

## Chapter Nine

### Before the announcement of Prophethood

Chapter in relation to the news given by the scholars and the monks in relation to the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ before his صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ arrival

1. Imam Hakim (d. 405 AH) رَحْمَةُ اللهِ عَلَيْهِ and Imam Baihaqi (d. 458 AH) رَحْمَةُ اللهِ عَلَيْهِ narrated from Sayyiduna Salman Farsi رَضِيَ اللهُ عَنْهُ that he was asked, "How was the start (of your journey towards) Islam?" He said, "I was an orphan of Ram Hurmuz<sup>1</sup> and my father was a businessman of Ram Hurmuz, who would often visit a teacher who would teach him. I held on to him (the teacher) so that I remain under his care. I had a brother who was older than me and he was independent whilst I was a poor boy. When the teacher would rise from his gathering, whoever was learning from him would disperse. So, when they would disperse, he would go out. He would cover himself with a cloth and climb the mountain.

He used to do this many times. I said to him, "Indeed you do such and such, so why do you not take me with you?" He said, "You are a boy and I am fearful that something becomes apparent from you." I said, "Do not be afraid." He said, "Indeed, in this mountain there is a nation who have worship and goodness. They remember Allah (عَزَّوَجَلَّ) and remember the hereafter. They perceive that we are fire worshippers and idol worshippers and that we are without a religion." I said, "Take me with you to them." He said, "I will seek permission from them," so he got permission from them and they said, "Bring him," so I went with him until I reached them and they were 6 or 7 people.

It was as though the soul had left them due to their worship. They would fast during the day and they would stand in prayer during the night. They would eat from the trees and whatever they found. We sat with them and they praised Allah (عَزَّوَجَلَّ) and glorified Allah (عَزَّوَجَلَّ) and they remembered who had passed from the Messengers and the Prophets (عَلَيْهِمُ السَّلَام) until they reached the mention of (Sayyiduna) 'Isa bin Mariyam (عَلَيْهِ السَّلَام). They said, "Allah (عَزَّوَجَلَّ) sent him and he was born without a father. Allah (عَزَّوَجَلَّ) sent him as a Messenger (عَلَيْهِ السَّلَام) and appointed for him what he was able to do, by giving life to the dead, creating birds, by curing the person born blind and the dumb and by curing the leper. A nation disbelieved in him whilst another nation followed him." Then they said, "O boy! Indeed, you have a Lord and indeed you have a resurrection and indeed in front of you is Jannah (paradise) and the fire of Hell. To one of them you are heading. Indeed these people who are worshipping fire, are the people of disbelief and misguided. Allah (عَزَّوَجَلَّ) is not pleased with what they do and they are not upon any religion."

Then we turned back and came to them in the morning (the next day) and they said similar to that or even better things. So, I held on to them. They said to me, "O Salman (رَضِيَ اللهُ عَنْهُ), indeed you are a young boy and indeed you are unable to do what we do. So pray, sleep, eat and drink." Then the king became aware of them and he commanded them to leave from his cities. I said, "I will not separate from you." So I left with them until we reached Mosul (Mosil).

So when they entered, they (the people of Mosul) surrounded them. Then a man came from a cave and conveyed Salaam to them and sat down. They revered him and respected him. He said to them, "Where were you?" So they informed him. He said, "Who is this boy with you?" They praised me with good words and informed him that I followed them and I had not seen the like of reverence that they had towards him (anywhere else). He praised Allah (عَزَّوَجَلَّ) and glorified Him. Then he mentioned who Allah (عَزَّوَجَلَّ) had sent from his Messengers and His Prophets (عَلَيْهِمُ السَّلَام) and what they found and what was done to them until he mentioned (Sayyiduna) 'Isa Ibn Maryam

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<sup>1</sup> Name of a city in Iran.

(عليه وعليها الصلاة والسلام). Then he advised them and he said, “Fear Allah (عَزَّوَجَلَّ) and hold on to what (Sayyiduna) ‘Isa (عَلَيْهِ السَّلَام) brought and do not oppose it to the extent that you are then opposed.” Then he intended to stand and I said, “I will not separate from you.” He said, “Oh boy! You do not have the ability to be with me for indeed, I do not leave this cave of mine except every Sunday.” I said, “I will not separate from you.” So I followed him until he entered the cave. I saw that he did not sleep and he did not eat. The only thing that he did was Ruku (bowing) and Sujood (prostrating) until the following Sunday. When the morning of Sunday arrived, we left and people gathered around him. He spoke similar to the first time then he returned to his cave and I returned with him. I stopped for however long Allah (عَزَّوَجَلَّ) willed, leaving every Sunday and they would come out to him and he would advise them and guide them.

On one Sunday, he said similar to what he used to say and then he said, “O people, indeed I have become old in age; my bones have become weak and the time of my passing away is close. Indeed, I have not attended this house (Bayt al Maqdis) Jerusalem since a long time and it is important for me to go there.” I said, “I will not separate from you.” So he left and I left with him until we reached Bayt al Maqdis<sup>2</sup>. So he entered and began to pray and amongst what he used to say to me was, “O Salman! Indeed Allah (عَزَّوَجَلَّ) will send a Messenger whose name is Ahmad, who will come out amongst Tihamah<sup>3</sup>. His sign will be that he will consume a gift, but he will not consume Sadaqah (charity) and between his two shoulders there is the Seal of Prophethood (Khatam an Nabuwwah) and the time in which he will come has arrived. As for myself then indeed I am an old man and I do not think that I will manage to meet him. If you meet him then confirm belief in him and follow him.” I said, “Even if he commands me to leave your religion and what you are upon?” He said, “Even if he commands you.”

Then he left from Bait al Maqdis (Jerusalem) and upon his door was a helpless person. The Scholar said to him, “Give me your hand.” So, he gave his hand and said, “In the Name of Allah (عَزَّوَجَلَّ) stand.” So he stood as though he had gained consciousness from a leash and he let go of his hand and set off, walking without turning his attention to anyone. The helpless person said to me, “Oh boy! Place my clothes upon me (my shoulders) until I can go.” So I placed his clothes upon him and the monk set off without turning his attention. So I left following him to find him. Whenever I asked about him, they said in front of you until I met a group from Banu Kalb and I asked them. So when they heard my language<sup>4</sup>, a man from them stopped his camel and placed me upon it behind him until they took me to their country. They sold me and a woman from the Ansar purchased me and put me in her garden.

The Messenger of Allah (صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) arrived in Madinah and I was informed of this. So I took some dates from my garden and I came to him (صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) and I found people with him (صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ). So I placed the dates in front of him (صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) and he said, “What is this?” I said, “It is Sadaqah (charity).” He (صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) said to the nation (ummah), “Eat.” And he (صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) did not eat from it himself.” Then I stopped for however long Allah (عَزَّوَجَلَّ) willed and then I took some dates similarly and I came to him (صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) and I found some people with him (صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ). So I placed the dates in front of him (صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ). So he (صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) said, “What is this?” I said, “It is a gift.” He (صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) said, “Bismillah” (Allah’s عَزَّوَجَلَّ Name) and he (صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) ate and the people ate. I said in my heart that this is from his signs. So I turned to his other front<sup>5</sup> and he (صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) understood me. So he

<sup>2</sup> The city in Jerusalem includes the area around Masjid al-Aqsa and Dome of the Rock.

<sup>3</sup> Area of Arabia.

<sup>4</sup> His Persian accent

<sup>5</sup> Meaning back. We have used this term out of respect.

moved his garment and there was the Khaatam (seal) in the corner of his other right<sup>6</sup> blessed shoulder. So I established all the signs. Then I turned and sat in front of him (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) and I said, "I testify that there is no deity except Allah (عَزَّوَجَلَّ) and that you are the Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ)."



2. Imam Ibn Sa'd (d. 230 AH), Imam Baihaqi (d. 458 AH) and Imam Abu Nu'aym (d. 430 AH) رَحِمَهُمُ اللَّهُ عَلَيْهِ narrate from the chain of Sayyiduna Ibn Ishaq عَلَيْهِ رَحِمَهُمُ اللَّهُ who stated, "Imam Aasim Ibn 'Umar Ibn Qatadah (عَلَيْهِمُ الرِّضْوَانُ) narrated to me from Mahmood Ibn Labeed from Sayyiduna Ibn 'Abbas (رَضِيَ اللَّهُ عَنْهُمَا) who stated that (Sayyiduna) Salman Al Farsi (رَضِيَ اللَّهُ عَنْهُ) narrated to me and said, "I was a man from the people of Persia and my father was a worker in his land and he used to love me a lot to the extent that he would confine me in the house like a girl is confined. I worked hard in fire worshipping until I became the custodian of the fire who would set it alight. I was like that, not knowing anything from the matter of the people except what I was in.

