

“That he or it (Muhammad ﷺ or the Qur’ân) may give warning to him who is living and the Word may be justified against the disbelievers.” (36:70).

Allâh the Almighty, then mentioned in the *Qur’ân* that He sent His Messenger ﷺ to the illiterate (Arab Pagans) to the people of the Scripture, and to all mankind, Arabs and non-Arabs. Therefore, anyone who received the Message of the *Qur’ân* is considered to be a warning for him.

Imâm Muslim narrated on the authority of *Abû Hurairah* that The Messenger of Allâh ﷺ said: ***“By Him in Whose hand is the life of Muhammad, he who amongst the community of Jews or Christians hears about me, but does not affirm his belief in that which I have been sent with and dies in this state (of disbelief) he shall be in the Hell -Fire.”***⁷⁸

Imâm al-Bukhârî narrated on the authority of *Jâbir bin ‘Abdullâh* that the Prophet ﷺ said: ***“I have been given five things, which were not given to any one else before me:***

1. Allâh made me victorious by awe, (by His frightening my enemies) for a distance of one month’s journey.

⁷⁸ Narrated by *Muslim* in the *Book of : “Faith”*.

2. The earth has been made for me (and for my followers) a place for praying and a thing to perform Tayammum, therefore anyone of my followers can pray whenever the time of a prayer is due.

3. Booty has been made Halâl (lawful) for me yet it was not lawful for anyone else before me.

4. I have been given the right of intercession (on the Day of Resurrection).

5. Every Prophet used to be sent to his nation only but I have been sent to all mankind.”⁷⁹

In another narration, the Prophet ﷺ said: **“I have been sent to the black and the red (people)”**. It was also narrated that he said ﷺ that he has been sent to the Arabs and the non-Arabs, and it was also narrated that he has been sent to mankind and the *Jinn*, but what is actually meant is more general than that. What is meant in the Hadîth of the Prophet ﷺ is that Glad tidings have been given about him in the previous Scriptures revealed by Allâh the Almighty, to the previous Prophets. The Prophecy before Muhammad ﷺ ended with ‘Îsâ Ibn Mariam (Jesus), who is the last Prophet to be sent to *Banî Isrâ’il* (the children of Isrâ’il). ‘Îsâ (May the Blessings of Allâh be upon him) told them about the coming of

⁷⁹ Narrated by *al-Bukhârî* in the Book of “*at-Tayammum*.”

Muhammad ﷺ as was stated in the *Qur'ân*:

﴿وَإِذْ قَالَ عِيسَى ابْنُ مَرْيَمَ يَابْنِي إِسْرَائِيلَ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ مُصَدِّقًا لِمَا بَيْنَ يَدَيَّ مِنَ التَّوْرَةِ وَمُبَشِّرًا بِرَسُولٍ يَأْتِي مِنْ بَعْدِي اسْمُهُ أَحْمَدُ فَلَمَّا جَاءَهُمْ بِالْبَيِّنَاتِ قَالُوا هَذَا سِحْرٌ مُبِينٌ﴾
(الصف: ٦)

“And (remember) when ‘Îsâ (Jesus), son of Mariam said: “O Children of Isrâ’il! I am the Messenger of Allâh unto you confirming the Torah which (came) before me and giving glad tidings of a Messenger to come after me, whose name shall be Ahmad (i.e. Muhammad) ﷺ” (61:6).

Adding to that, the Prophet ﷺ told us that he was mentioned in the previous Scriptures, as evidenced by many verses from the *Qur'ân* and the *Sunnah*, which proves this issue.

His Da’wah is widespread ﷺ and this is one of his miracles:

Moreover, the widespread Message of the Prophet ﷺ, which has reached the East and West of the earth, is something which has never happened to any nation before his ﷺ. If **Muhammad ﷺ** was not a Messenger of Allâh, his harm would have been more than anybody and the previous Prophets would have

warned humanity of his danger, as they all warned their followers of the advocates of false beliefs. All the previous Messengers, including *Nûh*, - who was the first of Allâh's Messengers-warned their followers of the *Dajjâl* (*the liar or the false Christ*), and it has never been stated that they warned them of *Muhammad* ﷺ or told them anything about him except for praising him and giving glad tidings of his coming, and commanding their followers to follow him and warning them of disobeying him. Allâh the Almighty says in the *Qur'ân*:

﴿وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ النَّبِيِّينَ لَمَا آتَيْتُكُم مِّنْ كِتَابٍ وَحِكْمَةٍ ثُمَّ جَاءَكُمْ رَسُولٌ مُّصَدِّقٌ لِّمَا مَعَكُمْ لَتُؤْمِنُنَّ بِهِ وَلَتَنْصُرُنَّهُ قَالَ أَأَقْرَرْتُمْ وَأَخَذْتُمْ عَلَىٰ ذَٰلِكُمْ إِصْرِي قَالُوا أَقْرَرْنَا قَالَ فَاشْهَدُوا وَأَنَا مَعَكُمْ مِنَ الشَّاهِدِينَ (٨١) فَمَنْ تَوَلَّىٰ بَعْدَ ذَٰلِكَ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ (٨٢)﴾
(آل عمران: ٨١-٨٢)

“And (remember) when Allâh took the Covenant of the Prophets, saying: “Take whatever I gave you from the Book and wisdom and afterwards there will come to you a Messenger (Muhammad ﷺ) confirming what is with you; you must, then, believe in him and help him. Allâh said: “Do you agree (to it) and will you take up My Covenant (which I conclude with you)?” They said: “We agree.” He

said: ‘Then bear witness, and I am with you among the witnesses (for this). Then whoever turns away after this, they are the immoral and the disobedient.’ (3:81-82).

Some of the news given in the previous Scriptures about Muhammad ﷺ

1. In the story of Ibrâhîm:

In the Book of *Genesis*, during the course of the story of *Ibrâhîm* (May Allâh’s blessings be upon him), it is said that Allâh inspired *Ibrâhîm*, after he was saved from the fire to go and travel to the East and the West for the sake of his son. When he told *Sarah* about this, she hoped that the son would be hers, and she was very much concerned to drive away *Hâjar* and her son *Ismâ‘îl*. Thereupon, *Ibrâhîm* took them both to *Arabia and the wilderness (mountains) of Parn*. *Ibrâhîm* thought that this prophecy was for his son *Ishâq* until Allâh inspired him that his son *Ishâq* would be given a blessed offspring but as for *Ismâ‘îl* I have blessed thee and have given him a great nation, and from his offspring will come *Muhammad*, who will have a great nation

“The Lord said to Abram, “Leave your country, your relatives, and your father’s home, and go to a land that I am going to show you. I will give you many descendants, and they will become a great

nation. I will bless you and make your name famous, so that you will be a blessing” (Genesis: 12:1-2), “You are going to have a son, and you will name him Ishmael, because the Lord has heard your cry of distress” (Genesis: 16:11).

Also when Hâjar was placed by the *Ka‘bah* by her husband *Ibrâhîm*, and she became very thirsty, she became very worried about her son. Then came the angel, who brought forth the spring of *Zamzam* and ordered her to keep this boy, as a great person would be born from his offspring.

It is well known that there are none of the offspring of *Ismâ‘îl*, rather of *Adam* who is greater or more honored than *Muhammad* ﷺ, and it was his nation which dominated the eastern and the western part of the land.

2. The story of Ismâ‘îl:

Also in the course of the story of *Ismâ‘îl* in the Book of *Genesis*, it says that the child *Ismâ‘îl* would lead all the nations, and would live by his brothers. This was not fulfilled by anyone except for the nation of *Muhammad* ﷺ.

3. The story of Mûsâ (Moses) ﷺ :

In the Book of *Deuteronomy* it is mentioned that Allâh inspired *Mûsâ (Moses)* ﷺ to say to the children of *Isrâ‘îl* : “*And the Lord said unto me,*

they have well spoken that which they have spoken, I will raise them up a prophet from among their brethren, like unto thee and will put my words in his mouth; and he shall speak unto them all that I shall command him.” (Deuteronomy 18:17-18).

And also said: “*The Lord your God will raise up for you (Children of Isrâ’îl) a Prophet like me from among you, from your brethren – him you shall heed...*” (Deuteronomy 18:15).

4. In the Book of Deuteronomy:

It is mentioned here that *Mûsâ (Moses)* ﷺ talked to the children of *Isrâ’îl* towards the end of his life – in the 39th year of the *Teeh* (wondering through the land) and reminded them of Allâh’s bounties and Graces, which He had provided them with, and said to them: “*And remember that the Lord will send you a Prophet from among your own selves, as He sent me to you. He will command you to do the right and forbid you from doing evil. He will make lawful for you all that is good and make unlawful all that is evil. Whoever disobeys him will be disgraced in this life, and subject to torment in the Hereafter.*”

5. At the end of the Book of Deuteronomy:

In the fifth (and the last) book of the *Torah* it says: “*The Lord came from Mount Sinai and rose like the sun over Sa’îr, and he shone on his people*

from Mount Paran. To his right there is a light, and to his left there is a fire. All nations gather around him” (Deuteronomy: 33:2). This means that the *Sharî‘ah* of Allâh came from *Sinai*, which is the mountain at which *Mûsâ (Moses)* ﷺ talked to Allâh the Almighty. *Sa‘îr* stands for the hills in Jerusalem where *‘Îsâ (Jesus)* ﷺ preached. “*He shined*” i.e. His Message was finally complete, dominant and clear, from the side of the *Mount of Paran*, which are – without dispute- the mountains of *Arabia (or the heights of Makkah)*. This only took place when *Muhammad* ﷺ proclaimed his Message. Allâh, Glorified be He, mentioned the three places in the order in which the events took place. Therefore, he mentioned the place where *Mûsâ (Moses)* ﷺ started the Message, then *‘Îsâ (Jesus)* ﷺ and finally the land where *Muhammad* completed the Message. When Allâh the Almighty swore by these three places –in the *Qur’ân-*, he mentioned them in the order which ends with the best of the three. In *Sûrah at-Tîn* Allâh says:

“By the fig and the olive” (95:1) (which is the location of Jerusalem, where *‘Îsâ (Jesus)* ﷺ was. And then He said: **“By the Mount Sinai” (95:2)**, which is the mountain by which Allâh talked to His Prophet *Mûsâ (Moses)* ﷺ. And finally He said: **“And by this city of security (Makkah)” (95:3)**, which is the city, where *Muhammad* proclaimed his

mission. (This is according to the opinion of many interpreters of the *Qur'ân*).

6. In the Psalms (Zabûr) of Dawûd (David) ﷺ:

In the Psalms of *Dawûd* ﷺ there is a description of this nation that they are a nation of *Jihâd* and worship. It also gives an example, which was related by the Prophet ﷺ that he is the final brick in the built dome, as was mentioned in the *Hadîth* that is narrated by *Imâms al-Bukhârî and Muslim* on the authority of *Abû Hurairah* who said: *“The Messenger of Allâh ﷺ said: “My similitude in comparison with the other Prophets before me, is that of a man who has built a house nicely and beautifully, except for a place of one brick in a corner. The people go about it and wonder at its beauty, but say: “Would that this brick be put in its place! So, I am that brick, and I am the last of the Prophets.”*⁸⁰ The same meaning is also expressed in the *Qur'ân* in the verse:

﴿مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِنْ رِجَالِكُمْ وَلَكِنْ رَسُولَ اللَّهِ وَخَاتَمَ
النَّبِيِّينَ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا (٤٠)﴾ (الأحزاب: ٤٠)

“Muhammad ﷺ is not the father of any man among you, but he is the Messenger

⁸⁰ Narrated by *al-Bukhârî* in the Book of “The merits of the Prophet

ﷺ.”

*of Allâh and the last of the Prophets”
(33:40).*

7. The description of Muhammad ﷺ in the Psalms:

It is also mentioned in the Psalms that the Message of *Muhammad ﷺ* will spread and be established from sea to sea, and all the kings will come to him from all countries willingly, carrying presents to him. It also says that he ﷺ helps the needy, supports the weak, that prayers are said on him at all times, Allâh will bless him everyday and he will be mentioned forever. This description only applies to *Muhammad ﷺ*.

8. In the Scriptures of Isaiah:

There is a long speech in the scriptures of *Isaiah* that reprimands the *Children of Isrâ'îl*, and tells them that Allâh is sending them an illiterate Prophet, who is not harsh hearted or severe, he does not raise his voice in the markets. Allâh the Almighty also said about him, I shall endow him with every noble manner, with serenity, piety, wisdom, sincerity, justice, truth, and guidance of others to the right path. Islâm will be his religion (*Dîn*) and the *Qur'ân* will be his book. His name will be *Ahmad*, through him I will save humanity from being led astray, gather them together after being separated, unite the hearts (of the believers), and make his nation, the best ever raised up for mankind. The sacrifice they

offer (to Allâh) is their blood, and their gospel is (preserved) in their hearts. They are monks at night and daring lions during the day,

.....﴿ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ
الْعَظِيمِ﴾ (الحديد: ٢١)

“That is the Grace of Allâh, which He bestows on whom He pleases. And Allâh is the Owner of Great Bounty” (57:21).

In another chapter of *Isaiah* he says: *“He gains victory over all nations and defeats the polytheists in Arabia”.*

9. His description in the Scriptures of Iliâs (Elias):

It is said in the Scriptures of *Iliâs* عليه السلام that he went on a trip with a group of his companions, and when they reached the land of Arabia, *Iliâs said to them: “Look at those (the people of Arabia), they are the owners of your great forts.”* His companions asked him: *“O Prophet of Allâh! Whom do they worship?”* He then replied: *“They glorify Allâh on top of each hill.”*

10. His description in the Scriptures of Ezekiel:

It is said in the Scriptures of *Ezekiel* : *“My chosen slave, I descend my revelation upon him. He makes my justice prevail among the nations. I have chosen him for Myself, and sent him to the nations*

with truthful judgments. ”

11. In the Book of Prophecies:

It is said in the Book of *Prophecies* that : “*One of the Prophets passed by al-Madînah, and the tribes of Banû Quraizah and Banû an-Nadîr (Jewish tribes) received him as their guest. When he saw them, he cried, so they said to him: “What is making you cry, O Prophet of Allâh!” He said to them: “A Prophet will be sent by Allâh from the side of that mountain (al-hirrah, which is on one side of Madînah). He will (this coming Prophet) destroy your homes and take your women as war captives.” The Jews then wanted to kill that Prophet, so he ran away.*”

12. His description in the Bible:

In the Gospel of John, Jesus says: “*I am going (i.e. Jesus) to Paradise, and will send you the Paraclete (the comforter), the spirit of truth, who shall teach you everything.*” And: “*But when the Paraclete (the comforter) is come whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall bear witness of me*” (John: 14:16, 15:26, 16:17). The Paraclete, refers to the Prophet ﷺ, as it is also in agreement with what is mentioned in the *Qur’ân*:

﴿..... وَمُبَشِّرًا بِرَسُولٍ يَأْتِي مِنْ بَعْدِي اسْمُهُ أَحْمَدُ فَلَمَّا جَاءَهُمْ

بِالْبَيِّنَاتِ قَالُوا هَذَا سِحْرٌ مُبِينٌ﴾ (الصف: ٦)

“and giving glad tidings of a Messenger to come after me, whose name shall be Ahmad (i.e. Muhammad ﷺ)” (61:6).

