

In the name of God, the Most Gracious, the Most Merciful

# The Encyclopaedia of Proofs and Miracles

The evidence for the prophethood of Muhammad ﷺ and the truth of the Qur'an

Scientific miracles · Historical and archaeological witnesses · Prophecies fulfilled

The foretellings of the Torah and the Gospel · The world of jinn, sorcery and the unseen

**Explained so that a child can follow · 151 colour illustrations**

**151 proofs, ordered by their strength**



Part Three

# The Foretellings of the Torah and the Gospel



Texts still written to this day in the scriptures of the People of the Book, describing a prophet yet to come whose description fits one man, and one man only, in all of history.

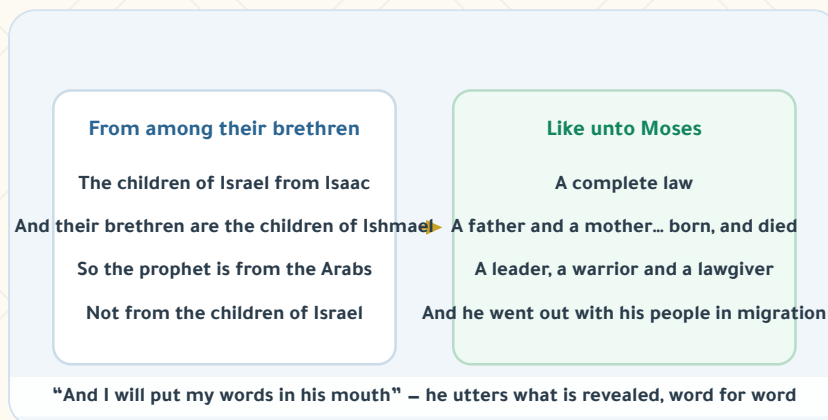
12 entries



## A Prophet From Among Their Brethren, Like Unto Thee

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

Deuteronomy — chapter 18, verse 18



Three conditions in one text: from the brethren, like Moses, and speaking what is put in his mouth

### 🔍 In plain words

God promises Moses a coming prophet with three qualities: he will be from the **brethren** of the children of Israel and not from among them, he will be **like Moses**, and he will **speak words placed in his mouth**.

### ⌘ What did people believe then?

The Jews went on waiting for this prophet for centuries, asking about him of everyone who appeared. In the Gospel of John they asked John the Baptist: "Art thou Elias?" He said no. "Art thou **that prophet**?" He said no — which shows that "that prophet" was a specific third person awaited, other than the Messiah and other than Elias.

### 🔗 What does science say today?

"**Their brethren**" in the language of the Torah means cousins, not sons of the same father — the children of Israel descend from Isaac, and their brethren are the children of Ishmael, that is, the Arabs. As for "**like unto thee**", the careful comparison yields Muhammad ﷺ: he was born in the ordinary way of a father and mother, he married and had children, he brought a complete law, he led his people and fought and governed, he migrated from his city, and he died a natural death. And Deuteronomy itself concludes: "**And there arose not a prophet since in Israel like unto Moses**" (34:10) — which removes all the prophets of the children of Israel from the comparison.

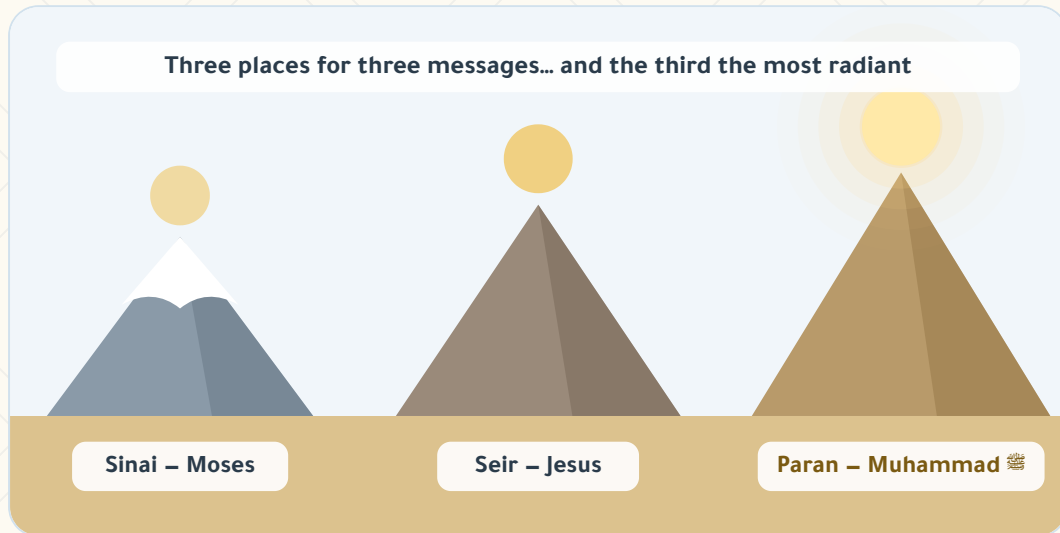
### ★ Why is this a decisive miracle?

