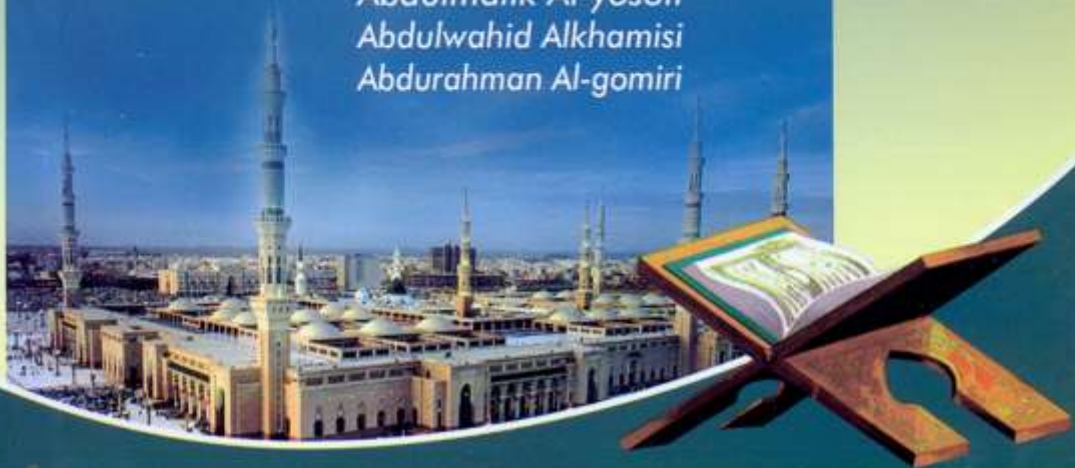


SIGNS & MERICALS *of* **PROPHET MESSENGER** *Peace be Upon Him*

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بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

**Signs and Miracles of the Messenger
(Peace be upon him)**

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Translated by

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١٤٢٤AH/ ٢٠٠٣AD

INTRODUCTION

Praise be to Allah Whom we glorify, Whose help and forgiveness we seek. We seek refuge in Allah from our own evil deeds and bad behavior. He who is guided by Allah will never go astray; he who is misguided by Him will have none to guide him. I bear witness that there is no deity worthy of being worshipped except Allah alone with no partner, and that Muhammad is His slave and Messenger.

“O you who believe! Fear Allah as He should be feared and die not except as Muslims.” (III: ١٠٢) “O mankind! Reverence your guardian Lord, Who created you from a single person, (Adam), and from him created his wife, and from them both scattered (like seeds) countless men and women. Reverence Allah, through Whom you demand your mutual (rights), and (reverence) the wombs (that bore you); for Allah ever watches over you.” (IV: ١) “O you who believe! Fear Allah, and (always) say a word directed to the Right; that He may make your conduct whole and sound and forgive you your sins: He that obeys Allah and His Messenger has already attained the highest achievements (He will be admitted to Paradise)” (XXXIII: ٧٠-٧١)

Now then:

- Where were the present populations of the world one hundred years ago?
- Where will they, along with us, be one hundred years from now?
-

Answer:

We were in the world of the unseen and we will transfer to the world of the unseen again.

We are just travelers moving between the unseen world of the past and the unseen world of the future.

- Who then has created us and brought us into existence?
- What are His Attributes?
- Why has He created us?
- What does He want from us?
- What of our deeds pleases Him?
- What makes Him angry with us?
- Why do we die?

- What awaits us after death?
- What proves all that?

Allah (SWT), Who created us with order and proportion and ordained laws and decrees for the development of all creatures and guided them, cannot leave us without guidance. He has created this Universe and guided all creatures to what they have been created for. It is He who directs the sun, the moon, night and day, animals and trees and even the tiniest particles and atoms to what they have been created for.

Allah (SWT) willed to guide us; therefore, he created for us the tools of acquiring knowledge while we were in the wombs of our mothers. Allah (SWT) says: **“And Allah brought you out from the wombs of your mothers while you knew nothing. And He gave you hearing, sight, and hearts that you might give thanks (to Allah).”** (XVI: ٧٨)

Without these tools we cannot acquire any knowledge and nobody can give us any of such tools. Allah (SWT) says: **“Say (to the disbelievers): ‘Tell me, if Allah took away your hearing and your sight, and sealed up your hearts, who is there—a god other than Allah—who could restore them to you?’ See how variously We explain the Signs, yet they turn aside.”** (VI: ٤٦)

Allah (SWT)) has created for us the tools of knowledge with which we hear, see and understand just to help us learn.

He wants us to hear, so He has created for us the tools of hearing.

He wants us to see, so He has created for us the tools of seeing.

He wants us to understand what we see and hear, so He has created for us the heart and the mind in order to understand.

With these tools we acquire knowledge.

The first thing the Creator wants us to learn is that there is no God but He and to know His Attributes, He be Glorified; and to know that Mohammad is His Messenger, whom He sent to us as a guide, and conveyer of glad tidings and warnings, and to learn the religion He has chosen for us and know our future and the future of mankind, which we are transferring to after death leaving this life behind.

But such pieces of information cannot be appropriately learned except through the knowledge revealed to us by Allah, Who has created us, given us life, will cause us to die, and resurrect us after our death.

Therefore, Allah (SWT) sent His Messengers to teach us in a language understandable to us, as Allah (SWT) says: **“And We sent not a Messenger except with the tongue of his people, in order that he might make (the Message) clear for them. Then Allah misleads whom He wills and guides whom He wills. And He is All-Mighty, All-Wise.”** (XIV: ٤)

Thus no human being will have an excuse, a plea or an argument to reject the Divine Guidance. Allah (SWT) says: **“Messengers as bearers of good news as well as of warning in order that mankind should have no plea against Allah after the Messengers. And Allah is ever All-Powerful, All Wise.”** (IV: ١٦٥)

As to those misguided people whose poet say:

“I came, not knowing whence, but I came.

I saw a path before me and walked, all the same.

I will go on walking willingly or unwillingly.

How came I? How saw I my way?

I know not!

But why do I not know?

I know not!” we ask them why this confused perplexed poet does not know.

He does not know because he neither knows the Messenger of his Lord, nor has he received guidance from him. He has lived in mazes and riddles.

Knowing the Messenger and his truthfulness is the key to knowledge, Guidance and Success in both this life and the Hereafter. But our belief in the Messenger (peace be upon him) cannot be realized except through knowing the evidence of his truthfulness and the proofs of his Message.

As to the unbelievers, they would not give up their disbelief unless they received the signs that would prove the truthfulness of the Messenger (peace be upon him). Allah (SWT) says: **“Those who disbelief, among the People of the Scripture and among the polytheists, were not going to depart (from their ways) until there should come to them clear Evidence, a Messenger from Allah, rehearsing scriptures kept pure and holy, wherein are books right and straight.”** (XCVIII: ١-٣)

Allah (SWT) made the Signs and Miracles Divine Testimonies to support His Messengers with, so that people might not disbelieve them. Allah (SWT) says: **“Indeed We have sent Our Messengers with clear proofs.”** (LVII: ٢٥)

A Messenger would challenge his own people to perform the like of the miracles that he had achieved and that human beings could not do, whereupon they would surrender to the Signs and Miracles of the Messenger and learn that he was a Messenger from their Creator.

It is such Signs and Miracles that Allah supported His Messengers with that changed Pharaoh’s sorcerers, who, before their confrontation with Moses (peace be upon him), had said to Pharaoh: **“Will there surely be a reward for us if we are the winners?”** He said: **‘Yes, and you shall then verily be of those brought near (to myself).’** (XXVI: ٤١-٤٢)

Pharaoh promised them to meet their demand and added that he would include them in his entourage. When they cast their ropes and rods and performed great magic that scared the audience, Moses cast his rod. **“Then Moses threw his rod, and behold, it swallowed up all the falsehoods which they showed!”** (XXVI: ٤٥) **“And the sorcerers fell down prostrate. Saying: ‘We believe in the Lord of the worlds, the Lord of Moses and Aaron.’”** (XXVI: ٤٦-٤٨)

The magic turned against the sorcerer and Pharaoh was defeated and he threatened the sorcerers. **“Pharaoh said: ‘You have believed in him before I have given you leave. Surely, he is indeed your chief, who has taught you magic! So verily, you shall come to know. Verily, I will cut off your hands and your feet on opposite sides, and I will crucify you all.’”** (XXVI: ٤٩)

The response of Faith that settled in the hearts of the sorcerers after seeing the sign and the miracle was to say: **“Never shall we prefer you to what has come to us of the clear Signs and to Him Who created us. So decree whatever you desire to decree, for you can only decree (touching) the life of this world.”** (XX: ٧٢)

Having seen the signs and the miracles, they believed in the Messenger and believed him, whereupon the worldly pleasures became nothing in comparison with the Hereafter, and Pharaoh became worthless in the sight of the believing sorcerers, and death became nothing before Faith

The Signs and Miracles of the Messenger (peace be upon him) represent the bridge across which the Companions passed from disbelief and rejection to belief and deep faith, and after they had been among those who were disbelieving and accusing the Messenger of sorcery, divination, poetry and forgery, they began racing to obey his commands and shout, saying: “May my father and mother be sacrificed for your sake, O Allah’s Messenger!”

The science of the Signs and Miracles of the Messenger is the science from which every Muslim should take what is enough to prove the truthfulness of the Messenger (peace be upon him). Allah (SWT) says: **“Is he then who knows that what has been revealed unto you (O Muhammad) from your Lord is the Truth like him who is blind? But it is only men of understanding that pay heed.”** (XIII: ١٩)

Every Muslim has to teach this to his family, relatives, neighbors and all people in general, to bring them out of blindness to guidance. Knowing the Signs and Miracles of the Messenger (peace be upon him) leads to believing him and believing the promises and warnings, which will result in loving Allah and the strong desire to please Him and win His Paradise. Moreover, this will result in fearing Allah and the punishment in the Fire.

Thus a strong motivation would urge the faithful to practice acts of obedience and avoid what is prohibited and consequently good would be profuse in the society while evil would recede, and humanity would live happily in a life colored with virtue and free from evil and crime.

The Signs and Miracles of the Messenger represent the trustworthy handhold that the faithful cling to in the face of the turbulence of afflictions and misgivings that cannot be resisted by those whose faith is just in imitation of the fathers or in agreement with the society. They (Signs and Miracles) represent immunity to secular trends and cultures inimical to religion that invade people through mass media that enter their houses and rooms.

Therefore, it is necessary to disseminate the medicine apt to cure the diseases of suspicions and pits of afflictions. We have found it beneficial to present a useful introduction to some of the Signs and Miracles of the Messenger (peace be upon him), which Allah supported him with and manifested as unquestionable proof to His slaves.

Since Allah’s Messenger (peace be upon him) is the Messenger of Allah to all people, Allah has made the Signs and Miracles of his Message permanent

and renewable in every age and sufficient for all types of people regardless of differences in their sciences, cultures and understanding. Whoever sought a Sign would find and see it during the time of the Prophet (peace be upon him) and thereafter till the present time and through the future as Allah wills.

Qur'an is the Great Everlasting Miracle. It is miraculous in its eloquence and rhetoric; miraculous in its sciences; miraculous in documenting the greatest Miracle of the Message in a very authentic way that has been recognized by both believers and infidels, and miraculous in its news. People can ascertain all its miraculous aspects.

The book is divided into five Chapters:

The First Chapter presents some of the glad tidings that are still found in the scriptures of Christians, Jews, Hindus and Magus. They have been quoted from their original sources in the original language and from the books that are still sanctified by their followers. These glad tidings are among the testimonies Allah uses against the People of the Scripture in His Saying: **“And those who disbelieve say: ‘You are not a Messenger.’ Say: ‘Sufficient for a witness between me and you is Allah and those who have knowledge of the Scripture (such as 'Abdullah bin Salam and other Jews and Christians who embraced Islam).’”** (XIII: ٤٣)

In **the Second Chapter** the scientific Miracle in the Qur'an and the Sunnah is dealt with, particularly the Qur'anic Scientific Miracles. This type of miracle is familiar to prominent scholars of our time in the fields of cosmological and medical sciences. This miraculous information comes in fulfillment of the promise of Allah (SWT), Who says: **“We will show them Our Signs in the universe, and in their own selves, until it becomes manifest to them that this (the Qur'an) is the Truth. Is it not enough that your Lord does witness all things?”** (XLI: ٥٣)

The Third Chapter deals with the Qur'anic linguistic Miracle that challenged and still challenges all mankind to produce the like of Qur'an in its eloquence and unique sublime literary style.

The Fourth Chapter covers a large number of extraordinary miracles that Allah supported His Messenger with during all the stages of his mission, such as the splitting of the moon, the descent of the angels to fight along with the Muslims, increasing the little amounts of food so that they became enough for the whole Muslim army in many military expeditions, the

flowing of water from among his fingers to quench the thirst of the army of the Companions that was thousands in number, in addition to other Miracles that proved that Allah supported His Messenger.

The Qur'an registered some of these Miracles, as in Surat al-Anfal, where the Muslims are reminded of the angels, rain and slumber that Allah sent down upon His Messenger to calm the faithful. Allah (SWT) says: "...If you have believed in Allah and in that which We sent down to Our slave on the Day of criterion (between right and wrong), the Day when the two forces met (the battle of Badr) - And Allah is Able to do all things." (XXV: ٤١) We also reviewed the Miracles recorded in the Sunnah and showed the features of preservation and documentation that characterize the Sunnah.

The Last Chapter is a reminder of What the Messenger (peace be upon him) tells us of everlasting delight for the faithful and never ceasing punishment for infidels.

We pray to Allah that He make us and the Muslims benefit by what we have offered.

We also appeal to all conscientious Muslims to share with us the dissemination of the truths of Faith and reminding the Muslims of them. As Allah (SWT) says: "And remind (by preaching the Qur'an), for verily reminding benefits the believers." (LI: ٥٥) and "Say (O Muhammad): 'This is my way: I invite unto Allah (i.e. to the Oneness of Allah) with sure knowledge, I and whoever follows me....'" (XII: ١٠٨)

So, whoever among the followers of Muhammad (peace be upon him) can participate in this Da'wah to Allah, let him do so, in response to the saying of the Prophet (peace be upon him): "Teach on my authority even though a single verse."¹ A father should teach (the Signs and Miracles of the Prophet) to his children; the son to his family; the teacher to his students; the shaikh to his followers, the commander to his soldiers; and the leader to his subordinates. Muslims in general should teach one another and they should convey the religion to all other nations. If people learn the Signs and Miracles of the Messenger, they will learn that he is the truthful Messenger and they will follow him and take the route of success in both this life and the Hereafter.

¹ Al-Bukhari ; Ahmad in his Musnasd, ;al-Tirmidhi from the hadith of Ibn 'Amr.

We appeal to those who are rich to generously spend of their wealth; those who are of good repute to use their repute; those who are knowledgeable to offer their knowledge; and those who can work hard to contribute their effort. We appeal to them to work together to disseminate the truths of Faith, for Allah regards this as the best deed, as Allah (SWT) says: “Do you consider providing the pilgrims with water or the maintenance of the Sacred Mosque equal to the (pious service of) those who believe in Allah and the Last Day, and strive with might and main in the Cause of Allah? They are not comparable in the sight of Allah. And Allah does not guide those who do wrong.” (IX: 19)

The close of our request is “Praise be to Allah, the Cherisher and Sustainer of the worlds.”

Ramadan 19, 1424 AH

13/11/2003 AD

Abdul-Majeed Ibn ‘Aziz al-Zindani

The Team of Iman at the University

Abdullah ibn Ali Al-Jawda

Shakir ibn Nasif Latif

Salih ibn Abdul Qawi Al-Sanabani

Abdul-Rahman ibn Yahya Al-Ghumayri

Abdul-Malik ibn Abdul Razzaq Al-Yousifi

Abdullah ibn Umar Al-Kindi

Abdl-Latif ibn Ahmad al-Higrah

Abdul-Wahid al-Khamisi

Chapter One

*Verily It Is Mentioned in
the Scriptures of Former People*



PREFACE

Allah (SWT) wanted to save humanity in the last era of its history—after a period during which no Messenger was sent—with a Message that concluded all the previous messages; a Message that is suitable for every time and every place till the Day of Judgment. Allah (SWT) chose for this endeavor His slave and Messenger Muhammad (peace be upon him), the illiterate Arab Prophet and qualified him for conveying the Message.

Allah (SWT) preceded his advent and appearance in the world with antecedents and glad tidings predicting and heralding his appearance. Allah (SWT) took the covenant of the Prophets that they should believe in Muhammad (peace be upon him) when he came to them. Allah (SWT) says: “And (remember) when Allah took the Covenant of the Prophets, saying: ‘Take whatever I gave you from the Book and Hikmah (understanding of the Laws of Allah, etc.), and afterwards there will come to you a Messenger confirming what is with you; you must, then, believe in him and help him.’ (Allah) 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 (to this).’” (III: 81)

Qatadah said: “This is the Covenant that Allah took from the Prophets that they should believe each other and convey the Book of Allah and His Messages, and they conveyed Allah’s Book and Messages to their peoples and told them that they should believe in Muhammad (peace be upon him), believe what he said and help him.”[†]

Allah (SWT) refers to the Holy Qur’an in the Scriptures of the preceding Prophets, as Allah (SWT) says: “Without doubt it is (announced) in the revealed Books of former peoples.” (XXVI: 196) i.e. The Holy Qur’an is alluded to in the Scriptures of the preceding Prophets and it is the Message that the Last Prophet has conveyed to mankind.

Then the nations of the globe transmitted through their rabbis, monks and soothsayers the news of the last Prophet that was heralded by the previous Prophets. When the Divine Message ceased for a period of time[‡] after Jesus

[†] Al-Tabari with a good chain of narrators in al-Tafsir al-Sahih, 1/430.

[‡] The interval between Jesus and Muhammad (peace be upon them) is estimated at 600 years. Allah (SWT) says: “O People of the Book! Now has come to you, making things clear unto you, Our Messenger, after the break (in the series of) Our Messengers, lest you should say: ‘There came unto us no bringer of glad

(peace be upon him), the nations of the earth were eager to see the last Prophet. Jesus was the last Prophet to give the glad tidings of the expected advent of Muhammad (peace be upon him) as Allah (SWT) says: “...O Children of Israel! I am the Messenger of Allah unto you confirming the Torah, which came before me, and giving glad tidings of a Messenger to come after me, whose name shall be Ahmed...” (LXI: ٦)

The people of the Scripture and others, such as the Hindus and Magus began looking forward to his advent according to what they found in their books and the news of their Prophets regarding the promise of his advent and the news about the time and place of his appearance.

History recorded in this period the antecedents, heralds and events that indicated the nearness of his advent and appearance. Some of them took place before his birth, some at the time of his birth, and some after his mission.

As to the events that happened before his birth, they included what the rabbis and monks circulated about the Last Prophet. The Jews in Arabia, when fighting an Arab tribe, would threaten them with the close advent of a Prophet with whom they would fight against them. They used to tell them that the Prophet of the end of time would be sent and that they would kill them by his support as the people of ‘Ad and Iram had been killed. When they wanted to fight the Arabs they would invoke Allah, saying: “O Allah, grant us victory through the Prophet who will be sent at the end of time.” But when it turned out that the Prophet that appeared was not from among the Children of Israel they disbelieved in him, as Allah (SWT) says: “And when there came to them (the Jews), a Book (this Qur’an) from Allah confirming what is with them [the Torah and the Gospel], although aforetime they had invoked Allah (for the coming of Muhammad Peace be upon him) in order to gain victory over those who disbelieved, then when there came to them that which they had recognized, they disbelieved in it. So let the Curse of Allah be on the disbelievers.” (II: ٨٩)

Among the heralds of the closeness of the coming of the Prophet was that the monk Esau, who had left Sham (Syria) and came close to Mecca,

tidings, and no warner (against evil). But now has come unto you a bringer of good tidings and a warner (against evil). And Allah has Power over all things.”

informed the Meccans that soon would come the Prophet to whom both Arabs and non-Arabs would surrender and he would be one of the Meccans.^٤

The People of the Scripture, however, knew that from their books and the news of their Prophets. Allah (SWT) says: **“Those who follow the Messenger, the unlettered Prophet, whom they find mentioned in their Torah and Gospel....”** (VII: ١٥٧)

Among the other events that heralded his coming in the year of his birth was that Allah (SWT) destroyed the Christians of Abyssinia who had come to Yemen to pull down the Honored Ka’bah, the would-be Qiblah of the coming Messenger and his Ummah, although the Quraish announced that they would give up the House (of Allah) because they could not defend it, when Abdul-Muttalib said: “The House has a Lord to protect it.” Evidently, the destruction of the invaders was not for the sake of the polytheists, but in order to safeguard the Qiblah of the coming Messenger and his Ummah. Allah (SWT) says: **“Have you not seen how your Lord dealt with the Owners of the Elephant? Did He not make their plot go astray? And He sent against them birds, in flocks, striking them with stones of baked clay. Then He made them like an empty field of stalks and straw (of which the corn has been eaten up).”** (CV: ١-٥)

Among the other heralds of his coming was the inspiration of his grandfather ‘Abdul-Muttlib to choose a unique name that was unfamiliar among his people, i.e. Muhammad that corresponded to the name mentioned in the previous glad tidings, although neither his grandfather nor any one of his family knew that.

Another herald was the Seal of Prophethood that was a distinctive mark on his noble back indicating his prophesy, as was mentioned in the previous scriptures.^٥ It is narrated that one of the Jewish rabbis lost his consciousness on seeing the Seal of Prophethood on the body of a newborn that was not from among the Children of Israel in Mecca,^٦ for he and his people had wished that he had been from the Children of Israel.

^٤ Al-Khasa’is al-Kubra, al-Suyuti, ١/٥٠. He mentioned a lot of information about the heralds of the advent of Muhammad (peace be upon him). For more information the reader is referred to this source.

^٥ A Christian monk had told Salman al-Farisi (may Allah be pleased with him) that among the signs of the last Prophet would be the seal of Prophethood on his shoulder. Later on he recognized him in al-Madina al-Munawwarah by this sign, as al-Hakim narrated and verified. Al-Dhahabi confirms the same.

^٦ Al-Khas’is al-Kubra, al-Suyuti, ١/٤٩.

Among the heralds in his early childhood was the blessing that was endowed on the home of his wet nurse, Halimah al-Sa'diyyah. While that region was barren and people complained of the starvation of their cattle, the cattle of the family of his wet nurse were satiated and full of milk.[^]

Another herald was the splitting of his chest in his childhood. Anas Ibn Malik reported that Gabriel came to Allah's Messenger (peace be upon him) while he was playing with his playmates. He took hold of him and lay him prostrate on the ground and tore open his chest and took out the heart from it and then he split the heart and extracted a blood clot out of it and said: 'This is the part of Satan in you.' And then he washed the heart with the water of Zamzam in a golden basin, and then he stitched it and returned it to its place. The boys came running to his mother [i. e. his wet nurse] and said: 'Verily Muhammad has been murdered.' They all rushed toward him to find him with a pallid face." Anas said: "I myself could see the marks of a needle on his chest."[^]

Protecting him from vices and evil practices

Although the Prophet (peace be upon him) was a youth living in an environment of ignorance and among ignorant people, no vices were attributed to him. If he had been known to practice such things, he would have been blamed by his people for that, for they were keen to defame him by accusing him of false things after his Prophethood. He lived all his life free from vices. Allah (SWT) says: **"Or is it that they did not recognize their Messenger so they deny him?" (XXIII: ٦٩)** Allah (SWT) instructed His Messenger to say: **"...Verily, I have stayed amongst you a lifetime before this. Have you then no sense?" (X: ١٦)**

During that period his people knew him to be truthful, honest, trustworthy and virtuous, so much so that he was known among them by the epithet "the truthful, the trustworthy". They would keep their deposits and trusts with him even during the time of their hostility to him after his Prophethood. Is it conceivable, then, that a person with such characteristics can be trustworthy among people and tell lies concerning Allah, keep the trusts of people and betray that of Allah?

[^] Ibn Hibban and al-Tabarani. Al-Dhahabi said: "This is a hadith with good isnad." See Sahih al-Sirah al-Nabawiyah, p. ٥٢.

[^] Ahmad and Muslim.

The Quraish quarreled about the person who was qualified to lift the Black Stone when they rebuilt the Ka'bah. In order to settle the controversy, they sought the arbitration of the first person to enter the place of their meeting, and it was Allah's Messenger (peace be upon him) that entered first, whereupon they shouted: "The trustworthy has come!"^{١٠}

Another sign of Allah's protection of him is that he intended to listen to singing in a party with the Meccans on two successive nights but Allah safeguarded him thereof by making him sleep till morning.^{١١}

Among the antecedents of his mission was that a certain stone would greet him

The Prophet (peace be upon him) said: "Indeed I know a stone in Mecca that used to greet me before I was sent with the Message. I do know it now."^{١٢}

Another antecedent to his mission was the good (true) dreams and his inclination to worship Allah:

'Aisha (may Allah be pleased with her) said: "The commencement of the Divine Inspiration to Allah's Messenger (peace be upon him) was in the form of good dreams which came true like bright morning light. Then love of seclusion was bestowed upon him. He used to go in seclusion in the cave of Hira, where he would worship (Allah alone) continuously for several days before returning to his family to take with him the journey food for the stay and then come back to (his wife) Khadija to take his food like-wise again till suddenly the Truth descended upon him while he was in the cave of Hira."^{١٣}

The people who embraced Islam because of the good tidings:

After the start of the mission of the Messenger (peace be upon him) the dwellers of Medina hurried to embrace Islam, being encouraged by what they had heard about his advent from the Jews, who had asked Allah to send the Prophet to help them against their enemies. Meanwhile the Meccans were fighting him and preventing others from believing in his Message.

^{١٠} Narrated and verified by al-Hakim according to the criteria of Muslim and agreed upon by al-Dhahabi. See Sahih al-Sirah al-Nabawiyah, p. ٦٤.

^{١١} Ibn Ishaq; Ishaq Ibn Rahawayh; al-Bazzar and Ibn Hibban. Al-Hafid said: "Its chain of narrators is good and continuous. See Subul al-Huda wal-Rashad fi Sirat Khir al-'Ibad, Muhammad Ibn Yusuf al-Salihi, ٢/١٤٨, verified by al-Hakim and agreed upon by al-Dhahabi.

^{١٢} Muslim and Ahmad.

^{١٣} Al-Bkhari, Book/ Bid' al-Khalq, Section/ hadathana Yahya Ibn Bakir.

Abdullah Ibn Salam was among those who embraced Islam because of the glad tidings. He was the most knowledgeable rabbi living in al-Madina al-Munawwarah, as the Jews themselves admitted. Allah (SWT) refers to him in the Verse: **“Say: ‘Tell me! If this (Qur’an) is from Allah, and you reject it, and a witness from among the Children of Israel (‘Abdullah Ibn Salam) has testified that this Qur’an is from Allah [like the Torah], and so he has believed (embraced Islam) while you are too proud (to believe).’ Verily! Allah guides not unjust people.”** (XLVI: ١٠) **“‘Abdullah Ibn Salam had heard the news of the arrival of the Prophet (peace be upon him) at Medina. So he came to him and said: ‘I will ask you about three things which nobody knows save a prophet. What is the first portent of the Hour? What is the first meal of the people of Paradise? And what makes a baby look like its father or mother?’ The Prophet said: ‘Just now Gabriel has informed me about that.’ Ibn Salam said: That is the enemy of the Jews among the angels.’ The Prophet then said: ‘As to the first portent of the Hour, it will be a fire that will gather the people from East to West. As to the first meal of the people of Paradise, it will be the caudate (i.e. extra) lobe of the fish liver. And if the man's discharge precedes that of the woman, then the child will resemble the father, and if the woman's discharge precedes that of the man, then the child will resemble the mother.’ On this, ‘Abdullah Ibn Salam said: ‘I testify that none has the right to be worshipped except Allah, and that you are the Messenger of Allah.’ He added: ‘O Allah's Messenger! Jews invent such lies as make one astonished, so please ask them about me before they know about my conversion to Islam.’ The Jews came, and the Prophet said: ‘What kind of man is ‘Abdullah Ibn Salam among you?’ They replied: ‘The best of us and the son of the best of us and the most superior among us, and the son of the most superior among us.’ The Prophet said: ‘What would you think if ‘Abdullah Ibn Salam should embrace Islam?’ They said: ‘May Allah protect him from that.’ The Prophet repeated his question and they gave the same answer. Then ‘Abdullah came out to them and said: ‘I testify that none has the right to be worshipped except Allah and that Muhammad is the Messenger of Allah!’ On this, the Jews said: ‘He is the most wicked among us and the son of the most wicked among us.’ So they degraded him. On this, he (i.e. ‘Abdullah) said: ‘It is this that I was afraid of, O Allah's Messenger!’”¹⁴**

Zaid Ibn Sa’nah was among those who embraced Islam because of these glad tidings. He was one of the learned Jews and he recognized the attributes

¹⁴ Al-Bukhari, Book/ the virtues of Ansar, Section/ hadathani Hamid Ibn ‘Umar.

of the Prophet (peace upon him), such as the fact that the more impudent one was to him the more forbearing he was.¹⁰

Among the Jews who embraced Islam for the same reason was Ka'b al-Ahbar after knowing the glad tidings. Once 'Abdullah Ibn 'Abbas asked

¹⁰Al-Tabarani narrated that 'Abdullah Ibn Salam (may Allah be pleased with him) said: "When Allah wished He guided Zaid Ibn Sa'nah (to Islam). Zaid Ibn Sa'nah said: 'When I looked at Muhammad (peace be upon him) I recognized all the signs of Prophethood in his face except two of which I had no knowledge: that his forbearance precedes his anger, and that anger against him increases his forbearance and patience.' Zaid Ibn Sa'nah added: 'One day Allah's Messenger (peace be upon him) came out of the inner apartments—accompanied by Ali—and a man riding his camel like a Bedouin came up to him and said: 'O Allah's Messenger! A group of my people in the village of so and so have submitted and embraced Islam, and I had already told them that if they embraced Islam their provision would reach them easily. Now they are suffering from a famine, hardship and scarcity of rain. I am afraid—O Allah's Messenger—that they might desert Islam because of greed as they entered it out of greed. Would you send them something to relieve them?' He turned towards a man next to him—I think it was Ali—and the latter said: 'O Allah's Messenger! Nothing of it has been left behind.' Zaid Ibn Sa'nah added: 'I approached him and said: 'Give me your hand, O Muhammad! Will you sell me a specified amount of dates in the garden of the children of so and so to be delivered at a fixed date, at such and such time?' He said: 'Do not mention the name of the garden of so and so.' I said: 'Yes.' He accepted the bargain and I opened my purse and gave him eighty mithqal (about 360 grams) of gold in exchange of a certain amount of dates to be delivered at a certain date. He then gave the money to the man and said: "Distribute this justly among them and relieve them.'

Zaid Ibn Sa'nah then said: 'Two or three days before the debt was due Allah's Messenger (peace be upon him) came out accompanied by Abu Bakr, 'Umar and 'Uthman (may Allah be pleased with them all) with a group of other Companions. When he finished the funeral prayer and approached the wall to sit reclining against it, I took hold of his shirt and upper garment and looked at him sternly saying: 'O Muhammad, will you not pay me my due? By Allah, you, the children of 'Abdul-Muttalib are known for your procrastination and I learn this through dealing with you.' I looked at 'Umar to see his eyes revolving in his face like a round orbit. He gazed at me and said: 'O enemy of Allah! How came that you said to Allah's Messenger (peace be upon him) what I heard you saying and treated him the way I witnessed? By Him in Whose Hand is my soul, but for fear of what I may lose I would behead you with my sword.' Allah's Messenger (peace be upon him) was looking at him quietly and patiently and then said: 'O 'Umar! I and he have been in need of something other than this: you should have ordered me to pay him benevolently and ordered him to demand his due likewise. O 'Umar, go with him and give him his due in addition to twenty sa' of dates for having scared him.'

Zaid said: 'Umar went with me and gave me my due and twenty sa' of dates more.' I said: 'What is this extra amount for, O 'Umar?' He said: 'Allah's Messenger (peace be upon him) ordered me to give you the extra amount for having scared you.' I said: 'Do you know me, O 'Umar?' He said: 'No.' I said: 'I am Zaid Ibn Sa'nah.' He said: 'The rabbi?' I said: 'The rabbi.' He said: 'What motivated you to treat Allah's Messenger the way you did and said to him what you said?' I said: 'O 'Umar! When I looked at Muhammad (peace be upon him) I recognized all the signs of Prophethood in his face except two of which I had no knowledge: that his forbearance precedes his anger, and that anger against him increases his forbearance and patience. I have tested them now, therefore; O 'Umar, bear witness to my acceptance of Allah as my Lord and Sustainer, Islam as my religion, and Muhammad as my Prophet. Would you bear witness also to my promise to offer half my property as charity to the Ummah of Muhammad (peace be upon him)—and I am the wealthiest in it [the city].' 'Umar said: 'Or to some of them, for you cannot be sufficient for all of them.' I said: 'Or to some of them.'" 'Umar and Zaid went back to Allah's Messenger (peace be upon him), and Zaid said: 'I bear witness that there is no god but Allah and that Muhammad is His slave and Messenger.' He then believed in him, trusted him and gave him his allegiance. He witnessed with him numerous expeditions and died in Tabuk Expedition while confronting the enemies rather than fleeing before them. May Allah bestow His Mercy upon him. Al-Haithami, ¹¹ said: 'Al-Tabarani narrated this. Its narrators are all trustworthy. Ibn Majah narrated part of it.

him: “What attributes do you find given to Allah’s Messenger (peace be upon him) in the Torah?” Ka’b said: “We find him called Muhammad Ibn ‘Abdullah, who will be born in Mecca and migrate to Tabah and his kingdom will be in Sham. He will not be rude or tough or clamorous in the markets; he will do not repel evil with evil, but forgive and pardon (others). His Ummah (followers) are the praising who praise and thank Allah in times adversity and hardship and say takbir (Allah is Greater) on every elevated land, and wash their limbs in ablution and wrap their waists. They align in their prayer as they do on fighting. Their humming in the mosques resembles that of bees, and their caller is heard in the sky.”¹³

Among those who embraced Islam because of the glad tidings were a group of the people of the scripture, the Abyssinian Christians whom Allah (SWT) mentioned in His Saying: “Those to whom We gave the Scripture before it, - they believe in it (the Qur’an). And when it is recited to them, they say: ‘We believe in it. Verily, it is the truth from our Lord. Indeed even before it we have been from those who submit themselves to Allah as Muslims.’ These will be given their reward twice, because they have persevered, repel evil with good, and spend (in charity) out of what We have provided them with.” (XXVIII: ٥٢-٥٤)

It is reported in the historical narrations that a delegation of Abyssinian Christians came to the Prophet (peace be upon him) and asked him about the religion and he answered them and they recognized his attributes that were mentioned in their books and so they embraced Islam, which was behind the rancor and mischief of the polytheists, but the delegation did not heed them, as Allah (SWT) says about them: “And when they hear vain talk, they withdraw from it and say: ‘To us are our deeds, and to you your deeds. Peace be to you. We seek not the ignorant.’” (XXVIII: ٥٥)

Among those who embraced Islam because of the glad tidings in the previous scriptures was Salman al-Farisi (may Allah be pleased with him), who encountered a Christian monk who mentioned to him the signs of the expected Prophet and the description of the city of date palms to which the Prophet would migrate. Allah (SWT) provided Salman al-Farisi with the means that took him to al-Madina al-Munawwarah and he found that it was the city described by the monk. Therefore, he stayed in it till the Prophet arrived at it as an immigrant. He recognized his attributes, which had been

¹³ Sunnan al-Darimi, vol. 1/17.

mentioned to him, and he embraced Islam on observing the correspondence between the description and reality.

Among those who believed the Prophet (peace be upon him) among the People of the Scripture was Waraqah Ibn Nawfal, the Qurashi, who was Christian. When the Prophet (peace be upon him) told him about the revelation brought to him by Angel Gabriel, he said: “This is the Angel Allah sent to Moses....” Then he wished that he would live long enough to support the Prophet (peace be upon him), when people turned against him in hostility.^{١٧}

Among those who believed in the Prophet (peace be upon him) among the Christians was the King of Abyssinia, who heard from the Companions of the Prophet (peace upon him) the Truth of the religion of Islam that corresponded to what Jesus (peace be upon him) had taught.^{١٨} Therefore, he embraced Islam, and the Prophet (peace be upon him) performed the relevant prayer for his sake on his death.

‘Adiy Ibn Hatim al-Ta’i was another Christian who embraced Islam when he heard the Prophet (peace be upon him) criticize some aspects of his religion.^{١٩}

Among those who recognized the Prophethood of Muhammad (peace be upon him) but did not embrace Islam was Hercules, the King of the Roman Christians, who said to Abu Sufyan Ibn Harb (after he asked him about the affairs and attributes of Muhammad (peace be upon him)): “I knew (from the scriptures) that he was going to appear but I did not know that he would be from you, and if I could reach him definitely, I would go immediately to meet him and if I were with him, I would certainly wash his feet.”^{٢٠} A similar case is that of the Muqawqis, the King of Copts in Egypt, who sent to the Prophet (peace be upon him) two maidens and a mule to ride as a gift.

^{١٧} Al-Bukhari, Book/ Bid’ al-Wahiy, Section/ hadathana Yahya Ibn Bakir.

^{١٨} See: al-Sirah al-Nabawiyah, Ibn Hisham ١/٣٧٤, Dar Ihya’ al-Turath al-‘Arabi.

^{١٩} It is reported that the Prophet (peace be upon him) said to him: “O ‘Adiy Ibn Hatim! Were you not a follower of the Rakusi religion (a religion in between Christianity and Sabi’i)?” He said: “Yes.” He said: “Did you not appropriate from your people one-fourth of their income?” He said: “Yes.” He said: “This is not permissible in your religion.” ‘Adiy said: “No, by Allah!” ‘Adiy later said: “I then knew that he was a sent Prophet who knew what was unknown to others.” See: al-Sirah al-Nabawiyah, Ibn Kathir, ٤/١٢٣, Dar ‘Ihya’ al-Turath al-‘Arabi.

^{٢٠} Al-Bukhari in his Sahih, Book/ Bid’ al-Wahiy, Section/ hadathana Abu al-Yaman.

Because of these glad tidings a large number of rabbis, monks and others from other religions embraced Islam throughout history.

Unfortunately these glad tidings heralding the advent of Muhammad (Peace be upon him) were exposed to distortion, corruption and concealment by some Jewish and Christian scholars throughout history, and such changes are still being made in these books even today.

A large number of the glad tidings that have been concealed or distorted were intact in the books that the Muslim scholars used throughout history as proofs against Jews and Christians, as did those who embraced Islam against their people, as we will show later.

Yet, in spite of this distortion Allah preserved in these books of the light of the glad tidings of the coming of Muhammad (peace be upon him) what suffices as a proof against the people of these books in our time, and what makes the faith of the believers firmer.

Let us now survey what has remained of these glad tidings that appear in the previous books that are available to their followers at present, and what these glad tidings say about the illiterate Prophet Muhammad (peace be upon him).

The Illiterate Prophet

The Holy Qur'an refers to the illiteracy of the Messenger (Peace be upon) and confirms that it is mentioned in the Torah and the Gospel. Allah (SWT) says: **“Those who follow the Messenger, the illiterate Prophet, Who they find mentioned in their own (scriptures) in the Torah and the Gospel.”** (VII: ١٥٧)

The illiteracy of the Prophet (Peace be upon him) and how the revelation to him started are still mentioned in the Bible even nowadays.

In the book of Isaiah (٢٩:١٢), we read: **“And the book is delivered to him that is not learned, saying, Read this, I pray thee: and he saith, I am not learned.”** (King James Version)

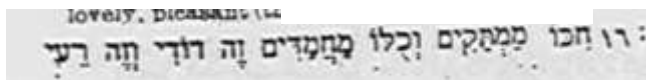
In “Good News Bible” we read: **“If you give it to someone who can’t read and ask him to read it to you, he will answer that the does not know how.”**

This text agrees with what happened later to the Prophet (Peace be upon him). We read in a tradition narrated by ‘Ubaid Ibn ‘Umair and reported by Ibn Ishaq that the Prophet (Peace be upon him) said: **“Gabriel came to me with a sheet of silk wherein there was a book and said, ‘Read!’ I said, ‘I don’t know how.”**”^{٢١}

A long time has elapsed since the advent of Jesus (Peace be upon him); yet no revelation has been endowed upon an unlettered Prophet other than the illiterate Prophet, Muhammad (Peace be upon him), whose illiteracy they find mentioned in their scriptures even today.

The Prophet’s Name

١. The Hebraic Versions of Torah still carry the name of Muhammad without ambiguity. In the song of songs, chapter ٥, Verse ١٦, we read:



which means: **“His speech is the most pleasant. He is the Great Muhammad, this is my beloved, and this my friend.”** The Hebraic word clearly indicates the name of Muhammad but Jews and Christians refuse to admit that and insist that it is not a proper noun but an epithet describing the Prophet, claiming that it means “altogether lovely”. **“His mouth is most sweet; yea, he is altogether lovely. This is my beloved and this is my friend.”**^{٢٢}

Then, who can be described as having all virtuous characteristics but Muhammad, the great Prophet, Allah’s beloved and favored Messenger?

^{٢١}Fath Al-Bari, Book/ Tafsir, Section/ the interpretation of Surat Al-‘Alaq.

^{٢٢}King James Version

٧. In the New Testament, the Prophet's name occurs in several positions. In the Book of John ١٦:٧, we read Jesus' words while addressing his Disciples: **“Nevertheless I tell you the truth: it is expedient for you that I go away; for if I go not away, the comforter (“pericytos” in Greek) will not come unto you.”**

The word **“comforter”** is translated from the Greek word **“paracletos”** which had been used to replace the original word **“pericytos”** meaning “Muhammad” or “Ahmad” in Arabic. The two Greek utterances have little difference in pronunciation as well as in spelling; therefore, the scribes could have easily used one word for the other in some versions. Christians have preferred the corrupted version to the true one.^{٧٢}

٧. There is a Gospel known by the name “the Gospel of Barnabas”, which the church banned in ٤٩٧ AD by the order of Pope Gelasius. It was confiscated everywhere. But there was still a copy of that Gospel in the library of Pope Sixtus V. Fortunately a certain Roman Monk called Framarino managed to bring it out. He had found the letters of Ireneus, where he came upon the name of the Gospel of Barnabas mentioned as a reference. His curiosity urged him to look for that gospel. When he became a close friend to Pope Sixtus V, he got that copy of the Gospel and found in it that there would come a time when it would be claimed that Jesus is Allah's son, and this misconception would continue till Muhammad, Allah's Messenger comes, to set things right.

In the Gospel of Barnabas, (٢٢٠:٤), we read: **“And this mocking shall continue until the advent of Muhammad the Messenger of God, who, when he shall come, shall reveal this deception to those who believe in God's Law.”**^{٧٤}

Framarino was converted to Islam and he published among people this Gospel, which the church had opposed.^{٧٥}

^{٧٢} Izhar Al-Haqq, Rahmatullah Ibn Khalil Al-Hindi, Al-Dar Al-Baida ed. Part٧, p.٧٨. The archbishop of Mosul, ‘Abd Al-Ahad Dawud, the Assyrian, who was converted to Islam and called himself ‘Abd Al-Ahad mentioned this corruption in his book: Muhammad in the Holy Book, p. ٢١٦

^{٧٤} The Medieval Gospel of Barnabas translated by Canon L. Ragg.

^{٧٥} Khalil Sa'adah, in his introduction to the translation of Barnabas Gospel into Arabic. He reported the story of Framarino from what is written in the introduction to the Spanish version, as related by the Orientalist Sale in his introduction to the translation of the Qur'an.

ξ. The name of the Prophet (Peace be upon him) has clearly been mentioned in the scriptures of Jews and Christians throughout history. Muslim scholars used to use this fact in their disputes with the priests and learned Jews.

- In the Book of Isaiah, we read: **“I make your name Muhammad. O Muhammad, the holy one of the Lord! Your name has been there always.”** This quotation is taken from “al-Din wa al-Dawala” written by ‘Ali Ibn Raban Al-Tabari (who had been Christian and then embraced Islam). He died in ٢٤٧ AH.^{٢٦}
- We read, in the Book of Isaiah also: **“We heard, from the extremes of earth, the voice Of Muhammad.”**^{٢٧}
- In the Book of Habakkuk, we read: **“God came from Tayman, the Holy one from the Mount of Paran. Mohammed’s splendor has covered the heavens, and the earth is filled with his praise.”** That is also mentioned in “al-Din wa al-Dawlah” of Ali Ibn Raban al Tabari.^{٢٨} It is also mentioned by Ibrahim Khalil Ahmad, previously a Christian priest who embraced Islam later and included the above Verse in a book he wrote in ١٤٠٩ AH.
- In Isaiah also we read: **“What I will give him will not be given to anyone else. Ahmad will praise Allah newly. He comes from the best land; the wilderness and its inhabitants will rejoice. They will celebrate the Oneness of Allah at every elevated place and glorify Him on every hill.”**^{٢٩}

This is mentioned by Abdullah al-Turjuman, whose name had been Anslam Tormida. He had been a Spanish priest before he was converted to Islam. He died in ٨٣٢ AH.

^{٢٦}This is also mentioned by Salih Ibn. Husain al-Hashimi (d. ٦٦٨ AH) in his book “Takhjil Man Harrafa al-Tawrat wa al-Injil” (Bringing shame upon those who corrupted the Old and New Testaments). Al-Qarafi (d. ٦٨٢ AH) mentioned it in his book “al-Ajwiba al-Fakhira” (the Excellent Answers), and Ibn Taymiyah (d. ٧٢٨ AH) in his book “al-Jawab al-Sahih IIman Baddal Din al-Masih” (The correct answer to those who changed the religion of Jesus), and Ibn Qayyim al-Jawziyyh (d. ٧٥١ AH) in his book “Hidayat al-Hayara min al-Yahud wa al-Nasara” (Guiding the bewildered among the Jews and Christians).

^{٢٧}This is mentioned by the Imams: Salih al-Hashimi; al-Qarafi; Ibn Taymiyah; Ibn al-Qayyim in their books mentioned above.

^{٢٨}It is mentioned by Ali Ibn Muhammad al-Mawardi (d. ٤٥٠ AH) in his book “A’lam al-Nubawah”; Abu ‘Ubaida al-Khazraji (d. ٥٨٢ AH) in his book “Maqami‘ Hamat al-Sulban wa Marati’ Rawdat al-Iman”; Al-Qurtubi (d. ٦٧١ AH) in his book “Al-A’lam”. It is also mentioned by al-Hashimi; al-Qarafi; Ibn Taymiyah and Ibn al-Qayyim in their above-mentioned books.

^{٢٩}It is mentioned by the Imams: al-Khazraji; al-Hashimi; al-Qurtubi; al-Qarafi; Ibn Taymiyah and Ibn al-Qayyim in their above-mentioned books.

Jubayr Ibn Mut'im said: "I heard Allah's Messenger (Peace be upon him) saying: 'I have various names: I am Muhammad, and I am Ahmad, and I am Al-Mahi with whom Allah obliterates disbelief, and I am al-Hashir at whose feet people will be gathered, and I am al-'Aqib.'" Allah (SWT) says: "And Remember, the son of Mary said: 'O children of Israel! I am the Messenger of Allah (sent to you) confirming the Torah (which came) before me, and giving glad tidings of a Messenger to come after me whose name shall be Ahmad.' When he came to them with clear signs, they said, 'This is evident sorcery.'" (٦١:٦)

Professor Abdul-Ahad Dawud al-Ashuri, the former archbishop of Mosul, who was converted to Islam, says (in his book "Muhammad in the Bible"):^{٢١} "The statement popular among Christians: "Glory be to Allah in the heavens and peace be on earth and happiness be among people" was originally: "Glory be to Allah in the heavens, Islam be on earth, and Muhammad is for people."

٢٠. The name of the Prophet (Peace be upon him) occurred in the Hindu Scriptures. In the Sama Veda^{٢٢}, we read: "Ahmad acquired Shari'ah (religious law) from his Lord. This Shari'ah is full of wisdom. I receive light from him just as from the sun."

अहमिषि पितुः परिमेधामृतस्य जग्रह । अहं सूर्यं इवाजनि ॥
सामवेद० । प्र० २ । द० ६ मं० ८ ॥

२१. In Athrava Veda (another Hindu Scripture), Kanda २०, Sukia १२५, Mantra १-३, we read: "O people! Listen to this carefully! Muhammad will be raised among people.... His greatness will be praised even in paradise and it will be subjected to him, and he is the Muhammad."

इदं जना उप श्रुत नराशंसः स्तविष्यते ।
षष्टिं सहस्रा नवतिं च कौरम आ रुशमेषु दद्महे ॥ १ ॥

^{२१} Al-Bukhari, Book/ al-Manaqib, Section/ what is said about the names of Allah's Messenger (Peace be upon him); Muslim, Book/ al-Fadail (virtues), Section/ about his names (Peace be upon him); al-Tirmidhi, Book/ al-Adab, Section/ what is said about the Prophet's names; al-Nasai in al-Sunnan al-Kubra १/६११; Ahmad in al-Musnad ६/१०, and others.

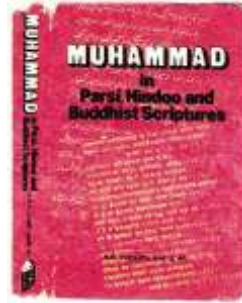
^{२२} Chapter: Islam and al-Ahmadiyyat that the angels declared, p. १६०-१०६

^{२३} Paragraphs १, १, part II

१. In Bhawishya Purana (another Hindu scripture) parv ३, Khand ३, Adhya ३ , Shalok ०-८, we read: **“Just then an illiterate man with the epithet Teacher, Muhammad by name, comes only with his companions. The angel will purify him with the five things.”**

एतस्मिन्नन्तिरे म्लेच्छ आचार्य्येण समन्वितः ।
महामद इति ख्यातः शिष्यशाखासमन्वितः ॥ ५ ॥
नृपश्चक्रं महादेवं मरुस्थलनिवासिनम् ।
गङ्गाजलंश्च संन्नाथ्य पञ्चगव्यसमन्वितैः ।
चंदनादिभिरभ्यर्च्यं तुष्टाव मनसा हरम् ॥ ६ ॥
भोजराज उवाच—नमस्ते गिरिजानाथ मरुस्थलनिवासिने ।
त्रिपुरासुरनाशाय बहुमायाप्रवर्तिने ॥ ७ ॥
म्लेच्छैर्गप्ताय शुद्धाय सच्चिदानन्दरूपिणे ।
त्वं मां हि किंकरं विद्धि शरणार्थमुपागतम् ॥ ८ ॥

The five things of purification are obviously the five daily prayers that cleanse a Muslim of his sins.^{३३}



The Ancestry of the Prophet (Peace be upon him)

Prophet Abraham and his son Ishmael (Peace be upon them), while in Mecca, asked Allah (SWT) to make out of their offspring a Muslim nation and send among them a Messenger from among themselves. Their prayer is mentioned in These Qur’anic Verses: **“Our lord! Make us Muslims, bowing**

^{३३}“Al-Tayyarat al-Khafiyah fi al-Diyanat al-Hindiyyah al-Qadima”

to Your (Will), and out of our progeny (make) a Muslim nation, bowing to Your (Will); and show us our places for the celebration of (due) rites; and turn unto us (in Mercy); for you are the Oft-Returning, Most Merciful. Our lord! Send among them a Messenger who shall rehearse your Signs to them and instruct them in Scripture and wisdom, and sanctify them; for you are the Exalted in Might, the Wise.” (II: ١٢٨-١٢٩)

a) Allah’s promise to Abraham that he would make a great righteous nation out of Ishmael’s progeny is mentioned in the Old Testament. In the Book of Genesis (١٧:٢٠), we read: **“And as for Ishmael, I heard thee. Behold, I have blessed him, and will make him fruitful and will multiply him exceedingly; twelve princes shall he beget, and I will make him a great nation.”**

b) We also read in Genesis (٢١:١٣): **“And also of the son of the bondwoman will I make a nation, because he is thy seed.”**^{٢٤} No righteous nation appeared out of Ishmael’s progeny other than the nation (Ummah) of Muhammad (Peace be upon him) that Allah (SWT) describes in His Saying: **“You are the best of peoples, introduced to mankind....”** (III: ١١٠).

c) In the Book of Deuteronomy (١٨:١٧-١٨) we read Moses’ words: **“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.’”**

“Their brethren” means the descendants of Ishmael (Peace be upon him), for he was the brother of Isaac (Peace be upon him), the forefather of the Children of Israel, since both Ishmael and Isaac were Abraham’s sons. Muhammad (Peace be upon him) is descended from Ishmael. Were the glad tidings meant to refer to one of the children of Israel it should say, **“from among their own people”**.^{٢٥}

Muhammad (Peace be upon him) is from among their brethren. He is like Moses (Peace be upon him) in that both of them were Prophets and Messengers and came with a new law. Both of them fought against the polytheists, married, and were shepherds. The glad tidings cannot refer to Joshua as Jews claim, for Joshua did not receive any book of revelations, as

^{٢٤} All Biblical quotations are taken from King James Version unless otherwise specified

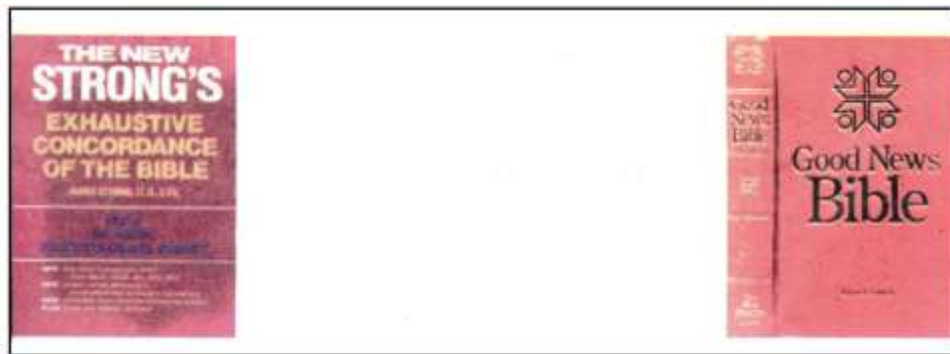
^{٢٥} Those who corrupt the scriptures in the Good New Bible noticed this, so they changed the expression into “from among their own people.”

the Book of Deuteronomy (٣٤:١٠) confirms: **“And there arose not a Prophet since in Israel like unto Moses.”**

Nor can the glad tidings refer to Jesus (Peace be upon him), as Christians claim, for he was unlike Moses in many respects: he had only a mother and no father, and he spoke while a child in the cradle and he did not come with a new law as Moses did, and he did not die but was lifted to the heavens.

d) In Matthew (٢١: ٤٢-٤٣) we read: **“Jesus saith unto them, Did ye never read in the scriptures: The stone which the builders rejected, the same is become the head of the corner: this is the lord’s doing and it is marvelous in our eyes? Therefore say I unto you, The Kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.”**

This means that the Apostleship will be taken away from the Children of Israel and given to another nation, and thus the Messenger promised will be from among people other than the Children of Israel.



The place where he was sent as Allah’s Messenger

a) The Old Testament mentions the place where Ishmael (Peace be upon him) was brought up. In Genesis (٢١:١٩-٢٠), we read: **“And God opened her eyes, and she saw a well of water; and she went, and filled the bottle with water, and gave the lad to drink. And**

God was with the lad; and he grew, and dwelt in the wilderness, and became an archer.”

The Prophet (Peace be upon him) described Ishmael (Peace be upon him) as an archer. Once he came upon some men from the tribe of Aslam while they were throwing their arrows. He said to them: **“O children of Ishmael! Go on throwing [your arrows], for your father was an archer.”**^{r1}

b) In Isaiah (٢١:١٣), we read: **“This is a message about Arabia.”**^{r2} This is a reference to the place and the nation where a Messenger will appear carrying the Message from Allah to mankind.

c) Another clue indicating the place where the new religion will arise with its new mottoes uttered on mountain tops and shouted by people, is read in Isaiah (٤٢:١-١١): **“Sing unto the Lord a new song, and his praise from the end of the earth, ye that go down to the sea, and all that is therein; the isles, and the inhabitants thereof. Let the wilderness and the cities thereof lift up their voice, the villages that Kedar doth inhabit: Let the inhabitants of the rock (Sela)^{r3} sing, let them shout from the tops of the mountains.”**

Singing here means glorifying Allah with a shout sent on the tops of mountains. This corresponds to the prayer call (*Adhan*) of Muslims. Both **Sela** and the places where **Kedar**^{r4} lived are locations in the Arabian Peninsula. All this indicates that the place of the new Message and the promised Messenger is Arabia.

d) In Deuteronomy (٣٣:٢), we read: **“The Lord came from Sinai; and rose up from Seir unto them; he shined forth from mount Paran”** Some of the commentators of the Torah who were converted to Islam think that this statement in the Torah refers to the places of the revelation of the Divine Guidance to the earth.

So, His coming from Sinai: Giving the Old Testament to Moses (Peace be upon him). His rising from Seir: His giving the Gospel to Jesus (Peace be

^{r1} Al-Bukhari, Book/ al-Jihad wa al-Siyar, Section/ encouraging archery; Ibn Majah in al-Suna, Book/ al-Jihad, Section/ archery in the Cause of Allah; Ahmad in his Musnad ١/٣٦٤, ٤/٥٠; Ibn Hibban in his Sahih ١٠/٥٤٨ and others.

^{r2} See: Good News Bible.

^{r3} (Sela) is added in Good News Bible. Sela is a mountain in Medina.

^{r4} Kedar is one of the children of Ishmael as mentioned in the Old Testament, Genesis (٢٥: ١٢-١٣).

upon him). Seir is a range of mountains that extends west to Araba Valley in Palestine. It is the land where Jesus (Peace be upon him) lived. His shining from Mount Paran: Sending down the Qur'an to Muhammad (Peace be upon him). Paran is the ancient name of Mecca, which Ishmael (Peace be upon him) inhabited.

e) We read in the Old Testament that David (Peace be upon him) sings of Allah's Sacred House and expresses his longing for it; for there Allah's rewards are multiplied.^{٤١} We read in Psalms (٨٤: ٥-٦) David's words: **"How happy are those whose strength comes from you, who are eager to make the pilgrimage to Mount Zion.^{٤٢} As they pass through the dry valley of Baca, it becomes a place of springs."**^{٤٣}

In King James Version, **"a place of springs"** is replaced by **"a well"**.

The valley of Baca is mentioned in the Holy Qur'an, and it is the place where the Sacred House stands. Allah (SWT) says: **"The first House (of worship) appointed for people was that at Baca, full of blessing and of guidance for all kinds of beings; in it are Signs manifest; [for example] the station of Abraham; whoever enters it attains security. Pilgrimage therto is a duty people owe to Allah –Those who can afford the journey; but if any denies Faith, Allah stands not in need of any of His creatures."** (III: ٩٦-٩٧)

Allah (SWT) refers to the aridity of this valley when mentioning the supplication of Abraham (Peace be upon him): **"O our Lord! I have made some of my offspring dwell in a valley without cultivation by thy Sacred House."**(XIV: ٣٧)

It is well known that Allah (SWT) made the well of Zamzam gush in that dry valley when Hagar and her son Ishmael (Peace be upon him) dwelt in it.

The Christian Arabs were confused by the occurrence of 'Baca' in the text; therefore, they changed it in the Arabic version to sound like another Arabic word (**buka'**) meaning (crying). Thus the expression became: **"passing**

^{٤١} Psalms (٨٤: ١-٤, ١٠)

^{٤٢} Zion is defined, in Webster's II New Riverside University Dictionary, as a place or religious community regarded as sacredly dedicated to Allah. In the Hebraic glossary in the New Strong's Exhaustive Concordance of the Bible, the Hebraic root of the word "Zion" means dry land or place, a solitary place, wilderness, a description that well fits the vicinity of Mecca.

^{٤٣} Good News Bible.

through the Valley of buka' (crying)". There is no relation between the two words. Besides, the word **Baca** (in the English version) begins with a capital letter and cannot be translated, for it is a proper noun indicating a place. Not only this but they deleted the word standing for "pilgrimage" completely.

f) In the Zoroastrian Scriptures^{٤٢} there occur glad tidings indicating the place where the Message of Muhammad (Peace be upon him) would appear: **"When the Zoroastrian people forsake their religion and become dissolute, a man will rise in Arabia whose followers will conquer Persia and subjugate the arrogant Persians. Instead of worshipping fire in their own temples, they will turn their faces in prayer towards the Ka'ba of Abraham, which will be cleaned of all idols."**^{٤٤}

The Characteristics of the Prophet (Peace be upon him)

His illiteracy has already been mentioned. Other features of his personality and life affairs are:

- a) We read in Isaiah (٢١:٧) that he was a camel-rider, indicating that the Prophet described belongs to the desert, as was Muhammad (Peace be upon him).
- b) In Psalms (٧٢:١٠), we read: **"The kings of Sheba and Seba shall offer gifts."** The Yemeni kings have long ceased to exist and no Prophet ever appeared to whom the kings of Yemen yielded but Muhammad (Peace be upon him).

^{٤٢}Some researchers are of the opinion that Zoroastrianism is Magianism. It is also said that Magianism preceded Zoroastrianism. And that it was Zoroastr who brought out Magianism and renewed it in the third century AD. The Prophet (Peace be upon him) said: **"Treat the Magians as you treat the people of the Book."** The hadith is related by Ibn Abi Shaibah in al-Musannaf ٢/٤٣٥; Malik in al-Muwatta ١/٢٧٨; through him al-Shafi'i in his Musnad ١/٢٠٩; through al-Shafi'i, al-Baihaqi in al-Sunnan al-Kubra. It is also related by al-Tabarani in al-Mu'jam al-Kabir ١٩/٤٣٧. In Majma' al-Zawaid ٦/١٣ he says: "Al-Tabarani related it, and in its chain of narrators there are some I do not know." In Talkhis al-Habir he says: "it was related by Ibn Abi 'Asim in Book al-Nikah with a Sanad. that is Hasan. See: al-Mawsu'a al-Muyassarrah fi al-Adyan wa al-Madhahib wa al-Ahzab al-Mu'asirah ٢/١١٤٩.

^{٤٤}Muhammad in International Scriptures, Professor 'Abd al-Haqq.

- c) In Psalms (٧٢:١٥), the Prophet is said to be blessed continuously: **“Prayer also shall be made for him continuously.”** Such is the case of Muhammad (Peace be upon him), who is blessed by Muslims several times a day in their Prayers.
- d) He is also described as carrying a sword: **“Gird thy sword upon thy thigh.”** (Psalms ٤٥:٣) and as an archer: **“thine arrows are sharp.”** (Psalms ٤٥:٥)
- e) In Matthew Gospel (٢١:٤٢-٤٣) he is described as the head of the corner rejected by the builders that turned to be the last Messenger. **“Jesus saith unto them, Did ye never read in the scriptures: The stone which the builders rejected, the same is become the head of the corner: This is the Lord’s doing, and it is marvelous in our eyes. Therefore say I unto you, The Kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.”**

The *Ummah* (nation) of Muhammad (Peace be upon him) is an illiterate nation that had no significance among peoples. It was amazing that the Messenger who would rise from it would become the head of the corner in the structure of Prophethood.

Abu Hurairah (May Allah be pleased with him) narrates that the Prophet (Peace be upon him) said: **“My similitude and that of the Prophets before me is that of a man who has built a house well and beautifully except for an adobe in one of the corners. People set out going around it and admiring it, saying: would that this adobe is not missing!”** I am the adobe and I am the seal of Prophets.”^{٤٥}

This glad tidings said by Jesus (Peace be upon him) suggest that the Prophet described was not one of the Children of Israel and that prophecy would be taken away from the Children of Israel and given to another nation that would **“bring forth the fruits thereof.”** It turned out that the intended nation was the nation that was despised by people, the *Ummah* of

^{٤٥} Al-Bukhari, Book/ al-Manaqib (merits), Section/ the seal of Prophets; Muslim, Book/ virtues, Section/ The Prophet (Peace be upon him) as the seal of Prophets; Ibn Hibban in his Sahih ٤/٣١٥.

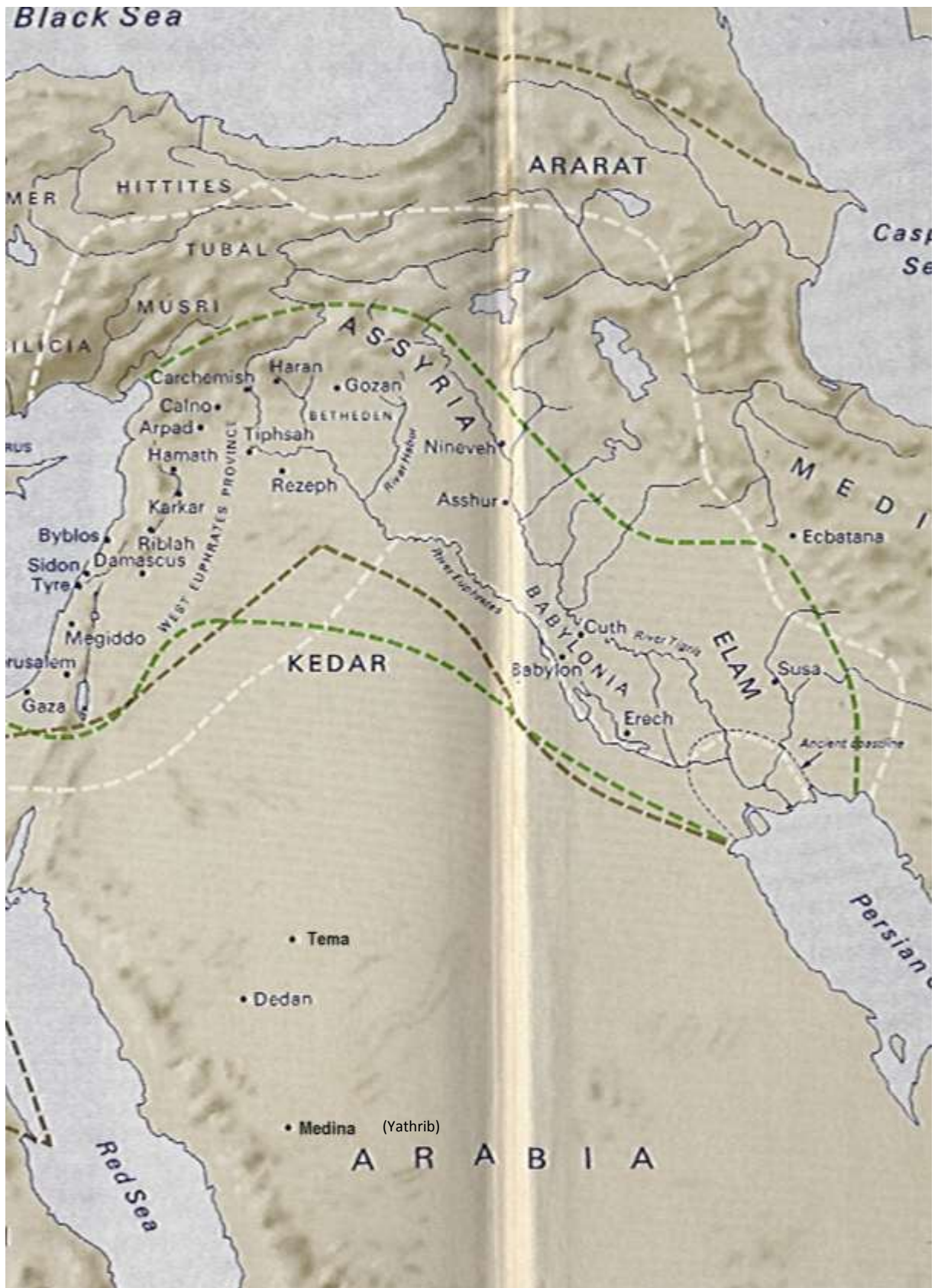
Muhammad (Peace be upon him), the new *Ummah* which Allah made the best *Ummah* presented to mankind.

f) In Isaiah (٢١:١٣-١٧), we read: **“This is a message about Arabia. You people of Dedan,^{٤٦} whose caravans camp in the barren country of Arabia, give water to the thirsty people who come to you. You people of the land of Tema, give food to the refugees. People are fleeing to escape from swords that are ready to kill them, from bows that are ready to shoot, from all the dangers of war. Then the Lord said to me, ‘In exactly one year the greatness of the tribes of Kedar will be at an end. The bowmen are the bravest men of Kedar, but few of them will be left. I, the Lord God of Israel have spoken.’”^{٤٧}**

These glad tidings suggest that Allah tells Isaiah by inspiration that a revealed message will come from Arabia. That region of Arabia is the barren land where the caravans of the people of Dedan camp. Dedan is north to Al-Madina Al-Munawwarah as shown in the following old map appearing in Good News Bible.

^{٤٦}Dedan is a place closer than Tema to Medina.

^{٤٧}Good News Bible



The inspiration received by Isaiah orders the people of Tema to offer food and drink to a refugee fleeing before swords. The occurrence of the order after informing of the revealed message in Arabia is a good clue indicating that the fleeing refugee is the receiver of that message whom Allah orders the people of Tema to support.

“Give water to the thirsty people who come to you. You people of the land of Tema, give food to the refugee.” Tema is a region belonging to Medina district, where the people of Tema lived and then most of them moved to Yathrib (Medina). Arab historians, quoting the Jewish residents of the Arabian Peninsula, say that the first time Jews came to dwell in Hijaz (Arabia) was during the time of Moses (Peace be upon him) when he sent them in an expedition against the Amalekites in Tema. After conquering them and returning to Sham (in the wake of Moses’ death), they were prevented from entering Sham, for it was claimed that they had violated Moses’ Law by sparing the life of one of the sons of the Amalekites’ king. Thus they had to go back to Hijaz and settle in Tema.^{ε^} Then most of them moved to Yathrib.^{ε^} So, the Jewish people of Yathrib had been the people of Tema addressed in the Biblical text. Isaiah addressed the people of Tema in this chapter in the later half of the eighth century BC.

The information revealed to Isaiah says that the fleeing refugee would be accompanied by others: **“people are fleeing to escape from swords.”** Then the prophesy mentions the damage that would befall the glory of Kedar a year after that event, which indicates that the escape would be from them and that their penalty would be inflicted upon them because of that event. **“Then the Lord said to me, ‘In exactly one year the greatness of the tribes of Kedar will be at an end. The bowmen are the bravest men of Kedar, but a few of them will be left.’”**

These glad tidings correspond perfectly with Muhammad (Peace be upon him) and his emigration. The Divine Revelation came down to Muhammad (Peace be upon him) in Arabia, in the barren regions of Arabia (Mecca and Medina). He emigrated from Mecca, the residence of the children of Kedar (Quraish) who had chosen a tough youth from every tribal group to gather and assassinate Muhammad (Peace be upon him) on the night of this

^{ε^}Twelve centuries BC.

^{ε^}Al-Rawd al-Mi'tar fi Khabar al-Aqtar, a Geographical Dictionary, Muhammad Ibn 'Abd al-Mun'im al-Himyari; Maktabat Lebanon, ١٩٤٨, p ١٤٦-١٤٧. Similar information occurs in Wafa al-Wafa bi Akhbar al-Mustafa, al-Samhudi, Dar Ihya Al-Turath Al-'Arabi, Beirut Part I, p. ١٥٩.

emigration. The youths came fully armed, but the Prophet emigrated (fleeing). The people of Quraish pursued him with their swords and bows as the prophecy states: **“People are fleeing to escape from swords that are ready to kill them, from bows that are ready to shoot.”**

Then Allah punished Quraish (the children of Kedar) a year or so after the Prophet’s emigration, when Quraish tribe lost its glory and greatness in Badr Battle wherein its men were badly defeated and many of them were killed: **“Then the Lord said to me, ‘In exactly one year the greatness of the tribes of Kedar will be at an end. The bowmen are the bravest men of Kedar, but a few of them will be left.’”**

The prophesy assures that this information, the promise that the Divine Message would be sent down in Arabia, the Prophet’s coming with that Message, the events of his emigration and victory, are all divinely revealed; for: **“The Lord God of Israel has spoken.”**

What these glad tidings tell us must have been realized, because it was supposed to happen during an era when swords and arrows were the tools of war. Such an era of fighting with swords and arrows has passed.

- Has any revelation ever come down in Arabia other than the Holy Qur’an?
- Has there been a Prophet who emigrated from Mecca to Medina and was received by the people of Tema other than Muhammad (Peace be upon him)?
- Did Quraish face defeat one year after emigration by other than Muhammad (Peace be upon him) in Badr Battle?

These glad tidings prove the truthfulness of the Message of Muhammad (Peace be upon him) and it is a divine forerunner of his coming conveyed by one of the Prophets of the Children of Israel (i.e. Isaiah).^o This text is still intact even today, in spite of the strong tendency of disbelieving Jews and Christian to distort and corrupt their scriptures.

g) In Psalms (٤٥: ٢-٣) we read about the Prophet’s characteristics: **“Grace is poured into thy lips; therefore God hath blessed thee for ever. Gird thy sword upon thy thigh.”**

^oHe lived in the latter half of the eighth century BC as mentioned in Good News Bible, p.٦٦٥.

h) In Isaiah (٤٢:١-٢), we read about the Prophet (Peace be upon him): “Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my spirit upon him; he shall bring forth judgment to the Gentiles. He shall not cry, nor lift up, nor cause his voice to be heard in the street.”

This corresponds to what the honorable Companion Abdullah Ibn ‘Amr (May Allah be pleased with him) quoted from the Old Testament at his time. ‘Ata Ibn Yasar asked him: “will you tell me about the description of the Prophet in Torah?” He said: “Yes. By Allah, he is described in the Torah with some of what is said about him in the Holy Qur’an: **“O Prophet! Truly, we have sent you as a witness, a bearer of glad tidings and a Warner, and a guard of the illiterate. You are my servant and Messenger. I have called you al-Mutawkkil (confident in Allah), not rude or tough or clamorous in the markets. You do not repel evil with evil, but forgive and pardon (others). Allah will not make you die before He has reformed the crooked people by making them say: There is no deity but Allah: a statement with which He will open blind eyes, deaf ears and wrapped hearts.”**^{o1}

i) Some of the features of the religion the Prophet (Peace be upon him) would come with are described as follows:

١- The call for prayer, as previously mentioned.

٢- Praying in a row, shoulder to shoulder. In the Book of Zephaniah (٣:٩-١٠), we read: **“For then will I turn to the people a pure language, that they may all call upon the name of the Lord, to serve him with one consent [shoulder].”**

With Islam the language of worshipping Allah has become one language; the Qur’an is read during the prayer in Arabic exclusively, and the worshippers stand in a straight row shoulder to shoulder.

٣- The change of *qibla*: We read in John (٤:٢٠-٢١): **A woman of Samaria said unto Jesus (Peace be upon him): “Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the**

^{o1} Al-Bukhari, Book/ purchases, Section/ disapproval of being clamorous in the markets; al-Baihaqi in al-Sunnan al-Kubra ٧/٤٥; Ahmad in al-Musnad ٢/٦٧٨.

place where men ought to worship.” Jesus said unto her: “Woman, believe me, the hour cometh, when ye shall neither in this mountain nor yet at Jerusalem worship.”

This suggests that the *qibla* would change from the direction of Jerusalem, and that would be done through a Messenger, which actually happened through Prophet Muhammad (Peace be upon him) according to Allah’s Ordinance in the Verse: **“Then turn your face in the direction of the Sacred Mosque: where you are, turn your faces in that direction. The People of the Book know well that it is the truth from their Lord. Nor is Allah unmindful of what they do.”**(II: ١٤٤)

٤- Guidance to the true religion in all details: In John (١٦:١٢-١٣), we read: **Jesus (Peace be upon him) says: “I have yet many things to say unto you, but ye cannot bear them now. Howbeit, when he, the Spirit of truth, is come, he will guide you into all truth, for he shall not speak of himself; but whatsoever he shall hear, that will he speak; and he shall show you things to come.”**

Allah (SWT) says: **“And we have sent down to you the Book explaining all things, a Guide, a Mercy, and Glad Tidings to Muslims.”**(XVI: ٨٩) Allah (SWT) also says: **“Your companion does not say (aught) of (his own) desire. It is no less than inspiration sent down to him.”**(LIII: ٣-٤)

٥- Some of the rites of the Prophet’s religion are mentioned in previous scriptures.

In Bhawishya Purana we read the description of the Prophet’s Companions: **“They will be circumcised, without a tail (on their heads), keeping beard, creating a revolution, announcing Adhan (call for prayer), and will be eating lawful things. They will eat all sorts of animals except swine. They will not seek purification from the holy shrubs, but will be purified though warfare. On account of their fighting the irreligious nation, they will be known as Musalmans. I shall be the originator of this religion of the meat-eating nation.”**^{٥٢}

^{٥٢} Muhammad in Parsi, Hindoo and Buddhist Scriptures, pp. ٤١-٤٢

जप्त्वा दशसहस्रं च तद्दशांशं जुहाव सः ।
भस्म भूत्वा स मायावी म्लेच्छदेवत्वमागतः ॥ २० ॥
भयभीतास्तु तच्छिष्या देशं वाहीकमाययुः ।
गृहीत्वा स्वगुरोर्भस्म मदहीनत्वामागतम् ॥ २१ ॥
स्थापितं तैश्च भूमध्ये तत्रोषुर्मदतत्पराः ।
मदहीनं पुरं जातं तेषां तीर्थं समं स्मृतम् ॥ २२ ॥
रात्रौ स देवरूपश्च बहुमायाविशारदः ।
पेशाचं देहमास्थाय भोजराजं हि सोऽब्रवीत् ॥ २३ ॥
आर्यधर्मो हि ते राजन्सर्वधर्मोत्तमः स्मृतः ।
इंशाज्ञया करिष्यामि पेशाचं धर्मदारुणम् ॥ २४ ॥
लिङ्गच्छेदी शिखाहीनः श्मश्रु धारी स दूषकः ।
उच्चालापि सर्वभक्षी भविष्यति जनो मम ॥ २५ ॥
विना कौलं च पशवस्तेषां भक्षया मता मम ।
मुसलेनैव संस्कारः कुशैरिव भविष्यति ॥ २६ ॥
तस्मान्मुसलवन्तो हि जातयो धर्मदूषकाः ।
इति पेशाचवर्मश्च भविष्यति मया कृतः ॥ २७ ॥

About Muhammad and his Companions, we quote the literal translation of a Persian text from the Zoroastrian scripture, Dasatir: “When such deeds the Persians will do, from among the Arabs a man will be born from among the followers of whom crown and throne and kingdom and religion of the Persians all shall be overthrown and dissoluted. And will be the arrogant people subjected. They will see instead of the house of idols and the temple of fire the house of worship of Abraham without any idol in it, the *Qibla*. And they will be a mercy for the worlds and then they will capture places of the temples of fire, Madain and Ctesiphon and of the surrounding places of it and Tus and Balkh and other places of eminence sacred and religious leader theirs will be a man eloquent and his message or what he will say will be well-connected.”^{१३}

^{१३}Ibid. pp. २२-२३

(۵۲) چم چیم کجام کند بر تو از جیام در ماه جیال بود
 چون چنین کرد که کند از تازیان بری بد شود (۵۵) یونهار
 قسامم هو میرناک د نیرناک و سیرناک و امیرناک
 سرویم ارتد که از پیران او در سیم تخت دکتور و این همه
 برافند (۵۶) و هوند هرور کتام شو دام و شوندر
 کسان زیدشان (۵۷) بیرن فشای نیما و سیمار کسوار
 آبادلی جواد هده نیوستا بسند بجای پاکه اوش
 که مار نیابلی سپکر شده نماز برون بو نماز که در تازیان است
 در یک ناموران ساخته آباد است در این پیکر بای اختران بود گوید شود
 نماز برون بود در انداز و سپکر (۵۸) و هوز د هوش
 ششور و ز آب شور (۵۹) و قدر ابد شامی
 سیمارام مدیر دانورام هام و نیغود و یواکت و شایام
 شمناد و بازستاند بجای شکله بای بد این و گره های آن
 دوس و پنج دعا بای بزرگ (۶۰) و پایم هار میشام و رماه پامد
 هر تال و سمین بودم بمن بزرید و این گرایشان بود
 باشد شهور و سخن او در هم بچسبید (۶۱)

Will They Not Then Believe?

From the good tidings we have cited above it is obvious that the scriptures sanctified by various nations pointed out to the anticipated Prophet, even several centuries before his advent. Allah (SWT) says: **“Verily it is (mentioned) in the scriptures of former peoples.”** (XXVI: ۱۶۹)

These glad tidings and pieces of news, which anticipated the advent of the Prophet (Peace be upon him), were conveyed from one generation to another among all the nations of the world, for Allah’s Messengers (peace be upon

them) told their peoples of the anticipated coming of the Prophet (peace be upon him). Such glad tidings were behind the conversion of many people to Islam. The People of the Book, the Jews and Christians had been waiting for the coming of Muhammad (Peace be upon him), and when he came with the Divine Message some of their scholars and learned men, like Abdullah Ibn Salam, believed in him. Allah (SWT) says: “Tell me! If this (Qur’an) is from Allah and you reject it, and a witness from among the Children of Israel testified that it is from Allah { like the Torah} and he believed , while you are too proud to believe. Verily Allah guides not the people who are unjust.”(XLVI: ١٠)

Some of the People of the Book rejected Allah’s religion and refused to follow Muhammad (Peace be upon him) out of arrogance and envy and insisted on showing him enmity and hatred. They aimed at corrupting and altering the texts that described him and they concealed a lot of the authentic texts from the public. Allah (SWT) says: “You (Jews) have made it (the Scripture) into (separate) paper sheets disclosing (some of it) and concealing much.” (VI: ٩١) Allah (SWT) also says: “From among those who are Jews, there are some who displace words from their (right) places.” (IV: ٤٦) Allah (SWT) also says: “We made their hearts hard. They displace the words from their (right) places.” (V: ١٣)

The process of corruption and alteration continued throughout the ages up to now. However, some obvious clues have remained in their Books till now describing Muhammad (peace be upon him) and certifying the truthfulness of his being the Messenger of Allah and the last among Prophets and Messengers. We have noticed that these Books describe the Prophet (Peace be upon him) as illiterate and mention his name, ancestry, the place and time of his advent as a Messenger and describe his speech and morals and the Law that he would come with, his emigration and the flight of his enemies before him. Such characteristics do not apply to any but Muhammad (Peace be upon him).

Is it not high time for those who have gone astray from the Truth to follow its guidance and believe in Allah’s religion, Allah’s Messenger and the Truth that has been revealed to him? Allah (SWT) says: “You are the best of people introduced to mankind, enjoining what is right, forbidding what is wrong, and believing in Allah. If only the People of the Book had Faith, it

were best for them: among them are some who have faith, but most of them are perverted transgressors.” (III:١١٠)

Chapter Two

Scientific Miracle in Qur'an and Sunnah



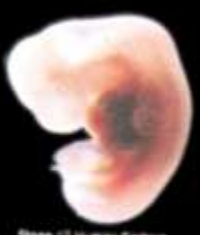
Stage 18 Human Embryo
(Approx. 44 days)



Stage 18 Human Embryo
(Approx. 44 days)



Stage 17 Human Embryo
(Approx. 41 days)



Stage 17 Human Embryo
(Approx. 41 days)

The Scientific Miracle (Signs) in Qur'an and Sunnah

Introduction

١. The Description of the Barrier Between Two Seas

٢. Al-Nasiyah (front of the head)

**٣. “And the Mountains as Pegs”
“From it We produce green substance out of which We produce grains upon each other.”**

٤. “And We Sent down Iron”

٥. “Or (the unbelievers' state) is like layers of darkness in a deep sea.”

٦. “But when We pour down rain on it, it agitates and swells”

٧. The Miracle of Producing Milk (from the contents of the intestines and (then) from blood)

٨. The Barrier between Rivers and seas (Estuary)

10. The Miracle of Describing the Embryo after the Forty-second Night

Introduction

Allah (SWT) sent Muhammad (peace be upon him) to all people regardless of their various cultures and talents and for all times. He supported him with different signs that suited all those to whom he was sent and will suite humanity till the Day of Judgment. The Miracle of eloquence of the Book of Allah challenged the eloquent among Arabs; the Miracle of the Good Tidings presented the evidence to the People of the Scripture for the truthfulness of Allah's Messenger (peace be upon him); the Miracles of unusual events subdued the obstinate infidels and showed them the brilliant plea of the Prophet (peace be upon him); the Miracle of telling information from the unseen world was revealed, and is still being revealed, and verified throughout the centuries and ages.

Let us investigate some of the researches pertaining to such Miracles as the Qur'an promised to reveal and have come true in our time and have been observed by contemporary specialists in various fields of knowledge, such as astronomy, geology, meteorology, botany, zoology, various medical sciences, oceanography and other cosmic sciences, so that it may serve as a proof for every reasonable person in our time that the Qur'an is from Allah and that the Divine Sign testifying to this fact is the knowledge carried by its Verses and manifested by the precise scientific discoveries achieved through a long journey of research and study and through the use of the most precise instruments that were manufactured only during the recent industrial revolution. The Holy Qur'an referred to this kind of Miracle and promised to reveal it in the Saying of Allah (SWT): **"We will show them Our Signs in the universe, and in their own selves, until it becomes manifest to them that this (the Qur'an) is the Truth. Is it not enough that you Lord does witness all things?"** (XLI: 53)

The Qur'anic Sign (or Miracle), which is present among us and which will remain after us as long as Allah wishes, conveys the Divine Message to all human beings, and contains the evidence that proves the authenticity of this Message. So it is both the proof and the thing proved: Allah (SWT) says: **"Can they (Muslims) who rely on a clear proof**

(the Qur'an) from their Lord, which a witness from Himself teaches (be equal to the disbelievers)...?" (XI: ١٧)^{٥٤}

The Qur'an is miraculous in both expression and meaning, for it is from Allah: its wording is Divine and its meanings and sciences are Divine. They all point out to the source they are derived from. It is, therefore, a witness and evidence we have. Allah (SWT) says: **"Say, 'what thing is most weighty in evidence?' Say, 'Allah is witness between me and you. This Qur'an has been revealed to me that I may warn you and all that it reaches."** (VI: 19) So, it was a Message and a miracle for those to whom it was revealed and it is so for those who will succeed them till the Day of Judgement.

Allah (SWT) made the Divine Knowledge that is carried by the Qur'anic Verses a proof confirming that the Qur'an is from Allah, as Allah (SWT) says: **"But Allah bears witness to that which He has sent down to you. He has sent it down with His Knowledge, and the angels bear witness, and Allah is sufficient as a witness."** (IV: 166) (i.e., He revealed it carrying His Knowledge).^{٥٥} This Verse illustrates the nature of the scientific miracle, which was revealed to refute the infidels' disbelief in the Prophethood of Muhammad (Peace be upon him). This miracle continues among people and is renewed whenever new facts are discovered in the fields of knowledge and sciences related to the meanings of the Divine Revelation.

Al-Khazin, in his interpretation of this Verse says: "But Allah bears witness, O Muhammad, that you are a Prophet, by means of this Qur'an, which has been revealed to you."^{٥٦}

Ibn Kathir said: "Allah bears witness that you are His Messenger, to whom the Book has been revealed...It is the Great Qur'an...Therefore, He says: **'He revealed it with His Knowledge'**, that is, it contains His Knowledge which He wants his bondmen to learn i.e.... His Signs, Guidance and Criterion (of right or wrong), what Allah likes and is

^{٥٤}The Verse means: can one with a Sign from His Lord be like one that lacks it? The Sign here is the proof that verifies the truth. It means the one who teaches or recites the proof which is the Sign that bears witness that the Qur'an is authentic or that it is from Allah (SWT). The witness is the wonders that are in the Qur'an or in the Prophetic Miracles. Fath al-Qadir, adapted. A similar interpretation is said by al-Shanqiti as related by his student al-Qadiri in the interpretation of Surat Hud. "Witness" is given other interpretations which you may find collected in Zad al-Masir by Ibn al-Jawzi.

^{٥٥}See: the causes of revelation: Ibn al-Jawzi; al-Tabari; Ibn Kathir, Tafsir al-Jalalain.

^{٥٦}Al-Khazin in a group of commentaries

pleased with, what He dislikes and refuses, knowledge about the unseen related to the past and future.”^{oV}

Abu al-‘Abbas Ibn Taymiyah^{oA} said: “Allah’s Witness regarding what He has sent down is His Witness that Allah has sent it down from His own Knowledge.”^{oA} Whatever information in it is from Allah’s knowledge, and not from anyone subordinate to Him. This is expressed in His Saying: **“If then they (your false gods) answer not your (call), know that this revelation is sent down (replete) with Allah’s Knowledge and that there is no god but Allah. Will you then be Muslims?”** (XI: 14)

Every Verse in Allah’s Book carries Divine Knowledge which human beings comprehend as they ascend the ladder of progressive knowledge and science in the relevant field touched by that Qur’anic Verse. The Qur’an is full of Verses dealing with cosmic phenomena. Its talk about the Universe is the Talk of One Who knows its secrets and subtleties, although all humanity at the time of the Prophet (Peace be upon him) did not know most of those secrets, and, instead, myths and superstitions were prevalent then.

Dr Maurice Bucaille, the well-known international French surgeon, presents to humanity a thesis in which he says: “Ample evidence has proved that the Qur’an we read today is the same Qur’an as that the Prophet (Peace be upon him) read to his Companions. Since the Qur’an talks about the Universe and its secrets extensively, we can find out, through that, whether the Qur’an is from Allah, by means of a test known to reasonable people in our time.

If the Qur’an had been from Muhammad (Peace be upon him), and it is full of descriptions of such universal phenomena as the earth, the sky, mountains, seas, rivers, the sun, the moon, plants, animals, man, winds, rain...etc, its information about these phenomena would have reflected the knowledge of Muhammad (Peace be upon him) and his education about the created things and their secrets, and it would also

^{oV}Tafsir Ibn Kathir

^{oA}Al-Fatawa: ١٤/١٩٦

^{oA}Many commentators have a similar opinion: Ibn al-Jawzi, al-Zamakhshari, abu Hayyan, al-Alusi, al-Shawkani, al-Baidawi, al-Nasafi, al-Khazin, al-Jalalain (Jalal al-Din al-Mahli and Jalal al-Din al-Suyuti).

reflect the knowledge of his society and environment and the sciences of his age in those fields. Those sciences were overwhelmingly naive, and superstitious. So, we would find the Qur'an full of superstitions, myths and naïve information when talking about the Universe and its secrets as is the case with the books that were written in those times, including the Old and New Testaments that have been corrupted.

That is if the Qur'an had been authored by Muhammad (Peace be upon him). But if the Qur'an is from Allah, we will find its discussion about creation and its secrets surpass the findings of modern sciences. We will find modern discoveries try breathlessly to catch up with it to confirm the facts it contains in various fields.”

Dr Bucaille Spent ten years in verifying this test. He studied the Qur'an and Arabic, compared the Qur'an with modern scientific discoveries, and then wrote a book titled: “The Study of the Holy Books in the Light of Modern Science.”^{٦٠} In this book he proves that the Qur'an is free from corruption or distortion, while the Bible is not. He illustrates the discrepancies between the Bible and modern sciences, and proves the supremacy and precedence of the Qur'an over these sciences and shows that this is expressed in Allah's promise in his saying: **“Soon will We show them Our Signs in the Universe, and in their own selves, until it becomes manifest to them that this is the Truth. Is it not sufficient that your Lord does witness all things?”** (XLI: 53)

Bucaille says: “The Qur'an is not only free from contradictory narration which characterizes the various versions of the Bible, but it also manifests—to everyone who starts studying it objectively and in the light of science—its special feature, i.e. its correspondence with the data of modern sciences. Moreover, as we have proved, the reader discovers in it statements of scientific nature which could not have been made by any person living at the time of Muhammad (Peace be upon him). Therefore, modern knowledge may enable us to understand some of the Qur'anic Verses which have not been fully interpreted till now.

