anointing was to assign the priest. As it is written in the Exodus, the Lord said to Moses, "Anoint your brother Aaron and his sons to be my priests" (Exodus 28:41; 40: 12-15)

In the Bible, the first person to be called a priest of God was a man named "Maliki Sadiq" and he was the one who rescued Hebrew Abram or the same Abraham after rescuing his nephew Lot from the captivity of King Kader al-Umar and taking back his property and called him blessed (Genesis 14: 1-20). It is stated in this text that Prophet Ibrahim attacked and defeated the enemy with three hundred and eighteen of his experienced family members. Then king Sodom came to meet him, and Malik Sadiq, the priest of the

Almighty God, brought him bread and wine, and blessed him, saying: "Blessed be Abram by the Almighty God, the Lord of the heavens and the earth, and blessed be the Almighty God who surrendered your enemies by you." And gave him one tenth of everything (Genesis 14: 14-20). However, King Sodom said to Abram, "Leave the people to me and keep the property for yourself." But Abram did not accept his wealth from him, saying, "I lifted up my hand unto Yahweh, the almighty God of heaven and earth, lest I not take from thee thy string, or my shoe; lest you say I make Abram rich" (Genesis 14: 15-24).

It is known from this text that Abraham had a significant political and financial position and King Sodom took it from him. Therefore, it was necessary for him to ask God to restore his lost state and position, and the reason for his migration to Canaan was to renew his position there. And it came to pass after this that Abram went out of his hometown, and the LORD said unto him, "Look now up to heaven, and number the stars, when thou shalt number them." And he said unto him, "So shall thy seed be." And he believed in Yahweh, and He counted it for him as just. And He said unto him, "I am the LORD, which brought thee out of the land of the Chaldeans, to give thee this land to inherit" (Genesis 15: 5-7).

The second mention of Malik Sadiq is in the words of David, who says: Jehovah said unto my lord, "Sit thou on my right hand that I may make thy enemies on your foot." Jehovah will send your rod of strength from Zion. Rule among your enemies. Your people are gifts in the day of your strength. In the ornaments of holiness, the dew of your youth is from the womb of the desert for you. Jehovah has sworn, and

will not repent, "You are a priest to the end of everlasting kingdom." Yahweh, at your right hand, will defeat kings in the day of his wrath. He will judge among the nations. (Psalm 110: 1-6)

The similarity of this statement with what is said about Abraham reinforces the possibility that David meant "My Lord" as Abraham. On this basis, it should be said: Phrases such as "Sit at my right hand so that I can make your enemies under your foot" or "You are a priest forever in the rank of Malik Sadiq" addressed to Prophet Ibrahim. But then the Christians applied it to Jesus; as it is written in the Hebrews: Therefore, since we have a great ancient ruler who has passed away from the heavens, that is, Jesus, the Son of God, let us keep our confession. (Hebrews 4:14) And it goes on to say, "Neither hath Christ glorified himself to be an old chief. But He who said to him, "I have created you today." As He says in another place: "You are forever a priest in the rank of Malik Sadiq." (Hebrews 5: 5-6)

It goes on to say: "Because Malik Sadiq, this sincere king and the priest of the Almighty God welcomed Ibrahim and blessed him, when he returned from defeating the kings, and Ibrahim also gave ten of all things that he was the first to be translated as the king of justice and later Malik Salim also means" the king of health ". (Hebrews 7: 1-2)

### **1-2. Christ means the present King**

According to what mentioned, in the beginning Christ was a priest who held religious ceremonies for the people. But later he was the savior of Israelites from captivity and make them enjoy the land of nectar and lion and became their king.

Christ was called the King of Israel because his head was anointed with oil according to the tradition of assigning a priest. Christ was the king appointed by the prophets of Israel in their day. As Samuel appointed Saul, then David, and then Sadducees the priest, and Nathan the prophet Solomon, anointing their heads with oil.

A. Saul, the first king: The first king to be called Christ was Saul according to the Qur'an and Saul according to the Bible. The Bible says about him: 15 And it came to pass on the morrow, before the coming of Saul, that the Jehovah spoke unto Samuel, saying, 16 "And tomorrow I will send unto thee a man from the land of Benjamin, to anoint him to be ruler over my people Israel; because I looked at my people; because their supplication came to me." 17 And it came to pass, when Samuel saw Saul, and Jehovah said unto him, this is he of whom I told you that he shall reign over my people. (1 Samuel 9: 15-17)

It is also as follows: 1 And Samuel said to all Israelites, I have heard your word in all that you said unto me, and I have set a kingdom over you. 2 And now the king goes before you, and I am old and my hair is white, and now my sons are with you, and I have walked before you from my youth until today. 3 Now, I am ready: therefore, testify unto me in the presence of Jehovah and his Christ that whose ox I took the? And whose donkey I took, and to whom I was cruel? And from whom I took the bribe, so that I could blind my eyes and pass it on to you. 4 They said, "You were neither cruel to us, nor have you wronged us, nor have you taken anything from anyone." 5 And he said unto them, Jehovah is witness against you, and his Christ is witness this day, that ye have not found anything in my

hand. They said, "He is the witness." (1 Samuel 12: 1-5)

In Surah Baqarah during the verses 243-253 about the Saul, the first Christ, the verses come from, including these verses:

Has thou not turned thy vision to the Chiefs of the Children of Israel after (the time of) Moses? They said to a prophet (that was) among them: "Appoint for us a king that we may fight in the cause of Allah." He said: "Is it not possible, if ye were commanded to fight, that ye will not fight?" They said: "How could we refuse to fight in the cause of Allah, seeing that we were turned out of our homes and our families?" but when they were commanded to fight, they turned back, except a small band among them. But Allah has full knowledge of those who do wrong. Their Prophet said to them: "Allah hath appointed Saul as king over you." They said: "How can he exercise authority over us when we are better fitted than he to exercise authority, and he is not even gifted, with wealth in abundance?" He said: "Allah hath chosen him above you, and hath gifted him abundantly with knowledge and bodily prowess: Allah Granted His authority to whom He pleased. Allah is All-Embracing, and He knows all things." (Baqarah/246-247)

These verses state that the leaders of Israelites asked their prophet, Samuel, to set up a kingdom for them so that they could take possession of their lost land.

B. David, the second king: As it is written in the Bible, after a while, a political rivalry arises between Saul and David, who was one of the leaders of his army, and David gains power. After that, Christ refers to David. The book of Samuel states:

1 And Jehovah said unto Samuel, How long wilt thou mourn for Saul? Because I rejected him from ruling over Israel. So fill my trick with oil, and let me send you to Jesse the house of peace; "For I have made a kingdom for myself from his sons." (1 Samuel 16: 1). It goes on to say that Samuel anointed the oil on the youngest son of Jesse, named David (See. 1 Samuel 16:13). In the second Samuel says: 1 and these are the last words of David: Revelation of David ibn Yasa. And the revelation of the man who was exalted to a high position, the Messiah of the God of Jacob and the sweet song of Israel. 2 The Spirit of the Jehovah was spoken by me, and his word was poured out upon my tongue. 3 And the God of Israel spoke, and the rock of Israel said unto me, He that reigns over the people is righteous and fears God. (2 Samuel 23: 1-3)

In the Qur'an, there are verses about the kingdom of David, the second of Christ, including:

O David! We did indeed make thee a vicegerent on earth: so judge thou between men in truth (and justice): nor follow thou the lust (of thy heart), for it will mislead thee from the Path of Allah: for those who wander astray from the Path of Allah, is a chastisement Grievous, for that they forget the Day of Account. (Sād/26)

In this verse, David is interpreted as the caliph of God on earth. That is, he is a kingdom appointed by God to carry out God's commands among the people. In the Qur'an, the same caliphate of God is enumerated for the purpose of creating Adam.