There are many more details about this issue, which one can refer to in books, which contain extensive studies about the Prophecies of Muhammad ﷺ, in the Old and New Testaments.

Fourth: His Telling ﷺ about events which actually took place:

1. His telling about the damage of the parchment containing the conditions of the boycott:

When *Quraish* decided to boycott the family of the Prophet ﷺ (*Banî Hâshim and Banî ‘Abdul Muttalib*) due to his announcement of His Message aloud in *Makkah*, they suspended the parchment of boycott (which included all the articles of their proclamation) from the ceiling of the *Ka‘bah*. They decided not to do any business with them or any sort of inter-marriage or even to give shelter to any of them, until they hand over Muhammad ﷺ to kill him. Every member of *Banî Hâshim and Banî ‘Abdul Muttalib*, whether a Muslim at the time or a non-Muslim went into a valley on the outskirts of *Makkah*, as they refused to respond to their request. But *Allâh the Almighty*, sent an “ant” which ate the parchment, just leaving the name of Allâh. The Prophet ﷺ told his uncle, *Abû Tâlib*, who in turn told

the people of *Quraish* about it and said to them: “My nephew has told me that Allâh has sent an ant, which ate your parchment, which ate it all except for the part which has Allâh’s names written on it. So, bring it over, and if what he said was not true, then I shall give him up to you.” When they went to see what had happened, they found that it had been eaten away by ants, just as the Prophet ﷺ had told his uncle, and the proclamation was thus abrogated. Thereupon, both *Banî Hâshim* and *Banî ‘Abdul Muttalib* returned to *Makkah* and to their normal life.

2. His telling ﷺ about the migration to *Madînah* and what took place afterwards:

Imâm al-Bukhârî narrated on the authority of *Abû Musâ* who said: “The Prophet ﷺ said: “In a dream I saw myself migrating from *Makkah* to a place having plenty of date- trees. I thought that it was *al-Yamâmah* or *Hajar*, but it came to be *al-Madînah* i.e. *Yathrib*. In the same dream I saw myself shaking a sword and its blade got broken. It came to symbolize the defeat, which the Muslims suffered from on the Day of *Uhud*. I moved the sword again, and it became normal as before, and that was the symbol of the victory Allâh bestowed upon the Muslims and their gathering together. I saw cows in my dream, and by Allâh, that was a blessing, and they symbolized the believers on the Day of *Uhud*. And the blessing was the good Allâh

bestowed upon us and the reward of true belief, which Allâh gave us after the day of Badr”.⁸¹

3. His telling ﷺ about the killing of Umaiya bin Khalaf:

Imâm al-Bukhârî narrated on the authority of ‘Abdullâh bin Mas‘ûd who said: “Sa‘d bin Mu‘âdh came to Makkah with the intention of performing ‘Umrah and stayed at the house of Umaiya bin Khalaf Abû Safwân, for Umaiya himself used to stay at Sa‘d’s house when he passed by Madînah on his way to Syria. Umaiya said to Sa‘d: “Will you wait till midday when the people are (at their homes) then you may go and perform the Tawâf around the Ka‘bah?” So, while Sa‘d was going around the Ka‘bah, Abû Jahl came and asked: “Who is that who is performing Tawâf?” Sa‘d replied: “I am Sa‘d.” Abû Jahl said: “Are you making Tawâf around the Ka‘bah safely in spite of the fact that you have given refuge to Muḥammad and his companions?” Sa‘d said : “Yes,” and they started quarrelling. Umaiya said to Sa‘d: “Don’t shout at Abî al-Hakam (i.e. Abû Jahl) for he is the chief of the valley (of Makkah). Sa‘d then said (to Abû Jahl), : “By Allâh, if you prevent me from performing the Tawâf of the Ka‘bah, I will spoil your trade with Syria.”

⁸¹ Narrated by al-Bukhârî in the Book of “The merits of the Prophet

ﷺ.”

Umaiyyah kept on saying to Sa'd: "Don't raise your voice" and kept on taking hold of him. Sa'd became furious and said (to Umaiyyah): "Be away from me, for I have heard Muḥammad ﷺ saying that he will kill you." Umaiyyah said: "Will he kill me?" Sa'd said: "Yes." Umaiyyah said: "By Allâh! When Muḥammad says a thing, he never tells a lie." Umaiyyah went to his wife and said to her: "Do you know what my brother from Yathrib (i.e. Madînah) has said to me?" She said: "What has he said?" He said: "He claims that he has heard Muḥammad claiming that he will kill me." She said: "By Allâh! Muḥammad never tells a lie." So, when the infidels started to proceed for Badr (Battle) and declared war (against the Muslims), his wife said to him: "Don't you remember what your brother from Yathrib told you?" Umaiyyah decided not to go but Abû Jahl said to him, "You are from the nobles of the valley (of Makkah) so you should accompany us for a day or two." He went with them and thus Allâh had him killed." ⁸²

4. His telling ﷺ about the disbelievers, who were killed on the Day of Badr:

Imâm Muslim related on the authority of Anas, who said: "..... Allâh's Messenger ﷺ showed us one

⁸² Narrated by al-Bukhârî in the Book of "The merits of the Prophet ﷺ."

day before (the actual battle) the place of death of the people (participating) in (the Battle) of Badr and he was saying” **“This would be the place of death and so and so tomorrow, with the will of Allâh.”** ‘Umar said: “ By Him Who sent him with truth they did not miss the places (of their death), which Allâh’s Messenger ﷺ had pointed out for them. Then they were all thrown in a well one after another. Allâh’s Messenger ﷺ then went to them and said: **“O so and so, the son of so and so; O so and so, the son of so and so, have you found correct what Allâh and His Messenger had promised you? I have, however, found absolutely true what Allâh had promised me.”** ‘Umar said: “Allâh’s Messenger, how are you talking to dead bodies with no soul in them?” Thereupon he said: **“ You cannot hear more distinctly than (their hearing) of what I say, but with this exception that they have no power to make any reply.”**⁸³

5. His telling ﷺ about the conquest of Persia and Syria (ash-Shâm):

In the battle of *al-Ahzâb* (the confederates) while the companions were digging the ditch, an obstinate rock stood out as an obstacle in the ditch. The Prophet ﷺ took a spade and struck it, and the rock was immediately shattered into a heap of sand. The

⁸³ Narrated by Muslim in the Book of “Paradise and its description.”

Prophet ﷺ while striking the rock was uttering : *“In the Name of Allâh, Allâh is Great, the keys of Ash-Shâm (now Syria) are mine, I swear by Allâh, I can see its palaces at the moment.”* At the second strike he said: *“Allâh is Great, Persia is mine, I swear by Allâh, I can now see the white palace of Madâ’in; and for the third time he struck the rock, and said: “Allâh is Great, I have been given the keys of Yemen, I swear by Allâh I can see the gates of San‘â’ while I am in my place.”*⁸⁴

6. His telling ﷺ about the fall of the kingdom of Khosrau (in Persia) and Caesar (in Rome):

*Imâm al-Bukhârî narrated on the authority of Abû Hurairah who said: “The Messenger of Allâh ﷺ said: “When Khosrau perishes, there will be no (more) Khosrau after him, and when Caesar perishes there will be no more Caesar after him. By Him in Whose Hands Muḥammad’s life is, you will spend the treasures of both of them in Allâh’s Cause.”*⁸⁵

This actually took place during the rule of the three Khalîfs – Abû Bakr, ‘Umar and ‘Uthmân. Both kingdoms were conquered by the Muslims and

⁸⁴ See the *Seerah of Ibn Hishâm*.

⁸⁵ Narrated by Imâm al-Bukhârî in the Book of “The merits of the Prophet ﷺ.”

the treasures of Caesar and Khosrau were spent in the Cause of Allâh.

7. His speech with ‘Adiy bin Hâtim at-Tâ’î, which eventually came true:

Imâm al-Bukhârî narrated on the authority of ‘Adiy bin Hâtim at-Tâ’î who said: “While I was in the city of the Prophet ﷺ, a man came and complained to him of destitution and poverty. Then another man came and complained of a robbery (by highway man). The Prophet ﷺ said: “‘Adiy! Have you been to al-Hîrah?’ I said: “I haven’t been to it, but I was informed about it.” He said ﷺ : “If you should live for a long time, you will certainly see that a lady in a Howdah travelling from al-Hîrah will (safely reach Makkah and) perform the Tawâf fearing none but Allâh.” I said to myself: “What will happen to the robbers of the tribe of Taî,’ who have spread evil throughout the country?” The Prophet ﷺ further said: “If you should live long, the treasures of Khosrau will be opened (and taken as spoils).” I asked: “You mean Khosrau, son of Hurmuz?” He said: “Khosrau son of Hurmuz and if you should live long, you will see that one will carry a handful of gold or silver and go out looking for a person to accept it from him. And any of you, when meeting Allâh, will meet Him without needing

an interpreter between him and Allâh to interpret for him, and Allâh will say to him: "Didn't I send you a Messenger to teach you?" He will say : "Yes" Allâh will say: "Didn't I give you wealth and offspring and do you favors?" He will say: "Yes." Then he will look to his right and see nothing but Hell, and look to his left and see nothing but Hell." 'Adiy further said: "I heard the Prophet ﷺ saying: "Save yourself from the (Hell) Fire even with half a date (to be given in charity) and if you do not find a half date, then with a good pleasant word." 'Adiy added: (Later on) "I saw a lady in a Howdah travelling from al-Hîrah till she performed the Tawâf of the Ka'bah, fearing none but Allâh. And I was one of those who opened (conquered) the treasures of Khosrau, son of Hurmuz. If you should live long, you will see what the Prophet Abul Qâsim ﷺ had said: "A person will come out with a handful of gold...."⁸⁶

8. His Comforting of Khabbâb:

Imâm al-Bukhârî narrated on the authority of Khabbab Ibn al-Arat who said: "We complained to the Messenger of Allâh ﷺ (of the persecution inflicted on us by the infidels) while he was sitting in the shade of the Ka'bah, leaning over his Burd (i.e.

⁸⁶ Narrated by Imâm al-Bukhârî in the Book of "The merits of the Prophet ﷺ".

covering sheet). We said to him: “Would you seek help for us?” He said: ﷺ “Among the nations before you a (believing) man would be put in a ditch that was dug for him, and a saw would be put over his head, and he would be cut into two pieces: Yet that (torture) would not make him given up his religion. His body would be ruined with iron combs that would remove his flesh from the bones and nerves, yet that would not make him abandon his religion. By Allâh, this religion (i.e. Islâm) will prevail till a traveler from San‘â’ (in Yemen) to Hadramaut (south of Arabia) fears none but Allâh, or a wolf as regards his sheep, but you (people) are hasty.”⁸⁷

9. His telling ﷺ about the fighting and envy between the people of his nation over worldly fortunes:

Imâm al-Bukhârî narrated on the authority of ‘Uqbah bin ‘Âmir, who said: “The Messenger of Allâh ﷺ once came out and offered the funeral prayer for the martyrs of Uhud and proceeded to the pulpit and said: “I shall be your predecessor and a witness for you, and I am really looking at my sacred Fount now, and no doubt, I have been given

⁸⁷ Narrated by Imâm al-Bukhârî in the Book of “The merits of the Prophet ﷺ.”

the keys of the treasures of the world. By Allâh, I am not afraid that you will worship others along with Allâh, but I am afraid that you will envy and fight one another for worldly fortunes.”⁸⁸

10. His telling the good news to Thâbit that he will be in Paradise:

Imâm al-Bukhârî narrated on the authority of Anas Ibn Mâlik who said: “The Prophet ﷺ noticed the absence of Thâbit bin Qais. A man said: O Messenger of Allâh! I shall bring you his news.” So, he went to him and saw him sitting in his house drooping his head (sadly). He asked Thâbit: “What is the matter?” Thâbit replied: “An evil situation: A man used to raise his voice over the voice of the Prophet ﷺ and so all his good deeds have been annulled and he is from the people of Hell.” The man went back and told the Prophet ﷺ that Thâbit had said so and so. (The sub-narrator Mûsâ bin Anas said, “The man went to Thâbit again with glad tidings.” The Prophet ﷺ said to him, “Go and say to Thâbit: “You are not from the people of Fire, but from the people of Paradise.”⁸⁹

⁸⁸Narrated by *Imâm al-Bukhârî* in the Book of “The merits of the Prophet ﷺ.”

⁸⁹Narrated by *Imâm al-Bukhârî* in the Book of “The merits of the Prophet ﷺ.”

Thâbit was killed as a martyr in the battle of *al-Yamâmah*.

11. His telling ﷺ that ‘Abdullâh bin Salâm is from the people of Paradise:

Imâm al-Bukhârî narrated on the authority of *Sa’d bin Abî Waqqâs* who said: “I have never heard the Prophet ﷺ saying about anybody from the people of the earth that he is from the people of Paradise except ‘Abdullâh bin Salâm. The following verse was revealed concerning him: “**And a witness from among the children of Isrâ’îl testifies that this Qur’ân is true.**” (46:10).⁹⁰

Fifth: His telling ﷺ about future events:

1. What he said ﷺ about ‘Umar ؓ:

Imâm al-Bukhârî narrated on the authority of *Abû Hurairah* that the Prophet ﷺ said: “**Among the nations before you there used to be people who were inspired (though they were not Prophets). And if there is any of such persons amongst my followers, it is ‘Umar.**”⁹¹

There were many events, which took place during the life of ‘Umar which, proved that he was

⁹⁰ Narrated by *Imâm al-Bukhârî* in the Book of “The merits of the *Ansâr*.”

