



A'laam as-Sunnah al-Manshoorah li I'tiqaad at-Taaifah an-Naajiyah al-Mansoorah – Part 5

The Propagated Signposts of the Sunnah For the Creed of the Saved and Aided Group

by Al-Haafidh al-Hakamee

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[Q. 81] What is the obligation upon the whole ummah with regard to abiding by the Qur'aan?

[A. 81] It is to follow it outwardly and inwardly, to cling to it and to fulfil its rights.

Allaah, the Most High, said, **“And this is a blessed Book (the Qur'aan) which We have sent down, so follow it and fear Allaah.”** (al-An'aam: 155)

He, the Most High, said, **“Follow what has been sent down unto you from your Lord (the Qur'aan and the Sunnah), and follow not any awliyaa besides (Allaah).”** (al-Aa'raaf: 3)

He, the Most High, said, **“And as to those who hold fast to the Book and establish the prayer, certainly We shall never waste the reward of those who do righteous deeds.”** (al-Aa'raaf: 170)

And this verse is general and refers to the whole Book, and there are many verses regarding this.

And the Prophet (sallallaahu alaihi wasallam) ordered the people to stick to the Book of Allaah, he said, *“So stick to the Book of Allaah and hold fast to it.”*¹

¹ Part of a long hadeeth reported by Muslim in Kitaab Fadaail us-Sahaabah, Chapter: The virtues of Alee ibn Abee Taalib (radiallaahu anhu) (no. 2408) and Ahmad (4/367, 371) and it is reported by ad-Daarimee in his “Sunan” (2/432) in Fadaail ul-Qur'aan. And all the hadeeth are reported by way of Zayd bin Arqam (radiallaahu anhu). The beginning of the hadeeth is *“To proceed: O you people, I am a human being I am about to receive a messenger (angel of death) from my Lord and I leave amongst you two weighty things. The first of them is the Book of Allaah, in it is guidance and light so stick to the Book of Allaah and hold fast to it.”*

And in the hadeeth reported by 'Alee in marfoo' form, "Surely, there will be trials." I said, "What is the way out from them, O Messenger of Allaah?" He said, "The Book of Allaah."² and he mentioned the hadeeth.

Q 82: What is the meaning of clinging to the Book and fulfilling its rights?

[A. 82] It means to memorize and recite it during the night and day, to contemplate over its verses, to declare lawful what it declares lawful and to declare unlawful what it declares unlawful, to comply to its commands and to avoid its prohibitions, to derive lessons from its parables, to take admonition in its narratives, to act on its clear verses and to submit to its unclear verses, to refrain at its boundaries, to defend it from the distortion of the extremists and the falsehood of the liars, and to be sincere to it in every sense of the word and to call to it with insight.

[Q. 83] What is the ruling regarding the one who claims that the Qur'aan is created?

[A. 83] The Qur'aan is the real Speech of Allaah, the Mighty and Majestic, its words and its meaning. His Speech is not letters without meaning nor meaning without letters. Allaah Spoke with it (the Qur'aan) verbally and revealed it to His Prophet as revelation, and the believers truly believed in it. So even though it is written by the hands, recited by the tongue, preserved by the hearts, heard by the ears, and seen by the eyes, then all that does not mean that it is not the Speech of Allaah.

Indeed, the hands, ink, pens, and papers are all created, while what is written down with them or on them is not. Moreover, tongues and voices are created, while what is recited thereof is not. The hearts are created, while what is preserved within them is not. And the ears are created, while what is heard is not.

He, the Most High, said, "**That (this) is indeed an honourable recitation (the Noble Qur'aan). In a Book well guarded (with Allaah in the heaven i.e. al-Lawh al-Mahfuz).**" (al-Waaqi'ah: 77-78)

² Weak. Reported by ad-Daarimee in his "Sunan" (2/434) in Kitaab Fadaail ul-Qur'aan and by at-Tirmidhee (5/172) Chapter: That which has been reported regarding the virtues of the Qur'aan. And he said, "This hadeeth is not known to us except through this chain and its chain is unknown and regarding al-Haarith there is some speech." And Imaam al-Albaanee (rahimahullaah) reported it in "Da'eef ul-Jami'" no. 2080 and he said that the hadeeth is very weak. Shaikh Ahmad Shaakir (rahimahullaah) said that the chain is very weak due to al-Haarith al-A'awar.