Behold, thy Lord said to the angels: "I will create a vicegerent on earth." They said: "Wilt Thou place therein one who will make mischief therein and shed blood? Whilst we do celebrate

Thy praises and glorify Thy holy (name)?" He said: "I know what ye know not." (Baqarah/30)

This verse shows that according to the Qur'anic discourse, but also according to the Abrahamic discourse and perhaps the Semitic discourse, man was created to rule the earth instead of God. A similar theme is found in the Bible. The Bible says that Adam was created on the sixth day: 26 And God said, Let us make man in our image, after our likeness, to rule over the fish of the sea, and over the fowl of the air, and over all the earth, and over every creeping thing that creeps upon the earth. 27 So God created man in his own image. He created him in the image of God. He created them male and female. 28 And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it, and have dominion over the fish of the sea, and over the fowl of the air, and over every creeping thing that creeps upon the earth. (Genesis 1)

C. Solomon, the third king: After David's death, his son Solomon succeeds him and Christ refers to him; as stated in the book of Kings: 32 And king David said, Call on me Sadducees the priest, and Nathan the prophet, and Benaiah the son of Jehoiada. So they went in before the king. 33 And the king said unto them: O, servants take your lord with you, and bring my son Solomon on my mule, and bring him unto Jehoiachin. 34 And Sadducees the priest, and Nathan the prophet, anoint him there to the kingdom of Israel; 35 And ye shall go after him, and he shall sit in my throne, and he shall reign in my stead: and I have given him authority over Israel and Judah. (First Kings 1)

There are verses in the Qur'an about the kingdom of Solomon; including:

He said, "O my Lord! Forgive me, and grant me a kingdom which will not belong to another after me: for Thou art the Grantor of Bounties (without measure). Then We subjected the wind to his power, to flow gently to his order, whithersoever he willed, As also the Satan, (including) every kind of builder and diver, As also others bound together in fetters. "Such are Our Bounties: whether thou bestow them (on others) or withhold them, no account will be asked." (Şād/35-39)

In this verse, Prophet Solomon asks God to give him a property and a government that will not be given to anyone after him, and then it is described in his rule that the wind and the devils were also in his possession.

### **Christ, the King of the Apocalypse**

As it turned out, from the time of Saul /Saul Christ referred to the king who ruled over Israelites. But after Jehoiachin (598-608 BC), the last king of Israel, fell by Bakhtinsar in 597 BC and the Jews were taken captive to Babylon, Christ was the king who would come and save Israelites from captivity and rule over them.

The origin of such an idea was the fall of the kingdom of Israel and the captivity of the Jews by Bakhtinsar. Israelites were looking for a savior in captivity to save them from captivity and to return their lost land to them. Therefore, despite the fact that it is stated in the Bible that Christ is a descendant of David, Cyrus, who was the savior of Israel from captivity, was also referred to as the Messiah. (Isaiah 45: 1)

The Jews also asked anyone who thought he was the Messiah if he was the Christ. They also asked John and Jesus, for example, and it is interesting

that when John or Jesus were asked according to some reports whether you were the Messiah, they denied it.

Some biblical texts show that Jesus denied that he was the Christ; as it is written in the Gospel of Luke: "How is it that they say that the Messiah is the son of David? How is he his son, since David calls him Lord?" (Luke 20: 41-44; see Matthew 22: 41-46; Mark 12: 35-37)

Jesus argues in this text that because I am a descendant of David, I cannot be Christ; because in the book of Psalms, David calls Christ his master. It was mentioned earlier that apparently David meant my Lord, Ibrahim. Hence, Jesus so correctly understood the meaning of David's words, stating that I am never referring to the Christ David said. But then the Christians applied the words of David to those other than Abraham, stating that the word of David meant a savior who would come at the end of time and save Israelites from captivity and have a land and a government.

As it turned out, after the fall of the Jewish kingdom and the beginning of their captivity, Christ evolved and became the one who will come at the end of the time and save the Jews. This meaning emerged in the works compiled during the period of Jewish captivity.

Jewish as well as Christian scholars tried to find phrases in earlier books that could be relied upon to claim that the prophets of Israel foretold the coming of a savior, or Christ, at the end of time, some of the most important of which are now mentioned:

A. Malachi = Apostle Providing the Yahweh's Government: Malachi's book states that Christ is coming to prepare the way for Jehovah to come down

from heaven to rule and judge the people. The Malachi's phrase is:

Now, I will send my messenger, and he shall prepare the way before me. Yahweh, who you seek will come soon. That is, the messenger of the covenant from which you rejoice. Yeah, he is coming! This is the word of Jehovah (Malachi 3: 1)

B. Isaiah = Inviting to Provide Yahweh's Government: Isaiah states: Prepare the voice of Jehovah in the wilderness, and make a way for our God in the wilderness. \* Every valley will be raised, and every mountain and hill will be lowered, and crookedness will be straight and unevenness will be smooth. And the glory of Jehovah shall be revealed unto all men; for the mouth of Jehovah hath spoken it. (Isaiah 40: 3-5)

It follows: \* Now, Yahweh, the Most High Lord, will come in power, and his arm will rule over him. Now his reward is with him, and his punishment will come sooner. He will feed his flock like a shepherd, and he will gather the lambs in his bosom, and will hold the nurses gently. (Isaiah 40: 10-11)

It goes on to say that this apostle comes to save Israelites from captivity and to enjoy the land and the kingdom: and Jehovah says: A Savior will come for Zion and for those who turn from sin in Jacob. (Isaiah 59:20) This is probably where John or Jesus refers to the book of Isaiah that Christ will come. As noted in Isaiah, before God came down from heaven to earth, a caller on earth paved the way and informed the people that God's rule was near and that God was coming soon. The gospel also means evangelizing such a thing. It seems that it was on this basis that Prophet Muhammad also went to the top of Mount Safa and

warned the people of God's rule and the punishment of the Quraysh polytheists. Of course, later Christians said something else in the position of adaptation. In the Gospel of Matthew it is said that he, who cries out in the wilderness that the coming of Jehovah is near, is John. And according to Isaiah the caller is the one who prepares the way of Jehovah to rule. But apparently in the Gospel of Matthew the one, who paved the way for Jesus' reign, is John. According to Matthew, the meaning of "Yahweh" in the book of Isaiah is Jesus. The text of Matthew's Gospel is as follows: And in those days John the Baptist appeared in the wilderness of Judaea, and preached, saying; "Repent for the kingdom of heaven is at hand."

3 For this is what the prophet Isaiah tells us, saying, "The voice of one crying in the wilderness, Prepare ye the way of Yahweh, and make his paths straight" (Matthew 3: 1-2).

Not only in the Gospel of Matthew but also in other Gospels it is also implied that the caller to John and the coming of the kingdom of God and Jehovah is the coming of Jesus. It seems that the special creation of Jesus and the fact that he did not have a father added to the idea that Jesus is the Yahweh. This was while the one who called or preached was a prophet who announced the coming of God and His government.

C. Moses = to send a prophet from among your brothers: In the book of Deuteronomy it is said to Moses that Jehovah will send a prophet from your brothers, obey him (Deuteronomy 18:15).

Then the Christians applied it to Jesus and the Muslims applied it to the Prophet Muhammad (PBUH). This is exactly what it's like:

Yahweh, your God, will send a prophet from among your brothers like me, to hear him. According to all you asked Jehovah i.e. your God, on the day of the assembly, you said, "I will not hear the voice of Jehovah my God anymore, and I will not see this great fire, lest I die." And Jehovah said to me: They have spoken well. I will send a prophet unto them from among his brethren like unto thee, and will put my word in his mouth, and he shall speak unto them whatsoever I commend him. (Deuteronomy 18: 15-18) As the phrase implies, "your brothers" meant Israelites themselves; as stated in the book of Leviticus:

Jehovah told Moses in the Mount Sinai, saying, I am Yahweh, your God, which brought you out of the land of Egypt, to give you the land of Canaan, and to be your God. And ye shall possess them forever: but your brethren, of Israelites, let no man rule over his brother hard (Leviticus 25: 38-46).

Christians later applied it to Jesus; as it is written in the Acts of the Apostles: But God did according to all that He said to all his prophets, that Christ ought to suffer. Repent, therefore, and turn again, that your sins may be blotted out, and that the days of rest may come from the presence of Jehovah. \* And send Jesus Christ, who was foretold to you from the beginning \*, whom the heavens ought to receive until the resurrection of all things, which God hath declared from the beginning of the world in the language of all his holy prophets.

For Moses said unto the fathers, Jehovah your God, shall raise up unto you of your brethren like me. Hear His word in all that he speaks to you \* and every soul that does not hear that prophet will be cut off from the people.

