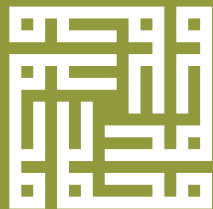




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MUHAMMAD
The Messenger of Allah

Textual & Scriptural Proofs on Testimonials of his Prophethood



سُبْحَانَكَ اللَّهُمَّ رَبِّيَ الْأَكْبَرُ



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah the Most Beneficent, Most Merciful

5





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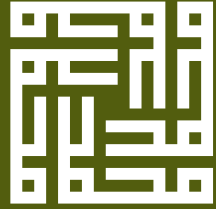
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MUHAMMAD
The Messenger of Allah

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Proofs on Testimonials
of his Prophethood**





Terms

Terminology used in this series of booklets.
(Taken from Sheik Mahmoud Murad's book, *Common Mistakes in Translation*).

Rubb: Some prefer to translate the term “Rubb” into “Lord”. Beside the fact that the latter is a Biblical term referring to the alleged lordship of the servant of God, the Prophet Jesus, the word lord, which is limited to mean: master, chief, proprietor, or ruler, can never convey the conclusive significance of the term “Rubb”. Among other meanings, the term “Rubb” means: the Creator, the Fashioner, the Provider, the One upon Whom all creatures depend for their means of subsistence, and the One Who gives life and causes death.

Deen: The word translated as religion is “Deen”, which in Arabic commonly refers to a way of life, which is both private and public. It is an inclusive term meaning: acts of worship, political practice, and a detailed code of conduct, including hygiene or etiquette matters.

Sal’al’laahu a’laihi wa sal’lam ﷺ: This Arabic term means, “may God praise him and render him safe from all evil.”

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23



BOOKLET
5

This booklet is the fifth in a series of publications based on a book titled *Muhammad, the Messenger of Allah*. Each booklet covers an aspect of the Prophet's life, deeds and teachings and aims to provide a better understanding of Islam.







INTRODUCTION

All praise is due to Allah, the Rubb of the two worlds, and may Allah exalt the mention of His Prophet and render him and his household safe and secure from all derogatory things.

In this booklet, the author shares proofs from the Quran and from what presently remains of the Gospel and the Torah, which reference the sending of the Prophet Muhammad ﷺ. The questions that aim to be answered by these statements are as follows:

- **Was Muhammad prophesied in other scriptures as the others, like Jesus, were?**





- **What evidences are there, if any, that Muhammad was really a Prophet?**

These statements will demonstrate that not only was a Messenger from God prophesied and expected to come to the world, but that Muhammad in fact uniquely fulfilled these criteria. It is hoped that the reader will benefit from these selections to reach the same conclusion, and to gain a further appreciation for the Prophet Muhammad ﷺ.



وَالْأَنْبِيَاءُ كَانُوا مِنْكُمْ كَمَا كُنْتُمْ مِنْهُمْ
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Textual Proofs which Support the Prophethood of Muhammad ﷺ

Proofs from the Qur'an:

1 God, the Exalted, says:

“Muhammad is not the father of any one of your men, but he is the Messenger of Allah and last of the prophets. And ever is Allah, of all things, Knowing.” [33:40]

2 And He also said:

“Muhammad is the Messenger of Allah, and those with him are firm of heart against the unbelievers, compassionate among themselves. You will see them bowing down, prostrating themselves, seeking grace from Allah and His pleasure....” [48:29]

Proofs from the Sunnah⁽¹⁾:

The Prophet ﷺ said:

“My example and the example of the Prophets before me is like a man who built a house and perfected it except for the space of one

Allah, the Exalted, says: “Muhammad is not the father of any of your men, but (he is) the Messenger of Allah.”



stone. People would go around the house and stare in awe at its perfection and say, ‘Had it not been for this missing stone!’ The Prophet ﷺ said, ‘I am that stone. I am the last of Prophets.’” (Bukhari)

Ataa’ b. Yasaar said, “**I met Abdullah b. Amr b. al-Aas, and I asked him, ‘Tell me about the description of the Messenger of God ﷺ in the Torah.’ He said, ‘He is described in the Torah with some of what he is described in the Qur’an. [For example] ‘We have indeed sent you as a witness [over mankind] and one who gives glad-tidings, warns others, and protects and safeguards the commoners. You are My slave and Messenger. I called you *Mutawakkil* (Trusted One). You are neither ill-mannered nor rude, nor do you raise your voice. You do not pay evil with evil, rather, you forgive and pardon. I will not collect his soul until I guide the nations, and until they say, ‘There is no true god worthy of being worshipped except God alone’, and until they clearly see the Truth.’”** (Baihaqi)

- (1) Sunnah: the narration of the speech, actions, characteristics, or tacit approvals of the Prophet.