⁹¹ Narrated by *al-Bukhârî* in the Book of ‘The merits of the companions.’”

inspired. Of these is the incidence of the prisoners of war from the battle of *Badr* as the Qur'ân was revealed confirming the opinion of 'Umar, who did not agree that they should take ransom, but rather to kill all the leaders of the disbelievers. The Prophet ﷺ though, was more inclined to the opinion of *Abû Bakr*, and that is why they both (the Prophet ﷺ and *Abû Bakr*) cried when the verse was revealed but Allâh forgave them with His mercy, and confirmed the fact that they should have accepted the opinion of 'Umar. *Imâm Muslim* narrated this incident on the authority of *Anas* ؓ, who said in a long *Hadîth* about the battle of *Badr*: "..... The Messenger of Allâh ﷺ said to *Abû Bakr* and 'Umar: **"What is your opinion about these captives?"** *Abû Bakr* said: 'They are our kin. I think you should release them after getting a ransom for them. This will be a source of strength to us against the infidels. It is quite possible that Allâh may guide them to Islâm. Then the Messenger of Allâh ﷺ said: **"What is your opinion Ibn al-Khattâb?"** He said: "Messenger of Allâh, I do not hold the same opinion as *Abû Bakr*. I am of the opinion that you should hand them over to us so that we may cut off their heads. Hand over 'Aqîl to 'Alî that he may cut off his head, and hand over such and such relative to me that I may cut off his head. They are leaders of the disbelievers and veterans among them. The Messenger of Allâh ﷺ approved of the opinion of *Abû Bakr* and did not

approve of what I said. The next day when I came to the Messenger of Allâh ﷺ, I found that both he and Abû Bakr were sitting shedding tears. I said: "Messenger of Allâh, why are you and your Companion shedding tears? Tell me the reason. For I will weep and if not, I will at least pretend to weep in sympathy with you. The Messenger of Allâh ﷺ said: "I weep for what has happened to your companions for taking ransom (from the prisoners). I was shown the torture to which they were subjected. It was brought to me as close as this tree. (He pointed to a tree close to him). Then Allah revealed the verse: "It is not for a Prophet that he should take prisoners until the force of the disbelievers has been crushed...." (8:67), to the end of the verse: "So enjoy what you have gotten of the spoils of war, (it is) lawful and good" (8:69). So Allâh made booty lawful for them."⁹²

2. His telling ﷺ about which of his wives is the first to die after him:

Imâm al-Bukhârî narrated on the authority of 'Âishah (may Allâh be pleased with her) that: "Some of the wives of the Prophet ﷺ asked him: "Who amongst us will be the first to follow you (i.e. die after you)?" He said: "Whoever has the longest hand." So, they started measuring their hands with a

⁹² Narrated by

stick and Sauda's hand turned to be the longest. (When Zainab bint Gahsh died first of all in the Caliphate of 'Umar). We came to know that the long hand was a symbol of practicing charity, so she was the first to follow the Prophet ﷺ and she used to love to practice charity. (Sauda died later during the Caliphate of 'Umar).⁹³

3. His telling ﷺ about the merits of Uwais al-Quranî:

Imâm Muslim narrated on the authority of Usaid bin Jâbir that : "A delegation from Kûfah came to 'Umar and there was a person amongst them who jeered at Uwais. Thereupon 'Umar ﷺ said: "Is there amongst us one from Qarân?" That person came and 'Umar said: "Verily, Allâh's Messenger ﷺ has said: "There would come to you a person from Yemen, who would be called Uwais and he would leave none in Yemen (behind him) except his mother, and he would have whiteness (due to leprosy) and he supplicated Allâh and it was cured except for the size of a dînâr or dirham. He who amongst you meets him should ask him to supplicate for forgiveness (from Allâh) for you."

In another narration by Imâm Muslim, 'Umar said: "I heard Allâh's Messenger ﷺ saying: "Worthy amongst the successors would be a person who

⁹³ Narrated by Muslim in the Book of "Zakât. (charity)".

would be called Uwais. He would have his mother (living with him) and he would have (a small) sign of leprosy. Ask him to supplicate Allâh for you, for forgiveness."⁹⁴

This man actually existed at the time of the Caliphate of 'Umar , in exactly the same description as the Prophet ﷺ told the companions. Many narrations described the white mark, which existed on his body, and said that he had been extremely kind to his mother. 'Umar ؓ met him, and asked him about his disease and asked him to supplicate Allâh for him, for forgiveness.

4. Umm Waraqah is informed by the Prophet ﷺ that she would die as a martyr:

Imâm Abû Dawûd narrated on the authority of Umm Waraqah bint Nawfal, that when the Prophet ﷺ went to the Battle of Badr, she said to him: " O Messenger of Allâh! Give me permission to go out with you to the battle. I could look after the sick and the wounded, and may Allâh grant me Shahâdah (death in the cause of Allâh)." The Messenger of Allâh ﷺ then said to her: "Stay in comfort at home, as Allâh will grant you Shahâdah (i.e. even if you stay at home.)" Therefore, people used to call her the martyr. She used to recite the Qur'ân, and she

⁹⁴ Narrated by Imâm Muslin in the Book of : "The merits of the Companions."

asked the Prophet ﷺ to give her permission to get someone who would call for the prayer (make Adhân) at her home. She had intended to free a boy and a girl (who were her slaves), after her death. They both woke up one night and suffocated her with a velvet garment of hers, until she died. In the morning, ‘Umar asked the people, about anyone who knew the whereabouts of those two slaves, or had seen them anywhere, and if so, they should hand them in. So, they were both brought to him and were crucified (as a punishment for what they had done). They were the first to be crucified in Madînah.”

5. Abu Dhar is informed by the Prophet ﷺ that he would die on his own in the desert:

*Imâm Ahmad narrated on the authority of Umm Dhar who said: “When Abû Dhar was about to die I sat beside him crying”. He then said to me: “Why are you crying?” I said: “Why shouldn’t I cry while you are about to die in a desert with no one to bury you, and I do not have a garment which is sufficient for you as a shroud.” He smiled to her and said: “Calm down. Don’t cry. I heard the Prophet ﷺ once saying while I was sitting with him among a number of companions: **“One of you will die in a desert land and a group of the faithful will witness him.”** All of those who were sitting with me at that assembly have died, whether in a village or among a congregation. No one is left except me, and now I*

am dying in a desert land. By Allâh, he ﷺ did not lie and neither did I.” It is well known that Abû Dhar died in a desert land called Ar-Rabadhah, in the year 23 AH, during the Caliphate of ‘Uthmân. ‘Abdullâh Ibn Mas‘ûd was one of the group of the faithful believers who attended his funeral, and he prayed the funeral (Janâzah) prayer for him.

6. His telling ﷺ about the hole in the wall of Gog and Magog:

Imâm al-Bukhârî narrated on the authority of Zainab Bint Jahsh, the wife of the Prophet who said that: “The Prophet ﷺ came to her in a state of fear saying: “None has the right to be worshipped but Allâh! Woe to the Arabs because of evil that has come near. Today a hole has been made in the wall of Gog and Magog as large as this,” pointing with two of his fingers making a circle. Zainab said: “I said, ‘O Messenger of Allâh! Shall we be destroyed though amongst us there are pious people?” He said: “Yes, if evil prevails .”⁹⁵

7. His telling ﷺ about those who invaded Cyprus by sea:

Imâm al-Bukhârî narrated on the authority of Anas Ibn Mâlik, who said: “Allâh’s Messenger ﷺ

⁹⁵ Narrated by Imâm al-Bukhârî in the Book of : “The merits of the Prophet ﷺ”

used to visit Umm Harâm bint Malhân, who would offer him meals. Umm-Harâm was the wife of 'Ubâdah bin As-Sâmit. Allâh's Messenger ﷺ visited her and she provided him with food and started to comb his hair. Then Allâh's Messenger ﷺ slept and afterwards woke up smiling. Umm Harâm asked: "What causes you to smile, O Messenger of Allâh?" He said: "Some of my followers (in a dream) were presented before me as fighters in Allâh's Cause (on board of a ship) amidst the sea, causes me to smile; they were as kings on the thrones (or like kings on the thrones.)" (Ishâq a sub-narrator is not sure as to which expression the Prophet ﷺ used.) Umm Harâm said: "O Allâh's Messenger! Pray to Allâh that He makes me one of them." Allâh's Messenger ﷺ invoked Allâh for her and slept again and woke up smiling. Once again Umm Harâm asked: "What makes you smile, O Allâh's Messenger?" He replied: "Some of my followers were presented to me as fighters in Allâh's cause," repeating the same dream. Umm Harâm said: "O Allâh's Messenger! Invoke Allâh that He makes me one of them." He said: "You are amongst the first ones." It happened that she sailed on the sea during the Caliphate of Mu'âwiyah bin Abî Sufyân, and after she disembarked she fell from her riding animal and died."⁹⁶

⁹⁶ Narrated by al-Bukhârî in the Book of "Jihâd".

8. His telling ﷺ about Fighting the Turks in the future:

*Imâm al-Bukhârî narrated on the authority of Abû Hurairah who said: "The Prophet ﷺ said: "The Hour will not be established till you fight a nation wearing shoes made of hair, and till you fight the Turks, who will have small eyes, red faces and flat noses: and their faces will be like flat shields. And you will find that the best people are those who hate responsibility of ruling most of all till they are chosen to be the rulers. And the people are of different natures: The best in the pre-Islâmic period are the best in Islâm. A time will come when any of you will love to see me rather than to have his family and property doubled."*⁹⁷

9. His Prophecy ﷺ to ‘Abdullâh Ibn Salâm:

Imâm al-Bukhârî narrated on the authority of Qais Ibn ‘Ubâd who said: "While I was sitting in the Mosque of Madînah, there entered a man (‘Abdulâh Ibn Salâm) with signs of solemnity upon his face. The people said: "He is one of the people of Paradise." He prayed two light Rak‘as and then left. I followed him and said: "When you entered the Mosque, the

⁹⁷Narrated by *Imâm al-Bukhârî* in the Book of : "The merits of the Prophet ﷺ," , and by *Imâm Muslim* in the Book of: "The signs of the Last Hour."

people said: "He is one of the people of Paradise." He said: "By Allâh, one ought not say what one does not know." (I will tell you why). In the lifetime of the Prophet ﷺ I had a dream, which I narrated to him. I saw that I was in a garden." He then described its size and beauty. He added: "In its center there was an iron pillar whose lower end was fixed to the earth and the upper end was in the sky, and at its upper end there was a (ring shaped) handhold. I was told to climb it. I said: "I can't." Then a servant came to me and lifted my clothes from behind and I climbed till I reached the top (of the pillar). Then I got hold of the hand-hold and I was told to hold it tightly, then I woke up and (the effect of) the handle was in my hand. I narrated all that to the Prophet ﷺ who said: "**The Garden is Islâm, the pillar is the pillar of Islâm and the handhold is the Most Trustworthy Hand Hold. So, you will remain as a Muslim till you die.**" The narrator added: "The man was 'Abdullâh Ibn Salâm."⁹⁸

10. His telling ﷺ about the killing of Al-Husain bin 'Alî ؑ:

Imâm al-Baihaqî narrated on the authority of Um al-Fadl bint al-Hârith, that she entered the house of

⁹⁸ Narrated by Imâm al-Bukhârî in the Book of "The merits of the Anṣâr."

the Prophet ﷺ and said: "O Messenger of Allâh! I saw a bad dream last night." He then asked her ﷺ: "What was it?" She replied: "I saw as if a piece of your body was cut off and put in my lap." The Prophet ﷺ said to her: "You saw a good dream. This is Fatimah (his daughter). With the will of Allâh, she will give birth to a boy, and he will be put in your lap." Later, Fâtimah gave birth to Al-Husain and he was put in my lap, just as the Messenger of Allâh ﷺ said. I then put the baby boy – Al-Husain – in the Prophet's lap ﷺ, and glanced at his face, and there he was ﷺ with his eyes filled with tears. So, I said to him: "O Messenger of Allâh! May I ransom you with my mother and father! What is wrong with you?" He then said ﷺ: "**Jibrîl (Gabriel) came to me and told me that my nation will kill this son of mine!**" I then said: "This one?" The Messenger of Allah ﷺ replied: "Yes. And he (Jibrîl) brought some of the soil, where he will be buried, and it was red."

11. His telling ﷺ about the appearance of liars who claim Prophethood:

Imâm al-Bukhârî narrated on the authority of Abû Hurairah who said: "The Messenger of Allâh ﷺ said: "**The Hour will not be established until there appears about thirty liars, all of whom will be**

claiming to be the Messenger of Allâh."⁹⁹

In another narration by *Imâm al-Baihaqî*, the Messenger of Allâh ﷺ mentioned some of them when he said: *"The Hour will not be established until there appears about thirty liars, of which are Musailimah (the liar), al-'Ansî (who appeared in Yemen) and al-Mukhtâr (who was the prince of Kûfah for a year, and claimed that he used to receive revelation and news of the unseen and the future)."*

Imâm Muslim narrated on the authority of *Abû Naufal* who reported that: *"Asmâ' bint Abî Bakr said to Al-Hajjâj Ibn Yûsif: ".....Verily Allâh's Messenger ﷺ told us that in Thaqlîf there would be born a great liar and a great murderer. The liar we have seen (al-Mukhtâr), and as far as the murderer is concerned, I do not find anyone else besides you (Al-Hajjâj)". Thereupon he (Al-Hajjâj) stood up and died, without giving any reply to her."*¹⁰⁰

An inspiration of 'Umar ؓ:

Imâm al-Baihaqî reported on the authority of *Abû 'Adhbah* who said: *"A man came to 'Umar Ibn*

⁹⁹ Narrated by *Imâm al-Bukhârî* in the Book of : *"The merits of the Prophet ﷺ,"*

¹⁰⁰ Narrated by *Imâm Muslim* in the Book of : *"The merits of the Companions."*

al-Khattâb ﷺ and told him that the people of Irâq have thrown pebbles at their prince. Thereupon 'Umar went out angry, and performed the prayer in congregation. He was so angry that he was forgetful in his prayer, and the people kept on saying : "Subhâna Allâh! Subhâna Allâh!" When we completed the prayer, he said: "Who among you is from Syria?" A man then stood up and then another one and then I got up, third or forth. 'Umar then said: "O Allah! They have made me confused, so make them confused, and hasten with the young man of (the tribe of) Thaqîf whose judgment among them will be that of Jâhiliyah, who will not accept from their good-doers and he will not forgive the wrong-doers."¹⁰¹ (The narrators of this event, believe that the young man which 'Umar meant, was Al-Hajjâj).

12. The Prophecy of the Prophet ﷺ concerning the Khilâfah (Caliphate) of 'Umar bin 'Abdel 'Azîz (the fifth of the rightly guided Khalifs):

Imâm al-Bukhârî narrated on the authority of Hudhaifah Ibn al-Yamân, who said (in a long Hadîth): "People used to ask Allâh's Messenger ﷺ about good, but I used to ask him about evil for fear that it might overtake me. Once I said: "O Allâh's

¹⁰¹ This narration reflects one of the inspirations of 'Umar ﷺ and one of his miracles. The Prophet ﷺ said that he is one of those who are inspired (as mentioned earlier).

Messenger! We were in ignorance and in evil and Allâh has bestowed upon us the present good (i.e. time through Islâm); will there be any evil (time) after this good one?" He said: "Yes." I asked: "Will there be a good (time) again after that evil period?" He said: "Yes, but it would be a hidden evil." I asked: "What will this evil be?" He said ﷺ; "There will be some people who will guide others according to principles other than my tradition, and adopt ways other than mine. You will see their actions and disapprove of some of them."¹⁰² Imâm al-Baihaqî and others, are of the opinion that this second "good time" which will come after the first evil period, is the Caliphate of 'Umar Ibn 'Abdel 'Azîz.

¹⁰² The rest of the *Hadîth* says: "He said (*Hudhaifah*): Will there be any evil after that good time?" He said: "Yes, there will be some people who will invite others to the doors of Hell, and whoever accepts their invitation to it will be thrown in it (by them)." I said: "O Allâh's Messenger! Describe those people to us." He said: "They will belong to us and speak our language." I asked: "What do you order me to do if such a thing should take place in my life?" He said: "Stick to the group of Muslims and their Imâm (leader)." I asked: "If there is neither a group (of Muslims) nor a leader (what shall I do)?" He said: "Keep away from all those different sects, even if you had to bite (i.e. hold on to) the roots of a tree till you meet Allâh while you are still in that state." Narrated by al-Bukhârî in the Book of "The merits of the Prophet ﷺ", and by Muslim in the Book of "Imârah (leadership)"

13. His telling ﷺ about the death of everybody on earth after a century of a certain night:

*Imâm al-Bukhârî narrated on the authority of ‘Abdullâh Ibn ‘Umar, who said: “Once the Prophet ﷺ led us in the ‘Ishâ; prayer during the last days of his life and after finishing it (the prayer) with Taslîm (the final salutation of the prayer) he said ﷺ : “Do you realize (the importance of) this night?” Nobody present on the surface of the earth tonight will be living after the completion of one hundred years from this night.”*¹⁰³

Imâm Muslim also narrated on the authority of ‘Abdullâh Ibn ‘Umar who said: “The Messenger of Allâh ﷺ led us in the ‘Ishâ ‘ prayer at the latter part of the night and when he had concluded it by salutations, he stood up and said: “Have you seen this night of yours? At the end of one hundred years after this, none would survive on the surface of the earth (from amongst the Companions). Ibn ‘Umar said: “People did (not realize) these words of the Messenger of Allâh ﷺ which had been uttered pertaining to one hundred years. Allâh’s Messenger ﷺ in fact meant (by these words) that on that day none from amongst those who had been living upon the earth (from amongst his Companions) would survive (after one hundred years) and that would be

¹⁰³ Narrated by *Imâm al-Bukhârî* in the Book of : “Knowledge.”

the end of this generation”¹⁰⁴.

