

# Muhammed Crystal Clear in the Song of Solomon

Is Muhammed mentioned in the Bible?

Was Muhammed whitish reddish?

Was Muhammed the chief of ten thousand?

Did Muhammed have black hair?

Was Muhammed's neck like ivory?

Was Muhammed's nose like the tower of Lebanon?

Was Muhammed naturally fragrant?

Was Muhammed radiant as the moon?

Muhammed (Peace Be Upon Him)  
Was he Shulamite?

Is Muhammed mentioned in the Song of Solomon?

"His mouth is most sweet, he is altogether  
lovely/Muhammed.

This is my beloved, and this is my friend,  
O daughters of Jerusalem." 5:16

Muhammed (Peace Be Upon Him)



# Muhammed

## Crystal Clear in the

### Song of Solomon

“Those to whom We (God) gave the Scripture (Torah / song of Solomon) recognize / know him (Muhammed) as they know their own sons. But indeed, a party of them conceals the truth while they know (the truth)” Quraan: Sura Baqara: 146

By Molana Ahmed Pandor

## **Forward:**

All praise is for Allah and peace upon his messengers.

The Song of Solomon has always been a mysterious love story. Many Bible commentators have tried to solve its mystery but cannot put the pieces of the puzzle together because they have excluded the Prophet Muhammed peace be upon him.

The answer to the riddle is glaringly clear although camouflaged unjustly by Bible translators who hid away the name Muhammed and translated it literally in the Song of Solomon 5:16 which will be dealt with later.

In this book I will prove beyond any shadow of doubt that Muhammed (pbuh) is Shulamite.

You will discover that the astonishing features and qualities described in the Song of Solomon, when compared to that of Muhammed (pbuh) are vividly the same and remarkably similar.

When studying both Islamic work and the Songs of Songs it is clear that Muhammed (pbuh) is vital and solves the mystery.

I hope you the beloved reader will enjoy this book and unveil the mystery found in the Song of Songs.

I will try to simplify the puzzle to the best of my ability, though it might be hard for all to understand.

Let the evidence speak for its self!

Let the journey begin.

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## **Introduction**

The Song of Solomon also called Shir Hasshirim / She Hasshir deals with a spectacular love story between the lover and beloved.

The expressions are remarkably beautiful and deep.

The style of writing is a classical eastern style according to the time period of King Solomon.

There are tremendous doubts and various interpretations among Bible Theologians about the Song of Solomon. However there are a few opinions.

- 1) The relationship between Solomon and his girl companion.
- 2) The relationship between God and Jews or children of Israel.
- 3) The relationship between the Children of Sara and Hajira / Hagar
- 4) The relationship between Jesus and the church.
- 5) The relationship between Jehova and Jesus.
- 6) The relationship between God / Allah and Muhammed (pbuh).

When examining the internal evidence found in the Song, it can be concluded that the true meaning fits perfectly to Muhammad (pbuh) only.

Briefly the daughters of Jerusalem were instructed by God not to disturb Shulumite, who would be an Arab, the chief of ten thousand. His skin colour would be white reddish, he would have dove eyes, a neck made from ivory, a nose like the tower of Lebanon (rather big), black hair straight with a slight wave, lovely white teeth, smooth feet and have a remarkable appearance. His name and attribute is also mentioned.

The picture painted in the Song of Solomon fits perfectly to that of prophet Muhammed (pbuh) which will be explained.

# **CONTENTS:**

Forward	pg: 2
Introduction	pg: 3
Forward by former Christian pastor, revert to Islam: Areeb Islam. (Gary Pelsar)	pg: 5
Forward by former Christian, revert to Islam: Yusuf Bux	pg: 6
Daughters of Jerusalem under oath	pg: 7
Biblical Scholars perplexed about Song of Solomon	pg: 8
Versus from the Quraan about Muhammed (pbuh).	pg: 11
Key words / sentences in the Song of Solomon	pg: 12
Hitting a home run! Muhammed mentioned by name!	pg: 16
Examine the features of prophet Muhammed (pbuh)	pg: 19
We learn from the companions of Muhammed(Pbuh) that he was:	pg: 26
Poem	pg: 28
Testimony	pg: 29
Song of Solomon script	pg: 33
Adam Clarks Commentary: Song of Solomon 5: 10-16	pg: 42
Examination Time!	pg: 46
Isiah 42 Prophecy of Muhammed (pbuh)	pg: 47
Conclusion	pg: 50

## **Forward by former Christian theologian and Pastor, a convert to Islam: Areeb Islam, (Gary Pelsar):**

**As a researcher I love to read other author's books as well. I love to read books that have me hook from page one to the end, and since there are millions of book out there, I like to choose books by its reviews. I hate to pick a book and then once I read it, I get bored and I feel like the book is tedious. But how reliable are the reviews.** I have found some books that's are 4 or 5 stars and found out that It wasn't a good book to me as well as some of the reviews that gave it 1 or 2 stars. I try to look at the low rating to see what is bad about the book (if anything) and compare it to 4 stars that some reviewers have given the same book.

However stars are very arbitrary. A good review will examine both the strengths and weaknesses of a book in such a way that it'll give you an idea of whether you'd like the book. Different people like different books for different reasons. That's why I prefer not to use a star-based rating system, even though I'll sometimes rate things as a 'Good Read'.

I don't choose books by religions, but I do read a lot of reviews which influence my decisions a lot. If I've been following an author for a while I get to know how their taste in books meshes with mine, and I learn about books that I wouldn't have otherwise heard of. My book list has grown exponentially that way.

So this new book by Ml Ahmed Pandor has got me thinking. It is not an easy read but it is an essential read. A must read for Jew, Christian and Muslim or even the fashionable 'conspiracy theorist' atheists. It is a topic that dares to ask "what if you are wrong?" No greater danger in this life than ducking away from truth. Read it once then read it again - mark it with a highlighter – agree-disagree with it – pass it on. This book demands a verdict.

So consider your verdict... who was this man Muhammad?

A "Good Read".

Areeb Islam : Dawah, Revert & Comparative Studies Department.

## **Forward by former Christian Catholic, a revert to Islam- Yusuf Bux:**

In the name of almighty Allah most gracious most merciful.

Praise be to the one who creates from nothing.

I was brought up in the United Kingdom in an irreligious political household. My mother went to Church of England, father had Marxist ideologies. I attended the Catholic Church with friends, could not understand Christianity, and became an Atheist, till my encounter with one of the giants of the Muslim world - the late Ahmed Deedat.

Mr Deedat proved to me that there is a God, and also showed me prophesies, about the Great Prophet Muhammed from the Bible.

I think MI Ahmed Pandor has proven from the Song of Solomon that it has to be no other than the Prophet Muhammed (pbuh), who else came from Mount Paran with ten thousand saints?

Praise be to Allah for letting us be followers of the last Prophet (pbuh)

Peace and salutations be on the Prophet Muhammed.

Yusuf Bux

Muslim missionary to Christians!

## **Daughters of Jerusalem under oath!**

We find in the Song of Solomon that the Daughters of Jerusalem, i.e. the children of Israel, Jewish priests were put under oath on four occasions in the Song of Solomon to accept Shulamite and not reject him.

Daughters of Jerusalem, I put you under oath by the gazelles and by the does of the field: Do not arouse or awaken love until it so desires. Song 2:7 also 3:5

I put you under oath, O daughters of Jerusalem that if you find my dear one tell him that I am love sick. Song of Solomon 5:8

I put you under oath O daughters of Jerusalem that you try not to awaken or arouse love in me until it feels inclined Song 8:4.

In Song of Solomon 5:16 the answer is given : His palate is sheer sweetness, and (MHMD / MUHAMMED) all about him is lovely / desirable. This is my dear one. This is my boy companion (Shulamite) O Daughters of Jerusalem.

The demand of four oaths shows the intensity and serious nature of God advising the children of Jerusalem to look forward to and accept the Shulamite when he comes and not to reject him when you meet him.

In my view this prophesy was fulfilled when the Jewish Rabbis like Abdulla bin Salam, Buhaira the monk and others confirmed Muhammed (pbuh) to be the last prophet whose features are clearly described in the Torah.