And all the prophets told Samuel and those who came after him inform of these days. \* You are the descendants of the prophets and the covenant that God made with our forefathers when He told Abraham that all the tribes of the earth would be blessed by your descendants. \* "First of all, God raised up His servant Jesus and sent him to bless you for everyone to repent of your sins." (Acts 3: 18-26 and see: 7: 30-37)

Natal the prophet: The reappearance of a savior from the seed of David: It seems that for the first time in the book of Samuel, the kingdom of the seed of David was spoken of from the tongue of the prophet Natal, without giving a specific example; as stated:

For thy days shall be ended, and thou shalt sleep with thy fathers, and I will establish thy seed after thee, and I will establish his kingdom after thee. He will build a house for my name, and I will establish his throne forever. I will be his father, and he will be my son, and if he sins, I will chastise him with the staff of the people and with the scourges of Adam. (2 Samuel 8: 12-14; 1 Kings 17: 11-13)

This kingdom in the descendants of David belongs only to Israelites; as it turns out: And what nation is there among the people of Israel, that's God on earth, that God should come and redeem them, and make a people for Himself, and find a name for Himself, and do great things for you, and for his land, in the presence of your people that you ransomed from Egypt and its nations and their gods. (2 Samuel 8:23; 1 Kings 17: 21-22)

It was then applied to Jesus in the New Testament; as stated in the book of Acts: "Brothers, I can speak to you rudely about David Peter the Great, who died and is buried, and his tomb is



with us to this day. \* Because he was a prophet and knew that God had sworn to him that he would raise him from the seed of his cross according to the body of Christ to sit on his throne. \* Regarding the resurrection of Christ, he said that his soul should not be left in the Hadis and his body should not be corrupted. \* So God raised up the same Jesus and we all witness it. \* For when he was lifted up at the right hand of God, he received the Holy Ghost from the Father, and hath shed forth that which ye see and hear. Because David did not ascend to heaven; but he says, "Jehovah said to my lord, Sit thou on my right hand, that I may make thine enemies thy feet." Let all the dynasty of Israel know that God made the same Jesus, whom you crucified, the Lord and Christ." (Acts 2: 29-36)

Paul goes on to say important words that clearly show the origin of Christ's thought. He says that Israelites were in exile in Egypt and had no homeland or kingdom. God brought Israelites out of Egypt. But they were in the wilderness for forty years, and had no land, until the land of Canaan became their inheritance; without having a kingdom, and this lasted nearly four hundred and fifty years. After that they were judges until the time of the prophet Samuel, from whom Israelites asked for a kingdom, and God made Saul their king. And then made David their king, and God promised him that He will bring a savior from his descendants namely Christ. But when Jesus came, they asked Pilate to kill him; but he will live again (Acts 13: 16-37)

Although Canaan and Zion have always been spoken of as the homeland of Israelites and the Promised Land, it seems that Paul is the first to introduce the homeland and the Promised Land in heaven. He said: "But our homeland is

in heaven, from where we also expect the Savior, Jesus Christ \*, who will transform the shape of our humble body into a glorious corpse according to the action of His power, which obeys all things." (Philippians 3: 20-21)

So far, it was known that the passage of time caused the meaning of some of the texts of the Old Testament to become obscure and concise, so much so that a different meaning could be understood from those texts that predict the advent of the apocalyptic savior.

### **Examples of Christ of the End Times**

The savior of the apocalypse is a general term that can be applied to anyone who is thought to be able to save the descendants of Abraham or Israelites from the domination of governments and bring them to power and inherit the land of nectar and milk. The followers of Abraham adapted the Old Testament texts about the appearance of Christ in the end times mainly to two people: the children of Isaac, and in particular the Christians have adapted those texts to Jesus of Nazareth and the children of Ishmael, and in particular, Muslims have adapted those texts to Muhammad ibn Abdullah.

### **Jesus of Nazareth**

As it turned out, the book of Isaiah said that the apostle was coming to lay the groundwork for the rule of Jehovah. But later in the New Testament they applied that apostle to John and the Jehovah to Jesus; as stated in the Gospel of Mark:

The beginning of the gospel of Jesus Christ, the Son of God. As it is written in Isaiah the prophet, now, I send my messenger before thy face, which shall

prepare thy way before thee. The voice of one crying in the wilderness, Prepare ye the way of the Lord, and make his paths straight. \*And all the coasts of Judaea, and all the inhabitants of Jerusalem, went out unto him, and confessed their sins, and were baptized of him in the Jordan. And John wore camel hair and a leather belt around his waist, and his food was made of locusts and honey. \* And he preached and said, "After me comes someone more capable than me, who does not deserve to be bent over to open his shoes. \* I baptized you in water. But he will baptize you into the Holy Spirit." \* And it came to pass in those days, when Jesus come from Jordan to Nasser of Galilee, and was baptized of John (Mark 1: 1-9), and goes on to say: "Time is running out and the kingdom of God is near. "So repent and believe in the gospel." (Mark 1: 14-15 and see: Matthew 3: 1-15; Luke 3: 1-22; John 1: 19-33) The statement that Jesus preached the kingdom of God and stated that the kingdom of God is near and called on Israelites of their time to believe in this good news (the Bible) is completely similar to the words of the Prophet Muhammad (PBUH) himself. He considered the promised prophet of the Torah and the Bible and stated that the Day of Judgment was near and asked the Quraysh in their time to believe in it.

### **Muhammad ibn Abdullah**

In the Gospel of Barnabas, which should be considered an Islamic reading of the prophecies of the prophets of Israel, the same phrases that were applied to Jesus of Nazareth in the New Testament are applied to Muhammad ibn Abdullah. The Gospel of Barnabas tells us that Andrew asked Jesus, "We have been told of many

things by the Messiah; so be kind enough to tell us anything openly." (Gospel of Barnabas 43: 5) Then Jesus says in reply: It is too early for him to come with the power over the oppressors. \* Then overthrow the worship of idols so that the devil is disgraced. For God so promised unto Abraham, and said unto him: Verily I say unto thee, Thou shalt bless all the tribes of the earth, even as Abraham did. You can break the idols, your generation will do the same soon." \* Jacob said: O teacher! Tell us, with whom did he make this covenant? \* The Jews rightly say he is with Isaac. \* The Ismaili say he is with Ismail. Jesus said, "Who is David the son, and from whom seed?"\* Jacob answered: From Isaac; for Isaac was the father of Jacob, and Jacob the father of Judah, of whom was David. \* Then Jesus said: "When the Messenger of God comes, who will be after the generation? The disciples answered, "David." Jesus said, "Do not betray yourself with advice. For David calls him the Lord in the Spirit, saying, thus has said the Lord; Sit thou on my right hand, that I may make thine enemies thy feet. \* God sends your staff, which will soon have dominion among your enemies. So if the Messenger of God, whom you call the Messiah, is the son of David, then how can he be called the Lord of David?! \* Confirm me; "For verily I say unto you, that the covenant is made with Ishmael, and not with Isaac." (Gospel of Barnabas 43: 17-31; see: 82: 16-18)

Also stated elsewhere: Jesus answered the priest and asked, "What is the quality of the Messiah?" As God promised our father Abraham and said: I bless your descendants all the tribes of the earth. But when God takes me out of the world, Satan will once again raise this accursed sedition; to make the

unclean believe that I am God and the Son of God. \* Therefore, because of this, my teaching becomes impure, so that as it approaches, there will not be thirty believers left. Then God has mercy on his world and sends down his prophet, who created all things for him. \* He is the one who will come by power from the south and will destroy idols and idolaters. \* He will abolish the dominion of Satan over man. \* By the mercy of God, he will come to save those who believe in him. "So know that whoever believes in his word will be saved." (Gospel of Barnabas 96: 8-15) Then he said: "Although I do not deserve to clean the laces of his shoes, the blessing and mercy of God surround me to see him." (Gospel of Barnabas 97: 1)

As it turned out, the Jews did not accept that Jesus was the Christ; rather, they believed that Christ was someone else who would come at the end of time. Naturally, the same promise existed among the Jews of Medina in the time of the Prophet Muhammad (PBUH). It is stated in the Qur'an in various positions that the Jews were so firm in their belief that, according to the Qur'an, they knew the Prophet Muhammad (PBUH) as their son. It means they had the same belief in the appearance of Christ at the end of time and they believed that he would appear in Hejaz. As in Surah A'rāf, after mentioning the Miqāt of Prophet Moses and the seventy people he chose from Israelites for the Miqāt, it is stated:

