

Chapter Eight

Allah عَزَّوَجَلَّ informed Sayyiduna Musa عَزَّوَجَلَّ about the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

1. Al-Imam Al-Tabarani (d. 360 AH) رَحِمَهُ اللَّهُ عَزَّوَجَلَّ narrates from Sayyiduna Abu Umamah Bahili رَضِيَ اللَّهُ عَنْهُ who stated: "I heard the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ saying that when Ma'ad Ibn 'Adnan's children reached forty men, they attacked and looted the army of Sayyiduna Musa عَزَّوَجَلَّ. At this time, Sayyiduna Musa عَزَّوَجَلَّ made supplication against them. Allah عَزَّوَجَلَّ revealed to him, "O Musa عَزَّوَجَلَّ! Do not supplicate against them, as the Final Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ who will not be taught by any creation, the herald of warnings and the barer of glad tidings. The Ummah (nation) of (Sayyiduna) Muhammad صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ will be from them. They will be pleased with little sustenance from Allah عَزَّوَجَلَّ and Allah عَزَّوَجَلَّ will be pleased with their little actions. Allah عَزَّوَجَلَّ will admit them into Paradise due to their recitation of;

لَا إِلَهَ إِلَّا اللَّهُ

عَزَّوَجَلَّ 'There is no deity except Allah.'

Their Prophet is (Sayyiduna) Muhammad صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ son of 'Abd-Allah son of 'Abdul Muttalib رَضِيَ اللَّهُ عَنْهُمَا. He will be humble in his manners, his silence will be filled with intellect, he will speak with wisdom and he will deal with forbearance. I will bring him from amongst the best of the tribe of Quraysh, then I will bring him from the elite of Quraysh. He will be the best from the best (who will come to the) the best. His Ummah (nation) will advance towards goodness.

Remembrance of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ in the Tawrah, Injeel and all the Divinely Revealed Books

Allah عَزَّوَجَلَّ states;

الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ الَّذِي يَجِدُونَهُ مَكْتُوبًا عِنْدَهُمْ فِي التَّوْرَةِ وَالْإِنْجِيلِ

"Those who will obey this Noble Messenger, the Messenger of the Hidden who is untutored (except by Allah عَزَّوَجَلَّ), whom they will find mentioned in the Tawrah and the Injeel with them;..."¹

And Allah عَزَّوَجَلَّ states:

مُحَمَّدٌ رَسُولُ اللَّهِ- وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ تَرَاهُمْ رُكَّعًا سُجَّدًا يَبْتَغُونَ فَضْلًا مِّنَ اللَّهِ وَرِضْوَانًا سِيمَاهُمْ فِي وُجُوهِهِمْ مِّنْ أَثَرِ السُّجُودِ- ذَٰلِكَ مَثَلُهُمْ فِي التَّوْرَةِ ي- وَ مَثَلُهُمْ فِي الْإِنْجِيلِ كَزَرْعٍ أَخْرَجَ شَطْأَهُ فَآزَرَهُ فَاسْتَغْلَظَ فَاسْتَوَىٰ عَلَىٰ سُوقِهِ يُعْجِبُ الزُّرَّاعَ لِيُغَيِّظَ بِهِمُ الْكُفَّارَ- وَعَدَ اللَّهُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنْهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا

¹ Surah Al-A`raaf. Surah No: 7. Verse: 157.

“Muhammad is the Noble Messenger of Allah; and his companions are stern with the disbelievers and merciful among themselves - you will see them bowing and falling in prostration, seeking

Allah’s munificence and His pleasure; their signs are on their faces, from the effects of prostrations; this trait of theirs is mentioned in the Tawrah; and their trait is mentioned in the Injeel; like a cultivation that sprouted its shoot, then strengthened it, then thickened and then stood firm upon its stem, pleasing the farmer - in order to enrage the disbelievers with them; Allah has promised forgiveness and a great reward to those among them who have faith and do good deeds.”²

2. Al-Imam Al-Bukhari (d. 256 AH) رَضِيَ اللَّهُ عَنْهُ narrates from Sayyiduna ‘Ata Ibn Yasaar رَضِيَ اللَّهُ عَنْهُمَا who stated: “I met Sayyiduna ‘Abdullah Ibn ‘Amr Ibn al ‘Aas رَضِيَ اللَّهُ عَنْهُمَا to me.” He رَضِيَ اللَّهُ عَنْهُ said, “Describe the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ to me.” He رَضِيَ اللَّهُ عَنْهُ said, “Certainly! By Allah (عَزَّوَجَلَّ)! Indeed, he صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is described in the Tawrah with some of his attributes that are mentioned in the Qur’an”. Allah عَزَّوَجَلَّ states: “O Herald of the Hidden! We have indeed sent you as an observing present witness and a Herald of glad tidings and warning.” You are the refuge for the unlettered. You are My servant and Messenger. I have named you Al-Mutawakkil (one who trusts). You are not stern nor hard hearted, nor do you shout in the market places, nor do you deal with evil with evil but rather you overlook and pardon.” Allah عَزَّوَجَلَّ will not take his صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ soul till He straightens the crooked nation through him صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and the nation says;

لَا إِلَهَ إِلَّا اللَّهُ

“There is no deity except Allah عَزَّوَجَلَّ.”

Allah عَزَّوَجَلَّ will open through him صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ the blind eyes, the deaf ears and the heedless hearts.

3. Al-Imam Ibn Asakir (d. 571 AH) رَضِيَ اللَّهُ عَنْهُ narrates in Tareekh Dimashq through the chain of Sayyiduna Muhammad Ibn Hamzah Ibn ‘Abdullah Ibn Salaam from his grandfather Sayyiduna Abdullah bin Salaam الرَضَوَانُ عَلَيْهِمُ الرِّضْوَانُ that when he heard about the Prophet’s صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ migration from Makkah, he came and met the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. The Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: “Are you Ibn Salam, a scholar of the people of Madinah?” He said, “Yes.” The Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: “I urge you by Allah (عَزَّوَجَلَّ) Who revealed the Tawrah to (Sayyiduna) Musa (عَلَيْهِ السَّلَام), do you find my description in the Tawrah?”

Sayyiduna ‘Abdullah Ibn Salam رَضِيَ اللَّهُ عَنْهُ said: “O Muhammad (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) narrate to me your Lord’s lineage.” At this moment, the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was inspired and Sayyiduna Jibreel السَّلَام came and revealed;

قُلْ هُوَ اللَّهُ أَحَدٌ (1) اللَّهُ الصَّمَدُ (2) لَمْ يَلِدْ وَلَمْ يُولَدْ (3) وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ (4)

“Proclaim (O dear Prophet), “He is Allah (عَزَّوَجَلَّ), He is One. Allah (عَزَّوَجَلَّ) is the Un-wanting. (Perfect, does not require anything.) He has no offspring, nor is He born from anything. And there is none equal to Him.”⁴

² Surah Al-Fath. Surah No: 48. Verse: 29.

³ Not Muslim at that time.

⁴ Surah Ikhlas. Surah No: 112. Verse: 4.

Sayyiduna ‘Abdullah Ibn Salam رَضِيَ اللَّهُ عَنْهُ then said, “I bear witness that you are the Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) and without doubt, Allah (عَزَّوَجَلَّ) will grant you victory and will grant your religion victory over all religions. Without doubt, I have read in the Book of Allah (عَزَّوَجَلَّ) (Tawrah), *“O Herald of the Hidden! We have indeed sent you as an observing present witness and a Herald of glad tidings and warning.”* You are the refuge for the unlettered. You are My servant and Messenger. I have named you Al-Mutawakkil (one who trusts). You are not stern nor hard-hearted, nor do you shout in the market places, nor do you deal with evil with evil but rather you overlook and pardon.” Allah (عَزَّوَجَلَّ) will not take his (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) soul till He straightens the crooked nation through him (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) and the nation says;

لَا إِلَهَ إِلَّا اللَّهُ

“There is no deity except Allah (عَزَّوَجَلَّ).”

Allah (عَزَّوَجَلَّ) will open through him (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) the blind eyes, the deaf ears and the heedless hearts.

