

Tidings about Rasulallah (S) in Sacred Scriptures

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Introduction of the learned writer of "Aalaam al Nubuwwah":

A valuable detail regarding the tidings about Rasulallah(S) in the Sacred Scriptures had been provided to us by an eminent intellect of high repute, Syedna Abu Hatim al Razi, in his famous book: "Aalaam al Nubuwwah", written around 1128 years ago. Syedna Abu Hatim al Razi is supposed to be in the rank of those Dawaat who, through their vast intellectual understanding, intelligence, oratory command and logical interpretation, brought monarchs, dignitaries and skilled class of their time into his fold. Syedna Hamiduddin al Kirmani, in one of his loftiest books provided us details that Syedna al Razi was one of those dignitaries, whose appointment was done for reforms of allegorical understanding of the Qur'an and Shariah, its glory, explanation of Aqidah and emphasis upon human fulfillment of his duties towards the Creator.

The famous argument and forceful refutation between Syedna Abu Hatim al Razi and the physician and philosopher, Abubakar Muhammad bin Zakariya al Razi reportedly took place in the presence of the ruler, Mardawij". "Aalaam al Nubuwwah" is a refutation of Muhammad bin Zakariya al Razi's impulsive argument, at the court of Daylam. Abubakar al Razi was under influence of the Greek-philosophy. Through this book, Syedna Abu Hatim has proved the necessity of Anbiya, by logical arguments and with reference to the Sacred Books of the previous religions.

The learned writer of "Aalaam al Nubuwwah" had proved the number of merits of Anbiya, especially with reference of Rasulallah (S) and encounters Abubakar al Razi and his like minded. Although, many Muslim scholars and intellectuals like Abu Nasr al Farabi and Ibn Hazam from Spain have written a number of books encountering Abubakar al Razi, yet there is no doubt that the first one was produced by Syedna Abu Hatim al Razi, who felt pain, on the arguments of Abubakar al Razi, who never believed in Anbiya and the Sacred Books.

Historical records provide that the ruler, Mardawij, as well as the powerful General Asfar bin Shiruyeh, who were under non pious influence, ultimately became disciples of the Syedna. Fatemi Power had just flourished into North Africa on whose behalf he worked in the Central Asia. [1] His citations proved that till his time, these references were available at large in the text of "The Old & New Testaments", but later, as per tradition of the Jews & the Christians, it was distorted.

Syedna Abu Hatim al Razi had assumed office of command during 300-310/912- 923 as the 5th Hujjat al Jazirah of Ray, during the era of Fatemi Imam, Abdullah al Mahdibillah. He was also compiled first lexicon of the Arabi language: "Kitaab al Zinat", which is a

source of inspiration among the scholars of the language. "Aalaam al Nubuawah" is written in Arabi language, for easy understanding, a few words retained in Arabi in the following text. For the interest of the admirers of the "Sirah Literature", translation of a few pages from the Arabi in to English is presented.

Tidings in the Old & New Testaments:

Bani Israel has been addressed in "Tawraat"- Old Testament as follows:

"For you one of your brothers will be selected as Nabi" [2]

Brothers of Bani Israel are Bani Ismail and the chosen one as Nabi from them is Mohammad. It's also written in "Tawraat" as follows:

"Divine came from Sinai and appeared among them from Shaer and finally became visible for them from Faran". [3]

Arrival of the Lord from Sinai is an indication to the arrival of Musa with the commandments, which was bestowed to him divinely on Mount Sinai and the rising from Shaer was an indication of the arrival of Essa as he was born in Nazareth, a town in the vicinity of Maqdis. And divine appearance from the Mount Faran was a clear indication of the appearance of Mohammad from Makkah, as it is also known as Faran.

At another place it is clearly mentioned in "Tawraat"

"He lived in the deserts of Faraan and learnt arrow shooting there by". [4]

There is no doubt about it that upbringing of Ismail was completed at Makkah and he learnt arrow shooting over there.

It is mentioned in "Injel", "New Testament" as follows:

Essa proclaimed: I am leaving and soon Barqalet will appear, he is Ruh al Haq, he will never speak from his wish, he will teach you everything and will testify about my Nubuawah as I have testified about him. He will call you towards my name. His indication as "Mursal ba Ismi" means that he will appear similar to me with Shariah. It is a fact that from the time of Essa up to the time of Rasulullah (S) no other came with Shariah. And Mohammad testified Nubuawah of Essa but Essa did the same for Mohammad.