"Those who follow the messenger, the Prophet who can neither read nor write, whom they will find described in the Torah and the Gospel (which are) with them. He will enjoin on them that which is right and forbid them that which is wrong. He will make lawful for them all good things and prohibit

for them only the foul; and he will relieve them of their burden and the fetters that they used to wear. Then those who believe in him, and honour him, and help him, and follow the light which is sent down with him: they are the successful. Say (O Muhammad): O mankind! Lo! I am the messenger of Allah to you all - (the messenger of) Him unto Whom belongeth the Sovereignty of the heavens and the earth. There is no Allah save Him. He quickeneth and He giveth death. So believe in Allah and His messenger, the Prophet who can neither read nor write, who believeth in Allah and in His Words, and follow him that haply ye may be led aright." ('A'rāf: 157-8)<sup>1</sup>

It is also stated in Surah 'An'ām:

"Say (O Muhammad): What thing is of most weight in testimony? Say: Allah is Witness between me and you. And this Qur'an hath been inspired in me, that I may warn therewith you and whomsoever it may reach. Do ye in sooth bear witness that there are gods beside Allah? Say: I bear no such witness. Say: He is only One Allah. Lo! I am innocent of that which ye associate (with Him). Those unto whom We gave the Scripture recognise (this revelation) as they recognise their sons. Those who ruin their own souls will not believe. Who doth greater wrong than he who inventeth a lie

١. الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ الَّذِي يَجِدُونَهُ مَكْتُوبًا عِنْدَهُمْ فِي التَّوْرَةِ وَالْإِنْجِيلِ يَأْمُرُهُمْ بِالْمَعْرُوفِ وَيَنْهَاهُمْ عَنِ الْمُنْكَرِ وَ يُجِلُّ لَهُمُ الطَّيِّبَاتِ وَيُحَرِّمُ عَلَيْهِمُ الْخَبَائِثَ وَيَضَعُ عَنْهُمْ إِصْرَهُمْ وَالْأَغْلَالَ الَّتِي كَانَتْ عَلَيْهِمْ فَاَلَّذِينَ آمَنُوا بِهِ وَعَزَّرُوهُ وَنَصَرُوهُ وَ اتَّبَعُوا النُّورَ الَّذِي أُنزِلَ مَعَهُ أُولَئِكَ هُمُ الْمُفْلِحُونَ (١٥٧) قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا الَّذِي لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ لَا إِلَهَ إِلَّا هُوَ يُحْيِي وَيُمِيتُ فَأَمَّا بِاللَّهِ وَرَسُولِهِ النَّبِيِّ الْأُمِّيِّ الَّذِي يُؤْمِنُ بِاللَّهِ وَكَلِمَاتِهِ وَاتَّبَعُوهُ لَعَلَّكُمْ تَهْتَدُونَ.

against Allah or denieth His revelations? Lo! the wrongdoers will not be successful.” (An'ām: 19-21)<sup>1</sup>

It is also stated in Surah Al-Baqarah:

“And verily We gave unto Moses the Scripture and We caused a train of messengers to follow after him, and We gave unto Jesus, son of Mary, clear proofs (of Allah's sovereignty), and We supported him with the Holy spirit. Is it ever so, that, when there cometh unto you a messenger (from Allah) with that which ye yourselves desire not, ye grow arrogant, and some ye disbelieve and some ye slay? And they say: Our hearts are hardened. Nay, but Allah hath cursed them for their unbelief. Little is that which they believe. And when there cometh unto them a scripture from Allah, confirming that in their possession - though before that they were asking for a signal triumph over those who disbelieved - and when there cometh unto them that which they know (to be the truth) they disbelieve therein. The curse of Allah is on disbelievers. Evil is that for which they sell their souls: that they should disbelieve in that which Allah hath revealed, grudging that Allah should reveal of His bounty unto whom He will of His slaves. They have incurred anger upon anger. For disbelievers is a shameful doom. And when it is said unto them: Believe in that which Allah hath revealed, they say: We believe in that which was revealed unto us. And

١. قُلْ أَيُّ شَيْءٍ أَكْبَرُ شَهَادَةً قُلِ اللَّهُ شَهِيدٌ بَيْنِي وَبَيْنَكُمْ وَأُوحِيَ  
إِلَيَّ هَذَا الْقُرْآنُ لِأُنذِرَكُمْ بِهِ وَمَنْ بَلَغَ أَلَيْسَ لَكُمْ لَتَشَاهِدُونَ أَنْ مَعَ اللَّهِ  
آلَهُةٌ أُخْرَى قُلْ لَا أَشْهَدُ قُلْ إِنَّمَا هُوَ إِلَهٌ وَاحِدٌ وَ إِنِّي بَرِيءٌ مِمَّا  
تُشْرِكُونَ (١٩) الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَعْرِفُونَهُ كَمَا يَعْرِفُونَ أَبْنَاءَهُمْ  
الَّذِينَ حَسَبُوا أَنفُسَهُمْ فَهُمْ لَا يُؤْمِنُونَ (٢٠) وَمَنْ أَظْلَمُ مِمَّن  
افْتَرَى عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ بِآيَاتِهِ إِنَّهُ لَا يُغْلِبُ الظَّالِمُونَ (٢١).

they disbelieve in that which cometh after it, though it is the truth confirming that which they possess. Say (unto them, O Muhammad): Why then slew ye the prophets of Allah aforetime, if ye are (indeed) believers?”<sup>2</sup>

It is known from these verses that there was a belief among the Quraysh that Ibrahim asked God to send a messenger from among them who is one of his descendants. Accordingly, the Prophet Muhammad (PBUH) believed that the example of Abraham's prayer was his own, and that the one whom the prophets of Israel promised would come at the end of time. The Qur'an says in Surah Al-Baqarah about the prayer of Ibrahim:

“And (remember) when his Lord tried Abraham with (His) commands, and he fulfilled them, He said: Lo! I have appointed thee a leader for mankind. (Abraham) said: And of my offspring (will there be leaders)? He said: My covenant includeth not wrong-doers. And when We made the House (at Makka) a resort for mankind and sanctuary, (saying): Take as your place of worship the place where Abraham stood (to pray). And We

٢. وَ لَقَدْ آتَيْنَا مُوسَى الْكِتَابَ وَ قَفَّيْنَا مِنْ بَعْدِهِ بِالرُّسُلِ وَ آتَيْنَا  
عِيسَى ابْنَ مَرْيَمَ الْبَيِّنَاتِ وَ أَيْدِنَاهُ بِرُوحِ الْقُدُسِ أَمْ كَلِمَاتٍ جَاءَكُمْ  
رَسُولٌ بِمَا لَا تَهْوَى أَنْفُسُكُمْ اسْتَكْبَرْتُمْ فَفَرِقْنَا كَذِبْتُمْ وَ قَرِيبًا  
تَقْتُلُونَ (٨٧) وَ قَالُوا قُلُوبُنَا غُلْفٌ بَلْ لَعَنَهُمُ اللَّهُ بِكُفْرِهِمْ فَقَلِيلًا مَّا  
يُؤْمِنُونَ (٨٨) وَ لَمَّا جَاءَهُمْ كِتَابٌ مِنْ عِنْدِ اللَّهِ مُصَدِّقٌ لِمَا مَعَهُمْ وَ  
كَانُوا مِنْ قَبْلُ يَسْتَفْتِحُونَ عَلَى الَّذِينَ كَفَرُوا فَلَمَّا جَاءَهُمْ مَا عَرَفُوا  
كَفَرُوا بِهِ فَلَعْنَةُ اللَّهِ عَلَى الْكَافِرِينَ (٨٩) بِنَسَمَاتٍ اسْتَرَوْا بِهِ أَنْفُسَهُمْ  
أَنْ يَكْفُرُوا بِمَا أَنْزَلَ اللَّهُ بَغْيًا أَنْ يَنْزِلَ اللَّهُ مِنْ فَضْلِهِ عَلَى مَنْ يَشَاءُ  
مِنْ عِبَادِهِ فَبَاءُوا بِغَضَبٍ عَلَى غَضَبٍ وَ لِلْكَافِرِينَ عَذَابٌ مُهِينٌ  
(٩٠) وَ إِذَا قِيلَ لَهُمْ آمَنُوا بِمَا أَنْزَلَ اللَّهُ قَالُوا نُوْمِنُ بِمَا أَنْزَلَ عَلَيْنَا  
وَ يَكْفُرُونَ بِمَا وَرَاءَهُ وَ هُوَ الْحَقُّ مُصَدِّقًا لِمَا مَعَهُمْ قُلْ قَلِمٌ تَقْتُلُونَ  
أَنْبِيَاءَ اللَّهِ مِنْ قَبْلُ إِنْ كُنْتُمْ مُؤْمِنِينَ (٩١)