He, the Most High, said, **“Nay, but they, the clear aayaat are preserved in the breasts of those who have been given knowledge. And none but the Dhaalimun (polytheists and wrongdoers) deny Our aayaat.”** (al-‘Ankabut: 49)

He, the Most High, said, **“And recite what has been revealed to you of the Book (the Qur’aan) of your Lord. None can change His Words.”** (al-Kahf: 27)

He, the Most High, said, **“And if anyone of the mushrikun seeks your protection, then grant him protection so that he may hear the Word of Allaah (the Qur’aan).”** (at-Tawbah: 6)

Ibn Mas’ood (radiallaahu anhu) said, “Be constant in looking into the Qur’aan.”

Whoever says the Qur’aan or a part of the Qur’aan is created then he is a disbeliever due to major kufr which expels him from Islaam in totality. This is because the Qur’aan is the Speech of Allaah, the Most High, it originated from Him and will return to Him, and His Speech is one of His Attributes. So whoever says some of Allaah’s Attributes are created then he is a disbeliever, an apostate and he is presented with the choice of returning to Islaam. If he returns then fine, otherwise he is killed as a disbeliever and none of the rulings applicable to the Muslims are applicable to him.³

[Q. 84] Is the Attribute of Speech related to Allaah’s Essence or His Actions?

[A. 84] With regard to associating Speech to the Essence of Allaah, the Most High, and describing Him with it, then it is from the Attributes of His Essence, like His, the Most High’s, Knowledge. Rather Speech is from His Knowledge and He sent His Speech down with His Knowledge, and He is the most Knowledgeable of what He sends down.

With regard to Him Speaking by His Will and Wish, then His Speech is from the Attributes of Action. As the Prophet (sallallaahu alaihi wasallam) said, *“When Allaah Wishes to reveal a matter He speaks with revelation.”*⁴

³ This is taken from the speech of Imaam Ahmad, Imaam Maalik, Imaam Shaafi’ee, Ibn Khuzaimah and other Imaams from the Salaf us-Saaleh. Refer to the book “al-Ma’aarij al-Qabool” of the author (rahimahullaah) vol. 1, p. 188-203.

⁴ Weak. Its chain is weak due to Na’eem bin Hammaad. Reported by Ibn Khuzaimah in “Kitaab ut-Tawheed” (p. 90) and al-Baihaqee in “al-Asmaa” (p. 203) and Ibn Abi Aasim in “Kitaab us-Sunnah” where Imaam al-Albaanee indicated the weakness of the hadeeth and traced it back to its origin. Refer to “Kitaab us-Sunnah” (vol. 1, p. 227) (no. 515).

And due to this the Salaf us-Saaleh have said regarding the Attribute of Speech that it is an Attribute of the Essence and Actions simultaneously. Allaah, glorified be He, the Most High, from all that they attribute to Him, does not cease and has never ceased to be described with the Attribute of Speech at all. And His Speaking and Addressing occurs by His Will and Wish. So He Speaks if He Wishes, when He Wishes and how He Wishes with Speech which is heard by who He Wishes. And His Speech is His Attribute which has no limit or end.

“Say: “If the sea were ink for (writing) the Words of my Lord, surely, the sea would be exhausted before the Words of my Lord would be finished, even if We brought (another sea) like it for its aid.” (al-Kahf: 109)

“And if all the trees on the earth were pens and the sea (were ink wherewith to write), with seven seas behind it to add to its (supply), yet the Words of Allah would not be exhausted.” (Luqman: 27)

“And the Word of your Lord has been fulfilled in truth and in justice. None can change His Words. And He is the All-Hearer, the All-Knower.” (al-An'aam: 115)

[Q. 85] Who are the Waaqifah, and what is the ruling pertaining to them?

[A. 85] The Waaqifah are those who say regarding the Qur'aan, “We do not say it is the Speech of Allaah, nor do we say that it is created.”

Imaam Ahmad bin Hanbal said, “Whoever amongst them is well versed then he is a Jahmee. And whoever is not well versed, then he is ignorant, and proofs and clear evidences are established against him. If he repents and believes that it is the Speech of Allaah, the Most High, not created, then good. Otherwise he is worse than the Jahmiyyah.”⁵

[Q. 86] What is the ruling upon the one who says, “My recitation of the Qur'aan is created.” ?

