

Muhammad – The Messenger of Allah

The night air was crisp that evening near the mouth of the cave where he worshipped. He used to go there for long retreats to better worship what his heart knew was the One. Muhammad had rejected his people's idol worship; their raucous singing, clapping and dancing at the Sacred House, often times while drunk. Something within him recognized the error of their ways, but they never really seemed to notice his sojourns to the mountain of Hira where he worshipped alone.

That night though, something was different. A certain electricity filled the air; charged but at the same time, peaceful. As he worshipped quietly that night he suddenly realized that he wasn't alone. Terrified, he tried to back away from the swiftly approaching figure, but his fear seemed to paralyze his whole body. Before he knew it, the imposing being had grabbed Muhammad by the shirt and pressed his trembling body firmly against the cold, uneven walls of the cave.

“Read!”, he said to him in a thunderous tone.

“I cannot read”, Muhammad said with difficulty and fear in his voice.

The figure momentarily released his pressure, and just as quickly pressed him once again to the wall, repeating the same command, “Read!”

Muhammad quivered before him, but could only manage to say the same thing, “I cannot read”.

Unaffected by the response, the mysterious visitor pressed him further and recited to him,

**Read! In the Name of your Lord who Created All
Created mankind from something resembling a clot
Read! And your Lord is the Most Generous
The One who taught by the Pen
Taught mankind what he knew not before. [96:1-5]**

And thus began the revelation. The first five verses of the Quran to be revealed to Muhammad from the Angel Gabriel. Although their first encounter was one that terrified Muhammad, the coming of Gabriel thereafter was more pleasant and comforting to the Prophet, and indeed they came to love one another as two brothers love and care for one another.

Muhammad was forty years old at the time of the initial revelation, and from that point on, his life would never be the same. Before the descent of the revelation, Muhammad used to be known amongst his people in the city of Mecca as “al-Saadiq al-Ameen” - the Truthful, the Trustworthy. His people honored him greatly and he maintained a noble

status among them before the trust of prophethood was given to him, but soon his own people would turn against him and try to kill him.

The Mission of the Prophets and Messengers

As previously mentioned, when Allah revealed a scripture to a people, he sent with that scripture a Messenger. These men, and they were always men, were sent with a heavy burden which was to declare the word of truth to their people and to inform them of Allah's plan and command. They were to exemplify the Message, serving as role models for their people to show them in the most practical terms how to apply the word of Allah to their very own lives. Each one was aided by the Angel of Revelation, the special envoy to the Prophets and Messengers, the Angel Gabriel. Yet, no matter what the condition, no matter what the town, these men were always viciously opposed and sometimes even murdered.

These Prophets and Messengers provided their people the correct interpretations of the words of Allah so that they wouldn't go astray with incorrect and misleading interpretations of their own. They demonstrated to them how to perform the acts of worship prescribed for them like prayer, pilgrimage, charity, and purification to name a few. They were oppressed and attacked, as were their followers, and so they were also beacons of light to show their people how to be patient, how to persevere, how to be forgiving and yet also, how to resist in the right way in certain circumstances. Without them, Allah would be distant and unreachable; His words open to the interpretation of those with impure intentions. But they provided that direct link to the object of all our worship, and life on this planet has always been shaped by the lives of these noble men.

Muhammad was indeed no different than his predecessors in many of these ways. He followed the honorable heritage of those before him like: Noah, Abraham, Isaac, Ishmael, Jacob, Moses and Aaron, David, Solomon, Job, Zachariah, John the Baptist, and Jesus, the son of Mary – to name only a few. Yet, just as each of them had some special features, no doubt, Muhammad too was unique in his own ways.

But before discussing some of the particulars of his mission, a few more important questions need to be answered; questions that many of the readers of this work will likely feel need to be explored at this point in time. Amongst these questions are the following:

- Was Muhammad prophesied in other scriptures as the others, like Jesus, were?
- What evidences are there, if any, that Muhammad was really a Prophet?
- What was the Prophet like?

These are without doubt very important issues that deserve an in-depth look before proceeding further, and to make things easier, they all flow together as you shall now see.

Was Muhammad Prophesied In Other Scriptures?

This question doesn't require too much research, as the answer is clearly found in the Quran. Allah, in mentioning the characteristics of the true believers, states what can be translated to mean:

***Those who follow the Messenger,
the Prophet who can neither read nor write,
whom they will find described in the Torah and the Gospel.
He will enjoin on them that which is right and
forbid them that which is wrong.
He will make lawful for them all good things
and prohibit for them only the foul;
and he will relieve them of their burden
and the iron chains that they used to wear.
Those who believe in him, and honor him, and help him,
and follow the light which is sent down with him:
Indeed, they are the successful. [7:157]***

So here, the Quran states what many Jewish and Christian readers may find difficult to believe. Allah 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, Allah doesn't lie and the description of Muhammad is there, but 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?”

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 be looking for a really long time – 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 Allah. 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 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 I will only here give a summary of the strongest arguments.

The Prophet of Deuteronomy

One of the strongest, and indeed the most compelling, arguments revolves around the words of Deuteronomy 18:15-22. Traditionally, these verses have been used as a reference to Jesus, but the following analysis will provide clear evidence that this prophecy refers only to Muhammad. 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.

Deuteronomy Chapter 18:

15 The LORD your God will raise up for you a prophet like me from among your own brothers. You must listen to him.

16 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."

17 The LORD said to me: "What they say is good.

18 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.

19 If anyone does not listen to my words that the prophet speaks in my name, I myself will call him to account.

20 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."