imposed a duty upon Abraham and Ishmael, (saying): Purify My house for those who go around and those who meditate therein and those who bow down and prostrate themselves (in worship). And when Abraham prayed: My Lord! Make this a region of security and bestow upon its people fruits, such of them as believe in Allah and the Last Day, He answered: As for him who disbelieveth, I shall leave him in contentment for a while, then I shall compel him to the doom of Fire - a hapless journey's end! And when Abraham and Ishmael were raising the foundations of the House, (Abraham prayed): Our Lord! Accept from us (this duty). Lo! Thou, only Thou, art the Hearer, the Knower. Our Lord! And make us submissive unto Thee and of our seed a nation submissive unto Thee, and show us our ways of worship, and relent toward us. Lo! Thou, only Thou, art the Relenting, the Merciful. Our Lord! And raise up in their midst a messenger from among them who shall recite unto them Thy revelations, and shall instruct them in the Scripture and in wisdom and shall make them grow. Lo! Thou, only Thou, art the Mighty, Wise. And who forsaketh the religion of Abraham save him who befooleth himself? Verily We chose him in the world, and lo! in the Hereafter he is among the righteous.”<sup>1</sup>

١. وَإِذِ ابْتَلَىٰ إِبْرَاهِيمَ رَبُّهُ بِكَلِمَاتٍ فَأَتَمَّهُنَّ قَالَ إِنِّي جَاعِلُكَ لِلنَّاسِ إِمَامًا قَالَ وَمِنْ ذُرِّيَّتِي قَالَ لَا يَنَالُ عَهْدِي الظَّالِمِينَ (١٢٤) وَإِذْ جَعَلْنَا الْبَيْتَ مَثَابَةً لِّلنَّاسِ وَأَمْنَا وَانْتَجَدُوا مِن مَّقَامِ إِبْرَاهِيمَ مُصَلًّى وَعَهِدْنَا إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ أَنَّ طَهِّرَا بَيْتِيَ لِلطَّائِفِينَ وَالْعَاكِفِينَ وَالرُّكَّعِ السُّجُودِ (١٢٥) وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا بَلَدًا آمِنًا وَارْزُقْ أَهْلَهُ مِنَ الثَّمَرَاتِ مَنْ آمَنَ مِنْهُمْ بِاللَّهِ وَالْيَوْمِ الْآخِرِ قَالَ وَمَنْ كَفَرَ فَأُمْتِعْهُ قَلِيلًا ثُمَّ أَضْطَرُّهُ إِلَىٰ عَذَابِ النَّارِ وَبُئْسَ الْمَصِيرُ (١٢٦) وَإِذْ يَرْفَعُ إِبْرَاهِيمُ الْقَوَاعِدَ مِنَ الْبَيْتِ وَ

It is stated in these verses that Prophet Ibrahim had asked God to raise a leader from his descendants and Prophet Muhammad (PBUH) was the one who was raised to answer his prayer. In the following verses of Surah Al-Baqarah, it is mentioned that such an idea has been recorded in the historical memory of the People of the Book. Therefore, they knew the Prophet as his child. As it is stated in the Surah Al-Baqarah:

“And even if thou broughtest unto those who have received the Scripture all kinds of portents, they would not follow thy qiblah, nor canst thou be a follower of their qiblah; nor are some of them followers of the qiblah of others. And if thou shouldst follow their desires after the knowledge which hath come unto thee, then surely wert thou of the evil-doers. Those unto whom We gave the Scripture recognise (this revelation) as they recognise their sons. But lo! a party of them knowingly conceal the truth. It is the Truth from thy Lord (O Muhammad), so be not thou of those who waver. And each one hath a goal toward which he turneth; so vie with one another in good works. Wheresoever ye may be, Allah will bring you all together. Lo! Allah is Able to do all things.”<sup>2</sup>

إِسْمَاعِيلُ رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ (١٢٧) رَبَّنَا وَاجْعَلْنَا مُسْلِمَيْنِ لَكَ وَمِن ذُرِّيَّتِنَا أُمَّةً مُّسْلِمَةً لَّكَ وَأَرِنَا مَنَاسِكَنَا وَتُبْ عَلَيْنَا إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ (١٢٨) رَبَّنَا وَابْعَثْ فِيهِمْ رَسُولًا مِنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِكَ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُزَكِّيهِمْ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ (١٢٩) وَمَنْ يَرْغَبْ عَنْ مِلَّةِ إِبْرَاهِيمَ إِلَّا مَنْ سَفِهَ نَفْسَهُ وَلَقَدِ اصْطَفَيْنَاهُ فِي الدُّنْيَا وَإِنَّهُ فِي الْآخِرَةِ لَمِنَ الصَّالِحِينَ (١٣٠)

٢. وَلَئِنْ أَتَيْتَ الَّذِينَ أُوتُوا الْكِتَابَ بِكُلِّ آيَةٍ مَا تَبِعُوا قِبْلَتَكَ وَمَا أَنْتَ بِتَابِعٍ قِبْلَتِهِمْ وَمَا بَعْضُهُمْ بِتَابِعٍ قِبْلَةَ بَعْضٍ وَلَئِنْ ائْتَبَعْتَ أَهْوَاءَهُمْ مِنْ بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ إِنَّكَ إِذًا لَمِنَ الظَّالِمِينَ

It is also mentioned in surah As-Şaf:

“And when Jesus son of Mary said: O Children of Israel! Lo! I am the messenger of Allah unto you, confirming that which was (revealed) before me in the Torah, and bringing good tidings of a messenger who cometh after me, whose name is the Praised One. Yet when he hath come unto them with clear proofs, they say: This is mere magic”<sup>1</sup>

It is known from this verse that among the Hijaz at the time of the Prophet (PBUH) there was a text such as the Gospel of Barnabas in which the coming of the Prophet Muhammad (PBUH) was announced by Jesus. It is also stated in Surah Mā'idah:

“Say: O People of the Scripture! Stress not in your religion other than the truth, and follow not the vain desires of folk who erred of old and led many astray, and erred from a plain road. Those of the Children of Israel who went astray were cursed by the tongue of David, and of Jesus, son of Mary. That was because they rebelled and used to transgress. They restrained not one another from the wickedness they did. Verily evil was that they used to do! Thou seest many of them making friends with those who disbelieve. Surely ill for them is that which they themselves send on before them: that Allah will be wroth with them and in the doom they will abide. If they believed in Allah and the Prophet and that which is revealed unto him, they would not choose them for their

friends. But many of them are of evil conduct. Thou wilt find the most vehement of mankind in hostility to those who believe (to be) the Jews and the idolaters. And thou wilt find the nearest of them in affection to those who believe (to be) those who say: Lo! We are Christians. That is because there are among them priests and monks, and because they are not proud. When they listen to that which hath been revealed unto the messengers, thou seest their eyes overflow with tears because of their recognition of the Truth. They say: Our Lord, we believe.