My father had an estate in which he had some work and said, "Oh my son, indeed I have become disturbed from this work and it is important that attention is paid towards it. So go there and command the people to do such and such and do not be away from me. Indeed if you are away from me, it will disturb me from everything." So I set off intending to go to his estate. I passed by a church of the Christians. I heard their voices from inside it. I said, "What is this?" They said, "These are Christians who are praying." So I entered to have a look and what I saw from their state amazed me. By Allah (عَزَّوَجَلَّ) I continued to sit with them until the sun set and my father sent people to find me at every direction. Eventually I came to him in the evening. I had not been to his estate. My father said to me, "Where were you? Had I not said to you?" I said, "O my father, I passed by people who are called Christians, they pray and their supplication amazed me. So, I sat down to look at what they are doing." He said, "O my son, your religion and the religion of your forefathers is better than their religion." I said, "No, by Allah (عَزَّوَجَلَّ), it is not better than their religion. They are a nation who worship Allah (عَزَّوَجَلَّ) and supplicate to Him (عَزَّوَجَلَّ) and pray to Him (عَزَّوَجَلَّ) and we only worship fire that we set alight with our hands. When we leave it, it seizes."

So he became scared of me and he put an iron chain around my leg and confined me in a house of his. I sent a message to the Christians asking, "Where can I reach this religion that I see you upon?" They said, "Ash-Sham (Syria, Jordon, Lebanon and Palestine)." So I said, "When people come to you from there then inform me." So they said, "We will do this." So a group of people from the businessmen came to them. They sent a message to me that a group from amongst their merchants have arrived. So I sent a message to them that when they have fulfilled their necessities and they intend to leave that they were to inform me. They said that they would do this. So when they finished their needs and they intended to set off, they sent a message to me in that regard. So I released the chain that was around my leg and I joined them and I set off with them until I reached Ash-Sham. When I reached it, I said, "Who is the most virtuous of the people of this religion?" They said, "It is the bishop who is in charge of the church." So I went to him and I said to him, "Indeed I love to be with you in your church and that I worship Allah (عَزَّوَجَلَّ) with you and I learn goodness from you." He said, "Stay with me." (Sayyiduna) Salman Farsi (رَضِيَ اللَّهُ عَنْهُ) says, "I was with him and he was a bad man. He used to command the people to give Sadaqah (charity) and used to encourage them towards

<sup>6</sup> Meaning left. We have used this term out of respect.

it. So when they would gather for him, he would put it aside as treasure and he would not give it to the poor. So I hated him a lot when I saw his state. It wasn't long until he passed away. When they came to bury him, I said to them, "Indeed this is a bad man. He used to command them to give Sadaqah (charity) and he used to encourage them in this regard. When you all would gather charity for him and gave it to him, he would save it as treasure and he would not give it to the poor." So they said, "What is the proof of that?" So I said, "I will open up for you his treasure." So they said, "Bring it (the proof)." So I took out seven jars which were filled with gold and silver. When they saw that, they said, "By Allah (عَزَّوَجَلَّ) he will never be buried." So they crucified him upon a piece of wood and they threw stones at him.

They then brought another man and they made him take the place of the previous bishop. By Allah (عَزَّوَجَلَّ), I had not seen anyone praying five times like him. I saw him to be much more virtuous than the previous. He was very hard working and I had not seen anybody more pious than him in the world and not anybody who was more punctual in praying during the night and day. I don't know of anyone who I loved from the heart more than him before him. I stayed with him until the time of death came to him. I said to him, "O so and so, has come to you what you see from the Command of Allah (عَزَّوَجَلَّ). By Allah (عَزَّوَجَلَّ) I never loved anything like the way I love you. So what do you command me towards and who do you advise me to go to?" He said to me, "O my child, I do not know any man except one who is in Mosul. So go there for indeed you will find him to be upon the same state that I am in." So when he passed away, I set off to Mosul and I came to his companion and I found him to be in a similar state of hard work and piety in the world. So I said to him, "Indeed so and so advised me to come to you and be with you." So, he said to me, "Stop here." I stopped with him in accordance to the command of his companion until death came to him and I said to him, "Indeed so and so advised me to come to you, and it now has come to you from the Command of Allah (عَزَّوَجَلَّ) i.e. death, what you see. So who do you advise me to go to?" He said, "By Allah (عَزَّوَجَلَّ), I do not know anyone O my child, except for one man who is in Nusaybin. He is in a similar position to what we are upon so join him." When we buried him, I joined the other and I said to him, "Indeed so and so advised me to go to so and so and so and so advised me to go to you. So he said, "Stay with me, O boy." So I stayed with him in a similar state that I stayed with the other two until death came to him. I said to him, "O so and so it indeed has come to you from the Command of Allah (عَزَّوَجَلَّ) what you see and so and so had advised me to go to so and so and so and so then advised me to go to so and so and then so and so advised me to go to you. So now who do you advise me to go to?" He said in response, "Indeed I do not know anyone who is upon the state that we are on except for a man in Umuriyyah from the land of Rome. So go to him for indeed you will find him upon a similar state that we are upon. So when I buried him, I left until I came to the man in Umuriyyah and I found him to be upon a similar state to them. So I stopped with him and I earned until I had a large amount of wealth and cows. Then death came to him and I said, "O so and so, indeed so and so advised me to go to so and so and then so and so advised me to go to so and so and so and so advised me to go to so and so and so and so advised me to come to you and now it has come to you what you see from the Command of Allah (عَزَّوَجَلَّ)?" So who do you advise me to go to? He said, "O my son, by Allah (عَزَّوَجَلَّ), I do not know anyone who remains upon a similar state that we are upon that I can command you that you go to him but rather, the era of a Prophet has arrived who will come from the Haram (sacred). His place of hijrah (migration) will be between two areas with black stones (Harratayn), in the land of vegetation with date palm trees. Indeed he will have signs which are not hidden. Between his shoulders there is the seal of Prophethood (Khaatam an Nabuwwah). He will consume gifts but he will not consume sadaqah (charity). If you have the ability to reach those lands then do so, for indeed his time has come close."

So when we buried him, I stopped for a while and then a group of men from the Arab merchants passed by from the tribe called Banu Kalb. I said to them, "Carry me with you until you take me to the land of the Arabs and I will give you this wealth of mine and these cows." They said,

“Yes.” So I gave the wealth to them, and they carried me until they brought me to Wadi al-Qura (Valley of Qura). Here they oppressed me and sold me as a slave to a man from the Jews in the land of Wadi al-Qura. By Allah (عَزَّوَجَلَّ) I saw the date palm trees, I had the desire that this be the land which my companion had described to me. It was not long after that, a man came from the Banu Qurayzah from the Jews of Wadi al-Qura and he purchased me from my owner who I was with. He took me until he brought me to Al Madinah. By Allah (عَزَّوَجَلَّ) as soon as I saw it, I recognised its description and I remained in the state of slavery with my master and Allah (عَزَّوَجَلَّ) sent His Messenger (صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم) in Makkah. His (صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم) matter was not mentioned to me at all whilst I was in the state of slavery, until the Messenger of Allah (صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم) arrived in Quba and I was working for my master amongst his date palm trees. By Allah (عَزَّوَجَلَّ), I was there when the cousin of my master came to him and he said, “So and so from Bani Qaylah, Allah (عَزَّوَجَلَّ) destroy them (these were the words of this cousin of the master). By Allah (عَزَّوَجَلَّ) they are now in Quba gathering around a man who has arrived from Makkah who claims that he is a Prophet.”

By Allah (عَزَّوَجَلَّ), I only heard this and I was shaking to the extent that I thought I would fall on top of my companion and I began to say, “What is this news? What is it?” My master raised his hand and punched me severely and he said, “What connection do you have to this? Focus on your work.” I said, “None. I just heard news and I love to know.” So I left and I asked and I met a woman from my country and I asked her. Her entire family had entered into Islam. She guided me towards the Messenger of Allah (صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم). When the evening came, I had some food with me, so I picked it up and I went with it to the Messenger of Allah (صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم). Whilst he was in Quba I said, “It has reached me that you are a pious man and that you have companions with you who are strangers here and I had some Sadaqah (charity) with me and I see you all to be the worthiest of it amongst the people of this city so here it is, consume from it.” The Messenger of Allah (صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم) held back his blessed hand and he said to his companions, “Eat,” and he did not eat himself. So, I said to myself, “This is one characteristic that my companion had described to me.”

Then I returned and the Messenger (صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم) moved to Al-Madinah. I gathered something that was with me and then I came to him and I said, “Indeed I have seen that you do not consume Sadaqah (charity) so this is a gift and a sign of respect. It is not Sadaqah.” The Messenger (صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم) ate and his companions ate. I said to myself, “These are two signs.” Then I came to the Messenger of Allah (صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم) whilst he (صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم) was following a Janazah (funeral) and upon him (صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم) were two woollen shawls. He (صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم) was amongst his companions. I went around him (صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم) to look towards the Khaatam (seal) on his (صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم) blessed back. When the Messenger of Allah (صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم) saw that I am going around him, he (صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم) recognised that I was trying to find something that had been described to me so he (صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم) put down his blessed shawl from his other front<sup>7</sup> and I looked to the Khaatam (seal) between his blessed shoulders as my companion had described to me. So I embraced it, kissing it and crying. He (صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم) said, “Turn O Salman (رَضِيَ اللّٰهُ عَنْهُ),” so I turned and sat in front of him (صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم). He (صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم) loved that his companions hear my words so I mentioned the situation.

