

Proofs for the Prophethood of Our Prophet **MUHAMMAD**

صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ



By

Shaykh Salih as-Sindhi

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**Translated by
Abū Mu'āwiyah Muṣṭafā ibn Steven Nicolas, 1446**

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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Origin of This Book

These are radio episodes that aired in the year 1440 AH on the program "*Awareness*" on Qur'ān Radio in the Kingdom of Saudi Arabia, accompanied by the brilliant presenter: Mr. Abdullāh Az-Zahrānī, may Allāh grant him success.

These episodes were also broadcast on the internet. Then some of the virtuous people urged me to compile them into a book for wider benefit and Allāh facilitated that for me. So, I sought His help and reviewed them and modified them to be suitable for reading, rather than listening, while ensuring brevity, ease of expression, and clarity of sentences. I made each of the broadcasted episodes into a chapter.

I must point out that the academic material here - like any book - is a mixture of what Allāh has unlocked for His poor servant of His mercy, along with what I have benefited from others - from the past and the present - where I collected its scattered parts from scholarly sources, websites, and others. It did not cross my mind at the time that those episodes would turn into written papers; therefore, I did not care to record the references and document the information. When my attention was directed to turn the episodes into articles, it was very difficult for me to go through a new round of documentation according to what scientific research methodology requires; so I sufficed with indicating that here, which I hope will pave the way for me to an excuse, hoping that Allāh will magnify the

reward of the people of knowledge from whom I benefited from and drew from the seas of their knowledge while I did not attribute their speech to them, seeking refuge in Him, the Exalted, from giving the false impression of having what I have not been given.

I also do not forget to thank my dear brother Dr. Sa'ūd bin 'Uwayd al-'Awfī for his help in publishing this book (i.e., the original Arabic book), may Allāh reward him with good.

Proofs for the Prophethood of Our Prophet Muḥammad ﷺ¹

Before addressing this topic, here are four introductory remarks:

The First: The sending of Messengers عَلَيْهِمُ السَّلَامُ is a manifestation of Allāh's mercy and wisdom. Human souls are innately drawn to knowledge of Allāh, longing for it to the utmost degree, and are in dire need of His guidance to the Straight Path.

Human intellect, regardless of its advancements, cannot achieve this on its own. Thus, out of the wisdom and kindness of our Lord, He sent Messengers to establish the connection between Him and His servants. Therefore, Prophethood is the spirit, light, and order of the world. No one deviates from it except those who are utterly lost; there is no salvation for humanity, in this world or the Hereafter, except by following the Messengers. Sending them is the greatest blessings of Allāh to people. Without them, humans would be no better than animals, rather in a worse state, for the world is dark and cursed except for what is illuminated by the light of the message.

The Second: Distinguishing between a true Prophet and a false claimant is one of the easiest things; because someone

¹ This is Chapter Five of *Ascension of Awareness*.

who claims prophethood can only be one of two things, no third amongst them. Either he is the most truthful and perfect of people or the most dishonest and vile. Differentiating between these two is the simplest of matters, even simpler than distinguishing between the sane and the insane, or the knowledgeable and the ignorant.

The Third: Out of Allāh's wisdom and mercy, He sent no Messenger except adorned with the highest virtues of human perfection, supported by the greatest signs and proofs. This is because Prophets convey Allāh's Messages; hence, Allāh – Glorified is He – establishes clear proofs of their truthfulness. He سُبْحَانَهُ وَتَعَالَى says:

﴿لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَاتِ﴾

what means, **“Indeed, We have sent Our Messengers with clear signs.”**²

Therefore, these are logical, sure proofs, clear and unmistakable, without ambiguity or obscurity.

If this applies to every prophet, then our Prophet Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ has a greater share of these proofs and evidence. Allāh جَلَّ وَعَلَا says:

﴿يَسْأَلُهَا النَّاسُ قَدْ جَاءَكُمْ بُرْهَانٌ مِّن رَّبِّكُمْ وَأَنْزَلْنَا إِلَيْكُمْ نُورًا مُّبِينًا﴾

² al-Ḥadīd: 25

what means, **“0 mankind, there has come to you a convincing proof from your Lord, and We have sent down to you an illuminating light.”**³

Thus, the proofs of the prophethood of the Prophet Muḥammad ﷺ and the signs of his message are numerous, beyond count; every Āyah of the Qur’ān is a proof of the truthfulness of his Message...

Every ḥadīth...

Every event from his life ﷺ, upon reflection, stands as a beacon of his Prophethood.

Each proof is a testament in itself, and their collective strength and correlation amplify their power and significance.

The Fourth: The subject of this discussion and what follows: the proofs of his Prophethood and the signs of his Message ﷺ. Some might ask: What is the benefit of presenting this topic to a people who believe in his Prophethood ﷺ? Wouldn't it be more appropriate to address it to those who deny him, or those who harbor doubts about his Prophethood ﷺ?

The answer is that such a view is mistaken. Yes, the disbelievers must be informed about this topic; but even we – the members of his believing nation who would sacrifice our lives for him ﷺ – I say: We too are in dire need of revisiting this subject. Recalling these proofs increases a

³ an-Nisā: 174

believer's faith, certainty, love, and veneration, and by Allāh's grace, leads to contentment with him صَلَّى اللهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَسَلَّمَ as a Prophet and Messenger. The Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَسَلَّمَ said:

«ذَاقَ طَعْمَ الْإِيمَانِ مَنْ رَضِيَ بِاللَّهِ رَبًّا، وَبِالْإِسْلَامِ دِينًا، وَبِمُحَمَّدٍ رَسُولًا.»

“He has tasted the sweetness of faith who is content with Allāh as his Lord, Islām as his religion, and Muḥammad as his Messenger.”⁴

⁴ Muslim, no. 34

The First Proof:

His Life ﷺ Before Prophethood

Indeed, the Prophet Muḥammad ﷺ reached the pinnacle in his creation, the radiance of his appearance, the eloquence of his speech, the nobility of his lineage, and the dignity of his people.

His people recognized him for his strong intellect, sound understanding, and balanced insight. They witnessed his vast generosity, high etiquette, and purity of self. His great bravery, abundant modesty, and utmost manliness were evident to all. Such characteristics are not those of a liar fabricating falsehood about Allāh.

**Had he not claimed, "I am a Messenger,"
his very face would have spoken it!**

Consider, O fortunate one: A man who adhered to truth and trustworthiness for forty years, never lying to anyone among the people, not in trade nor in other affairs, never breaking a promise nor betraying a trust. He had a sound mind, noble lineage, high status among his people, was courageous in his stands, known for his generosity, asceticism, piety, and compassion; how could it be imagined, with all these perfections, that he would abandon his way after reaching the age of forty to commit the greatest lie ever told on the face of the earth, an act only the most contemptible of humanity would

do; falsely claiming - to be a Messenger from Allāh receiving revelations? This is farthest from being probable!

The Qur'ān points to this notion and alerts the disbelievers of Quraysh to it, saying *سُبْحَانَهُ وَتَعَالَى*:

﴿أَمْ لَمْ يَعْرِفُوا رَسُولَهُمْ فَهُمْ لَهُ مُنْكَرُونَ﴾

what means, **“Or do they not recognize their Messenger, and so they deny him?”**⁵ They – both the young and the old – knew him perfectly well with every commendable trait; even before his mission, they called him *'the Trustworthy.'* So why wouldn't they believe him when he came to them with the clear truth?

I remind you of what I mentioned earlier: The claim of Prophethood only comes from two types of people: either from the most truthful and virtuous of people, or from the most deceitful and vile and Muḥammad bin Abdullāh *صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ* was the best, the most truthful, and the most righteous of people.

After being sent as a prophet, the Prophet *صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ* spent thirteen years in Makkah, challenging Quraysh, inviting them to Islām, and criticizing their idols. Despite all this, not once did anyone from them accuse him of lying before his Prophethood, even in a single incident. Had they found just one lie, they would have broadcasted it everywhere. In Ṣaḥīḥ al-Bukhārī and Muslim, in the story of Heraclius with Abū Sufyān,

⁵ al-Mu'minūn: 69

Heraclius said: “I asked you whether you accuse him of lying before he said what he said, and you claimed that you did not. So, I knew that he would not abandon lying to people and them lie about Allāh.”⁶

It is known about people that one who adheres to truth in their youth is more committed to it in their elder years, and one who is honest in matters concerning themselves is even more so in matters concerning Allāh Almighty.

In summary: Truthfulness and moral perfection- before being sent as a Prophet – are among the signs of the true Prophet. This was acknowledged for our Prophet Muḥammad صَلَّى اللهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَسَلَّمَ by both friend and foe; thus, he is indeed a true Messenger of Allāh.

⁶ al-Bukhārī, no. 4553 and Muslim, no. 1773

The Second Proof:

His Life صَلَّى اللهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَسَلَّمَ After Prophethood and His Moral Perfection After the Message

Our Prophet Muḥammad صَلَّى اللهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَسَلَّمَ was a unique moral exemplar without parallel. He was a person who gathered virtues from every angle and excellent qualities in all their diversity to the extent that his character became the benchmark for morality. Anyone who glimpses into his life is captivated by the greatness of his nobility and glory and becomes certain of the truth of Allāh's Words عَزَّوَجَلَّ:

﴿وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ﴾

what means, **“And indeed, you are of a great moral character.”**⁷

The Messenger of Allāh صَلَّى اللهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَسَلَّمَ was the most truthful in speech, the gentlest in nature, and the kindest in companionship.

He was the most faithful to agreements and the most fulfilling of promises. He was always cheerful, easy-going... his character was the Qur’ān!

⁷ [al-Qalam: 4]

He was the most beautiful in creation, both outwardly and inwardly.

His face radiated like the full moon on a clear night, his speech was illuminating, his entrance and departure were full of brightness. He was the most complete in external and internal light, and this light was among the signs of his Prophethood.

‘Abdullāh ibn Salām رَضِيَ اللهُ عَنْهُ said:

«لَمَّا قَدِمَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ الْمَدِينَةَ انْجَفَلَ النَّاسُ إِلَيْهِ، قَالَ: فَجِئْتُ فِي النَّاسِ لِأَنْظُرُ إِلَيْهِ، فَلَمَّا اسْتَبْنْتُ وَجْهَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ عَرَفْتُ أَنَّ وَجْهَهُ لَيْسَ بِوَجْهِ كَذَّابٍ.»

“When the Messenger of Allāh صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ arrived in Madinah, people rushed towards him. I came among the people to look at him, and when I clearly saw the face of the Messenger of Allāh I realized that his face was not the face of a liar.”⁸

If there were no clear signs in him...

his very presence would bring you the news.

He صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ refrained from abusive language, obscenity, and cursing. He remained silent for long periods and

⁸ at-Tirmidhī, no. 2485

he rarely laughed. In the marketplace, he was neither harsh nor noisy. Anas رَضِيَ اللهُ عَنْهُ said:

«وَاللَّهِ لَقَدْ خَدَمْتُهُ صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ سَبْعَ سِنِينَ أَوْ تِسْعَ سِنِينَ مَا عَلِمْتُ قَالَ لَشَيْءٍ تَرَكْتُ: هَلَّا فَعَلْتَ كَذَا وَكَذَا.»

“By Allāh, I served him صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ for seven or nine years; I do not know that he ever said to me for something I did, ‘Why did you do that?’ and for something I did not do, ‘Why didn’t you do such and such?’”⁹

He was the bravest of people. Al-Barā' ibn ‘Āzib رَضِيَ اللهُ عَنْهُ said:

«كُنَّا إِذَا أَحْمَرَ الْبَأْسُ نَتَّقِي بِهِ صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ ، وَإِنَّ الشُّجَاعَ مِنَّا الَّذِي يُحَاذِي بِهِ.»

“When the battle grew fierce, we sought protection by his side صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ , and the brave among us was the one who could match his stance.”¹⁰

He was the most generous in spreading goodness, maintaining kinship ties, carrying the burden, providing for the needy, hosting the guest, and assisting in the fulfillment of rights. Anas رَضِيَ اللهُ عَنْهُ said:

⁹ Muslim, no. 2309

¹⁰ Muslim, no. 1776

«مَا سُئِلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ شَيْئًا إِلَّا أَعْطَاهُ، فَجَاءَ رَجُلٌ فَأَعْطَاهُ غَنَمًا
 بَيْنَ جَبَلَيْنِ، فَرَجَعَ إِلَى قَوْمِهِ فَقَالَ: يَا قَوْمِ! أَسْلِمُوا فَإِنَّ مُحَمَّدًا يُعْطِي عَطَاءَ
 مَنْ لَا يَخْشَى الْفَاقَةَ.»

“The Messenger of Allāh صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ was never asked for anything except that he gave it. A man came to him, and he gave him a flock of sheep between two mountains. The man returned to his people and said: ‘O my people! Embrace Islām for Muḥammad gives generously like one who does not fear poverty.’”¹¹

He صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ was the most modest of people, to the extent that he was more shy than a virgin in her seclusion.

He was the most humble of people; so much so that a young slave girl could take him by the hand and lead him around the city for her needs until she was done, and then he would return.

When someone took his hand, he would not withdraw his hand until that person let go first.

He disliked it when people stood up for him as he entered a room.

He would sit with the poor, visit the needy, and accept their invitations.

¹¹ Muslim, no. 2312

He was the most ascetic of people towards this world, not inclined towards its luxuries nor interested in its adornments. His Lord offered him the choice between being a king prophet or a servant messenger, and he chose to be a servant messenger. He صَلَّى اللهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَسَلَّمَ said,

«مَا لِي وَلِلدُّنْيَا، مَا أَنَا وَالدُّنْيَا إِلَّا كَرَاجِبٍ اسْتَضَلَّ تَحْتَ شَجَرَةٍ ثُمَّ رَاحَ وَتَرَكَهَا.»

