

Islam Question & Answer

General Supervisor:
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246893 - He is asking about the meaning of the word “Mahammadim” in the Song of Solomon in the Old Testament

the question

I am from India, My doubt is on bible verse i.e, song of solomon 5:16

In Hebrew Bible here muhammadim word is there. But my friend who knows hebrew he says that this muhammad is not a complete word. It is a combination of two hebrew words i.e, Ma+Amad, Here Ma is a Question Tag, Amad is a root word, Ma means How much, more (Altogether), what Amad means Lovely.

It is a Question Verb, Nobody can put as a name this Question Verb (How much Love), Question verbs (Eg: How much, what, why, when, how) are not put as a names. If anybody asks your name are you say my name is howmuch love?, no In any where in the world Nouns only put as a names. And the 2nd reason is Song of solomon was written in BC900, But Muhammad came in 600C.E.

Perhaps, muhammad copied this name from song of solomon. So he says that this song of solomon 5:16 is not talking about Prophet Muhammad.

So please give me a elaborate explanation and Mention Do you know Hebrew.

Detailed answer

Praise be to Allah.

The Hebrew text referred to is Song of Solomon 5:16, which is as follows:

חָפוּ מִמַּתְקִים וְכֵלּוּ מִחֲמָדִים זֶה דֹדִי וְזֶה רַעִי בְּנוֹת יְרוּשָׁלַם:

The transliteration of this text is as follows:

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Hik.ko ma m.ta.q.qim we.kul.low ma.ha.mad.dim zeh do.w.di we.zeh re.'i be.no.wt ye.ru.sha.lim

[English transliteration based on the Interlineal Bible]

The English translation of this text is as follows:

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

[King James Version].

We have referred to a number of translations of the Old Testament, and we have not come across any translation which renders the word מְחַמְדִּים (ma.ha.mad.dim) as Muhammad.

1.

The King James Version (first published in 1611 CE and still used today) renders it as follows:

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

2.

The Douay-Rheims Bible (a Roman Catholic translation of the Bible) renders it as follows:

“His throat most sweet, and he is all lovely: such is my beloved, and he is my friend, O ye daughters of Jerusalem.”

3.

The American Standard Version (completed in 1901) renders it as follows:

“His mouth is most sweet; Yea, he is altogether lovely. This is my beloved, and this is my friend, O

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daughters of Jerusalem.”

4.

The New International Version (NIV – a modern translation first published in the 1970s) renders it as follows:

“His mouth is sweetness itself; he is altogether lovely. This is my beloved, this is my friend, daughters of Jerusalem”

5.

The Jewish Publication Society (JPS) translation (1917 CE) renders it as follows:

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

We also referred to some experts in the Hebrew language, who confirmed the soundness of these translations, and confirmed that the word mahammadim is not a proper noun or name; rather it signifies beauty and desire, and it is mentioned in many places in the Old Testament with such meanings.

Furthermore, the context here rules out any interpretation of the word as referring to Muhammad. The entire book of the Song of Solomon is a love poem between a man and a woman, with erotic phrases. The context is far removed from referring to the Prophet who would come at the end of time, namely Muhammad (blessings and peace of Allah be upon him).

As for the English translation of this word (mahammadim), they mentioned words such as loveliness, charm, desire and delight, which do not even come close to the meaning of names such as Ahmad or Muhammad.

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See : <http://goo.gl/c75Zzl>

Nevertheless, the fact that there is the foretelling of Muhammad (blessings and peace of Allah be upon him) in the earlier books is something that is proven and established, as Allah, may He be glorified and exalted, says (interpretation of the meaning):

“Those who follow the Messenger, the Prophet who can neither read nor write (i.e. Muhammad (blessings and peace of Allah be upon him)) whom they find written with them in the Taurat (Torah) (Deut, xviii, 15) and the Injeel (Gospel) (John xiv, 16)”

[al-A 'raaf 7:157].

Proving that does not require twisting the meaning of some words in a manner contrary to their meaning in Hebrew and contrary to the context in which they appear. The scholars have written books dealing with this topic, compiling the prophecies mentioned in the Old Testament and the New Testament, and even in the books of other religions, which you may see in the following books:

1. Al-Bashaarah bi Nabi al-Islam fi't-Tawraat wa'l-Injeel by Dr Ahmad Hijaazi as-Saqa
2. Diraasaat fi'l-Yahoodiyyah wa'l-Maseehiyyah wa Adyaan al-Hind by Dr Muhammad Diya' ar-Rahmaan al-A'zami

And Allah knows best.