21 You may say to yourselves, "How can we know when a message has not been spoken by the LORD?"

22 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.

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 commentaries on the Bible (from the Christian perspective) state that this prophesied prophet is a reference to Jesus Christ. This is absolutely incompatible with the some of the mentioned characteristics, as well as other verses from the New Testament, as will now be documented.

1. Much has been written in other books concerning the similarity of Muhammad and Moses. A summary of these points will be given here and the reader will be left to research further if interested.

Both Moses and Muhammad had normal human births, normal human deaths, received their first revelations from Allah 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 (see the Chapter on Jesus for a more detailed discussion) calls Jesus “unique”. 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 Allah (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 Allah before ever reaching middle age, which he will only attain in his second coming. He never married, never fought wars, never received legal revelations (only spiritual), 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 amongst the prophets of Allah!

2. Another potential problem, depending much on interpretation, 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 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 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.

3. 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, Allah states what may be translated to mean:

**He (Muhammad) does not speak of his own desire,
it is no less than a revelation sent down to him. [53:3-4]**

Moreover, even a cursory review of the Quran will reveal many 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 intoxicants and games of chance (gambling).
Say to them: “In both of them there is a great sin and some benefit for men,
but their sin is far greater than any benefit”.
And they ask you as to what they should spend.
Say to them: “Whatever you can spare”.
Thus does Allah make clear to you His verses so that you may ponder. [2:219]*

Yet other passages in the Quran start with such expressions as “wa qala Rabbukum” (and your Lord has said ...). All in all, numerous verses from the Quran are thus “scripted” to a degree for the Prophet Muhammad so that He commands and transmits Allah’s exact words, hence quite literally putting His words “into the mouth” of His Prophet.

4. 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 Allah, the Most Merciful, the Most Gracious”. Indeed, the very first revelation to Prophet Muhammad as mentioned earlier 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 Allah”.

It should be reiterated here that the Arabic term “Allah” is not only the Arabic equivalent of “God” as previously mentioned, but it is also the personal name of God. To say “In the Name of Allah” is a far clearer fulfillment of the prophecy “... he shall speak in My name” (Deuteronomy 18:19). For those who seek evidence that Allah is indeed the personal name of God, they need to look no further than their own Bible which amazingly maintains the following words in the original language:

[Matthew 27:46] About the ninth hour Jesus cried out in a loud voice, "Eloi, Eloi, lama sabachthani?" - which means, "My God, my God, why have you forsaken me?"

So whoever, (as Muslims we reject entirely that any prophet would question God's judgment), said these words was also using the personal name of God, written in these verses as Eloi (Elo-i, My God with Elo referring to God), and Eli in other versions of the Bible, but pronouncing it in a slightly different manner.

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 afterwards. The following section from John, chapter 7 highlights this confusion amongst the lay people as to Jesus' identity (emphasis mine):

40 Some in the crowd who heard these words said, "This is truly the Prophet."

41 Others said, "This is the Messiah." But others said, "The Messiah will not come from Galilee, will he?"

42 Does not scripture say that the Messiah will be of David's family and come from Bethlehem, the village where David lived?"

43 So a division occurred in the crowd because of him."

Why were they confused? One reason is because the passage from Deuteronomy at first glance could definitely 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 Allah 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 pieces of information 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 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 (Saducees and Pharisees) that shall be discussed below.

Secondly, there are numerous instances where Jesus declares himself to be the Messiah (Christ again 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 no where does Jesus claim to be the Prophet.

The last evidence though lays aside all doubt for those who are sincere and that comes from John 7:52 wherein 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.**

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 but a serious question here has to be considered, and that is the final point from Deuteronomy.

5. 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.

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

In response now to any 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.

John 1:

19 The Jews of Jerusalem sent priests and Levites to ask John who he was. John gave witness to them.

20 He did not try to hide the truth. He spoke to them openly. He said, "I am not the Christ."

21 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.

The explanation of these statements is that when John the Baptist began baptizing people, the Jewish priests and scholars came to inquire as to 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 (the one mentioned in Deuteronomy and examined above). 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, although there is reasonably a lot of skepticism about the whole circumstances of baptism prior to Jesus. Nonetheless, it is written that Jesus said:

If you are willing to accept it, John is the Elijah who was supposed to come.
(Matthew 11:14)

So, if we are to take this verse at face value, then John the Baptist represents Elijah. The question of who is the Messiah can be attributed without a second thought to Jesus. So who then is the awaited Prophet whom the Pharisees ask about? Modern day Christian theologians will say that this too is for Jesus, but how can that be so?

The Jewish scholars and priests were clearly asking about the three people and they had interpreted the prophecies to indicate the coming of three more prophetic figures. Had Jesus been both the Messiah and the Prophet, then the priests would have asked something like, "Then who are you? Are you the Messiah and the awaited Prophet?" But instead, they clearly asked about two different people. Yet, in all cases, one can only present the information for consideration by people who are truthful and sincere. Others who seek no guidance will only strive to come up with any sort of excuse or argument to reject what is clear, and remain mired thereafter in doubt.

The Covenant of Circumcision

The next point of discussion also addresses another matter concerning the prophethood of Muhammad from Biblical grounds. One of the commonly quoted, albeit entirely incorrect, arguments made against the progeny of Ishmael becoming prophets, or part of the covenant between God and Abraham, is the following verse from Genesis 17:19-21

Then God said, "I will bless Ishmael. But your wife Sarah will have a son by you. And you will name him Isaac. I will establish my covenant with him. It will be a covenant that lasts forever. It will be for Isaac and for his family after him. "As for Ishmael, I have heard you. You can be sure that I will bless him. I will give him children. I will greatly increase his numbers. He will be the father of 12 rulers. And I will make him into a great nation. "But I will establish my covenant with Isaac. By this time next year, Sarah will have a son by you."