^{٦٠}“The study of the Holy Books in the light of Modern Science” (Arabic version), Maurice Bucaille, pp. ٢٨٥-٢٨٦, Dar Al-Ma'arif, ١٩٧٧.

Thus, the truth unfolds as Allah (SWT) has promised. The detailed meanings of the Qur'anic Verses about the universal facts are observed and made obvious and understood, as Allah (SWT) says: **“This is but a Reminder to (all) the worlds. And you shall certainly know the truth of it (all) after a while.”** (XXXVIII: 87-88)

Al-farra^{١١}, interpreting the Arabic word (*hin*, a while, in the Verse) said: “It is after death and before it, that is, the truth of what I say will appear to you ‘after a while’, in the future.”^{١٢} Al-Sadiy al-Kabir^{١٣} said the same.^{١٤} Ibn Jarir al-Tabari, after mentioning the various sayings about the word ‘while’ in the Verse, said: “The most acceptable saying is that Allah told the infidels in the Qur’an that they would know the truth of it after a while, without specifying a period. The Arabic word for ‘a while’, as Arabs know it, means unlimited time, with no specific boundaries. Therefore, the most correct thing to say is that the word is unrestricted, as Allah (SWT) used it without indicating a specific period of time.”^{١٥}

Allah has shown His slaves a lot of His Signs throughout the centuries. During the age of tremendous scientific discoveries Allah has revealed to His slaves a new kind of miraculous Signs that are called by scholars “the Scientific Miracle in Qur’an”. Through these Signs the people of our time learn that the Qur’an came down with the Knowledge of Allah, Who knows the secret in the heavens and earth.

Following are some examples of the Qur’anic Scientific Miracles:

^{١١}The Prolific Scholar Abu Zakariyya Yahya Ibn Ziyad Ibn Abdullah Ibn Manzur al-Asdi Mawlahum al-Kufi, the grammarian, al-Kasai’s companion. He is the author of a book called “Ma’ani al-Qur’an” (the Meanings of Qur’an). He died in ٢٠٧ AH.

^{١٢}Tafsir al-Qurtubi.

^{١٣}Isma’il Ibn ‘Abd al-Rahman Ibn Abi Karima al-Hijazi and al-Kufi, a Tabi’i Imam and commentator. He died in ١٢٧ AH.

^{١٤}Tafsir Abi Hayyan

^{١٥}Tafsir al-Tabari

١) The Description of the Barrier Between Two Seas

Scientific investigation:

Oceanographers, in the wake of the scientific progress in this age, have discovered the barrier between two seas. They have found that a barrier separates two neighboring seas. The barrier moves between them, and it is called by scientists “a front” compared to the front between two armies. By virtue of this barrier each sea retains its own characteristics, which Allah (SWT) has assigned to it and which are suitable for the organisms living in that environment.

Because of this barrier, the two neighboring seas mingle so slowly that the amount of water that passes from one sea to the other acquires the characteristics of the other sea while crossing the barrier which overturns the waters crossing from one sea to the other, keeping each sea with its own characteristics

The gradual progress of human knowledge about the fact of the differences between seawater masses and the existence of barriers between them:

Oceanographers discovered that there were certain differences between water samples taken from various seas in 1284 AH/1873 AD, by the British Marine Scientific Expedition of the Challenger Voyage. It was discovered that masses of seawater vary in their composition, in respect of salinity, water temperature, density and types of marine organisms. The data were obtained from 362 oceanographic stations. The report of the expedition filled 29,500 pages in 50 volumes and took 23 years to complete. One of the great achievements of scientific exploration, the expedition also showed how little man knew about the sea.^{٦٦}

After 1933 AD another American expedition set out in the Mexican Gulf and installed hundreds of sea stations to study the

^{٦٦}Introduction to Oceanography, David A Ross, ٢nd ed., ١٩٧٧, USA. PP. ٣٧-٣٩.

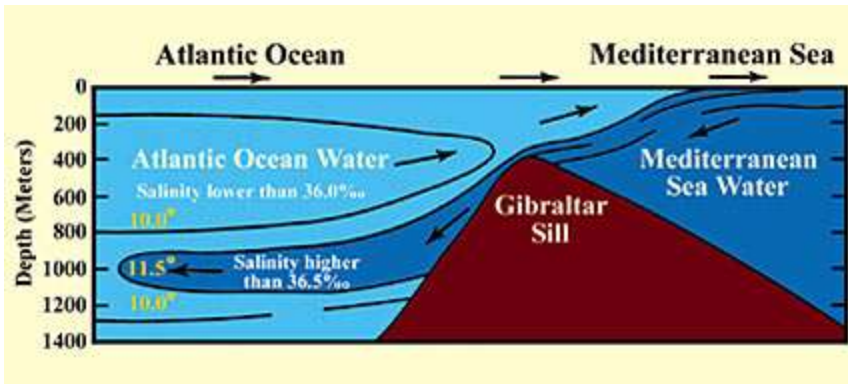
characteristics of seas. It found out that a large number of stations in a certain area gave similar information about the characteristics of the water in that area, whether in respect of salinity, density, temperature, marine organisms or solubility of oxygen in water, while another group of stations in another area gave a different set of data about that area. So, oceanographers concluded that there were two distinctive seas with different characteristics, and not just limited samples as the Expedition of Challenger showed.

Man installed hundreds of marine stations to study the characteristics of various seas. Scientists have found out that the differences in these characteristics distinguished one sea from another. But why do these seas not mix and become homogeneous in spite of the effect of tide and ebb that moves sea water twice a day, and causes seas to move forward and backward turbulently, besides other factors that cause sea water to be in continuous movement and turbulence, such as surface and internal waves and sea currents?

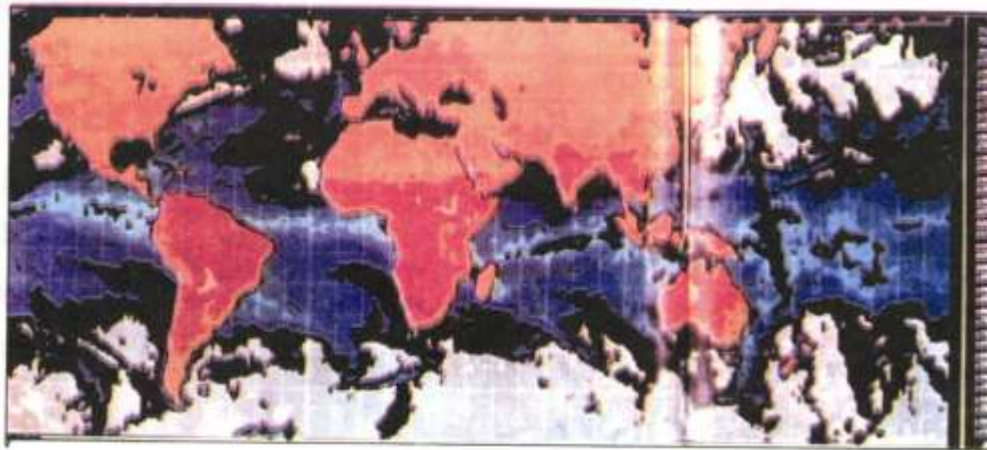
The answer appeared for the first time in scientific books in 1361 AH/1942 AD. Extensive studies of marine characteristics revealed that there are water barriers separating neighboring seas and maintaining the distinctive properties of each sea with respect to density, salinity, marine life, temperature and solubility of oxygen in water.

After 1962 AD there was known the role of sea barriers in modifying the properties of the water masses that pass from one sea to another, to prevent one sea from overwhelming the other. So salty seas retain their own properties and boundaries by virtue of these barriers.

The following figure shows the boundaries of the Mediterranean warm salt waters on entering the Atlantic Sea, the waters of which are cold and less salty.

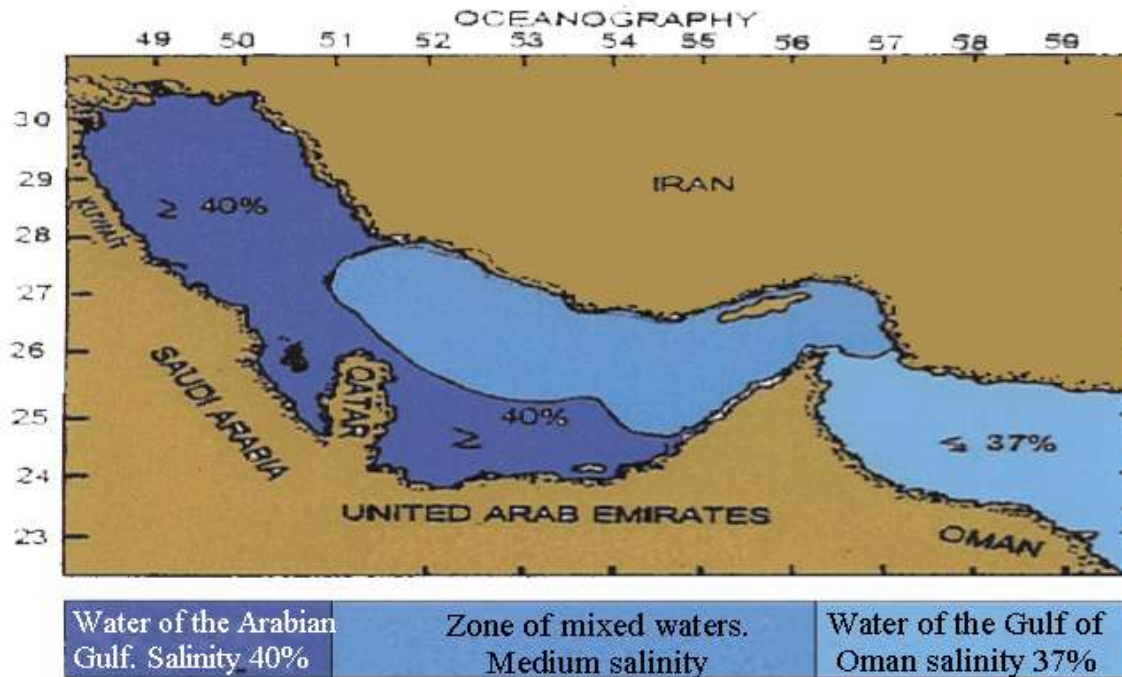


The Mediterranean sea water as it enters the Atlantic over the Gibraltar sill with its own warm, saline, and less dense characteristics, because of the barrier that distinguishes between them. Temperatures are in degrees Celsius (C°). (Marine Geology,



Finally man managed to photograph these wavy moving barriers between salt seas through a special technology of thermal photography by satellites, which shows that seawaters, though appearing as one mass, are in reality different masses as reflected by different colors according to thermal differences.

A field study^٧ comparing the waters of Oman Gulf and those of the Arabian Gulf has shown the difference between them regarding their chemical properties, the prevalent vegetation and the barrier separating them.



A horizontal map of the Arabian Gulf and a vertical section showing the barrier between the Arabian Gulf and the Gulf of Oman, the salinity of the three zones being different.

About a hundred years of research and study has been required to discover the fact of the existence of barriers between seawater masses and their role in making each sea retain its own properties. Hundred of researchers took part and numerous precise scientific instruments and equipment were used to achieve that.

Fourteen centuries ago the Holy Qur'an revealed this fact. Allah (SWT) says: "He has let free (MARAJA) the two sees meeting

^٧By the researcher Muhammad Ibrahim Al-Samra, the Professor in the Science Faculty, the Department of Oceanography, Qatar university. The research ship "The Laboratory of Seas" belonging to Qatar Univ. carried out the study in the Arabian Gulf and Oman Gulf in the period (١٤٠٤-١٤٠٦ A.H.)/ (١٩٨٤-١٩٨٦ AD.)

together. Between them is a barrier that they do not transgress. Then which of the Blessings of your Lord will you both (Jinn and men) deny? Out of them both come out pearls and carol.” (LV: 19-22) Allah (SWT) also says: “And He made a barrier between the two seas.”

Linguistic meanings and the commentators’ sayings:

Maraja (let free):

Ibn Faris said: “*maraja*’: The consonants *m*, *r* and *j* form a root indicating a movement of going and coming and turbulence.”^{٦٨}

Al-Bahrain (the two seas):

Al-Asfahani^{٦٩} said: “Some say that the word “*bahr*” (sea) is usually used to mean salt water rather than fresh water.”^{٧٠} Ibn Manzur^{٧١} said: “‘Bahr’ is more frequently used to describe salt water than fresh water.”^{٧٢}

If the word “*bahr*” is used without qualification it means salt water; otherwise, it means the thing qualified.” The Holy Qur’an uses “*nahr*” (river) to indicate abundant running fresh water, while it uses “*bahr*” (sea) to indicate salt water. Allah (SWT) says: “**And He has made the ships to be of service to you that they may sail through the sea by His Command; and He has made rivers (also) to be of service to you.**” (XIV: 32)

^{٦٨}The meticulous scholar Abu al-Qasim al-Husain Ibn Muhammad Ibn al-Mufaddal al-Asbahani; nicknamed al-Raghib, the author of several books. He died in ٥٠٢ A H.

^{٦٩}Al-Mufradat

^{٧٠}Muhammad Ibn Makram Ibn Ahmad al-Ansari, a linguist. He lived long and got aged and narrated hadiths. He is the author of Lisan al-‘Arab, which is the most extensive among Arabic dictionaries. He died in ٧١١ A H.

^{٧١}Lisan al-‘Arab

^{٧٢}Ahmad in al-Musnad ٧/٢٣٧; al-Tirmidhi in al-Tahara Book: seawater is pure; Ibn al-Jarud in al-Muntaqa ١/٢٣١; Ibn Khuzaimah in his Sahih ١/٥٩; Ibn Hibban in his Sahih ٤/٤٩; al-Hakim in al-Mustadrak ١/٢٣٧; Abu Dawud in al-Sunan, Book/ al-Tahara, Section/ seawater; Ibn Majah in al-Sunan, Book/ al-Tahara and its Sunan, Section/ al-Wudu’ with seawater; Malik in al-Muwatta’ ١/٢٢. In Talkhis al-Habir ١/٩-١٠, he said: Al-Bukhari regards it Sahih, as is reported by al-Tirmidhi. al-Hafiz Ibn Hajar said: Ibn ‘Abd al-Barr judged that it is Sahih, for scholars had accepted it. Al-Hafiz also said that Ibn Mandah tends to regard it as Sahih. Ibn al-Mundhir and Abu Muhammad Al-Baghawi also regard it as Sahih. Al-Albani mentioned it in Sahih Sunan al-Tirmidhi.

In the hadith, “*bahr*” (sea) is also used to mean salt water. Allah’s Messenger (Peace be upon him) was asked by a man who said: “O Allah’s Messenger! We travel by sea and carry with us a little fresh water. If we should use it for *wudu*’ (ablution) we would get thirsty. May we use seawater for *wudu*’? Allah’ Messenger (Peace be upon him) said: “**Its water is pure and its dead (animals) are lawful (to eat).**”^{vṛ}

Al-Barzakh: It is the barrier. Most commentators^{vṛ} suggest that it is invisible.

Al-baghi: Ibn *Manzur* said: “‘*Al-Baghi*’ means transgression, exceeding the limits.”^{vṛ} Al-Jawhari^{vṛ} and al-Asfahani^{vṛ} said the same.

Al-Marjan: Ibn *al-Jawzi* said: “Al-Qadi Abu Ya’li says that *al-Marjan* is a kind of bar-like pearls. Al-Zajjaj^{vṛ} said: “*Al-Marjan* is white, very white.”^{vṛ} Ibn *Mas’ud* said: “*Al-Marjan* is red beads.” Abu Hayyan[^] said that to some people *Al-Marjan* is red stone.[^] Al-Qurtubi said: “It is said that *al-Marjan* is the big pearls. The same is also said by ‘Ali and Ibn ‘Abbas (May Allah bestow His Mercy on them both). The small pieces of *Marjan* are the small pearls. It is also reported on their authority the opposite: the big pieces are called pearls and the smaller are called *Marjan*. Al-Dahhak and Qatadah said the same.”^{^ṛ}

^{vṛ} Among them are Ibn al-Jawzi, al-Zamakhshari, Abu Hayyan, al-Qasimi, al-Khazin, and al-Nasafi.

^{vṛ} Lisan Al-‘Arab

^{vṛ} Al-Sihah. Al-Jawhari is a prominent Imam of language (a linguist), Abu Nasr Isma’il Ibn Hammad al-Turki. He wrote the book of “Al-Sihah”, which is a dictionary of language. He died in Nishapur in ۳۹۳ AH.

^{vṛ} Al-Mufradat

^{vṛ} Abd al-Rahman Ibn Ali Ibn Muhammad al-Qurashi al-Taymi al-Bakri, a Muhaddith, historian, Hafiz, Commentator, preacher and Faqih. He is the author of many books. He died in Baghdad in ۶۹۷ AH.

^{vṛ} Ibrahim Ibn al-Sari Ibn Sahl, Abu Ishaq al-Zajjaj, a grammarian, linguist and commentator. Among his books is “Ma’ani al-Qur’an”. He died in ۳۱۱ AH.

^{vṛ} Zad al Masir

[^] Muhammad Ibn Yusuf Ibn Ali Ibn Hayyan al-Ghirnati, a grammarian and commentator. Among his works is “Al-Bahr Al-Muhit fi al-Tafsir”. He died in Cairo in ۷۴۶ AH.

[^] Al-Bahr al-Muhit.

^{^ṛ} Al-Jami’ li-Ahkam al-Qur’an.

Al-Alusi^{^r}said: “If we take into consideration the connotation of brilliance and glitter which the Arabic word “pearls” carries, and the connotation of movement and mixing that the word “*Maraja*” carries, we can say that “pearls” is used for big pieces and “*Marjan*” for small ones.”^{^ε}

Anyhow, *Marjan* is a kind of ornament that is found in various colors: white and red. It may be in big or small pieces. It is bar-like stone. In the Verse it is something other than pearls, for the conjunction “and” implies talking about two different things. *Marjan* (carol), however, is found in salt seas only.

The Verse shows us the minute secrets which oceanography has revealed only recently. They describe the meeting between salt seas. Following is the evidence to that:

First: The Verse uses the word “*bahrain*” (two seas) without any qualification. This means that salt seas are intended here.

Second: The Verses in *Surat al-Rahman* show that the two seas yield pearls and “*Marjan*”(carol). It has become evident that *Marjan* is found in salt seas only. This indicates that the Verse is referring to two salt seas. Allah (SWT) says: “Out of them both come out pearls and carol,” i.e. out of each of them.

Who knew in the past that salt seas differ in many respects in spite of their apparent similarity to the observer? (They all taste salt, look blue, have waves, contain fish, etc.) How can they differ although they meet each other? We know that when two amounts of water are mixed in a container they get homogenous. How can seas remain differentiated even in the presence of the factors of mixing, such as the ebb and flow of the sea, currents and storms?

The Verse mentions the meeting of two salt seas that differ from one another. If the two seas were similar to one another, they would be one sea. However, differentiating between them in the Qur’anic

^{^r}Muhammad Ibn Abdullah Muhammad al-Husaini al-Alusi, commentator, Muhaddith and linguist. A famous book of his is “Ruh al-Ma’ani” on the interpretation of Qur’an. He died in Baghdad in ١٢٧٠ AH.

^{^ε}Ruh al-Ma’ani.

utterance implies the difference between them although they are both salt.

“He has let free (*Maraja*) the two seas meeting together” means that the two seas are mixed; they are in the state of backward and forward movements, of mixing and turbulence at the site of the meeting, as is understood from the literal meaning of “*Maraja*”. This is the fact that science has discovered, that is to say, the barrier is described as being zigzag or wavy and shifting in position during the various seasons because of the tide and winds.

This Verse by itself implies the presence of so much mixing and merging between these seas as would deprive them of their distinctive properties. But Allah (SWT), the All-Knower, shows in the following Verse that “between them is a barrier which they do not transgress”, i.e. In spite of this state of merging and turbulence that characterizes the seas there is a barrier between them preventing them from transgressing or exceeding their limits.

This is what man has discovered as a result of the advances achieved in his sciences and instruments. It has been found that a third water mass separates the two seas and it has such properties as are different from those of each of the two seas separated by it.

Yet, in spite of the presence of the barrier, the waters of the two adjacent seas mix very slowly without one sea encroaching upon the other through carrying over its own properties to it, for the barrier zone is a region for changing the water crossing from one sea to the other so that it gradually acquires the properties of the sea that is going to enter and loses the properties of the sea it has come from. Thus neither of the two seas transgresses by carrying its own properties to the other, although they mix during the process of meeting. How truthful is Allah’s Saying: “He has let free (*maraja*) the two seas meeting together. Between them is a barrier which they do not transgress.”

Most commentators suggest that the barrier that separates the two seas referred to here is an invisible barrier created by Allah.^{^o} Some

^{^o} Among them are Ibn al-Jawzi, al-Zamakhshari, Abu Hayyan, al-Qasimi, al-Khazin and al-Nasafi.

commentators find it difficult to reconcile the idea of the seas being merging and the presence of a barrier at the same time, for the presence of a barrier entails the prevention of merging. So the mention of merging (*maraja*) entails the absence of a barrier. This apparent contradiction has been resolved by discovering the secrets of the seas.

The Miraculous Aspects of the Previous Verses:

We can conclude the following from the discussion above:

- ١) The Holy Qur'an, which was revealed more than 14 centuries ago, includes very precise pieces of information and knowledge about marine phenomena that have been discovered only recently by means of very sophisticated equipment. An instance in this respect is the existence of water barriers between seas. Allah (SWT) says: **“He has let free (*maraja*) the two seas meeting together. Between them is a barrier which they do not transgress.”**
- ٢) The historical development of Oceanography shows that no precise information had been available on seas before Challenger Expedition (in 1873 AD), let alone at the time when the Holy Qur'an was being revealed 14 centuries ago to an illiterate Prophet who lived in a desert environment and never traveled by sea.
- ٣) Oceanography has witnessed no advances except in the last two centuries, particularly in the latter half of the twentieth century. Prior to that a sea was considered as something fearful and mysterious. Myths and superstitions were fabricated about it. Sea voyagers were only interested in their own safety and how to find the correct routes during their long journeys. Man discovered that salt seas are different only in the thirties of the twentieth century, after thousands of marine stations had been established by researchers to analyze samples of sea water to measure the differences between the degrees of temperature, salinity, density and oxygen dissolubility in the sea water recorded at all those stations, and then realize that salt seas are different.

- ξ) Man did not know anything about the barrier that separates salt seas till the establishment of the aforesaid stations, and after spending a long time tracing these wavy moving barriers that change their geographical locations with the change of seasons.
- ο) Man did not know that the water masses of the two seas are separated by a water barrier and are mixed at the same time till he started studying with his ships and equipment the water movement in the meeting region of the seas and analyzing the water masses in those regions.
- τ) Man did not apply this rule to all seas that meet together except after vast scientific surveying, investigation and verification of this phenomenon, which occurs between each pair of adjacent seas in the world.

Now then, did Allah's Messenger (Peace be upon him) own stations and equipment for analyzing water and the ability to trace the movement of various water masses? Did he carry out a comprehensive surveying process, although he never sailed the sea and lived at a time when superstitions were prevalent, particularly in the field of seas? Were, at the time of Allah's Messenger (Peace be upon him). Such researches, instruments and studies available as they are for the oceanographers of today that have discovered all these secrets by means of research and study?

This knowledge, which the Qur'an came with, included a precise description of the subtlest secrets at a time when humanity could never have known them, which indicates that its source is Divine, as Allah (SWT) says: "Say: 'the (Qur'an) was sent down by Him Who knows the secret (that is) in the heavens and the earth: Verily He is Oft-Forgiving, Most Merciful.'" (XXV: 6)

It also indicates that the one to whom the Book was sent down was a Messenger inspired. Allah (SWT) but says the Truth in the Verse: "Soon will We show Our Signs in the Universe and in their own selves, until it becomes manifest to them that this is the Truth. Is it not sufficient that your Lord does witness all things?" (LXI: 53)

٢) Al-Nasiyah (front of the head)

The holy Qur'an describes the front of the head being lying and sinful. Allah (SWT) says: **“a lying sinful *nasiyah* (front of the head).”** (96: 16)

Since the front of the head does not speak, how can it be described as being lying? It does not commit sins. How is it then said to be sinful?

Professor Muhammad Yusuf Sukkar^{^1} dispelled my perplexity^{^v} while he was talking to me about the function of the brain.

He said: “The function of the portion of the brain that lies in the front of the human head is to control the human behavior.”

I said: “I have found it.”

He said: “what have you found?”

I said: “The interpretation of the saying of Allah (SWT): **a lying sinful *nasiyah*.**”

He said: “Let me consult my books and references.”

After having done so, he, confirming what he had said, added: “When a person intends to tell a lie, the decision is made in the frontal lobe of the brain, which is the front of the head. If he wants to commit a sin, the decision is made there, too.”

Then I discussed the subject with a number of specialized scholars, among whom was Keith L. Moore,^{^^} who stated that the front of the head is responsible for judging and for directing human behavior. The working organs of the body (e.g. the limbs) are but tools to carry out the decision made in the front of the head. Therefore, the law in some states of the USA^{^a} punishes major criminals that exhaust the police, by excising the front part of the brain (*nasiyah*), (for it is the center of

^{^1}Professor Muhammad Yusuf Sukkar, the then Dean of Higher Studies, the Faculty of Medicine, University of King ‘Abd al-‘Aziz, Jeddah. He authorizes a book in English on physiology that is used as a textbook in foreign universities.

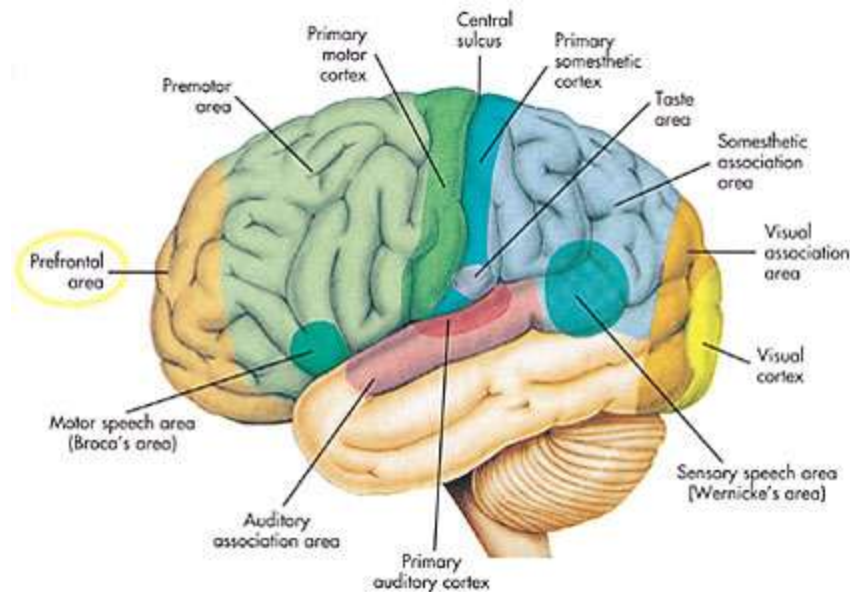
^{^v}This perplexity haunted me for fifteen years.

^{^^}Keith L. Moore, a world-wide famous physician, some of whose books are taught in Medicine Faculties in several languages. He has a voluminous reference book on the brain anatomy. He presented several papers on medical miracles at the international conferences on the Scientific Miracles (in Qur’an and Sunnah).

^{^a}As an American brain Surgeon told me.

control and guidance) whereupon the criminal becomes as mild as a child obeying the orders of anyone.

The Anatomical structure of the upper region of the forehead shows that it consists of one of the bones of the skull, called the fronted bone, which protects one of the lobes of the brain called the frontal lobe, which contains several neural centers in various locations and with various functions.



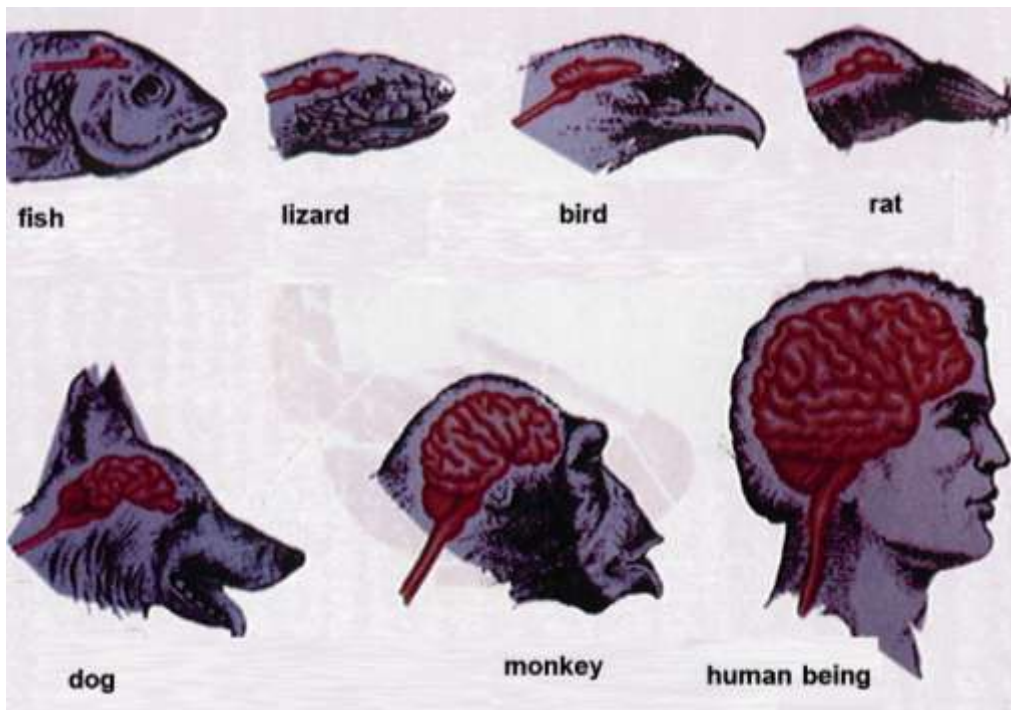
Functional regions of the left hemisphere of the cerebral cortex. The prefrontal area is located at the front of the cerebral cortex. (*Essentials of Anatomy & Physiology*, Seeley and others, p. 210.)

The prefrontal cortex constitutes the bulk of the frontal lobe of the brain, and its function is involved in the making of one's personality. It is also considered as a superior center among the centers of concentration, thinking and memory. It plays a significant role in the person's emotion and it is somehow concerned with initiative and discrimination.

The cortex is situated directly behind the forehead; it is hidden deep in the front of the head. Thus the prefrontal cortex directs some of the human behavior that reflects one's personality, with respect to being truthful, lying, right, wrong...etc. It also distinguishes between these

virtues and vices and urges one to take the initiative whether with good or evil intent.⁹¹

In a joint research on the scientific miracle of *nasiyah* by Keith L. Moore and me, presented in an international conference held in Cairo⁹¹ in 1980, Keith L. Moore did not talk about the function of the frontal lobe of the human brain only, but talked about the function of the *nasiyah* in the brains of various animals. Demonstrating pictures of the fronted lobes of a number of animals, he said: “The comparative anatomical study of human and animal brains shows that the *nasiyah* has the same function: It is the center of control and guidance in both man and animals that have brains.



Nasiyah is the center of control and guidance in both man and animals that have brains.

His saying drew my attention to the saying of Allah (SWT): “There is not a moving animal but He has the grasp of its *nasiyah*. Verily, my Lord is on a straight Path.” (XI:56)

⁹¹ Adapted from “Al-Nasiyah” issued by the Committee of Scientific Miracles.

⁹¹ “The Conference of Medical Miracles in Qur’an and Sunnah” held in Cairo in 1980 AD.

I also called to mind some of the traditions of the Prophet (Peace be upon him), such as: “O Allah! I am your servant and the son of your servant and the son of your bondmaid, my *nasiyah* (front of the head) is in Your Hands...”^{۹۲} and: “I seek refuge with you from the evil of everything whose *nasiyah* is in Your Grasp.”^{۹۳} and: “Horses have goodness embedded in their *nasiyahs*, till the Day of Resurrection.”^{۹۴}

From the meanings of these texts we can conclude that the *nasiyah* is the center of control and guidance of both human and animal behavior.

The linguistic meaning of the Verse and the sayings of the commentators

Allah (SWT) says: “Let him beware! If he does not stop, We will take him by the *nasiyah* (front of the head), a lying, sinful *nasiyah!*” (96:15-16)

Al-Nasiyah: the front of the head.
The commentators’ sayings:

Most commentators have interpreted this Verse metaphorically, saying that describing the *nasiyah* being lying and sinful is not to be taken literally; the description is attributed to the owner of the

^{۹۲} Ahmad in al-Musnad ۱/۳۹۱ and ۱/۴۰۲; Ibn Hibban in his Sahih ۳/۲۰۳; al-Hakim in al-Mustadrak ۱/۶۹۰. He said it is Sahih according to the criterion set up by Muslim if it is free from the Irsal of ‘Abd al-Rahman Ibn Abdullah (i.e. Ibn Mas’ud) on the authority of his father, as there is a disagreement about whether he heard it from his father; Ibn Abi Shaibah in al-Musannaf ۶/۴۰; al-Bazzar in his Musnad ۵/۳۶۳; Abu Ya’la in his Musnad ۹/۱۹۹; al-Tabarani in al-Mu’jam al-Kabir ۱۰/۱۶۹. In Majma’ al-Zawaid ۱۰/۱۳۶, he said: Related by Ahmad, Abi Ya’la, al-Bazzar except for the word “Ghammi” for “Hammi”; and al-Tabarani. The narrators cited by Ahmad and Abi Ya’la are the narrators of the Sahih (authentic hadiths), excepting Abu Salama al-Jahani, whom Ibn Hibban regards as trustworthy. Al-Albani, in the “authentic series”(al-Silsilah al-Sahihah) no ۱۹۸ regards it as Sahih and thinks that ‘Abd al-Rahman Ibn ‘Abdullah Ibn Mas’ud heard the hadith from his father, for that was confirmed by the witness of a group of Imams.

^{۹۳} Sahih Muslim, Book/ Glorifying (Allah), supplication, repentance and seeking forgiveness, Section/ what is to be said on going to bed and lying; al-Tirmidhi, Book/ invocation, Section/ the invocation to be said on going to bed; Abu Dawud in al-Adab, Section/ what is said on going to bed; Ahmad in his Musnad ۶/۳۸۱.

^{۹۴} Al-Bukhari, Book/ al-Jihad and al-Siyyar, Section/ the saying of the Prophet (Peace be upon him): “The booty has been rendered legal for you”; Muslim in al-Imara, Section/ Good is imbedded in the foreheads of horses till the Day of Resurrection; al-Nasai, Book/ horses; Ibn Majah, Book/ al-Jihad, Section/ the use of horses in the Cause of Allah; al-Tirmidhi, Book/ the virtues of Jihad, Section/ what is said about the virtue of tying a horse (to be used) in the Cause of Allah; Ibn Hibban in his Sahih ۱۰/۵۲۴; and Ahmad in his Musnad.

nasiyah and not to the *nasiyah* itself.⁹⁰ Other commentators such as al-Hafiz ibn Kathir left the Verse without comments.

From the sayings of the commentators (May Allah bestow His Mercy on them) we understand that they did not know that the *nasiyah* is the center of deciding to tell a lie or commit a sin; therefore, they interpreted the Verse metaphorically, while the text literally describes the *nasiyah* being lying and sinful. They attributed the description to the owner of the *nasiyah* although the grammatical structure of the utterance does not permit that; otherwise, the structure would have been the genitive construction that is completely different from the adjectival construction.

Other commentators did not comment on the Verse sparing themselves the involvement in something beyond their knowledge and the knowledge of their age.

The Aspects of the Scientific Miracle

Professor Keith L. Moore, illustrating this Scientific Miracle, says: “The information we now know about the function of the brain, was not mentioned throughout history, nor do we find anything about it in the medical books. Should we survey all the medical literature during the time of the Prophet (Peace be upon him) and several centuries thereafter, we would find no mention of the function of the frontal lobe (*nasiyah*), or an explanation of it or a statement about it except in this Book (the Holy Qur’an), which indicates that such information is of the Knowledge of Allah, the Almighty, Who knows everything, and that Muhammad is Allah’s Messenger.”⁹¹

▪The function of the frontal lobe was known for the first time in 1842, when a railway worker in America was hit with a bar that pierced his forehead. That affected his behavior leaving the other functions of his body intact. Only then doctors came to know the function of the frontal lobe of the brain and its bearing on human behavior.

⁹⁰Fath al-Qadir, al-Shawkani al-Tabari, Ruh al-Ma’ani, al-Khazin.

⁹¹An extract from a paper he submitted in the International Conference of the Scientific Miracles in Qur’an and Sunnah held in Cairo in 1980.

▪Doctors, up to then, had thought that this portion of the human brain was a mute region with no function. Who, then, informed Muhammad (Peace be upon him) that this portion of the brain (*nasiyah*) is the center of control and guidance in both people and animals and that it is the source of telling lies and committing sins?

▪Prominent commentators had to interpret the explicit text metaphorically because they did not know this secret, in order to safeguard the Qur'an from being accused of lying by people who were ignorant of this fact throughout the past centuries. The fact that the *nasiyah* is the center of control and guidance in both men and animals is clearly mentioned in Allah's Book and the *Sunnah* of his Messenger (Peace be upon him).

Who, then, told Muhammad (Peace be upon him) in particular, of this secret and this fact?

It is the Divine Knowledge that no falsehood can approach from before or behind it. It is a witness from Allah that the Qur'an is from Him and was revealed with His Knowledge.

۳) And the Mountains as Pegs

Allah (SWT) says: “Have we not made the earth as a wide expanse, and the mountains as pegs?” (78: 6-7)

The Verse indicates that mountains are pegs for the earth. A peg has part of it above the surface of the earth and the bulk of it underground; its function being stabilizing something else. Geographers and geologists, however, define the mountain as a landmass that projects conspicuously above its surroundings and is higher than a hill.^{۹۷}

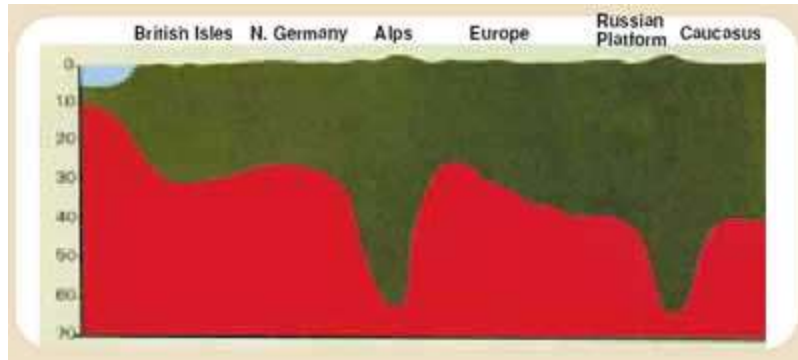
Professor Zaghul El-Naggar says: “All current definitions of mountains are confined only to the outer morphology of such landforms, without the slightest notion to their subsurface extensions which have lately proved to be several times their outward height.”^{۹۸}

Then he adds: “This fact started to come to light only in the middle of the nineteenth century, when George Airy (1865) proposed that the enormously heavy mountains are not supported by a strong rigid crust below, but that they ‘float’ in a ‘sea’ of dense rocks.”

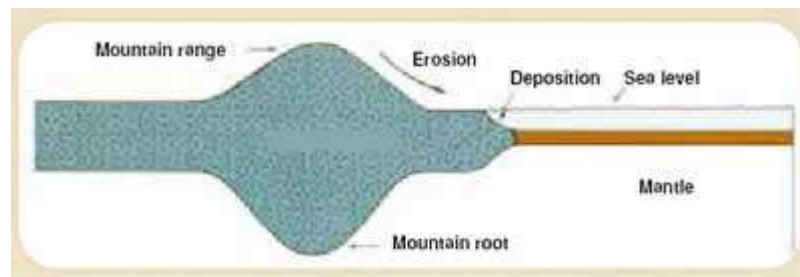
Airy’s theory became an actual fact because of the progressive knowledge of the internal structure of the earth by means of seismic measurements. It has become definitely known that mountains have roots extending deep in the ground and may be up to fifteen times the height of the outward protrusions above ground, and the mountains play a significant role in halting the horizontal jerky movement of the lithospheric plates. This role started to be understood in the framework of plate tectonics in the late 1960.

^{۹۷}Webster’s Seventh New Collegiate Dictionary.

^{۹۸}El-Naggar, Zaghul R, The Geological Concept of Mountains in the Holy Qur’an, Muslim World League Press, Makkah al-Mukarramah, Saudi Arabia, ۱۴۱۲ AH/۱۹۹۲ AD, p.۳.



Schematic section. Mountains, like pegs, have deep roots embedded in the ground. (*Anatomy of the Earth*, Cailleux, p.220)



Another illustration shows how mountains are peg-like in shape, due to their deep roots. (*Earth Science*, Tarbuck and Lutgens, p.158)

Professor Zaghlul defines mountains in the light of this modern information by saying: “Mountains are merely the tops of great masses of rock, floating in a more dense substratum as icebergs float in water.”⁹⁹

The Qur’an describes mountains in respect of their shape and function. Allah (SWT) says: **“And the mountains as pegs.”** (78: 7) and **“He set on the earth mountains standing firm, lest it should shake with you.”** (3: 10) and **“And we have set on the earth mountains standing firm, lest it should shake with them, and we have made therein broad ways (between mountains) for them to pass through; that they may receive guidance.”** (21: 31)

⁹⁹Ibid., p. 40. He adds: “A mountain with an average gravity of 2.7 (that of granite) can sink into a layer of plastic simatic rock (with an average specific gravity of about 3.0) until the range is floating with a “root” of about nine-tenths, and a mountain of one-tenth its total volume. In some cases, the ratio of the mountain’s “root” to its elevation can go up to 10:1, depending on its rock composition.

Mountains are pegs with respect to the earth's surface, for as most of a peg is hidden in the ground for stabilization, the bulk of a mountain is hidden underground to stabilize the earth's crust.

Moreover, as ships are anchored with anchors that are sunk in water, the earth's crust is stabilized by its mountains with their roots extending in the mantle, a semi-liquid sticky layer upon which the earth's crust floats.

The commentators (May Allah bestow His Mercy upon them) observed these meanings, when interpreting Allah's saying: **“And the mountains as pegs.”** Following are some examples:

١. Ibn al-Jawzi said: **“And the mountains as pegs,”** for the earth lest it should shake.^{١٠١}

٢. Al-Zamakhshari^{١٠٢} said: **“And the mountains as pegs,”** means we stabilized it with mountains as a house is stabilized with peg. Al-Qurtubi said: **“And the mountains as pegs,”** in order that the earth may get stable and may not overturn its population.^{١٠٣}

٣. Abu Hayyan said: **“And the mountains as pegs,”** means we have stabilized it with pegs, as a house is fixed with pegs.^{١٠٤}

٤. Al-Shawkani^{١٠٥} said: **“And the mountains as pegs,”** means we have made mountains as pegs for the earth to get clam and not to shake, as a house is stabilized with pegs.^{١٠٥}

The First Mountains to Be Created Were The Volcanic

When Allah (SWT) created the continents they appeared in the form of a thin solid crust floating on magma. They began to shake and get

^{١٠١} Zad al-Masir.

^{١٠٢} Muhammad Ibn 'Umar Ibn Muhammad al-Khwarizmi al-Zamakhshari. He was experienced in language, rhetoric and commentary. He adopted the ideology of I'tizal and defended it. Among his works is al-Kashshaf in Tafsir, and other books. He died in ٥٣٨ AH. The present quotation is taken from al-Kashshaf.

^{١٠٣} Al-Jami' li Ahkam al-Qur'an.

^{١٠٤} Al-Bahr al-Muhit.

^{١٠٥} Muhammad Ibn Ali al-Shawkani al-Yemeni, a famous scholar. He has books on Tafsir, and al-Darari al-Mudia; al-Sayl al-Jarrar and others. He died in ١٢٥٠ AH in Sana'a.

^{١٠٥} Al-Shawkani, Fath al-Qadir.

restless; therefore, Allah (SWT) created the volcanic mountains that were formed from under the crust, the rocks being cast outside the surface of the earth to come back attracted by the earth and accumulated gradually to form mountains. The accumulated masses would exert their weights on the mantle sending into it their roots of mountainous matter, which cause the earth's crust to be stabilized and balanced.

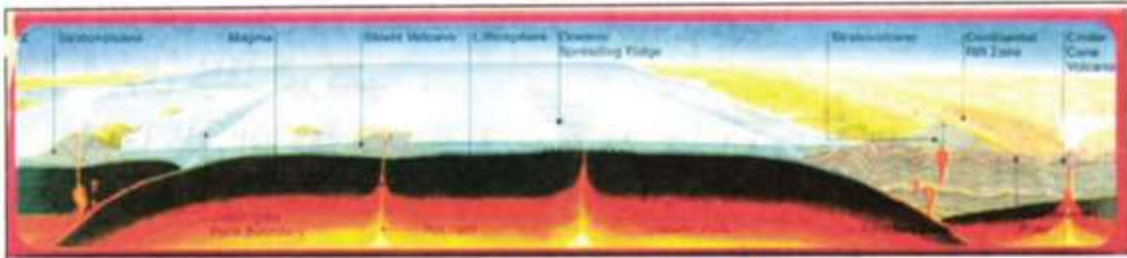
In the Saying of Allah (SWT): **“He set on the earth mountains standing firm.”** (31: 10) there is an allusion to the way the volcanic mountains were formed, i.e. by casting their matter out of the earth's interior upwards and then bringing it down to settle on the earth's surface.

A tradition of the Messenger (Peace be upon him) describes this method. Anas Ibn Malik[ؓ] narrated that the Prophet (Peace be upon him) said: **“When Allah created the earth it started shaking. Then He created the mountains bringing them down upon it...”**[ؓ]

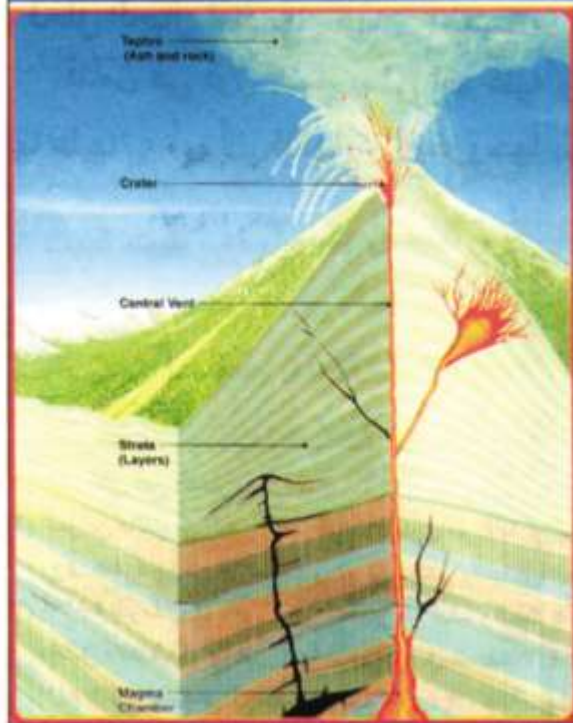
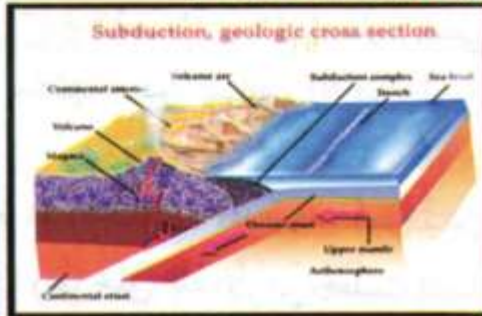
Note the saying of the Prophet (Peace be upon him) which illustrates the way of creating mountains: **“bringing them down upon it,”** i.e. their creation was by their coming out of the earth and their returning onto it.

[ؓ]Anas Ibn Malik Ibn al-Nadr al-Khazraji al-Ansari, Abu Thumamah or Abu Hamzah, the Companion of Allah's Messenger (Peace be upon him), and his servant. He related a large number of hadiths. He traveled to Damascus and from it to Basrah, where he died in 93 AH.

[ؓ]Al-Tirmidhi at the end of Kitab al-Tafsir in his Sunnan. The wording is his. He says it is a Gharib hadith ascribed to the Prophet through this way (Revised by Ahmad Shakir et. al.); Ahmad in his Musnad 3/124; Abu Ya'la in his Musnad 4/182; 'Abd Ibn Humayd in his Musnad 1/360; al-Baihaqi in Shu'ab al-Iman 3/244; al-Asbahani in al-'Azamah 4/1303, in its chain of narrators is Sulayman Ibn Abi Sulayman al-Hashimi. Al-Dhahabi said, in al-Kashif: unknown. Ibn Ma'in said: I do not know him. Ibn Hajar said: accepted by the three. Al-Maqdisi considers it Hasan in Al-Mukhtara 6/103-104.



Volcanoes and the Formation of Mountains



USGS USGS Photo by M.P. Doukas, July 22, 1980

The Aspects of the Miracle

Mountains do not reveal the form of pegs or anchors. They just appear as prominent masses elevated upon the earth's surface, as they are defined by geographers and geologists. Nobody can know their peg-like shape or anchor shape unless he knows their portions that submerge into the plastic matter of the mantle. It had been impossible for anybody to imagine any such things before the appearance of Sir George Airy's theory in 1855 AD.

Who, then, told Muhammad (Peace be upon him) of the function of mountains and that they serve as pegs and anchors, a fact hidden from people till 1960 AD?

Did the Messenger (Peace be upon him) witness the process of creating the earth while it was shaking? Or the formation of the volcanic mountains through being cast out of the earth's interior and brought back to settle on the earth?

Is this not sufficient proof that this knowledge is a Revelation from Allah (SWT) to His Messenger, the illiterate Prophet, Who came from an illiterate nation at an age when superstitions and myths were prevalent?

It is the scientific proof that the source of this Qur'an is the Creator of the earth and the mountains, the Knower of the secrets of the heavens and the earth Who says: **“Say: The (Qur'an) was sent down by Him Who knows the mystery (that is) in the heavens and the earth. Verily He is Oft-Forgiving, Most Merciful.”** (XXV: 6)

٤) “From it We produce green substance out of which We produce grains upon each other.”

Allah (SWT) ordained that plants, people and animals receive their food from what plants produce in their green factories.

These green factories are built up by the plant at the beginning of its growth and are called by botanists “Chloroplasts” which contain the chlorophyll, which the Qur’an calls “*Al-Khadir*” (green substance), where the plant utilizes the light energy and changes it into chemical energy leading ultimately to the production of various kinds of grain, fruit and other parts of vegetation that we see in gardens and fields.

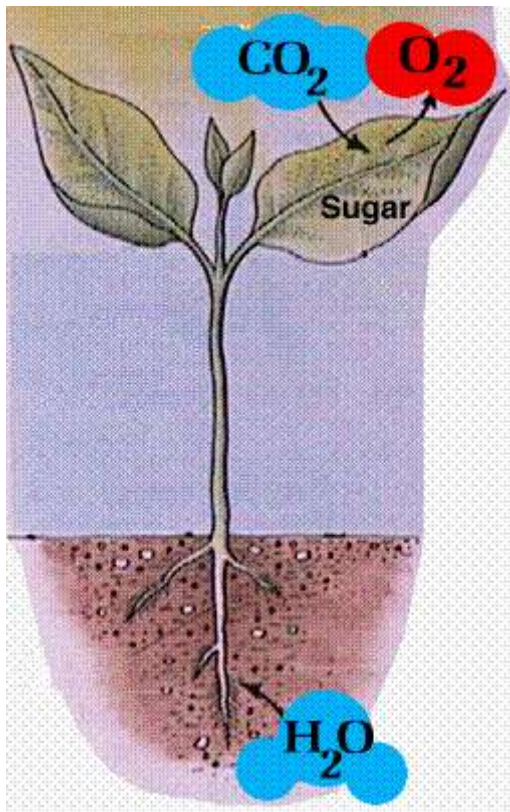
The Qur’an draws our attention to these facts in the Saying of Allah (SWT): “It is He who sends down water (rain) from the sky. With it We produce vegetation of all kinds from which (water or plants) We produce green substance (*Khadir*), out of which We produce grain in clusters. And out of date palms, from their spathes come forth clusters of dates hanging low and near, and (We produce) gardens of grapes, olives and pomegranates, each similar (in leaves or shape), yet different (in fruit and taste). Look at (and think over) their fruits when they begin to bear fruit, and (look at) the ripeness thereof. Behold! In these things there are Signs for people who believe.” (VI: 99)

Thus, these green factories appear in the plant at the beginning of its growth. The plant is produced from its seed or part of its body by means of water. Allah (SWT) sends rain down from the sky to produce with it vegetation of all kinds, and from the plant He produces these green factories that produce the substances necessary to produce grain, fruit and all the other parts of the plant.

Yet this fact was not uncovered to people till 1600 AD, after 300 years of research, when botanists carried out numerous researches and experiments in the field of botanical physiology to understand the process of photosynthesis.

In 1804 AD, De Saussure proclaimed that there are two types of gas exchange: one type takes place in the light, the other in the dark, and that it is the green parts of the plant that absorb CO_2 and release O_2 in the presence of light.^{11^A} Then there proceeded continuous discoveries in this field.

In 1942 AD Meyer said that the original source of energy used by plants and animals is the sun and that the light energy absorbed by plants is converted into chemical energy through photosynthesis.^{11^B}



In 1961 AD Glass said that the most significant compounds involved in the process of converting the light energy into chemical energy in plants are the pigments found inside the chloroplasts or “pigment carriers”.^{11^C}

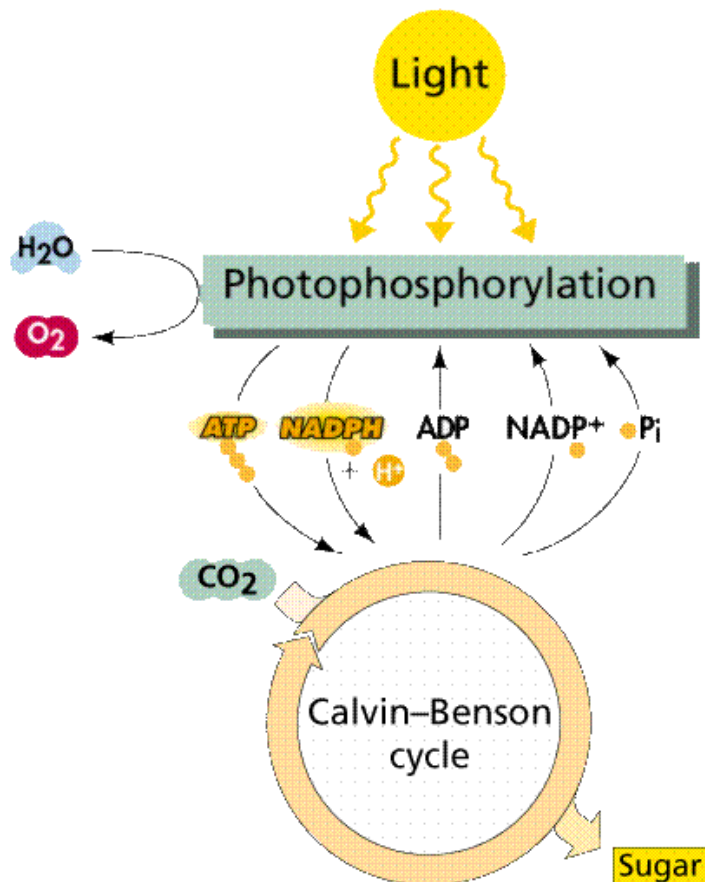
The plant starts photosynthesis by means of these components and organelles. All this results in producing carbohydrates which are involved in complex biological processes that produce the raw material for the cellular wall, amino acids, proteins, lipids, hormones, pigments, ...etc. These substances are the essential matter to make all the plant parts that people and animals feed on.

^{11^A}Plant Physiology, Robert M. Dolphine and Francis H. Witham

^{11^B}Ibid.

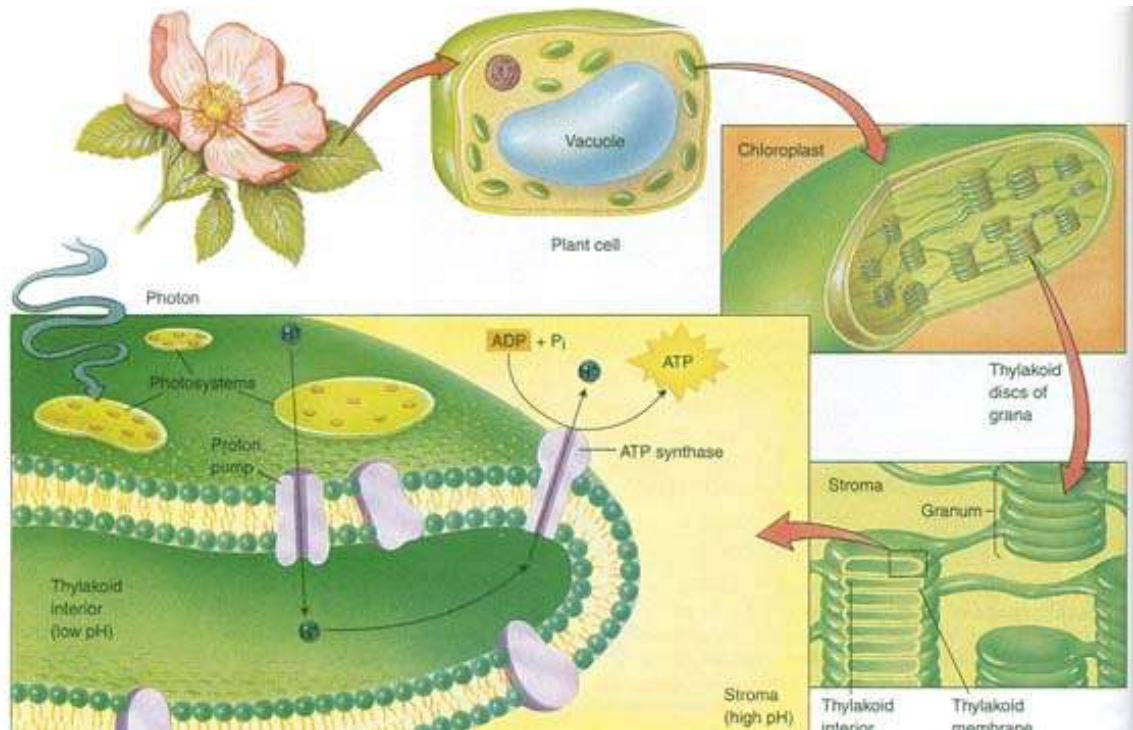
^{11^C}Ibid., p. 370.

Photosynthesis is a two-stage process. The first process is the Light Dependent Process ([Light Reactions](#)), requires the direct energy of light to make energy carrier molecules that are used in the second process. The Light Independent Process (or [Dark Reactions](#)) occurs when the products of the Light Reaction are used to form C-C covalent bonds of carbohydrates. The Dark Reactions can usually occur in the dark, if the energy carriers from the light process are present. Recent evidence suggests that a major enzyme of the Dark Reaction is indirectly stimulated by light, thus the term Dark Reaction is somewhat of a misnomer. The Light Reactions occur in the [grana](#) and the Dark Reactions take place in the [stroma](#) of the chloroplasts.



Overview of the two steps in the photosynthesis process. Image from Purves et al., *Life: The Science of Biology*, 4th Edition, by Sinauer

Associates (<http://www.sinauer.com/>) and WH Freeman (<http://www.whfreeman.com/>), used with permission.



Aspect of the miracle:

Scholarly researchers in the field of plant physiology have discovered that the green substance (the chloroplasts) absorbs the light energy and converts it into chemical energy to produce various fruits. This discovery was realized after continuous studies and various experiments that lasted for three centuries, up to the twentieth century.

This process of producing grain, fruits and trees was an unknown secret hidden deep in the thylakoids of the chloroplasts that cannot be seen with the naked eye and which have been known by botanists only after a prolonged series of continuous researches and studies carried out by scholars over several centuries.

Only after methods of precise scientific investigation were available that they ultimately declared that in the plant there is a green substance and that it is this substance that produces carbohydrates that constitute the basic matter for producing all types of fruit, trees and vegetation.

This is what the Holy Qur'an decided fourteen centuries ago and was conveyed by an illiterate Prophet who lived in a desert environment among an illiterate nation at a time when no equipment of scientific research was available.

The Verse of the Holy Qur'an could have done without mentioning the "green substance" and nobody would have objected to that, except one that knew the fundamental role of that substance. However, its mention implies that the one who mentions it knows well its main role in the production of grain, fruit and all trees and vegetation. How great it is of the Holy Qur'an to mention the truth and guide people on the road to find out the secret, by saying: "Look at (and think over) their fruits when they begin to bear fruit and (look at) the ripeness thereof." It draws the attention to the beginning of the fruit formation and its relation with ripeness whereupon no more fruits are produced because the leaves of some plants turn yellow and their cells die.

Who, then, informed Muhammad (Peace be upon him) of this fact? Muhammad, the illiterate Prophet, who lived in an illiterate culture, at a time when the simplest instruments were not available, let alone possessing the advanced instruments and research centers and laboratories in the field of plant physiology that are required to discover these facts.

The existence of this precise botanical information in the Qur'an proves that it is from Allah, Who says: "But Allah bears witness to that which He has sent down to you. He has sent it down with His Knowledge, and the angles bear witness, and Allah is sufficient as a witness." (IV: 166)



5) “And We Sent down Iron”

Allah (SWT) says: “**And We sent down iron, in which there is great might, as well as many benefits for mankind.**” (LVII: 25)

The verse tells us about the source of iron in the earth and confirms that it was brought down from space. This leads us to the study of the way iron is synthesized in the Universe.

Specialists have found out that 98% of the universe consists of hydrogen and helium, which are the lightest elements¹¹¹; the remaining 2% comprises the other 105 heavier elements. This has made researchers conclude that atomically heavier elements are synthesized from lighter ones, and that this takes place through nuclear fusion¹¹² that is accompanied by tremendous energy. Researchers have found that there are stars with temperature ranging between 300,000 million and 400,000 million degrees c.¹¹³, which makes the synthesis of iron inside them possible. When the amount of iron synthesized reaches 50% of the mass of the star and its entire core has changed into iron, the process comes to a standstill completely and the star explodes. On exploding, the star's fragments scatter hither and thither in the vast Universe, and enter, through Allah's predestination, the gravity fields of other celestial bodies that need iron. We see this happen even now, as we see iron meteorites come to earth. An example is what happened in the South of the Sudan when a 90 ton meteorite fell onto the city of Juba. The bulk of a meteorite usually burns when colliding with the atmosphere. The arrival of 90 tons of pure iron to the earth means that the mass of the meteorite had been several times its size when it reached the earth.

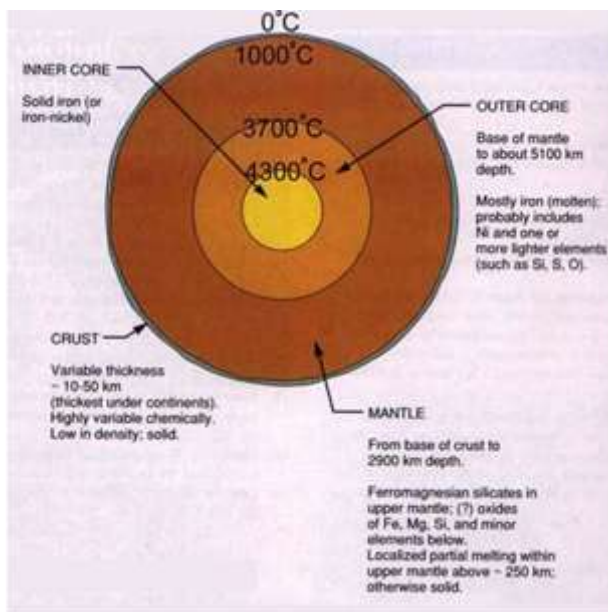
¹¹¹ Hydrogen, the lightest element, constitutes more than 75% of the matter of the Universe. Helium, the next lighter element, amounts to more than 25% of that matter

¹¹² The basic reaction that produces the tremendous amount of energy radiated by the sun and most of the other stars is caused by the nuclear fusion of hydrogen atoms and then the change of hydrogen into helium, whose atoms, in their turn, fuse to form heavier elements up to iron..

¹¹³ The temperature at the surface of the sun does not exceed 6,000 degrees c. and in its core it is about 20,000 million degrees c.

Iron meteorites fall onto the earth, the moon and other celestial bodies, which makes scientists imagine the earth, on separating from the sun, as a pile of ash

Specials say that four and a half billion years ago the Earth was formed in massive conglomeration and bombardments of meteorites and comets. The immense amount of heat energy released by the high-velocity bombardment melted the entire planet, and it is still cooling today. Denser materials like iron from the meteorites sank into the core of the Earth, while lighter silicates, other oxygen compounds, and water from comets rose near the surface.



Iron constitutes more than 30% of the Earth's mass, for the Earth consists of a solid iron core surrounded by an outer core composed of mostly iron in its liquid state and then the mantle, which is composed of iron, magnesium, aluminum, silicon and oxygen silicate compounds. The crust is the outer rocky layer that contains a good amount of iron. The following figure shows the concentration of metals in the Earth's various

layers. We notice that the inner core is composed mostly of solid iron, while the outer core surrounding it is composed of molten iron with about 10% sulfur. Thus, iron is a significant component in the structure of the Earth's seven layers.

Professor Armstrong, a well-known astronomer in America, who works at NASA (the National Aeronautics and Space Administration), answering our question about the way iron was formed, said: "I will tell you how all the elements in the earth were formed. We have discovered it. I myself carried out several experiments to prove what I say to you. In the structure of various elements, different atomic particles, such as electrons and protons and others, gather. To be bonded in the atom of each element, these particles require

tremendous energy. In calculating the energy required to form one atom of iron, it was found to be about four times as much as the energy of the entire solar system.”¹¹⁴



When Professor Armstrong was asked about the time when scientists discovered the fact that iron came down to the Earth, he said that it had been discovered by the experimental scientists during the last fourth of the twentieth century. Prior to that time none of the specialists or researchers had mentioned anything in relation to this fact, and none of the publications of experimental science had mentioned this fact thitherto.

Physicists have managed to synthesize heavier elements from lighter ones¹¹⁵ and have been able to calculate the energy required to synthesize every element and have found that to synthesize a single atom of iron we need four times the energy found in the entire solar

system. That has made them sure that iron could not have been synthesized in the earth or the solar system, but it must have been created in a star outside the solar system and then came down to earth.

¹¹⁴ “It is the Truth”, Abdul-Majid al-Zindani

¹¹⁵ Noble Prizes are awarded for most of such feats



The commentators' sayings:

Let's see what the scholars of Qur'anic commentaries said regarding the verse:

The commentators divided in two groups in this respect: some interpreted the utterance literally. They said: “(We sent down iron) means that Allah sent down iron with Adam from the heaven to the Earth.” That was the saying of Ibn ‘Abbas and ‘Ikrimah. Al-Tabari, al-Qurtubi and al-Wahidi have a similar opinion.

Some commentators found themselves forced to interpret the utterance as meaning something implied, for in their opinion it could not be imagined that iron came from the sky or space, for they saw iron, in their time and environment, produced from underground. Thus they interpreted the expression “We sent down iron” as meaning “originated” or “created”. Al-Hasan said that and so did Ibn Kathir, al-Tha’alibi and al-Shawkani.

We notice from their statements that they interpreted the expression “We sent down” as “We created or made”, and there is a lot of difference between sending down and creating or making. But it was the limited human knowledge in those times that forced the commentators to divert the expression from its explicit meaning.

The Aspect of the Miracle

Man could not detect the fact that iron came down to the Earth from space till he possessed such scientific devices as made him discover what happened and is still occurring in the depths of distant stars to produce iron, and after he managed to change some light elements into heavier ones and calculated the thermal energy required to achieve that, and after having known that he cannot synthesize iron from lighter elements, for that would require as much energy as four times that of the whole solar system. Moreover, mining iron from underground made people think that iron is unlikely to have come down from space to the Earth and made them believe that it had been created along with other terrestrial elements. Therefore, experimental sciences had not said anything whatsoever about this fact prior to the last fourth of the twentieth century. Similarly, many commentators, including contemporary ones who lived in the twentieth century, had to suggest for the expression “And We sent down iron” a meaning it does not bear.

Who, then, informed Muhammad (Peace be upon him) of this fact, which human beings had not discovered till the last fourth of the twentieth century, and which had remained a secret till then? Who other than He Who sent down the Qur’an to His slave to be a warning to the worlds, and Who says: **“And We sent Our Messengers with Clear Signs and sent down with them the Book and the Balance (of Right and Wrong), so that mankind may keep up justice. And We sent down iron, in which there is great might, as well as many benefits for mankind, that Allah may testwgo it is that will help Him (His Religion) and His Messengers in the unseen. Verily, Allah is All-Strong, All-Mighty.”** (LVII: 25)¹¹³

¹¹³Some scholars found it difficult to interpret literally the verse: **“And We sent down eight pairs of livestock”** (XXXIX: ٦), for they could not imagine that cattle and other animals can come down from heaven. Yet, many biological researches have proved the inability of biologists to create living matter from earth’s components; therefore, they suppose that life may have come from space. The Holy Qur’an

6) “Or (the unbelievers’ state) is like layers of darkness in a deep sea.”

Seas had been an unknown world till the eighteenth century. Superstitions and myths about seas were prevalent in ancient civilizations. The Romans believed that wave peaks were white horses pulling the cart of the god Neptune,¹¹⁷ as they alleged. They used to practice certain rituals and celebrations to please such gods. They believed in the existence of vampire fish that had magic effect to stop ships. Greeks had similar beliefs, and their sailors attributed whirlpools to the presence of a monster they called Charybdis that swallowed huge amounts of water three times a day and then spouted it back out again.¹¹⁸ Man could not know the depth of shallow shores and still waters, let alone the deep sea and the inner movements of these waters. Nor was he able to dive into these shores for more than 20 meters deep and for just a few seconds, to breathe the atmospheric air again. Even after the invention of respiratory apparatus for divers, man could not dive deeper than 30 meters, because the water pressure increases as we go deeper. Such pressure, at the depth of 30 meters, becomes four times the atmospheric pressure at sea level,¹¹⁹ and nitrogen would dissolve in the diver’s blood and disrupt his brain’s function and cause him to lose control over his movements¹²⁰. As a result, divers would develop what is medically called the diver’s diseases. If the diver goes deeper, water pressure will be enough to crush his body.

confirms that Adam came down to the earth from Paradise. What then makes it inconceivable that Allah also sent down these animals from somewhere in the sky to the earth?

¹¹⁷ Asrar al-Muhitat, Dar al-Kitab al-‘Arabi, 1996 AD.

¹¹⁸ Wikipedia, the Free Encyclopedia.

¹¹⁹ Water pressure increases on the diver by one atmospheric pressure for each ten meters deep.

¹²⁰ When the diver reaches such depths, nitrogen dissolves in the blood under high pressure. When he suddenly rises, as a result of losing control over his movements, pressure decreases and nitrogen then goes out boiling as do the gases that dissolve in a bottle of fizzy drink on shaking it.

The chronology of discovering the deep



✓ In 1300 AD, pearls divers used the first protective spectacles made of turtle shell.¹²¹

✓ In 1860 AD creatures were discovered at the bottom of the Mediterranean by using an iron cable.

✓ In 1865 AD Rouquayrol and Denayrouze invented independent diving apparatus.

✓ In 1893 AD Butan was able to take photos under water.¹²²

✓ In 1920 AD the echo sounding method was used to measure the depths.

✓ In 1930 AD Otis Barton and William Beebe were able to dive in the first bathysphere to the depth of 3028 feet. (Masks, fins and respiratory tubes were invented then.)

✓ In 1938 AD Cousteau and

Emile Gagnan carried out successful tests on a system known as Self-Contained Underwater Breathing Apparatus (SCUBA).

✓ In 1958 AD Experiments were carried out on the depth submersible (the Sixties) and respiratory gills for breathing under water were invented.

✓ Man managed to dive to the deepest area in Pacific Ocean,¹²³ was able to stay in the deep for several days¹²⁴ and discovered

¹²¹ In 1520 AD Magellan crossed the Pacific Ocean with the aid of the Portuguese King. In 1522 his ships sailed around the world

¹²² In 1872 AD the ship "Challenger" started a scientific expedition to study seas, which provided scientific information about seas.

¹²³ In 1960 AD, on January 23rd, the bathyscaph Trieste, a steel sphere with a wall 9 centimeters thick and able to dive and ascend only, dived with Donald Walsh and Jacques Piccard in it to reach, after four hours of descending to the depth of 11 kilometers, the deepest area in the Pacific Ocean, Marianas Trench. With

vents there¹²⁰ and manufactured the yellow submarine¹²¹ and nuclear ones.¹²²



A nuclear submarine

Modern Oceanographic Information

Studies related to marine sciences and sea depths did not practically start before the beginning of the eighteenth century, when

this submersible man was able for the first time to discover volcanoes and hot springs and numerous marine organisms.

¹²³ In 1962 AD divers managed to stay for a week in the first saturation habitat.

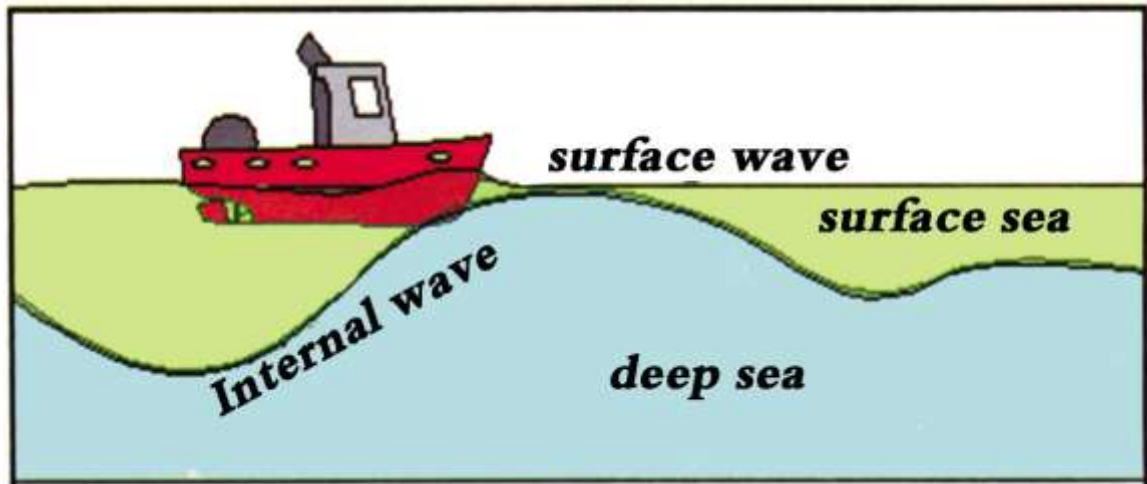
¹²⁰ In 1977 AD life was discovered at the vents of deep seas, and the nuclear submarine Nautilus came across vents in the depths of the sea near Mexico. Water at 300 degrees centigrade was flowing out of them. When the water from the vents flowed over the rocks it interacted with the metals and acquired black color and looked like a chimney. Meanwhile the American research submarine (Alvin), which was able to dive down to the depth of 3600 meters, was manufactured.

¹²¹ In 1990 AD the British Robert Leeds designed a yellow submarine that looked like a flying saucer for commercial purposes. It could be used for watching fish at the depth of 00 meters.

¹²² Small submersibles that operate by batteries could not remain submerged in water for more than a few days; therefore, man manufactured submarines that operate by nuclear energy and can remain under water for years. Such submarines are large and accommodate a large crew. Typhoon, the Russian submarine, is regarded as the greatest for it weighs more than 20000 tons and its length is 172 meters. The Russian submarine, Kursk, which sank into the Barents Sea in August 2000, weighed 18000 tons and carried 118 persons.

appropriate instruments and techniques were available and when later advanced submarines were invented. After 1958, and as a result of three centuries of scientific studies and research by successive generations of oceanographers, man arrived at wonderful findings, such as the following:

١. Sea divides into two major parts:
 - the surface sea that is penetrated by the solar energy and light.
 - the deep sea where the solar energy and light are non-existent.
٢. The deep sea and surface sea differ in temperature, density, pressure, the amount of sun light and the creatures living in each of them. They are separated by internal waves.



٢. Sea internal waves:



The upper right of the picture shows internal waves at the point of convergence of the Mediterranean Sea and the Atlantic Ocean as photographed by satellites,

Internal waves cover the deep sea and serve as a boundary between the deep sea and the surface sea. Surface waves cover the sea surface and serve as a boundary between water and air. Internal waves were discovered in 1904.^{١٢٨} The lengths of internal waves range

from tens to hundreds of kilometers. Their height ranges from 10 meters and 100 meters.

^{١٢٨} The first scientific explanation of the phenomenon of internal waves was given by Dr. V. W. Ekman in ١٣٢٢ AH/ ١٩٠٤ AD. He explained the phenomenon of dead waters in the Norwegian bays, where ships sailing there lose their power to proceed and have to stop motionless in such dead waters. The Norwegian Oceanographer Fridtjof Nansen observed that his ship (Fram) was exposed to this phenomenon to the north of the island of (Timer) during the process of exploring the North Pole between ١٣١١ AH/ ١٨٩٣ AD and ١٣١٤ AH/ ١٨٩٦ AD. on their attempt to cross the polar zone.

Nansen also encouraged Ekman to investigate the phenomenon of dead waters. Ekman opined that the phenomenon resulted from the internal waves that are generated at the interface between the surface waters and deep waters of the ocean. A short time later Otto Peterson described the effect of the long internal waves that are generated in deep seas on the emigration of a kind of fish (herring) near the coasts of Jutland close to the Western coast of Sweden during the summer.

The passage of internal waves can be detected by ships searching for oil when the weight of the anchor tied between the drilling ship and the mouth of the well at the bottom of the ocean changes suddenly. These internal waves were also discovered through their effect on the movement of submarines.

- ξ. The deeper the sea the darker it becomes till it gets as dark as pitch from the depth of about (200) meters. At this depth there starts the thermocline that separates the warm surface waters from the cold waters of the deep. In it we find the internal waves that cover the cold water in the depth of the sea. Light disappears completely at the depth of 100 meters.

As for the darkness that overwhelms the deep, fishermen have realized that light is absorbed even in clear water and that the sloping sea bottom with its white sand changes its color gradually till it disappears completely at a certain depth. Light penetration is inversely proportional to depth. The simplest scientific instrument for measuring how deep light penetrates the ocean water is “the Secchi disc.”¹²⁹ Although this disc is an easy way to approximately measure the penetration of light into water and although it is widely used, the measurement of darkness in seawater was not achieved except after the use of the photography at the end of the past century¹³⁰ and the development of the devices of measuring the intensity of light that used the photoelectric cells during the thirties of the twentieth century, and after the invention of such equipment as made it possible to dive to these deep levels.

In the footnote¹³¹ there is more information on the intensity of light at different levels of the ocean.

¹²⁹ It is a white disc that may vary from 20 to 30 cm in diameter. It was described by Ciladi and Secchi for the first time in scientific books in 1860 AD. By lowering the disc in the water and noting the depth at which it disappears from view, one has a measure related to the light extinction characteristics of the surface water. However, it is of no use for determining turbidity or transparency at great depth

¹³⁰ Fol, H. and Sarsin, E. 1888, Sur la penetration de la lumiere du jour dans les eaux du lac de Geneve: Comptes Rendus des seances de des Sciences, pp. 124-127.

¹³¹ It is known now that the amount of light that penetrates the depths of sea decreases vertically according to the opinion of Jerlov. The total daylight radiation in the exposed waters of the ocean is reduced to 1% of its surface value within a depth of 20 meters. It is reduced to 1% at the depth of 80 meters, and to 0.1% at the depth of 130 meters, and to 0.01% at the depth of 190 meters. However, some of those who carried on studies and monitoring from submarines for a long time were able to see light at deeper levels. Clark and Denton opine that man can see the dispersed light at the depth of 800 meters. It is obvious that fish living in the depths of the sea see somewhat better and can discover dispersed light at the depth of 1000 meters although the intensity of light at this depth is only 1% of its intensity at the surface.



In deep seas there are several layers of darkness, and light is non-existent in them. Living organisms and fish that live in them depend on chemical energy to produce light with which to find their way. Some species are blind and use means other than sight to sense their surroundings. Darkness begins at the depth of about 200 meters, and the entire visible light disappears at the depth of about

1000 meters. The structure of these fish is mostly water to withstand the enormous pressure.

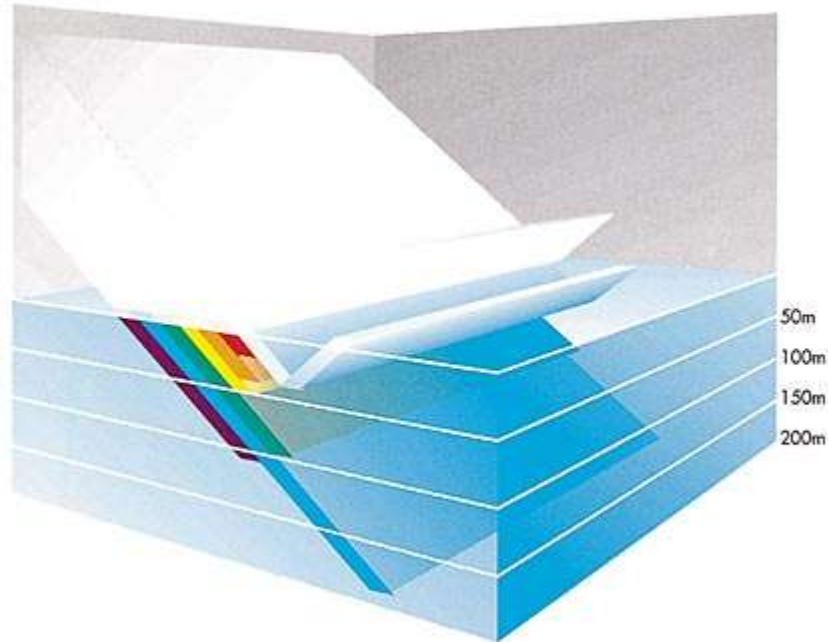
Layers of darkness one over the other:

The darkness that gets greater from the depth of 500 to 1000 meters takes place in the deep sea as a result of several layers of darkness topping one another because of two main factors:

1. The darkness of the colors of sunlight:

Sunlight consists of seven colors (red, orange, yellow, green, indigo, violet and blue). Each color has its own wavelength.^{۱۳۲}

Color	Frequency	Wavelength
Violet	1.1×10^{14} - 7.9×10^{14}	$400 - 450$
Blue	7.9×10^{14} - 1.0×10^{15}	$450 - 500$
Green	7.9×10^{14} - 5.2×10^{14}	$500 - 550$
Yellow	5.2×10^{14} - 5.7×10^{14}	$550 - 600$
Orange	5.7×10^{14} - 4.8×10^{14}	$600 - 650$
Red	4.8×10^{14} - 3.8×10^{14}	$650 - 700$



Between 3 and 30 percent of the sunlight is reflected at the sea surface. Then almost all of the seven colors of the light spectrum are absorbed one after another in the first 200 meters, except the blue light. (*Oceans*, Elder and Pernetta, p. 27.)

The penetration of light ray into water depends on its wavelength; the shorter the wavelength the deeper the light ray penetrates. The red color is absorbed at the depth of about 20 meters and then disappears. Consequently there appears the darkness of the red color. If a diver should be injured at the depth of about 25 meters and wanted to see the blood he would see it black because of the absence of the red color of the light. At the depth of about 30 meters the orange light is absorbed causing another type of darkness under the darkness of the red color, that is, the darkness of the orange color. At the depth of about 50 meters the yellow light is absorbed; at the depth of about 100 meters the green color is absorbed; at the depth of about 125 meters the violet and indigo colors are absorbed. The last color to be absorbed is the blue color at about 200 meters deep. Thus several layers of darkness of the colors of sunlight top one another because of the depth of water where colors are successively absorbed at different depths.

٧. The Darkness of Barriers

The barrier darkness along with the color darkness contributes to the deep darkness in the deep sea. There are three types of barrier darkness:

a. The cloud darkness:



The surfaces of deep seas are often covered with clouds as a result of evaporation. Clouds partially obstruct sunlight^{١٣٣} and cause the first barrier darkness that is seen as shadow of these clouds on the earth and sea surface.

b. The darkness of surface waves:



The sloping surfaces of surface sea waves reflect sunlight. An observer at the seashore would notice the degree of the brilliance of the light reflected on these sloping surfaces of the surface waves.^{١٣٤}

^{١٣٣} Clouds absorb part of the radiation and scatter another part and allow the remaining radiation to penetrate.

^{١٣٤} If you generate waves in a large vessel of water, you will see the shadow of these waves at the bottom of the vessel.

c. The darkness of internal waves:



Long, narrow sea surface slicks associated with internal waves are common features of exposed coastal environments. Such slicks, which may be accompanied by foam or debris, also have been shown to be associated with high concentrations of

Internal waves overwhelm and cover deep sea at the depth from 70 meters to 240 meters.¹³⁰ Millions of millions of organisms are suspended on the surfaces of internal waves. An internal wave may extend to the sea surface where these organisms appear as dirt gathering together on the sea surface, which makes them along with the inclination of the internal waves an obstacle to prevent light from penetrating into the deep sea. Thus a third layer of darkness occurs under the cloud darkness and the darkness of the surface waves.

We conclude from what has been said that the layers of darkness in the deep are:

- a. Seven layers of darkness (the seven colors of the spectrum), which top one another.
- b. The three layers of barrier darkness 1) clouds 2) surface waves and 3) internal waves. They also top one another. Thus we have ten layers of darkness.

Scientific Discoveries Related to the Verse

¹³⁰ From a meeting with Dr Faruq al-Baz.

Experimental science, over the last three centuries and as a result of the availability of precise instruments and the findings of a large number of researchers and oceanographers, has discovered the following facts:

- ١) There are layers of darkness in deep seas topping one another. Darkness gets more intense gradually till visibility is utterly impossible. There are internal waves that cover the deep sea. The internal waves with the organisms suspended on them prevent light from penetrating.
- ٢) The layers of darkness accumulated on deep seas are ten: seven layers of darkness are caused by depth of waters, and three by barriers: clouds, surface waves and internal waves.
- ٣) The waters of the seas are of two types:
 - The surface waters where light energy is found.
 - The waters of the deep over which layers of darkness are accumulated.

The Description of these Marine Secrets and Facts in the Holy Qur'an

Allah (SWT) says: **“Or (the unbelievers' state) is like the layers of darkness in a deep sea covered by waves topped by waves, topped by clouds: Layers of darkness, one above another. If a man stretches his hand, he can hardly see it. For any to whom Allah gives no light, there is no light.”(XXIV: 40)**

The Qur'an confirms the existence of layers of darkness in the deep sea. It describes the sea by the term “lujji” (deep) to emphasize that such layers of darkness are found only in deep seas, thus excluding the surface sea where such darkness is non-existent.

Linguists and Commentators explained the meaning of “lujji”. Qatadah and the author of al-Jalalain said: “Lujji” means “deep”. Al-Zamakhshari said: “Lujji’ means deep and with large amounts of

water.” Al-Tabari said: “Describing the sea as ‘lujji’ indicates its depth and abundance of water in it.” Al-Bashiri said: “It refers to something the bottom of which cannot be sounded.

Such layers of darkness form because of the depth the deep (lujji) sea. They are the layers of darkness mentioned above. Allah (SWT) says: **“Or like the layers of darkness in a deep sea”**. Al-Zamakhshari said; “Accumulated layers of darkness because of the depth of the sea, the waves and the clouds.” Al-Khazin said: **“Or like the layers of darkness in a lujji sea’** means ‘deep and with abundant water...’ which means that the lujji sea has a very dark bottom because of the depth of water.”

The Qur’an mentions that the deep sea is covered by waves: **“Or like the layers of darkness in a lujji sea topped by waves”**. The Verse mentions that there are other waves atop the first waves. Allah (SWT) says: **“covered by waves topped by waves...”** This is a characteristic of the sea in that it has two types of waves atop one another. They are not successive waves in one place but simultaneous waves, the second type atop the first. The verse states that over these waves, which cover the deep sea, there are other waves. Allah (SWT) says: **“topped by clouds.”** These other waves are none but the waves at the surface of the sea that must cover the first waves.

The verse states that the superiority of the second waves over the first waves is like the superiority of the clouds over the second waves. Allah (SWT) says: **“covered by waves topped by waves, topped by clouds....”**

The Verse mentions that there are waves covering the deep sea and also other waves that top the first waves, which entails the existence of a sea over the first waves and the deep sea, i.e. the surface sea that covers the second waves that are topped by clouds.

The Qur’an confirms the role of these three barriers in forming the successive layers of darkness in the deep sea and that they are atop each other, as Allah (SWT) says: **“covered by waves topped by waves, topped by clouds: Layers of darkness, one above another....”** This is what some Commentators understood. Al-Imam al-Baghawi, interpreting the Verse, said: “The darkness of the first waves over that

of the sea, and the darkness of the second waves over the first waves, and the darkness of the clouds over that of the second waves.” Al-Imam Ibn al-Jawzi, in his commentary, says: “Layers of darkness mean the darkness of the sea, the darkness of the first waves, the darkness of the waves that top the other waves, and the darkness caused by the clouds.”

The verse refers first to the seven layers of darkness in the deep and to the three layers of darkness caused by barriers at last: **“Or like the layers of darkness in a deep sea covered by waves topped by waves, topped by clouds: Layers of darkness, one above another....”**

The verse states that the above-mentioned layers of darkness caused by the depths or the barriers are atop each other. The Qur’an uses the Arabic term “Zulumat” (pl. of Zulma) “a layer of darkness” which is a plural form that is used to indicate a number between 3 and 10. This indicates that the successive layers of darkness in the deep sea are between 3 and 10. This is verified by modern science, as we have mentioned: 7 layers of darkness created by colors as a result of depths and three layers caused by barriers (internal waves, surface waves and clouds).

The verse demonstrates the gradual intensity of darkness in deep seas by using the Arabic word meaning “hardly” **“If a man stretches out his hand, he can hardly see it”** which makes the expression carry two likely meanings: First: the person who stretches out his hand in these depths to look at it will not see it but with the greatest difficulty, (according to some commentators, such as al-Mubarrid and al-Tabari. Second: such a man will not see it at all (according to some other commentators, such as al-Zajaj, Abu ‘Ubaidah, al-Farra’ and al-Naysaburi. Both interpretations are relevant, for one is true for depths closer to the surface and the other is true for depths reaching about 1000 meters, as has been stated above. See how a concise Qur’anic expression carries several correct meanings!

The Aspect of the Miracle

The Holy Qur’an mentions precise information about the layers of darkness in the deep sea. It refers to the causes underlying their

formation and their arrangement atop each other. Man could not know of these layers of darkness until after 1930 AD. The Qur'an informs us of the existence of internal waves in the seas, a fact unknown to people before 1900 AD. It informs us that the internal waves cover the deep sea, a fact discovered only after the invention and use of submarines in the thirties of the twentieth century. The Qur'an also discloses the role of the surface waves and internal waves in creating the layers of darkness in the deep sea, a matter known only with the scientific advances in the later centuries.

