

In the name of God, the Most Gracious, the Most Merciful

The Encyclopaedia of Proofs and Miracles

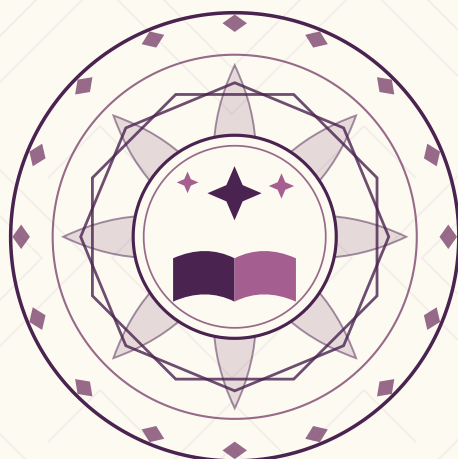
The evidence for the prophethood of Muhammad ﷺ and the truth of the Qur'an

Scientific miracles · Historical and archaeological witnesses · Prophecies fulfilled

The foretellings of the Torah and the Gospel · The world of jinn, sorcery and the unseen

Explained so that a child can follow · 151 colour illustrations

151 proofs, ordered by their strength



Part Two

Prophecies of Muhammad ﷺ That Came True



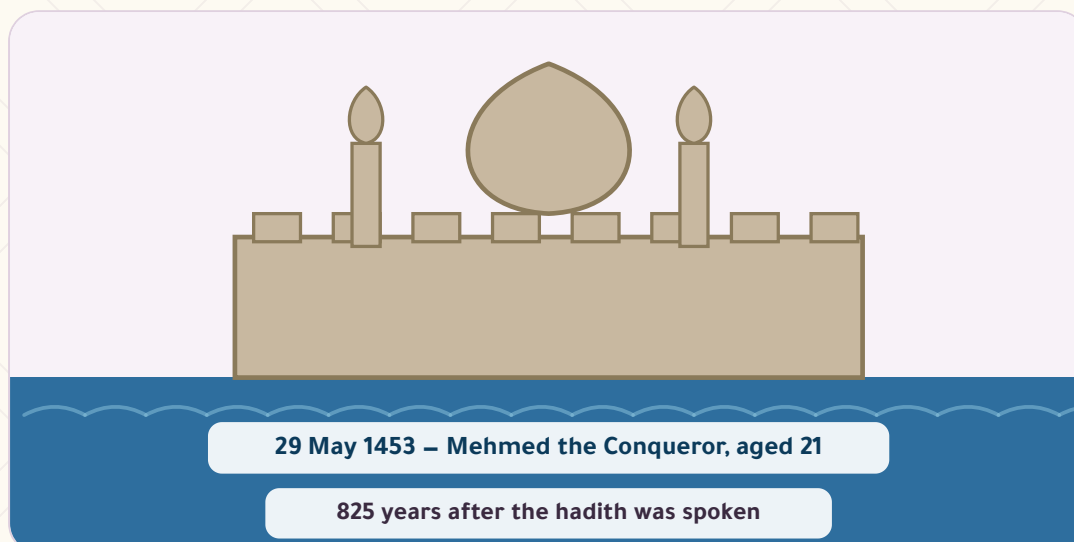
Statements he made about a distant future, written down by his companions in their books, which then unfolded before the eyes of the world exactly as he said — letter for letter.

18 entries

Constantinople Will Surely Be Conquered

Constantinople will surely be conquered. What an excellent commander will its commander be, and what an excellent army will that army be.

Narrated by Ahmad and al-Bukhari in his History — graded authentic by several scholars



Constantinople: the most impregnable fortified city in the ancient world

In plain words

The Prophet ﷺ said that **Constantinople would be conquered**, and praised the commander who would take it and his army. More than eight centuries later Sultan Mehmed the Conqueror took it.

What did people believe then?