So one could then conclude that the covenant, or agreement, between Abraham and God which amounts to the lineage of prophets and guidance, will be only for Isaac. The poor son Ishmael on the other hand would be made into a great nation but had no share in the inheritance of prophethood it seems.

Or so many would have you think. The reality is that the above mentioned verses are entirely in contradiction with the remainder of Genesis 17 that it is hard not to notice. Were verses 19-21 later additions or corrupted text? No one can say for sure, but let us look at the context of Genesis 17 to see for ourselves!

Genesis 17

1 When Abram was ninety-nine years old, the LORD appeared to him and said, "I am God Almighty; walk before me and be blameless.

2 I will confirm my covenant between me and you and will greatly increase your numbers."

3 Abram fell facedown, and God said to him,

4 "As for me, this is my covenant with you: You will be the father of many nations.

5 No longer will you be called Abram; your name will be Abraham, for I have made you a father of many nations.

6 I will make you very fruitful; I will make nations of you, and kings will come from you. 7 I will establish my covenant as an everlasting covenant between me and you and your descendants after you for the generations to come, to be your God and the God of your descendants after you.

8 The *whole land of Canaan*, where you are now an alien, ***I will give as an everlasting possession to you and your descendants after you; and I will be their God.***"

9 Then God said to Abraham, "As for you, you must keep my covenant, you and your descendants after you for the generations to come.

10 ***This is my covenant with you and your descendants after you, the covenant you are to keep: Every male among you shall be circumcised.***

11 ***And you shall be circumcised in the flesh of your foreskin, and it shall be the sign of the covenant between Me and you.***

12 For the generations to come every male among you who is eight days old must be circumcised, including those born in your household or bought with money from a foreigner—those who are not your offspring.

13 Whether born in your household or bought with your money, they must be circumcised. My covenant in your flesh is to be an everlasting covenant.

14 ***Any uncircumcised male, who has not been circumcised in the flesh, will be cut off from his people; he has broken my covenant.***"

So let us begin our examination then of these verses.

In verse 7, it states that Allah said to Abraham: I will establish my covenant as an everlasting covenant between me and you and your descendants after you for the generations to come, to be your God and the God of your descendants after you.

This verse states that all of Abraham's descendants, without making exception for whom their mother is, shall be part of the covenant. Another very significant point that is made in this verse is that the God of Abraham is also the God of those that become part of the covenant. Once it is proven beyond the shadow of a doubt that the community of

Muhammad (the Muslims) is also part of this great covenant, then there shall be no room left for those who try to say that the God of Islam is different than the God of the Jews or the God of the Christians.

The first evidence that the people of Islam are indeed included, by virtue of Ishmael, in this covenant comes in the next verse where God promises to Abraham that the land of Canaan shall belong to the people of this covenant. To best understand this, one must understand exactly what is Canaan? Two different definitions exist today, with a) the first definition representing all the land between the Nile River in Egypt and the Euphrates River in Iraq, and b) the second representing what is today the borders of the Israeli and Palestinian territories.

Either way you look at it, since the coming of Muhammad which is now approximately 1400 years ago, these lands – whether you use definition a or b – have been under the control of the Muslims for over 1200 of those 1400 years, or about 86% of the time. So to any unbiased reader would have to admit that possessing the Holy Land as it is often called for over 1200 years is a point that cannot be ignored. It is true that other disbelieving nations did possess this land, but no nation has kept it so long as have the Muslims, and they have imbued the whole territory with prayer, fasting, charity, righteousness and contemplation of Allah’s words unlike any before them.

The next evidence is represented in verse 10 and 11: “This is my covenant with you and your descendants after you, the covenant you are to keep: Every male among you shall be circumcised. And you shall be circumcised in the flesh of your foreskin, and it shall be the sign of the covenant between Me and you.” So this means that the sign of God’s people, or the people of the covenant, is that their men are circumcised. So, was Ishmael circumcised?

In Genesis 17:23 we read: “On that very day Abraham circumcised his son Ishmael”. And later in verse 26 it reiterates the same point by saying, “Abraham and his son Ishmael were both circumcised on that same day”. Furthermore, the Prophet Muhammad carried out this tradition and instructed all Muslim boys to be circumcised. So once again the Muslims are found to possess an attribute of the covenant, whereas the very people who claim to be inheritors of this covenant, the Christians, have left the command of circumcision! How could any reject, or try to get around, this command when God had so clearly stated in verses 11 and 13 that this covenant would be “in the flesh” and “forever to come”, and put an exclamation point on the idea with verse 14 saying:

Any uncircumcised male, who has not been circumcised in the flesh, will be cut off from his people; he has broken my covenant.

So in summary, there is no sound argument to be made for Ishmael, or the people of Muhammad, not being part of this covenant when Ishmael is a descendant of Abraham, Muhammad is in turn a descendant of Ishmael, the Muslims have been in possession of the land of Canaan for almost 90% of their history, and both Ishmael and all the Muslims are circumcised according to the terms of the covenant?

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 in verses 21-22:

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.

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 prophesies 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.

First, we shall take some examples from the Quran of prophecies found in its text, and then we will look into the Hadith literature to review instances of prophecy there.