After this, he extracted a narration via Sayyiduna Zayd Ibn Aslam رَضِيَ اللَّهُ عَنْهُ from Sayyiduna ‘Abdullah Ibn Salam رَضِيَ اللَّهُ عَنْهُ that he said, “The description of the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) in the Tawrah is as follows;

يَا أَيُّهَا النَّبِيُّ إِنَّا أَرْسَلْنَاكَ شَاهِدًا وَمُبَشِّرًا وَنَذِيرًا

“O Herald of the Hidden! We have indeed sent you as an observing present witness and a Herald of glad tidings and warning.”⁵

4. Al-Imam Al-Darimi (d. 255 AH) رَحِمَهُ اللَّهُ عَلَيْهِ in his Musnad and Al-Imam Al-Bayhaqi (d. 458 AH) رَحِمَهُ اللَّهُ عَلَيْهِ via Sayyiduna ‘Ata Ibn Yasaar رَضِيَ اللَّهُ عَنْهُ narrate a similar Hadith from Sayyiduna Ibn Salam رَضِيَ اللَّهُ عَنْهُ.

5. Al-Imam Al-Darimi (d. 255 AH) رَحِمَهُ اللَّهُ عَلَيْهِ in his Musnad and Imam Ibn ‘Asaakir (d. 571 AH) رَحِمَهُ اللَّهُ عَلَيْهِ narrate from Sayyiduna Ka’b رَضِيَ اللَّهُ عَنْهُ that on the first line, it states;

“Muhammad (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) is the Messenger of Allah and My Chosen Bondsman. He is not stern nor hard-hearted, nor does he shout in the market places, nor does he deal with evil with evil but rather he overlooks, pardons and forgives.” His birth place is Makkah and his place of migration will be to Taibah and his kingdom will be in Syria.”

On the second line it states;

“Muhammad (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) is the Messenger of Allah. His Ummah (nation) will praise a lot. They will praise Allah (عَزَّوَجَلَّ) in times of happiness and grief and praise Allah (عَزَّوَجَلَّ) in every place of descent and they will mention His Greatness (through Takbeer) on every high place. They will watch the Sun (observe Prayer timings according to it). They will perform Salaah (Prayers) when its time comes even if they are on the peak of a wasteland. They will tie the lower garment (izaar) around their waists. They will wash their hands and feet in ablution (wudhu) and their voices in the night will echo in the air as the buzzing of the honey bees.”

⁵ Surah Ahzab. Surah No: 33. Verse: 45.

6. Al-Imam Al-Darimi (d. 255 AH), Al-Imam Ibn Sa'd (d. 230 AH) and Al-Imam Ibn 'Asaakir (d. 571 AH) رَضِيَ اللَّهُ عَنْهُ narrate from Sayyiduna Abu Farwah رَضِيَ اللَّهُ عَنْهُ who narrates from Sayyiduna Ibn 'Abbas رَضِيَ اللَّهُ عَنْهُمَا that he asked Sayyiduna Ka'b Al-Ahbaar رَضِيَ اللَّهُ عَنْهُ, "How do you find the description of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ in the Tawrah?" Sayyiduna Ka'b رَضِيَ اللَّهُ عَنْهُ said, "We find him to be (Sayyiduna) Muhammad Ibn 'Abdullah (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ). He will be born in Makkah and migrate to Tabah⁶ and his kingdom will be Ash-Shaam (Syria, Jordon, Lebanon and Palestine). He will not be immoral nor will he shout in the markets. He will not recompense evil with evil but he will forgive and overlook. His Ummah (nation) will praise a lot. They will praise at the time of ease. They mention the greatness of Allah (عَزَّوَجَلَّ) on high land. They wash their limbs in ablution (wudhu) and will tie the lower garment (izaar) on their waists and they will stand in rows for Salaah (Prayer) as they will stand in rows for battlefields. Their echoes in the Masaajid will be like the buzzing of honey bees. Their invocations will be heard in the midst of the Heavens."

7. Sayyiduna Zubair Ibn Bakkar رَحِمَهُ اللَّهُ عَلَيْهِ in Akhbaar Al-Madinah and Al-Imam Abu Nu'aym (d. 430 AH) رَضِيَ اللَّهُ عَنْهُ narrate from Sayyiduna Ibn Mas'ud رَضِيَ اللَّهُ عَنْهُ that the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, "My description (in the Heavenly Books) are, "Ahmad, Al-Mutawakkil (one who trusts). His birth place is Makkah and place of migration is Taibah. He is not immoral nor harsh. He will recompense goodness with goodness but he will not recompense evil with evil. His Ummah (nation) will praise a lot. They will tie a lower garment on the waists. They will wash their limbs in ablution (wudhu). Their Chapters (of their Book) are in their chests (hearts). They will stand in rows for Salaah (Prayer) the way they stand in rows for battles. Their sacrifice through which they get close to Me (عَزَّوَجَلَّ) is their own blood. They will worship in the night and fight during the day."

8. Al-Imam Ibn Sa'd (d. 230 AH), Al-Imam Al-Hakim (d. 405 AH) رَضِيَ اللَّهُ عَنْهُمَا who classed this narration to be Sahih (authentic), Al-Imam Al-Baihaqi (d. 458 AH) and Al-Imam Abu Nu'aym (d. 430 AH) رَضِيَ اللَّهُ عَنْهُمَا narrate from the Mother of the believers, Sayyidah A'ishah رَضِيَ اللَّهُ عَنْهَا, who stated, "Indeed the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) is written in the Injeel⁷ as; neither immoral nor harsh nor does he shout in the market places nor does he recompense evil with equivalent to it but rather, he overlooks and forgives."

9. Al-Imam Al-Baihaqi (d. 458 AH) and Al-Imam Abu Nu'aym (d. 430 AH) رَضِيَ اللَّهُ عَنْهُمَا narrate from Sayyidah Umm Al-Darda رَضِيَ اللَّهُ عَنْهَا who is the wife of Sayyiduna Abu Al-Darda رَضِيَ اللَّهُ عَنْهُ who stated, "I asked Sayyiduna Ka'b رَضِيَ اللَّهُ عَنْهُ, "How do you find the description of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ in the Tawrah?" He said, "We find him (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) described in it as; Muhammad is the Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ). His name is Al-Mutawakkil (one who trusts). He is not stern nor hard-hearted, nor does he shout in the market places. He has been granted keys so that Allah (عَزَّوَجَلَّ) grants sight through him to the blind, hearing to the deaf, speech to the dumb and he straightens the crooked ones to the extent that they testify, "There is no deity

⁶ One of the names of Madinah. As well Taiba.

⁷ Injeel is the Arabic name for the Bible which was revealed to Jesus (Sayyiduna 'Isa عَلَيْهِ السَّلَام). It is one of the four Islamic holy books which was revealed by Allah عَزَّوَجَلَّ, the others being the Zabur (possibly the Psalms), the Tawrat (the Torah), and the Qur'an itself. In the Qur'an, Injeel refers to the book revealed to Jesus. **Important Note:** The bible that is found today has been changed compared to the one revealed to Sayyiduna 'Isa عَلَيْهِ السَّلَام. There are many versions of the bible in existence which contradict each other. Hence, whatever is in conformity with the Qur'an and Sunnah we accept and that which is contrary we reject and that which is unclear we remain silent.

⁸ Revealed to Sayyiduna Musa عَلَيْهِ السَّلَام.

except Allah (عَزَّوَجَلَّ), alone, without a partner.” He will help the wronged and prevent him from being oppressed.”

10. Al-Imam Abu Nu’aym (d. 430 AH) رَحِمَهُ اللَّهُ عَلَيْهِ narrates from Sayyiduna Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ that the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said; “When the Tawrah was revealed upon (Sayyiduna) Musa (عَلَيْهِ السَّلَام) and when he read it, he found mention of this Ummah (nation) and said, “O Lord! I find (mention) in the tablets regarding an Ummah (nation) who will be the last (will come at the end) and will be foremost (in entering paradise). Make it my Ummah (nation).” Allah (عَزَّوَجَلَّ) said; “That is the Ummah (nation) of Ahmad⁹ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ).”