“What have I to do with this world? I am in this world like a rider who takes shade under a tree, then goes away and leaves it.”¹²

‘Ā’ishah رَضِيَ اللهُ عَنْهَا said,

«مَا شَبِعَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَسَلَّمَ ثَلَاثَةَ أَيَّامٍ تَبَاعًا مِنْ خُبْزِ بُرٍّ

حَتَّىٰ مَضَىٰ لِسَبِيلِهِ.»

“The Messenger of Allāh صَلَّى اللهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَسَلَّمَ did not fill his stomach with wheat bread three days in a row until he passed away.”¹³

He was the best of men to his family and the best husband to his wife, to the extent that he would serve his family in their home.

He never criticized any food; if he desired it, he would eat it, and if not, he would leave it.

¹² al-Tirmidhī, no. 2377

¹³ al-Bukhārī, no. 5146 and Muslim, no. 2970

He was affectionate with children, compassionate towards women, and advised caring for them.

He صَلَّى اللهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَسَلَّمَ once said about himself ,

«إِنِّي لَأَدْخُلُ الصَّلَاةَ وَأَنَا أُرِيدُ أَنْ أُطِيلَهَا فَأَسْمَعُ بَكَاءَ الصَّبِيِّ فَاتَجَوَّزُ فِي صَلَاتِي مِمَّا أَعْلَمُ مِنْ وَجْدِ أُمِّهِ مِنْ بُكَائِهِ.»

“I start the prayer intending to elongate it, but when I hear a child crying, I shorten my prayer because I know how distressed his mother gets from his crying.”¹⁴

Indeed, he was merciful even towards animals, showing kindness to them. He commanded to treat animals well during slaughter, to sharpen the knife, and to put the animal at ease. He forbade using anything with a soul as a target for mere shooting practice and forbade using animals as seats for mere sitting. He even tilted a vessel for a cat to drink from!

Ibn Mas'ud رَضِيَ اللهُ عَنْهُ narrated,

«كُنَّا مَعَ رَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَسَلَّمَ فِي سَفَرٍ، فَرَأَيْنَا حُمْرَةً - طَائِرٌ كَالْعُصْفُورِ - مَعَهَا فَرْخَانِ لَهَا، فَأَخَذْنَا هُمَا، فَجَاءَتِ الْحُمْرَةُ تَعْرِشٌ - أَيُّ تَرْفُوفٍ، فَلَمَّا جَاءَ الرَّسُولُ صَلَّى اللهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَسَلَّمَ قَالَ: «مَنْ فَجَعَ هَذِهِ بِوَلَدِهَا؟ رُدُّوا وَلَدَهَا إِلَيْهَا.»»

¹⁴ al-Bukhārī, no. 709 and Muslim, no. 470

“We were on a journey with the Messenger of Allāh صَلَّى اللهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَسَلَّمَ when we saw a hummingbird with two chicks, so we took them. The hummingbird came fluttering around, and when the Messenger of Allāh came, he صَلَّى اللهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَسَلَّمَ said, ‘Who has distressed this bird by taking its chicks? Return them to her.’”¹⁵

His mercy extended even to inanimate objects; he صَلَّى اللهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَسَلَّمَ used to stand and give sermons leaning against a palm trunk in his masjid - before the minbar was made. When he started using the minbar, the trunk cried like a child longing for him until he came to it and hugged it until it calmed down. It was nothing but a piece of wood; what mercy is this!

He was the most forgiving and patient of people, more forbearing in annoyance than anyone, and safer in dispute than any competent person. A bedouin once pulled him violently by his garment, leaving a mark on his neck, yet he merely turned to him, then laughed, and commanded that he be given what he asked for!

‘Ā’ishah رَضِيَ اللهُ عَنْهَا said,

«مَا خَيْرٌ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَسَلَّمَ بَيْنَ أَمْرَيْنِ إِلَّا اخْتَارَ أَيْسَرَهُمَا مَا لَمْ يَكُنْ إِثْمًا، فَإِنْ كَانَ إِثْمًا كَانَ أَبْعَدَ النَّاسِ مِنْهُ، وَمَا انْتَقَمَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَسَلَّمَ لِنَفْسِهِ قَطُّ، إِلَّا أَنْ تُتْهَكَ حُرْمَةُ اللَّهِ.»

¹⁵ Abū Dāwūd, no. 5268

“The Messenger of Allāh صَلَّى اللهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَسَلَّمَ was never given a choice between two matters except he chose the easier of the two as long as it was not sinful; if it was sinful, he was the farthest of people from it. The Messenger of Allāh صَلَّى اللهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَسَلَّمَ never took revenge for himself unless the sanctities of Allāh were violated.”¹⁶

Delving into these gardens is extremely lengthy; indeed, it suffices us to taste from its spring and fill from its streams what the container can hold.

This is Muḥammad bin ‘Abdullāh صَلَّى اللهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَسَلَّمَ. He was, great in everything, acknowledged by those distant and close, companion and foe. Are these the manners of a liar? Are these the traits of one who fabricates lies about Allāh? Far from it; indeed, they are significant evidence of his truthfulness for those who are just.

Twenty-three years of his mission, preceded by forty years; people knew him during all this time for the highest of ethics and the purest of characteristics, not once was a fault recorded against him. Could this be the state of a lying claimant who inwardly harbors the utmost deceit? No, by Allāh, this is utterly impossible.

I conclude with a beautiful statement from Ibn Hazm رَحْمَةُ اللهِ where he said: “Indeed, the biography of Muḥammad صَلَّى اللهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَسَلَّمَ for those who reflect on it, necessitates affirming him and testifying that he is truly the Messenger of Allāh. If

¹⁶ al-Bukhārī, no. 3560 and Muslim, no. 2327

there were no miracle other than his biography صَلَّى اللهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَسَلَّمَ it would be sufficient.”^{17, 18}

¹⁷ Al-Faṣal 2/ 73

¹⁸ For further benefit, I recommend reading *ash-Shamā'il al-Muḥammadiyyah* by at-Tirmidhī, or its abridgement by al-Albānī.

The Third Proof:

His Foretelling ﷺ of Unseen Events¹⁹

Continuing or discussion on the proofs of our Prophet Muḥammad's Prophethood continues. The third proof revolves around his accurate foretelling of unseen events.

“Unseen” here refers to the absolute unseen, which is entirely unknown to all humans and jinn. This type of knowledge is exclusive to Allāh سُبْحَانَهُ وَتَعَالَى, Who reveals certain aspects of it to His chosen Messengers. Allāh جَلَّ وَعَلَا states,

﴿عَلِمَ الْغَيْبِ فَلَا يُظْهِرُ عَلَىٰ غَيْبِهِ أَحَدًا إِلَّا مَن أَرْتَضَىٰ مِن رَّسُولٍ﴾

what means, **“He is the Knower of the unseen, and He does not disclose His knowledge of the unseen to anyone except to a Messenger He has chosen.”**²⁰

His Foretelling ﷺ of Future Unseen Events

His foretelling of future unseen events stands as a testament to his truthfulness, as these events occurred precisely as he described. The accuracy of these foretellings, given their frequency and the extensive details provided, surpasses human capability, leading to the logical conclusion

¹⁹ This is Chapter Six of *Ascension of Awareness*.

²⁰ al-Jinn: 26-27

that this is information he received from his Lord Who revealed it to him.

It cannot be argued that these predictions were mere guesses or perceptions because, although guesses and perceptions might occasionally be correct, they are also sometimes incorrect. However, the Prophet Muḥammad صَلَّى اللهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَسَلَّمَ accurately predicted the numerous events he described, indicating these were revelations from the Knower of the unseen.

Examples of His Foretelling صَلَّى اللهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَسَلَّمَ Future Unseen Events

Consider the following:

How did Prophet Muḥammad صَلَّى اللهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَسَلَّمَ know that the Romans would defeat the Persians after being defeated themselves? Allāh says,

﴿الْم غَلِبَتِ الرُّومُ فِي أَدْنَى الْأَرْضِ وَهُمْ مِّن بَعْدِ غَلِبِهِمْ
سَيَغْلِبُونَ فِي بَضْعِ سِنِينَ﴾

what means, **“Alif Lam Mim. The Romans have been defeated in the nearest land. But they, after their defeat, will soon be victorious. Within three to nine years.”**²¹ The

²¹ ar-Rūm: 1-4

word **بِضْعٍ** means a number between three and nine and the Romans defeated the Persians exactly seven years later.

This unseen matter happened confirming him and clarifying his light and radiance for those who denied him.

How could the Prophet **صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ** know this except through revelation from Allāh?

Notice that the evidence here is from two angles: the first is what happened and the second is being informed of it in the first place.

As for what happened: then it happened as it was foretold. That indicates three things: Rome defeated the Persians, the specified time, and the happiness of the believers.

As for the second angle: The fact that he prophesized this in the first place is a sign of his Propethood. It is not possible for one who has any kind of intellect to take this kind of risk; to specify what will happen in the future with a detailed time limit.

Meaning: Does it make sense that a sensible person would risk their credibility by making a specific prediction – inventing it on his own – about the future, without knowing whether it would come true.

Isn't this a clear indication that he was a Messenger from the One who orchestrates all affairs and is All-knowing?!

This is frequent in the Qur’ān and the Sunnah; so, reflect on the implications of occurrence and information in what follows:

His saying جَلَّ وَعَلَا :

﴿لَتَدْخُلَنَّ الْمَسْجِدَ الْحَرَامَ إِنْ شَاءَ اللَّهُ ءَامِنِينَ﴾

what means, **“You will surely enter the Sacred Masjid, if Allāh wills, in safety.”**²² And indeed, what He said happened exactly as He foretold!

His saying جَلَّ وَعَلَا :

﴿سَيَقُولُ الْمُخَلَّفُونَ إِذَا انْطَلَقْتُمْ إِلَى مَغَائِمٍ لِتَأْخُذُوهَا ذَرُونَا نَتَّبِعْكُمْ﴾

what means, **“Those who stay behind will say when you set out to take the spoils: 'Let us follow you.'”**²³ And what He said indeed occurred!

His صَلَّى اللَّهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَسَلَّمَ prophesizing that ‘Umar and ‘Uthmān رَضِيَ اللَّهُ عَنْهُمَا would die as martyrs, where he said:²⁴

«أَثْبَتُ أَحَدٌ، فَإِنَّمَا عَلَيْكَ نَبِيٌّ وَصِدِّيقٌ وَشَهِيدَانِ.»

“Stand firm, Uhud, for there is none upon you but a Prophet, a Siddiq, and two martyrs.” And what he said happened; they

²² al-Fath: 27

²³ al-Fath: 15

²⁴ al-Bukhārī, no. 3675

died رَضِيَ اللَّهُ عَنْهُمَا as martyrs. How could he have known this if it was not a revelation from Allāh?

How did he صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ know that he would die in his illness which he died from, and that his daughter Fāṭimah رَضِيَ اللَّهُ عَنْهَا would be the first of his household to join him?!

‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا said: The Prophet صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ whispered to Fāṭimah in his illness in which he passed away, something that made her cry, then he whispered to her something that made her laugh, and when we asked her about it, she said:

((سَارَنِي النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ أَنَّهُ يُبْضُ فِي وَجَعِهِ الَّذِي تُوْفِّي فِيهِ، فَبَكَيْتُ، ثُمَّ سَارَنِي فَأَخْبَرَنِي أَنِّي أَوَّلُ أَهْلِهِ يَتَّبِعُهُ، فَضَحِكْتُ.))

“The Prophet صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ told me that he would pass away in his illness which he died from and I cried, then he told me that I would be the first of his family to follow him and I laughed.”²⁵

He صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ foretold²⁶ that Allāh would use his grandson Ḥasan bin ‘Alī رَضِيَ اللَّهُ عَنْهُمَا to bring reconciliation between two great factions of Muslims. Indeed, what he foretold came to pass with the conflict resolved and unity among the Companions achieved due to Ḥasan's efforts رَضِيَ اللَّهُ عَنْهُ in the Year of Unity. How could he know this if not revealed to him from Allāh?!

²⁵ al-Bukhārī, no. 3625 and Muslim, no. 2450

²⁶ al-Bukhārī, no. 2704

He صَلَّى اللهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَسَلَّمَ said as the Qur'ān shows - that the Jews would never wish for death. He جَلَّ وَعَلَا said:

﴿قُلْ إِنْ كَانَتْ لَكُمْ الدَّارُ الْآخِرَةُ عِنْدَ اللَّهِ خَالِصَةً مِّنْ دُونِ النَّاسِ فَتَمَنَّوْا
المَوْتَ إِنْ كُنْتُمْ صَادِقِينَ وَلَنْ يَتَمَنَّوهُ أَبَدًا بِمَا قَدَّمْت أَيْدِيهِمْ
وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ﴾

what means, **“If you should desire the Hereafter with Allāh as exclusive, while excluding people, then wish for death if you are truthful. But they will never wish for it, ever, because of what their hands have sent ahead, and Allāh is Knowing of the wrongdoers.”**²⁷ And what he said happened; none of them wished for it!