(When I completed narrating the events that occurred) He (صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم) said, “Establish a contract (with your master) O Salman (رَضِيَ اللّٰهُ عَنْهُ).” I established a contract with my owner on three hundred date palm trees and forty Awqiyah (unit of measurement). The companions of Allah’s Messenger (صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم) assisted me in relation to the date palm trees with thirty seeds, twenty seeds and ten seeds. Each man amongst them assisted in accordance to the amount that he had with him. The Messenger (صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم) said to me, “Dig a hole for them. When you finish then inform me so that I am the one who puts them in with my hands.” So I made the holes and my companions

<sup>7</sup> i.e. Back but we have been taught by the lovers to use this language which is more respectful.

assisted me.” (Sayyiduna) Salman Farsi (رَضِيَ اللَّهُ عَنْهُ) says, “I made the holes where they could be placed. We finished from this, the Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) came and we were passing the seeds to him (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) and he (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) was placing them with his blessed hands and levelled the soil. By the One Who sent him with the truth, not a single plant died. The dirhams remained necessary upon me to give and a man came to the Messenger (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) with gold equivalent to the egg of a pigeon. The Messenger (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) said, “Take this O Salman (رَضِيَ اللَّهُ عَنْهُ) and fulfil with it what is due upon you.” I said, “O Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ), how will this fulfil from me what is due upon me?” He said, “Indeed Allah (عَزَّوَجَلَّ) will fulfil it for you through this.” By the One in Whose Power is my life I weighed them and from them, I paid forty Awqiyah and in spite of that, a similar amount remained with me to what I had given to them.

3. Imam Abu Nu’aym (d. 430 AH) رَحِمَهُ اللَّهُ extracted a narration from the chain of Sayyiduna Abu Salamah Ibn ‘Abdul Rahman رَضِيَ اللَّهُ عَنْهُ from Sayyiduna Salman رَضِيَ اللَّهُ عَنْهُ who said, “I am from those who were born in Ram Hormuz<sup>8</sup>. I used to go around with the boys from our village and there was a mountain in which there was a cave. One day I passed by it alone when I came across a tall man who had woollen clothes on and woollen shoes. He signalled towards me. So I went close to him and he said to me, “O Boy, do you know (Sayyiduna) ‘Isa Ibn Maryam (عليه وعليها الصلاة والسلام)?” I said, “No and nor have I heard of him.” He said, “He is the Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ). Whoever believes in (Sayyiduna) ‘Isa (عَلَيْهِ السَّلَام) that he is a Messenger of Allah (عَزَّوَجَلَّ) and in a Messenger who will come after him whose name is Ahmad, Allah (عَزَّوَجَلَّ) will take him out from the worries of the Dunya (of the world) to the spirit of the hereafter and the blessings of the hereafter.” I saw sweetness and light leaving from his lips. My heart became attached to him. The first thing that he taught me was the testimony, the Shahadah that there’s no deity worthy of worship but Allah (عَزَّوَجَلَّ) and that (Sayyiduna) ‘Isa Ibn Maryam (عليه وعليها الصلاة والسلام) is the Messenger of Allah and that Muhammad is the Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) after him and that I believe in resurrection after death. He taught me how to stand in Salah and he said, “When you stand for Salah then face the Qiblah (direction).”

And he said, “Even if fire encompasses you, then do not turn away and if your mother and father call you whilst you are in the Fard Salah (obligatory prayer) then do not turn away, unless you are called by a Messenger from the Messengers of Allah (عَلَيْهِمُ السَّلَام). If the Messenger calls you whilst you are in the Fardh prayer then cut it off, for he only calls you through revelation from Allah (عَزَّوَجَلَّ).” Then he said, “If you reach Muhammad (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) the son of ‘Abdullah (رَضِيَ اللَّهُ عَنْهُ) who will come from the Mount of Tihama, then believe in him and convey my Salaam to him.” I said, “Describe him to me.” He said, “Indeed he is a Prophet who is described as the Prophet of mercy, Muhammad (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) the son of ‘Abdullah (رَضِيَ اللَّهُ عَنْهُ). He will come out from the mountains of Tihama and he will ride upon camels, four-legged animals<sup>9</sup>, horses and male and female mules. Free people and slaves will be equivalent in front of him (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ). Mercy will be instilled in his heart and in his blessed body (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) parts. There will be a mark between his two shoulders which is like the egg of a pigeon. It will be written inside it;

اللَّهُ وحده لا شريك له محمد رسول الله

“Allah عزَّوَجَلَّ He is The One, He has no partner, Muhammad is the Messenger of Allah.”

عَزَّوَجَلَّ وَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

<sup>8</sup> City in Iran.

<sup>9</sup> Literally donkey, we used this term out of respect.

And on the apparent side of it is written;

تتوجه حيث شئت فإنك المنصور

“Set off where you wish for indeed you are helped.”

He will consume gifts, but he will not consume charity. He will not hold hatred nor jealousy. He will not oppress a non-Muslim who is living in Muslim lands with a covenant nor any Muslim.

4. Imam Tabarani (d. 360 AH) and Imam Abu Nu’aym (d. 430 AH) عَلَيْهِمُ الرِّضْوَانُ extracted a narration from the chain of Sayyiduna Shurahbeel Ibn Simt from Sayyiduna Salman Al Farsi رَضِيَ اللَّهُ عَنْهُ who stated, “I left seeking the religion and I came across scholars who were from the remaining individuals of the people of the Book and they used to say that this is the time of a Prophet who will soon come out from the lands of the Arabs. He has signs from which is a round symbol between his two shoulders which is the Khaatam an Nubuwwah (seal of Prophethood). So I arrived in the land of the Arabs and the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) arrived and I saw what they said in its entirety and I saw the Khaatam (the seal) so I testified that there’s no deity but Allah (عَزَّوَجَلَّ) and Muhammad is the Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ).”

5. Imam Al Bayhaqi (d. 458 AH) and Imam Abu Nu’aym (d. 430 AH) عَلَيْهِمُ الرِّضْوَانُ extracted a narration from the chain of Sayyiduna Burayda رَضِيَ اللَّهُ عَنْهُ that (Sayyiduna) Salman (رَضِيَ اللَّهُ عَنْهُ) established a contract upon a certain number of date palm trees. He would plant them and he would look after them until they could be consumed. The Prophet (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) came and planted all the palm trees except for one dead palm tree that (Sayyiduna) ‘Umar (رَضِيَ اللَّهُ عَنْهُ) planted. All of the date palm trees became ready to be consumed in that year except for that one date palm tree. The Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) said, “Who planted this?” They all said, “‘Umar (رَضِيَ اللَّهُ عَنْهُ)”. The Prophet (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) removed it and planted it with his blessed hands and it became ripe in that year.

6. Imam Ibn Sa’ad (d. 230 AH) and Imam Abu Nu’aym (d. 430 AH) عَلَيْهِمُ الرِّضْوَانُ extracted a narration from the chain of Sayyiduna Abu Uthman An-Nahdi رَضِيَ اللَّهُ عَنْهُ from Sayyiduna Salman (رَضِيَ اللَّهُ عَنْهُ) who stated, “I made a contract with my masters that I will plant for them five hundred palm seedlings and when they would become ripe then I would be free. The Prophet (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) came and he began to plant them with his blessed hands except for one which I planted with my hand. They all became ripe except for that one<sup>10</sup>.”



7. Imam Al Hakim (d. 405 AH) and Imam Al Baihaqi (d. 458 AH) عَلَيْهِمُ الرِّضْوَانُ extracted a narration from the chain of Sayyiduna Abu Tufail رَضِيَ اللَّهُ عَنْهُ that Sayyiduna Salman Farsi رَضِيَ اللَّهُ عَنْهُ stated, “The Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) gave me so much gold (Sayyiduna Salman رَضِيَ اللَّهُ عَنْهُ made a

<sup>10</sup> Date palms can take 4 to 8 years after planting before they will bear fruit, and start producing viable yields for commercial harvest between 7 and 10 years. Mature date palms can produce 70–140 kilograms.

circle with his index finger).” (Sayyiduna) Salman (رَضِيَ اللَّهُ عَنْهُ) stated that if this gold was to be placed in one scale and the Mount Uhud was on the other scale then this gold would be heavier.

8. It is stated in another narration from Imam Ahmad (d. 241 AH) and Al Baihaqi عَلَيْهِمُ الرِّضْوَانُ (d. 458 AH) that Sayyiduna Salman Farsi (رَضِيَ اللَّهُ عَنْهُ) stated, “When the Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) gave me the gold and stated, “Fulfil your debt through this.” I said, “How will this fulfil what is upon me?” The Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) rotated it (the gold) upon his blessed tongue then he threw it towards me and said, “Go with this. Indeed Allah (عَزَّوَجَلَّ) will fulfil your debt through it.” So I went and I weighed it until I fulfilled forty Awqiyah (unit of measurement).”