# **Biblical Scholars perplexed about Song of Solomon**

## **Donald. E. Curtis writes:**

Right from the start, the Song of Songs, or, as some know it, the Song of Solomon, separates itself from the other books in the Bible. The opening words introduce a poetic work whose subject is romantic love and its physical expression in marriage. This is not what one would expect from a book in the Bible, but it is only the beginning of its mysteries. The Song of Songs is easily the most enigmatic book in the Scriptures.

The Song of Songs is enigmatic because it has no unambiguous reference to God, religion, or spiritual things.

The absence of God in the Song of Songs is very problematic, because Esther, at least, communicates God's providential care, and the name YHWH appears acrostically in two places. Not so the Song of Songs: it remains first and foremost a book about love, marriage, and its physical expression. Its place in the Scriptures must be understood in light of its message, as it is, and not as we would hope or expect it to be. **The subject matter has obviously proved troublesome for many**, and through the centuries, there have been grand attempts to make Solomon's Song to be about something else. Such attempts falter in light of all sound, hermeneutical principles.

The Song of Songs is enigmatic because there is no consensus about many of the book's elements. Questions having diverse answers abound. Are there two main characters or three? How does one divide the speaking parts? Are the characters peasants or royals? What is the structure of the book? Who wrote it? How many people wrote it?

As Marvin Pope has said, the implications can be quite opposite depending on whether the girl or the groom speaks the opening words of Song 8:12. Here are the main choices: girl to her other lover; girl to Solomon; girl to brothers; Solomon to girl; Solomon literally of vineyard; another lover to girl; another lover to Solomon. So we come to The Song of Songs. **It is enigmatic; it is about a subject that makes many Christians and Jews uncomfortable; it does not seem to be a religious book, and making sense out of it is hard and**

**Controversial. So why bother with it? Why don't we just skip over to Isaiah and pretend this little work isn't there? What would we miss?**

**Lambert Dolphin Writes:**

It is not always clear from the English whether Solomon or Shulamite is speaking, but this can be determined by looking up the Hebrew pronouns. Likewise there is wonderfully helpful additional information by studying many of the Hebrew words by means of a Lexicon or Bible dictionary.

Finally, the poetic beauty is lost when one attempts to analyze a love story. There is value in recognizing the hidden symbolism in Canticles, provided we return thereafter to the enjoyment of the text for its own sake. Since this book is part God's word it is proper and fitting to ask God to speak to each of us individually through this timeless song.

**Adam Clark writes in his introduction to Song of Solomon:**

**From all this it will appear to the intelligent reader that the spiritual meaning of this book cannot easily be made out:**

1. Because we do not know that it is an allegory. 2. If one, the principles on which such allegory is to be explained do nowhere appear.

I had for a long time hesitated whether I should say anything on this book; not because I did not think I understood its chief design and general meaning, for of this I really have no doubt, but because I did not understand it as a spiritual allegory representing the loves off Christ and his Church.

It is much better, therefore, if explained or illustrated at all, to take it in its literal meaning, and explain it in its general sense. I say general sense, because there are many passages in it which should not be explained, if taken literally, the references being too delicate; and Eastern phraseology on such subjects is too vivid for European imaginations. Let any sensible and pious medical man read over this book, and, if at all acquainted with Asiatic phraseology, say whether it

would be proper, even in medical language, to explain all the descriptions and allusions in this poem.

After what I have said on the difficulty of interpreting this book in a spiritual way it would not be fair to withhold from the reader the general arguments on which the theory of its allegorical meaning is founded.

I speak from observation and experience, and observation not hastily made. **The conviction on my mind and the conclusion to which I have conscientiously arrived, are the result of frequent examination, careful reading, and close thinking, at intervals, for nearly fifty years; and however I may be blamed by some, and pitied by others, I must say, and I say it as fearlessly as I do conscientiously, that in this inimitably fine elegant Hebrew ode I see nothing of Christ and his Church,** and nothing that appears to have been intended to be thus understood; and nothing, if applied in this way, that, per se, can promote the interests of vital godliness, or cause the simple and sincere not to "know Christ after the flesh." **Here I conscientiously stand. May God help me!**

To conclude: I advise all young ministers to avoid preaching on Solomon's Song. If they take a text out of it, to proclaim salvation to lost sinners, they must borrow their doctrines from other portions of Scripture, where all is plain and pointed. And why then leave such, and go out of their way to find allegorical meanings, taking a whole book by storm, and leaving the word of God to serve tables?

It is curious to see the manner in which many preachers and commentators attempt to expound this book. They first assume that the book refers to Christ and his Church; his union with human nature; his adoption of the Gentiles; and his everlasting love to elect souls, gathered out of both people; then take the words bride, bridegroom, spouse, love, watchmen, shepherds, tents, door, lock, etc., etc., and, finding some words either similar or parallel, in other parts of the sacred writings, which have there an allegorical meaning, contend that those here are to be similarly understood; and what is spoken of those apply to these; and thus, in fact, are explaining other passages of Scripture in their own way, while professing to explain the Song of Solomon!

## **Versus from the Quraan about Muhammed (pbuh).**

Verily thou (Muhammed) are of a sublime character. Sura Noon: 4

Those to whom We gave the Scripture (Torah/song of Solomon) recognize / know him (Muhammed) as they know their own sons. But indeed, a party of them conceal the truth while they know (the truth) Sura Baqara: 146

Certainly did Allah confer (great) favor upon the believers when He sent among them a Messenger from themselves, reciting to them His verses and purifying them and teaching them the Book and wisdom, although they had been before in manifest error. Sura Ale Imraan: 164

There has certainly come to you a Messenger from among yourselves. Grievous to him is what you suffer; (he is) concerned over you and to the believers is kind and merciful. Sura Tawba: 128

Those who follow the Messenger, the unlettered prophet, whom they find written in what they have of the Torah and the Gospel, who enjoins upon them what is right and forbids them what is wrong and makes lawful for them the good things and prohibits for them the evil and relieves them of their burden and the shackles (of the law) which were upon them. So they, who have believed in him, honored him, supported him and followed the light (Quraan) which was sent down with him - it is those who will be the successful. Araf: 127

So by mercy from Allah, (O Muhammad), you were lenient with them. And if you had been rude (in speech) and harsh in heart, they would have disbanded from about you. So pardon them and ask forgiveness for them and consult them in the matter. And when you have decided, then rely upon Allah . Indeed, Allah loves those who rely (upon Him). Sura Ale Imraan: 159

O people of the Book! There hath come to you our Messenger, revealing to you much that ye used to hide in the Book, and passing over much (that is now unnecessary). There hath come to you from Allah a (new) light and a perspicuous Book. Sura Ma'ida : 15

## **Key words / sentences in the Song of Solomon**

I would like to sort of dismantle key words and sentences in the Song of Solomon. This will help you understand the Muslim view that Muhammed (pbuh) is precisely described in an eloquent poetical format.

The following points are extracted from the Song of Solomon describing Shulamite .

- 1) I am black / dark / sun rays 1:5 , 6
- 2) Kedar (Progeny of Ismail /Arab) 1:5
- 3) Sheppard herding flock 1:8
- 4) Fairest complexion 1:8 and 1:15
- 5) Beautiful Cheeks 1:10
- 6) Thou has doves eyes 1:15
- 7) I desired his shade 2:3
- 8) Skipping over hilltops and mountains 2:8
- 9) O my dove that art in the clefts of the rock 2:14
- 10) Perfumed with myrrh and frankincense. Fragrant 3:6
- 11) Hair likened to flock of goats and black 4:1
- 12) Teeth white like white washed sheep 4:2
- 13) Speech comely 4:3
- 14) Neck like an ivory tower 4:4

- 15) They lips as a honey comb, honey and milk under thy tongue 4:11
- 16) My beloved is white / dazzling and ruddy / reddish colour 5:10
- 17) Chief and leader of ten thousand men 5:10
- 18) Head likened to gold 5:11
- 19) Hair / locks bushy and black 5:11
- 20) Eyes of doves washed with milk and fitly sits in socket 5:12
- 21) Lips like lilies, dropping sweet smelling myrrh 5:13
- 22) Hands like gold 5:14
- 23) Belly bright ivory 5:14
- 24) Legs like pillars of marble 5:15
- 25) Countenance like Lebanon 5:15
- 26) His mouth most sweet 5:16
- 27) **HIS NAME MUHAMMED translated as altogether lovely 5:16**
- 28) His attribute is my beloved 5:16
- 29) He is beautiful 6:4
- 30) He is Amazing / awe enduring like an army with banners 6:4
- 31) The only child of her mother 6:9
- 32) Fair as the moon 6:10
- 33) Return O Shulamite so we could admire you 6:13
- 34) Has lovely feet 7:1

- 35) Thighs and joints are work of a master craftsmen 7:1
- 36) Neck like tower of ivory 7:4
- 37) Thy nose is like the tower of Lebanon looking to Damascus 7:4
- 38) Fair and pleasant 7:6
- 39) Stature like a palm tree 7:7 (firm/tall)
- 40) I am my beloved's and his desire is to me. 7:10
- 41) We have a little sister with no breasts. What shall we do for our sister in the day she shall be spoken for 8:8
- 42) The daughters of Jerusalem are put under oath to accept and not reject the beloved shulamite who is described in detail. 2:7, 3:5.