The above-mentioned pieces of information and knowledge were not discovered by man except after he had invented such instruments of scientific research as enabled him to reach these depths and study these phenomena, and after a long period of research extending for three centuries during which hundreds of researchers and investigators worked hard to discover these facts. Who then informed Mohammed (Peace be upon him) of these secrets of the deep sea at a time when the means of scientific research were non-existent, and superstitions and myths were prevalent worldwide, particularly, in the marine field! How did these precise secrets reach this illiterate man, who lived among an illiterate nation and a desert environment, and who never sailed the sea throughout his life?

When these facts were presented to Professor Rao and was asked his opinion on the phenomenon of the scientific miracles in the Qur'an and the Sunnah and how it was possible for Muhammad (peace be upon him) to inform of these facts fourteen centuries ago, he said: "It is difficult to imagine that this type of knowledge existed at that time around 1400 years back. Maybe some of the things they had simple ideas about, but to describe those things in great detail is very difficult. So, this is definitely not a simple human knowledge. A normal human being cannot explain this phenomenon in that much detail. So, I thought the information must have come from a supernatural source."¹³⁷

¹³⁷ It is the Truth, p. ٧٨, Shaikh 'Abdul-Majid al-Zindani.

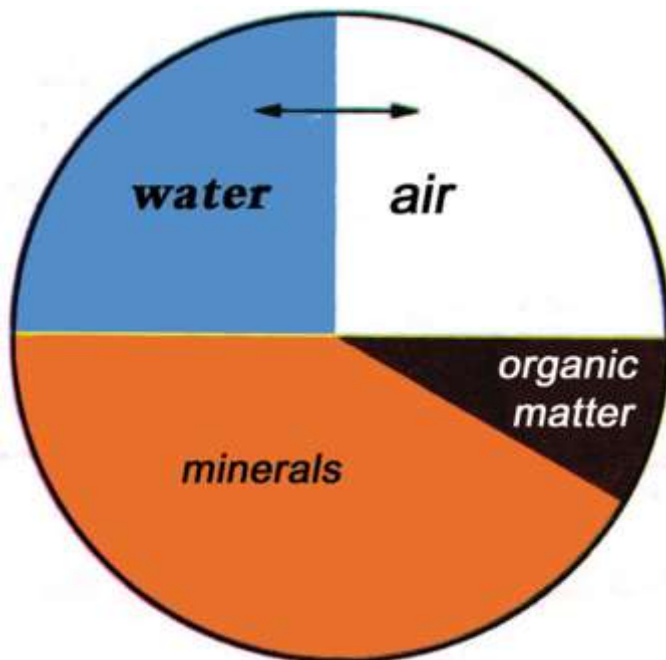
This is crucial evidence that the knowledge conveyed by the Qur'anic verse has been revealed by Allah, Who knows the secrets of heaven and earth. Allah (SWT) says: "Say: It (the Qura'n) was sent down by Him Who knows the secret (that is) in the heavens and the earth: Verily He is oft-Forgiving, Most Merciful." (XXV: 6) Allah (SWT) also says: "But Allah bears witness that what He has sent to you He has sent from his (own) knowledge, and the angels bear witness: but Allah is enough for witness." (IV: 166) Allah (SWT) also says: "Soon will We show them Our Signs in the (furthest) regions (of the earth), and in their own selves, until it becomes manifest to them that this is the truth. Is it not enough that your Lord does witness all things?" (XLI: 53)

٧) But when We pour down rain on it, it agitates and swells

Allah (SWT) says: “You see the earth barren, but when We pour down rain on it, it agitates and swells, and puts forth every kind of beautiful growth.”(XXII: ٥) Allah (SWT) also says: “And among His Signs is that you see the earth humble (Khashi’ah), but when We pour down rain on it, it agitates (‘Ihtazzat) and swells (Rabat). Truly, He Who gives life to the (dead) earth can give life to the dead. Indeed, He is able to do all things.” (XLI: ٣٩) In these two Verses Allah (SWT) shows the importance and great role water plays in the life of earth and in cultivating it with every kind of beautiful growth. We will illustrate the aspect of the Qur’anic miracle of linking the descent of rain to the agitation of the soil, and its swelling and producing every kind of beautiful growth. Water is a common solvent of the minerals in the soil and a medium through which the dissolved substances pass to the plant and move through its tissues.

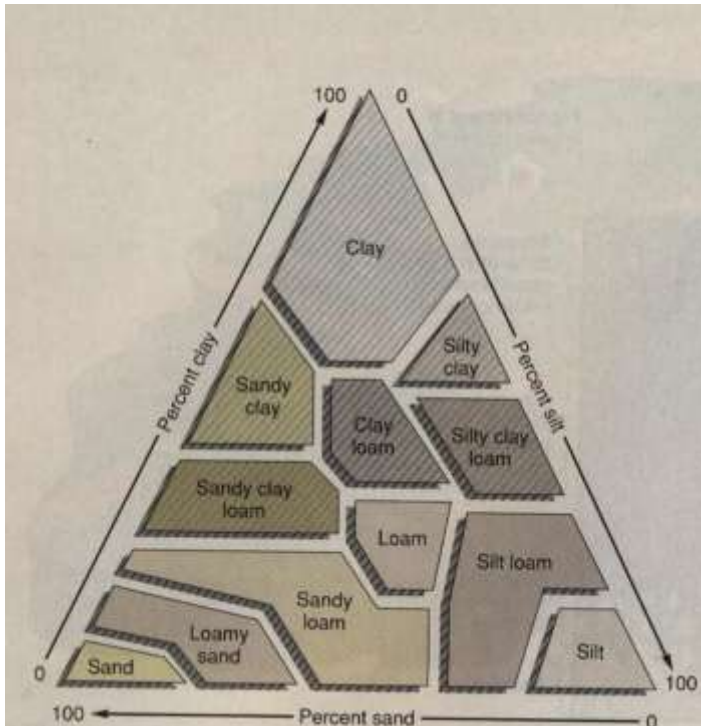
Earth consists of three components:

١. The solid matter of soil that consists of mineral particles and organic material,
٢. The soil solution consisting of the soil material that is dissolved in water, and
٣. The water penetrating the soil particles and pores.



A diagram showing the components of soil that is ideal for the growth of plants. Observe that the solid matter constitutes ٥٠٪ of the size of soil while the space of pores constitutes the other ٥٠٪. The latter portion is divided between water and air. The arrows indicate that these two components may differ greatly, bearing in mind that water and air are inversely proportional, for any increase in either of them will lead to decrease in the other.

The solid material of soil consists of particles of various sizes ranging from coarse particles of 2mm diameter to very fine particles of less than one micron diameter.^{۱۳۷}



These particles consist of mineral layers packed one over another when motionless,^{۱۳۸} a situation described by the Qur’an by the Saying of Allah (SWT): “You see the earth barren” and His Saying: “humble”. Among these particles there are spaces filled with water. The particle carries a negative electric charge.

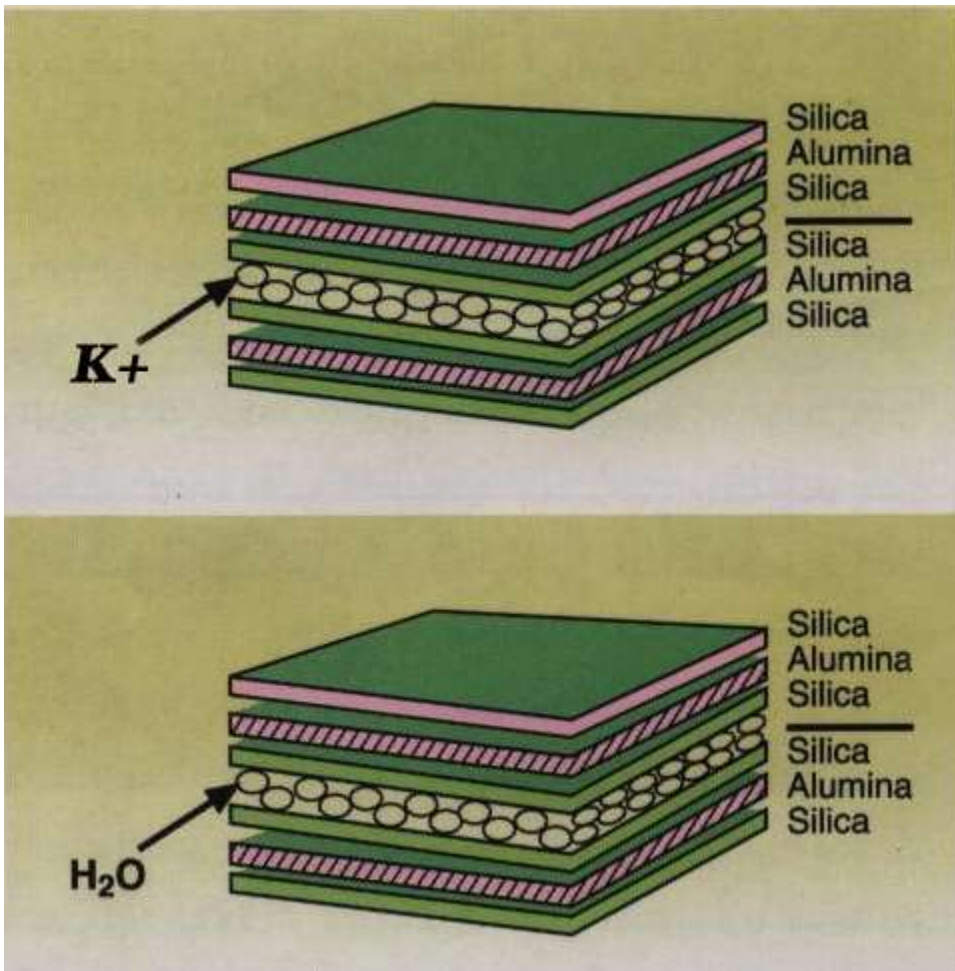
Soil texture is determined by the percentages of various sized particles. The percentages of sand, silt and clay determine the soil classification.

First: Agitation: When rain falls on the soil, subtle agitation takes place, as described in the Qur’an: “but when We pour down rain on it, it agitates and swells.” That is because of:

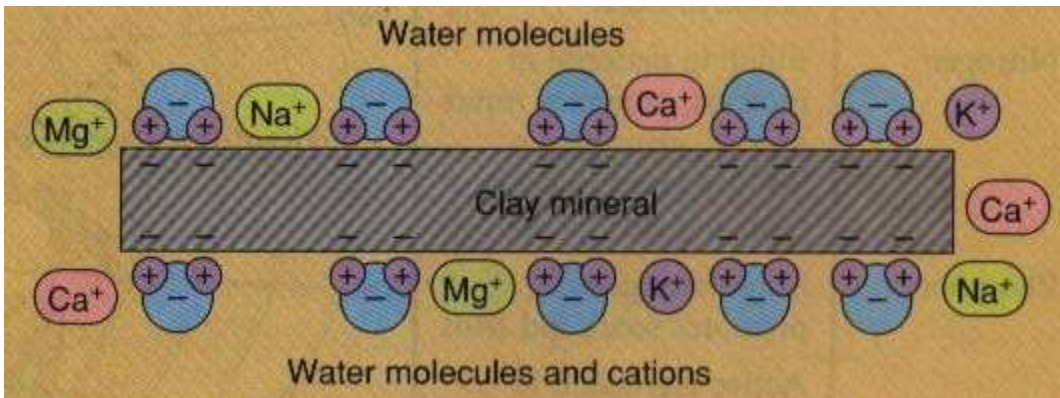
- a. The fall of raindrops on the soil particles, which results in a mechanic movement.
- b. The movement of the water particles (the Brownian Movement), for the soil particles in the water medium agitate due to the movement of water particles. This agitation is a subtle process that cannot be seen

^{۱۳۷} The micron is 0.001 mm.

^{۱۳۸} This can be detected with an electron microscope.

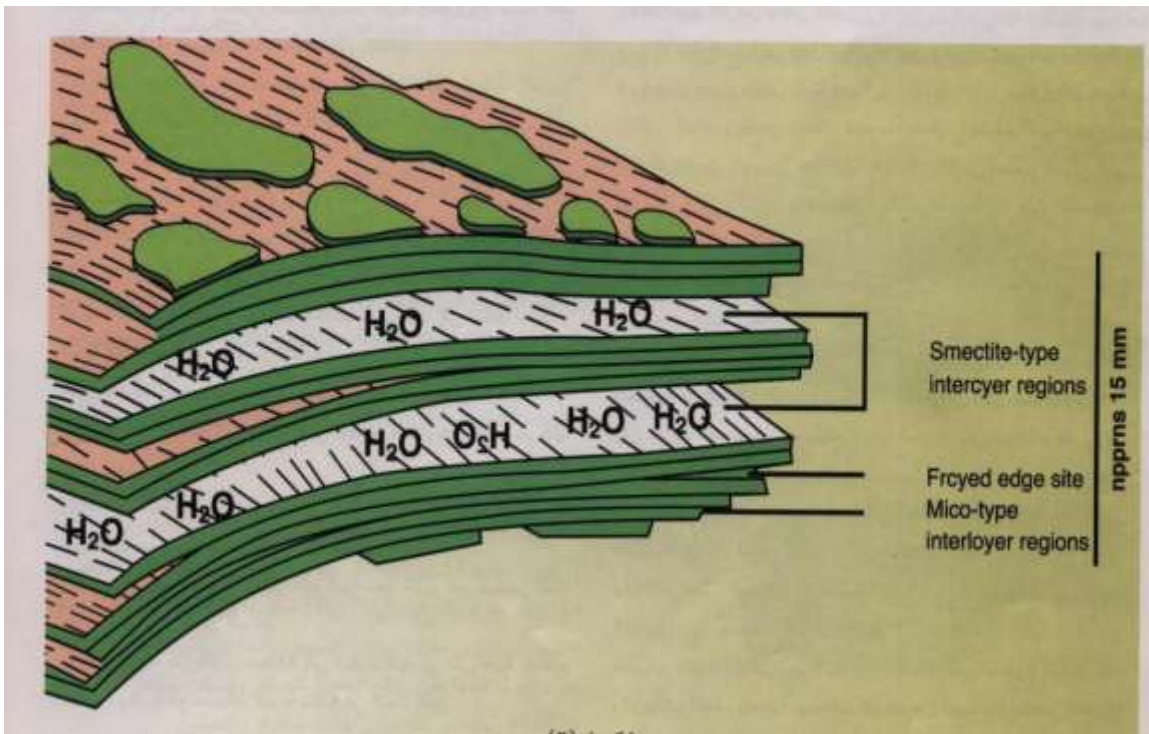


A kind of clay called Illite and between the layers of its particles enters potassium ion (K^+) and another kind called Montmorillonite between the layers of which enters water causing



- c. with the naked eye, and in spite of the invention of the microscope in 1090 AD the phenomenon of the movement of the particles in the water medium was not seen except in 1827 AD by the Scotch

- Botanist Robert Brown. He first thought that the vibrating agitation was confined to the living pollens in the plants when they were placed in a water medium. Then he found that the same movement happened with the dead pollens. With the progress of science it has been proved that these movements affect the very tiny particles suspended in water, even if they are of glass, granite, smoke or other particles of soil, and that this is due to the movement of the water particles.^{۱۳۹}
- d. The expulsion of air in the spaces among these particles by water, whereupon the soil particles agitate. The finer the particles the more difficult for the naked eye to perceive the spaces among them and to perceive the movement of water and the agitation of these particles that is caused by water.

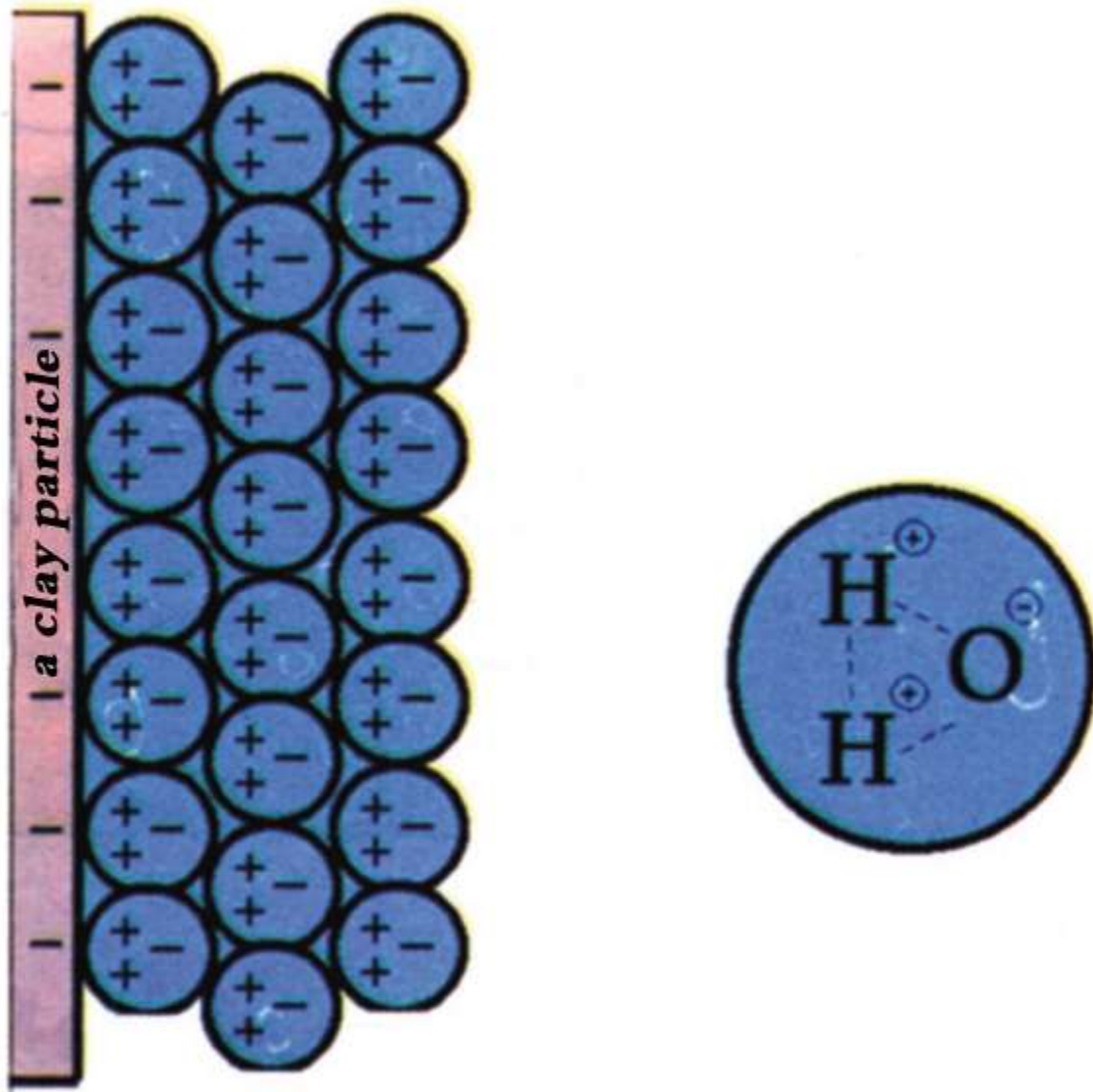


Notice the swelling of the particle and the increase in its thickness as a result of the penetration of water between its layers

^{۱۳۹} See: Encyclopedia Britannica (CD) and Microsoft Encarta Reference Library ۲۰۰۲, (CD).

Also see: *Madkhal ila falsafat al-'Ulum al-'Aqlaniyyah al-Mu'asirah wa Tatawur al-Fikr al-*

'Ilm,i Abid, Dr. Muhammad, p. ۳۲۳.



Water molecules adhere to the surfaces of the soil particles forming aquatic coats around them.

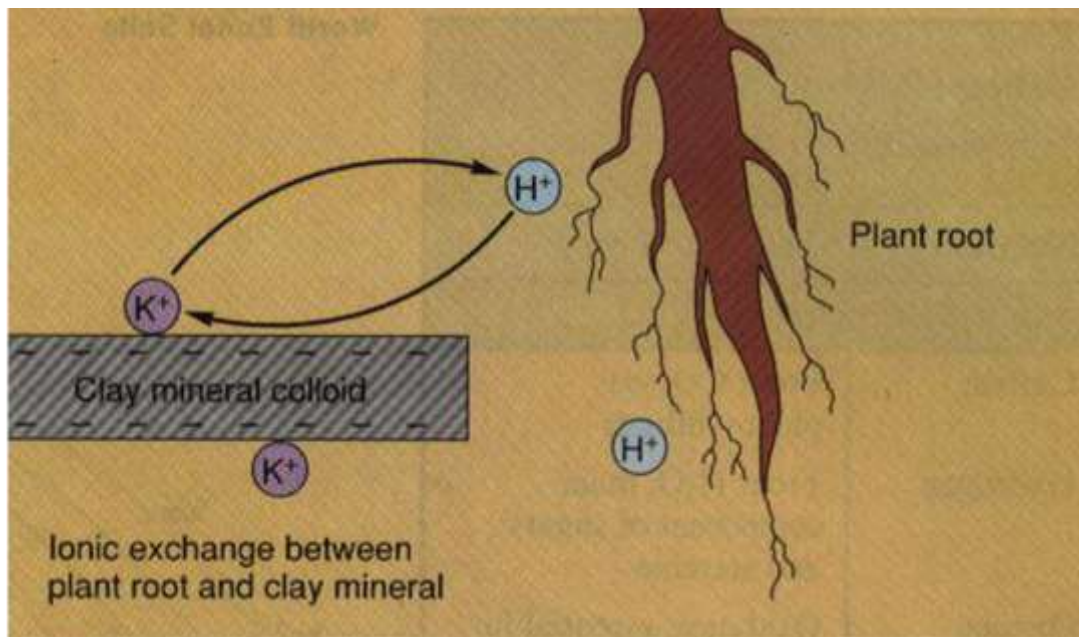
- e. The appearance of the electric charges on the particles because of the rain that causes their instability and the appearance of the vibrating movements that cannot settle save after these charges are neutralized by other charges.

Second: Swelling:

When the thin tiny layers that constitute the soil particles agitate, they allow the water and ions of the dissolved elements to enter the flat fissures or spaces between the thin layers. The layers are further separated from one another and the particles grow and swell due to the storage of water between the layers.^{١٤٠} The particle is also surrounded by a water covering held fast by the electrostatic attracting forces. Thus the spaces between the particles are filled and thus the soil particles become small water reservoirs that underlie the swelling of the soil^{١٤١} and the increase in its size and the provision of the roots of the plants with water after rain stops.

Third: the germination of plants:

With the descent of rainwater and its storage between the layers of the soil particles and on their surfaces, the plant will benefit by that water during the



period following precipitation. The dry seeds in the soil will absorb the water and the mineral substances from the medium surrounding them, thus triggering the biochemical processes in the seeds, which will germinate and

^{١٤٠} See: Hillel, Daniel, *the Fundamentals of Soil Physics, Arabic version*, p. ١٠٤.

^{١٤١} **Distinguish between soil saturation and soil swelling.** Saturation means that the voids between soil particles are full of water. This can happen in a short time. Swelling is caused by intrusion of water into individual soil particles. This is a slow process, especially in clay soils, and is why a prolonged soaking period is necessary for some soils.

See:<http://www.extension.umn.edu/distribution/naturalresources/DD٠٠٨٢.html>

grow into tubers and bulbs, and a large surface space of root hairs will be exposed to the soil solution, which will facilitate the process of absorbing the water and mineral substances.

Millions of living organisms existing in the soil will activate. Fungi and bacteria will change the remains of plants and animals into mineral substances that the plants will absorb through the roots. Earthworms will dig burrows into the soil allowing air and water to come in. Thus the earth becomes green with all kinds of beautiful vegetation.

The Holy Qur'an has described this subtle movement of the soil particles that cannot be seen except with the microscope. It also describes the growth (swelling) of the tiny soil particles because of the penetration of water between the layers composing them and between the soil particles themselves and the ensuing storage of the water for a long period, which results in the continuous germination and growth of plants when there is no rain. Allah (SWT) says: **“You see the earth barren (Hamidah), but when We pour down rain on it, it agitates (‘Ihtazzat) and swells (Rabat), and puts forth every kind of beautiful growth.”** (XXII: ٥)

Linguistic Meanings:

The Saying of Allah (SWT): (hamidah):

Linguistically it is said “hamada”, where (h, m and d) make up a root implying the motionlessness of a thing.^{١٤٢}

A hamidah land: lacking vegetation^{١٤٣}

Humud: death^{١٤٤}

The Saying of Allah (SWT) “Khashi’ah”: Linguistically, it is said “Khasha’a”, where (kh, sh and ‘) make up a root implying calmness and tranquility.

A “Khashi’ah city”: dusty^{١٤٥}

“Khushu’”: calmness and humbleness.^{١٤٦}

“The land Khasha’at’’: It got dry due to lack of rain.^{١٤٧}

The “Humud” of the land means that there is no life, or a plant in it, and it lacks rain. “You see the earth barren (Hamidah)” means dry and dusty.^{١٤٨}

^{١٤٢} Mu’jam al-Maqayis fi al-Lughah.

^{١٤٣} Mu’jam al-Maqayis fi al-Lughah; Taj al-‘Arus; al-Qamus al Muhit..

^{١٤٤} Al-Qamus al Muhit.

^{١٤٥} Mu’jam al-Maqayis fi al-Lughah; Taj al-‘Arus.

^{١٤٦} Taj al-‘Arus; al-Mu’jam al-Wasit.

^{١٤٧} Taj al-‘Arus; al-Mu’jam al-Wasit.

^{١٤٨} Taj al-‘Arus; Tartib al-Qamus al-Muhit.

The Saying of Allah (SWT) “Ihtazzat”: Linguistically, it is said “Hazza”, where (h, z) make up a root implying the turbulence and motion of a thing.^{١٤٩}

“A thing Ihtazza” means “It moved”. “The plant Ihtazza” means “It grew, moved and got longer.” The “Hazz” means moving something.^{١٥٠}

The Saying of Allah (SWT) (Rabat): “Rabu” implies increase and growth. “Rabat” means “swelled and rose”.

“A thing Raba” means “It increased and grew”.^{١٥١}

The Sayings of the Commentators:

“Hamidah”: a) arid and growing no plants^{١٥٢}, b) dry with dust^{١٥٣}, c) dry and broken^{١٥٤}, d) dead.^{١٥٥}

“Khashi’ah”: a) arid and barren^{١٥٦}, b) dusty and broken^{١٥٧}, c) calm with no vegetation, rather dead.^{١٥٨}

“Ihtazzat”: a) agitated with plants^{١٥٩}, for the plant does not emerge from the earth unless it slightly removes part of it from another part. This process is metaphorically called “agitation”. Al-Mubarrid said: “It means the plants of the soil agitate (and not the soil itself).” Agitation is more manifest in plants than in the earth.^{١٦٠}

b) It agitated to bring out vegetation.^{١٦١}

c) The agitation of the earth means its movement with the plants and other things caused by water.^{١٦٢}

From the words of the commentators we notice that they attributed the agitation to the plants, and interpreted the Verse as meaning something other than its explicit meaning. Some of them said that agitation was more obvious

^{١٤٩} Mu’jam al-Maqayis fi al-Lughah

^{١٥٠} Lisan al-‘Arab; al-Mu’jam al-Wasit.

^{١٥١} Lisan al-‘Arab, Ibn Manzur; Tartib al-Qamus al-Muhit; .Mu’jam al-Maqayis fi al-Lughah.

^{١٥٢} Al-Qurtubi, ١٢/١٣; Ibn Kathir, ٣/١٣٤; al-Alusi, ٩/١١٤.

^{١٥٣} Al-Qurtubi, ١٢/١٣.

^{١٥٤} Ibn Kathir, ٣/١٣٤.

^{١٥٥} Ibn Kathir, ٣/١٣٤.

^{١٥٦} Al-Qurtubi, ١٥/٣٦٥; al-Alusi, ١٢/٣٧٧.

^{١٥٧} Al-Tabari, ٢٤/١٢٢.

^{١٥٨} Ibn Kathir, ٤/١٠٣.

^{١٥٩} Al-Bukhari, the part devoted to tafsir, ٤/١٨١٧; al-Qurtubi, ١٢/١٣; al-San’ani, ٤/٣٨٠; al-Baidawi, ٤/١١٥; Mujahid, ١٢/٥٧١; al-Wahidi, ٢/٨٢٨; Abu al-Su’ud, ٦/٩٥; al-Durr al-Manthur, ٧/٣٣٠; al-Tabari, ١٧/١١٩; Ibn Kathir, ٣/٢٠٩; al-Tha’alibi, ٣/٧٢; al-Qasimi, ١٢/٩; al-Baghawi, ٣/٢٧٥; al-Nasafi, ٣/٩٦; Zad al-Masir, ٧/٢٦٠; Ruh al-Ma’ani, ٢٤/١٢٦.

^{١٦٠} Fath al-Qadir, ٣/٥١٧; al-Qurtubi, ١٢/١٣; al-Baghawi, ٣/٢٧٥.

^{١٦١} Al-Tibyan fi Tafsir Gharib al-Qur’an, ١/٣٠١.

^{١٦٢} Al-Tha’alibi, ٣/٧٢.

in the plant than in the earth. This is all because of lack of knowledge at their time and because the agitation of the soil and its particles is a hidden process that cannot be detected by the naked eye, although the Verse is explicit in attributing agitation to the soil itself after Allah sends down rain on it.

“Rabat: a) swelled and increased^{١٦٣}, b) shivered before it grew vegetation^{١٦٤}, c) rose before it grew vegetation^{١٦٥}, d) swelled and rose because of the water penetrating it and the vegetation covering it^{١٦٦}, e) swelled and rose and then cracked to reveal vegetation.^{١٦٧}

“Ihtazzat and Rabat”: Rain scattered in the salty marshes and the hills of the earth.^{١٦٨}

The Aspect of the Miracle

The Qur’an mentions the agitation and swelling of the soil after rain comes down on it. They are two subtle, unseen and unperceived processes that cannot be detected except through the microscope. The processes of the agitation and swelling of the soil particles take place after the descent of rainwater. The agitation enables, with Allah’s permission, the water to go between the layers composing the soil and to penetrate the spaces among the particles. The particles then swell and increase in size and turn into stores for water by which plants will benefit, for the seeds existing in the soil will absorb the water and start growing and the root hairs will absorb it to continue growing with the Mercy of Allah.

The details of the relationship between the agitation and swelling of the soil, on the one hand, and the cultivation of the earth, on the other hand, are subtle and it was not possible for man to understand them except after the advances in the science of soil and the development of its laboratory instruments.

Agitation was observed for the first time in ١٨٢٧ although the light microscope, the instrument through which the agitation was observed, had

^{١٦٣} Al-Tibyan fi Tafsir Gharib al-Qur’an, ١١/٣٠١; al-Baidawi, ٥/١١٦; al-Qurtubi, ١٢/١٣; al-San’ani, ٤/٣٨٠; Abu al-Su’ud, ٦/٩٥ and ٨/١٥; al-Tabari, ٢٤/١٢٢.

^{١٦٤} Al-Durr al-Manthur, ٧/٣٣٠.

^{١٦٥} Tafsir Mujahid, ٢/٥٧١; Ibn Kathir, ٢/٢٠٩; al-Tha’alibi, ٣/٧٢; Zad al-Masir, ٥/٤٠٨.

^{١٦٦} Ruh al-Ma’ani, ٩/١١٥; al-Qasimi, ١٢/٩.

^{١٦٧} Al-Wahidi, ٢/٩٥٧.

^{١٦٨} Al-Durr al-Manthur, ٦/١١, al-Tabari, ٧/١١٩.

been invented in 1090.¹⁶⁹ The scanning electron microscope (SEM) that can be used in investigating the building units that form the soil particles was invented in 1902.¹⁷⁰



The scanning electron microscope

The scientific precedence of the Qur'an becomes more evident when we survey the sayings of the commentators whom the knowledge of their time did not help understand the explicit meaning of the Holy Verse, which forced most of them to interpret it metaphorically.

The very clear Qur'anic information about these secrets is enough evidence that the Qur'an is a Divine Revelation from Him

Who knows the secret in both heavens and earth, and Who says: **“Say: ‘It (this Qur’an) has been sent by Him Who knows the secret of the heavens and the earth. Verily, He is Oft-Forgiving, Most Merciful.’”** (XXV: 6) and Who promised in His Book that He would show us His Signs, in His Saying: **“And say: ‘Praise be to Allah, Who will soon show you His Signs, so that you shall know them....’”** (XXVII: 93)

¹⁶⁹ The light microscope was invented by Zeccharias Janssen in Holland. See Oxford Encyclopedia, vol. 9, p. 100.

¹⁷⁰ Invented by the British engineer Sir Charles Oatley. As to the transmission electron microscope (TEM) that can also be used in investigating the building units of clay was co-invented in 1932 by the German engineers Max Knoll and Ernest Ruska. See Microsoft Encarta Reference Library 2002. (CD), and the Fundamentals of Soil Physics, p. 144, Daniel Hillel, Department of Botany and Soil, University of Massachusetts, Amherst, Massachusetts, USA.

^) The Miracle of Producing Milk (from the contents of the intestines and (then) from blood)

“Verily in cattle there is a lesson for you: We give you to drink of what is inside their bellies, from among chyme and from among blood, pure milk palatable to those who drink it” (XVI: ٦٦)

Introduction

Human beings have long realized the relationship between the milk secreted and the food eaten by the animal and noticed that the animal would die if it were not provided with food. But they did not know the process of changing the food into milk, flesh, bone, or any other substance.

Modern science has shown us the steps that lead to the formation of milk that is palatable to the drinkers, thus revealing such Signs of Allah, the Most Kind, All-Aware of everything, as agree with what the Qur'an has told us concerning the synthesis of milk in the bellies of cattle, and showing the great Grace of the Creator on His slaves.

Historical Chronology of Scientific Discoveries:

Man could not know how milk is synthesized in the bellies of cattle except after he discovered the mysteries of the digestive system and learned the functions of its organs, and after the discovery of the blood circulation and its connection to the absorption of the nutrients from the intestines and their entrance into the blood. It took a long period of time extending for around five centuries to develop the required instruments and to discover the secrets.

A. The development of the instruments and devices of research:

Experimental science has followed precise methods to find out the functions of the organs of the digestive system after the invention of the instruments by which experiments and researches were carried out to arrive at precise conclusions. This was not realized but recently. Biologists and physicians in the ١٤th and ١٥th centuries were unable to translate their scientific observations into drawings and

pictures, and they were less able to distribute them among the students because of the unavailability of the means of publication.

Progress in the scientific instruments used in discovering the mysteries of the process of digestion went on in successive steps till lots of the secrets of digestion were revealed to the researchers.¹¹¹

B. The history of learning the functions of the organs of the digestive system:

Scientific discoveries concerning the functions of the organs of the digestive system continued¹¹² from 1833 till the twentieth century, when the successive steps of the digestive process could be illustrated, such as the degradation of the proteins by the gastrointestinal enzyme chains. The structure and effect of the most important digestive juices

¹¹¹ In about 1866 AD His manufactured an two-bladed instrument to cut tissues into slices to be examined under the microscope lens. (Histoire Generale Des Sciences, La Science Contemporaine, Le XIXe Siecle, p. 400).

In 1883 AD Meyer was the first person to stick slices on slides with egg white. (Histoire Generale Des Sciences, La Science Contemporaine, Le XIXe Siecle, p. 400).

In 1902 AD V.A. Ives manufactured a double-lens microscope which was developed till 1938 and by it a living cell in very good state was examined. (Histoire Generale Des Sciences, La Science Contemporaine, Le XXe Siecle, p. 400). The scientific breakthrough in the twentieth century was represented by the invention of the electron microscope by which the magnification of organisms could be increased from 2000 times to (20 or 30) thousands. Between 1902 and 1903 AD and throughout the twentieth century the cellular organelles, the structures and functions of which had been discovered at the end of the nineteenth century, were also studied. (Ibid., p. 400) The mechanisms of digestion were illustrated gradually, particularly through histology and biochemistry. (Histoire Generale Des Sciences, La Science Contemporaine, Le XXe Siecle, p. 682).

¹¹² In 1833 AD W. Baumont presented his observations on the component of the stomach and the gastric secretions. Claude Bernard discovered the physiology of digestive juices first, and then the saliva (1857 AD) and the pancreatic juice, etc. He confirmed the role of the pancreas in digesting lipids, and analysed the digestion of sugar, which led him to an important discovery, i.e. the glycogenic function of the liver (1858 AD) and then in 1860 AD he managed to isolate the glycogen (white, amorphous, tasteless polysaccharide (C₇H₁₀O₅)_n). (It is the principal form in which carbohydrate is stored in higher animals, occurring primarily in the liver and muscles. It is also found in various species of microorganisms—e.g., bacteria and fungi, including yeasts. Glycogen serves as an energy reservoir, being broken down to glucose when needed.) . (Histoire Generale Des Sciences, La Science Contemporaine, Le XIXe Siecle, p. 474). In 1860 AD F. Schulze tested the cellulose (a complex carbohydrate, or polysaccharide, consisting of 3,000 or more glucose units. The basic structural component of plant cell walls, cellulose comprises about 33 percent of all vegetable matter (90 percent of cotton and 50 percent of wood are cellulose) and is the most abundant of all naturally occurring organic compounds. Nondigestible by man, cellulose is a food for herbivorous) In 1870 AD Max Schultze used domium oxide to color the lipids in the tissues, and in 1880 AD Bavlo invented the physiological technique to study gastric secretions.

were shown also, besides confirming the existence of a lot of enzymes that play a key role in the process of digesting the food, such as lactase, lipase and protease, etc. In addition, the effect of the various enzymes functioning in the different stages of the digestive process was discovered.¹⁵³

In 1902 AD Bayliss and Starling together discovered the hormone of secretin.¹⁵⁴ In 1911 AD W. V. Canon illustrated the mechanic factors involved in the process of digestion. In 1913 AD R. Glinard presented a study showing the movement of the intestines recorded on a film.¹⁵⁵

C. The history of the blood circulation:

Ibn al-Nafis discovered the lesser blood circulation. Prior to that it had been said that blood was purified in the cavity of the heart. Andrea Alpago translated the work of Ibn al-Nafis at the beginning of the sixteenth century into Latin and the translation was published in Venice in 1547 AD.¹⁵⁶ Thereafter we had Harvey's researches on blood circulation and they were among the most remarkable researches before the 19th century.¹⁵⁷

In 1877 AD Laude Bernard proved that the amount of glucose in the blood was constant and that any disturbance in it would cause diabetes.¹⁵⁸ He corrected the concept of Lavoisier and Laplace that the lungs were the center of combustion by saying that combustion takes place in the various tissues.¹⁵⁹

Marey (1830-1904) improved the technologies of studying the work of the heart and the lungs. His investigations covered the blood circulation (1863, 1881) and the physiology of movement or motion.¹⁶⁰

In the field of the physiology of blood circulation since the 19th century several things have been studied, such as the nerves that modify and accelerate the heart, the vascular movement, and other

¹⁵³ Histoire Generale Des Sciences, La Science Contemporaine, Le XXe Siecle, p. 683.

¹⁵⁴ A gastric hormone that stimulates the pancreas and liver to secrete. It was the first typical hormone in the precise sense of the word that was invented by Starling in 1902 AD. (Histoire Generale Des Sciences, La Science Contemporaine, Le XIXe Siecle, p. 481.)

¹⁵⁵ Histoire Generale Des Sciences, La Science Contemporaine, Le XXe Siecle, p. 683.

¹⁵⁶ Histoire Generale Des Sciences, La Science Antique Et Medievale , p. 513)

¹⁵⁷ Histoire Generale Des Sciences, La Science Contemporaine, Le XIXe Siecle, p. 471.

¹⁵⁸ Ibid. p. 474.

¹⁵⁹ Ibid., p. 476.

¹⁶⁰ Ibid., p. 482.

phenomena that are involved in the arterial pressure. These things were investigated extensively during the 19th century.

After using radioactive isotopes the exchanges that take place at the capillaries were better understood.

Thus the way milk is synthesized from the food eaten by cattle was discovered after man had discovered the secrets of digestion and its stages, the functions of the organs of the digestive system, blood circulation, the function of the heart and blood vessels and their routes throughout the body and their relationships with the digestive system and all other parts of the body including the udders and mammary glands of cattle.

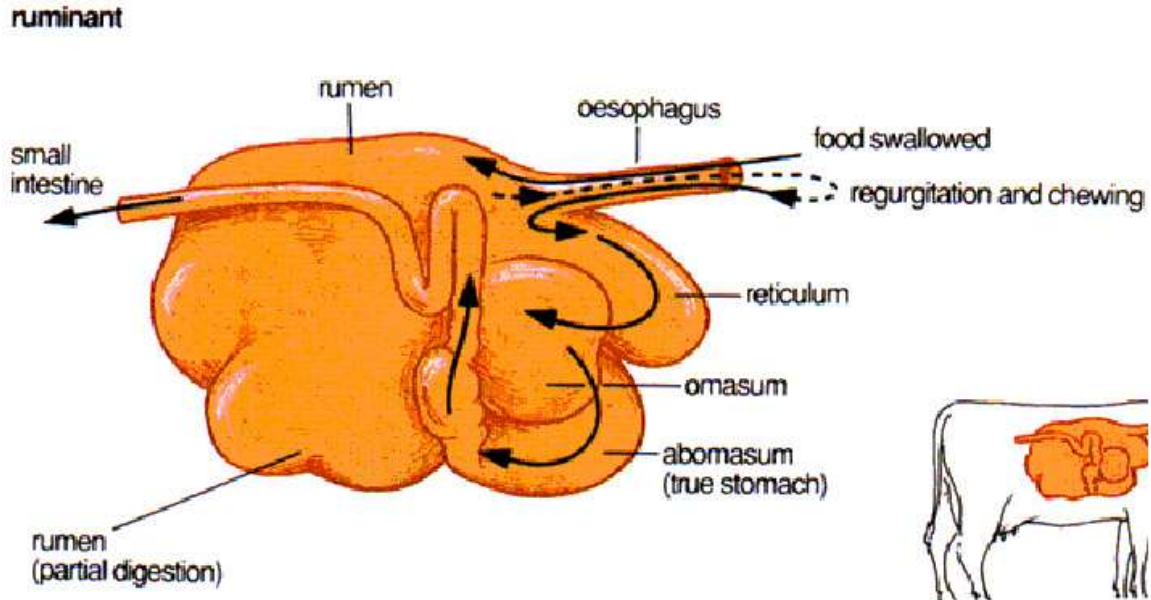
The Stages of Forming Pure Palatable Milk

Milk in cattle is synthesized through precise coordination between the digestive system, circulatory system and the reproductive system through the mammary glands in the udders and other organs, in exact calculated steps, for Allah (SWT) assigned to every organ a function and specific duties to do so that we finally have pure milk palatable to those drinking it. The steps of synthesizing milk can be summed up as follows:

1. Digestion:

Digestion is of various types: mechanical digestion, chemical digestion and microbial digestion by means of the enzymes of the microbes in the rumen of the animal. The process of digestion starts in the mouth where the fodder is mechanically broken down into pieces and mixed with the saliva that contains the enzyme (amylase) that achieves the initial digestion that is followed by mechanical, microbial and chemical digestion in the compound stomach.^{1A)}

^{1A)} In ruminants it consists of four chambers.



Then the mass of food is returned to the mouth to be chewed once more and mixed with saliva in the process of rumination. It is then swallowed again and acted upon by the bacteria of the rumen where the carbohydrates^{1^A^Y} and proteins^{1^A^Z} are degraded. This is followed by the enzymatic digestion in the true stomach by means of such enzymes as the pepsin and rennin.

The processes of digestion lead to the change of the food into chyme. When the chyme moves into the small intestine it is exposed to the digestive enzymes^{1^A^E} in the intestines, pancreas and the bile gland in the liver. Thus the nutrients are degraded from very complex particles into simple particles; starch and complex carbohydrates are converted into simple saccharides; lipids are converted into fatty acids; proteins into amino acids and peptides. As to vitamins, minerals and water, they need no digestion before being absorbed. The solid chyme, after being digested in the intestines, is converted into soft substance.^{1^A^O}

^{1^A^Y} Yielding volatile fatty acids such as acetic acid....in addition to lactic acid and CO₂.

^{1^A^Z} yielding peptides and amino acids in the blood or participating in building bacterial protein.

^{1^A^E} Such as amylase, lipase, maltase

^{1^A^O} that can be easily moved inside the intestines and the nutrients that have been changed into simple particles can be absorbed by the villi.



Various products are made from milk

٢. The extraction from chyme:

The villi^{١٨٧} in the small intestines absorb the degraded nutrients by various means. These nutrients then reach the capillaries that lie under the epithelial tissue and from there they enter the larger vessels and get involved in the blood circulation.

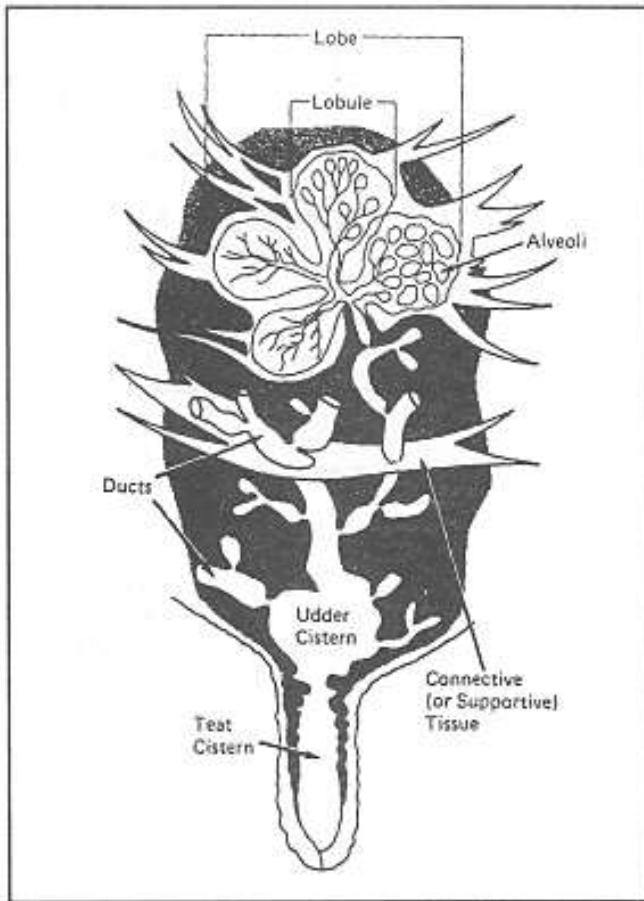
٣. The extraction from blood:

Then blood carries these nutrients to the various parts of the body including the cells of udders where the components of milk are extracted from blood.

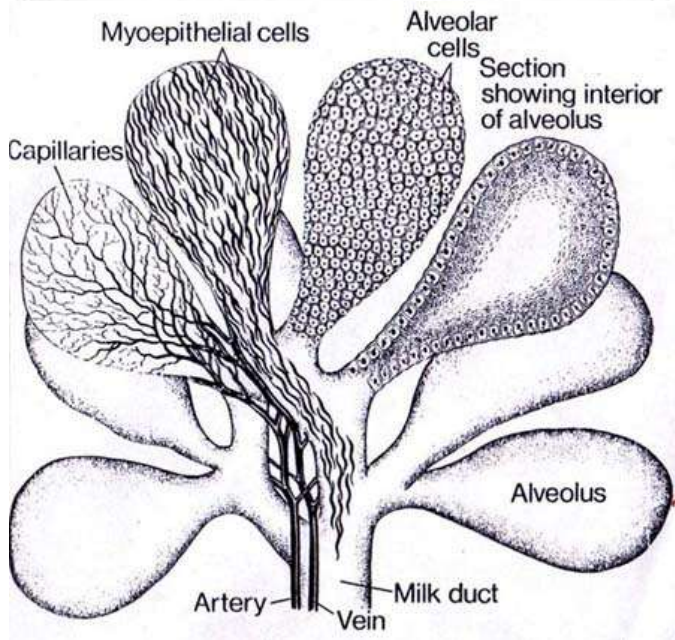
٤. The synthesis of milk in the udder:

The udder is compared to an industrial compound. It is organized into lobes, with each lobe made up of many lobules. Each lobule contains 150-220 microscopic alveoli. Alveoli are sack-like structures where milk is synthesized and secreted. An alveolus is the discrete milk-producing unit consisting of a lumen for collecting milk lined by a single layer of epithelial cells.

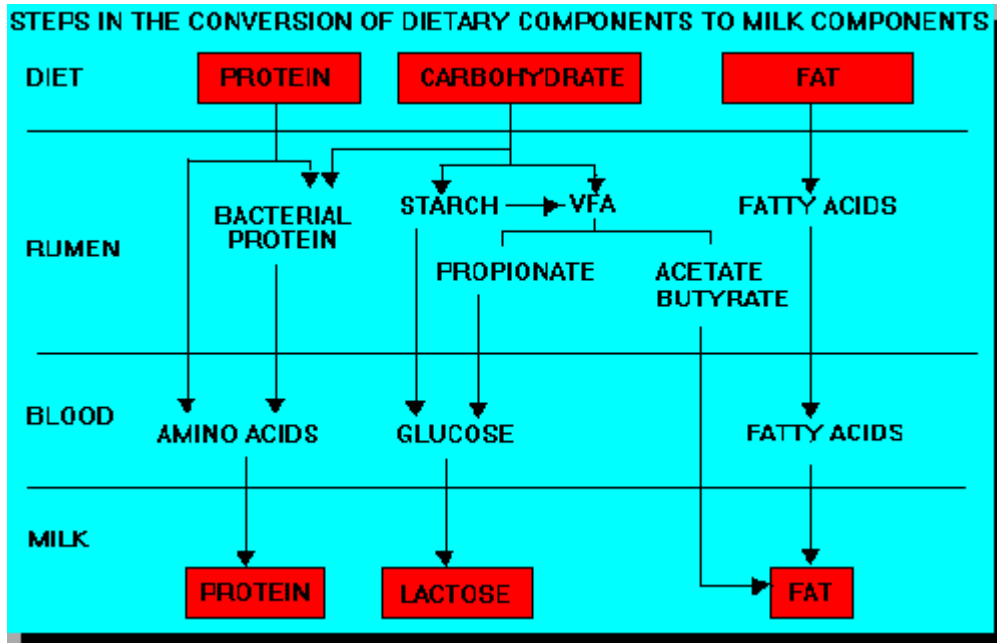
^{١٨٧} Processes or projections that cover the surface of the lining of the membranes of the small intestines to increase the absorption area, which amounts in cows to ١٧ square meters. (Ri'ayat al-Haywan, p. ١٤٢)



Allah (SWT) has made each cell in this industrial unit an integrated self-contained unit that changes the raw materials inside it that come from blood into a droplet of milk secreted into the lumen. These precursors leave the blood and enter the extra-cellular fluid between the capillaries and the epithelial cells. The precursors are then taken up from the extra-cellular fluid through the basolateral membrane of the epithelial cell. Once inside the cell the precursors enter the appropriate synthetic pathway. In addition, some



preformed proteins, such as immunoglobulins, are transported intact through the cell. There are five routes by which milk precursors or components enter to produce milk in the alveolar lumen, including uptake of amino acids, uptake of sugars and salts, uptake of milk fat precursors, uptake of preformed proteins, immunoglobulins and the paracellular pathway.

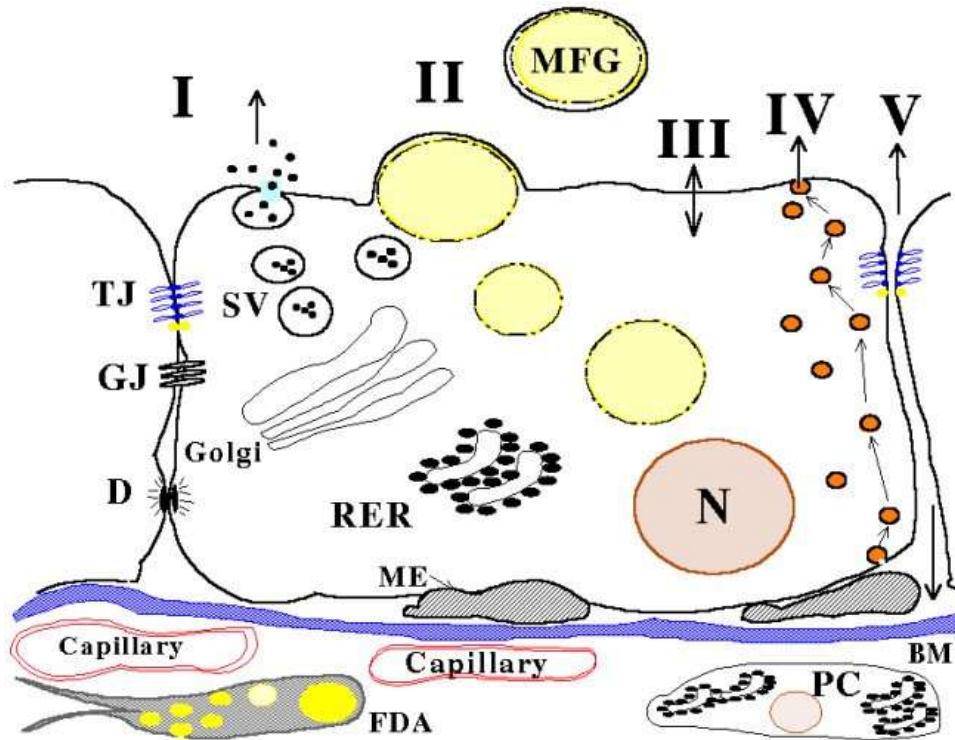


Let us now follow the track of each precursor of milk and what happens to it during its journey across the mammary cell:

1. Amino acids:

Amino acids are absorbed through the basal membrane of the cell. Amino acids are covalently bound together to form proteins at the polysomes (poly-ribosomes) on the rough endoplasmic reticulum (RER). Newly synthesized proteins are transferred from the RER to Golgi apparatus, where they are processed for transport out of the cell through the secretory vesicles that bud from Golgi. At the apical membrane of the cell the secretory vesicle fuses with the inner surface of the apical membrane, which produces an opening through which the vesicle releases its protein contents into the lumen of the alveolus. Thus the protein components of milk are available now.

CELLULAR MECHANISMS FOR MILK SYNTHESIS AND SECRETION



Alveolar Cell from lactating mammary gland. N, nucleus; TJ, tight junction; GJ, gap junction; D, desmosome; SV, secretory vesicle; FDA, fat-depleted adipocyte; PC, Plasma Cell; BM, basement membrane; ME, cross section through process of myoepithelial cell; RER, rough endoplasmic reticulum. See text for explanation of secretory pathways I (exocytosis), II (lipid), III (apical transport), IV (transcytosis) and V (paracellular pathway).

2. Lactose:

Next we see how another component of the milk. It is the lactose that, with the permission of Allah (SWT) makes milk palatable to those who drink it. The Glucose that is carried by the blood enters the cell via the basolateral membrane. Some of it is converted to galactose. Both glucose and galactose enter the Golgi apparatus and enter into a reaction resulting in the formation of lactose. The formation of lactose in the Golgi results in drawing water into the cell and into the Golgi; and ultimately becoming part of milk.¹⁸⁷ Thus lactose and

¹⁸⁷ Note that the Golgi apparatus is involved in processing of milk proteins, synthesis of lactose and the osmotic draw of water. Note that lactose (and therefore much of the water of milk) is secreted via the secretory vesicles along with the milk proteins.

water are added to the proteins, waiting for other important milk components, such as lipids.

3. Lipids

The precursors of milk fat synthesis are also taken up by the epithelial cells at the basolateral membrane. Acetate and B-hydroxybutyrate are important precursors of fatty acid synthesis in mammary cells in some species (ruminants, especially). These precursors along with preformed fatty acids, glycerol, and monoacyl glycerides are absorbed at the basolateral membrane, to be used for the synthesis of milk fat triglycerides on the smooth endoplasmic reticulum (SER) in small droplets. Numerous small lipid droplets will fuse together as the growing lipid droplet moves towards the apical membrane. At the apical membrane Allah (SWT) directs the large lipid droplet to force out the apical membrane of the cell and follow the previous milk components that have stored in the lumen of the alveoli. Note that inside the cell, the lipid is not membrane bound and is called a lipid droplet, while after secretion in the lumen, the milk lipid droplets are surrounded by a membrane and called lipid globules.

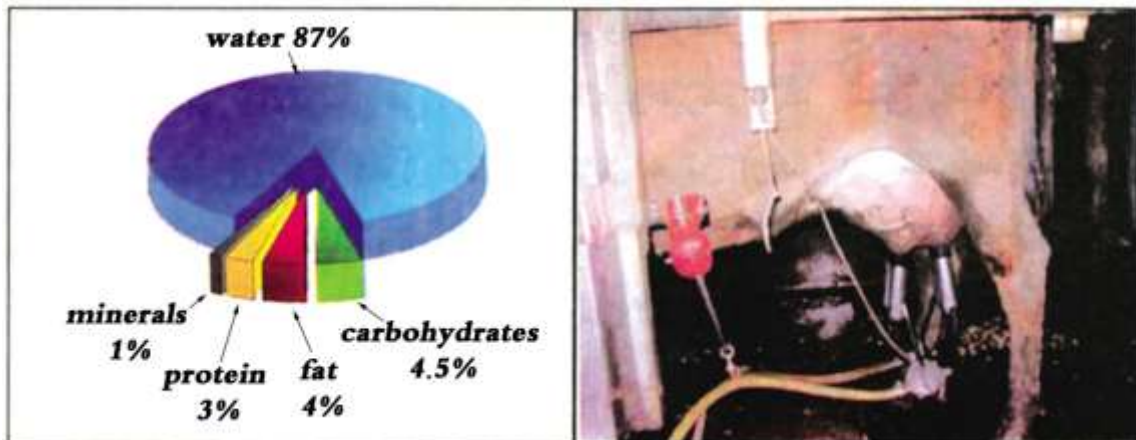
4. Immunoglobulins:

Milk still requires other components, such as immunoglobulins. They pass across the epithelial cell barrier essentially unchanged from their form in the blood. They bind to specific receptors on the basolateral surface of the cells, are taken “into” the cell in endocytic (transport) vesicles and transported to the apical side of the cell via those vesicles, where the membrane of the transport vesicles fuses with the inner surface of the apical membrane of the cell and releases the immunoglobulins into the lumen of the alveolus. As the transport vesicles traverse the cell they do not seem to interact with the Golgi, secretory vesicles or lipid droplets.

5. Other components:

Water, leukocytes, some ions and minerals take their way to the lumen through tight junctions between epithelial cells.

Thus the journey ordained by Allah for the components of milk comes to an end. No human being whatever his knowledge or technologies can imitate a single mammary cell that produces milk. But Allah, the All-Knowing , All-Powerfull, has made the mammary cell, which cannot be seen except through a microscope, a complete industrial compund to produce milk nonstop in living oragansims that Allah (SWT) cause to reproduce prgeny that need milk. Allah (SWT) sets aside a large part of that milk for human beings and reminds them of His Grace on them in His Saying: **“Verily in cattle there is a lesson for you: We give you to drink of what is inside their bellies, from among chyme and from among blood, pure milk palatable to those who drink it”** (XVI: ٦٦)



The Interpretation of the Verse

The linguistic meaning:

Al-Farth (chyme) is what is in the rumen.^{١٨٨}

It is said that it is al-Sarjin (dung) as long as it is still in the rumen.^{١٨٩}

^{١٨٨} Al-Qamus al-Muhit.

^{١٨٩} Al-Firuzabadi and Ibn Manzur in Lisan al-‘Arab.

The Sayings of Commentators:

Commentators differed as to the meaning of the noble Verse because they differed in understanding the indications of some of the words. Some of them thought that the utterance “min baina” (literally: from between) meant “from some” of the chyme and “from some” of the blood, while some others thought that it implied the place, i.e., from a position between blood and chyme. Following is a summary of what the commentators (may Allah bestow His Mercy on them) said:

١. In a weak hadith attributed to Ibn ‘Abbas (may Allah be pleased with him) we read: “An animal eats the fodder and when it is settled in its rumen it grinds it, in which case it is separated into chyme at the bottom, milk in the middle and blood at the top.” This hadith was narrated by a number of commentators, such as al-Baidawi, al-Qurtubi, Abu al-Su’ud, al-Shawkani, Ibn al-Jawzi in *Zad al-Masir*, al-Alusi in *Ruh al-Ma’ani* and others. Some of these commentators commented on the statement attributed to Ibn ‘Abbas (may Allah be pleased with them both) after they noticed that it contradicted observed reality. Abu al-Su’ud, al-Baidawi and al-Alusi said: “Milk and blood are not formed in the rumen.” In *Ruh al-Ma’ani*, al-Alusi says: “Al-Razi commented on that, i.e., Ibn ‘Abbas’ statement, saying: ‘One may say that milk and blood are not formed in the rumen, which is verified through observation, for animals are frequently slaughtered and nothing of that sort is seen in their stomachs. If what is mentioned in it were produced it would be seen occasionally. What is proved wrong through observation is invalid and should not be depended on.’”
٢. Some commentators say that chyme is the source of both blood and milk; namely, blood comes out of chyme and milk comes out of chyme, too. This is said by al-Baidawi when he interpreted the statement attributed to Ibn ‘Abbas by saying: “If the hadith should be authentic, it must mean that its middle will be the precursors of milk and its upper part will be the precursors of blood because neither of them is formed in the rumen.” Al-Shawkani said the same in *Fath al-Qadir*.

۳. Many commentators mentioned what agreed with the findings of modern science that state that the components of milk are extracted from chyme and then from blood. Among those who carried this opinion were al-Qurtubi, Abu al-Su'ud and the author of Ma'ani al-Qur'an, and in Zad al-Masir by Ibn al-Jawzi, where we read: "Chyme is what is in the rumen, which means that milk has been food. From the food blood has been extracted and chyme has been left behind, and from the blood there has been extracted 'pure milk, palatable to those who drink it.'"

So, we notice the difference among the commentators concerning this issue because of lack of scientific knowledge at their times. Yet, Allah (SWT) guided them to correctly understand the utterance "from between" as meaning "from part of the chyme and then from part of the blood" although they did not know the way that people did not discover except several centuries after the revelation of this noble Verse.

۴. The word "Khalisan" (pure, not mixed with other things) in the Verse is another clue that the components of milk are extracted from blood after it has been extracted from chyme. Al-Tabari hints to this meaning by saying that it (milk) is prevented from mixing with blood and chyme and so they do not mix with it.

But the commentators (may Allah bestow His Mercy on them) did not refer to this explicit meaning but they only said that "Khalisan" (pure, not mixed with other things) implied that "milk did not carry the color of blood or the smell of chyme," as al-Baidawi and al-Baghawi said, or "the redness of blood or the dirt of chyme," as al-Qurtubi and al-Shawkani said, or "free from the impurities that characterize blood and chyme," as Abu al-Su'ud and the Co-authors of Tafsir al-Jalalain said.

The Aspect of the Miracle:

Prior to the invention of the instruments of anatomy in the last two centuries nobody knew the mysteries of what was going on in the digestive system in humans and animals and the functions of this complicated system and its relationship with blood circulation and the stages of milk synthesis in the bellies of cattle.

After the manufacture of instruments and scientific experiments became mature and advanced throughout the centuries, man came to learn that the components of milk are extracted from chyme after the digestion of the food, and run in the blood stream to reach the mammary glands in the udders of females that extract the components of milk from blood retaining no traces of chyme or blood in the milk. In addition lactose is added to the milk in the alveolar lumens to make it palatable to those who drink it.

These secrets were unknown to human beings and they did not discover them except after a long journey of scientific experiments and researches that took centuries and in which there were used unprecedented instruments that were manufactured for the first time by the researchers. But the Holy Qur'an disclosed these secrets to its readers in the most beautiful and most concise utterance ۱۴ hundred years ago. Who then taught Muhammad (peace be upon him), apart from all humans living at that time, the secrets of the digestive system and the circulatory system and the subtle processes going on in the mammary glands other than Allah, Who knows the secrets in earth and heavens and Who knows the mysteries of what He has created? This is enough evidence that the Qur'an is revealed carrying the Knowledge of Allah (SWT) and that Muhammad (peace be upon him) is His Messenger. Allah (SWT) says: **“But Allah bears witness that what He has sent to you He has sent from his (own) knowledge, and the angels bear witness: but Allah is enough for witness.”** (IV: 166)

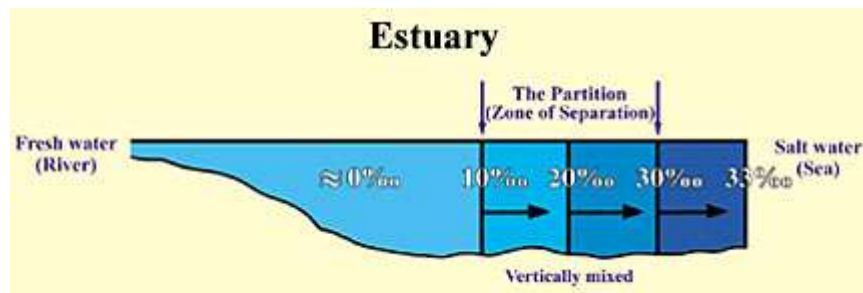
٩) The Barrier between Rivers and seas (Estuary)

Man from olden times has seen the rivers flow into the sea and noticed that the river water gradually loses its distinctive color and taste as it goes deeper into the sea. He has concluded that the river gradually mixes with seawater; otherwise the river would change into a freshwater sea expanding day by day till it would overwhelm the original sea.

With the advances of science and its endeavor to explore the mysteries of the Universe man started investigating the way a sea meets with a river, and studied samples of water from the area where a river meets a sea. He studied the levels of salinity, and measured temperatures and density, and collected specimens of living organisms and classified them determining the places of their existence and studying their abilities to live in river and marine environments.

After surveying a large number of estuaries, scholars discovered unknown secrets, and researchers found out that waters are of three types:

١. Water of rivers that is very fresh.
٢. Seawater that is very salty.
٣. Water of the estuary that is a mixture of salt and fresh water. The estuary is an area separating the river from the sea and moves between them under the influence of tides and the flooding or recession of the river. The closer to the sea the greater its salinity in it; the closer to the river the fresher its water.



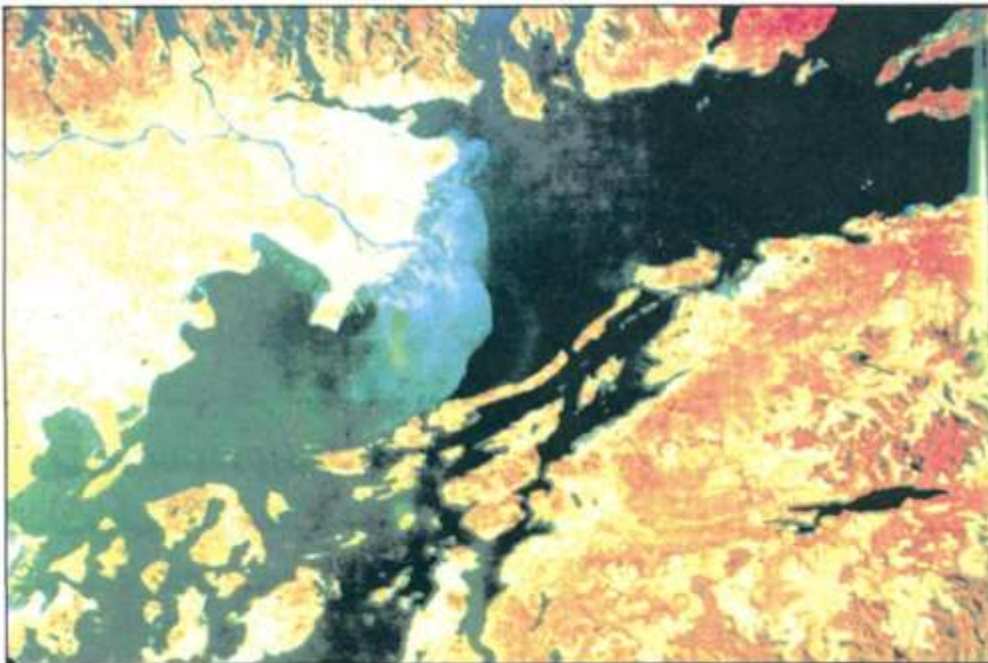
Around the estuary there is an aquatic barrier that preserves its distinctive properties even if the river is flowing into the sea in the form of a waterfall.

In spite of the forces of tides and floods and recessions that are regarded as very strong factors of mixing, no direct meeting occurs between the water of

the river and that of the sea because the barrier surrounding the estuary always separates them. But the water of the river mixes with seawater slowly through the partition represented by the water of the estuary and the water barrier surrounding it.

The three water masses (the water of the river, seawater and the water of the estuary) differ with respect to the degree of salinity. The researchers that classified the organisms living in them discovered the following:

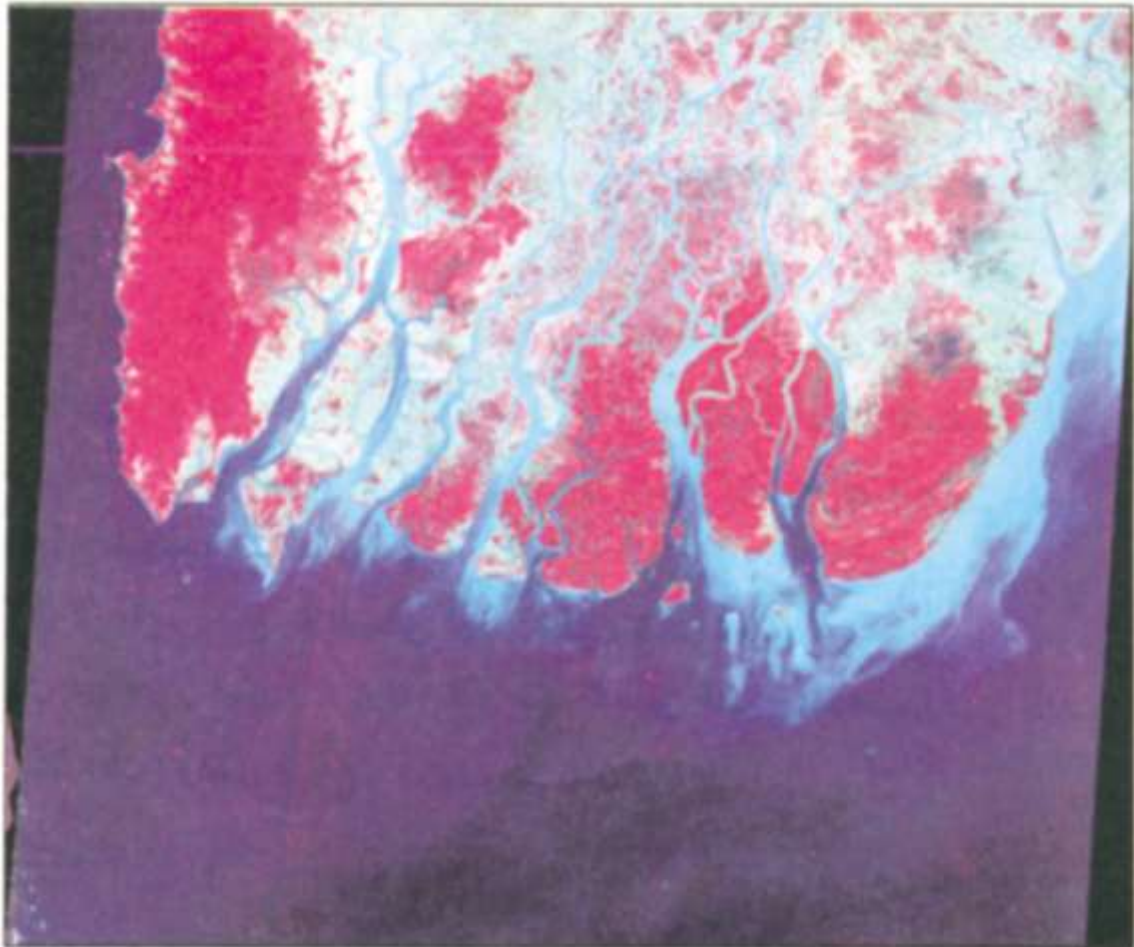
- a. Most of the creatures living in the sea, river, or estuary cannot live in an environment other than their own habitat: otherwise, they would die. But a few species, such as salmon and eels, can live in all three habitats and can adapt to every environment.
- b. By classifying the three environments where living organisms live, the estuary is regarded as an area of confinement for most of the organisms living in it, for such organisms cannot live save in the aquatic medium the degree of salinity of which suites their osmotic pressure, and they would die if they came out of the habitat that is suitable for them, i.e., the estuary.



A satellite photo of an estuary

Meanwhile, the estuary is a forbidden area for most of the living organisms that live in the sea or the river, for these organisms die if they enter it due to the difference in the osmotic pressure also.

Allah (SWT) has created this wonderful aquatic system to keep these meeting aquatic masses apart and preserve their distinctive properties so that rivers keep their freshness and all aquatic organisms find the suitable environments for their living. If the naked eye cannot see this partition with which Allah (SWT) preserves the estuary, satellites today have provided us with wonderful images showing us the boundaries of the three aquatic masses that get clearer with the increase of the difference in the temperature of the water and the materials it carries.



A satellite photo of a group of estuaries

Although freshwater mixes with seawater, there are limits at the two ends of the limited area that impose constrictions on what enters it or comes out of it. This exactly describes the estuary. The Holy Qur'an describes the area where the three aquatic masses meet very precisely and concisely showing the relationship between the three aquatic masses and the organisms living in them. Allah (SWT) says: **“It is He Who has mixed up (maraja) the two seas, this (one) very fresh [river], and this (other one) very salt, and has made between them a barrier and a forbidding partition.”** (XXV: ٥٣)

Linguistic meanings and the sayings of the commentators:

The word “maraja” has two obvious meanings:

First: mixing

Allah (SWT) says: **“But they deny the truth when it comes to them, so they are in a confused (mixed up) state (amrin marij).”** (L: ٥) In Lisan al-‘Arab (amrin marij: i.e., mixed up)^{١٩٠} Al-Asfahani said in al-Mufradat: (the original meaning of “Marj” is “mixing up”)^{١٩١} Al-Zabidi said: (Allah “maraja” the two seas, the fresh and the salt, means He mixed them up till they met.) Al-Zajaj said: “maraja” means He mixed up the salt sea with the fresh sea.^{١٩٢}

Ibn Jarir al-Tabari said: (And it is Allah Who mixed up the two seas and thus “amraja” one with the other and let it flow into it.) The basic sense of “marj” is “mixing up”, as in the Saying of Allah: **“In amrin marij”**, i.e. mixed up.

Ibn ‘Abbas is reported to have said about the Saying of Allah **(He maraja the two seas)**: It means He cast one on the other. Mujahid said: He let one flow on the other. Al-Dhahhak agreed with Ibn ‘Abbas.^{١٩٣} This meaning is supported by a group of commentators, such as al-Qurtubi,^{١٩٤} Abu Hayyan,^{١٩٥} al-Alusi,^{١٩٦} al-Khazin,^{١٩٧} al-Razi,^{١٩٨} al-Shawkani^{١٩٩} and al-Shanqiti.^{٢٠٠}

^{١٩٠} Lisan a-‘Arab, ٥/٣٦٤.

^{١٩١} Al-Mufradat, ٤٦٥.

^{١٩٢} Taj al-‘Arus, ٢/٩٩.

^{١٩٣} Jami’ al-Bayan, al-Tabari, ١٩/١٥.

^{١٩٤} Al-Jami’ Gi-ahkam al-Qur’an, ١٣/٥٨.

^{١٩٥} Al-Bahr al-Muhit, ٦/٥٠.

^{١٩٦} Ruh al-Ma’ani, ١٩/٣٣-٣٥.

^{١٩٧} Tafsir al-Khazin in the Book of Majmu’at al-Tafasir, ٤/٤٥١.

^{١٩٨} Al-Tafsir al-Kabir, ٢٤/١٠٠.

^{١٩٩} Fath al-Qadir, ٤/٨٢-٨٣.

^{٢٠٠} Adwa’ al-Bayan, ٦/٣٣٨-٣٤٠.

Second: Going to and fro and turbulence (restlessness)

In Mu'jam Maqayis al-Lugha, Ibn Faris said: (The consonants m, r and j together make up a basic unit expressing the idea of going to and fro and turbulence.) He said: “the ring maraja around the finger” means “it became loose.” The same sense applies to all the uses of the word, such as (The trusts and pledges of the people marajat)^{٢٠١} meaning: They were upset and mixed up.^{٢٠٢} The same meaning is mentioned in al-Sihah by al-Jawhari^{٢٠٣} and in Lisan al-‘Arab.^{٢٠٤} The same is said by al-Zabidi^{٢٠٥} and al-Asfahani.^{٢٠٦}

(The two seas: This is ‘adhbun furat (very fresh) and this is milhun ‘ujaj (very salt))

The fresh sea^{٢٠٧} is the river, The Holy Qur’an describes it with two properties: “‘adhb” and “furat”, which collectively mean that the water of this sea (i.e., the river) is very fresh as implied by the word “furat”.^{٢٠٨} This description excludes the water of the estuary which can be described as ‘adhb (fresh) but cannot be said to be “furat”.

The very salt water is the water of the seas. The Holy Qur’an describes it with two properties: “milh” and “‘ujaj”.^{٢٠٩} ‘Ujaj means very salt, thus excluding the water of the estuary, for it is a mixture of salt and fresh water and cannot be described as milhun ‘ujaj (very salt).

Thus with these four properties we can demarcate the following three masses of water:

١. (This is) ‘adhbun furat (very fresh water): the water of the river,
٢. (This is) milhun ‘ujaj (very salt water): seawater, and
٣. (and placed between them barzakh and hijran mahjura): Barzakh is the aquatic barrier surrounding the estuary.

^{٢٠١} Ahmad, ٢/١٦٢ in al-Musnad on the authority of ‘Abdullah Ibn ‘Amr (may aAllah be pleased with him).

^{٢٠٢} Mu’jam Maqayis al-Lugha, ٥/٣١٦.

^{٢٠٣} Al-Sihah, ١/٣٤١.

^{٢٠٤} Lisan al-‘Arab, ٢/٣٦٤-٣٦٥.

^{٢٠٥} Taj al-‘Arus, ٢/٩٩.

^{٢٠٦} Al-Mufradat, ٤٦٥.

^{٢٠٧} Ibn Jarir al-Tabari says: “‘Adhbun furat means the water of rivers and rain.” ١٩١. He also says: “I find no fresh sea but the fresh rivers.” Ibid. Al-Nasafi says: “The two wide masses of plenty water are called seas.” Majmu’at al-Tafasir, ٤/٤١٥. The same is said by al-Zamakhshari, ٣/٩٦; al-Alusi, ٩/٣٣ and al-Biqā’i, ١٣/٤٠٦.

^{٢٠٨} As most of the commentators and linguists think.

^{٢٠٩} Most of the commentators and linguists say “milhun ‘ujaj” means “very salt”.

What about the hijran mahjura?

Hijr or hajr means “prohibition^{١١٠} and restriction”. The mind is described as “hijr” because it prevents one from doing what ought not to be done. Allah (SWT) says: **“There is indeed in them (oaths mentioned above) sufficient proofs for men of hijr (understanding).”** (LXXXIX: ٥) A fool is usually prohibited by the judge from disposing of his wealth, for it is in hijr or hajr, the latter being preferable.^{١١١} In a hadith narrated by Abu Dawud, al-Tirmidhi, al-Nasa’i and Ahmad^{١١٢} Allah’s Messenger (peace be upon him) said to a Bedouin: **“You have ‘tahajjarta’ (restricted) what is wide or spacious.”**

Ibn Manzur said: “You have ‘tahajjarta’ what is wide” means “You have restricted what Allah has made spacious and kept it for yourself exclusively.”^{١١٣} We can understand here that the living organisms in the estuary live in confinement and are not allowed to come out of it.

This area is also described as mahjurah (i.e., prohibited). From this expression we may imply another meaning apart from the first; namely, the other organisms are not allowed to enter it either. Therefore, it is hijr (prison) for the organisms living in it, and admittance to it is not permissible for those living outside it. The meaning of the verse is then: He placed between the sea and the river an aquatic partition, i.e., the aquatic barrier surrounding the estuary, and made the water between the river and the sea a place of confinement for its living organisms and forbidden for the organisms living outside it in the sea or the river.

The commentators did not know the details of the secrets to which the Verse hinted because they did not see their actuality; therefore, they interpreted the subtle meanings of the Verse in various ways. Some of them said: **“It is He Who maraja (has mixed up) the two seas”** means He mixed them so that they met,” depending on the linguistic meaning of “maraja”. Another group of commentators said: “The meaning of **“It is He Who maraja (has mixed up)**

^{١١٠} Lisan al-‘Arab, ٤/١٦٧; al-Mufradat, al-Asfahani, ١٠٩.

^{١١١} Mu’jam Maqayis al-Lughah, ٢/١٣٨.

^{١١٢} See: Sunan Abi Dawud, ١/٢٦٤, no. ٣٨٠; Tuhfat al-Ahwudhi, ١/٤٥٨, no. ١٤٧; Sunan al-Nasa’i, ٣/١٤٤, no. ١٢١٦-١٢١٧; Musnad Ahmad, ٢٣٩: ٢, ٢٨٣.

^{١١٣} Lisan al-‘Arab, ٤/١٦٦.

the two seas” is ‘It is He Who let them run in their respective paths so that they do not mix up.’”

Ibn al-Jawzi said: “The commentators said: ‘the meaning is that He let them run in their respective paths so that they do not meet, and the salt (water) does not mix with the fresh (water), nor the fresh with the salt.’”^{٢١٤} Abu al-Su’ud said: “**It is He Who maraja (has mixed up) the two seas**” means “He Kept them closely attached so that they do not mix up.”^{٢١٥}

The same is said by al-Baidawi^{٢١٦} and al-Shanqiti^{٢١٧} in one of his sayings, and Tantawi Jawhari in Tafsir al-Jawahir. Those who preferred this meaning took into consideration the Saying of Allah (SWT): “**and has made between them a barrier and a forbidding partition.**” for the mixing up of the two masses of water seem to contradict the existence of the barrier and the prohibited area. Therefore some commentators preferred the meaning of mixing up while others preferred the meaning of prohibition.

Regarding the interpretation of the barrier, some commentators regarded it as a barrier of land.^{٢١٨} This is said by Abu Hayyan,^{٢١٩} al-Razi,^{٢٢٠} al-Alusi^{٢٢١} and al-Shanqiti.^{٢٢٢}

Ibn Jajir al-Tabari rejected this opinion, saying: “because Allah (SWT) tells us at the beginning of the Verse that He maraja the two seas, and marj in Arabic means mixing up, as I have already illustrated. If the barrier between the very fresh water and the very salt water were land there would not be any mixing up. But Allah (SWT) has told us that He mixed them up. He then mentioned the barrier by saying: “and He placed between them a barrier”, meaning an invisible partition.”^{٢٢٣}

Regarding the barzakh (barrier) Ibn al-Jawzi says: “It is a hindrance created by the Power of Allah and invisible to people.”^{٢٢٤}

^{٢١٤} Zad al-Masir, ٦/٩٠.

^{٢١٥} Tafsir Abu al-Su’ud, ٦/٢٢٥.

^{٢١٦} Majmu’at al-Tafasir, ٤/٤٥١.

^{٢١٧} Vol., ٢٤, p. ١٨.

^{٢١٨} Ibn Kathir, ٣/٣٢٢.

^{٢١٩} Al-Bahr al-Muhit, ٦/٥٠٦.

^{٢٢٠} Al-Tafsir al-Kabir, ٢٤/١٠٠.

^{٢٢١} Ruh al-Ma’ani, ١٩/٣٣.

^{٢٢٢} Adwa’ al-Bayan, ٦/٣٣٩.

^{٢٢٣} Jami’ al-Bayan, ١٩/٢٥.

^{٢٢٤} Zad al-Masir, ٦/٩٠.

Al-Zamakhshari^{٢٢٥} said: “A barrier from His Power, as in His Saying: “without pillars visible to you” (XIII: ١٢). The same is said by al-Qurtubi^{٢٢٦}, al-Biqā’i^{٢٢٧} and most of the commentators.

See how human knowledge fails to grasp the details of what the Holy Qur’an has stated. Some of the commentators mention that the barrier is land (as barrier of earth).^{٢٢٨} Some others declared their inability to specify and describe it and said that it was a partition that could not be seen by anybody. All this shows us that the knowledge given to Muhammad (peace upon him) included what could not be perceived by the human mind at the time of the Messenger (peace be upon him) and during several centuries following it.

We face a similar situation regarding the expression “hijr mahjur”. Some commentators interpreted it metaphorically due to the defective human knowledge throughout the centuries.

Al-Zamakhshari said: “Should you wonder what ‘hijr mahjur’ means, I would say it is an expression uttered by one that seeks refuge (with Allah), and we have already explained it. Here it is used metaphorically, as if each of the two seas seeks refuge against the other, saying ‘hijr mahjur’”^{٢٢٩} Something similar to what al-Zamakhshari said was said by other commentators, such as Abu Hayyan,^{٢٣٠} al-Razi,^{٢٣١} al-Alusi,^{٢٣٢} and al-Shanqiti^{٢٣٣} albeit he is among the recent commentators.

In the Qur’anic Verse: “It is He Who has mixed up (maraja) the two seas, this (one) very fresh [river],” (XXV: ٥٣) the Qur’anic text does not describe the water as ‘adhb (fresh) but it modifies this characteristic with the modifier “furat” to intensify the freshness of the water; otherwise, the reader may wrongly think that the estuary is included in this description, for it is characterized by some freshness. Thus describing the water of the sea referred to as very fresh excludes the estuary from this description and keeps

^{٢٢٥} Al-Kashshaf, ٣/٩٦.

^{٢٢٦} Jami’ al-Ahkam, ١٣/٥٨.

^{٢٢٧} Nazm al-Durr, ١٣/ ٤٠٦.

^{٢٢٨} Jami’ al-Bayan, ١٩/٢٤-٢٥; Ruh al-Ma’ani, ١٩/٣٤; al-Tafsir al-Kabir, ٢٤/١٠١; Zad al-Masir, ٦/٩٦; Ibn Kathir, ٤/٤٢٤, ٣/٣١٥.

^{٢٢٩} Al-Kashshaf, ٣/١٠١.

^{٢٣٠} Al-Bahr al-Muhit, ٦/٥٠٧.

^{٢٣١} Al-Tafsir al-Kabir, ٢٤/١٠٠.

^{٢٣٢} Ruh al-Ma’ani, ١٩/٣٣.

^{٢٣٣} Adwa’ al-Bayan, ٦/٤٣٩.

it for the river as such, by saying: “This is very fresh (‘adhbun furat).” Likewise, the Qur’anic text excludes the estuary from the zone of the very salt sea through modifying the adjective “salt” with the modifier “‘ujaj” to intensify the salinity of the seawater, lest one should claim that the estuary also has salinity and thus it is part of the salt sea. By adding the word “‘ujaj” the Qur’anic text excludes the estuary from this description, which is kept for the sea as such. Consequently we have three distinct zones or areas: a very salt sea, a very fresh sea (river) and the estuary that is a mixture of fresh and salt water.

Now see how people of great talent were unable, several centuries after the revelation of the Holy Qur’an, to understand such subtle facts and mysteries and how science finally came to reveal them. Allah (SWT) tells the Truth when He says: “Say: ‘Praise be to Allah.’ He will show you His Signs and you will recognize them.” (XXVII: ٩٣)

See how the intended meaning has been settled at last after the commentators were uncertain about it for a long time. Allah (SWT) says: “For every news there is a reality and you shall come to know.” (VI: ٦٧) Allah (SWT) also says: “And you shall certainly know the truth of it after a while.” (XXXVIII: ٨٨)

Then who informed the illiterate Prophet, who lived in an illiterate nation in a desert environment where there was no river or an estuary, of these subtle secrets concerning the aquatic masses of various structures: very fresh, very salt and a barrier and an area of confinement in-between, and that hajr means the area into which organisms living in the other two aquatic areas are not admitted.

How long did this take man to discover? How many minute instruments and modern equipment has he used to find out these facts, which the illiterate Prophet (peace be upon him) mentioned ١٤ hundred years ago very precisely and concisely?

Look into the fine difference that distinguishes between the meeting of two salt seas and that between a salt sea and a fresh one. You will see that in the first case there is no zone of confinement because the osmotic difference in the two seas is not great, which allows the living organisms in the two seas to transfer from one sea to the other. In the case of the meeting of the salt sea and the fresh one (the river), there must be an estuary where the water is a

mixture that is neither very salt nor very fresh, which results in great differences in the osmolality and consequently makes the estuary a zone of confinement for the organisms living in it preventing them from moving into the sea or the river. This also prohibits the organisms living in the sea or the river from entering the estuary. See how the Holy Qur'an expresses these facts clearly, nicely and concisely. In describing the meeting of the two salt seas it says: **“He has let free (MARAJA) the two seas meeting together. Between them is a barrier that they do not transgress”** in describing the meeting between the salt water and the fresh water, it says: **“It is He Who has mixed up (maraja) the two seas, this (one) very fresh [river], and this (other one) very salt, and has made between them a barrier and a forbidding partition.”**

Whence, then, did this knowledge come to Muhammad (peace be upon him) other than from Allah, Who knows everything?

The Scientific Miracle in Sunnah

Preface

The scientific Miracle of Muhammad (peace be upon him) is manifested through the information presented by the Holy Qur'an concerning a fact that has been confirmed by experimental science but could not have been perceived through the human instruments available at the time of the Messenger (peace be upon him), and through the Prophetic Sunnah (i.e. his sayings other than the Qur'an and his deeds and approval of the Companions' deeds) for it was Divine revelation from Allah (SWT) to His Prophet (peace be upon him). Allah (SWT) says: **“Nor does he speak of (his own) desire. It is only a revelation revealed.”** (LIII: ٣-٤)

The miraculous information the hadiths of the Prophet (peace be upon him) carry testifies to the truthfulness of the Messenger Muhammad (peace be upon him) concerning what he conveyed from his Lord (He be glorified). It also confirms the preciseness of transmitting the hadith from the Prophet (peace be upon him). Therefore, the Prophet (peace be upon him) said: **“None of the Prophets but was given such signs as would cause humans to believe, but what I have been given is a revelation revealed to me by Allah. Therefore, I hope I will have the most followers amongst them on the Day of Resurrection.”**^{٢٣٤}

Truly it will remain a renewed miracle till the Day of resurrection, as Allah (SWT) says: **“And you shall certainly know the truth of it after a while.”** (XXXVIII: ^^)

The facts about the earth mentioned in the Qur'an and Sunnah are manifested during the age of discoveries, and the information and descriptions given in the Qur'an and Sunnah represent the Divine information about what occurs on earth and in the heavens. The Qur'an is also full of information about the Universe and the mysteries of creation, and so is the Sunnah that interprets the Qur'an and gives details, as Allah (SWT) says: **“...and We have also sent down unto you the Dhikr (i.e., the Qur'an), that you might explain clearly to men what is sent down to them, and that**

^{٢٣٤} Al-Bukhari, Book/ the merits of Qur'an, Section/ how the revelation came down and what was the first to be revealed; Muslim, Book/ al-Iman, Section/ the obligation to believe that the Message of our Prophet is intended to all humanity.

they may give thought.” (XVI: ٤٤) Therefore, the Sunnah testifies to the truthfulness of our Prophet Muhammad (peace be upon him) and the truthfulness of what he came with.