9. Imam Ibn Ishaq, Imam Ibn Sa’d (d. 230 AH), Imam Baihaqi and Imam Abu Nuyam عَلَيْهِمُ الرِّضْوَانُ narrated from Sayyiduna Asim Ibn ‘Umar Ibn Qatada (رَضِيَ اللَّهُ عَنْهُ) who stated that he heard from Sayyiduna ‘Umar Ibn Abdul Aziz (رَضِيَ اللَّهُ عَنْهُ) who stated that he heard from Sayyiduna Salman (رَضِيَ اللَّهُ عَنْهُ) that the scholar of Umuriyya said to (Sayyiduna) Salman (رَضِيَ اللَّهُ عَنْهُ), when the time of death came upon him, “Go to the two areas of the date palms in the land of Shaam because there is a man who comes out every year from one of them and goes to the other one during a specific night. The ill people come in front of him and whoever he prays for from the ill, is granted shifa (good health). So ask him about this religion which you ask me about.” (Sayyiduna) Salman (رَضِيَ اللَّهُ عَنْهُ) said, “So I went out (to that place) and I stayed there for one year until he came out that night, so I held his shoulder and I said, “Allah (عَزَّوَجَلَّ) have mercy upon you, what is the religion of Ibrahim (عَلَيْهِ السَّلَام) which is al-Haneefiyyah (the pure religion)?” He said, “The time has come for a Prophet to arrive who will come from near this House, in this Haram (sacred). He will arrive with this religion.” When (Sayyiduna) Salman (رَضِيَ اللَّهُ عَنْهُ) mentioned this to the Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ), he said, “If you are telling the truth then you saw (Sayyiduna) ‘Isa Ibn Maryam (عليه وعليها الصلاة والسلام).”

10. Imam Ibn Ishaq (d. 151 AH) and Imam Baihaqi (d. 458 AH) عَلَيْهِمُ الرِّضْوَانُ from a chain going to Sayyiduna Al-Asim Ibn ‘Umar Ibn Qatada (رَضِيَ اللَّهُ عَنْهُ) stated, “Some elders mentioned to me: No one from the Arabs knows the greatness of the Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) more than us. The Jews were with us who were the people of the book and we were idol worshippers. So we would afflict them with that which they disliked and they would say, “Indeed a Prophet is coming now whose time has arrived. We will follow him with you and we will kill you like ‘Aad and Iram were killed. So when Allah (عَزَّوَجَلَّ) sent his Prophet (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ), we followed him and they disbelieved in him. It was in relation to them that Allah (عَزَّوَجَلَّ) revealed:

**وَكَانُوا مِنْ قَبْلُ يَسْتَفْتِحُونَ عَلَى الَّذِينَ كَفَرُوا**

**“..And before that they used to seek victory through the medium (of this very Prophet) over the disbelievers;...”<sup>11</sup>**

11. Imam Al Baihaqi (d. 458 AH) and Imam Abu Nu’yam (d. 430 AH) عَلَيْهِمُ الرِّضْوَانُ narrated from Sayyiduna ‘Ali Azdi (رَضِيَ اللَّهُ عَنْهُ) who said that the Jews used to say, “O Allah (عَزَّوَجَلَّ), send to us this Prophet who will judge between us and the people.”

12. Imam Al Hakim (d. 405 AH) and Imam Al Baihaqi (d. 458 AH) عَلَيْهِمُ الرِّضْوَانُ narrate from Sayyiduna Ibn ‘Abbas (رَضِيَ اللَّهُ عَنْهُمَا) who stated that the Jews of Khaybar fought the tribe of Ghatfaan. When they met, the Jews were defeated. So the Jews sought refuge through this dua (supplication) and said, ‘O

<sup>11</sup> Surah Baqarah, Surah No: 2, Verse 89.



Allah (عَزَّوَجَلَّ), we ask you through the sake of Muhammad (صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم), An-Nabi (the Prophet), Al-Ummi (the untutored), who You promised to bring forth to us in the last time, that You grant us victory over them,’ So when they met, they supplicated with this dua and Al-Ghatfaan was defeated. However, when the Prophet (صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم) arrived, the Jews disbelieved in him so Allah (عَزَّوَجَلَّ) revealed:

**وَكَانُوا مِنْ قَبْلُ يَسْتَفْتِحُونَ عَلَى الَّذِينَ كَفَرُوا**

**“...And before that they used to seek victory through the medium (of this very Prophet) over the disbelievers;...”<sup>12</sup>**

13. Imam Ibn Ishaq (d. 151 AH), Imam Ahmad (d. 241 AH), Imam al Bukhari (d. 256 AH) in his Tareekh (history), Imam al Hakim (d. 405 AH) who classed it as authentic, Imam al Baihaqi (d. 458 AH), Imam al Tabarani (d. 360 AH) and Imam Abu Nu’aym (d. 430 AH) عَنِ الرِّضْوَانِ extracted a narration from Sayyiduna Mahmood Ibn Labeed from Sayyiduna Salamah Ibn Salaamah Ibn Waqash رَضِيَ اللّٰهُ عَنْهُمَا who stated, “There was a Jew amongst us who one day went to a gathering of his tribe Banu Abdul Ash-hal and he mentioned the resurrection, the Day of Judgement, Jannah, the Fire, Hisaab (account) and Mizaan (Scale). He said these words to the Idol worshippers who did not believe in resurrection after death. This was a small while before the arrival of Allah’s Messenger (صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم). They said, “Woe upon you, so and so, is this really going to happen that people will be resurrected after their death and taken to an abode in which there is paradise or fire receiving the recompense for their action?” He said, “Yes, by the One through Whom oath is made, I wish that my share from that fire be that you kindle the biggest oven in your house and then throw me into it. Then you cover my ashes with soil and as a result of this I will be saved from the fire tomorrow.” It was said, “Oh so and so, what is the sign of that?” He said, “A Prophet (صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم) will rise from the corner of these countries and he signalled with his hand towards Makkah and Yemen.” They said, “When will you see him?” He looked towards me with the corner of his eye and I was the youngest amongst the nation and he said, “If this boy reaches adulthood, then he will find him.” Only a few days and nights passed until Allah (عَزَّوَجَلَّ) sent his Messenger (صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم) and the Jew was alive in front of us. We believed in the Prophet (صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم) and confirmed that he is stating the truth whilst the Jew out of hatred and jealousy disbelieved in him. So we said, “O so and so, are you not the one who stated in regards to the Prophet (صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم) what you stated and you informed us about him?” He said, “It was not about him.”

14. Imam Al Baihaqi (d. 458 AH), Imam al Tabarani (d. 360 AH), Imam Abu Nu’aym (d. 430 AH) and Imam Al-Kharaaiti (d. 327 AH) عَنِ الرِّضْوَانِ in Al-Hawatif who extracted a narration from Khalifah Ibn Abdah who said, I asked Muhammad Ibn Adi Ibn Rabiah, “How did your father name you Muhammad in the time of ignorance?” He said, “Indeed I asked my father what you just asked, and he said, “Four people from Banu Tamim set off on a journey and I was one of them and Sufyan Ibn Majashi’ Ibn Darim, Yazeed Ibn ‘Umar Ibn Rabiah and Usaamah Ibn Malik Ibn Khandaf were all travelling. When we reached Ash-Shaam, we descended upon a pond upon which there were trees. A monk came to us and said, ‘Who are you?’ We said, ‘We are from the nation of Mudar.’ He said, ‘Indeed a Prophet will soon rise from amongst you. So rush to him and attain your share from him. You will be guided because he is Khaatam an Nabiyyeen (Seal of Prophets).’ We said, ‘What is his name?’ He said, ‘Muhammad (صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم).’ So when we returned to our families, a son was born in the house of each of us. We named each child Muhammad.”

<sup>12</sup> Surah Baqarah, Surah No: 2, Verse 89.

15. Imam Ibn Sa'd (d. 230 AH) رَحْمَةُ اللهِ عَلَيْهِ extracted a narration from Sayyiduna Sa'eed Ibn Musayyib رَضِيَ اللهُ عَنْهُ who said, "The Arabs used to hear from the people of the Book and from the soothe sayers that a Prophet would rise from the Arabs whose name was Muhammad (صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) and therefore whoever this reached from the Arabs named his son Muhammad (صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) out of desire for Prophethood (to be in their lineage)."

16. Imam Ibn Sa'd (d. 230 AH) رَحْمَةُ اللهِ عَلَيْهِ extracted a narration from Qatadah Ibn Assakan Al-Arni رَضِيَ اللهُ عَنْهُ who said, "There was a person called Muhammad Ibn Sufyan Ibn Mujashi' from Banu Tamim. A bishop said to his father that there will be a Prophet amongst the Arabs whose name will be Muhammad (صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) and therefore he named his child Muhammad."