Was Muhammad Prophesied in Other Scriptures?

This question doesn't require too much research, as the answer is clearly found in the Quran. God, in mentioning the characteristics of the true believers, states:

“Those who follow the Messenger, the unlettered prophet, whom they find written in what they have of the Torah and the Gospel, who enjoins upon them what is right and forbids them what is wrong and makes lawful for them the good things and prohibits for them the evil and relieves them of their burden and the shackles which were upon them. So they who have believed in him, honored him, supported him and followed the light which was sent down with him - it is those who will be the successful.” [7:157]

The word “praise” is very significant, as the very name Muhammad literally means “the praised one.” Besides the Arabs, the inhabitants of the wilderness of Paran had also been promised a Revelation.

So here, the Quran states what some Jewish and Christian readers may find difficult to believe. God is telling





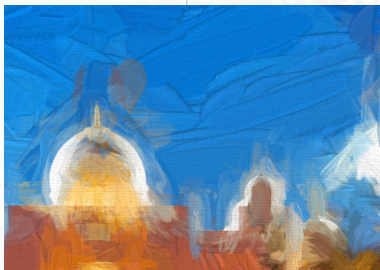
us that Muhammad, the Prophet who can neither read nor write, has been already mentioned in both the Jewish and Christian scriptures.

“But, I’ve been reading the Bible all my life, and I never read anything about Muhammad,” some of you might be thinking. But indeed, the description of Muhammad is there, though many readers of the Bible have unfortunately failed to notice this because their interpretation of the Bible is so heavily influenced by others.

The Nature of Prophecy in the Bible

The famous Biblical scholar Ahmad Deedat presented a very important aspect concerning Biblical prophecy in one of his books about Muhammad when he asked the following question, “Where is Jesus mentioned in the Old Testament?”

Muhammad, the Prophet who can neither read nor write, has already been mentioned in both the Jewish and Christian scriptures.



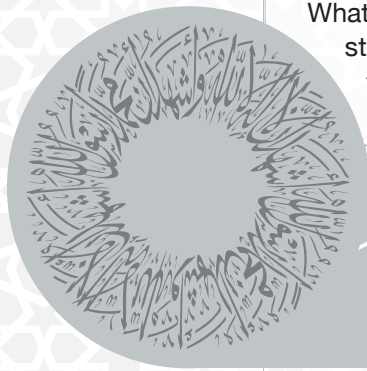


If you tried to find the name “Jesus” in the Old Testament, you would fail - because it’s not there! What is there though, is the description of Jesus.

Most Christians would now say that Jesus is mentioned in countless parts of the Old Testament. But, oddly enough, if you tried to find the name “Jesus” in the Old Testament, you would fail - because it’s not there! What is there though, is the *description* of Jesus.

Looking through Isaiah and Jeremiah, you can find many descriptions which only the Messiah could fit, and this is how we can conclude that he was prophesied, and thus accept him as one of the Messengers of God. So, why then should we accept anything different concerning Muhammad?

What we should be looking for, instead of his name, is his description - a description that only Muhammad could fit.






Once again, it needs to be made clear that a number of the subjects that are being presented in this book series are the subject of entire books elsewhere. This issue is no different. There are several books discussing the issue of Muhammad in the Bible, and we will only give a summary of the strongest arguments in this booklet.

The Prophet of Deuteronomy

One of the strongest, and indeed the most compelling, arguments revolves around the words of Deuteronomy 18:15-22. These verses have traditionally been used as a reference to Jesus in Christian writings, but the following analysis will provide clear evidence that this prophecy refers only to Muhammad and does not apply to Jesus. The other notable aspect of this Biblical verse is the conclusion it draws concerning the believers' responsibility concerning this Prophet, and the dire consequences of rejecting or denying him.