Inscribe us as among the witnesses. How should we not believe in Allah and that which hath come unto us of the Truth. And (how should we not) hope that our Lord will bring us in along with righteous folk? Allah hath rewarded them for that their saying - Gardens underneath which rivers flow, wherein they will abide forever. That is the reward of the good. But those who disbelieve and deny Our revelations, they are owners of hell-fire.”<sup>2</sup>

٢. قُلْ يَا أَهْلَ الْكِتَابِ لَا تَغْلُوا فِي دِينِكُمْ غَيْرَ الْحَقِّ وَلَا تَتَّبِعُوا أَهْوَاءَ قَوْمٍ قَدْ ضَلُّوا مِنْ قَبْلُ وَأَضَلُّوا كَثِيرًا وَضَلُّوا عَنْ سَوَاءِ السَّبِيلِ (٧٧) لَعِنَ الَّذِينَ كَفَرُوا مِنْ بَنِي إِسْرَائِيلَ عَلَى لِسَانِ دَاوُدَ وَعِيسَى ابْنِ مَرْيَمَ ذَلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ (٧٨) كَانُوا لَا يَتَنَاهَوْنَ عَنْ مُنْكَرٍ فَعَلُوهُ لَبِئْسَ مَا كَانُوا يَفْعَلُونَ (٧٩) تَرَى كَثِيرًا مِنْهُمْ يَتَوَلَّوْنَ الَّذِينَ كَفَرُوا لَبِئْسَ مَا قَدَّمَتْ لَهُمْ أَنْفُسُهُمْ أَنْ سَخِطَ اللَّهُ عَلَيْهِمْ وَفِي الْعَذَابِ هُمْ خَالِدُونَ (٨٠) وَلَوْ كَانُوا يُؤْمِنُونَ بِاللَّهِ وَالنَّبِيِّ وَمَا أُنزِلَ إِلَيْهِ مَا اتَّخَذُوهُمْ أَوْلِيَاءَ وَلَكِنَّ كَثِيرًا مِنْهُمْ فَاسِقُونَ (٨١) لَتَجِدَنَّ أَشَدَّ النَّاسِ عَدَاوَةً لِلَّذِينَ آمَنُوا الْيَهُودَ وَالَّذِينَ أَشْرَكُوا وَلَتَجِدَنَّ أَقْرَبَهُمْ مَوَدَّةً لِلَّذِينَ آمَنُوا الَّذِينَ قَالُوا إِنَّا نَحَارِي ذَلِكَ بَأْسًا مِنْهُمْ قِسْيَسِينَ وَرُهْبَانًا وَأَنَّهُمْ لَا يَسْتَكْبِرُونَ (٨٢) وَإِذَا سَمِعُوا مَا أُنزِلَ إِلَى الرَّسُولِ تَرَى أَعْيُنَهُمْ تَفِضُّ مِنْ الدَّمْعِ مِمَّا عَرَفُوا مِنَ الْحَقِّ يَقُولُونَ رَبَّنَا آمَنَّا فَاكْتُبْنَا مَعَ الشَّاهِدِينَ (٨٣) وَمَا لَنَا لَا نُؤْمِنُ بِاللَّهِ وَمَا جَاءَنَا مِنَ الْحَقِّ وَنَطْمَعُ أَنْ يُدْخِلَنَا رَبَّنَا مَعَ الْقَوْمِ الصَّالِحِينَ (٨٤) فَأَتَاهُمُ اللَّهُ بِمَا قَالُوا جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَذَلِكَ جَزَاءُ الْمُحْسِنِينَ (٨٥) وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَئِكَ أَصْحَابُ الْجَحِيمِ (٨٦).

(١٤٥) الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَعْرِفُونَهُ كَمَا يَعْرِفُونَ أَبْنَاءَهُمْ وَإِنَّ فَرِيقًا مِنْهُمْ لَيَكْتُمُونَ الْحَقَّ وَهُمْ يَعْلَمُونَ (١٤٦) الْحَقُّ مِنْ رَبِّكَ فَلَا تَكُونَنَّ مِنَ الْمُمْتَرِينَ (١٤٧) وَلِكُلِّ وُجْهَةٍ هُوَ مُؤَلِّفُهَا فَاسْتَبِقُوا الْخَيْرَاتِ أَيْنَ مَا تَكُونُوا يَأْتِ بِكُمْ اللَّهُ جَمِيعًا إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ (١٤٨)

١. وَإِذْ قَالَ عِيسَى ابْنُ مَرْيَمَ يَا بَنِي إِسْرَائِيلَ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ مُصَدِّقًا لِمَا بَيْنَ يَدَيَّ مِنَ التَّوْرَةِ وَ مُبَشِّرًا بِرَسُولٍ يَأْتِي مِنْ بَعْدِي اسْمُهُ أَحْمَدٌ فَلَمَّا جَاءَهُمْ بِالْبَيِّنَاتِ قَالُوا هَذَا سِحْرٌ مُبِينٌ (٦)

These verses indicate that the People of the Book filled their eyes with tears when they saw the Prophet Muhammad announcing the end of time and the establishment of God's rule. Also, it is mentioned in the Surah At-Tawbah:

“Lo! Allah hath bought from the believers their lives and their wealth because the Garden will be theirs: they shall fight in the way of Allah and shall slay and be slain. It is a promise which is binding on Him in the Torah and the Gospel and the Qur'an. Who fulfilleth His covenant better than Allah? Rejoice then in your bargain that ye have made, for that is the supreme triumph. (Triumphant) are those who turn repentant (to Allah), those who serve (Him), those who praise (Him), those who fast, those who bow down, those who fall prostrate (in worship), those who enjoin the right and who forbid the wrong and those who keep the limits (ordained) of Allah - And give glad tidings to believers!”<sup>1</sup>

It is stated in the Qur'an that the person promised by the Torah and the Bible is Muhammad (PBUH) and not Jesus or anyone else. He is the one who will come at the end of time and at the same time as the Day of Judgment, and therefore he will be the final prophet.

### Significant apocalyptic comparisons

The theme in the Bible and the Qur'an that both Christ and the prophet will come at the end of time and the appearance of the people of Gog and

Magog and the descent of God from heaven is very significant. We are now in a position to answer the question, from the point of view of the Bible and the Qur'an, what is the relationship between the end of prophecy and the events of the end times. The importance of the question becomes clear when we know the meaning of the apocalypse from the point of view of the Qur'an and the Bible is when this world ends and the heavens and the earth collapse and are destroyed.

### The symmetry of the end times with the end of prophecy

In the Qur'anic discourse, it is said that what is said in the Bible will happen in the end times, such as the invasion of the people of Gog and Magog and the descent of Jehovah from heaven to earth to judge the people and send sinners to hell. And inheritance of the land of nectar and milk to the righteous occur at the same time as the resurrection of the Prophet Muhammad (PBUH) as the End of the Prophets. The question that now arises is what the relationship between the end times and the end of prophecy is. In the following verse, it is said that the Prophet Muhammad (PBUH) addressed the Quraysh, the end of time is ahead of you and it will happen in the days of your life:

“Say (unto them, O Muhammad): I exhort you unto one thing only: that ye awake, for Allah's sake, by twos and singly, and then reflect: There is no madness in your comrade. He is naught else than a warner unto you in face of a terrific doom.”<sup>2</sup>

١. إِنَّ اللَّهَ اشْتَرَى مِنَ الْمُؤْمِنِينَ أَنفُسَهُمْ وَأَمْوَالَهُمْ بِأَنْ لَهُمُ الْجَنَّةَ يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ فَيَقْتُلُونَ وَيُقْتَلُونَ وَتَعْدَا عَلَيْهِمْ حَقًّا فِي التَّوْرَةِ وَالْإِنْجِيلِ وَالْقُرْآنِ وَمَنْ أَوْفَى بِعَهْدِهِ مِنَ اللَّهِ فَاسْتَبْشِرُوا بِبَيْعِكُمُ الَّذِي بَايَعْتُمْ بِهِ وَذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ (١١١) النَّبِيُّونَ الْعَابِدُونَ الْحَامِدُونَ السَّائِحُونَ الرَّاكِعُونَ السَّاجِدُونَ الْآمِرُونَ بِالْمَعْرُوفِ وَالنَّاهُونَ عَنِ الْمُنْكَرِ وَالْحَافِظُونَ لِحُدُودِ اللَّهِ وَبَشِّرِ الْمُؤْمِنِينَ (١١٢).

٢. قُلْ إِنَّمَا أَعْطِيكُمْ بِوَأَجِدَةٍ أَنْ تَقُومُوا لِلَّهِ مِثْلَى وَفَرَادَى ثُمَّ تَتَفَكَّرُوا مَا بِصَاحِبِكُمْ مِنْ جِنَّةٍ إِنْ هُوَ إِلَّا نَذِيرٌ لَكُمْ بَيْنَ يَدَيْ عَذَابٍ شَدِيدٍ (سبأ، ٤٦).