[A. 86] It is not permissible to affirm or deny such a statement, since the term recitation denotes a meaning which is shared between “recitation” which is an action of the slave and “the recited” which is the Qur'aan.

⁵ Refer of “Kitaab us-Sunnah” of Abdullah bin Imaam Ahmad bin Hanbal, 1/179.

So if it is said the recitation is created, then it includes the second meaning [i.e. that the recited (the Qur'aan) is also created], and this is the saying of the Jahmiyyah.

And if it is said that the recitation is not created then it includes the first meaning [i.e. that the action of the slave is not created], and this is from the innovations of the ittihaadiyyah.

And thus the Salaf us-Saaleh have said, "Whoever says my recitation of the Qur'aan is created then he is a Jahmee, and whoever says it is not created, then he is an innovator."⁶

[Q. 87] What is the proof for having imaan in the messengers?

[A. 87] There are many proofs from the Book and the Sunnah, amongst them is His, the Most High's, saying,

"Verily, those who disbelieve in Allaah and His messengers and wish to make distinction between Allaah and His messengers (by believing in Allaah and disbelieving in His messengers) saying, "We believe in some but reject others", and wish to adopt a way in between, they are in truth disbelievers. And We have prepared for the disbelievers a humiliating torment. And those who believe in Allaah and His messengers and make no distinction between any of them (messengers), We shall give them their rewards; and Allaah is Ever Oft-Forgiving, Most Merciful." (an-Nisaa': 150-152)

The Prophet (sallallaahu alaihi wasallam) said, "*I believe in Allaah and His Messengers.*"⁷

[Q. 88] What is the meaning of having imaan in the messengers?

[A. 88] It is the firm belief that Allaah, the Most High, sent a messenger to every nation who called them to the worship of Allaah alone and to disbelieve in everything that is worshipped besides Him. And to believe that all of them are truthful and confirm that which came before them, pious and rightly guided, honourable and respected, fearing Allaah and trustworthy, guiding others and themselves guided, supported with clear proofs and

⁶ Refer to "Kitaab us-Sunnah" of Abdullah bin Imaam Ahmad bin Hanbal, 1/164,165.

⁷ Agreed upon. Reported by al-Bukhaaree in Kitaab ul-Adab, Chapter: The saying of one man to another man 'Ikhsaa' [a term of rebuke meaning: stop talking and go away with shame and humiliation] (8/113) (Eng. Trans. No. 1354, 6173). And reported by Muslim in Kitaab ul-Fitan, Chapter: A mention of ibn Siyaad (8/192) and it is part of a long hadeeth.

amazing verses from their Lord, and that they conveyed all that which Allaah sent them with, and they did not hide or change or add to or delete even a letter from it.

“Then are the messengers charged with anything but to convey clearly the Message?” (an-Nahl: 35)

And that they were on the clear truth. And that Allaah took Ibraaheem as a khaleel, and took Muhammad as a khaleel, and Spoke directly to Musaa, and raised Idrees to a lofty status, and that 'Isaa is the slave of Allaah and His Messenger and His Word which He pronounced upon Maryam and a soul from the souls He created. And that Allaah exalted some above others and raised some to lofty stations.

[Q. 89] Were the calls of messengers unified and in agreement with each other, with regard to that which they ordered and that which they prohibited?

[A. 89] Their call, from the first to the last of them, was unified and in agreement with regard to the foundations and principles of worship, which is tawheed – to single out Allaah alone with all types of worship from belief, speech and action and to disbelieve in all that is worshipped besides Him.

As for the obligatory deeds of worship, for example prayer and fasting, then they were ordained for some but not others, and some things were prohibited for some but were permissible for others by way of test and trial from Allaah,

“That He might try you, which of you is the best in deeds.”
(Surah Hud: 7)

[Q. 90] What is the proof that their calls were unified and in agreement with each other, with regard to the foundations of worship mentioned above?