The third condition is decisive: "**and will put my words in his mouth, and he shall speak unto them all that I shall command him**". This describes a prophet who utters a **text dictated to him word for word**, not its sense. And that is precisely the description of the Qur'an: "**Nor does he speak from his own inclination; it is but a revelation revealed**". And the first thing revealed to Muhammad ﷺ was a direct command to receive: "Recite." Then the biblical text closes with a severe warning: "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." So this is not merely good news, but an **obligation to follow**.

# He Shined Forth From Mount Paran

*The LORD came from Sinai, and rose up from Seir unto them; he shined forth from mount Paran, and he came with ten thousands of saints.*

*Deuteronomy — chapter 33, verse 2*



Three degrees of light: he rose... then he shined forth

## In plain words

A text in the Torah names three mountains in order: **Sinai**, where God spoke to Moses; then **Seir**, the land of Jesus; then **Paran**. And Paran is — by the text of the Torah itself — the land where Ishmael and his descendants settled: Mecca and what surrounds it.

## What did people believe then?

Jews and Christians have read this text in their scriptures for thousands of years. The problem they never resolved: **what is the third event?** The Lord's coming from Sinai is the Torah, and his rising from Seir is the Gospel — so what shined forth from Paran? No religious event equal to the other two took place in that region.

## What does science say today?

**Paran** is a specific place in the Torah itself. Genesis (21:21) says of Ishmael: **"And he dwelt in the wilderness of Paran: and his mother took him a wife out of the land of Egypt."** So it is the homeland of Ishmael's descendants by their own text. Muslim geographers and biblical dictionaries locate the wilderness of Paran in northern Hijaz and the Sinai peninsula and the land between them. And no prophet with a universal message came out of that wilderness except Muhammad ﷺ.

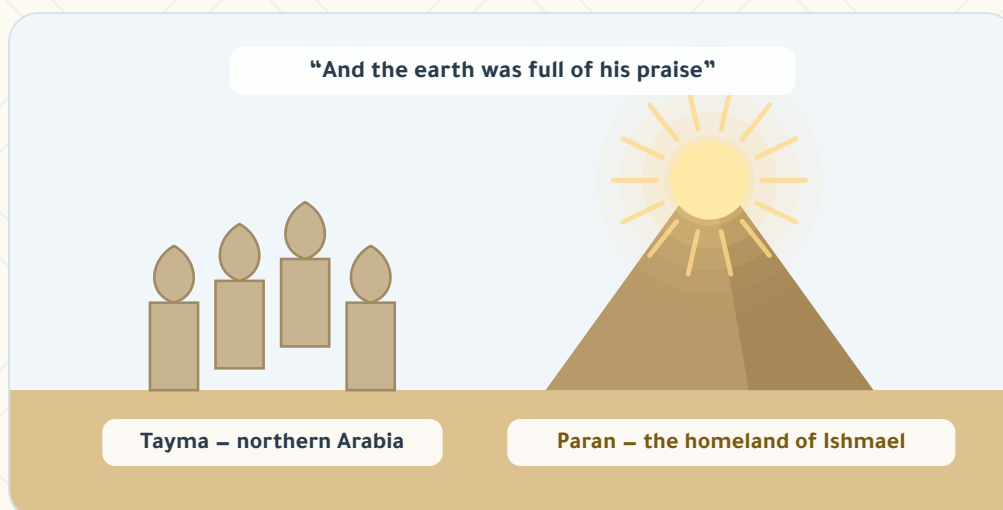
## Why is this a decisive miracle?

