

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Contents

© Maktaba Dar-us-Salam, 2010
King Fahd National Library Cataloging-in-Publication Data
 Ibn Katheer, Ismail Ibn Omar, 774 H.
 Miracles & merits of Allahs Messenger. / Ismail Ibn Omar,
 774 H. Ibn Katheer -1- Riyadh, 2011
 Pages: 492 Size: 14x21 cm
 ISBN: 978-603-500-133-5
 1- Muhammad, the Prophet's life 2-Miracles 632 1- Title
 242 dc 1432/6257

L.D. No. 1432/6257
 ISBN: 978-603-500-133-5

Contents	5
Preface to the Revision	13
The Plan of Action for This Book:	15
Publisher's Preface	19
A Mention of Important Matters that Occurred After the Death and Before the Burial of the Prophet ﷺ	21
The Story of Saqeefah Banu Sa'idah	23
A mention of Sa'd Ibn 'Ubadah's recognition of the correctness of what As-Siddiq mentioned on the Day of Saqeefah	27
Section Concerning the time that the Messenger of Allah passed away, his age at the time of death, how he was washed ﷻ and covered, and the prayer upon him, his burial and the place of his grave	34
The description of his 'Ghusl' ﷻ	38
The Description of His Shroud ﷻ	39
The (Funeral) Prayer	40
The Description of His Burial, ﷻ Where He Was Buried	42
A mention of the last person who was with him ﷻ.	44
When was his burial ﷻ	45
The description of his grave ﷻ	45
Mention of What Afflicted the Muslims from the Great Calamity by His Death	47
A Mention of What Has Been Narrated Regarding Condolences With Him	50

Section	51
Regarding What Has Been Narrated From the Knowledge of the People of the Book of the Day of His Death	51
Declaration that the Prophet Did Not Leave a Dinar, nor Dirham, or Slave Boy, or Slave Girl, or Sheep, or Camel and Nothing Else Which is Inherited.	53
Declaration that the Prophet said, 'We are not to be inherited'	56
Refutation of the Rafidah with Regard to the Inheritance and that Which They Used as Proof	60
A Mention of His Wives ﷺ and their children - may Allah be pleased with them	65
Those Whom the Messenger of Allah Proposed but Did Not Marry	74
A Mention of His Slave Girls	78
A Mention of His Children ﷺ	79
A Mention of His Slave Boys and Slave Girls. And a Mention of His Workers and Entrusted Scribes (of Qur'anic Verses)	84
Those Who Served Him from the Companions Other Than His Mawali (Freed Slaves)	99
Writers of the Revelation	106
The Traits of the Prophet that Were Particular for him in his Lifetime	123
A Mention of His Sword	126
A Mention of the Sandals He Used	128
The Description of the Wooden Cup of the Prophet	129
Chapter	130
A mention of what has been narrated concerning the bottle of antimony [<i>kuhl</i>] that he ﷺ would use	
The cloak	131
A mention of his horses and means of transport ﷺ	132
Chapter	135

The book of Ash-Shama'il	135
The characteristics of the Messenger of Allah ﷺ and a mention of his apparent and non-apparent traits	135
	136
Narrations concerning his dazzling handsome appearance, after that which was mentioned previously from his handsome looks	137
The description of the complexion of the Messenger of Allah ﷺ	139
The description of the face of the Messenger of Allah and a mention of his features: his parting, forehead, eyebrows, eyes, nose, mouth, teeth and other features of his looks and appearance	140
The description of his hair ﷺ	144
That which has been narrated concerning his shoulders, forearms, armpits, feet and ankles	147
Description of his height ﷺ and his fragrant scent	149
Description of the Seal of Prophethood which was between his shoulders ﷺ	153
Chapter	156
Compilation of the <i>hadeeths</i> concerning the description of the Messenger of Allah	156
The hadeeth of Umm Ma'bad concerning him ﷺ	158
Hadeeth of Hind bin Abu Halah	160
Section	169
His manners and pure characteristics	169
His generosity	181
His Humility	186
His Humour ﷺ	188
His abstinence ﷺ and his disregard of this world, his focus, effort and action for the world of eternity	191