Prophecies of the Qur'an

There are numerous instances of prophecy found in the text of the Quran, but once again due to the introductory nature of this work, I will only select a few examples from both the Quran, and in the next section, from the Hadith.

1. The first prophecy to be discussed will focus on an event that was fulfilled during the life of the Prophet, namely the defeat of the Imperial Army of Persia by the Roman army after their initial defeat. Allah says in the surah entitled Al-Room (30), what is translated to mean:

In the name of Allah, the Merciful, the Gracious.

2. *The Romans have been defeated*
3. *In a land close by, and they, after their defeat will be victorious -*
4. *In less than ten years. With Allah is the Decision, in the past and in the Future: on that Day shall the Believers rejoice,*
5. *With the help of Allah; He helps whom He pleases; and He is the Mighty, the Merciful;*
6. *(This is) Allah's promise! Allah will not fail His promise, but most people do not know.*
7. *Most of them only consider the superficial dimensions of the present life, but of the hereafter they are absolutely heedless.*

8. *Do they not reflect within themselves? Indeed, Allah did not create the heavens and the earth and all that is between them except with truth, and for an appointed term. Yet truly many amongst mankind are disbelievers in the meeting with their Lord.*
9. *Do they not travel through the earth, and see what was the end of those before them? They were superior to them in strength; they tilled the soil and built upon it more than these have built. Their Messengers came to them with Clear Signs which they rejected to their own destruction. Indeed, it was not Allah Who was unjust to them, but they were the ones who wronged their own souls.*
10. *Then evil was the end of those who did evil, because they denied the Signs and revelations of Allah and used to mock them.*
11. *It is Allah Who begins the process of creation; then to Him you shall be brought back.*
12. *On the Day that the Hour will be established, the guilty will be struck dumb with despair.*
13. *There will be none to intercede for them from amongst those whom they (illegitimately) made equal with Allah. And they will reject their partners (whom they ascribed unto Him).*
14. *On the Day that the Hour will be established- that Day shall all humanity be sorted out.*
15. *Then as to those who believed and did righteous deeds, such shall be honored and made to enjoy a luxurious life in a Garden of Delight.*
16. *And as to those who disbelieved and rejected Our Signs and revelations, and rejected the meeting of the Hereafter; such will be brought to the ultimate doom.*
17. *Therefore give glory to Allah at the break of evening and in the early morning.*
18. *And to Him belongs praise in the heavens and the earth, and at nightfall and when you are at midday. [30:1-18]*

These verses were revealed concerning the victory of Persia over the Roman Imperial territories of Greater Syria, and most importantly the city of Jerusalem which was the capital at that time. Heraclius, the emperor of the Eastern Roman Empire, was forced to flee to Constantinople (current day Istanbul) where he was besieged by the Persians for a lengthy period.

The pagans amongst the Arabs who opposed the Prophet Muhammad were pleased with the Persian victory over the Romans, because the Persians were pagans as well. On the other hand, the Muslims had hoped for a Roman victory, because the Romans were People of the Book (Christians).

When the results of the battle were made known to the Prophet, he said “They will certainly prevail”, and when asked to specify a time period he replied, “In less than ten years” – as the verses state. Seven years later, the Romans were initially able to push back the Persians after this heavy loss, regaining what they had lost before in the coming years.

Why so special you might wonder? What's the big deal, nations battle back and forth all the time. The unusual nature of this prophecy comes not only in its specification of a time period, but also secondary to the deplorable state of the Roman Empire at that time.

Heraclius became Caesar of the Byzantine, or eastern Roman, Empire in 610, inheriting an empire left in ruins by Justinian. At that time, the empire had been overrun by the Slavs and Avars in the Balkans and by the Persians in Asia Minor. In 611 the Persians invaded Syria taking Damascus in 613, and in 614 they captured Jerusalem. They pillaged the city, destroyed churches (including the Church of the Holy Sepulcher), and took the relic of the cross back to their lands.

Also in 614 the Slavs destroyed the administrative city of Salona. Only Constantinople, Thessalonica, and a few other cities on the Adriatic Sea remained under Byzantine control during this Slavic invasion. The Persians approached Constantinople from the east as the Avars and Slavs pushed down from the north. Heraclius himself was nearly killed by the Avars in 617. The Persians also continued their absolute domination of the Romans by assaulting Egypt and they captured Alexandria in 619.

In 619 the Emperor Heraclius countered this near destruction of his empire by forging a treaty with the Avars, offering them a sizeable tribute (he paid them off), so that he could strike the Persians. With the financial backing of the influential and wealthy Byzantine church, Heraclius marched east to gather his troops in the spring of 622. He at last succeeded in driving the Persian forces out of the former Roman territories of Asia Minor and Armenia.

This represents his first series of victories against the Persians, putting an end to their streak of triumphs against the Romans. It is also this string of Roman victories that was prophesied in the Quran as it was the beginning of the end for Persian domination in the former Roman territories, and it occurred approximately 7-8 years after the loss of Jerusalem. Heraclius' impressive final victory over the Persians, driving them totally out of Greater Syria and Jerusalem, came only five years later in 627 during the great battle of Ninevah.

2. Another amazing prediction was when the Prophet told his followers that they would be victorious over the people of Makkah, at that time their chief enemies. He saw himself making the minor pilgrimage in a vision and told his Companions about it. Knowing that the visions of a Prophet are like revelation and would come true, the believers prepared to go for the minor pilgrimage.