14. His prophecy ﷺ about the appearance of Imâm Mâlik in Madînah:

Imâm at-Tirmidhî narrated on the authority of Abû Hurairah who said: “The Messenger of Allâh ﷺ said: “People are about to ride their camels, on long journeys seeking knowledge, but they do not come across anyone who is more knowledgeable than the Imâm of Madînah (i.e. Mâlik bin Anas).” (Imâm Mâlik died in the year 179 AH).

15. His prophecy ﷺ about the classes of his followers:

Imâm al-Bukhârî narrated on the authority of ‘Imrân bin Husain who said that the Prophet ﷺ said: “The best of my followers are those living in my generation (i.e. my contemporaries), and then those who will follow them, and then those who will follow the latter.” ‘Imrân added: “I do not remember whether he mentioned two or three generations after his generation, then the Prophet ﷺ added: “There will come after you, people who will bear witness without being asked to do so and will be treacherous and untrustworthy, and who will vow and never fulfill their vows, and fatness will

¹⁰⁴ Narrated by Imâm Muslim in the Book of : “The merits of the Companions.”

appear among them (as they like to eat and drink too much). ”¹⁰⁵

In another narration by *Imâm al-Bukhârî* on the authority of ‘*Abdullâh* who said that the Messenger of Allâh ﷺ said: “*The best people are those living in my generation, and then those who will follow them, and then those who will follow the latter. Then there will come some people who will bear witness before taking oaths, and take oaths before bearing witness.*” (*Ibrâhîm*, a sub-narrator said: “*They used to beat us for witnesses and promises when we were still children.*”¹⁰⁶

16. His telling ﷺ about the fire, which came out in Hijâz:

Imâm al-Bukhârî narrated on the authority of *Abû Hurairah*, who said that the Prophet ﷺ said: “*The Hour will not be established till a fire will come out of the land of Hijâz and it will throw light on the necks of the camels at Busrâ.*”¹⁰⁷ *Imâm Abû Shâmah* (the Historian) says that this fire appeared on Friday the 5th of *Jumadâ Al-Akhirah* in the year

¹⁰⁵ Narrated by *al-Bukhârî* in the Book of : “*The merits of the companions of the Prophet ﷺ.*”

¹⁰⁶ *Ibid.*

¹⁰⁷ Narrated by *al-Bukhârî* and *Muslim* in the Book of : “*Afflictions.*”

654 (A.H.)¹⁰⁸. This fire appeared in *Madînah* and lasted for one month, exactly as the Prophet ﷺ described it, as the people saw the necks of the camels at *Busrâ* through the light of this fire. Other books mentioned that it lasted for more than a month, and appeared on the eastside of *Mâdînah*, towards the valley of *Shadha*, beside the mountain of *Uhud*. It was also said that the people heard noises five days before its appearance, on the Monday at the beginning of that month, and the noises continued day and night until it appeared on Friday, when a great fire gushed out of the land at the valley of *Shadha*, which caused the stones to melt, leaving what looks like molten lead, which then became like black coal.

17. His telling ﷺ about the people who carry in their hands whips like the tails of the cow:

Imâm Muslim narrated on the authority of *Abû Hurairah* who said: “The Messenger of Allâh ﷺ said: “There are two types of the inhabitants of the Hell Fire whom I did not see: “People having whips like

¹⁰⁸ *Imâm adh-Dhahabî* mentioned in his book “The countries of Islâm,” that this fire was of the minor signs of the Hour, which the Prophet ﷺ mentioned, and even though it was a great fire with a very strong light, and lasted for days, it did not produce much heat. The inhabitants of *Madînah* thought that it was The Hour, and started repenting and making *Du‘â* to Allâh the Almighty to forgive them.

the tails of the cow with them and they would be beating people, and the women who would be dressed but appear to be naked, who would be inclined (to evil) and make their husbands incline towards it (or they do not walk in a straight manner, rather they swagger and keep on moving from one side to the other). Their heads would be like the humps of the camel inclined to one side. They will not enter Paradise and they will not smell its odor even though its odor can be smelt from such and such distance.”¹⁰⁹

18. His telling ﷺ about the increase of the wealth of his nation:

Imâm Ahmad Ibn Hanbal narrated on the authority of Dawûd bin Abî Hind, who said: “I came to Madînah and went to see the Messenger of Allâh ﷺ. While he was praying, a man came and said to him (after he concluded the prayer): “O Messenger of Allâh! Eating dates (all the time) has caused our stomachs to burn, and the linen clothes (which are made of the fibers of the palm trees, and are of a very bad quality) have burnt our bodies.” The Messenger of Allâh then praised Allâh and said: “There was a time when my companion and I (i.e. Abû Bakr) had no food but black dates, until we came to our brothers, the Anṣâr, who shared their

¹⁰⁹ Narrated by Muslim in the Book of “The Dress.”

food with us, and it was also dates, I swear by Allâh, Who none has the right to be worshipped but He, if I could feed you bread and dates, I would have given you that. There is a time to come, whether you or those after you will live through it, when people will be wearing clothes like the drapes of the Ka'bah (i.e. very expensive clothes), and will be served with delicious food, one after the other." The companions then asked: "O Messenger of Allâh! Are we better then (at that time) or today?" He then said ﷺ: "No, you are better today, as you are all brothers. When that time comes, you will be killing each other."

19. His telling ﷺ about those who come to renew the religion of his nation:

Imâm Abû Dawûd narrated on the authority of Abû Hurairah, who said that the Messenger of Allâh ﷺ said: "Allâh will raise for this nation (Ummah) at the end of every hundred years one who will revive its religion for it."¹¹⁰

Imâm al-Bukhârî also narrated on the authority of Mu'âwiyah, who said: "I heard the Messenger of Allâh ﷺ saying: "A group of people amongst my followers will remain obedient to Allâh's orders

¹¹⁰ Narrated by Abû Dawûd in the Book of : "al-Malâhîm (the Battles)."

(following the right path) and they will not be harmed by anyone, who will turn them down or who will oppose them, till Allâh's Order (the Last Day) comes upon them while they are still on the right path. ¹¹¹

Sixth: The Miracles of the Prophet ﷺ compared to those of the Previous Messengers:

The Miracles of the Prophet ﷺ surpass the miracles of the previous Prophets:

The Messenger of Allâh ﷺ was supported by miracles, which resemble the miracles of a group of the Prophets who came before him. Some of his miracles ﷺ were even more superior to the miracles of the other Prophets, in addition to the great miracles, which were not given to any Prophet before him ﷺ.

Of these miracles, no doubt, is the Glorious *Qur'ân*, which no falsehood can reach, from before it or behind it. (It is) sent down by the All-Wise, Worthy of all praise (Allâh the Almighty). It is a miracle, which will remain forever, with its clear evidence that no one can neglect. Allâh the Almighty challenged the *Jinn* and mankind to produce the like of this *Qur'ân*, ten *Sûras* like it, or even one short

¹¹¹ Narrated by *al-Bukhârî* in the Book of : "*The merits of the Prophet ﷺ*."

Sûrah, but they failed.

Imâm al-Bukhârî narrated on the authority of *Abû Hurairah* that the Messenger of Allâh ﷺ said: ***“Every Prophet was given miracles because of which people believed, but what I have been given, is Divine Inspiration, which Allâh has revealed to me. So I hope that my followers will outnumber the followers of the other Prophets on the Day of Resurrection.”***¹¹²

The miracles which were given exclusively to the Prophet ﷺ:

Five things were given to him, which were not given to other Prophets:

We have mentioned earlier the *Hadîth*, which was reported by *al-Bukhârî* and *Muslim* on the authority of *Jâbir*, ؓ who said: “The Messenger of Allâh ﷺ said : “: ***“I have been given five things, which were not given to any one else before me:***

1. Allâh made me victorious by awe, (by His frightening my enemies) for a distance of one month’s journey.

2. The earth has been made for me (and for my followers) a place for praying and a thing to perform Tayammum, therefore anyone of my followers can

¹¹² Narrated by *Imâm al-Bukhârî* in the Book of “The virtues of the *Qur’ân*. ”

pray whenever the time of prayer is due.

3. Booty has been made Halâl (lawful) for me yet it was not lawful for anyone else before me.

4. I have been given the right of intercession (on the Day of Resurrection).

5. Every Prophet was sent to his nation only but I have been sent to all mankind.”¹¹³

Many scholars said that all the miracles of the previous Prophets, are considered a miracle for the Last of the Messengers Muhammad ﷺ because they all gave Prophecies about his advent, and commanded his people to follow him, as Allâh the Almighty said:

﴿وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ النَّبِيِّينَ لَمَا آتَيْتُكُمْ مِنْ كِتَابٍ وَحِكْمَةٍ ثُمَّ جَاءَكُمْ رَسُولٌ مُصَدِّقٌ لِمَا مَعَكُمْ لَتُؤْمِنُنَّ بِهِ وَلَتَنْصُرُنَّهُ قَالَ أَأَقْرَرْتُمْ وَأَخَذْتُمْ عَلَىٰ ذَٰلِكُمْ إِصْرِي قَالُوا أَقْرَرْنَا قَالَ فَاشْهَدُوا وَأَنَا مَعَكُمْ مِنَ الشَّاهِدِينَ﴾ (٨١) فَمَنْ تَوَلَّىٰ بَعْدَ ذَٰلِكَ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ (٨٢) ﴿ (آل عمران: ٨١-٨٢)

“And (remember) when Allâh took the Covenant of the Prophets, saying: “Take whatever I gave you from the Book and wisdom and afterwards there will come to you a Messenger (Muhammad ﷺ)

¹¹³ Narrated by *al-Bukhârî* in the Book of “*at-Tayammum*.”

confirming what is with you; you must, then, believe in him and help him. Allâh said: "Do you agree (to it) and will you take up My Covenant (which I conclude with you)?" They said: "We agree." He said: 'Then bear witness, and I am with you among the witnesses (for this). Then whoever turns away after this, they are the immoral and the disobedient.' (3:81-82).

*The comparison, which Abû Nu'aim made between the miracles of the Prophet ﷺ and the miracles of other Prophets:*¹¹⁴

1. Comparing his miracles ﷺ to those of Prophet Noah عليه السلام:

His Curse on his enemies was answered:

We have mentioned earlier his *Dû'â'* on the people of *Quraish*, who put on his back the dung, blood and abdominal contents (intestines, etc.) of the slaughtered camel while he was prostrating beside the *Ka'bah*, and they were all killed on the Day of *Badr*.

His curse on 'Utbah bin Abî Lahab:

The Messenger of Allâh cursed '*Utbah Ibn Abî Lahab*, and asked Allâh to send on him one of His

¹¹⁴ *Abû Nu'aim mentioned made this comparison in his book: "Dalâ'il an-Nubwwah" (the signs of Prophecy).*

beasts. His *Du‘â’* ﷺ was answered and *‘Utbah* was eaten by a lion on one of his journeys in Syria. *‘Utbah* was so sure that the curse of the Prophet ﷺ would be answered that when he saw the lion, he said: “A swear by Allâh that Muhammad killed me while he was still in Makkah.”

Noah the Prophet of Allâh, also cursed his people, when they continued to ridicule his *Da‘wah* and they chose to disbelieve in all that was revealed to him by Allâh, after he spent 950 years with them. He made *Du‘â’* on them and said:

﴿وَقَالَ نُوحٌ رَبِّ لَا تَذَرْ عَلَى الْأَرْضِ مِنَ الْكَافِرِينَ دَيَّارًا﴾ (٢٦)

(نوح: ٢٦)

“My Lord! Leave not one of the disbelievers on the earth!” (71:26).

Allâh the Almighty, answered his curse, and his people died, except for a few who believed with him, and the animals that he took with him on his boat. This was one of the virtues given to Prophet Noah عليه السلام, which the Messenger of Allâh, Muhammad ﷺ was also given as evidenced by many narrations.

Imâm Ibn Kathîr commented on what *Abû Nu‘aim* mentioned by saying: “But we believe that Muhammad ﷺ was given the same virtue, when he was belied by the *Quraishites* and suffered with his

companions, all sorts of torment. Allâh the Almighty sent him the Angel of the Mountains, who was asked to obey him ﷺ in whatever he ordered the Angel to do, in relation to destroying the disbelievers, who had belied him and ridiculed his Da'wah. However the Prophet ﷺ chose to be patient with them, and to make Du'â' for them to be guided to the right path, which is better." This event is mentioned herein:

Sending the Angel of the Mountains to the Prophet ﷺ

Imâm al-Bukhârî narrated on the authority of 'Âishah (may Allâh be pleased with her) that she asked the Prophet ﷺ : "Have you encountered a day harder than the day (of the battle) of Uhud?" The Messenger of Allâh replied ﷺ : "Your tribes have troubled me a lot, and the most painful was on the day of 'Aqabah when I presented my self to Ibn 'Abd-Yâlîl bin 'Abd-Kulâl and he did not respond to my demand. So, I departed, overwhelmed with excessive sorrow, and proceeded on in bewilderment and could not relax till I found myself at Qarnath Tha'âlib, where I lifted my head towards the sky to see a cloud casting its shade on me. I looked up and saw Jibreel in it. He called me saying: "Allâh has heard your people's words to you and He has heard their reply to you. Allâh has sent the Angel of the Mountains to you so that you may order him

to do whatever you wish to these people.” The Angel of the Mountains called and greeted me, and then said: “O Muhammad! Order what you wish, If you like, I will let al-Akh-Shabain (i.e. the two mountains) fall on them.” The Prophet said: “No, but I hope that Allâh will let them beget children who will worship Allâh Alone, and will worship None besides Him.”¹¹⁵

Imâm Abû Nu‘aim compared the Du‘â’ of Prophet Noah in the verse:

﴿فَدَعَا رَبَّهُ أَنِّي مَغْلُوبٌ فَانْتَصِرْ﴾ (١٠) فَفَتَحْنَا أَبْوَابَ السَّمَاءِ بِمَاءٍ
مُنْهَمِرٍ (١١) وَفَجَّرْنَا الْأَرْضَ عُيُونًا فَالْتَقَى الْمَاءُ عَلَى أَمْرٍ قَدْ
قُدِّرَ (١٢) ﴿(القمر: ١٠-١٢)﴾

“Then he invoked his Lord (saying): “I have been overcome, so help (me)!” So, We opened the gates of heaven with water pouring forth. And We caused the earth to gush forth with springs. So the waters (of the heaven and the earth) met for a matter predestined.” (54:10-12),

These were mentioned with the Prophetic Traditions (Ahâdîth) relevant to the Istisqâ’ prayer (invocation for rain), which we cited earlier in this

¹¹⁵ Narrated by *Imâm al-Bukhârî* in the Book of : “The beginning of Creation.”

book. We also mentioned that ‘Umar ؓ used to invoke for rain, asking Al-‘Abbâs, the Prophet’s uncle ؓ to make Du‘â’ for them, whereupon the rain started to fall.