Chapter	205
Concerning his worship ﷺ and his effort in that	
His courage	210
Chapter	212
What has been mentioned about his attributes ﷺ in the books narrated from the previous Prophets	
Section	231
As for the miracles of Prophethood that are sensed – I mean witnessed by the eyes – then they are Heavenly and the earthly	232
Miracles on the land	239
Chapter on the multiplication of food at times of need	250
His increasing of Samn (butter/ghee) for Umm Sulaim	252
The story of Siddeeq's bowl	255
The story of Jabir ؓ and his father's debt and his increasing of dates	259
The story of Salman in the Prophet's increasing of that piece of gold to clear his debt	259
Chapter on following of the trees with the Messenger of Allah ﷺ	262
The tree trunk yearning for the Messenger of Allah ﷺ and sadness due to his departure from it	264
The stone's glorification (of Allah) in the Prophet's hand	266
Chapter about animals from the miracles of Prophethood; the story of the chanting camel and its prostration to him and its complaint to him	268
Hadith of the sheep's prostration before the Prophet	270
The story of the wolf and its testimony of the Prophethood	271
The story of the beast that was in the house of the Prophet ﷺ and would respect him and venerate him	273
The story of the lion	273
The Hadith of the gazelle	274
The Hadith of the lizard despite its Nakarah and Gharabah	275
<i>Hadith</i> of the donkey	278

The Hadith of Al-Hummarah (robin) a well-known bird	279
Another Hadith	279
Another Hadith	280
Another Hadith	280
Another Hadith in which is a sign for a Wali from this Ummah	281
Another story with the incident of Al-'Ala' Ibn Al-Hadrami	282
Another story	284
The story of Zaid Ibn Kharijah and his words after his death	284
The dead speaking and their wonders	285
The story of the child that was suffering from seizures	286
Another Hadith	287
Another Hadith in that regard	287
Another Hadith	288
Another Hadith	289
Another Hadith	290
Another Hadith	290
Another Hadith	291
Another Hadith	292
Another Hadith	292
Another Hadith	293
Another Hadith	297
Another Hadith	300
The issues that the Messenger of Allah ﷺ was asked about and then answered in accordance with the truth in agreement with what the previous inherited books from the Prophets before him stated	300
Another Hadith with the same meaning	303
Another Hadith	304
Another Hadith which includes the admittance of the Jews that he is the Messenger of Allah ﷺ	307
Another Hadith	309

A Hadith about the Prophet ﷺ answering the question before hearing the questioner ask	320
What the Prophet foretold from the future events in his lifetime and after it and then occurred just as he mentioned exactly	321
Past hidden and future foreseen matters	340
Section about the order of the unseen future events after the Prophet ﷺ	342
And from the book, Signs of Prophethood , in the chapter about his informing of future unseen matters	362
Another Hadith	370
A mention of his briefing concerning the tribulations toward the end of Uthman's era and the Caliphate of Ali Ibn Abi Talib	372
Chapter concerning his briefing about the two arbitrators which were sent in the era of Ali	381
The Prophet's mention of the exit of the Khawarij	382
The Prophet's mention of Ali Ibn Abi Talib's murder, and then it occurred exactly as he mentioned	385
The Prophet's mention of the event between Mu'awiyah and Al-Hasan and the nobility of his grandson Al-Hasan by resigning	386
The Prophet's mention of the expedition of the sea to Cyprus which was in the era of Mu'awiyah	388
Information of the war against India	390
Section concerning this Prophet's mention of the war against the Turks as it happened	391
Another narration from Abdullah Ibn Salam	392
The mention of the death of Maimoonah Bint Al-Harith ibn Sarif	393
Narrations regarding the Prophet's mention of the murder of Hujr Ibn Adiyy and his companions	393
Narration of Rafi' Ibn Khadeej	394

The Prophet's informing of trials that will occur after his death at the hands of youngsters from Banu Hashim	395
Murder of Husain Ibn Ali	398
The event of Harrah that also occurred during the time of Yazeed	404
Another Miracle	409
The Prophetic allusion to the reign of Umar Ibn Abdul-Azeez, crown of the Umayyads	413
Another narration of questionable authenticity in which Wahb Ibn Munabbih is praised and Ghailan is disparaged	416
Allusion to Muhammad Ibn Ka'b Al-Qurazi and his memorization of the Qur'an and knowledge of Tafseer	417
Prophecy about a disturbance that would occur after a hundred years fulfillment of that prophecy	417
Another Hadith	418
His informing about Al-Waleed and the strong threat against him	418
Another Hadith	419
His informing about rulers of Banu Umayyah in general and alluding to the length of their rule	420
About the rule of descendants of 'Abbas – they emerged from Khurasan with black flags in the Year 132 A.H.	422
Information about twelve leaders that are all from Quraish	424
Information about things that occurred in the Abbasid Caliphate till today	427
A Hadith purported to be in reference to Imam Malik Ibn Anas	427
Another Hadith purported to be in reference to Muhammad Ibn Idrees Ash-Shafi'i	427
Another Hadith	429
Another Hadith	430
Another Hadith	431
Another Hadith	431

You. Open up the doors between us and
You by which we may arrive before You.