Muhammad  is the only Prophet through whom the Arabs received revelation at a time when darkness had covered the earth.





Deuteronomy

18:15-22 has traditionally been used as a reference to Jesus in Christian writings, but the evidence shows that this prophecy refers only to Muhammad, and not to Jesus.

“The Lord your God will raise up for you a prophet like me from among your own brothers. You must listen to him. For this is what you asked of the Lord your God at Horeb on the day of the assembly when you said, ‘Let us not hear the voice of the Lord our God nor see this great fire anymore, or we will die.’ The Lord said to me, ‘What they say is good. I will raise up for them a prophet like you from among their brothers. I will put my words in his mouth, and he will tell them everything I command him. If anyone does not listen to my words that the prophet speaks in my name, I myself will call him to account. But a prophet who presumes to speak

in my name anything I have not commanded him to say, or a prophet who speaks in the name of other gods, must be put to death.’ You may say to yourselves, ‘How can we know when a message has not been spoken by





the Lord?’ If what a prophet proclaims in the name of the Lord does not take place or come true, that is a message the Lord has not spoken. That prophet has spoken presumptuously. Do not be afraid of him.” (Deuteronomy 18:15-22)

So from the above verses, we can conclude the following about this promised Prophet:

1 He is like Moses.

2 He will emerge from the brethren of the Israelites.

3 God will put His words into this Prophet’s mouth.

4 This Prophet will tell them everything which God commands.

5 That whoever rejects this Prophet will be taken to account by God, meaning such a person will be punished.

A review of all current day Christian commentaries on the Bible state that this prophesied prophet is a reference to Jesus Christ. This is quite incompatible with the some of the mentioned

Muslims, as well as Christians, believe that Jesus was very unique, and thus, unlike any other prophet.





Both Moses and Muhammad were separated from their parents in infancy, both were married, both had children, and both became prophets in their middle age.

characteristics, as well as other verses from the New Testament, as will now be documented.

Much has been written in other books concerning the similarity of Muhammad and Moses. Both Moses and Muhammad had normal human births, normal human deaths, received their first revelations from God while atop a mountain, led their respective communities on a migratory journey, received a legal as well as spiritual revelation, fought their enemies in war, and returned to their birthplaces victorious over their enemies. Moreover, both Moses and Muhammad were separated from their parents in infancy, both were married,

both had children, and both became prophets in their middle age.

Jesus Christ, on the other hand, cannot be said to be like anyone, as he was almost entirely unlike any other





prophet. In fact, the correct translation of John 3:16 calls Jesus “unique”⁽¹⁾. Jesus’ birth was immaculate and unique in history, comparable only to Adam’s conception. He is the only prophet to have been lifted up into heaven without death so as to return after a period known only to God (now over two thousand years) to once again speak to men. Furthermore, he was a young man as he lectured to the Children of Israel and was a prophet of God before ever reaching middle age, which he will only attain in his second coming. He never married, never fought wars, never received legal revelations⁽²⁾, and never achieved victory over his enemies in his life. So not only is Jesus very unlike Moses, but Jesus is very unlike anyone from humanity!

Another problem with declaring Jesus to be the prophet in question here comes from the next characteristic of “the Prophet”; that he shall be from the brethren of the Israelites. In trying to formulate an understanding of who exactly are the brethren of the Jews, we

- (1) “For God so loved the world that he gave his unique son....”
- (2) Jesus only received spiritual revelation and no new law as reported in Matthew. [5:17-18]



look back into Genesis. The Bible refers to the Israelites as the brethren of the Ishmaelites, “... and he [Ishmael] will live to the east of all his brethren.” (Genesis 16:12)

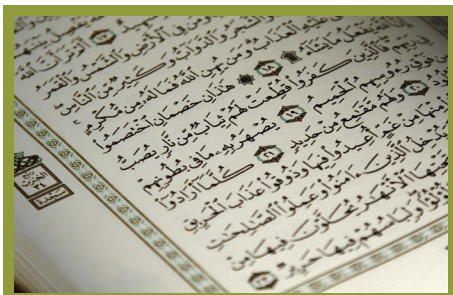
And this of course is rather logical when you consider it. Abraham had two sons, Ishmael and Isaac. Thus they were brothers and furthermore, their children would be considered like brethren to one another. Had this Prophet being prophesied been from the descendants of Isaac, as Jesus was, then it would have been stated, “I will raise up for them a prophet like you from among themselves”. Thus, the brethren in question here are the children of Ishmael, from which Muhammad was directly descended.