However, upon reaching the outskirts of Makkah, the Makkans stopped him at a place called Hudaybiya and a peaceful treaty was concluded there after negotiations. Some articles of the Treaty were objected to by the believers and many wondered why they should return to Madinah without having performed the minor pilgrimage since they were upon the Truth and the pagans of Makkah were upon disbelief and error. Yet the verses which were revealed following the conclusion of 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, which is as follows:

In truth, Allah fulfilled the vision of His Messenger: You will surely enter the Sacred Mosque, if Allah wills, in full security; you will have your heads shaved, your hair shortened, and you will have nothing to fear. He knew what you knew not, and He granted, besides this, a near victory. He it is Who has sent His Messenger with guidance and the religion of truth, that He may cause it to prevail over all other religions; and Allah is enough as a witness. [48:27–8]

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. Indeed, although there was only about fifteen hundred Muslim men at the time of the treaty of Hudaibiyah, 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.

3. Another interesting prediction comes concerning the Pharaoh of Egypt who oppressed the Children of Israel. Allah sent Moses to him with the mission of inviting him to believe in One God and allow the Israelites to leave Egypt with Moses. 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 Allah, and a miraculous path 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 nowhere but in the Quran.

Today We shall preserve your body that you may be a sign to those after you: although most men give no heed to Our signs. [10:92]

In the mid twentieth century, scientists examined the bodies of the dead Pharaohs and Kings of Ancient Egypt that had 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 two bodies housed in the Museum, one of which happened to have multiple fractures of the bones throughout his body 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, these days, many people sadly 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 so interesting is the fact that it is nowhere to be

found in today's Bible leaving us with one of two conclusions: a) either 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.

4. On the same note, the Qur'an also describes the ruler of Egypt being addressed as "King" in the time of Joseph, whilst Moses addresses the ruler as "Pharaoh". This is a small but telling accuracy, for in the time of Joseph the rulers were from the Hykos Dynasty, and were Semites. They did not refer to themselves as "Pharaohs". This term was only used later by the native Egyptian dynasties that supplanted the Hykos Dynasty in the time of Moses. The Bible again proves inaccurate on this point referring to both as "Pharaoh". The Qur'an also correctly describes aspects of the ancient Egyptian religion, in particular the worship of Pharaoh as a god. These facts have only been realized in the twentieth century after extensive archaeological research and could only be known to Muhammad through revelation from the All-Knowing.

5. Another prophecy which has come to pass only in the past one hundred years is the re-establishment of the state of Israel. In the Quran, Allah states:

And We said unto the Children of Israel after him: Dwell in the land; but when the promise of the Hereafter comes to pass We shall bring you together as a crowd gathered out of various nations. [17:104]

Here it clearly mentions that after the splitting up of the Children of Israel, that Allah would gather them together from different nations, which accurately describes the continued migration of Jews from countries around the world to the state of Israel even till this day. Furthermore, in the beginning of surah 17 from which this prophecy is taken, there is also the prophecy that Allah will destroy the Children of Israel as a punishment for their continued disobedience and flaunting of His law. Those amongst the Jews and Christians of today who support the establishment of Israel should ask themselves if the current state of Israel is really maintaining anything remotely close to the Law of God and how God should then deal with them in light of such open violations (prostitution, prejudice, political assassinations, usury, gambling, etc.).

6. The last prophecy from the Quran that shall be here discussed is that of the hostility among the different Christian sects that was prophesied to continue until the Day of Resurrection. Allah said:

“And from those who call themselves Christians, We took their covenant, but they have abandoned a good part of the Message that was sent to them. So We planted amongst them enmity and hatred till the Day of Resurrection; and Allah will certainly inform them of what they used to do” [5:14]

The famous commentator and Quranic scholar Ibn Katheer said about this verse:

“So We planted amongst them enmity and hatred till the Day of Resurrection” means, We sowed amongst them enmity and hatred of one another, and they will remain like that until the Hour begins. Hence the Christian groups, no matter what their types, will continue to hate one another and denounce one another as disbelievers and curse one another. So each group forbids the others to come to its place of worship, and the Byzantines denounced the Jacobites as disbelievers, and the Nestorians denounced the Arians, and so on. Each group denounces the others as disbelievers in this world and will do so on the Day of Judgement.”

And this of course is the reality through till this day that many Christians themselves have witnessed. This type of prophecy is of the kind in the Quran that had the people involved wished, they could have changed that characteristic that Allah declared concerning them and thus disprove the Quran. Yet, they cannot change that because Allah has made this part of their composure as a result of their abandonment of their covenant with Him, and this furthermore is another sign of the truth and miraculous nature of the Quran.

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 literally 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.

1. *The Messenger said on the day of Khaibar: “Tomorrow I will give the flag to a man who loves Allah and His Messenger, and Allah and His Messenger love him. So we all had great hopes for it. So he said, “Bring to me Ali”, and when he came he had a sickness in his eyes, and so the Prophet rubbed some of his saliva into Ali’s eyes, healing him, and then gave him the banner, and Allah gave him victory. [Bukhari and Muslim]*

Khaibar was a fortified city that was inhabited by a group of Jews who had violated a peace treaty with the Muslims and joined the coalition of disbelievers to wipe out Madinah. This coalition failed and the Muslims went to then fight them for betraying their treaty and trying to kill them. After some days of attempting to besiege the fortress, the Prophet said that the next morning he would entrust the flag to a man to whom Allah would give victory. He gave the flag to 'Ali, and the same day the fortress was conquered under Ali's command.