Constantinople was **the capital of the most powerful Christian empire on earth** and the most heavily fortified city in existence: triple walls of immense size, a harbour closed by an iron chain, and sea on three sides. It had withstood more than twenty sieges across the centuries. And the one who spoke was at that moment in Medina, and his state had no navy at all.

What does science say today?

On **29 May 1453** Sultan Mehmed II took the city at the age of twenty-one, and was therefore titled "the Conqueror". He used a giant cannon the like of which had never been seen, and **carried his ships overland** on greased planks to bypass the chain. The event is among the most famous in world history and is taken to mark the end of the Middle Ages.

Why is this a decisive miracle?

The hadith did not stop at announcing the conquest; it **praised the conqueror and his army in advance** — which raises the stake, since it ties the truth of the text to the character of a man not yet born. Muslim commanders competed for that honour for eight centuries: Mu'awiyah, Sulayman ibn Abd al-Malik and Harun al-Rashid all besieged it and failed — and **every failed attempt was an opportunity to falsify the hadith, not to confirm it**. Then the conquest came at the hands of a youth of twenty-one, by a technique nobody had imagined.



When Chosroes Perishes, There Will Be No Chosroes After Him

When Chosroes perishes there will be no Chosroes after him, and when Caesar perishes there will be no Caesar after him. By Him in whose hand is my soul, their treasures will surely be spent in the way of God.

Narrated by al-Bukhari and Muslim — agreed upon

and while they were at the height of their power

Persia and Rome ruling
Half the known world
And the Muslims in Medina
A new-born state with no money

And it happened as he said

Yazdegerd, the last Chosroes
➔ Persia vanished and never returned
And Rome lost Syria and Egypt
And the treasures of both in the public treasury

Between the saying and the event: under thirty years

Two empires that had ruled for centuries... one ended and the other receded

🔍 In plain words

The Prophet ﷺ said that when **the king of Persia died no king like him would come after**, and likewise the king of Rome, and that their treasures would be spent in the way of God. All of it came to pass.

⌚ What did people believe then?

Persia and Rome were **the two great powers of the world** beyond dispute, dividing East and West between them, with armies and treasuries beyond counting. The Muslims at that time were a small community in Medina, besieged at the Trench and tying stones over their stomachs from hunger. And it was at that very moment that these words were spoken.

🔬 What does science say today?

The Sasanian state fell for good in 651 CE with the killing of **Yazdegerd III**, and no king of Persia ever bore that title again. As for Rome, its state did not vanish at once, but it **lost Syria, Egypt and North Africa** and receded, and Caesar had no authority over those lands again. The treasures of Chosroes were carried to Medina in the caliphate of Umar and distributed, so that he said: "A people who delivered this are trustworthy indeed."

✦ Why is this a decisive miracle?

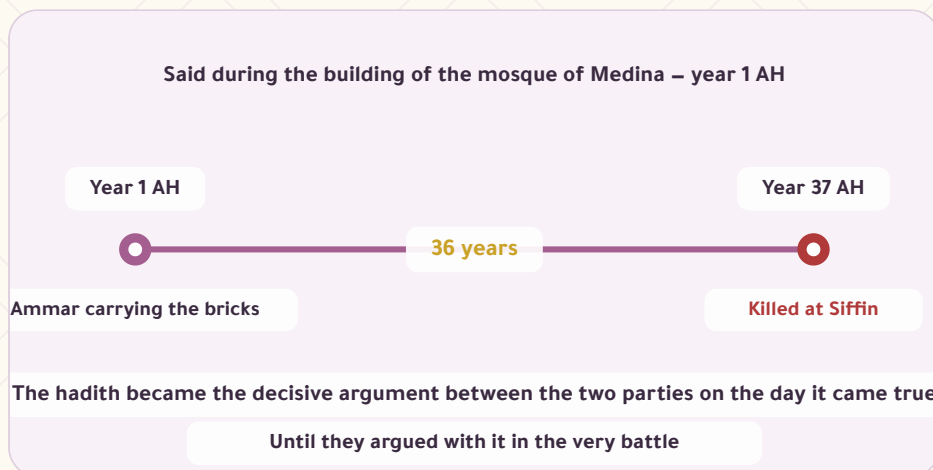
Note the fine difference between the two sentences. Of Chosroes it was said "no Chosroes after him" — and **Persia ended altogether**. Of Caesar the same was said — and **Rome did not end but receded** from the lands of Islam. This is consistent with the context of the hadith: the speech is about who rules that land and contests it. More precise still, the hadith made **the treasures, not the land**, the pivot: "their treasures will surely be spent in the way of God" — the clause he swore an oath upon. A promise of the wealth of the two richest kings on earth, from a man who could not find his own supper.