Next, concerning the phrase that the words of God were “put into his mouth” we find an interesting parallel in the Quran. In the Quran, God states, “**Nor does he speak from [his own] inclination. It is not but a revelation revealed.**” [53:3-4]



Moreover, even a cursory review of the Quran will reveal hundreds of verses which command Muhammad in such terms as *Qul* (say), *Thakkir* (remind), *Nabbi* (inform), etc. In other cases, someone would come to the Prophet Muhammad and ask a question, and often a verse would be revealed with a pattern similar to the following verse (They ask you... say to them):

“They ask you about wine and gambling. Say, ‘In them is great sin and [yet, some] benefit for people. But their sin is greater than their benefit.’ And they ask you what they should spend. Say, ‘The excess [beyond needs].’ Thus Allah makes clear to





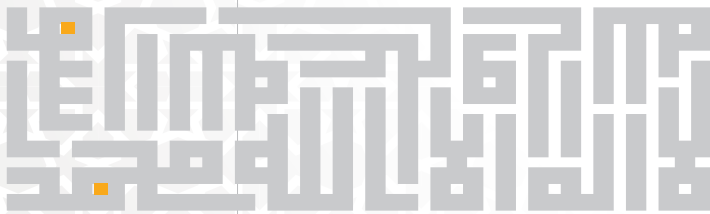
you the verses [of revelation] that you might give thought.” [2:219]

Yet other passages in the Quran start with such expressions as, “wa qala Rabbukum” (and your Lord has said ...). Hence, a significant extent of the Quran is thus “scripted” for the Prophet Muhammad so that He commands and transmits God’s exact words, thus quite literally putting His words “into the mouth” of His Prophet.



A

It is interesting to note that 113 out of the 114 surahs (chapters) of the Qur’an start with the opening statement, “In the name of God, the Most Merciful, the Most Gracious”. Indeed, the very first revelation to Prophet Muhammad, as mentioned ear-



- “There is nothing worthy of worship except for Allah, and Muhammad is the Messenger of Allah.”

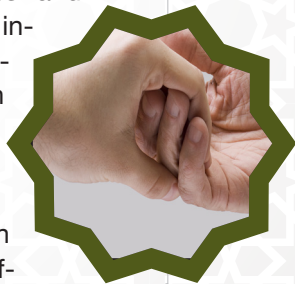


lier, reads, **“Read in the name of your Lord who created ...”** [96:1]

Following the teachings of the Prophet Muhammad, there is no other religious community who starts almost every action in their daily lives with this formula: “In the Name of God”.

It should be reiterated here that the Arabic term “Allah” is the Arabic equivalent of “God”. To say, “In the Name of God,” before all religious and even non-religious acts is a great fulfillment of the prophecy, “... he shall speak in My name”. (Deuteronomy 18:19)

Before moving onwards to the last point though, a few comments must be made. In all fairness and honesty, it is possible to interpret some of the statements from the verse in Deuteronomy as applying to Jesus, which led to some confusion as to his identity both during his lifetime and af-





terwards. The following section from John, chapter 7 highlights this confusion amongst the lay people as to Jesus' identity (emphasis mine): "Some in the crowd who heard these words said, 'This is truly the Prophet.' Others said, 'This is the Messiah.' But others said, 'The Messiah will not come from Galilee, will he? Does not scripture say that the Messiah will be of David's family and come from Bethlehem, the village where David lived?' So a division occurred in the crowd because of him." (John 7:40-43)

Why were they confused? One reason is because the passage from Deuteronomy at first glance could possibly apply to Jesus. Like unto Moses has been interpreted by Christians to mean that Jesus was like Moses in his preaching to the Children of Israel and his powerful





miracles. Being amongst the brethren of the Israelites also could mean from amongst the Israelites since they were twelve tribes and the lineage of Jesus and Moses comes from two separate tribes who were “brethren” to one another. And, of course, all prophets of God shall speak in His name and say what He commands to them to say.