Imâm Abû Nu‘aim then said: “Noah ؑ stayed with his people for 950 years, at the end of which, the number of those who believed in his Message, men and women, who went on the ship with him, were less than a hundred. On the other hand, our Messenger ؐ stayed for just over twenty years calling his people, at the end of which, his Message spread east and west, emperors and tyrants like Caesar (in Rome) and Khusrau (in Persia) feared that they would lose their reign due to the spread of the Message of Islâm¹¹⁶. Negus (the emperor of Abyssinia), and the kings of Yemen embraced Islâm, by their own free will and not out of fear. People came into Islâm in crowds as Allâh the Almighty says:

﴿إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ (١) وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا (٢) فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ إِنَّهُ كَانَ تَوَّابًا (٣)﴾
(النصر: ١-٣)

**“When comes the Help of Allâh (to you,
O Muhammad ؐ against your enemies)**

¹¹⁶ Persia was conquered by the Prophet’s companions in the first Century of the Islâmîc Da‘wah.

and the conquest (of Makkah). And you see that the people enter Allâh's religion (Islâm) in crowds. So, glorify the Praises of your Lord, and ask for His Forgiveness. Verily, He is the One Who accepts the repentance and forgiveness." (110:1-3).

Imâm Ibn Kathîr commented saying: "By the time the Prophet ﷺ died, Allâh had already granted him victory over al-Madînah, Khaibar, Makkah, most of Yemen and Hadramout. He left behind him ﷺ a hundred thousand of his companions or even more. Towards the end of his life, he wrote to all the kings on earth calling them to Allâh the Almighty. Some of them answered him positively and some acted in pride and rejected his message ﷺ, and thus they were the losers such as Khosrau, who was too arrogant to accept the call of Islâm, and so, Allâh destroyed his kingdom that was conquered by the companions of the Prophet ﷺ. The pious Khalifs Abû Bakr, 'Umar, 'Uthmân and 'Alî then conquered the Eastern and Western points of the earth, from the western to the eastern sea, just as the Prophet ﷺ said: "Allâh, the Exalted, folded for me the earth, so much so that I saw its eastern and western sides (i.e. the extremities). The Kingdom of my Ummah (nation) will reach as far as the earth was folded for me. The two treasures, the red and the white,

were bestowed on me....”¹¹⁷ And he said ﷺ : “When Khosrau perishes, there will be no (more) Khosrau after him, and when Caesar perishes there will be no more Caesar after him. By Him in Whose Hands Muḥammad’s life is, you will spend the treasures of both of them in Allāh’s Cause.”¹¹⁸

Furthermore, just as the curse of Noah عليه السلام affected all the people who were living on earth at his time, when all, except a few who believed were drowned in the flood, likewise, the blessing of the Message of the Prophet ﷺ and his Du‘ā’ prevailed. More and more people embraced Islām, and believed in Allāh the Almighty, and the evidence has been established against those who did not believe. Verily, Allāh the Almighty said:

﴿وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ﴾ (الأنبياء: ١٠٧)

“And We have sent you (O Muḥammad ﷺ) not but as a mercy for the ‘Alamîn (mankind, Jinn and all that exists).” (21:107).

Abû Nu‘aim commented saying: “If Allāh the Almighty called His Messenger Noah by one of His

¹¹⁷ Narrated by Abû Dawûd on the authority of Tawban, in the Book of: “al-Fitan” (the Trials).

¹¹⁸ Narrated by Imâm al-Bukhârî in the Book of “The merits of the Prophet ﷺ.”

names as He said:

﴿..... إِنَّهُ كَانَ عَبْدًا شَكُورًا﴾ (الإسراء: ٣)

“Verily! He (Noah) was a grateful slave.” (17:3),

Allâh, the Almighty called Muḥammad by two of His names, as He said:

﴿.....بِالْمُؤْمِنِينَ رَءُوفٌ رَحِيمٌ﴾ (التوبة: ١٢٨)

“... for the believers (he ﷺ) is full of pity, kind and merciful.” (9:128).

Abû Nu‘aim also added that Allâh the Almighty called all His Prophets by their names and said: “O Noah!, O Ibrâhîm!, O Mûsâ!, But when He called Muḥammad ﷺ He said: “O Messenger (Muḥammad ﷺ), O Prophet! O you wrapped in garments! O You enveloped (in garments)!” which clearly portrays his honor ﷺ.

Also, when the unbelievers claimed that their Prophets were insane and foolish, each of Allâh’s Prophets answered for himself. Noah said:

﴿قَالَ يَا قَوْمِ لَيْسَ بِي ضَلَالَةٌ وَلَكِنِّي رَسُولٌ مِنْ رَبِّ الْعَالَمِينَ﴾
(الأعراف: ٦١)

“O my people ! There is no error in me, but I am a Messenger from the Lord of the ‘Alamîn.” (7:61).

Hûd also said:

﴿ قَالَ يَا قَوْمِ لَيْسَ بِي سَفَاهَةٌ وَلَكِنِّي رَسُولٌ مِنْ رَبِّ الْعَالَمِينَ ﴾
(الأعراف: ٦٧)

“O my people! There is no foolishness in me, but (I am) a Messenger from the Lord of the ‘Alamîn.” (7:67).

When the Pharaoh said to Mûsâ :

﴿ إِنِّي لَأَظُنُّكَ يَا مُوسَىٰ مَسْحُورًا ﴾ (الإسراء: ١٠١)

“O Mûsâ (Moses)! I think you are indeed bewitched.” (17:101),

Mûsâ then said to him:

﴿ قَالَ لَقَدْ عَلِمْتُمَا أَنزَلَ هَؤُلَاءِ إِلَّا رَبُّ السَّمَوَاتِ وَالْأَرْضِ بَصَائِرَ وَإِنِّي لَأَظُنُّكَ يَا فِرْعَوْنُ مَحْبُورًا ﴾ (الإسراء: ١٠٢)

“Verily, you know that these signs have been sent down by none but the Lord of the heavens and the earth as clear evidences. And I think you are indeed, O Pharaoh doomed to destruction (away from all good)!.” (17:102).

As for *Muhammad* ﷺ, it is Allâh the Almighty who answers those who insult His Prophet, like when they said:

﴿وَقَالُوا يَا أَيُّهَا الَّذِي نُزِّلَ عَلَيْهِ الذِّكْرُ إِنَّكَ لَمَجْنُونٌ﴾ (٦) لَوْ مَا
تَأْتِينَا بِالْمَلَائِكَةِ إِنْ كُنْتَ مِنَ الصَّادِقِينَ﴾ (٧) (الحجر: ٦-٧)

“And they say: “O you (Muhammad ﷺ) to whom the Qur’ân has been sent down! Verily, you are a madman. Why do you not bring angels to us if you are of the truthful?” (15:6-7),

Allâh the Almighty said:

﴿مَا نُنَزِّلُ الْمَلَائِكَةَ إِلَّا بِالْحَقِّ وَمَا كَانُوا إِذَا مُنْظَرِينَ﴾ (الحجر: ٨)

“We send not the angels down except with the truth (i.e. for torment, etc.), and in that case, they (the unbelievers) would have no respite!” (15:8).

Allâh the Almighty also said:

﴿وَقَالُوا أَسَاطِيرُ الْأَوَّلِينَ اكْتَتَبَهَا فَهِيَ تُمْلَى عَلَيْهِ بُكْرَةً وَأَصِيلًا﴾ (٥)
﴿قُلْ أُنَزِّلَهُ الَّذِي يَعْلَمُ السِّرَّ فِي السَّمَوَاتِ وَالْأَرْضِ إِنَّهُ كَانَ غَفُورًا
رَحِيمًا﴾ (الفرقان: ٥ - ٦)

“And they say: “Tales of the ancients, which he has written down, and they are dictated to him morning and afternoon. Say: “It (this Qur’ân) has been sent down by Him (Allâh) (the Real Lord of the heavens and earth) Who knows the secret of the heavens and the earth.

Truly, He is Oft-Forgiving, Most Merciful.” (25:5-6),

﴿أَمْ يَقُولُونَ شَاعِرٌ نَتَرَبَّصُ بِهِ رَبُّهُ الْمُتُونِ (٣٠) قُلْ تَرَبَّصُوا فَإِنِّي مَعَكُمْ مِنَ الْمُتَرَبِّصِينَ﴾ (٣١) (الطور: ٣٠-٣١)

“Or do they say: “(Muhammad ﷺ) is a poet! We await for him some calamity by time!” Say (O Muhammad ﷺ) to them: “Wait ! I am with you, among the waiters!” (52:30-31).

Allâh the Almighty also said about His Messenger ﷺ

﴿وَمَا هُوَ بِقَوْلِ شَاعِرٍ قَلِيلًا مَّا تُؤْمِنُونَ (٤١) وَلَا بِقَوْلِ كَاهِنٍ قَلِيلًا مَّا تَذَكَّرُونَ (٤٢) تَنْزِيلٌ مِنْ رَبِّ الْعَالَمِينَ﴾ (٤٣)
(الحاقة: ٤١-٤٣)

“It is not the word of a poet, little is that you believe! Nor is it the word of a soothsayer, little is that you remember! This is the Revelation sent down from the Lord of the ‘Alamîn.” (69:41-43),

﴿وَإِنْ يَكَاذُ الَّذِينَ كَفَرُوا لَيُزْلِقُنَّكَ بِأَبْصَارِهِمْ لَمَّا سَمِعُوا الذِّكْرَ وَيَقُولُونَ إِنَّهُ لَمَجْنُونٌ (٥١) وَمَا هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ﴾ (٥٢)
(القلم: ٥١-٥٢)

“And verily, those who disbelieve would almost make you slip with their eyes

through hatred when they hear the Reminder (the Qur'ân), and they say: "Verily, he (Muhammad ﷺ) is a madman! But it is nothing else than a Reminder to all the 'Alamîn." (68: 51-52).

Allâh Glorified be He also said:

﴿ن وَالْقَلَمِ وَمَا يَسْطُرُونَ﴾ (١) مَا أَلْتَ بِنِعْمَةِ رَبِّكَ بِمَجْثُونٍ (٢)
وَأَنَّ لَكَ لَأَجْرًا غَيْرَ مَمْنُونٍ (٣) وَإِنَّكَ لَعَلَى خُلُقٍ عَظِيمٍ (٤) ﴿
(القلم: ١-٤)

"Nûn! By the pen and what the (angels) write. You (O Muhammad ﷺ) are not, by the Grace of your Lord, a madman. And verily, for you (O Muhammad ﷺ) will be an endless reward. And verily, you (O Muhammad ﷺ) are on an exalted standard of character." (68:1-4),
﴿وَلَقَدْ نَعْلَمُ أَنَّهُمْ يَقُولُونَ إِنَّمَا يُعَلِّمُهُ بَشَرٌ لِّسَانُ الَّذِي يُلْحِدُونَ
إِلَيْهِ أَعْجَمِيٌّ وَهَذَا لِسَانٌ عَرَبِيٌّ مُبِينٌ﴾ (النحل: ١٠٣)

"And indeed We know that they say: "It is only a human being who teaches him (Muhammad ﷺ)" The tongue of the man they refer to is foreign, while this (the Qur'ân) is a clear Arabic tongue." (16:103).

Comparing his miracles ﷺ to those of Prophet Hûd عليه السلام:

Abû Nu'aim said that Allâh the Almighty, destroyed the people of *Hûd* with the barren wind, sent as a punishment because of their disbelief. On the other hand, the Messenger of Allâh was given victory by means of the wind at the battle of the Confederates (*al-Ahzâb*), as Allâh said:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ جَاءَتْكُمْ جُنُودٌ
فَأَرْسَلْنَا عَلَيْهِمْ رِيحًا وَجُنُودًا لَمْ تَرَوْهَا وَكَانَ اللَّهُ بِمَا تَعْمَلُونَ
بَصِيرًا﴾ (الأحزاب: ٩)

***“O you who believe! Remember Allâh’s Favor to you, when there came against you hosts, and We sent against them a wind and forces that you saw not. An Allâh is Ever All-Seer of what you do.”
(33:9).***

The Messenger of Allâh ﷺ also said, assuring this fact: ***“I was granted victory with as-Sabâ (Easterly wind -which frightened the enemy) and the nation of ‘Âd was destroyed by ad-Dabûr (Westerly wind).”***¹¹⁹

Comparing his miracles ﷺ to those of Prophet

¹¹⁹ Narrated by *al-Bukhârî* in the Book of : “*al-Istisqâ’* (invoking Allâh for rain).”

Sâlih ﷺ:

Abû Nu'aim said that if someone says that Allâh gave Prophet Sâlih a she-camel, which came out of a rock, as a miracle, and gave it a right to drink (water) on a certain day, and his people a right to drink (water) on a certain day, we could say that Allâh also gave Muhammad ﷺ something similar, or even more. The she-camel of the Prophet Sâlih neither spoke to him nor testified that he was a Messenger of Allâh, while on the other hand the camel testified that Muhammad is the Messenger of Allâh and complained to him about his owners who did not feed him properly and who wanted to slaughter him. It was also narrated that before the advent of his Message, the stones used to salute him, as did the trees.

Comparing his miracles ﷺ to those of Prophet Ibrâhîm ﷺ:

Imâm az-Zamalkânî (may Allâh bestow His mercy upon him) said: "As for the fire which subsided when Ibrâhîm ﷺ, was thrown into it – and did not burn him- it was also reported that the fire of Persia subsided when the Prophet ﷺ was born, i.e. forty years before His Message. The fire of Ibrâhîm, subsided when he came in direct contact with the fire, while the fire of Persia, subsided even though it was far away from him in space and time.

Abû Nu‘aim said: “But if someone says: Ibrâhîm was exclusively given the status of Khillâh (intimate friendship or love) besides being given the status of Prophethood, we answer him by saying that Allâh has taken Muḥammad as a Khalîl (the one whose love is the strongest and most intimate of all people, and is superior than a friend or a beloved one) and was also loved in a superior way by Allâh. Imâm Muslim narrated on the authority of Ibn Mas‘ûd who said: “The Messenger of Allâh said: “If I were to take a Khalîl, other than my Lord, I would have definitely chosen Abû Bakr as such, but he is my brother and my companion and Allâh, Exalted and Glorious, has taken your brother and companion (meaning the Prophet himself) as a Khalîl.”¹²⁰

Imâm Muslim narrated on the authority of Ubayy Ibn Ka‘b that the Messenger of Allâh ﷺ said, in a long Hadîth: “..... it was again conveyed to me for the third time to recite in seven dialects And (I was further told) : “You have sought for every reply that I sent you, which you should seek from Me. I said: “O Allâh! Forgive my people, forgive my people and I have deferred the third one for the day on which the entire creation will turn to me,

¹²⁰ Narrated by Muslim in the Book of : “The merits of the Companions.”