17. Imam Al-Baihaqi (d. 458 AH) رَحْمَةُ اللهِ عَلَيْهِ extracted a narration through the chain of Marwan Ibn al-Hakam from Sayyiduna Muawiyah bin Abi Sufyan رَضِيَ اللهُ عَنْهُ who stated that Sayyiduna Abu Sufyan Ibn Harb رَضِيَ اللهُ عَنْهُ stated to me that, "I left with Umayyah Ibn Abi Salt (رَضِيَ اللهُ عَنْهُ) to Ash-Shaam. We passed by a village in which there were Christians. When they saw Umayya they revered him and honoured him and they requested that they come along with him. Umayya said to me, "O Abu Sufyan (رَضِيَ اللهُ عَنْهُ) come along with me for indeed you will come across a man with whom the knowledge of the Christians reaches its final limit." I said, "I will not go with you," So he went and he returned and he said, "You are hiding from me what he mentioned to you," I said, "Yes." He said, "This man with whom the knowledge of the people of the book has ended, mentioned to me that a Prophet will be sent. I thought I am him." He said, "He's not from you. He is from the people of Makkah." I said, "What is his lineage?" He said, "From the middle of his nation." And he said, "The sign of it is that Ash-Shaam has suffered earthquakes eighty times after (Sayyiduna) 'Isa Ibn Maryam (عليه وعليها الصلاة والسلام). One more earthquake is remaining through which harm and calamity will descend on the people of Shaam." So when we came close to a valley, there was a rider there. We said, "Where are you from?" he said, "From Shaam." We said, "Did anything occur there?" He said, "Yes. An earthquake occurred in Ash-Shaam due to which harm and calamity has occurred."

18. Imam Abu Nu'aym (d. 430 AH) رَحْمَةُ اللهِ عَلَيْهِ extracted a narration from Sayyiduna Ka'b and Sayyiduna Wahb Ibn Munabbih رَضِيَ اللهُ عَنْهُمَا who both stated, "Bakht Nasar saw a great dream that scared him. When he woke up, he forgot it so he called his soothe sayers and magicians. He informed them of the difficulty that he had been afflicted in his dream and he asked them to interpret it for him." They said, "Mention it to us." He said, "I have forgotten it." They said, "We do not have the ability to interpret it unless you mention it to us." He called (Nabi) Danyal (عَلَيْهِ السَّلَام) and informed him. (Nabi) Danyal (عَلَيْهِ السَّلَام) said, "Indeed you saw a huge idol. Its legs were in the earth and its head was in the sky. Its higher part was made of gold and its middle was made of silver and its lower was made of copper and its shins were made of iron and its feet were made of soil. Whilst you were looking towards it, you were attracted to its beauty and the strength of its composition. Then Allah (عَزَّوَجَلَّ) struck it with a stone from the sky which fell on the head of the idol and due to which it became pieces and then it was grinded. Thereafter its gold, silver, copper, iron and soil became mixed until the thought came to your mind that if all the humans and Jinn gathered to differentiate some particles compared to others, they would not be able to do that and that if the wind blew then they would all fly away and you looked towards the stone which Allah (عَزَّوَجَلَّ) sent down that it was becoming bigger and spreading out until it covered the entire earth to the extent that you were only able to see the sky or the stone."

Bakht Nasar said, "This dream that I saw is the truth so what is its interpretation?" So (Nabi) Danyal (عَلَيْهِ السَّلَام) said, "As for the idol, it is the different nations from the beginning eras to the middle eras and the last eras. As for the stone which hit the idol, that is the religion of Allah (عَزَّوَجَلَّ) which

will hit the nations during the last times so that Allah (عَزَّوَجَلَّ) makes this religion stand out amongst them. Allah (عَزَّوَجَلَّ) will send a Nabi (Prophet) and Ummi (untutored), from the Arabs. Allah (عَزَّوَجَلَّ) will destroy the nations and religions like you saw the stone destroying the different characteristics of the idols. This religion will overcome the other religions and nations like you saw the stone overcoming the earth."

19. Imam Ibn 'Asakir (d. 571 AH) رَحِمَهُ اللهُ عَلَيْهِ extracted a narration in Tarikh Dimashq from Sayyiduna Isa Ibn Da'b رَضِيَ اللهُ عَنْهُ who stated that, "Sayyiduna 'Abu Bakr Siddiq رَضِيَ اللهُ عَنْهُ said, 'I was seated in the area surrounding the Ka'bah and Zaid Ibn Amr Ibn Nufayl was also seated.' Umayyah Ibn Abi Salt passed by him and he said, 'Indeed this Prophet who we are waiting for is he from us, from you or the people of Palestine?' He said, 'I did not hear before this of any Prophet who is awaited or one who will rise.' So I left, intending to speak to Waraqah bin Nawfal. I mentioned the Hadith to him. He said. "Yes! O nephew, the people of the book and the scholars have informed me that this Prophet who is being waited for, is from the middle of the Arabs in lineage and I have knowledge of genealogy and your nation is the middle of the Arabs in its lineage.' I said, 'O uncle, what will the Prophet say?' He said, 'He will say what is said to him except he will not oppress nor will he be oppressed.' So he said, 'When the Prophet (صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) announced Prophethood I believed and I confirmed.'"

20. Imam At-Tiyalisi (d. 204 AH), Imam Al Baihaqi (d. 458 AH) and Imam Abu Nu'aym (d. 430 AH) رَضِيَ اللهُ عَنْهُ extracted a narration from Sayyiduna Sa'eed Ibn Zaid Ibn Amr bin Nufayl رَضِيَ اللهُ عَنْهُ that, "Indeed Zaid Ibn Amr Ibn Nufayl and Waraqah Ibn Nawfal went out to seek the religion until they arrived at a monk in Mosul. He said to Zaid (رَضِيَ اللهُ عَنْهُ), "Where have you come from?" Zaid responded, "From the building which was built by (Sayyiduna) Ibrahim (عَلَيْهِ السَّلَام)." The Monk said, "What do you seek?" Zaid said, "I seek the religion." The monk said, "Return, for indeed it is close that the one who you seek becomes apparent in your land."

21. Imam Abu Ya'la (d. 458 AH), Imam Al Baghawi (d. 516 AH) in his Mu'jam, Imam Tabarani (d. 360 AH), Imam Al Hakim (d. 405 AH) (who classed it to be authentic) and Imam Al Baihaqi (d. 458 AH), as well as Imam Abu Nu'aym (d. 430 AH) رَضِيَ اللهُ عَنْهُ narrate from the chain of Sayyiduna Usamah bin Zaid from Sayyiduna Zaid Ibn Haarithah رَضِيَ اللهُ عَنْهُ that the Prophet (صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) met Zaid Ibn Amr Ibn Nufayl and the Prophet (صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) said to him, "O uncle! What is it that I see that your nation has enmity towards you?" He said, "By Allah (عَزَّوَجَلَّ), this is not due to anything from me besides that I see them upon misguidance. So I left seeking this religion until I came to an old man on an island and I informed him of the reason why I left towards him." He said, "Who are you?" I said, "I am from the people of the House of Allah (عَزَّوَجَلَّ)." He said, "Indeed a Prophet has arrived in your city or he will arrive. His star has risen so return and confirm him and believe in him." So I returned and I did not feel anything after that." (Sayyiduna) Zaid Ibn Haarithah رَضِيَ اللهُ عَنْهُ states that, "Zaid Ibn Amr passed away before the announcement of Prophethood by the Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ)."

22. Imam Ibn Sa'd (d. 230 AH) and Imam Abu Nu'aym (d. 430 AH) رَضِيَ اللهُ عَنْهُ extracted a narration from Sayyiduna Aamir bin Rabi'ah رَضِيَ اللهُ عَنْهُ who stated, "I met Zaid Ibn Amar Ibn Nufayl whilst he was outside Makkah intending to go to Hira. There was a bad atmosphere between himself and his nation due to the way in which he expressed differences with them in the middle of the day and tried to separate them from their idols and what their forefathers worshipped. Zaid said, "O Aamir! Indeed, I have opposed my nation and I have followed the religion of (Sayyiduna) Ibrahim (عَلَيْهِ السَّلَام) and who (Sayyiduna) Ibrahim (عَلَيْهِ السَّلَام) used to worship. I am waiting for a Prophet from the progeny of (Sayyiduna) Ismail (عَلَيْهِ السَّلَام) and from the lineage of (Sayyiduna) 'Abdul Muttalib رَضِيَ اللهُ عَنْهُ whose name is Ahmad. I do not think I will get to meet him but I believe in him and I confirm him to be true

and I testify that he is a Prophet. If the timespan is elongated for you and you see him, then convey my Salam to him. I will inform you, O Aamir, of his description so that it is not hidden from you. He (صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم) is a man who is neither short nor tall, he does not have a lot of hair nor less hair, and his eyes will not separate from redness (there will be redness in his eyes) and the Khatam (Seal of Prophethood) will be between his shoulders. His name is Ahmad and this city (Makkah) is the place of his Mawlid (birth) and it is the place where He will announce Prophethood. Then his nation will extract him from it and they will dislike what he has brought until he will migrate to Yathrib where his cause will become apparent. Be aware that you do not become deceived about him (صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم). For indeed I travelled all the countries seeking the religion of (Sayyiduna) Ibrahim (عَلَيْهِ السَّلَام) and whoever I asked from the Jews, Christians and fire worshippers stated that this Deen is behind you and they described it like I described it to you and they stated that there is no Prophet remaining besides him (صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم).” (Sayyiduna) Aamir (رَضِيَ اللّٰهُ عَنْهُ) said, “When the Prophet (صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم) announced Prophethood, I informed the Prophet (صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم) who prayed for mercy upon him (Zaid bin Aamir Ibn Nufayl) and stated that I saw him in Jannah (heaven) dragging his lower garment.”