So how can we know the identity the Prophet? There are three important points taken directly from the Bible that can make us certain. Firstly and most logically, the people were waiting for two separate people to come; one was the Messiah and one was the Prophet. Notice how no one said to Jesus, at any point, that he was both the Messiah and the Prophet? Even the above quoted lines from John show that the people were unsure as to whether Jesus was either



• Muhammad ﷺ

مُحَمَّدٌ رَسُولُ اللَّهِ



the Prophet or the Messiah. No one indicated or thought that they could be the same person. Jesus was of course a prophet, but **the** Prophet was a separate person. This same point can be understood from the questioning of John the Baptist by the Jewish priests (Sadducees and Pharisees) that shall be referenced below.

Secondly, there are numerous instances where Jesus declares himself to be the Messiah (Christ being Messiah in Greek). In fact, he even directly asks the disciples who they think he is and Peter tells him that he is the Messiah. Yet nowhere does Jesus claim to be the Prophet.



The last evidence comes when Nicodemus, who would later become a disciple, is reminded clearly by the other Jewish priests (as is recorded in the oldest Bible



manuscripts): “... **Look into it, you will find that *the Prophet does not come out of Galilee.***” (John 7:52)

Undoubtedly some people will continue to try to come with other arguments to throw doubt into this otherwise clear matter, and for this reason other evidences will be presented below. Yet, a serious question here has to be considered, and that is the final point from Deuteronomy.

Each reader must now carefully consider the serious matter of how the threat of God’s punishment is indeed attached to the denial of this prophet! Those who deny him shall be taken to account by God as mentioned in Deuteronomy. And indeed the Prophet Muhammad himself stated, “Whoever hears about me from amongst the Jews and Christians and then denies me shall take his place in the Hellfire.” [Muslim]





Other Evidences from the Bible - the Questioning of John the Baptist

In response to any remaining arguments or doubts against the above points, and for Christian readers who wish to understand further, there is more evidence. The additional evidence from the New Testament which clearly supports Muhammad as the fulfillment of this very prophecy is now taken from the gospel according to John.

“The Jews of Jerusalem sent priests and Levites to ask John who he was. John gave witness to them. He did not try to hide the truth. He spoke to them openly. He said, ‘I am not the Christ.’ They asked him, ‘Then who are you?’

‘Are you Elijah?’ He said, ‘I am not.’ ‘Are you the Prophet we’ve been expecting?’ they asked. ‘No,’ he answered.” (John 1:19-21)

The explanation of these statements is that when John the





Baptist began baptizing people, the Jewish priests and scholars came to question his identity. The Jewish scholars have always been known for their strong knowledge of the revelations and the prophecies, and so they were expecting three people as is evidenced by the above verses: Elijah (his return), the Messiah, and the Prophet. They summarize this when they say: “Some Pharisees who had been sent asked him, ‘If you are not the Christ, why are you baptizing people? Why are you doing that if you aren’t Elijah or the Prophet we’ve been expecting?’” (John 1:24-25)

The question of who is Elijah is later answered when Jesus said, “If you are willing to accept it, John is the Elijah who was supposed to come.” (Matthew 11:14)

So, as reported by Jesus, John the Baptist represents Elijah. The Messiah is without a doubt Jesus. So who then is the awaited Prophet whom the Pharisees ask about? The only person to fit this prophecy is Muhammad.



Prophet or Liar? Looking Into the Matter of Prophecy

The last point to be mentioned about the authenticity of the Prophet Muhammad using the Bible involves the proof of prophethood discussed in Deuteronomy where it states:

“You may say to yourselves, ‘How can we know when a message has not been spoken by the Lord?’ If what a prophet proclaims in the name of the Lord does not take place or come true, that is a message the Lord has not spoken. That prophet has spoken presumptuously. Do not be afraid of him.” (Deuteronomy 18:21-22)

So here, we are presented with a litmus test for prophecy - if someone who claims to be a prophet says something that doesn't come to pass or come true, then he is a liar. But if he



اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ



prophecies and that matter comes true or happens consistently and without fail, then this means he has spoken the word of God. So, the next major question would be to see if the Prophet Muhammad ever made any predictions, and then see if these came true or not.