In this verse, it is stated to the Quraysh that, O Quraysh, I warn you that there is severe torment ahead of you, and the meaning of the verse is the Day of Resurrection. Following this verse, it is narrated that Prophet Muhammad (PBUH) went to the top of Safa Mountain one morning and shouted: "Wā Sabāhā". The meaning of this shout was that now the enemy has ambushed you. Get up and get ready to face him. Then the Quraysh came to him in a hurry and asked him where the enemy was, and he replied that I warn you of the severe torment that awaits you; therefore, prepare yourself for it. (See: Ṭabarī, Jāmi' al-Bayān 30/439)

Prophet Muhammad (PBUH) considered his Bi'thah to coincide with the Day of Judgment. As he said: Resurrection is here and the hour is over. That is, I was sent with the resurrection like the index finger and the middle finger (see: Bukhārī, Al-Ṣahīh 7/190; Muslim, Al-Ṣahīh 3/11)

It seems that Prophet Muhammad (PBUH) had introduced himself as the Last Prophet based on such an idea that his Bi'thah coincides with the Day of Judgment. The appearance of the verses of Surah Al-Aḥzāb suggests that the people of Medina thought that Zayd, the adopted son of Prophet Muhammad (PBUH), would succeed him after him. The following verse was revealed then:

"Muhammad is not the father of any man among you, but he is the messenger of Allah and the Seal of the Prophets; and Allah is ever Aware of all things."<sup>1</sup>

This means that neither Muhammad is Zayd's father nor will he succeed

him; because he is the Last Prophet. The following verse is narrated from the Prophet (PBUH) who said:

I am Muhammad, and I am Ahmad, and I am the one who erase the disbelief and I am the last Prophet. (Hamidi, Al-Musnad, 1/254; Nisā'i, Sunan Al-Kubrā, 6/489; Tha'labī, Al-Kashf and Al-Bayān, 8/51)

This text clearly indicates that Prophet Muhammad (PBUH) had the opinion that disbelief would be disappeared in his time; that is, all the people of the world will convert to Islam, and the resurrection will take place. That is why he called himself the last Prophet, that is, there will be no prophet after him. It is obvious that when the resurrection takes place in his time, the Bi'thah of another prophet will be meaningless. It was on this basis that he called himself Khātām al-Anbiyā'.

### **The symmetry of apocalypse with the inheritance of the righteous**

It is said in the Bible and the Qur'an that the rule of the righteous will be at the end of time. Hence, the rise of the righteous government has been accompanied by apocalyptic events such as the departure of the people of Gog and Magog and the entanglement of the heavens and the earth. For example, in the Psalms of David, the appearance of Jehovah and the inheritance of the earth to the righteous come together; as stated:

For the wicked shall be cut off. But they that wait for the Lord shall inherit the earth. \* Yeah will not be evil after a while. You will reflect on its place and it will not be. But the duteous will inherit the earth and enjoy the abundance of health (Psalm 37: 9-11).

Also stated elsewhere:

١. ما كَانَ مُحَمَّدًا أَبَا أَحَدٍ مِّن رِّجَالِكُمْ وَلَكِن رَّسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ (احزاب، ٤٠)



For the Jehovah loves righteousness, and he will not forsake his saints. They will be safe forever. But the wicked generation will be cut off. The righteous shall inherit the earth, and dwell therein forever (Psalm 37: 28-29).

In this phrase, we mean the righteous, especially Israelites. It seems that it was considered that only they are righteous and deserving of the inheritance of the earth, and it should also be known that the meaning of the earth is the Promised Land, that is, Canaan; as stated elsewhere in the Psalms of David:

For God will save Zion, and build the cities of Judah, that they may dwell there, and possess it. And the seed of his servants shall inherit it, and they that love his name shall dwell therein (Psalm 69: 35-36).

Or he says elsewhere:

O offspring of Abraham, O children of Jacob, Jehovah is our God! His judgments are all over the world. \* He remembers his covenant forever and the word he has spoken to thousands. The covenant he made with Abraham and the covenant he made with Isaac. And he made it a statute for Jacob, and an everlasting covenant for Israel. And he said, I will give you the land of Canaan, that it may be your inheritance. \* When they were few and strangers there \* and they wandered from nation to nation and from one country to another country. \* He did not allow anyone to oppress them, but rebuked the kings for their sake \* that you do not touch my Christians and harm my prophets. (Psalm 105: 6-15)

This characteristic can be clearly seen in the following verses of Surah Anbiyā':

“And there is a ban upon any community which We have destroyed: that they shall not return. Until, when

Gog and Magog are let loose, and they hasten out of every mound. And the True Promise draweth nigh; then behold them, staring wide (in terror), the eyes of those who disbelieve! (They say): Alas for us! We (lived) in forgetfulness of this. Ah, but we were wrong-doers! Lo! ye (idolaters) and that which ye worship beside Allah are fuel of hell. Thereunto ye will come. If these had been gods they would not have come thither, but all will abide therein. Therein wailing is their portion, and therein they hear not. Lo! those unto whom kindness hath gone forth before from Us, they will be far removed from thence. They will not hear the slightest sound thereof, while they abide in that which their souls desire. The Supreme Horror will not grieve them, and the angels will welcome them, (saying): This is your Day which ye were promised; The Day when We shall roll up the heavens as a recorder rolleth up a written scroll. As We began the first creation, We shall repeat it. (It is) a promise (binding) upon Us. Lo! We are to perform it. Certainly We wrote in the Psalms, after the Torah: ‘Indeed My righteous servants shall inherit the earth.’ Lo! there is a plain statement for folk who are devout. We sent thee not save as a mercy for the peoples. Say: It is only inspired in me that your Allah is One Allah. Will ye then surrender (unto Him)? But if they are averse, then say: I have warned you all alike, although I know not whether nigh or far is that which ye are promised.”<sup>1</sup>

١. وَ حَرَامٌ عَلَىٰ قَرْيَةٍ أَهْلَكْنَاهَا أَنَّهُمْ لَا يَرْجِعُونَ (٩٥) حَتَّىٰ إِذَا فُتِحَتْ يَأْجُوجُ وَمَأْجُوجُ وَ هُمْ مِنْ كُلِّ حَدَبٍ يَنْسِلُونَ (٩٦) وَ اقْتَرَبَ الْوَعْدُ الْحَقُّ فَإِذَا هِيَ شَاخِصَةٌ أَبْصَارِ الَّذِينَ كَفَرُوا يَا وَيْلَنَا قَدْ كُنَّا فِي غَفْلَةٍ مِنْ هَذَا بَلْ كُنَّا ظَالِمِينَ (٩٧) إِنَّكُمْ وَ مَا تَعْبُدُونَ مِنْ دُونِ اللَّهِ حَصَبُ جَهَنَّمَ أَنْتُمْ لَهَا وَارِدُونَ (٩٨) لَوْ كَانَ هُوَ لِآلِهَةٍ مَا وَرَدُّوهَا وَ كُلٌّ فِيهَا خَالِدُونَ (٩٩) لَهُمْ فِيهَا زُفِيرٌ وَ هُمْ فِيهَا لَا يَسْمَعُونَ (١٠٠) إِنَّ الَّذِينَ سَبَقَتْ لَهُمْ مِنَّا الْحُسْنَىٰ أُولَٰئِكَ عَنْهَا مُبْعَدُونَ (١٠١) لَا يَسْمَعُونَ حَسِيسَتِهَا وَ هُمْ فِي مَا اسْتَنْهَتْ أَنفُسُهُمْ

As it can be seen, in these verses, the inheritance of the earth for the righteous is accompanied by the advent of Gog and Magog and the resurrection, and this shows that according to the Qur'an, all these things will happen in the end times. It is also observed that the land that was promised to Abraham to be given to his descendants, which is Canaan, later became the Everlasting Paradise; as stated in Surah Al-Mu'minūn:

“Successful indeed are the believers. Who are humble in their prayers, And who shun vain conversation, And who are payers of the poor-due; And who guard their modesty - Save from their wives or the (slaves) that their right hands possess, for then they are not blameworthy, But whoso craveth beyond that, such are transgressors - And who are shepherds of their pledge and their covenant, and are watchful of their prayers. These are the heirs. Who will inherit paradise. There they will abide.”<sup>1</sup>