2. *Narrated Nafi' ibn Utbah ... that the Messenger of Allah said: You will attack Arabia and Allah 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 Allah will enable you to conquer it, then you will attack the Anti-Christ and Allah will enable you to conquer him. [Muslim]

And in a supporting hadith, Abu Qabeel 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 Allah, someone asked him, "Which city will be conquered for Islam first, Constantinople or Rome?" The Messenger of Allah then replied, "You shall first conquer the city of Heraclius." [Ahmad, Daarimi and many others]

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 fifteenth century, eight hundred years after the Prophet made this prediction, when Muhammad al-Fatih, the Turkish Caliph, conquered Constantinople (the city is now known as Istanbul).

Both of these prophecies of course came true as history can easily attest, and furthermore they came true in the exact order in which they were prophesied. The second hadith also provides evidence for the fact that the hadith of the Prophet were written during his lifetime.

The Prophet also predicted the conquering of Egypt, and told his companions to treat its people well. Furthermore, during one of the sieges of his city of Madinah by a coalition of disbelievers from different 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.

- 3. Narrated 'Auf bin Malik that the Prophet said, "Expect six incidents before the coming of the final Hour: The first, my death; the second the conquest of Jerusalem; third, a plague among the Muslims that will kill them in large numbers; fourth, the abundance of wealth such that a man would not be impressed if he was given one hundred gold coins (because it wouldn't have as much value); fifth, a trial that would involve all Arab families without exception; sixth, a peace treaty with the Romans, which the Romans would*

violate and come to attack you (the Muslims) under eighty flags, with twelve thousand soldiers behind every flag. [Bukhari and others]

Another instance of where not only the Prophet gave exact details of incidents, but where they also occurred in the exact order that he mentioned them. Jerusalem was captured in the first decade after the death of the Prophet, and only a few years later there occurred the epidemic plague outbreak in the 'Umwas region of Greater Syria resulting in the death of approximately seventy thousand Muslims. Also, wealth soon became plentiful with the conquering of Persia and several of the Byzantine Roman territories. Wealth in fact continued to increase amongst the traditionally impoverished Muslims to the extent that in the time of the righteous ruler 'Umar ibn AbdulAzziz the government could find no poor people to distribute charity to because everyone was so well-off. Then came the civil war that arose in the time of 'Uthman and became worse after his murder, such that none of the Arab families were not involved in some respect. The peace treaty with the Romans, and its subsequent violation, has not yet occurred and is understood to be the precursor for some of the greater signs that will immediately come before the Day of Judgment.

4. *Narrated Abu Hurairah: The Prophet said, "The Hour will not be established till you fight with the Khudh and the Kirman from among the non-Arabs. They will be of red faces, flat noses and small eyes; their faces will look like flat shields, and their shoes will be made from hair." [Bukhari]*

In this hadith, the Prophet describes to the Companions how the Muslims of the future would fight the Mongol invaders (Ghenghis Khan, etc.) who can be described exactly as he described them. In another hadith, he also advises them to "leave them where they leave you" in reference to their great ferocity and the horror they would visit upon the Muslims when they would meet them in battle. The Muslims first encountered these brutal warriors about seven hundred years after the time of the Prophet (699 AH) and were on the brink of annihilation in Greater Syria before these very invaders were won over to the religion of Islam themselves.

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:

5. *Narrated 'Umar ibnul Khattab ... 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 in the Arabian Peninsula, the Arabs who only thirty 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. I myself was shown a video by a friend in UAE showing how that country has gone from open deserts with scattered homes and roaming nomadic shepherds to a veritable garden of luxury and technology with the advent of the discovery of oil in their land!

What is also unusual about this hadith is the fact that these tall buildings are being built in the desert. Usually, sky scrapers are built because there is not enough land to build outwards and so the only direction that you can build is up. Yet in the desert, there is plenty of land in all directions yet they compete in building skyscrapers out of showing-off and extravagance, also elements that would become common before the last day.

6. *Narrated Anas ibn Malik that the Prophet said, "The Last Hour will not come until people show-off and boast in regards to the mosques."* [Abu Dawud]

Today, many mosques have become more and more lavish, with tiled domes inscribed with ornate calligraphy, marble floors, and thick carpets overhung by expensive chandeliers; even though the Prophet ordered simplicity in the houses of worship and warned against extravagance.

7. *Narrated Ma'qal ibn Yasaar that the Messenger of Allah said, "By Allah, this world will not pass away until there comes a time of random killing in which the one who kills does not know why he is killing, and the one who is killed does not know why he was killed"* [Bukhari and Muslim]

Only in the last fifty years has this prediction come to pass in certain ways with an eerie kind of accuracy. In America today (a phenomenon which is sadly spreading into many other countries), gangs frequently require that new members kill a person randomly as part of their "initiation". As such the killer has no idea why he is killing his victim, nor does the victim know why he is being targeted for death.

Furthermore, this has also spread into the arena of warfare where all too often American soldiers are openly asking why they are being sent to distant lands and remaining there for no clear reason. The people who they are killing in the meantime are asking the same question as they are being killed in the thousands by "smart bombs" and the automatic assault rifles of terrified teenage soldiers.