He صَلَّى اللهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَسَلَّمَ communicated what Allāh revealed to him that Abū Lahab and al-Walīd ibn al-Mughīrah are people of the Fire, and it is necessary that they die disbelievers. He سُبْحَانَهُ وَتَعَالَىٰ said about the former:

﴿سَيَصْلَىٰ نَارًا ذَاتَ لَهَبٍ﴾

what means, **“He (Abū Lahab) will [enter to] burn in a Fire of [blazing] flame,”**²⁸ and said about the latter:

﴿سَأَصْلِيهِ سَقَرٌ﴾

²⁷ al-Baqarah: 94 - 95

²⁸ al-Masad: 3

what means, **“I will burn him (al-Walīd) in Hell-Fire.”**²⁹ Although the possibility of their pretending to accept Islām - even falsely and hypocritically - existed! Yet what he said happened; neither Abū Lahab nor al-Walīd ibn al-Mughīrah accepted Islām; thus, it is confirmed that he صَلَّى اللهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَسَلَّمَ, does not speak from his own desire, rather he is a conveyer of Revelation from the Knower of the Unseen, Exalted is He.

He صَلَّى اللهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَسَلَّمَ foretold about the appearance of the Khawārij and they appeared, he صَلَّى اللهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَسَلَّمَ said:

«تَمْرُقٌ مَارِقَةٌ عِنْدَ فُرْقَةٍ مِنَ الْمُسْلِمِينَ، يَقْتُلُهَا أَوْلَىٰ الطَّائِفَتَيْنِ بِالْحَقِّ.»

“A group will deviate at a time of division among the Muslims, the closer of the two groups to the truth will kill them,”³⁰ and they emerged exactly as he صَلَّى اللهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَسَلَّمَ foretold.

He صَلَّى اللهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَسَلَّمَ foretold of a fire that would emerge from the Hījāz, saying:

«لَا تَقُومُ السَّاعَةُ حَتَّىٰ تَخْرُجَ نَارٌ مِنْ أَرْضِ الْحِجَازِ تُضِيءُ أَعْنَاقَ

الْإِبِلِ بِبُصْرَى.»

²⁹ al-Mudaththir: 26

³⁰ Muslim, no. 1064

“The Hour will not come until a fire emerges from the land of the Hijāz, illuminating the necks of camels in Busrā.”³¹ Busrā is a town in the Shām (Levant), and what he صَلَّى اللهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَسَلَّمَ said about happened; this fire appeared in the year 654 AH. Adh-Dhahabī رَضِيَ اللهُ عَنْهُ said in his book *History of Islām*³²: “The matter of this fire is *mutawātir* (widely transmitted) ... and more than one who was in Busrā at night recounted seeing the necks of camels in its light.”

He صَلَّى اللهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَسَلَّمَ informed Umm Ḥarām bint Milḥān رَضِيَ اللهُ عَنْهَا that she would participate in sea battles with the Companions رَضِيَ اللهُ عَنْهُمْ.³³ This account encompasses several unseen matters that unfolded, among them: his foretelling of the continuation of his Ummah after him.

- That among them would be people of strength and boldness against the enemy.
- That they would gain control over lands to the extent of launching sea expeditions.
- That Umm Ḥarām رَضِيَ اللهُ عَنْهَا would live to that time.
- That she would be among those who would participate in a sea expedition.

³¹ al-Bukhārī, no. 7118 and Muslim, no. 2902

³² 14/660

³³ al-Bukhārī, no. 2924

- That she would not experience the time of the second expedition.

Six matters of the unseen, foretold by him who does not speak from his own desires, in a single narration! And they occurred exactly as he صَلَّى اللهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَسَلَّمَ said.

Another such example is his صَلَّى اللهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَسَلَّمَ statement:

«عَلَىٰ أَنْقَابِ الْمَدِينَةِ مَلَائِكَةٌ، لَا يَدْخُلُهَا الطَّاعُونَ وَلَا الدَّجَالُ.»

“There are Angels guarding the passes of Medina; neither plague nor the Dajjal will enter it.”³⁴ The plague is a well-known disease from ancient times; characterized by glands and tumors that usually appear in the armpits of the body, and death is almost certain for those who contract it.

The scholars have said: This is among the Muḥammadan miracles; because the plague has afflicted thousands of cities and villages, yet it has been prevented from entering Madīnah for these long ages; it has never entered it - to this day!

Al-Munāwī, who passed away in 1031 AH, wrote in his book *Fayḍ al-Qadīr*: “Allāh has indeed demonstrated the truthfulness of His Messenger صَلَّى اللهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَسَلَّمَ, as there are no reports of the plague entering it.”³⁵

³⁴ al-Buḫhārī, no. 1880 and Muslim, no. 1379

³⁵ 4/321

His notifying ﷺ that a group of his Companions are from the people of Paradise - like the ten given glad tidings of it; this is an indication of the truthfulness of his Prophethood in two ways:

Firstly, from the aspect of his saying this initially; because a liar would not take such a risk, where he exposes everything he built to demolition in case one of them apostatized, and this is - logically - possible! But the truthful and believed ﷺ informed us that they are from the people of Paradise; because it is revelation given to him from the One Who knows what will be, and the hearts of the servants are in His Hand.

Secondly, from their steadfastness in Islām until their deaths; none of them apostatized or showed anything contrary to the requirements of piety and righteousness, and they continued acting as the people of Paradise until they left the world! Thus, his truthfulness was apparent ﷺ.

This account merely scratches the surface of the many future events the Prophet ﷺ foretold, all of which occurred exactly as he described ﷺ.

His Informing Us ﷺ of Past Unseen Matters

The matter regarding past unseen events is like that of future unseen events; for his informing us about them is also a proof of his Prophethood ﷺ. He informed us about

unseen events that had occurred or were still happening, concerning the jinn, Angels, the creation of humans, the heavens and the earth, and stories of Prophets before him, among others. This is a decisive proof that he received this knowledge from his Lord **سُبْحَانَهُ وَتَعَالَى**, and it is impossible for these to be fabrications from him - far be it from him. There are many precise and detailed accounts, without contradiction or difference, and no one contested him on these matters during his time or after. If he had received them from others – like the People of the Book – he would have needed to travel east and west for years to gather even a small amount of it, and to possess a vast library from which he could draw, and none of this was the case! His life was mostly spent in Makkah before his Prophethood, and it was not a place of learning or libraries.

Another matter is that he **صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ** was illiterate and could neither read nor write!

Furthermore, logic dictates the impossibility of this information being fabrications from himself; for he would then be taking a significant risk with the success of his call! For he would not be safe from the scholars of the People of the Book or others discovering what he mentions and then declaring him a liar, causing his call to fail.

Is this not proof that he is truly the Messenger of Allāh?! Indeed, so may Allāh bless and grant him peace abundantly.

The Fourth Proof:

The Miracles that Allāh Performed through His Prophet Muḥammad ﷺ

The sensory signs that Allāh the Exalted performed through His Prophet Muḥammad ﷺ, commonly known as: *miracles*, have been referred to in the Qur’ān and Sunnah as signs, evidence, and clear proofs. They are meant to be: *extraordinary signs that Allāh the Exalted displays through His Messengers as a testimony to their truthfulness*. They necessitate complete compliance, for the occurrence of a miracle alongside the claim of prophethood necessitates certain knowledge that Allāh manifested it to attest to their truthfulness; just as if someone sent by another were to say: “If you indeed sent me to these people, stand up and sit down,” and then it happens; we know by necessity that he did it to affirm his truthfulness.

The point is that these are dazzling miracles and decisive extraordinary events, a significant matter and a luminous proof, that the world has not given any opposition to at all.

There is no doubt that our Prophet Muḥammad ﷺ has the greatest share of miracles compared to other Prophets, and it is mentioned by some scholars that he ﷺ was given three thousand miracles.

**The miracles of the Seal of the Prophets
are many, too many to count**

And no wonder; for he is the Seal of the Prophets صَلَّى اللهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَسَلَّمَ and his Message is the enduring one until Allāh inherits the earth and whoever is on it.

Examples of the Signs (Miracles)

One such miracle is the splitting of the moon, as the Almighty said:

﴿اُقْتَرَبَتِ السَّاعَةُ وَأَنْشَقَّ الْقَمَرُ﴾

what means, **“The Hour has drawn near, and the moon has been cleft asunder.”**³⁶ This extraordinary event is among the great signs given to the Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَسَلَّمَ. Anas رَضِيَ اللهُ عَنْهُ reported:

﴿إِنَّ أَهْلَ مَكَّةَ سَأَلُوا رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَسَلَّمَ أَنْ يُرِيَهُمْ آيَةً؛ فَأَرَاهُمُ الْقَمَرَ
شَقَّتَيْنِ، حَتَّى رَأَوْا حِرَاءَ بَيْنَهُمَا.﴾

“The people of Makkah asked the Messenger of Allāh صَلَّى اللهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَسَلَّمَ to show them a sign, so he showed them the moon split in two until they saw Hirā’ between them.”³⁷

³⁶ al-Qamar: 1

³⁷ al-Bukhārī, no. 3868

The narrations of the moon's splitting are *mutawātir* (widely and consistently reported) in meaning, narrated by a group of the Companions رَضِيَ اللَّهُ عَنْهُمْ.

This is a magnificent sign, unparalleled by any signs of the Prophets, hence it was specifically given to their leader صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ.

Among his miracles is the glorification of food in his presence. Ibn Mas'ūd رَضِيَ اللَّهُ عَنْهُ recounted something he witnessed with the Prophet صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ and said:

«وَلَقَدْ كُنَّا نَسْمَعُ تَسْبِيحَ الطَّعَامِ وَهُوَ يُؤَكَّلُ.»

“Indeed, we used to hear the food glorify Allāh while it was being eaten.”³⁸

Among his miracles صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ is the poisoned cooked sheep on his dining table صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ, along with his Companions, telling them that it was poisoned. It is reported that a Jewish woman presented him صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ with a poisoned sheep at Khaybar, and he صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ said to his Companions,

«ارْفَعُوا أَيْدِيكُمْ، فَإِنَّهَا - أَيْ الشَّاةُ - أَخْبَرَتْنِي أَنَّهَا مَسْمُومَةٌ.»

“Stop eating, for it - the sheep - has told me that it is poisoned.”³⁹

Among his miracles is water springing forth between the fingers of the Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ. Anas رَضِيَ اللهُ عَنْهُ reported:

«أَنَّ صَلَاةَ الْعَصْرِ قَدْ حَانَتْ، فَلَمْ يَجِدِ النَّاسُ مَاءً فَأَتَى رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ بِإِنَاءٍ فَوَضَعَ يَدَهُ فِيهِ، قَالَ أَنَسُ رَضِيَ اللهُ عَنْهُ: فَجَعَلَ الْمَاءُ يَنْبَعُ مِنْ بَيْنِ أَصَابِعِهِ، فَتَوَضَّأَ الْقَوْمُ، فَقِيلَ لَهُ: كَمْ كُنْتُمْ؟ قَالَ: ثَلَاثِمِائَةٍ أَوْ زُهَاءَ ثَلَاثِمِائَةٍ.»

“The time for 'Aṣr prayer came, and the people did not find water. So, the Messenger of Allāh صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ was brought a vessel and he placed his hand in it.” Anas رَضِيَ اللهُ عَنْهُ then said: “Water began to flow from between his fingers, and the people performed ablution. It was asked, ‘How many were you?’ He said, ‘Three hundred or nearly three hundred.’”⁴⁰

Among his miracles صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ is the multiplication of food in his presence. Among these:

«أَنَّ جَابِرًا رَضِيَ اللهُ عَنْهُ دَعَا النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ إِلَى بَيْتِهِ يَوْمَ الْخَنْدَقِ عَلَى عَنَرٍ صَغِيرَةٍ وَشَيْءٍ مِنَ الشَّعِيرِ، فَدَعَا عَلَيْهِ الصَّلَاةَ وَالسَّلَامَ أَهْلَ الْخَنْدَقِ مِنْ

³⁹ Abū Dāwūd, no. 4512

⁴⁰ al-Bukhārī, no. 3572 and Muslim, no. 2279

المُهَاجِرِينَ وَالْأَنْصَارِ، ثُمَّ إِنَّهُ دَعَا فِي الطَّعَامِ وَنَفَثَ فِيهِ، ثُمَّ أَكَلُوا جَمِيعًا، ثُمَّ
 أَنْصَرَفُوا وَالطَّعَامُ عَلَى حَالِهِ.»

“Jābir رَضِيَ اللَّهُ عَنْهُ invited the Prophet صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ to his house on the day of the trench over a small goat and some barley. So, the Prophet صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ invited the people of the trench, the Muhājirūn and the Anṣār. Then he صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ prayed over the food and breathed on it, and they all ate, and then left while the food remained as it was.”⁴¹

And when Abū Ṭalḥah رَضِيَ اللَّهُ عَنْهُ invited him to a meal of barley bread:

«دَعَا جَمَاعَةً مِنْ أَصْحَابِهِ بَلَّغُوا سَبْعِينَ أَوْ ثَمَانِينَ فَأَكَلُوا جَمِيعًا.»

“He invited a group of his Companions numbering seventy or eighty, and they all ate together.”⁴²

And when Umm رَضِيَ اللَّهُ عَنْهَا made some *ḥays* (a mixture of dates and ghee):

«وَضَعَ يَدَهُ فِيهِ وَدَعَا؛ كَفَى الطَّعَامُ زَهَاءً ثَلَاثِمِائَةٍ مِنَ الصَّحَابَةِ.»