(Sayyiduna) Musa (عَلَيْهِ السَّلَام) said, “O Lord! I find (mention) in the tablets regarding an Ummah (nation) who will be obedient and their supplications (Du’as) will be answered. Make it my Ummah (nation).” Allah (عَزَّوَجَلَّ) said; “That is the Ummah (nation) of Ahmad (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ).”

(Sayyiduna) Musa (عَلَيْهِ السَّلَام) then asked: “O Lord! I find (mention) in the tablets regarding an Ummah (nation) whose Chapters (of their Book) will be in their hearts. They will recite off by heart. Make it my Ummah (nation).” Allah (عَزَّوَجَلَّ) said; “That is the Ummah (nation) of Ahmad (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ).”

(Sayyiduna) Musa (عَلَيْهِ السَّلَام) said: “O Lord! I find (mention) in the tablets regarding an Ummah (nation) who will consume war booty. Make it my Ummah (nation).” Allah (عَزَّوَجَلَّ) said; “That is the Ummah (nation) of Ahmad (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ).”

(Sayyiduna) Musa (عَلَيْهِ السَّلَام) said, “O Lord! I find (mention) in the tablets regarding an Ummah (nation) who will class what they put in their stomachs to be charity and will be rewarded for it. Make it my Ummah (nation).” Allah (عَزَّوَجَلَّ) said; “That is the Ummah (nation) of Ahmad (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ).”

(Sayyiduna) Musa (عَلَيْهِ السَّلَام) said; “O Lord! I find (mention) in the tablets regarding an Ummah (nation) who, when (a believer from it) intends to do a good deed but does not carry it out, one good deed is written (in the book of deeds). If he carries out the good deed, ten good deeds are written for him. Make it my Ummah (nation).” Allah (عَزَّوَجَلَّ) said; “That is the Ummah (nation) of Ahmad (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ).”

(Sayyiduna) Musa (عَلَيْهِ السَّلَام) said, “O Lord! I find (mention) in the tablets regarding an Ummah (nation) who, when (a believer from it) intends to do a bad deed but does not carry it out, it is not written (in the book of deeds). If he carries out a wrong deed, then only one sin will be written. Make it my Ummah (nation).” Allah (عَزَّوَجَلَّ) said; “That is the Ummah (nation) of Ahmad (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ).”

(Sayyiduna) Musa (عَلَيْهِ السَّلَام) said; “O Lord! I find (mention) in the tablets regarding an Ummah (nation) who will be given the knowledge of the first and last. They will destroy misguidance and Dajjal (the Anti-Christ). Make it my Ummah (nation).” Allah (عَزَّوَجَلَّ) said, “That is the Ummah (nation) of Ahmad (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ).”

⁹ On earth the Prophet’s name is Muhammad صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and in the heavens it is Ahmad.

(Sayyiduna) Musa (عَلَيْهِ السَّلَام) said, “O Lord! Then enter me into the Ummah (nation) of Ahmad (صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ).” Two attributes were granted to him (Sayyiduna Musa عَزَّوَجَلَّ) at that time. Allah (عَزَّوَجَلَّ) said;

قَالَ يُمُوسَى إِنِّي اصْطَفَيْتُكَ عَلَى النَّاسِ بِرِسَالَتِي وَبِكَلَامِي - فَخُذْ مَا آتَيْتُكَ وَكُن مِّنَ الشَّاكِرِينَ

“O Musa (عَلَيْهِ السَّلَام)! I have chosen you from mankind by (bestowing) My messages and by My speech; so, accept what I have bestowed upon you and be among the thankful.”¹⁰

(Sayyiduna) Musa (عَلَيْهِ السَّلَام) said; “O Lord! I am pleased.”



Staff (stick) of Sayyiduna Musa عَزَّوَجَلَّ. At the Topkapi Palace (Museum) in Istanbul, Turkey.

11. Al-Imam Abu Nu’aym (d. 430 AH) رَحْمَةُ اللّٰهِ عَلَيْهِ extracted a narration from Sayyiduna Abdul Rahman Al-Ma’afiri رَضِيَ اللّٰهُ عَنْهُ that Sayyiduna Ka’b Al-Ahbar رَضِيَ اللّٰهُ عَنْهُ saw a scholar of the Jews crying. Sayyiduna Ka’b رَضِيَ اللّٰهُ عَنْهُ said to him, “What makes you cry?” The scholar said; “I remembered a matter.” Sayyiduna Ka’b رَضِيَ اللّٰهُ عَنْهُ said to him, “I urge you by the oath of Allah (عَزَّوَجَلَّ), if I told you what made you cry would you confirm this to me? The scholar said, “Yes.” Sayyiduna Ka’b رَضِيَ اللّٰهُ عَنْهُ said, “I urge you by the oath of Allah (عَزَّوَجَلَّ), do you find in the revealed Book of Allah (عَزَّوَجَلَّ) that (Sayyiduna) Musa (عَلَيْهِ السَّلَام) said, “O Lord, I find in the Tawrah an Ummah (nation) who is the best Ummah (nation) that was raised amongst mankind enjoining good deeds and forbid evil and who will believe in the first Books and the last books and they will fight the people of misguidance to the extent that they will fight the one-eyed Dajjal.” So (Sayyiduna) Musa (عَلَيْهِ السَّلَام) said, “O Lord, make them my Ummah (nation).” He (عَزَّوَجَلَّ) said, “They are the Ummah (nation) of Ahmad (صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ).” The scholar said, “Yes.”

Sayyiduna Ka’b رَضِيَ اللّٰهُ عَنْهُ said; “I urge you by the oath of Allah (عَزَّوَجَلَّ), do you find in the revealed Book of Allah (عَزَّوَجَلَّ) that says (Sayyiduna) Musa (عَلَيْهِ السَّلَام) looked in the Tawrah and said, “O Lord! Indeed, I find the nation who are Al-Hammaadoon (they praise a lot), they will take the sun into consideration (for their prayer timings). They are Al-Muhkamoon (firm). When they intend a matter they say, “We will do it إِنْ شَاءَ اللّٰهُ (If Allah عَزَّوَجَلَّ wills).” He (عَلَيْهِ السَّلَام) said, “Make them my Ummah (nation).” Allah (عَزَّوَجَلَّ) said, “They are the Ummah of Ahmad (صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ).” The scholar said, “Yes.”

¹⁰ Surah Aa’raf. Surah No:7. Verse No: 144.

Sayyiduna Ka'b (عَلَيْهِ السَّلَام) said; "I urge you by oath of Allah (عَزَّوَجَلَّ), do you find in the Book revealed by Allah (عَزَّوَجَلَّ) that (Sayyiduna) Musa (عَلَيْهِ السَّلَام) looked in the Tawrah and said, "O Lord! Indeed, I find an Ummah (nation) who, when they climb a high land, they do Takbeer (announce the greatness) of Allah (عَزَّوَجَلَّ) and when they descend down a valley, they do Hamd (praise) of Allah (عَزَّوَجَلَّ). The Earth is purifying for them (gives purity) and the entire world is a Masjid (place of prostration) for them. They purify themselves from Janaabah (major impurity) regardless of where they are. Their attainment of purity through the earth is like the attainment of purity from water when they do not find water. They will be Ghurr Muhajjalun from the effects of Wudhu (their faces will be shining and radiant)." He (عَزَّوَجَلَّ) said, "They are the Ummah of Ahmad (صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ)." The scholar said, "Yes." Sayyiduna Ka'b (عَلَيْهِ السَّلَام) said; "I urge you by oath of Allah (عَزَّوَجَلَّ), do you find in the revealed Book of Allah (عَزَّوَجَلَّ) that (Sayyiduna) Musa (عَلَيْهِ السَّلَام) looked in the Tawrah and said, "O Lord, indeed, I find a nation who are blessed and weak. They will inherit the Book. And you have chosen them. So, among them is one who wrongs himself; and among them is one who strays on the middle course; and among them is one who, by the Command of Allah (عَزَّوَجَلَّ), surpasses others in good deeds. I do not find anyone amongst them, except that he is blessed (with your mercy) so make them my Ummah (nation)." He said, "They are the Ummah of Ahmad (صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ)." The scholar said, "Yes."