Due to the limited scope of this booklet, meant mainly as an introduction, we cannot delve deeply into this matter. Yet, we would like to share with you first some examples from the Quran of prophecies found in its text, and then look into the Hadith literature to review a few instances of prophecy there.

Prophecies of the Qur'an

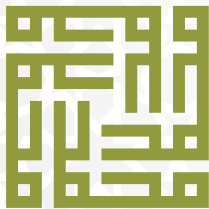
The first prophecy was when the Prophet told his followers that they would be victorious over the people of Makkah, who at that time were their chief enemies. He saw himself making the minor pilgrimage in a vision and shared this with his Companions. Knowing that the visions of a Prophet are like revelation and would come true, the believers prepared for the minor pilgrimage.





However, upon reaching the outskirts of Makkah, the Makkan pagans stopped him at a place called Hudaibiya and a peace treaty was concluded there after negotiations. Some articles of the Treaty were offensive to the believers and many wondered why they should return to Madinah without having performed the minor pilgrimage since they were upon the Truth. Yet the verses revealed following the Treaty described it as a clear victory and gave the believers the decisive glad tidings of victory over the pagans of Makkah in the near future, as follows:

“Certainly, has God showed to His Messenger the vision in truth. You will surely enter the Sacred Mosque, if God wills, in safety, some with your heads shaved and others with hair shortened, not fearing anyone. He knew what you did not know and has arranged before that a conquest near [at hand].” [48:27]



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One year later the Muslims were able to perform the minor pilgrimage fulfilling the vision of the Prophet, and the year after that, they conquered Makkah. Although there were only about fifteen hundred Muslim men at the time of the treaty of Hdaybiyah, two years later the Prophet was able to peacefully conquer Makkah with an army of ten thousand Muslim men as the two years of peace allowed the Message to spread far and wide in the Arabian Peninsula.

Another interesting prophecy comes concerning the Pharaoh of Egypt who oppressed the Children of Israel. God sent Moses to him with the mission of inviting him to believe in the One God, and to allow the Israelites to leave Egypt. Pharaoh refused and the struggle between them continued for several years. However, one night Moses succeeded in marching towards the Red Sea with his people, but Pharaoh, becoming aware of his attempt and resolving to annihilate the Children of Israel once and for all, set out in hot pursuit.

When Moses reached the Red Sea,





he touched it with his staff upon guidance from God, and miraculous paths opened through the sea allowing the Children of Israel to pass into safety. Pharaoh attempted to follow him, but was drowned with his legions. This story thus far is very familiar to both Jews and Christians, yet what follows is an ending, and amazing prophecy, found only in the Quran.

“And We took the Children of Israel across the sea, and Pharaoh and his soldiers pursued them in tyranny and enmity until, when drowning overtook him, he said, ‘I believe that there is no deity except that in whom the Children of Israel believe, and I am of the Muslims.’ Now? And you had disobeyed [Him] before and were of the corrupters? So today We will save you in body that you may be to those who succeed you a sign. And indeed, many people, of Our signs, are heedless.” [10:90-92]

In the mid-twentieth century, scientists examined the bodies of the dead Pharaohs and Kings of Ancient





Egypt that had been excavated and put out for display in the Cairo Museum. They were able to narrow down the body of the pharaoh of Moses with certainty to one of two bodies housed in the Museum, one of which happened to have multiple fractures throughout his body as seen by x-ray (as could happen if a mountain of water crashed down upon him). So once again the Quran comes forth with a prediction only realized in the past one hundred years!

Before leaving this point, it is sad that some people repeat the lie that any stories of ancient peoples found in the Quran were simply copied by Muhammad from the Bible. What makes this particular prophecy, and other variations in other stories, so interesting is the fact that it is nowhere to be found in today's Bible leaving us with one of two conclusions, either: a) the Bible has been corrupted and this information used to be there in the past, but has now been lost, or b) that Muhammad is indeed the Prophet and Messenger of the One God who received revelation





from Him including details not revealed previously. You be the judge.

A number of other telling prophecies exist in the Quran in reference to a major victory of the Romans over the Persian Empire, the return of the state of Israel toward the end of time and the protection of the Quran itself from corruption. The reader is encouraged to read books on the topic of prophecy in the Quran for further information.