Ammar Will Be Killed by the Transgressing Party

Alas for Ammar — the transgressing party will kill him. He calls them to Paradise and they call him to the Fire.

Narrated by al-Bukhari and Muslim — agreed upon



A prophecy spoken in the first year of the Hijra, fulfilled thirty-six years later

In plain words

While they were building the mosque, the Prophet ﷺ said of Ammar ibn Yasir that **an unjust party would kill him**. Thirty-six years later Ammar was killed at the battle of Siffin — and people knew who the transgressor was.

What did people believe then?

These words were spoken when the Muslims were **a single, loving community at the very start of their time in Medina**, with no strife and no division, every one of them building the mosque with his own hands. The idea that Muslims would fight one another, and that a great companion would be killed by Muslim hands, was the furthest thing from anyone's mind.

What does science say today?

Ammar ibn Yasir was killed in the year 37 AH at the battle of Siffin, in his nineties, on the side of Ali ibn Abi Talib, may God be pleased with him. **The army of Syria was thrown into severe confusion when it became known that he had been killed**, because the hadith was well known and circulated among them. The hadith is recorded in both Sahih collections and narrated from a group of companions through so many chains as to reach the level of mass transmission.

Why is this a decisive miracle?

The strongest thing about this prophecy is that **both contending sides knew it and argued from it** — so it is not a report written down after the event, but one circulating for decades beforehand, to the point that its fulfilment caused a genuine crisis in one of the two armies. Had the hadith been fabricated after Siffin, the side it condemns would never have accepted it. And the Prophet ﷺ named **a specific person, the manner of his death** (killing, not illness), and **a description of his killers** (a transgressing party — that is, unjust Muslims, not disbelievers). Three constraints fulfilled together.



This Son of Mine Is a Master

This son of mine is a master, and perhaps God will reconcile through him two great parties of the Muslims.

Narrated by al-Bukhari — authentic

Said while al-Hasan was a small child

No two parties and no fighting
And the whole nation was one
And the child had not come of age
And he held no office

Year 41 AH – the Year of Unity

The nation split into two armies
→ Al-Hasan steps down for reconciliation
And the Muslims were united
And it was named: the Year of Unity

He ceded the caliphate while able to hold it – and spared the blood

The greatest reconciliation in early Islamic history, and its author named before he came of age



In plain words

The Prophet ﷺ carried his grandson Hasan while he was a small child and said: **God will reconcile through him two great parties of the Muslims**. Some forty years later he did exactly that.



What did people believe then?

There were no two parties in the community at all — it was one community behind its Prophet. And the child of whom this was said had not reached maturity, and nobody knew what he would become. The hadith reports three unknown things at once: that the community **would split**, that the split **would end in a reconciliation**, and that this particular child would be the one to broker it.



What does science say today?

In the year 41 AH, after the killing of Ali, may God be pleased with him, Hasan was pledged allegiance as caliph, at the head of a large army. Then he **ceded it to Mu'awiyah to spare Muslim blood**, and the community united behind one man after years of fighting. That year is called in all Islamic history **"the Year of Unity"**. The hadith is in Sahih al-Bukhari.