Sayyiduna Ka'b (عَلَيْهِ السَّلَام) said, "I urge you by the oath of Allah (عَزَّوَجَلَّ), do you find in the revealed Book of Allah (عَزَّوَجَلَّ) that (Sayyiduna) Musa (عَلَيْهِ السَّلَام) looked in the Tawrah and said; "O Lord, indeed I find in the Tawrah a nation whose Masaahif (copies of their books) will be in their chests (i.e. they will know them off by heart). They will wear colours of the clothing of the people of Jannah (white/green). They will make rows in their Salaah like the rows of Angels. Their voices in their Masaajid will be like the humming of bees. None of them will enter the fire except that he is free from good deeds like stone is free from the leaves of trees. Make them my Ummah." He (عَزَّوَجَلَّ) said; "They are the Ummah of Ahmad (صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ)." The scholar said, "Yes."

When Sayyiduna Musa (عَلَيْهِ السَّلَام) was amazed by the blessings that Allah (عَزَّوَجَلَّ) granted to Prophet Muhammad (صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) and to his Ummah, he said; "If only I was from the Ummah of Ahmad (صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ)." Allah (عَزَّوَجَلَّ) sent to him three signs through which He pleased him.

"O Musa (عَلَيْهِ السَّلَام)! I have chosen you mankind by (bestowing) My messages and by My speech; so, accept what I have bestowed upon you and be among the thankful."¹¹

So Sayyiduna Musa (عَلَيْهِ السَّلَام) was entirely pleased.

12. Al-Imam Abu Nu'aym (d. 430 AH) رَحِمَهُ اللّٰهُ extracted a narration from Sayyiduna Saeed Ibn Abi Hilal that Sayyiduna 'Abdullah Ibn Amr said to Sayyiduna Ka'b Al-Ahbar (عَلَيْهِمُ الرِّضْوَانُ), "Inform me about the description (of the Prophet Muhammad (صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) and his ummah (nation)." He said; "I find them such in the Book of Allah (عَزَّوَجَلَّ), that Ahmad (صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) and his Ummah are Al-Hammaadoon (they praise a lot). They praise Allah (عَزَّوَجَلَّ) upon all good and bad. They do Takbeer of Allah (عَزَّوَجَلَّ) (mention his greatness) by saying 'Allahu Akbar' when ascending upon a highland and they do Tasbeeh (mention the glorification of Allah (عَزَّوَجَلَّ)) whenever descending (they say 'Subhan-Allah'). Their call reaches the midst of the heavens. They have a sound in their Salaah like the humming of bees upon the stones. They make rows in Salah like the rows of Angels and they make rows during battles like the rows that they make when performing Salaah. When they fight in the way of Allah (عَزَّوَجَلَّ), Angels are in front of them and behind them with strong spears.

¹¹ Surah Aa'raf. Surah No:7. Verse No: 144.

When they attend in the rows in the way of Allah (عَزَّوَجَلَّ), there is a shade over them, and he signalled with his hands, (to say) like the Eagles shade their nest. They never move back from a military advancement until (Sayyiduna) Jibriel (عَلَيْهِ السَّلَام) comes to them for (for their help)."

13. Al-Imam Abu Nu'aym (d. 430 AH) رَحْمَةُ اللَّهِ عَلَيْهِ extracted a narration in Al-Hilyah from Sayyiduna Anas رَضِيَ اللَّهُ عَنْهُ who stated that the Messenger صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, "Allah (عَزَّوَجَلَّ) revealed to (Sayyiduna) Musa (عَلَيْهِ السَّلَام), the Prophet of Bani Israeel, that whoever meets me rejecting Ahmad (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ), I will enter him into the fire." He (عَلَيْهِ السَّلَام) said, "O Lord who is Ahmad?" He (عَزَّوَجَلَّ) said, "I've not created any creation more noble than him in My Court. I wrote his name with My Name on the 'Arsh (throne) before creating the heavens and the earth. Indeed Jannah (paradise) is forbidden upon all my creation until I admit him and his Ummah into it." He (عَلَيْهِ السَّلَام) said, "And who is his ummah?" He (عَزَّوَجَلَّ) said, "Al-Hammadoon (those who praise a lot). They praise when rising, when descending and upon every state. They tie their waists (with lower garments to protect their Awrah - cover the body part that should be covered) and they purify their hands and feet. They fast during the day and they spend the night in worship. I accept the smallest of actions from them and I will admit them into Jannah by their testimony that, "There is no-one worthy of worship except Allah (عَزَّوَجَلَّ)." (Sayyiduna) Musa (عَلَيْهِ السَّلَام) said, "Make me the Prophet of that Ummah (nation)." Allah (عَزَّوَجَلَّ) said, "It's Prophet will be from it." He said, "Make me from the Ummah (nation) of that Prophet." He (عَزَّوَجَلَّ) said, "You have come first and he will come after but I will gather between you and him in Dar al-Jalaal¹² (paradise)."

14. Imam Ibn Abi Haatim (d. 327 AH) and Al-Imam Abu Nu'aym (d. 430 AH) عَلَيْهِمُ الرِّضْوَانُ extracted a narration from Sayyiduna Wahb Ibn Munabbih رَضِيَ اللَّهُ عَنْهُ who stated, "Allah (عَزَّوَجَلَّ) revealed to Sayyiduna Ash-iyaa¹³ عَلَيْهِ السَّلَام, "Indeed I am sending a Prophet who is Ummi¹⁴. I will open through him deaf ears, headless hearts and blind eyes. His place of birth is Makkah and his place of migration will be Taiba, and his kingdom will be in Ash-Shaam. My servant is Al-Mutwakkil (he trusts in Me), Al-Mustafa (the Chosen one) Al-Marfu' (the one who has been elevated), Al-Habeeb (the beloved), Al-Mutahabbib (the one who loves a lot), Al-Mukhtaar (the one who has been given authority), he will not return evil with evil, rather he will pardon, overlook and forgive (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ).

He will be merciful to the believers, he will cry for the animals that are overburdened and he will cry for the orphan in the lap of the widows, he is not stern nor hard-hearted nor will he raise his voice in the markets and he does not adorn himself with immorality. He does not adorn with evil and he does not speak evil. If he passes by a lamp, it will not extinguish. This is because of his Sakinah (tranquillity). If he passes by a long and harsh area, there will not be any sound from under his blessed feet. I will send him as the barer of glad tidings and the herald of warnings. I will prepare every beauty for him and I will grant him every noble character. I will make Sakinah (tranquillity) his clothing, I will make Al-Birr (Piety) his symbol. I will make Taqwa (piety) his conscience. I will make wisdom his intelligence. I will make truthfulness and loyalty his nature. I will make pardoning, forgiveness and good deeds his character. I will make justice his Seerah (way) and truth his Shariah (law). I will make guidance his leader and Islam his nation. Ahmad is his name (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ).

¹² Imam Al-Qurtubi عَلَيْهِ السَّلَام stated that it has been said that there are seven heavens that are called Dar al-Jalaal, Dar al-Salaam, Dar al-Khulood, Jannah 'Adn, Jannah al-Ma'waa, Jannah Na'eem, Al-Firdaws. It has also been stated that there are only four heavens. (Faydh al-Qadeer Sharh Al-Jaami' Al-Sagheer).

¹³ A Prophet.

¹⁴ Not taught by anyone in creation.

I will guide through him after (the people fall into) misguidance and I will teach through him after (people fall into) ignorance. I will raise through him after (people fall into) loneliness. I will give a name (i.e. identity) through him after (being) unidentified (i.e. not being known). I will increase (wealth) through him after scarcity. I will grant independence through him after dependence. I will gather through him after separation. I will bring harmony through him between dispersed hearts and desires and different nations.