Prophecies from the Hadith of Muhammad

Keeping in line with the “litmus test” from the Bible which states that a true Prophet is one whose prophecies would come true without ever being wrong, the Sunnah is rich with prophecies. There are so many predictions that it would be impossible to mention them here as they are the subject of entire books and even encyclopedias. But, an effort will herein be made to give the reader a good understanding of the detailed nature of the Prophet Muhammad’s prophecies whereupon more information can later be sought. In all cases below, the hadith will be written





and then followed by brief commentary to aid in understanding.

Narrated Nafi' ibn Utbah... that the Messenger of God said, **“You will attack Arabia and God will enable you to conquer it, then you will attack Persia and He will cause you to conquer it. Then you will attack Rome and God will enable you to conquer it, then you will attack the Anti-Christ and God will enable you to conquer him.”** [Muslim]

And in a supporting hadith, Abu Qa-beel narrates that once they were sitting with Abdullah ibn 'Amr ibn al 'Aas and they inquired of him as to which of the two cities, Constantinople or Rome, would be conquered first by the Muslims. He then ordered that a container be brought out and from it he took out a book which had written in it some of the hadith that he had recorded directly from the Prophet. He then narrated to us the following:

“Once while we were sitting around the Messenger of God, someone asked him, ‘Which city will be con-



quered for Islam first, Constantinople or Rome?’ The Messenger of God then replied, ‘You shall first conquer the city of Heraclius.’” [Ahmad]

The Prophet Muhammad’s statement, “the city of Heraclius” means Constantinople, which was the capitol of the Eastern or Byzantine Roman Empire where Heraclius was enthroned as Caesar. This prophecy indeed came to pass in the 15th century, eight hundred years after the Prophet made this prediction, when Muhammad al-Fatih, the Turkish Caliph, conquered Constantinople, which is now known as Istanbul.

The Prophet also predicted the conquering of Egypt, and told his companions to treat its people well. Furthermore, during the siege of Madinah by a coalition of disbelievers from dif-





ferent parts of the Arabian Peninsula, the Prophet predicted that the Muslims would also be given the lands of Yemen and the white palaces of Persia with all the treasures of the Persian Emperor (Chosroes). Some of the hypocrites laughed when they heard this and said, “Here we are afraid to even go out to answer the call of nature (due to the severity of the siege) and he deludes us with promises of conquering Rome, Persia and Yemen.” Yet, all of these prophecies were soon accomplished within a few decades of the Messenger’s noble words.

Moreover, the Prophet mentioned that there would be signs forewarning the approach of the last day (Day of Judgment). Among those that have clearly come to pass are:

Narrated ‘Umar ibnul Khattab that the Prophet ﷺ said, “... **and from its signs (those of the Day of Judgment), you shall see the barefooted and nearly naked shepherds competing with one another in the building of tall buildings ...**” [Muslim]





Today, we find the Arabs of the Arabian Peninsula, who only forty or fifty years ago, just before the discovery of oil in many parts of the Arabian Peninsula, used to be impoverished herders of camels and sheep, are now competing in building the tallest and most lavish skyscrapers on earth.

What is also unusual about this hadith is the fact that these tall buildings are being built in the desert. Usually, skyscrapers are built because there is not enough land to build outwards and so the only direction that you can build is vertically. Yet in the desert, there is plenty of land in all directions, yet they compete in building skyscrapers out of extravagance and to show off.

3 Abu Musa narrated that the Messenger of Allah ﷺ said, **“Before the Hour comes there will be Harj.’** I asked, ‘**O Messenger of Allah, what is Harj?’** He said, ‘**Widespread killing.’** Some of the Muslims said, ‘**O Messenger of Allah, currently we kill only a few pagans in a [whole] year.’** The Messenger ﷺ said, ‘**That killing won’t be like killing**