*including even Ibrâhîm (for intercession)”¹²¹. This Hadîth assures us that the Messenger of Allâh ﷺ has a higher status, as everybody will turn to him on that Day (of Judgment). It also indicates that Prophet *Ibrâhîm* is the best after the Messenger of Allâh ﷺ, as he mentioned no one else in the Hadîth.*

The visions of Ibrâhîm and those of the Prophet ﷺ

The verses of the Qur’ân which say:

﴿وَكَذَلِكَ نُرِي إِبْرَاهِيمَ مَلَكُوتَ السَّمَوَاتِ وَالْأَرْضِ وَلِيَكُونَ مِنَ الْمُوقِنِينَ﴾ (الأنعام: ٧٥)

“Thus did we show Ibrâhîm the kingdom of the heavens and the earth that he be one of those who have Faith with certainty” (6:75),

and the following verses);

Allâh the Almighty also said about *Muhammad* ﷺ:

﴿سُبْحَانَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلًا مِنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَى الَّذِي بَارَكْنَا حَوْلَهُ لِنُرِيَهُ مِنْ آيَاتِنَا إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ﴾ (الإسراء: ١)

“Glorified (and Exalted) be He (Allâh) Who took His slave (Muhammad ﷺ) for a

¹²¹ Narrated by *Imâm Muslim* in the Book of : “The prayer of travellers.”

journey by night from the Holy mosque (at Makkah) to Al-Aqsâ mosque (in Jerusalem), the neighborhood whereof, We have blessed, in order that We might show him (Muhammad ﷺ) of Our (evidences). Verily, He is the All-Hearer, the All-Seer” (17:1).

Many *Ahâdîth* (traditions) actually provide us with details of all the visions, which the Prophet ﷺ saw on the night journey (*al-Isrâ’* and the *Mi’râj*), that will be mentioned later on.

Comparing the patience of the Prophet ﷺ to the patience of Ya‘qûb (Jacob):

Imâm Ibn Hâmid, made a comparison between the trial which *Ya‘qûb* faced when he lost his son *Yûsûf* (يوسف), his patience and his seeking help from *Allâh* (though his continuous *Du‘â’*), and the trial which the Prophet ﷺ faced when he lost his son *Ibrâhîm* and his patience and contentment with *Allâh*’s Divine decree when he said: ***“The eyes are shedding tears and the heart is grieved, and we will not say except what pleases our Lord, O Ibrâhîm! Indeed we are grieved by your separation.”***¹²²

Imâm Ibn Kathîr then added: ***“And I say, more than that , the three daughters of the Prophet ﷺ***

¹²² Narrated by *al-Bukhârî* in the Book of : “The Funerals).

Ruqayyah, Umm Kulthûm and Zainab, died during his lifetime as did his uncle Hamzah (The lion of Allâh) who was killed and mutilated (after his death) on the Day of Uhud, but he also met all these calamities with patience and contentment. ”

The signs which were given to Mûsâ (Moses) ﷺ:

The greatest signs which were given to Mûsâ, were the nine signs which were mentioned in *Sûrah al-Isrâ’*: “***And indeed We gave to Mûsâ nine clear signs...***” (17:101). As mentioned earlier, those signs are : the stick which turned into a snake, his hand which when inserted into his pocket and taken out, shines like a moon, his *Du‘â’* on his people which was answered when Allâh the Almighty punished them with: the flood, locusts, lice, frogs, blood, drought, and the shortage of fruit (and crops..), (most of them are mentioned in *Surat al-A‘râf* “7:130-133”. Of the signs which Mûsâ was given also includes, splitting of the sea into two parts to save *Banî Isrâ’îl*, sending down to them “*Al-Manna*” (a kind of sweet gum) and “*As-Salwâ*” (a kind of bird). Also, when Mûsâ asked for water for his people, he was asked to strike the stone with his stick and thereupon, water gushed from twelve springs, and more signs such as the story of the cow, which was mentioned in *Sûrah “al-Baqarah (the cow). ”*

A comparison between the stick of Mûsâ and the Tasbîh (glorifying Allâh) of the stones in the hand of the Prophet ﷺ and the blessed people of his nation:

Concerning the stick of Mûsâ, Imam Ibn az-Zamalkânî said: "As for the stick of Mûsâ which turned into a live reptile (the snake), the stones (which are solid matter) glorified Allâh (said Tasbîh) in the hands of the Prophet ﷺ ." We mentioned earlier the Hadîth which was narrated by Imâm al-Baihaqî on the authority Abû Dharr who reported that the stones glorified Allâh in the hands of the Prophet ﷺ, and said: "...He took them (the stones) in his palm, and they started to glorify (say Tasbîh) Allâh, until we heard them moaning (like the trunk of the date-palm). When the Messenger of Allâh ﷺ put them down, they became silent. The Prophet ﷺ then took them and put them in the palm of Abû Bakr, and they started glorifying Allâh (saying Tasbîh) until we heard them moaning (like the trunk of the date-palm), and when he put them down they became silent. The Messenger of Allâh took them again and put them in the hand of 'Umar, and they started to glorify Allâh, until we heard them crying like the trunk of the date-palm, and when he put them down they became silent. The Prophet ﷺ then put them in the had of 'Uthmân, and they started to glorify Allâh until we heard them moaning like the trunk of the

date-palm, and then he put them down, so they became silent. The Prophet ﷺ then said: “This is the Khilâfah (succession) of Prophethood”

Things made of solid matter speak to him ﷺ:

We mentioned earlier under the heading ***“Miracles related to the earth”*** many traditions which provided details about this incident such as the Hadîth narrated by *al-Bukhârî* on the authority of *Ibn Mas‘ûd* that they heard the food glorify Allâh (say *Tasbîh*) while being eaten by the Prophet ﷺ. Also the stones saluted him, as was reported by *Imâm Muslim* on the authority of *Jâbr* who said that the Prophet ﷺ said: ***“I recognize a stone in Makkah which used to salute me before my advent as a Prophet and I recognize that stone even now”***. We also mentioned the Hadîth of the tree which came along when the Prophet called it, and the two trees which joined when ordered by the Prophet ﷺ as in the Hadîth reported by *Imâm Muslim* on the authority of *Jâbir* who said in a long Hadîth: ***“.....Allâh’s Messenger ﷺ went to one of them and took hold of one of its twigs and said: “Follow me (i.e. be under my control) by the permission of Allâh”, and so it followed him like a camel who has its nose string in the hand of its rider. And then he came to the second tree and took hold of one of its twigs and said: “Follow me by the permission of Allâh”, and so it followed him, just as the first one***

had done. When he came in the middle of the two trees he joined together the two twigs and said: **“Join with the permission of Allâh”,** and so they joined together..” (mentioned under the heading: **“The food multiplies in amount in his hand ﷺ”**).

The Messenger of Allâh ﷺ also called upon a bunch of dates (on a palm tree), which came jumping between his hands as in the narration reported by *Imâm al-Baihaqî on the authority of Ibn ‘Abbâs* who said: “....The bunch of dates came down the palm tree until it fell onto the ground, and kept on jumping until it came between the hands of the Prophet ﷺ. When the Messenger of Allâh ﷺ ordered it to go back, it then went back to its place on the palm tree. The man (from Banî ‘Âmir) then said: “I testify that you are the Messenger of Allâh”, and he embraced Islâm”.

We have also mentioned the Hadîth narrated by *Imâm al-Bukhârî on the authority of Jâbir* about the weeping of the pulpit on missing the Prophet ﷺ.

Drawing a comparison between Mûsâ ؑ talking to Allâh and the night journey of the Prophet ﷺ and seeing His Lord:

Imam Muslin narrated on the authority of *Abû Dharr*, who said: “I asked the Messenger of Allâh ﷺ: “Did you see your Lord? (meaning on the night journey) He said ﷺ: **“He is a Light; how could I**

see him?”¹²³ Also when *Mûsâ* talked to His Lord at *Sinai*, he asked to see His Lord, but he was not granted what he had asked for.¹²⁴ The Messenger of Allâh ﷺ also talked to Allâh on the night journey of the *Isrâ’*, and saw a light as mentioned in the *Hadîth* narrated by *Muslim*.

Imâm Ibn Hâmid also mentioned those events in his book and added: “*And if Allâh Almighty said to Mûsâ:*

﴿وَأَلْقَيْتُ عَلَيْكَ مَحَبَّةً مِنِّي وَلِتُصْنَعَ عَلَى عَيْنِي﴾ (طه: ٣٩)

“*And I endued you with love from Me, in order that you may be brought up under My Eye.*” (20:39),

He said to His Messenger ﷺ:

﴿قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ﴾ (آل عمران: ٣١)

“*Say (O Muhammad ﷺ to mankind): “If*

¹²³ Narrated by *Imâm Muslim* in the *Book of: “Faith”*.

¹²⁴ This event was mentioned in the *Qur’ân* as Allâh Almighty says: “*And when Mûsâ came at the time and place appointed by Us, and his Lord spoke to him, he said: “O my Lord! Show me (Yourself) ,that I may look upon You.” Allâh said: “You cannot see Me, but look upon the mountain. If it stands still in its place then you shall see Me.” So, when his Lord appeared to the mountain, He made it collapse to dust, and Mûsâ fell down unconscious. Then when he recovered his senses he said: “Glory be to You, I turn to you in repentance and I am the first of the believers.” (7:143) (translator).*

you love Allâh then follow me , Allâh will love you and forgive you of your sins. And Allâh is Oft-Forgiving, Most Merciful.” (3:31). ”

Allah told us about the white, shining hand of Musa, as one of the signs which supported him in his struggle with the Pharoah:

﴿اسْلُكْ يَدَكَ فِي جَيْبِكَ تَخْرُجَ بَيْضَاءَ مِنْ غَيْرِ سُوءٍ وَاضْمُمْ إِلَيْكَ جَنَاحَكَ مِنَ الرَّهْبِ فَذَانِكَ بُرْهَانَانِ مِنْ رَبِّكَ إِلَى فِرْعَوْنَ وَمَلَئِهِ إِنَّهُمْ كَانُوا قَوْمًا فَاسِقِينَ﴾ (القصص: ٣٢)

“Put your hand in your bosom it will come forth white without a disease, and draw your hand close to your side to be free from fear. These are two signs from your Lord to Fir’aun (Pharaoh) and his chiefs.” (28:32),

Allâh the Almighty gave His Messenger a more glorious sign, which is the splitting of the moon, which was reported in the Qur’ân and the *Sunnah*. *Imâm Ibn Hâmid* says, commenting on the story of the shining hand of Prophet *Mûsâ*, that the face of the Prophet ﷺ, as the companions described him, when he felt pleased with something, his face shone like a full moon. *Imâm al-Bukhârî* narrated on the authority of *Ka’b Ibn Mâlik* who said in a long *Hadîth*: “....for whenever Allâh’s Messenger ﷺ

was happy, his face used to glitter, as if it was a piece of the moon..”¹²⁵

We also mentioned under the merits of the companions, the story of the two companions “*Usaid bin Hudair and Abbâd bin Bishr*,” who went out of the house of the Prophet ﷺ on a very dark night, and each of them had a stick in his hand. The stick of one of them lit the way for them and when they parted, the other stick started also to light the way for the other one (narrated by *Imâm ‘Abdur-Razzâq*). We also mentioned (under the same heading) the story of the companion whose fingers lit the way for him (as narrated by *Imâm al-Bukhârî* in his book “*at-Târikh (the History)*”).

Comparing his miracles ﷺ to those of the Prophet Idrîs عليه السلام:

Imâm Abû Nu‘aim, as many of the *Tafsîr* (Qur’ân Exegesis) scholars consider that *Idrîs* is one of the Prophets who were sent to *Banî Isrâ’îl*, while the genealogists consider that he comes before *Noah* in his lineage which is traced to *Adam* عليه السلام, and they believe that this is what is meant in the verse:

﴿وَرَفَعْنَاهُ مَكَانًا عَلِيًّا﴾ (مریم: ٥٧)

¹²⁵ Narrated by *Imâm al-Bukhârî* in the Book of : “*The merits of the Prophet ﷺ*.”

***“And We raised him to a high status”
(19:57).***

Nevertheless, our Messenger ﷺ was given a status which is much higher than that, as he is mentioned highly, both in this life and in the Hereafter, as Allâh Almighty said: ***“And raised high your fame?” (94:4).*** It is well known that his name ﷺ is mentioned at each call for the prayer, five times each day, in the East and West parts of the earth, when the caller says: ***“I testify that there is no God but Allâh and that Muḥammad is His Messenger.”*** So, his name is forever mentioned together with the name of Allâh at each call for the prayer (*Adhân*).

The status of the Prophet ﷺ over the other Messengers of Allâh will be made manifest on the Day of Judgment, as he was promised the Station of Praise and Glory (*al-Maqâm al-Mahmûd*), which Allâh promised him ﷺ. *Imâm al-Bukhârî* narrated on the authority of *Anas* ﷺ who said: ***“The Messenger of Allâh ﷺ said: “The believers will be kept (waiting) on the Day of Resurrection so long that they will become worried and say, “Let us ask somebody to intercede for us with our Lord so that He may relieve us from our place.” Then they will go to Adam and say: “You are Adam, the father of the people. Allâh created you with His own Hand and made you reside in His Paradise and ordered His angels to prostrate before you, and taught you***

the names of all things. Will you intercede for us with your Lord so that He may relieve us from this place of ours? Adam will say: "I am not fit for this undertaking". He will mention the mistake he had committed, i.e. his eating of the tree though he had been forbidden to do so. He will add: "Go to Noah, the first prophet sent by Allâh to the people of the Earth." The people will go to Noah who will say: "I am not fit for this undertaking. He will mention the mistake which he had made, i.e. his asking his Lord without knowledge." He will say (to them): "Go to Ibrâhîm Khalîl ar-Rahmân." They will go to Ibrâhîm who will say: "I am not fit for this undertaking." He will mention three words by which he told a lie, and say (to them): "Go to Moses a slave whom Allâh gave the Torah and to whom he spoke directly and brought near Him for conversation: "They will go to Moses who will say: "I am not fit for this undertaking He will mention the mistake he made, i.e. killing a person, and will say (to them): "Go to Jesus, Allâh's slave and His Apostle, and a soul created by Him and His word." They will go to Jesus who will say: "I am not fit for this undertaking but you'd better go to Muḥammad the slave whose past and future sins have been forgiven by Allâh." So, they will come to me, and I will ask my Lord's permission to enter His House and then I will be permitted. When I see Him I will fall down in prostration before Him, and He

will leave me (in prostration) as long as He will , and then He will say: "O Muḥammad! Lift up your head and speak for you will be listened to, and intercede for your intercession will be accepted, and ask (for anything) for it will be granted." Then I will raise my head and glorify my Lord with certain words of praise, which He has taught me. Allāh will put a limit for me (to intercede for a certain type of people). I will take them out and make them enter Paradise." Qatādah said: I heard Anas saying that the Prophet said: "I will go out and take them out of Hell (Fire) and let them enter Paradise, and then I will return and ask my Lord for permission to enter His House and I will be permitted. When I will see Him, I will fall down in prostration before Him, and He will leave me (in prostration) as long as He will let me (in that state), and then He will say: "O Muḥammad! Lift up your head and speak for you will be listened to, and intercede for your intercession will be accepted, and ask (for anything) for it will be granted." The Prophet ﷺ added: "So, I will raise my head and glorify my Lord with certain words of praise, which He has taught me. Then I will intercede and He will put a limit for me (to intercede for a certain type of people). I will take them out and make them enter Paradise." Qatādah added: I heard Anas saying that the Prophet said: "I will go out and take them out of Hell (Fire) and let them enter Paradise, and I will

return for the third time and will ask my Lord for permission to enter His House, and I will be allowed to enter. When I will see Him, I will fall down in prostration before Him, and He will leave me (in prostration) as long as He will let me (in that state), and then He will say: "O Muhammad! Lift up your head and speak for you will be listened to, and intercede for your intercession will be accepted, and ask (for anything) for it will be granted." So, I will raise my head and praise Allâh as He has taught me, and then I will intercede and He will put a limit for me (to intercede for a certain type of people). I will take them out and let them enter Paradise." Qatâdah said: I heard Anas saying that the Prophet said: "I will go out and take them out of Hell (Fire) and let them enter Paradise, till none will remain in the Fire except those whom the Qur'ân will imprison (i.e. those who are destined for eternal life in the Fire." The narrator then recited the verse: "It may be that your Lord will raise you to a Station of Praise and Glory" (17:79). The narrator added: "This is the Station of Praise of Glory, which Allâh has promised to your Prophet ﷺ." (i.e. this station of intercession).¹²⁶

As mentioned earlier, all the previous Messengers gave prophecies of His Message ﷺ. The

¹²⁶ Narrated by Imâm al-Bukhârî in the Book of : "Tawhîd (Monotheism).