In praise of Mohammad it is mentioned in "Zabur":

"He will help poor and do justice with them, who have no helper. He will show kindness upon the deprived and oppressed persons. People will offer Dua for him continually. His name will remain remembered forever and his empire shall be from one ocean to another. [5]

There is no doubt about it that these all are the clear signs of Mohammad as his Shariah remains continued till the day of Qiyamah, and it will never abrogate nor after him will a Nabi come. He is the one upon whom Salawaat would be recited, and in every time and era his name would be a source of blessings.

It is available in the "Book of Isaiah"

"Allah instructed me to keep watch and vigil what he may observe shall inform about it. So, he saw riders who came in pairs, coming on mules and camels and he listened

carefully then he informed Babylon has fallen down and all the idols carved by their worshipers have broken into pieces. O' my harvested crops! What I heard from the Lord of the Israel, I informed it to you" [6]

The one who is referred as donkey rider was Essa, as he entered in to Jerusalem in the same manner. The one who is indicated by camel rider was Mohammad, because he entered in to Madinah upon it. And on the hands of his companions, Babylon was conquered and the idols therein were broken.

In the "Book of Isaiah" it is also mentioned:

"My servant of whom I take care, I am happy with him.... He has spread the land and the things which come out from it. The one who give life to the natives and the one walks on it". [7]

Here clear indication is given by the word "Al Badiyah" which also referred as "Al Bariyah". Being an Arab who lives in the desert of Hijaz, where Mohammad was born and announced his Nubuwah.

It is also mentioned in the "Book of Joshua"

"So the deserts may be filled with happiness and joy, and the plains and fields may produce joy and light and may become fertile like Shanbalid, light will come out from it as Ahmad will create elegance and glory in it". "For the reason a child was born in our family and the empire shall be on his shoulders". [8]

Thus there is not any Nabi other then Mohammad. He carried seal of Nubuwah, upon his shoulder. In the book of rights it is said:

"His greatness shadowed the skies and the earth became live with his praise". [9]

In the "Book of Daniel" he has mentioned one of his dreams and its interpretation that:

"And the old of ages sat down..... Thousands were there at his service, judgments were pronounced and books were open". [10]

He has mentioned a lot more which has already been discussed in this book. He said:

"I saw in my dream that a human being came with the clouds of skies and ----- till the old of ages. They brought it to him and he was given responsibility of the empire so that every nation and people of all the languages may serve him. His empire is eternal which may never decay or fall". [11]

We have already mentioned his dreams and their interpretation in this book so to avoid repetition we may move ahead and discuss what he said at the end of his dream:

"Beneath all the skies, every country's empire would be given to sacred people of Allah, and His Empire is eternal and every nation and country will be obedient to him and till eternity, yes, till eternal eternity the power will be entrusted to him". [12]

This is the interpretation of the rock which the king had seen in his dream. This rock hit the idol made of iron, copper and clay and broke it into pieces. This dream is famous in the "Book of Daniel" (ref: 2/25-31) and majority of the people also know this incident. It's also mentioned in the "Book of Jeremiah":

"I have made though Nabi from nations, so that you may warn, demolish, dig, churn and erect new structure and plant". [13]

It's also mentioned in the "Book of Joshua":

"I am your lord knoweth not any lord except me..... I took care of you in the barren lands". [14]

There has not been any Nabi sent in the barren land except Mohammad.

All these are clear evidences pointing towards the Mohammed in the divine scripture, and People of the Books read this lines and what we had said don't reject, as it has been clearly stated in their own books, but they have succumbed to the aspirations of their souls and have stead/chosen disgrace and blindness so that "Rabb may complete what was to be done". [15]

And in these books of Anbiya there are lot more such evidences, but as we had promised brevity earlier, we have selected few extracts from each one and have left out the major parts. What is left out should not be discredited as it is from more than one source against what is claimed by the Kuffaar, as these were the messages of different Anbiya who preceded Mohammad and stretched over a long period of time. [16]

Select References

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[2] Tawraat- Old Testament, 81/18-15

[3] Deuteronomy 33/1-3

[4] Creation 21/20-21

[5] Zabur, 2, 8, 13, 16, 17, 72

[6] Joshua 6, 7, 9, 10, 21

[7] Joshua 42/1-5

[8] Joshua 9/6

[9] Rights 3/3

[10] Daniel 7/10-9

[11] Daniel 7/14-13

[12] Daniel 7/19-27

[13] Jeremiah: 11/10- & in the Book of Daniel-ref: 2/25-31

[14] Joshua 13/4-5

[15] 8-44

[16] Aalaam al Nubuawah, Syedna Abu Hatim al Razi, Qahera

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