[A. 90] The proofs for that from the Book are of two types, general and specific:

As for the general:

His, the Most High's, saying, **“And verily, We have sent among every nation a messenger (proclaiming), “Worship Allaah (alone), shun the taaghut (everything worshipped besides Allaah, while it is pleased with it.)”** (an-Nahl: 36)

And His, the Most High's, saying, **“And We did not send any messenger before you but We revealed to him (saying), ‘La ilaaha illa Ana [none has the right to be worshipped but I], so worship Me (alone and none else).’ ”** (al-Ambiyaa: 25)

And His, the Most High's, saying, **“And ask those of Our messengers whom We sent before you, ‘Did We ever appoint aalihah (deities) to be worshipped besides the Most Gracious?’ ”** (az-Zukhruf: 45)

As for the specific:

His, the Most High's, saying, **“And indeed We sent Nuh to his people, and he said, ‘O my people, worship Allaah, you have no other Ilaah (deity worthy of worship) but Him.’ ”** (al-Mu'minun: 23)

His, the Most High's, saying, **“And to (the people of) Thamud (We sent) their brother Saaleh. He said, ‘O my people, worship Allaah, you have no other Ilaah (deity worthy of worship) but Him.’ ”** (al-Aa'raaf: 73)

His, the Most High's, saying, **“And to (the people of) ‘Aad (We sent) their brother Hud. He said, ‘O my people, worship Allaah, you have no other Ilaah (deity worthy of worship) but Him.’ ”** (al-Aa'raaf: 65 & Hud: 50)

His, the Most High's, saying, **“And to (the people of) Madyan, (We sent) their brother Shu'ayb. He said, ‘O my people, worship Allaah, you have no other Ilaah (deity worthy of worship) but Him.’ ”** (al-Aa'raaf: 85 & Hud: 84)

His, the Most High's, saying, **“And (remember) when Ibraaheem said to his father and his people, ‘Verily, I am innocent of what you worship. Except Him Who created me; and verily He will guide me.’ ”** (az-Zukhruf: 26-27)

His, the Most High's, saying, **“Your Ilaah (deity worthy of worship) is only Allaah, La ilaaha illa Huwa (none has the right to be worshipped but He), He has full knowledge of all things.”** (Taa Haa: 98)

And the Maseeh ('Isaa ibn Maryam) said, **“ ‘O Children of Israel, worship Allaah, my Lord and your Lord.’ Verily, whosoever sets up partners (in worship) with Allaah, then Allah has forbidden Paradise for him, and the Fire will be his abode.”** (al-Maa'idah: 72)

His, the Most High's, saying, **"Say, 'I am only a warner and there is no Ilaah (deity worthy of worship) except Allaah, the One, the Irresistible.'**" (Saad: 65)

[Q. 91] What is the proof for differences among their legislations in matters of halaal and haraam?

[A. 91] His, the Most High's, saying, **"To each among you, We have prescribed Shir'ah wa Minhaaj (a law and a clear way). If Allaah had willed, He would have made you one nation, but that (He) may test you in what He has given you; so compete in good deeds."** (al-Maa'idah: 48)

Ibn Abbaas (radiallaahu anhu) said, "Shir'ah wa Minhaaj" means a path and a clear way." And the like of this was said by Mujaahid, 'Krimah, al-Hasan al-Basri, Qataadah, ad-Dahhaak, as-Sadyi, and Abu Ishaq as-Suba'ee.⁸

And as occurs in Saheeh al-Bukhaaree, the Prophet (sallallaahu alaihi wasallam) said, *"We, the prophets are paternal brothers, our deen is one."*⁹ Meaning at-tawheed which Allaah sent every messenger with and which He sent in every book. But as for the legislations, they are different pertaining to the orders and prohibitions, the permissible and prohibited, **"That He might try you, which of you is the best in deeds."** (Hud: 7)

[Q. 92] Has Allaah mentioned all the messengers in the Qur'aan?

[A.92] Allaah has mentioned to us about them that which is sufficient and contains a lesson and admonition, then He, the Most High, said, **"And messengers We have mentioned to you before, and messengers We have not mentioned to you."** (an-Nisaa': 164)

So we believe in all of them in a detailed manner where detail has been given and in a general manner where they have been mentioned generally.

[Q. 93] How many of them have been named in the Qur'aan?

⁸ Refer to the saying of Ibn Abbaas and the Imaams of tafseer in "Jami' ul-Bayaan" of at-Tabaree.

⁹Agreed upon. Reported by al-Bukhaaree in Kitaab ul-Ambiyaa, Chapter: The saying of Allaah **"And mention in the Book the story of Maryam when she withdrew in seclusion from her family."** (4/138) (Eng. Trans. No. 3443). And reported by Muslim in Kitaab ul-Fadaail, Chapter: The virtues of 'Isaa (alaihi salaam) (7/96).