I have extracted these points and hope to show you that all the above features described in the Song of Solomon is a clear painting of prophet Muhammed (pbuh).

In order to understand what is said you will need to study the traits and features of the Prophet Muhammed (pbuh) which has been narrated by his noble companions (Sahaba). We will deal with this soon.

## As a recap

The daughters of Jerusalem are put under oath to look forward to the arrival of Shulamite, who is from the progeny of Kedar from the line of Ismail and Abraham. Do not be bias because of complexion which is sort of dark due to dessert life.

Shulamite will be a shepherd and the only son of his mother. He will have a beautiful appearance, lovely cheeks, his **eyes likened to doves eyes** washed with milk means pupil of eye is very black and white part of eye is very white.

Shulamite will skip over hilltops delivering the message of God. He would also be in a cleft of a rock or cave. His hair is dark black easy to comb straight with slight waive.

He has white teeth and his speech is eloquent, precise, filled with knowledge and wisdom. Milk under his tongue signifies this.

His **complexion is dazzling, white with reddish mixed**. He will be **the commander of ten thousand men**. His army will be a remarkable / awe striking site, with each troop having separate flags which is part of a larger army. (This is the conquest of Mecca / Terrible as an army of banners)

His name is Muhammed altogether lovely; He is my Beloved, O daughter of Jerusalem!

His nose seems rather big, but is in fact light. His **neck is like ivory** and his general appearance in faultless.

He is of sublime character. His time has not yet come (He is our sister in prophethood song 8:8)

When he comes, I instruct you to tell him that I am love sick with him, O Shulamite, Muhammed.

## **Hitting a home run! Muhammed mentioned by name!**

### **The Key in understanding the Song of a Solomon is 5:16**

His mouth is most sweet, yea he is altogether lovely. This is my beloved; this is my friend, O daughters of Jerusalem.

Here is the verse where the prophet Muhammed (pbuh) is mentioned by name. Where you may ask?

**The words “He is altogether lovely” reads in Hebrew as Ma-ha-ma-d-dim or Mukhimmid-im or mkhmd-im or Machimmid.**

The root letters are **M H M D**. the ‘im’ is a plural of respect. In Hebrew and Arabic there are no vowel letters. So in Arabic and Hebrew M H M D equals Muhammed or Mohamed or Mahamed.

The translators of the Bible have deliberately translated the word and have not left it as a name. By doing so, they have cunningly hidden the key to the puzzle.

You do not have the liberty to translate names.

In Zulu Jabulani means happy. If one says: I gave Jabulani a pen, you have no right to say “I gave happy a pen”

You the reader ask yourself: Why did the Bible scholars hide the name Muhammed?

5:16 should read: **His mouth is most sweet, Muhammed, This is my beloved and friend, O daughters of Jerusalem.**

When reflecting and analyzing the Song on Songs, we find the high quality featured description of Muhammed along with his name is directly reflected in this master piece of poetry.

Study the sentence construction and Hebrew word for word translation and transliteration in the next graph. Song of Solomon 5:16

Strong's	Transliteration	Hebrew	English
<u>2441</u> [e]	<u>hik·kōw</u>	חִכּוֹ	his mouth
<u>4477</u> [e]	<u>mam·taq·qîm,</u>	מִמְתָּקִים	sweetness
<u>3605</u> [e]	<u>wə·kul·lōw</u>	וְכֻלּוֹ	is wholly
<u>4261</u> [e]	<b><u>ma·hă·mad·dîm;</u></b>	<b>מִחְמְדִים</b>	<b>desirable</b>
<u>2088</u> [e]	<u>zeh</u>	זֶה	This
<u>1730</u> [e]	<u>dō·w·dî</u>	דּוֹדִי	is my beloved
<u>2088</u> [e]	<u>wə·zeh</u>	וְזֶה	and this
<u>7453</u> [e]	<u>rê·'î,</u>	רְעִי	is my friend
<u>1323</u> [e]	<u>bə·nō·wt</u>	בָּנוֹת	daughters
<u>3389</u> [e]	<u>yə·rū·šā·lim.</u>	יְרוּשָׁלַם:	of Jerusalem

Song of Solomon 5:16 Hebrew Study Bible ([Apostolic](#) / [Interlinear](#))

חִכּוֹ מִמְתָּקִים וְכֻלּוֹ מִחְמְדִים זֶה דּוֹדִי וְזֶה רְעִי בָּנוֹת  
יְרוּשָׁלַם

His mouth is most sweet yea he is altogether lovely This is my beloved and this  
is my friend O daughters of Jerusalem

## **Title: My Beloved**

Various prophets of God had some unique quality or name. Moses called the one who spoke to God. Abraham the friend of God. Jesus the spirit of God. Muhammed the beloved of God. This fits in perfect as indicated in the songs. The last word of Muhammed (pbuh) in the world was: Alas returning / reunion with the highest companion (God)

In my view this only enhances that Muhammed is shulamite and had enjoyed the greatest love relationship with God.

## **Chief of Ten thousand**

Song 5:10 My beloved is white and ruddy, the chief of ten thousand

This irons out the possibility that Shulamite is a lady friend of Solomon because she would not be a leader of an army. This verse also rules out Jesus who was never the head of an army. Well, we left only with Muhammed (pbuh) who was whitish red, and chief and commander of ten thousand during the conquest of Mecca.

One of the signs of the prophet to come from Paran (Mecca) is that he will come with "ten thousands of saints" (Deuteronomy 33:2 KJV). That was the number of faithful who accompanied Prophet Muhammad to Paran (Mecca) in his victorious, bloodless return to his birthplace to destroy the remaining symbols of idolatry in the Ka'bah.

**His nose like a Tower:** Adam Clark in his commentary (7:4) finds it strange to describe someone's nose as big and find beauty in it. From an Islamic view, the prophet's nose was high bridged. There was a type of light which emanated from it making seem like a tower.

**Cleft of the Rock 2:14:** This could refer to the time the prophet got revelation in the Cave of Hira

**Stature like a palm tree 7:7** In Islam a believer is likened to a palm tree; it also denotes firmness and oneness of God.

## **Examine the features of prophet Muhammed (pbuh) described by his companions**

### **Note: the following descriptions fit the Song of Solomon's description of Muhammed (pbuh)**

When Ali described Allah's Messenger (Allah bless him and give him peace), he said:

“Allah's Messenger (Allah bless him and give him peace) was neither assertively tall, nor reticently short, and he was an average-sized member of the population. **His hair was** neither crisply curled nor lank; it was loosely curled. He was neither plump nor chubby-cheeked, and in his face there was a rounded quality. **He was white with a reddish tinge, dark black-eyed**, with long eyelashes. He had splendid kneecaps, elbow joints and shoulder blades, free from hair. He had a strip of hair from the top of the chest to the navel. The palms of his hands and the soles of his feet were fleshy. When he walked, he moved as if he were descending a declivity, and when he looked around, he looked around altogether. Between his shoulders was the Seal of Prophethood, for he is the Seal of the Prophets. He was the best of the people in generosity, the most truthful of the people in speech, the gentlest of them in temperament, and the noblest of them in social intercourse. If someone saw him unexpectedly, he was awestruck by him, and if someone associated with him knowingly, he loved him. His describer says: “I have never seen the like of him (Allah bless him and give him peace), neither before him nor after him.” Tirmidhi

#### **Narrated / Authority of: Anas**

"Rasulullah (Peace and Blessings be upon him) was neither tall nor was he short. In complexion, he was neither very white like lime, nor very dark, nor brown which results in darkness (he was ruddy, illuminant, more luminous than even the full-moon on the 14th night). The hair of Rasulullah (Peace and

Blessings be upon him) was neither very straight nor very curly (but slightly wavy). When he attained the age of forty, Allah the Almighty granted him nubuwwah (prophethood). Tirmidhi

"Rasulullah (Peace and Blessings be upon him) was of a medium stature, he was neither very tall nor very short. He was very handsome, of medium built and his hair was neither very curly nor very straight (but was slightly wavy). He had a wheat-coloured complexion. When he walked, he leaned forward slightly".