8. *Abu Hurayrah said, "I heard the Prophet saying to Thawban, 'O Thawban, what will you do when the nations call one another to invade you as people call one another to come and eat from one bowl?' Thawban said, "... O' Messenger of Allah! Is it because we are so few in number on that day?' The Prophet said, 'No, on that day you (Muslims) will be many, but Allah will take the fear of you out of the hearts of your enemies and put weakness in your hearts.' The people asked, 'What is that weakness, O' Messenger of Allah?' He said, 'It is love for this world and dislike for death.'" [Ahmad]*

Looking through history, it was not until the twentieth century – about 1300 years after the coming of the Prophet Muhammad – before the Muslims were indeed invaded for the first time to the extent that their lands were colonized by different

nations among Europe. Before that Muslims had never been colonized except temporarily by the Mongol hordes who themselves later accepted Islam as mentioned previously. And exactly as the Prophet had predicted, the Muslims were very great in numbers during this long colonial period but their large numbers didn't help them secondary to their love of material wealth and fear of death which helped to divide them against one another.

9. *'Abdullah ibn 'Umar said, "The Prophet came to us and said, 'O Emigrants, you may be afflicted by five things; God forbid that you should live to see them. If sexual fornication should become widespread, you should realize that this has never happened without new diseases befalling the people which their ancestors never suffered. If people should begin to cheat in weighing out business merchandise, you should realize that this has never happened without drought and famine befalling the people, and their rulers oppressing them. If people should withhold the required alms (charity - zakat), you should realize that this has never happened without the rain being stopped from falling; and were it not for the animals' sake, it would never rain again. If people should break their covenant with Allah and His Messenger, you should realize that this has never happened without Allah sending an enemy against them to take some of their possessions by force. If the leaders do not govern according to the Book of Allah, you should realize that this has never happened without Allah causing them to divide into groups and allowing them to fight one another.'" [Ibn Majah]*

This tremendous prophecy from the Prophet Muhammad contains a great wealth of predictions, many (if not all) of which we see around us today. The first cause and effect relationship that is mentioned is tied to the increase of sexual promiscuity, and that new diseases that people had never before heard of would then spread amongst them as a consequence of that. This has clearly been fulfilled with the introduction of AIDS in our times.

Also, Muslims today are living for the first time in an era without a unified Muslim leader (Caliph). In the past, there were times where no Caliph was agreed upon but never have the Muslims lived for so many decades without any central Islamic leadership. This problem can be traced back to the early twentieth century when for the first time, Muslim nations began using man-made laws and constitutions instead of the laws of the Quran and Sunnah. Not long after doing this did they begin to have wars amongst themselves and then divided up into the many nations that are seen today when before they used to be one large nation without borders. Once again, exactly as the Prophet predicted would happen.

10. *Abdullah ibn Mas'ud narrated from the Prophet: 'Before the Hour comes, there will be a special greeting for the people of distinction; trade will become so widespread that a woman will help her husband in business; family ties will be cut; the giving of false witness will be common, while truthful witness will be rare; and writing will be widespread'. [Ahmad]*

Many predictions are found in this hadith of traditions that were not commonly found in the societies of the past. Women going out into the workplace, the increase in literacy, the increase in dysfunctional families or families that are separated; all these occurrences are new and were predicted by the Prophet Muhammad.

11. Abu, Hurayrah said, "The Prophet said, 'There are two types of people among the people of Hell whom I have not yet seen. The first are people who have whips like the tails of oxen, with which they beat people, and the second are women who are naked in spite of being dressed; they will be led astray and will lead others astray, and their heads will look like camels' humps. These women will not enter Paradise; they will not even experience the faintest scent of it, even though the fragrance of Paradise can be perceived from such a great distance.'" [Muslim]

This interesting prophecy is another which has only recently been fulfilled in a great way with the introduction of new clothing materials and styles. Some of these new synthetic materials are absolutely transparent such that the skin of a woman wearing these clothes can totally be seen through the clothes. This is in addition to the spandex and lycra stretch materials that appear essentially “painted-on” to a woman’s body so that all details of her body can be seen even though she is covering her body. The description of the camel’s humps on the head can also be noticed from different hairstyles, especially those which fluff up the forelock or bangs of the woman.

12. Abu Nadrah reported: We were in the company of Jabir and he said: “It may soon come to pass that the people of Iraq will not send their measures of food-stuff and their money. We said: Who would prevent them from it? He said: The non-Arabs would prevent them.” He then said, “It may soon be that the people of Syria may also not be able to send their money and mudd.” We said: Who would be responsible for it? He said: This prevention would be made by the Romans [Muslim]

In this very interesting prophecy, the narrator (Jabir) tells the people about future details which he learned from the Prophet Muhammad. In this prophecy, he mentions that the people of Iraq will be effectively sanctioned to the extent that they cannot export or trade their food-stuff nor buy and sell with their money (cannot send their money out). Those responsible for these sanctions would be the non-Arabs in general.

The reader here is encouraged to closely examine the recent UN Sanctions against the ten government of Saddam Hussein which have been described by even the UN administrators as “choking” in regards to their mercilessness against the Iraqi people. It is interesting that although many UN nations participated in these

sanctions from Europe, Asia and even the Middle East, the only nations to allow violations were the neighboring Arab countries, like Jordan, which allowed many people to go into Iraq in order to help the impoverished Iraqis in violation of the stated sanctions.

As regards to the sanctions that will be placed on greater Syria which are next described, these shall be done only by the European nations and their extensions (America thus being considered amongst the Romans because it was initially established by European colonization), or Romans (how the Prophet Muhammad used to describe them in his hadith).

What is noteworthy about these statements of the Prophet is that they were made at a time when no one could imagine that a small city state, permanently under siege by the pagan Arabs, would reach such heights of power and strength that it would not only be victorious against the pagan Arab tribes surrounding it, but that it would also conquer the two superpowers of the time – the Empires of Byzantine Rome and Persia. Furthermore, these prophecies are not couched in some vague terminology open to various interpretations often seen in other books which describe monsters and other fantastic elements that are later interpreted however they are wished by their followers, or even the hazy and elusive statements of those like Nostradamus. In sharp contrast, the prophecies of the Prophet Muhammad use clear language, provide direct assertions, and even sometimes specify names and times.