The gradation of the verbs is where the meaning lies, and it is deliberate in the Hebrew: **"came"**, then **"rose up"**, then **"shined forth"** — and shining forth is the strongest and most widely spread of lights. The text ranks three messages in ascending order and makes the last the most radiant. Then it adds: **"from his right hand went a fiery law for them"** — that is, this final coming brings a **law**, not merely an exhortation. And Muhammad ﷺ is the only prophet after Moses to bring a complete law governing worship, dealings and judgement.

# The Holy One From Mount Paran

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

*Habakkuk — chapter 3, verse 3*



Two places in Arabia named by a Hebrew prophet before the Christian era

## In plain words

A prophet of the children of Israel names two places in **Arabia**: **Tayma** — a city well known in the north of the peninsula to this day — and **Paran**, the homeland of Ishmael. And he says the Holy One will come from them.

## What did people believe then?

This text remained resistant to interpretation among the People of the Book. Neither Tayma nor Paran is part of the land of the children of Israel, and no prophet came out of them in their history. Some tried to read it as a poetic description of God's coming at Sinai — but Sinai is not mentioned here at all, and two Arabian places are named explicitly.

## What does science say today?

**Tayma** is a famous oasis and archaeological city in north-western Saudi Arabia today, once a principal station on the caravan route between Hijaz and Syria, with remains and inscriptions dating from before the Christian era. And **Paran** is the wilderness of Ishmael as Genesis states. So the text points to **one specific region**: the northern Arabian peninsula and Hijaz. And that is the place from which the message of Muhammad ﷺ came out.

## Why is this a decisive miracle?

Two things lift this text above coincidence. First, that it **agrees with the text of Deuteronomy in naming Paran** — two different prophets in two different eras pointing to the same place. The convergence of two independent witnesses on a place foreign to their own land is strong evidence. Second, the rest of the text: **"and the earth was full of his praise"** — the effect of this coming is **universal, not local**. And nothing has come out of that land filling the earth with praise except Islam, by which the call to prayer and the glorification of God are raised in every hour of the day on every continent.



Isaiah

# The Villages of Kedar — and the Inhabitants of Sela

*Let the wilderness and the cities thereof lift up their voice, the villages that Kedar doth*

❖ *inhabit: let the inhabitants of the rock sing, let them shout from the top of the mountains.* ❖

*Isaiah — chapter 42, verse 11*

## Who is “Kedar” in the Torah?

● Kedar is the second son of Ishmael

● “And these are the names of the sons of Ishmael... Nebaioth and Kedar”

● Genesis 25:13

● And Quraysh are of the line of Kedar son of Ishmael

So the new song is raised from the lands of the Arabs

And Sela: a place near Medina that still bears the name

Isaiah calls the villages of Kedar to sing a new song

## In plain words

Isaiah says: let the wilderness lift up its voice, **the villages that Kedar doth inhabit**. And Kedar — by the text of the Torah — is the son of Ishmael, and the ancestor of the Adnani Arabs, among whom are the Quraysh.

## What did people believe then?

The forty-second chapter of Isaiah speaks of a “servant” whom God chooses, who brings justice to the nations and who does not fail or grow discouraged until he has established truth in the earth. The People of the Book have continued to differ over his identity. But the text itself specifies **the place**: the villages of Kedar and Sela.

## What does science say today?

“**Kedar**” is named in Genesis (25:13) among the twelve sons of Ishmael. The Adnani Arabs — among them Quraysh and the clan of Hashim — are of his line. And the region of the northern peninsula is in fact called “Qedar” in the Assyrian inscriptions. As for “**Sela**” (rendered “the rock” in translation), it is a known place: **Mount Sal**, adjoining Medina, beside which the Trench of the Confederates was dug, and which stands under that name to this day.