### **Narrated / Authority of Ebrahim bin Muhammad**

who is from the sons / grandsons of Ali radiallahu anhu, that whenever Ali radiallahu anhu described the noble features of Rasulullah (Peace and Blessings be upon him), he used to say: "Rasulullah (Peace and Blessings be upon him) was neither very tall nor short, but of a medium stature among people. His hair was neither very curly nor very straight, but had a slight wave in it. He did not have a big body nor a round face, but his mubaarak face was slightly round (meaning he did not have a fully round face nor a fully elongated face, but in between the two).

The **complexion** of Rasulullah (Peace and Blessings be upon him) **was white with redness in it**. The mubaarak eyes of Rasulullah (Peace and Blessings be upon him) were extremely black (and the white part white). His eyelashes were long. The joints of the body (e.g. elbows and knees etc.) were large; likewise the portion between the two shoulders was broad and fully fleshed. He had a thin line of hair running from the chest to the navel. The hands and feet of Rasulullah (Peace and Blessings be upon him) were fully fleshed.

**When he walked, he lifted his legs with vigor**, as if he were descending to a low-lying place. When he addressed a person he turned his whole body towards that person. Sayyidina Rasulullah (Peace and Blessings be upon him) faced the person he spoke to, with his chest and body.

The seal of Prophethood was situated between his shoulders. He was a last of all prophets. He was the most generous and the most truthful. He was the most kind-hearted and came from a most noble family.

Any person who saw him **suddenly would become awe-inspired**. Sayyidina Rasulullah (Peace and Blessings be upon him) had such a great personality and dignity, that the person who saw him for the first time, because of his **awe-inspiring personality**, would be overcome with a feeling of profound respect. Anyone who came in close contact with him, and knew his excellent character was smitten with the love of his excellent attributes. Anyone who described his noble features can only say: "I have seen anyone like Rasulullah (Peace and Blessings be upon him) neither before nor after him. Tirmidhi

#### **Narrated / Authority of: Hasan bin Ali**

"I inquired from my maternal uncle (Sayyidina Fatimah Radiallahu anha's step brother) Hind bin Abi Haalah (Radiallahu anhu) about the noble features of the Rasulullah (Peace and Blessings be upon him). He had often described the noble features of Rasulullah (Peace and Blessings be upon him) in detail. I felt that I should hear from him personally, some of the noble features of Rasulullah (Sallallahu alaihe wasallam), so that I could make his description a proof and testimony for myself and also memorize them, and, if possible, try to emulate and adopt them. (The age of Sayyidna Hasan (Radiallahu anhu) at the time of Rasulullah (Peace and Blessings be upon him)'s death was seven years. In view of his age he did not have the opportunity to realize fully the features of Rasulullah (Peace and Blessings be upon him).

The uncle described the noble features by saying: "He had great qualities and attributes in him; others also held him in high esteem. **His face shone like the full moon**. He was slightly taller than a man of middle height, but shorter than a tall person. His head was moderately large. His **hair** was slightly twisted. If his hair became parted naturally in the middle he left it so, otherwise he did not habitually make an effort to part his hair in the middle. Occasionally he used to part his hair in the middle with a comb etc. When the hair of Rasulullah

(Sallallahu alaihe wasallalam) was abundant; it used to pass over his earlobes.

Rasulullah (Peace and Blessings be upon him) had a very **luminous complexion dazzling** (colour), and a wide forehead. He had dense and fine hair on his eye brows. Both eye brows were separate and did not meet each other in the middle. There was a vein between them that used to expand when he became angry. **His nose was prominent and had a nur / light and luster on it.** When one first looked at him, it seemed as if he had a large nose, but looking at it carefully showed that the luster and beauty made it look large, otherwise in itself the nose was not large." His beard was full and dense.

**The pupil of his eye was black.** His cheeks were full and full of flesh. The mouth of Rasulullah (Peace and Blessings be upon him) was moderately wide. (He did not have a small mouth). His teeth were thin and bright. The front teeth had a slight space between them. There was a thin line of hair from the chest to the navel.

**His neck was beautiful and thin, like the neck of a statue shaved clean,** the colour of which was clear, shining and beautiful like silver. All the parts of his body were of moderate size, and fully fleshed. His body was proportionately jointed. His chest and stomach were in line, but his chest was broad and wide. The space between his shoulders was wide.

The bones of his joints were strong and large (denoting strength). When he removed his clothing, his body looked bright and had a luster (or rather those parts of the body that were not covered by his clothing were also bright and shining, compared with those parts of the body that were covered by his clothing). Between the chest and navel there was a thin line of hair. Besides this line neither the chest nor the stomach had other hair on it. Both sides, the shoulders and the upper portion of the chest had hair. His forearm was long and palms were wide.

The palms and both feet were fully fleshed. The fingers and toes were moderately long. The soles of his feet were a bit deep. **His feet were smooth,**

because of their cleanliness and smoothness water did not remain there but flowed away quickly. When he walked, he lifted his legs with vigour, leaned slightly forward and placed his feet softly on the ground. He walked at a quick pace and took rather a long step. He did not take small steps. When he walked it seemed as if he was descending to a lower place.

When he looked at something he turned his whole body towards it. He always looked down. His sight was focused more to the ground than towards the sky. His modest habit was to look at something with a light eye, i.e. he looked at a thing, with modesty and bashfulness, hence he did not stare at anything. While walking he asked the Sahabah (Radiallahu anhum) to walk in front, and he himself walked behind. He made salaam to whomsoever he met" Tirmidhi

**Narrated / Authority of: Jabir**

"I once saw Rasulallah (Peace and Blessings be upon him) on the night of a full moon. On that night he wore red clothing. At times I looked at the full moon and at times at Rasulallah (Peace and Blessings be upon him) Ultimately I came to the conclusion that Rasulallah (Peace and Blessings be upon him) was more handsome, beautiful and more radiant than the full moon." Tirmidhi

**Narrated / Authority of: Abu Ishaq**

"A person once asked Baraa bin Aazib (Radiallahu anhu), "Was the face of Rasulallah (Peace and Blessings be upon him) shining like a sword?" He replied: "No but like a full-moon with its roundness." Tirmidhi

**Narrated / Authority of: Abu Huraira**

"Rasulallah (Peace and Blessings be upon him) was so clean, clear, beautiful and handsome, as though his body was covered and **moulded in silver**. His hair was slightly curled." Tirmidhi

**Narrated / Authority of: Ibn Abbas**

"The front teeth of Rasulallah (Peace and Blessings be upon him) were a bit wide (spread out). They were spaced out and not close together. When

Rasulullah (Peace and Blessings be upon him) talked, an illumination emitting from his teeth could be seen." Tirmidhi

**Narrated / Authority of Anas ibn Mâlik**, said on more than one occasion, "I have never touched any silk or brocade that is softer than the palm of the Messenger of Allah, may Allah's blessings and peace be upon him, **nor have I ever smelled musk or scent more fragrant than the fragrance of the Messenger of Allah**, may Allah's blessings and peace be upon him." Bukhari

(Physically, the hands of the Prophet, may Allah's blessing and peace be upon him, were as beautiful and pleasing to gaze upon as everything else about him. They were white and fleshy, with slightly tapering fingers.)

**Narrated / Authority of Wâ'il ibn Hajar** said, "Whenever I shook hands with the Prophet, may Allah's blessings and peace be upon him, or my skin touched his skin, I smelled the scent of musk on my hand for three days." Majma zawaid

## **Physical description - recap.**

The Prophet Muhammad was magnificent when you saw him; grand in nature. It has been narrated in the Shamail of the great hadith scholar Imam Tirmidhi, that the blessed face of the Prophet was more luminous than the moon. He was of medium stature, not exceedingly tall or short but inclining towards height. He had a broad chest and shoulders, and light hair on his body, which is indicative of manliness but not excessive as to look unbecoming. His limbs were sinewy and strong, his joints were large and powerful. He had a ruddy complexion. His hair never exceeded his ear lobes, or in some narrations just above his shoulders. His hair was neither straight nor curly but wavy.