As the brilliance of the Divine Revelation in the Qur’an is exposed through disclosing the hidden mysteries in the horizons of the earth and the heaven and in the human self, we find similar miracles revealed in the hadith of the Messenger (peace be upon him), or in part of a hadith with challenging scientific precision and a brilliance expression. Let us now look into one of these miracles:

١٠) The Miracle of Describing the Embryo after the Forty-second Night

The embryo in its mother's womb is surrounded by the darkness of three walls: the abdominal wall, the uterine wall and the placenta with its chorionic-amniotic membranes. The embryo is hidden from the sight of people in these walls and veils of darkness. Man attempted to find out the secrets of creating the fetus but the result was just misconceptions and illusions.

People mistakenly thought that the embryo was created from the blood of menstruation. This misconception—which Aristotle imagined—prevailed among people for two thousand years. Professor Keith L. Moore^{١٣٥} says: “Many embryologists regard Aristotle as ‘the Founder of Embryology’, despite the fact that he promoted the idea that the embryo developed from a formless mass that resulted from the union of semen with menstrual blood.”

In a study presented in several international conferences, Professor G.S. Goringer describes the illusion imagined by Aristotle, saying: “This illusion was not removed except after (Hamm) and (Leeuwenhoek) had declared their discovery of the human sperm in ١٧٠١”^{١٣٦}

Researchers mistakenly thought that man was created in his full shape from the beginning of its creation, for all that people see on observing all living beings is the increase of the small living being in size. The Scholars of Europe demonstrated this notion at the beginning of the Renaissance by publishing a figure circa ١٦٧٢ AD. Professor G. S. Goringer commenting on that said: “At about the same time (i.e. ١٦٧٢ AD) another group of drawings were published to show the creation of the human fetus (figure below). They all represent the same picture but in various sizes, (and the publishers and referees of the Royal Society of Philosophy did not refer to this at that time), for they had believed till then that the creation of man was nothing but an increase in the size of one form whose dimensions expanded throughout the term of pregnancy, due to the dominance of the idea of preformation of man from the first stage on the minds of scholars.”^{١٣٧}

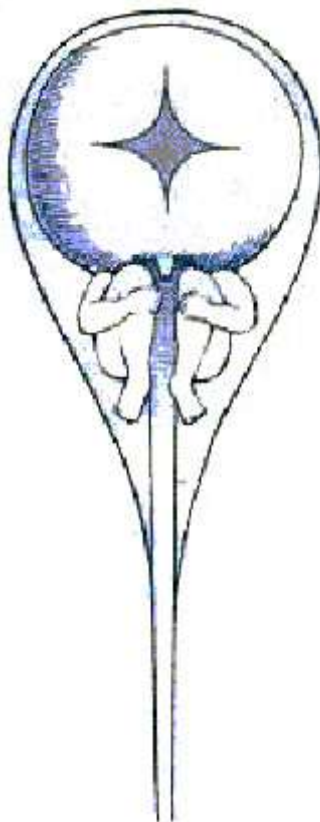
^{١٣٥} A well-known modern embryologist. His famous book “The Developing Human” is translated into seven languages, such as Russian, Chinese, Japanese and German.

^{١٣٦} A Historical Overview of Embryology G.S. Goringer, Professor, George Town University, Washington DC.

^{١٣٧} Professor Goringer, et. al., Embryology in the Light of Qur'an and Sunnah, p. ١٤.



Theodore Kerckring's drawings of the "little man inside the egg" - whom nobody ever called a "homunculus". An old drawing to illustrate the preformation theory (Permission from Neddham ۱۹۰۹)



Even after the invention of the microscope, the illusion of the preformation of man from the beginning of his creation went on dominating the minds of the scholars of the European Renaissance. Goring and others^{۲۳۸} say: "The drawing of the sperm that Hartsoeker presented in ۱۶۹۷ AD, a short while after the invention of the microscope, indicates that the microscope was not then able to show the details of the structure of the spermatozoon; therefore, the image was completed from the imagination of scholars. Once again they expressed the idea prevalent among them (i.e. that man was fully formed inside the spermatozoon in the form of a pigmy).^{۲۳۹} They added another illusion: namely, that man was created from the male's sperm, and that the woman had no role in the creation of the fetus apart from the role of the agricultural land in the cultivation of seeds.

Copy of a seventeenth century drawing by Hartsoeker of a sperm. This human miniature within it was thought to enlarge after the sperm entered an ovum.

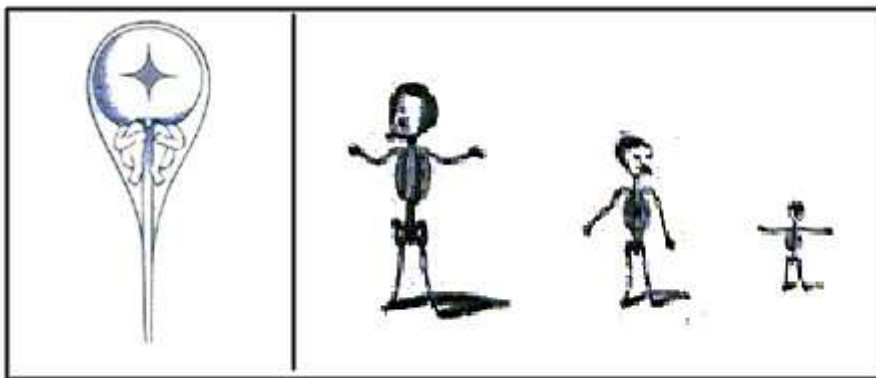
^{۲۳۸} Zindani-Mustafa

^{۲۳۹} Ibid., pp. ۲۰-۲۱

Even after the discovery of the ovum in the woman, the idea of preformation dominated their minds although the scholars of the European Renaissance changed their opinions regarding the role of man in reproduction. They claimed that man was created fully in the ovum also as a pigmy that would grow through increasing in size only, without any change in the form that began with the beginning of the creation of the ovum. They decided that the man had no role in the formation of the fetus except as a stimulus to induce growth.

Professor Goringer says: “While a group of scholars opined that man was preformed in the woman’s ovum, another group decided that he was preformed in the spermatozoon. The controversy between the two groups did not end till around ١٧٧٥ AD when Spallazani proved the importance of both sperm and ovum in the creation of man. In contrast, we find that these issues have been settled in the Holy Qur’an and the Sunnah of the Prophet by showing that the process of creation involves both the male and the female. Concerning this Allah (SWT) says: **“O mankind! We have created you from male and female.”** (XLIX: ١٣)^{٢٤٠}

Then Professor Goringer says about the scholars of the European Renaissance at that time: “They had not known yet that the creation of man in the womb of his mother passed through various stages of creation and shaping, a fact that had been confirmed in the Holy Qur’an and the Sunnah many centuries before. The Holy Qur’an states that the creation of man passes through successive stages in his mother’s womb, as in the Verse: **“He creates you in the wombs of your mothers, in stages, in three veils of darkness.”** (XXXIX: ٦)^{٢٤١}



These two diagrams were used by the European scholars to express the notion of preformation they believed in during the ١٧th and ١٨th centuries.

^{٢٤٠} Ibid., p. ٢١.

^{٢٤١} Ibid.

The invalidity of the idea of preformation

Professor Keith L. Moore says: “Wolf, in 1709, refuted both versions of the *preformation theory* after observing parts of the embryo develop from “globules” (probably blastocysts).” Then he added: “The preformation controversy finally ended around 1770, when Spallanzani showed that both the ovum and the sperm were necessary for the development of a new individual.”^{٢٤٢}

The Error in estimating the age of the fetus

After the minds of the European scholars had been freed from the notion of the preformation of man and learned that the creation of man passed through stages that were different in shape and form, they wondered when the embryo would take its human shape. They faced a major problem, i.e. determining the age of the fetus, for it was very difficult to know—before the discovery of the woman’s ovum and the time of its emergence from the woman’s ovary—the age of the fetus in the womb of its mother, or the age of the aborted fetus because they were unable to determine the beginning of conception. They could not but make an error of plus/minus ٢١ days in their calculations, as the mark of conception was—at that time—indicated by the end of the woman’s menstrual cycle. If they had started calculating the conception from the beginning of tuhr (ritual purity)—though it could have taken place at its end, in their opinion at that time—the error in the estimation of the age of the fetus would be equal to the term of tuhr, i.e. ٢١ days. If they had considered the conception as taking place at the end of tuhr—though it could have taken place at its beginning, in their opinion at that time—the error in the estimation of the age of the fetus would be equal to the term of tuhr, i.e. ٢١ days also.

The non-recognition of the development that the fetus undergoes in each temporal stage

As the estimation of the age of the fetus without a major error was impossible, it was also impossible to describe the development that the fetus underwent during all its stages, partly because of the scarcity of samples of human fetuses and partly because no one was willing to donate one’s child to be studied by physicians, and because of the pain the mother would have

^{٢٤٢} Keith L. Moore, *The Developing Human*, pp. ٩-١٠.

suffered from if her fetus had been aborted, for the pains caused by abortion would be as severe as those of giving birth. What aggravates this is that the systems and organs of the fetus develop so rapidly that it would be difficult to pinpoint the period during which a certain fetal system or organ appears in its human shape.

How scholars were able to estimate the age of the fetus and pinpoint the time at which the fetal organs are formed

After the discovery of the woman's ovum in the 19th century AD the researchers were able to specify the day on which the ovum emerged from the woman's ovary, which enabled them to specify the beginning of conception by an error not exceeding plus/minus one day.

After medical scalars were lately able to implant a camera in the woman's womb during the period of pregnancy, they were able to specify the time when the fetal organs appeared and formed, and to photograph the stages of the formation of the organs.

The Prophetic Miracle of describing the creation of the fetus after the forty-second day

We have seen how the scholars of the Modern Scientific Renaissance in Europe were engaged randomly in numerous illusions for three centuries, during their study of the creation of the human embryo. Among such illusions are the following:

- Their misconception that man is created from the menstrual blood, which they had not got rid of except in the 17th century AD.
- Their misconception that man is created fully at the very beginning of his formation. They did not realize the falsity of this misconception before the 18th century AD.
- In 1694—after the invention of the microscope—they mistakenly thought that man was fully created from the spermatozoon. They had not given up this concept before the discovery of the woman's ovum in 1827, i.e., 100 years after the discovery of the spermatozoon.
- After the discovery of the ovum they wrongly thought that man was fully created in it. Such illusion had not been abandoned before the last fourth of the 18th century AD.

- When embryologists calculated the age of the fetus—before the discovery of the woman’s ovum—they would make an error of plus/minus ٢١ days, and they were unable to determine its age in its various stages till the twentieth century.
- Embryologists had been unable to trace the developments that the human embryo underwent and the time at which they took place till the forties of the twentieth century, particularly after they were able to see the embryo clearly and even look inside the different parts of the embryo through the available cameras, magnifying instruments and other means of detecting the various structures.

But Allah, Who knows what is in the wombs and knows all the secrets in the heavens and on the earth, told the illiterate Prophet in the illiterate Ummah, ١٤٠٠ years ago, of the exact night after which the human embryo begins assuming its human shape, and forming and shaping its human organs that are known to us. The embryo on that night is no more than ١١ mm in size.

Nowadays, after science in the ٢٠th century observed what developments the embryo underwent and calculated the time needed for each development appearing on the embryonic body, we can regard the Prophetic information conveyed to us ١٤٠٠ years ago as a proof of the truthfulness of the Prophecy and Message of the Messenger (peace be upon him), who said: [“When forty-two nights have passed over the drop \(nutfah\), Allah sends an angel to it, who shapes it and makes its ears, eyes, skin, flesh and bones. Then he says, ‘O Lord, is it male or female?’ And your Lord decides what He wishes and the angel records it.”](#)^{٢٤٣}

In this hadith Allah’s Messenger (peace be upon him) confirms two facts of embryology:

١. Man is created from (nutfah)—the sperm of the man and the ovum of the woman—as has been mentioned before. The Prophetic hadith refers to this fact: [“When forty-two nights have passed over the drop \(nutfah\)...”](#) i.e. man is created from (nutfah) and not from the menstrual blood—as was commonly believed by the physicians of the ١٧th century.

^{٢٤٣} Muslim, Book/ al-Qadar, Vol., ٤, p.٢٠٣٧, hadith no. ٣/٢٦٤٥, and another version on the authority of Hudhaifah Ibn Usaid; al-Tabarani in al-Mu’jam al-Kabir, ٣/١٧٨, hadith no. ٣٠٤٤; al-Tahhawi in Mushkil al-Athar, ٣/٢٧٨; Abu Dawud in Kitab al-Qadar, folio ٤٤/٤٥; Ja’far al-Firyani. See: Fath al-Bari, ١/٤٨٣.

٢. The hadith specifies a certain night in the embryonic age after which the angel enters: “When forty-two nights have passed over the drop (nutfah), Allah sends an angel to it.” The angel after this night does the following:
 ٣. “He shapes it”, i.e., the human shape of the embryo begins to appear after the forty-second night.
 ٤. “And makes its ears” The ears and the auditory system begin to appear.
 ٥. “And its eyes”, i.e., creates its vision and so the eyes and the visual system begin to appear.
 ٦. “And its skin” The angel creates the skin after the forty-second night.
 ٧. “And its flesh” The angel creates the flesh (muscles) after the same night.
 ٨. “And its bones” The angel creates the bones (the skeleton) after the same night.
 ٩. “And then says: ‘O Lord, is it male or female?’” The angel begins to shape the genitals, whether male or female, by which the male and female are differentiated, and that is after the forty-second night also.
 ١٠. The embryo passes through stages before the forty-second night in its non-human shape, when none of the organs and systems that are created after the forty-second night according to the hadith has come into existence yet.

Let us now ask some of the leading embryologists of our present age their opinions on what the Prophet (peace be upon him) said ١٤٠٠ years ago.

The testimony of modern science to the truthfulness of what the Messenger (peace be upon him) said

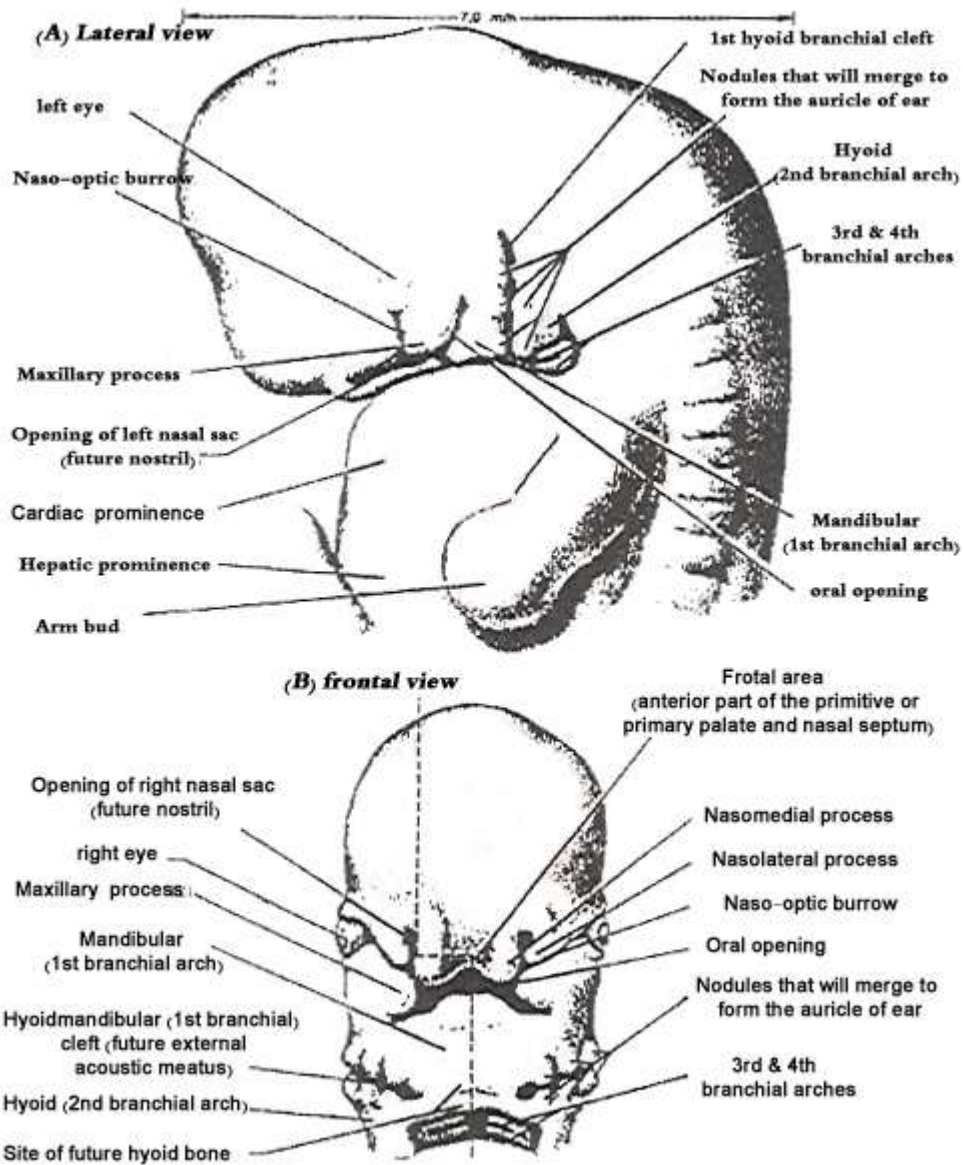
Professor Joe Leigh Simpson, a famous professor of Obstetrics and Gynecology in America, and two others,^{٢٤٤} in a paper presented in a number of scientific conferences^{٢٤٥}, said: “By the end of the sixth week and before the forty-second day the image of the face is not clear and does not look like the image of a human face.” (fig...) The eyes, ears and genitals are in their primitive form in their developmental stages before the forty-second day. They do not function and do not resemble the human organs.”^{٢٤٦} Then he

^{٢٤٤} Dr. Mustafa ‘Abdul-Basit and al-Zindani

^{٢٤٥} Such as the conferences of Riyad, Cairo and Islamabad on Scientific Miracle

^{٢٤٦} Embryology in the Light of Qur’an and Sunnah, p. ١٤٤.

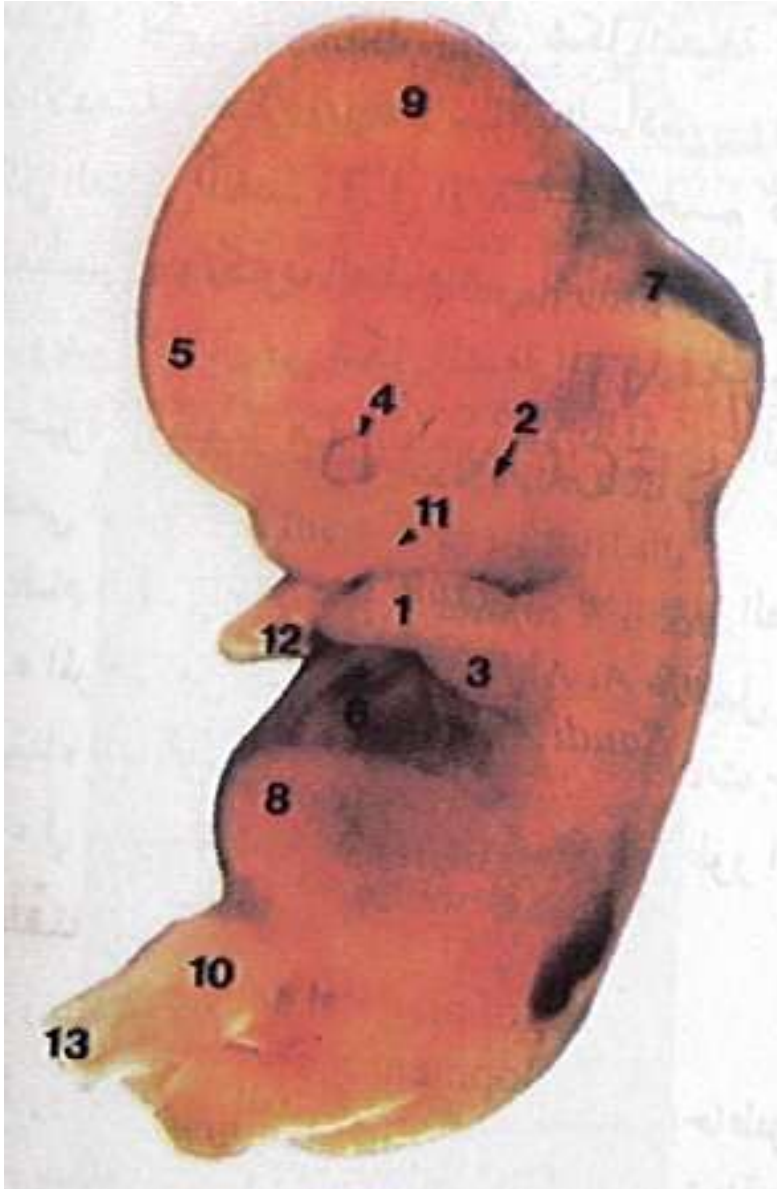
added: “The estimation of the age of the fetus before the discovery of the ovum and its relation to the menstrual cycle was very difficult.”^{٢٤٧}



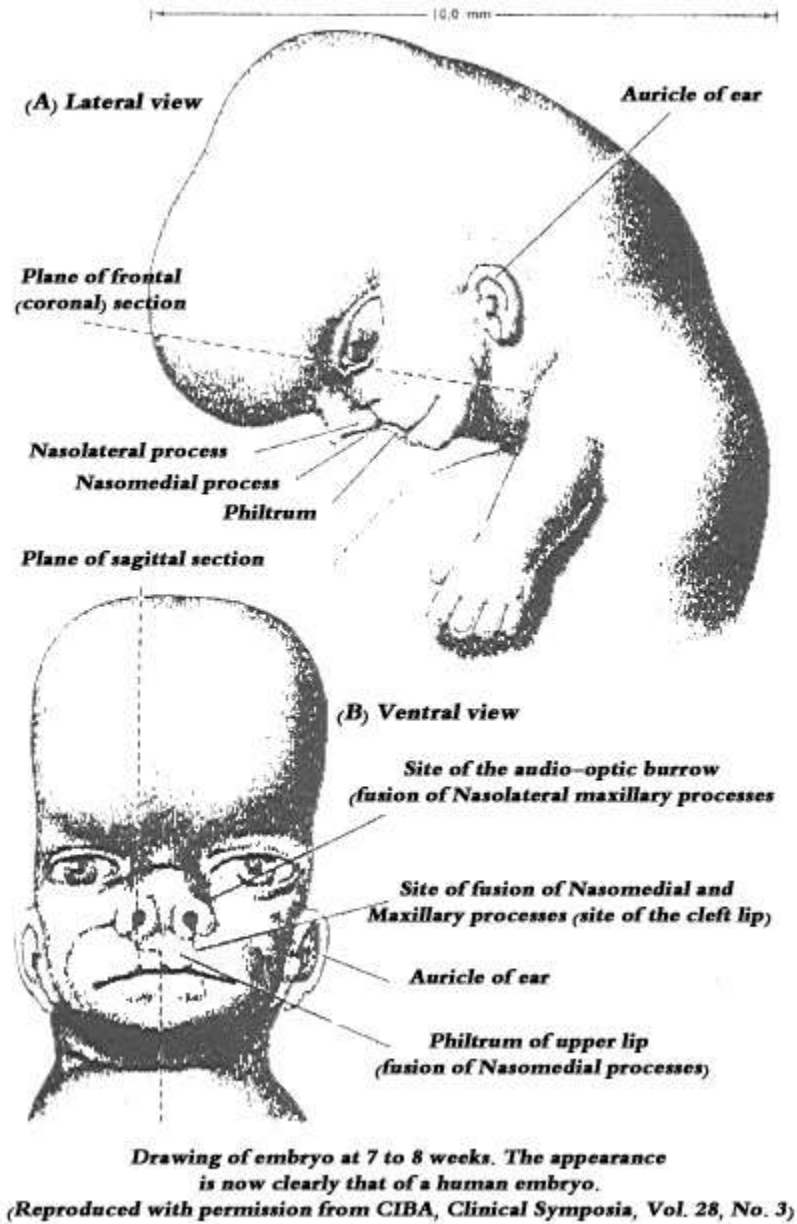
Drawing of embryo at 5 to 7 weeks. The appearance at this time cannot be clearly distinguished as that of a human embryo. (Reproduced with permission from CIBA, Clinical Symposia, Vol. 28, No. 3)

^{٢٤٧} Ibid., p. ١٠٦

Professor T.V.N. Persaud, the Head of the Department of Anatomy at the Medical School of Manitoba, Winnipeg in Canada, tells us about the fetus after the forty-second day, saying: “At the beginning of the seventh week of growth, i.e., around the forty-second day, the cartilaginous osseous skeleton that gives the fetus its special human shape forms, its trunk begins to straighten, and a round head forms for it. (See figure below)

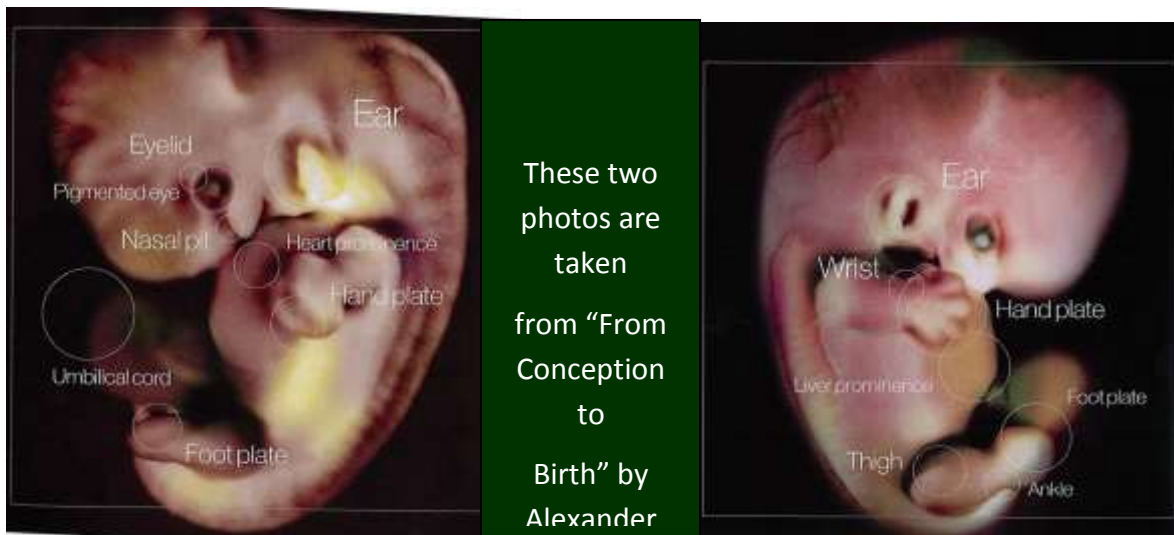


The fetus at the beginning of the seventh week (days 40-42). The limbs are arched and surround the heart prominence. The rays of the toes of the two feet are apparent. The embryo's crown-rump length is 20 mm. (1) limb (2) ear (3) elbow (4) eye (5) forebrain (6) heart prominence (7) hindbrain (8) liver prominence (9) midbrain (10) mesenteries (11) mouth (12) notched hand plate (13) umbilical cord. (Permission from: England color Atlas of Life before Birth, Chicago, Year Book, Medical Publishers ins., 1983)



The eyes move forward to take their place in the face, thus revealing the human shape of the fetus (figure above). The same thing happens to the nose that takes the human shape also. As to the arms that appeared as buds at the end of the fourth week, they get longer after the forty-second day, and there appear distinctive digits that were non-existent before. The protruding end of the vertebral column recedes and straightens, leaving an almost invisible trace. To compare the human fetus before the forty-second day with that after it, see figures above.

The early development of the external genitals is similar in both sexes. This development starts before the forty-second day, in the fourth week. But the genital tubercle, the labioscrotal swellings and urogenital folds that initiate distinctive sexual characteristics (of male and female genitals) do not appear except in the ninth week (i.e., after the forty-second day). One cannot distinguish between the external male and female genitals till the twelfth week.” Professor Persaud then added: “The Messenger—peace be upon him—mentioned all the developments mentioned above, besides their dates in the hadith narrated by Muslim on the authority of Hudhaifah.” Professor Persaud then read the text of the hadith, adding: “This noble hadith shows the importance of the forty-second day in the life of the fetus in the womb, and shows the fine developments that appear after this day. Modern embryological studies have shown that the fetus acquires its human shape during this period, and the fetus shows all the characteristics mentioned in the hadith fourteen centuries ago.^{١٤٨}



These two photos were taken with a special camera that can see the human body or any part thereof, scan it, enlarge it or turn it round, and control its transparency so that one can see what is inside the living organism and lighten it from all corners. The first picture shows the fetus on the forty-second day when the angel enters it; the second picture is two days after the entrance of the angel. The two pictures prove the truthfulness of what the Messenger mentioned concerning the work of the angel at this specific time, as is mentioned in the hadith of Hudhaifah that was narrated by Muslim.

^{١٤٨} Embryology in the Light of Qur’an and Sunnah, Arabic edition, pp. ١٦٣-١٧٠.

Thus recent scientific advances prove the truthfulness of what the Messenger (peace be upon him) told us fourteen centuries ago, which indicates that the knowledge conveyed by the noble hadith cannot be attributed to a human source, but must be from Allah, Who knows everything, because humanity discovered these facts only during the last three centuries, the 18th, 19th and 20th, as has been shown above. Besides, the Messenger (peace be upon him) was sent fourteen centuries ago at a time when ignorance, superstitions and myths were prevalent, and he lived among illiterate people that worshipped idols and were enchanted by the allegations of soothsayers and astrologists and had a lot of superstitions and misconceptions. At that time Arabs were not interested in science, and a perfect man among them would be that who was able to read and write and mount horses. The writing implements, if there were any, would be pieces of skin, bone, thin stones or leaves of date palms on which they used to write. Nothing in their sayings or their pre-Islamic poetry, in which they were interested before and after the advent of Islam, indicated their interest in science or their involvement in it. How then would it have been possible for them to know embryology that was hidden from their sight, inside three walls causing three veils of darkness? It is a science the facts of which were not revealed but after the modern scientific renaissance and after three centuries of research and study and after the availability of the modern instruments that had been non-existent before the centuries of modern renaissance.

This correspondence between what the Prophet (peace be upon him) said concerning the details of embryology and the facts that have been discovered by modern science proves the truthfulness of the Messenger (peace be upon him). It is the proof of the Divine Knowledge, which the illiterate Prophet received and was the only person among humanity to transmit it. Modern science then came to confirm what the Messenger (peace be upon him) said. It does not contradict any single point of what the Prophet (peace be upon him) told. Would anyone at the Prophet's time or many centuries later have disbelieved him if he had mentioned other than the forty-second day, or other than the organs the formation of which he talked about?

Was the Prophet (peace be upon him) obliged to mention these facts to convince his people at that time of his truthfulness though they knew nothing about the subject?

But it is the Divine Revelation from the Glorified Knowledgeable Creator that carried the Divine Knowledge, the Miracle preserved for the generations

of the age of scientific discoveries. It is the Divine testimony to the truthfulness of the Messenger (peace be upon him): “But Allah bears witness that what He has sent to you He has sent from his (own) knowledge.” (IV: ۱۶۶)

Chapter Three

Challenging with Qur'an



Challenging with Qur'an

The Qur'anic Miracle

The Eloquence and Rhetoric of the Qur'an

Divine Signs in the Qur'an

The Sings of the Message The Qur'anic Miracle

Allah (SWT) ordained that He support His Messengers with Signs indicating the truthfulness of their mission, and tokens that would deny people any pretext to refuse the truth. Scholars call these Signs and Tokens terminologically “miracles”, and in Allah’s Book they are called “bayyinat” (Signs), as Allah (SWT) says: **“And We sent Our Messengers with Clear Signs.”** (LVII: 25)²⁴⁹

Signs and Miracles varied according to the various communities and nations. Allah (SWT) exposed every nation to a Sign that suited their cultural and intellectual standard so that it might be enough evidence to challenge them and to prove the truthfulness of the Messenger. Since Muhammad (peace be upon him) was sent to all humanity, Allah (SWT) supported him with various Signs that suited all the nations to whom he was sent, and will suite all future generations till the Day of Resurrection, regardless of their different cultures and talents.

The following are among the Signs he showed:

- The eloquence and rhetoric that suited the eloquent and rhetorical Arabs.
- Signs that suited the followers of other religions, such as the glad tidings in the previous scriptures.
- Wise laws and regulations the like of which none of the law makers were able to produce, and that are suitable for all environments and times.
- Visible Miracles, such as the Miracle of the splitting of the moon, which was recorded by some nations and whose tokens are still seen today.
- The Miracle of informing of unknown events of the past, present and future—facts that are still being revealed proving the truthfulness of such information.
- The miraculous events that have been recorded in the most authentic documents known to human beings, i.e., the Qur’an and the Prophetic Hadith.

²⁴⁹ In Allah’s Book the miracle is also called: Ayah (Sign), Burhan (Proof), Basirah (Something to open your eyes) and Sultan (Authority). The word “Mu’jizah” (Miracle) does not occur in the Qur’an or the Sunnah.

- Scientific Knowledge, i.e., the scientific Miracle in the Qur'an and the Sunnah that suit our contemporary scholars and scientists.

Allah (SWT) made the Qur'an, which includes many of such miracles, the greatest Sign for Muhammad (peace be upon him). Allah (SWT) says: **“Say, ‘what thing is most weighty in evidence?’ Say, ‘Allah is witness between me and you. This Qur’an has been revealed to me that I may warn you and all that it reaches.’”** (VI: ١٩)

The Prophet (peace be upon him) says: **“None of the Prophets but was given such signs as would cause humans to believe, but what I have been given is a revelation revealed to me by Allah. Therefore, I hope I will have the most followers amongst them on the Day of Resurrection.”**^{١٥٠}

The Noble Hadith refers to the miraculous nature of the Revelation Allah (SWT) sent down to Muhammad (peace be upon him), in that it remained after his death and its miraculous aspects continue to be ever fresh. The Qur'anic witness to the truthfulness of the Message of Muhammad (peace be upon him) is represented by its miraculous style and the miraculous knowledge it holds. Allah (SWT) says: **“But Allah bears witness to that which He has sent down to you. He has sent it down with His Knowledge, and the angels bear witness, and Allah is sufficient as a witness.”** (IV: ١٦٦)

Al-Khazin, in his interpretation of this Verse says: “But Allah bears witness, O Muhammad, that you are a Prophet, by means of this Qur'an, which has been revealed to you.”

Ibn Kathir said: “Allah bears witness that you are His Messenger, to whom the Book has been revealed...It is the Great Qur'an...Therefore, He says: **‘He revealed it with His Knowledge’**, that is, it contains His Knowledge which He wants his bondmen to learn i.e.... His Signs, Guidance and Criterion (of right or wrong), what Allah likes and is pleased with, what He dislikes and refuses, knowledge about the unseen related to the past and future.”

Abu Al-‘Abbas Ibn Taymiyah said: Allah’s Witness regarding what He has sent down is His Witness that Allah has sent it down from His own

^{١٥٠} Al-Bukhari, Book/ the merits of Qur'an, Section/ how the revelation came down and what was the first to be revealed; Muslim, Book/ al-Iman, Section/ the obligation to believe that the Message of our Prophet is intended to all humanity.

Knowledge. Whatever information in it is from Allah's knowledge, and not from anyone subordinate to Him. This is expressed in His Saying: **“If then they (your false gods) answer not your (call), know that this revelation is sent down (replete) with Allah's Knowledge and that there is no god but Allah. Will you then be Muslims?”** (XI: ١٤) Many commentators have a similar opinion.^{٢٥١}

Thus the Qur'anic Sign is represented by the knowledge its Verses carry, i.e., the Scientific Miracle; its miraculous style and structures represent the Miracle of eloquence and rhetoric.

The Eloquence and Rhetoric of the Qur'an

Allah (SWT) says: **“Allah has send down the best Statement....”** (XXXIX: ٢٢) Allah (SWT) has shown that the Holy Qur'an is the best and most excellent speech, for it has come down carrying His knowledge and because Allah (SWT) knows well which utterance expresses best the intended meaning, and which utterance should precede or follow it, or even which letter suits a certain position. Thus Qur'an is characterized by the utmost eloquence and rhetoric in both vocabulary and structure.^{٢٥٢}

The secret of the eloquence and rhetoric of Qur'an:

The Great Qur'an is most eloquent and rhetorical for it is the Speech of Allah, which carries the Divine Knowledge and reflects the Divine Greatness and limitless Attributes. Eloquent and rhetorical figures, when failing to imitate it, could do nothing but describe it as sorcery, as Allah (SWT) tells us of their claim: **“...This is nothing but magic from that of old.”** (LXXIV: ٢٤)

Following are some of the aspects of its eloquence and rhetoric:

- a. It includes the most authentic, precise and perfect pieces of information, the most truthful and clearest meanings, the best**

^{٢٥١} Ibn al-Jawzi; al-Zamakhshari; Abu Hayyan; al-Alusi; al-Shawkani; al-Baidawi; al-Nasafi; al-Khazin; al-Jalalain (Jalal al-Din al-Mahli and Jalal al-Din al-Suyuti).

^{٢٥٢} See 'Ilm al-Iman, Vol. II, part ٢, pp. ١٦٠-١٧٤.

speech, the use of the most eloquent, rhetorical and sweetest words and structures. All this characterizes the whole Qur'an from beginning to end. It is utterly impossible for a human being to attain this superior standard, for if he takes care of the precision of the information he may often miss the elegance and sweetness of the expression. If he wanted to decorate and beautify the expressions he might not convey the piece of information precisely. One notices the sweetness of its expression even when dealing with doctrinal and legal topics that are often expressed with undecorated plain expressions.

b. Its style is both elegant and strong, two seemingly contradictory characteristics that hardly appear in the same speech.

c. Its meeting the requirements of both mind and sentiment so that neither overrides the other.

d. Its use of concise expressions that express the meaning intended fully:

It clarifies the meaning in concise words and expressions without tedious verbosity. As to a human, if he wanted to use brief expressions, he would be short of expressing the intended meaning fully; if he wanted to clarify the meaning he would have to resort to verbosity. If he could be terse and expressive at the same time in one or two sentences, he would be too tired and bored to observe that in the rest of his speech. He would rarely be fortunate enough to achieve that except occasionally.

e. The excellence of its formulation and precision of its presentation:

Although it contains many diverse subjects covering the human needs in both this life and the Hereafter, such as legislation, stories, sermons, intellectual and psychological proofs, discussions, parables and wise sayings, it put all these subjects and others together wisely and harmoniously, so that you find it integrated the way body and soul are integrated in one entity.

f. Its appealing to both laymen and educated people:

Laymen enjoy it and understand of it what is within their mental and perceptive abilities; the educated find in it gracefulness and understand of it more than what laymen understand. In contrast, human speech may be of the kind that pleases laymen because of its simplicity but does not appeal to the educated because it is below their standard. If it satisfies the educated because of its lofty style it does not appeal to laymen because they do not understand it.

g. Its distinctive phonetic feature:

It is a charming wonderful feature reflected in its phonetic system and linguistic beauty. As to its phonetic system, you find it wonderfully harmonious in all its vowels or absence of vowels, the lengthening of certain sounds and the nasalization of others, and the positions where to continue reading or have a pause, in a way that attracts the attention of the listener and enraptures him, an influence no other speech, whether poetry or prose, can have.

Its peculiar sound attracts the attention of the listener even if he is a non-Arabic speaker. Perhaps this led some Arabs at the time of Prophethood to describe it as poetry and then, on recognizing that it was superior to poetry and did not follow the methodology and patterns of poetry, they said it was magic.

Its linguistic beauty is reflected in the wonderful way its letters (sounds) and words are aligned, so that you enjoy listening to the sounds of the Qur'an coming out of the correct points of articulation: a hissing sound and a tapping one, a hidden (assimilated) sound and a manifest one, a whispering sound and a loud one. Thus we have a group of sounds that are different and coordinated at the same time. They display such characteristics as leniency and tenseness, roughness and gentleness, loudness and silence precisely. Contrastive sounds are matched with equilibrium. All that has constituted a wonderful verbal mould whose linguistic beauty has reached the peak of miraculous nature, so much so that if any ordinary speech were inserted into the

Qur'an it would sound defective when recited and disrupted when heard.²⁵³

h. Its perfect coherence and excellent coordination although it was revealed piecemeal according to the events during 23 years.

In contrast human beings cannot write a book as coherent as the Qur'an if its parts are composed on different occasions and at intervals. Al-Khatibi (may Allah bestow His Mercy on him) said: "The Qur'an is miraculous in that it has the most eloquent expressions, the best style of composition and the most authentic meanings...."²⁵⁴

Eloquent Arabs acknowledged the eloquence and rhetoric of the Qur'an:

Eloquent Arabs acknowledged the sublimity of the Qur'anic composition, eloquence and style because of their being affected by it. They even used to warn those traveling to Mecca against listening to it lest they should be affected by it. Moreover, they advised each other to make noise (to cause disturbance) on hearing the Qur'an so that the listener would not be affected by it. Allah (SWT) says: **"And those who disbelieve say: 'Listen not to this Qur'an, and make noise in the midst of its (recitation) that you may gain the upper hand.'" (XLI: 26)**

Mujahid said: **"make noise in the midst of its (recitation)** through whistling and clapping and mixing up speech so that it becomes nonsense." Al-Shawkani said: "(It means) 'Oppose it with idle nonsense, or raise your voices to confuse its reader.'"²⁵⁵

When al-Tufail Ibn 'Amr came to Mecca, the infidels warned him of listening to the Qur'an so persistently that he had to insert cotton into his ears lest he should hear any of it. Yet, Allah (SWT)

²⁵³ Manahil al-'Irfan, ٢/٣٣١-٣٣٥, with some adaptation. For further clarification and details concerning the Miracle of the Qur'an and its linguistic excellence, see: "Al-Naba' al-'Adim", Muhammad 'Abdullah Draz,

²⁵⁴ Bayan I'jaz al-Qur'an, p.٢٧.

²⁵⁵ See: Tafsir al-Shawkani.

caused him to hear some of it despite the cotton in his ears. Allah (SWT) directed his heart to listen to the Qur'an and then made him glad to accept Islam.²⁵⁶

When al-Walid Ibn al-Mughirah listened to the Qur'an, he seemed to be inclined to it. Abu Jahl heard of that; therefore, he went up to him and said: "O Uncle! Your people want to gather money to give to you, for you went to Muhammad hoping to receive a gift from him." He said: "The Quraishites know that I am the wealthiest among them." Abu Jahl said: "Then say something about him (Muhammad) to inform your people that you reject him." He said: "What should I say? By Allah, none among you is more knowledgeable than me in poetry and its meters and composition, or in the poems of the jinn. By Allah, what he says resembles nothing thereof. By Allah, his speech is sweet and graceful; its root is deep and its branches are fruitful. It is ever superior and can never be surpassed, and it crushes what is beneath it!"

Abu Jahl then said: "Your people will never be pleased with you unless you say something about him." He said: "Let me think over him!" After prolonged consideration he said: "It is sorcery transmitted from somebody else." Then there were revealed the Verses concerning al-Walid. Allah (SWT) said: "Leave Me alone, (to deal) with the (creature), whom I created (bare and) alone! To whom I granted resources in abundance, and sons to be by his side! To whom I made (life) smooth and comfortable! Yet he desires that I should add (yet more). By no means! For to Our Signs he has been refractory! Soon will I visit him with a mount of calamities! For he thought and he plotted, and woe to him! How he plotted! Yea, Woe to him! How he plotted! Then he looked round; then he frowned and he scowled; then he turned back and was haughty; then said he: 'This is nothing but magic, derived from of old. This is nothing but the word of a mortal!' Soon will I cast him into Hell-Fire!" (LXXIV: 11-26)

So, al-Walid's allegation that the Qur'an was sorcery reflects the profound influence the Qur'an impacted on him. Al-Zuhri said: "I have been told that Abu Jahl, Abu Sufyan and al-Akhnas Ibn

²⁵⁶ The Prophet's Biography, Ibn Hisham, 2/226-227.

Shariq went out one night to listen to Allah's Messenger (peace be upon him) while he was performing prayers at night in his house. Unobserved by his colleagues, each one of them took his place in some corner to listen. As dawn arrived they departed to meet one another again on the road. They blamed each other saying: 'Do not do it again, for if one of their fools should see you (doing so), he would suspect you,' And went away. The following night each of them went back to his place to listen to the Prophet. As dawn arrived they departed to meet one another again on the road. They said to each other what they had said the previous night, and then departed. The third night each of them took his place again and continued overnight to listen till dawn broke when they departed to meet again on the road. They then said to each other: 'We will not do it again.' They pledged to that and each of them went his way. In the morning al-Akhnas Ibn Shariq picked up his stick and went out to meet Abu Sufyan in the latter's house. He said to him: 'Tell me, O Father of Abi Hanzalah, your opinion on what you have heard from Muhammad.' Abu Syfyan said: 'O Abu Tha'labah! By Allah, I have heard things that I know and the aim of which I know, and I have heard other things the meaning of which I do not know and the aim of which I do not know.' Al-Akhnas then said: 'By Him by Whom you have sworn, the same applies to me.' Then he left him to go to Abu Jahl. He entered his house and said: 'O Abu al-Hakam! What is your opinion on what you have heard from Muhammad?' He said: 'What I have heard! We entered in rivalry with Banu 'Abd Manaf for reputation. They entertained others and we did; they gave others a ride and we did; they gave others and we did, till we got ready on our knees like two racing horses, and then they said: 'There has risen amongst us a Prophet who receives Revelation from heaven.' When can we get like this (privilege)? I swear by Allah that we shall never express belief in him and shall never believe his claim.'” Then al-Akhnas got up and left him.

So, their being keen to go and listen to the Qur'an at night indicates that they were influenced and amazed by it, for it did not resemble human speech. Yet, stubbornness and arrogance caused them to reject it, as Abu Jahl said.

What proves that the Qur'an was distinct from the speech of Arabs is the testimony of Unais Ibn Jinadah al-Ghifari before his conversion to Islam

when his brother Abu Dharr asked him what people used to say about the Prophet (peace be upon him) and he said: “They say he is a poet, a soothsayer, a sorcerer.” Unais, who was a poet added: “I have heard the speech of soothsayers. His speech does not resemble theirs. I have compared his speech with the methods and types of poetry and found that nobody can claim it is poetry. By Allah, he is truthful and they are liars....”^{٢٥٧}

Jubair Ibn Mut'im (may Allah be pleased with him) came to Medina before he embraced Islam to ransom the war prisoners of Badr. When he heard the Prophet (peace be upon him) reciting Surat al-Tur^{٢٥٨}, he said: “When I heard the Qur'an it was as if my heart had been cracked.”^{٢٥٩} In another narration: “That was the first time faith settled in my heart.”^{٢٦٠}

So, these men from Quraish, the most eloquent Arabs, testify to the rhetoric and eloquence of the Qur'an as a result of being affected by it.^{٢٦١}

Al-Rafi'i wonderfully described the effect of Qur'an on the Arabs, who were proud of their eloquence and rhetoric as the most remarkable of their virtues. But for the eloquence of its expressions that amounts to the level of a miracle, it would not have affected them, for through their eloquence there was established “the kingdom of speech but it remained without a king till the Qur'an came to them.”^{٢٦٢}

Challenging the unbelievers to produce the like of it:

^{٢٥٧} Muslim, Book/ the virtues of the Companions, Section/ the virtues of Abu Dharr; Ahmad in Musnad al-Ansar from the Hadith of Abu Dharr.

^{٢٥٨} Al-Bukhari, Book/ al-Jihad wa al-Siyar, Section/ the ransom of the polytheists; Muslim, Book/ al-Salat, Section/ recitation in the morning.

^{٢٥٩} Ahmad in Awal Musnad al-Madaniyyin from the hadith of Jubair Ibn Mut'im; al-Baihaqi in al-Sunan al-Kubra, ٢/٤٤٤; al-Tahhawi in Sharh Ma'ani al-Athar, ١/٢١١-٢١٢; al-Tabarani in al-Mu'jam al-Kabir, ٢/١١٦, and al-Saghir, ٢/٢٦٥ and others, Al-Hafiz mentioned it in Fath al-Bari, ٢/٤٩٢.

^{٢٦٠} Al-Bukhari, Book/ al-Maghazi, Section/ the attendance of the angels at Badr.

^{٢٦١} Not only that, but even some recent Christians who are well-versed in Arabic and Arabic literature acknowledge the same. Among them are the eloquent author Ibrahim al-Yazichi and the famous poet Khalil Mutran, as al-Rafi'i (may Allah bestow his Mercy on him) said about them in “Wahy al-Qalam.” Another example also is Professor Jabr Dumat, the teacher of Rhetoric in the American University in his book “Al-Khawatir al-Hisan”, as Muhammad Rashid Rida (may Allah bestow his Mercy on him) said about him. See “Ulum al-Qur'an al-Karim”, Nur al-Din 'Atr, p. ٢٠١.

^{٢٦٢} I'jaz al-Qur'an, pp. ١٥٧-١٦٠.

Confirming the inability of mankind and Jinns together to produce the like of the Holy Qur'an, Allah (SWT) says: **“Say: ‘If the whole of mankind and Jinns were to gather together to produce the like of this Qur'an, they could not produce the like thereof, even if they backed up each other with help and support.’”** (XVII: ٨٨) This Verse is Meccan and it was revealed when the faithful were weak and few in number. The Prophet would not have conveyed this remarkable piece of news concerning all mankind and jinns asserting that they would not be able to produce the like of this Qur'an, while he was inviting people to believe him, unless he had been sure that it was true. A reasonable man in the circumstances of the Prophet (peace be upon him) at that time would not convey such information if he suspected its truthfulness. But the Prophet (peace be upon him) was definitely sure because he received the information from Allah (SWT).^{١١٧}

Allah challenged the unbelievers to produce the like of it if they thought it was the speech of Muhammad (peace be upon him). Allah (SWT) says: **“Then let them produce speech the like thereof, if they are truthful.”** (LII: ٢٤)

He challenged them to produce ten surahs (chapters) like those in it. Allah (SWT) says: **“Or they may say: ‘He forged it.’ Say: ‘Bring then ten surahs forged, like unto it, and call (to your aid) whomsoever you can, other than Allah, if you are truthful!’”** (XI: ١٢) Then He challenged them to produce even a single surah thereof but they could not, and He told them that they would not do so. Allah (SWT) says: **“And if you are in doubt as to that which We have revealed to Our servant, then produce a chapter like it and call on your witnesses other than Allah if you are truthful. But if you cannot—and of a surety you cannot—then fear the Fire whose fuel is men and stones,- which is prepared for those who reject Faith.”** (II: ٢٣-٢٤)

If the Qur'an had been the speech of the Messenger (peace be upon him) it would not have confirmed that nobody would be able to produce the like of it. The verification of this confirmation later on proves that the Qur'an is the miraculous Speech of Allah (SWT).

^{١١٧} See Shu'ab al-Iman, al-Baihaqi, ١/٥٥; al-Jawab al-Sahih, Ibn Taimiyah, ٥/٤٠٩.

They could have disproved the Qur'an if they had accepted the challenge and produced one surah like those of the Qur'an. But since they refused the challenge although it would not have been burdensome, and chose the rough route to confront the Messenger; namely, blood-shedding and waste of property, we conclude that they were completely unable to produce the like of it despite their being the masters of eloquence and rhetoric.

Suppose somebody wrote a book or composed a poem and then challenged other authors and poets saying: "If you cannot imitate my work, you are unbelievers and will abide in the Fire, and your blood is shed with impunity," it would be impossible that all of them would reject his challenge, for they should save their lives and avoid the outcome of his threat to send them to the Fire. If they should not imitate him in spite of having the means to do that, that would be an unusual wonder indicating the truthfulness of his challenge.^{١٦٤}

This Miracle is everlasting and will remain till Allah inherits the earth and those on it.^{١٦٥}

^{١٦٤} See al-Jawab al-Sahih, Ibn Taimiyah, ٥/٤٣٠.

^{١٦٥} Some people (al-Nazam and others) said: "The miraculous aspect of the Qur'an is that Allah diverted the infidels from imitating it and not because it miraculous by itself. This means that they were able to compose something of its style but Allah discouraged them to do so. This claim is wrong for the following reasons:

First: It contradicts the Qur'anic text that shows that creatures could to produce the like of it even if they helped one another. The claim of such people entails that creatures could have produced the like of it if Allah had not diverted them from that.

Second: Their claim is not supported by a poof or evidence, neither in the form of a text or from reality, for they did not feel that they had lost their talent of rhetoric.

Third: It contradicts the collective view of the scholars that the Qur'an is miraculous by itself.

Fourth: The letters, utterances, sentences and structures have been revealed carrying the knowledge of Allah to compose a miraculous Qur'an. To claim that man can produce the like of it would imply that the knowledge of human beings in formulating speech is like the knowledge of Allah, which is impossible.

Fifth: the claim of diversion annuls the purpose of challenging the infidels in this respect because this would mean nothing unless they had the perfect freedom to accept the challenge. Diversion contradicts exposing the incapability expected from the challenge.

Sixth: Some unsuccessful attempts were actually made to imitate the Qur'an, such as those of Musailamah and others, which invalidates the claim of diversion, for such attempts were failures, let alone their being shameful for those who made them and a sign of their forgery and telling lies, as they were unpalatable and clumsy. Ibn Kathir mentions many of the absurdities of Musailamah, which he claimed to make up a Qur'an, such as: "O frog, daughter of the two frogs! Croak as you croak: You can neither render water turbid, nor can you prevent others from drinking. Your head is in water and you tail in mud." Or: "The elephant and you know not what the elephant is: it has a long trunk..." and other instances of such silly incoherent speech. See: al-Bidayah wa al-Nihayah, ٦/٣٣١. See also: al-Jawab al-Sahih, ٥/ ٤٢٩-٤٣١.

Divine Signs in the Qur'an

There are manifest signs in the Qur'an that convince its reader or hearer that it is from Allah (SWT) and that it is impossible to be otherwise. Following are some of these signs:

١. **Continuous freshness:**

If you admire an excellent poem and enjoy it when you hear it, it will not retain its elegance and enchanting effect when you hear it again and again although it is said and repeated by the same tongue and heard by the same ear. That is because human speech loses its elegance and beauty through repetition. The reciter of the Qur'an finds a miraculous aspect when he reads and rereads it, for he finds it new no matter how many times he has read or heard it. Muslims repeat reading surat al-Fatihah and other short surahs everyday, yet they all agree that the Holy Qur'an never becomes stale, which is a sign recognised by the readers of the Qur'an everywhen and everywhere. It is also a sign that characterizes every surah. A prominent orientalist, Leon, acknowledged this fact, saying: "It suffices that the Qur'an has retained its glory and magnificance in that the passage of fourteen centuries has not made it stale in the least; it is still fresh as if it had been revealed only yesterday.

٢. **Its being a spirit (inspiration) sent by the Command of Allah:**

Speech usually reflects the speaker's personality, knowledge, experience and attributes. The reader of the Qur'an feels that it is Allah (SWT) Who speaks to him. Allah (SWT) says: **"And thus have We, by Our Command, sent inspiration to you."** (XLII: ٥٢) The Qur'an carries a special secret and special dominance that cause the speaker to believe it is the word of Allah (SWT).

٣. **It is unique speech:**

Human speech is of approximate levels and categories and the speech of one person can be merged with that of another. The Qur'an, on the other hand, represents a distinctive level and a special category of speech that

is distinguishable from all human speech. When an orator or a writer quotes Qur'anic Verses you will notice the obvious difference between the standard of Allah's Speech and that of human beings. Such difference is recognized by the hearer and the reader. In contrast any type of human speech can be mixed up with another type without making one notice the difference.^{۲۶۶}

۴. Its strong effect and the ecstasy and awe its reader and hearer are filled with:

If a reader reads a piece of human speech on any subject and then reads Qur'anic Verses dealing with the same subject, he will feel the great difference between the effect of the Speech of Allah (SWT) and that of human beings on him.

Notice the difference between the effect of what you hear from an orator when he uses the Words of Allah and the effect of his own words. Try to advise others through your own speech and then advise them by using the Speech of Allah (SWT) and then notice the difference of the effect reflected on the faces of the audience and inside yourself, provided that you explain the Qur'anic expressions unknown to the public nowadays.

An orientalist realized this Divine Sign, as did others, to say: "The style of the Qur'an is beautiful and exhaustive. It is strange that it fascinates the minds of Christians with its style and attracts them to its recitation, both those who believed in it and those who did not believe in it and opposed it." We have already mentioned its effect on the infidels of Quraish. It suffices to think of the tremendous effect it produced on the life of the illiterate Arabs till it created from among them the best ummah for people to guide humanity with knowledge, justice and right, and to assimilate nations in its melting pot, irrespective of their racial and color differences.

An experiment on the effect of Qur'an on neural tension:

^{۲۶۶} Ibn Taimiya said: "The composition of the Qur'an itself and its style are wonderful and strange, for its style is not like any of the known styles of speech, and nobody was able to produce its counterpart, for it is neither that of poetry, lyrics, oration, or treatises. Its composition does not resemble the composition of the speech of Arabs or non-Arabs." See: al-Jawab al-Sahih, ۲/۴۳۳.

Dr. Ahmad al-Qadi carried out an experiment in one of the clinics of (Akbar)^{٢٣٧} to find out whether the Qur'an has any effect on the functions of the organs of the body and to measure such effect if any. Electronic monitoring instruments connected to computers were used to measure any physiological changes that may occur to a number of deaf volunteers during their listening to the recitation of the Qur'an. The effect of the Qur'an on a number of Arabic and non-Arabic speaking Muslims and also on a number of Arabic and non-Arabic speaking non-Muslims was recorded and measured. For the latter group of subjects, some verses of the Qur'an were recited in Arabic followed by a translation of their meaning into English. ٩٧ of these preliminary trials proved that the Qur'an had an analgesic effect on subjects in the form of physiological changes, indicating decrease in the tension of the autonomic nervous system.^{٢٣٨}

Preliminary studies have showed that the analgesic effect of the Qur'an can be attributed to two factors:

١. The tone of the Qur'anic words irrespective of whether they were understood by the subject or not, and irrespective of whether the subject is a Muslim or not.
٢. The meanings of the Qur'anic words even though conveyed in English without being accompanied by Arabic recitation of the Holy Qur'an.

Therefore, he conducted the researches of the second stage that included comparative studies to find out whether the analgesic effect of the Qur'an and the accompanying physiological changes are attributed to the recitation of the Qur'an or to other factors, such as the tone, the resonance of the Arabic Qur'anic recitation, or the fact that the listener is aware that what is recited to him is part of a holy scripture. The goal of the study is then to verify the hypothesis that the Qur'anic words by themselves have a physiological effect irrespective of whether they are understood by the listener or not. The trials were conducted in ٤٧ therapeutic sessions. Each session included five trials and the total number of the trials was ٢٣٥. In ٨٥ trials Qur'anic verses were recited to the volunteers. In another ٨٥ trials

^{٢٣٧} In Panama, Florida.

^{٢٣٨} The details of these findings were presented in the ١٧th Annual Conference of the Islamic Medical Society of North America, which was held in Saint Louis, Missouri in August ١٩٨٤ AD.

non-Qur'anic Arabic texts were read also in a hymnal form so as to match Qur'anic texts with respect to tone, and effect on the ear. In ٤ trials the subjects were not given any reading. In all three cases subjects were provided with a comfortable sitting environment with their eyes closed. Silent trials had no analgesic effect, whereas positive results were ٦٥% from Qur'anic readings and ٣٣% only from non-Qur'anic readings.

A prominent Yemeni official told me that if he was awoken at night he would not be able to resume his sleep, in which case he would resort to listening to the Qur'an to get relaxed and sleep again. Everyone experiencing such a state can use the same therapeutic method. A lot of people suffering from neural tension get relaxed and sleep on listening to Allah's Speech. This power, which has effect on the nerves, indicates its sublime Divine Source. Allah (SWT) says: **"...Verily in the remembrance of Allah do hearts find rest!"** (XIII: ٢٨)

The effect on the contemporary poet Niqola Hanna, who had been Christian and then declared his belief in the Qur'an and the Messenger (peace be upon him):

He said : "I read the Qur'an and it astounded me; I looked deeply into it and it enchanted me. I read it again and believed in it... I believed in the Great Qur'an and the Messenger, who conveyed it—the Noble Arab Prophet." He then added: "What would prevent me from believing while the Miracle of the Qur'an is there and I look at it and feel it all the time? It is not like other miracles...It is a mortal self-evident Divine Miracle; it is not in need of somebody to talk about it or propagate it...Previous religions were and are in need of innumerable scholars, missionaries, arguments and proofs to urge people to convert to them, for they did not have something visible and tangible to implant their principles in the heart. Islam, on the other hand, has dispensed with all that for Qur'an is the most knowledgeable teacher and the highly-guided missionary. It is the most truthful witness, the most convincing argument and the most cogent proof. It is the Miracle that is as immortal as the Sempiternal One God. It is the Miracle that is seen and perceived at all times." He then composed a poem to show the miraculous nature of the Qur'an and its greatness.^{٢٦٩}

^{٢٦٩} 'Ulum al-Qur'an al-Karim, Dr. Nur al-Din 'Atr, p. ٢٠١-٢٠٢. Following are some of the verses of his poem:

۵. Its being free from contradictions and inconsistencies:

People's opinions and decisions are not stable but change and vary according to the disposition of the person and the circumstances surrounding him, such as weakness, fear, distress, poverty, lack of information, etc. and their opposites. You notice this reflected in any human work. In contrast you cannot detect such inconsistency in the Book of Allah (SWT), Who, He be Glorified, is not changed by circumstances, and Whose Knowledge has no defect. Allah (SWT) says: **“Do they not consider the Qur'an (with care)? Had it been from other than Allah, they would surely have found therein much discrepancy.”** (IV: ۸۲)

Although the Qura'an comprises long and short chapters and was revealed at intervals and under different circumstances and covers numerous sciences and discusses a wide range of subjects, we find its parts verifying one another and its last part completes its first part.^{۳۳}

۶. Its extensive sciences:

The Qur'an comprises such sciences and knowledge as will lead humanity to the path of truth, rightness and happiness in all their affairs both in this life and the Hereafter, and protect them against evil everywhen and everywhere. Such sciences are so precise, authentic, noble in purpose, clear in argument, positive in effect and universally beneficial that Muhammad (peace be upon him)—being an illiterate unlearned man living among illiterate people—could never have produced them by himself. Nay, it is even impossible for all the scholars, literarymen, philosophers and ethicists of the earth to produce the same

They ask: What are His Signs? Let their effort be futile!
His Signs—countless—are great!
Sufficient is the Miracle of Qur'an as a Sign
High and elevated like an inaccessible star.
Every eloquent person stands dumb before it
As if the mouths were tightly muffled.
The Lord of the 'Arsh so willed to bestow Mercy upon people
And to let their grudge and controversies vanish.
It so distinguished between going astray and guidance
By the Criterion of a Light that is free from darkness.

^{۳۳} See: “Daf' Iham al-Idtrab 'an Ayat al-Kitab”, al-Shaikh Muhammad al-Amin al-Shanqiti, to refute the claim that there are contradictions in the Quranic Verses.

even if they worked cooperatively together.^{٧١} The sciences in the Qur'an are enough evidence for every reasonable fair person that the Qur'an is from Allah and cannot be from any other source. Following are three examples of the sciences it contains.

A. Its telling information about the unseen in the past, at present and in the future:

Among the instances of telling information about the unseen in the past we have the stories about ancient nations unknown to Muhammad (peace be upon him) and his people, such as the story of Allah's Prophet Noah (peace be upon him) with his people, the oldest ummah in earth. Noah (peace be upon him) called his people to worship Allah (SWT) and abandon worshipping others besides him. He continued preaching for one thousand but fifty years, yet only a few persons responded positively to him. He then requested his Lord to grant him victory over his enemies, whereupon Allah sent down heavy rain and caused springs to gush forth from the earth to drown the infidels. Allah rescued the faithful and Noah (peace be upon him) on board a ship. Allah (SWT) informed His Prophet (peace be upon him), in the Qur'an after telling the story of Noah (peace be upon him) with his people in surat Hud, that the story was concerned with the unseen that neither Muhammad (peace be upon him) nor his people had known, and that Allah told it as a lesson and to comfort His Prophet (peace be upon him). Allah (SWT) says: "Such are some of the stories of the unseen, which We have revealed unto you: before this, neither you nor your people knew them. So persevere patiently: for the End is for those who are righteous." (II: ٤٩)

If the infidels at the time of the Prophet (peace be upon him) had known anything thereof it would have been a good opportunity for them to accuse the Prophet (peace be upon him) of telling lies, but they kept silent.

The Story of Haman:

"Haman" is mentioned six times in the Holy Qur'an. His name is mentioned along with the name of Pharaoh as one of his favorites. Pharaoh employed him in construction work and asked him to build a

^{٧١} See "Manahil al-'Irfan fi 'Ulum al-Qur'an", al-Zarqani, ٢/٣٦٦.

lofty tower to climb it. Allah (SWT) says: “And Pharaoh said: ‘O Haman! Build for me a tower that I may attain the means of access, the means of access to the heavens, then reach the god of Moses, and I surely think him to be a liar. Thus was made alluring, in Pharaoh's eyes, the evil of his deeds, and he was hindered from the Path; and the plot of Pharaoh led to nothing but perdition (for him).’” (XL: ٣٦-٣٧)

These two Verses confirm the existence of a person called Haman, who was close to Pharaoh, who used to employ him in construction work.

While the name “Haman” is not mentioned in the Torah in any of the stories reporting the life of Allah’s Prophet Moses (peace be upon him), it is mentioned in one of the books of the Old Testament.^{٢٧٢} But this book refers to Haman as a helper of the Babylonian king in Iraq, who persecuted the Israelites. But such events took place a very long time, approximately ١١٠٠ years, after the time of Allah’s Prophet Moses.

Some critics of Islam^{٢٧٣} claim that Muhammad (peace be upon him) wrote the Qur’an by copying the stories of ancient nations from the Torah and the Gospel and that he misrepresented the personality of Haman by identifying him as a helper of Pharaoh, while—according to them—he was the helper of the Babylonian king.

Modern archeological discoveries have proved the truthfulness of what is mentioned in the Holy Qur’an and the absurdity of these claims after the Egyptian hieroglyphic alphabet have been deciphered. In the hieroglyphic texts the personality of Haman and his job are described.

The name was referred to in a monument in the Hof Museum in Vienna.^{٢٧٤} The name also appeared in a book titled “People in the New

^{٢٧٢} The Old Testament includes the Torah in addition to other books sacred to the Jews, such as the Psalms of Allah’s Prophet David (peace be upon him), and Esther, where the name of Haman is mentioned.

^{٢٧٣} Ludwig Marroccio (Confessor to the Pope Innocent XI), *Alcoranus Textus Universus*: ١٦٩٨, Published at Paduae, Italy. B Lewis, V L Menage, Ch. Pellat and J Schacht (Editors), *Encyclopaedia of Islam* (New Edition): ١٩٧١, Volume III, E J Brill (Leiden) & Luzac & Co. (London), p. ١١٠. Arthur Jeffery, *The Foreign Vocabulary of the Qur’an*: ١٩٣٨, Oriental Institute, Baroda, pp. ٢٨٤.

^{٢٧٤} Walter Wreszinski, *Aegyptische Inschriften aus dem K.K. Hof Museum in Wien*: ١٩٠٦, J C Hinrichs'sche Buchhandlung, Leipzig.

Kingdom”^{٢٧٥} that was prepared based on the entire collection of inscriptions, where Haman is said to be “the head of stone quarry workers”^{٢٧٦}.

All this proves the fact stated in the Qur’an that Haman lived in Egypt and was responsible for construction works. Such information was not available at the time of the Prophet (peace be upon him) because hieroglyphic writing had been forsaken a long time before. The oldest known example of the use of hieroglyphic writing was an inscription dated ٣٩٤ AD.^{٢٧٧} Then that language was forgotten, leaving nobody who could decipher its symbols or understand it till about ٢٠٠ years ago. The mystery of ancient Egyptian hieroglyphs was solved in ١٧٩٩ when a tablet called “the Rosette Stone” dating back to ١٩٦ BC was discovered. The decoding of hieroglyphics provided us with a lot of information about the religious, economic, historical and other aspects of the ancient Egyptian civilization, including the personality of Haman and his work, as is mentioned in the Qur’an. Whence then did Muhammad (peace be upon him) bring this knowledge, which was unknown to mankind at his time and continued as such till about ٢٠٠ years ago?

Such unknown knowledge could not be but from a Divine Source, from Allah, Who knows everything, for it tells the name of a person who lived with Pharaoh and mentions his post although this name was dropped from other holy scriptures and never mentioned in history and was only discovered ١٢ centuries after the revelation of Qur’an when the Rosette Stone was discovered to enable archeologists to decipher the symbols of hieroglyphics and come across the name of Haman mentioned in the Pharaonic inscriptions and the information that he was the Minister of Pharaoh for construction affairs, as the Qur’an stated.^{٢٧٨}

^{٢٧٥} Hermann Ranke, Die Ägyptischen Personennamen, Verzeichnis der Namen, Verlag Von J J Augustin in Glückstadt, Band I (١٩٣٥).

^{٢٧٦} The name is listed as masculine, from the New Kingdom. The profession translated into German reads Vorsteher der Steinbruch arbeiter - "The Chief/Overseer of the workers in the stone-quarries" (Aegyptische Inschriften, I٣٤, p. ١٣٠).

^{٢٧٧} Britannica Online: Encyclopaedia Britannica On The World Wide Web, (Under "Hieroglyph").

^{٢٧٨} A summary of an article on the name of Haman, by Dr. Basim Tariq Jamal, the Magazine of Scientific Miracles, issue (١٤), ١٤٢٣ AH.

Unknown information at the time of the Prophet (peace be upon him):

As the Qur'an tells us about the unknown of the past, it told of some events that Allah's Messenger (peace be upon him) did not witness—and they took place at his time, yet they were unknown to him—and Allah made them known to him. Following are some examples:

Once the Prophet (peace be upon him) confided to one of his wives that he had made it forbidden for himself to drink the honey that was with some of his wives for he suspected that it smelt bad.^{٧٧٤} He told her not to tell anyone of that. She, however, told some of his wives of it. Allah (SWT) disclosed that to him and he, in his turn, told her of that. She asked him who had told him of that unknown secret, and he told her that it was Allah (SWT) that had told him. Allah (SWT) says: **“And (remember) when the Prophet disclosed a matter in confidence to one of his wives, so when she told it (to another wife), and Allah made it known to him, he informed part thereof and left a part. Then when he told her thereof, she said: ‘Who told you this?’ He said: ‘The All-Knower, the All-Aware (Allah) has told me.’”** (LXVI: ٢)

The hypocrites used to harbor ill will, grudge and disdain against Islam. Allah (SWT) would inform His Prophet of their real stance. The hypocrites knew that and were afraid that one day the Qur'an would disclose what they were hiding in their hearts. Allah (SWT) says: **“The hypocrites fear lest a surah (chapter of the Qur'an should be revealed about them, showing them what is in their hearts. Say: ‘(Go ahead) and mock! But Allah will bring to light all that you fear.’”** (IX: ٦٤)

Allah (SWT) also revealed the insincere apology for failing to fight in the Cause of Allah: **“They will present their excuses to you when you return to them. Say: ‘Present no excuses. We shall not believe you, for Allah has already informed us of the true state of matters concerning you.’”** (IX: ٩٤)

^{٧٧٤} It is said that the secret was that he vowed not to sleep with Maria the Copt. Al-Shawjani said: “The two stories of the honey and that of Maria can be reconciled. See: “Fath al-Qadir” at the interpretation of the Verses in Surat al-Tahrim.

Once one of the hypocrites said about the Prophet (peace be upon him) a word that made him an infidel. While the Prophet (peace be upon him) was delivering a sermon, the hypocrite said: “If this were telling the truth we would be worse than donkeys.” Zaid Ibn al-Arqam said [to him]: “By Allah, he is telling the truth and you are worse than donkeys.” When the hypocrite’s statement was conveyed to the Prophet (peace be upon him), he denied saying it, but the Holy Qur’an confirmed his saying it. Allah (SWT) says: “They swear by Allah that they said nothing (evil), but indeed they uttered blasphemy, and they did it after accepting Islam.” (IX: ٧٤)

Thus the Divin Revelation would disclose to the Prophet (peace be upon him) what was taking place away from him and what was going on around him and what was going on in people’s minds.

The unknown or unseen of the future:

Another type of unknown information that was revealed to Allah’s Messenger (peace be upon him) was that related to the future that no human being can know. An example is the promise Allah (SWT) gave to the faithful that He would grant them power to rule in the earth although they were oppressed and few in number. Allah (SWT) says: “Allah has promised those of you who believe and do good that He will most certainly make them rulers in the earth as He made rulers those before them, and that He will most certainly establish for them their religion which He has chosen for them, and that He will most certainly, after their fear, give them security in exchange...” (XXIV: ٥٥)

The promise came true, for within just a century the faithful triumphed over the then two powerful states and conquered the earth eastward and westward and its nations surrendered to them and embraced Islam in crowds.

Another example is when the Qur’an confirmed that certain persons by name would not embrace Islam and would die as infidels although they could have disproved the Qur’an through, at least, pretending to believe in Islam. But such persons remained in the circle for which the Qur’an destined them although a large number of people who were more inimical to Islam than them ultimately embraced Islam. One such person was Abu

Lahab, whom the Qur'an described as a dweller of the Fire. Allah (SWT) says: "Perish the hands of the Father of Flame! Perish he! His wealth and what he earns will not avail him. Burnt soon will he be in a Fire of Blazing Flame!" (CXI: ١-٣) The Qur'an also tells that al-Walid Ibn al-Mughirah will be punished in the Fire. Allah (SWT) says: "Soon will I cast him into Hell-Fire!" (LXXIV: ٣٦) Both men, Abu Lahab and al-Walid, finally died as infidels. There are other examples of this type.^{١٨}

B. The Great Shari'ah (revealed canonical law of Islam) the Qur'an contains:

Nobody can precisely and wholly manage the affairs of a product unless he knows its secrets, in which case his instructions and directions will be relevant and practical. If we look around us we will see humanity in continuous chaos and corruption. But when the Law of Allah (SWT) conveyed by His Messengers was applied, humanity enjoyed stability and gracious living. Allah (SWT) concluded all laws with the Law (Shari'ah) of Muhammad (peace be upon him), which served as a basis for building the stablest civilization known in the history of mankind. Humanity lived happily under the rule of this Shari'ah, which united various races, environments and successive ages. Specialists testify to this fact, which indicates that this Shari'ah has come from man's Creator, Who knows the secrets of his creation and nature.

Besides the guidance and light with respect to doctrine and faith for the sake of which the Qur'an was revealed, the Qur'an includes the best and most sublime laws that secure the happiness of both the individual and the society, and even the whole world in all aspects of life: political, judicial, rulership and establishing justice; in matters of economics, finance and dealings; in social matters, solidarity, ethics, good manners and virtues; in the fields of thought, research and science; in the issues of health, protection of dignity and maintaining security; in matters concerning the mind, the body, the family, the woman and the society; in matters of war and peace and the relations among all human beings. It shows all rights and obligations, so that no aspect of life is left without showing the right and ideal way to deal with it, as Allah (SWT) said to

^{١٨} For further examples, see al-Jawab al-Sahih liman Baddal Din al-Masih, ٦/٧٠-٧٩.

His Messenger: “**And We have sent down to you the Book explaining all things.**” (XVI: ٨٩)

What proves this is that the Muslim Ummah has lived for more than ١٤٠٠ years rich in laws, and even today some Muslim countries use them in their courts and have never been in need of imported laws from outside the Islamic Shari’ah, for the tremendous legislative system makes them self-sufficient.

A dialogue with the French Ambassador:

During the French Ambassador’s visit to me he asked me: Has life reached its final stage and shapes?

I said: No.

He said: Has religion reached perfection?

I said: Yes.

He said: How then can the limited complete religion cope with the requirements of civilization and its ever renewed needs?

I said: Is the structure of your eye the same as that of the people who were living at the time of Muhammad and the time of Jesus (peace be upon them both)?

He said: The structure is the same and has never changed.

I said: Are the structures of your body organs the same as those of the body organs of the people who lived at the time of the Prophet Muhammad and the time of Jesus (peace be upon them both)?

He said: Yes, the structure of our bodies has not changed.

I said: Do you love, hate, fear and hope?

He said: Yes.

I said: Did those who lived at the time of Prophet Muhammad and the time of Jesus use to love, hate, fear and hope, like us?

He said: Yes.

I said: Then our psychological structure and theirs is unchangeable.

He said: Yes, that’s true.

I said: Then the psychological and physical structures of those living at present are the same as those of the people who lived at the time of Prophet Muhammad and Jesus (peace be upon them both)?

He said: True.

I said: If we had a million Mercedes cars of the same model and manufactured according to one engineering design and provided with one

catalogue, would such catalogue be enough to show how any of these million cars can be driven and maintained?

He said: Since we have the same model and make, we must have the same catalogue, which would be suitable for any of these cars.

I said: Even if these cars were distributed over the continents of Asia, Europe and America?

He said: Even if they were placed anywhere in the earth, for they do not function except according to the catalogue according to which they have been manufactured, unless their construction is changed.

I said: If we should take out of the stores one hundred cars ten years later, would the same catalogue be still usable?

He said: It would be still applicable to them, for they have undergone no change in their structure.

I said: If we should take them out one hundred years later, would the catalogue remain suitable for them?

He said: It would remain so unless their structure has been changed.

I said: If we should take them out 1000 years later, would the catalogue be still usable and fit to operating them?

He said: Yes, it would be still suitable for them unless their structure has changed.

I said: If the catalogues that are provided by car factories are suitable to operate the cars of the same model and make irrespective of time and place, similarly, the Shari'ah or the religion coming from Allah to deal with the physical and psychological human nature that has not changed with the change of place and time, is still suitable for the nature according to which Allah has created man, and is also suitable for all humanity, which has the same nature and creation. Allah (SWT) says: **“So set thou thy face steadily and truly to the Faith: (establish) Allah's handiwork according to the pattern on which He has made mankind: no change (let there be) in the work (wrought) by Allah: that is the standard Religion...”** (XXX: 31)

I then said to him: The religion that has come down to us from Allah has come in the form of comprehensive guiding rules that can cope with all the new forms of life development. Scholars of ijtiḥād tailor the rulings of religion for new situations, as a tailor does when he tailors clothes according to the rules of sewing to make them fit for the sizes of people and the quality of the cloth, and suitable for the seasons of the year according to the rules of tailoring and sewing.

If scholars of ijtiḥād accomplished their work as expected the Shari’ah would not be short of offering solutions to every problem facing the constant human nature. Thus the Shari’ah is harmoniously connected to the constant nature that does not change, and is flexible through the work of the scholars of ijtiḥād that deduce from its rules the suitable rulings for new situations.

C. The Scientific Miracle the Qur’an Contains:

The Qur’an has endless wonders. Every now and then people discover new aspects of its miraculous phenomenon. Once people entered the age of cosmic sciences they found in Allah’s Book the truth of what Allah had promised them in His Saying: “Soon will We show them our Signs in the (furthest) regions (of the earth), and in their own souls, until it becomes manifest to them that this is the Truth...” (XLI: ٥٧)

Thus the promise came true. (See the Chapter: The Scientific Miracle.)

v. Preserving it from changes and alterations:

Among the Divine Signs in the Qur’an is the fact that it is immune against change and alteration in spite of the long time since its revelation, the large number of its enemies, malevolent people, rivals and ill-willed people waiting to it hurt and its followers. All attempts to corrupt it proved unsuccessful.

It is preserved down to the single letter, even to the single diacritical mark and you can hear the Qur’an broadcast from various broadcasting stations and from countries inimical to Islam,^{٧٨} and see that it is the same known Qur’an that was revealed to Muhammad (peace be upon him). All this in fulfillment of the Promise of Allah (SWT), who undertook to preserve it. Allah (SWT) says: “Surely We have revealed the Reminder and We will most surely be its guardian.” (XV: ٩)

Other Signs:

^{٧٨} These countries broadcast Qur’an to court the friendship of the Muslims.

There are other signs that are enough to show the reasonable just observer that the Qur'an is not from Muhammad (peace be upon him), such as:

- What was revealed of it after a long wait:

During the time of the Prophet (peace be upon him) there took place many important and embarrassing events that required rapid clarification. The Prophet (peace be upon him) would face critical embarrassing situations then, yet he would wait for the Divine Revelation to show the reality of those happenings. If the Qur'an had been the creation of Muhammad (peace be upon him), he would have spared himself the difficult situations without any delay.

Perhaps the most striking example was the slander the liars forged about his chaste wife 'Aisha, the mother of the faithful. The Prophet (peace be upon him) waited for about a month while the liars were busy gossiping and spreading their falsity. He did not discover the truth at last till the Revelation came down to him from heaven to prove the mother of the faithful (may Allah be pleased with her) innocent. Allah (SWT) says: **“Those who brought forward the lie are a body among yourselves: think it not to be an evil to you. On the contrary it is good for you: to every man among them (will come the punishment) of the sin that he earned, and to him who took on himself the lead among them, will be a penalty grievous. Why did not the believers, men and women, when you heard it, think good of their own own folk, and say: ‘it is a manifest untruth?’ Why did they not produce four witnesses? Since they produce not witnesses, they verily are liars in the sight of Allah. And were it not for Allah's Grace upon you and His Mercy in this world and the Hereafter, a grievous chastisement would certainly have touched you on account of the discourse which you entered into. Behold, you received it on your tongues, and said out of your mouths things of which you had no knowledge; and you thought it to be a light matter, while it was most serious in the sight of Allah. And why did you not, when you heard it, say: ‘It is not right of us to speak of this. Glory to Allah! This is a most serious slander!’ Allah admonishes you that you should not return to the like of it ever again if you are believers.”** (XXIV: ١١-١٨)

If the Qur'an had been the creation of the Prophet (peace be upon him) he could have recited some verses as soon as he had learned of the slander

of the liars, for it was an urgent matter requiring instant decision to prove the innocence of his wife and protect his reputation, But he did not do that, for he would not invent false statements and attribute them to Allah.^{٢٨٢}

- If Muhammad (peace be upon him) had had the right to do what he wished with the Qur'an, he could have concealed the verses where Allah (SWT) blames him for certain personal judgments of his. Once the Prophet (peace be upon him) permitted some people not to participate in jihad for certain excuses they submitted. Allah (SWT) blamed him for that, telling him that some of those that had asked for leave were not truthful and that he should not have given them leave. Allah (SWT) says: “Allah forgive you (O Muhammad)! Wherefor did you grant them leave before those who told the truth were manifest to you and before you did know the liars?” (IX: ٤٢)

Allah (SWT) blamed him for accepting ransom for the war prisoners of Badr, showing that he should not have accepted the ransom from them at a time when Islam was still weak. Allah (SWT) says: “It is not fit for a prophet that he should take captives unless he has fought and triumphed in the land; you desire the temporal goods of this world, while Allah desires (for you) the Hereafter; and Allah is Mighty, Wise.” (VIII: ٦٧)

His Lord (SWT) blamed him for turning away from ‘Abdullah Ibn Umm Maktum, the blind man, when he came to learn from him, because the Prophet (peace be upon him) was busy with some of the leaders of Quraish. Allah (SWT) says: “He frowned and turned away because there came to him the blind man (interrupting). But what could tell thee but that perchance he might grow (in spiritual understanding)? Or that he might receive admonition, and the teaching might profit him?” (LXXX: ١-٤)

^{٢٨٢} To cite other examples: The Prophet was eager to face the Ka'ba in his prayers, as Allah (SWT) says: “Indeed We see the turning of your face to heaven, so We shall surely turn you to a qiblah which you shall like”, yet he did not do so till the Revelation came down concerning this matter. Once he was asked about the nature of the soul and he did not have an answer. The revelation delayed and then there came down the Saying of Allah (SWT): “And they ask you about the soul. Say: ‘The soul is one of the commands of my Lord, and you are not given aught of knowledge but a little.’” If the Revelation had been from his own, he would have created solutions to such situations. See: “Manahil al-‘Irfan”, ٢/٤٢٠-٤٢٨.

His Lord (SWT) blamed him for banning himself from taking honey, as has been mentioned above.^{۲۸۲} Allah (SWT) says: “O Prophet! Why do you ban that which Allah hath made lawful for you, seeking to please your wives? And Allah is Forgiving, Merciful.” (LXVI: ۱)

If the Qur’an had been the speech of Muhammad (peace be upon him) he would not have recorded these blames against himself in Verses people recite, seeking Allah’s reward by reciting them till the Day of Judgment.

- The Verses that confirm that the Qur’an cannot be attributed to the Messenger (peace be upon him):

If you read the Qur’an you will find therein Verses that confirm that the Prophet (peace be upon him) did not participate in its composition. The Qur’an states that before the revelation of the Qur’an he knew nothing of the Book or Faith, and reminds him of the Grace of Allah, Who has given him the Book and Wisdom. It even says that he had not hoped for receiving the Inspiration. Allah (SWT) says: “For Allah has sent down to you the Book and wisdom and taught you what you knew not (before). And great is the Grace of Allah unto you.” (IV: ۱۱۳) Allah (SWT) also says: “And thus have We, by Our Command, sent inspiration to you. You knew not (before) what was Revelation, and what was Faith.” (XLII: ۵۲) Allah (SWT) also says: “And you did not expect that the Book would be inspired to you, but it is a mercy from your Lord...” (XXVIII: ۸۶)

If the Holy Qur’an with all its Miracles, which astonished humanity, had been the creation of Muhammad (peace be upon him) he would not have refused them to be attributed to him. On the contrary, he would have been proud to attribute to himself what had made him superior to all mankind, but he did not. Instead, he recited to people what Allah (SWR) revealed to him warning that if he had invented something and attributed it to Allah (SWT), his Lord (SWT) would

^{۲۸۲} See: Unknown information at the time of the Prophet (peace be upon him).

have punished him severely. Allah (SWT) says: “And if he had invented false sayings concerning Us, We would certainly have seized him by the right hand. Then We would certainly have cut off his aorta. And not one of you could have withheld Us from him.” (LXIX: ٤٤-٤٧)

That is to say, if Muhammad (peace be upon him) had forged lies concerning Us as the infidels claimed, We would have seized him by his right hand and cut off the vein connected to the heart (the aorta), and no human being would then have been able to defend him.^{٧٨٤} A just investigator would not think it would be agreeable for somebody to say this about himself in a book of his own composition.

You may read the Saying of Allah (SWT) in these Verses: “Those who hope not for Our meeting say: ‘Bring a Qur’an other than this or change it. ‘Say: ‘It does not beseem me that I should change it of myself. I follow naught but what is revealed to me. surely I fear, if I disobey my Lord, the penalty of a great day.’ Say: ‘If Allah had so willed I should not have recited it to you, nor would He have made it known to you. I dwelt among you a whole lifetime before it (came to me). Have you then no sense?’” (X: ١٥-١٦)

This means: This Qur’an is beyond my calibre and beyond my power. I am just a transmitter of what is revealed thereof to me, and I fear the punishment of the sender of this Book if I should corrupt its texts or change anything in it. The Qur’an is His Speech and if He had not wanted me to be a Messenger between Him and you, I would not have recited it to you and you would not have known and understood it. I have lived amongst you and you have been acquainted with me at home and on journeys for forty years before its advent—which is a long period—and you know that I neither read nor write and have not learned from anybody the like or nearly the like of it, for I am illiterate and you have never heard from me something like this miraculous speech. You have never heard me tell a single lie in my life. How then can I invent false things and attribute them to Allah (SWT) and tell lies concerning Him after this long age? Do you not have reason, then?^{٧٨٥} What Allah says is the Truth: “And you were not (able) to recite a Book before this (Book came), nor were you (able) to transcribe it with your right hand;

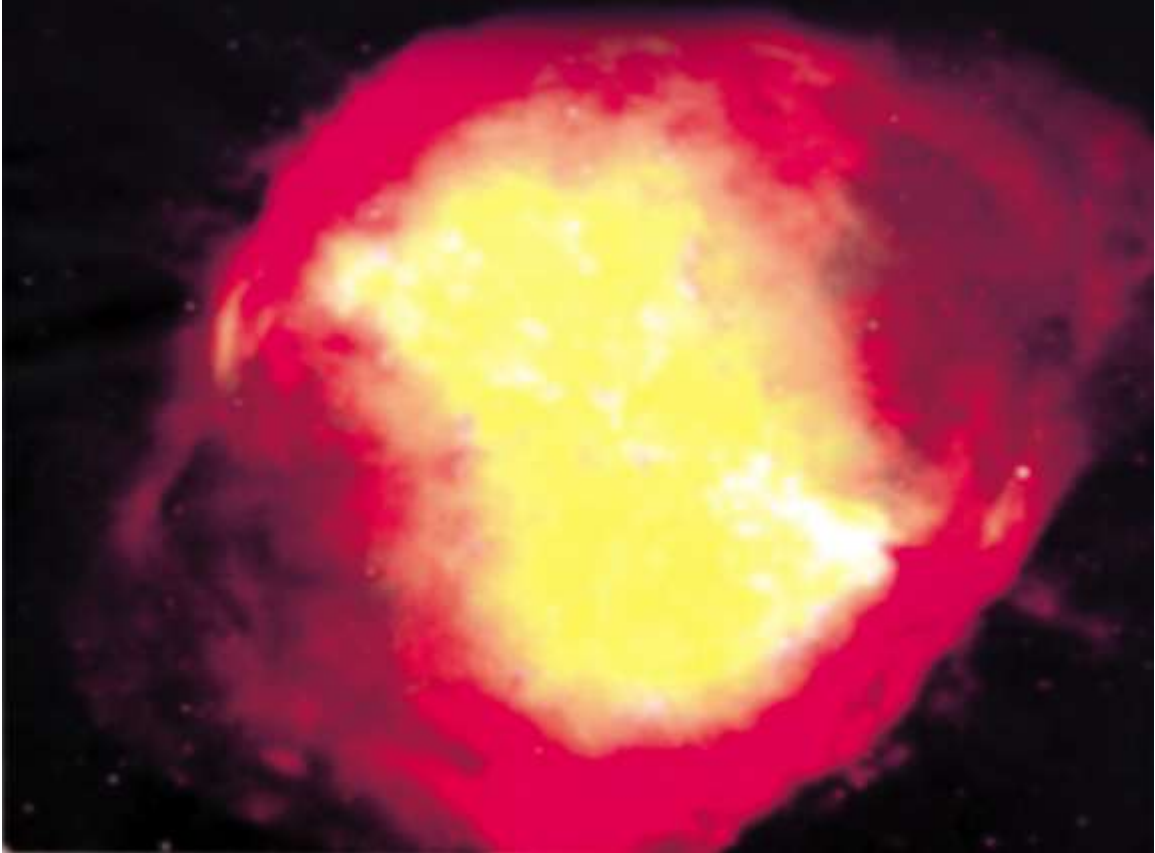
^{٧٨٤} Tafsir al-Qur’an al-‘Adim, Ibn Kathir.