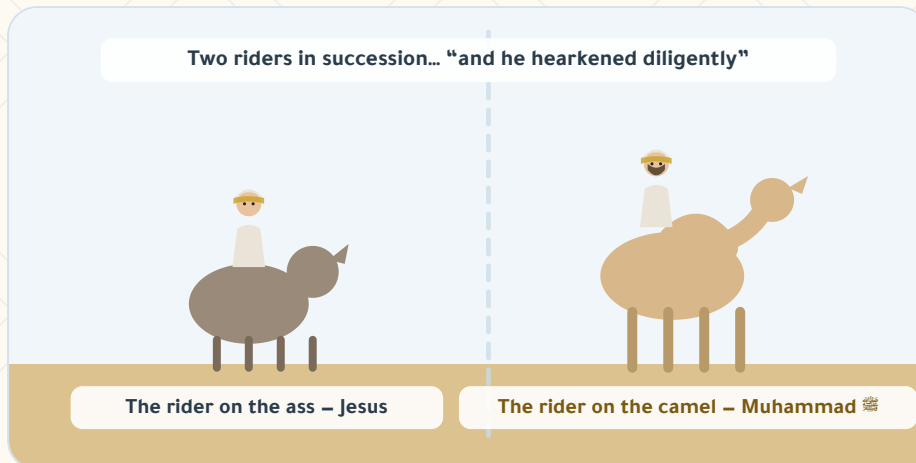
## Why is this a decisive miracle?

The chapter opens in verse 1 with “behold my servant, whom I uphold” — and “servant” is a title that accompanies Muhammad ﷺ in the Qur’an: “Exalted is He who took **His servant** by night”, “And when **the servant of God** stood up calling upon Him”. Then verse 10 says: “**Sing unto the LORD a new song**” — a new law, not a renewal of the old. Then it identifies the people of this song: the villages of Kedar and the inhabitants of Sela — **two purely Arabian places**, one the lineage of Quraysh and the other a mountain in Medina. That a single text should gather the Prophet’s lineage ﷺ, the city of his migration, his title “the servant”, and a call to a new law, is a convergence that does not admit coincidence.

# The Rider on the Ass and the Rider on the Camel

*And he saw a chariot with a couple of horsemen, a chariot of asses, and a chariot of camels; and he hearkened diligently with much heed.*

*Isaiah — chapter 21, verse 7*



A text naming two particular riders and commanding that they be listened to

## In plain words

A vision in the Book of Isaiah in which the prophet sees **two riders**: one on an ass and the other on a camel, and he is commanded to listen to them with the closest attention.

## What did people believe then?

This text has been interpreted among the People of the Book as a vision of the fall of Babylon. But the scene itself is striking: two distinguished riders named by their mounts, and the prophet commanded to listen to them — and listening is for a message, not for news of a war.

## What does science say today?

**The rider on the ass** is a sign the People of the Book recognise for the Messiah, peace be upon him. Zechariah (9:9) says: “Behold, thy King cometh unto thee... lowly, and riding upon an ass”, and the Gospels record the Messiah entering Jerusalem riding an ass in fulfilment of that prophecy. So if the first is established as the Messiah, who then is **the rider on the camel** who came after him, and to whom the prophet is commanded to listen as he was commanded to listen to the first? The camel is the mount of the Arabs, and no prophet from a people of camels came after the Messiah except Muhammad ﷺ.

## Why is this a decisive miracle?

The strength is in **the pairing and the order**. The rider on the camel was not mentioned alone, so that one could call it a general reference to a caravan — he is paired with the rider on the ass in a single scene, and immediately after him. The People of the Book have accepted that “the rider on the ass” is a prophetic sign for a particular person, so it will not do for his companion in the same text to be a meaningless detail. And the command to listen — “**he hearkened diligently with much heed**” — indicates that what is coming is **speech to be heard and obeyed**, not a scene to be watched. And the rest of the chapter mentions “**the burden upon Arabia**” and names Dedan and Tayma and “**the glory of Kedar**” — the whole context is Arabian.