Another Hadith	432
Another Hadith	433
Hadiths on seeking rain	441
About miracle granted to Prophet Saleh ﷺ	446
About the miracle granted to Prophet Ibraheem ﷺ	447
Holding of sun for Prophet Yoosha' (Joshua) Ibn Noon Ibn Afrayeem Ibn Yoosuf Ibn Ya'qoob Ibn Ishaq Ibn Ibraheem (peace be upon them)	470
Concerning the virtue of Prophet Dawood ﷺ	476
About Prophet Sulaiman ﷺ (Solomon) and that which he was honored with	480
Another story	486
Story of the blind man who Allah restored his vision through supplication of the Prophet ﷺ	488
Another story	489

Preface to the Revision

*In the Name of Allah, the Most
Benificent, the Most Merciful*

All praise and thanks be to Allah, Who revived knowledge of His religion and caused it to blossom forth after it had all but disappeared, and Who demolished the false conjectures of the apostates. I praise Him and I seek refuge with Him from the sins which weigh upon the backs of mankind. I worship Him and seek His help and guidance in removing hindrances and difficulties in the practice of my religion. I bear witness that none has the right to be worshipped except Allah, Alone, without partners and I bear witness that Muhammad - who, by Allah's leave, brought about the dawn of faith to the darkness and misguidance which existed in the hearts of mankind - is the slave and Messenger of Allah. May the Blessings and Peace of Allah be upon him in perpetuity.

O Allah! We seek Your favor and through You we seek to ward off affliction. We ask You to protect us and to grant us mercy. Our Lord! Make not our hearts deviate after You have already guided us. Make it easy for us to perform our deeds in the way that You have taught us. Make us grateful for what You have given us and make plain a path for us which leads to You. Open up the doors between us and You by which we may arrive before You.

therein, up to the times of the Children of Isra'eel and the Days of Ignorance, which ended with the advent of the final Prophet, Muhammad ﷺ. Then he gave a detailed description of his life and what happened after that, up to the time in which he lived. He then wrote a separate volume called *An-Nihayah Fil-Fitan Wal-Malahim* (The Ending With Trials and Great Battles).

Furthermore, Allah inspired us to undertake the noble task of making this book easily accessible to both the students and the scholars and then to translate it into several languages, by Allah's Permission.

I suggested to my brother, Yoosuf Al-Hajj, the necessity of summarizing this book in a suitable manner, through the omission of unbeneficial repetition, weak *ahadeeth*, lengthy poems, etc. I am thankful to Brother Yoosuf for assembling a team that consisted of Abdul Malik Wadih, Abu Muslim Al-Jaza'iri, Muwaffeq Khaleel Hammad, and himself. Darussalam funded the entire project, paying each team member for his contribution and work. After they completed their portion of the project, the work then went through numerous people in the Research Division of Darussalam, who meticulously went through the work, adding and subtracting materials. After this, the project went through another round of editing of the Arabic material before it was sent to the translation department. The translation was then checked for accuracy and then sent for editing, resulting in the final project that you see before you. All praise and thanks be to Allah for allowing us to produce such a classical work for the first time in the English language.

O Allah! We ask that You bless us with sincerity and success and that You spread goodness through our hands.

Abdul Malik Mujahid
Jumadal-Oola 1431 A.H.



A Mention of Important Matters that Occurred After the Death and Before the Burial of the Prophet ﷺ

From the greatest, most majestic and most blessed acts in the history of Islam and its people was the pledge of allegiance to Abu Bakr t. This is because when the Messenger of Allah ﷺ died, Abu Bakr As-Siddiq led the people in the morning prayer, and that was the time when the Messenger of Allah ﷺ recovered from the hardship of the illness he was experiencing. It was then that he removed the curtain of the house and looked at the Muslims while they were in rows in prayer behind Abu Bakr. The sight pleased him and made him smile ﷺ and even the Muslims contemplated leaving the prayer they were engaged in due to their happiness on seeing him. Abu Bakr wanted to move backward to reach the rows of praying Muslims. However, the Prophet ﷺ motioned to them to stay as they were, and (then) he let the curtain drop which was their last time with



him ﷺ. When Abu Bakr completed the prayer he entered upon him and said to 'A'ishah: "I do not see the Messenger of Allah ﷺ except that part of his illness has been removed from him. And this is the day of Bint Kharijah, [i.e., one of his two wives who lived in As-Sunh, east of Madinah]." So he rode a horse of his and went to his house and the Messenger of Allah ﷺ passed away in midmorning of that day, and it has (also) been said: midday. And Allah knows best.