Messenger of Allâh ﷺ, lead all the Prophets in a congregational prayer on the night of *Isrâ'* (the night journey) the details of which will be provided later. Moreover, His religion ﷺ, i.e. *Islâm*, will remain until the Day of Judgment as no other religion will abrogate or replace it.

Comparing his miracles ﷺ to those of Prophet Dawûd عليه السلام:

Allâh the Almighty said:

﴿اصْبِرْ عَلَىٰ مَا يَقُولُونَ وَاذْكُرْ عَبْدَنَا دَاوُدَ ذَا الْأَيْدِ إِنَّهُ أَوَّابٌ
(١٧) إِنَّا سَخَّرْنَا الْجِبَالَ مَعَهُ يُسَبِّحْنَ بِالْعَشِيِّ وَالْإِشْرَاقِ (١٨)
وَالطُّيْرَ مَحْشُورَةً كُلٌّ لَهُ أَوَّابٌ (١٩)﴾ (ص: ١٧-١٩)

“...and remember our slave Dawûd, endued with power. Verily, he was ever oft-returning in all matters and in repentance (toward Allâh). Verily, We made the mountain to glorify Our Praises with him (Dawûd) after midday till sunset and after sunrise till mid-day” (38:17-19), and

﴿وَلَقَدْ آتَيْنَا دَاوُدَ مِنَّا فَضْلًا وَلَقَدْ آتَيْنَا دَاوُدَ مِنَّا فَضْلًا يَا جِبَالُ
أَوْبِي مَعَهُ وَالطُّيْرَ وَأَلْنَا لَهُ الْحَدِيدَ (١٠) أَنْ اْعْمَلْ سَابِغَاتٍ وَقَدِّرْ
فِي السَّرْدِ وَاْعْمَلُوا صَالِحًا إِنِّي بِمَا تَعْمَلُونَ بَصِيرٌ (١١)﴾
(سبأ: ١٠-١١)

“And indeed We bestowed grace on Dawûd from us (saying): “O you mountains Glorify (Allâh) with him! And you birds (also) ! And We made the iron soft for him. Saying: “Make you perfect coats of mail, balancing the rings of chain armor, and work you (men) righteousness. Truly, I am All-Seer of what you do.” (34:10-11).

Allâh the Almighty made the birds and the mountains glorify Allâh with him, and he never used to eat except from the work of his own hands. Our Messenger ﷺ also used to recite the Qur’ân with a very beautiful voice. *Jubair Ibn Mut‘am* said that Prophet ﷺ read *Sûrat at-Tîn* in the *Maghrib* prayer, and that he had never heard a more beautiful voice in his life.

If the birds and the solid mountains said *Tasbîh* with Prophet *Dawûd*, then the companions heard the *Tasbîh* of the stones in the palm of the Prophet ﷺ as mentioned above. *Imâm al-Bukhârî* also narrated on the authority of *Ibn Mas‘ûd* that they used to hear the *Tasbîh* of the food in the hands of the Prophet ﷺ, i.e. while he was eating. We also mentioned earlier the story of the poisoned sheep, which informed him ﷺ about its being poisoned (under the section of the miracles related to animals). No doubt that the *Tasbîh* of small solid stones, which have no holes,

is more strange than that of the mountains, which contain many holes and caves, as they normally respond by echoing high pitched sounds.

We know that Prophet *Dawûd* ﷺ ate from the work of his own hands, as did the Messenger of Allâh ﷺ. He used to pasture sheep for the people of Makkah, and he used to say ﷺ that all the Prophets used to be shepherds. He also went to Syria for trade on behalf of *Khadîjah* (May Allâh be pleased with her).

Allâh the Almighty also said about *Dawûd*: “ ... **and gave him wisdom and sound judgment in speech and decision.**” (38:20). The wisdom which was given to the Prophet , was more perfect than what was given to all the previous Prophets, as his *Sharî‘ah* ﷺ , is the most perfect as well as being the final one. *Imâm al-Bukhârî* also narrated on the authority of *Abû Hurairah* that the Prophet ﷺ said: **“I have been sent with the shortest expressions bearing the most comprehensive meanings and I have been made victorious with terror (cast in the hearts of the enemy), and while I was sleeping, the keys of the treasures of the world were brought to me and put in my hand.”**¹²⁷

Comparing his miracles ﷺ to those of Prophet

¹²⁷ Narrated by *al-Bukhârî* in the Book of “*Jihâd*”.

Sulaimân ﷺ:

Allâh the Almighty said in the Qur'ân:

﴿فَسَخَّرْنَا لَهُ الرِّيحَ تَجْرِي بِأَمْرِهِ رُخَاءً حَيْثُ أَصَابَ (٣٦)
وَالشَّيَاطِينَ كُلَّ بَنَّاءٍ وَغَوَّاصٍ (٣٧) وَأَخْرِينَ مُقْرَّنِينَ فِي
الْأَصْفَادِ (٣٨) هَذَا عَطَاؤُنَا فَامْنُنْ أَوْ أَمْسِكْ بِغَيْرِ حِسَابٍ (٣٩)
وَإِنَّ لَهُ عِنْدَنَا لَزُلْفَىٰ وَحُسْنَ مَّآبٍ (٤٠)﴾ (ص: ٣٦-٤٠)

“So, We subjected to him the wind, it blew gently to his order whithersoever he willed. And also the devils from the Jinns every kind of builder and diver. And also others bound in fetters. This is Our gift, so spend you or withhold, no account will be asked. And verily, he enjoyed a near access to Us, and a good final return (Paradise).” (38:36-40),

and said:

﴿وَلِسُلَيْمَانَ الرِّيحَ عَاصِفَةً تَجْرِي بِأَمْرِهِ إِلَى الْأَرْضِ الَّتِي بَارَكْنَا فِيهَا وَكُنَّا بِكُلِّ شَيْءٍ عَالِمِينَ (٨١) وَمِنَ الشَّيَاطِينِ مَنْ يَغُوصُونَ لَهُ وَيَعْمَلُونَ عَمَلًا دُونَ ذَلِكَ وَكُنَّا لَهُمْ حَافِظِينَ (٨٢)﴾
(الأنبياء: ٨١-٨٢)

“And to Sulaimân the wind strongly raging, running by his command towards the land which We had blessed. And of

everything We are the All-Knower . And of the devils were some who dived for him, and did other work besides that; and it was We Who guarded them.” (21:81-82).

Allâh the Almighty also said:

﴿وَلِسُلَيْمَانَ الرِّيحَ غُدُوُّهَا شَهْرٌ وَرَوَاحُهَا شَهْرٌ وَأَسَلْنَا لَهُ عَيْنَ الْقِطْرِ وَمِنَ الْجِنِّ مَن يَعْمَلُ بَيْنَ يَدَيْهِ بِإِذْنِ رَبِّهِ وَمَن يَزِغْ مِنْهُمْ عَنْ أَمْرِنَا نُذِقْهُ مِنْ عَذَابِ السَّعِيرِ (١٢)﴾ (سبأ: ١٢-١٣)

“And to Sulaimân the wind, its morning (stride from sunrise till midnoon) was a month’s (journey) and its afternoon (stride from the midday decline of the sun to sunset) was a month’s (journey). And We caused a fount of (molten) brass to flow for him, and there were jinns that worked in front of him, by the Leaves of his Lord, and whosoever of them turned aside from Our Command, We shall cause him to taste of the torment of the blazing Fire. They worked for him what he desired (making) high rooms, images, basins as large as reservoirs, and

(cooking) cauldrons fixed (in their places). “Work you, O family of Dawûd with thanks! But few of My slaves are grateful.” (34:12-13).

It is true that Allâh the Almighty subjected the wind to His Messenger *Sulaimân*, but the Qur’ân also mentioned in *Surat al-Ahzâb* (The confederates) that Allâh, Glorified be He, granted His Prophet ﷺ victory over his enemy through the wind, which was sent against them. Allâh the Almighty says in the Qur’ân:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ جَاءَتْكُمْ جُنُودٌ
فَأَرْسَلْنَا عَلَيْهِمْ رِيحًا وَجُنُودًا لَمْ تَرَوْهَا وَكَانَ اللَّهُ بِمَا تَعْمَلُونَ
بَصِيرًا﴾ الأحزاب: (٩)

“O you who believe! Remember Allâh’s Favor to you, when there came against you hosts, and We sent against them a wind and forces that you saw not. And Allâh is Ever All-Seer of what you do.” (33:9)

Imâm Muslim narrated on the authority of *Ibn ‘Abbâs* that the Prophet ﷺ said: “I was granted victory with *As-Sabâ* (Easterly wind, which frightened the enemy) and the nation of ‘Âd was destroyed by *Ad-Dabûr* (Westerly wind).” *Imâm al-Bukhârî* also narrated on the authority of *Jâbir bin*

'Abdullâh that the Prophet ﷺ said (in a long Hadîth) : "I have been given five things which were not given to any one else before me:

1. Allâh made me victorious by awe, (by His frightening my enemies) for a distance of one month's journey.....".

The other miracle of *Sulaimân*, which was the subjection of the devils and the Jinn to him, to work as he ordered them to do, was mentioned in the verse reported above. Allâh the Almighty sent angels to fight with His Messenger ﷺ on many occasions, like on the Days of *Uhud*, *Badr*, *al-Ahzâb* and on the day of *Hunain*. *Imâm al-Bukhârî* narrated on the authority of *Abû Hurairah* that the Prophet ﷺ said: *"A strong demon from the Jinns came to me yesterday suddenly, so as to spoil my prayer, but Allâh enabled me to overpower him, and so I caught him and intended to tie him to one of the pillars of the Mosque so that all of you might see him, but I remembered the invocation of my brother Sulaimân "And grant me a kingdom such as shall not belong to any other after me (38:35) so I let him go cursed."*¹²⁸

Allâh also sent a group of the *Jinn* to hear the *Qur'ân* as is stated in *Surah al-A'ncâf* and they actually believed in his Message ﷺ and returned to

¹²⁸ Narrated by *al-Bukhârî* in the Book of : *"The Prophets"*.

their people straightaway to warn them and call them to embrace Islâm, as the Prophet ﷺ was sent to mankind and to the *Jinn*. Allâh the Almighty says:

﴿وَإِذْ صَرَفْنَا إِلَيْكَ نَفَرًا مِنَ الْجِنِّ يَسْتَمِعُونَ الْقُرْآنَ فَلَمَّا حَضَرُوهُ قَالُوا أَنْصِتُوا فَلَمَّا قُضِيَ وَلَّوْا إِلَى قَوْمِهِمْ مُنْذِرِينَ﴾
(الأحقاف: ٢٩)

“And (remember) when We sent towards you a group of the Jinn, listening to the Qur’ân, when they stood in the presence thereof, they said: “Listen in silence!” And when it was finished, they returned to their people, as warners.” (46:29).

Comparing his miracles ﷺ to those of tProphet ‘Îsâ (Jesus) ﷺ:

The Qur’ân tells us about the miracles that Allâh the Almighty bestowed upon ‘Îsâ (Jesus) ﷺ, in many *Surahs*, including the verse which states:

﴿وَرَسُولًا إِلَىٰ بَنِي إِسْرَائِيلَ أَنِّي قَدْ جِئْتُكُمْ بِآيَةٍ مِنْ رَبِّكُمْ أَنِّي أَخْلَقُ لَكُمْ مِنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ فَأَنْفُخُ فِيهِ فَيَكُونُ طَيْرًا بِإِذْنِ اللَّهِ وَأُبْرِئُ الْأَكْمَةَ وَالْأَبْرَصَ وَأُخَيِّ الْمَوْتَىٰ بِإِذْنِ اللَّهِ وَأُبَشِّرُكُمْ بِمَا تَأْكُلُونَ وَمَا تَدْخِرُونَ فِي بُيُوتِكُمْ إِنَّ فِي ذَلِكَ لَآيَةً لَكُمْ إِنْ كُنْتُمْ مُؤْمِنِينَ﴾ (آل عمران: ٤٩)

“And will send a Messenger to the Children of Isrâ’îl (saying): “I have

come to you with a sign from your Lord, that I design for you out of clay, as it were, the figure of a bird, and breathe into it, and it becomes a bird by Allâh's Leave; and I heal him who was born blind and the leper and I bring the dead to life by Allâh's Leave....." (3:49).

We have mentioned earlier in this book, many traditions, which mentioned that the Prophet ﷺ spoke to solid stones (that saluted him) and how the trunk of the date-palm tree moaned when the Prophet started to use a pulpit, instead of standing beside it. We also mentioned the Hadîth about the poisoned sheep, which told the Prophet ﷺ that the Jews poisoned it with the intention to kill him. So, if bringing a dead person back to life (by Allâh's leave) is a wondrous sign, then giving life to a solid stone, who never had a living soul, is even more wondrous. Also on the Day of Uhud as narrated by *Ibn Hishâm* (who wrote the Biography of the Prophet ﷺ) *Qatâdah* (one of the companions) was hit in his eye which fell onto his cheek, but the Prophet ﷺ took it in his honorable hand and put it back in its place. By the will of Allâh it was cured and he continued to see with his eye as before.

The story of the blind man who regained his sight with the Du'â' of the Prophet ﷺ:

Imâm al-Baihaqî related on the authority of ‘Uthmân bin Hunaif who said: “I heard the Prophet ﷺ when a blind man came to him and complained to him that he had lost his sight. The man said to the Prophet ﷺ: “O Messenger of Allâh! I do not have anyone to lead me (as I am a blind man) and it has become difficult for me to keep going”. The Messenger of Allâh ﷺ then said: “Go and make Wudû’ (ablution) and pray two Rak‘as and say: “O Allâh! I ask You and turn to you by the dignity of your Prophet Muḥammad ﷺ, the Messenger of mercy. O Muḥammad! I turn to my Lord, by your dignity (and honor), to return back my sight to me. O Allâh! I ask You for his intercession (for me).” ‘Uthmân said: “By Allâh, we did not leave our place, and we did not remain there for long, except that the man came in as if he had never suffered from any disease”.