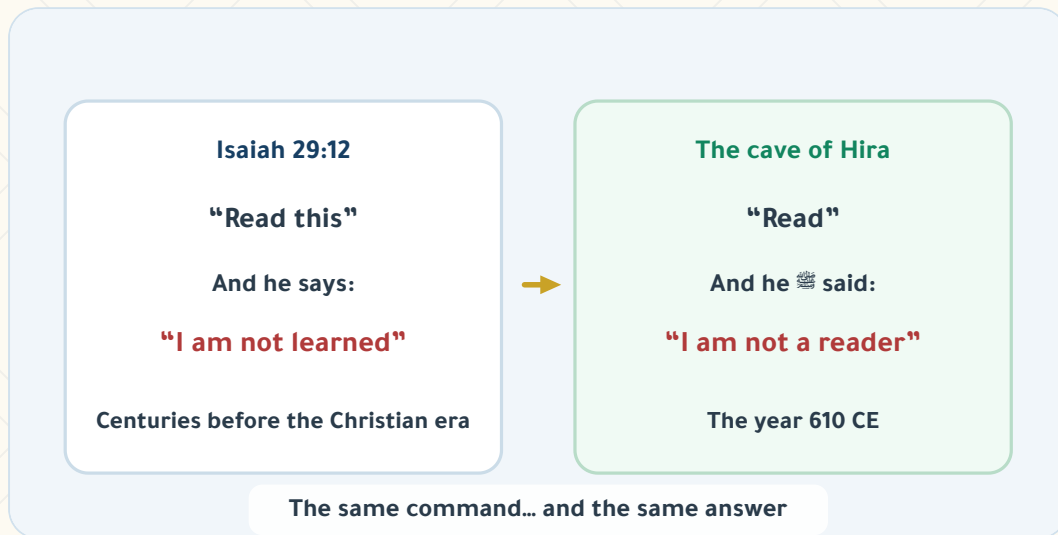


Isaiah

## I Am Not Learned

*And the book is delivered to him that is not learned, saying, Read this, I pray thee: and he saith, I am not learned.*

*Isaiah — chapter 29, verse 12*



**A scene described more than a thousand years before it happened**

### In plain words

A text in Isaiah describes a scene: a book is given to a man **who cannot read**, and he is told: “Read this.” He answers: “I am not learned.” And this is exactly what happened in the cave of Hira.

### What did people believe then?

The text existed in the scriptures of the People of the Book centuries before the birth of the Prophet ﷺ, and there was no fulfilment of it to point to. They read it as a symbolic reference to the blindness of the children of Israel to the understanding of their own book.

### What does science say today?

In the cave of Hira, in 610 CE, Gabriel came to Muhammad ﷺ and said: “**Read.**” He said: “**I am not a reader.**” He pressed him and said again: “Read.” He said: “I am not a reader” — three times. Then came the revelation: “Read in the name of your Lord who created.” The story is in Sahih al-Bukhari and Sahih Muslim on the authority of Aisha, may God be pleased with her, and is among the most famous and best established things in the biography.

### Why is this a decisive miracle?

The correspondence is not merely in the meaning but in **the whole structure of the scene**: a command to read, an answer of inability, from a man who does not read. And this requires an indispensable condition: that the promised prophet be **unlettered, neither reading nor writing**. That is the quality the Qur’an states of Muhammad ﷺ and makes into an argument: “**And you did not recite before it any scripture, nor did you write one with your right hand; otherwise the falsifiers would have had cause to doubt.**” Note that being unlettered here is not a defect but the **proof**: had he been a reader and a writer, it would have been said that he copied and transcribed. And Isaiah’s text makes that very inability a sign, not a flaw.



## And He Is Altogether Mahamaddim

*Hikko mamtaqqim we-kullo mahamaddim; zeh dodi we-zeh re'i, benot Yerushalayim.*

*Song of Songs — chapter 5, verse 16 (the Hebrew text)*

The original Hebrew text

מַחְמַדִּים

Pronounced: mahamaddim

And rendered in translation as: "altogether lovely"

The name is in the text... and vanished in translation

The Hebrew word exactly as it stands in the standard editions today

### In plain words

In the Hebrew text of the Song of Songs the word "**mahamaddim**" appears — the name "Muhammad" with the Hebrew suffix of majesty "-im". In translation it is rendered "altogether lovely", and so the name disappears.

### What did people believe then?

The Song describes a beloved in poetic imagery, and its description of him closes with this word: "His mouth is most sweet, **and he is altogether mahamaddim.**" The text has been understood as a symbol of the relationship between God and His people, or as simple love poetry.

### What does science say today?

The suffix "**-im**" in Hebrew marks both the plural and majesty — as in "Elohim", a name of God in plural form though one is meant. And the Hebrew root of the word, מִדּ (h-m-d), is the same as the Arabic root h-m-d. So "mahamaddim" corresponds in Arabic to **Muhammad**, in the form of majesty. The word is still in the standard Hebrew text today, and anyone can see it.