⁴¹ al-Bukhārī, no. 4101 and Muslim, no. 2039

⁴² al-Bukhārī, no. 3578 and Muslim, no. 2040

“He placed his hand in it and prayed; and the food sufficed around three hundred of the Companions.”⁴³

Another miracle of his is the submission of trees to him صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ. Anas رَضِيَ اللهُ عَنْهُ reported:

«أَنَّهُمْ سَارُوا مَعَ رَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ حَتَّى نَزَلُوا وَادِيًا أَفِيحًا، فَذَهَبَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ يَقْضِي حَاجَتَهُ، قَالَ: فَاتَّبَعْتُهُ بِإِدَاوَةٍ مِنْ مَاءٍ، نَظَرُ رَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ فَلَمْ يَرَ شَيْئًا يَسْتَتِرُ بِهِ، فَإِذَا شَجَرَتَانِ بِشَاطِئِ الْوَادِي، فَانْطَلَقَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ إِلَى إِحْدَاهُمَا، فَأَخَذَ بَغْضِنٍ مِنْ أَغْصَانِهَا فَقَالَ: «**انْقَادِي عَلَيَّ يَا ذَنْ لِلَّهِ**». فَانْقَادَتْ مَعَهُ كَالْبَعِيرِ الْمَخْشُوشِ الَّذِي يُصَانِعُ قَائِدَهُ، حَتَّى أَتَى الشَّجَرَةَ الْأُخْرَى، فَأَخَذَ بَغْضِنٍ مِنْ أَغْصَانِهَا فَقَالَ: «**انْقَادِي عَلَيَّ يَا ذَنْ لِلَّهِ**». فَانْقَادَتْ مَعَهُ كَذَلِكَ، حَتَّى إِذَا كَانَ بِالْمَنْصَفِ مِمَّا بَيْنَهُمَا، لَأَمَّ بَيْنَهُمَا - أَيْ جَمَعَهُمَا -، فَقَالَ: «**الْتِمَا عَلَيَّ يَا ذَنْ لِلَّهِ**». فَالْتَمَتَا، ثُمَّ ذَكَرَ رَضِيَ اللهُ عَنْهُ أَنَّ الشَّجَرَتَيْنِ افْتَرَقَتَا، فَقَامَتْ كُلُّ وَاحِدَةٍ مِنْهُمَا عَلَى سَاقٍ.»

“While traveling with the Messenger of Allāh صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ we descended into a lush valley. The Messenger of Allāh صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ went to relieve himself. I followed him with a container of water. The Messenger of Allāh صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ looked around but did not find anything to conceal himself

⁴³ al-Bukhārī, no. 5163 and Muslim, no. 1428

with, then he noticed two trees at the edge of the valley. He went to one of them, took hold of one of its branches and said, **‘Submit to me by the permission of Allāh.’** It complied with him like a docile camel, which its handler can easily lead, until he reached the other tree, took hold of one of its branches, and said, **‘Submit to me by the permission of Allāh.’** It also complied in the same manner, until, when he was in the middle between them, he said, **‘Join together over me by the permission of Allāh.’** So, they joined together. Then, as Anas رَضِيَ اللَّهُ عَنْهُ mentioned, the two trees separated, and each stood firm on its trunk.”⁴⁴

During the battle of Khaybar, when ‘Alī رَضِيَ اللَّهُ عَنْهُ complained about his eyes, the Prophet صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ spat in them; and he was cured as if he never felt any previous pain.⁴⁵

And when the leg of ‘Abdullāh bin Atīk رَضِيَ اللَّهُ عَنْهُ was broken, the Prophet صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ stroked it, and it was as if he never felt pain in it.⁴⁶

This is but a drop from the ocean of the clear signs, and it is evident that miracles are a definitive proof of the truthfulness of the Messengers through whose hands they occurred; because when Allāh, the Exalted, breaks the usual norms of His creation to affirm His Prophet, it undeniably indicates the truthfulness of that Prophet, Allāh's endorsement of him in his claim of Prophethood, and His support for him. This constitutes

⁴⁴ Muslim, no. 3012

⁴⁵ al-Bukhārī, no. 3701 and Muslim, no. 2406

⁴⁶ al-Bukhārī, no. 4039

binding evidence that does not require deliberation and instills certainty in its indication immediately upon knowing it.

The narrations of prophetic miracles have been widely and consistently transmitted, passed down from generation to generation and from predecessor to successor. Therefore, it is impossible for a rational person to deny them.

How Can the Authenticity of the Aforementioned Narrations be Verified?

First: To those who doubt or deny these narrations, it is said: Do you believe in the Existence of the Almighty Creator or not? If they do not believe in His Existence, then there is no point in discussing the miracles of the Messengers with someone who does not believe in the One who sent them. The debate with such a person should initially focus on the Existence of Allāh. If they come to believe in His existence, then believing in miracles becomes easier for them, and it will be easier for them to believe that the One who created the moon is not incapable of splitting it into two, for example.

If they believe in His Existence as a Jew or Christian: We say to them: You believe in the miracles that occurred through Mūsā (Moses) or ʿĪsā (Jesus) عَلَيْهِمَا السَّلَامُ and what occurred through Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ is of the same kind; indeed, the evidence for what has come in our religion is stronger than what is in your books, without a doubt.

The essence of this point: Any doubt in his صَلَّى اللهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَسَلَّمَ signs necessitates doubt in the signs of other Prophets, even more so.

Second: To the denier or skeptic, it is said: Do you believe in truthful narrations? If they say no, their argument fails because they are being deliberately obstinate. If they say yes, we tell them: The prophetic miracles are truthful narrations; you are obliged to believe in them. If they say: How do I know they are truthful? We say: How do you establish any narration as truthful? They can only say: The truthfulness of a narration is based on the truthfulness of its narrator. We say: We have verified the truthfulness of the narrators of the prophetic miracles, we have evidence of their honesty, and we are ready to prove this; what remains is for you to approach the truth with an unbiased view.

The essence of this point: No news can be proven true by any means except that the news of the prophetic miracles can be proven by the same or similar or stronger means.

Third: Only those who speak thoughtlessly debate the truth of the prophetic miracles, ignorant of the criteria for critiquing chains of narration and texts among Muslim scholars.

We are not talking about unanchored historical reports influenced by desires, ambitions, or political inclinations; our case is entirely different. Here, there is a precise scientific methodology that distinguished Muslims from other nations in scrutinizing narrators, authenticating sources, comparing narrations, and giving preference to one of them. Thousands of

volumes have been written on this over the ages, aiming to reach the truth without compromise; hence, hundreds of narrators were weakened, and their narrations were rejected, even though they included virtues and prophetic miracles, but they were rejected and not accepted because they did not pass the strict examination for accepting narrations.

The essence of this point: First, study the critical methodology of narrations in Islām; then argue after this!

Fourth: The narrations of the prophetic miracles, in all their types, are *mutawātir* (widely and consistently reported) in meaning, narrated by many narrators whose conspiracy to lie is impossible; thus, they provide necessary knowledge. Skepticism about *mutawātir* narrations is a form of sophistry and corrupts knowledge and sciences.

To those who doubt the prophetic miracles – just for the sake of argument - I say: What would you say if it was told to you: I deny the existence of those you honor and praise, let alone the authenticity of their opinions; I deny the existence of Plato and Aristotle, and even Newton! I say: Attributing the three laws of motion to him is a figment of the imagination! I deny the existence of Darwin, and the theory of evolution is a fabrication about him! I doubt the existence of Einstein, and attributing the general theory of relativity to him is a lie upon lie! And do not tell me there are pictures of them; for I will say: Why couldn't they be fabricated or falsified, and history is written by the victors – as some mention!

If you say: This is absurd and sophistry, it is said: Yes, this is true; and so is denying the miracles of our Prophet Muḥammad صَلَّى اللهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَسَلَّمَ!

If you say: But the existence of those you mentioned and their theories are definitively established; it is said: Yes, and so are the prophetic miracles!

If you say: We possess evidence for what you doubt; it is said: Yes, and likewise we have evidence for what you denied.

The essence of this point: Any evidence a denier of miracles uses to prove the authenticity of a report can similarly be used to prove the prophetic miracles.⁴⁷

⁴⁷ For further benefit I recommend reading the book *al-Bidāyah wan-Nihāyah* by Ibn Kathīr, from (volume 8, page 539) to (volume 9, page 310).

The Fifth Proof:

The Prophet's Conditions ﷺ in His Mission⁴⁸

The conditions of the Prophet ﷺ in his mission testify that he is truly a Messenger from Allāh, and it is completely inconceivable that he could be a false claimant to this honor - far be it from him.

These conditions and situations are very numerous, and I will, with Allāh's help, mention as much as feasible, and from the water, only enough to wet our lips will suffice.

Examples of His Conditions ﷺ in His Mission:

Firstly: His life ﷺ was marked by humility and asceticism towards the worldly life, taking only what was necessary from it.

He would mend his own shoes, milk his own sheep, and patch his own clothes, not elevating himself despite being honored with Prophethood and esteemed with the Message.

He ate what was available, and sometimes, he went to bed hungry, unable to find anything to eat. Sometimes, he even tied a stone to his stomach to suppress the feelings of hunger. Three

⁴⁸ This is Chapter Seven of *Ascension of Awareness*.

months would pass without a fire being lit in his house for cooking, and he never filled himself with barley bread until he died.

When he صَلَّى اللهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَسَلَّمَ received wealth, he distributed it immediately and did not keep anything for himself. Jabir رَضِيَ اللهُ عَنْهُ said:

«مَا سُئِلَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَسَلَّمَ شَيْئًا قَطُّ فَقَالَ: لَا.»

“The Messenger of Allāh صَلَّى اللهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَسَلَّمَ was never asked for anything to which he said ‘No.’”⁴⁹

When he صَلَّى اللهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَسَلَّمَ died, he left behind no significant worldly possessions; even his armor was pawned to a Jew for thirty measures of barley.

Is this the condition of a false claimant to prophethood?! Reasonably, this is inconceivable; what prevented him from accumulating treasures, growing wealth, and building palaces?!

What does a false claimant to prophethood aspire to other than worldly glory and indulging in pleasures?!

He صَلَّى اللهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَسَلَّمَ was the furthest from this because he was truly a Messenger from Allāh.

⁴⁹ al-Bukhārī, no. 6034 and Muslim, no. 2311

Secondly: He صَلَّى اللهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَسَلَّمَ did not leave any inheritance for his family; not even a dollar! He صَلَّى اللهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَسَلَّمَ said:

«لَا نُورَثُ، مَا تَرَكَنَا فَهُوَ صَدَقَةٌ، إِنَّمَا يَأْكُلُ آلُ مُحَمَّدٍ مِنْ هَذَا الْمَالِ - يَعْنِي مَالِ اللَّهِ - لَيْسَ لَهُمْ أَنْ يَزِيدُوا عَلَيَّ الْمَأْكُلِ.»

“We [Prophets] do not leave inheritance; what we leave is charity. The family of Muḥammad can only eat from this money (i.e., Allāh's money), and they are not entitled to accumulate more than what is sufficient for their sustenance.”⁵⁰

He did not appoint his family members to succession or governance, even though his uncle and his cousins were alive.

Would a false claimant be content to let his family live just getting by, while he could place them at the highest worldly ranks?!

Isn't this proof that he صَلَّى اللهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَسَلَّمَ was truly a Messenger from Allāh?!

Thirdly: He صَلَّى اللهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَسَلَّمَ consistently denied everything that contradicted the core of his mission, which is the oneness of Allāh and worshipping Him alone, even if it meant raising his status in the worldly perspective. Therefore, when a man said to him, "O Muḥammad, you are our best and the son of our best, our master and the son of our master," he صَلَّى اللهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَسَلَّمَ said:

⁵⁰ al-Bukhārī, no. 3711 and Muslim, no. 1759

«قُولُوا بِقَوْلِكُمْ، وَلَا يَسْتَجِرْكُمْ الشَّيْطَانُ، أَنَا مُحَمَّدٌ عَبْدُ اللَّهِ وَرَسُولُهُ، مَا أَحِبُّ
أَنْ تَرْفَعُونِي فَوْقَ مَنْزِلَتِي الَّتِي أَنْزَلَنِي اللَّهُ.»

“Say as you say and do not let the devil entice you. I am Muḥammad, the worshiper of Allāh and His Messenger. I do not like you to raise me above the status that Allāh has granted me.”⁵¹

When a man said, “What Allāh wills and you will,” he صَلَّى اللَّهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَسَلَّمَ said:

«جَعَلْتَنِي لِلَّهِ عَدْلًا؟! بَلْ مَا شَاءَ اللَّهُ وَحْدَهُ.»

“Are you making me equal to Allāh?! Rather, what Allāh alone wills.”⁵²

The sun was eclipsed on the day his son Ibrāhīm died, and people said: The sun has eclipsed because of Ibrāhīm's death. He صَلَّى اللَّهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَسَلَّمَ said:

«إِنَّ الشَّمْسَ وَالْقَمَرَ آيَاتَانِ مِنْ آيَاتِ اللَّهِ، لَا يَنْكَسِفَانِ لِمَوْتِ أَحَدٍ وَلَا لِحَيَاتِهِ،
فَإِذَا رَأَيْتُمُوهُمَا، فَادْعُوا اللَّهَ وَصَلُّوا حَتَّىٰ يَنْجَلِي.»

⁵¹ Aḥmad, no. 13596

⁵² Aḥmad, no. 3247

“The sun and the moon are two signs among the signs of Allāh; they do not eclipse for the death or life of anyone. So, when you see them, supplicate to Allāh and pray until it is clear.”⁵³

If he صَلَّى اللهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَسَلَّمَ had been a false, claimant to Prophethood - far be it from him - he would have been pleased with this incident and used it to elevate his status in the eyes of the ignorant. But he is the Messenger of Allāh conveying His command.