I will make his Ummah (nation) the best of nations that were raised among mankind enjoining good deeds and forbidding evil (immorality), accepting My Oneness, believing in Me, having sincerity towards Me, confirming what My Messengers came with and they are from those who consider the sun (for their timing). Blessed are those hearts, faces and souls which are sincere to Me. I teach them Tasbeeh (glorification), Takbeer (mentioning My Greatness), Tahmeed (praising Me) and Tawheed (Oneness) in their Masaajid and the Majaalis (gatherings) and in their movements of resting. They make rows in the Masaajid like the Angels make rows around My Arsh (throne).

They are My Awliya (friends) and My Ansar (helpers). I take revenge through them from My enemies i.e. the idol worshippers. They pray to Me in the state of standing, Ruku (bowing) and Sujud (prostrating). They will leave their homes and their wealth in their thousands seeking My Pleasure.

They will fight in My Way in lines and armies. I will finish with their (Divine) Book and I will finish with their Shariah (Sacred Law) all Sacred Laws and I will finish through their religion all other religions. So, whoever finds them but does not believe in their book and does not enter into their religion and Shariah then he is not from Me and I am free from him. I will make them the most virtuous of all nations. I will make them the best of all Ummah (nations). I will make them the moderate nation who are witnesses against the people. When they get angry, they recite لَا إِلَهَ إِلَّا اللَّهُ (There is no deity except Allah عَزَّوَجَلَّ). When they feel displeasure, they mention My Greatness (Allahu Akbar). When they have a dispute, they do Tasbeeh (glorification) of Me.

They purify their faces and their limbs (arms and feet). They tie cloths to their waists (i.e. wear lower garments). They recite; لَا إِلَهَ إِلَّا اللَّهُ when they climb up hills and highlands. Their sacrifice is their blood (lives). Their Gospels (the Chapters of the Noble Qur'an) are (preserved) in their chests. They are devoted worshippers during the night and lions during the day (fighting in the way of Allah عَزَّوَجَلَّ). They have a sound like the humming of bees. Glad tidings to the one who is with them and upon their religion, methodology and law. This is my blessing which I grant to whomever I wish and I am Utmost Bountiful.

15. Imam Al Baihaqi (d. 458 AH) رَحْمَةُ اللَّهِ عَلَيْهِ has extracted a narration from Sayyiduna Ibn 'Abbas رَضِيَ اللَّهُ عَنْهُمَا who stated, "(Sayyiduna) Al-Jaarood Ibn 'Abdullah came to the Court of the Messenger Allah (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) and accepted Islam. He said, "By the One Who has sent you with the truth, indeed I found your description in the Injil (Bible) and the son of Batool (Sayyiduna 'Isa عَلَيْهِ السَّلَام) gave glad tidings of you."

16. Imam Abu Nu'aym (d. 430 AH) رَحْمَةُ اللَّهِ عَلَيْهِ extracted a narration from Sayyiduna Saeed Ibn Musayyib رَضِيَ اللَّهُ عَنْهُ that Sayyiduna Ibn 'Abbas رَضِيَ اللَّهُ عَنْهُمَا stated to Sayyiduna Ka'b Al-Ahbaar رَضِيَ اللَّهُ عَنْهُ, "What prevented you from accepting Islam in the era of the Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) and the era of (Sayyiduna) 'Abu Bakr رَضِيَ اللَّهُ عَنْهُ until you accepted Islam now during the era of (Sayyiduna) 'Umar رَضِيَ اللَّهُ عَنْهُ?" Sayyiduna Ka'b Al-Ahbar رَضِيَ اللَّهُ عَنْهُ said; "Indeed my father wrote a section from the Tawrah and gave it to me stating, "Act upon this and follow it." He took an oath from me on his right as my father that I would not open this seal. He placed a seal

over all his books. When I saw that Islam had spread and I did not see anything but goodness, my soul said to me, "Perhaps your father has hidden from you (important) knowledge." So, I opened the seal and I found in it the description of the Prophet Muhammad (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) and his Ummah (nation) so I came now and accepted Islam."

17. Imam Abu Nu'aym (d. 430 AH) رَحِمَهُ اللَّهُ عَلَيْهِ extracted a narration from the chain of Sayyiduna Shahr Ibn Howshad رَضِيَ اللَّهُ عَنْهُ from Sayyiduna Ka'b رَضِيَ اللَّهُ عَنْهُ, "Indeed my father was from the most knowledgeable of the people in relation to what Allah (عَزَّوَجَلَّ) revealed to (Sayyiduna) Musa (عَلَيْهِ السَّلَام). He did not used to hide anything from me that he knew. When death came to him, he called me and he said to me, 'O my son, indeed you know that I did not hide anything from you that I knew, except I kept two pages hidden from you in which there was mention of a Prophet who would be sent.' His time has come near. I did not like to inform you of that as I do not feel safe from some of these liars coming out and you end up following them. I have put them in this compartment which you see I have covered. Do not turn towards them and do not look into them at this time. Indeed, if Allah (عَزَّوَجَلَّ) wills good for you and that Prophet becomes apparent then you will follow him." Then my father died and we buried him. There was nothing more beloved to me than looking into these two pages, so I opened the compartment and I took out the two papers. It was written on the papers, Muhammad (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) is the Messenger of Allah, the seal of the Prophets. There is no Prophet after him. The place of his birth is Makkah and the place of his migration is Taiba. He is not harsh nor stern. He does not raise his voice in the markets. He returns evil with goodness; he forgives and overlooks. His Ummah (nation) are Al Hammadoon (praise a lot). They praise Allah (عَزَّوَجَلَّ) in all states. Their tongues are continuous in Takbeer (mentioning the greatness of Allah عَزَّوَجَلَّ). Their Prophet is helped by Allah (عَزَّوَجَلَّ) at every stage.

They wash their private areas and they tie the lower garments on their waists. Their Gospels (chapters of the book) are in their hearts. Their mutual mercy between each other is like the mercy of brothers who have the same mother. They will be the first from the nations to enter Jannah on the day of judgement." Then I stopped for however long Allah (عَزَّوَجَلَّ) willed. After that, news reached me that the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) had become apparent in Makkah. I delayed taking any action until it was proven fully. Then the news reached me that he had passed away and that his Khalifah (representative) was standing in his position and his army came to us. I said (to myself), "I will not enter this Religion until I see their character and their actions." So I continued to delay and wait to seek proof until the employees of (Sayyiduna) 'Umar (رَضِيَ اللَّهُ عَنْهُ) came to us. When I saw their fulfilment of promises and I saw what Allah (عَزَّوَجَلَّ) had done for them against their enemies (i.e. how Allah عَزَّوَجَلَّ helped them) I realised that these were the people who I had been waiting for. By Allah (عَزَّوَجَلَّ), I was once on my roof when a man from the Muslims was reciting the Statement of Allah (عَزَّوَجَلَّ):

يَا أَيُّهَا الَّذِينَ أُوتُوا الْكِتَابَ آمِنُوا بِمَا نَزَّلْنَا مُصَدِّقًا لِمَا مَعَكُمْ مِنْ قَبْلِ أَنْ نَطْمِسَ وُجُوهًا

"O People given the Book(s)! Believe in what We have sent down confirming the Book which you possess, before We transform some faces."¹⁵

So when I heard this Verse, I feared that I would not reach the morning until Allah (عَزَّوَجَلَّ) would turn my face into the back of my neck. So nothing was more beloved to me than that morning. I set off towards the Muslims (in order to enter into Islam).

¹⁵ Surah Nisa. Surah No: 4. Verse: 47

18. Imam Ibn Asaakir (d. 571 AH) رَحِمَهُ اللَّهُ عَلَيْهِ also extracted this narration through the chain of Sayyiduna Al-Musayyib Ibn Raafi' رَضِيَ اللَّهُ عَنْهُ and others from Sayyiduna Ka'b رَضِيَ اللَّهُ عَنْهُ.