### Why is this a decisive miracle?

The force of the argument is that the name **remains in the original and has not been deleted** — it has simply dissolved in translation. This happens often: proper names that carry a meaning in their own language may be translated, and the name is lost. Were the name "Abdullah" to occur in an Arabic text it would be rendered "Servant of God" and the person would vanish. The Qur'an states that his name ﷺ is recorded with them: "**Those who follow the Messenger, the unlettered prophet, whom they find written in what they have of the Torah and the Gospel**", and that Jesus gave good news of "**a messenger to come after me whose name is Ahmad**". So the Qur'an states plainly that **the name itself** is with them — and there it is in the Hebrew text to this day.

## The Paraclete — Another Comforter

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

*The Gospel of John — chapter 14, verse 16*

Two Greek words... one letter between them

παράκλητος

Parakletos

"the Comforter"

περικλυτός

Periklutos

"the Praised / Ahmad"

And the earliest copies had no vowel marks at all

A close resemblance between two words in a script that carried no vowel marks

### In plain words

The Messiah, peace be upon him, promised the coming of a **Paraclete** after him. The Greek word *parakletos* closely resembles *periklutos*, which means "**the much-praised**" — that is, Ahmad.

### What did people believe then?

Commentators have differed over the identity of the Paraclete since antiquity. The earliest Greek copies were written in continuous capital letters with no spacing and no vowel marks, so confusion between two words so close in form is entirely possible in copying.

### What does science say today?

The descriptions the Messiah gave of the Paraclete in John (chapters 14, 15 and 16) hold together only for a human being: "**If I go not away, the Comforter will not come unto you**" — his coming is conditional on the Messiah's departure, and a spirit already present would not need that (the Gospels record that the Holy Spirit was with John in his mother's womb and with the Messiah at his baptism). And "**another Comforter**" — so he is of the same kind as the first, that is, a prophet like him. And "**that he may abide with you for ever**" — a law that endures and is not abrogated.

### Why is this a decisive miracle?

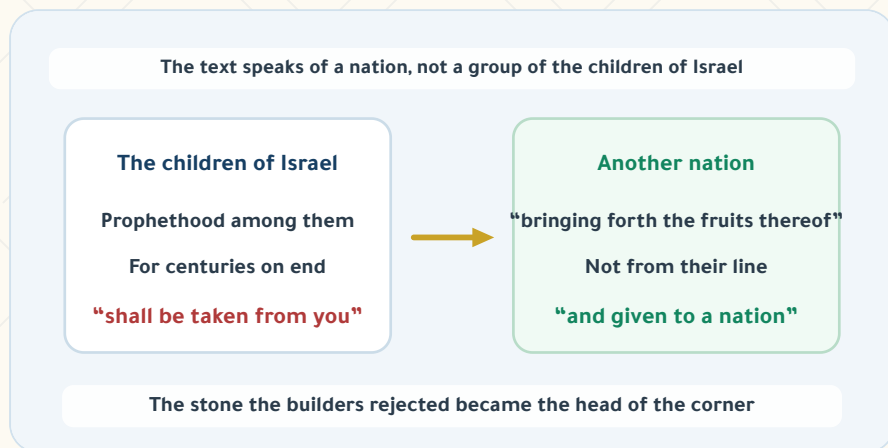
The strongest point in the chapter is verse 13 of chapter 16: "**for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come.**" This describes none but a prophet receiving revelation. Compare it with the Qur'an: "**Nor does he speak from his own inclination; it is but a revelation revealed**" — almost the same phrase. Then "**he will shew you things to come**" — and that is a whole section of this book: the prophecies fulfilled. So the functional description matches, the name is close in form, and the condition ("if I go not away") is satisfied.



# It Shall Be Taken From You and Given to Another Nation

*Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.*

*The Gospel of Matthew — chapter 21, verse 43*



Prophethood passing from one branch to another — by the text of the Gospel itself

## In plain words

The Messiah, peace be upon him, said to the children of Israel that **the kingdom of God would be taken from them and given to another nation** that would do what pleases Him. That is, prophethood would pass out of the children of Israel to others.