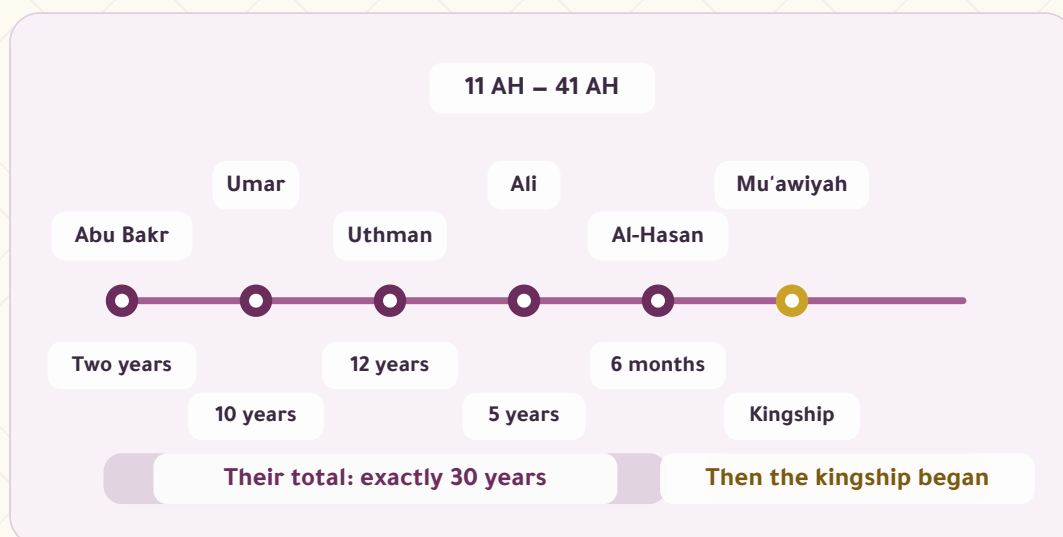
Why is this a decisive miracle?

Consider what this single sentence requires: affirming **a strife yet to come** in a community not yet divided, identifying **the man who would end it** while he was a child not yet speaking, and specifying **the manner** — reconciliation, not victory in war. The last is the most astonishing: the natural course for a man with an army and legitimacy is to fight. That the Prophet's grandson should be described as one who would step down while able — **a step for which some of his own followers reproached him** — and that this should be called "mastery" and "reconciliation", is a judgement contrary to every political expectation. And it came to pass word for word.

The Caliphate Is Thirty Years — Then Kingship

The caliphate in my nation is thirty years; then there will be kingship after that.

Narrated by Abu Dawud and at-Tirmidhi — graded authentic by al-Albani



Five caliphs in exactly thirty years... then the system of rule changed

In plain words

The Prophet ﷺ said that the caliphate upon the method of prophethood would last **thirty years** only, and then rule would turn into an inherited kingship. The arithmetic came out exactly right.

What did people believe then?

Systems of government everywhere on earth were hereditary kingships: Persia, Rome, Abyssinia and Yemen. No other system was on the horizon. To assign to a system that had not yet begun **a lifespan in years**, and then to say it would pass into something else, is a dangerous specification, open to counting and calculation.

What does science say today?

The caliphate began with the death of the Prophet ﷺ in the year 11 AH: Abu Bakr for two years and three months, then Umar for ten and a half years, then Uthman for about twelve years, then Ali for about five, then Hasan for about six months until he stepped down in the year 41 AH. **The total: exactly thirty years.** Then rule became a kingship inherited among the Umayyads and then the Abbasids.