23. Imam Ibn Sa’d (d. 230 AH) رَحِمَهُ اللّٰهُ عَلَيْهِ extracted narration from the path of Ash-Sha’bi who narrated from Sayyiduna Abdur Rahman Ibn Zaid Ibn Khattab who stated that Sayyiduna Zaid Ibn Aamir Ibn Nufayl said, “I was in Ash-Sham when I came to a monk. I mentioned to him my displeasure about idol worship, Judaism and Christianity.” He said, “I think you desire the religion of (Sayyiduna) Ibrahim (عَلَيْهِ السَّلَام), O brother of the people of Makkah indeed you are seeking such a religion that is not held onto today so go to your city for indeed a Prophet will rise from your nation in your city (Makkah), bringing with him the pure religion of (Sayyiduna) Ibrahim (عَلَيْهِ السَّلَام), and he is the most noble creation of Allah (عَزَّوَجَلَّ).”

24. Imam Abu Nu’aym (d. 430 AH) رَحِمَهُ اللّٰهُ عَلَيْهِ extracted a narration from Sayyiduna Abu Umaamah al-Bahili from Sayyiduna Amr Ibn Abasah Sulami who stated, “I turned away from the idols from my nation during the time of ignorance and I saw that it is false to worship stones. I met a man from the people of the book and I asked him about the most virtuous religion. He said, ‘A man will come from Makkah and he will turn away from the idols of his nation and he will call towards other than the idols (i.e. he will call towards Allah (عَزَّوَجَلَّ)) and he will bring with him the most virtuous religion. So when you hear of him, follow him.’ The only desire I had was to reach Makkah and I asked, “Has anything occurred here?” They said, ‘No.’ So I turned to my family and I began to stop the riders who were outside of Makkah to ask them whether any matter had occurred. They stated, ‘No.’ I was sat on a path when a rider passed by me. I said, “Where have you come from?” He said, ‘Makkah.’ So I said, “Has any matter occurred there?” He said, ‘Yes.’ A man had turned away from idols of his nation and is calling to other than them.’ I said, “This is my companion who I intend to meet.” So I came to the Prophet (صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم) and I found him to be hidden. I said, “What are you?” The Prophet (صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم) said, ‘Nabi (Prophet).’ I said, “What is a Prophet?” He said, ‘Rasool (Messenger).’ I said, “Who sent you?” He said, ‘Allah (عَزَّوَجَلَّ)!’ I said, “With what has he sent you?” He said, ‘To join the relations and to protect blood (from being shed), and that the paths be made peaceful and that the idols be smashed and that Allah (عَزَّوَجَلَّ) be worshipped alone without any partner being ascribed to him.’ I said, “How beautiful is what you have been sent with! I make you witness that I believe in you and I confirmed you to be truthful. Should I stop with you or what is your view?” The Prophet (صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم) said, ‘You can see the displeasure of the people to what I have brought to them, so stay amongst your family and when you hear that I have come out to a place then follow me.’ When I heard that he had left to Madinah, so I travelled until I reached him.”

25. Imam Ibn Sa'd (d. 230 AH) رَحْمَةُ اللَّهِ عَلَيْهِ extracted a narration from Sayyiduna Shahr Ibn Howshab from Sayyiduna Amr Ibn Abasah who stated the same as above.

26. Imam Abu Nu'aym (d. 430 AH) and Imam Ibn Asaakir (d. 571 AH) عَلَيْهِمُ الرِّضْوَانُ extracted a narration from Sayyiduna Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ who stated, "It has reached me that when the Banu Israeel were afflicted with the appearance of Bakht Nasr, they differed (split) into sects and they were disgraced. They would find the description of the Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) in their book and that he would announce prophethood in some rural areas of Arabia in a village which had date palm trees. When they left from the land of Ash-Shaam, they were assessing every city and village between Ash-Shaam (Syria, Jordon, Lebanon and Palestine) and Yemen. They found Yathrib to match the description. So a group of them came down and expressed their desire to meet the Prophet Muhammad (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) and follow him. A group from Banu Haroon descended who carried the Tawrah along with them to Yathrib. Those elders passed away whilst they believed in the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ), that he would arrive. They encouraged their children to follow him when he would arrive. So whoever was destined to meet him from the children, met him and they disbelieved in him whilst they were aware."

27. Imam Abu Nu'aym (d. 430 AH) رَحْمَةُ اللَّهِ عَلَيْهِ extracted a narration from Sayyiduna Hassaan Ibn Thabit رَضِيَ اللَّهُ عَنْهُ that he said, "By Allah (عَزَّوَجَلَّ) I was in my house at the age of seven and I could remember what I saw and I could preserve what I heard. I was with my father when a young man came to us, who was called Thabit Ibn Dahhaak. He stated, 'A Jew from Banu Qurayza claimed, whilst arguing with me, that the time for the arrival of a Prophet has come, who will come with a book which is similar to our book. He will kill you like the people of 'Aad (nation of Sayyiduna Hood عَلَيْهِ السَّلَام) were killed.' (Sayyiduna) Hassaan رَضِيَ اللَّهُ عَنْهُ said, 'I was on the roof top in the morning when I heard such a voice that I have never heard a more emphatic voice before. There was a Jew on the back of the peak of a mountain from the Mountains of Madinah. He had a spark of fire with him. People gathered around him and said, 'What is wrong with you? Woe upon you!' Sayyiduna Hassaan رَضِيَ اللَّهُ عَنْهُ said, 'I heard him say, "This is the star of Ahmad which has risen. This star only rises for Prophethood and there is no Prophet left except for Ahmad.' (Sayyiduna) Hassaan رَضِيَ اللَّهُ عَنْهُ said, 'People began to laugh and were amazed by what he was saying.' (Sayyiduna) Hassaan رَضِيَ اللَّهُ عَنْهُ lived for 120 years; 60 years during the time of ignorance and 60 years during the time of Islam."

28. Imam Waqidi (d. 207 AH) and Imam Abu Nu'aym (d. 430 AH) عَلَيْهِمُ الرِّضْوَانُ extracted a narration from Huwayyisah Ibn Mas'ud رَضِيَ اللَّهُ عَنْهُ who stated, "There were Jews amongst us (living nearby to us) who used to mention that a Prophet would rise from Makkah whose name is Ahmad and that there is no Prophet left except for him. This is in our books and his description has been mentioned as such and such." Eventually they reached his description. He said, "I was a boy and I would memorise what I see and I would preserve what I would hear. I heard a loud voice from the corner of Bani Abdul Ash-hal. I saw that my nation was frightened and scared that a new matter had occurred. Then the voice disappeared. Then he returned and screamed again and we understood his scream, "O people of Bani Abdul Ash-hal, 'This is the star of Ahmad which has been born.'" Huwayyisah stated that we began to be amazed by that. Then we resided for a long time and we forgot. The previous generation passed away and new people came and I became an old man. Then a similar loud voice exactly like the other one came and said: 'O people of Yathrib, Muhammad (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) has arrived and announced Prophethood. The greatest nemesis (Sayyiduna Jibreel عَلَيْهِ السَّلَام) who came to (Sayyiduna) Musa عَلَيْهِ السَّلَام has come to him.' Not long after, I heard that a man in Makkah had come who claimed Prophethood. Whoever could leave, left from our nation and some people were delayed. Two young people from us accepted Islam and it was not destined for me to accept Islam until the arrival of the Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ).

29. Imam Ibn Sa'd (d. 230 AH) and Imam Abu Nu'aym (d. 430 AH) رَضِيَ اللَّهُ عَنْهُمَا extracted a narration from Sayyiduna Ibn 'Abbas رَضِيَ اللَّهُ عَنْهُمَا who stated that the Banu Qurayzah, Nadir, Fadak and the Jews of Khaybar would find the description of the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) with them (in their books) before he was sent. (They found amongst his descriptions) that his (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) Hijrah (migration) would be to Madinah. When he (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) was born, the scholars of the Jews stated, "Ahmad was born tonight. This star has risen." When he (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) announced Prophethood, they used to recognise that and acknowledge that and they used to describe him (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ).