^{٧٨٥} Manahil al-‘Irfan, ٢/٤٣٢. Bada’ al-Tafsir min Kalam Ibn al-Qayyim, ٢/٣٩٥.

otherwise, indeed, the talkers of vanities would have doubted.” (XXIX:
ελ)

Chapter Four

Miraculous Events



Preface

Miraculous Signs of Prophethood during the Meccan Era

Miraculous Signs of Prophethood during the Medinan Era

The miracles of increase in food and water

The miracles of the Messenger (peace be upon him) of increasing the amount of a little water

The Miracles of Healing Patients

The Testimony of Trees to the Truthfulness of the Message of the Prophet (peace be upon him)

Miracles concerning the testimony of animals and their submission

Miscellaneous Miracles

PREFACE

As Allah (SWT) supported His Messenger Muhammad (peace be upon him) with the Qur'an, which is the greatest of His Signs, He supported him with miracles that are contrary to what is familiar and let such miracles take place through him and let his contemporaries, both friends and foes, see them. Such miracles were enough evidence for everybody of his truthfulness in what he reported from his Lord and Allah's support (SWT) for him. In addition, the miraculous events that took place still serve as evidence for every reasonable person at all times and places of the authenticity of the Prophethood of Muhammad (peace be upon him), for these have been reported to us faithfully and correctly and have been documented in a way unprecedented in the histories of nations, whether old and modern, so that they seem to the listener to them as if they were really observed by him as a clear sign of the truthfulness of Muhammad (peace be upon him) by virtue of the precision of their documentation that satisfies him mentally and emotionally.

The precision of documenting the news of the Miracles (unusual events)

The unusual events marking the Prophethood have been recorded in the Qur'an and the books of the pure Prophetic Sunnah with the most accurate methods of documentation and transmission. Let us see how they were documented in both sources:

First: The documentation of the Miracles in the Holy Qur'an:

The miracles of the Prophet (peace be upon him) would happen to be seen by tens, hundreds, or may be thousands of his followers, who believed in him, and of his enemies, who opposed him. The Qur'an was then revealed referring to these miracles and events and deriving the lessons thereof, for it used to be revealed piecemeal according to the events that took place.

After the Qur'an mentioned these miracles and events the faithful would believe them and have more faith and become firmer in their religion. They would have no doubt whatever as to the authenticity of the miracles they witnessed. The adversaries of the Prophet (peace be upon him) would keep silent before what they heard of the Qur'anic Verses that mentioned these miracles and events.

If such miracles had not taken place, the enemies of the Prophet (peace be upon him) would have been the first to slander him in this respect, and it would have been their good opportunity to prove—as they claimed—his alleged untruthfulness (far it be from him), keeping in mind that they were keen on accusing him of telling lies as they had every motive to do so and did their best to discredit his prophecy and vilify the truthfulness of his Prophethood and arouse suspicions about his news. Muslims would have then doubted their religion and turned away from it. Nothing of the sort took place. On the contrary, the faithful had more faith and got firmer in their religion and more convinced in what was recorded in the Book of their Lord. The infidels, on the other hand, kept silent on seeing the miracles that happened and that were recorded by the Qur'an and they were converted to the religion of Allah in groups. Thus we have learned for sure that these miracles and events that supported the Prophethood and Messengership and bore witness to the truthfulness of the Prophet and his Message actually took place, and that the tens, hundreds and thousands of people who used to witness the miracles were the signatories on the minutes of the miracle and were the first hand witnesses testifying to its actual occurrence.

The Minutes of the Unusual Miracles:

The Holy Qur'an's recording of these miracles on its revelation and the fact that hundreds and thousands of both Muslims and infidels heard what had been mentioned in it represented the minutes of a meeting approved by all the then present believers and disbelievers that witnessed those miracles and events or those that heard of what had been mentioned about them in the Book of Allah. The adherence of the faithful to their faith represented their signature on the authenticity of what was recorded in the Qur'an. Similarly, the infidels' silence and non-opposition to what was recorded in the Qur'an, besides the conversion of many of them to the Faith, stood for signing, in agreement to the correspondence of the Qur'an to what they had witnessed in reality.

An Example from the Meccan Era: the Event the Moon's Splitting:

During the Meccan era the infidels of Quraish asked the Prophet (peace be upon him) to show them a sign to prove the authenticity of his Prophethood, whereupon Allah split the moon into two halves. The Holy Qur'an mentioned that and recorded it in the Verse: **“The hour drew nigh and the moon was rent in twain.”** (LIV: 1)

If such an event had not occurred, the Muslims would have had suspicions about their religion and would have deserted it. The infidels would have said that Muhammad had told a lie for the moon had not split and that they had not seen any such thing. But what had happened increased the faith of the faithful, and the infidels were perplexed before the miracle that they could not interpret except as continuous magic. Allah (SWT) says: **“The hour drew nigh and the moon was rent in twain. And if they behold a portent they turn away and say: prolonged magic. They denied (the Truth) and followed their own lusts. Yet everything will come to a decision.”** (LIV: ١)^{٢٨٦}

Historical documentation of the splitting of the moon:

The Indian history has recorded the name of one of their kings, Chakrawati Farmas, who is claimed to have witnessed the event of the splitting of the moon. An Indian historical manuscript reports that: “There is a very old tradition in Malabar, South-West Coast of India, that Chakrawati Farmas, one of their kings had observed the splitting of the moon, the celebrated miracle of the Holy Prophet (peace be upon him) at Mecca, and learning, on inquiry, that there was a prediction of the coming of a Messenger of God from Arabia, he appointed his son as regent and set out to meet him. He embraced Islam at the hand of the Prophet, and when returning home, at the direction of the Prophet, he died at the port of Zafar.”^{٢٨٧} This information is in an Indian manuscript kept in the “India Office Library”, which contains several other details about King Chakrawati Farmas. The Indian king that visited the Prophet (peace be upon him) is mentioned in the Books of Hadith. In al-Hakim’s Mustadrak it is reported that Abu Sa’id al-Khudri said: “Then the King of India gave Allah’s Messenger (peace be upon him) a gift, a bottle of pickle that had ginger in it. The Holy Prophet distributed it among his Companions. I also received a piece of it to eat.”^{٢٨٨}

It is known that the king became a Companion through meeting the Messenger (peace be upon him) and believing in him and dying as such. Islamic references preserve the story of this Companion, who came from India. Imam Ibn Hajar al-‘Asqalani has mentioned him in al-Isabah and in

^{٢٨٦} “Prolonged” means strong and intensive overriding all kinds of sorcery, as al-Shawkani says. There are other interpretations also.

^{٢٨٧} The Indian manuscript is kept in the India Office Library, London, which has reference number: Arabic, ٢٨٠٧, ١٥٢-١٧٣. It is quoted in the book “Muhammad Rasulullah,” by M. Hamidullah.

^{٢٨٨} Mustadrak al-Hakim/ kitab al-‘At’imah, Vol. ٤, p. ١٥٠.

Lisan al-Mizan.^{۲۸۹} He says that his name was (Sirbanak), the name he is known by among the Arabs.

An Example from the Medinan Era:

Thousands of infidels gathered together to invade the Prophet's Medina in the Ahzab (Confederates) Battle. Allah sent against them a cold wind that extinguished their fires, overturned their pots, uprooted their tents, pulled down their buildings and scared their horses and camels. He sent against them invisible forces to disturb them so that they had to go back home and end the siege to the Prophet's Medina. Allah revealed the story of this event reminding the faithful of the favors He bestowed on them. Allah (SWT) says: **“O you who believe! Remember Allah's Favor to you, when there came against you hosts, and We sent against them a wind and forces that you saw not [i.e. troops of angels during the battle of Ahzab]. And Allah sees all that you do.”** (XXXIII: ۹)

If such a miracle had not happened, the Muslims would have had doubts about the Qur'an and might have deserted their religion saying: “How can we believe what has not happened?” The infidels would have become more arrogant and showed more repugnance and said: “Muhammad is telling lies.” But no such thing took place. On the contrary, the faithful acquired more faith and became firmer in their religion, while the infidels kept silent and most of them embraced Allah's religion in crowds. Thus the Qur'an proves to be the authentic unquestionable record of the miracles with which Allah supported His Messenger Muhammad (peace be upon him).

The preservation of the Qur'an (the truthful authentic record of the miracles)

When the Qura'nic Verses were revealed to the Messenger of Allah (peace be upon him), he would order that they be written down. The Muslims would compete in preserving them, writing them down, reciting them as a ritual practice and disseminating them among people. The Prophet (peace be upon him) had scribes to write down the revelation till the revelation of the Qur'an was complete and the Muslims wrote it down in the Mushaf (the written version of the Qur'an). Then many copies were written in order to be distributed in the countries at that time and then in all countries of the world.

^{۲۸۹} Al-Iasabah, Vol. ۳, p. ۲۷۹; Lisan al-Mizan, vol. ۳, p. ۱۰.

The Companions, through whom Allah preserved the Qur'an and who reported these two events: the splitting of the moon and the defeat of the Confederates (ahzab) with the winds, as well as the other miracles recorded in the Qur'an, whether they were Muslims at the time the events took place or embraced Islam thereafter, used to recite the Qur'an morning and evening in their prayers, meetings and study circles, and would write it down, memorize it and study it together. They would follow its ethical instructions and resort to its laws, for they accepted it and believed in it. They taught it to their children, relatives and followers. It would be unbelievable that they all unanimously reported it and preserved it if it had been untrue.

Allah preserved the Qur'an in the hearts of those who had witnessed the miracles, and in their parchments and in the hearts of their children and in what they copied from the parchments of the fathers. Thousands, or rather tens of thousands or even millions and tens of millions, believing in it, have transmitted it throughout successive ages.

The Arabs accepted as true the Qur'anic text they had received from the Prophet (peace be upon him). It was collected during the era of the first Caliph. That copy was transferred from his house to the second and third rightly-guided Caliphs. During the era of 'Uthman (may Allah be pleased with him) similar copies were distributed to the various countries and provinces that had entered Islam. So nations from all over the world received this version of the Qur'an from the Arab Nation and wrote it down in its 'Uthmani script and learned it in its Arabic pronunciation, generation by generation regardless of the different languages of the Muslim nations that interpreted the Qur'an in their various native languages.

You notice that the Qur'an recited by a Chinese, a Russian, a European, an American, a Persian, a Turk, an African or an Arab is the same as that broadcasted by The BBC, the Israeli Broadcasting Station or any other radio or TV channel in the world.

Millions of Muslims still learn the Qur'an orally and by reading it in its 'Uthmani script through a chain of narrators traced back to the Prophet (peace be upon him) and then to the carrier of the Revelation, Gabriel (peace be upon him) and then to the Sustainer of the Worlds, Allah the Almighty.

Should you look into any copy of the Qur'an at any time or any place you would find it reporting the miracles as they were, for Allah (SWT) had promised to preserve the Qur'an intact. Allah (SWT) says: **“Verily We: It is We Who have sent down the Dhikr (i.e., the Qur'an) and surely, We will guard it (from corruption).”** (XV: ٩)

Muslims still preserve it in hearts and lines. Millions of them learn it by heart letter-by-letter, or even with the exact diacritic attached to each letter. If you open any copy of the Qur'an anywhere around the world, whether it were printed long ago or has been printed recently, and look into the Surah of al-Ahzab (Confederates), you will find Verse ٩ tell the story of the winds and forces that Allah supported Muhammad (peace be upon him) with. Then you or any fair person will learn that the Qur'an that is in our hands today is the same as that which was revealed to Muhammad (peace be upon him) and which recorded his miracles in such a way as if you saw them now first hand.

Second: The Documentation of the Miracles in the Prophetic Sunnah:

The authentic books of the Prophetic Sunnah have preserved a lot of the details of the miracles the Qur'an has preserved. They have recorded many of the miracles that the Qur'an has not mentioned. The documentation in these books is very precise and cannot be suspected. The miracles are depicted in them as if they were taking place at the moment before your eyes.

That is because the Prophet (peace be upon him) was the focus of his Companions' observation, for Allah (SWT) had ordered them to follow his example, Allah (SWT) says: **“Indeed in the Messenger of Allah you have a good example to follow....”** (XXXIII: ٢١) Allah (SWT) also ordered them to obey him and carry out what he enjoined and avoid what he prohibited. Allah (SWT) says: **“...So take What the Messenger assigns to you, and deny yourselves that which he withholds from you....”** (LIX: ٧) Allah also says: **“...and obey the Messenger that you may receive mercy (from Allah).”** (XXIV: ٥٦) Copying and obedience cannot be but through tracing the sayings, deeds and affairs of the Prophet (peace be upon him).

The Prophet (peace be upon him) urged them to learn from him and watch his deeds and imitate them, as is indicated by his saying: **“Follow my**

Sunnah”^{٢٩٠} or “Learn your rituals from me”^{٢٩١} or “Pray the way you see me pray”^{٢٩٢} or other similar texts that encourage the observation of his sayings and practices. Therefore, his sayings, movements, and miracles that were the signs of the truthfulness of his Message were watched by his Companions, for they represented the aspects of a religion they received and because their admittance to Paradise and salvation from Hell depended on following it.

Since the Companions (may Allah be pleased with them) were the direct witnesses and transmitters of those Prophetic miracles, it is necessary that we find out their status as to the qualities of accuracy, fairness and documentation.

The Companions: the Trustworthy Carriers of the Religion:

A. The testimony of the Qur’an and Sunnah regarding them:

Allah (SWT) supported the Seal of Prophets and Messengers with a generation of truthful Companions well qualified to preserve the religion. Allah (SWT) tells us that He had prepared these Companions with elevated faith in order to be entitled to accompany the Prophet and carry the Message. Allah (SWT) says: “ **And know that among you there is the Messenger of Allah. If he were to obey you (i.e. follow your opinions and desires) in many matters, you would surely be in trouble, but Allah has endeared the Faith to you and has made it beautiful in your hearts, and has made disbelief, wickedness and disobedience hateful to you. Such, indeed, are the rightly guided ones.**” (XLIX: ٧)

Allah (SWT) bears witness that these noble Companions, both the Immigrants and the Helpers, were truly faithful, in His Saying: “**And those who believed, and emigrated and strove hard in the Cause of Allah), as well as those who gave (them) asylum and aid; - these are actual believers, for them is forgiveness and a generous provision.**” (VIII: ٧٤)

^{٢٩٠} Al-Tirmidhi, Book/al-‘Ilm / the Section concerning following the Sunnah and avoiding innovation, and Abu Dawud, Book al-Sunnah/ the Section concerning adherence to the Sunnah; Ibn Majah, kitab/introduction/ thesection concerning the adoption of the practices of the rightly guided Caliphs. The wording is his. Ahmad in Musnad al-Shamiyyin from the hadith of al-‘Irbas Ibn Sariyah. It is verified by al-Albani in Sahih Sunnan al-Tirmidhi ٢/٣٤٢ and Sahih Sunnan Ibn Majah ١/١٢.

^{٢٩١} Muslim, Book/al-Hajj, the Section concerning the preference of stoning jamarat al-‘aqaba on the day of nahr riding....The wording is his; al-Nasa’i, Book/ manasik al-hajj/ the Section concerning riding to the jimar and

^{٢٩٢} Al-Bukhari, Book/al-Adhan, Section/ Adhan for the travelersif they are a group and Iqamah; Al-Darimi, Book/ Assalat, Section/ who is entitled to be an Imam.

Allah (SWT) tells us that He was pleased with them. He says: “The vanguard (of Islam)—the first of those who migrated and of those who gave them aid and also those who followed them in (all) good deeds,—Allah is well-pleased with them as they are well-pleased with Him. He has prepared for them Gardens beneath which rivers flow to dwell therein forever. That is the supreme success.” (IX: ١٠٠)

Allah (SWT), showing the merits of the Emigrants and the Helpers and complimenting them, says: “(And there is also a share in this booty) for the poor Emigrants, who were expelled from their homes and their property, while seeking Grace from Allah and His pleasure, and helping Allah (i.e. supporting His religion) and His Messenger. Such are indeed the sincere ones. And those^{٢٩٣} who, before them, had homes (in Medina) and had adopted the Faith love those who have emigrated to them, and have no jealousy in their hearts for that which they have been given (from the booty of Bani al-Nadir), and give them (emigrants) preference over themselves, even though poverty was their own lot. And those saved from the covetousness of their own selves, will be the successful.” (LIX: ٨-٩)

About the people of the Ridwan Pledge^{٢٩٤} Allah (SWT) says: “Indeed, Allah was pleased with the believers when they gave their pledge to you under the tree. He knew what was in their hearts, and He sent down calmness and tranquility upon them, and He rewarded them with a near victory.” (XLVIII: ١٨) i.e., He knew their truthful intention and their redemption of the pledge. The Prophet (peace be upon him) addressed his Companions then, saying: “You are the best among the people of the earth.”^{٢٩٥}

Allah (SWT) granted them inheritance of power in the land so that they might establish His religion and disseminate it among people, as Allah (SWT) says addressing His Prophet and his Companions: “Allah has promised those among you who believe, and do righteous good deeds, that He will certainly grant them succession to (the present rulers) in the earth, as

^{٢٩٣} The Ansar (helpers) who embraced Islam before their emigrant Brothers came to them. See Tafsir al-Tabari and al-Bughawi.

^{٢٩٤} Ridwan Pledge was given in the month of Dhul-Qa’dah, the sixth year of Hegira at a location called Hudaibiyah where the Companions gave their pledge to Allah’s Messenger (peace be upon him) to oppose Quraish in war and never to flee or give their back to them. Allah then was pleased with them, and the pledge was called the Ridwan (pleasure) Pledge.

^{٢٩٥} Al-Bukhari, Book/tafsir in the commentary of Surat al-Fath; Muslim concerning al-Imarah, Section/preference of giving the pledge to the army commander.

He granted it to those before them, and that He will grant them the authority to practice their religion, which He has chosen for them (i.e. Islam). And He will surely give them in exchange security after their fear (provided) they worship Me and do not associate anything (in worship) with Me....” (XXIV: ٥٥) Allah (SWT) also says: “Those (Muslim rulers) who, if We give them power in the land, establish regular prayers, and give regular charity (zakat), enjoin what is right and forbid what is wrong....” (XXII: ٤١) Allah (SWT) praised them, saying: “You are the best of peoples ever raised up for mankind; you enjoin what is right and forbid what is wrong and you believe in Allah....” (III; ١١٠)

The address in the Verses involves the Companions (may Allah be pleased with them) first of all, for they were the first among the Mohammedan Ummah to be addressed by these noble Verses and to be given power on earth as Allah (SWT) had promised.

Allah (SWT) made the Companions and the rest of the Ummah after them witnesses over the nations as a result of their merits and righteousness, as Allah (SWT) says: “Thus We have made you a justly balanced (intermediate) nation, that you be witnesses over mankind, and the Messenger be a witness over you.” (II: ١٤٣)

The meaning of intermediacy here implies their fairness and righteousness, as the Prophet (peace be upon him) said: “On the Day of Resurrection Noah will be summoned and asked: ‘Did you convey (the Divine Message) to people?’ He will reply: ‘Yes, O Lord!’ Then his people will be asked: ‘Did he convey (the Divine Message) to you?’ They will say: ‘Nobody came to warn us!’ Allah will say (to Noah): ‘Who are your witnesses?’ He will say: ‘Muhammad and his Ummah.’” Then you will be summoned to bear witness.” Then Allah’s Messenger (peace be upon him) recited: “Thus We have made you a justly balanced (intermediate) nation,” saying: just “that you be witnesses over mankind and the Messenger be a witness over you.” (II: ١٤٣)^{٢٩٦} The Companions are the first among the Ummah to be included in this Verse. The Prophet (peace be upon him) said: “The best among people are (the generation of) my century, and then those who follow them,

^{٢٩٦} Al-Bukhari, Book/ adherence to the Sunnah, Section/ The Saying of Allah (SWT): “Thus We have made you a justly balanced (intermediate) nation”; al-Tirmidhi, Book/ Tafsir al-Qur’an. Section/ and from Surat al-Baqarah.

and then those who follow the latter.”^{٢٩٧} He also said: “Do not abuse may Companions, for if any of you should spend (in the Cause of Allah) gold equal to (the Mount of) Uhud he would not compete with as much as the mudd (two handfuls) or even a half mudd of any one of them.”^{٢٩٨}

‘Abdullah Ibn ‘Umar (may Allah be pleased with him) says about the Companions: “They were the best among the Ummah. They were the gentlest in heart, most knowledgeable, and least in affectation. They were a group of people that Allah had chosen for the companionship of the Prophet (peace be upon him) and the transmission of His religion. Therefore, you should copy their morals and manners for they are the Companions of Muhammad (peace be upon him), who were on the straight guidance.”^{٢٩٩}

Abdullah Ibn Mas’ud (may Allah be pleased with him) said: “Allah (SWT) looked into the hearts of people and found Muhammad’s heart the best, so He chose him for Himself and sent him with this Message. Then He looked into the hearts of people after the heart of Muhammad (peace be upon him) and found the hearts of his Companions the best, so He appointed them ministers for His Prophet to fight protecting His religion. What Muslims regard as good is good in the Sight of Allah and what they regard as bad is bad in the Sight of Allah.”^{٣٠٠}

B. The testimony of the Ummah to the uprightness and fairness of the Companions:

Imam Muhammad Ibn Idris al-Shafi’i (may Allah bestow His Mercy on him) said: “Allah Almighty praised the Companions of Allah’s Messenger (peace be upon him) in the Qur’an, the Torah and the Gospel.”^{٣٠١} Allah’s Messenger

^{٢٩٧} Al-Bukhari, Book/ witnesses, Section/ not to testify to a false testimony; Muslim, Book/ virtues of the Companions, Section/ virtues of the Companions and those who came after them.

^{٢٩٨} Al-Bukhari, Book/ virtues of the Companions, Section/ the Saying of the Prophet (peace be upon him): “If I were to take a friend...”; Muslim, Book/ virtues of the Companions, section/ prohibition of abusing the Companions (may Allah be pleased with them).

^{٢٩٩} Hilyat al-Awliya’ ١/٣٠٥-٣٠٦ through ‘I’tiqad Ahl al-Sunnah fi al-Sahabah al-Kiram, ١/٩٨, ed. ٢٠, Maktabat al-Rushd, ١٤١٥ AH/ ١٩٩٥ AD.

^{٣٠٠} Ahmad in al-Musnad, and its isnad is good according to Tahqiq al-Musnad, ٦/٨٤.

^{٣٠١} He means the Saying of Allah (SWT): “Muhammad is the Messenger of Allah. And those who are with him are severe against disbelievers and merciful to one another. You see them bowing and falling down prostrate (in prayer) seeking Bounty from Allah and (His) Good Pleasure. Their mark (of faith) is on their faces from the traces of prostration. This is their description in the Torah. And their description in the Gospel is like a (sown) seed which sends forth its shoot and then makes it strong, and it then becomes thick and stands straight on its stem, (filling) the sowers with wonder and delight, that He may enrage the

(peace be upon him) had attributed to them such merits as attributed to none after them. Therefore, Allah bestowed His Mercy upon them and pleased them with the merits He granted them by raising them to the status of sincere lovers of the truth, martyrs and righteous people. They conveyed to us the Sunnah of Allah's Messenger (peace be upon him) in its public, private, compulsory, and instructive aspects. They learned of his Sunnah what we have known and not known. They are superior to us in every field of knowledge, in Ijtihad, piety, understanding and every matter."^{۲۰۶}

Ibn Abi Hatim (may Allah be pleased with him) said: "As to the Companions of Allah's Messenger (peace be upon him), they were those who witnessed the Wahiy and Revelation and learned the commentary and interpretation. It was they who Allah Almighty chose for the Companionship of His Prophet (peace be upon him), his support, the establishment of his religion and the revealing of his right. Therefore, he was pleased to take them as his Companions and to make them examples for us to copy. They memorized from him what he conveyed to them from Allah Almighty, and his practices, laws, rulings, judgments, recommendations, orders and prohibitions. They understood all that with accuracy. They understood the religion and learned Allah's orders, prohibitions and objectives through observing Allah's Messenger (peace be upon him) and seeing him explain and interpret the Qur'an and receiving from him and deducing from him. Thus Allah Almighty honored them with His Grace by placing them in the position of an example, rendering them free from suspicion, telling lies, errors, doubts and slander, and called them the just individuals of the Ummah. Allah (SWT) says in His Holy Book: **"Thus We have made you a justly balanced (intermediate) nation, that you be witnesses over mankind...."** (II: ۱۴۳) The Prophet (peace be upon him) explained the Saying of Allah (SWT) **"wasatan"** as **"just"**.^{۲۰۷} So they were the just individuals of the Ummah and the leaders to guidance and authorities of the religion and the transmitters of the Qur'an and the Sunnah. Allah Almighty recommended that we adhere to their teachings, adopt their approaches, follow their way and take them as an example. Allah (SWT) says: **"And whoever contradicts and opposes the Messenger after the right path has been**

unbelievers with them. Allah has promised those among hem who believe and do righteous deeds forgiveness and a great reward."

^{۲۰۶} Manaqib al-Shafi'i, al-Baihaqi, ۱/۴۴۳-۴۴۴; A'lam al-Muwaqqi'in, ۱/۸۰, through 'I'tiqad Ahl al-Sunnah wal-Jama'ah fi al-Sahabah al-Kiram, Nasir al-Din, ۱/۱۰۴.

^{۲۰۷} Al-Bukhari, Book/ Al-'I'tisam bil Sunnah, Section/ The Saying of Allah (SWT) **"Thus We have made you a justly balanced (intermediate) nation"**; al-Tirmidhi, Book/ Tafsir al-Qur'an, Section/ from Surat al-Baqarah.

shown clearly to him, and follows other than the believers' way—We shall keep him in the path he has chosen, and burn him in Hell—what an evil destination.” (IV: ١١٥)

We find that the Prophet (peace be upon him) urged Muslims to transmit what he taught in various reports. We find him addressing his Companions therein. For instance, he invokes Allah for their sake, saying: “May Allah prosper a person who hears my speech, and then memorizes it and then understands it and transmits it (to others), for perhaps one may convey his knowledge to somebody that is more talented”^{٣٠٤} In his speech he said: “Let those present inform those who are absent”^{٣٠٥} and “Convey (to others) on my authority even as much as one Verse....”^{٣٠٦}

Then the Companions (may Allah be pleased with them) dispersed in various countries and provinces and were engaged in military expeditions, governance, judiciary and giving judgments. Every one of them disseminated in the region or country where he lived what he had understood and memorized from Allah’s Messenger (peace be upon him). They judged according to the teachings of Allah (He be exalted). They gave their opinions (fatwa) regarding what they were asked about, referring to the answer of Allah’s Messenger (peace be upon him) to similar cases. They devoted themselves, with good intention and the desire to please Allah (may His name be sanctified), to teaching people the religious duties, rulings, sunnah, what is permissible and what is prohibited, till Allah Almighty made them pass away. (May Allah be pleased with them and bestow His Forgiveness and Mercy upon them).^{٣٠٧}

C. The testimony of nations:

Humanity in its nations and tribes with whom the Companions and Tabi’in had contact—in all directions of the earth, north, south, east and west—

^{٣٠٤} Al-Tirmidhi, Book/ al-‘Ilm, Section/ what has been said concerning encouraging the conveyance of what is heard. The wording of the hadith is his; Abu Dawud, Book/ al-‘Ilm, Section/ the Virtue of disseminating knowledge; Ibn Majah in the Introduction, Section/ concerning him who conveys knowledge to others; Ahmad in Baqi Musnad al-Mukthirin; al-Darimi in the Introduction, Section/ Copying the scholars. It is verified by al-Albani in Sahih Sunnan al-Tirmidhi, ٢/٣٣٧-٣٣٨. .

^{٣٠٥} Al-Bukhari, Book/ al-Hajj, Section/ Khutbah on the day of Mina; Muslim, Book/ al-Qisamah wa al-Muharibin wa al-Qasas wa al-Diyat, Section/ Taghliz Tahrim al-Dima’ wa al-A’rad wa al-Amwal.

^{٣٠٦} Al-Bukhari, Book/ Ahadith al-Anbiya’, Section/ What is said about the Children of Israel; al-Tirmidhi, Book/ al-‘Ilm, Section/What has been said about the Children of Israel; Ahmad in Musnad al-Mukthirin min al-Sahabah, Musnad ‘Abdullah Ibn ‘Amr Ibn al-‘As.

^{٣٠٧} The Introduction of the Book of al-Jarh wal-Ta’dil, ١/٧-٨ with some adaptation.

testified to the truthfulness of what the Qur'an had told us about those Companions, whom they knew well in both peace and war.

Although the Companions came to them as conquerors and fighters, they soon began to like them and get inclined to them. These nations bequeathed their families, children and progeny after them love for those Companions. Thus the relationship of conquest initiated in the hearts of nations and tribes love, respect, reverence and compliment for and imitation of those conquering Companions and Tabi'in. This is in contrast with the unhealthy relationship that is filled with grudge, hatred and spite that humanity has witnessed and is witnessing between the conquered nations and the invading armies.

This is attributed to the fact that those conquerors were not seeking worldly pleasures but they came to transfer those nations, with Allah's permission, from darkness to light and from the injustice of religions to the justice of Islam, bearing in mind the Saying of Allah (SWT): **“That home of the Hereafter (i.e. Paradise), We shall assign to those who rebel not against the truth with pride and oppression in the land nor do mischief by committing crimes. And the good end is for the pious.”** (XXVIII: ٨٣) and His Saying: **“You are the best of peoples ever raised up for mankind; you enjoin what is right and forbid what is wrong and you believe in Allah....”** (III; ١١٠)

It was this truthful generation of Companions and those who came after them (Tabi'in) that narrated to us the Signs and Miracles that they had witnessed and that were behind the increase in their faith and firm belief in the truthfulness of the Messenger (peace be upon him).

D. The accuracy of the Companions' documentation:

The eyes of those noble Companions were like the lenses of cameras; their ears resembled precise recording instruments that pick up everything, for they knew that their admittance to paradise depended on copying the practices and situations of the Prophet (peace be upon him) and their obedience to his sayings. Therefore, their eyes would carefully watch his movements and activities and their ears were sensitive to his sayings. They were vehemently keen to listen to the truth, light and guidance and learn all that and accept it. They conveyed to us, among other things, the Signs of his Message, the practices of his worship, his traditions, guidance and Sunnah, his personal life and his behavior with his Companions, family and enemies, the details of his habits regarding his wakefulness, sleep, food, drink and all his affairs, his behavior at the most critical moments that he faced at the peak of his victories and at times of affliction, the details of the attempts of the infidels and hypocrites to cheat him and bargain with him. Thus his noble biography was light that was visible to all those around him.

These Companions then transmitted to us what they saw and heard of the miracles, sayings and deeds of their Prophet (peace be upon him). They were motivated by their desire to obtain a reward for disseminating knowledge and the religion, as the Prophet (peace be upon him) said: “May Allah prosper a person who hears something from us and communicates it to others as he hears it.”^{٢٠٨} Their obedience to their Messenger (peace be upon him) would urge them to hasten to disseminate knowledge, for he said: “Convey (to others) on my authority even as much as one Verse.”^{٢٠٩} The Qur'an made them cautious of concealing knowledge, for Allah (SWT) says: “Verily, those who conceal the clear proofs, evidence and the guidance, which We have sent down, after We have made it clear for the people in the Book—on them shall be Allah's curse and the curse of those entitled to curse. Except those who repent and do righteous deeds, and openly declare

^{٢٠٨} Abu Dawud and al-Tirmidhi, Book/ al-'Ilm, Section/ what has been said about transmitting what one has heard; Ibn Hibban in the Introduction, Section/ whoever conveys knowledge. Al-Tirmidhi said: “It is an authentic good hadith.” Al-Albani verified it in Sahih al-Targhib wal-Tarhib, ١/٤٠. It is a mutawatir hadith. Al-Hafiz Abu al-Qasim Ibn Mandah mentioned that it was transmitted from the Prophet (peace be upon him) by twenty-four Companions. He then cited their names. Shaikh 'Abdul-Muhsin al-'Abbad compiled its various routes of narration in a separate printed pamphlet.

^{٢٠٩} Al-Bukhari, Book/ Ahadith al-Anbiya', Section/ What is said about the Children of Israel; al-Tirmidhi, Book/ al-'Ilm, Section/What has been said about the Children of Israel; Ahmad in Musnad al-Mukthir min al-Sahabah, Musnad 'Abdullah Ibn 'Amr Ibn al-'As.

(the truth): These, I will accept their repentance. And I am the One Who accepts repentance, the Most Merciful.” (II: ١٥٩-١٦٠)

The Prophet (peace be upon him) said: “If somebody is asked for knowledge and he conceals it, he will be bridled with a bridle of fire on the Day of Resurrection.”^{٣١٠}

They transmitted what they transmitted very precisely and faithfully, for they knew that telling lies was strictly prohibited in Islam in general and that it was more strictly prohibited when it concerned the Messenger (peace be upon him). That is no surprise when we hear them reporting the saying of the Prophet (peace be upon him) “Whoever invents a lie and attributes it to me intentionally shall have his seat in the Fire.”^{٣١١} Some of them were even reluctant to narrate the hadith of the Prophet (peace be upon him) lest they should make a mistake and transmit what they had not heard.^{٣١٢} All this proves the utmost precision of documenting the Sunnah of the Prophet (peace be upon him).

The Precise Documentation of al-Tabi’in:

Then there came the following generation of al-Tabi’in to convey the signs, miracles, sayings and practices of Allah’s Messenger (peace be upon him), motivated by their hope to obtain the remarkable reward through seeking knowledge as encouraged by the Prophet (peace be upon him) in his saying: “If Allah wishes good for somebody He instructs him in the understanding of religion,”^{٣١٣} and “Allah will make the way to Paradise easy for him who follows a way in quest of knowledge, and the angels verily lower their wings over the seeker of knowledge as a sign of pleasure.”^{٣١٤}

^{٣١٠} Abu Dawud; al-Tirmidhi, who considered it good; Ibn Majah; Ibn Hibban in his Sahih; al-Baihaqi; al-Hakim, who says it satisfies the criterion of al-Shaikhain, but they did not narrate it. Al-Albani authenticated it in Sahih al-Targhib wa al-Tarhib, ١/٥٢.

^{٣١١} Al-Bukhari, Book/ al-‘Ilm, Section/ the sin of one telling a lie and attributing it to the Prophet (peace be upon him); Muslim in the introduction, Section/ the abomination of telling a lie and attributing it to the Allah’s Messenger (peace be upon him). Al-Mundhiri says: “This hadith is related by many Companions in the Sahihs, Sunan, Masanid, etc., till it is deemed Mutawatir. Sahih al-Targhib wa al-Tarhib, ١/٤٢.

^{٣١٢} One of them was al-Zubair Ibn al-‘awwam (may Allah be pleased with him). See Sahih al-Bukhari, Book/ al-‘Ilm, Section / the sin of one telling a lie and attributing it to the Prophet (peace be upon him), and its interpretation in Fath al-Bari.

^{٣١٣} Al-Bukhari, Book/ al-‘Ilm, Section/ If Allah wishes good for somebody He instructs him in the understanding of religion; Muslim, Book/ al-Zakat, Section/ Discouraging begging.

^{٣١٤} Ibn Majah, Introduction, Section/ the privilege of scholars and the promotion of seeking knowledge. See it in Sahih al-Jami’, ٢/١٠٧٩. Muslim narrated the first part of it till the word: Paradise, Book/ Dhikr and Du’a’, Section/ the advantage of assembling to recite Qur’an, to observe dhikr, repentance and atonement.

The Tabi'un were like good fruitful land in that they were ready to assimilate the texts and news of the Prophetic Sunnah. They were motivated by the same stimuli as motivated the Companions to receive religious knowledge and were urged to be exact and careful by the same stimuli as motivated the noble Companions to do so. They used to compensate for not being able to see the Messenger (peace be upon him) and hear him by always asking the Companions who taught them and precisely memorizing what they heard, playing the role of the most delicate recorders, for they were afraid of any addition to or omission from religion. They also made use of writing to preserve what they heard concerning the sayings, practices and miracles of the Messenger (peace be upon him). So did the following successive generations till the writing of the science of the Prophetic hadith reached perfection. Along with it the miracles and signs of the Message were written down in books that were circulated among thousands and thousands of Muslims and transmitted from one generation to another both verbally and in writing, so carefully and faithfully that it would be impossible to doubt their authenticity or their attribution to their authors. The scholars of hadith stipulated that an authentic hadith should meet certain very precise criteria, as will be shown later on, such as the condition that all the narrators of the hadith should be upright and free from anything that blemish their faith, faithful and meticulous in the knowledge they transmit verbally or in writing in a way that makes them trustworthy.

Besides, hadith scholars (may Allah bestow His Mercy upon them) worked hard to collect the Prophetic traditions, classify them, write on them and learn them by heart. They would travel long distances and endure the hardships of travel and disadvantages of being away from home to collect the Prophetic traditions, seeking the superior chains of narrators (isnads)^{۳۱۰} and meeting prominent scholars. In all that they would sacrifice their wealth, time and efforts willingly. One of them may travel for many days looking for a single hadith.^{۳۱۱} They would hold scientific seminars to listen to Prophetic traditions, dictate them and examine those who memorized them. They would establish schools for studying them and teaching them to children, besides their efforts to write them down, arranging them and classifying them, and looking for any defects that might appear in their isnad

^{۳۱۰} A superior isnad means one that is closer to the Prophet (peace be upon him).

^{۳۱۱} Jabir Ibn 'Abdullah (may Allah be pleased with him) traveled for a whole month in search of a single hadith, as is mentioned by al-Bukhari in his Sahih, Book/ al-'Ilm, Section/ setting out in quest of knowledge. One of the Tabi'in traveled from Medina to Damascus to meet Abu Dharr to hear a single Prophetic from him, as narrated by Ibn Majah in his Introduction, Book/ the merits of scholars and promotion of knowledge seeking.

or texts, checking their wording, collecting their various versions, studying the status of the narrators and their biographies to ascertain the authenticity of the hadiths they narrated. Consequently, there appeared in the Ummah tens of thousands of persons who learned the hadiths and their isnads by heart. They did all this willingly and happily hoping for the great reward from Allah (SWT), for it was a matter of their religion on which their happiness in this life and the Hereafter depended. They responded to the Command of their Lord (SWT): “...So take What the Messenger assigns to you, and deny yourselves that which he withholds from you....” (LIX: ٧)

The Methodology of Criticizing Narrations:

When after the generation of the Companions there appeared some whose narration was not trustworthy, Allah (SWT) made available the scholars of hadith and al-Jarh wa al-Ta’dil (disparaging and authenticating), who established the science of informants, history, disparaging and authenticating, which dealt with thousands of narrators, showing the status of each narrator with respect to his being known or unknown, the quality of his memory, precision, carefulness, teachers, students, age, date of birth, date of death, whether his memory continued intact in spite of aging, or of being exposed to an accident, among other criteria of disparaging and authenticating. Not only this, but the narrations of the trustworthy upright narrators were collected and compared to find out whether any of them made a mistake in an utterance or a sentence. When things became stabilized, the scholars of Hadith and Sunnah set up certain criteria for the accepted authentic hadiths attributed to the Prophet (peace be upon him). The hadith must:

١. be transmitted by upright precise narrators,^{٣١٧}
٢. have a continuous isnad in that each narrator has heard the hadith from his sheikh directly without a gap,
٣. be free from abnormality^{٣١٨} and
٤. be free from a blameworthy defect.^{٣١٩}

^{٣١٧} “Upright” (‘Adl) means free from immorality or traits that blemish one’s reputation. Observing precision is of two types: one concerning the heart; namely, the narrator should be sure of and remembers perfectly well what he has learned by heart. The other is concerned with the book; namely, the narrator should preserve his book intact from the time he heard the hadith and verified it till it was taken from him.

^{٣١٨} Abnormality means a trustworthy narrator’s contradicting another narrator that is more trustworthy than him.

^{٣١٩} A defective hadith is that which contains a hidden defect that arouses suspicion in its isnad or text. Such a defect is usually subtle and arouses doubt as to the soundness of the hadith although apparently it is free from it. No one can detect such defects but those who are well versed in the science. See “Nuzhat al-Nadar”, p. ٨٣, and “Tadrib al-Rawi”

Thus hadith scholars (may Allah bestow His Mercy upon them) excluded from their definition of the authentic hadith any disparaged narrator for any of the following ten reasons of disparaging:

١. telling lies
٢. accusation of telling lies
٣. non-commitment to certain religious principles
٤. innovation
٥. illusion
٦. ignorance of the identity of the narrator^{٣٢٠} or ignorance of his status^{٣٢١}
٧. major errors
٨. bad memory
٩. obliviousness
١٠. contradicting trustworthy narrators.^{٣٢٢}

All this confirms the soundness of the methodology of the hadith scholars (may Allah bestow His Mercy upon them) and their meticulous scientific approach. They reject any forged information that is fabricated on the pretext that it is meant to support the religion of Islam or to promote certain virtuous practices. They even regard it straying from the right path and innovation in religion on the part of its doer.^{٣٢٣}

Thus we observe the privilege and distinction of the methodology of criticizing and authenticating the Prophet's hadith, which stipulates very fine criteria for accepting a narration, so that hadith scholars may ascertain that every one in the chain of the narration is upright and faithful in his narration, precise and careful in transmitting it, as if his eye were a camera, his ear a recorder, and his memory and book a high quality tape on which the words are recorded.

By this faithful precise method the Prophetic Sunnah and the information of the Miracles have been transmitted to us. We find the miracle transmitted through several routes on the authority of those who had witnessed it first hand. Thus the various versions complete and verify each other and agree with what the Qur'an has mentioned or alluded to.

^{٣٢٠} such as knowing him through being quoted by one person only and not being authenticated by a recognized person.

^{٣٢١} Not knowing the uprightness of the narrator in spite of his being a known person.

^{٣٢٢} Nukhbat al-Fikr, al-Hafiz Ibn Hajar and its interpretation "Nuzhat al-Nazar", pp. ١١٦-١١٧, revised by Ali al-Halabi.

^{٣٢٣} Tadrib al-Rawi, ١/٢٨٣; Nuzhat al-Nazar, pp. ١٢١-١٢٢.

Such motivations, stimuli and rules of precision and investigation to transmit the sayings and practices of any figure in history were not available but to Muhammad (peace be upon him) because he is the seal of Prophets and Messengers, whom Allah has chosen as a solid proof for people, and whose signs and miracles He guaranteed to preserve in true and trustworthy records to be plea against all those that would come after him till the Day of Resurrection.

Let us now survey some of these transcendental signs, which Allah (SWT) has mentioned in His Holy Book and which the trustworthy narrators of the Sunnah have transmitted to us. We will present them chronologically whenever possible.

A. Miraculous Signs of Prophethood during the Meccan Era:

The Event of the Elephant:

This miraculous event was an antecedent to the mission of Muhammad (peace be upon him). The Christians of Abyssinia who dwelt in Yemen intended to pull down the Ka'bah in revenge for their own church, which had been abused by some Arabs. They set out for Mecca accompanied by an elephant to demolish the Ka'bah. Allah (SWT) turned them back empty-handed and destroyed them. The event took place the year the Prophet (peace be upon him) was born.

Allah (SWT) revealed a Surah in His Holy Book describing this wonderful event when Allah (SWT) destroyed the companions of the elephant in a way unexpected by the listener, for Allah (SWT) prevented the elephant from entering Mecca^{٢٢٤} and sent against the aggressors birds carrying stones of baked clay that devastated them. Allah (SWT) says: **“Do you not see how your Lord dealt with the companions of the Elephant? Did He not make their treacherous plan go astray? And He sent against them flights of birds**

^{٢٢٤} In the Sahihain it is mentioned that the Prophet (peace be upon him) said: “Allah prevented the elephant from entering Mecca...” In Sahih al-Bukhari it is narrated that the she-camel of the Prophet (peace be upon him, al-Qaswa', sat down on the Day of Hudaibiyah. The people then said: “Al-Qaswa' has stopped and refused to go forward as expected.” The Prophet (peace be upon him) said: “It has not refused to proceed, for this is not its trait, but it has been stopped by Him Who stopped the elephant.” Narrated by al-Bukhari, Book/ Terms, Section/ terms of jihad and concluding a truce with warriors and writing....; Muslim, Book/ al-Hajj, Section/Sanctifying Mecca, its game and trees.

striking them with stones of baked clay. Then He made them like an empty field of stalks and straw (of which the corn) has been eaten up.” (CV: ١-٥)

So, this event was an antecedent to the Prophethood of Muhammad (peace be upon him). Ibn Taymiyah said: “Those neighboring the Sacred House (Ka’bah) were polytheists worshipping idols. Christianity was better than their religion; therefore, it is understood that this miraculous event was not for the sake of the neighbors of the Sacred House at that time but for the sake of the House itself, or for the sake of the Prophet (peace be upon him), who was born in that year near the House, or for the sake of both of them. No matter which of them was intended, it was one of the Signs of his Prophethood, for no other nation of other religions perform pilgrimage to this House and face it on performing prayers except the Ummah of Muhammad (peace be upon him); therefore, Allah destroyed the Christians, the people of churches, who wanted to pull down the Ka’bah. Thus it is proved that the Ummah of Muhammad (peace upon him) are superior to the Christians, which entails that their Prophet (peace be upon him) was truthful with respect to what he conveyed from his Lord.”^{٣٢٥}

The Splitting of the Moon:

The infidels of Mecca asked the Prophet (peace be upon him) to show them a sign proving the truthfulness of his Prophethood. Anas (may Allah be pleased with him) said: “The people of Mecca asked Allah’s Messenger (peace be upon him) to show them a sign (indicating the truthfulness of his Prophethood). So, he showed them the moon split in two halves and they saw the mount of Hira’^{٣٢٦} between them.”^{٣٢٧}

^{٣٢٥} Al-Jawab al-Sahih, ١/٥٥-٥٦, modified.

^{٣٢٦} Hira’ is a high mountain in Mecca.

^{٣٢٧} Al-Bukhari, Book/ Virtues, Section/ the splitting of the moon; Muslim, Book/ the description of the Day of Judgment, Section/ the splitting of the moon; Ahmad in al-Musnad, ٣/٢٠٧; Abu Ya’la in his Musnad, ٥/٤٢٤; al-Tabari in his Tafsir, ٢٧/٨٥



‘Abdullah Ibn Mas’ud said: “The moon split while we were with the Prophet (peace be upon him). It became two parts. He said to us: “Bear witness! Bear witness!”^{۳۲۸} In another narration he said that they were with the Prophet (peace be upon him) in Mina when it split.^{۳۲۹}

‘Abdullah Ibn ‘Abbas (may Allah be pleased with them both) said: “The moon split at the time of the Prophet (peace be upon him).”^{۳۳۰} ‘Abdullah Ibn ‘Umar said: “The moon split at the time of Allah’s Messenger (peace be upon him) and he said: “Bear witness!”^{۳۳۱} The Holy Qur’an mentioned this event in the Verse: “**The Hour (of Judgment) is nigh, and the moon was cleft asunder.**” (LIV: ۱) Yet the infidels disbelieved this great sign and claimed that it was mere sorcery.^{۳۳۲} Ibn Hajar said: “The story of the splitting of the moon occurred in the Hadith narrated by Ali, Hudhaifah, Jabir Ibn Mut’im and Ibn ‘Umar, etc.”

^{۳۲۸} Al-Bukhari, Book/ Tafsir, Section/ (and the moon was cleft asunder); Muslim, Book/ the description of the Day of Judgment, Section/ the splitting of the moon; al-Tirmidhi, Book/ Tafsir, Section/ and from Surat al-Qamar; al-Bazzar in his Musnad, ۶/۲۰۶; Ibn Hibban in his Sahih, ۱۴/۴۲۰; Ahmad in the Musnad, ۱/۳۷۷; al-Tabarani in al-Mu’jam al-Kabir, ۱۰/۷۷, and others.

^{۳۲۹} Al-Bukhari, Book/ Virtues, Section/ the splitting of the moon; Muslim, Book/ the description of the Day of Judgment, Section/ the splitting of the moon.

^{۳۳۰} Ibid.

^{۳۳۱} Al-Tirmidhi, Book/ afflictions, Section/ the splitting of the moon. Muslim mentioned this in his Sahih, Book/ the description of the Day of Judgment, Section/ the splitting of the moon; al-Tayalisi in his Musnad, ۱/۲۰۷.

^{۳۳۲} Al-Hafiz Ibn Hajar mentioned that Abu Nu’aim narrated in al-Dala’il that the infidels of Quraish claimed that that was just sorcery but when they asked the travelers about that they told them that it had happened., Fath al-Bari Sharh, Book/ virtues of Ansar, Section/ the splitting of the moon.

Ibn ‘Abd al-Barr said: “This Hadith was narrated by a large group of Companions, and a similar group of Tabi’in narrated it on their authority till it reached us. Moreover, the event is verified by the Holy Verse; therefore, it cannot be denied.”

Al-Khitabi said: “The splitting of the moon is a great sign that can hardly be equaled to any of the signs of the Prophets, for it appeared in the sky outside the realm of the nature of this world of habitual phenomena. It is not something that can be achieved by any means; therefore, its use as a proof is more conspicuous.”^{۳۳۳ ۳۳۴},

Allah’s Protection of the Prophet:

A. The angels guard the Prophet (peace be upon him)

Abu Huraira (may Allah be pleased with him) said: “Once Abu Jahl asked (those near him): ‘Does Muhammad still rub his face against earth among you?’ ‘Yes, he does,’ they answered. He then said: ‘By Lat and ‘Uzza, if I see him doing that, I will tread on his neck or bury his face with earth.’ A short while later Allah’s Messenger (peace be upon him) came and started praying. Abu Jahl intended to tread on his neck, but those present were surprised to see him suddenly turn back (in fear and amazement) trying to protect himself with his hands. When he was asked why he had done so, he answered: ‘Truly, between him and me is a trench filled with fire, and something horrible and some wings.’ Allah’s Messenger (peace be upon him) the said: ‘If he had approached me, the angels would have torn him into pieces.’” This is indicated in the Saying of Allah (SWT): **“Have you (O Muhammad) seen him (i.e. Abu Jahl) who prevents a slave when he prays? Tell me, if he (Muhammad) is on the guidance (of Allah)? Or enjoins piety? Tell me if he (the disbeliever, Abu Jahl) denies (the truth, i.e. this Qur'an), and turns away? Knows he not that Allah does see (what he does)? Nay! If he (Abu Jahl) ceases not, We will catch him by the forelock, a lying, sinful forelock! Then, let him call upon his council (of helpers), We will call the**

^{۳۳۳} Fath al-Bari, ibid.

^{۳۳۴} The British economist and politician David Moses Peacock embraced Islam and established an Islamic party in Britain after his conversion and he is now the leader of the party. His conversion to Islam took place when he heard three American Space Scientists in NASA on the British TV Channel saying that they had discovered signs on the moon indicating that the moon was cleft asunder and then joined again leaving manifest traces of the splitting. When he asked Muslims about their history and whether such an event was recorded in it, and he received the positive answer, he embraced Islam.

Keepers of Hell (to deal with him)! Nay! (O Muhammad)! Do not obey him (Abu Jahl). Fall prostrate and draw near to Allah!” (LCVI: ٩-١٩)^{٢٣٥}

B. Allah’s protection of His Messenger against somebody that tried to kill him:

An example of the way Allah protected the Prophet (peace be upon him) during the Medinan era is given by Jabir Ibn ‘Abdullah (may Allah be pleased with both), who narrated that he fought in a Ghazwa towards Najd along with Allah's Messenger (peace be upon him) and when Allah's Messenger (peace be upon him) returned, he too returned with him. The time of the afternoon nap overtook them when they were in a valley full of thorny trees. Allah's Messenger (peace be upon him) dismounted and the people dispersed amongst the thorny trees, seeking the shade of the trees. Allah's Messenger (peace be upon him) took shelter under a Samura tree and hung his sword on it. Jabir added: “We slept for a while when Allah's Messenger (peace be upon him) suddenly called us, and we went to him to find a Bedouin sitting with him. Allah's Messenger (peace be upon him) said: ‘This (Bedouin) took my sword out of its sheath while I was asleep. When I woke up, the naked sword was in his hand and he said to me: ‘Who can save you from me?’ I replied thrice: ‘Allah.’ Allah's Messenger (peace be upon him) did not punish him (for that) and the man sat down.”^{٢٣٦} In another narration^{٢٣٧}: “His sword slipped from his hand. Allah's Messenger (peace be upon him) took the sword and said: ‘Now, who will save you from me?’ The man said: ‘Will you be the most generous forgiver!’ The Messenger (peace be upon him) said: ‘Will you testify that there is no God but Allah and that I am Allah’s Messenger?’ He replied: ‘No! But I promise you that I will not fight against you, nor will I support those who fight you,’ whereupon he released him to return (to his tribe) and say to them: ‘I have just come to you from the best of mankind.’”

^{٢٣٥} Muslim. Book/ al-Taubah, Section/ Allah’s Saying: “Nay! Verily, man transgresses when he finds himself self-sufficient.”; Ibn Hibban in his Sahih, ١٤/٥٣٣; al-Nasa’i in al-Sunan al-Kubra, ٦/٥١٨; Abu Ya’la in his Musnad, ١١/٧٠; al-Asbahani in Dala’il al-Nubuwwah, ١/٦٥.

^{٢٣٦} Al-Bukhari, Book/ al-Maghazi, Section/ Ghazwat Banu al-Mustaliq; Muslim, Book/ the virtues. Section/ his dependence on Allah and Allah’s protection of him from people; Ibn Hibban in his Sahih, ١٠/٤٠٠; al-Baihaqi in his al-Sunan al-Kubra, ٦/٣١٩; al-Nasa’i in al-Sunan al-Kubra; ‘Abd Ibn Hamid in his Musnad, ١/٣٢٧ fro al-Muntakhab.

^{٢٣٧} Narrated by Abu Mansur and Abu Ya’la and al-Hakim and he said it is authentic according to the criterion of al-Shaikhain, and al-Dhahabi agrees with him as to that.

C. The story of the poisoned sheep:

When the Prophet (peace be upon him) conquered Khaibar a Jewish woman presented a (roasted) sheep to him after poisoning it. The Prophet (peace be upon him) said: “Collect for me all the Jews present in this area.” (When they were gathered) Allah's Apostle said to them: ‘I am going to ask you about something; will you tell me the truth?’ They replied: ‘Yes, O Abu al-Qasim!’ Allah's Messenger said to them: ‘Who is your father?’ They said, ‘Our father is so-and-so.’ Allah's Messenger said: ‘You have told a lie, for your father is so-and-so.’ They said: ‘No doubt, you have said the truth and done the correct thing.’ He again said to them: ‘If I ask you about something; will you tell me the truth?’ They replied: ‘Yes, O Abu al-Qasim! And if we should tell a lie you will know it as you have known it regarding our father.’ Allah's Messenger then asked: ‘Who are the people of the (Hell) Fire?’ They replied: ‘We will remain in the (Hell) Fire for a while and then you (Muslims) will replace us in it’ Allah's Messenger said to them: ‘You will abide in it with ignominy. By Allah, we shall not replace you in it at all.’ Then he asked them again: ‘If I ask you something, will you tell me the truth?’ They replied: ‘Yes.’ He asked; ‘Have you put the poison in this roasted sheep?’ They replied: ‘Yes,’ He asked: ‘What made you do that?’ They replied: ‘We intended to learn if you were a liar in which case we would be relieved from you, and if you were a prophet then it would not harm you.’^{۳۳۸}

The Prophet (peace be upon him) had eaten of the sheep and so had Bishr Ibn al-Bara' Ibn Ma'rur. Then the Prophet (peace be upon him) said: “Raise your hands for it (the sheep) has told me it is poisoned.” Bishr Ibn al-Bara' died then.^{۳۳۹}

^{۳۳۸} Al-Bukhari, Bukhari, Book/ al-Jizyah wa al-Muwada'ah, Section/ If the polytheists betrayed Muslims would they be forgiven? Muslim, Book/ medicine, Section/ poison; al-Baihaqi in al-Sunnan al-Kubra, ۸/۴۶. Al-Hafiz Ibn Hajar said: “In the hadith we find the story of his informing of the unseen and the speech of inanimate things to him. See Fath al-Bari, ۱۰/۴۶.

^{۳۳۹} Abu Dawud in al-Diyyat, Section/ concerning somebody who gives somebody else poison to drink or eat and causes him to die: shall he be punished (as a killer)? Al-Albani in Sahih Sunnan Abu Dawud, ۳/۸۰۰, said: good and authentic (sahih).

The event of Isra' and Mi'raj:

Allah (SWT) says: “Glory to (Allah) Who did take His Servant for a journey by night from the Sacred Mosque to the Furthest (Aqsa) Mosque, whose precincts We blessed, in order that We might show him some of Our Signs: for He is the One Who hears and sees (all things).” (XVII: 1)

Allah (SWT) moved His Prophet in a single night from Mecca to Jerusalem and then raised him to heaven to bring him back to Mecca al-Mukarramah the next morning. At that time it would have been impossible to cover the distance from Mecca to Jerusalem to and fro in less than one month. The Quraish tested the Prophet (peace be upon him) concerning this event:

Jabir Ibn ‘Abdullah (may Allah be pleased with them both) said that he heard Allah’s Messenger (peace be upon him) saying: “When the Quraish did not believe me, I remained in the Hijr and Allah showed me Jerusalem clearly and I started telling them about its signs while I was looking at it.”^{٢٤٠} In the narration of ‘Abdullah Ibn ‘Abbas we read: “After he described the Aqsa Mosque to them they said: ‘By Allah, his description is correct.’”^{٢٤١}

Allah’s support of His Messenger during the immigration (hijra):

The Prophet (peace be upon him) and his Companion Abu Bakr set out as immigrants to the Prophet’s city (Medina) to hide for three days in Thawr Cave. The polytheists went up to the cave looking for the Prophet (peace be upon him) and Abu Bakr, but Allah protected His Prophet and Abu Bakr from them. Abu Bakr said: “While we were in the cave I said to the Prophet (peace be upon him): ‘Should any one of them look at his own feet he would see us below his feet.’ The Prophet (peace be upon him) said: ‘O Abu Bakr! What do you think of two persons with Allah being the third of them?’”^{٢٤٢} The Qur’an refers to this in the Saying of Allah (SWT): “If you do not help

^{٢٤٠} Al-Bujhari, Book/ al-Manaqib, Section/ the hadith of ‘Isra’; Muslim, Book/ al-Iman, Section/ the mention of Jesus Son of Mary; al-Tirmidhi in al-Sunnan, Book/ Tafsir, Section/and from Surat Bani Isra’il;

^{٢٤١} Ahmad in al-Musnad, ٣/٣٧٧; Ibn Hibban in his Sahih, ١/٢٥٢ and others. Ahmad in al-Musnad, ١/٣٠٩; Ibn Abi Shaibah in al-Musannaf, ٦/٣١٢; al-Harith Ibn Abi Usamah in his Musnad as in his Zaw’id of al-Haithami; al-Tabarani in al-Kabir, ١٢/١٦٧; and al-‘Awsat, ٣/٥٢; al-Maqdisi in al-Mukhtarah, ١٠/٣٩-٤٢; al-Asbahani in Dal’il al-Nubuwwah ١/٨٤. Al-Haithami in al-Majma’, ١/٦٥, said: “It was Narrated by Ahmad, al-Bazzar, and al-Tabarani in al-Kabir and al-‘Awsat. The narrators of Ahmad are the narrators of authentic hadiths. Its isnad is authentic according to the criterion of al-Shaikhain as in tahqiq al-Musnad, ٥/٢٩.

^{٢٤٢} Al-Bukhari, Book/ al-Manaqib, Section/ the good traits and virtues of the emigrants; Muslim, Book/ the virtues of the Companions, Section? The virtues of Abu Bakr al-Siddiq; al-Tirmidhi, Book/ tafsir, Section/ from Surat al-Taubah; Ibn Hibban in his Sahih, ١٤/١٨١; Ahmad in al-Musnad and others.

him (Muhammad) (it does not matter), for Allah did indeed help him when the unbelievers drove him out the second of the two when they were in the cave and he said to his Companion: ‘Have no fear for Allah is with us.’ Then Allah sent down His peace and tranquility^{٢٤٢} upon him and strengthened him with forces (angels) that you saw not and humbled to the depths the word of the unbelievers. But the Word of Allah is exalted to the heights, for Allah is All-Mighty, All-Wise.” (IX: ٤٠)

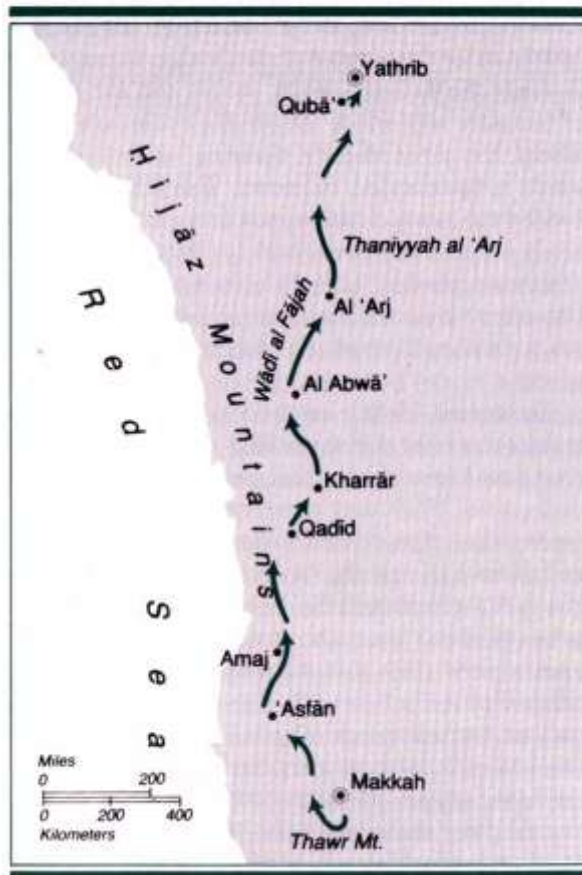


On their way to Medinah Suraqah Ibn Malik followed them on a horseback till he was about to reach them. Allah’s Messenger (peace be upon him) did not look around to see him, but Abu Bakr (may Allah be pleased with him)

^{٢٤٢} Ibn Kathir said: “it means victory and support.”

looked around a lot. The Prophet (peace be upon him) cursed him whereupon his horse stumbled and threw him down. He then got up and got on his horse, but the forelegs of the horse sank into the ground up to the knees. He again fell down from it. He spurred on it and it got up but could hardly bring out its forelegs. When it stood up upright its forelegs raised brilliant dust in the sky like smoke. Then he addressed them granting them security and so they stopped for him. Suraqa said: “When I suffered so much from being kept away from them I realized that Allah’s Messenger would triumph. I then offered them food and stuff but they took nothing from me and did not ask me anything but he said: ‘Keep our affair secret.’” Suraqa then went back and discouraged those who intended to pursue the Prophet

Map 20. The Prophet's Migration to Yathrib: Al Hijrah, 1/622



(peace be upon him) and Abu Bakr by saying to them: “You have been spared the effort.” He met no one but would turn him back.^{۳۴۴}

B. Miraculous Signs of Prophethood during the Medinan Era:

Miracles during Badr Expedition:

After the infidels drove the Muslims out of their homes and property the battle of Badr was the first major armed encounter between belief and disbelief. The infidels of the Quraish came out arrogantly, proudly and recklessly to protect their commercial caravan from the Muslims’ attack.

The Prophet (peace be upon him) and his Companions got ready to fight the few guards of the caravan. The polytheists had already prepared for war. They were about ۱۰۰۰ in number

^{۳۴۴} Al-Bukhari, Book/ al-Manaqib, Section/ the emigration of the Prophet (peace be upon him) and his Companions to Medina; Muslim, Book/ al-Zuhd wa al-Raqa’iq , Section/ concerning the hadith of emigration; Ahmad in al-Musnad, ۴/۱۷۰; Ibn Hibban, ۱۴/۱۸۶ and others likewise and al-Hakim in al-Mustadrak, ۳/۷ and others.

with seventy horsemen. The Muslim army did not exceed ٣١٩ men with two horsemen only. Since the armies were not equal and the encounter between them was inevitable, Allah (SWT) supported the Muslim army and the Prophethood with miraculous signs disagreeing with familiar phenomena. Among such miracles are the following:

a. Sending down rain on them:

Allah (SWT) sent down from the sky water that was mercy upon the faithful. Allah (SWT) says: “...and He caused rain to descend on you from heaven to clean you therewith, to remove from you the stain of Satan, to strengthen your hearts and to plant your feet firmly therewith.” (VIII: ١١) Allah (SWT) mentions that He sent down rain upon the faithful for four reasons: ritual purification, elimination of the devilish insinuation of Satan, strengthening their hearts and consolidating the sandy ground at Badr so that the feet of the faithful might keep firm while walking. Mujahid said: “Allah sent down rain to abate the dust and so the ground became firm and they had peace of mind and their feet got firm.”^{٣٤٥} ‘Urwah Ibn al-Zubair said: “Allah caused rain to descend while the valley was of soft loose soil. The Messenger of Allah (peace be upon him) and his Companions were provided with what made the ground firm and did not prevent them from walking, whereas the Quraish were provided with what prevented them from traveling.”^{٣٤٦}

The rainwater was behind the elimination of the insinuation of Satan that wanted to discourage the faithful to fight after they had experienced Ihtilam (being in a state of major ritual impurity in sleep), for they performed their prayers while in a state of major ritual impurity (junub). When it rained the water was available for them to take a bath and get rid of the state of that impurity. Thus Allah removed therewith the stain of Satan.^{٣٤٧}

Modern science has proved that the cardiac muscles are muscular fibers, in the shape of threads wrapping the heart longitudinally and horizontally. When adrenaline is secreted it causes the cardiac muscles to relax and consequently these fibers and ropes relax also and the limbs get trembling. It has been found that the fastest means to reduce adrenaline is by spraying the body with water to make the heart tightly tied by the muscular fibers through

^{٣٤٥} Al-Tafsir al-Sahih, ٢/٣٨٧.

^{٣٤٦} Narrated by Ibn Ishaq and also by al-Hafiz Ibn Kathir in his tafsir.

^{٣٤٧} Narrated in its sense by al-Tabari with good sanad on the authority of Ibn ‘Abbas. See: al-Tafsir al-Sahih, ٢/٣٨٨. Al-Suyuti mentioned it in al-Durr al-Manthur at the mentioned Verse.

the contraction of the muscles, thus removing the relaxation. The feet would get firmer and would no longer tremble. Allah (SWT) says: “...and to strengthen your hearts, and make your feet firm thereby.” (VIII: ١١)

A. Reducing the number of one party in the sight of the other

Among the Signs of Allah (SWT) in this battle is that He caused each party to see the number of the members of the other party less than the actual number. The purpose of Allah (SWT) was that the battle should take place and that the truth should triumph over falsehood. Allah (SWT) says: “And (remember) when you met (the army of the disbelievers on the Day of the battle of Badr), He showed them to you as few in your eyes and He made you appear as few in their eyes, so that Allah might accomplish a matter already ordained (in His Knowledge), and to Allah return all matters (for decision).” (VIII: ٤٤)

‘Abdullah Ibn ‘Abbas said: “When the people (fighting parties) came close together, Allah reduced the Muslims in the sight of the polytheists and reduced the polytheists in the sight of the Muslims.”^{٢٤٨}

B. Sending down angels to fight on the side of the faithful.

Ibn ‘Abbas (may Allah be pleased with them both) said that the Prophet (peace be upon him) looked at the polytheists on the Day of Badr and they were one thousand, while his Companions were ٣٠٠ odd men. Raising his hands and facing the Qibla, till his cloak fell from his shoulders, he supplicated Allah (SWT) for victory over the polytheists, saying: “O Allah! I request You (to fulfill) Your contract and promise. O Allah! (If You wished that the Believers be destroyed), You would never be worshipped henceforth.” So Abu Bakr came to him and said: “O Prophet of Allah, this prayer of yours to your Lord will suffice you, and He will fulfill for you what He has promised you.” So Allah, the Glorious and Exalted, revealed (the Qur'anic verse): “When you appealed to your Lord for help, He responded to your call (saying): ‘I will help you with one thousand angels coming in succession.’” (VII: ٩)^{٢٤٩} The Prophet was wearing his armor and

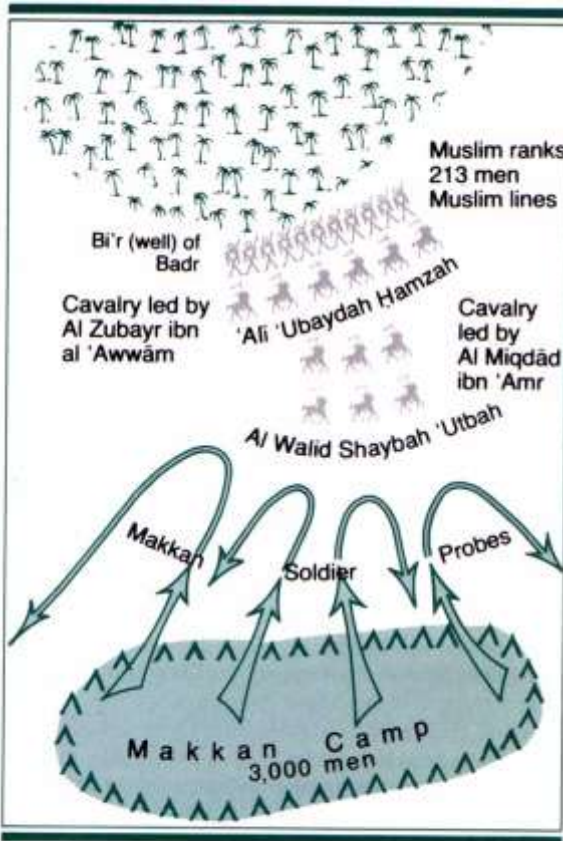
^{٢٤٨} See: Fath al-Qadir, al-Shawkani at the words of Allah (SWT): “Remember how Satan made their (sinful) acts seem alluring to them and said: ‘No one among men can overcome you this day, and verily I am your neighbor (to help you)...’”

^{٢٤٩} Muslim, Book/ al-Jihad wa al-Siyar, Section/ supplying with angels; al-Tirmidhi, Book/ al-Tafsir, Section/ from Surat al-Anfal; Ibn Hibban in his Sahih, ١١/١١٤; Ahmad in his Musnad, ١/٣٠; Abu ‘Awanah

then went out reciting: “Their multitude will be put to flight and they will show their backs.” (LIV: ٤٥)^{٢٠٠}

Then Allah’s Messenger (peace be upon him) showed the sites where each of the polytheists would be killed, saying: “This is the place where so and so will be killed tomorrow, Allah willing; this is the place where so and so will be killed tomorrow, Allah willing.” He placed his hand on the earth (saying

here and here). All that Allah’s Messenger (peace be upon him) had said came true.^{٢٠١}



Map 34A. Al Futūḥāt of the Prophet II: Badr

Allah (SWT) supported the Muslims in that expedition with one thousand noble angels to fight along with the faithful and inspired them to keep the faithful firm and promised that He would fill the infidels’ hearts with terror. Allah (SWT) says: “(Remember) when your Lord inspired the angels: 'Verily, I am with you, so keep firm those who have believed. I will cast terror into the hearts of those who have disbelieved, so strike them over the necks, and smite all their fingers-tips off them.'” (VIII: ١٢)

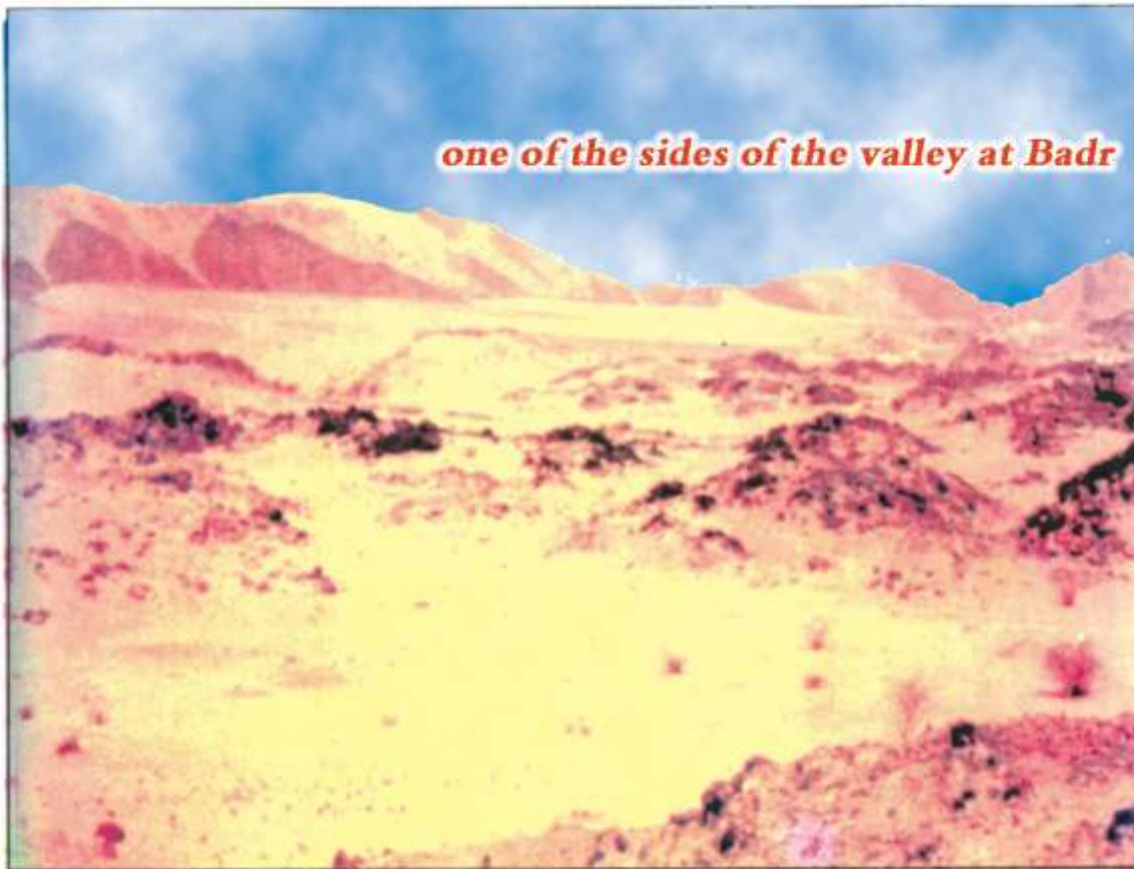
in his Musnad, ٤/٢٠٠; Ibn Abi Shaibah in al-Musannaf, ٧/٢٠٧, and others. Al-Bukhari narrated the utterance of supplication, Book/ Tafsir, Section/(But the Hour is their appointed time).

^{٢٠٠} Al-Bukhari, Book/ al-Tafsir, Section/ (But the Hour is their appointed time); Ahmad in al-Musnad, ١/٣٢٩; al-Nasa’i in al-Sunnan al-Kubra, ٦/٤٧٧; al-Baihaqi in al-Sunnan al-Kubra, ٩/٤٦ and others.

^{٢٠١} Muslim, Book/ al-Jihad wa al-Siyar, Section/ Ghazwat Badr, and in Book/ the description of the Day of Judgment and Paradise and the Fire, Section/ showing the deceased his seat in Paradise or the Fire; Abu Dawud, Book/ al-Jihad, Section/ concerning the war prisoner that is beaten; al-Nasa’i, Book/ al-Jana’iz, Section/ the souls of the faithful; Ahmad in al-Musnad, ١/٢٦; Ibn Hibban in his Sahih, ١١/٢٠, and others.

‘Abdullah Ibn ‘Abbas (may Allah be pleased with them both) said that on the Day of Badr the Prophet (peace be upon him) said: “This is Gabriel holding the head of his horse and equipped with war material.”^{٣٥٢}

Ibn 'Abbas (may Allah be pleased with them both) said: “While on that day a Muslim was chasing a disbeliever who was going ahead of him, he heard over him the swishing of the whip and the voice of the rider saying: ‘Go ahead, Haizum!’ He glanced at the polytheist who had (then) fallen down on his back. When he looked at him (carefully he found that) there was a scar on his nose and his face was torn as if it had been lashed with a whip, and had turned completely green. An Ansari came to the Messenger of Allah (peace be upon him) and related this (event) to him. He said: ‘You have told the truth. This was the help from the third heaven.’”^{٣٥٣}



^{٣٥٢} Al-Bukhari, Book/ al-Maghazi, Section/ the angels' witnessing Badr; al-Tabarani in al-Mu'jam al-Kabir, ١١/٣٤٢.

^{٣٥٣} Muslim, Book/ al-Jihad, Section/ supplying angels at Badr Expedition; Ibn Hibban in his Sahih, ١١/١١٥; al-Bazzar in his Musnad, ١/٣٠٦; ‘Abd Ibn Hamid in his Musnad, ١/٤١ from al-Muntakhab; al-Asbahani in Dala'il al-Nubuawah, ١/١١٩.

Abu Dawud al-Mazini said: ‘While I was chasing a polytheist to strike him, his head fell down before my sword reached him. I realized that somebody else had killed him.’^{٣٥٤}

A man from the Ansar (Helpers) brought Al-‘Abbas Ibn ‘Abd al-Muttalib as a war prisoner. Al-‘Abbas said: “By Allah this (man) has not captured me, but rather a bald man with the most handsome face and riding a piebald horse has captured me. I do not see such a man among the people present.” The Ansari said: “O Allah’s Messenger! I have captured him.” Allah’s Messenger said: “Keep quiet! Allah supported you with a noble angel.”^{٣٥٥}

Al-Rabi’ Ibn Anas said: “On the Day of Badr people would differentiate those killed by the angels from those killed by them by observing the traces of striking over the necks and cutting off finger-tips with the mark of something burned with fire.”^{٣٥٦}

The battle ended with the defeat of the polytheists, seventy of whom were killed and seventy more captured in a short while, with the Grace of Allah.

Gabriel said to the Prophet (peace be upon him): “How do you regard the men of Badr among yourselves?” He said: “As the best of the Muslims.” Gabriel said: “And so do we regard the angels who assisted at Badr.”^{٣٥٧}

C. Casting sleepiness on the faithful

The Companions worried about their small number in opposition to the large number of their enemy. Allah (SWT) cast on them sleepiness to comfort them. Allah (SWT) says: “(Remember) when He covered you with a slumber as security from Him...” (VIII: ١١)

The same situation occurred at Uhud Battle. Abu Talha said: “I was among those who were overwhelmed with slumber on the Day of Uhud. My sword fell down from my hand several times. It would fall down and I would pick

^{٣٥٤} Ahmad in his Musnad, ٥/٤٥٠; Ibn Hisham in al-Sirah, and its Sanad is good. Ibn Jarir narrated in his Tafsir at the Saying of Allah (SWT): “that Allah help you with three thousand angels.”

^{٣٥٥} Ahmad in his Musnad, ١/١١٧ and ٤/٢٨٣; Ibn Abi Shaibah in al-Musannaf, ٧/٣٥٧; al-Tabari in his tafsir, ٤/٧٨ and in his Tarikh, ٢/٤٠. In Majma’ al-Zawa’id, ٦/٧٦ he said: “Narrated by Ahmad, al-Bazzar, the narrators of Ahmad are transmitters of authentic hadith, with the exception of Harith Ibn Mudrib, who is trustworthy, and its isnad is authentic, as in Tahqiq al-Musnad, ٢/٢٦١

^{٣٥٦} Al-Baihaqi and Yunus Ibn Bakir in Ziyadat al-Maghazi, as al-Hafiz said in al-Fath, ٧/٣١٢.

^{٣٥٧} Al-Bukhari, Book/ al-Maghazi, Section/ the angels’ witnessing Badr.

it up.”^{٢٥٨} Ibn Kathir (may Allah be pleased with him) said: “This was out of Allah’s Favor, Mercy and Grace upon them,” as Allah (SWT) says: “**So verily, with hardship, there is relief. Verily, with hardship, there is relief.**” (LCIV: ٥-٦)

‘Abdullah Ibn Mas’ud said: “Sleepiness in fighting is comfort from Allah; in the prayer, it is from Satan.”^{٢٥٩}

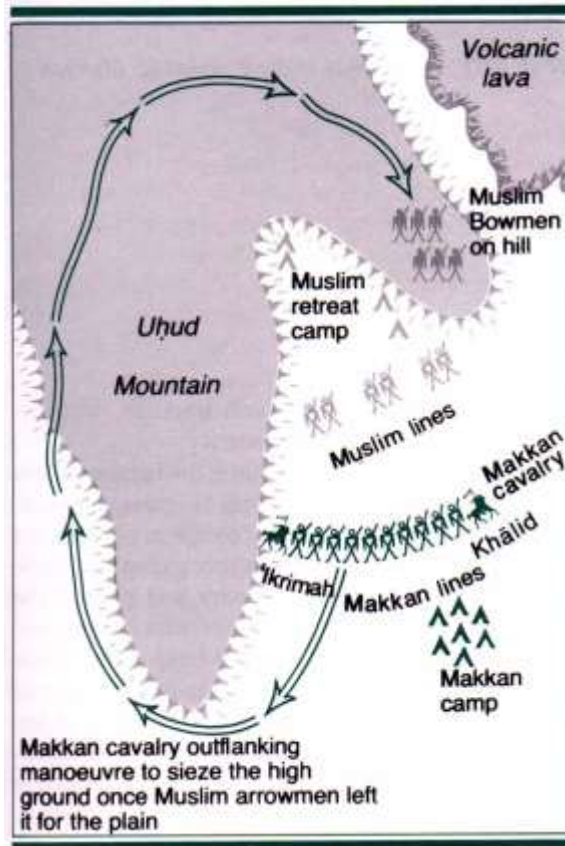
The fight of the angels on the side of the Prophet (peace be upon him) in the Battle of Uhud



^{٢٥٨} Al-Bukhari, Book/ al-Maghazi, Section/ (Then after the distress, He sent down security for you, slumber...); al-Nasa’i in al-Sunnan al-Kubra, ٦/٣٤٩; Ibn Abi Shaibah in al-Musannaf, ٧/٣٧٠.

^{٢٥٩} Al-Tabari in his Tafsir, ٤/١٤١, Ibn Abi Hatim, as in Tafsir Ibn Kathir, ١/٤١٩, and its sanad is authentic. See: al-Tafsir al-Sahih, ٢/٣٨٨.

Map 34B. Al Futūhāt of the Prophet II: Uhūd Mountain



Sa'd Ibn Abi Waqqas (May Allah be pleased with him) said: "I saw Allah's Messenger (peace be upon him) on the Day of Uhud with two men fighting on his side vigorously. They were clad in white garments. I had not seen them before, nor did I see them later on." He meant Gabriel and Michael (peace be upon them).^{۳۶۰}

Allah's support of the Messenger with wind and angels in the Battle of al-Ahzab (the Confederates)

The disbelieving Confederates gathered to fight against the Prophet (peace be upon him). They were about ۱۰۰۰۰. They conspired with the Jews dwelling in the east of Medina to fight against the Prophet

(peace be upon him) and his Companions. The Muslims, who dug a trench separating them from the infidels, were in a difficult situation. The infidels besieged Medina for about a month.

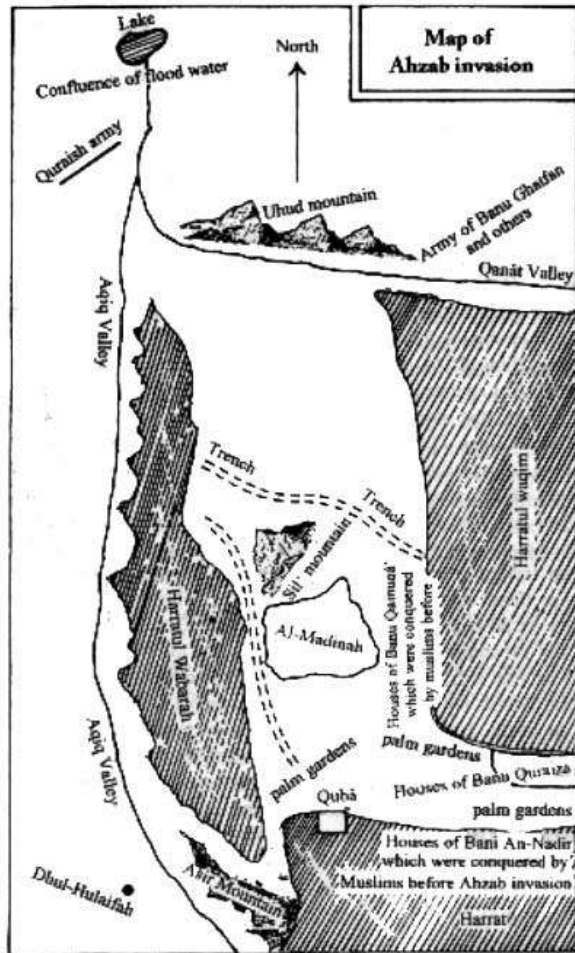
The Prophet (peace be upon him) supplicated his Lord for victory over the conspirators against Islam. He said: "O Lord, You Who has revealed the Book and Who is swift in calling to accounts, defeat the Confederates. Our Lord, defeat them and cause them to tremble."^{۳۶۱}

Allah (SWT) responded to the supplication of His Messenger (peace be upon him) and sent against the Confederates a violent wind that badly disturbed them, and forces that shook them. Besides, Allah brought about dismay

^{۳۶۰} Muslim, Book/ virtues, Section/ concerning the fighting of Gabriel and Michael on the behalf of the Prophet (peace be upon him) on the Day of Uhud; al-Bukhari, abridged, Book/ al-Maghazi, Section/ (When two parties among you were about to lose heart, but Allah was their supporter and protector); Ahmad in his Musnad, ۱/۱۷۱; al-Shashi in his Musnad, ۱/۱۸۰.

^{۳۶۱} Al-Bukhari, Book/ al-Maghazi, Section/ Ghazwat al-Khandaq; Muslim, Book/ al-Jihad wa al-Siyar, Section/ recommending supplication for gaining victory on meeting the enemy; al-Tirmidhi, Book/ al-Jihad, Section/ concerning supplication on fighting, and others.

among them and thus they decided to depart leaving the City of the Prophet (Medina).



Hudhaifah (may Allah be pleased with him) said: “I was with the Messenger of Allah (peace be upon him) on the night of the Battle of al-Ahzab and we were gripped by a violent wind and severe cold. Allah’s Messenger (peace be upon him) said: ‘Hark, the man who (goes reconnoitering and) brings me the news of the enemy shall be ranked with me on the Day of Judgment.’ We all kept quiet and none of us responded to him. He repeated this statement for the second and third times but nobody responded (because of fear, cold and hunger). Then he said: ‘Get up, Hudhaifah. Bring me the news of the enemy but do not provoke them against me.’ When he called me by name I had no choice but to get up. When I left him, I felt warm as if I were walking in a heated bath until I reached them. I saw Abu Sufyan

warming his back against fire. I put an arrow in the middle of the bow intending to shoot at him, but I recalled the words of Allah’s Messenger (peace be upon him) ‘Do not provoke them against me.’ Had I shot at him, I would have hit him. I heard him shouting: ‘Let us depart! Let us depart!’ I gathered courage and sneaked into the army. Behold! The nearest people to me were Banu ‘Amir (tribe), who were shouting: ‘Let us depart! Let us depart, O Banu ‘Amir! It is futile for you to stay here.’ Wind was confined to their army without extending one span further. By Allah, I heard the sound of stones striking their tents and furniture and the wind blowing against them. Then I returned to Allah’s Messenger (peace be upon him). While I was in the middle of the way or thereabout I met about twenty horsemen wearing turbans. They said: ‘Tell your Companion (Allah’s Messenger) that Allah has spared him (the trouble of fighting).’ I returned to

Allah's Messenger (peace be upon him) and (felt warm as if) I were walking in a heated bath. I caught cold when I returned and felt very cold. I told Allah's Messenger (peace be upon him) about the people (the enemy) and that I had left them departing. Allah's Messenger (peace be upon him) wrapped me in a blanket that he had in excess to his own requirement and with which he used to cover himself while performing his prayers. He used to perform prayers when he faced a difficult situation. So I continued sleeping until it was morning. When it was morning Allah's Messenger (peace be upon him) said: 'Get up, O heavy sleeper.'^{٣١٧}

Allah (SWT) revealed the story of this event, mentioning the state of the faithful, the hypocrites and the People of the Scripture in it, and how victory was accomplished. Allah (SWT) says: "O you who believe! Remember Allah's Favor to you, when there came against you hosts, and We sent against them a wind and forces that you saw not [i.e. troops of angels during the battle of al-Ahzâb (the Confederates)]. And Allah is All-Seer of what you do. When they came upon you from above you and from below you, and when the eyes grew wild and the hearts reached to the throats, and you were harboring doubts about Allah. There, the believers were tried and shaken with a mighty shaking. And when the hypocrites and those in whose hearts was a disease (of doubts) said: 'Allah and His Messenger promised us nothing but delusion!' And when a party of them said: 'O people of Yathrib (Medina)! There is no stand (possible) for you (against the enemy's attack!) Therefore go back!' And a band of them ask for permission of the Prophet saying: 'Truly, our homes are bare and exposed' though they were not exposed. They but wished to flee." (XXXIII: ٩-١٣)

Allah (SWT) also says: "And when the believers saw al-Ahzâb (the Confederates), they said: 'This is what Allah and His Messenger had promised us', and Allah and His Messenger had spoken the truth, and it only added to their faith and to their submissiveness (to Allah). Among the believers are men who have been true to their covenant with Allah [i.e. they have gone out for Jihad (holy fighting), and showed not their backs to the disbelievers], of them some have fulfilled their obligations (i.e. have been martyred), and some of them are still waiting, but they have never changed [i.e. they never proved treacherous to their covenant which they concluded

^{٣١٧} The story is authentic and constructed from the narration of Muslim, Book/ al-Jihad wa al-Siyar, Section Ghazwat al-Ahzab; al-Hakim ٣/٣٣. He said its isnad is authentic but they did not narrate it; Abu 'Awanah in his Musnad, ٤/٣١٩-٣٢١. The story is also narrated by Ibn Hibban in his sahih, ١٦/٦٧ and Abu Nu'aim in Hilyat al-Awliya', ١/٣٠٤. See Fiqh al-Sirah by al-Ghazali with the al-Albani documentation of hadiths.

with Allah] in the least. That Allah may reward the men of truth for their truth and punish the hypocrites if He will or accept their repentance by turning to them in Mercy. Verily, Allah is Oft-Forgiving, Most Merciful. And Allah drove back those who disbelieved in their rage; they gained no advantage. Allah spared the believers the fighting (by sending against the disbelievers a severe wind and troops of angels). And Allah is All-Strong, Almighty. And those of the people of the Scripture who backed them (the disbelievers) Allah brought them down from their forts and cast terror into their hearts, (so that) a group (of them) you killed, and a group (of them) you made captives. And He caused you to inherit their lands, and their houses, and their riches, and a land that you had not trodden (before). And Allah is Able to do all things.” (XXXIII: ٢٢-٢٧)

“The wind Allah sent against the Confederates,” said Mujahid, “was the wind of Siba (eastern wind blowing when day and night are equal in length) and the forces were the angels.”^{٢٦٣} In the Sahih, the Prophet (peace be upon him) said: “I was granted victory with the Siba, while ‘Ad was destroyed by the Dabur (a wind blowing from the west in contrast with the Siba).”^{٢٦٤} It means that Allah (SWT) dismissed their enemy by means of the wind that He sent against them and the forces of angels and other forces that Allah sent against them. “...and Allah spared the believers the fighting ...” (XXXIII: ٢٥), i.e., They did not have to fight them, but Allah, the All-Powerful, drove them away with His Power.

In the two Sahihs, Abu Hurairah (may Allah be pleased with him) said: “Allah’s Messenger (peace be upon him) used to say: ‘There is no God but Allah alone: He has honored His Forces, granted victory to His slave and conquered the Confederates by Himself. There is nothing after that.’”^{٢٦٥}

Sulaiman Ibn al-Sard (may Allah be pleased with him) said: “I heard the Prophet (peace be upon him) on the evacuation of the Confederates, saying: ‘Now, we shall invade them, and they will never invade us again. We will go and fight them in their own territory.’”^{٢٦٦} This came true, for Medina was

^{٢٦٣} Tafsir Ibn Jarir al-Tabari.