[A. 93] Those that have been mentioned are: Adam, Nuh, Idrees, Hud, Saaleh, Ibraaheem, Ismaa'eel, Ishaq, Ya'qoob, Yusuf, Lut, Shu'ayb, Yunus, Musaa, Haarun, Ilyaa, Zakariyyah, Yahyaa, al-Yasa', Dhul-Kifl, Dawood, Sulaymaan, Ayyoob, and He mentioned the Asbaat in total, 'Isaa, and Muhammad (sallallaahu'alaihi wasallam), may the peace and blessings of Allaah be upon them all.

[Q. 94] Who are the "Ulul-'Azam" (those of firm determination) from amongst the messengers?

[A. 94] They are five, whom Allaah, the Mighty and Majestic, has mentioned individually in two places in His Book.

The first: in Surah al-Ahzaab. He, the Most High, said,

"And (remember) when We took from the prophets their covenant, and from you and from Nuh, Ibraaheem, Musaa, and 'Isaa the son of Maryam. We took from them a strong covenant." (al-Ahzaab: 7)

The second: in Surah ash-Shuraa. He, the Most High, said,

"He has ordained for you the same religion which He ordained for Nuh, and that which We have revealed to you, and that which We ordained for Ibraaheem, Musaa and 'Isaa saying you should establish the religion, and make no divisions in it." (ash-Shuraa: 13)

[Q. 94b] Who was the first messenger?

[A. 94b] The first messenger after the occurrence of disagreements and differences (regarding the worship of Allaah alone) was Nuh (alayhis salaam).

He, the Most High, said, **"Verily, We have sent the revelation to you as We sent the revelation to Nuh and the prophets after him."** (an-Nisaa': 163)

He, the Most High, said, **"The people of Nuh and the Confederates after them denied (their messengers) before these."** (Ghaafir: 5)

[Q. 95] When did the disagreement and differing occur?

[A. 95] Ibn 'Abbaas (radiallaahu anhumaa) said, "Between Nuh and Aadam there were ten generations of people, all upon the true religion (of pure tawheed) and then the people differed¹⁰, **"And Allaah sent prophets with glad tidings and warnings."**" (al-Baqarah: 213)

[Q. 96] Who is the last (seal) of the prophets?

[A. 96] The seal of the prophets is Muhammad (sallallaahualaihi wasallam).

[Q. 97] What is the proof for that?

[A. 97] Allaah, the Most High, said, **"Muhammad is not the father of any of your men, but he is the Messenger of Allaah and the last (seal) of the prophets."** (al-Ahzaab: 40)

The Prophet (sallallaahualaihi wasallam) said, *"There will come after me thirty liars, each one of them claiming that he is a prophet, while I am the last (seal) of the prophets and there is no prophet after me."*¹¹

And in the Saheeh, his (sallallaahualaihi wasallam) saying to Alee (radiallaahu anhu), *"Are you not pleased that you should be in the same position with relation to me as Haarun was in relation to Musaa, except that there is no prophet after me."*¹²

And in the hadeeth regarding ad-Dajjaal in his (sallallaahualaihi wasallam) saying, *"And I am the last (seal) of the prophets and there is no prophet after me."*¹³

¹⁰ Refer to the statement of Ibn Abbaas in "Jami' ul-Bayaan" and "Dur al-Manthoor" (1/582) and it is also mentioned by al-Bazaar. It is reported by al-Haakim (2/546-547) and he said, "This narration is saheeh according to the conditions of al-Bukhaaree, even though he did not report it." And adh-Dhahabee agreed with him. And Imaam al-Albaanee mentions it in "Tahdheer us-Saajid".

¹¹ It is part of a hadeeth reported by at-Tirmidhee in Kitaab ul-Fitan, Chapter: The hour will not be established until the liars emerge (no.2219). And Abu Dawood in Kitaab ul-Fitan, Chapter: Mention of the tribulations and their signs (no. 4252) and Ahmad (5/278). At-Tirmidhee said the hadeeth is hasan saheeh and all of them report the hadeeth by way of ath-Thawbaan (radiallaahu anhu). And it was authenticated by Imaam al-Albaanee (rahimahullaah).