Everything about the Prophet, peace and blessings be upon him, was moderate. He had a full mouth which emphasized the pronunciation of his words. His forehead was large, and his cheeks high, indicative of his extreme intelligence and the nobility of his lineage. The Prophet, peace and blessing be upon him, **had a beautiful aquiline nose**. His **eyes were almost black** in appearance and

large and beautiful. It is narrated that he had a very powerful gaze, which demonstrated the authority of a commander. He had long eyelashes which complimented his shyness. **He had teeth which shone like hailstones, and a high neck which gleamed like silver.**

Balanced outwardly as he was inwardly, his body was equally proportioned, and he never had a belly, even in old age. He had large full hands and palms. His feet were arched and so smooth and clean that when water was poured on them, it would run off immediately. He walked softly and quick paced, as if he was walking on an incline. While walking he asked his companions to walk in front, and he himself walked behind. He greeted whomsoever he met.

When he was observed from a distance, it was narrated that he always looked grief stricken due to his immense presence with his Lord. However in the company of others he would smile and make them feel joyful. He told the truth even in his jokes. His laughter was a wide smile.

The Prophet, peace and blessings be upon him pointed not with a finger but with his whole hand, and he held his right thumb in his left palm when he spoke. When he addressed someone, he turned his entire body. The Prophet, peace and blessings be upon him, looked at the ground more than he looked up due to the power of his gaze. He didn't maintain his stare at people, due to the strength of his gaze.

## **Brief summary:**

### **We learn from the companions of Muhammed (Pbuh) that he was:**

- 1) Magnificent
- 2) Radiant as the moon
- 3) Whitish reddish / dazzling complexion
- 4) White teeth
- 5) Neck like silver or ivory
- 6) Aquiline nose / prominent nose
- 7) Doves eyes (pupil black white part white)
- 8) Lovely cheeks
- 9) Perfect head
- 10) Black hair
- 11) Joints well balanced, like work of master craftsman
- 12) Smooth feet
- 13) Chief of ten thousand
- 14) Awe striking features
- 15) Lead an army of ten thousand who were awe striking like an army of banners.
- 16) Progeny of Kedar / Arab from Mount Paran – Arabia
- 17) Not loud in the market
- 18) Name : Mahamad / Mhmd / Muhammed

- 19) Walked with vigor
- 20) Fragrant
- 21) Soft palms
- 22) Fully fleshed palms and feet
- 23) Sweet spoken
- 24) Well mannered
- 25) Only child of parents
- 26) Looked after sheep and goats
- 27) Similar to a palm tree
- 28) Altogether lovely
- 29) Countenance as remarkable as Lebanon
- 30) Mentioned in the books of old
- 31) Accepted by priests and rabbis as a true prophet.

## Poem

As the poet describing Muhammed (pbuh) said:

And more beautiful than you has no eye seen

And the like of you no other women has given birth to

You have been created free from any fault

As if you tailor made your own self!

Aisha (pbuh) the wife of the prophet (pbuh) described:

We have a sun

And the horizons have a sun

The sun rises at dawn

Whilst our sun (Muhammed) rises after Esha (night)

Another poet says:

Due to his perfection he attained highness

And with his beauty he removed darkness

All his features were lovely

Salutations upon him (Muhammed) and his family

## **Testimony**

**Return O shulamite so we may admire thee.**

If Muhammed (pbuh) was the Shulamite expressed in the Song of Solomon, then when he came 1400 years ago the prophecy had been completed. The lucky people who saw his lovely appearance would acknowledge him and accept him due to the demand of the Song.

**The Daughters of Jerusalem were put under oath to accept Shulamite.**

**So the million dollar Question? When Muhammed came, what happened?**

Some Jewish Rabbis and priests like Abdulla bin Salaam, Ka'b Akhbaar, Buhaira, Waraqa bin Nawfal acknowledged and accepted prophet Muhammed (pbuh).

## **Testimony of Abdulla bin Salaam, the head Rabbi of Medina**

When Abdullah ibn Salam saw the Prophet for the first time him, he said he knew from the blessed face of the Prophet that this was not the face of a liar. On simply seeing the Prophet, Abdullah ibn Salam declared the Oneness of Allah and accepted Islam right there and then because he witnessed the inner and outer beauty of the Prophet, peace and blessings be upon him. Such was the perfection, beauty and power that was manifested in the Prophet.

## Testimony of Buhaira the monk

### I desired his Shade. Song 2:3 Testimony of Buhaira the monk

Muhammed as a boy spent his time pasturing sheep and goats, and he would thus spend day after day alone in the hills above Mecca or on the slopes of the valleys beyond. His uncle, Abu Talib took him sometimes with him on his travels and on one occasion when Muhammad was nine, or according to others twelve, they went with a merchant caravan as far as Syria. At Bosra, near one of the halts where the Meccan caravan always stopped, there was a cell which had been lived in by a Christian monk for generation after generation. When one died, another took his place and inherited all that was in the cell including some old manuscripts.

Amongst these was one which contained the prediction of the coming of a Prophet to the Arabs; and Buhaira, the monk who now lived in the cell, was well versed in the contents of this book, which interested him all the more because, like Waraqah, he too felt that the coming of the prophet would be in his lifetime.

He had often seen the Meccan caravan approach and halt not far from his cell, but as this one came in sight his attention was struck by something the like of which he had never seen before: **a small low-hanging cloud moved slowly above their heads** so that it was always between the sun and one or two of the travelers. With intense interest he watched them draw near.

But suddenly his interest changed to amazement, for as soon as they halted the cloud ceased to move, remaining stationary over the tree beneath which they took shelter, **while the tree itself lowered its branches over them (giving extra shade/ in one view the branch moved in order to give shade to young Muhammed)**, so that they were doubly in the shade.

Buhaira knew that such a portent, though unobtrusive, was of high significance. Only some great spiritual presence could explain it, and immediately he thought

of the expected Prophet. Could it be that he had at last come, and was amongst these travelers?

The cell had recently been stocked with provisions, and putting together all he had, he sent word to the caravan: "Men of Quraysh, I have prepared food for you, and I would that ye should come to me, everyone of you, young and old, bondman and freeman." So they came to his cell, but despite what he had said they left Muhammad to look after their camels and their baggage. As they approached, Buhaira scanned their faces one by one.

But he could see nothing which corresponded to the description in his book, nor did there seem to be any man amongst them who was adequate to the greatness of the two miracles (shade). Perhaps they had not all come. "Men of Quraysh," he said, "let none of you stay behind." "There is not one that hath been left behind," they answered, "save only a boy, the youngest of us all." "Treat him not so" said Buhaira, "but call him to come, and let him be present with us at this meal." Abu-Talib and the others reproached themselves for their thoughtlessness. "We are indeed to blame," said one of them, "that the son of Abdullah (Muhammes) should have been left behind and not brought to share this feast with us," whereupon he went to him and embraced him and brought him to sit with the people.

One glance at the boy's face was enough to explain the miracles to Buhaira; **and looking at him attentively throughout the meal he noticed many features of both face and body which corresponded to what was in his book.** So when they had finished eating, the monk went to his youngest guest and asked him questions about his way of life and about his sleep, and about his affairs in general.

Muhammad readily told him of these things for the man was venerable and the questions were courteous and benevolent; nor did he hesitate to draw off his cloak when finally the monk asked if he might see his back. Buhaira had already felt certain, but now he was doubly so, for there, between his shoulders, was the very mark he expected to see, the seal of prophethood even as it was described in his book, in the selfsame place. He turned to Abu-Talib:

"What kinship hath this boy with thee?" he said. "He is my son," said Abu-Talib. "He is not thy son," said the monk; "it cannot be that this boy's father is alive." "He is my brother's son," said Abu-Talib. "Then what of his father?" said the monk. "He died," said the other, "when the boy was still in his mother's womb." "That is the truth," said Buhaira. "Take thy brother's son back to his country, and guard him against the Jews, for by God, if they see him and know of him that which I know, they will contrive evil against him. Great things are in store for this brother's son of thine."