Fourthly: He صَلَّى اللهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَسَلَّمَ was guarded by his Companions until the Āyah was revealed:

﴿وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ﴾

what means, **“And Allāh will protect you from the people.”**⁵⁴ Then he صَلَّى اللهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَسَلَّمَ said to his guards:

﴿يَا أَيُّهَا النَّاسُ انصُرُوا، فَقَدْ عَصَمَنِي اللَّهُ.﴾

“O people, go back, for Allāh has protected me.”⁵⁵

This was his stance while the polytheists, Jews, Christians, and Zoroastrians agreed in enmity towards him, hatred, and ambush; yet he صَلَّى اللهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَسَلَّمَ did not care for anyone, trusting

⁵³ al-Buḵhārī, no. 1060 and Muslim, no. 915

⁵⁴ al-Mā'idah: 67

⁵⁵ at-Tirmidhī, no. 3046

in Allāh, and informed everyone that his enemies would not reach him. Would he behave thus if he weren't a true Prophet?

Clearly, only one honest in his prophetic claim would act like this.

Fifthly: The Magnificent Qur'ān, which reached the pinnacle of eloquence, clarity, and expression, was brought by the Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَسَلَّمَ stating:

«هَذَا كَلَامُ اللَّهِ لَيْسَ لِي فِيهِ إِلَّا الْبَلَاغُ ثُمَّ الْبَيَانُ.»

“This is the word of Allāh; I have no role in it other than its conveyance and clarification.” Allāh, the Exalted, says:

﴿وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ قَالَ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا أَتَيْتِ بِفُرْعَانٍ غَيْرِ
هَذَا أَوْ بَدَّلَهُ قُلْ مَا يَكُونُ لِي أَنْ أَبَدِّلَهُ مِنْ تَلْقَائِي نَفْسِي إِنِّي أَتَّبِعُ إِلَّا مَا يُوحَىٰ
إِلَيَّ إِنِّي أَخَافُ إِنْ عَصَيْتُ رَبِّي عَذَابٌ يَوْمٍ عَظِيمٍ﴾

what means, “**And when Our clear Āyāt are recited to them, those who do not expect to meet Us say, ‘Bring a Qur’ān other than this or change it.’ Say, ‘It is not for me to change it on my own accord. I only follow what is revealed to me. Indeed, I fear, if I disobey my Lord, the punishment of a tremendous Day.’**”⁵⁶ If he صَلَّى اللهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَسَلَّمَ were falsely claiming to be a Prophet - far, be it from him - he would have attributed the Qur’ān to himself, for it would have been the ultimate pride

and raised his status in the eyes of people. What motive would a deceitful claimant have other than seeking glory and status among people?!

Or at least he would have claimed that he directly received the Qur'ān from Allāh without the mediation of Jibrīl.

For those who are fair, this alone is sufficient in proving that he is the truthful, the believed صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ.

Sixthly: The Qur'ān frequently describes the Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ as a humble worshiper of his Lord, a human who possesses no power to benefit or harm himself or others. Allāh, the Exalted, says:

﴿قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَىٰ إِلَيَّ﴾

what means, **“Say, ‘I am only a man like you, to whom revelation has come.’”**⁵⁷ And He says:

﴿قُلْ لَا أَمْلِكُ لِنَفْسِي نَفْعًا وَلَا ضَرًّا إِلَّا مَا شَاءَ اللَّهُ وَلَوْ كُنْتُ أَعْلَمُ الْغَيْبِ لَأَسْتَكْتَرْتُ مِنَ الْخَيْرِ وَمَا مَسَّنِيَ السُّوءُ إِنْ أَنَا إِلَّا نَذِيرٌ وَبَشِيرٌ لِّقَوْمٍ يُؤْمِنُونَ﴾

what means, **“Say, ‘I do not possess for myself any benefit or harm except as Allāh wills. And if I knew the unseen, I could have acquired much wealth, and no harm would have touched me. I am only a warner and a bringer of glad tidings to a people who believe.’”**⁵⁸ Why, if he falsely claiming

⁵⁷ al-Kahf: 110

⁵⁸ al-A'rāf: 188

Prophethood - far be it from him -, did he not claim a higher degree and rank for himself?!

Seventhly: The Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَسَلَّمَ is mentioned in the Qur'ān only four times!

Meanwhile, other Prophets are mentioned many more times, Mūsā عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ is mentioned by name 136 times! Ibrāhīm عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ is mentioned 69 times! Nūḥ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ is mentioned 43 times! Many other Prophets are mentioned more frequently than him صَلَّى اللهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَسَلَّمَ.

The question that naturally arises: If the Qur'ān were fabricated by the Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَسَلَّمَ - far be it from him - would he do this?! Would a false prophet mention the names of other prophets many times - in a context of praise, commendation, and honor - and mention his own name only four times?!

Wouldn't a deceitful claimant to prophethood be expected to frequently mention and praise himself, even at the expense of other prophets? This would elevate him more in the eyes of his followers more? Isn't this what a claimant seeks?!

Isn't this enough for the wise to testify that he who brought us this Qur'ān is a truthful Messenger صَلَّى اللهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَسَلَّمَ ?!

Eighthly: Revelation would be delayed during times of great need for it, such as during the Incident of the Slander, a time of severe distress for the Messenger of Allāh صَلَّى اللهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَسَلَّمَ and the Muslims, with hearts reaching the throats. A month or

more passed with the hypocrites spreading rumors and slandering his honor صَلَّى اللهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَسَلَّمَ. What prevented him – if he had been a false claimant to prophethood, fabricating revelation from himself – from stating a decisive word at the beginning to defend his honor, cutting off the tongues of the fabricators? Wouldn't it have been easy – if he were lying, far be it from him – to come out to the people with a word attributed to the Lord of the heavens, declaring his wife's innocence from the first day? But this did not happen because he صَلَّى اللهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَسَلَّمَ does not speak from desire, and he would not fabricate lies about people nor lies about Allāh. So may Allāh bless him, his family, and his Companions, and grant them peace.

The lesson learned from all the above:

The numerous situations and events in his mission صَلَّى اللهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَسَلَّمَ unequivocally lead the fair observer to conclude: It is impossible for these circumstances to emanate from someone falsely claiming prophethood.

Broaden your perspective, O fortunate one, in his biography, Sunnah, and life's instances; in family, in mission, in political aspects, and beyond. Reflect on them with awareness, and every page of it will proclaim: Muḥammad ibn 'Abdullāh could only be a chosen Prophet and a selected Messenger صَلَّى اللهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَسَلَّمَ.

The Sixth Proof:

The Perfection of the Sharī'ah and Its Beauties

I confess my perplexity... Where should I begin? A vast ocean lies before me!

Had there been no other proof of the Prophet's truthfulness صَلَّى اللهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَسَلَّمَ in his Prophethood but this gracious, pure Sharī'ah that has illuminated and delighted the world and blessed those who lived under its shade - it would have sufficed as a proof.

The religion of Islām is the most complete, superior, and noblest of religions, embodying virtues, majesty, beauty, and perfection, compelling any fair-minded person to attest to Allāh's supreme wisdom تَبَارَكَ وَتَعَالَى, and to His Messenger Muḥammad صَلَّى اللهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَسَلَّمَ being truly His Messenger and that he is the truthful, the believed.

These beauties encompass its foundations and branches, issues, and evidences, thus becoming a guarantor for the happiness of both worlds. And Allāh spoke the truth:

﴿لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِّنْ أَنفُسِهِمْ يَتْلُوا عَلَيْهِمْ

ءَايَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ

وَإِن كَانُوا مِن قَبْلِ لَنِي ضَالِّينَ مُبِينٍ﴾

what means, **“Indeed, Allāh conferred a great favor on the believers when He sent among them a Messenger from among themselves, reciting unto them His Āyāt, and purifying them, and instructing them in the Book and wisdom, although before that they had been in manifest error.”**⁵⁹

The religion of Islām commands all that is right, acknowledges all that is true, and encourages the best of deeds, noble manners, and the welfare of the people.

Its beliefs purify hearts, its manners refine souls, and its actions rectify conditions.

It came to reform religion and the worldly life, harmonizing the interests of the spirit and the body, the individual and the community and giving everyone their due right.

Its core is faith in Allāh, and its fruit is striving in everything He loves and approves of, urging towards justice, goodness, and mercy, and deterring from oppression, evil behavior, rejecting idolatry, superstitions, and dependence on created beings.

Its creed is simple, clear, in agreement with human nature, without contradictions or obscurities.

It brought nothing that reason denies or contradicts sound knowledge, thus being suitable for every time and place:

⁵⁹ Āli ‘Imrān: 164

﴿أَلَا يَعْلَمُ مَنْ خَلَقَ وَهُوَ اللَّطِيفُ الْخَبِيرُ﴾

what means, **“Does He Who created not know, while He is the Subtle, the Acquainted?”**⁶⁰

Its narratives are truthful without contradiction, its rulings conform with wisdom, and it has guided to every beneficial religious or worldly knowledge.

It is the religion of wisdom and nature, of mercy and kindness, encompassing all benefits in essentials, needs, and embellishments. It commands only what is purely good or predominantly beneficial and forbids only what is purely evil or whose harm outweighs its benefit. It quenches thirst, heals the ill, lights the way, and straightens livelihood.

In it, the rational and the transmitted are in harmony; in its beliefs, acts of worship, and transactions, never did it command something, and reason said: If only it had not commanded it; nor did it forbid something, and reason said: If only it had not forbidden it.

The Islāmic Sharī'ah calls upon the Muslim to strive and exert effort in this life, to travel the earth seeking Allāh's bounty. It did not erect a barrier between religion and the worldly life but instead blended them, making them compatible.

It has broadened the scope of what is permissible. Permissibility is the default state of matters and transactions.

⁶⁰ al-Mulk: 14

Take what you wish, wear what you like, eat and drink as you please; trade, travel, learn, create, farm... do what you want, but avoid only what Allāh has forbidden you, which is minimal compared to the permissible.

Islām is a religion of mercy and benevolence. It encourages compassion and gentleness, fulfills needs, alleviates distress, and strives for perfection. It makes knowledge, religion, governance, and authority mutually supportive.

It permitted all that is pure and beneficial and forbade all that is impure and harmful.

It prevented injustices, restored rights to their owners, and set deterrent penalties for crimes to prevent their occurrence and ease their impact.

This upright religion even extends mercy, kindness, and consideration to animals, considering their feelings! It prohibits using animals merely as targets for killing. If you wish to hunt a bird merely for entertainment, Islām says: No, the bird's life is more valuable than your amusement.

Islām prohibits using living creatures as chairs for sitting because it harms them. It also prohibits cursing them or causing distress to birds by taking their chicks!

The jurisprudence of Sharī'ah didn't overlook the right of sheep to be spared psychological torture; it forbids slaughtering one sheep in view of another, sharpening the knife in front of it, or cutting off a part of it after slaughter before it cools down. It even remembered the right of

silkworms! Scholars of Islāmic jurisprudence mandated that their owner must provide them with mulberry leaves, even if it means purchasing them or releasing them to avoid their death; a tiny insect's life is respected in Islām!

Our jurisprudence didn't overlook the rights of bees; jurists decreed that the owner must leave some honey for them to feed on if it becomes necessary for their diet.

It didn't ignore the rights of milking animals; the jurists of this law stated that the milker must trim his nails so as not to harm the animal's udder!

It is the compassionate Sharī'ah that calls out to you: Why harm an innocent animal?

If someone refrained from spending on his non-edible animal, the ruler would compel him to do so or to sell it to prevent injustice towards it. If he couldn't afford it, it would be funded by the public treasury. This is the mercy of Islām!

Do you know of any religion or system that pays such attention to kindness towards animals?!

And if this is how it treats animals, how does it treat humans?!

The Sharī'ah of Islām has made people equal; no one is superior to another due to color, race, or lineage. The criterion for superiority is piety alone,

﴿إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَىكُمْ﴾

what means, **“Indeed, the most noble of you in the sight of Allāh is the most pious of you.”**⁶¹

It is the law of justice; justice in major and minor matters. It even ensures justice between your feet; it prohibits you from wearing one shoe without the other! The Prophet of Mercy صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said:

«لَا يَمْشِ أَحَدُكُمْ فِي نَعْلٍ وَاحِدَةٍ؛ لِيُنْعِلَهُمَا جَمِيعًا، أَوْ لِيَخْلَعَهُمَا جَمِيعًا.»

“None of you should walk wearing one shoe only; he should either wear both or take both off.”⁶² and he صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said:

«إِذَا انْقَطَعَ شِئْءٌ أَحَدِكُمْ فَلَا يَمْشِ فِي الْأُخْرَى حَتَّى يُصْلِحَهَا.»

“If the strap of one of your sandals breaks, do not walk in the other until you have repaired it.”⁶³

The Sharī’ah aims for everyone to receive their rightful share in the economy and for Muslim markets to be transparent and stable. It prohibited monopolization, deception, bidding up prices without intending to buy, and intercepting caravans before they reached the market.

This true Sharī’ah established a unique ethical economic system unmatched by any other. Search engines are at your

⁶¹ al-Hujurāt: 13

⁶² al-Buḫhārī, no. 5856 and Muslim, no. 2097

⁶³ Muslim, no. 2098

disposal: search and read about the growth of Islāmic banking today in Europe, the interest in its research in scientific centers and Western universities, and the strong belief forming that Islāmic banking is an ethical investment and a safe haven for capital.

The Sharī'ah of Islām is a law of justice and forgiveness with dignity. It does not say, "If someone hits you on your right cheek, turn to them the other cheek!" Instead, its guidance is:

﴿وَجَزَاءُ سَيِّئَةٍ سَيِّئَةٌ مِّثْلُهَا فَمَنْ عَفَا وَأَصْلَحَ فَأَجْرُهُ عَلَى اللَّهِ
إِنَّهُ لَا يُحِبُّ الظَّالِمِينَ﴾

what means, **“And the recompense for an evil act is an evil one like it, but whoever forgives and makes reconciliation, his reward is due from Allāh. Indeed, He does not like wrongdoers.”**⁶⁴

It is the Sharī'ah of unity and concord, cutting off the causes of dispute. It prohibits the causes of hatred and severed relations, even to the extent of prohibiting a Muslim from proposing to a woman another Muslim has proposed to or undercutting another's sale.