When he died, the Companions differed amongst themselves; there were those who said: The Messenger of Allah ﷺ has died. And from them were those who said: He has not died. So Salim Ibn Ubaid followed As-Siddiq to As-Sunh, and he announced to him the death of the Messenger of Allah ﷺ. Thereupon, As-Siddeeq came back from his house when the news reached him and then entered the house of the Messenger of Allah ﷺ, removed the cover from his face, kissed him and made sure he was indeed dead. Then he exited to the people and addressed them from the side of the pulpit, and clarified to them the passing of the Messenger of Allah ﷺ as we mentioned, and thus ended the commotion and erased the mystery, and all the people returned to him.

Thereafter, a group of the Companions gave allegiance to him in the mosque and a doubt arose in the minds of some of the Ansar and became embedded into the minds of some of them, concerning the permissibility of having a Caliph from the Ansar. Some of them mediated to have a leader from the *Muhajiroon* and one from the Ansar until Abu Bakr made clear to them that the Caliphate is only from the Quraish, so they returned to him and gathered upon that as we are going to explain and draw attention to in the

following pages.

The Story of Saqeefah Banu Sa'idah

Imam Ahmad narrated from Ibn 'Abbas who said: I was teaching 'Abdur-Rahman Ibn 'Awf, then he found me while I was waiting for him and that was in Mina in the last Hajj that 'Umar Ibn Al-Khattab performed. 'Abdur-Rahman said: Verily a man came to 'Umar and said: Verily, so and so says: Indeed, if 'Umar were to have died I would have made a pledge of allegiance to so-and-so. At this, 'Umar replied: Verily I am going to stand tonight *insha'Allah* in front of the people, and I am going to warn them of this group that wants to steal from them their affair.

'Abdur-Rahman said, then I said: O Leader of the Believers, do not (do that), for this season gathers the rabble of the people and their mobs, and indeed they are the ones who mostly sit in your gatherings when you address the people. I fear that you may give a speech that makes them agitated and they may not understand it, and they will not put it in its place (i.e., receive the words in the spirit they are intended to). So, please wait until you reach Madinah because it is the land of the *Hijrah* and *Sunnah* and it is filled with the scholars of the people and their noble ones. Then you can say what you will safely say, they will understand your speech and put it in its place. 'Umar said: If I reach Madinah safely I will certainly mention it to the people, the first time I stand.

We reached Madinah in the end of Dhul-Hijjah and it was a Friday, I hurried my movements like *Sakkatul-A'ma*. Then I said to Malik: What is *Sakkatul-A'ma* (blind way)? He replied: When one doesn't care what time he exits,



When we sat down, their spokesperson stood and praised Allah with what He deserves and said: To proceed: We are the helpers of Allah and the army of Islam, and you, O *Muhajiroon*, are the party of our Prophet. A group from you has come wanting to cut us out from our roots and single us out from this affair. Then, when he became silent I wished to speak and I had already perfected a speech which I liked and I wanted to say it in front of Abu Bakr, may Allah be pleased with him, and I flattered him to some extent, and he was wiser and calmer than me. Abu Bakr said: Hold on. I hated to anger him for he was more knowledgeable and I venerated him.

By Allah, he did not leave a word which pleased me from my speech except that he said it with its essence but better until he finished. He said: To proceed: As for that which you mentioned from goodness then you are deserving of it and the Arabs only know this matter (leadership) for this tribe from the Quraish. They are the most noble people of the Arabs in lineage and home (Makkah). I have chosen for you one of these two men, whichever you choose. Then he took my hand and the hand of Abu 'Ubaidah Ibn Al-Jarrah, and I did not hate anything he said apart from this. It was, by Allah, more beloved to me to advance and have my neck chopped off so sin would not come near me than to lead a people with Abu Bakr amongst them except if I was to change my mind at the time of death.

Then a person from the Ansar said: I am her (camel with an itch or scabies) stick that scratches (her) and the supporting date-palm stick, a leader from us and a leader from you, O people of the Quraish. I said to Malik: What does this "I am her (camel with an itch or scabies) stick that scratches (her) and the supporting date-palm stick, mean"? He replied: It

is as though he said I am its mastermind.