## What did people believe then?

Prophethood had been among the children of Israel for unbroken centuries: Abraham, Isaac, Jacob, Joseph, Moses, David, Solomon, Isaiah, Jeremiah, Ezekiel and others. They believed prophethood to be a right preserved in their line that would never leave them. Which is why they refused that a prophet should be raised from among the Arabs.

## What does science say today?

Muhammad ﷺ was sent from **the children of Ishmael** — that is, from the other branch of Abraham's descendants, peace be upon him. So prophethood passed from the children of Isaac to the children of Ishmael for the first time in history. And through him there arose a new nation that had not existed before, which spread across all the continents of the earth. The Qur'an points to the envy that arises at precisely this point: **"Or do they envy people for what God has given them of His bounty?"**

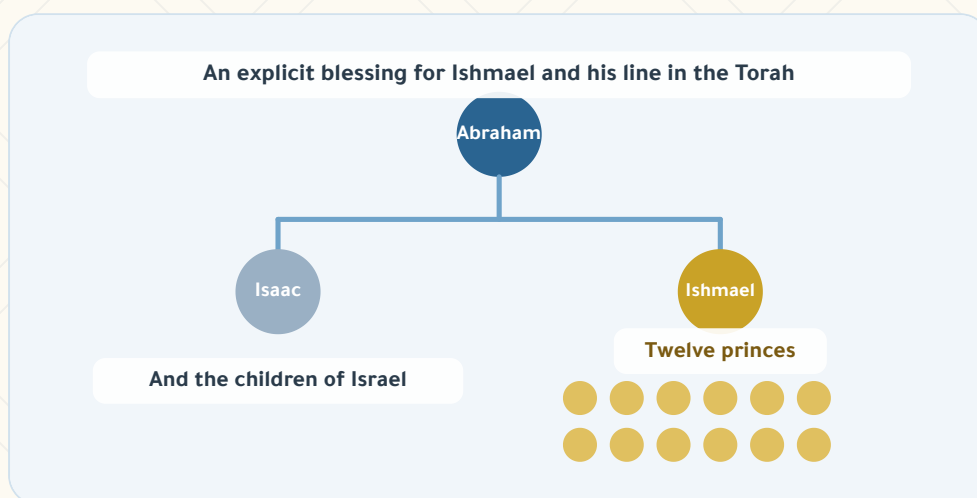
## Why is this a decisive miracle?

The word **"nation"** is decisive. He did not say "given to a group among you" nor "to a righteous remnant" — he said **"to a nation"**, and the Greek (ethnos) means **another people**. The text is preceded by the parable of the vineyard whose workers killed the messengers sent to them and then killed the son, so deserving that it be taken from them and handed to others. And it is followed immediately by: **"The stone which the builders rejected, the same is become the head of the corner"** — the rejected branch is the one on which the building will rest. And the children of Ishmael are the branch passed over in every record of prophethood — until the seal of the prophets came from it.

## Twelve Princes — and 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.*

*Genesis — chapter 17, verse 20*



A text affirming for Ishmael a blessing, a line, and a great nation

### In plain words

The Torah itself records that God blessed **Ishmael**, and promised that **twelve princes** would come from his loins, and that He would make him **a great nation**. So the blessing is not confined to Isaac alone.

### What did people believe then?

It was widely held among the children of Israel that the whole promise lay in Isaac and his line, and that Ishmael and his descendants were outside the covenant. On that basis any prophecy coming from the Arab side was rejected. But the text is explicit in affirming an independent blessing for Ishmael.

### What does science say today?

The twelve sons of Ishmael are named in Genesis (25:13-16), and the list closes: "**twelve princes according to their nations**" — these are the known northern Arab tribes, and several of their names appear in the Assyrian inscriptions. As for the promise of **a great nation**, it was fulfilled in Islam: a nation that came out of the line of Ishmael and reached the east and the west of the earth.

### Why is this a decisive miracle?

The text nullifies the basic argument by which the prophethood of Muhammad ﷺ was rejected. If the Torah itself affirms for Ishmael **a blessing, a great line and a great nation**, there is no ground for excluding his branch from prophethood. And note the order of the promise: a blessing, then fruitfulness and multiplication, then leadership in twelve princes, then "**a great nation**" — the goal with which it closes. And Genesis (21:21) states that Ishmael dwelt in **the wilderness of Paran** — the very place from which the light "shined forth" in the text of Deuteronomy. The texts confirm and point to one another in a single direction.