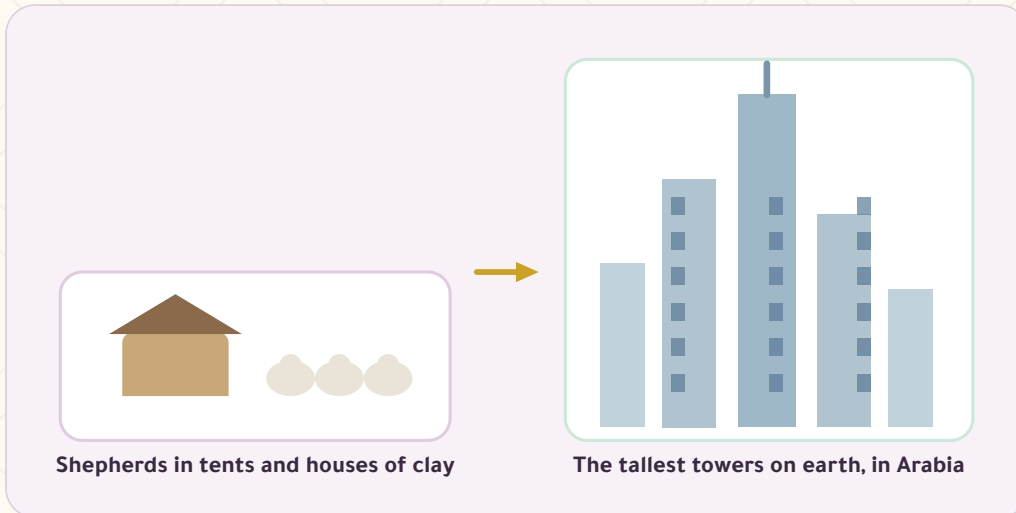
Why is this a decisive miracle?

This is a number that is **measurable and falsifiable**, not a general description open to interpretation. Had the span run two years longer or shorter, the matter would have been exposed. More remarkable still, the hadith did not say "then Islam ends" nor "then disbelief prevails" — it said "then **kingship**", that is, a change in the form of rule with the state remaining. And that is exactly what happened: the Islamic state remained and expanded, but the method of choosing the ruler changed. A precision in political description no less exact than the precision of the number.

Shepherds Competing in Tall Buildings

That the slave woman will give birth to her mistress, and that you will see the barefoot, naked, destitute shepherds of sheep competing in tall buildings.

Narrated by al-Bukhari and Muslim — the hadith of Gabriel



The tallest building in the world today stands in a desert whose houses were once hair and clay

In plain words

The Prophet ﷺ reported that among the signs of the last age would be that **poor, barefoot shepherds** would compete in raising tall buildings. And that is what you see today with your own eyes.

What did people believe then?

The Arabian peninsula was then the poorest inhabited region on earth: no river, no crops, no known mineral. Its people were shepherds moving after pasture, their houses of hair and clay and never more than a single storey. Nobody imagined that this land would one day become a centre of wealth and construction.

What does science say today?

Oil was discovered in the peninsula in the 1930s, and its condition changed within two generations. Today **the Burj Khalifa** in Dubai stands 828 metres tall, the tallest building in the world; **Jeddah Tower**, under construction, exceeds a kilometre; and the **Abraj al-Bait** in Mecca is among the most massive buildings on earth. Competing for "the tallest" has become a declared characteristic of that region in particular.

Why is this a decisive miracle?

Three constraints in a single sentence make it a prophecy rather than a general maxim. First, specifying **the identity of those who do it** — "the barefoot, naked, destitute shepherds of sheep": the builders are **the poor themselves**, not a wealthy nation with a long tradition of building. Second, the verb "**competing**" — a reciprocal form indicating **rivalry in height** specifically, not merely building high. Third, that this was given as **a sign of an immense change**, that is, something so far outside the ordinary as to count as a portent. And whoever looks at a barren desert and predicts that its people will one day compete for the tallest building on earth is not speaking from guesswork.