In these verses, it is said that the believers will inherit the Paradise,

خَالِدُونَ (١٠٢) لَا يَخْزِيهِمُ الْقَرْعُ الْأَكْبَرُ وَ تَتَلَقَّاهُمُ الْمَلَائِكَةُ هَذَا يَوْمَئِذٍ كَتَبْتُمْ تُوعَدُونَ (١٠٣) يَوْمَ نَطْوِي السَّمَاءَ كَطَيِّ السَّجْلِ لَكُنْتُمْ كَمَا بَدَأْنَا أَوَّلَ خَلْقٍ نُعِيدُهُ وَعَدْنَا إِنَّنَا كُنَّا فَاعِلِينَ (١٠٤) وَ لَقَدْ كَتَبْنَا فِي الزَّبُورِ مِنْ بَعْدِ الذِّكْرِ أَنَّ الْأَرْضَ يَرِثُهَا عِبَادِيَ الصَّالِحُونَ (١٠٥) إِنَّ فِي هَذَا لَبَلَاغًا لِقَوْمٍ عَابِدِينَ (١٠٦) وَ مَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ (١٠٧) قُلْ إِنَّمَا يُوحَىٰ إِلَيَّ أَنَّمَا إِلَهُكُمُ إِلَهٌ وَاحِدٌ فَهَلْ أَنْتُمْ مُسْلِمُونَ (١٠٨) فَإِنْ تَوَلَّوْا فَقُلْ آذَنْتُكُمْ عَلَىٰ سَوَاءٍ وَ إِنْ أَدْرَىٰ أُقْرِبُكُمْ أَمْ يُعِيدُهُمْ تَوَعَدُونَ (١٠٩).

١. قَدْ أَفْلَحَ الْمُؤْمِنُونَ (١) الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ (٢) وَ الَّذِينَ هُمْ عَنِ اللَّغْوِ مُعْرِضُونَ (٣) وَ الَّذِينَ هُمْ لِلزَّكَاةِ فَاعِلُونَ (٤) وَ الَّذِينَ هُمْ لِقُرُوبِهِمْ حَافِظُونَ (٥) إِلَّا عَلَىٰ أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ (٦) فَمَنْ بَئِغَىٰ وَرَاءَ ذَلِكَ فَأُولَئِكَ هُمُ الْعَادُونَ (٧) وَ الَّذِينَ هُمْ لِأَمَانَتِهِمْ وَ عَهْدِهِمْ رَاعُونَ (٨) وَ الَّذِينَ هُمْ عَلَىٰ صَلَوَاتِهِمْ يُحَافِظُونَ (٩) أُولَئِكَ هُمُ الْوَارِثُونَ (١٠) الَّذِينَ يَرِثُونَ الْفِرْدَوْسَ هُمْ فِيهَا خَالِدُونَ (١١).

while the original origin of the idea of inheriting the earth was the Promised Land, namely Canaan. It is worth mentioning that the land of Canaan is described as "A land flowing with milk and nectar" (Exodus 33: 3; Deuteronomy 11: 9 and 31:20).

This description is similar to the one mentioned in the Qur'an for heaven/paradise; as it comes:

“A similitude of the Garden which those who keep their duty (to Allah) are promised: Therein are rivers of water unpolluted, and rivers of milk whereof the flavour changeth not, and rivers of wine delicious to the drinkers, and rivers of clear-run honey; therein for them is every kind of fruit.” (Muhammad: 15)<sup>2</sup>

In this verse, it is stated that in the paradise that is promised to the pious, there are streams of water, streams of milk, streams of wine and streams of honey. A comparison of the Old Testament and the Qur'an in this regard clearly shows how an earthly meaning has become a heavenly meaning. Another point that is mentioned in the verses of Surah Al-Anbiyā' along with the word about the resurrection is the invasion of the people of Gog and Magog at the end of time. A similar theme is found in the book of Ezekiel. The phrase is:

Therefore, thou, O son of man, prophesied against Gog, saying, thus says the Lord Jehovah; now, I am against thee, O prince of the robe, and of the chariot, and of the repentance. And I will bring thee back, and lead thee, and bring thee up into the

٢. «مَثَلُ الْجَنَّةِ الَّتِي وَعِدَ الْمُتَّقُونَ فِيهَا أَنْهَارٌ مِنْ مَاءٍ غَيْرِ آسِنٍ وَ أَنْهَارٌ مِنْ لَبَنٍ لَمْ يَتَغَيَّرَ طَعْمُهُ وَ أَنْهَارٌ مِنْ حَمِيمٍ لَذَّةٍ لِلشَّارِبِينَ وَ أَنْهَارٌ مِنْ عَسَلٍ مُصَفًّى وَ لَهُمْ فِيهَا مِنْ كُلِّ الثَّمَرَاتِ».

mountains of Israel roundabout from the north. \* And I will throw your bow from your left hand and I will throw your arrows from your right hand. And thou shalt fall upon the mountains of Israel, and all the bands that are with thee, and all the fowls of the air, and the beasts of the field, for food. The Lord Jehovah says that you will fall on the desert because I have spoken. And I will send fire on the Magog and those who live in safety in the islands, that they may know that I am Jehovah. (Ezekiel 39: 1-5)

From the appearance of Ezekiel's text, it is known that Gog was the chief of the tribes of the descendants of Noah who ruled in an area called Magog in northern Israel at the same time of Ezekiel (6th century BC) and according to Ezekiel, God will send him to punish Israelites because of their sins. This text suggests that Gog is a kingdom in the time of Ezekiel. So Jehovah said to Ezekiel, "Tell Gog that I am against you," and due to Ezekiel's prophecy, Gog's invasion to Israel must take place in the days of Ezekiel; but no such thing has been reported in his day. This prophecy later became more general in the Revelation of John (1st century), and the invasion of Gog was postponed until after the thousand years of Christ's reign. In Revelation, after mentioning that Jesus will reign for a thousand years, it says: And when a thousand years are fulfilled, Satan will be released from his prison \* to go out and mislead the nations that are in the four corners of the earth, namely Gog and Magog, and prepare them for war, whose number is like the sand of the sea. \* And on the world stage they besieged the camp of the saints and the beloved city. So fire from God fell from heaven and devoured them. And the devil, who leads them astray, was

cast into the lake of fire and matches, where the beasts and the false prophets are, and they will be tormented day and night forever. And I saw a great white throne, sitting on him, from whom the heavens and the earth fled, and there was no place for them. \* And I saw the dead, small and great, standing before the throne, and opening their offices. Then another book was opened, which is the book of life, and the dead were judged according to their deeds, according to what is written in the books. \* And the sea gave back the dead which were in it, and each was judged according to his deeds. \* And death and Hadis were thrown into the lake of fire. This is the second death, the lake of fire. \* And whosoever was not found written in the book of life was cast into the lake of fire. (Revelation 20: 7-15)

### **Conclusion**

The result of the argument is that Christ was a priest who performed religious rites in the beginning and before Samuel the prophet and his appointment to the kingdom. But after that he was referred to someone who will save Israelites from captivity and reign over them and will make them the heirs of the land of nectar and milk. Examples of Christ in the Old Testament were the kings of Saul, David, Solomon, and other kings of Israel. But after the kingdom of Israelites fell with the invasion of Bakhtinsar, Christ in the Old Testament was referred to as the kingdom that would come in the future and save Israelites and rule over them. And in the context of such a discourse, finally Christ in The New Testament was applied to Jesus, believing that he would lead Christians to the kingdom. But he did not show good fortune to the

secular kingdom, contrary to the Christians' expectations, until he was finally crucified by a Jewish conspiracy and the Christians did not witness his coming to power. As a result, Christians believed that Jesus would be resurrected and ruled. In the Islamic reading reflected in the Gospel of Barnabas, regardless of its validity, Christ or the king of the end times was applied to the Prophet Muhammad (PBUH). It is also stated in the Qur'an that the promised person in the Torah and the Bible is Prophet Muhammad (PBUH). Therefore, according to the Qur'anic discourse and the Muslim recitation of parts of the Old Testament, the Prophet Muhammad (PBUH) is the same Christian whom the Testaments announced to come at the end of time and will make the righteous inherit Paradise or the land of nectar and milk. The fact that the Prophet Muhammad (PBUH) was the Last Prophet is also known in the same way that his resurrection took place at

the end of time and at the same time as the Day of Judgment.

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