¹² Reported by al-Bukhaaree in Kitaab ul-Maghaazee, Chapter: The battle of Tabuk, (5/129) (Eng. Trans. No. 3706, 4416). And Muslim in Kitaab Fadaail ul-Sahaabah, Chapter: The virtues of Alee bin Abi Taalib, (7/120). And Ahmad (1/182-184, 3/32) and at-Tirmidhee (no. 3724, 3731).

¹³ Reported by at-Tirmidhee in Kitaab ul-Fitan, Chapter: The hour will not be established until the liars emerge (4/498) (no.2219). And Abu Dawood in Kitaab ul-Malaahim,

[Q. 98] What did Allaah give only to our Prophet Muhammad (sallallaahualaihi wasallam), and not to any of the other prophets?

[A. 98] He (sallallaahualaihi wasallam) had many specific characteristics. Amongst them is his (sallallaahualaihi wasallam) being the last (seal) of the prophets as we have mentioned.

Amongst them is his (sallallaahualaihi wasallam) being chief of the Children of Adam as He explained in His, the Most High's, saying **"Those messengers, We preferred some of them to others; to some of them Allaah spoke (directly); others He raised to degrees (of honour)."** (al-Baqarah: 253)

He (sallallaahualaihi wasallam) said, *"I am the chief of the Children of Adam, and that is not a boast."*¹⁴

Amongst them is his (sallallaahualaihi wasallam) being sent to all the people, the jinn and the mankind. He, the Most High, said, **"O mankind, verily I am sent to you all as the Messenger of Allaah."** (al-Aa'raaf: 158)

He, the Most High, said, **"And We have not sent you except as a giver of glad tidings and a warner to all mankind."** (Saba': 28)

He (sallallaahualaihi wasallam) said, *"I have been given five which no one before me was given: I have been aided by terror (in the hearts of the enemies by which they are overwhelmed) from a distance (which one takes) one month to cover; the whole earth has been made a masjid and means of purification for me, so whenever and wherever the prayer comes upon someone from my ummah them let him pray; and the war booty has been made lawful for me and it was not permissible for anyone before me; and I have been given the intercession; and a prophet used to be sent only to his people, while I have been sent to all the people."*¹⁵

Chapter: A mention of ibn Siyaad, (no. 4333) and Ahmad in the Musnad (5/278). At-Tirmidhee said the hadeeth is hasan saheeh.

¹⁴ Saheeh. Reported by at-Tirmidhee in Kitaab ut-Tafseer (no. 3148) and Ibn Maajah in the Kitaab of Shafa'ah (Intercession) (no. 4363) and Ahmad in the Musnad (3/2). And at-Tirmidhee said the hadeeth is hasan saheeh. It is also reported by Abu Ya'laa (7/4305) and Ibn Hibbaan (2127) and the hadeeth was authenticated by Imaam al-Albaanee (rahimahullaah).

¹⁵ Agreed upon. Reported by al-Bukhaaree in Kitaab us-Salaat, Chapter: The whole earth has been made a praying place and a means of purification for me (1/113) (Eng. Trans. no.

He (sallallaahualaihi wasallam) said, *“By Him in whose Hand is my soul, there is no one from this ummah, Jew or a Christian, who hears about me then dies without believing in what I have been sent with, except that he enters the Fire.”*¹⁶

[Q. 99] What are the miracles of the prophets?

[A. 99] Miracles are unusual occurrences, attached with a challenge which cannot be defeated. They can either be perceptible, witnessed by the sight and hearing, such as the she-camel coming out from the rock, the transformation of the staff into a snake, and the speech of inanimate objects, etc.

Or they can be miracles in meaning perceived by insight, such as the miracle of the Qur’aan. And our Prophet (sallallaahualaihi wasallam) had been given all of that. And there is no miracle that was given to a prophet except that he (sallallaahualaihi wasallam) was granted greater than it. So amongst the perceptible miracles were the splitting of the moon¹⁷, the crying of the date-palm trunk¹⁸, the flowing of water between his noble fingers¹⁹, speaking of

438, 3122). And reported by Muslim in Kitaab ul-Masaajid and the places of prayer, the first chapter (2/63).