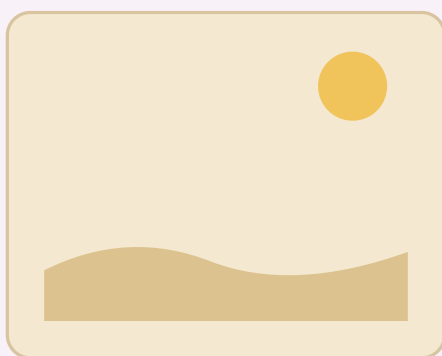


Until the Land of the Arabs Returns to Meadows and Rivers

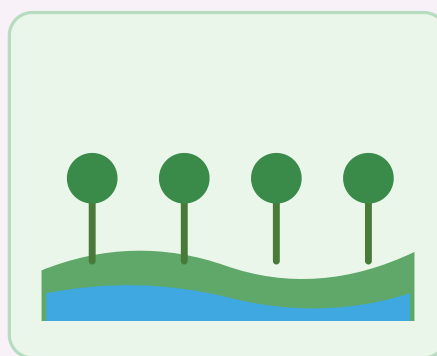
The Hour will not come until wealth is abundant and overflowing, until the land of the Arabs returns to meadows and rivers.

Narrated by Muslim — authentic

The geological evidence proves it once was so... and will be again



The desert today



Meadows and rivers

Beneath the sands of Arabia lie ancient riverbeds revealed by satellites

In plain words

The Prophet ﷺ said the land of the Arabs would **return** to green meadows and flowing rivers. The key word is **"return"** — meaning it had been so before.

What did people believe then?

The Arabian peninsula has been barren desert since before written history, and its people knew no other state for it. There was no means whatever of knowing its remote climatic past. And to say that it will return to meadows **requires that it once was meadows** — and that is where the news lies.

What does science say today?

Satellites and ground-penetrating radar have revealed beneath the sands of Arabia **a vast network of ancient riverbeds**, called the fossil rivers, the largest being Wadi al-Batin and Wadi al-Rummah. Palaeoclimate studies have established that the peninsula passed through repeated humid periods (the last about 6,000 years ago) in which there were lakes, rivers, pastures and large animals. Bones of hippopotamus and crocodile and stone tools have been found there beside dried lake beds. And the climatic cycles predict a return of humidity in the future.

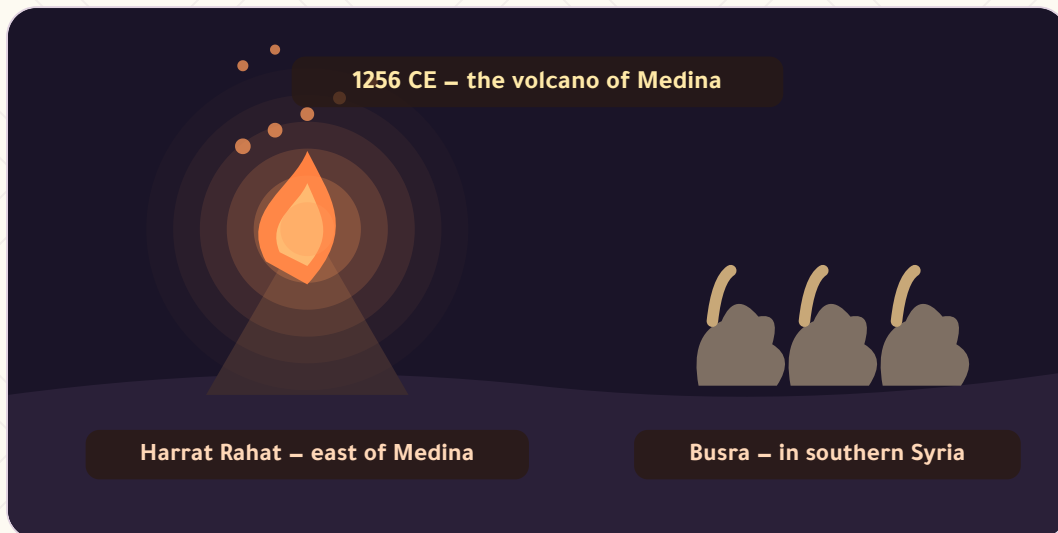
Why is this a decisive miracle?