30. Imam Ibn Sa'd (d. 230 AH), Imam Abu Nu'aym (d. 430 AH) and Imam Ibn 'Asaakir (d. 571 AH) رَضِيَ اللَّهُ عَنْهُ extracted a narration from Sayyiduna Abu Namlah رَضِيَ اللَّهُ عَنْهُ who stated, "The Jews of Banu Qurayzah used to study the mention of Allah's Messenger (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) in their books, and they used to teach their children about him with his description and his name and they used to mention that his place of hijrah (migration) is to us in Al-Madinah. When the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) arrived, they became jealous, held hatred and they rejected him."

31. Imam Abu Nu'aym (d. 430 AH) رَحِمَهُ اللَّهُ عَلَيْهِ extracted a narration from the chain of Sayyiduna Abu Sa'eed al Khudri رَضِيَ اللَّهُ عَنْهُ who stated, "I heard Abu Malik Ibn Sinan saying, 'I came to Banu Ash-hal one day to converse with them. I heard the Jew, Yusha' saying, 'The time of the arrival of the Prophet who is called Ahmad has arrived. He will come out from al-Haram.' It was said to him, 'What is his description?' He said, 'A man who is neither short nor tall. There will be redness in his eyes. He will wear a turban and he will ride upon a four-legged animal<sup>13</sup>. His sword will be on his shoulder and this city will be the place to which he will migrate. So I returned to my nation Banu Khudrah whilst amazed with what he said. I heard a man amongst us saying, 'Yusha' is not alone in saying this. All the Jews of Yathrib<sup>14</sup> say this.' So I left until I came to Banu Qurayzah where I found a group of people. They were mentioning the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ). Az Zubayr Ibn Baataa said, 'The red star has risen which will only rise due to the arrival of a Prophet and there is no Prophet left except for Ahmad and this is his place of Hijrah (Migration).'"

32. Imam Abu Nu'aym (d. 430 AH) رَحِمَهُ اللَّهُ عَلَيْهِ extracted a narration from the chain of Mahmood Ibn Labeed from Sayyiduna Muhammad Ibn Salamah who stated, "There was only one Jew amongst Banu Abdul Ash-Hal who was called Yusha', I heard him saying whilst I was a young boy, 'It has come over you the time for the arrival of a Prophet who will be sent towards this house.' Then he pointed to Makkah so whoever finds him should confirm him. So the Prophet was sent and we accepted Islam whilst he was in front of us. However, Yusha' did not accept Islam out of jealousy or hatred."

33. Imam Abu Nu'aym (d. 430 AH) رَحِمَهُ اللَّهُ عَلَيْهِ extracted a narration from Sayyiduna Abdullah Ibn Salam رَضِيَ اللَّهُ عَنْهُ who stated, "Tubba' did not die without confirming the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ), as the Jews of Yathrib had informed him."

34. Imam Ibn Sa'd (d. 230 AH) رَحِمَهُ اللَّهُ عَلَيْهِ extracted a narration from the chain of Sayyiduna Ikrimah from Sayyiduna Ibn 'Abbas from Sayyiduna Ubay Ibn Ka'b رَضِيَ اللَّهُ عَنْهُمَا who stated, "When Tubba' arrived in Madinah, he descended at Qanaah (a valley in Madinah) and he sent a message to the

<sup>13</sup> We use this term out of respect instead of donkey.

<sup>14</sup> Name before Madinah. It is impermissible, forbidden and a sin to use the word Yathrib for Madinah Tayyiba. See Fatawa Radawiyya (a summary). Compiled by Shaykh Abd al-Hadi al-Qadiri Rawawi Nuri. Published by Sufi Pages.

scholars of the Jews stating that he is about to destroy this city. Shaamoon, the Jew, who was the most knowledgeable at that time said to him, 'O king, indeed this city will be the place of hijrah (migration) of a Prophet from Banu Ismaeel. The place of his birth is Makkah, his name is Ahmad and this is the place to which he will migrate. There will be fighting and wounding in this place where you are, leading to a huge matter between his companions and his enemies.' Tubba' said, 'Who will fight him on that day?' 'His nation will travel towards him in the evening and they will fight here.' So Tubba' said, 'Where is his grave?' He said, 'In this city.' He said, 'When the fighting takes place, who will be defeated?' He said, 'Sometimes the result will be for him and sometimes it will be for his opponents. In this place where you are there will be warfare and his companions will be killed here in a way that will not be like it in any place. Then the end result will be for him (صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم) and he will overcome and no one will compete with him in this matter.' He said, 'What is his description?' He said, 'He is a man who is neither tall nor short. There is redness in his eyes. He will ride upon camels and he will wear a turban. His sword will be upon his shoulder. He will not care who he faces until his matter will become apparent.'"

35. Imam Ibn Sa'd (d. 230 AH) رَحْمَةُ اللّٰهِ عَلَيْهِ extracted a narration from the chain of 'Abdul Hameed Ibn Ja'far and he from his father that, Zubayr Ibn Baataa was the most knowledgeable from the Jews. He used to say, "I found a book which my father would hide from me. The Prophet Ahmad (صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم) was mentioned in it, who would arrive in the land of heat (Makkah). His description was such and such." Zubayr mentioned after his father (passed away) that the Prophet (صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم) had not yet been sent. It was not long when he heard that the Prophet (صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم) had arrived in Makkah. Then he turned to the book and he wiped it out and hid the greatness of the Prophet (صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم) and he said that it is not in relation to him (صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم).

36. Imam Abu Nu'aym (d. 430 AH) رَحْمَةُ اللّٰهِ عَلَيْهِ related from Sa'd Ibn Thabit who stated that the Scholars from the Banu Qurayzah and An-Nadeer used to mention the description of the Prophet (صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم). When the red star rose, they mentioned that it is in relation to a Prophet and there is no Prophet after him (صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم). His name is Ahmad and his place of migration is to Yathrib. So when the Prophet (صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم) arrived in Madinah and he descended in Madinah, they rejected him and rebelled and they were jealous.



37. Imam Abu Nu'aym (d. 430 AH) رَحْمَةُ اللّٰهِ عَلَيْهِ extracted a narration from Ziyad Ibn Labeed that he mentioned that he was on a hill amongst the hills of Madinah when he heard, "O people of Yathrib! By Allah (عَزَّوَجَلَّ), the Prophethood of Banu Israeel has gone<sup>15</sup>. This star has risen in relation to the birth of Ahmad<sup>16</sup> and he is the last of all Prophets (عَلَيْهِمُ السَّلَام). His migration will be to Yathrib.

<sup>15</sup> The previous Prophets عَلَيْهِمُ السَّلَام where from the descendants of Sayyiduna Ishaq and Sayyiduna Yakub صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم and hence they were from the Banu Israel. The Final Messenger of Allah صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم is from the descendants of Sayyiduna Ismail عَلَيْهِ السَّلَام.

<sup>16</sup> The name of the Prophet on earth is Muhammad صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم and in the heavens it is Ahmad صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم.

38. Imam Ibn Sa'd (d. 230 AH) and Imam Abu Nu'aym (d. 430 AH) عَلَيْهِمُ الرِّضْوَانُ extracted a narration from 'Ammarah Ibn Khuzaymah Ibn Thabit who narrated from his father who stated, "There was no one amongst Al-Aws and Al-Khazraj who could describe the Prophet (ﷺ) more than Abu Aamir Al Rahib. He used to go to the Jews and ask them about the religion and they used to inform him about the description of the Prophet (ﷺ) and that this would be his (ﷺ) place of migration. Then he went to the Jews of Teemaa' and they informed him similar to that. Then he went to Ash-Shaam and he asked the Christians and they informed him in relation to the description of the Prophet (ﷺ) and that His (ﷺ) place of migration would be to Yathrib<sup>17</sup>. Abu Aamir returned whilst saying, 'I am upon the pure religion.' He continued to reside as a monk and he wore cotton clothing and he believed that he was on the religion of (Sayyiduna) Ibrahim (عليه السلام) and that he was waiting for the arrival of the Prophet (ﷺ). When the Prophet (ﷺ) announced Prophethood in Makkah, he did not go to him (ﷺ) and he remained upon what he was and when the Prophet (ﷺ) arrived in Madinah, he became jealous and hateful and hypocritical. He came to the Prophet (ﷺ) and said, 'O Muhammad (ﷺ) with what have you been sent?' The Prophet (ﷺ) said, 'With the pure religion.' He said, 'You have mixed it up with other than it.' The Prophet (ﷺ) said to him, 'I have come to you with an absolutely clear religion. Can you see anywhere the signs mentioned in relation to my description by the scholars of the Jews and Christians?' He said, 'You are not the one who they described.' The Prophet (ﷺ) said, 'You have lied.' He said, 'I have not lied.' The Prophet (ﷺ) said, 'Allah (عَزَّوَجَلَّ) give death to the one who is lying whilst he is pushed away and alone.' He said, 'Aameen.' Then he returned to Makkah and he was with the Quraysh, following their religion and he left as he was (before).'