19. Imam al-Bayhaqi (d. 458 AH) رَحِمَهُ اللَّهُ عَلَيْهِ extracted a narration from Sayyiduna Wahb Ibn Munabbih رَضِيَ اللَّهُ عَنْهُ who stated, "Indeed Allah عَزَّوَجَلَّ revealed to (Sayyiduna) Dawood (عَلَيْهِ السَّلَام) in Az-Zaboor, "O Dawood (عَلَيْهِ السَّلَام), indeed will come after you a Prophet whose name is Ahmad and Muhammad (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ). He is Saadiq (truthful) and a Nabi (prophet). I will never be displeased with him and he will never disobey Me. I have protected him from Sins in the past and the future¹⁶. His Ummah (nation) is blessed. I will give them Nawaafil (voluntary actions) similar to what I gave to the Prophets. I have made obligatory upon them Faraid (obligatory actions) that I made Fard upon the Prophets and Messengers (عَلَيْهِمُ السَّلَام) until they come to Me on the day of judgement and their Noor (light) will be similar to the Noor of the Prophets (عَلَيْهِمُ السَّلَام). I have made Fard upon them that they purify themselves before every Salaah like I made Fard upon the Prophets (عَلَيْهِمُ السَّلَام) and I commanded them to do Ghushl (bathe) from Al Janabah (major impurity) like I commanded the Prophets (عَلَيْهِمُ السَّلَام) like I commanded them to do Hajj like I commanded the Prophets and I commanded them to do jihad (struggle in my way through holy war) like I commanded the Messengers (عَلَيْهِمُ السَّلَام). O Dawood (عَلَيْهِ السَّلَام) indeed I have given virtue to Muhammad (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) and his Ummah (nation) over all other nations. I have given the people of his Ummah (nation) six characteristics that have not been given to anyone from the other nations; I will not take them to account for their mistakes and forgetfulness..." The rest of this Hadith will follow (in this book).

20. Imam Tabarani (d. 360 AH), Imam Al Baihaqi (d. 458 AH), Imam Abu Nu'aym (d. 430 AH) and Imam Ibn Asaakir (d. 571 AH) الرِّضْوَانُ عَلَيْهِمُ extracted a narration from Sayyiduna Faltan Ibn Aasim رَضِيَ اللَّهُ عَنْهُ who said, "We were with the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) when a man came. The Prophet (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) said to him, "Do you read the Torah?" He said, "Yes." "Do you read the Injeel (Bible)?" He said, "Yes." The Prophet (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) took oath from him and asked, "Do you find me in the Tawrah and Injeel?" He said, "We find a description like your description and we find your attribute and your appearance. We were hoping that he (the one described) would be from us so when you appeared it frightened us that you may be (who is described) so when we looked, it became apparent that you are not him." The Prophet (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) said, "Why is that?" He said, "Indeed with him from his own Ummah (nation) there are seventy thousand upon whom there is no Hisaab (account) and no Adhaab (punishment). There is only a small amount of people with

¹⁶ Masoom- It is essential for a Nabi to be 'Maasoom' (absolutely free from the ability to sin). This is a unique quality which has only been afforded to Nabis and Angels. With the exception of a Nabi and Angel, none other can be regarded as being Maasoom. Those who consider the Imams to be Maasoom like the Ambia-e-Kiraam عَلَيْهِمُ السَّلَام are injudicious and misguided. Ismat-e-Ambia means that the Ambia عَلَيْهِمُ السَّلَام have been promised protection by Allah عَزَّوَجَلَّ, due to which, it is Muhaal, i.e. absolutely impossible in the light of the Shari'ah, for them to sin. With regards to the Great Imams and the Awliyah Allah عَزَّوَجَلَّ, the unlikeness is that even though Allah عَزَّوَجَلَّ protects them from sinning, and thus they do not sin; but according to the Shari'ah, if it does occur then it is not something which is considered to be Muhaal. The Ambia عَلَيْهِمُ السَّلَام are free from shirk (polytheism), kufr (committing infidelity), and from all such disreputable and vile practices and qualities which are the cause of abhorrence to the people; such as lies and deceit, breach of trust, ignorance and all other negative qualities. They are also free from all such actions that are contrary to the traits of dignity and politeness. It is unanimously accepted that they are free from all of these (and like things) even before and after being bestowed with Nubuwwah (Prophethood). They are also absolutely Maasoom from committing Kaba'ir (major sins). The reality is that they are Maasoom from even intending to commit even Sagha'ir (minor sins) even before and after being bestowed with Nubuwwah. (Bahar-e-Shari'ah. Volume One. Beliefs Relating To Nubuwwah The Unique Station of Prophethood)

you.” The Prophet (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) said, “By the One Whose Power my life is in, I am he (who is described). Indeed they are my Ummah (nation) and indeed they are more than seventy thousand plus seventy thousand.”

21. Imam Tabarani (d. 360 AH), Imam Ibn Hibban (d. 965 AH), Imam Al Hakim (d. 405 AH), Imam Al Baihaqi (d. 458 AH) and Imam Abu Nu’aym (d. 430 AH) عَزَّوَجَلَّ narrate from Sayyiduna ‘Abdullah bin Salam رَضِيَ اللَّهُ عَنْهُ that indeed when Allah (عَزَّوَجَلَّ) willed the guidance of (Sayyiduna) Zaid Ibn Sa’na (رَضِيَ اللَّهُ عَنْهُ), (Sayyiduna) Zaid (رَضِيَ اللَّهُ عَنْهُ) said, “Nothing from the signs of Prophethood were left except that I had seen them in the face of (Sayyiduna) Muhammad (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) when I looked towards him except for two. I was not informed of them. (These signs were) His forbearance will overcome ignorance and severe ignorance towards him will not increase him except in forbearance. I began to become friendly with him so that I could gain proximity to him and be able to recognise his forbearance over ignorance. I purchased a specific number of dates from him that would be given at a later date that was specified and I gave him the price immediately. When it was two or three days before the specified time (for the dates to be given), I came to him and I grasped the corners of his shirt and his shawl and I looked towards him with a harsh sight. I said, “O Muhammad (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ), will you not fulfil my right? By Allah (عَزَّوَجَلَّ) Indeed, you, O children of ‘Abdul Muttalib, are evasive. I have knowledge of you through being close to you all.”

Sayyiduna ‘Umar Ibn al-Khattab رَضِيَ اللَّهُ عَنْهُ said, “O enemy of Allah (عَزَّوَجَلَّ), are you saying to the Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) what I hear? By Allah (عَزَّوَجَلَّ), if I did not feel the absence (of the sword) I would strike your head with my sword.” The Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) was looking towards Sayyiduna ‘Umar رَضِيَ اللَّهُ عَنْهُ with tranquillity and dignity and with a smile. He said; “Myself and him were in need of other than this, O ‘Umar (رَضِيَ اللَّهُ عَنْهُ) which was that you tell me to fulfil in the best of ways and you tell him to seek in the best of ways. Go O ‘Umar (رَضِيَ اللَّهُ عَنْهُ) and fulfil his right and give him twenty Sa’a¹⁷ more in place of your frightening him.” So Sayyiduna ‘Umar رَضِيَ اللَّهُ عَنْهُ did this. I said, “O ‘Umar (رَضِيَ اللَّهُ عَنْهُ)! I had recognised all the signs of Prophethood in the face of the Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) when I looked towards him except for two which I had not been informed of about him. (These two signs are) His forbearance overcomes ignorance and the severity of ignorance against him does not increase him except in forbearance. Now I have found these two signs. So, I make you a witness that indeed I am pleased with Allah (عَزَّوَجَلَّ) as my Lord, Islam as my religion and Muhammad (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) as the Prophet.”

22. Imam Ibn Sa’d (d. 230 AH) رَحِمَهُ اللَّهُ extracted a narration from Sayyiduna Az-Zuhri رَضِيَ اللَّهُ عَنْهُ that a Jew said, “There was not remaining any description of the Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) from the Tawrah except that I had seen it apart from forbearance, so I gave him thirty dinars immediately in exchange for dates that would be given at a specified time. Then he mentioned similar to the previous narration. At the end of this narration, it is stated that he said, “O ‘Umar (رَضِيَ اللَّهُ عَنْهُ) the only thing that caused me to do this was that I had seen all the descriptions of the Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) from the Tawrah except for forbearance, so I tested his forbearance today and I found it as described in the Tawrah. So the Jew and his family accepted Islam.”