^{٢٦٤} Al-Bukhari, Book/ al-Istisqa’, Section/ the Saying of the Prophet (peace be upon him) “I was granted victory with the Siba”; Muslim, Book/ Salat al-Istisqa’, Section/ concerning the wind of Siba and Dabur; Ibn Hibban in his Sahih, ١٤/٣٣١; Ahmad in his Musnad, ١/٢٢٣ and others.

^{٢٦٥} Al-Bukhari, Book/ al-Maghazi, Section/ Ghazwat al-Khandaq; Muslim, Book/ al-Dhikr wa al-Du’a’, Section/ seeking refuge from the evil of what one does and does not.

^{٢٦٦} Al-Bukhari, Book/ al-Maghazi, Section/ Ghazwat al-Khandaq; Ahmad in his Musnad, ٤/٢٦٢ without including “Now, we shall invade them”; also al-Tayalisi in his Musnad, ١/١٨٢ and al-Tabarani in al-Mu’jam al-Kabir, ٧/٩٨.

never invaded thereafter, but rather the Prophet (peace be upon him) invaded the infidels of the Quraish and conquered Mecca. This information is also considered as one of the Signs of Prophethood for it is related to a prophesy about the future.

The miracles of increase in food and water

The Prophet (peace be upon him) was sent with the Divine Message in an environment with little food and water. He and his Companions would suffer from hard situations when food and water were little or almost non-existent. Therefore, some of the miracles Allah supported him with were concerned with increasing the small amounts of food and water at his hand. With these miracles, he and his Companions would, through the Power of Allah (SWT), overcome the conditions of the severe desert environment, where they badly needed food and water, besides their need for water for the purpose of ritual cleansing. Those became among his miracles that had been witnessed by tens, if not hundreds and thousands of his Companions, and were reported at his time and conveyed to us through the most authentic routes. Following are some of such miracles:

The miracles of increasing food

Among the miracles of the Prophet (peace be upon him) is increasing the little food that is enough for just a few persons. After being blessed by virtue of his supplication, it would increase to be sufficient for tens, if not hundreds or even thousands. This happened on several occasions, such as the event that occurred on digging the trench.

١. The story of Jabir's banquet

Jabir Ibn 'Abdullah said: “We were digging (the trench) on the day of (Al-Khandaq (i.e., Trench) and we came across a big solid rock. We went to the Prophet (peace be upon him) and said: ‘Here is a rock appearing across the trench.’ He said: ‘I am coming down.’ Then he got up, and a stone was tied to his belly, for we had not eaten anything for three days. So the Prophet took the spade and struck the big solid rock and it became like sand. I said: ‘O Allah's Messenger! Allow me to go home.’ (When the Prophet allowed me) I said to my wife: ‘Is there anything with you? I have seen Allah's Messenger (peace be upon him) extremely hungry.’ She brought out a bag of provisions which contained a sa' of barley. We had also with us a lamb. I

slaughtered it. She ground the flour. She finished (this work) along with me. I cut it into pieces and put it in the earthen pot and then returned to Allah's Messenger (peace be upon him) (for inviting him). She said: 'Do not humiliate me in the presence of Allah's Messenger (peace be upon him) and those who are with him.' When I came to him I whispered to him saying: 'O Allah's Messenger, we have slaughtered a lamb for you and have ground a sa' of barley which we had with us. So would you come along with a group of people?' Thereupon Allah's Messenger (peace be upon him) said loudly: 'O people of the Trench, Jabir has arranged a feast for you, so (come along).' Allah's Messenger (peace be upon him) said: 'Do not remove your earthen pot from the hearth and do not bake the bread from the kneaded flour until I come.' So I came and Allah's Messenger (peace be upon him) came and he was ahead of the people; and I came to my wife and said: 'Allah's Mercy be upon you! The Prophet came along with the Muhajirin and the Ansar and those who were present with them.' She said (to me): 'You will be humbled.' I said: 'I did what you had asked me to do.' She said: 'Did he ask you?' I said: 'Yes.' Then she brought out the kneaded flour, and Allah's Messenger (peace be upon him) put some saliva of his in that and blessed it. He then put saliva in the earthen pot and blessed it and then said: 'Call another baker who can bake with you, and bring out the soup from your pot, but do not remove it from the hearth.' They were one thousand (who took their meals), and by Allah, they all ate, and when they left the food and went away, our earthenware pot was still bubbling (full of meat) as if it had not decreased, and our dough was still being baked as if nothing had been taken from it. Then the Prophet (peace be upon him) said (to my wife): 'Eat and present to others as the people are struck with hunger.'^{٢٢٧}

^{٢٢٧} The wording of the story is the outcome of combining two narrations: of al-Imam al-Bukhari in his Sahih, Book/ al-Maghazi, Section/ Ghazwat al-Khandaq; Muslim, Book/ drinks, Section/ the permissibility of following someone else to the home of somebody who he thinks will be willing (to receive him); Ahmad in his Musnad, ٢/٣٧٧; al-Baihaqi in al-Sunnan al-Kubra, ٧/٢٧٤; al-Darimi in his Sunnan, ١/٣٣; Abu 'Awanah in his Musnad, ٥/١٧٧; Ibn Abi Shaibah in al-Musannaf, ٦/٣١٤; al-Firabi in Dala'il al-Nubuawah, p. ٥٢; al-Asbahani in Dala'il al-Nubuawah also, ١/٢٠٨.

٢. Increasing the food at Tabuk Expedition

Among the miracles of increasing a small amount of food to become enough for thousands of the followers of the Prophet (peace be upon him) was what occurred at Tabuk Expedition, when the Muslims were stricken by a famine.

The Companions said: “O Allah’s Messenger! Would you permit us to slay our water-carrying camels? We would eat their meat and use their fat.” Allah’s Messenger (peace be upon him) said: “Do as you please.” He (the narrator) said: “Then ‘Umar came there and said: ‘O Messenger of Allah! If you did that (if you gave your consent and the men began to slay their camels), we would run short of transport. But (I suggest that you) summon them to bring the provisions left with them and then invoke Allah's blessings on them (different items of provisions). It is hoped that Allah will bless them.’” Allah’s Messenger (peace be upon him) replied in the affirmative. (The narrator) said: “He sent for a leather mat to be used as a table cloth and spread it out. Then he ordered the men to bring what was left with them of the foodstuffs.” He (the narrator) said: “Someone came with a handful of mite, another came with a handful of dates, still another came with a piece of bread, till small quantities of these things were collected on the table cloth.” He (the narrator) said: “ Then Allah’s Messenger (peace be upon him) invoked blessing (on them) and said: ‘Fill your vessels with these provisions.’” He (the narrator) said: “They filled their vessels to the brim, leaving not a single vessel in the whole army (of about ٣٠٠٠) empty.” He (the narrator) said: “They ate to their fill, and there was still a surplus.” Upon this Allah’s Messenger (peace be upon him) said: “I bear witness that there is no god but Allah and I am the Messenger of Allah. No bondsman meets Allah with these two affirmations without a trace of doubt (in his heart) and is yet prevented from entering Paradise.”^{٣٦٨}

Salamah Ibn al-Akwa’ narrated a similar story on the authority of Iyas Ibn Salamah, quoting his father, who said: “We set out with Allah’s Messenger (peace be upon him) in a certain military expedition and we suffered from hunger so much that we intended to slaughter our riding-camels. Allah’s Prophet (peace be upon him) ordered us to collect our provisions and we spread out a leather mat for him. The foodstuff of people was gathered on the mat and I looked over it to guess how much it was. I guessed it was the

^{٣٦٨} Muslim, Book/ al-Iman, Section/ the evidence that whoever dies as a monotheist will certainly enter Paradise; Ibn Hibban in his Sahih, ١٤/٤٦٥; Ahmad in al-Musnad, ٣/١١; Abu Ya’la in his Musnad, ٢/٤١٢; Ibn Mandah in al-Iman, ١/١٧٨; al-Firabi in Dala’il al-Nubuwah, p.٣٣.

size of a sitting goat. We were then fourteen hundred. We all ate to our fill and filled our vessels.”^{٣٦٩}

٣. The story of increasing the dates of Jabir (may Allah be pleased with him)

Jabir Ibn ‘Abdullah (may Allah be pleased with them both) said that when his father died he owed a Jewish man ٣٠ wasaqs^{٣٧٠} (of dates). Jabir asked him to give him a respite, but the Jew refused to give him a respite. Therefore, Jabir asked Allah’s Messenger (peace be upon him) to intercede for him with the Jew. Allah’s Messenger (peace be upon him) went to the Jew and told him to take the yield of Jabir’s date palms for his debt, but the Jew refused. Jabir’s product of dates was not enough to repay the debt. Allah’s Messenger (peace be upon him) entered the garden and walked all around it and then said to Jabir: “Pluck dates to repay your debt.” Jabir plucked the dates after Allah’s Messenger (peace be upon him) returned. He paid the Jew ٣٠ wasaqs (of dates) and yet there remained ١٧ surplus wasaqs. Jabir went to Allah’s Messenger (peace be upon him) to tell him what had happened. He found him performing the ‘Asr prayer and when he finished, Jabir told him the good news, whereupon the Prophet (peace be upon him) said: “I testify that I am Allah's Messenger.” He added: “Tell Ibn al-Khattab of this.” Jabir went to ‘Umar and told him. ‘Umar said to him: “When Allah’s Messenger (peace be upon him) walked around it, I knew that Allah would bless it.”^{٣٧١}

Al-Hafiz Ibn Kathir said: “This hadith has been narrated through various routes on the authority of Jabir and in various expressions. The gist of all the narrations is that through the blessing of Allah’s Messenger (peace be upon him), his prayer for Jabir and walking around his garden and sitting on his dates, Allah repaid the debt of his father, who had died in the Battle of Uhud. Jabir did not expect to be able to repay the debt that year or even the

^{٣٦٩} Muslim, Book/ al-Luqata, Section/ recommending mixing provisions when insufficient and pleasing others with them.

^{٣٧٠} “Wasaq” is a known measure that is equal to sixty sa’, the sa’ being four muds and a mud is equal to two handfuls of an average man.

^{٣٧١} Al-Bukhari, Book/ borrowing and paying debts, Section/ if one pays dates for the borrowed dates; Ibn Majah, Book/ Sadaqat, Section/ paying debts on behalf of the deceased; Abu ‘Awanah in his Musnad, ٣/٦٠٤; al-Tabarani in al-Mu’jam al-Awsat, ٩/٦٨; al-Firabi in Dala’il al-Nubuawah, p. ٨٣; al-Asbahani in Dala’il al-Nubuawah, ١/٣٠, and the saying of the Prophet (peace be upon him): “I testify that I am Allah's Messenger.” Narrated by al-Bukhari, Book/ victuals, Section/ fresh and ripe dates. See Fath al-Bari for some of the words of the various narrations, ٦/٥٩٤.

year after, yet there remained of the dates a large amount exceeding what he had hoped for and wished. Praise and thanks be to Allah!^{٣٧٢}

٤. The Prophet's feeding ١٣٠ men with one sheep

‘Abd Al-Rahman Ibn Abu Bakr (may Allah be pleased with them both) said that Allah's Messenger (peace be upon him) fed one hundred and thirty men from a single sheep and one sa' of foodstuff, and he gave every one of them a piece of its liver till they were all satiated and then they carried what remained with them.^{٣٧٣}

Al-Nawawi said: "In his hadith there are two obvious miracles related to Allah's Messenger (peace be upon him): first, increasing the liver till it became enough to feed so many men; second, increasing the sa' of foodstuff and the meat of the sheep till that satiated all of them. Yet there remained a surplus that they carried away with them for they did not need it then."^{٣٧٤}

٥. Blessing the Haisah of Umm Sulaim:

On the occasion of marrying Zainab Bint Jahsh, Allah's Messenger (peace be upon him) fed about three hundred men from hais prepared by Umm Sulaim. When Anas lifted the hais after all those men had eaten, he said: "I do not know whether it (hais) was more when it was placed or when it was lifted."^{٣٧٥}

٦. The Prophet's feeding ٧٠ or ٨٠ men with Umm Sulaim's loaves

Umm Sulaim (may Allah be pleased with her) broke a few loaves of barley into pieces and added some butter to them. Allah's Messenger (peace be

^{٣٧٢} Al-Bidayah wal-Nihayah, ٦/١٢١.

^{٣٧٣} Al-Bukhari, Book/ the gift, Section/ accepting a gift from a polytheist; Muslim, Book/ drinks, Section/ entertaining the guest and the merit of favoring him; Abu 'Awanah in his Musnad, ٥/٢٠٤-٢٠٥; Ahmad in his Musnad, ١/١٩٧; al-Baihaqi in al-Sunan al-Kubra, ٩/٢١٥.

^{٣٧٤} Sharh Sahih Muslim, ١٤/١٦.

^{٣٧٥} Al-Bukhari, Book/ al-Nikah, Section/ the gift for the bride; Muslim, Book/ al-Nikah, Section/ the marriage of Zainab Bint Jahsh and the revelation of enjoining hijab. The wording of the hadith is his; al-Tirmidhi, Book/ Tafsir, Section/ from Surat al-Ahzab; al-Nasa'i, Book/ al-Nikah, Section/ the gift for one who marries; Ahmad in his Musnad, ٣/١٦٣; Abu Ya'la in his Musnad in brief, ٧/٣١٥; al-Tabarani in al-Mu'jam al-Kabir, ٢٤٤٦.

upon him) supplicated Allah for blessing (the meal). About ۷۰ or ۸۰ men ate from these loaves till they got satiated.^{۳۷۶}

۷. Increasing half a wasaq^{۳۷۷} of barley through the blessing of the Prophet (peace be upon him)

Jabir reported that a man came to Allah's Messenger (peace be upon him) and asked for food. He gave him half a wasq of barley, and the man, his wife and their guests kept on making use of it (as food) until he weighed it (in order to find out the actual quantity, and it was no more). He came to Allah's Messenger (peace be upon him) (and informed him about it). The Prophet (peace be upon him) said: "Had you not weighed it, you would be eating out of it and it would have remained intact for you."^{۳۷۸}

۸. The appearance of the effect of blessing in half a wasaq of barley belonging to Umm al-Mu'minin, 'Aisha (may Allah be pleased with her)

^{۳۷۶} Al-Bukhari, Book/ al-Manaqib, Section/ the signs of Prophethood in Islam; Muslim, Book/ drinks, Section/ the permissibility of following someone else to the home of somebody who he thinks will be willing (to receive him); al-Tirmidhi in his Sunan, Book/ al-Manaqib, Section/ concerning the signs of proving the Prophethood of the Prophet (peace be upon him) and his special characteristics; Ibn Hibban in his Sahih, ۱/۴/۴۶۹; Asbu 'Awanah in his Musnad, ۵۱۷۸; Malik in al-Muwatta', ۲۹۲۷; 'Abd Ibn humaid in his Musnad, ۱/۳۷۱ from al-Muntakhab, and others. Following is the full story: Anas Ibn Malik said: "Abu Talha said to Umm Sulaim: 'I have noticed feebleness in the voice of Allah's Messenger (peace be upon him), which I think, is caused by hunger. Have you got any food?' She said: 'Yes.' She brought out some loaves of barley and took out a veil belonging to her, and wrapped the bread in part of it and put it under my arm and wrapped part of the veil round me and sent me to Allah's Messenger (peace be upon him). I went carrying it and found Allah's Messenger (peace be upon him) in the Mosque sitting with some people. When I stood there, Allah's Messenger (peace be upon him) asked: 'Has Abu Talha sent you?' I said: 'Yes.' He asked: 'With some food?' I said: 'Yes' Allah's Messenger (peace be upon him) then said to the men around him: 'Get up!' He set out (accompanied by them) and I went ahead of them till I reached Abu Talha and told him (of the Prophet's visit). Abu Talha said: 'O Umm Sulaim! Allah's Messenger (peace be upon him) is coming with the people and we have no food to feed them.' She said, "Allah and His Messenger know better.' So Abu Talha went out to receive Allah's Messenger (peace be upon him). Allah's Messenger (peace be upon him) came along with Abu Talha. Allah's Messenger (peace be upon him) said: 'O Umm Sulaim! Bring whatever you have.' She brought the bread that Allah's Messenger (peace be upon him) ordered to be broken into pieces. Umm Sulaim poured on it some butter from an oilskin. Then Allah's Messenger (peace be upon him) recited what Allah wished him to recite, and then said: 'Let ten persons come (to share the meal).' Ten persons were admitted, ate their fill and went out. Then he again said: 'Let other ten do the same.' They were admitted, ate their fill and went out. Then he again said: 'Let other ten (do the same.)' They were admitted, ate their fill and went out. Then he said: 'Let another ten come.' In short, all of them ate their fill, and they were seventy or eighty men.

^{۳۷۷} See footnote ۷۱.

^{۳۷۸} Muslim, Book/ al-Fada'il, Section/ the miracles of the Prophet (peace be upon him); Ahmad, ۳/۳۴۷.

‘Aisha (May Allah be pleased with her) said: “When the Prophet died, nothing which can be eaten by a living creature was left on my shelf except some barley grain. I ate of it for a period and when I measured it, it finished.”^{٢٧٩}

٩. The story of the dates of Abu Hurairah (may Allah be pleased with him)

Abu Hurairah (may Allah be pleased with him) said: “I brought the Prophet (peace be upon him) some dates and said ‘O Allah’s Messenger! Invoke Allah for blessing them.’ He took hold of them and invoked (Allah) for my sake for blessing them. He said: ‘Take them and keep them in your food bag (or this food bag.) Whenever you want to take anything out of it put your hand into it and take it, but do not empty out the bag of its contents.’ I offered a large number of wassqs of those dates in the Cause of Allah. We used to eat of them and feed others. The bag was always in my lap till the day when ‘Uthman was killed, whereupon they were finished.”^{٢٨٠}

١٠. The meal of tharid (pieces of bread mixed with soup and maybe some meat) that was being supplied (continuously)

Samurah Ibn Jundub said: “While we were with the Prophet (peace be upon him) a meal of tharid was brought to him.” He added: “He ate and the people ate and they continued eating from it successively till about noon. A group of them would eat to be followed by another group.” A man asked the narrator: “Was it supplied with food (continuously)?” He said: “It was definitely not supplied from earth. But perhaps it was supplied from heaven.”^{٢٨١}

^{٢٧٩} Al-Bukhari, Book/ al-Riqaq, Section/ the merit of being poor; Muslim, Book/ al-Zuhd wa al-Riqaq; Ibn Majah, Book/ victuals, Section/ barley bread; Ahmad in his Musnad, ٦/١٠٨; al-Baihaqi in al-Sunan al-Kubra, ٧/٤٧; Ibn Abi Shaibah in al-Musannaf, ٧/١٢٢.

^{٢٨٠} Al-Tirmidhi in al-Manaqib/ the virtues of Abu Hurairah. Al-Albani said in Sahih Sunan al-Tirmidhi, ٣/٢٣٥: with good isnad; Al-Arna’ut said in Takhrij Jami’ al-Usul, ١١/٣٦٤: It is a good hadith. Ahmad narrated it, ٢/٣٥٢; al-Baihaqi in al-Dala’il, ٦/١٠٩; Abu Nu’aim combined in two narrations, ٢/٥٨٨-٥٨٩; Ibn Hibban in his Sahih, ١٤/٤٦٧; Ishaq Ibn Rahawaih in his Musnad, ١/٧٥.

^{٢٨١} Ahmad in his Musnad, ٥/١٢; al-Tirmidhi in al-Manaqib, Section/ concerning the signs of the Prophethood of the Prophet (peace be upon him). He said: It is a good authentic hadith. Al-Arna’ut Takhrij Jami’ al-Usul, ١١/٣٦٢: “It is as he has said”; al-Nasa’i in al-Sunan al-Kubra, ٤/١٧٠; al-Hakim in al-Mustadrak, ٢/٦٧٥, and he said: authentic according to the criterion of al-Shaikhain and they did not narrate it. Al-Dhahabi agreed with him. Al-Baihaqi in al-Dala’il with two isnads in one of which he said it was an authentic isnad, ٦/٩٣; Abu Nu’aim in al-Dala’il, ٧/٢٣٢; Ibn Hibban as in Mawarid al-Zam’an, p. ٥٢٧.

١١. ‘Umar (may Allah be pleased with him) fed ٤٠٠ persons from Muzyanah from a little amount of dates:

Al-Nu'man Ibn Muqrin said: “We came to Allah’s Messenger (peace be upon him) with ٤٠٠ persons from Muzyanah. Allah’s Messenger (peace be upon him) gave us his instructions. Some of the people said: ‘O Allah’s Messenger, we are short of food.’ The Prophet (peace be upon him) said to ‘Umar: ‘Provide them with food.’ ‘Umar said: ‘I have nothing but a little amount of residual dates, which, I think, will be of little avail to them.’ He said: ‘Go and provide them (with food).’ He then took us to his room upstairs, where there was (a heap) of dates looking like a camel tinted with white and black colors. He said: ‘Take!’ Everybody took what he needed and I was the last among the people. So I turned to see that not a single date had been removed (from the heap) although ٤٠٠ men had taken (their shares) from it.”^{٣٨٢}

١٢. Milking a sheep with his hand although it was not (biologically) due to yield milk.

‘Abdullah Ibn Mas’ud said: “I was grazing some sheep belonging to ‘Uqbah Ibn Abi Mu’ait when Allah’s Apostle (peace upon him) and Abu Bakr passed by me. He said: ‘O boy! Do you have a sheep that has not been made pregnant by a ram (i.e. does not yield milk)?’ I fetched him a sheep and he passed his hand over its udder, whereupon milk flowed and he milked it in a bowl. He drank and gave some to Abu Bakr to drink and then said to the udder: ‘Stop yielding milk!’ It did.”^{٣٨٣} Qais Ibn al-Nu’mān narrated a similar story, in which the shepherd is said to be a slave.^{٣٨٤}

^{٣٨٢} Ahmad, ٥/٤٤٥; Abu Nu’aim in al-Dala’il, ٢/٥٤٨-٥٤٩; Ibn Hibban in his Sahih, ٤/٤٦٢. Al-Haithami said in al-Majma’, ٨/٣٠٤: “It is narrated by Ahmad and al-Tabarani and the narrators of Ahmad are the narrators of authentic hadiths.” Abu Dawud narrated part of it, like this: “We came up to the Prophet (peace be upon him) and asked him for food. He said: ‘O ‘Umar! Go and provide them (with food).’ He took us to a room upstairs and took out a key from his pouch and opened.” See: Sahih Sunan Abu Dawud, al-Albani, ٣ /٩٨٣. Abu Abdullah al-Maqdisi said: “Its isnad agrees with the criterion of authentic hadiths.” See: al-Jawab al-Sahih, ٦/٢٥٤.

^{٣٨٣} Ahmad in al-Musnad, ١/٣٩٧, ٤٦٢; Ibn Hibban in his Sahih, ١٤/٤٣٣; Abu Dawud al-Tayalisi, ١/٤٧; Ibn Abi Shaibah in al-Musannaf; Abu Ya’la in his Musnad, ٨/٤٠٣; al-Tabarani in al-Mu’jam al-Kabir, ٩/٧٩ verified as authentic by Ahmad Shakir in his comments on the Musnad, ٦/١٩٠.

^{٣٨٤} Al-Hakin in al-Mustadrak, ٣/٩. He said it is of authentic isnad and they did not narrate it.

١٣. Increasing the milk (the story of Abu Hurairah)

Once Abu Hurairah (may Allah be pleased with him) got very hungry. The Prophet (peace be upon him) passed by him and invited him to his house, where he found a bowl of milk. He ordered Abu Hurairah to call the people of Suffa,^{٣٨٥} who then took their seats in the house. Then he ordered him to serve them with the milk till they all drank to their fill. Then the Prophet (peace be upon him) ordered him to drink and he did. The Prophet continued saying to him: “Drink,” till Abu Hurairah said: “No more! By Him Who has sent you with the Truth, I can drink no more!” Allah’s Messenger (peace be upon him) took the bowl from him, pronounced Alla’s Name and drank the remaining (milk).”^{٣٨٦}

^{٣٨٥} The people of suffa were a group of poor Companions who used to take the mosque for their residence.

^{٣٨٦} Narrated by al-Bukhari, Book/ al-Riqaq, Section/ how the Prophet (peace be upon him) and his Companions lived and their disinterest in worldly pleasures. Al-Tirmidhi in al-Sunan, Book/ the description of the Day of Judgment and al-Riqaq wa al-Wara’; Ibn Hibban in his Sahih, ٤/٤٧٢; Ahmad in al-Musnad, ٧/٥١٥; al-Baihaqi in al-Sunan al-Kubra, ٧/٤٤٦; Hannad in al-Zuhd, ٧/٣٩٤. Following is the full story: Mujadid said that Abu Hurairah used to say: “By Allah except Whom none has the right to be worshipped, (sometimes) I used to lie on the ground on my liver (abdomen) because of hunger, and (sometimes) I used to bind a stone to my belly because of hunger. One day I sat by the way from where they (the Prophet and his companions) used to come out. When Abu Bakr passed by, I asked him about a Verse from Allah's Book and I asked him that only that he might satisfy my hunger, but he passed by and did not do so. Then ‘Umar passed by me and I asked him about a Verse from Allah's Book, and I asked him that only that he might satisfy my hunger, but he passed by without doing so. Finally Abu al-Qasim (the Prophet peace be upon him) passed by me and he smiled when he saw me, for he knew what was in my heart and on my face. He said: ‘O Aba Hirr (Abu Hurairah)!’ I replied: ‘Labbaik, O Allah's Messenger!’ He said to me: ‘Follow me.’ He left and I followed him. Then he entered the house and I asked permission to enter and was admitted. He found milk in a bowl and said: ‘From where is this milk?’ They said: ‘It has been presented to you by such-and-such man (or by such and such woman).’ He said: ‘O Aba Hirr!’ I said: ‘Labbaik, O Allah's Messenger!’ He said: ‘Go and call the people of Suffa to me.’ These people of Suffa were the guests of Islam who had no families, no money, and nobody to depend upon, and whenever an object of charity was brought to the Prophet, he would send it to them and would not take anything from it, and whenever any present was given to him, he used to send some for them and take some of it for himself. The order of the Prophet upset me, and I said to myself: ‘How will this little milk be enough for the people of Suffa?’ I thought I was more entitled to drink from that milk in order to strengthen myself, but behold! The Prophet came to order me to give that milk to them. I wondered what would remain of that milk for me. Anyway, I could not but obey Allah and His Messenger (peace be upon him) so I went to the people of Suffa and called them, and they came and asked permission to enter. They were admitted and took their seats in the house. The Prophet said: ‘O Aba-Hirr!’ I said: ‘Labbaik, O Allah's Messenger!’ He said: ‘Take it and give it to them (to drink).’ So I took the bowl (of Milk) and started giving it to one man who would drink his fill and return it to me, whereupon I would give it to another man who, in his turn, would drink his fill and return it to me, and I would then offer it to another man who would drink his fill and return it to me. Finally, after the whole group had drunk their fill, I reached the Prophet (peace be upon him), who took the bowl and put it on his hand, looked at me, and smiling, said: ‘O Aba Hirr!’ I replied: ‘Labbaik, O Allah's Messenger!’ He said: ‘There remain you and I.’ I said: ‘You have said the truth, O Allah's Messenger!’ He said: ‘Sit down and drink.’ I sat down and drank. He said: ‘Drink,’ and I drank. He kept on telling me repeatedly to drink, till I said: ‘No. By Allah Who sent you with the Truth, I have no space for it (in my

Al-Hafiz Ibn Hajar said: “In this there is a great miracle. We have already seen similar signs of Prophethood, such as increasing food and drink through the blessing of the Prophet (peace be upon him).”^{٢٨٧}

١٤. Increasing the milk (the story of al-Miqdad and his two companions)

Another story almost like that of Abu Hurairah with the Messenger (peace be upon him) is the story of al-Miqdad. But the blessing in the story of al-Miqdad was the lot of the udders of a sheep that were filled with abundant milk when they were not due to be milked.^{٢٨٨}

stomach).’ He said: ‘Hand it over to me.’ When I gave him the bowl, he praised Allah and pronounced Allah’s Name on it and drank the remaining milk.”

^{٢٨٧} Fath al-Bari, ١/٢٨٨

^{٢٨٨} Muslim, Book/ drinks, Section/ entertaining guests and the virtue of favoring them; Ahmad in his Musnad, ٧/٧; al-Tirmidhi in brief, Book/ asking permission, Section/ How to greet; al-Baihaqi in al-Sunan al-Kubra, ٦/٨٨; al-Nasa’i in the practices during daytime and at night, p. ٧٨٧; al-Bazzar in his Musnad, ٧/٤٢; al-Asbahani in Dala’il al-Nubuwwah, ١/١٢٤. Following is the full story: Al-Miqdad said: “I and two of my companions were so much afflicted by hunger that we had lost our power of seeing and hearing. We presented ourselves (as guests) to the Companions of Allah’s Messenger (peace be upon him), but none amongst them would entertain us. So we came to Allah’s Messenger (peace be upon him), and he took us to his residence and there were three goats. Allah’s Messenger (peace be upon him) said: ‘Milk these for us.’ So we milked them, and every person amongst us drank his share and we set aside the share of Allah’s Messenger (peace be upon him). (It was his habit) to come during the night and greet (the people present there) in a manner that would not wake up those who were asleep but make those who were awake hear him. He would then go to the mosque and perform the prayer, then go to his drink (of milk) to drink it.” Miqdad added: “One night Satan came to me when I had taken my share, and he said: ‘Muhammad has gone to the Ansar, who will entertain him and he will get what is with them, and he has no need for this draught (of milk).’ So I took (that milk) and drank it, and when it had penetrated deeply in my stomach and I was certain that there was no way out (but to digest it), Satan aroused (my sense of) remorse and said: ‘Woe be to you! What have you done? You have taken the drink reserved for Muhammad! When he comes and does not find it, he will curse you, and you will be ruined, and thus you will lose this world and the Hereafter.’ There was a sheet over me: If I covered my feet with it, my head was uncovered, and if I covered my head with it, my feet were uncovered. I could not sleep, but my two companions had slept for they had not done what I had done. Then came Allah’s Messenger (peace be upon him), and he greeted (us) as he used to do. He then came to the mosque and performed the prayer and then came to his drink (of milk) and uncovered it (the bowl), but did not find anything in it. He raised his head towards the sky, and I said (to myself) that he was going to invoke curse upon me and I would be thus ruined; but he said: ‘O Allah, feed him who fed me and give drink to him who provided me with drink.’ I tied the sheet around myself tightly and took hold of the knife and went to the goats (possessed by the Holy Prophet) so that I may slaughter for Allah’s Messenger (peace be upon him) the fattest one amongst them. But I found it full of milk and in fact all of them were full of milk. So I took a vessel that belonged to the family of Allah’s Messenger (peace be upon him) and that they were not ambitious to milk (their goats) in, and milked (them) in it until it swelled up with foam. I came to Allah’s Messenger (peace be upon him) and he said: ‘Have you taken your share of the milk during the night?’ I said: ‘Drink,’ and he drank it. He then handed over (the vessel) to me and I said: ‘O Allah’s Messenger, drink,’ and he drank and handed over (the vessel) to me again, whereupon I perceived that Allah’s Messenger (peace be upon him) had been satiated and I

١٥. Increasing the butter for Umm Malik

Jabir reported that Umm Malik used to send clarified butter in a small skin to Allah's Messenger (peace be upon him). Her sons would come to her and ask for seasoning when they had nothing with them (in the form of condiments) and she would go to that (skin) in which she offered (clarified butter) to Allah's Messenger (peace be upon him), and she would find clarified butter in it and it kept providing her with seasoning for her household until she had (completely) squeezed it. She came to the Prophet (peace be upon him) and (informed him about it). Thereupon, he (the Holy Prophet) said: "Did you squeeze it?" She said: "Yes." Thereupon he said: "If you had left it in that very state, it would have kept on providing you (with the clarified butter) on end."^{٣٨٩}

The miracles of the Messenger (peace be upon him) of increasing the amount of a little water

The Messenger (peace upon him) was sent with the Divine Message in a desert environment. He and His Companions would often engage in battles in defense of their religion. They would be exposed to scarcity or absence of water and get thirsty and need water for ritual cleansing also. Allah (SWT) would show the Companions the miracles of increasing the little amount of water at the hands of the Prophet (peace be upon him). Following are some of these events that are recorded in the books of Sunnah from the most authentic sources:

١. The flowing of water from among the fingers of the Prophet (peace be upon him) at Hudaybiyah Expedition:

Jabir (may Allah be pleased with him) said: "On the day of Al-Hudaybiya, the people felt thirsty and Allah's Messenger (peace be upon him) had a vessel containing water. He performed ablution from it and then the people

had got his blessings. I burst into laughter (so much) so that I fell onto the ground, whereupon Allah's Messenger (peace be upon him) said: 'O Miqdad, it must have been one of your mischievous tricks.' I said: 'O Allah's Messenger, my affair has been so and so, and I have done so and so.' Thereupon Allah's Messenger (peace be upon him) said: 'This is nothing but mercy from Allah. Why have you not asked my permission to awaken our two friends to drink (of the milk)?' I said: 'By Him Who has sent you with Truth, since you have got your share of it and I have got mine with you, I do not mind whoever else will take his share of it.'"

^{٣٨٩} Muslim, Book/ al-Fada'il, Section/ concerning the Miracles of the Prophet (peace be upon him); Ahmad in his Musnad, ٣/٣٤٠.

came towards him. Allah's Messenger (peace be upon him) said: ‘What is wrong with you?’ The people said: ‘O Allah's Messenger! We haven't got any water to perform ablution with or to drink, except what you have in your vessel.’ So the Prophet (peace be upon him) put his hand into the vessel and the water started flowing among his fingers like springs. So we drank and performed ablution.” I (the narrator) said to Jabir: “What was your number on that day?” He replied, "Even if we had been one hundred thousand, that water would have been sufficient for us. Anyhow, we were ١٥٠٠.^{٣٩٠} Salamah Ibn al-Akwa' narrated a similar story also.^{٣٩١}

٢. Increasing the water of the well of Hodaybiyah

Al-Bara' Ibn 'Azib (may Allah be pleased with him) said: “On the Day of Hodaybiyah we were fourteen hundred in number. Hodaybiyah was a well that we had drained without leaving a single drop behind. So, the Prophet (peace be upon him) sat on the brink of the well. He demanded some water to take in his mouth and spit in the well. We waited for a short time and then we drank sour fill and watered our riding beasts.”^{٣٩٢} Salamah Ibn al-Akwa' narrated a similar story also.^{٣٩٣}

٣. The Miracle of profusely pouring water out of the vessel:

We have already seen the miracle of increasing the food in the narration of Salamah when Allah blessed a little amount of food the size of a sitting goat to be sufficient for fourteen hundred Companions (my Allah be pleased with them all). At the end of the narration Salamah added: “The Prophet (peace be upon him) said: ‘Is there any water to perform ablution with?’ A man then came up with a bowl containing a little water and emptied it in a glass. All of us then performed ablution pouring the water profusely.”^{٣٩٤}

^{٣٩٠} Al-Bukhari, Book/ al-Maghazi, Section/ Ghazwt al-Hudaibiyah; Muslim in brief, Book/ al-Imarah, Section/ preference of giving a pledge to the commander of the army on deciding to fight; Ibn Khuzaimah in his Sahih, ١/٦٥; Ibn Hibban in his Sahih also, ١٤/٤٨٠; Abu 'Awanah in his Musnad, ٤/٤٢٨; al-Darimi in his Sunan, ١/٢٧; Ibn Abi Shaibah in al-Musannaf, ٧/٣٨٧; Ahmad in his Musnad, ٣/٣٢٩; al-Tayalisi in his Musnad, ١/٢٣٩; al-Firyabi in Dala'il al-Nubuwwah, p. ٧٠; al-Asbahani in Dala'il al-Nubuwwah also, ١/٤٨, and others.

^{٣٩١} Muslim, Book/ al-Maghazi, Section/ preference of mixing provisions in case of scarcity; al-Baihaqi in Dala'il al-Nubuwwah, ٤/ ١١٨-١١٩.

^{٣٩٢} Al-Bukhari, Book/ al-Manaqib, Section/ the signs of Prophethood in Islam; al-Baihaqi in Dala'il al-Nubuwwah, ٤/١١٠-١١١.

^{٣٩٣} Muslim, Book/ al-Jihad wa al-Siyar, Section? Ghazwat Dhi Qird and others; al-Baihaqi in Dala'il al-Nubuwwah, ٤/١١١

^{٣٩٤} Muslim, Book/ al-Maghazi, Section/ preference of mixing provisions in case of scarcity.

Among the Miracles of the Prophet (peace be upon him) of increasing the little amounts of water are the following:

ξ. The ablution (wudu') performed by ٧٠ or ٨٠ men with the water that gushed from among his fingers, which were dipped in the bowl.

Narrated Anas bin Malik that the Prophet (peace be upon him) asked for a bowl of water. He was brought a large shallow bowl with little water in it. He dipped his fingers in it. I saw water flowing from among his fingers and I guessed that about ٧٠ to ٨٠ (men) performed ablution (with it).^{٣٩٥}

ο. The ablution performed by ٣٠٠ (men) with water flowing from among the fingers of the Prophet (peace be upon him):

Anas Ibn Malik said: "A bowl of water was brought to the Prophet (peace be upon him) while he was at Az-Zawra."^{٣٩٦} He placed his hand in it and the water started flowing from among his fingers. All the people performed ablution (with that water)." Qatada asked Anas, "How many people were you?" Anas replied, "Three hundred or nearly three-hundred."^{٣٩٧}

Regarding the two stories narrated by Anas (may Allah be pleased with him), al-Hafiz Ibn Hajar said: "From the various narrations it seems that they are two stories occurring in two different places because of the difference in the number of those who were present. The difference is obvious enough to eliminate the possibility of regarding them as one and the same story, besides specifying the location where the event took place."^{٣٩٨}

'Iyad said: "This story was narrated by a large number of trustworthy persons on the authority of a large group of people reporting from all those related to the Companions. The story was narrated in the meetings of a lot of them in assemblies and military congregations. It was never reported that

^{٣٩٥} Al-Bukhari, Book/ al-Wudu', Section al-Wudu' min al-Tur; Muslim, Book/ al-Fada'il, Section/ concerning the Miracles of the Prophet (peace be upon him); Ibn Khuzaimah in his Sahih, ١/٦٥; Ibn Hibban in his Sahih, ١٤/٤٨١; Ahmad in al-Musnad, ٣/١٤٧; Abu Ya'lain his Musnad, ٦/٧٢; 'Abd Ibn Humaid in his Musnad, ١/٤٠٣; al-Baihaqi in Dala'il al-Nubuawah, ٤/١٢٢.

^{٣٩٦} A location in Medina.

^{٣٩٧} Al-Bukhari, Book/ al-Manaqib, Section/ the signs of Prophethood in Islam; Muslim, Book/ al-Fada'il, Section/ concerning the Miracles of the Prophet (peace be upon him); Ibn Hibban in his Sahih, ١٤/٤٨٤; Ahmad in his Musnad, ٣/٢٨٩; al-Firyabi in Dala'il al-Nubuawah, p. ٥٦; al-Asbahani in Dala'il al-Nubuawah also, ١/١٢١; al-Baihaqi in Dala'il al-Nubuawah, ٤/١٢٤-١٢٥.

^{٣٩٨} Fath al-Bari, ٧/٢٨٣, ed. Dar al-Fikr, ١٤١٤ AH/ ١٩٩٣ AD.

somebody discredited the truthfulness of the narrator of the story. This type then belongs to the definitive miracles of the Prophet (peace be upon him.)”

Al-Qurtubi said: “The phenomenon of the flowing of water from among the fingers of the Prophet (peace be upon him) occurred several times at various places and on remarkable occasions. It was narrated through many routes the total of which implies that the story was definitive and unquestionable due to conveying it in its meaning (but various wording) by a large number of trustworthy persons who could not have agreed together to tell a lie...” He added: “The like of such a miracle has never been attributed to other than our Prophet (peace be upon him).”^{۳۹۹}

‘Abdullah Ibn Mas’ud (may Allah be pleased with him) narrated a story similar to that narrated by Anas. He said: “We were in the company of Allah’s Messenger (peace be upon him) on a journey and we were short of water. He said: ‘look for any remaining water.’ They brought a bowl containing a little water. He put his hand into the water and said: ‘Come on to use the blessed pure water.’ Blessing was from Allah, for I saw water sprouting from among the fingers of Allah’s Messenger (peace be upon him).”^{۴۰۰}

۶. The story of increasing the water of the two bags

‘Imran said: “Once we were traveling with the Prophet (peace be upon him) ... Then the people complained to him of thirst, whereupon he got down and called someone from among his Companions and ‘Ali, and ordered them to go and bring water. So they went and met a woman who was sitting on her camel between two bags of water. They asked: ‘Where can we find water?’ She replied: ‘I was there (at the place of water) this hour yesterday and my people are absent.’ They requested her to accompany them. She asked:

^{۳۹۹} Al-Hafiz said: “The hadith concerning the flow of water was narrated by al-Bukhari, Muslim, Ahmad and others on the authority of Anas through five routes, and on the authority of Jabir through four routes; and the authority of Ibn Mas’ud as narrated by al-Bukhari and al-Tirmidhi; on the authority of Ibn ‘Abbas as narrated by Ahmad and al-Tabarani through two routes; on the authority of Ibn Abi Layla, father of ‘Abd al-Rahman as narrated by al-Tabarani... As to increasing water by touching it or spitting in it, or ordering that an arrow from his quiver be placed in it, it was mentioned in the hadith of ‘Imran Ibn Husain in al-Sahihain and on the authority of al-Bara’ Ibn ‘Azib as narrated by al-Bukhari and Ahmad through two routes, and on the authority of Abu Qatadah as narrated by Muslim, and on the authority of Anas as narrated by al-Baihaqi in al-Dala’il, and on the authority of Ziyad Ibn al-Harith al-Saddani as narrated by him and on the authority of Ibn Hibban Ibn al-Sanabi’ al-Saddani.

^{۴۰۰} Al-Bukhari, Book/ al-Manaqib, Section/ the signs of Prophethood in Islam; Ahmad in al-Musnad, ۱/۴۶۰; al-Darimi in his Musnad, ۱/۲۸; al-Bazzar in his Musnad, ۴/۳۰۱; al-Shashi in his Musnad, ۱/۳۰۹; Abu Ya’la in his Musnad, ۹/۲۰۳; al-Baihaqi in Dala’il al-Nubuwwah, ۴/۱۲۹-۱۳۰, and others.

‘Where?’ They said: ‘To Allah's Messenger (peace be upon him).’ She said, ‘Do you mean the man who is called the Sabi, (with a new religion)?’ They replied: ‘Yes, the same person. So come along.’ They brought her to the Prophet (peace be upon him) and narrated the whole story. He said: ‘Help her to dismount from her camel.’ The Prophet (peace be upon him) asked for a pot, then he opened the mouths of the bags and poured some water into the pot. Then he closed the big (upper) openings of the bags and opened the small (lower) ones and the people were called upon to drink and water their animals. So, they all watered their animals and they (too) all quenched their thirst and also gave water to others... The woman was standing and watching all that which they were doing with her water. By Allah, when her water bags were returned they looked as if they had more water than they had contained before Then the Prophet (peace be upon him) ordered us to collect something for her; so dates, flour and Sawiq were collected which amounted to a good meal that was put in a piece of cloth. She was helped to ride on her camel and that cloth full of foodstuff was also placed in front of her and then the Prophet said to her: ‘We have not taken your water but Allah has given water to us.’” (In Sahih Muslim the narrator ‘Umran Ibn Husain—may Allah be pleased with him—said: “We drank and we were forty thirsty men till our thirst was quenched and we filled every bag and container we had (with water).) She returned home late. Her relatives asked her: ‘O so and so what has delayed you?’ She said: ‘A strange thing! Two men met me and took me to the man who is called the Sabi' and he did such and such a thing. By Allah, he is either the greatest magician between this and this (gesturing with her index and middle fingers raising them towards the sky indicating the heaven and the earth) or he is truly Allah's Messenger”.

Afterwards the Muslims used to attack the pagans around her abode but never touched the people she belonged to. One day she said to her people: "I think that these people leave you purposely. Why don't you embrace Islam?" They obeyed her and all of them embraced Islam.”^{٤١١}

٧. Increasing the water in an empty tub:

^{٤١١} Bukhari, Book/ Tayammum, Section/ clean dust is the ablution of the Muslim; Muslim, Book/ mosques, Section/ performing missed prayers; Ibn Khuzaimah in his Sahih, ١/٥٩; abridged; Ibn Hibban in his Sahih, ٤/١٢٢; al-Bazzar in his Musnad, ٩/٥٩; al-Tabarani in al-Mu'jam al-Kabir, ١٨/١٣٣; Ibn Abi Shaibah in al-Musannaf, ٦/٣١٧; al-Asbahani in Dala'il al-Nubuwwah also, ١/٣٧; al-Baihaqi in Dala'il al-Nubuwwah, ٤/٢٧٧.

The Muslims were badly in need of water. Allah's Messenger (peace be upon him) told Jabir (may Allah be pleased with him) to look for a residue of water. He found a little water in a worn out water skin. Jabir narrated, saying: "I brought that to him. He took hold of it and began to utter something which I could not understand and then he pressed it with his hands and gave it to me and said: 'Jabir, announce for the tub to be brought.' So I announced that the tub of the army (be brought). It was brought accordingly and I placed it before him. Thereupon Allah's Messenger (peace be upon him) placed his hand in the tub like this: with his fingers stretched out, and then he placed his fingers at the bottom of the tub and said: 'Jabir, take it (the water-skin) and pour water on me (my hand), while saying Bismillah (in the name of Allah).' I poured water and said Bismillah, and saw water flowing from among the fingers of Allah's Messenger (peace be upon him). Then (the water in) tub welled up until it was filled up. He then said: 'Jabir, call whoever is in need of water.' The people came and got water until they were all satiated. I said: 'Is there anyone left who is in need (of water)?' Allah's Messenger (peace be upon him) then lifted up his hand from that tub and it was still full. Then the people complained to Allah's Messenger (peace be upon him) of hunger and he said: 'May Allah provide you with food!' We came to the coast of the sea and the sea surged to throw out a big animal. We lit a fire and cooked and roasted it and ate of it till we were satiated." Jabir added: "I and so-and-so and so-and-so (counting five persons) entered the socket of its eye and nobody could see us until we had come out. We took hold of one of its ribs and curved it, and then we called the biggest person in the army and the biggest camel in the army with the biggest saddle, and the rider passed under it without stooping his head."^{٤٠٧}

٤. The story of the vessel of ablution of Abu Qatadah (may Allah be pleased with him)

Abu Qatadah (may Allah be pleased with him) said: "Allah's Messenger (peace be upon him) delivered a speech before us and said: 'You will proceed this evening and night till you find water tomorrow.' The people set out without waiting for each other... Then the Prophet (peace be upon him) asked for a vessel of ablution that belonged to me and that held some water. He performed light ablution from it and there remained some water." The Prophet said to Abu Qatadah: "Keep your vessel of ablution for it will play a great role..." Abu Qatadah added: "We reached the people when the day

^{٤٠٧} Muslim, Book/ al-Zuhd, Section/ the long hadith of Jabir; Ibn Hibban in his Sahih, ١٤/٤٥٧; al-Asbahani in Dala'il al-Nubuwwah, ١/٥٦.

extended and everything got hot and they would say: ‘O Allah’s Messenger! We are destroyed! We are very thirsty!’ He said: ‘May Allah not destroy you!’ Then he said: ‘Bring me my small cup!’ He asked for the vessel of ablution. Then Allah’s Messenger (peace be upon him) began pouring (water) and Abu Qatadah give the people water. No sooner had they seen water in the vessel than they crowded over it. Allah’s Messenger (peace be upon him) said: ‘Fill (your containers) gently, for you will all quench your thirst.’ They did, and Allah’s Messenger (peace be upon him) continued pouring (water) and I continued providing them with it till nobody remained except me and Allah’s Messenger (peace be upon him). Then Allah’s Messenger (peace be upon him) poured (water) and said to me: ‘Drink!’ I said: ‘I will not drink till you drink, O Allah’s Messenger!’ He said: ‘The one who provides water to others is the last to drink.’ So I drank and Allah’s Messenger (peace be upon him) drank too. Then the people arrived at the location of water comfortable and sated with water,^{٤٠٣} and they were three hundred.”^{٤٠٤}

٩. The story of increasing the water at the Expedition of Tabuk:

Mu'adh Ibn Jabal (may Allah be pleased with him) said: “We set out with Allah's Messenger (peace be upon him) in the year of the expedition of Tabuk.... He then said: ‘Allah willing, tomorrow you will reach the spring of Tabuk but you will not arrive at it till it is forenoon.... The spring was a thin stream of water like a shoelace [i.e. very little water]. The people then scooped water from the spring with their hands little by little till they collected a little amount of water in a container. Allah's Messenger (peace be upon him) washed his hands and his face in it, and then returned the water of the container to the spring, whereupon the spring flowed profusely and the people used what they needed of the water. He then said: ‘O Mu'adh, if you should live long enough, you will soon see this area covered with gardens.”^{٤٠٥}

^{٤٠٣} Muslim, Book/ mosques and the positions of prayer, Section/ performing missed prayers and the preference of doing so as soon as possible; Ahmad in his Musnad, ٤/٣٠٢; Abu Ya'la in his Musnad, ٧/٢٢٤-٢٣٥; Ibn al-Ja'd in his Musnad, p. ٤٥٠; al-Firyabi in Dala'il al-Nubuwwah, p. ٦٢-٦٧; al-Asbahani in Dala'il al-Nubuwwah also, ١/٨٨ and others.

^{٤٠٤} Ahmad in his Musnad, ٥/٢٩٨ and its isnad is authentic according to the criterion of Muslim, as in Tahqiq al-Musnad, ٣٧/٢٣٨.

^{٤٠٥} Muslim, Book/ al-Fada'il, Section/ concerning the Miracles of the Prophet (peace be upon him); Ibn Khuzaimah in his Sahih, ٢/٨٢; Ibn Hibban in his Sahih, ٤/٤٦٩-٤٧٠; 'Abdul-Razzaq in al-Musannaf, ٢/٥٤٥-٥٤٦; Ahmad in al-Musnad, ٥/٢٣٧; al-Tabarani in al-Mu'jam al-Kabir, ٢٠/٥٧; al-Firyabi in Dala'il al-Nubuwwah, p. ٥٩.

The Miracles of Healing Patients

The Companions of the Prophet (peace be upon him) used to be afflicted with illnesses and diseases during the expeditions. Some of them would go to him so that he might invoke Allah for their sake, and Allah would honor him by immediately healing the person for whom he invoked Allah before the audience. The authentic Sunnah mentioned many of these miracles. Following are some of them:

١. The recovery of Ali (may Allah be pleased with him) of his ophthalmia at Khaibar Expedition:

Sahl Ibn Sa'd (may Allah be pleased with him) narrated that he heard the Prophet (peace be upon him) on the Day of Khaibar saying: "I will give the banner (i.e. the command) to a person at whose hands Allah will grant victory." So, the Companions spent the night wondering who would be given the banner, and every one of them wished to be given the flag. But the Prophet asked: "Where is 'Ali?" Someone informed him that he was suffering from eye-trouble. So, he ordered them to bring 'Ali to him. Then the Prophet spat in his eyes and he was cured immediately as if he had never any eye-trouble. 'Ali said: "We will fight with them (i.e. infidels) till they become like us (i.e. Muslims)." The Prophet said: "Be patient till you face them and invite them to Islam and inform them of what Allah has enjoined upon them. By Allah! If a single person embraces Islam at your hands (i.e., through you), that will be better for you than red camels."^{٤٠٦}

٢. The healing of Salamah Ibn al-Akwa's leg:

Yazid Ibn Abi 'Ubaid said: "I saw the trace of a wound in Salama's leg. I said to him: 'O Abu Muslim! What is this wound?' He said: 'This was inflicted on me on the day of Khaibar and the people said: 'Salama has been wounded.' Then I went to the Prophet (peace be upon him) and he puffed his saliva into it (i.e. the wound) thrice, and I have never had any pain in it till this hour."^{٤٠٧}

^{٤٠٦} Bukhari, Book/ al-Jihad wa al-Siyar, Section/ The call of the Prophet (peace be upon him) for Islam and Prophethood; Muslim, Book/ Fada'il al-Sahabah, Section/ the virtues of 'Ali Ibn Abi Talib; Ibn Hibban in his Sahih, ١٥/٣٧٨; al-Baihaqi in al-Sunan al-Kubra, ٩/١٠٦; al-Nasa'i in al-Sunan al-Kubra, ٥/٤٦; Sa'id Ibn Mansur in al-Sunan, ٢/٢١٥.

^{٤٠٧} Bukhari, Book/ al-Maghazi, Section/ Khaibar Expedition; Abu Dawud in al-Sunan, Book/medicine, Section/how ruqa are practiced; Ibn Hibban in his Sahih, ١٤/٤٣٩; Ahmad in his Musnad, ٤/٤٨.

۳. The healing of the leg of ‘Abdullah Ibn ‘Atiq:

Al-Bara’ Ibn ‘Azib narrated that Allah's Messenger (peace be upon him) sent some men from the Ansar to ((kill) Abu Rafi, the Jew, and appointed 'Abdullah bin ‘Atiq as their leader. Abu Rafi used to hurt Allah's Messenger (peace be upon him) and help his enemies against him. He lived in his castle in the land of Hijaz. (The narrator then mentioned the story of killing him adding): “(Abdullah Ibn ‘Atiq then said); ‘I realized that I had killed him. I then opened the doors one by one till I reached his staircase, and thinking that I had reached the ground, I stepped and fell down and got my leg broken in a moonlit night. I tied my leg with a turban and set out till I sat at the gate, and said: 'I will not go out tonight till I know whether I have killed him.' So, when (early in the morning) the cock crowed, the announcer of the casualty stood on the wall saying: 'I announce the death of Abu Rafi, the merchant of Hijaz.’ Thereupon I went to my companions and said: 'Let us save ourselves, for Allah has killed Abu Rafi,' So I went to the Prophet (peace be upon him) and described the whole story to him. He said: ‘Stretch out your (broken) leg.’ I stretched it out and he rubbed it and it became alright as if I had never had any ailment in it.”^{۴۰۸}

۴. The effect of the Prophet’s blessing on passing his hand on the head of Hanzalah Ibn Hidhyam:

The Prophet (peace be upon him) passed his hand on the head of Hanzalah Ibn Hidhyam and said: “May Allah bless you, (or may you be blessed)!” Thereafter if a person with a swelling face or an animal with a swelling udder was brought to Handalah, he would spit on his own hands and then place his hand on his head at the site that Allah’s Messenger (peace be upon him) had passed his hand on, and pass his hand on the position of the swelling and the swelling would disappear.^{۴۰۹}

The Prophet (peace be upon him) taught the Companions and the Muslims coming after them certain supplications to invoke Allah with and thereby secure continuous cure. This is valid even today, particularly when the

^{۴۰۸} Bukhari, Book/ al-Maghazi, Section/ the killing of Abu Rafi’; al-Baihaqi in al-Sunan al-Kubra, ۹/۸۰; al-Ruyani in his Musnad, ۱/۲۱۰; al-Asbahani in Dala’il al-Nubuwwah also, ۱/۱۲۰; al-Tabari in his History, ۲/۵۰-۵۶.

^{۴۰۹} Ahmad in his Musnad, ۵/۶۷ In Majma’ al-Zawa’id, ۴/۲۱۱ he says that its narrators are trustworthy. Al-Tabarani also relates it in al-Mu’jam al-Kabir, ۴/۶ and ۴/۱۳ and al-Mu’jam al-Awsat, ۳/۱۹۱; Ibn Qani’ in Mu’jam al-Sahabah, ۱/۲۰۳. Al-Bukhari mentioned it in al-Tarikh al-Kabir, ۳/۳۷; Ibn Hajar in al-Isabah, ۲/۱۳۳. It is said that al-Hasan Ibn Sufyan mentioned it in his Musnad and its isnad is authentic, as in Tahqiq al-Musnad, ۳/۲۶۳..

conditions of permissible supplication are observed.^{٤١٠} This involves Allah's confirmation of the truthfulness of His Messenger through His responding to the invocations of his truthful followers.

The Miracles that occurred at Hunain Expedition:

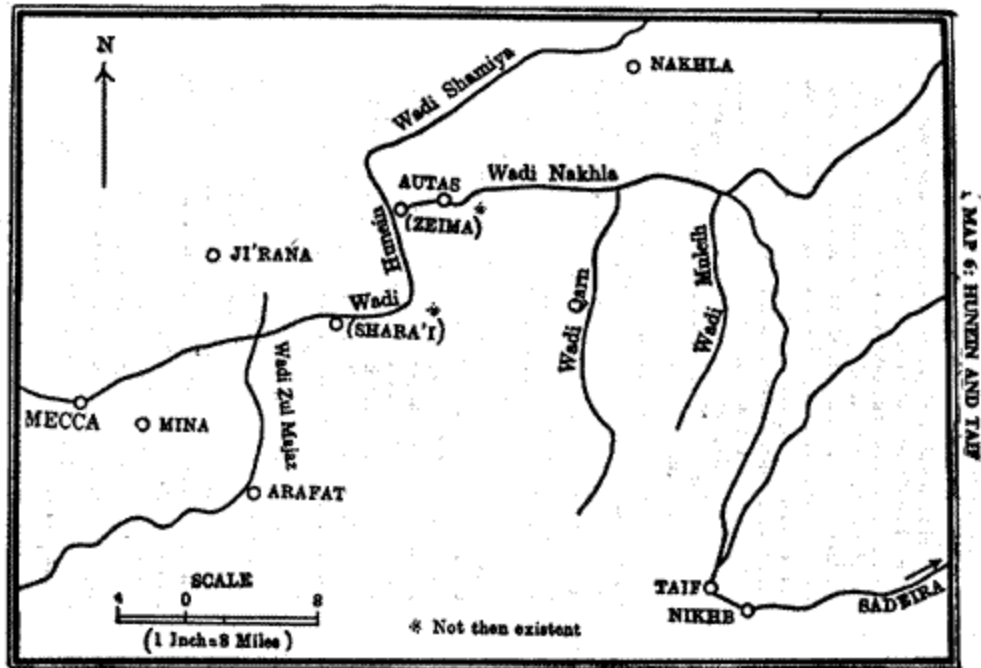
The Muslims felt proud of their large number at Hunain Expedition but that did not benefit them when the enemy attacked them all of a sudden. They were defeated and were in great distress and discomfort. None kept firmly to his position except the Prophet (peace be upon him) and a few of his Companions. Salamah Ibn al-Akwa' said: "While fleeing I passed by Allah's Messenger (peace be upon him), who was riding on his white mule. He said: 'The son of al-Akwa' finds himself to be utterly perplexed.' When the Companions gathered round him from all sides, he got down from his mule (in another narration it is reported that he invoked Allah then and asked Him for victory, saying: 'O Allah, grant (us) Your Victory!')^{٤١١}, picked up a handful of dust from the ground, threw it into their (enemy) faces, saying: 'May these faces be disfigured!' There was no one among the enemy whose eyes were not filled with the dust from this handful. So they turned back fleeing, and Allah the Exalted and Glorious defeated them, and Allah's Messenger (peace be upon him) distributed their booty among the Muslims."^{٤١٢} In another narration it is said that he picked up a few gravels and threw them into their faces, and then said: "They will be defeated, by the Lord of Muhammad!" By Allah, no sooner had he thrown his gravels at them than I saw them feeble and defeated."^{٤١٣}

^{٤١٠} See: the book "al-Adhkar", al-Hafiz al-Nawawi and the book "al-Du'a' wa Manzilatuhu min al-'Aqidah al-Islamiyyah", Jailan al-'Arusi.

^{٤١١} Muslim, Book/ al-Jihad wa al-Siyar, Section/ Hunain expedition.

^{٤١٢} Muslim, Book/ al-Jihad wa al-Siyar, Section/ Hunain expedition; Ibn Hibban in his Sahih, ١٤/٤٠١; Abu 'Awanah in his Musnad, ٤/٢٧٨-٢٧٩; al-Darimi in al-Sunan, ٢/٢٨٩; Ibn Abu Shaibah in al-Musannaf, ٧/٤١٩; al-Ruyani in his Musnad, ٢/٢٠٣, and others.

^{٤١٣} Muslim, Book/ al-Jihad wa al-Siyar, Section/ Hunain expedition; al-Hakim in al-Mustadrak, ٣/٣٧٠; Abu 'Awanah in his Musnad, ٤/٢٧٧-٢٧٨; al-Baihaqi in al-Sunan al-Kubra, ٥/١٩٧, 'Abdul-Razzaq in al-Musannaf, ٥/٣٨٠, Ahmad in al-Musnad, ١/٢٠٧, and others.



The Qur'an recorded this in the Saying of Allah (SWT): "Truly Allah has given you victory on many battlefields, and on the Day of Hunain (battle) when you rejoiced at your great number but it availed you naught and the earth, vast as it is, was straitened for you, then you turned back in flight. Then Allah did send down His Sakinah (calmness, tranquility, reassurance) on the Messenger and on the believers, and sent down forces (angels) which you saw not, and punished the disbelievers. Such is the recompense of disbelievers." (IX: ٢٥-٢٦)



'Ikrimah Dam at al-Ta'if, where Allah's Messenger (PUH) fought the tribe of Thaqif

The Testimony of Trees to the Truthfulness of the Message of the Prophet (peace be upon him):

Trees testified to the truthfulness of the Message and moved splitting the earth vigorously. A cluster of dates came down at the command of the prophet (peace be upon him). The Companions heard the moaning of the trunk of the date palm when he abandoned it, till he returned to quieten it as one quietens a child. Such unusual phenomena cannot take place except at the hands of a Messenger supported by Allah, the Glorified.

١. The descent of the date cluster

Ibn 'Abbas (may Allah be pleased with them both) narrated that a Bedouin came to the Prophet (peace be upon him) and said: "How can I know for sure that you are a prophet?" He said: "If I should call that cluster of dates to come down from this date palm, would you testify that I am Allah's Messenger?" The cluster started coming down from the date palm till it fell

onto the Prophet (peace be upon him) and then he ordered it to go back and it did, whereupon the Bedouin embraced Islam.^{٤١٤}

٢. The Salamah (a kind of tree) that walked:

Ibn ‘Umar (may Allah be pleased with them both) said: “We were with Allah’s Messenger (peace be upon him) on a journey when a Bedouin came and when he approached him, Allah’s Messenger (peace be upon him) said to him: “Where are you going?” He said: “To my family.” He said: “Would you like to benefit by something good?” He asked: “What is it?” He replied: “To testify that there is no god but Allah alone without any partners with Him and that Muhammad is His slave and Messenger.” The Bedouin said: “Who is your witness to what you say?” He said: “This Salamah.” Then Allah’s Messenger (peace be upon him) called it—and it was on the bank of the valley—and it came splitting the earth vigorously till it stood in front of him. Then he asked it to witness thrice and it witnessed thrice that he was as he had asserted. Then the tree returned to its original position and the Bedouin, returned to his people. He said: ‘If they follow me I will bring them to you; otherwise, I will return and stay with you.’”^{٤١٥}

٣. The obedience of two trees to the Prophet (peace be upon him)

‘Ubadah Ibn al-Walid Ibn ‘Ubadah Ibn Al-Samit said: “I and my father set out in search of knowledge to a tribe of the Ansar....” Then he reported a hadith on the authority of Jabir (may Allah be pleased with him) up to his saying: ‘We set out on an expedition along with Allah's Messenger (peace be upon him) until we got down at a spacious valley and Allah's Messenger (peace be upon him) went to relieve himself. I followed him with a bucket full of water and Allah's Messenger (peace be upon him) looked about and

^{٤١٤} Al-Tirmidhi, Book/ al-Manaqib, Section nine. Al-Albani authenticated it in Sahih Sunan al-Tirmidhi, ٣/١٩٣; al-Hakim in al-Mustadrak, ٢/٦٧٦ and he says it is authentic according to the criterion of Muslim, and they (shaikh) did not narrate it. Ibn Kathir in al-Bidayah wa al-Nihayah, ٦/١٣١ says: “This is a good isnad”; al-Maqdisi in al-Mukhtar, ٩/٥٣٩; al-Baihaqi in al-I’tiqad, p. ٤٨. He related the story with a different wording, and in it the Bedouin is identified as belonging to Banu ‘Amir; Ahmad in al-Musnad, ١/٢٢٣; al-Lalika’i in “Sharh Usul I’tiqad Ahl al-Sunnah, ٤/٨٠٧; al-Asbahani in Dala’il al-Nubuwwah, ١/٥١; al-Maqdisi in al-Mukhtar, ٩/٥٥٥ and he mentions it in Majma’ al-Zawa’id, ٩/١٠ and said: “It is narrated by Abu Ya’la, and its narrators are those of authentic hadiths with the exception of Ibrahim Ibn al-Hajjaj al-Shami, who is trustworthy. It is also narrated by al-Tabari in his Tarikh, ١/٥٣٠.

^{٤١٥} Al-Darimi, ١/٢٢; Abu Ya’la in his Musnad, ١/٣٤; Ibn Hibban in his Sahih, ١٤/٤٢٤; al-Tabarani in al-Mu’jam al-Kabir, ١٢/٤٣١; al-Fakihi in Akhbar Makka, ٤/٢٩. It is said in Majma’ al-Zawa’id, ٨/٢٩٢: “It is narrated by al-Tabarani and its narrators are those of the authentic hadiths; Abu Ya’la; al-Bazzar; Ibn Kathir in al-Bidayah wa al-Nihayah, ٦/١٣٠ from the narration of al-Hakim, and he says it is a good isnad. Al-Dhahabi says: “Its isnad is good”, p. ٣٤٤ from al-Sirah al-Nabawiyah.

he found no privacy but two trees at the end of the valley and Allah's Messenger (peace be upon him) went to one of them and took hold of one of its twigs and said: 'Be you under my control by the permission of Allah,' and so it came under his control like a camel that 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: 'Be you under my control with the permission of Allah,' and it came under his control too. When he came between the two trees he joined together the two twigs and said: 'Join with the permission of Allah,' and they joined." Jabir said: "I went away quickly lest Allah's Messenger (peace be upon him) should be aware of my nearness and go still farther. I began to talk to myself. I looked around by chance to see Allah's Messenger (peace be upon him) coming forward and the two trees separated and each of them was standing at its original place."^{٤١٦}

٤. The moaning of the truck in yearning for the Prophet (peace be upon him):

Jabir Ibn 'Abdullah (may Allah be pleased with them both) narrated that The Prophet (peace be upon him) used to stand by a tree or a date palm on Friday. Then an Ansari woman or man said: "O Allah's Messenger! Shall we make a pulpit for you?" He replied: "If you wish." So, they made a pulpit for him and when it was Friday, he proceeded towards the pulpit (for delivering the sermon). The date palm cried like a child! The Prophet (peace be upon him) descended and embraced it while it continued moaning like a child being quietened. The Prophet (peace be upon him) said: "It was crying for (missing) what it used to hear of the religious knowledge given near to it."^{٤١٧}

^{٤١٦} Muslim at the end of his sahih, Book/ al-Zuhd wa al-Raqa'iq, Section/ the long hadith of Jabir; Ibn Hibban in his Sahih, ١٤/٤٥٥-٤٥٦; al-Asbahani in Dala'il al-Nubuwwah, ١/٥٣-٥٥; al-Baihaqi in al-Sunan al-Kubra, ١/٩٤. Ibn 'Abd al-Barr narrated it in al-Tamhid, ١/٢٢٢. From the hadith of Ya'la Ibn Siyabah, Ahmad narrated it in his Musnad, ٤/١٧٢; Ibn Qani' in Mu'jam al-Sahabah, ٣/٢٢١ and others. Ibn 'Abd al-Barr said in al-Tamhid, ١/٢٢٢: "It is narrated on the authority of Abu Ya'la through various routes. In Majma' al-Zawa'id, ٩/٧٠٦ it is attributed to Ahmad and al-Tabarani and its isnad is described as good. See: al-Bidayah wa al-Nihayah, Ibn Kathir, ٦/ ١٤٥-١٤٨.

^{٤١٧} Al-Bukhari, Book/ al-Manaqib, Section/ the Signs of Prophethood in Islam; Ibn Majah, Book/ Iqamat al-Salat, Section/ the affair of the pulpit; al-Tirmidhi, Book/ al-Manaqib, Section/ the signs of proving the Prophethood of the Prophet (peace be upon him), Ahmad in his Musnad, ٣/٣٠٠; al-Baihaqi in al-Sunan al-Kubra, ٣/١٩٥; Ibn Hibban in his Sahih, ١٤/٥٣٥-٤٣٨; al-Maqdisi in al-Mukhtarah, ٤/٣٥٦; al-Darimi in al-Sunan, ١/٢٩ al-Lalika'i in "Sharh Usul I'tiqad Ahl al-Sunnah", ٤/٧٩٧-٨٠٢ and he mentioned for it many routes going back to a group of Companions; al-Asbahani in Dala'il al-Nubuwwah, ١/٤٦; Abu Ya'la in his Musnad, ٥/١٤٢; Ibn al-Ja'd in his Musnad, p. ٤٦٦; Ibn al-Mubarak in al-Zuhd, p. ٣٦٢. Al-Hafiz Ibn Kathir mentions it in al-Bidayah wa al-Nihayah, ٦/١٣١-١٣٨ from the narration of al-Shafi'i; al-Bazzar in his Musnad; Abu Bakr Ibn Abu Shaibah; 'Abd Ibn Hamid al-Laithi also. Al-Lalika'i in his above-mentioned book attributes it to Ibn Khuzaimah.

Al-Hafiz Ibn Kathir said: “This hadith has been narrated by a group of Companions through several ways, which confirms the unquestionable authenticity in this respect.”^{٤١٨}

Miracles concerning the testimony of animals and their submission:

١. The testimony of a wolf to the Prophecy of the Prophet (peace be upon him):

Abu Sa'id al-Khudri said: “A wolf attacked a sheep and took hold of it. The shepherd chased it and freed the sheep from it. The wolf crouched on the ground saying: ‘Are you not afraid of Allah? Why have you deprived me of sustenance Allah has sent to me?’ The shepherd said: “How strange! A wolf crouching at its tail talking to me like a human being!’ The wolf said: ‘Shall I tell you something more curious? Muhammad (peace be upon him) in Yathrib (Medina) is telling people the news of olden times!’ The shepherd then came driving his sheep till he entered Medina and kept them in one of its corners and then came to Allah’s Messenger (peace be upon him) and told him. Allah’s Messenger (peace be upon him) ordered that people be called upon to perform a congregational prayer. He then came out and said to the shepherd: ‘Tell them.’ When he did, Allah’s Messenger (peace be upon him) said: ‘He has told the truth. By Him in Whose Hand is my soul, The Hour will not take place till beasts talk to people, and the end of the whip talks to its owner and so does the shoelace of his sandal, and his hip tells him of what his family has done in his absence.’”^{٤١٩}

Al-Hafiz Ibn ‘Adiy narrated on the authority of Ibn Abi Dawud that the descendants of the shepherd were in the city of Merv and they were nicknamed “the children of the one addressed by the wolf”.^{٤٢٠} Al-Baihaqi

^{٤١٨} Al-Bidayah wa al-Nihayah, ٦/١٣١. He mentions the hadith from the narration of ‘Ubai, Anas, Jabir, Sahl Ibn Sa’ad, Ibn ‘Abbas, Ibn ‘Umar, Abu Sa’id. ‘Aishah and Umm Salamh (may Allah be pleased with them all).

^{٤١٩} The story is derived from the narration of Abu Sa’id al-Khudri and from the narration of Abu Hurairah. Imam Ahmad related it in al-Musnad, ٣/٣٠٦ and ٣/٨٣, and ٨٨. Ibn Kathir in al-Bidayah wa al-Nihayah, ٦/١٥٠ said: “This is an isnad that complies with the criterion of the authentic hadiths”; Ibn Hibban in his Sahih, ١٤/٤١٩; al-Hakim in al-Mustadrak, ٤/٥١٤ and he said: “It is authentic according the criterion of Muslim, and the Shaikhan do not narrate it; ‘Abd Ibn Hamid in his Musand, ١/٢٧٧; Ishaq Ibn Rahawah in his Musnad, ١/٣٥٧; Mu’ammam Ibn Rashid in al-Jami’, ١١/٣٨٣; al-Asbahani in Dala’il al-Nubuawah, ١/١١٢-١١٣; al-Baihaqi in Dala’il al-Nubuawah, ٦/٤١-٤٢, and he said: “This is an authentic isnad.”

^{٤٢٠} Al-Kamil, Ibn ‘Adi, ٢/١٥٠.

regarded this as evidence to the popularity of the story and the strong authentication of the hadith.^{٤٢١}

٢. The complaint of a camel to him against its owner

‘Abdullah Ibn Ja’far said: “Allah’s Messenger (peace be upon him) let me ride behind him one day.... He then entered a garden belonging to an Ansari man. Behold, there was a camel! When it saw the Prophet (peace be upon him) it was filled with compassion and its eyes shed tears. The Prophet (peace be upon him) approached it and passed his hand on its bones behind the ears and it kept quiet. He asked: ‘Who is the owner of this camel? Whose is this camel?’ A young Ansari came forward and said: ‘It is mine, O Allah’s Messenger!’ The Prophet said: ‘Why do you not fear Allah in dealing with this beast, which Allah has given you? It has complained to me that you keep it hungry and use it mercilessly.’”^{٤٢٢}

٣. The response of a camel that got stubborn:

Anas Ibn Malik said: “An Ansari family had a camel they used in watering. It got stubborn and would not allow them to ride it. They went to Allah’s Messenger (peace be upon him) and said: ‘We have a camel that we used in watering and it has become stubborn and would not allow us to ride it. Our plants and date palms have become thirsty.’ Allah’s Messenger (peace be upon him) said to his Companions: ‘Get up.’ They got up and he entered the garden—and the camel was in a corner. The Prophet (peace be upon him) walked towards it. The Ansari people said: ‘O Allah’s Prophet! It has become like a rabid dog and we are afraid that it might attack you.’ He said: ‘It will not harm me.’ When the camel looked at Allah’s Messenger (peace be upon him), it went towards him and knelt down prostrate in front of him. Allah’s Messenger (peace be upon him) took hold of its forelock and it was never so submissive till he returned it to its work. His Companions said; ‘This is a beast that has no reason. How is it that it falls prostrate to you? We

^{٤٢١} Al-Baihaqi in Dala’il al-Nubuwwah, ٦/٤٤; Ibn Kathir in al-Bidayah wa al-Nihayah, ٦/١٠٢. See: Al-Isabah, Ibn Hajar, concerning the name of the one addressed by the wolf.

^{٤٢٢} Abu Dawud, Book/ al-Jihad, Section/ what is enjoined regarding the treatment of animals and beasts; al-Hakim in al-Mustadrak, ٢/١٠٩ and he said: “Its isnad is authentic”; al-Maqdisi in al-Mukhtarah, ٩/١٠٨-١٦٠; Abu ‘Awanah in his Musnad, ١/١٦٨; al-Baihaqi in al-Sunan al-Kubra, ٨/١٣; Ibn Abu Shaibah in al-Musannaf, ٦/ ٣٢٢; Ahmad in al-Musnad, ١/٢٠٤; Abu Ya’la in his Musnad, ١٢/١٠٩; al-Asbahani in Dala’il al-Nubuwwah, ١/١٠٩. Al-Dhahabi in Tarikh al-Islam said: “Muslim narrated of the hadith up to the saying “ha’sh nakhl” and the rest is narrated according to the criterion of Muslim, p. ٣٤٨ from al-Sirah al-Nabawiyyah. Al-Albani authenticated it also in Sahih Sunan Abu Dawud, ٢/٤٨٤.

have reason, so it is more convenient for us to fall prostrate to you.’ He said: ‘It is not fit for a human being to fall prostrate to another human being. If it were fit for a human being to fall prostrate to another human being, I would order the woman to fall prostrate to her husband because of his right on her.’^{٤٢٣}

Regarding what this event and similar ones imply, Abu Nu’aim said that either the Prophet (peace be upon him) was gifted with knowledge of the language of these beasts, in which case it is a miraculous sign similar to that of Solomon (peace be upon him) concerning his knowledge of the language of birds, or that he learned that through Divine Revelation. Whether this or that, it was a wonder and a miraculous Sign.^{٤٢٤}

٤. The courteous behavior of the beast towards the Prophet (peace be upon him):

‘Aisha said: “The family of Allah’s Messenger (peace be upon him) had a wild animal. When Allah’s Messenger (peace be upon him) went out it would play, get vigorous, and run forward and backward. When it learned that Allah’s Messenger (peace be upon him) had come in, it would rest motionless, as long as Allah’s Messenger (peace be upon him) was at home lest it should harm him.”^{٤٢٥}

٥. The appearance of the effect of blessing the mare of Abu Talhah:

Anas Ibn Malik (may Allah be pleased with him) said: “Once there was a feeling of fright in Medina, so the Prophet (peace be upon him) got on a horse belonging to Abu Talhah that was slow. When he returned he said: ‘I

^{٤٢٣} Ahmad in al-Musnad, ٣/١٥٨. Al-Mundhiri in al-Tarhib wa al-Tarhib, ٣/٣٥ described it as of good isnad. Ibn Kathir in al-Bidayah wa al-Nihayah said: “This is a good isnad.” Al-Nasa’i narrated part of it. Al-Maqdisi narrated it in al-Ahadith al-Mukhtarah, ٥/٢٦٦ and deemed its isnad as good. In Majma’ al-Zawa’id, ٩/٤ it is said: “Ahmad and al-Bazzar narrated it, and its narrators are those of authentic hadiths with the exception of Hafs, the nephew of Anas, who is trustworthy and al-Hafiz Ibn Kathir mentioned many pieces of evidence in al-Bidayah wa al-Nihayah, ٦/١٤٢ on ; al-Haithami in al-Majma’, ٩/٤ on. Al-Dhahabi mentioned something similar in Tarikh al-Islam, p. ٣٤٨ from al-Sirah al-Nabawiyah, and in it we read: “it did not fall prostrate to me but Allah subjected it for me.” See: Tahqiq al-Musnad, ٢٠/٦٥-٦٦.

^{٤٢٤} Dala’il al-Nubuwwah, ٢/٤٩٩

^{٤٢٥} Ahmad in al-Musnad, ٦/١١٢, ١٥٠; Ishaq Ibn Rahawayh in his Musnad, ٣/٦١٧; Abu Ya’la in his Musnad, ٧/٤١٨; al-Tahhawi in Sharh Ma’ani al-Athar, ٤/١٩٥; al-Tabarani in al-Mu’jam al-Awsat, ٦/٣٤٤٨. Al-Hathami in Mu’jam al-Zawa’id said: “It is narrated by Ahmad, Abu Ya’la, al-Bazzar and al-Tabarani in al-Awsat, and the narrators of Ahmad are those of authentic hadiths.” Ibn Kathir in al-Bidayah wa al-Nihayah, ٦/١٥٤ said about the isnad of Ahmad: according to the criterion for the authentic hadiths. Al-Dhahabi in Tarikh al-Islam says about the hadith that it is authentic, p. ٣٤٩, al-Sirah al-Nabawiyah.

have found this horse of yours very fast.' Thereafter it was never surpassed (in speed).^{٢٦٤}

٦. The appearance of the effect of blessing the camel of Jabir:

Jabir Ibn 'Abdullah (may Allah be pleased with hem both) said: "I was with the Prophet (peace be upon him) in a Ghazwa (Military Expedition) and my camel was slow and exhausted. The Prophet (peace be upon him) came up to me and said: "O Jabir!" I replied: "Yes?" He said: "What is the matter with you?" I replied: "My camel is slow and tired, so I am left behind." So, he got down and poked the camel with his crooked-ended stick and then ordered me to ride. I rode the camel and it became so fast that I had to restrain it from going ahead of Allah's Messenger (peace upon him)."^{٢٦٥}

Miscellaneous Miracles

١. The glorification of food:

'Abdullah Ibn Mas'ud—while talking about the miracles at the time of the Prophet (peace be upon him)—said: "We used to hear food glorifying (Allah) while it was being eaten."^{٢٦٨}

٢. His discovery that a slaughtered sheep was taken without the permission of its owner:

Narrated Jabir that Allah's Messenger (peace be upon him) and his Companions passed by a woman. She slaughtered a sheep for them and prepared a meal for them. When he returned she said: "O Allah's

^{٢٦٤} Al-Bukhari, Book/ al-Jihad wa al-Siyar, Section/ the slow mare; Muslim, Book/ virtues, Section/ concerning the bravery of the Prophet (peace be upon him) and his advance to war; al-Tirmidhi, Book/ al-Jihad, Section/ coming out on being scared; Ibn Majah, Book/ al-Jihad, Section/ coming out on general alarm; al-Nasa'i in al-Sunan al-Kubra, ٦/٢٦٣; Ahmad in al-Musnad, ٣/٢٦١; Ibn Hibban in his Sahih, ١٤/٢٨٤ and others.

^{٢٦٥} Al-Bukhari, Book/ al-Buyu', Section/ buying animals and donkeys; Muslim, Book/ al-Musaqat, Section/ selling a camel on condition that it is not ridden; al-Naasa'i, Book/ al-Buyu', Section/ a transaction that includes an invalid condition; Ahmad in al-Musnad, ٣/٣٨٥; Ibn Hibban in his Sahih, ١٤/٤٥٠; Abu 'Awanah in his Musnad, ٣/٢٤٨; al-Nasa'i in al-Sunan al-Kubra, ٤/٤٤; al-Baihaqi in al-Sunan al-Kubra, ٥/٣٣٧.

^{٢٦٨} Al-Bukhari, Book/ al-Manaqib, Section/ the signs of Prophethood; al-Tirmidhi, Book/ al-Manaqib, Section/ concerning the signs of proving the Prophethood of the Prophet (peace be upon him); Ibn Khuzaimah in his Sahih, ١/١٠٢; al-Darimi in al-Sunan, ١/٢٨; al-Shashi in his Musnad, ١/٣٥٩; Ahmad in al-Musnad, ١/٤٦٠; Abu Ya'la in his Musnad, ٩/٢٥٢; al-Lalika'i in I'tiqad Ahl al-Sunnah, ٤/٨٠٢; Abu al-Shaikh al-Asbahani in al-'Azamah, ٥/١٢٢٥; al-Lalika'i in Karamat al-Awliya', ١/١٣٤; al-Firyabi in Dala'il al-Nubuwwah, p. ٦٨; al-Asbahani in Dala'il al-Nubuwwah, ١/١٢٠.

Messenger! We have prepared food for you, so come in and eat!” Allah’s Messenger (peace be upon him) and his Companions came in. They used not to start before the Prophet (peace be upon him) started (eating). The Prophet (peace be upon him) took a mouthful but he found it unpalatable. The Prophet (peace be upon him) then said: “This is a sheep that has been slaughtered without the permission of its owner.” The woman then said: “O Allah’s Messenger! We and the family of Sa’d Ibn Mu’ath feel at home with each other; we take from them and they take from us.”^{٤٢٩}

٣. Increasing wealth through the blessing of the Prophet (peace be upon him):

Salman al-Farisi (may Allah be pleased with him) owed somebody some money. The Prophet (peace be upon him) gave him a piece of gold that Salman thought insufficient and said: “How can this redeem what I owe, O Allah’s Messenger?” He said: “Take it and Allah will pay your debt with it.” Salman said: “I took it and weighed for them (my creditors) from it—by Him in Whose Hand is Salman’s soul—forty uqiyyah (about ٦٨٠ grams).”^{٤٣٠}

٤. The emission of light from the staff (stick) of some of his Companions:

Anas Ibn Malik said: “Ibn ‘Abad Ibn Bishr and Usaid Ibn Hudair left the Prophet (peace be upon him) on a very dark night. Each of them had a staff. The staff of one of them lit very brightly, and when they separated, the staff of each of them lit independently till they arrived home.”^{٤٣١}

٥. The strong memory of Abu Hurairah (may Allah be pleased with him):

^{٤٢٩} Abu Dawud, Book/ al-Buyu’, Section/ avoiding suspected transactions. It is authenticated by al-Albani in Sahih Sunan Abi Dawud, ٧/٦٤١; al-Arna’ut in his checking the narrations of Jami’ al-Usul, ١١/٣٩٧; al-Hakim in al-Mustadrak, ٤/٢٦٧. He says it is authentic according to the criterion of Muslim, and the Shaikhah did not narrate it; Ahmad in his Musnad, ٣/٣١٥. The wording is his. Al-Baihaqi in al-Sunan al-Kubra; al-Darqatni in his Sunan, ٤/٢٨٥-٢٨٦.

^{٤٣٠} Ahmad in his Musnad, ٥/٤٤٤. Its isnad is good, as in Tahqiq al-Musand, ٣٩/١٤٧.

^{٤٣١} Al-Bukhari, Book/ the virtues of al-Ansar, Section/ the virtue of Usaid Ibn Hudair, ‘Abbad Ibn Bishr; Ibn Hibban in his Sahih, ٥/٣٧٨. The wording is his with the exception of the expression “till they arrived home”, the meaning of which is implicit in al-Bukhari; al-Nasa’i in al-Sunan al-Kubra, ٥/١٨, al-Tayalisi in his Musnad, ١/٢٧١; al-Baihaqi in al-I’tiqad, p. ٣١٠; Mu’ammam Ibn Rashid in al-Jami’, ١١/٢٨٠; Ahmad in his Musnad, ٣/ ١٣٧; ‘Abd Ibn Hamid in his Musnad, ١/٣٧٢ from al-Muntakhab, and others. See: Fath al-Bari, ٧/١٢٥.

Abu Hurairah (may Allah be pleased with him) used to complain of forgetting many of the hadiths of the Prophet (peace be upon him). **One day the Prophet (peace be upon him) said: “Whoever spreads his upper garment till I finish my speech and then gathers it will not forget anything he has heard from me!”** Abu Hurairah said: **“I spread a garment I had on my body. By Him Who sent him with the Truth, I have never forgotten anything I have heard from him.”**^{٤٣٢}

This hadith is one of the Signs of Prophethood, for Abu Hurairah was the best at memorizing the Prophetic hadiths at his time. The scholars of hadith agreed unanimously that among the Companions he narrated the largest number of hadiths.

Al-Shafi’i said: “Abu Hurairah was the best at memorizing hadith at his time.” Abu al-Zi’aizi’ah, the scribe of Marwan said: “Marwan sent for Abu Hurairah and the latter began narrating hadith. Marwan let me sit behind the couch to write what he was narrating. After one year he sent for him (again) and ordered me to check (what he said) and (I found that) he did not change even a letter (of what he had narrated before).”^{٤٣٣}

٦. Allah (SWT) enabled the Companions to hear the voice of the Prophet (peace be upon him) while they were in their homes.

‘Abd al-Rahman Ibn Mu’ath al-Taymi (may Allah be pleased with him) said: **“Allah’s Messenger (peace be upon him) delivered a speech to us in Mina, and our ears became sharp enough to hear what he was saying while we were in our homes. He went on teaching them their religious rituals...”**^{٤٣٤}

^{٤٣٢} Al-Bukhari, Book/ al-‘Ilm, Section/ memorizing knowledge; Muslim, Book/ the virtues of the Companions, Section/ some of the virtues of Abu Hurairah; al-Tirmidhi, Book/ al-Manaqib, Section/ the merits of Abu Hurairah; al-Nasa’i in al-Sunan al-Kubra, ٣/٤٣٩; al-Hamidi in his Musand, ٢/٤٨٣; al-Tabarani in al-Awsat, ١/٢٤٧. Other than these narrated the hadith. For further instances, see: al-Isabah, al-Hafiz Ibn Hajar, ٧/٤٣٦-٤٣٨.

^{٤٣٣} See: al-Isabah fi Tamyiz al-Sahabah, al-Hafiz Ibn Hajar, ٧/٤٣١, ٤٣٣, ٤٣٨.

^{٤٣٤} Abu Dawud, Book/ al-Manasik, Section/ what the imam addresses in his sermon in Mina; al-Nasa’i, Book/ Manasik al-Hajj, Section/ what was mentioned in Mina; Ahmad in al-Musnad, ٤/٦١; al-Baihaqi in al-Sunan al-Kubra, ٥/١٢٧; Ibn Qani’ in Mu’jam al-Sahabah, ٢/١٥١. Al-Albani authenticated it in Sahih Sunan Abi Dawud, ١/٣٦٩.

∇. The fate of the mocking Christian:

Anas said: “There was a Christian who embraced Islam and read Surat-al-Baqara and Al-Imran, and he used to write (the revelations) for the Prophet (peace be upon him). Later on he returned to Christianity and followed the people of the Scripture, who admired him and elevated his status. He used to say: “Muhammad knows nothing but what I have written for him.” Then Allah caused him to die, and the people buried him, but in the morning they saw that the earth had thrown his body out. They said: ‘This is the act of Muhammad and his Companions. They dug the grave of our companion and took his body out of it because he had run away from them.’ They again dug the grave deeply for him, but in the morning they again saw that the earth had thrown his body out. They said: ‘This is an act of Muhammad and his companions. They dug the grave of our companion and threw his body outside it, for he had run away from them.’ They dug the grave for him as deep as they could, but in the morning they again saw that the earth had thrown his body out. So they believed that what had befallen him was not done by human beings and had to leave him thrown (on the ground).”^{٤٣٥}

∧. The seal of Prophethood:

Among the Miracles was the sign that appeared on his noble back indicating his Prophethood. The people of the Scripture knew this sign and one of their scholars mentioned this to Salman al-Farisi (may Allah be pleased with him) to recognize Allah’s Messenger (peace be upon him) by it. When Salman went to al-Medina al-Munawwarah he checked that and saw the seal. A group of Companions saw the seal also. Al-Sa’ib Ibn Yazid said: “My aunt took me to the Prophet (peace be upon him) and said: ‘O Allah's Messenger! My nephew is ill.’ The Prophet touched my head with his hand and supplicated Allah for blessing me. He then performed ablution and I drank of the remaining water of his ablution and then stood behind his back and saw The Seal of Prophethood between his shoulders like a button of a canopy.”^{٤٣٦}

^{٤٣٥} Al-Bukhari, Book/ al-Manaqib, Section/ the signs of Prophethood in Islam; Muslim, Book/ the attributes of hypocrites and the rulings concerning them; Abu Ya’la in his Musnad, ٣/٢٢٢; ‘Abd Ibn Hamid in his Musnad, ١/٣٨١ from al-Muntakhab. See: Fath al-Bari, ٦/٦٢٥.

^{٤٣٦} Al-Bukhari, Book/ the patients, Section/ whoever takes a sick child to be supplicated for; Muslim, Book/ virtues, Section/ confirming the existence of the seal of Prophethood, its description and its location on his body (peace be upon him); al-Tirmidhi, Book/ al-Manaqib, Section/ the seal of Prophethood.

Among the Companions who saw the seal of Prophethood also were Jabir Ibn Samrah,^{٤٣٧} Abu Zaid al-Ansari,^{٤٣٨} ‘Abdullah Ibn Sirjis^{٤٣٩} and others^{٤٤٠} (may Allah be pleased with all of them). The presence of this congenital sign, which corresponds to what has occurred in the books of the people of the Scripture, is something that cannot be effected except by the Creator, He be Glorified.

The response of Allah (SWT) to the supplication of the Prophet (peace be upon him):

Among the signs that indicate that Allah confirms the truthfulness of His Prophet is that He responded to his invocations concerning great issues and lesser ones. This was evident in the relationship of the Messenger (peace be upon him) with his Lord, for He never disappointed him. Allah would not have responded to someone who falsely claimed to be a prophet. Besides, Allah honored the followers of the Prophet (peace be upon him) with responding to their supplications, although the supplications of other than him may or may not be responded to.

