

iii) The greater argument, however, is that the 3rd word renders the 4th word nonsense if indeed the 4th word is a reference to Muhammad. The 3rd word again = "and all of him" or "and all his". The 4th word is plural because it has the masculine plural ending "-iym".

So, according to the Muslims' interpretation, this dotting lover is saying "His mouth is the sweetest, and all of him/them is/are Muhammads". That makes no sense. First, because of the pluralisation and second because of the idiom - "all of him is <insert name here>". If, speaking of my Arabic teacher, for example, whose name is Hassan, I said "All of my Arabic teacher is Hassan" makes little or no sense. And that's without resolving the issue of the pluralisation - "all of him is/are Hassans"

The Hebrew language, by its very nature, is very open to finding "names" all through the Biblical text. The question needs to be: Does the passage make more sense when you assume it's a person's name, or does it make more sense when you assume it's not? Song of Songs 5:16 makes no sense if you assume the fourth word is a name. However if you assume it is not a name, the linguistic symmetry is compelling evidence of the original author's love-struck poetic bent and intended interpretation. "He is all most lovely."

Conclusions

It can be clearly seen from Parts 1 and 2 of this leaflet that the three major claims of Muslims about references to Muhammad (pbuh) in the Bible have miserably failed. This lack of Biblical support leads to a devastating conclusion. Since Muhammad claimed that the Bible predicted him, the following syllogism refutes Muhammad's prophethood:

Premise One: If Muhammad was a true prophet, the Bible must contain numerous clear prophecies about him, for this is what he claimed in Q.61:6.

Premise Two: There are no clear prophecies about Muhammad in the Bible.

Conclusion: It is clear that Muhammad was not a true prophet.

It is quite easy to read and interpret the Bible out of context and commit the common Muslim mistake of trying to make it fit one's theology. It is quite another thing however, to consider the Bible in its entirety and allow it to speak for itself on any given topic.

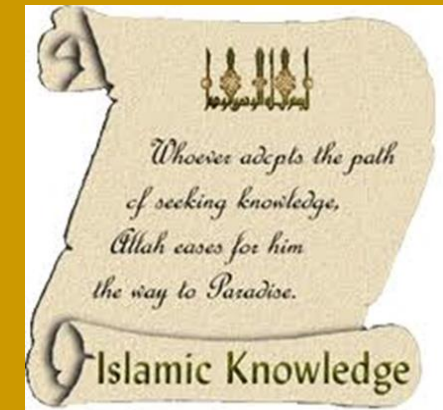
We encourage the reader to search the passages in their true context and ponder whether the Bible indeed mentions Muhammad. In light of sound biblical exegesis, we trust that the reader can judge for himself whether Muhammad is indeed predicted in the Bible, or whether this just another overzealous attempt to force an Islamic interpretation upon the Holy Scriptures.

*If you want to know more about
the Bible and Jesus Christ, visit the following site:
www.mylanguage.net.au*

Is Muhammad prophesied in the Bible?

(Part 2 of 2)

Song of Songs 5:16



And when Jesus the Son of Mary said: "O Children of Israel! I am the Messenger of Allah to you confirming the Torah before me, and giving glad tidings of a Messenger to come after me, whose name shall be Ahmad. But when he came to them with clear proofs, they said: 'this is plain magic.'" (Q 61:6)

"وَإِذْ قَالَ عِيسَى ابْنُ مَرْيَمَ يَا بَنِي إِسْرَائِيلَ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ مُّصَدِّقًا لِّمَا بَيْنَ يَدَيَّ مِنَ التَّوْرَةِ وَمُبَشِّرًا بِرَسُولٍ يَأْتِي مِنْ بَعْدِي اسْمُهُ أَحْمَدٌ فَلَمَّا جَاءَهُمْ بِالْبَيِّنَاتِ قَالُوا هَذَا سِحْرٌ مُّبِينٌ" (الصف 6)

In their attempts to find legitimacy for the prophet hood of Muhammad, the Prophet of Islam, Muslim scholars have turned to the Bible in search for his name or even a reference to it. One of the popular claims is that Muhammad is explicitly mentioned by name in the Song of Songs. This leaflet exposes the falsehood of this claim.