A single word carries the miracle: **"return"**. It affirms two things at once: a report about a geological **past** of which nobody had any knowledge, and a prophecy about a **future** that has not yet come. Had it said "become", it would have been a statement about the future alone. And note the clue within the hadith itself: it joined this to "wealth is abundant and overflowing" — and that half has indeed come to pass through oil, which is what funds the vast afforestation and agriculture projects there today.

A Fire That Comes Out of the Land of Hijaz

The Hour will not come until a fire comes out of the land of Hijaz that lights up the necks of the camels at Busra.

Narrated by al-Bukhari and Muslim — agreed upon



A historic volcanic eruption recorded in the sources and in the lava beds

In plain words

The Prophet ﷺ reported that a fire would come out of the land of Hijaz whose light would reach the city of **Busra** in Syria, hundreds of kilometres away. It happened in the year 1256 CE.

What did people believe then?

Hijaz is a desert land whose people had never seen a volcano in their lives. The very word “volcano” was unknown in their environment. And to specify **the place of emergence** and **the reach of the light** by naming a particular city in another country is a detail that is not stated except from certainty.

What does science say today?

In **Jumada al-Akhirah 654 AH / June 1256 CE** a volcano erupted in **Harrat Rahat** east of Medina and continued for some fifty-five days, its lava flowing tens of kilometres. Historians contemporary with it — Abu Shama, al-Qurtubi, Ibn Kathir and an-Nawawi — described it and recorded that **its light was seen from Busra, Tayma and Mecca**, and that people used it to see by at night. Geologists have studied the lava flows of Harrat Rahat and dated them to this event.

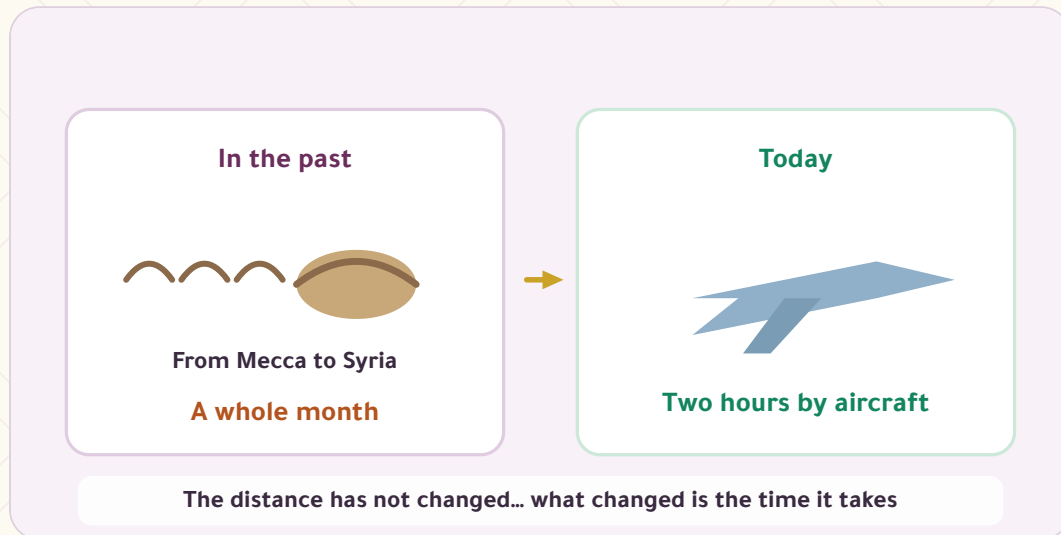
Why is this a decisive miracle?

Note the precision of the description: it did not merely say “a great fire”, but specified **the visible effect: “lighting up the necks of the camels at Busra”**. Busra is a city in southern Syria, about a thousand kilometres from Medina. And the detail of **the camels’ necks** in particular is strange until it is understood: a distant glow on the horizon lights the objects that rise above the horizon line, and a camel’s neck is the highest thing in a caravan. And that is exactly what the historians described six centuries later. The event is recorded in many independent sources and confirmed geologically in the rock.