The miracles with which his followers were honored represent a witness from Allah to the truthfulness of his Message, although the Grace and Generosity of Allah are available to all those who are in distress, as Allah (SWT) says: **“Or, who (besides Allah) responds to a distressed person when he calls on him?” (XXVII: ٦٢)** for a distressed person knows that he has no power to resort to but Allah, who will respond to him with His great Generosity. But this does not happen to the infidels repeatedly, or to the faithful continuously.

a. The response to his invocation for rain

Anas Ibn Malik (may Allah be pleased with him) said: “A man entered the Mosque on a Friday through the gate facing the pulpit and Allah's Messenger (peace be upon him) was standing delivering the Khutba (sermon). The man stood in front of Allah's Messenger (peace be upon him) and said: ‘O Allah's Messenger, livestock are dying and the roads are cut off;

^{٤٣٧} Muslim, Book/ virtues, Section/ confirming the existence of the seal of Prophethood.

^{٤٣٨} Ahmad in al-Musnad, ٥/٧٧; al-Hakim in al-Mustadrak, ٢/٦٦٣, and he says that its isnad is authentic. The Shaikhan did not narrate it.

^{٤٣٩} Muslim, Book/ virtues, Section/ confirming the existence of the seal of Prophethood.

^{٤٤٠} For more narrations about the description of the seal of Prophethood, see: Dala'il al-Nubuwwah, al-Baihaqi, ١/٢٥٩-١٦٧. He narrates in it that a Jew wanted to see that seal, for they used to look for it because it was mentioned in their Scriptures with its description.

please pray to Allah for rain.' So Allah's Messenger (peace be upon him) raised both his hands and said: 'O Allah! Bless us with rain. O Allah! Bless us with rain. O Allah! Bless us with rain!'" Anas added: "By Allah, there were no clouds in the sky and there was no house or building between us and Sila'.^{٤٤١} Then a big cloud like a shield appeared from behind it (i.e. Sila') and when it came in the middle of the sky, it spread and then it rained. By Allah! We could not see the sun for a week. The next Friday, a person entered through the same gate and Allah's Messenger (peace be upon him) was delivering the Friday Khutba and the man stood in front of him and said: 'O Allah's Messenger! The livestock are dying and the roads are cut off. Please, pray to Allah to withhold rain.'" Anas added: "Allah's Messenger (peace be upon him) raised both his hands and said: 'O Allah! Round about us and not on us. O Allah! On the plateaus, on the mountains, on the hills, in the valleys and on the places where trees grow.'" Anas added: "The rain stopped and we came out, walking in the sun."^{٤٤٢}

Whoever is able to form rain in the dry weather and send it down and withhold it other than Allah (SWT) at the invocation of His Messenger. Such Divine Response cannot take place for the sake of one who falsely claims to be a prophet and attributes untrue things to Allah.

In another narration on the authority of Anas Ibn Malik also it is said that no sooner had the Prophet (peace be upon him) come down from his pulpit than drops of rain came down his beard, and that when he supplicated Allah for withholding rain, Medina remained surrounded by clouds forming something like a garland, and nobody came from anywhere but talked about the heavy rain. The valley of Qanat continued flowing with water for a month.^{٤٤٣}

'Umar (may Allah be pleased with him) said: "We set out to Tabuk in severe hot weather and settled at a place where we got so thirsty that we felt as if our necks would be cut. A man among us would go looking for water to come back with the feeling that his neck would be cut. Another man would slaughter his camel to squeeze the contents of its stomach and drink the juice and pour the remaining part on his abdomen. Abu Bakr al-Siddiq said: 'O

^{٤٤١} Sila': mountain in Medina.

^{٤٤٢} Al-Bukhari, Book/ al-Istisqa' (supplication for rain), Section/ al-Istisqa' in the mosque; Muslim, Book/ al-Istisqa' prayer, Section/ supplication in al-Istisqa'.

^{٤٤٣} Al-Bukhari, Book/ al-Istisqa' Section/ He from Whose beard rain dribbles while it is raining heavily. See: Section/ supplication when it rains too much: Round about us and not on us.

Allah's Messenger! Your invocation is responded to favorably. Will you invoke (Allah) for our sake?' He said: 'Do you like that?' He said: 'Yes.' He then raised his hands and did not put them down till clouds spread across the sky and it became dark and it rained heavily, and the people filled their containers. Then we went looking around to see that the clouds had not extended beyond the army.^{٤٤٤}

b. The response to what the Prophet (peace be upon him) invoked for:

Allah's Messenger (peace be upon him) was usually responded to by Allah when he supplicated Him for help in achieving goals, removing distress, curing illness, realizing wishes, and bestowing blessings. This fact was reported by a large number of trustworthy people, which represented a token from his everyday life that Allah confirmed his truthfulness through responding to his invocation. The occasions on which the invocations of the Prophet (peace be upon him) were responded to were numerous. Following are some examples:

When he came to Medina it was the most contaminated or plague-ridden land on earth, as 'Aisha (may Allah be pleased with her) said, and so he supplicated Allah for transferring the fever of Medina to al-Juhfah [a village between Mecca and Medina] and to make Medina healthy, and it did become so.^{٤٤٥}

He invoked Allah for the conversion of the mother of Abu Hurairah. When Abu Hurairah returned home, she declared her conversion to Islam.^{٤٤٦}

He supplicated Allah to make 'Abdullah Ibn 'Abbas knowledgeable in religion.^{٤٤٧} Thus he became one of the scholars of the Ummah and was even given the title of the scholar of the Ummah and the interpreter of the Qur'an.

^{٤٤٤} Ibn Khuzaimah in his Sahih, ١/٥٣

^{٤٤٥} Al-Bukhari, Book/ supplications, Section/ supplication removes epidemics and ailments, and Book/ hajj, Section/ the Prophet's disapproval of evacuating Medina; Muslim, Book/ hajj, Section/ encouraging residence in Medina and being patient with its hardships.

^{٤٤٦} Muslim, Book/ the virtues of the Companions, Section/ some of the virtues of Abu Hurairah; Ahmad in Baqi Musnad al-Mukthirin.

^{٤٤٧} Al-Bukhari, Book/ wudu', Section/ placing water when relieving nature; Ahmad in Musnad Bani Hashim, the beginning of Musnad 'Abdullah Ibn 'Abbas.

He supplicated Allah to provide Anas Ibn Malik with wealth and children and bless all that. Thus he was the richest among the Ansar and had the largest number of children.^{٤٤٨}

He supplicated Allah to bless al-Sai'b Ibn Yazid, and so he lived for ninety-four years, yet he was robust, straight in stature and healthy in hearing and vision.^{٤٤٩}

He supplicated Allah to guide the tribe of Daus,^{٤٥٠} and thus Allah guided them after they rejected Islam.^{٤٥١}

He supplicated Allah to lengthen the age of Umm Khalid Bint Khalid Ibn Sa'id when she was a young girl, and thus she was well known for her longevity.^{٤٥٢}

He invoked Allah for the sake of Abu Zaid Ibn Akhtab and passed his hand on his face. As a result he lived for ١٢٠ years and no more than a few white hairs appeared in his head.^{٤٥٣}

He supplicated Allah to bless 'Urwah al-Bariqi in a Yemeni transaction and he gained a lot of profit.^{٤٥٤} He did the same in favor of 'Abdullah Ibn Ja'far.^{٤٥٥}

^{٤٤٨} Al-Bukhari, Book/ fasting, Section/ whoever visits some people and does not break his fast with them; Ahmad in Baqi Musnad al-Mukthirin, Musnad Anas Ibn Malik. Anas said: "I am the richest among the Ansar. My daughter Aminah told me that ١٢٠ persons of my progeny had been buried when the pilgrims of Basrah came." See: Sahih al-Bukhari, Book/ fasting, Section/ whoever visits some people and does not break his fast with them.

^{٤٤٩} Al-Bukhari, Book/ wudu', Section/ the use of the residue of the water of ablution of people; Muslim, Book/ virtues, Section/ confirming the existence of the seal of Prophethood, its description and its location on his body.

^{٤٥٠} Al-Bukhari, Book/ al-Jihad wa al-Siyar, Section/ invoking for the sake of the polytheists to court their friendship; Muslim, Book/ the virtues of the Companions, Section/ some of the virtues of Ghafar, Aslam, Juhainah, Ashja', Muzainah and Tamim.

^{٤٥١} Al-Hafiz Ibn Hajar said: "This came true (namely, the supplication for their guidance)." Ibn al-Kalbi mentions that Habib Ibn 'Amr Ibn Hathmah al-Dausi was the ruler of Daus, who used to say: "I surely know that there is certainly a Creator for the creation, but I do not know who He is." When he heard of the Prophet (peace be upon him), he set out with ٧٥ persons of his people and he embraced Islam along with them. Fath al-Bari, ١/١٠٢ with some modification.

^{٤٥٢} Al-Bukhari, Book/al-Jihad wa al-Siyar, Section/whoever spoke Persian and with a foreign accent; Abu Dawud, Book/ dress, Section/ what supplication is recommended for one wearing a new garment; Ahmad in Baqi Musnad al-Ansar, the hadith of Umm Khalid Ibn Khalid Ibn Sa'id Ibn al-'As.

^{٤٥٣} Al-Tirmidhi, Book/ al-Manaqib, Section/ concerning the signs of proving the Prophethood of the prophets and the special merits Allah (SWT) adorned him with. Al-Albani mentioned it in Sahih Sunan al-Tirmidhi, ٣/١٩٣.

^{٤٥٤} Abu Dawud, Book/ al-Buyu': Ahmad in al-Musnad, ٤/٣٧٦. Its isnad is authentic according to the criterion of al-Bukhari, as in Tahqiq al-Musnad, ٣٢/١٠٠-١٠٢. See what is said about its isnad there.

Jarir Ibn ‘Abdullah complained that he could not keep fast on his horse, and the Prophet invoked Allah for his sake and he never thereafter fell down from a horse.^{٤٥٦}

‘Ali Ibn Abi Talib complained to him of his weak expertise in judiciary, and he supplicated Allah to endow him with insight in judging. Ali said: “Thereafter I never suspected the validity of a judgment (I passed).”^{٤٥٧} The Prophet also supplicated Allah to cure him from an ailment he suffered from. Ali said: “I never had a similar ailment after that.”^{٤٥٨}

A youth asked his permission to commit adultery and he dismissed him wisely^{٤٥٩} and supplicated Allah to help him to abstain from unlawful sex. The youth would not look at anything (unlawful), as a result.^{٤٦٠}

He supplicated Allah to guide a little child when it was given the option to choose either its Muslim father or its disbelieving mother, and it chose its Muslim father.^{٤٦١}

He supplicated Allah (SWT) to strengthen Islam with ‘Umar Ibn al-Khattab or ‘Amr Ibn Hisham, and Allah responded to his invocation and caused ‘Umar Ibn al-Khattab to embrace Islam on the following day.^{٤٦٢}

^{٤٥٥} Musnad Ahmad, ١/٢٠٤; Ibn Sa’d, ٤/٣٦-٣٧; al-Nasa’i in al-Kubra (٨٦٠٤); Abu Dawud in brief; and the isnad of Ahmad is according to the criterion of Muslim. See: Tahqiq al-Musnad, ٣/٢٧٩.

^{٤٥٦} Al-Bukhari, Book/ al-Maghazi, Section/ the expedition of Dhi al-Hulaifah; Muslim, Book/ the virtues of the Companions, Section/ some of the virtues of Jarir Ibn ‘Abdullah.

^{٤٥٧} Al-Hakim in al-Mustadrak, ٣/١٤٥. He says: “It is authentic according to the criterion of al-Shaikhain, who did not narrate it; Ahmad in al-Musnad. It is authentic as in Tahqiq al-Musnad, ٢/٦٨, ٣٥٦.

^{٤٥٨} Musnad Ahmad, ١/٨٣. Ibn Hajar authenticated it, as in Tahqiq al-Musnad, ٢/٦٩.

^{٤٥٩} When he asked him to come close to him and he did, he asked him: “would you like this for your mother?” He said: “No. May Allah make me your ransom.” He said: “Neither would people for their mothers.” Then he asked him whether he would like it for his daughter, sister, paternal aunt, or maternal aunt. He answered in the negative. The Prophet (peace be upon him) told him that people would not like it for their daughters, sisters, paternal aunts, or maternal aunts. He then placed his hand on him and supplicated: “O Allah! Forgive his sin and protect his chastity.” Thereafter the young man never thought of that desire.

^{٤٦٠} Musnad Ahmad, ٥/٢٥٦-٢٥٧; al-Tabarani in al-Kabir, and its isnad is authentic, as in Tahqiq al-Musnad, ٣٦/٥٤٥.

^{٤٦١} Ibn Majah, Book/ al-Ahkam, Section/ giving the option to the child to choose between his parents; Ahmad in Baqi Musnad al-Ansar from the hadith of Abu Salamah al-Ansari. Al-Albani authenticated it in Sahih Sunan Ibn Majah, ٣/٤١.

^{٤٦٢} Al-Tirmidhi, Book/ al-Manaqib, Section/ concerning the virtues of ‘Umar Ibn al-Khattab; Ibn Majah, Book/ introduction, Section/ the virtue of ‘Umar; Ahmad in Musnad al-Mukthirin min al-Sahabah; al-Hakim in al-Mustadrak, ٣/٥٧٤. Al-Albani authenticated it in Sunan al-Tirmidhi, ٣/٢٠٤.

He supplicated Allah to guide the tribe of Thaqif to enter Islam,^{٤٦٣} and they were converted to Islam after they had combated Muslims.^{٤٦٤}

On the Day of Badr He supplicated Allah to make his companions prosperous, and Allah made them well off thereafter.^{٤٦٥}

He supplicated Allah to bless the mare of Ju'ail al-Ashja'i, which was lean, and it became so fast that it would surpass people, and he earned a lot of money by selling its offspring.^{٤٦٦}

He supplicated Allah to rid the mother of the faithful, Umm Salamah, of her jealousy,^{٤٦٧} and Allah (SWT) responded to him.^{٤٦٨}

He supplicated Allah to help his Companions who set out to kill Ka'b Ibn al-Ashraf, who had harmed the Muslims, and consequently they accomplished their work in spite of his fortification and the difficulty of having access to him to harm him.^{٤٦٩} Add to that other types of supplication he made for those he invoked good on.^{٤٧٠}

^{٤٦٣} Musannaf Ibn Abi Shaibah, ٦/٤٢٣.

^{٤٦٤} Al-Bukhari, Book/ al-Maghazi, Section/ the Saying of Allah (SWT): "and on the Day of Hunain (battle) when you rejoiced at your great number..."

^{٤٦٥} Al-Mustadrak, ٢/١٤٤. He says that it is authentic according to the criterion of the Shaikhain, who did not narrate it; Ahmad; Abu Dawud; al-Baihaqi.

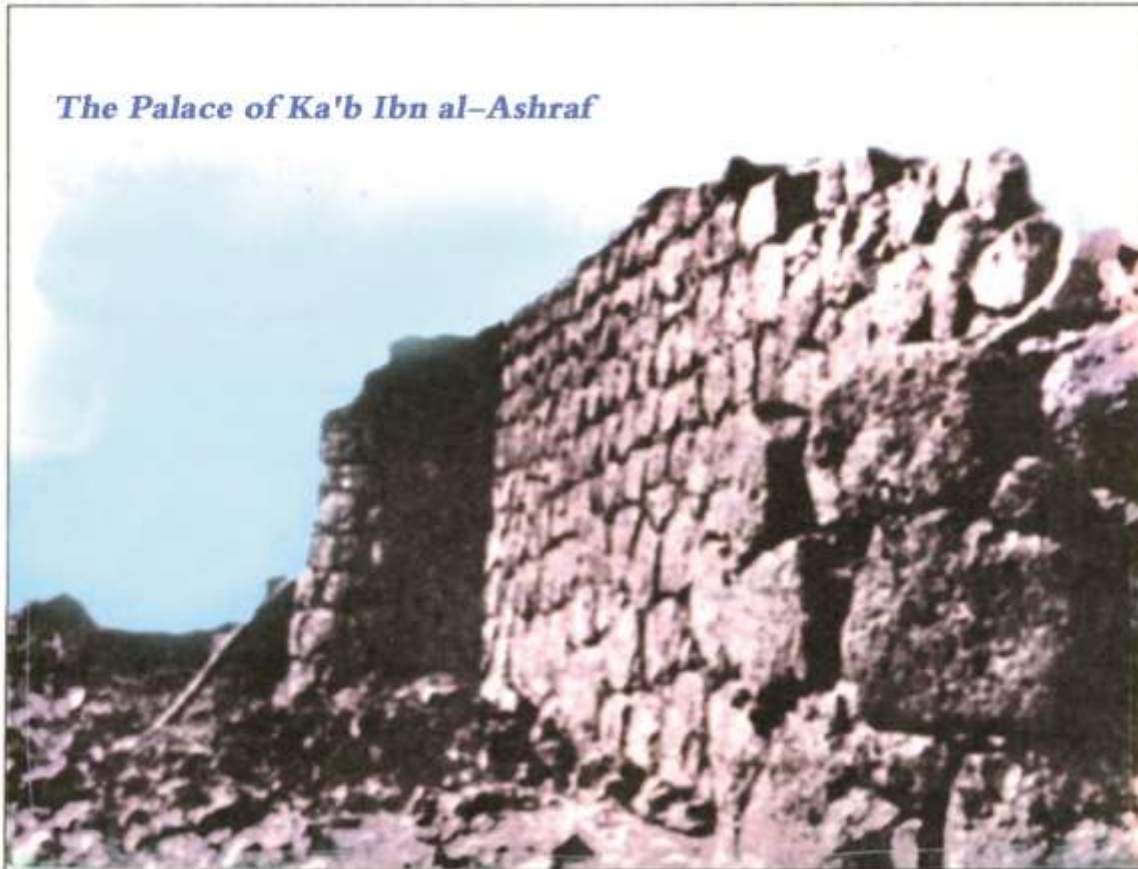
^{٤٦٦} Al-Nasa'i in al-Sunan al-Kubra, ٥/٢٥٣. Al-Hafiz Ibn Hajar authenticated its isnad in al-Isabah, ١/٤٩٠.

^{٤٦٧} Al-Nasa'i in al-Sunan al-Kubra, ٣/٢٨٦.

^{٤٦٨} In Musnad Abu Ya'la, ١٢/٣٣٨: "She was among the women as if she had not been one of them, for she no longer had the jealousy they had."

^{٤٦٩} Al-Bukhari, Book/ al-Maghazi, Section/ the killing of Ka'b Ibn al-Ashraf; Muslim, Book/ al-Jihad wa al-Siyar, Section/ the killing of Ka'b Ibn al-Ashraf, the tyrant of the Jews.

^{٤٧٠} For more examples, see: Dala'il al-Nubuwwah, Sa'id Bashanfar, ١/٣٥٥-٤٨٠, ٢/٤٩٧-٥٣٦.



c. The response to his invocation against some people:

This took place on several occasions. He invoked against the infidels when they rejected the Truth, saying: “O Allah! Afflict them with seven years (of famine) like those of Yusuf.” They were then afflicted with a year of famine that destroyed everything and they had to eat even skins, dead animals and corpses. They would look at the sky to see it smoky because of hunger.^{٤٧١}

He invoked Allah’s wrath on seven persons from Quraish who used to ridicule Islam. ‘Abdullah Ibn Mas’ud said that he saw them killed in the empty well at Badr.^{٤٧٢}

^{٤٧١} Al-Bukhari, Book/ Friday, Section/ the supplication of the Prophet: “Afflict them with years of famine like those of Yusuf.” Muslim, Book/ the description of the Day of Judgment and Paradise and the Fire, Section/ the smoke. Their seeing the smoke was either through the vapor caused by the heat of the earth, or they fancied it because of their hunger, as al-Hafiz Ibn Hajar said when interpreting the hadith.

^{٤٧٢} Al-Bukhari, Book/ wudu’, Section/ If some dirt or a corpse is thrown on the back of one while performing prayer, one’s prayer is not rendered invalid; Muslim, Book/ al-Jihad wa al-Siyar, Section/ the mischief done to the Prophet by the polytheists, and the seven persons on whom Allah’s Messenger (peace

He invoked Allah's wrath on 'Amir Ibn al-Tufail^{٤٧٢} when the latter threatened that he would invade Medina. He developed a tumor and died on his horseback.^{٤٧٤}

He invoked Allah's wrath on an arrogant person who refused to eat with his right hand, claiming that he could not do so. The Prophet (peace be upon him) said: "Would that you cannot!" Then he could not raise it (his hand) to his mouth.^{٤٧٥}

The son of Abu Lahab used to abuse the Prophet (peace be upon him). The Prophet (peace be upon him) invoked Allah's wrath on him, saying: "O Allah! Set one of your dogs on him." Once he set out to Sham (Syria) as a merchant and took accommodation somewhere. He said: "I am afraid of Muhammad's supplication (against me)." His fellowmen pacified him and slept around him keeping him in the middle. A lion came forward, rushed targeting him, and devoured him.^{٤٧٦}

This is among many other invocations of the Prophet (peace be upon him) against those on whom he invoked Allah's wrath.^{٤٧٧}

Responding to his supplication against those who disbelieved him is a testimony from Allah to the truthfulness of his Message, and a sign that disbelieving him is a punishable crime.

Both the believers and unbelievers witnessed the response of Allah to the supplications of the Messenger (peace be upon him) in matters that violated the normal natural laws and in honoring those for whom he supplicated and in taking vengeance on those he invoked evil on. That led to strengthening the faith of the faithful and to convincing the doubtful and unbelieving of his Message. The generation of the Companions preserved those events with the

be upon him) invoked Allah's wrath: 'Amr Ibn Hisham, 'Utbah Ibn Rabi'ah, Shaibah Ibn Rabi'ah, al-Walid Ibn 'Utbah, Umayyah Ibn Khalaf, 'Uqbah Ibn Abi Mu'it and 'Umarah Ibn al-Walid.

^{٤٧٢} Al-Mustadrak, ٤/٩٧

^{٤٧٤} Al-Bukhari, Book/ al-Maghazi, Section/ the expedition of al-Raji', Ra'al and Dhakwan...

^{٤٧٥} Muslim, Book/ drinks, Section/ etiquettes of eating and drinking and the relevant rulings; Ahmad at the beginning of Musnad al-Madaniyyin Ajma'in from the hadith of Salamah Ibn al-Akwa'; al-Darimi, Book/ victuals, Section/ eating with the right hand.

^{٤٧٦} Al-Hakin in al-Mustadrak, ٧/٥٨٨. He said: "It is of authentic isnad." The Shaikhan did not narrate it. Al-Hafiz in al-Fath regards it good.

^{٤٧٧} For more examples, see: Dala'il al-Nubuwwah, Sa'id Bashanfar, ١/٣٥٥-٤٨٠, ٢/٤٩٧-٥٣٦.

names of those involved in them and their sites and circumstances and transmitted that to the tabi'in, who, in their turn, carries it to those following them with precise documentation as we have mentioned.

It is impossible that all this support from Allah could have been granted to somebody who forged lies and falsely claimed to be a Messenger.

Conclusion

Thus these Miracles that did not conform to habitual practices and universal and cosmic laws that have been mentioned in Allah's book confirm that Muhammad is Allah's Messenger, whose truthfulness is confirmed by Allah through miracles in support of him, such as the splitting of the moon, the event of Isra', granting him victory during the emigration, and the Expedition of Badr by sending down rain and making his followers sleep for a while, sending down angels to fight on their side, sending a strong storm against his enemies and sending invisible forces (angels) as in the Expedition of the Confederates (al-Ahzab), etc.

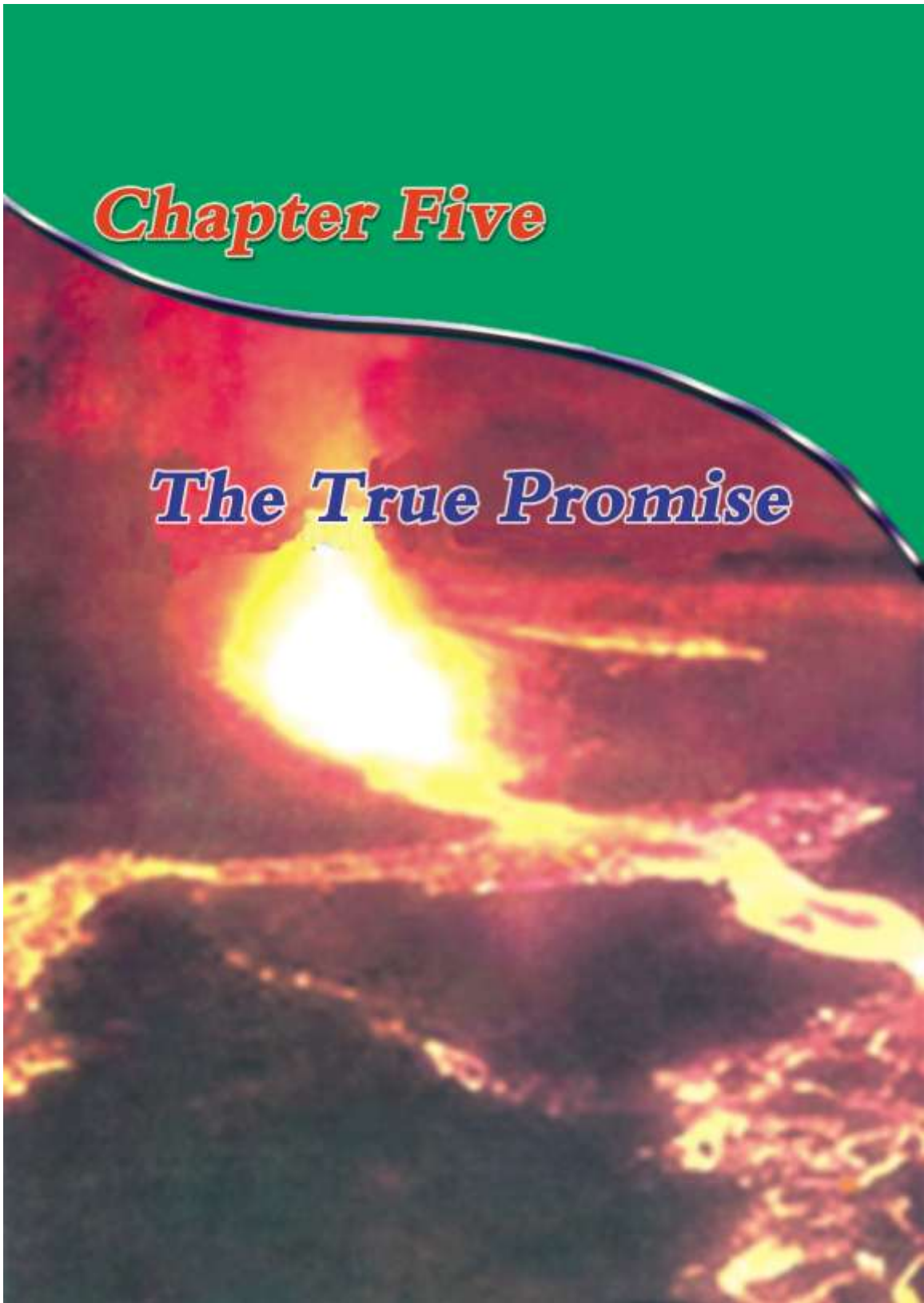
The news at the time of the Companions were replete with the events of Allah's supporting of His Messenger with miracles that proved his truthfulness and the truthfulness of his Message. Muslims preserved such events in the books of Hadith according the most precise criteria of preservation and documentation unprecedented in the history of mankind. Some of these miracles are described in detail in the Qur'an and some others are mentioned in the Sunnah only, such as the numerous events that happened to the Messenger and his Companions, such as increasing the little food to become enough for a large group of his Companions numbering hundreds or even thousands while at home or during their travels and expeditions or at times of scarcity of food; the events when water flowed in a small bowl from among his fingers on putting his hand into it so that a whole army would drink of it, or blessing water in its vessels or springs; the events when Allah protected him from those who conspired to kill or poison him; Allah's response to his supplication to heal the sick or injured. Other miraculous phenomena included the response of trees to his orders, the moaning of the trunk of the date palm for deserting it, the testimony of animals to his Prophethip, and their addressing him, the glorification of Allah by the food before him, the lightening of the stick for some of his Companions, Allah's response to his supplications and never disappointing

him, and changing many of the natural laws in response to his supplications for or against those meant by the supplication.

These signs and similar ones were behind the increase of the belief and strong faith of the Muslims and the conversion of the previously inimical and spiteful unbelievers to Islam and to loving the Messenger (peace be upon him) more than they did their fathers and children. They stimulated them to sacrifice their souls to protect him and disseminate the religion he was sent with.

Chapter Five

The True Promise



Preface

Death

The Life of the Barzakh

Utter Annihilation or Obliteration

Resurrection

Al-Hashr (Gathering) to the Scene

**The Prolonged Wait and the Intercession for Starting
Reckoning**

Taking Accounts and Retribution

Retaliation among People

The Balance

The Lake-Fount (Alkauthar)

Driving the Infidels to the Hellfire

Al-Sirat (the Bridge)

Paradise

Hell-fire

PREFACE

Allah (SWT) supported His Messenger with numerous Signs and miracles to confirm the truthfulness of his Message so that people might be convinced that he did not say anything of his own desire but he conveyed divine Revelation. We have seen the Signs of Allah (SWT) and known them as Allah (SWT) says: “And say: ‘Praise be to Allah, Who will soon show you His Signs so that you will know them.’” (XXVII: ٩٣) He also says: “For every news there is a reality and you will come to know.” (VII: ٦٧)

As Allah (SWT) has informed us of these Signs and as we have seen them, He has also informed us of the place to which people will move and which Allah (SWT) showed His Messenger (peace be upon him) during the journey of ‘Isra’ and Mi’raj, when he saw some of the great Signs of his Lord. Allah (SWT) says: “For truly he did see of the Signs of his Lord, the Greatest.” (LIII: ١٨) He saw Paradise and its dwellers and Hellfire and its dwellers. When his people did not believe him in the matter of the journey of ‘Isra’ and Mi’raj, Allah (SWT) established the evidence to confirm it^{٤٧٨} and the Messenger (peace be upon him) brought us the glad tidings Allah had told him concerning His pleasure and the Delights of His Paradise and the warning against His Wrath and Torture in His Hellfire. This is one of the most significant of the Messengers’ functions, as Allah (SWT) says: “Messengers who gave good news as well as warning that mankind, after (the coming of) the Messengers, should have no plea against Allah.” (V: ١٦٥)

Let us now listen to what the Creator tells us about the events of the Day of Judgment, when people will be divided into two parties: one in Paradise and another in Hell. As we have seen the Signs and Miracles accomplished in this life, we will see Allah’s promises of prosperity and punishment realized, as Allah (SWT) says: “The companions of the Garden will call out to the companions of the Fire: ‘We have indeed found the promises of our Lord to us true. Have you also found your Lord’s promises true? They will say: ‘Yes.’ But a crier will proclaim between them: ‘The curse of Allah is on the wrong-doers.’” (VII: ٤٤)

^{٤٧٨} See the story of ‘Isra’ and Mi’raj.

Let us also listen to the Messenger, who saw Paradise and Hell and told us their news. Allah (SWT) says: “O mankind! The Messenger has come to you with the truth from your Lord. So believe in him: it is best for you...” (VI: ١٧٠)

DEATH

Allah (SWT) says: “Everyone is going to taste death.” (XXI: ٣٥)

Allah (SWT) says: “When their term comes, neither can they delay it nor can they advance it an hour.” (١٠: ٤٩) Death cannot be prevented by property or progeny, knowledge or prestige. It conquers kings in their palaces and takes doctors out of their hospitals and wrests rich men and businessmen from their treasures and takes away the souls of youths and children when their death is due. But a believer surrenders to his destiny and prepares himself to what will come after it, so that he may lead the eternal life happily in a Paradise as wide as heavens and earth prepared for Allah-fearing people.

Allah (SWT) has specified for everyone his term of life, his sustenance, work, whether he will be happy or unhappy (in the Hereafter). All this is determined the day the soul is blown into him when he is still in his mother’s womb, as is indicated in the noble hadith: “...Then Allah sends to it (fetus) an angel who is informed of four words. Then he writes its provision, term of life, work and whether it will be wretched or happy (in the Hereafter). Then he blows the soul into it.”^{٤٧٩}

So this life is just a test and an affliction. The test ends with the departure of the soul from the body when man moves from the stage of this life to that of the Barzakh (intermediate stage between this life and the Hereafter).

^{٤٧٩} Al-Bukhari, Book/ beginning of creation, Section/ the mention of angels, the wording is his; Muslim, Book/ al-Qadar, Section/ the way a human is created in the womb of his mother and recording his provision, age, work and whether he will be miserable or happy (in the hereafter); al-Tirmidhi, Book/ al-Qadar on the authority of Allah’s Messenger (peace be upon him), Section/ concerning the fact that acts are valued according to final part; Abu Dawud, Book/ al-Sunnah, Section/ al-Qadar; al-Baihaqi in al-Sunnan al-Kubra, ٧/٤٢١; Ahmad in his Musnad, ١/٣٨٢.

Definition of Death

Death is the departure of the soul from the body and one's movement from this life to the Hereafter.

Al-Qurtubi said: "Scholars say: 'Death is not utter annihilation or pure destruction but it is the interruption of the linkage between the soul and the body and the departure of the soul from the body and a partition between them and a transfer from one abode to another.'"^{٤٨}

The state of the believer and that of the unbeliever at dying:

Allah (SWT) tells us about the state of the believer when dying: "Verily, those who say: 'Our Lord is Allah,' and then they stand firm, on them the angels will descend (saying): 'Fear not, nor grieve! But receive the glad tidings of Paradise which you have been promised.'" (LXI: ٣٠) As to the state of the unbeliever, Allah (SWT) says: "And if you could but see the wrong-doers in the agonies of death, while the angels are stretching forth their hands (saying): 'Deliver you souls! This day you shall be recompensed with the torment of degradation because of what you used to utter against Allah other than the truth and scornfully reject His Signs.'" (VI: ٩٣)

Al-Bara' Ibn 'Azib said: (We went out with the Prophet (Peace be upon him) to escort an *Ansari* deceased man to his final resting place. We arrived at the grave before the deceased was buried. Allah's Messenger (Peace be upon him) sat and we sat around him silent with awe. He had a stick that he was lightly hitting the ground with. Then he raised his head saying twice or thrice: "Seek refuge in Allah from the torment of the grave." Then he added: "When a faithful bondman departs from this world and turns towards the Hereafter, a number of white-faced angels descend from heaven; their faces being like the sun, carrying one of the shrouds of Paradise and some of the perfume of Paradise. They would sit close next to him as far as an eye can see. The Angel of Death (Peace be upon him) comes to sit at his head and say: 'O gracious soul! Come out to enjoy Allah's forgiveness and satisfaction.' Then his soul comes out flowing as a drop flows from the mouth of a skin. Then he takes it, but no sooner has he taken it than they take it and put it in that shroud and in that perfume. Then out of it comes the most pleasant smell of musk known on the surface of the earth. Then they go

^{٤٨} Kitab al-Tadhkirah fi Ahwal al-Mawta wa Umur al-Akhirah, al-Qurtubi, p. ٤, ٢nd ed., Dar al-Rayyan.

up carrying it. They do not then pass by any group of angels with that soul but they say: ‘What is this pleasant soul?’ They say: ‘It is (the soul of) such and such’, calling him by the best names he used to be named by in this life, till they reach with it the lowest heaven and ask permission to admit it, and the heaven’s gate is opened for them, so that the angels nearest to Allah in every heaven escort it to the next heaven till they reach the seventh heaven, whereupon Allah the Almighty says: **“Write the book of My servant among the highest and return him to the earth, for I created them (humans) from it and I will return them into it and bring them out of it once again.”** Then his soul is returned to his body and two angels visit him and make him sit up and say to him: ‘Who is your Lord?’ He says: ‘Allah is My Lord.’ They then say to him: ‘What religion is yours?’ He says: ‘My religion is Islam.’ Then they say to him: ‘What did you think of the man who was raised up among you?’ He says: ‘He is Allah’s Messenger (Peace be upon him).’ Then they say to him: ‘How do you know (that)?’ He says: ‘I read Allah’s Book and believed in it as the truth.’ Then a crier from the heaven proclaims [on behalf of Allah]: ‘My bondman has told the truth, so, lay out a carpet for him from Paradise, dress him with a garment from Paradise and open a gate for him leading to Paradise.’ Then there comes to him of its breeze and fragrance; his grave is extended as far as an eye can see. Then a good-looking, well-dressed, sweet-smelled man comes to him and say: ‘Indulge in what pleases you. This is the day you were promised.’ He then says to him: ‘Who are you? Your face conveys what is good.’ He will say: ‘I am your righteous deeds.’ He then says: ‘O Lord! Let the Hour (Day of Judgment) take place, so that I may return to my family and property.’

As for the disbelieving bondman, when he departs from this world and turns towards the Hereafter, a number of black-faced angels descend from heaven, carrying rough uncomfortable cloth, and sit next to him as far as an eye can see. Then comes the Angel of death and sits at his head and says: ‘O nasty soul! Come out to face Allah’s discontent and wrath.’ Then the soul spreads throughout his body and the angel extracts it as one plucks out barbs from wet wool. He then takes it, but no sooner has he taken it than they take it and put it in that rough cloth. Then out of it comes the nastiest smell of a corpse known on the surface of the earth. They then go up carrying it. They do not, then, pass by any group of angels with it but they say: ‘What is this nasty soul.’ They, then, say: ‘It is (the soul of) such and such; calling him by the ugliest names he used to be called by in this life, till they reach with it the lowest heaven and ask permission to admit it, but no gate is opened to him. (Then Allah’s Messenger (Peace be upon him) recited Allah’s saying: **“For**

them the gates of heaven will not be opened, and they will not enter Paradise until the camel goes through the eye of the needle.” Whereupon Glorified Allah says: ‘Write his Book in prison in the lower earth.’ Then his soul is thrown away. Then the Prophet (Peace be upon him) recited: ‘And whoever assigns partners to Allah, it is as if he had fallen from the sky and the birds had snatched him, or the wind had thrown him to a far-off place.’^{٤٨١}

THE LIFE OF THE BARZAKH

When a human being dies he moves into another stage of life, the stage of Barzakh (intermediate between this life and the Hereafter). It is the life he spends after death till the Hour when Allah will resurrect people to receive their retribution. Allah (SWT) says: “Until, when death comes to one of them, he says: ‘O my Lord! Send me back (to life) in order that I may work righteousness in what I have neglected.’ By no means! It is but a word that he says. Before them is a Barzakh (barrier) till the time they will be resurrected.” (XXIII: ٩٩-١٠٠)

So the grave is either one of the gardens of Paradise or one of the ditches of Hell. Allah’s Messenger (peace upon him) said: “Thus the righteous person sits in his grave neither frightened nor madly scared, while the evil person sits in his grave frightened and madly scared....”^{٤٨٢}

Allah’s Messenger (peace be upon him) also says: “...Then his soul is returned to his body and two angels visit him and make him sit up and say to him: ‘Who is your Lord?’ He says: ‘My Lord is Allah.’ They then say to him: ‘What religion is yours?’ He says: ‘My religion is Islam.’ They then say to him: ‘What do you think of the man who was raised up among you?’ He says: ‘He is Allah’s Messenger (peace be upon him). Then they say to him: ‘What is your knowledge?’ He says: ‘I read the Book of Allah and believed in it and was convinced by it.’ Then a crier from the heaven proclaims: ‘My slave has said the truth. Lay out for him a carpet from

^{٤٨١} Ahmad in Al-Musnad ٤/٢٨٧, ٢٩٠-٢٩٦; Abu Dawud/ Book: Al-Sunnah, Section/ on questioning in the grave and the grave torment; Al-Nasai in Al-Janaiz, Section/ the grave torment; Ibn Majah in what is said about Al-Janaiz, Section/ what is said about sitting in graveyards, and Section/ Remembering the grave; Al-Hakim in Al-Mustadrak, and he said: it is Sahih (authentic) according to the criterion of the two Shaykhs (Al-Bukhari and Muslim), who did not narrate it; al-Dhahabi agrees with him; Ibn Abi Shaybah in Al-Musannaf ٣/٥٤. Al-Albani regards it as Sahih in Sahih Al-Jami’ Al-Saghir under no. ١٦٧٢. Abu Nu’aim, Ibn Al-Qayyim and others regard it as Sahih. Al-Albani also mentioned this in his book “Al-Janaiz”.

^{٤٨٢} Ibn Majah, Book/ al-Zuhd, Section/ the mention of the grave and degradation. Al-Albani mentioned it in Sahih Ibn Majah .under number ٣٤٤٣ and he regarded it authentic.

Paradise and dress him with a garment from Paradise and open a gate for him leading to Paradise.’ Then there comes to him of its breeze and fragrance; his grave is extended as far as an eye can see. Then a handsome, well-dressed, good-smelled man comes to him and says: ‘Indulge in what pleases you. This is the day you were promised.’ He then says: ‘Who are you, whose face heralds good?’ He then says: ‘I am your good deeds.’ Whereupon he says: ‘O Lord! Let the Hour take place so that I may return to my family and property!’)... Then his (the disbeliever’s) soul is returned to his body and two angels visit him and make him sit up and say to him: ‘Who is your Lord?’ He says: ‘Uh! Uh! I don’t know!’ They then say to him: ‘What religion is yours?’ He says: ‘Uh! Uh! I do not know!’ They then say to him: ‘What do you think of the man who was raised up among you?’ He says: ‘Uh! Uh! I do not know!’ Then a crier from the heaven proclaims: ‘He has told lies. Lay out for him a carpet from Hell and dress him with a garment from Hell and open a gate for him leading to Hell.’ Then there comes to him of its heat and scorching wind and his grave is made so narrow that his ribs are mixed up together. Then an ugly, badly dressed, nasty-smelled man comes to him and says: ‘Indulge in what displeases you. This is the day you were promised.’ He then says: ‘Who are you, whose face heralds evil?’ He then says: ‘I am your bad deeds.’ Whereupon he says: ‘O Lord! Let not the Hour take place!’^{٤٨٢}

UTTER ANNIHILATION OR OBLITERATION

The Universe, which is familiar to us and teeming with life and living beings, both visible and invisible, will continue its regularity and organization till the day when its system will get disturbed and everything in it will be annihilated and none will remain but Allah (SWT), the Owner of the Universe, the All-Powerful, All-Omnipotent. Allah (SWT) says: **“All that is on earth will perish, but will abide (forever) the Face of your Lord.”** (LV: ٢٦-٢٧)

^{٤٨٢} Ahmad in Al-Musnad ٤/٢٨٧, ٢٩٠-٢٩٦; Abu Dawud, Book/ Al-Sunnah, Section/ on questioning in the grave and the grave torment; Al-Nasai in Al-Janaiz, Section/ the grave torment; Ibn Majah in what is said about Al-Janaiz, Section/ what is said about sitting in graveyards, and Section/ Remembering the grave; Al-Hakim in Al-Mustadrak, and he said: it is Sahih (authentic) according to the criterion of the two Shaykhs (Al-Bukhari and Muslim), who did not narrate it; Al-Dhahabi agrees with him; Ibn Abi Shaybah in Al-Musannaf ٣/٥٤. Al-Albani regards it as Sahih in Sahih Al-Jami’ Al-Saghir under no. ١٦٧٢. Abu Nu’aim, Ibn Al-Qayyim and others regard it as Sahih. Al-Albani also mentioned this in his book “Al-Janaiz”.

There will be severe devastating blow that everyone will hear, whereupon he will not be able to make a will and testament or return to his family. When the trumpet is blown life on earth and in heaven will come to an end. Allah (SWT) says: “The Trumpet will be sounded whereupon all that are in the heavens and all that are on earth will swoon except him whom Allah wills.” (XXXIX: ٦٨) and Allah (SWT) also says: “They will not (have to) wait for aught but a single blast. It will seize them while they are yet disputing among themselves. No (chance) will they then have, by will, to dispose (of their affairs) nor to return to their people.” (XXXVI: ٤٩-٥٠)

RESURRECTION

After Allah (SWT) has destroyed all creatures and nothing remains but His Noble Face, He will resurrect people for reckoning. Resurrection is the physical renewal and the re-creation of people on the Day of bringing to life again. Allah (SWT) describing the scene of Resurrection, says: “The Trumpet will be sounded, then behold! From the graves they will rush forth to their Lord. They will say: ‘Woe to us! Who has raised us up from our beds of repose? (A voice will say): ‘This is what the Most Gracious had promised, and true was the word of the Messenger. It will not be but a single blast, when lo! They will all be brought up before us.’” (XXXVI: ٥١-٥٣)

Man will be resurrected on the Day of Resurrection from the little bone at the end of the coccyx (originated from the primitive streak), when Allah sends down rain and let it grow, as does a bean. Allah’s Messenger (peace be upon him) said: “Then (after this period) Allah will send water from the sky and then the dead bodies will grow like vegetation grows. There is nothing of the human body that does not decay except one bone; that is the little bone at the end of the coccyx (originated from the primitive streak) of which the human body will be recreated on the Day of Resurrection.”^{٤٨٤} & ^{٤٨٥}

^{٤٨٤} Al-Bukhari, Book/ Tafsir al-Qur’an, Section/ “The Day when the trumpet will be blown and you shall come forth in crowds”; Muslim, Book/ Afflictions and the portends of the Hour, Section/ inbetween the two blows..

^{٤٨٥} See the paper on “ajb al-Dhanab”

AL-HASHR (GATHERING) TO THE SCENE

Allah (SWT) will gather all people together on the Day of Gathering. Allah (SWT) says: “Say (O Muhammad): ‘Verily those of old and those of later times will certainly be gathered together for the meeting appointed for a Day well-known.’” (LVI: ٤٩-٥٠) Allah (SWT) also says: “And We will gather them together leaving not a single one behind” (XVIII: ٤٧) Allah (SWT) will gather people together bare-footed, naked and uncircumcised. Ibn ‘Abbas (may Allah be pleased with him) said that the Prophet (peace be upon him) said: “You will be gathered together bare-footed, naked and uncircumcised.”^{٤٨٦} Then he recited: “Even as We produced the first creation, We shall produce a new one: a promise We have undertaken. Truly shall We fulfill it.” (XXI: ١٠٤)

Sahl bin Sa'd said: “Allah’s Messenger (peace be upon him) said: ‘People will be gathered on the Day of Resurrection on reddish white land like a pure loaf of bread (made of pure fine flour). That land will have no landmarks for anybody (to make use of).’”^{٤٨٧}

THE PROLONGED WAIT AND THE INTERCESSION FOR STARTING RECKONING

After people have waited very long on a Day that will extend for ٥٠٠٠٠ years and got very distressed and wretched in that horrible situation, they will look for persons of distinguished prestige to intercede for them with their Lord so that He may start reckoning people and deliver them from the hardships and calamities of that situation.

Allah’ Messenger (peace be upon him) said: “When it is the Day of Resurrection, some of the people will rush to one another in bewilderment. They will come to Adam and say: ‘Intercede (with your Lord) for your progeny.’ He will say: ‘I am not fit to do this, but go to Ibrabim (peace be upon him) for he is the Friend of Allah.’ They will come to Ibrahim, but he will say: ‘I am not fit to do this, but go to Moses, for he is Allah's Interlocutor.’ They will come to Moses, but he will say: ‘I am not fit to do

^{٤٨٦} Al-Bukhari, Book/ the stories of Prophets, Section/ “and Allah took Ibrhim as a friend”, the wording is his; Muslim, Book/ Paradise and the description of its delights and its people, Section/ the annihilation of the world and illustrating the gathering together on the Day of Resurrection.

^{٤٨٧} Al-Bukhari, Book/ al-Riqaq, Section/Allah will take hold of the earth on the Day of Resurrection; Muslim, the description of the Resurrection, Paradise and the Fire, Section/ on Resurrection and the description of the Day of Resurrection. The wording is his.

this, but you should go to Jesus, for he is the Spirit of Allah and His Word.’ They will come to Jesus, and he will say: ‘I am not fit to do this; you’d better go to Muhammad (peace be upon him).’ They will come to me, and I will say: ‘I am in a position to do that. I will go and ask the permission of my Lord and it will be granted to me. I will then stand before Him and will extol Him with praises which I am not able to do now, but with which Allah will inspire me, then I will fall in prostration and it will be said to me: ‘O Muhammad, raise your head, and say and you will be listened to; ask and your demand will be granted, intercede and your intercession will be accepted....’”^{٤٨٨}

TAKING ACCOUNTS AND RETRIBUTION

After the Prophet intercedes concerning the start of taking accounts and Allah permits that, the scene of taking accounts and retribution will begin. Allah (SWT) describes the scene of taking accounts and retribution and how people will be stopped to be asked about what they have done in this life. Allah (SWT) says: **“But stop them, for they must be asked.”** (XXXVII: ٢٤) Allah (AWT) also says: **“Therefore, by your Lord, We will, for surety, call them all to account for all that they used to do.”** (XV: ٩٢-٩٣) A just decision will be pronounced between them and they will not be wronged. Allah (SWT) says: **“And the earth will shine with the Light of its Lord. The record (of deeds) will be placed (open); the prophets and the witnesses will be brought forward, and a just decision will be pronounced between them and they will not be wronged.”** (XXXIX: ٦٩) Allah (SWT) also says: **“But how (will it be) when We gather them together on a Day about which there is no doubt and each person will be paid in full what he has earned? And they will not be dealt with unjustly.”** (III: ٢٥)

As a sign of His Justice, Allah (SWT) will give people the books where the angels have recorded their deeds in this life so that they may read them and it will be said to them: **“Read your own book. Sufficient is your self this day to make out an account against you.”** (XVII: ١٤)

The hearts of the criminals will be filled with discomfort and remorse when they see their deeds recorded in their books on the Day of Judgment. Allah (SWT) says: **“And the book (of deeds) will be placed (before you) and you**

^{٤٨٨} Al-Bukhari, Book/ monotheism, Section/ the Speech of the Lord on the Day of Resurrection; Muslim, Book/ al-Iman, Section/ the people of the lowest rank in Paradise. The wording is his on the authority of Anas Ibn Malik (may Allah be pleased with him).

will see the criminals and sinful in great terror because of what is recorded therein. They will say: ‘Woe to us! What sort of book is this that it leaves neither a small thing nor a big thing but has recorded it in number! And they will find all that they did placed before them, and your Lord treats no one with injustice.’ (XVIII: ٤٩)

RETALIATION AMONG PEOPLE

Allah (SWT), the Just Judge, will retaliate on behalf of the oppressed against the oppressor, so that nobody will have any offence committed against him unredeemed. Even offences among animals will be redeemed. Abu Hurairah narrated that Allah’s Messenger (peace be upon him) said: “The claimants shall get their claims on the Day of Resurrection to the extent that the hornless sheep will get its claim from the horned sheep.”^{٤٨٩}

Abu Hurairah narrated that Allah’s Messenger (peace be upon him) said: “He who has whipped somebody wrongfully will be retaliated against on the Day of Resurrection.”^{٤٩٠}

Allah’s Messenger (peace be upon him) also said: “Do you know who is bankrupt?” They (the Companions of the Holy Prophet) said: “A bankrupt amongst us is one who has neither dirham with him nor wealth.” He (the Holy Prophet) said: “The bankrupt of my Ummah is he who will come on the Day of Resurrection with prayers and fasts and Zakat but (he will find himself bankrupt on that day as he has exhausted his funds of virtues) since he hurled abuses upon others, brought calumny against others and unlawfully consumed the wealth of others and shed the blood of others and beat others, so his virtues will be credited to the account of those (who suffered at his hand). And if his good deeds fall short to clear the account, then the sins of the wronged will be entered in (his account) and he will be thrown in the Hell-Fire.”^{٤٩١}

^{٤٨٩} Muslim, Book/ al-Birr wa al-Sila wa al-Adab, Section/ the prohibition of injustice.

^{٤٩٠} Sahih al-Jami’ al-Saghir, ٢/١٠٩٠, no. ٦٣٧٤, ١st ed., al-Maktab al-Islami.

^{٤٩١} Muslim, Book// al-Birr wal-Sila wal-Adab, Section/ the prohibition of injustice.

THE BALANCE

By the end of that Day the Balance (Mizan) will be set up to weigh the deeds of people. On the authority of Salman, al-Hakim narrated that the Prophet (peace be upon him) said: “The Balance will be set up on the Day of Resurrection. If the heavens and the earth were to be weighed in it, it would be wide enough to hold them. The angels will say: ‘O Lord! For whom will this weigh?’ Allah (SWT) will say: ‘For whomever I wish of My creatures.’ The angels will say: ‘Glory to You! We have not worshipped You appropriately.’”^{٤٩٢}

It is an accurate balance that adds or leaves out nothing. The amounts of the deeds of people will appear in it, and the retribution will be decided accordingly. Allah (SWT) says: “We shall set up scales of justice for the Day of Resurrection so that not a single soul will be dealt with unjustly in the least, and if there be (no more than) the weight of a mustard seed, We will bring it (to account). And enough are We to take account.” (XXI: ٤٧)

He whose balance of good deeds will be found heavy will live happily and satisfactorily; he whose balance will be found light will abide in the Hellfire. Allah (SWT) says: “Then he whose balance (of good deeds) will be (found) heavy will be in a life of good pleasure and satisfaction. But he whose balance (of good deeds) will be found light will have his home in a (bottomless) pit. And what will explain to you what this is? (It is) a Fire blazing fiercely.” (CII: ٦-١١)

THE LAKE-FOUNT (ALKAUTHAR)

Allah (SWT) will honor His Slave and Messenger Muhammad (peace be upon him) on the great scene by giving him a lake-fount to which the Ummah of the chosen Prophet (peace be upon him) will proceed. Whoever will drink from it will never be thirsty thereafter.

Narrated ‘Abdullah Ibn ‘Amr that Allah’s Messenger (peace be upon him) said, “My Lake-Fount is (so large that it takes) a month's journey to cross it. Its water is whiter than milk, and its smell is nicer than musk (a kind of

^{٤٩٢} Silsilat al-Ahadith al-Sahihah , ٢/٦٥٦, no. ٩٤١.

perfume), and its drinking cups are (as numerous) as the (number of) stars of the sky; and whoever drinks from it will never be thirsty."^{٤٩٣}

DRIVING THE INFIDELS TO HELL-FIRE

From the land of gathering Allah (SWT) will drive the infidels to the Hellfire after taking accounts. Allah (SWT) says: **“The unbelievers will be led to Hell in groups....”** (XXXIX: ٧١) Allah (SWT) also says: **“The Day they shall be thrust down to the Fire of Hell irresistibly.”** (LII: ١٣)

Other texts show that they will be led to Hellfire on their faces and not as they used to walk by their legs in this life. Allah (SWT) says: **“Those who will be gathered to Hell (prone) on their faces. They will be in an evil plight, and, as to Path, most astray.”** (XXV: ٣٤)

On the authority of Anas Ibn Malik, both al-Bukhari and Muslim reported that a man said: **“O Allah's Messenger, how will the non-believers be gathered on the Day of Resurrection on their faces?”** Thereupon he said: **“Is He Who made them walk on their feet not powerful enough to make them (crawl) on their faces on the Day of Resurrection?”** Qatada said: **“Of course, it is so, by the Might of our Lord.”**^{٤٩٤}

AL-SIRAT (THE BRIDGE)

After the unbelieving atheists and the misguided polytheists have been taken to their miserable abode and worst residence, there will remain at the precincts of Resurrection the monotheists, the followers of the Messengers along with those who have committed sins and acts of disobedience and the hypocrites. They will be in the darkness before the Bridge.

It is reported on the authority of Abu Zubair that Jabir Ibn ‘Abdullah was asked about the arrival (of people on the Day of Resurrection) and he said that he heard Allah’s Messenger (peace be upon him) saying: **“We will come on the Day of Resurrection like this, like this. Then the people will be summoned along with their idols that they worshipped, one after another. Then our Lord will come to us and say: ‘Who are you waiting for?’ They will say: ‘We are waiting for our Lord.’ He will say: ‘I am your**

^{٤٩٣} Al-Bukhari, Book/ al-Riqaq, Section/ on the al-Haud (fount). The wording is his; Muslim, Book/ al-Fada’il, Section/ proving the fount of our Prophet and its description.

^{٤٩٤} Al-Bukhari, Book/ al-Riqaq, Section/ al-Hashr; Muslim, Book/ description of Resurrection, Paradise and the Fire, Section/ the infidel is driven (to Hell) on his face. The wording is Muslim’s.

Lord.’ They will say: (We are not sure) till we gaze at Him.’ and their Lord will manifest Himself to them smiling, and He will give every person, whether a hypocrite or a believer, light tinted with darkness. Then they will follow Him accompanied by the hypocrites along the Bridge of Hell where there will be spikes and hooks that will catch hold of those whom Allah willed. Then the light of the hypocrites will be extinguished, and the believers will secure salvation, and the first group to secure safety will comprise seventy thousand men who will have the brightness of the full moon on their faces, and they will not be called to account. Then the people immediately following them will be like the brightest star in heaven. This is how (the groups will follow one another). Then the moment of intercession will be due, and they (who are permitted to intercede) will intercede, till he who had declared: ‘ There is no god but Allah’ and had in his heart (faith equal to) the weight of a barley grain will come out of the Fire. They will be then brought to the courtyard of Paradise and the inhabitants of Paradise will begin to pour water on them till they sprout like a thing sprouts in flood water, and their burns will disappear. They will ask their Lord till they are granted (as much as the bounties of) the world and ten times as much besides it.”^{٤٩٥}

Muslim mentioned in his Sahih part of the hadith narrated by Abu Sa’id al-Khudri, where it is said that a bridge will then be laid across Hell and intercession will be permitted and people will say: “O Allah! Grant safety, grant safety.” It was said: “O Allah’s Messenger! What is the bridge?” He said: “The void in which one is likely to slip. There will be hooks, tongs, and a thorny plant found in Najd and known as Sa’dan. The believers will then pass over within the twinkling of an eye, like lightning, like wind, like a bird, like the finest horses and camels. Some will escape and be safe, some will be lacerated and let go, and some will be pushed into the fire of Hell.”^{٤٩٦}

In Sahih Muslim also we read: “And the Bridge is laid down over Hell and I and my Ummah will be the first to cross it. None but the Messengers will speak then, and their invocation will be ‘O Allah! Grant us safety! Grant us safety!’”^{٤٩٧}

^{٤٩٥} Muslim, Book/ al-Iman, Section/ the people of the lowest rank in Paradise; Ahmad in Baqi Musnad al-Mukthirin from the hadith of Jabir Ibn ‘Abdullah, and the wording is his.

^{٤٩٦} Muslim, Book/ al-Iman, Section/ Knowing the way of sighting.

^{٤٩٧} Muslim, Book/ al-Iman, Section/ Knowing the way of sighting.

PARADISE

١. The creation of Paradise:

Paradise is already created, as indicated by the Saying of Allah (SWT):
“For indeed he saw him at a second descend near the Lote-tree of the utmost boundary. Near it is the Garden of Abode.” (LIII: ١٣-١٥)

The Prophet (peace be upon him) saw Paradise. In the two Sahihs, in the hadith narrated by Anas Ibn Malik about the story of ‘Isra’ we read at the end that the Prophet (peace be upon him) said: “Then Gabriel took me till we reached Sidrat al-Muntaha^{٤٩٨} (Lote tree of the utmost boundary) which was shrouded in colors, indescribable. Then I was admitted into Paradise where I found high round buildings made of pearls and its earth was musk.”^{٤٩٩} So, Paradise has been created and it exists in heaven near the Lote-tree.

The Prophet (peace be upon him) visited Paradise, saw it, entered it and described its buildings and soil. Allah’s Messenger (peace be upon him) tells us in another situation that he saw everything people are promised to see in the Hereafter. He saw a bunch (of grapes) from Paradise and it was beyond his reach. All this confirms the reality of Paradise. The Prophet (peace be upon him) said: “No doubt, while standing at this place I saw everything promised to me by Allah and I saw (Paradise) and I wanted to pluck a bunch (of grapes) thereof, at the time when you saw me stepping forward. No doubt, I saw Hell with its different parts destroying each other when you saw me retreating and in it I saw ‘Amr bin Luhai, who started the tradition of freeing animals (setting them free) in the name of idols.”^{٥٠٠}

O Allah’s slave! Imagine the expanse and greatness of Paradise. Allah (SWT) and His Messenger (peace be upon him) showed that. Allah (SWT)

^{٤٩٨} It is said that it is a lote-tree in the seventh heaven on the right of al-‘Arsh; its fruits look like the jars of Hajr and its leaves look like the ears of elephants. See: Tuhfat al-‘Ahwudhi Bisharh Jami’ al-Tirmidhi, Book/ the description of Paradise, Section/ what is said concerning the description of the fruits of the people of Paradise.

^{٤٩٩} Al-Bukhari, Book/ al-Salat, Section/ how the prayers were enjoined on the journey of Isra’; Muslim, Book/ al-Iman, Section/ taking the Messenger on the night journey to the Heavens and enjoining the prayers. The wording is his.

^{٥٠٠} Al-Bukhari, Book/ acting during the prayer, Section/ if one’s animal goes free while one is in a prayer.

says: “Be quick in the race for forgiveness from your Lord and a Garden whose width is that (of the whole) of the heavens and the earth prepared for the righteous.” (III: ١٣٣)

Al-Shawkani said: “The majority of scholars say that the heavens and the earth are joined together as pieces of cloth are spread and joined together. That is the width of Paradise.”^{٥٠١}

About the last person to come out of Hell and enter Paradise, the Prophet (peace be upon him) said: “...You will be given ten times (the bounties) of this life.”^{٥٠٢}

So, if the person in the lowest position in Paradise will be given ten times (the bounties) of this life, how will be the wealth of that in the highest position? Then, imagine the expanse and greatness of Paradise.

٢. Paradise is the abode of delights

Paradise is the abode of delights that Allah has prepared for His faithful slaves. Allah (SWT) says: “As to those who believe and perform righteous deeds, they shall have the Garden of al-Firdaus for their entertainment, wherein they will dwell (forever). They will not wish for change from it.” (XVIII: ١٠٧-١٠٨) Allah (SWT) also says: “Gardens of Eternity, those which Allah has promised His servants in the Unseen: for His promise must (necessarily) come to pass.” (XIX: ٦١)

Allah (SWT) said in the Qudsi hadith: “I have prepared for my righteous slaves what no eye has ever seen, or an ear has ever heard of, or a heart (mind) has ever thought of. You may, if you like, read (the Verse): “Now no one knows what delights of the eye are kept hidden (in reserve) for them....” (XXXII: ١٧)^{٥٠٣}

Therefore, admittance to Paradise and protection from Fire represent great success and remarkable victory and valuable safety and salvation. Allah (SWT) says: “...Only he who is removed far from the Fire and admitted to

^{٥٠١} Fath al-Qadir, ١/٤٩٥, Mu’assasat al-Rayyan edition.

^{٥٠٢} Al-Bukhari, Book/ Monotheism, Section/ the Speech of the Lord ‘Azza wa Jal on the Day of Resurrection with the Prophets and others.

^{٥٠٣} Al-Bukhari in his Sahih on the authority of Abu Hurairah in Book/ the beginning of creation, Section/ what is said in the description of Paradise, Fath al-Bari, ٦/٣١٨, hadith no. ٣٢٤٤.

Paradise will have success.” (III: ١٨٥) Allah (SWT) also says: “Allah has promised to the believers, men and women, Gardens below which rivers flow, to dwell therein forever, and beautiful mansions in Gardens of everlasting stay. But the greatest bliss is the Good Pleasure of Allah. That is the supreme triumph.” (IX: ٧٧) Allah (SWT) also says: “... Those who obey Allah and His Messenger will be admitted to Gardens with rivers flowing beneath to abide therein forever, and that will be the supreme achievement.” (IV: ١٣)

So, the delights of Paradise are indescribable and unimaginable, for prosperity in it is not equal to any type of prosperity known to people in this life. Allah (SWT) says: ““Now no one knows what delights of the eye are kept hidden (in reserve) for them—as a reward for their (good) deeds.” (XXXII: ١٧)

Allah’s Messenger (peace be upon him) said: “Allah (SWT) says: ‘I have prepared for my righteous slaves what no eye has ever seen, or an ear has ever heard of, or a heart (mind) has ever thought of.’”^{٥٤}

٣. They are several Gardens

Allah (SWT) says: “But, for such as fear the time when they will stand before the (Judgment Seat of) their Lord there will be two Gardens.” (LV: ٤٦) Allah (SWT) also says: “And besides these two there are two other Gardens.” (LV: ٦٢)

Narrated Anas Ibn Malik that Umm al-Rubayi' Bint al-Bara', the mother of Haritha Ibn Suraqah came to the Prophet (peace be upon him) and said, “O Allah's Prophet! Will you tell me about Haritha?” Haritha had been killed (i.e. martyred) on the day of Badr with an arrow thrown by an unidentified person. She added, “If he is in Paradise, I will be patient; otherwise, I will weep bitterly for him.”^{٥٥} He said, “O mother of Haritha! There are Gardens in Paradise and your son got the Firdaus al-A'la (i.e. the best place in Paradise).”^{٥٦}

^{٥٤} Al-Bukhari, Book/ the beginning of creation, Section/ what is said in the description of Paradise.

^{٥٥} Interpreting this hadith, Ibn Hajar in al-Fath said that that was before the prohibition of wailing; therefore, there is no indication in it (that it was lawful) because its prohibition was after the Expedition of Uhud while this story occurred after the Battle of Badr.

^{٥٦} Al-Bukhari, Book/ al-Jihad wa al-Siyyar, Section/ whoever is killed by an arrow thrown by an unidentified person.

In the two Sahihs, Abu Musa al-Ash'ari says that Allah's Messenger (peace be upon him) said: "Two gardens, the utensils and the contents of which are of silver, and two other gardens, the utensils and contents of which are of gold. And nothing will prevent the people (who will be in the Garden of Eternity) from seeing their Lord except the curtain of Majesty over His Face."^{o.v}

ξ. Preparation to enter Paradise

After the faithful cross the Bridge they will be stopped at an archway between Paradise and Hell. They will be cleansed and purified through retaliation against each other if there has been injustice among them in this life, so that when they enter Paradise they will be pure and good-hearted and none of them will owe somebody else unredeemed injustice and none of them will owe anybody else anything.

Al-Bukhari narrated in his Sahih on the authority of Abu Sa'id al-Khudri that Allah's Messenger (peace be upon him) said: "The believers, after being saved from the (Hell) Fire, will be stopped at a bridge between Paradise and Hell and mutual retaliation will be established among them regarding wrongs they have committed in the world against one another. After they are cleansed and purified (through the retaliation), they will be admitted into Paradise; and by Him in Whose Hand Muhammad's soul is, everyone of them will know his dwelling in Paradise better than he knew his dwelling in this world."^{o.v^} Allah (SWT) says: "And We shall remove from their hearts any deep feeling of bitterness (that they may have) (that they will be) brothers (joyfully) facing each other on raised couches." (XV: ٤٧)

ο. Entering Paradise

A. Leading the delegation of the Gracious to Paradise

Allah (SWT) says: "And those who fear their Lord will be led to Paradise in groups." (XXXIX: ٧٣) Allah (SWT) also says: "The day we shall gather the righteous to the Most Gracious (Allah) like a delegation (presented before a king for honors)." (XIX: ٨٥)

^{o.v} Al-Bukhari, Book/ al-Tafsir, Section His Saying: "And besides these two there are two other Gardens"; Muslim, Book/ al-Iman, Section/ confirming that the faithful will see (Allah) in the Hereafter. The wording is his.

^{o.v^} Al-Bukhari, Book/ al-Riqaq, Section/ retaliation on the Day of Resurrection.

Al-Tabari, in his commentary, says on the authority of Ali (may Allah be pleased with him): “By Allah the delegation will not be gathered on foot, but they will come riding she-camels the like of which people have never seen. On them will be mounted gold saddlebags, and their reins will be of chrysolite. They will be riding them till they arrive at the Gates of Paradise.”^{٥٠٩}

B. The scent of Paradise

The delegation of the Most Gracious will proceed to Paradise in groups. They will smell the nice fragrant scent of Paradise that is smelt at a distance of ٧٠ years’ walk. ‘Abdullah Ibn ‘Umar (may Allah be pleased with them both) said that Allah’s Messenger (peace be upon him) said: “... and its scent exists at a distance of seventy years’ walk.”^{٥١٠}

C. The gates of Paradise

The delegation of the Most Gracious will arrive at the Gates of Paradise. The fatigue, suffering, patience, perseverance, taking accounts and presentation of the previous days will have come to an end and they will see the eight Gates of Paradise. Allah (SWT) says: “Gardens of Eternity whose doors will (ever) be open to them.” (XXXVIII: ٥٠) Allah also says: “And the angels will enter unto them from every gate (with the salutation) ‘Peace unto you for you persevered in patience. How excellent is the final home!’” (XIII: ٢٣-٢٤)

The Prophet (peace be upon him) said: “In Paradise there are eight gates and one of them is called al-Rayyan, through which none will enter but those who observe fasting.”^{٥١١}

‘Umar Ibn al-Khattab said that Allah’s Messenger (peace be upon him) said: “If anyone amongst you performs the ablution, and then completes the ablution well and then says: ‘I testify that there is no god but Allah and that Muhammad is the servant of Allah and His Messenger’, the eight gates of

^{٥٠٩} Tafsir al-Tabari, the Noble Verse.

^{٥١٠} Al-Bukhari, Book/ ransoms, Section/ what is said about the killer of a non-Muslim granted security; Ibn Majah, Book/ ransoms, Section/ whoever kills a non-Muslim granted security. Al-Albani proved it authentic in Sahih Sunnan al-Tirmidhi, ٢/٥٧-٥٨, no. ١١٣٢. Other hadiths mention that the scent of Paradise can be smelled at various distances.

^{٥١١} Al-Bukhari, Book/ the beginning of creation, Section/ the description of the Gates of Paradise.

Paradise will be opened for him and he may enter by whichever of them he wishes.”^{o12}

The eight gates of Paradise have huge posts. Allah’s Messenger (peace be upon him) describes the distance between these posts in his saying: “By Him in Whose Hand is Muhammad’s soul, the distance between each two posts of (the gates of) Paradise is like the distance between Mecca and Hajr^{o13}, or like that between Mecca and Busra^{o14}.”^{o15}

The Prophet (peace be upon him) said: “...Certainly one day it will be very crowded.”^{o16}

The gate on the right is devoted to those of Muhammad’s Ummah who will be admitted into Paradise without taking their accounts, as the prophet (peace be upon him) said: “I will say: ‘My followers, O my Lord! My followers, O my Lord! It will be said: ‘O Muhammad! Let those of your followers who have no accounts enter through such a gate of the gates of Paradise as lies on the right; and they will share the other gates with the people...’”^{o17}

D. The first to enter Paradise

The delegation of the Most Gracious will arrive at the gates of Paradise and will be due to enter. The Master of all Creatures (peace be upon him) will knock at the gate of Paradise to enter, as the Prophet (peace be upon him) said: “On the Day of Judgment I will come to the gate of Paradise and ask for permission to enter. The keeper (of Paradise) will say: ‘Who is it?’ I will say: ‘Muhammad.’ He will say: ‘I have been ordered to open (the gate) for you but for none else before you.’”^{o18}

^{o12} Muslim, Book/ al-Taharah, Section/ recommended expression of dhikr after wudu’.

^{o13} A big major city in Bahrain. Sharh al-Nawawi at the interpretation of the hadith.

^{o14} It is the city of Hauran at a distance of one month’s journey from Mecca. Sharh al-Nawawi li-Sahih Muslim.

^{o15} Al-Bukhari, Book/ Tafsir al-Qur’an, Section/ “O offspring of those whom We carried with Noah. Verily, he was a grateful slave.”; Muslim, Book/ al-Iman, Section/ the people of the lowest rank in Paradise. The wording is his.

^{o16} Ahmad in Musnad al-Basriyyin from the hadith of Bihz Ibn Hakim, no. ۱۹۱۷۶. The revisers of the Musnad say that its Isnad is good, ۳۳/۲۲۸, no. ۲۰۰۲۵.

^{o17} Al-Bukhari, Book/ Tafsir al-Qur’an, Section/ “O offspring of those whom We carried with Noah. Verily, he was a grateful slave.”

^{o18} Muslim, Book/ al-Iman, Section/ on the saying of the Prophet: I will be the first to intercede in Paradise.

Then the gates of Paradise will be opened for the delegation of the most Gracious, Allah (SWT) says: “...until, when they reach it and its gates have been opened and its keepers will say to them: ‘Peace be upon you. You have done well, so enter it to abide therein forever.’” (XXXIX: ٧٣)

Our Master Muhammad (peace be upon him) will be the first to enter Paradise and his Ummah will be the first among nations to enter it. The Prophet (peace be upon him) said: “We are the last ^{٥١٩}(Ummah chronologically) and the first (one) on the Day of Resurrection, and will be the first to enter Paradise.”^{٥٢٠}

The Ummah of Muhammad (peace be upon him) will be preceded by the seventy thousand persons that will enter Paradise without any reckoning of accounts. The Prophet (peace be upon him) said: “Nations were displayed in front of me and I saw one prophet passing by with a large group of his followers, and another prophet passing by with only a small group of people, and another prophet passing by with only ten (persons), and another prophet passing by with only five (persons), and another prophet passed by alone. And then I looked and saw a large multitude of people, so I asked Gabriel: ‘Are these people my followers?’ He said: ‘No, but look towards the horizon.’ I looked and saw a very large multitude of people. Gabriel said: ‘Those are your followers, and those are seventy thousand (persons) in front of them who will neither have any reckoning of their accounts nor will receive any punishment.’ I asked: ‘Why?’ He said: ‘For they used not to treat themselves with branding (cauterization) nor with Ruqya (getting oneself treated by the recitation of some Verses of the Qur'an) and not to see evil omen in things, and they used to put their trust (only) in their Lord.’ On hearing that, ‘Ukasha Ibn Mihsan got up and said (to the Prophet): ‘Invoke Allah for making me one of them.’ The Prophet said: ‘O Allah, make him one of them.’ Then another man got up and said (to the Prophet): ‘Invoke Allah for making me one of them.’ The Prophet said: ‘Ukasha has preceded you.’”^{٥٢١}

Another narration mentions that after the seventy thousand there will be added three handfuls of my Lord’s Handfuls. The Prophet (peace be upon

^{٥١٩} In respect of our chronological order among other nations.

^{٥٢٠} Muslim, Book/ Friday, Section/ guiding this Ummah to the Day of Friday.

^{٥٢١} Al-Bukhari, Book/ al-Riqaq, Section/ seventy thousand will enter Paradise without reckoning of accounts.

him) said: “...and three handfuls of the Handfuls of my Lord Almighty,”^{٥٢٢} i.e., will enter Paradise without reckoning of accounts.

Allah’s Messenger (peace be upon him) described the first group entering Paradise, saying: “ The first group (of people) who will enter Paradise will be (glittering) like the moon when it is full. They will not spit or blow their noses or relieve nature. Their utensils will be of gold and their combs of gold and silver; in their censers the aloe wood will be used, and their sweat will smell like musk. Every one of them will have two wives; the marrow of the bones of the wives' legs will be seen through the flesh out of excessive beauty. They (i.e. the people of Paradise) will neither have differences nor hatred amongst themselves; their hearts will be as if one heart and they will be glorifying Allah in the morning and in the evening.”^{٥٢٣}

E. The reception by the angels

After the gates have been opened, angels will receive the delegation of the Most Gracious greeting them and giving them the glad tidings of their future eternal life in Paradise. Allah (SWT) says: “...until, when they reach it and its gates have been opened and its keepers will say to them: ‘Peace be upon you. You have done well, so enter it to abide therein forever.’” (XXXIX: ٧٣)

Angels will welcome them, giving them glad tidings and congratulating them for their enjoying the reward and delights their Lord has promised them in this world. Allah (SWT) says: “...And the angels will meet them (with mutual greetings, saying): ‘This is your Day, (the Day) you were promised.’” (XXI: ١٠٣)

F. What they are entertained with as guests in Paradise

Allah (SWT) honors His Delegation with a gift, the caudate (i.e., extra) lobe of the fish-liver, and the bullock of Paradise will be slaughtered for them and they will drink from the fountain of Salsabil.

^{٥٢٢} Ahmad, ٥/٢٦٨; al-Tirmidhi, Book/ the description of Resurrection; Ibn Majah, Book/ al-Zuhd, Section/ the description of the Ummah of Muhammad (peace upon him). It is proved authentic by al-Albani in Sahih Ibn Majah, no. ٣٤٥٩.

^{٥٢٣} Al-Bukhari in his Sahih, Book/ the beginning of creation, Section/ what is said concerning the description of Paradise; Muslim, Book/ Paradise and the description of its delights and people, Section/ The first group (of people) who will enter Paradise will be (glittering) like the moon when it is full.

When asked by a Jewish scholar about the gift offered to the dwellers of Paradise on entering it, the Prophet (peace be upon him) said: “The caudate (i.e., extra) lobe of the fish-liver.” He (the Jew) said: “What will their food be after this?” He (the Holy Prophet) said: “A bullock which was fed in the different quarters of Paradise would be slaughtered for them.” He (the Jew) said: “What will their drink be after (eating from) it?” He (the Holy Prophet) said: “(They will drink) from a fountain in it called ‘Salsabil’”^{٥٢٤}

G. Knowing their way to their residences

The Delegation of the Most Gracious will intuitively go to their houses and abodes after Allah has rewarded them with the caudate (i.e., extra) lobe of the fish-liver. They will not miss their way to their homes, but they will rather know their way to them better than knowing their way to their houses in the present life. Allah (SWT) says: “**And He will admit them to Paradise, which He has made known to them.**” (XLVII: ٦)

Mujahid said: “The dwellers of Paradise will go to their houses and abodes with no probability of missing them as if they had dwelt in them since their creation. They will not ask anybody to guide them.”^{٥٢٥}

Abu Sa’id al-Khudri (may Allah be pleased with him) said that the Prophet (peace be upon him) said: “**By Him in Whose hand is the soul of Muhammad, everybody will recognize his dwelling in Paradise better than he recognizes his dwelling in this world.**”^{٥٢٦ ٥٢٧} ,

The Characteristics of Paradise

The dwellers of Paradise will see what the Creator (SWT) has prepared for them. They will see what their eyes have never seen, their ears have never heard of and their hearts (minds) have never imagined, for the delights of Paradise are indescribable and unimaginable and nothing of what the people of this world know is equal to its delights. Allah (SWT) says: “**Now no one**

^{٥٢٤} Muslim, Book/ menstruation, Section/ the description of the semen of the man and the woman.

^{٥٢٥} Tafsir Ibn Kathir.

^{٥٢٦} Al-Bukhari, Book/ injustices, Section/ retaliation for injustices.

^{٥٢٧} Today man is able to set up a program for planes to fly automatically carrying the passengers from one continent to another and landing on the specified airport runway, and spying planes without aviators fly from their bases to carry out certain tasks somewhere and come back to their programmed destination. How can one think it incredible that everybody will be automatically guided to his own residence in Paradise by the Power of the Great Creator?

knows what delights of the eye are kept hidden (in reserve) for them....” (XXXII: ١٧)

The Prophet (peace be upon him) said that Allah (SWT) says: “I have prepared for my righteous slaves what no eye has ever seen, or an ear has ever heard of, or a heart (mind) has ever thought of. You may, if you like, read (the Verse): “Now no one knows what delights of the eye are kept hidden (in reserve) for them....” (XXXII: ١٧)^{٥٢٨}

١. The ranks of Paradise

Paradise has ranks one over another. Its dwellers vary according to their ranks in it. Allah (SWT) says: “But those who come to Him as believers and have done righteous deeds will secure the high ranks (in Paradise).” (XX: ٧٥) They will look at the one hundred ranks Allah’s Messenger (peace be upon him) describes in his saying: “Paradise has one-hundred grades and the distance between each two grades is like the distance between the Heaven and the Earth. Al-Firdaus is the highest in rank and from it originate the rivers of Paradise and above it is the Throne (al-‘Arsh). So, when you ask Allah (for something), ask for Al-Firdaus.”^{٥٢٩} The Prophet also said: “The people of Paradise will look at the dwellers of the lofty mansions (i.e., a superior place in Paradise) in the same way as one looks at a brilliant star far away in the East or in the West on the horizon; all that is because of their superiority over one another (in rewards).” On that the people said: “O Allah's Messenger! Are these lofty mansions for the prophets (exclusively) and inaccessible to anybody else?” The Prophet replied: “No! By Allah in whose Hands my life is, these are for the men who believed in Allah and believed in the Messengers.”^{٥٣٠}

Everyone can go up these ranks through his righteous deeds, the supplications of his righteous progeny after his death and their prayers to Allah to forgive him. Abu Hurairah (may Allah be pleased with him) said that Allah’s Messenger (peace be upon him) said: “Allah Almighty elevates the rank of the righteous slave in Paradise whereupon he will say: ‘O Lord!

^{٥٢٨} Al-Bukhari, Book/ the beginning of creation, Section/ what is said concerning the description of Paradise.

^{٥٢٩} Al-Bukhari, Book/ al-Jihad, Section/ the ranks of the fighters in the cause of Allah; al-Tirmidhi, Book/ description of Paradise, Section/ what has been said about the description of the ranks of Paradise. The wording is his.

^{٥٣٠} Al-Bukhari, Book/ the beginning of creation, Section/ the description of Paradise and the Fire; Muslim, Book/ Paradise, Section/ The people of Paradise will look at the dwellers of the lofty mansions

Why have I been granted this?’ He will say: ‘Through your child’s prayer to Allah to forgive you.’” In another narration: “through your child’s supplication for you.”^{۲۳۱}

۲. The highest rank in Paradise

It is the Wasilah (highest rank) that the faithful used to ask for Allah’s Messenger (peace be upon him). The Prophet (peace be upon him) said: “When you hear the Mu’adhhdhin, (crier to prayers), repeat what he says, then invoke a blessing on me, for everyone who invokes a blessing on me will receive ten blessings from Allah; then ask Allah to grant me al-Wasilah, which is a rank in Paradise fitting for only one of Allah’s servants, and I hope that I may be that one. He who asks that I be given the Wasilah will be assured of my intercession.”^{۲۳۲}

The Companions asked the Messenger (peace be upon him): “What does al-Wasilah mean?” He said: “It is the highest rank in Paradise.”^{۲۳۳}

۳. The bricks of Paradise

The dwellers of Paradise will look at the buildings of Paradise about which the Prophet (peace be upon him) says: “(They are built of) bricks of silver and bricks of gold alternatively.”^{۲۳۴} They will see its mortar, which the Prophet (peace be upon him) described, saying: “And its mortar is the sharp smelling musk.”^{۲۳۵}

^{۲۳۱} Ahmad in al-Musnad in Baqi Musnad al-Mukthirin from Abu Hurairah’s hadith under number ۱۰۲۰. Al-Haithami mentioned it, ۱۰/۱۰۳. It is narrated by al-Bazzar and its narrators are those of ‘Asim Ibn Bahdalah and he narrates good hadiths; Ibn Majah, Book/ al-Adab, Section/ Being kind to parents. Al-Albani considers it good in Sahih Sunan Ibn Majah, ۲/۲۹۴, and he said it was narrated by Ahmad and al-Tabarani in al-Awsat, and their narrators are those who narrate authentic hadiths with the exception of ‘Asim Ibn Bahdalah. Al-Baihaqi authenticated it in al-Sunan al-Kubra, ۷/۷۹; Malik in al-Muwata’, Book/ the call for prayer, Section/ work in supplication.

^{۲۳۲} Muslim concerning prayer, Section/ recommending the repetition of what the crier for prayer says; Abu Dawud, no. ۲۰۲۳ concerning prayer.

^{۲۳۳} Al-Tirmidhi, Book/ al-Manaqib, Section/ the virtue of the Prophet (peace be upon him); Ahmad in Baqi Musnad al-Mukthirin from Abu Hurairah’s hadith, and al-Albani authenticated it in Sahih al-Tirmidhi, no. ۲۸۵۷.

^{۲۳۴} Al-Tirmidhi, Book/ the description of Paradise and its delights; Ahmad in Baqi Musnad al-Mukthirin from Abu Hurairah’s hadith; al-Darimi, Book/ al-Riqaq, Section/ concerning the building of Paradise. It is authenticated by al-Albani in Sahih Sunan al-Tirmidhi, ۲/۳۱۰-۳۱۱, no. ۲۰۵۰.

^{۲۳۵} Al-Tirmidhi, Book/ the description of Paradise and its delights; Ahmad in Baqi Musnad al-Mukthirin from Abu Hurairah’s hadith; al-Darimi, Book/ al-Riqaq, Section/ concerning the buildings of Paradise. It is authenticated by al-Albani in Sahih Sunan al-Tirmidhi, ۲/۳۱۰, no. ۲۰۵۰.

٤. The soil, mud and gravels of Paradise

When the dwellers of Paradise look at the land of Paradise on which they will walk, they will see it as described by Allah's Messenger (peace be upon him): "I was admitted to Paradise to find in it buildings of pearls and to see that its soil was musk."^{٥٣٦} The Messenger (peace be upon him) showed that its soil is purely white flour, saying: "Purely white flour; pure musk."^{٥٣٧} The Prophet (peace be upon him) said: "... Its mortar is sharp smelling musk, and its gravels are pearls and rubies...."^{٥٣٨}

٥. The dwellings of Paradise

The dwellers of Paradise will look at the nice, good houses that have been built for them in Paradise, as Allah (SWT) says: "And beautiful mansions in Gardens of Eternity." (IX: ٧٢) surrounded by wonderful gardens and charming orchards where there are all types of fruit. Their trees yield fruits continuously, and shade surrounds the houses beneath which rivers flow and in which no nonsense or lies are heard and there is no tiredness or clamor. So, the dwellers of Paradise will see what Allah (SWT) and His Messenger (peace be upon him) have described to them regarding:

a. The rooms of Paradise

Allah (SWT) says: "But those who fear their Lord and keep their duty to Him will be given lofty rooms built one above another, beneath which rivers flow. (This is) the Promise of Allah, and Allah does not fail in His promise." (XXXIX: ٢٠) Allah (SWT) also says: "For such there will be twofold reward for what they did, and they will abide in the lofty rooms in peace and security." (XXXIV: ٣٧) It is narrated on the authority of Ali (may Allah be pleased with him) that Allah's Messenger (peace be upon him) said: "Verily, in Paradise there are rooms the inside of which can be seen from their outside and the outside of which can be seen from their inside." A Bedouin got up and asked: "for whom are they, O Allah's Messenger?" He said: "For those who speak pleasantly, offer food to others, fast frequently and perform

^{٥٣٦} Al-Bukhari, Book/ the stories of Prophets, Section/ the mention of Idris (Enoch), the great grandfather or grandfather of Noah.

^{٥٣٧} Muslim, Book/ afflictions and the portents of the Hour, Section/ the mention of Ibn Sayyad, no. ٥٢١٣.

^{٥٣٨} Al-Tirmidhi, Book/ the description of Paradise and its delights; Ahmad in Baqi Musnad al-Mukthirin from Abu Hurairah's hadith; al-Darimi, Book/ al-Riqaq, Section/ concerning the buildings of Paradise. It is authenticated by al-Albani in Sahih Sunan al-Tirmidhi, ٢/٣١٠, no. ٢٠٥٠.

prayers in worship of Allah while other people are asleep.^{٢٣٩} Allah's Messenger (peace be upon him) also says: "The people of Paradise will look at the dwellers of the lofty mansions (i.e. a superior place in Paradise) in the same way as one looks at a brilliant star far away on the horizon."^{٢٤٠}

b. The houses of Paradise

Their ambition to look at the houses built for them in Paradise because of their righteous deeds in this life, such as the building of a mosque and extra prayers apart from the obligatory ones, will be realized. Allah (SWT) says: "O my Lord! Build for me, in nearness to You, a house in Paradise." (LXVI: ١١)

Allah's Messenger (peace be upon him) said: "If somebody builds a mosque for the sake of Allah, Allah will build for him one like it in Paradise."^{٢٤١} Allah's Messenger (peace be upon him) also said: "No Muslim slave performs everyday ١٢ voluntary Rak'at apart from the obligatory ones but Allah will build for him a house in Paradise."^{٢٤٢}

c. The palaces of Paradise

There will appear the gold palaces of Paradise whose brilliance and beauty overshadow the beauty and splendor of the palaces of this mundane life of which their owners were proud. Allah (SWT) will give such palaces to those who obey Him. Allah (SWT) says: "Blessed is He Who, if He wills, could give you better (things) than those,-Gardens beneath which rivers flow, and He could give you palaces." (XXV: ١٠)

They are palaces that the faithful will actually see after they had believed in their existence as part of the unseen world. 'Abdullah Ibn Buraidah narrated that he heard his father Buraidah saying: "One morning Allah's Messenger (peace be upon him) called Bilal and said to him: 'O Bilal! What made you precede me to Paradise? Whenever I entered Paradise I heard your steps

^{٢٣٩} Al-Tirmidhi on the authority of Ali Ibn Abi Talib, Book/ al-Birr wa al-Silah on the authority of Allah's Messenger, Section/ concerning what is said about gentle speech, and it is in Sahih al-Jami' al-Saghir, ١/٤٢٦, no. ٢١٢٣. Al-Albani says it is a good hadith.

^{٢٤٠} Al-Bukhari, Book/ the beginning of creation, Section/ the description of Paradise; Muslim, Book/ Paradise, Section/ The people of Paradise will look at each other, on the authority of Abu Sa'id al-Khudri.

^{٢٤١} Muslim, Book/ mosques, Section/ the merit of building mosques and encouraging doing so;

^{٢٤٢} Muslim, Book/ the prayer of travelers and abridging it, Section/ the merit of performing regular extra prayers before and after the obligatory ones; Ahmad; Abu Dawud and al-Nasa'i

before me. Yesterday I entered Paradise and heard your steps and then I arrived at a lofty high palace built of gold....^{٥٤٣}

d. The tents of Paradise

The human psyche likes variation and change; one does not like to stay in the same house but yearns to enter various houses, palaces and tents. Allah (SWT) will satisfy the desires of the believers in Paradise. He has prepared for them all types of food and drink, besides all sorts of houses and dwellings, among which are tents that Allah's Messenger (peace be upon him) has described in His Saying: "In Paradise the believer will have a tent made of a single hollowed pearl, sixty miles long, and in it the believer will have families that he will visit without their seeing each other."^{٥٤٤} Allah's Messenger (peace be upon him) described the width of the tent, saying: "...Its width is sixty miles..."^{٥٤٥}

To make the believer more delighted in Paradise, Allah (SWT) makes the tents of pearls stand at the two banks of the river. Allah's Messenger (peace be upon him) said: "I entered Paradise and behold! There was a river the two banks of which were tents of pearls. I touched what the water was flowing in and found it sharp smelling musk. I said: 'O Gabriel! What is this? He said: 'This is the (fountain or river of) al-Kauthar that Allah has granted you."^{٥٤٦}

e. The rivers of Paradise

Let us wander among the rivers of Paradise and enjoy the eternal everlasting delights Allah (SWT) has promised His Allah-fearing slaves. Allah (SWT) says: "And give glad tidings to those who believe and do righteous good deeds, that for them will be Gardens beneath which rivers flow. Every time they are provided with a fruit thereof, they will say: 'This is what we were provided with before,' and they will be given things in similitude (i.e. in the same form but different in taste) and they shall have therein purified mates or wives (having no menses, stool, urine, etc.) and they will abide therein forever." (II: ٧٥) Allah (SWT) also says: "These! For them will be 'Adn (Eden) Paradise (everlasting Gardens); wherein rivers flow underneath them,

^{٥٤٣} Al-Bukhari, Book/ interpretation of dreams, Section/ a palace in the dream; Ahamd in Baqi Musnad al-Ansar from the hadith of Buraidah al-Aslami (may Allah be pleased with him). The wording is his.