# Like Unto Moses — the Comparison That Settles It

*And there arose not a prophet since in Israel like unto Moses, whom the LORD knew face to face.*

*Deuteronomy — chapter 34, verse 10*

| The description                                                         | Moses | Muhammad ﷺ |
|-------------------------------------------------------------------------|-------|------------|
| An ordinary birth                                                       | ✓     | ✓          |
| A father and a mother                                                   | ✓     | ✓          |
| A wife and children                                                     | ✓     | ✓          |
| A complete law                                                          | ✓     | ✓          |
| A leader and a warrior                                                  | ✓     | ✓          |
| A migration from his own city                                           | ✓     | ✓          |
| "like unto thee" — and the Torah denies he is of the children of Israel |       |            |

Seven qualities that meet in two men and in no third



## In plain words

The Torah promised a prophet **like Moses**. And when we compare, we find that the qualities meet in Muhammad ﷺ and meet in no other prophet.



## What did people believe then?

The People of the Book went on awaiting "the prophet like Moses" and never agreed on his identity. Every prophet of the children of Israel proposed for the role lacks one condition or more: none of them brought a new law, and none led a state or fought a war.



## What does science say today?

The points of likeness between Moses and Muhammad ﷺ include: an ordinary birth of a father and mother; a married life and children; **a complete law** governing worship, dealings, judgement and penalties; the leadership of a nation, warfare and government; **a migration** from the land of persecution to the land of establishment; victory over his enemies in his lifetime; and a natural death and burial in the earth. None of this comes together in any other prophet after Moses.



## Why is this a decisive miracle?

The Torah itself closed the door: **"And there arose not a prophet since in Israel like unto Moses."** This is an explicit testimony that the promised prophet is **not from the children of Israel**, or the text would contradict itself. And when this is joined to verse 18 of chapter 18, "from among their **brethren**", the conclusion follows necessarily: a prophet from their cousins — the children of Ishmael. The Jews understood this in early times, which is why the Qur'an says: **"And they used to pray for victory over those who disbelieved — but when there came to them what they recognised, they disbelieved in it"** — they awaited him and gave news of him, until he came from other than their own line.

## They Find Him Written With Them

*Those who follow the Messenger, the unlettered prophet, whom they find written in what they have of the Torah and the Gospel.*

*Surah al-A'raf — verse 157*

A text referring to its opponents' own books and daring them to refute it



The Torah

The Gospel

The Qur'an

The Qur'an appeals to what is in the hands of the People of the Book, not to itself alone

### 🔍 In plain words

The Qur'an says plainly that the description of the Prophet ﷺ is **written in the Torah and the Gospel** that are in the hands of the People of the Book. That is an open challenge to them to open their books and look.

### ⌂ What did people believe then?

The Jews and Christians of Medina, Najran and Yemen possessed their scriptures and read them, and among them were scholars specialised in their texts. So the claim that the description of the Prophet ﷺ was in their books **could have been falsified on the same day** had it no basis.

### 🔗 What does science say today?

The texts that have passed here — Deuteronomy 18 and 33, Habakkuk 3, Isaiah 21, 29 and 42, Song of Songs 5, John 14 and 16, Matthew 21, and Genesis 17 and 21 — **are all present in the standard editions today**, and any reader can open the book and read them. Nor did the verse claim that the name is stated openly in every place; it said "**they find him**" — they find his description and his marks and recognise him by them.

### ✨ Why is this a decisive miracle?

The force here is of a different kind. The Qur'an does not argue from itself; it **refers to the opponent's own book**. That is the most dangerous kind of argument and the easiest to refute — it is enough for them to open their scriptures and show them empty. And yet those of their scholars who accepted Islam did so for this very reason — Abdullah ibn Salam, the rabbi of the Jews of Medina, among them. Then the Qur'an went further in boldness: "**They recognise him as they recognise their own sons**" — a comparison none but a confident speaker makes. And the survival of these texts in their books for fourteen centuries, read and discussed by researchers, is itself the continuation of that challenge to this day.