It is a Sharī'ah of cleanliness, order, beautiful manners, exquisite taste, and consideration for feelings, to the extent that it even prohibits two people from whispering without including a third. Even cleaning one's teeth is considered an act of worship! Using a siwāk (tooth-stick) is among the first

⁶⁴ ash-Shūrā: 40

things recommended for a Muslim when entering his home!
'Ā'ishah رَضِيَ اللَّهُ عَنْهَا reported:

«كَانَ إِذَا دَخَلَ بَيْتَهُ بَدَأَ بِالسُّوَالِ.»

that the Prophet Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ would start with the siwāk when entering his home.⁶⁵

Truly, the Sharī'ah of Islām encompasses noble morals and wonderful etiquettes; it prohibits backbiting, gossip, lying, mockery, arrogance, and envy and encourages their opposites.

It is a Sharī'ah of social solidarity; in addition to Zakāh (obligatory charity) and Ṣadaqah (voluntary charity), it states that maintaining kinship ties is not limited to greetings, gifts, and visits only. Rather, financially capable people must spend on their poor relatives, and it is their right, not a favor!

﴿وَعَاتِ ذَا الْقُرْبَىٰ حَقَّهُ﴾

what means, **“And give the relative his right.”**⁶⁶

The Sharī'ah grants significant rights to neighbors, to the extent that they were almost included in inheritance rights; not to mention the rights of parents, children, spouses, widows, orphans, the needy, servants, guests, teachers, students, and so on.

⁶⁵ Muslim, no. 253

⁶⁶ al-Isrā: 26

It is a complete Sharī'ah that does not overlook anything concerning matters of religion or worldly affairs, with utmost precision and brilliant organization; from a person's relationship with his Lord, to his relationship with himself, to his relationship with others, whether human, animal, or inanimate.

It has clarified for the person how to worship his Lord, how to marry and divorce, how to buy and sell, lease and farm, how to seek justice and claim rights or testify in disputes, how to eat and drink, sleep and wake up, and even how to wear his shoes!

It has organized how he interacts with people, greets them, and sits with them, leaving no peculiar nor harmful aspect without providing beautiful guidance and organization, without deficiency, flaw, or confusion, but rather perfection, happiness, and facilitation.

This Sharī'ah has organized everything in your life for you, and even everything after your death, in inheritance, in rights, and more. And Allāh spoke the truth:

﴿أَفَعَيِّرَ اللَّهُ أَبَتَغِي حَكَمًا وَهُوَ الَّذِي أَنْزَلَ إِلَيْكُمُ الْكِتَابَ مُفَصَّلًا﴾

what means, **“Then is it other than Allāh I should seek as judge while it is He Who has revealed to you the Book explained in detail?”**⁶⁷

This is just a glimpse of the vastness, and discussing this topic could be a long and delightful discourse that never bores.

The question remains: From where did the Prophet Muḥammad ﷺ produce all these brilliant, exquisite, complete, and precise legislations?! From relationships between states in peace and war to wearing shoes, entering the bathroom, sitting manners, and even teaching children fine manners about seeking permission at three distinct times?!

Where did all this come from, and how?!

Today, when people want to develop a limited system for a minor aspect, they gather a group of experts to hold consecutive meetings over extended periods to draft and formulate the initial regulation. This is followed by review committees, only to discover loopholes and errors later, necessitating multiple amendments.

Here, you have a comprehensive, detailed, sufficient, flawless Shari'ah that encompasses all aspects of life, with no deficiency, distortion, or possibility of revision!

Could a single illiterate man - no matter how intelligent or cunning - organize every domain, solve every problem, and lay down the foundations of happiness in religion and worldly life by himself?!

Or does reason and fairness dictate that it must be said he was truthful, trustworthy, a Messenger and a Prophet, not speaking from his own desire but rather conveying revelation

from Allāh? May Allāh exalt and grant peace to him, his Family, and his Companions.

The Importance of Highlighting the Merits of Islām

It's beneficial to note that directing discourse towards non-Muslims by highlighting the virtues of Islām and the distinctiveness of its Sharī'ah is among the most important means of invitation. It is perhaps the shortest path to their conversion and the most effective means of winning their hearts and convincing them of the soundness of Islām and the Prophet's ﷺ truthfulness.⁶⁸ This is clear, easily understood evidence that can be felt by the one looking just like one feels with one's own hands, without needing to delve into chains of narrations or verifying their authenticity.

Indeed, the virtues of this great religion have a magical effect on the hearts of many disbelievers; thus, it's excellent to utilize this to its fullest.

Just as we need to clarify the merits of Sharī'ah to non-Muslims, Muslims themselves are equally in need of this clarification.

⁶⁸ The proofs for this are too many to count. I will mention an example of a real story that occurred in a Western land. There was a maid who worked for a Muslim family. She was amazed at the cleanliness of their underclothes which were free from stains and impurities unlike those of her people. It was apparent to her that their religion was refined and beautiful. This caused her to question the family and research until she embraced Islām.

Yes, they are Muslims and have grown up in this religion, but discussing the beauties of Sharī'ah is to talk about Allāh's blessings, and Allāh تَبَارَكَ وَتَعَالَى says,

﴿وَأَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ﴾

what means, **“As for the favor of your Lord, proclaim [it].”**⁶⁹ The greatest blessing Allāh has bestowed upon us, the Muslims, is this upright religion.

Moreover, this knowledge is a means to increase faith, strengthen conviction, and is a reason for joy in being guided to this upright religion; and this joy is a form of worship that Allāh loves;

﴿قُلْ بِفَضْلِ اللَّهِ وَبِرَحْمَتِهِ فَبِذَلِكَ فَلْيَفْرَحُوا هُوَ خَيْرٌ مِمَّا يَجْمَعُونَ﴾

what means, **“Say, ‘In the bounty of Allāh and in His mercy - in that let them rejoice; it is better than what they accumulate.”**⁷⁰

Some people might miss this because they neglect to reflect on the beauties of Islām and appreciate its splendor. Therefore, it is crucial to promote and emphasize this topic, especially in addressing the youth. It would be beneficial to pair this with demonstrating the state of ignorance both in ancient and modern times. That is, if we aim to elevate them to adhere to this religion out of conviction, then they will take pride in their

⁶⁹ aḍ-Ḍuḥā: 11

⁷⁰ Yūnus: 58

religion and exalt their Islām. By Allāh's guidance, they will be protected from the winds of doubt.⁷¹

⁷¹ For further benefit I recommend reading the book: *ad-Durrah al-Mukhtaṣarah fi Maḥāsin ad-Din al-Islāmī* by Shaykh 'Abdur-Raḥmān as-Sa'dī رَحْمَةُ اللَّهِ.

The Seventh Proof: The Noble Qur'an⁷²

The Qur'an, the magnificent and noble Book, is the greatest of the signs of Allāh's Messenger, Muḥammad bin 'Abdullāh ﷺ. Allāh عزوجل said,

﴿أَوَلَمْ يَكْفِهِمْ أَنَّا أَنْزَلْنَا عَلَيْكَ الْكِتَابَ يُتْلَىٰ عَلَيْهِمْ
إِنَّ فِي ذَٰلِكَ لَرَحْمَةً وَذِكْرَىٰ لِقَوْمٍ يُؤْمِنُونَ﴾

what means, **“Is it not sufficient for them that We have sent down to you the Book which is recited to them? Indeed, in that is a mercy and a reminder for a people who believe.”**⁷³ It suffices in calling to faith and clarification, and in argument and evidence. How could it not be so when it is the lasting proof through the ages, its wonders never cease, nor wear out from repetition, and scholars never grow tired of it? It is the criterion, not a joke. Whoever from the tyrants forsakes it, Allāh will shatter him, and whoever seeks guidance other than it, Allāh will lead him astray.

Indeed, the Qur'an is the greatest proof of all Prophets, lasting through the ages and widespread across lands. The Prophet ﷺ said,

⁷² This is Chapter Eight of *Ascension of Awareness*.

⁷³ al-'Ankabūt: 51

«مَا مِنَ الْأَنْبِيَاءِ مِنْ نَبِيٍّ إِلَّا قَدْ أُعْطِيَ مِنَ الْآيَاتِ مَا مِثْلُهُ آمَنَ عَلَيْهِ الْبَشَرُ، وَإِنَّمَا
كَانَ الَّذِي أُوتِيَتْ وَحْيًا أَوْحَى اللَّهُ إِلَيَّ، فَأَرْجُو أَنْ أَكُونَ أَكْثَرَهُمْ
تَابِعًا يَوْمَ الْقِيَامَةِ.»

“Every Prophet was given signs by which people believed, but what I have been given is Divine Revelation which Allāh has revealed to me, so I hope to have the most followers on the Day of Standing (for Resurrection).”⁷⁴

This subject is so vast that no one can encompass it entirely. The entire Qur’ān is miraculous. It is a compilation of miracles - its words, readings, composition, meanings, stories, and rulings; every Sūrah in it, indeed every Āyah, is a sea whose depths cannot be fathomed. Its wording is a sign. Its composition is a sign. Its details are a sign. Its news about the unseen is a sign. Its commands and prohibitions are signs. Its promises and threats are signs. And its greatness and authority over the hearts are a sign.

Perhaps I can touch briefly on its miraculous aspects and select a few flowers from its gardens, a few scents from its breezes.

⁷⁴ al-Bukhārī, no. 4981 and Muslim, no. 152

Aspects of the Miraculousness of the Qur'ān:

The first point: Its eloquence, comprehensive meanings, and beautiful composition. It represents the pinnacle of eloquence and the height of articulation.

﴿كَتَبْتُ فُصِّلْتُ آيَاتُهُ قُرْآنًا عَرَبِيًّا لِقَوْمٍ يَعْلَمُونَ﴾

what means, **“A Book whose Āyāt have been detailed, an Arabic Qur'ān for a people who know.”**⁷⁵ It's a vast field that cannot be fully explored.

True is the description: “It has sweetness, and its top is fruitful, and its bottom is abundant. It dominates and is not dominated, and it breaks what is beneath it.”

From its opening to its closing, not an Āyah in the Qur'ān lacks a subtle point or beneficial wisdom, a compelling argument, or phrases that captivate and bewilder minds with their beauty and eloquence.

The Qur'ān's composition and style are unique and marvelous; it is not akin to any known forms of speech, and no one has brought a style like it. It is not poetry, rhymed prose. It is not a lecture or a letter. Its composition is not like any human discourse, Arab or non-Arab.

⁷⁵ Fuṣṣilat: 3

It is the Speech of Allāh, and it could only be from Allāh. Allāh is unlike His creation, so His Speech is unlike the speech of His creation.

The second point: Its meanings are fully expressed in brief words, with beautiful speech and perfect expression.

Consider the statement of the Almighty,

﴿وَفِيهَا مَا تَشْتَهِيهِ الْأَنْفُسُ وَتَلَذُّ الْأَعْيُنُ﴾

what means, **“And therein is whatever the souls desire and [wherein] the eyes find pleasure.”**⁷⁶ Some have said: If all of creation gathered to describe Paradise in detail they could not do more than these two phrases!

Reflect on the statement of the Almighty,

﴿وَأَوْحَيْنَا إِلَىٰ أُمِّ مُوسَىٰ أَنْ أَرْضِعِيهِ ۖ فَإِذَا خِفْتِ عَلَيْهِ فَأَلْقِيهِ فِي الْيَمِّ وَلَا تَخَافِي
وَلَا تَحْزَنِي ۗ إِنَّا رَادُّوهُ إِلَيْكِ وَجَاعِلُوهُ مِنَ الْمُرْسَلِينَ﴾

what means, **“And We inspired to the mother of Mūsā, ‘Suckle him; but when you fear for him, then cast him into the river and do not fear and do not grieve. Indeed, We will return him to you and will make him [one] of the messengers.’”**⁷⁷ In a single Āyah, there are two commands, two prohibitions, two pieces of news, and two glad tidings!

⁷⁶ az-Zukhruf: 71

⁷⁷ al-Qaṣaṣ: 7

And consider the statement of the Almighty:

﴿وَلَكُمْ فِي الْقِصَاصِ حَيَوةٌ﴾

what means, **“And there is life for you in legal retribution.”**⁷⁸
It contains a profound meaning with few words.

It is narrated that a bedouin heard someone reciting:

﴿فَأَصْدَعُ بِمَا تُوْمَرُ﴾

what means, **“So proclaim what you are commanded,”**⁷⁹ and he couldn't help but fall to the ground and prostrate! When asked about his prostration, he said: “I prostrated at this moment for the eloquence of this speech.”

A man heard a reciter reading:

﴿فَلَمَّا أَسْتَيْسُوا مِنْهُ خَلَصُوا نَجِيًّا﴾

what means, **“So when they despaired of him, they conferred in private,”**⁸⁰ and said: “I testify that a creature cannot produce speech like this.” There are many examples of this.

The third point: It contains arguments and proofs; it presents conclusive, certain evidence and sound logical

⁷⁸ al-Baqarah: 179

⁷⁹ al-Hijr: 94

⁸⁰ Yūsuf: 80

deductions, refuting all contenders and silencing every adversary.