Seventh The Night Journey of al-Isrâ’ and al-Mi‘râj:

The Night journey refers to the miraculous journey of the Prophet ﷺ from *Makkah to al-Aqsâ Mosque in Jerusalem* and his Ascent through the Heavens. Allâh the Almighty says in the Qur’ân:

﴿سُبْحَانَ الَّذِي أَسْرَىٰ بِعَبْدِهِ لَيْلًا مِّنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَى الَّذِي بَارَكْنَا حَوْلَهُ لِنُرِيَهُ مِنْ آيَاتِنَا إِنَّهُ هُوَ

“Glorified be He (Allâh) Who took His slave Muḥammad for a journey by night from al-Masjid al-Ḥarâm (at Makkah) to al-Masjid al-Aqsâ (in Jerusalem), the neighborhood whereof We have blessed, in order that We might show him (Muḥammad ﷺ) of Our signs. Verily, He is the All-Hearer, the All-Seer.” (17:1).

Imâm al-Bukhâri narrated on the authority of Anas Ibn Mâlik who reported on the authority of Mâlik Ibn Sa'sa'ah (May Allâh be pleased with them) that Allâh's Messenger ﷺ described to them his night journey saying: “While I was lying in al-Ḥatîm or al-Hijr, suddenly someone came to me and cut my body open from here to here” and pointed to his chest. “He then took out my heart. Then a golden tray full of Belief was brought to me and my heart was washed and filled (with belief) and then returned to its original place. Then a white animal which was smaller than a mule and bigger than a donkey was brought to me.” Al-Jârûd (who was sitting by his side) then asked: “Was it the Bûrâq O Abû-Ḥamzah? Anas replied in the affirmative: “The Prophet ﷺ said: “The animal's step (was so wide that it) reached the farthest point within the reach of the animal's sight. I was carried on it, and Jibrîl set out with me till we reached the nearest

heaven. When he asked for the gate to be opened it was asked: "Who is it?" Jibrîl answered: "Jibrîl". It was asked: "Who is accompanying you?" Jibrîl replied: "Muḥammad." It was asked: "Has Muḥammad been sent (as a Messenger) ?" Jibrîl replied: "Yes." Then it was said: "He is welcome. What an excellent visit is his!" The gate was opened, and when I went over the first heaven, I saw Adam there. Jibrîl said (to me): "This is your father, Adam; pay him your greetings." So, I greeted him and he returned the greeting to me and said: "You are welcome, O pious son and pious Prophet." Then Jibrîl ascended with me till we reached the second heaven. Jibrîl asked for the gate to be opened. It was asked: "Who is it?" Jibrîl answered: "Jibrîl". It was asked: "Who is accompanying you?" Jibrîl replied: "Muḥammad." It was asked: "Has Muḥammad been sent (as a Messenger)?" Jibrîl replied: "Yes." Then it was said: "He is welcome. What an excellent visit is his!" The gate was opened, and when I went over the second heaven, there I saw Yahyâ (John) and 'Îsâ who were cousins. Jibrîl said (to me): "These are Yahyâ and 'Îsâ; pay them your greetings." So, I greeted them and both of them returned my greetings and said: "You are welcome, O pious brother and pious Prophet." Then Jibrîl ascended with me to the third heaven and asked for its gate to

be opened. It was asked: "Who is it?" Jibrîl answered: "Jibrîl". It was asked: "Who is accompanying you?" Jibrîl replied: "Muḥammad." It was asked: "Has Muḥammad been sent (as a Messenger)?" Jibrîl replied: "Yes." Then it was said: "He is welcome. What an excellent visit is his!" The gate was opened, and when I went over the third heaven, there I saw Yûsif. Jibrîl said (to me): "This is Yûsif; pay him your greetings." So, I greeted him and he returned my greetings to me and said: "You are welcome, O pious brother and pious Prophet." Then Jibrîl ascended with me to the fourth heaven and asked for its gate to be opened. It was asked: "Who is it?" Jibrîl answered: "Jibrîl". It was asked: "Who is accompanying you?" Jibrîl replied: "Muḥammad." It was asked: "Has Muḥammad been sent (as a Messenger)?" Jibrîl replied: "Yes." Then it was said: "He is welcome. What an excellent visit is his!" The gate was opened, and when I went over the fourth heaven, there I saw Idrîs. Jibrîl said (to me): "This is Idrîs; pay him your greetings." So, I greeted him and he returned my greetings to me and said: "You are welcome, O pious brother and pious Prophet." Then Jibrîl ascended with me to the fifth heaven and asked for its gate to be opened. It was asked: "Who is it?" Jibrîl answered: "Jibrîl" It was asked: "Who is accompanying you?" Jibrîl replied:

"Muhammad." It was asked: "Has Muhammad been sent (as a Messenger) ?" Jibrîl replied: "Yes." Then it was said: "He is welcome, What an excellent visit is his!" The gate was opened, and when I went over the fifth heaven, , there I saw Hârûn. Jibrîl said (to me): "This is Hârûn ; pay him your greetings." So, I greeted him and he returned my greetings to me and said: "You are welcome, O pious brother and pious Prophet." Then Jibrîl ascended with me to the sixth heaven and asked for its gate to be opened. It was asked: "Who is it?" Jibrîl answered: "Jibrîl". It was asked: "Who is accompanying you?" Jibrîl replied: "Muhammad." It was asked: "Has Muhammad been sent (as a Messenger)?" Jibrîl replied: "Yes." Then it was said: "He is welcome, What an excellent visit is his!" The gate was opened, and when I went over the sixth heaven, there I saw Mûsâ. Jibrîl said (to me): "This is Mûsâ; pay him your greetings." So, I greeted him and he returned my greetings to me and said: "You are welcome, O pious brother and pious Prophet." When I left him he wept. Someone asked him: "What makes you weep?" Mûsâ said: "I weep because after me there has been sent (as a Prophet) a young man whose followers will enter Paradise in greater numbers than my followers." Then Jibrîl ascended with me to the seventh heaven and asked for its gate to be

opened. It was asked: "Who is it?" Jibrîl answered : "Jibrîl" It was asked: "Who is accompanying you?" Jibrîl replied: "Muḥammad." It was asked. "Has Muḥammad been sent (as a Messenger)?" Jibrîl replied: "Yes." Then it was said: "He is welcome. What an excellent visit is his!" So, when I went (over the seventh heaven), there I saw Ibrâhîm. Jibrîl said (to me): "This is your father; pay him your greetings." So, I greeted him and he returned the greetings to me and said: "You are welcome, O pious son and pious Prophet." Then I was made to ascend to Sidrat al-Muntahâ (i.e. the Lote Tree of the farthest limit). Behold! There ran four rivers, two were hidden and two were visible. I asked: "What are these two kinds of rivers O Jibrîl?" He replied: "As for the hidden rivers, they are two rivers in Paradise and the visible rivers are the Nile and the Euphrates." Then al-Bait al-Mu'mûr (i.e. the Sacred House) was shown to me and a container full of wine and another full of milk and a third full of honey were brought to me. I took the milk. Jibrîl marked: "This is the Islâmic religion which you and your followers are following." Then the prayers were enjoined on me; they were fifty prayers a day. When I returned, I passed by Mûsâ who asked me: "What have you been ordered to do?" I replied: "I have been ordered to offer fifty prayers a day." Mûsâ said:

“Your followers cannot bear fifty prayers a day, and by Allâh I have tested people before you, and I have tried my level best with Banî Isrâ’îl (in vain). Go back to your Lord and ask to reduce the burden for your followers.” So, I went back and Allâh reduced ten prayers for me. Once again I came to Mûsâ but he repeated the same as he had said before. So again I went back to Allâh and He reduced ten more prayers. When I went back to Mûsâ he said the same, so I went back to Allâh and He ordered me to observe ten prayers a day. When I came back to Mûsâ, he repeated the same advice, so I went back to Allâh and was ordered to observe five prayers a day. When I came back to Mûsâ he said: “What have you been ordered?” I replied: “I have been ordered to observe five prayers a day.” He said: “Your followers cannot bear five prayers a day, and no doubt I have experience of the people before you, and I have tried my level best with Banî Isrâ’îl so go back to your Lord and ask to reduce the burden on your followers.” I said: “I have requested so much of my Lord that I feel ashamed, but I am satisfied now and surrender to Allâh’s order.” When I left, I heard a voice saying: “I have passed My Order and have reduced the burden of My Worshippers.”¹²⁹

¹²⁹ Narrated by al-Bukhârî in the Book of “The Merits of al-Ansâr.”

The *Hadîth* of *al-Isrâ'* was narrated by more than 20 of the companions of the Prophet ﷺ, and was reported in all the books of the *Hadîth*.

The Prophet ﷺ prays at al-Aqsâ mosque before ascending to heaven:

*Imâm Muslim narrated on the authority of Anas Ibn Mâlik who said the Messenger of Allâh ﷺ said: "I was brought al-Burâq, who is an animal white and long, larger than a donkey but smaller than a mule, who would place his hoof at the farthest point within the reach of its sight. I mounted it and came to Bait al-Mqdis (al-Aqsâ) in Jerusalem, then tied it by the ring used by the Prophets. I entered the Mosque and prayed two Rak'at in it, and then came out and Jibrîl brought me a vessel of wine and a vessel of milk. I chose the milk, and Jibrîl said: "You have chosen the Fitrah (natural instinct)."*¹³⁰

Ibn Hishâm reported in his Seerah (Biography of the Prophet ﷺ) that the next morning, after the Prophet ﷺ returned to Makkah, he told the Quraishites about what had happened. Most of them said: "By Allâh This is clear nonsense! A caravan takes a month to go to Syria and another to return, did Muhammad go and return in one night?" Some people asked Abû Bakr: "What do you think of your

¹³⁰ Narrated by Muslim in the Book of : "Faith".

friend Abû Bakr? He alleges that he went to al-Aqsâ Mosque last night, offered prayer in it , and returned to Makkah.” He answered that they were lying about the Prophet ﷺ, but they asserted the truth of the story and said that he was there in the mosque telling the people about it. Abû Bakr said: “By Allâh, if he says so, then it is true. And what is amazing in that? By Allâh, he tells me that a revelation from Allâh comes down to him from the heavens to the earth in an hour of a day or night and I do believe him, and that is more uncommon than that at which you wonder!” He then went to the Prophet ﷺ, and knew that these reports were true. Abû Bakr said: “O Prophet of Allâh, have you told the people that you went to al-Aqsâ Mosque last night?” The Messenger of Allâh ﷺ, answered in the affirmative, so Abû Bakr said: “O Prophet of Allâh , describe it to me, for I have been there.” The Prophet ﷺ, said: “**It has been elevated to me so as to be able to see it.**” He ﷺ, kept on describing it, while Abû Bakr said: “This is true. I verify that you are the Messenger of Allâh”, until he had finished the description. Then the Prophet said: “**And you, Abû Bakr, are as-Siddîq (the verifier of truth).**” Since then he was entitled “As-Siddîq”.

There is no wonder that this journey is one of the greatest miracles of the Prophet ﷺ, regarding all the courses of the journey, which took place

overnight. The fact that the Prophet ﷺ, ascended to the seventh heaven is in itself a great miracle, but what makes it even greater is that he met the previous Prophets who were sent before him after they had actually died, and spoke to them as they already knew that he ﷺ would be sent after them. Muslim scholars also like to stress the fact that it was on that night, that the prayer (which is the most important daily worship of the Muslim) was enjoined on the Muslims, i.e. it was ordained directly from Allâh the Almighty, to His Messenger ﷺ, and not through the Divine Revelation through *Jibrîl* which reflects the crucial importance of prayer in Islâm. One of the contemporary biographers of the *Seerah* of the Prophet ﷺ, commented on his seeing the Nile and the Euphrates in Paradise saying: *"The Prophet said that he saw two visible rivers -the Nile and the Euphrates- and two hidden ones. It appears that the two visible rivers, the Nile and the Euphrates, symbolically describe the area in whose fertile valleys, Muḥammad's Message would settle, and the people whereof would always remain adherent standard bearers of Islâm that would be passed from one generation to another. This in no way suggests that they well up from Paradise."*¹³¹

¹³¹ *Safi-ur-Rahmân al-Mubarakfûrî "ar-Rahîq al-Makhtûm" (the Sealed Nectar), (Riyad,, Saudi Arabia, Dar-us-Salâm Publications, 1st ed., 1416H-1996) pp. 149-150.*

We finally ask Allāh the Almighty to bestow His mercy upon Imām Ibn Kathîr, the author of this book, who exerted this great effort to collect most of what has been written about the miracles of the Prophet ﷺ, (from various authentic sources). We also ask Allāh, Glorified be He to accept our humble effort in producing this book, and to guide us to the right path so that we may accompany our Prophet ﷺ,, Inshâ' Allāh, in Paradise. Amîn.

Glossary

ﷺ: *Peace and blessings of Allâh be upon him.*

ﷺ: *Peace be upon him.*

AH: *After Hijrah (the Prophet's Emigration to Madînah).*

Ahl as- Suffah: *Many companions of the Prophet ﷺ who left their homes, and stayed with him to learn Islâm in Madînah. They were very poor, and so their boarding place was at the end of the mosque, where they used to sleep.*

Al-Aqsâ Mosque: *The Sacred Mosque at Jerusalem.*

Ansâr: *The companions of the Prophet from the inhabitants of Madînah.*

Da'wah: *Calling people to Islâm through the best and most suitable means.*

Dîn: *Faith and religion, which is a complete way of life.*

Dînâr: *The basic gold unit of currency.*

Dirham: *The basic silver unit of currency.*

Du'â': *Supplication.*

Hadîth: *A prophetic tradition (plural: Ahâdîth).*

Al-Isrâ' wal-Mi'râj: *The Night journey, which refers to the miraculous journey of the Prophet ﷺ from Makkah to Al-Aqsâ Mosque in Jerusalem and his Ascent through the Heavens.*

Istisqâ' prayer: A Prayer which is performed to invoke Allâh for rain.

Jibrîl: Gabriel.

Jihâd: Fighting in the cause of Allâh, in order to make Allâh's word supreme.

Al-Ka'bah: The sacred House of Allâh in Makkah, towards which all Muslims turn their faces in prayer.

Quraish: One of the greatest tribes in the Pre-Islâmic Period. The Prophet Muḥammad ﷺ belonged to this tribe.

Rak'ah: (Plural: Rak'ât), the prayer of the Muslim consists of Rak'ât each consists of one standing, one bowing and two acts of prostration.

Sâ' : a measure of capacity which is equivalent to 2.03 liters of food.

Seerah: The Biography of the Prophet ﷺ.

Sharī'ah : Islâmic legal and moral code.

Shaitân: The Arabic word for the Devil.

Sûrah: Any chapter of the Qur'ân is a Sûrah. (plural: Sûrahs).

Tasbîḥ: Means to glorify Allâh the Almighty by saying: Subḥanallâh.

Tawâf: The circumambulation round the Ka'bah.

Wudû': Making ablution for prayer.

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