39. Imam Abu Nu'aym (d. 430 AH) رَحْمَةُ اللَّهِ عَلَيْهِ extracted a narration from the path of Sayyiduna Ibn Ishaq from Sayyiduna Ja'far Ibn 'Abdullah Ibn Hakam, similar to the previous narration with further words, that he (Abu Aamir) left to Makkah and when Makkah was conquered, he went to Taif<sup>18</sup> and when the people of Taif accepted Islam, he went to Ash-Shaam. He died over there alone, forsaken and as a stranger.

40. Imam Abu Nu'aym (d. 430 AH) رَحْمَةُ اللَّهِ عَلَيْهِ extracted a narration from Sayyiduna Abu Salamah Ibn Abdur Rahman Ibn Awf who stated that Ka'b Ibn Lu'ayy Ibn Ghalib used to gather his nation and deliver a sermon to them on the day of Friday. So he would say, "After praise, listen and learn, understand and know, the night is dark and the day is bright, the land is spread out, the sky is risen, the mountains are pegs, the stars are flags. The first generations are like the last generations and the men and women are like that. The soul has become old. So maintain your relations, protect your generations and invest your wealth. Have you seen anyone who passed away return? Has any dead person come to life? The abode is in front of you and the reality is not as you say. Beautify your Haram (sacred) and revere it and hold onto it for great news will come in relation to it. A Noble Prophet will come from here.

Then he was saying (the following):

*The night and day continuously come with events, The night and day are the same for us*

*The Prophet Muhammad (ﷺ) will come without us realising.*

*He will give true news and how truthful is the one who will give the news?*

<sup>17</sup> Madinah.

<sup>18</sup> Makkah to Taif by road in today's day and age is approx. 55 miles. Possibly more back in those days due to not being roads as today.



By Allah (عَزَّوَجَلَّ), if I had hearing, sight, hands and feet, I would struggle like the struggling of the camels (during the era of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) in the efforts and I would be quick like the horses (to assist him صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ). Then he was reciting the following stanza: if only I was a witness to his call (to the truth) when the tribes will seek to forsake the truth.

There were 560 years between the death of Ka'b Ibn Lu'ayy<sup>19</sup> and the arrival of the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ).

41. Imam Abu Nu'aym (d. 430 AH) رَحِمَهُ اللَّهُ عَلَيْهِ extracted a narration from the path of Sayyiduna Ibn Ishaq from Sayyiduna Az-Zuhri from Sayyiduna Saeed Ibn Musayib from Sayyiduna Ibn 'Abbas that Quss Ibn Saaidah رَضِيَ اللَّهُ عَنْهُمَا used to deliver a sermon amongst his nation in the market place of Ukaaz. He stated in his sermon, "The truth will encompass you from this direction." He signalled with his hands towards Makkah. They said to him, "And what is this truth?" he said, "A man with an enlightened face with black pupils from the progeny of Lu'ayy Ibn Ghalib<sup>20</sup> will call you to the Kalimah Al-Ikhaas (Words of Sincerity), to an everlasting life and blessings that will never finish. If he calls you then answer his call. If I knew that I would live to his arrival then I would be the first to run towards him."

42. Al Kharaaiti (d. 327 AH) رَحِمَهُ اللَّهُ عَلَيْهِ extracted a narration in Kitab Al-Hawaatif and Imam Ibn Asakir narrated from Jaami' Ibn Jaraan Ibn Jami' Ibn Uthman Ibn Samaal Ibn Abil Hisn Ibn Al-Sum'aal Ibn Aadiya'. He stated; "When the time of death was close for al Aws Ibn Harithah, he made a Wasiyyah (a bequest) to his son with some words. Then he began to say (the following stanzas):

*I was present in Sabaaya on the day of Aal-Muhriq and my life reached the call of Allah (عَزَّوَجَلَّ) near the stone (black stone). I have not seen anyone from the people who possessed kingdom and authority except that they all had to turn to death and the grave.*

*He continued till he reached the stanzas: has it not reached my nation that there is a call to Allah (عَزَّوَجَلَّ)? The people of fortune and goodness will succeed through it when a personality will be sent from family of Ghalib in Makkah between Zam Zam and Al-Hajar (Black Stone). Over there, seek to assist him in your cities, O Bani Aamir, indeed fortune lies in assisting.*

43. Imam Ibn Sa'd (d. 230 AH) رَحِمَهُ اللَّهُ عَلَيْهِ extracted a narration from Haraam Ibn Uthman al-Ansari who stated, "Sa'd Ibn Zararah arrived from Ash-Shaam as a merchant amongst forty people from his nation. He saw a dream that a person came to him and said, 'Indeed a Prophet will appear in Makkah. O Abu Umamah, follow him.' The sign of that is that you will stop in station and your companions will be afflicted with an illness and you will be saved and so and so will be stabbed in his eye. They descended at a station and a plague afflicted them during the night. They were all afflicted apart from Abu Umaamah. Furthermore, one of his companions was stabbed in his eye.

44. Imam Ibn Abi Dunya (d. 281 AH), Imam Al Baihaqi (d. 458 AH) and Imam Abu Nu'aym (d. 430 AH) extracted a narration from Sha'bi الرَضَوَانُ عَلَيْهِمُ رَحِمَهُمُ اللَّهُ who stated that a shaykh from Juhaynah mentioned to him that a man from amongst us from the time of ignorance called Umayr Ibn Habeeb became ill and lost consciousness so we covered him and we thought that he had passed away. We had commanded that a grave be dug for him. Whilst we were with him, he sat, and he said, "You have seen what state I have come from. I lost consciousness and it was said to me, 'May Habal condemn you. Do you not see that your grave has been dug and that your mother is about to cry over you? Do you wish that

<sup>19</sup> From the Prophetic صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ ancestors.

<sup>20</sup> From the Prophetic صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ ancestors.

we alternate you with another and we throw into your grave Al-Qusal (name of a man) then we fill it with soil? Do you believe in the Prophet (صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم) who was sent and do you thank your lord and pray? Do you leave the path of the one who established partners with Allah (عَزَّوَجَلَّ) and became astray? I said, "Yes." Then I was set free. So look what happened to Al-Qusal." They went to look and found that he had died and he was buried in the hole. The man (Umayr) lived until he found Islam.

45. Imam Ibn Asaakir (d. 571 AH) رَحْمَةُ اللّٰهِ عَلَيْهِ extracted a narration in Tareekh Dimashq from Sayyiduna Ka'b رَضِيَ اللّٰهُ عَنْهُ who said, "The reason for the acceptance of Islam by (Sayyiduna) 'Abu Bakr As-Siddeeq (رَضِيَ اللّٰهُ عَنْهُ) was a revelation from the sky. The background to that is that he was a merchant in Shaam and he saw a dream which he mentioned to Bahira Ar-Rahib (monk). Bahira said to him, "Where are you from?" He said, "Makkah." Bahira asked, "From which tribe?" He said, "From Quraysh." Bahira said, "What are you?" (Sayyiduna) 'Abu Bakr (رَضِيَ اللّٰهُ عَنْهُ) said, "A business man." Bahira said, "Allah (عَزَّوَجَلَّ) has made your dream come true for indeed a Prophet will rise from your nation and you will be his representative during his blessed life and his Khalifah (Successor) after he passes away." (Sayyiduna) 'Abu Bakr (رَضِيَ اللّٰهُ عَنْهُ) kept this a secret until the Prophet (صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم) announced Prophethood, he went to him, "O Muhammad (صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم), what is your proof upon what you claim?" The Prophet (صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم) said, "The dream that you saw in Ash-Shaam." (Sayyiduna) 'Abu Bakr (رَضِيَ اللّٰهُ عَنْهُ) hugged the Prophet (صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم) and kissed him between the eyes and said;

أشهد أنك رسول الله

*Ash Hadu Annaka RasoolAllah,*

I testify that you are Allah's Messenger صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم.

46. Imam Ibn Asaakir (d. 571 AH) رَحْمَةُ اللّٰهِ عَلَيْهِ extracted a narration from Muhammad Ibn 'Abdur Rahman Al-Biyaadi, he from his father and he from his grandfather who stated that Sayyiduna Abu Bakr رَضِيَ اللّٰهُ عَنْهُ was asked, "Did you see anything from the proofs of the Prophet Muhammad's (صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم) Prophethood before the advent of Islam?" (Sayyiduna) 'Abu Bakr (رَضِيَ اللّٰهُ عَنْهُ) said, "Yes. There is nobody from Quraysh nor anybody from a tribe other than Quraysh except that Allah (عَزَّوَجَلَّ) has placed the proof of his Prophethood before him. Whilst I was seated under a tree during the period of ignorance, a branch was inclining over me until it came over my head. I began to think in relation to this and I said to myself, 'What is this?' I heard a voice from the tree that this is the Prophet (صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم) who will arrive during such and such a time so be from the most fortunate of people through him."