He said, then the commotion grew and the voices were raised to the extent that we feared bickering. I said: Stretch out your hand, O Abu Bakr. As he stretched out his hand, and I gave him the *Bai'ah* and the *Muhajiroon* gave him the *Bai'ah*. Thereafter, the Ansar gave him the *Bai'ah* and we fell upon (i.e. urged) Sa'd Ibn 'Ubadah in such a way that a person from them said: You have killed Sa'd. I said: Rather, Allah killed Sa'd. 'Umar said: Indeed, by Allah, we find in what we attended a matter easier than giving *Bai'ah* to Abu Bakr. We feared that if we were to leave the people without a *Bai'ah*, they would initiate a *Bai'ah* after us, so either we would give *Bai'ah* to them upon what we did not like, or we differ with them which would result in evil.

So, whoever gives *Bai'ah* without the consultation of the Muslims then he has no *Bai'ah*, and there is no *Bai'ah* for the one who fears that he might be killed. Malik said: Ibn Shihab informed me from 'Urwah that indeed the two men who met them were Uwaim Ibn Sa'idah and Ma'n Ibn Adiy. Ibn Shihab related: Sa'eed Ibn Al-Musayyab said the one who said "I am her (camel with an itch or scabies) stick that scratches (her) and the supporting date-palm stick" was Al-Hubab Ibn Al-Mundhir.

A mention of Sa'd Ibn 'Ubadah's recognition of the correctness of what As-Siddiq mentioned on the Day of Saqeefah

Rafi' At-Ta'i, the companion of Abu Bakr As-Siddiq in the Battle of Chains, narrated: I asked him (Abu Bakr) as to what was said in their *Bai'ah*. Abu Bakr said, while he

from leadership. And if he did not know of the existence of the proof, then he would be ignorant; thereafter he knew and learned of it afterward. This is impossible, a lie and misguidance.

This is only (seen as) good in the eyes of the ignorant, common people and the deluded creatures. Shaitan beautifies it for them without a proof or evidence, rather with purely (unsubstantiated) claims, guessing, lying and slander. I seek refuge in Allah from the confusion, disgrace, blunder and disbelief they are upon. And I seek a place of refuge with Allah by holding on to the *Sunnah* and Qur'an, and death upon Islam and *Eemaan* (faith), dying upon firmness and certainty, and filling the scales (with good deeds) and salvation from the fire, and success with paradise. Verily, He is Noble, the Bestower of bounties, Merciful, the Most Gracious.

In this sound *Hadith* in the *Saheehain* narrated by 'Ali, which we mentioned earlier, is a refutation of the liars from the people of Turuq (Soofiyyah) and ignorant story-tellers against their claim that the Prophet, peace and blessings of Allah be upon him, made a *Wasiyyah* (testament) to 'Ali with many things. They narrate (in a) lengthened (form), such as: "O' Ali, do this. O' Ali, don't do that. O' Ali, whoever did this was a such-and-such" with weak wordings and foolish meanings, and most of them are weak that don't deserve to be written. And Allah knows best.

Section Concerning the time that the Messenger of Allah passed away, his age at the time of death, how he was washed and covered, and the prayer upon him,

his burial and the place of his grave

There is no difference of opinion that he passed away on Monday. Ibn 'Abbas said: The Prophet was born on Monday and he became a Prophet on Monday. He left Makkah as a migrant on Monday, he entered Madinah on Monday and he died on Monday. (Narrated by Imam Ahmad and Al-Baihaqi⁽¹⁾).

Anas said: The last time I saw the Messenger of Allah, peace be upon him, was on Monday. He opened the curtains while the people were praying behind Abu Bakr, then I looked at his face and it was though it was like the page of a book. The people wanted to turn around, but he indicated to them to stay put. Then he closed the gap that was between the two curtains and passed away by the end of the day.

Abu Nu'aim Al-Fadl Ibn Dukain said the Messenger of Allah, peace be upon him, passed away on Monday in the beginning of Rabee' ul-Awwal of the 11th year since his arrival in Madinah. And Ibn 'Asakir also mentioned it⁽²⁾.

'A'ishah, may Allah be pleased with her, said: The Messenger of Allah passed away on Monday after 11 nights had passed from Rabee' ul-Awwal⁽³⁾.

(1) Collected by Ahmad (1/277) in his *Musnad* (2502) and Al-Baihaqi in *Ad-Dala'il* (7/233) and Al-Haithami said in *Majama'* (1/196) Ibn Lahee'ah is in it and he is weak and the rest of the men are trustworthy from the narrators of the *Saheeh*.

(2) *Tareekh Dimashq* by Ibn Asakir (2/387).

(3) Collected by *Al-Bukhari* in the Book of Funerals, chapter: "Death on Monday (Yawmal- Ithnain)" (1387) and Ibn Sa'd in *At-Tabaqat* (2/272, 273).