(note : Buhaira the monk Salmaan the Christian Persian and some of the daughters of Jerusalem like Abdullah bin Salaam, Ka'ab Akbar ect. confirmed Muhammed to be the description found in the songs / Torah.)

### **I have tried my outmost best to prove that Muhammed is Shulamite.**

Keeping all the above facts in to consideration, I will relate the Song of Songs and you the reader solve the poem.

Also note in Arabic and Aramaic, poetry it is normal to initially give delicate hints and clues (eg. Kedar, desert sun ect). As the poem, goes on the intensity increases. Then the daughters of Jerusalem are put under oath. Ultimately, in this case, Chapter five vividly describes the features of the beloved in full detail and climaxes at 5.16 with a name, as I will prove via Adam Clarks commentary a bit later. Finally Chapter eight describes the eagerness shown for the future arrival of Shulamite. God knows best.

Enjoy the riddles!

# **Song of Solomon 1**

## **King James Version (KJV)**

### **Chapter 1**

1 The song of songs, which is Solomon's.<sup>2</sup> Let him kiss me with the kisses of his mouth: for thy love is better than wine.

3 Because of the savour of thy good ointments thy name is as ointment poured forth, therefore do the virgins love thee.

4 Draw me, we will run after thee: the king hath brought me into his chambers: we will be glad and rejoice in thee, we will remember thy love more than wine: the upright love thee.

5 I am black, but comely, O ye daughters of Jerusalem, as the tents of Kedar, as the curtains of Solomon.

6 Look not upon me, because I am black, because the sun hath looked upon me: my mother's children were angry with me; they made me the keeper of the vineyards; but mine own vineyard have I not kept.

7 Tell me, O thou whom my soul loveth, where thou feedest, where thou makest thy flock to rest at noon: for why should I be as one that turneth aside by the flocks of thy companions?

8 If thou know not, O thou fairest among women, go thy way forth by the footsteps of the flock, and feed thy kids beside the shepherds' tents.<sup>9</sup> I have compared thee, O my love, to a company of horses in Pharaoh's chariots.

10 Thy cheeks are comely with rows of jewels, thy neck with chains of gold.<sup>11</sup> We will make thee borders of gold with studs of silver.

12 While the king sitteth at his table, my spikenard sendeth forth the smell thereof.<sup>13</sup> A bundle of myrrh is my well-beloved unto me; he shall lie all night

betwixt my breasts.14 My beloved is unto me as a cluster of camphire in the vineyards of Engedi.

15 Behold, thou art fair, my love; behold, thou art fair; thou hast doves' eyes.16 Behold, thou art fair, my beloved, yea, pleasant: also our bed is green.17 The beams of our house are cedar, and our rafters of fir.

## **Chapter 2**

2 I am the rose of Sharon, and the lily of the valleys.2 As the lily among thorns, so is my love among the daughters.

3 As the apple tree among the trees of the wood, so is my beloved among the sons. I sat down under his shadow with great delight, and his fruit was sweet to my taste.

4 He brought me to the banqueting house, and his banner over me was love.5 Stay me with flagons, comfort me with apples: for I am sick of love.6 His left hand is under my head, and his right hand doth embrace me.

7 I charge you, O ye daughters of Jerusalem, by the roes, and by the hinds of the field, that ye stir not up, nor awake my love, till he please.

8 The voice of my beloved! behold, he cometh leaping upon the mountains, skipping upon the hills.

9 My beloved is like a roe or a young hart: behold, he standeth behind our wall, he looketh forth at the windows, shewing himself through the lattice.

10 My beloved spake, and said unto me, Rise up, my love, my fair one, and come away.11 For, lo, the winter is past, the rain is over and gone;

12 The flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in our land;13 The fig tree putteth forth her green figs, and the vines with the tender grape give a good smell. Arise, my love, my fair one, and come away.

14 O my dove, that art in the clefts of the rock, in the secret places of the stairs, let me see thy countenance, let me hear thy voice; for sweet is thy voice, and thy countenance is comely.

15 Take us the foxes, the little foxes, that spoil the vines: for our vines have tender grapes.

16 My beloved is mine, and I am his: he feedeth among the lilies.<sup>17</sup> Until the day break, and the shadows flee away, turn, my beloved, and be thou like a roe or a young hart upon the mountains of Bether.

### Chapter 3

3 By night on my bed I sought him whom my soul loveth: I sought him, but I found him not.<sup>2</sup> I will rise now, and go about the city in the streets, and in the broad ways I will seek him whom my soul loveth: I sought him, but I found him not.

3 The watchmen that go about the city found me: to whom I said, Saw ye him whom my soul loveth?<sup>4</sup> It was but a little that I passed from them, but I found him whom my soul loveth: I held him, and would not let him go, until I had brought him into my mother's house, and into the chamber of her that conceived me.

5 I charge you, O ye daughters of Jerusalem, by the roes, and by the hinds of the field, that ye stir not up, nor awake my love, till he please.

6 Who is this that cometh out of the wilderness like pillars of smoke, perfumed with myrrh and frankincense, with all powders of the merchant?

7 Behold his bed, which is Solomon's; threescore valiant men are about it, of the valiant of Israel.<sup>8</sup> They all hold swords, being expert in war: every man hath his sword upon his thigh because of fear in the night.

9 King Solomon made himself a chariot of the wood of Lebanon.<sup>10</sup> He made the pillars thereof of silver, the bottom thereof of gold, the covering of it of purple, the midst thereof being paved with love, for the daughters of

Jerusalem.11 Go forth, O ye daughters of Zion, and behold king Solomon with the crown wherewith his mother crowned him in the day of his espousals, and in the day of the gladness of his heart.

#### **Chapter 4**

4 Behold, thou art fair, my love; behold, thou art fair; thou hast doves' eyes within thy locks: thy hair is as a flock of goats, that appear from mount Gilead.

2 Thy teeth are like a flock of sheep that are even shorn, which came up from the washing; whereof every one bear twins, and none is barren among them.

3 Thy lips are like a thread of scarlet, and thy speech is comely: thy temples are like a piece of a pomegranate within thy locks.

4 Thy neck is like the tower of David builded for an armoury, whereon there hang a thousand bucklers, all shields of mighty men.

5 Thy two breasts are like two young roes that are twins, which feed among the lilies.6 Until the day break, and the shadows flee away, I will get me to the mountain of myrrh, and to the hill of frankincense.

7 Thou art all fair, my love; there is no spot in thee.

8 Come with me from Lebanon, my spouse, with me from Lebanon: look from the top of Amana, from the top of Shenir and Hermon, from the lions' dens, from the mountains of the leopards.

9 Thou hast ravished my heart, my sister, my spouse; thou hast ravished my heart with one of thine eyes, with one chain of thy neck.

10 How fair is thy love, my sister, my spouse! how much better is thy love than wine! and the smell of thine ointments than all spices!

11 Thy lips, O my spouse, drop as the honeycomb: honey and milk are under thy tongue; and the smell of thy garments is like the smell of Lebanon.

12 A garden inclosed is my sister, my spouse; a spring shut up, a fountain sealed.<sup>13</sup> Thy plants are an orchard of pomegranates, with pleasant fruits; camphire, with spikenard, <sup>14</sup> Spikenard and saffron; calamus and cinnamon, with all trees of frankincense; myrrh and aloes, with all the chief spices:

15 A fountain of gardens, a well of living waters, and streams from Lebanon.

16 Awake, O north wind; and come, thou south; blow upon my garden, that the spices thereof may flow out. Let my beloved come into his garden, and eat his pleasant fruits.

## **Chapter 5**

5 I am come into my garden, my sister, my spouse: I have gathered my myrrh with my spice; I have eaten my honeycomb with my honey; I have drunk my wine with my milk: eat, O friends; drink, yea, drink abundantly, O beloved.

2 I sleep, but my heart waketh: it is the voice of my beloved that knocketh, saying, Open to me, my sister, my love, my dove, my undefiled: for my head is filled with dew, and my locks with the drops of the night.

3 I have put off my coat; how shall I put it on? I have washed my feet; how shall I defile them? <sup>4</sup> My beloved put in his hand by the hole of the door, and my bowels were moved for him.<sup>5</sup> I rose up to open to my beloved; and my hands dropped with myrrh, and my fingers with sweet smelling myrrh, upon the handles of the lock.