^{٥٤٤} Muslim, Book/ Paradise, Section/ on the description of the tents of Paradise.

^{٥٤٥} Al-Bukhari, Book/ tafsir al-Qur'an, Section/ (Houris (beautiful, fair females) restrained (as to their glances) in pavilions.

^{٥٤٦} Ahamd in Baqi Musnad al-Ansar from the hadith of Anas.

therein they will be adorned with bracelets of gold, and they will wear green garments of fine and thick silk. They will recline therein on raised thrones. How good is the reward, and what an excellent dwelling (resting place)! (XVIII: ٣١) Besides, we see the river of al-Kauthar, which Allah has granted His Messenger (peace be upon him). Allah (AWT) says: “Verily, We have granted you al-Kauthar (a river in Paradise).” (CIX: ١)

Allah’s Messenger (peace be upon him) saw it and described it to us: “While I was walking in Paradise (on the night of Mi’raj), I saw a river, on the two banks of which there were tents made of hollow pearls. I asked: ‘What is this, O Gabriel?’ He said: ‘That is al-Kauthar which Your Lord has given to you.’ Behold! Its mud was sharp smelling musk!”^{٥٤٧}

Here you see the four rivers of Paradise: of water, milk, wine and purified honey. Allah (SWT) says: “The description of Paradise which the pious and Allah-fearing have been promised is that in it are rivers of water the taste and smell of which are not changed; rivers of milk the taste of which never changes; rivers of wine delicious to those who drink; and rivers of purified honey (clear and pure), and therein for them are kinds of fruits; and forgiveness from their Lord. (Are these) like those who shall dwell forever in the Fire, and be given, to drink, boiling water, so that it cuts up their bowels (into pieces)? (XLVII: ١٥)

These rivers originate from the seas of honey, wine, water and milk. In Sunnan al-Trimidhi an authentic hadith tells us that Allah’s Messenger (peace be upon him) said: “In Paradise there are a sea of water, a sea of honey, a sea of milk and a sea of wine, and the rivers flow thereof.”^{٥٤٨}

f. The springs of Paradise

O faithful Brother! Look at the numerous gushing springs of various tastes and flavors, such as the spring of camphor, Tasneem and Salsabil from which those who are nearest to Allah will drink. Allah (SWT) says: “Verily, the pious will be in the midst of Gardens and springs (in Paradise).” (LI: ١٥) Allah (SWT) also says: “Verily the Abrar (pious and righteous) will drink of a cup (of wine) mixed with (water from a spring in Paradise called) Kafur (camphor),” (LXXVI: ٦) and: “In it there is a spring called Salsabîl.”

^{٥٤٧} Al-Bukhari, Book/ al-Riqaq, Section/ concerning the fount (haud).

^{٥٤٨} Al-Tirmidhi, Book/ the description of Paradise, Section/ what is said about the description of the rivers of Paradise.; Ahmad in Awwal Musnad al-Basriyyin from the hadith of Mu’awiyah Ibn Haidah. It is authenticated by al-Albani in Sahih Sunan al-Tirmidhi, ٢/٣١٩, no. ٢٠٧٨.

(LXXVI: ١٨) Allah (SWT) also says: “It (that wine) will be mixed with Tasnim. A spring whereof drink those nearest to Allah.” (LXXXIII: ٢٧-٢٨)

g. The trees and fruits of Paradise

Allah (SWT) adorned Paradise with all types of fresh trees and fruits and flowery gardens that bring about happiness and merriment. Allah (SWT) says: “are made to enjoy luxurious life (forever) in a Garden of delight (Paradise).” (XXX: ١٥) Allah (SWT) tells us that Paradise has trees of grapes, dates and pomegranates, as well as the trees of thornless lote-trees and Talh (banana-trees). Allah (SWT) says: “Verily, for the pious there will be a success (Paradise); Gardens and grape yards.” (LXXVIII: ٣١-٣٢) Allah (SWT) also says: “And those on the Right Hand: Who will be those on the Right Hand? (They will be) among thornless lote-trees, among Talh (banana-trees) with fruits piled one above another.” (LVI: ٢٧-٢٩)

Allah’s Messenger (peace be upon him) shows that Allah (SWT) replaces every thorn in the tree of Talh with a fruit in which there are seventy types of food.^{٥٤٩} In Paradise there are all types of fruits and niceties that are desired and admired. Allah (SWT) says: “Therein they will recline; therein they will call for fruits in abundance and drinks.” (XXXVIII: ٥١) Allah (SWT) also says: “And fruit that they may choose.” (LVI: ٢٠) Allah (SWT) also says: “Verily, the pious shall be amidst shades and springs.” (LXXVII: ٤١)

The trees of Paradise are continuously productive. Allah (SWT) says: “The description of Paradise, which the pious have been promised: Underneath it rivers flow, its provision is eternal and so is its shade. This is the end (final destination) of the pious, and the end (final destination) of the disbelievers is Fire.” (XIII: ٣٥) Allah (SWT) also says: “And fruit in abundance, whose season is not limited, and their supply will not be forbidden.” (LVI: ٣٢-٣٣)

The Prophet (peace be upon him) said: “There is no tree in Paradise but has a trunk or stalk of gold.”^{٥٥٠}

^{٥٤٩} Al-Hakin in al-Mustadrak, ٢/٥١٨, the edition of Dar al-Kutub al-‘Ilmiyyah. He says its chain of narrators is authentic, but they did not narrate it. Al-Haithami in Majma’ al-Zawa’id said it was narrated by al-Tabarani, and its narrators are those of authentic hadiths, ١٠/٤١٤.

^{٥٥٠} Al-Tirmidhi and Ibn Hibban on the authority of Abu Hurairah. It is authenticated by al-Albani in Sahih Sunan al-Tirmidhi, Book/ the description of Paradise, Section/ what has been said about the description of the trees of Paradise.

The Prophet (peace be upon him) said: “There is a tree in Paradise (which is so big and huge that) if a rider traveled in its shade for one hundred years, he would not be able to cross it.”^{٥٥١}

In Musnad Ahmad, Abu Sa’id al-Khudri narrated that when a man asked Allah’s Messenger (peace be upon him) about the meaning of “tuba”, he said: “It is a tree in Paradise extending for a distance covered by one hundred’s years journey on horseback. From its sheaths emerge the garments of the dwellers of Paradise.”^{٥٥٢}

A believer increases the plants of his Paradise through saying tasbih, tahmid, tahlil and takbir, as Allah’s Messenger (peace be upon him) says: “I met with Ibrahim on the night I was taken on the journey of Isra’ and Mi’raj and he said to me: ‘O Muhammad! Greet your Ummah on my behalf and tell them that Paradise is of good soil and fresh water and it is flat land and its seedlings are ‘subhanallah, al-hamdu lillah, la ilaha illallah and Allahu akbar.’”^{٥٥٣}

Thauban (may Allah be pleased with him) said: “Allah’s Messenger (peace be upon him) said: ‘If a man plucks a fruit from Paradise, another fruit will take its place.’”^{٥٥٤}

It is interesting that when the fruits are presented to the dwellers of Paradise, they will find them of the same appearance but of different content. Allah (SWT) says: “Every time they are provided with a fruit thereof, they will say: ‘This is what we were provided with before,’ and they will be given things in similitude (i.e., in the same form but different in taste) and they shall have therein purified mates (or wives), (having no menses, stool, urine, etc.) and they will abide therein forever.” (II: ٢٥)

^{٥٥١} Al-Bukhari, Book/ the beginning of creation, Section/ what has been said about the description of Paradise. The wording is his. Muslim, Book/ Paradise and the description of its delights, Section/ There is a tree in Paradise (which is so big and huge that) if a rider traveled in its shade for one hundred years.

^{٥٥٢} Ahmad in Baqi Musnad al-Mukthirin from Abu Sa’id al-Khudri’s hadith and in Sahih Ibn Hibban in Silsilat al-Ahadith al-Sahihah, ٤/٦٣٩, no. ١٩٨٥.

^{٥٥٣} Sahih al-Jami’ al-Saghir, ٢/٩١٦, no. ٥١٥٢; al-Tirmidhi with good isnad on the authority of Ibn Mas’ud (may Allah be pleased with him) in Book/ supplications on the authority of Allah’s Messenger, Section/ what has been said about the merit of tasbih, takbir and tahlil.

^{٥٥٤} Al-Tabarani in al-Kabir, ١٤٤٩; al-Bazzar, ٣٥٣٠. It is mentioned by al-Haithami in al-Mujamma’, ١٠/٤١٤. He says it is narrated by al-Tabarani and al-Bazzar and the narrators of al-Tabarani are trustworthy, and in Faid al-Qadir it is narrated by al-Mannawi on the authority of Tauban, ٢/٤٢٢.

The fruits of the trees of Paradise are low, close and easily accessible to the dwellers of Paradise. Allah (SWT) says: “and the fruits of the two Gardens will be near at hand.” (LV: ٥٤) Allah (SWT) also says: “and the bunches of fruit thereof will hang low within their reach.” (LXXVI: ١٤)

In Sahih Muslim, Ibn al-Zubair narrated on the authority of Jabir (may Allah be pleased with him) that the Prophet (peace be upon him) said: “Paradise was exposed to me so that if I had wanted to take a bunch of grapes I could have taken it,” or, he may have said: “I tried to take a bunch of grapes but my hand could not reach it.”^{٥٥٥}

Among the trees of Paradise are the fragrant plants Allah (SWT) mentions in the Verse: “Then, if he (the dying person) is of those brought near (to Allah), (There is for him) rest and fragrant plants, and a Garden of delights (Paradise).” (LVI: ٨٨-٨٩)

The Messenger (peace be upon him) tells us that the master of fragrant plants of Paradise is henna.

In Mu’jam al-Tabarani al-Kabir according to an authentic chain of narrators in agreement with the criteria set up by al-Sahykhayn (al-Bukhari and Muslim) on the authority of ‘Abdullah Ibn ‘Umar, it is narrated that the Prophet (peace be upon him) said: “the master of fragrant trees of Paradise is henna.”^{٥٥٦}

h. The market of Paradise

Allah (SWT) creates a market to be frequented by the dwellers of Paradise to complete the pleasures of the Abode of Delights. Imam Muslim narrates a hadith about the market, on the authority of Anas Ibn Malik. Allah’s Messenger (peace be upon him) says: “Verily, there is a market in Paradise that they visit every Friday. The northern wind will blow and touch their faces and garments whereupon they will get more charming and beautiful. They will then return to their families after having become more charming and beautiful. Their families will say to them: ‘By Allah, you have become

^{٥٥٥} A fragment of a hadith narrated by Muslim, Book/ solar eclipse, Section/ what was displayed to the Prophet (peace be upon him) in the prayer of solar eclipse concerning Paradise and the Fire.

^{٥٥٦} Al-Tabarani in al-Mu’jam al-Kabir. Al-Haithami says that it is narrated by al-Tabarani, and its narrators are those of authentic hadiths, except ‘Abdullah Ibn Ahmad Ibn Hanbal, who is trustworthy and trustful, ٥/١٥٧. It is in Musannaf Ibn Abi Shaibah, ٧/٣٢ the edition of Maktabat al-Rashid, Riyadh. It is in Silsilat al-Ahadith al-Sahihah, ٣/٤٠٧, no. ١٤٢٠.

more charming and beautiful after us,' whereupon their families will say: 'By Allah, you too have become more charming and beautiful.'^{°°°}

How the dweller of Paradise proceeds to his kingdom:

After we have wandered with the dwellers of Paradise to watch its features, it was high time now to walk with one of its kings to see what delights Allah (SWT) has prepared for him, as described by Allah (SWT). Allah (SWT) says: "And when you look there (in Paradise), you will see a delight (that cannot be imagined), and a great dominion." (LXXVI: ٢٠)

The dwellers of Paradise will ascend to their abodes in Paradise according to their deeds. It will be said to the one who used to recite the Qur'an, as the Prophet (peace be upon him) confirms: "Recite and go up; recite (pleasantly) as you used to do in the worldly life, for your abode will be at the last verse you will recite."^{°°^}

How the servants will receive him:

Every dweller of Paradise will reach his own kingdom that is not shared by any other person, and boys of everlasting youth will receive them.

The vast expanse of the kingdom of the believer and its delights:

a. Its vastness

The believer will enter his vast kingdom. Allah's Messenger (peace be upon him) described the vastness of the kingdom of the last person to enter Paradise. He said: "I know the person who will be the last to come out of the (Hell) Fire, and the last to enter Paradise. He will be a man who will come out of the (Hell) Fire crawling, and Allah will say to him: 'Go and enter Paradise.' He will go to it, but he will imagine that it has been filled, and then he will return and say: 'O Lord, I have found it full.' Allah will say: 'Go and enter Paradise, and you will have what equals the world and ten times as much (or, you will have as much as ten times the like of the

^{°°°} Muslim, Book/ Paradise, Section/ on the market of Paradise and the delights and beauty they acquire therein.

^{°°^} Abu Dawud, Book/ prayer, Section/ recommending order in reciting; al-Tirmidhi, Book/ the merits of Qur'an, Section/ concerning the reward given to one who reads even a letter in the Qur'an; Ahmad, ٢/١٩٢; Ibn Majah, ٣٧٨٠. al-Arna'ut regards it good in Riyad al-Salihin, p. ٤٢١.

world).’ On that, the man will say: ‘Do you mock at me (or laugh at me) though You are the King?’” (The narrator said): “I saw Allah’s Messenger (peace be upon him) (while saying that) smiling till his premolar teeth became visible. It is said that that will be the lowest in rank amongst the people of Paradise.”^{٥٥٩}

Muslim, in the hadith about the one that will be in the highest rank in Paradise, mentions that when Moses (peace be upon him) asked his Lord about the one that would be in the highest rank in Paradise, Allah (SWT) said: “They are those whom I choose. I establish their honor with My own hand and then set a seal over it (and they would be blessed with Bounties) which no eye has seen, no ear has heard of and no human mind has perceived: and this is substantiated by the Book of Allah, Exalted and Great: “So no soul knows what delight of the eye is hidden for them; a reward for what they did.” (XXXII: ١٧)^{٥٦٠}”

b. Its Delights

١. The characteristics of the dwellers of Paradise, their jewelry and dress

The shape and stature of the dwellers of Paradise will change and each will be sixty cubits in height. The Prophet (peace be upon him) said: “Allah created Adam, making him ٦٠ cubits tall... Any person who will enter Paradise will resemble Adam (in appearance and figure).”^{٥٦١} The first group of people who will enter Paradise will be glittering like the full moon. Allah's Messenger (peace upon him) said, “The first group of people who will enter Paradise will be glittering like the full moon.”^{٥٦٢} They will be thirty-three years old and will never get older. The Prophet (peace be upon him) said: “The dwellers of Paradise will be hairless in body, beardless, white and with short curled hair, and kohl in their eyes. Each of them will be thirty-three years old and ٦٠ cubits in height like Adam.”^{٥٦٣}

^{٥٥٩} Al-Bukhari, Book/ al-Riqaq, Section/ the description of Paradise and the Fire; Muslim, Book/ al-Iman, Section/ the last person to come out of the Fire. The wording is his.

^{٥٦٠} Muslim, Book/ al-Iman, Section/ the people of the lowest rank in Paradise.

^{٥٦١} Al-Bukhari, Book/ the stories of Prophets, Section/ the creation of Adam.

^{٥٦٢} Al-Bukhari, Book/ the beginning of creation, Section/ what has been said about the description of Paradise.

^{٥٦٣} Musnad Ahmad, in Musnad al-Mukthirin from the hadith of Abu Hurairah. The reviewers of the Musnad say it is a good hadith , ٥/٢٢٠-٢٢١.

The faithful in Paradise will be adorned with all types of jewelry of gold, silver and pearls. Allah (SWT) says: “And their recompense shall be Paradise, and silken garments, because they were patient.” (LXXVI: ١٢) Allah (SWT) also says: “(Paradise), wherein they will be adorned with bracelets of gold and pearls and their garments therein will be of silk.” (XXII: ٢٣) Their ornaments are bracelets of gold, silver and pearls. Allah (SWT) says: “They will be adorned with bracelets of silver, and their Lord will give them a pure drink.” (LXXVI: ٢١) Among the garments the faithful will wear in Paradise will be green garments of fine silk and heavy brocade.” Allah (SWT) says: “And they will wear green garments of fine and thick silk. They will recline therein on raised thrones. How good is the reward, and what an excellent dwelling (resting place)!” (XVII: ٣١) Allah (SWT) also says: “Their garments will be of fine green silk, and heavy brocade. They will be adorned with bracelets of silver, and their Lord will give them a pure drink.” (LXXVI: ٢١)

The garments of the dwellers of Paradise will not wear out. The Prophet (peace be upon him) said: “Whoever will enter Paradise will prosper and never get miserable. His garments will never wear out, nor will his youth come to an end.”^{٥٦٤} The clothes of the dwellers of Paradise are superior to those made by man. Allah’s Messenger (peace be upon him) was given a silk garment as a gift and people were enchanted by its beauty and softness. Allah’s Messenger (peace be upon him) said: “The handkerchiefs of Sa’d Ibn Mu’ath in Paradise are better than this.”^{٥٦٥} Allah’s Messenger (peace be upon him) mentioned the privileges granted the martyr, saying: “On his head will be placed the crown of dignity; a single ruby thereof is better than the mundane world and whatever is in it.”^{٥٦٦} Allah’s Messenger (peace be upon him) described the brilliance of the least valuable pearl of the crown, saying: “On them there will be crowns, the least valuable pearl of which will lighten the distance between east and west.”^{٥٦٧} Allah’s Messenger (peace be upon him) tells us that the dwellers of Paradise will have gold combs, and will

^{٥٦٤} Muslim, Book/ the description of Paradise, Section/ the permanence of the delights of Paradise.

^{٥٦٥} Al-Bukhari, Book/ dresses, Section/ touching silk without wearing it.

^{٥٦٦} Al-Tirmidhi, Book/ merits of Jihad, Section/ the reward of the martyr; Ahmad in Musnad al-Shamiyyin from the hadith of al-Miqdad Ibn Ma’di Karb. It is authenticated by al-Albani in Sahih Sunan al-Tirmidhi.

^{٥٦٧} Al-Tirmidhi, Book/ the description of Paradise, Section/ the honor awarded to those of the lowest rank in Paradise; Ibn Hiban, ١٦/٤١٠. Al-Haithami in Majma’ al-Zawa’id says that it is narrated by Ahmad and Abu Ya’la and their isnad is good, ١٠/٤١٩.

perfume themselves with the ole wood as incense. He says: “Their combs will be of gold and in their censers the aloe wood will be used...”^{٥٦٨}

٢. The women of Paradise

Wives in Paradise constitute part of the delights that the dwellers of Paradise will enjoy. The same will be true regarding the faithful woman, for her prosperity and happiness will be realized through her husband. When the believer enters Paradise and his righteous wife enters with him, she will be his wife in it. Allah (SWT) says: “Paradise (everlasting Gardens), which they will enter and (also) those who acted righteously from among their fathers, and their wives, and their offspring. And angels will enter unto them from every gate.” (XIII: ٢٣) The believer will live with his wives in Paradise happily and gaily. Allah (SWT) says: “They and their wives will be in pleasant shade, reclining on thrones.” (XXXVI: ٥٦) Allah (SWT) also says: “Enter Paradise, you and your wives, in happiness.” (XLIII: ٧٠) Allah (SWT) will marry the believer to maidens of lovely wide eyes. Allah (SWT) says: “So (it will be), and We shall marry them to Houris (fair maidens) with wide, lovely eyes.” (XLIV: ٥٤) The Holy Qur’an describes the wives of the believer in Paradise. It describes their beauty, saying: “And (there will be) Houris (fair females) with wide, lovely eyes (as wives for the pious), like unto preserved pearls [the pure color of which has not been affected by sunlight or the touch of hands].” (LVI: ٢٢-٢٣) In another position it likens them to rubies and corals. Allah (SWT) says: “In them will be (maidens), chaste and restraining their glances, whom no man or jinn has opened their hymens with sexual intercourse before them. Then which of the Blessings of your Lord will you both (jinns and men) deny? (In beauty) they are like rubies and coral.” (LV: ٥٦-٥٨) It also describes their equal age. Allah (SWT) says: “And young full-breasted (mature) maidens of equal age.” (LXXVII: ٣٣) It describes them as restraining their glances except at their husbands. Allah (SWT) says: “Houris (beautiful, fair females) restrained (as to their glances) in pavilions.” (LV: ٧٢) Allah (SWT) also says: “And with them will be chaste females, restraining their glances (desiring none except their husbands), with wide and beautiful eyes.” (XXXVII: ٤٨) Women in Paradise are not like those in this life, for they are purified. Allah (SWT) says: “and they shall have therein purified mates or wives (having no menses, stools, urine, etc.), and they will abide therein forever.” (II: ٢٥)

^{٥٦٨} Al-Bukhari, Book/ the beginning of creation, Section/ what has been said about the description of Paradise and the fact that it is already created.

Allah's Messenger (peace be upon him) describes the beauty of the women in Paradise, saying: "Every one of them will have two wives the marrow of whose legs is so beautiful as to be seen through the flesh."^{٥٦٩} Allah's Messenger (peace be upon him) also said: "If one of the women of the people of Paradise should look over the people of the world, she would lighten the space between them and fill it with fragrance. Her veil on her head would be better than the world and whatever in it."^{٥٧٠}

The wide-eyed maiden will sing to her husband with a beautiful melodious voice. The Prophet (peace be upon him) said: "The wives of the dwellers of Paradise sing to their husbands with the best voice that nobody has heard before...."^{٥٧١}

Allah (SWT) describes the wives in Paradise as virgin. Allah (SWT) says: "Verily, We have created them (maidens) of special creation. And made them virgins." (LVI: ٣٥-٣٦) Allah (SWT) also says: "Whose hymens no man or jinn has opened with sexual intercourse before them." (LV: ٧٤)

Ibn 'Abbas said: "It was said: 'O Allah's Messenger! Shall we have sexual intercourse with our wives in Paradise as we do with ours in this life?' He said: 'By Him in Whose hand is the soul of Muhammad, a man will have sexual intercourse with a hundred virgins in a single night.'"^{٥٧٢}

٣. The servants of the dwellers of Paradise

Allah (SWT) will honor the dwellers of Paradise with boys of everlasting youth that He will create^{٥٧٣} to serve them. They will be very handsome. Allah (SWT) says: "And round about them will (serve) boys of everlasting

^{٥٦٩} Al-Bukhari, Book/ the beginning of creation, Section/ what has been said about the description of Paradise; Muslim, Book/ Paradise, Section/ the first group to enter Paradise.

^{٥٧٠} Al-Bukhari, Book/ al-Jihad, Section/ al-Hur al-'In and their characteristics.

^{٥٧١} Al-Tabarani in al-Awsat, ٥/١٥٠; Sahih al-Jami' al-Saghir, ١/٣٢٥, no. ١٥٦١. Al-Haithami says in Majma' al-Zawa'id that al-Tabarani narrated it in al-Saghir and al-Awsat and its narrators are those of authentic hadiths, ١٠/٤١٩.

^{٥٧٢} Abu Nu'aim on the description of Paradise, ٣٧٤; al-Baihaqi on resurrection, ٤٠٤; Abu Ya'la in his Musnad, ٢٤٣٦. Al-Haithami mentioned it in al-Majma', ١٠/٤١٦.

^{٥٧٣} Ibn al-Qayyim in Hadi al-Arwah said: "If you look into the expressions "boys" and "round about them will serve" besides the expression in the Saying of Allah (SWT) "round about them will serve boys for them" and add all this to what is said in the hadith of Abu Sa'id al-Khudri transmitted from Allah's Messenger (peace be upon him): 'whoever dies from among those destined to Paradise, regardless of his age, will be returned to the age of thirty without getting older at all, and so will the people of the Fire' (narrated by al-Tirmidhi on the description of Paradise), you will understand that the boys are young ones the Lord (SWT) created to serve the dwellers of Paradise, which reflects the perfect honor bestowed on the dwellers of Paradise by making their children served along with them."

youth. If you saw them, you would think them scattered pearls.” (LXXVI: ١٩) Allah (SWT) also says: “They will be served by immortal (mukhalladun) boys, with cups, and jugs, and a glass from the flowing wine.” (LVI: ١٧-١٨)

Abu ‘Ubaidah and al-Farra’ say: “Mukhalladun (immortal) means not aging or changing”^{٥٧٤}

٤. The food and drink of the dwellers of Paradise

In Paradise there will be the types of food and drink that one may desire. Allah (SWT) says: “And fruit that they may choose, and the flesh of fowls that they desire.” (LVI: ٢٠-٢١) Allah (SWT) also says: “Verily, the pious Allah-fearing people will be amidst shades and springs. And fruits, such as they desire. ‘Eat and drink comfortably for that which you used to do.’” (LXXVII: ٤١-٤٣)

We have already mentioned the fruits of Paradise and the rivers and springs in it. The first meal of the dwellers of Paradise will be the caudate (i.e. extra) lobe of the fish liver, as Allah’s Messenger (peace be upon him) said when he was asked about the first thing the dwellers of Paradise will eat. He said: “the caudate (i.e., extra) lobe of the fish liver.”^{٥٧٥}

٥. The utensils of the dwellers of Paradise

The utensils the dwellers of Paradise will eat and drink from will be made of gold and silver. Allah (SWT) says: “Trays of gold and cups (of gold too) will be passed round them.” (XLIII: ٧١) Allah (SWT) also says: “And amongst them will be passed round vessels of silver and cups of crystal, crystal-clear, made of silver. They will determine the measure thereof according to their wishes.” (LXXVI: ١٥-١٦) Namely, they are as clear as crystal cups and as white as silver.

Al-Bukhari and Muslim narrate on the authority of Abu Musa al-Ash’ari in their Sahihs that Allah’s Messenger (peace be upon him) said: “Two

^{٥٧٤} Hadi al-Arwah, Ibn al-Qayyim, p. ٢٨٠

^{٥٧٥} Al-Bukhari, Book/ al-Riqaq, Section/ the description of Paradise and the Fire. The wording is his. Muslim, Book/ menstruation, Section/ the description of the semen of man and woman.

gardens, the utensils and the contents of which are of silver, and two other gardens, the utensils and contents of which are of gold.”^{o٧٦}

Among the vessels they will drink from will be earless cups, jugs and glasses. Allah (SWT) says: “They will be served by immortal boys, with cups, and jugs, and a glass from flowing wine.” (LVI: ١٧-١٨)

٦. The ability of the dwellers of Paradise to eat, drink and copulate

Zaid Ibn al-Arqam said: “A Jewish man came upon the Prophet (peace be upon him) and said: ‘O Aba al-Qasim! Do you not claim that the dwellers of Paradise eat and drink in it?’ He already had said to his comrades: ‘If he should answer my question affirmatively, I would argue with him.’ Allah’s Messenger (peace be upon him) said: ‘Yes, by Him in Whose is my soul, each of them will be given such power as equal to that of one hundred men to eat, drink, desire and copulate.’ The Jew said: ‘But whoever eats and drinks will have to relieve nature.’ Allah’s Messenger (peace be upon him) said: ‘They will secrete just sweat that will flow from their skin like the scent of musk, whereupon their bellies will shrink.’”^{o٧٧}

Allah’s Messenger (peace be upon him) said: “The dwellers of Paradise eat and drink therein, but they do not urinate, defecate or blow their noses.” They said: “What about (the wastes of) the food?” He said: “Burp and sweat like sweat of musk. They will be inspired to glorify and praise (Allah) as you are inspired to breathe naturally.”^{o٧٨}

٧. The furniture of Paradise

The palaces of Paradise and the places of sitting in its gardens and orchards are provided with all types of wonderfully colored furniture to sit or recline on. Beds and couches are numerous and splendid; the mattresses are remarkable lined with silk brocade. How wonderful then would the outer surface be! There you see cushions set in rows nicely and wonderfully and

^{o٧٦} Al-Bukhari, Book/ Tafsir al-Qur’an, Section/ His Sayng: “And besides these two there are two other Gardens”; Muslim, Book/ al-Iman, Section/ the confirmation that the faithful will see their Lord (SWT) in the Hereafter.

^{o٧٧} Ibn Hibban, ١٦/٤٤٣; al-Haithami in Majma’ al-Zawa’id, ١٠/٤١٦. He says that the same is said by al-Bazzar. The narrators of Al-Bazzar are the narrators of thumamah Ibn ‘Uqbah, who is trustworthy. Ahmad in Tatimmat Musnad al-Kufiyyin from the Hadith of Zaid Ibn Arqam. The reviewers of the Musnad say it is authentic and its narrators are trustworthy.

^{o٧٨} Muslim, Book/ Paradise and its Delights, Section/ the description of Paradise and its People.

rich carpets (all) spread out harmoniously. Allah (SWT) says: “Therein will be couches raised high, and cups set at hand, and cushions set in rows and rich carpets (all) spread out.” (LXXXVIII: ١٢-١٦) Allah (SWT) also says: “Reclining on couches lined with silk brocade, and the fruits of the two Gardens will be near at hand.” (LV: ٥٤) Allah (SWT) also says: “They will recline (with ease) on couches arranged in rows. And We shall marry them to Houris (female, fair ones) with wide lovely eyes.” (LII: ٢٠) Allah (SWT) also says: “A number of people from those of old and a few from those of later times. (They will be) on couches encrusted (with gold and precious stones); reclining on them, facing each other.” (LVI: ١٢-١٦) Allah (SWT) also says: “And We shall remove from their breasts any sense of injury (that they may have), (So they will be like) brothers facing each other on raised couches.” (LV: ٤٧)

The family of the believer and his offspring in Paradise:

Out of His Grace and Generosity, Allah (SWT) elevates the faithful offspring of the believers to the rank of the fathers without lowering the ranks of the latter, in order to make them all happy and satisfied. Allah (SWT) says: “And those who believe and whose offspring follow them in Faith, to them shall We join their offspring, and We shall not decrease the reward of their deeds in anything. Every person is a pledge for that which he has earned.” (LII: ٢١)

Mutual visits in Paradise:

The dwellers of Paradise will visit each other. They will meet in good assemblies and talk about what they have experienced in this life and about the grace Allah will have bestowed on them by admitting them to Paradise. Allah (SWT) says: “And some of them will draw near to some others, engaging in mutual enquiry, saying: ‘Aforetime, we were afraid with our families (from the punishment of Allah). But Allah has been gracious to us, and has saved us from the torment of the Fire. Verily, we used to invoke Him (Alone and none else) before. Verily, He is the Beneficent, the Most Merciful.’” (LII: ٢٥-٢٨) Allah (SWT) also says: “And We shall remove from their breasts any sense of injury (that they may have), (So they will be like) brothers facing each other on raised couches.” (LV: ٤٧)

The wishes of the dwellers of Paradise:

Some of the dwellers of Paradise will have wishes as they used to have in this life, although they will have everything desired by oneself in Paradise. Allah's Messenger (peace be upon him) tells us about some of such wishes and how they will be fulfilled. In Sahih al-Bukhari Abu Hurairah narrates that the Prophet (peace be upon him) was talking while a Bedouin was present. The Prophet (peace be upon him) said: "One of the inhabitants of Paradise will ask Allah to allow him to cultivate the land. Allah will ask him: 'Are you not living in the pleasures you like?' He will say, 'Yes, but I like to cultivate the land.' The man will sow the seeds, and the plants will grow and get ripe, ready for reaping and so on till it will be as huge as mountains within a wink. Allah will then say to him: 'O son of Adam! Here you are! Gather (the yield); nothing satisfies you.'" On that, the Bedouin said: "The man must be either from the Quraish (i.e. an emigrant) or an Ansari, for they are farmers, whereas we are not farmers." The Prophet smiled (at this).^{°٧٩}

Allah's Messenger (peace be upon him) tells us about another believer who will desire to have a baby in Paradise. He said: "When the believer wishes to have a baby in Paradise, the baby will be conceived, born and made grow within an hour, as he (the believer will wish)."^{°٨٠}

The greatest bliss is the Good Pleasure of Allah:

The best thing the dwellers of Paradise will be granted will be Allah's Pleasure and looking at His Gracious Face. Allah (SWT) says: "Their reward with their Lord is (Eden) Paradise (Gardens of Eternity), beneath which rivers flow. They will abide therein forever. Allah has been pleased with them, and they with Him. That is for him who fears his Lord." (XCVIII: ٨) Allah (SWT) also says: "and beautiful mansions in Gardens of Eternity. But the greatest bliss is the Good Pleasure of Allah. That is the supreme success." (IX: ٧٢)

Suhaib (may Allah be pleased with him) reported that Allah's Messenger (peace be upon him) said: "When those deserving Paradise enter Paradise, Allah, the Blessed, the Exalted will ask: 'Do you wish Me to give you

^{°٧٩} Al-Bukhari, Book/ al-Harth and al-Muzara'ah, Section/ leasing land for gold and silver.

^{°٨٠} Ahmad in Baqi Musnad al-Mukthirin from Abu Sa'id al-Khudri's hadith. The reviewers of the Musnad say its isnad is good, ١٧/١١٦-١١٧; al-Tirmidhi, Book/ the description of Paradise, Section/ the honor awarded to those of the lowest rank in Paradise

anything more?’ They will say: ‘Have You not brightened our faces? Have You not made us enter Paradise and saved us from Fire?’” He (the narrator) said: “He (Allah) will lift the veil, and of the things given to them nothing will be dearer to them than looking at their Lord, the Mighty and Glorious.”^{o^A)} Allah (SWT) says: “Some faces that Day shall be shining and radian, looking at their Lord.”

Abu Sa’id al-Khudri (may Allah be pleased with him) said that Allah’s Messenger (peace be upon him) said: “Allah will say to the people of Paradise: ‘O the people of Paradise!’ They will say: ‘Labbaik, O our Lord, and Sa’daik, and all the good is in Your Hands!’ Allah will say: ‘Are you satisfied?’ They will say: ‘Why shouldn’t we be satisfied, O our Lord, as You have given us what You have not given to any of Your created beings?’ He will say: ‘I shall give you something better than that?’ They will say: ‘O our Lord! What else could be better than that?’ He will say: ‘I bestow My Pleasure on you and will never be angry with you after that.’”^{o^A^}

Security and never-ceasing delight:

The dwellers of Paradise will be in complete security and freedom from offences and inconveniences. They will be in a place of security and will have no fear whatever. Allah (SWT) says: “Verily, the pious and Allah-fearing will be in a place of security (Paradise), among Gardens and springs.” (XLIV: ٥١-٥٢) Allah (SWT) also says: “They will call therein for every kind of fruit in peace and security.” (XLIV: ٥٥) They will not die or be tortured in Paradise. Allah (SWT) says: “They will never taste death therein except the first death (of this world), and He will save them from the torment of the blazing Fire.” (XLIV: ٥٦)

The Prophet (peace be upon him) says: “The people of Paradise will enter Paradise, and the people of the (Hell) Fire will enter the (Hell) Fire: then a call-maker will get up (and make an announcement) among them, 'O people

^{o^A)} Muslim, Book/ al-Iman, Section/ the confirmation that the faithful will see their Lord (SWT) in the Hereafter

^{o^A^} Al-Bukhari, Book/ monotheism, Section/ the Speech of the Lord to the dwellers of Paradise; Muslim, Book/ Paradise and the description of its people and delights, Section/ bestowing Allah’s pleasure on the dwellers of Paradise.

of the (Hell) Fire! No death any more! And O people of Paradise! No death (any more) but Eternity for everybody where he abides.”^{o^r}

They will never be dismissed from Paradise, and its delights will never cease. Allah (SWT) says: “As to those who are blessed, they will be in Paradise, abiding therein for all the time that the heavens and the earth endure, except as your Lord will, a gift without an end.” (XI: ١٠٨) Allah (SWT) also says: “(It will be said to them) ‘Verily, this is Our Provision which will never finish.’” (XXXVIII: ٥٤) Allah (SWT) will make them secure from fear and grief. Allah (SWT) says: “Enter Paradise, no fear shall be on you, nor shall you grieve.” (VII: ٤٩)

They will be in good health and youthfulness and secure from sickness and aging. The Prophet (peace be upon him) said: “A crier will address them saying: ‘You are guaranteed to be healthy and never get sick, to live and never die, to be young and never age, to be happy and prosperous and never get miserable.’”^{o^e}

The most fearful thing to the believer is the wrath or indignation of Allah (SWT). Allah (SWT) will secure the dwellers of Paradise from it, as the following Qudsi hadith indicates: (I bestow My Pleasure on you and will never be angry with you after that.)

Allah (SWT) says: “Verily, those who believe and do deeds of righteousness, their Lord will guide them through their Faith; beneath them will flow rivers in the Gardens of delight (Paradise). Their prayer therein will be Subhanaka Allahumma (Glory to You, O Allah!), and Salam [peace] will be their greetings therein (Paradise)! And the end of their prayer will be: Al-Hamdu Lillahi Rabbil-'Alamin [praises and thanks be to Allah, the Lord of the Worlds].” (X: ٩-١٠)

The price of Paradise:

The price of Paradise is faith and righteous deeds. Allah (SWT) says: “Verily, those who believe and do righteous deeds, shall have the Gardens of Al-Firdaus (Paradise) for their entertainment.” (XVIII: ١٠٧)

^{o^r} Al-Bukhari, Book/ al-Riqaq, Section/ seventy thousand will enter Paradise without reckoning of accounts; Muslim, Book/ Paradise and the description of its delights, Section/ The Fire is the lot of the arrogant tyrants, and Paradise is the lot of the weak. The wording is his.

^{o^e} Al-Bukhari, Book/ al-Riqaq, Section/ the description of Paradise; Muslim, Book/ Paradise, Section/ bestowing (Allah’s) pleasure.

Allah (SWT) has promised to grant Paradise to him who sacrifices himself and his property in the cause of Allah through a confirmed pledge in the Torah, the Gospel and the Qur'an. Allah (SWT) says: “Verily, Allah has purchased of the believers their lives and their property; for the price that theirs shall be Paradise. They fight in Allah’s Cause, and kill (others) and are killed. It is a promise binding on Him in truth in the Torah, the Gospel and the Qur'an. And who is more faithful to his covenant than Allah? Then rejoice in the bargain that you have concluded. That is the supreme success.” (IX: 111)

There are numerous deeds shown by the Qur'an and the Sunnah that are attributed to faith and righteousness. Abu Hurairah (may Allah be pleased with him) said that Allah’s Messenger (peace be upon him) said: “He who is afraid starts (his journey) early at night, and who does so will arrive at his home (in time). Lo! The merchandise of Allah is expensive! Lo! The merchandise of Allah is expensive! Lo! The merchandise of Allah is Paradise.”^{°^}

Obedying Allah and His Messenger in all affairs is the price of Paradise. Allah (SWT) says: “And those who obey Allah and the Messenger will be in the company of those on whom Allah has bestowed His Grace: of the Prophets, the Siddiqûn (those followers of the Prophets who were first and foremost to believe in them, like Abu Bakr al-Siddiq), the martyrs, and the righteous. And how excellent these Companions are! Such is the Bounty from Allah, and it is Sufficient that Allah knows all.” (IV: 69-70)

Access to this delight and prosperity is the goal for which the believers compete. Allah (SWT) says: “Verily, Al-Abrar (the pious who fear Allah and avoid evil) will be in bliss, on raised couches, looking (at all things). You will recognize in their faces the brightness of delight. They will be given to drink pure sealed wine. The last thereof (that wine) will be the smell of musk. And for this let (all) those strive who want to strive (i.e. hasten earnestly to the obedience of Allah).” (LXXXIII: 22-26)

^{°^} Al-Tirmidhi, Book/ the description of Resurrection and al-Riqaq wa al-Wara’, Section/ what is said about the bowls of the fount. It is authenticated by al-Albani in Sahih Sunan al-Tirmidhi, 2/297, no. 1993.

HELL-FIRE

Hell-fire is the abode that Allah (SWT) has prepared for those who do not believe in its existence, rebel against His Divine Law and disbelieve His Messengers. It is the means of torturing His enemies and the prison where He detains the criminal. It represents the greatest humiliation and worst loss. Allah (SWT) says: “Our Lord! Verily, any whom You admit to the Fire, indeed, You have disgraced him, and never will wrong-doers find any helpers.” (III: ١٩٢) Allah (SWT) also says: “Know they not that whoever opposes and shows hostility to Allah and His Messenger, certainly for him will be the Fire of Hell to abide therein? That is extreme disgrace.” (IX: ٦٣) Allah (SWT) also says: “So worship what you like besides Him. Say (O Muhammad): ‘The losers are those who will lose themselves and their families on the Day of Resurrection.’ Verily, that will be a manifest loss.” (XXXIX: ١٥)

Moreover, the Fire is eternal and its dwellers will abide in it perpetually; therefore, Allah (SWT) abuses the residence of the dwellers of Hell-fire at great length. Allah (SWT) says: “Evil indeed it (Hell) is as an abode and as a place to rest in.” (XXV: ٦٦) Allah (SWT) also says: “This is so! And for the Taghun (transgressors, disobedient to Allah and His Messenger, disbelievers in the Oneness of Allah, criminals, etc.), will be an evil final return (Fire)! Hell, where they will burn, an evil bed (indeed, to lie on).” (XXXVIII: ٥٥-٥٦)

The creation of the Fire:

Abu Harairah said that Allah’s Messenger (peace be upon him) said: “The Fire was fueled for a thousand years till it got red, and then it was fueled for another thousand years till it got white, and it was again fueled for another thousand years till it got black. So, it is black and dark.”^{٥٨٦}

Allah (SWT) says: “Truly, Hell is a place of ambush, a place of destination for the Taghun (those who transgress the boundary limits set by Allah, like polytheists, disbelievers in the Oneness of Allah, hypocrites, sinners,

^{٥٨٦} Al-Tirmidhi, the description of Hell, no. ٢٥١٦, Vol. ٤, p. ٧١٠. It is a good hadith in all its routes and evidence. Ibn Rajab related it in Al-Takhwif min al-Nar, p. ٦٦; al-Mundhiri in al-Tarhib wa al-Tarhib, ٤/١١٧. It occurs in Faidh al-Qadir, ٣/٨٠.

criminals, etc.)” (LXXVIII: ٢١-٢٢) i.e., an ambush for the rebels who disobey the Messengers.^{oAY}

In Sahih Muslim, Anas (may Allah be pleased with him) narrates that Allah’s Messenger (peace be upon him) said: “... By Him in Whose Hand is my soul, if you should see what I have seen you would laugh a little and weep a lot” They asked: “What have you seen, O Allah’s Messenger? “ He said: “I have seen Paradise and the Fire.”^{oAA}

Making every nation follow its own leader:

At the end of the Day of Judgment, Allah will send the dwellers of the Fire in multitudes to the Fire. Every nation then will be ordered to follow the deity they used to worship. Such false deities will then fall down into the Fire and their worshippers will fall down into the Hell-fire after them. Pharaoh will be an example, as Allah (SWT) says: “He will go ahead of his people on the Day of Resurrection, and will lead them into the Fire, and woeful indeed is the place to which they are led.” (XI: ٩٨)

Al-Bukhari and Muslim narrated on the authority of Abu Sa’id al-Khudri that the Prophet (peace be upon him) said: “On the Day of Resurrection, a call-maker will announce: ‘Let every nation follow that which they used to worship.’ Then none of those who used to worship anything other than Allah, like idols and other deities, but will fall in Hell (Fire), till there will remain none but those who used to worship Allah, both those who were obedient (i.e., good) and those who were disobedient (i.e. bad) and the remaining party of the people of the Scripture. Then the Jews will be summoned and it will be said to them: ‘Who did you use to worship?’ They will say: ‘We used to worship Ezra, the son of Allah.’ It will be said to them: ‘You are liars, for Allah has never taken anyone as a wife or a son. What do you want now?’ They will say: ‘O our Lord! We are thirsty, so give us something to drink.’ They will be directed (to a certain direction) and addressed thus: ‘Will you drink,’ whereupon they will be gathered unto Hell (Fire) which will look like a mirage whose different sides will be destroying each other. Then they will fall into the Fire. Afterwards the Christians will be summoned and it will be said to them: ‘Who did you use to worship?’ They will say: ‘We used to worship Jesus, the son of Allah.’ It will be said to them: ‘You are liars, for Allah has never taken anyone as a wife or a son,’

^{oAY} Tafsir Ibn Kathir.

^{oAA} Muslim, Book/ al-Salat, Section/ the prohibition of preceding the imam in kneeling or prostration, etc.

Then it will be said to them: ‘What do you want?’ They will say: ‘O our Lord! We are thirsty, so give us something to drink.’ They will be directed (to a certain direction) and addressed thus: ‘Will you drink,’ whereupon they will be gathered unto Hell (Fire) which will look like a mirage whose different sides will be destroying each other. Then they will fall into the Fire.”^{o^89}

The rage and fury of the Fire on seeing the infidels:

The texts of the Qur’an and the Sunnah that describe the Fire imply that it is a creature that sees, speaks and complains. In the Holy Qur’an the Fire will see its people heading towards it from a distance, whereupon it will produce such horrible sounds as will indicate its indignation and rage against those criminals. Allah (SWT) says: “When it (Hell) sees them from a far place, they will hear its fury and its raging sigh.” (XXV: ١٢)

Imam Ahmad and al-Tirmidhi narrate part of al-A’mash’s hadith, on the authority of Abu Salih that Abu Hurairah said that the Prophet (peace be upon him) said: “On the Day of Resurrection a neck will emerge from the Fire with two eyes that will see and two ears that will hear and a tongue that will speak, saying: ‘I have been put in charge of three (types of people): every stubborn tyrant, every one worshipping a false deity besides Allah, and painters.””^{o^90}

The gates of the Fire:

Allah (SWT) tells us that the Fire has seven gates. Allah (SWT) says: “And surely, Hell is the promised place for them all. It has seven gates, for each of those gates a (special) class (of sinners) is assigned.” (XV: ٤٣-٤٤)

Interpreting this Verse, Ibn Kathir (may Allah bestow His Mercy on him) said: “It means that He has assigned to each gate a portion of the followers of the devil and they will inevitably enter it. May Allah grant us refuge against it! Every one will enter through a certain gate according to his deeds and will settle down at a specific depth according to his deeds.”^{o^91}

^{o^89} Al-Bukhari, Book/ tafsir al-Qur’an, Section/ His Saying: “Allah is never unjust in the least degree.” Muslim, Book/ al-Iman, Section/ the way to know the way of sighting. The wording is his.

^{o^90} Al-Tirmidhi, Book/ the description of Hell, Section/ what is said about the description of the Fire. The wording is his. Ahmad in Baqi Musnad al-Mukthirin. Al-Albani authenticated it in Sahih Sunan al-Tirmidhi, ٢/٣٢٠, no. ٢٠٨٣, edition of Maktab al-Tarbiyah al-‘Arabi li-Duwal al-Khalij.

^{o^91} Tafsir Ibn Kathir, ٤/١٢.

The descending levels of the Fire:

The Fire varies in the intensity of its heat and in the torment Allah has prepared for its dwellers. It is not just one level. Allah (SWT) says: **“Verily, the hypocrites will be in the lowest depth (level) of the Fire; no helper will you find for them.”** (IV: ١٤٥)

The vastness of the Fire and its deep bottom

The Fire is vast and wide; its bottom is very deep. Allah (SWT) says: **“On the Day when We will say to Hell: ‘Are you filled?’ It will say: ‘Are there any more (to come)?’”**

In the two Sahihs, it is narrated on the authority of Abu Hurairah (may Allah be pleased with him) that the Prophet (peace be upon him) said: **“A slave of Allah may utter a word without thinking whether it is right or wrong, whereupon he may slip down in the Fire a distance equal to that between east and west.”**^{٥٩٢}

In Sahih Muslim, Abu Hurairah (may Allah be pleased with him) said: **“We were with Allah’s Messenger (peace be upon him) when he heard something falling, whereupon he asked: ‘Do you know what this is?’ We said: ‘Allah and His Messenger know best.’ He said: ‘this is a stone that was cast in the Fire seventy years ago and has been falling down till it has just reached its bottom.”**^{٥٩٣}

The keepers of the Fire:

The Fire is managed by huge, stern angels that do not disobey Allah, Who has created them, and that do what they are commanded to do. Allah (SWT) says: **“O you who believe! Save yourselves and your families from a Fire whose fuel is men and stones, over which are (appointed) angels stern (and) severe, who disobey not the Commands they receive from Allah, but do what they are commanded.”** (LXVI: ٦)

^{٥٩٢} Al-Bukhari, Book/ al-Riqaq, Section/ keeping the tongue and the saying of the Prophet: whoever believes in Allah and the Hereafter; Muslim, Book/ al-Zuhd wa al-Riqaq, Section/ uttering a word that causes its speaker to fall down into the Fire. The wording is his.

^{٥٩٣} Muslim, Book/ Paradise, Section/ the intensity of the heat of the Fire, ٤/٢١٨٤, no. ٢٨٤٤٤.

The fuel of the Fire:

Stones, the wicked and the infidels will be the fuel of the Fire. Allah (SWT) says: ““O you who believe! Save yourselves and your families from a Fire whose fuel is men and stones...” (LXVI: ٦) Allah (SWT) also says: “...then fear the Fire whose fuel is men and stones, prepared for the disbelievers.” (II: ٢٤)

Ibn Rajab said: (In it there are five types of torture, nonexistent anywhere else: quickness of igniting, foulness of smell, abundance of smoke, tight adherence to bodies and the intensity of its heat when it has been heated.”^{٥٩٤}

The intensity of its heat and the enormity of its smoke and flames:

Allah (SWT) says: “And those on the Left Hand,- Who will be those on the Left Hand? (They will be) in fierce hot wind (simoom) and boiling water, and in the shades of black smoke, neither cool, nor refreshing” (LVI: ٤١-٤٤)

The Verse here refers to three things people usually use to cool themselves when suffering from hot weather and distress: water, fresh air and shades. “The Verse illustrates that these things will not be of any use for the dwellers of the Fire. On the contrary, they will represent more torment, for the air of the Hell-fire will be simoom (hot dry strong wind); its water will be boiling water, and its shades will be patches of black smoke.”^{٥٩٥}

Allah’s Messenger (peace be upon him) tells us about the fire of Hell, saying: “Your (ordinary) fire is one of ٧٠ parts of the (Hell) Fire.” Someone asked, “O Allah's Apostle! This (ordinary) fire would have been sufficient (to torture the unbelievers),” He said: “The (Hell) Fire has ٦٩ parts more than the ordinary (worldly) fire, each part being as hot as this (worldly) fire.”^{٥٩٦}

The abnormal hugeness of the dwellers of the Fire:

The dwellers of the Fire will enter it in a huge tremendous stature that cannot be estimated except by their Creator. In the hadith attributed by Abu

^{٥٩٤} Al-Takhwif min al-Nar, Ibn Rajab, p. ١٠٧.

^{٥٩٥} Al-Takhwif min al-Nar, Ibn Rajab, p. ٨٥.

^{٥٩٦} Al-Bukhari, Book/ the beginning of creation, Section/ the description of the Fire; Muslim, Book/ Paradise and the description of its delights and people, Section/ concerning the intensity of its heat and the depth of its bottom.

Hurairah to Allah’s Messenger (peace be upon him), he said: “The width between the two shoulders of a Kafir (disbeliever) will be equal to the distance covered by a fast rider in three days.”^{٥٩٧} Abu Hurairah (may Allah be pleased with him) also narrated that Allah’s Messenger (peace be upon him) said: “The molar tooth of an unbeliever or the canine tooth of an unbeliever will be like Uhud^{٥٩٨} and the thickness of his skin a distance of three nights’ journey.”^{٥٩٩} In the narration of Ahmad we read: “And his thigh will be as big as Warqan^{٦٠٠} and his seat in the Fire will be equal to the distance between me and al-Rabdah.”^{٦٠١, ٦٠٢}

The severity of the torture the dwellers of the Fire will suffer from:

The torture in the Fire will be very severe and in it there will be such horrors and sorts of torture as to make one forget the delights one enjoyed in this life. In Sahih Muslim, Anas Ibn Malik said that Allah’s Messenger (peace be upon him) said: “On the Day of Resurrection one amongst the dwellers of Hell who had led a life of ease and plenty amongst the people of the world will be made to dip only once in the Fire and then it will be said to him: ‘O, son of Adam, did you find any comfort, did you happen to get any material blessing?’ He would say: ‘By Allah, no! O my Lord...’”^{٦٠٣} Just a few moments of torture will make the most prosperous disbeliever forget all the times of happiness and joy he had experienced. In the two Sahihs, Anas Ibn Malik narrates that Allah’s Messenger (peace be upon him) said: “Allah will say to the person who will have the minimum punishment in the Fire on the Day of Resurrection: ‘If you had things equal to whatever is on the earth, would you ransom yourself (from the punishment) with it?’ He will reply: ‘Yes.’ Allah will say: ‘I asked you a much easier thing than this while you

^{٥٩٧} Al-Bukhari, Book/ al-Riqaq, Section/ the description of Paradise and the Fire: Muslim, Book/ Paradise, Section/ The Fire is the lot of the arrogant tyrants. The wording is his.

^{٥٩٨} The mount where the Battle of Uhud took place.

^{٥٩٩} Muslim, Book/ Paradise, Section/ The Fire is the lot of the arrogant tyrants.

^{٦٠٠} Black mountain between al-Marj and al-Ruwaithah to the right of the traveler from Medina to Mecca. See: al-Fath al-Rabbanili Tartib Musnad al-Imam Ahmad, al-Banna’, ٢٤/١٧١, the edition of Ihya’ al-Turath al-‘Arabi.

^{٦٠١} A known village near Medina. The distance between it and Medina is a three nights’ journey. See: Tuhfat al-Ahwudhi bi Sharh Jam’ al-Tirmidhi, ٧/٢٩٨, no. ٢٧٠٣. Dar al-Fikr ed.

^{٦٠٢} Ahmad in Musnad Abu Hurairah. The reviewers of the Musnad say that its isnad is good, ١٤/٨٧, no. ٨٣٤٥.

^{٦٠٣} Muslim, Book/ the description of the Day of Judgment, Paradise and the Fire, Section/ dipping the most prosperous among the people of this world in the Fire.

were in the backbone of Adam, that is, not to worship others besides Me, but you refused and insisted to worship others besides Me.”^{٦٠٤}

The intensity and horrors of the Fire will make one lose one's reason and be willing to give up all his beloved persons to save oneself from the Fire, but in vain: “...the criminal would desire to ransom himself from the punishment of that Day by his children.” (LXX: ١١) Such non-stop tremendous horrible torture will cause the criminals and sinners to lead a continuously painful distressing life.

Examples of the punishment of the dwellers of the Fire:

١. Variation in the punishment of the dwellers of the Fire:

Since the Fire consists of grades or descending steps that vary in the degrees of torture and terror, its dwellers will also vary in the type of punishment they will receive. In the hadith narrated by Muslim and Ahmad on the authority of Samrah (may Allah be pleased with him) the Prophet (peace be upon him) said about the dwellers of the Fire: “Some of them will be covered by fire up to their ankles, some up to their knees, some up to their waists and some up to their collar-bones.”^{٦٠٥} In Sahih al-Bukhari, al-Nu'man Ibn Bashir (may Allah be pleased with him) narrated that he heard the Prophet (peace be upon him) saying: “The least punished person among the dwellers of the Fire on the Day of Resurrection will be a man under whose sole of the feet a smoldering ember will be placed, because of which his brain will boil.”^{٦٠٦}

٢. The sighs and sobs of the dwellers of the Fire:

When the dwellers of the Fire are tormented in it and taste all sorts of punishment, their breathing will be just sighing and sobbing to increase their torture and humiliation. Allah (SWT) says: “As to those who are wretched, they will be in the Fire. There will be for them therein (nothing but) the heaving of sighs and sobs.” (XI: ١٠٦)

The scholar al-Shinqiti (may Allah bestow His Mercy on him) said: “The scholars give various meanings to the words “zafir” and “shahiq”. The

^{٦٠٤} Al-Bukhari, Book/ al-Riqaq, Section/ the description of Paradise and the Fire.

^{٦٠٥} Muslim, Book/ Paradise and the description of its delights, Section/ the severity of the heat of the Fire.

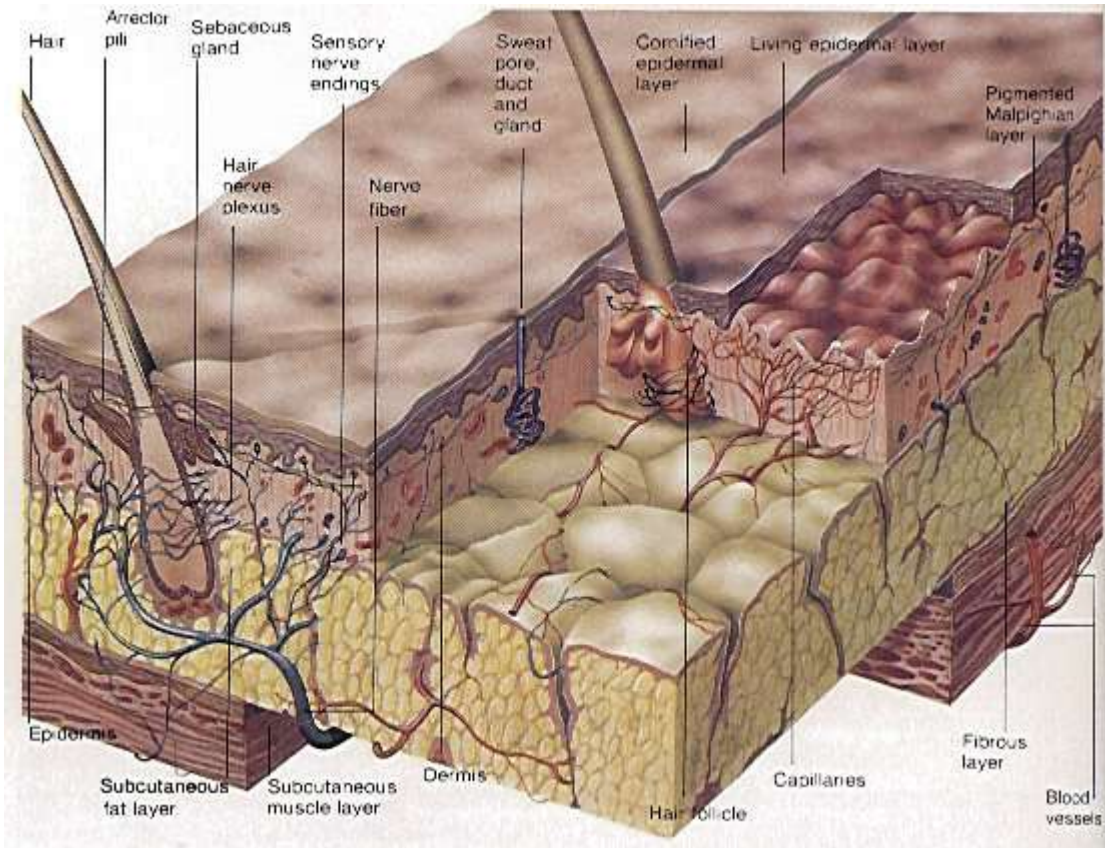
^{٦٠٦} Al-Bukhari, Book/ al-Riqaq, Section/ the description of Paradise and the Fire.

closest sense is that they together describe the braying of the donkey that starts with long exhalation and ends with inhalation repeated in its chest.”^{٦٠٧}

^{٦٠٧} Adwa’ al-Bayan at the interpretation of the noble Verse.

۳. Replacing the skin that has been burned through by the fire:

The Fire of the All-Powerful will burn the skins of the dwellers of the Fire. The skin is the site of sensitivity to burns; therefore, Allah will replace their burned skins with other new intact skins repeatedly. Allah (SWT) says: **“We shall cast into fire those who reject Our Signs. Whenever their skins have been roasted through, We shall change them for fresh skins, so that they may taste the torture: for Allah is Exalted in power, Wise.”** (V: ۵۶)



Modern science has discovered that feeling the heat of fire is perceived through the living skin, where Allah (SWT) has created sensitive neural ends in the skin. When the skin is burned through, these neural ends die and one will not feel the heat of the fire any longer. In this case abiding in the Fire forever would not cause any pain to the unbeliever, for the centers of sensing pain would have been damaged. But the Creator, Who knows the secrets of the creation of man, knows this secret: therefore, He referred to it in His

Divine Book ۱۴۰۰ years ago. Allah (SWT) shows the way the unbelievers will suffer from torture in the Fire continuously, saying: “We shall cast into fire those who reject Our Signs. Whenever their skins have been roasted through, We shall change them for fresh skins, so that they may taste the torture....” (V: ۵۶)

So, the Creator reveals his knowledge of the secrets of creating the skin and that it is the site of feeling the pain caused by fire, and that if the skin is burned through, the neural ends die and there will be no more torture. So, Allah (SWT) warned the infidels against something that became known to humanity ۱۴۰۰ years later, namely, the creation of the skin anew with new nerves that are sensitive to the pain caused by fire, and thus the punishment of the dwellers of the Fire will continue. The truthfulness of the description of this fact implies the truthfulness and validity of this warning.

۴. Melting and cutting bowels out:

Among the various kinds of punishment will be the pouring of boiling water on the heads of the dwellers of the Fire. Such intensively hot water will melt their intestines and the contents of their bodies. Allah (SWT) says: “...As to those who disbelieve, garments of fire will be cut out for them, boiling water will be poured down over their heads. With it will be melted what is within their bodies as well as (their) skins.” (XXII: ۱۹-۲۰) Allah (SWT) also says: “... and they will be given boiling water to drink so that it will cut up their bowels (to pieces).” (XLVII: ۱۵)

Again we encounter a scientific miracle represented by the precise description of punishment with boiling water that the dwellers of the Fire will drink, and the illustration of the way the torment caused by drinking such boiling water will be effected. Medicine has discovered that the bowels or intestines are lined with a mucous membrane that is not affected by heat. One may swallow hot water or food quickly to be relieved from pain by sending the water or food down the digestive tract. The only way to make one feel the pain caused by boiling water is to cut up the bowels so that the boiling water reaches the lower layers that are rich with neural ends that are sensitive to heat and that respond to the severe pain caused by boiling water as if caused by stabbing daggers.

We have seen the Qur’an deciding that torture is carried out through cutting up the intestines. If the Verse had said that the intestines will be replaced

when they have been burned through like the skins, the infidels would have said that changing the intestines would entail the presence of mucous membranes inside them that would prevent one from feeling the heat of boiling water. But the Verse shows that the torment with boiling water will be through cutting up the bowels and not through changing them. Similarly, if the Verse had said that the skins would be cut up on being exposed to fire, pain would disappear when it reached the flesh.

But the description of the way to torment one through one's skin and bowels is given by Allah, Who knows the secret of the structures of the skin and the bowels. In order to keep the punishment through the skin ongoing, Allah (SWT) tells us He will change it; to keep it ongoing in the bowels, He will cut them up so that the boiling water may reach the sensitive neural ends in the bowels. Again the truthfulness and the precision of the description are confirmed and so is the truthfulness of the statement that was said ١٤٠٠ years ago, when nobody knew anything about the anatomy of the skin and intestines.^{٦٠٨}

٥. Scorching

The most honored part of man is his face; therefore, Allah's Messenger (peace be upon him) prohibited slapping on the face. Among the kinds of humiliation that will be received by the infidels on the Day of Resurrection will be gathering them on their faces and they will be blind, deaf and dumb. Allah (SWT) says: **“and We shall gather them together on the Day of Resurrection on their faces, blind, dumb and deaf. Their abode will be Hell; whenever it abates, We shall increase for them the fierceness of the Fire.”** (XVII: ٩٧) Fire will scorch and burn their faces, roasting them. Allah (SWT) says: **“And those whose scales (of good deeds) are light will be those who will have lost their own selves: in Hell will they abide. The Fire will scorch their faces, and therein they will grin, with displaced lips (disfigured).”** (XXIII: ١٠٣-١٠٤)

^{٦٠٨} If the Verse had said: “their skins will be roasted through” only, the infidels would have said there would be no more pain because when the skin is roasted through one will not feel any pain as the flesh under it has no sensitive neural ends that would communicate the stimulus. Thus one would abide in the Fire suffering no pain. If the Qur'an had said: “... and they will be given boiling water to drink and then replaced their bowels for other ones” the infidels would have said that they would suffer no more pain because the bowels contain a mucous membrane that would keep away the pain caused by heat. In both cases the infidel would not suffer from any pain through the skin or the bowels. But the Divine Revelation coming to us from Him Who knows the secrets of His creation and Who witnesses everything tells us the way the punishment of the infidels will be continuous.

Imam Ahmad narrates in his Musnad, on the authority of Abu Sa'id al-Khudri that the prophet (peace be upon him) said: “They will grin in it because the fire will deform them by causing the upper lip to stretch out upwards till it reaches the middle of his head, and the lower lip to hang loosely till it reaches his navel.”^{٦٩}

Imagine the horror of the following scene that would make one shudder: “The Day their faces will be turned over in the Fire, they will say (remorsefully): ‘Would that we had obeyed Allah and obeyed the Messenger!’” (XXXIII: ٦٦)

Have you not seen how meat and fish are turned over in the oven? Their faces will, likewise, be turned over in the Fire. We seek refuge with Allah from the punishment of the dwellers of the Fire!

٦. Dragging in the Fire

Another type of severe punishment in the Fire will be dragging the infidels on their faces. In order to increase their pains they will be dragged on their faces while chained with iron collars and chains. Allah (SWT) says: “Soon shall they know, when the iron collars (shall be) round their necks and the chains; they shall be dragged along....” (XL: ٧٠-٧١) Qatadah said: “They will be dragged once in the Fire and another time in boiling water.”^{٧٠} Allah (SWT) says: “The Day they will be dragged through the Fire on their faces. (They will hear:) Taste the touch of Hell.” (LIV: ٤٨)

٧. Blackening the faces

Allah (SWT) will blacken the faces of the dwellers of Hell in the Hereafter. Allah (SWT) says: “On the Day when some faces will become white, and some faces will become black. To those whose faces will be black, it will be said: ‘Did you reject Faith after accepting it? Taste then the torment for rejecting Faith.’” (III: ١٠٦) They will be pitch black as if the darkness of the night has covered their faces. Allah (SWT) says: “And those who have earned evil deeds will have a recompense of like evil, and humiliating

^{٦٩} Ahmad in Baqi Musnad al-Mukthirin from the hadith of Abu Sa'id al-Khudri; al-Tirmidhi, Book/ Tafsiir al-Qur'an, Section/ and from Surat al-Mu'minin. The reviewers of the Musnad say that its isnad is weak, due to the weakness of Abu al-Samh—Darraj Ibn Sam'an in its narration on the authority of Abu al-Haitham. Its other narrators are trustworthy, ١٨/٣٥٠. Abu al-Samh was authenticated by Yahyah Ibn Ma'in and Ibn Hibban and Ibn Shahin and was described by al-Darimi as truthful.

^{٧٠} Al-Takhwif min al-Nar, Ibn Rajab, p. ١٤٧.

disgrace will cover them (their faces). No defender will they have from (the Wrath) of Allah. Their faces will be covered as it were with patches from the darkness of night. They are the dwellers of the Fire; they will abide therein forever.” (X: ٢٧) Allah (SWT) also says: “And other faces that Day will be dust-stained. Darkness will cover them. Such will be the rejecters of Allah, the doers of iniquity.” (LXXXI: ٤٠-٤٢)

٨. Surrounding the infidels with fire

Since the sins and misdeeds of the infidel surround him as a bracelet surrounds one’s wrist, the fire will equitably surround him on all sides, as Allah (SWT) says: “And indeed Hell surrounds the unbelievers (on all sides).” (IX: ٤٩)

The fire will surround the unbelievers on all sides and they will have no hope of escaping from it. When some of them try to go out and make use of certain means, the angels will return them to the fire and rebuke them: “...Every time they wish to get away from it, they will be forced into it, and it will be said to them: ‘Taste the chastisement of the Fire which you used to deny.’” (XXXII: ٢٠)

Those who have been surrounded by their sins and disobedience and have not retained even a single good deed will abide in the Fire forever, as Allah (SWT) tells us about the Children of Israel, who said: “The Fire will touch us for just a few numbered days.” Allah (SWT) says: “Yes! Those who earn evil and are surrounded by their sin will be the dwellers of the Fire wherein they will abide forever.” (II: ٨١)

٩. The arrival of the fire to the hearts

The fire will enter the bodies of those tormented in it till it reaches the deepest thing in them: their hearts. Allah (SWT) says: “The kindled fire of Allah, which will reach the hearts.” (CIV: ٦-٧). Thabit al-Banani, on reading this Verse, said: “The fire will burn them down to their hearts while they are still alive.”^{١١} Allah (SWT) also says: “I will cast him into Hell-fire. And what will make you know exactly what Hell-fire is? It will permit nothing to endure, nor will it leave (anything intact)! Burning the skins!” (LXXIV: ٢٦-٢٩)

^{١١} Ibid.

Commenting on the Saying of Allah (SWT) (It will permit nothing to endure, nor will it leave (anything intact)!), one of our scholarly predecessors said: “It will eat up the bones, flesh, and brain and will not leave them intact.”^{١١٢}

١٠. The coming out of the bowels in the Fire

In the Sahihain (al-Bukhari and Muslim) Usamah Ibn Zaid narrates that the Prophet (peace be upon him) said: “A man will be brought on the Day of Resurrection and thrown in the Fire, so that his intestines will come out, and he will go around as a donkey goes around a millstone. The people of the Fire will gather around him and say: ‘O so-and-so! What is wrong with you? Didn't you use to order us to do good deeds and forbid us to do bad deeds?’ He will reply: ‘Yes, I used to order you to do good deeds, but I did not do them myself, and I used to forbid you to do bad deeds, yet I used to do them myself.’”^{١١٣}

١١. The iron chains, iron collars and maces to torture the dwellers of the Fire with

Allah (SWT) has prepared for the dwellers of the Fire in the Fire chains, iron collars and hammers. Allah (SWT) says: “Verily, We have prepared for the disbelievers chains, iron collars, and a blazing Fire.” (LXXVI: ٤) Iron collars are put around necks: “And We shall put iron collars round the necks of those who disbelieved. Are they requited aught except what they used to do?” (XXXIV: ٣٣)

Chains represent another type of punishment. The unbelievers will be inserted through the chain the way beads are inserted in a piece of string. It is narrated on the authority of Ibn ‘Abbas that (the chain will be run through the unbeliever’s anus to emerge from his mouth, and so the unbelievers will be aligned on it the way grasshoppers are aligned on a stick to be roasted.) Allah’s Messenger (peace be upon him) described the chain, saying: “If a bullet like this (pointing to a skull) were thrown from the heaven to the earth—the distance between them being ٥٠٠ years’ journey—it would arrive before night falls. If it were thrown from the head

^{١١٢} Ibid., p. ١٤٦.

^{١١٣} Al-Bukhari, Book/ the beginning of creation, Section/ the description of the Fire and its being already created; Muslim, Book/ al-Zuhd wa al-Riqaq, Section/ the punishment of that who enjoins good but does not do it and prohibits evil but does it.

of the chain it would run for forty years day and night before it reaches its source or bottom.”^{٦١٤}

Allah (SWT) says: “(It will be said): ‘Seize him and fetter him, then throw him in the blazing Fire. Then fasten him with a chain the length of which is seventy cubits.’” (LXIX: ٣٠-٣٢) Allah (SWT) says: “Verily, with Us are fetters (to bind them with)....” (LXXIII: ١٢) The Arabic words for “fettters chains, etc.” used in this Verse have the connotation of severe punishment and making an example of the unbelievers. Allah (SWT) has also prepared for the dwellers of the Fire iron maces that will be dropped on the wrongdoers when they try to go out of the Fire and they will be returned to the Fire once more. Allah (SWT) said: “And for them are maces of iron (to punish them). Every time they seek to get away thereof, from anguish, they will be driven back therein, and (it will be) said to them: ‘Taste the torment of burning!’” (XXII: ٢١-٢٢)

The food, drink and dress of the dwellers of the Fire:

The food of the dwellers of the Fire will be Dari^{٦١٥} (poisonous plant) and zaqqum and their drink will be boiling water, filth from the washing of wounds and dirty wound discharges. Allah (SWT) says: “No food will there be for them but a poisonous thorny plant, which will neither nourish nor avail against hunger.” (LXXXVII: ٦-٧) Allah (SWT) also says: “Verily, you will eat of the trees of Zaqqûm. Then you will fill your bellies therewith, and drink boiling water on top of it. So you will drink (that) like thirsty camels! That will be their entertainment on the Day of Recompense.” (LVI: ٥٢-٥٦)

The Zaqqum tree is an evil tree the roots of which go deep into the bottom of the Fire, and its branches extend throughout the Fire. The fruit of this tree is very abominable in shape; therefore, it is compared in another Verse to the heads of devils that are convincingly thought of as very ugly though unseen. In spite of the ugliness and nastiness of this tree the dwellers of the Fire will be so hungry that they will have to eat from it till their stomachs are filled, whereupon what they will have eaten begins to boil like oil.

^{٦١٤} Ahmad in his Musnad. The reviewers of the Musnad say that its isnad is good, ١١/٤٤٣, no. ٦٨٥٦; al-Tirmidhi, who says it is a good authentic hadith. It is narrated and authenticated by al-Hakim, who al-Dhahabi agreed with on that.

^{٦١٥} On the authority of Mujahid, Ibn Kathir says: “Dari’ is a plant called al-shubriq and it is called (dari’) on drying, and it is a poison.” Qatadah says: “It is the most vicious, abominable and nastiest kind of food.” See: Tafsir Ibn Kathir, ٦/٤١٠.

When they get badly distressed and annoyed they will rush towards boiling water to drink the way camels drink water repeatedly without being satisfied because of being sick. Then the boiling water will cut up their bowels. Allah (SWT) says: “... and they will be given boiling water to drink so that it will cut up their bowels (to pieces).” (XLVII: ١٥) Allah (SWT) also says: “Nor any food except Ghislin (filth from the washing of wounds). None will eat it except sinners.” (LXIX: ٣٦-٣٧) Ibn ‘Abbas says that “ghislin” means the blood and water that will leak from their flesh. Ali Ibn Abi Talhah says that “ghislin” means the pus of the dwellers of the Fire. Allah (SWT) says: “Nothing cool will they taste therein, nor any drink except hamim (boiling water), and ghassaq (dirty wound discharges).” (LXXVIII: ٢٤-٢٥) Al-Rabi’ Ibn Anas said: (“Hamim” is what is extremely hot. “Ghassaq” means what will be accumulated from the pus, sweat, tears and discharges of the wounds of the dwellers of the Fire. It will be too cold (to drink) and too stinking to face.”^{٦١٦}

As to the dress of the dwellers of the Fire, it will be as Allah (SWT) describes: “...as to those who disbelieve, garments of fire will be cut out for them; boiling water will be poured down over their heads.” (XXII: ١٩) Allah (SWT) also says: “Their garments will be of qatiran (pitch), and fire will cover their faces.” (XIV: ٥٠) Ibn ‘Abbas used to say: “‘Qatiran’ is melted copper.” Abu Malik al-Ash'ari narrated that Allah's Messenger (may peace be upon him) said: “Wailing belongs to pre-Islamic period, and if the wailing woman does not repent before she dies, Allah will make her garments of pitch and a chemise from the flames of fire.”^{٦١٧} In the narration of Muslim we read: “If the wailing woman does not repent before she dies she will be made to stand on the Day of Resurrection wearing a long garment of pitch and a chemise of mangle.”^{٦١٨}

Classes of the punished

١. Apostates

Allah (SWT) says: “And they will never cease fighting you until they turn you back from your religion if they can. And whosoever of you turns back from his religion and dies as a disbeliever, then the deeds of such people

^{٦١٦} See: Tafsir Ibn Kathir, ٦/٣٤١.

^{٦١٧} Ibn Majah, Book/ al-Jana'iz, Section/ the prohibition of wailing. Its reviewer Muhammad Fu'ad ‘Abdul-Baqi says in al-Zawa'id that its isnad is authentic and its narrators are trustworthy, ٢/٥٠٤, the edition of al-Maktabah al-‘Ilmiyyah.

^{٦١٨} Muslim, Book/ al-Jana'iz, Section/ being strict with wailing, no. ١٥٥٠.

will bear no fruit in this life and in the Hereafter, and they will be the dwellers of the Fire. They will abide therein forever.” (II: ٢١٧)

٢. Hypocrites

Allah (SWT) says: “Allah has promised the hypocrites, men and women, and the disbelievers, the Fire of Hell, wherein shall they abide. It will suffice them. Allah has cursed them and for them is the everlasting torment.” (IX: ٦٨) Allah (SWT) also says: “Verily, the hypocrites will be in the lowest depth (grade) of the Fire; no helper will you find for them.” (IV: ١٤٥)

٣. Infidels and polytheists

Allah (SWT) says: “But those who reject Faith and belie Our Signs shall be the dwellers of the Fire, wherein they will abide forever.” (II: ٣٩)

٤. Those who miss or do not observe prayers

Allah (SWT) says: “But after them there followed a posterity who missed prayers and followed lusts. So they will be thrown into Hell.” (XIX: ٥٩) Allah (SWT) also says: “What has caused you to enter Hell?” They will say: ‘We were not of those who used to offer their prayers’” (LXXIV: ٤٢-٤٣) Allah (SWT) also says: “So woe unto those performers of prayers who are neglectful of their prayers.” CVII: ٤-٥)

٥. Those who refuse to pay zakat

Allah (SWT) says: “And those who hoard up gold and silver, and spend it not in the Way of Allah, -announce unto them a painful torment. On the Day when it will be heated in the fire of Hell and with it will be branded their foreheads, their flanks, and their backs, (and it will be said unto them): ‘This is the treasure which you hoarded for yourselves. Now taste of what you used to hoard.’” (IX: ٣٤-٣٥)

٦. Those who refrain from performing Hajj (pilgrimage)

Abu Umamah said that Allah’s Messenger (peace be upon him) said: “If anyone is not prevented from performing hajj by an obvious need, a tyrant

ruler or hindering sickness, and dies before having performed hajj, let him die as a Jew or a Christian as he wishes.”^{٦١٩}

٧. Those who invent false statements and attribute them to Allah’s Messenger (peace be upon him)

Al-Mughirah Ibn Shu’bah said that Allah’s Messenger (peace be upon him) said: “Attributing false statements to me is not the same as attributing them to someone else. If one intentionally attributes false statements to me, one shall indeed take one’s seat in the Fire.”^{٦٢٠}

٨. Those who kill others without a just cause

Allah (SWT) says: “And whoever kills a believer intentionally, his recompense is Hell to abide therein, and the Wrath and the Curse of Allah are upon him, and a great punishment is prepared for him.” (IV: ٩٣)

٩. Those who commit suicide

Abu Hurairah narrated that the Prophet (peace be upon him) said: “Whoever kills himself with an iron weapon will be carrying that weapon in his hand and stabbing his abdomen with it in the (Hell) Fire, wherein he will abide eternally forever; whoever drinks poison and kills himself with it will be carrying his poison in his hand and drinking it in the (Hell) Fire, wherein he will abide eternally forever; whoever throws himself from a mountain and kills himself will be in the (Hell) Fire falling down into it and abiding therein perpetually forever.”^{٦٢١}

١٠. Usurers

Allah (SWT) says: “Those who eat up usury will not stand (on the Day of Resurrection) except as stands one whom Satan has driven mad by his touch. That is because they say: ‘Trading is only like usury,’ whereas Allah has permitted trading and forbidden usury. So whosoever receives an admonition from his Lord and stops eating up usury shall not be punished

^{٦١٩} Al-Darimai, Book/ al-Manasik, Section/ whoever dies before performing pilgrimage. Its isnad is good and its narrators are trustworthy.

^{٦٢٠} Al-Bukhari, Book/ al-Jana’iz; Muslim, Book/ introduction, Section/ the abomination of attributing forged statements to the Messenger of Allah. The wording is his.

^{٦٢١} Al-Bukhari, Book/ medicine, Section/ drinking poison and blood; Muslim, Book/ Iman, Section/ strict prohibition of homicide.

for the past; his case is for Allah (to judge); but whoever returns [to usury], such are the dwellers of the Fire - they will abide therein.” (II: ٢٧٥)

١١. **Those who commit major sins**

Abu Hurairah (may Allah be pleased with him) narrated that the Prophet (peace be upon him) said: “Avoid the seven great destructive sins.” The people enquired: “O Allah's Messenger! What are they?” He said: “To worship partners besides Allah, to practice sorcery, to take the life which Allah has made sacred except for a just cause, (according to Islamic law), to eat up usury, to eat up an orphan's wealth, to give one's back to the enemy, to flee from the battlefield at the time of fighting, and to slander chaste, believing oblivious women.”^{٦٢٢}

١٢. **Other punishable cases**

Allah (SWT) and His Messenger (peace be upon him) threatened with fire various types of people who disobey the commands of Allah (SWT) and follow the path of the misled, the arrogant, those who pretend to do righteous deeds, and those who devour the property of others unjustly. Besides, there are those who torment animals, the women who dress indecently, those who beat others unjustly, those who give prejudicial and unjust judgments, those who drink from gold and silver vessels, those who do not cleanse themselves after urinating and those who backbite and slander others.

Ibn Taymiyah (may Allah bestow His Mercy on him) was once asked: “What are the deeds of the dwellers of the Fire? And what are the deeds of the dwellers of Paradise?” He replied: “The deeds of the dwellers of the Fire are: worshipping partners besides Allah, disbelieving the Messengers, disbelief, envy, telling lies, treason, injustice, lewdness, betrayal, breaking ties with kith and kin, cowardice at the time of holy fighting (jihad), niggardliness, discrepancy between appearance and reality, despair of Allah's soothing Mercy, feeling secure from the plan of Allah, impatience on afflictions and hardships, pride and vanity when prosperous, neglecting what Allah has enjoined, transgressing His ordained laws, violating what He has deemed sacred, fearing the created rather than the Creator, doing righteous deeds just to show off and be popular, opposing the Book and the

^{٦٢٢} Al-Bukhari, Book/ al-Wasaya, Section/ the Saying of Allah (SWT): “Those who unjustly eat up the property of orphans.”

Sunnah in creed and practice, obeying others at the expense of disobeying the Creator, siding with falsehood and ridiculing Allah's Signs, hiding what should be disclosed with respect to knowledge and testimonies, disobeying parents, taking the life that Allah has made sacred except for a just cause, devouring an orphan's property, usury, fleeing from the battlefield and slandering chaste, believing, oblivious women."^{١٢٢}

The distress and regret of the dwellers of the Fire:

When the infidels see the Fire they will be very regretful. Allah (SWT) says: "...and they will feel regret in their hearts when they see the torment, and they will be judged with justice, and no wrong will be done unto them." (X: ٤٥) When the infidel looks into the record of his deeds and observes his disbelief and polytheism that will entitle him to admission into the Fire, he will invoke for being destroyed and annihilated. Allah (SWT) says: "But as to that who will be given his record behind his back, he will cry for perdition and shall enter a blazing Fire." (LXXXIV: ١٠-١٢) Their invocation for being destroyed will be repeated when they are cast into the Fire and suffer from its heat. Allah (SWT) says: "And when they are cast, bound together, into a narrow place therein, they will plead for destruction there and then. Today, plead not for one destruction, but plead for destruction oft-repeated." (XXV: ١٣-١٤) Thereupon their cries will soar up and their wailing will intensify. Allah (SWT) says: "Therein they will cry: 'Our Lord! Bring us out. We shall do righteous good deeds, not (the evil deeds) that we used to do.' (Allah will reply): 'Did We not give you lives long enough, so that whosoever would receive admonition, - could receive it? And the Warner came to you. So taste you (the fruits of your deeds). For wrongdoers there is no helper.'" (XXXV: ٣٧) That time they will confess their misguidance, disbelief and lack of reason. Allah (SWT) says: "And they will say: 'Had we but listened or used our intelligence, we would not have been among the dwellers of the blazing Fire!' Then they will confess their sin. So, away with the dwellers of the blazing Fire." (LXVII: ١٠-١١) Allah (SWT) also says: "They will say: 'Our Lord! You have made us die twice and You have given us life twice. Now we confess our sins; then is there any way to get out (of the Fire)?'" (XL: ١١)

But their request will be strongly rejected and they will be rebuked scornfully. Allah (SWT) says: "They will say: 'Our Lord! Our wretchedness overcame us, and we were (an) erring people. Our Lord!

^{١٢٢} Yaqzat 'Uli al-I'tibar, p. ٢٢٢ through "kitab al-Jannah wa al-Nar", al-Ashqar, p ٥٧.

Bring us out of this; if ever we return (to evil), then indeed we shall be wrong-doers.” (XXIII: ١٠٦-١٠٧) Allah (SWT) also says: “Those who disbelieve will be addressed (at the time of entering the Fire): ‘Allah’s aversion to you was greater (in the worldly life when you used to reject the Faith) than your aversion towards one another (now in the Fire of Hell, as you are now enemies to one another), when you were called to the Faith but you used to refuse.’” (XL: ١٠)

Then the dwellers of the Fire address the Keepers of the Fire asking them to intercede for them so that may Allah reduce their suffering. Allah (SWT) says: “Those in the Fire will say to the Keepers of Hell: ‘Pray to your Lord to reduce our penalty for a day (at least)!’ They will say: ‘Did there not come to you your Messengers with clear Signs?’ They will say: ‘Yes.’ They will reply: ‘Then pray (as you like). But the prayers of those without faith is nothing but (futile wandering) in (mazes of) error.’” (XL: ٤٩-٥٠) Thereupon they asked for intercession so that their Lord may destroy them: “And they will cry: ‘O Malik (Keeper of Hell)! Let your Lord make an end of us.’ He will say: ‘Verily you shall abide forever.’” (XLIII: ٧٧)

All their requests will be rejected. They will not be taken out of the Fire; nor will its torment be reduced, nor will they be destroyed. Rather they will abide in the perpetual everlasting punishment and it will be then said to them: “Taste you therein its heat. The same is it to you whether you bear it with patience or not. You are only being requited for what you used to do.” (LII: ١٦)

Listen to their crying and wailing while they are in the torment expressing their regret, as Allah (SWT) tells us: “On the Day when their faces will be turned over in the Fire, they will say: ‘Oh, would that we had obeyed Allah and obeyed the Messenger.’ And they will say: ‘Our Lord! Verily, we obeyed our chiefs and our great ones, and they misled us from the (Right) Way. Our Lord! Give them double torment and curse them with a mighty curse!’”

The intensity of the crying of the dwellers of the Fire:

The dwellers of the Fire will cry a lot and their tears will be plenty enough for ships to sail in. Their wailing and moaning will intensify and their tears will flow profusely and their crying will continue for a long time. Allah

(SWT) says: “So let them laugh a little and (they will) cry much as a recompense for what they used to earn (by committing sins).” (IX: ٨٢)

Allah’s Messenger (peace be upon him) said: “The dwellers of the Fire will certainly cry so much that if ships were to sail in their tears, they would be able to do so, and they will cry shedding blood (not just tears).”^{١٢٤} That is because Allah will make the body of the unbeliever so huge that a rider would cross the distance between his two shoulders in three days.

The quarrels of the dwellers of the Fire

Allah (SWT), referring to the quarrels of the dwellers of the Fire, says: “Behold, they will dispute with each other in the Fire! The weak ones (who followed) will say to those who had been arrogant: ‘We but followed you: can you then take (on yourselves) from us a share of the Fire?’ Those who had been arrogant will say: ‘We are all in this (Fire)! Truly, Allah has judged between (His) servants.’” (XL: ٤٧-٤٨) Allah (SWT) also says: “Then they will be thrown headlong into the (Fire); they and those straying in evil and the whole hosts of Iblis (Satan) together. While contending therein they will say: ‘By Allah, we were truly in a manifest error, when we held you (false gods) as equals (in worship) with the Lord of the worlds.’” (XXVI: ٩٤-٩٨)

Satan’s disowning his followers in the Fire:

The leader of temptation and misguidance will disown his followers in the Fire and stand among them delivering a speech in which he will repudiate them, as Allah (SWT) says: “And Satan will say when the matter has been decided: ‘Verily, Allah promised you a promise of truth. And I too promised you, but I betrayed you. I had no authority over you except that I called you and you responded to me. So blame me not, but blame yourselves. I cannot help you, nor can you help me. I deny your former act in associating me as a partner with Allah. Verily, there is a painful torment for the wrong-doers.’” (XIV: ٢٢)

^{١٢٤} Al-Hakim in al-Mustadrak, ٤/٦٠٥. He says it is a hadith of authentic isnad and al-Dhahabi agrees with him as to that and it is in the Sahiha under no. ١٦٧٩. Al-Albani says that he should have added that it meets the criterion of the Shaikhain, for all its narrators are those of authentic hadiths.

The attempt of the dwellers of the Fire to come out of it:

When the dwellers of the Fire are tormented and they taste all sorts of torture therein, they will try to come out of it escaping from that punishment, as Allah (SWT) says: “They will long to get out of the Fire, but never will they get out thereof, and theirs will be a lasting torment.” (V: ٣٧) Allah (SWT) also says: “And as to those who are disobedient (to Allah), their abode will be the Fire, every time they wish to get away thereof, they will be put back into it, and it will be said to them: ‘Taste you the torment of the Fire which you used to deny.’” (XXXII: ٢٠)

Immortality in the Fire:

The dwellers of the Fire will abide in it perpetually equitably for rejecting as false the Signs of their lord, disbelieving His Messengers, transgressing His limits, and Committing acts of disobedience and sins in spite of being warned by Allah and His Messengers. They died while insisting that they would disbelieve in Allah if they should live eternally in this life; therefore, they deserve to be immortalized by Allah in the Fire. The dwellers of the Fire who will live eternally in it will not be transferred, annihilated, or granted partial relief from its torture. Allah (SWT) says: “But those who disbelieve, for them will be the Fire of Hell. Neither it will have a complete killing effect on them so that they die, nor shall its torment be lightened for them. Thus do We requite every disbeliever!” (XXXV: ٣٦) Allah (SWT) also says: “Verily, those who disbelieve, and die while they are disbelievers, it is they on whom is the Curse of Allah and of the angels and of mankind, combined. They will abide therein (under the curse in Hell): their punishment will neither be lightened, nor will they be reprieved.” (II: ١٦١-١٦٢)

The Prophet (peace be upon him) said: “Death will be brought on the Day of Resurrection in the form of a white-colored ram. Then it will be made to stand between Paradise and Hell. It will be said to the dwellers of Paradise: ‘Do you recognize this?’ They will raise up their necks and look towards it and say: ‘Yes, it is death.’ Then it will be said: ‘O dwellers of the Fire, Do you recognize this?’ They will raise up their necks and look and say: ‘Yes, it is death.’ Then a command will be given for slaughtering that, and then it will be said: ‘O dwellers of Paradise! There is an everlasting life for you and no death. O dwellers of the Fire, there is an everlasting living for you and no death.’” Allah's Messenger (may peace be upon him) then recited

this verse^{١٢٥}: “And warn them (O Muhammad) of the Day of grief and regrets, when the case has been decided, while (now) they are in a state of carelessness, and they believe not.” (XIX: ٣٩)

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^{١٢٥} Muslim, Book/ Paradise and the description of its delights, Section/ The Fire is the lot of the arrogant tyrants and Paradise is the lot of the weak, on the authority of ‘Umar (may Allah be pleased with him).

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An International Non-Profit Islamic University
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