Indeed, our Lord spoke the truth when He said:

﴿وَلَقَدْ ضَرَبْنَا لِلنَّاسِ فِي هَذَا الْقُرْآنِ مِنْ كُلِّ مَثَلٍ لَعَلَّهُمْ يَتَذَكَّرُونَ فُرْقَانًا
عَرَبِيًّا غَيْرَ ذِي عِوَجٍ لَعَلَّهُمْ يَتَّقُونَ﴾

what means, “**And We have certainly presented for the people in this Qur’ān from every [kind of] example that they might remember. An Arabic Qur’ān, without any deviation that they might become righteous.**”⁸¹

The fourth point: It includes stories of past generations and tales of previous nations.

For instance, consider the challenge posed by the People of the Book regarding the story of the People of the Cave, the account of Mūsā and Khidr, and the story of Dhul-Qarnayn which matched what their Prophets mentioned and what their scriptures contained.

The fifth point: It encompasses matters of the unseen; it contains reports that were foretold to occur and did occur, like the Almighty’s saying to the Jews:

﴿فَتَمَنَّوْا الْمَوْتَ إِن كُنْتُمْ صَادِقِينَ﴾

what means, **“So wish for death if you should be truthful,”**⁸² and then He said:

﴿وَلَنْ يَتَمَنَّوْهُ أَبَدًا بِمَا قَدَّمَتْ أَيْدِيهِمْ ۗ وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ﴾

what means, **“And they will never wish for it, ever, because of what their hands have put forth. And Allāh is Knowing of the wrongdoers.”**⁸³ And no one among them ever wished for it.

And His decree for Abū Lahab and his wife to be in the Fire before their death; so, they died disbelievers.

And His saying:

﴿سَيَهْرَمُ الْجَمْعُ وَيُولُونَ الدُّبُرَ﴾

what means, **“Soon will the multitude be routed, and they will show their backs,”**⁸⁴ which occurred on the day of Badr.

And His جَلَّ وَعَلَا saying about the Romans:

﴿وَهُمْ مِّنْ بَعْدِ غَلَبِهِمْ سَيَغْلِبُونَ﴾

⁸² al-Jumu'ah: 6

⁸³ al-Baqarah: 95

⁸⁴ al-Qamar: 45

what means, **“And after their defeat, they will soon overcome,”**⁸⁵ which happened as He said, among many other Āyāt and examples already mentioned.

This proves that the mind can only submit to the fact that the one who spoke the Qur’ān is the All-Knowing, the All-Aware.

﴿وَمَا كَانَ هَذَا الْقُرْآنُ أَنْ يُفْتَرَىٰ مِنْ دُونِ اللَّهِ﴾

what means, **“It is not possible for this Qur’ān to have been produced by anyone other than Allāh.”**⁸⁶

The sixth point: It reveals the secrets of hearts, which only the Knower of the Unseen could know. Reflect on the Almighty’s saying:

﴿وَتَوَدُّونَ أَنَّ غَيْرَ ذَاتِ الشَّوْكَةِ تَكُونُ لَكُمْ﴾

what means, **“And you wished that the one not armed would be yours,”**⁸⁷ or His statement:

﴿إِذْ هَمَّتْ طَّائِفَتَانِ مِنْكُمْ أَنْ تَفْشَلَا﴾

⁸⁵ ar-Rūm: 3 - 4

⁸⁶ Yūnus: 37

⁸⁷ al-Anfāl: 7

what means, **“When two factions among you were about to lose courage,”**⁸⁸ which indeed happened, without any previous outward expression of failure or retreat from them.

The seventh point: Its words combine majesty with ease; its style is lofty yet clear and understandable. It encompasses grandeur and sweetness. Its lofty language does not become difficult, nor does its simple language become vulgar. When both are present, they are natural and harmonious, unlike any other form of speech.

Indeed, you will never find speech more eloquent, more profound, or more delightful than its words, nor will you see a composition more beautifully structured and harmoniously crafted than its composition.

As for its meanings: Every person of intellect attests to its superiority in all fields and its ascent to the highest ranks. It came with the most eloquent words, in the best arrangement, embodying the soundest of meanings. Never have these three attributes have been combined except in the Speech of the All-Knowing, the Wise *سُبْحَانَهُ وَتَعَالَى*.

The eighth point: Its recitation possesses qualities found nowhere else: the delicacy of its pronunciation, the beauty of its presentation, the fluidity of its composition, and its pleasant reception. Its reader does not tire, and its listener does not grow weary, which is absent in other forms of speech.

⁸⁸ Āli 'Imrān: 122

How often does a Muslim listen to the Qur'ān? Every day, perhaps repeating a particular passage many times over, never finding a moment of boredom. Should he give his listening the due diligence of contemplation, he would find, in every instance, a benefit or wisdom not realized until that moment as though he hears these words for the first time.

And true is the one who said in poetry:

All books, when read, may lead to weariness,
to boredom or dullness, no less.
Except this Book, for within its embrace
lies wonders, never tiring till the end of days.

The ninth point: It is conveyed in preserved words and entrusted meanings. Muslims have memorized it in their hearts and recorded it on their pages. Not a single word has been lost, no meaning has been confused, and its arrangement has not been altered. Thus, it is safeguarded from error and protected from alteration. Despite the diversity of languages, generations continue to preserve it as it is, and tongues recite it in its original composition and characteristics. It remains unchanged with the passing of time, unaltered by the distances of places, and consistent despite the variety of languages. And true is what Allāh said:

﴿إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ﴾

what means, **“Indeed, it is We Who sent down the Qur’ān and indeed, We will be its guardian.”**⁸⁹

The tenth point: Its ease on all tongues, such that even non-Arabs have memorized it, and it flows in their speech. No other book is memorized as it is, nor do tongues recite any other text as they do with it. It is even easy for the illiterate and the elderly to recite it despite their inability to read other texts. This is due to the divine qualities with which it has been uniquely endowed.⁹⁰

The eleventh point: The combination of its diverse meanings and their harmony. It transitions within a Sūrah from promises to warnings, from encouragement to discouragement, from past to future, from stories to parables, from judgments to debates, without becoming disjointed or contradictory.

The twelfth point: Some of its stories are repeated with different words and varied expressions. A contemplative

⁸⁹ [al-Ḥijr: 9]

⁹⁰ I know an elderly woman, may Allāh have mercy on her, who was illiterate. She entered a Qur’ān memorization school in her old age. Allāh made it easy for her to learn to read the Qur’ān and memorize what she could. She would open the Muṣḥaf and read from it as she wished, but if you brought her any other book, she would not be able to read a single letter from it!

I also met a brother in one of the countries who has memorized the entire Qur’ān. His recitation is among the most melodious, and he leads people in prayer as an imām. Yet, I could not speak to him except through a translator, because he does not know any Arabic! And true is what Allāh said, what means: **“And We have certainly made the Qur’ān easy to remember.”** [al-Qamar: 17]

person would realize that underneath these repetitions lie secrets and subtleties that astonish the mind.

The thirteenth point: The inability of other nations to confront it.

Our Lord challenged them to produce something like it, or ten Sūrahs, or even a single Sūrah like it. They retreated from confronting it, refrained from matching it, and swallowed the bitterness of incapacity despite their zeal, pride, and eloquence. It is the same language as theirs, same words as theirs, yet they remained silent! They did nothing but deceive themselves with slander and denial:

﴿وَقَالُوا أَسْطِطِيرُ الْأَوَّلِينَ أَكْتَتَبَهَا فِيهِ تُمْنَىٰ عَلَيْهِ بُكْرَةً وَأَصِيلًا﴾

what means, **“And they said, ‘Legends of the former peoples which he has written down, and they are dictated to him morning and afternoon.’”**⁹¹ Despite knowing that its companion was illiterate, without anyone to dictate or write for him. It was stubbornness, ignorance, and inability. If they had found a way to challenge it with something that matched its eloquence and articulateness, they would have done so, but it is impossible. Its bonds are secured, its facts are consistent, its minute and significant aspects are perfected. It is impenetrable.

﴿أَمْ يَقُولُونَ تَقَوَّلَهُۥٓ بَلْ لَا يُؤْمِنُونَ فَلْيَاثُرُوا بِحَدِيثِ مَثَلِهِۥٓ إِن كَانُوا صَادِقِينَ﴾

⁹¹ al-Furqān: 5

what means, **“Or do they say, ‘He invented it?’ Rather, they do not believe. So let them produce a statement like it, if they should be truthful.”**⁹²

It is impossible for someone to produce speech on their own and then challenge all of humanity to oppose even the simplest part of it - just three Āyāt out of thousands - and then for all creation to fail in doing so! This can only be a Revelation from Allāh.

Someone may say: It has been reported that some people attempted to challenge the Qur'ān!

The answer is: Yes, history has recorded a few names, which can be counted on one hand of those who attempted to challenge the Qur'ān and were met with failure!

It should not be forgotten that clear truth is agreed upon by all people, and then comes one, two, or three individuals out of millions to stubbornly dispute it. But their obstinacy towards it is one of the aspects by which it is established and prevails.

Meaning: The challenge that was made is for someone to bring a book like it in terms of its eloquence and articulateness; this has never happened, and it never will.

Those who attempted to challenge it only provided the strongest evidence of its truth, for they brought forth content so crude that sensible people would be embarrassed to hear it and would judge its awkwardness and ugliness. It is like someone who brought a fragrance never smelled by anyone

⁹² aṭ-Ṭūr: 33 - 34

before and then challenged all creation to produce even a tiny amount of perfume like it. The wise people knew their inability to do so but then the foolish bring a rotten, vile stench and claim, “We have brought something like what you brought.” Does this do anything but reinforce the strength and proof, greatness and majesty of what was first brought?!

This is like what was reported about Musaylimah the Liar who attempted to challenge the Qur'ān by saying, “O frog, croak away, you do not muddy the water, nor do you deny the drink”!

It is also narrated that he said: “The scatterers scatter wheat, the grinders grind it, the kneaders knead dough, the bakers bake bread, and the eaters eat it, ladling butter and fat”!

And it is told about him - and similarly about others - that he said: “The elephant, what is the elephant? It has a tail and a trunk, and a long proboscis. For that is among the minor creations of our Lord”!

Glory be to my Great Lord! Is this, the most trivial and foolish of speech, to be compared with the most noble, eloquent, and sublime of speech? Where is the pearl compared to the pebble? Where is the clarity compared to the murkiness? And our Lord جَلَّ جَلَالُهُ spoke the truth when He said,

﴿قُلْ لَّيْنِ اجْتَمَعَتِ الْإِنْسُ وَالْجِنُّ عَلَىٰ أَنْ يَأْتُوا بِمِثْلِ هَذَا الْقُرْآنِ
لَا يَأْتُونَ بِمِثْلِهِ وَلَوْ كَانَ بَعْضُهُمْ لِبَعْضٍ ظَهِيرًا﴾

what means, “Say: ‘If mankind and the jinn gathered in order to produce the like of this Qur'ān, they could not

produce the like of it, even if they were assistants to each other.”⁹³

In addition to what has just been mentioned, the Prophet Muḥammad ﷺ declared to all creation at the beginning of the challenge to produce something like it, that they would never be able to do so,

﴿فَإِنْ لَّمْ تَفْعَلُوا وَلَنْ تَفْعَلُوا﴾

what means, **“But if you do not - and you will never be able to.”⁹⁴** A liar is too weak to dare such boldness!

This can only be undertaken with knowledge free of doubt, based on Revelation from Allāh the Almighty. Otherwise, human knowledge and capability are too weak for this.

The fourteenth point: It is a Book of with similarites, some parts are similar to other parts, some parts confirming other parts, while being free from errors, deficiencies, contradictions, or differences.

﴿لَا يَأْتِيهِ الْبَطْلُ مِنْ بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِ ۗ تَنْزِيلٌ مِّنْ حَكِيمٍ حَمِيدٍ﴾

what means, **“Falsehood cannot approach it from before it or from behind it; [it is] a Revelation from One Who is Wise, Praiseworthy.”⁹⁵**

⁹³ al-Isrā: 88

⁹⁴ al-Baqarah: 24

⁹⁵ Fuṣṣilat: 42

No one, despite the numerous enemies lying in wait for Muslims, has been able to prove a single error in the Qur'ān, or a deficient piece of information, or anything contradictory or conflicting,

﴿وَلَوْ كَانَ مِنْ عِنْدِ غَيْرِ اللَّهِ لَوَجَدُوا فِيهِ اخْتِلَافًا كَثِيرًا﴾

what means, **“Had it been from [any] other than Allāh, they would have found within it much contradiction.”**⁹⁶

The fifteenth point: This previous Āyah itself is a miracle. Such a method of challenge is not human nature. It is as some say: It's like a student entering an exam and writing at the end of his paper to the examiner: “I dare you to find a single mistake in my answers!” No one does this because it will make the examiner spend his entire night searching for a mistake to find it, but this is how the Qur'ān challenges the opposers!

The sixteenth point: It includes several correct scientific facts, which were only recently discovered, which are known today as scientific miracles.

Firstly, I would like to clarify that the Qur'ān did not come down to be a book of chemistry, physics, or astronomy; rather, it is a Book of guidance and reform. However, it did include a healthy number of proofs and signs that guide minds and hearts to the realization that it truly is the Word of Allāh Almighty,

⁹⁶ an-Nisā: 82

﴿سَنُرِيهِمْ ءَايَاتِنَا فِي الْآفَاقِ وَفِي أَنفُسِهِمْ حَتَّىٰ يَتَبَيَّنَ لَهُمْ أَنَّهُ الْحَقُّ﴾

what means, **“We will show them Our signs in the horizons and within themselves until it becomes clear to them that it is the truth.”**⁹⁷ Perhaps from the wisdom of including some of these signs in the Qur’ān is to establish proof against a group of people who only care about empirical scientific research; hence, they will see its wonders before them.

This Great Qur’ān included several truths that people only learned a few years ago; how could this be if it were not a Revelation from the All-Knowing, the All-Powerful **سُبْحَانَهُ وَتَعَالَىٰ**?