6 I opened to my beloved; but my beloved had withdrawn himself, and was gone: my soul failed when he spake: I sought him, but I could not find him; I called him, but he gave me no answer.

7 The watchmen that went about the city found me, they smote me, they wounded me; the keepers of the walls took away my veil from me.

**8 I charge you, O daughters of Jerusalem, if ye find my beloved, that ye tell him, that I am sick of love.**

**9 What is thy beloved more than another beloved, O thou fairest among women? what is thy beloved more than another beloved, that thou dost so charge us?**

**10 My beloved is white and ruddy, the chiefest among ten thousand.**

**11 His head is as the most fine gold, his locks are bushy, and black as a raven.**

**12 His eyes are as the eyes of doves by the rivers of waters, washed with milk, and fitly set.**

**13 His cheeks are as a bed of spices, as sweet flowers: his lips like lilies, dropping sweet smelling myrrh.**

**14 His hands are as gold rings set with the beryl: his belly is as bright ivory overlaid with sapphires.**

**15 His legs are as pillars of marble, set upon sockets of fine gold: his countenance is as Lebanon, excellent as the cedars.**

**16 His mouth is most sweet: yea, he is altogether lovely. This is my beloved, and this is my friend, O daughters of Jerusalem.**

## **Chapter 6**

6 Whither is thy beloved gone, O thou fairest among women? whither is thy beloved turned aside? that we may seek him with thee.<sup>2</sup> My beloved is gone down into his garden, to the beds of spices, to feed in the gardens, and to gather lilies.

3 I am my beloved's, and my beloved is mine: he feedeth among the lilies.

4 Thou art beautiful, O my love, as Tirzah, comely as Jerusalem, terrible as an army with banners.

5 Turn away thine eyes from me, for they have overcome me: thy hair is as a flock of goats that appear from Gilead.

6 Thy teeth are as a flock of sheep which go up from the washing, whereof every one beareth twins, and there is not one barren among them.

7 As a piece of a pomegranate are thy temples within thy locks.<sup>8</sup> There are threescore queens, and fourscore concubines, and virgins without number.

9 My dove, my undefiled is but one; she is the only one of her mother, she is the choice one of her that bare her. The daughters saw her, and blessed her; yea, the queens and the concubines, and they praised her.

10 Who is she that looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners?

11 I went down into the garden of nuts to see the fruits of the valley, and to see whether the vine flourished and the pomegranates budded.<sup>12</sup> Or ever I was aware, my soul made me like the chariots of Amminadib.

13 Return, return, O Shulamite; return, return, that we may look upon thee. What will ye see in the Shulamite? As it were the company of two armies.

## **Chapter 7**

7 How beautiful are thy feet with shoes, O prince's daughter! the joints of thy thighs are like jewels, the work of the hands of a cunning workman.

2 Thy navel is like a round goblet, which wanteth not liquor: thy belly is like an heap of wheat set about with lilies.

3 Thy two breasts are like two young roes that are twins.

4 Thy neck is as a tower of ivory; thine eyes like the fishpools in Heshbon, by the gate of Bathrabbim: thy nose is as the tower of Lebanon which looketh toward Damascus.

5 Thine head upon thee is like Carmel, and the hair of thine head like purple; the king is held in the galleries.

6 How fair and how pleasant art thou, O love, for delights

!7 This thy stature is like to a palm tree, and thy breasts to clusters of grapes.

8 I said, I will go up to the palm tree, I will take hold of the boughs thereof: now also thy breasts shall be as clusters of the vine, and the smell of thy nose like apples;

9 And the roof of thy mouth like the best wine for my beloved, that goeth down sweetly, causing the lips of those that are asleep to speak.10 I am my beloved's, and his desire is toward me.11 Come, my beloved, let us go forth into the field; let us lodge in the villages.

12 Let us get up early to the vineyards; let us see if the vine flourish, whether the tender grape appear, and the pomegranates bud forth: there will I give thee my loves.

13 The mandrakes give a smell, and at our gates are all manner of pleasant fruits, new and old, which I have laid up for thee, O my beloved

## Chapter 8

8 O that thou wert as my brother, that sucked the breasts of my mother! when I should find thee without, I would kiss thee; yea, I should not be despised.

2 I would lead thee, and bring thee into my mother's house, who would instruct me: I would cause thee to drink of spiced wine of the juice of my pomegranate.

3 His left hand should be under my head, and his right hand should embrace me.

4 I charge you, O daughters of Jerusalem, that ye stir not up, nor awake my love, until he please.

5 Who is this that cometh up from the wilderness, leaning upon her beloved? I raised thee up under the apple tree: there thy mother brought thee forth: there she brought thee forth that bare thee.6 Set me as a seal upon thine heart, as a seal upon thine arm: for love is strong as death; jealousy is cruel as the grave: the coals thereof are coals of fire, which hath a most vehement flame.

7 Many waters cannot quench love, neither can the floods drown it: if a man would give all the substance of his house for love, it would utterly be contemned.

8 We have a little sister, and she hath no breasts: what shall we do for our sister in the day when she shall be spoken for? 9 If she be a wall, we will build upon her a palace of silver: and if she be a door, we will inclose her with boards of cedar.

10 I am a wall, and my breasts like towers: then was I in his eyes as one that found favour.

11 Solomon had a vineyard at Baalhamon; he let out the vineyard unto keepers; every one for the fruit thereof was to bring a thousand pieces of silver. 12 My vineyard, which is mine, is before me: thou, O Solomon, must have a thousand, and those that keep the fruit thereof two hundred.

13 Thou that dwellest in the gardens, the companions hearken to thy voice: cause me to hear it.

14 Make haste, my beloved, and be thou like to a roe or to a young hart upon the mountains of spices.

.....

**SO CAN YOU SOLVE THE RIDDLES?**

**MUHAMMED CRYSTAL CLEAR!**

## **Adam Clarks Commentary: Song of Solomon 5: 10-16**

### **Verse 10. My beloved is white and ruddy**

Red and white, properly mixed, are essential to a fine complexion; and this is what is intimated: he has the finest complexion among ten thousand persons; not one in that number is equal to him. Literally, "He bears the standard among ten thousand men;" or "He is one before whom a standard is borne," i.e., he is captain or chief of the whole.

### **Verse 11. His head is as the most fine gold**

He has the most beautiful head, fine and majestic. Gold is here used to express excellence.

### **His locks are bushy**

Crisped or curled. This may refer to his mustachios.

### **Black as a raven.**

His hair is black and glossy.

### **Verse 12. His eyes are as the eyes of doves, Washed with milk**

The white of the eye, exceedingly white. By the use of stibium, in the East, the eye is rendered very beautiful; and receives such a lustre from the use of this article, that, to borrow the expression of a late traveller, "their eyes appear to be swimming in bliss." I believe this expression to be the meaning of the text.

### **Fitly set.**

Or, as the margin, very properly, sitting in fullness; not sunk, not contracted.

### **Verse 13. His cheeks are as a bed of spices**

Possibly meaning a bed in the garden, where odoriferous herbs grew. But it has

been supposed to refer to **his beard**, which in a young well-made man is exceedingly beautiful. I have seen young Turks, who had taken much care of their beards, mustachios, thing serves to set off the human face to greater advantage than the beard, when kept in proper order. Females admire it in their suitors and husbands. I have known cases, where they not only despised but execrated Europeans, whose faces were close shaved. The men perfume their beards often; and this may be what is intended by spices and sweet-smelling myrrh. (NOTE BEARD IS POSSIBLE)

### **His lips like lilies**

The shoshannim may mean any flower of the lily kind, such as the rubens lilium, mentioned by Pliny, or something of the tulip kind. There are tints in such flowers that bear a very near resemblance to a fine ruby lip.

### **Verse 14. His hands-gold rings set with the beryl**

This really seems to refer to gold rings set with precious stones on the fingers, and perhaps to circlets or bracelets about the wrists. Some suppose it to refer to the roundness and exquisite symmetry of the hand and fingers. tarshish, which we translate beryl, a gem of a sea-green tint, had better be translated chrysolite, which is of a gold colour.