¹⁶ Reported by Muslim in Kitaab ul-Imaan, Chapter: The obligation to believe in the messengership of our Prophet Muhammad to all the people (1/93). And reported by Ahmad in the Musnad (2/317).

¹⁷ The event of the splitting of the moon is reported by al-Bukhaaree in the tafseer of Surah **“The Hour has approached”** (6/52). And by Muslim in Kitaab Sifaat ul-Munaafiqeen (the attributes of the hypocrites), Chapter: The splitting of the moon, no. 2802 and both narrations are from the hadeeth of Anas bin Malik (radiallaahu anhu), “That the people of Makkah asked the Messenger of Allaah to show them a sign, so he showed them the splitting of the moon.”

¹⁸ The story of the crying date-palm trunk is reported by al-Bukhaaree in Kitaab ul-Manaaqib, Chapter: The signs of prophethood in Islaam (4/173). And an-Nasaaee in Kitaab ul-Jumu’ah, Chapter: The standing of the imaam during the khutbah (no. 1396) and both of them are reported from the hadeeth of Jaabir bin Abdullaah (radiallaahu anhumaa) who said, “There used to be a date-palm trunk at the front of the masjid of the Prophet, which he used to stand next to during his khutbah. So when the pulpit was set up we heard the date-palm trunk crying like a child until the Prophet came down and placed his hand on it.” And in another narration, “Until the Prophet came down and embraced it while it continued to moan like a child being quietened until it becomes silent after it is comforted.”

¹⁹ The story of the flowing of water between his (sallallaahualaihi wasallam) noble fingers is reported by al-Bukhaaree in Kitaab ul-Manaaqib ((Eng. Trans. no. 3567), Chapter: The signs of Prophethood in Islaam (4/169). And by Muslim in Kitaab ul-Fadaail, Chapter: Regarding the miracles of the Prophets (no. 2279) and both of them are from the hadeeth

the (poisoned) lamb²⁰, and the glorification by the food²¹ and other miracles which have been narrated in numerous authentic reports. And like the miracles of the other prophets, they ended with the prophets period of time ended and only their mention remains, except the everlasting miracles of this Qur'aan, which do not come to an end and, **“Falsehood cannot come to it from before it or behind it. (it is) sent down by the All-Wise, worthy of all Praise.”** (Fussilat: 42)

of Jaabir bin 'Abdullaah, “The people became thirsty on the day of Hudaibiyah and the Prophet (sallallaahu alaihi wasallam) had in front of him a pot, so he made wudu from it and the people rushed towards him. Then the Prophet (sallallaahu alaihi wasallam) said, “What is the matter with you?” The people said, “O Messenger of Allaah, we do not have any water to drink or to make wudu except from that which is in your pot.” So the Prophet (sallallaahu alaihi wasallam) placed his hand in the pot and made water to flow between his fingers like springs, so we drank and made wudu.” So I (Saalim bin Abi al-Ja'd, the sub-narrator) said to Jaabir, “How many were you on that day?” He said, “If we were a hundred thousand it would have been enough for us but we were fifteen hundred.” And this is the wording of al-Bukhaaree.

²⁰ The occurrence of the speaking of the poisoned lamb which was given to the Prophet (sallallaahu alaihi wasallam) as a gift by a Jewess from the people of Khaibar is reported by al-Bukhaaree, Muslim and Abu Dawood. The narration of Abu Dawood contains the saying of the Jewess after the Prophet called her and she asked him about who informed him, he (sallallaahu alaihi wasallam) said, “This shoulder of lamb that is in my hand informed me...” Refer to al-Bukhaaree in Kitaab ul-Hibah (Gifts), Chapter: The acceptance of gifts from the mushrikeen (2/141) and Muslim in Kitaab us-Salaam, Chapter: Poison (no. 2190) and Abu Dawood in Kitaab ud-Diyaat (no. 4510)

²¹ The miracles of the speaking of the food is reported by al-Bukhaaree in Kitaab ul-Manaaqib, Chapter: The signs of Prophethood in al-Islaam (4/171) and at-Tirmidhee in Kitaab ul-Maanqib, Chapter 14, (no. 3637) and both report from the hadeeth of Abdullaah bin Masood (radiiallahu anhu) which is a long hadeeth containing “And I saw water flowing from between the fingers of the Messenger (sallallaahu alaihi wasallam) and we used to hear the tasbeeh of the food while he was eating it.”