So these are just some of the numerous prophecies of Muhammad, that have clearly come true, and some have been fulfilled in this age in which we live, all adding weight to the evidence in favor of his claim.

The Character and Teachings of the Prophet Muhammad

In keeping with the summary nature of this book, only one hadith will be mentioned here that effectively and eloquently describes the mission and character of the Prophet Muhammad as described by his then enemy Abu Sufyan. During the Prophet's time, he would send out letters to all of the leaders and nations inviting them to accept Islam and one such letter was sent to Heraclius, the Byzantine Caesar. When Heraclius receives Muhammad's letter, he searches his city for any Arabs that may have been there in Constantinople from Makkah so that he could inquire about this man Muhammad and his message.

He discovers Abu Sufyan and a group of his men there on a trade caravan and brings them before him to ask them about Muhammad. What is possibly most interesting about this recorded conversation is that at this point in time, Abu Sufyan was engaged in major hostilities against the Prophet and the Muslims. Yet, this is what he had to say in response to the questioning of the Emperor Heraclius:

Narrated 'Abdullah bin 'Abbas: Abu Sufyan bin Harb informed me that Heraclius had sent a messenger to him while he had been accompanying a caravan from Quraish. They were merchants doing business in Greater Syria (present day Syria, Palestine, Lebanon and Jordan), at the time when God's Prophet had a truce with Abu Sufyan and the Quraishi disbelievers. So Abu Sufyan and his companions went to Heraclius at Ilya (Jerusalem).

Heraclius called them into the court and he had all the senior Roman dignitaries around him. He called for his translator who, translating Heraclius's question said to them, "Who amongst you is closely related to that man who claims to be a Prophet?" Abu Sufyan replied, "I am the nearest relative to him (amongst the group)."

Heraclius said, "Bring him (Abu Sufyan) close to me and make his companions stand behind him." Abu Sufyan added, Heraclius told his translator to tell my companions that he wanted to put some questions to me regarding that man (The Prophet) and that if I told a lie they (my companions) should contradict me." Abu Sufyan added, "By God! Had I not been afraid of my companions labeling me a liar, I would not have spoken the truth about the Prophet. The first question he asked me about him was:

'What is his family status amongst you?'

I replied, 'He belongs to a good and noble family amongst us.'

Heraclius further asked, 'Has anybody amongst you ever claimed the same (i.e. to be a Prophet) before him?'

I replied, 'No.'

He said, 'Was anybody amongst his ancestors a king?'

I replied, 'No.'

Heraclius asked, 'Do the nobles or the poor follow him?'

I replied, 'It is the poor who follow him.'

He said, 'Are his followers increasing decreasing (day by day)?'

I replied, 'They are increasing.'

He then asked, 'Does anybody amongst those who embrace his religion become displeased and renounce the religion afterwards?'

I replied, 'No.'

Heraclius said, 'Have you ever accused him of telling lies before his claim (to be a Prophet)?'

I replied, 'No. '

Heraclius said, 'Does he break his promises?'

I replied, 'No. We are at truce with him but we do not know what he will do in it.' I could not find opportunity to say anything against him except that.

Heraclius asked, 'Have you ever had a war with him?'

I replied, 'Yes.'

Then he said, 'What was the outcome of the battles?'

I replied, 'Sometimes he was victorious and sometimes we.'

Heraclius said, 'What does he order you to do?'

I said, 'He tells us to worship God and God alone and not to worship anything along with Him, and to renounce all that our ancestors had said. He orders us to pray, to speak the truth, to be chaste and to keep good relations with our family and relatives.'

Heraclius asked the translator to convey to me the following, I asked you about his family and your reply was that he belonged to a very noble family. In fact all the Prophets come from noble families amongst their respective peoples.

I questioned you whether anybody else amongst you claimed such a thing, your reply was in the negative. If the answer had been in the affirmative, I would have thought that this man was following the previous man's statement.

Then I asked you whether anyone of his ancestors was a king. Your reply was in the negative, and if it had been in the affirmative, I would have thought that this man wanted to take back his ancestral kingdom.

I further asked whether he was ever accused of telling lies before he said what he said, and your reply was in the negative. So I wondered how a person who does not tell a lie about others could ever tell a lie about God.

I then asked you whether the rich people followed him or the poor. You replied that it was the poor who followed him. And in fact, all the Prophets have been followed by this very class of people.

Then I asked you whether his followers were increasing or decreasing. You replied that they were increasing, and in fact this is the way of true faith, till it is complete in all respects.

I further asked you whether there was anybody, who, after embracing his religion, became displeased and discarded his religion. Your reply was in the negative, and in fact this is (the sign of) true faith, when its delight enters the hearts and mixes with them completely.

I asked you whether he had ever betrayed. You replied in the negative and likewise the Prophets never betray.

Then I asked you what he ordered you to do. You replied that he ordered you to worship God and God alone and not to worship any thing along with Him and forbade you to worship idols and ordered you to pray, to speak the truth and to be chaste.

If what you have said is true, he will very soon occupy this place underneath my feet and I knew it (from the scriptures) that he was going to appear but I did not know that he would be from among you (the Arabs), and if I could reach him definitely, I would go immediately to meet him and if I were with him, I would certainly wash his feet.' [Bukhari and Muslim]