23. Imam Abu Nu’aym (d. 430 AH) رَحِمَهُ اللَّهُ extracted a narration from the chain of Sayyiduna Yusuf, son of Abdullah bin Salaam رَضِيَ اللَّهُ عَنْهُمَا from his father who said, “Indeed I find in what I read from the books that a flag will be raised in Makkah. Allah (عَزَّوَجَلَّ) is with the one who has this flag

¹⁷ Measurement.

and the one who has the flag is with Allah (عَزَّوَجَلَّ). Allah (عَزَّوَجَلَّ) will grant victory to him over all other cities.”

24. Imam Ibn Sa’ad (d. 230 AH) and Imam Ibn Asaakir (d. 571 AH) عَلَيْهِمُ الرِّضْوَانُ extracted a narration from the chain of Sayyiduna Musa Ibn Ya’qub Al-Zama’i from Sahl the freed slave of Ghuthaymah that he was a Christian from the people of Murays (near San’a, Yemen) and he was an orphan in the care of his paternal uncle. He states, “I took the Injil and I read it until I reached a page, which was stuck together with glue so I opened it and found the praise of the Prophet Muhammad (صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) in it that he is neither short nor tall. The Prophet Muhammad (صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) is white (Noor) and he has two locks of hair. Between his two shoulders there is a seal (Khaatam). He sits with his blessed legs drawn up and wrapped in his blessed garment. He does not accept charity¹⁸. He rides upon a four-legged animal¹⁹ and a camel and he milk sheep. He wears a shirt with a patch. Whoever does that is free from arrogance and the Prophet (صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) does that. The Prophet (صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) is from the descendants of (Sayyiduna) Ismail (عَلَيْهِ السَّلَام). His name is Ahmad.” Sahl said, “When I reached this point in the description of the Prophet Muhammad (صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) my uncle came. When he saw the page (open) he struck me and said, ‘Why have you opened this page and read it?’ I said, “There is a description in it of Prophet Ahmad.” He said, “He has not yet arrived.””

25. Imam Al-Baihaqi (d. 458 AH) عَلَيْهِ رَحْمَةُ اللّٰهِ extracted a narration from the chain of Sayyiduna ‘Umar Ibn Al Hakim Ibn Rafi’ Ibn Sinan عَلَيْهِمُ الرِّضْوَانُ who stated, “My paternal uncles and forefathers said that they had a paper which they would pass on in inheritance during the era of ignorance until Islam came. When the Prophet (صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) arrived in Al-Madinah they took it to him and it was written in it:

Allah’s name I begin with, His statement is the truth and the statement of the wrongdoers is in ruin.

This is a mention of an Ummah (nation) that will come towards the end of time who will wash their body parts and they will wear lower garments upon their waists. They will delve into the oceans (in combat) towards their enemies. They have a salah (prayer) that is such that if it was in the nation of (Sayyiduna) Nuh (عَلَيْهِ السَّلَام) they would not have been destroyed by the storm and if it was in the nation of ‘Aad they would not have been destroyed by the wind and if it was in the nation of Thamood they would not be have been destroyed by the terrifying sound.” When this was recited to the Prophet (صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ), he was amazed by what was in it.”

26. Imam Ibn Mandah (d. 1004–5) عَلَيْهِ رَحْمَةُ اللّٰهِ extracted in As-Sahabah from Sayyiduna Anas Ibn Malik رَضِيَ اللّٰهُ عَنْهُ that the Messenger (صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) said; “Allah (عَزَّوَجَلَّ) sent me as a guide and as a mercy for the whole creation and he sent me that I erase musical instruments.” So (Sayyiduna) Owais Ibn Sam’aan رَضِيَ اللّٰهُ عَنْهُ said, “By the one who sent you with the truth, indeed I find it to be (mentioned) like this in the Tawrah.”

27. Imam Baihaqi (d. 458 AH) and Imam Abu Nu’aym (d. 430 AH) عَلَيْهِمُ الرِّضْوَانُ extracted from Sayyiduna Ka’b al-Ahbaar رَضِيَ اللّٰهُ عَنْهُ that he heard a man saying, “I saw in a the dream as though the people had gathered for hisaab (account) and the Prophets (عَلَيْهِمُ السَّلَام) were all called and every

¹⁸ The Prophet (صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) would not use charitable money on his personal expenditure.

¹⁹ This has been written out of respect instead of donkey.

Prophet came with his Ummah (nation) and he saw that every Prophet (عَلَيْهِمُ السَّلَام) had two lights and everyone who followed them had one light with which he would walk. Then the Prophet Muhammad (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) was called and there was a light for every hair on his blessed head and there was a separate light for his blessed face. Due to this, the sights of all who would look towards him (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) would be fixed upon him (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ). For everyone who followed him there were two lights with which they would walk which was like the light of the Prophets (عَلَيْهِمُ السَّلَام). Sayyiduna Ka'b عَنِ اللَّهِ عَزَّوَجَلَّ said, "By Allah (عَزَّوَجَلَّ) besides whom there is none worthy of worship, did you see this dream?" He said, "Yes." Sayyiduna Ka'b عَنِ اللَّهِ عَزَّوَجَلَّ said, "By the One in Whose Power is my life, indeed it is the description of Muhammad (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) and his Ummah (nation) and the description of the Prophets (عَلَيْهِمُ السَّلَام) and their nations in the Book of Allah (عَزَّوَجَلَّ). It is as though it is a recitation from the Tawrah."

28. Imam Ibn Asaakir (d. 571 AH) رَحِمَهُ اللَّهُ عَزَّوَجَلَّ extracted a narration from Sayyiduna Ibn Mas'ud رَضِيَ اللَّهُ عَنْهُ that he said, "There are five Prophets (عَلَيْهِمُ السَّلَام) whose glad tidings were given before they came; (Sayyiduna) Ishaq and (Sayyiduna) Yakoob (عَلَيْهِمُ السَّلَام).

وَأَمْرَاتُهُ قَابِمَةٌ فَصَحِيحَتْ فَبَشَّرْنَاهَا بِإِسْحَقَ - وَمِنْ وَرَاءِ إِسْحَقَ يَعْقُوبُ

"We gave her glad tidings regarding Ishaq, and following Ishaq, regarding Yaqub."²⁰

And glad tidings were given of (Sayyiduna) Yahya (عَلَيْهِ السَّلَام);

أَنَّ اللَّهَ يُبَشِّرُكَ بِيَحْيَى

"Indeed Allah عَزَّوَجَلَّ gives you glad tidings of Yahya"²¹

and glad tidings were given to (Sayyiduna) 'Isa (عَلَيْهِ السَّلَام);

إِنَّ اللَّهَ يُبَشِّرُكَ بِكَلِمَةٍ مِّنْهُ

"Allah عَزَّوَجَلَّ gives you glad tidings of a Word from Him."²²

And glad tidings were given of Muhammad (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ);

وَمُبَشِّرًا بِرَسُولٍ يَأْتِي مِنْ بَعْدِي اسْمُهُ أَحْمَدُ

"Heralding glad tidings of the Noble Messenger who will come after me – his name is Ahmad."²³

These are all Prophets (عَلَيْهِمُ السَّلَام) about whom news was given before they came.