### **His belly-bright ivory overlaid with sapphires.**

This must refer to some garment set with precious stones which went round his waist, and was peculiarly remarkable. If we take it literally, the sense is plain enough. His belly was beautifully white, and the blue veins appearing under the skin resembled the sapphire stone. But one can hardly think that this was intended.

### **Verse 15. His legs are as pillars of marble**

Exquisitely turned and well-shaped; the sockets of gold may refer to his

slippers. On these a profusion of gold and ornaments are still lavished in Asiatic countries.

### **His countenance is as Lebanon**

As Lebanon exalts its head beyond all the other mountains near Jerusalem, so my beloved is tall and majestic, and surpasses in stature and majesty all other men. He is also as straight and as firm as the cedars.

### **Verse 16. His mouth is most sweet**

His eloquence is great, and his voice is charming. **Every word he speaks is sweetness, mildness, and benevolence itself. Then, her powers of description failing, and metaphor exhausted she cries out, "The whole of him is loveliness. This is my beloved, and this is my companion, O ye daughters of Jerusalem."**

**Authors note: Mr. Clarke had tried his outmost best in expressing the poem. Alas, if He only knew the word altogether lovely was Muhammed! He would cry out Muhammed! Unfortunately, Mr Clark has left the world a long time ago but his writings are with us. If Mr. Clark studied the features of Prophet Muhammed, he would understand the Song of Solomon much better and find answers to the parables.**

Mr Clarke also writes: *Thy nose-as the tower of Lebanon* Song 7.4

There was doubtless a propriety in this similitude also, which cannot now be discerned. If we are to understand the similitude as taken from the *projecting* form of the *nose*, even here I see nothing striking in the metaphor; for surely the tower of Lebanon did not *project* from the *mountain* as the human *nose* does from the *face*. It is better to acknowledge that there was undoubtedly some fit resemblances; but in what *circumstance* we know not. But some commentators

are always extolling the correctness of the imagery in those very difficult places, where no soul sees the similitude but themselves.

In Mr Clarke's introduction he writes:

“I speak from observation and experience, and observation not hastily made. The conviction on my mind and the conclusion to which I have conscientiously arrived, are the result of frequent examination, **careful reading, and close thinking, at intervals**, for nearly **fifty years**; and however I may be blamed by some, and pitied by others, **I must say, and I say it as fearlessly as I do conscientiously, that in this inimitably fine elegant Hebrew ode I see nothing of Christ and his Church, and nothing that appears to have been intended to be thus understood**; and nothing, if applied in this way, that, per se, can promote the interests of vital godliness, or cause the simple and sincere not to "know Christ after the flesh." Here I conscientiously stand.

**May God help me!”**

## **Examination Time!**

Did Muhammed exist? Yes

Did he herd animals? Yes

Was he an Arab from progeny of Kedar and the only child of parents? Yes

Was Muhammed white reddish? Yes

Was his fair looking? Yes

Was he likened to the moon? Yes

Did Muhammed have dove eyes? Yes

Did he skip on hilltops and rested in caves? Yes

Was his neck like ivory? Yes

Was Muhammed's nose like the tower of Lebanon overlooking Damascus? Yes

Was his feet smooth? Yes

Did Muhammed have lovely features? Yes

Were his teeth white and his hair black? Yes

Was Muhammed the leader of ten thousand men? Yes

Did the daughters of Jerusalem recognize Muhammed as a prophet? Yes

Could you say the legs /walking style of Muhammed were as pillars of marble?  
Yes

Was Muhammed naturally fragrant? Yes

Is the name Mahamad-im (altogether lovely) found in the Hebrew Bible? Yes

Did Muhammed claim to be a prophet? Yes

Does the Quraan state the name Muhammed is found in the Torah? Yes

Does the Quraan say that the people of the book recognize Muhammed like how they know their children? Yes

Did Muhammed love God? Yes.

Were the last words of Muhammed, Reunion with the highest companion? Yes

Was he the beloved Shulamite of God? Yes

CRYSTAL CLEAR

## **Isaiah 42. Prophecy of Muhammed**

Imam Ahmad recorded that ʿAta' bin Yasar said that he met ʿAbdullah bin ʿAmr bin Al-ʿAs, may Allah be pleased with him, and said to him:

"Tell me about the description of the Messenger of Allah in the Torah." He said, "Yes, by Allah, he was described in the Torah with some of the qualities with which he was described in the Qur'an:   Prophet! Verily, We have sent you as witness, and a bearer of glad tidings, and a Warner, a savior to the illiterate. You are My servant and My Messenger and I have called you Al-Mutawakkil (reliant). You are not harsh or severe, or noisy in the marketplaces. You do not repay evil with evil, but you overlook and forgive. Allah will not take your soul until you make straight those who have deviated and they say La ilaha illallah, words with which blind eyes, deaf ears and sealed hearts will be opened'

Wahb bin Munabbih said:

"Allah revealed to one of the Prophets of the Children of Israel whose name was Shaʿya' (Isaiah);  Stand up among your people the Children of Israel and I shall cause your tongue to utter (words of) revelation. I shall send an unlettered (Prophet) from among the illiterate (people). He will not be harsh or severe, or

noisy in the marketplaces. If he were to pass by a lamp, it would not be extinguished, because of his tranquility.

If he were to walk on reeds no sound would be heard from under his feet. I will send him as a bearer of glad tidings and as a warner, who will never utter immoral speech. Through him I will open blind eyes, deaf ears and sealed hearts. I will guide him to do every good deed and I will bestow upon him every noble characteristic. I will make tranquility his garment, righteousness his banner, piety his conscience, wisdom his speech, truthfulness and loyalty his nature, tolerance and goodness his character, truth his way, justice his conduct, guidance his leader, Islam his nation.

Ahmad is his name and through him I will guide people after they have gone astray, teach them after they have been ignorant, raise their status after they were nothing, make them known after they were unknown, increase the number (of followers of the truth) after they have been few, make them rich after they have been poor, and bring them together after they have been divided. Through him I will bring together different nations and hearts, and reconcile opposing desires.

Through him I will save great numbers of people from their doom. I will make his Ummah the best of peoples ever raised up for mankind; they will enjoy good and forbid evil, sincerely believing in Me Alone and accepting as truth all that My Messengers have brought.

I shall inspire them to glorify, praise and magnify Me Alone in their places of worship and in their gatherings, when they lie down and when they return home. They will pray to Me standing and sitting. They will fight for the sake of Allah in ranks and armies.

They will go forth from their homes by the thousand, seeking My pleasure, washing their faces and limbs, girding their loins. Their sacrifice will be their blood and their holy Book will be in their hearts. They will be like monks by night and like lions by day. Among the members of his family and his offspring I will make those who are foremost (in faith) and believers in the truth and

martyrs and righteous people. His Ummah after him will lead people with truth and establish justice therewith.

I will give strength to those who support them and help those who pray for them, and I will inflict defeat upon those who oppose them or transgress against them or seek to take something from their hands. I will make them the heirs of their Prophet, calling people to their Lord, enjoining what is good, forbidding what is evil, establishing regular prayer, paying the Zakah and fulfilling their promises. Through them I will complete the goodness which I started with the first of them. This is My bounty which I bestow upon whomsoever I will, and I am the Possessor of great bounty."

## **The stone which the builders rejected**

Matthew 42 -45

Jesus saith unto them, Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvelous in our eyes? Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof. And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder

### **Hadith / saying of the prophet about the last stone**

Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: The similitude of mine and that of the Apostles before me is that of a person who built a house quite imposing and beautiful and he made it complete but for one brick in one of its corners. People began to walk round it, and the building pleased them and they would say: But for this brick your building would have been perfect. Muhammad (may peace be upon him) said: And I am that final brick. Bukhari.

## **Conclusion**

Many have debated the hidden meaning of the Song of Solomon.

Muslims have a very strong case claiming Muhammed (pbuh) is the Shulamite.

If he is then the demand is to accept him and not reject him.

Ask yourself, why is the name Mahamad-im thrown out in translations?

Muslims accept all the great prophets of Allah including Solomon, David, Moses, Abraham, Jesus and the final prophet Muhammed (pbuh) who is clearly mentioned in the Song of Songs.

If you study Islam, what have you to loose?

I hope you have enjoyed the journey.

O Muslims please spread this work.

All praise is for Allah and salutations upon his prophets.

Peace be to all who follow the true way of Ibraahim / Abraham

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