Muslims draw this prophecy from the Song of Songs, a book that has been described by Muslim scholars as "inappropriate" for a Holy book!

"His mouth is most sweet, yes, he is altogether lovely. He is my beloved. And this is my friend, O daughters of Jerusalem."
(Song of Songs 5:16)

Because this claim relies heavily on knowledge of the Hebrew language, it may help the reader to open a copy of the Hebrew text in front of him. [BlueLetterBible.org](http://www.blueletterbible.org) is an excellent and easy way to do so. Just open the following link to see that verse in Hebrew:

<http://www.blueletterbible.org/cgi-bin/c.pl?book=Sgs&chapter=5&verse=16&version=KJV#16>

Now, the first thing to notice is that, indeed, there is a word that sounds similar to "Muhammad". It uses the guttural letter "khet". The consonants are "m-kh-m-diym".

But we dig a little bit further and discover a different story. The preceding word sets the context, and in context, there is no way that the word "m-kh-m-diym" can reasonably be translated as a person's name. Here are the reasons.

i) In Hebrew, all names have a meaning, because a name is also a noun.

If we look up the word "m-kh-m-d", which is the root of the word "m-kh-m-diym" which appears in this passage, we find the following definition:

<http://cf.blueletterbible.org/lang/lexicon/lexicon.cfm?Strongs=H04261&t=kjv>

- 1) Desire or object of desire
- 2) Grace, beauty
- 3) Something precious

So, traditional interpretations of the passage say that "m-kh-m-diym" in this verse is referring to beauty, desirability, preciousness. Muslims are proposing that this verse is actually referring to Muhammad by name.

So, are we looking at two valid hypotheses, or can one or both be ruled out immediately based on other clues within the verse itself?

ii) Let us examine this verse word by word.

Word 1: "khekhu" - the "u" suffix is the 3rd person masculine possessive - i.e. "his". So what is a "khekh"? A mouth. So word no. 1 means "his mouth".

Word 2: "mimtaqiyim". "mataq" means "sweet". Add "iym" to pluralise. Prefix with "mi" (the prefix which means "from") and the literal expression is along the lines of "from sweetnesses". Idiomatically it means "sweetest" or "most sweet". Also, like Arabic, the verb "to be" is implied. So word 1 + word 2 = "His mouth is the sweetest" or "his mouth is most sweet".

Word 3: This is the crucial word. The consonants in the word are "v-kh-l-v". The "v" prefix is the conjunction "and/but", much like Arabic's "wa" prefix. The suffix is once again the indicator for 3rd person masculine singular. The middle two letters - "khol" in Hebrew (equivalent to "kul" in Arabic) - mean "all". Thus, word 3 = "and all of him" or "and all his". This is pivotal then for deciding the possible meanings of word 4.

Word 4: "m-kh-m-diym". Note the pluralising suffix "iym" once again. Also note that the word "m-kh-m-d" actually comes from a root "kh-m-d". It seems that Muslim scholars making the claim are deliberately using a "mi"-prefixed "-iym"-suffixed word for the second time in the passage. In fact, words 1 and 3 correlate (both refer to "him/his"), words 2 and 4 correlate (both are "mi"-prefixed and "-iym"-suffixed), words 5 and 7 correlate (both refer to "this" - word 5 is "this" and word 7 is "and this"), and words 6 and 8 correlate (both end with the 1st person singular possessive indicator "-iy", claiming him as "my beloved" and "my friend"). Of the ten words in this verse, the first eight come very clearly in two sets of two symmetrically-chosen words.

Accordingly, the lesser argument is that to try to interpret word 4 as a reference to Mohammed, breaks the blindingly-clear poetic symmetry in the verse, compared to interpreting that word (as does tradition) as meaning along the lines of "loveliest / most lovely".