The fact that these significant and precise truths were expressed by a man who had no familiarity with such sciences, at a time when these sciences had not advanced, is evidence that he received them from the All-Knowing, the All-Aware.

﴿قُلْ أَنزَلَهُ الَّذِي يَعْلَمُ السِّرَّ فِي السَّمَوَاتِ وَالْأَرْضِ﴾

what means, **“Say, ‘It is revealed by the One Who knows the secret in the heavens and the earth.’”**⁹⁸

So, tell me:

- How did the Prophet Muḥammad **صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ** know about the fierce waves in the deep sea fourteen centuries ago? That

⁹⁷ Fuṣṣilat: 53

⁹⁸ al-Furqān: 6

complete darkness prevails in its depths, given that he never sailed the sea at all? Allāh سُبْحَانَهُ وَتَعَالَى says:

﴿أَوْ كَظُلُمَاتٍ فِي بَحْرٍ لُجِّيٍّ يَغْشَاهُ مَوْجٌ مِّنْ فَوْقِهِ مَوْجٌ مِّنْ فَوْقِهِ سَحَابٌ
ظُلُمَاتٌ بَعْضُهَا فَوْقَ بَعْضٍ إِذَا أَخْرَجَ يَدَهُ لَمْ يَكِدْ يَرُهَا﴾

what means, “Or [they are] like darkneses within an unfathomable sea which is covered by waves, upon which are waves, over which are clouds - darkneses, some of them upon others. When one puts out his hand [therein], he can hardly see it.”⁹⁹ Sea waves in the depth of the ocean start after seventy meters: this was unknown to humanity until about a hundred years ago. And beyond six hundred meters inside the sea, darkness becomes absolute; if one extends his hand, he can hardly see it. Who descended to these depths 1,400 years ago?! It's impossible for a human to dive more than thirty meters in the sea (without modern equipment); their body cannot bear it!

It is noteworthy here to mention the story of Gary Miller - the priest who converted to Islām. He mentions in his book *The Amazing Qur'ān* a sailor who read the Qur'ān and was impressed by its precise description of storms at sea; then, when he learned that the man who brought this Qur'ān lived in the desert and had never sailed the sea, he converted to Islām!

- From where did the Prophet Muḥammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ know about the stages of human development in the womb within

⁹⁹ an-Nūr: 40

three darknesses? He who had never studied medicine or anatomy, as Allāh تَبَارَكَ وَتَعَالَى says:

﴿يَخْلُقُكُمْ فِي بُطُونِ أُمَّهَاتِكُمْ خَلْقًا مِّنْ بَعْدِ خَلْقٍ فِي ظُلُمَاتٍ ثَلَاثٍ﴾

what means, **“He creates you in the wombs of your mothers, creation after creation, within three darknesses.”**¹⁰⁰

It's also interesting what Dr. Miller mentioned about Dr. Keith Moore - the embryology scientist at the University of Toronto - who was invited several decades ago to Riyāḍ, and some Muslims showed him the Āyāt related to embryo development. He later admitted to Dr. Miller that some of this information mentioned in the Qur'ān about this topic was only discovered about thirty years ago! In fact, he revised a new edition of his book *Before We Are Born* based on this information.

- From where did Prophet Muḥammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, an illiterate man who neither read nor wrote, know that there is a precise barrier between the two seas? Allāh جَلَّ وَعَلَا says:

﴿وَهُوَ الَّذِي مَرَجَ الْبَحْرَيْنِ هَذَا عَذْبٌ فُرَاتٌ وَهَذَا مِلْحٌ أُجَاجٌ وَجَعَلَ بَيْنَهُمَا بَرْزَخًا وَحِجْرًا مَّحْجُورًا﴾

what means, **“And it is He who has let free the two seas: one palatable and sweet, and the other salt and bitter; and He has set a barrier and a complete partition between**

¹⁰⁰ az-Zumar: 6

them."¹⁰¹ These water barriers between saltwater and freshwater were discovered in this modern era.

This is just a glimpse of the Qur'ān on this topic, guiding fair minds to the truth that it is indeed the Word of Allāh and that the who was sent with it صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ is His true Messenger.

The seventeenth point: The sublimity of its legislation, the perfection of its rules, its inclusion of all aspects of life, its bringing benefits and warding off harms, with a unique ethical constitution, and an exquisite educational approach, as has been detailed previously.

There is no doubt that the miraculous nature of the Qur'ān's meanings is greater and more extensive than the miraculous nature of its wording. The inability of wise men to bring meanings like those of the Qur'ān is greater than the inability of Arabs to bring something like its wording.

The eighteenth point: Everyone finds what they are looking for in it and discovers what astonishes them.

Everyone can draw useful knowledge from the fountain of this Qur'ān. The physician or physicist finds something amazing, the linguist find something astonishing, the literary scholar and specialists in psychology, sociology, education, astronomy, etc. all find different amazing things.

Comprehensive beneficial sciences and comprehensive sublime rulings, sufficient and healing.

¹⁰¹ al-Furqān: 53

﴿وَتَمَّتْ كَلِمَتُ رَبِّكَ صِدْقًا وَعَدْلًا﴾

what means, **“And the Word of your Lord has been fulfilled in truth and in justice.”**¹⁰²

The nineteenth point: It conforms to human reason and natural disposition, and thus, whoever hears its Āyāt with fairness and understands them, submits to them as logical and acceptable, as there is nothing in the Qur’ān that is too complex for minds to reject or for natures to be repelled by.

The twentieth point: It encompasses all rules in general, and mentions specific rulings regarding important matters, fulfilling His statement,

﴿تَبَيَّنَّا لِكُلِّ شَيْءٍ﴾

what means, **“An explanation of all things.”**¹⁰³

The twenty-first point: Its amazing effect on souls, as Allāh سُبْحَانَهُ وَتَعَالَى says:

﴿لَوْ أَنْزَلْنَا هَذَا الْقُرْآنَ عَلَى جَبَلٍ لَرَأَيْتَهُ خَاشِعًا مُتَصَدِّعًا مِّنْ خَشْيَةِ اللَّهِ﴾

¹⁰² al-An'ām: 115

¹⁰³ an-Nahl: 89

what means, **“If We had sent down this Qur’ān upon a mountain, you would have seen it humbled and coming apart from fear of Allāh.”**¹⁰⁴ And He جَلَّ وَعَلَا says:

﴿اللَّهُ نَزَّلَ أَحْسَنَ الْحَدِيثِ كِتَابًا مُتَشَابِهًا مَثَابًا تَتَّقَعِرُّ مِنْهُ جُلُودُ الَّذِينَ يَخْشَوْنَ رَبَّهُمْ ثُمَّ تَلِينُ جُلُودُهُمْ وَقُلُوبُهُمْ إِلَىٰ ذِكْرِ اللَّهِ﴾

what means, **“Allāh has sent down the best statement: a consistent Book wherein is reiteration. The skins shiver thereof of those who fear their Lord; then their skins and their hearts relax at the remembrance of Allāh.”**¹⁰⁵

No one listens to it and empties their heart for it without finding a significant effect on themselves. No matter how much a person reads it, it does not wear out with repetition. Its effects renew in the souls, so glory be to Allāh the Great! It is the rain that revives hearts, bringing forth the fruits of noble character and righteous deeds.

﴿إِنَّ هَذَا الْقُرْآنَ يَهْدِي لِلَّتِي هِيَ أَقْوَمُ﴾

what means, **“Indeed, this Qur’ān guides to that which is most straight.”**¹⁰⁶ Not to mention that it is a cure for physical and spiritual ailments.

¹⁰⁴ al-Hashr: 21

¹⁰⁵ az-Zumar: 23

¹⁰⁶ al-Isrā: 9

These are some proofs that demonstrate that this Qur’ān is truly the word of Allāh Almighty. Allāh spoke the truth when He said:

﴿وَمَا كَانَ هَذَا الْقُرْآنُ أَنْ يُفْتَرَىٰ مِنْ دُونِ اللَّهِ﴾

what means, **“And this Qur’ān is not such that could ever be produced by other than Allāh.”**¹⁰⁷

﴿وَمَا تَنْزَلَتْ بِهِ الشَّيَاطِينُ وَمَا يَتَّبِعِي لَهُمْ وَمَا يَسْتَطِيعُونَ﴾

what means, **“It is not the Shayāṭīn who have brought it down, nor is it befitting for them; nor can they produce it.”**¹⁰⁸

﴿وَبِالْحَقِّ أَنْزَلْنَاهُ وَبِالْحَقِّ نَزَلَ﴾

what means, **“And We sent it down in truth, and in truth it descended.”**¹⁰⁹

Therefore, it is the greatest evidence of the truthfulness of our Prophet Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

¹⁰⁷ Yūnus: 37

¹⁰⁸ ash-Shu’arā’: 210 - 211

¹⁰⁹ al-Isrā: 105

Who Benefits from the Guidance and the Gifts of the Qur'ān?

The doors of knowledge and faith in the Qur'ān are only open to those who read it seeking goodness.

Take this as a rule: The more you give yourself to contemplating the Qur'ān with sincerity and a desire for goodness, the more its gifts will envelop you!

This too is among the aspects of its miraculous nature; it is one speech, yet it is a cause for some people's guidance and others' misery, as Allāh Almighty says:

﴿قُلْ هُوَ لِلَّذِينَ آمَنُوا هُدًى وَشِفَاءً وَالَّذِينَ لَا يُؤْمِنُونَ فِي آذَانِهِمْ وَقْرٌ وَهُوَ عَلَيْهِمْ عَمًى﴾

what means, **“It is guidance and healing for those who believe; for those who do not believe, there is heaviness in their ears, and it is blindness for them.”**¹¹⁰

And indeed, our Lord speaks the truth when He says:

﴿وَإِنَّهُ لَكِتَابٌ عَزِيزٌ﴾

what means, **“And indeed, it is a Book of greatness.”**¹¹¹ Its greatness lies in the fact that the goodness within it is only attainable by those who approach it with humility and a desire

¹¹⁰ Fuṣṣilat: 44

¹¹¹ Fuṣṣilat: 41

for the truth. For them, springs of knowledge, guidance, and faith burst forth. As for those who hold their noses high, arrogantly turning away, they only become further blinded:

﴿جَزَاءٌ وَفَاءٌ﴾

what means, “**a fitting recompense.**”¹¹²

I ask Allāh جَلَّ وَعَلَا to make us among the people of the Qur’ān, to make it the spring of our hearts and the light of our chests, the dispeller of our sorrows and the remover of our worries, and to make it an argument for us, not against us. Indeed, our Lord is the Hearer supplications.¹¹³

¹¹² an-Naba: 26

¹¹³ For further benefit I recommend reading: *an-Naba' al-'Adhīm*, by Dr. Muḥammad ‘Abdullāh Drāz. It is beneficial in its field and it affirms the Qur’ānic source and that it is truly the Word of Allāh. Also read: *The Amazing Qur’ān* by Dr. Gary Miller.

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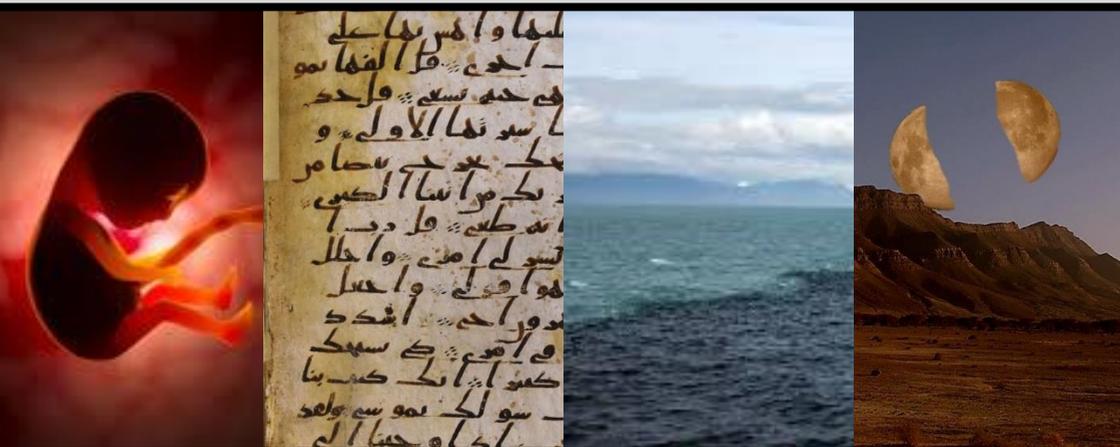
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May Allāh accept from you and reward you immensely.

The sending of Messengers is a manifestation of Allāh's mercy and wisdom. Human souls are innately drawn to knowledge of Allāh, longing for it to the utmost degree, and are in dire need of His guidance to the Straight Path.

Human intellect, regardless of its advancements, cannot achieve this on its own. Thus, out of the wisdom and kindness of our Lord, He sent Messengers to establish the connection between Him and His servants. Therefore, Prophethood is the spirit, light, and order of the world. No one deviates from it except those who are utterly lost; there is no salvation for humanity, in this world or the Hereafter, except by following the Messengers. Sending them is the greatest blessings of Allāh to people. Without them, humans would be no better than animals, rather in a worse state, for the world is dark and cursed except for what is illuminated by the light of the message.

Distinguishing between a true Prophet and a false claimant is one of the easiest things; because someone who claims prophethood can only be one of two things, no third amongst them. Either he is the most truthful and perfect of people or the most dishonest and vile. Differentiating between these two is the simplest of matters, even simpler than distinguishing between the sane and the insane, or the knowledgeable and the ignorant.



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