29. Imam Abu Nu'aym (d. 430 AH) رَحِمَهُ اللَّهُ عَزَّوَجَلَّ extracted a narration in Hilya from Sayyiduna Wahb رَضِيَ اللَّهُ عَنْهُ who said; "There was a man in Banu Israeel who disobeyed Allah (عَزَّوَجَلَّ) for 200 years and then passed away. They took him and threw him on garbage. Allah (عَزَّوَجَلَّ) revealed to (Sayyiduna) Musa (عَلَيْهِ السَّلَام) to take him out and pray upon him. Prophet Musa (عَلَيْهِ السَّلَام) said, "O Lord! Banu Israel have witnessed that he disobeyed you for 200 years." Allah (عَزَّوَجَلَّ) revealed to

²⁰ Surah Hood. Surah No: 11. Verse: 71

²¹ Surah Aale Imran. Surah No: 3. Verse: 39

²² Surah Aale Imran. Surah No: 3. Verse: 45

²³ Surah As-Saf. Surah No: 61. Verse: 6

(Sayyiduna) Musa (عَلَيْهِ السَّلَام) this is how it was, except whenever he would open the Tawrah and look to the name of Muhammad (صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) he would kiss it and he would put it (the name) over his eyes and he would send blessings upon him (صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ). I rewarded him for that and I forgave his sins and I have married him to seventy Hoors (heavenly virgins).”²⁴

30. Imam Ibn Sa’d (d. 230 AH) رَحْمَةُ اللّٰهِ عَلَيْهِ extracted a narration from Sayyiduna Abu Hurayrah رَضِيَ اللّٰهُ عَنْهُ that the Messenger of Allah (صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) came to Bait al-Madaris (place where the Jews would study) and the Prophet (صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) said, “Bring out the most knowledgeable of you.” They said; “‘Abdullah Ibn Suriyyaa (is the most knowledgeable).” The Messenger of Allah (صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) went into seclusion with him (took him aside) and took oath from him of his religion and of what Allah (عَزَّوَجَلَّ) had blessed them with (the special food of Jannah) and that Allah (عَزَّوَجَلَّ) had shaded them with the clouds. “Do you know that I am the Messenger of Allah (صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ)?” He responded, “O Allah (عَزَّوَجَلَّ) Yes, Indeed the nation know what I know and indeed your description and your praise is clear in the Tawrah but they are jealous of you.” The Prophet (صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) said; “So what stopped you?” He said, “I hate to go against my nation and perhaps they will follow you and accept Islam then I will accept Islam.”

31. Imam Ahmad (d. 241 AH) and Imam Ibn Sa’d (d. 230 AH) عَلَيْهِمُ الرِّضْوَانُ extracted a narration from Sayyiduna Abu Sakhr al Uqayli رَضِيَ اللّٰهُ عَنْهُ who said, “A man from the Bedouins informed me that the Messenger of Allah (صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) passed by a Jew who had a book with him upon which the Tawrah was written. He was reading the Tawrah to one of his sons who was ill. The Prophet (صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) said to him, “O Jew, I take oath from you by the One Who revealed the Tawrah upon (Sayyiduna) Musa (عَلَيْهِ السَّلَام)? “Do you find my praise and description and my arrival in your Tawrah.” He signalled with his head to say no. His son said, “But I testify by the One Who revealed Tawrah upon (Sayyiduna) Musa (عَلَيْهِ السَّلَام), indeed he finds your praise, your time, your description and your arrival in His book and I testify that there is none worthy of worship but Allah (عَزَّوَجَلَّ) and indeed that you are the Messenger of Allah (صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ).” The Prophet (صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) said, “Move the Jew away from your companion.” The young man passed away and the Prophet (صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) performed Janazah upon him.” Imam Baihaqi (d. 458 AH) extracted a similar narration from the Hadith of Sayyiduna Anas and Sayyiduna Ibn Mas’ud رَضِيَ اللّٰهُ عَنْهُمَا.

32. Imam Ibn Sa’d (d. 230 AH) رَحْمَةُ اللّٰهِ عَلَيْهِ extracted a narration from the path of Sayyiduna Al-Kalbi from Sayyiduna Abu Salih from Sayyiduna Ibn ‘Abbas عَلَيْهِمُ الرِّضْوَانُ who said, “Quraysh sent Nadhr Ibn Harith and ‘Uqbah Ibn Abi Mu’ayt and others to the Jews in Yathrib (Madinah). They said to them to ask them about Prophet Muhammad (صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ). So, they came to Madinah and they said, “We have come to you in relation to a matter that has occurred amongst us. We have a boy amongst us who is an orphan and who is small (Allah عَزَّوَجَلَّ forgive) he says a statement which is huge. He claims that he is the Messenger of the Most Merciful.” They said, “Describe him to us.” So they described him. They said, “Who follows him from you?” They said, “The lower people.” A scholar amongst them laughed at this from them and said, “This is the Prophet (صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) whose description we find and we find that his nation is the most severe of people in enmity to him.”

33. Imam Al Hakim (d. 405 AH), Imam Al Bahaqi (d. 458 AH) and Imam Ibn Asaakir (d. 571 AH) رَضِيَ اللّٰهُ عَنْهُ narrated from Sayyiduna ‘Ali Ibn Abi Talib رَضِيَ اللّٰهُ عَنْهُ that a Jew was owed some dinars

²⁴ Those who kiss their thumbs and place on their eyes when hearing the Prophet’s (صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) name are fortunate, congratulations!

(money) from the Prophet (صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) so he sought his debt from the Prophet (صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ). The Prophet (صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) said, "I do not have what I can give you." He said, "I will not separate from you O Muhammad (صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) until you give me." So the Prophet (صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) said to him, "Then I will sit with you." So, he sat with him. The Prophet (صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) performed Dhuhr, 'Asr, Maghrib, 'Isha and the morning prayer." The Companions of the Prophet (صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) we're threatening the Jew and they said, "O Messenger of Allah (صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ), this Jew has imprisoned you?" The Prophet (صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) said, "My Lord has prohibited me that I oppress anyone whether that is somebody with whom I have a promise meaning a truce or not." Then when the day rose, the Jew accepted Islam and he said, "Half of my wealth is in the Way of Allah (عَزَّوَجَلَّ). By Allah (عَزَّوَجَلَّ) I did not do what I did with you except to see the description of you which is mentioned in the Tawrah which is; Muhammad (صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) the son of 'Abdullah (رَضِيَ اللّٰهُ عَنْهُ) his place of birth is Makkah and his place of Hijrah (migration) is Taiba (Madinah) and his Kingdom is Ash-Sham (Syria, Jordan, Palestine and Lebanon). He is not harsh nor severe nor one who raises the voice in the market places and nor does he beautify with mischievous words and nor does he speak with falsehood."

34. Imam Tirmidhi (d. 297 AH) رَحْمَةُ اللّٰهِ عَلَيْهِ extracted a narration which he classed as Hasan²⁵ from Sayyiduna 'Abdullah Ibn Salam رَضِيَ اللّٰهُ عَنْهُ he said, "It is written in the description of the Prophet Muhammad (صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) written in the Tawrah that (Sayyiduna) 'Isa Ibn Maryam عليه الصلاة والسلام, will be buried with him."

35. Imam Abu Shaykh رَحْمَةُ اللّٰهِ عَلَيْهِ (d. 369 AH) extracted a narration in his Tafsir from Sayyiduna Sa'eed Ibn Jubair رَضِيَ اللّٰهُ عَنْهُ who said that those who accepted faith from the companions of Najjashi رَضِيَ اللّٰهُ عَنْهُ (Christian King), said to Najjashi رَضِيَ اللّٰهُ عَنْهُ, "Permit us that we go to this Prophet (صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) who we find in the book." They came and accepted Islam and they were martyred in Uhud.

36. Imam Zubayr Ibn Bakkaar (d. 256 AH) رَحْمَةُ اللّٰهِ عَلَيْهِ extracted a narration in Akhbaar Al Madinah from Sayyiduna Ka'b رَضِيَ اللّٰهُ عَنْهُ who said, "Indeed in the Book of Allah (عَزَّوَجَلَّ) which was revealed upon (Sayyiduna) Musa (عَلَيْهِ السَّلَام), it is stated that Allah (عَزَّوَجَلَّ) said to Madinah, "O Taiba, O Tabah, O Miskinah, do not accept the treasures rather raise your surfaces over the surfaces of the cities.""

37. Imam Al-Qaasim Ibn Muhammad رَحْمَةُ اللّٰهِ عَلَيْهِ extract a narration in which he said, "It has reached me that there are forty names for Madinah in the Tawrah."



²⁵ Al-Hasan: The Hasan hadith is classed when it is missing only the condition of preservation (in memory or in writing) from the conditions of Sahih. In status, this type of al-Hadith is between al-Shahih and al-Da'if.