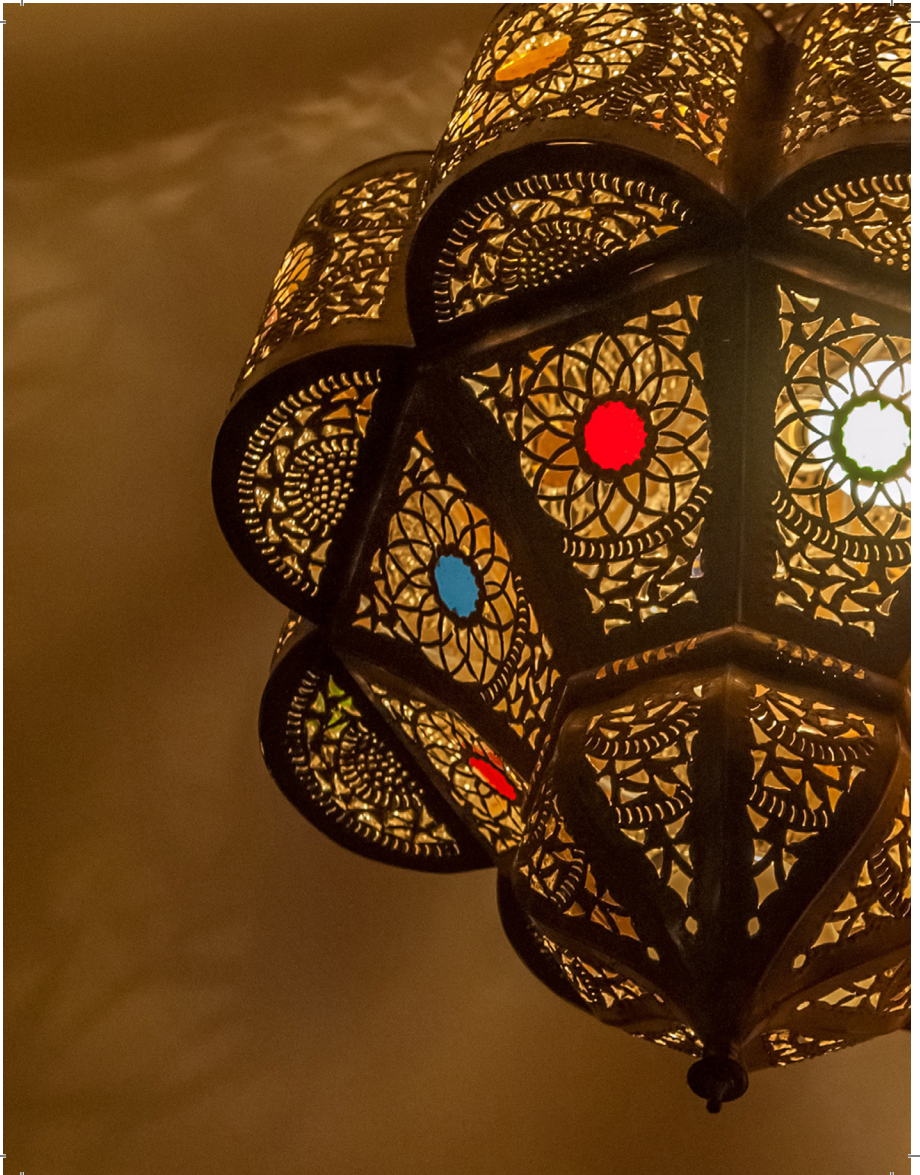


the pagans, instead you will kill one another, until a man will kill his neighbor, his cousin, and close relatives.’ Some people said, ‘O Messenger of Allah, will we be in our right minds during that time?’ The Messenger ﷺ said, ‘No, reason and intellect will be taken away from most of the people at that time. The people living during that time would have no intellect and be insignificant.’” [Ibn Majah]

Only in the last twenty years has this prediction come to pass in its truest sense. While there have been small skirmishes between Muslims in the past, we have not seen the widespread degree of killing among the Muslims in the manner that we see these days in places like Iraq and Syria, where the dead cannot even be counted due to their massive numbers!

These are just some of the numerous prophecies of Muhammad, that have clearly come true, and most of which have been fulfilled in this era in which we live, all adding weight to the evidence in favor of his claim of being a prophet.







This booklet is the fifth in a series of publications based on a book titled ***Muhammad, the Messenger of Allah.*** Each booklet covers an aspect of the Prophet's life, deeds and teachings and aims to provide a better understanding of Islam.



His Lineage, Childhood and Prophethood

Persecution and Hijra

His Manners & Characteristics

The Prophet's Manners With Those Around Him

Textual, Scriptural and Intellectual Testimonials of his Prophethood

Intellectual Proofs of his Prophethood

The Relevance of his Prophethood