Time Will Draw Close Together

The Hour will not come until time draws close together, so that a year is like a month, a month is like a week, and a week is like a day.

Narrated by Ahmad and at-Tirmidhi — graded authentic by al-Albani



What used to take a month now takes two hours

♀ In plain words

The Prophet ﷺ said that time would **draw close together**, so that a year would be like a month and a month like a week. That is what we live: what once needed months now needs hours.

⌘ What did people believe then?

Time was constant in human experience from the beginning of creation. Travel by camel and horse, a letter taking months on the road, news arriving after seasons. It was inconceivable that these ratios could ever change — they were among the fixtures of life.

⚙ What does science say today?

What a caravan crossed in a month, an aircraft crosses in two hours. A letter that took months now arrives in under a second. What needed a lifetime of searching in libraries is done in minutes. This acceleration has become a subject of study in sociology under the name **“time-space compression”**, an established term describing the effect of the speed of transport and communication on the perception of distance.

✦ Why is this a decisive miracle?

The phrasing itself is the miracle. It did not say “blessing will decrease” or “life will pass quickly” — both of which are possible and acceptable readings. It used instead the form of a **graduated mathematical ratio**: a year → a month, a month → a week, a week → a day, a day → an hour. That is, the unit of time contracts to about a tenth at each step. And the Arabic verb is a reciprocal form indicating the ends drawing near one another — a precise description of the contraction of distances, not merely of a loss of blessing. And the term “time-space compression” coined by sociologists in the twentieth century is almost a literal translation of the phrase.

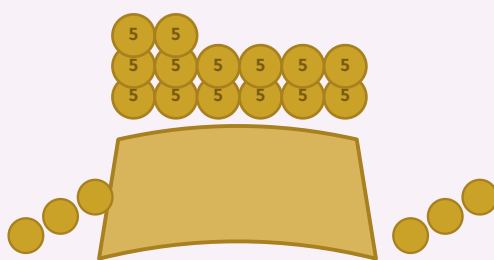


Wealth So Abundant That No One Will Accept Charity

The Hour will not come until wealth becomes abundant among you and overflows, until the owner of wealth is troubled over who will accept his charity.

Narrated by al-Bukhari and Muslim — agreed upon

A nation that tied stones over its stomach from hunger



The problems of plenty... not the problems of scarcity

From the Prophet ﷺ tying a stone over his stomach... to a surplus with no taker

In plain words

The Prophet ﷺ said a time would come when wealth would be so abundant that **the owner of wealth would struggle to find a poor man to accept his charity**. This has happened in history more than once, and it happens today.

What did people believe then?

These words were spoken in a society **that was actually going hungry**: the companions tied stones over their stomachs on the day of the Trench, and the people of the Bench could not find a garment to cover themselves. The idea of wealth overflowing until no poor man could be found was inconceivable then. And all of human history to that point was a history of scarcity, not of plenty.

What does science say today?

This happened plainly in **the caliphate of Umar ibn Abd al-Aziz**, to the point that historians recorded that his agents went about with the money and found no one to take it, so they used it to free slaves and to marry off the unmarried. And in our own age: Gulf states where wealth overflows to the point that the challenge is **finding recipients for the zakat**, international charitable funds announcing a surplus they cannot disburse at home, and modern economic problems named **"overproduction"** and **"overconsumption"**.

Why is this a decisive miracle?

The prophecy here is not "people will grow rich" — which would be an ordinary expectation — but a completely inverted equation: **that giving should become the problem instead of receiving**. That is an inversion in the structure of society, not merely an improvement in conditions. And the Arabic verb translated "is troubled" is precise: it means to worry him and occupy his mind — so the problem is psychological and administrative, not material. And that is exactly the description of contemporary zakat funds when they announce a surplus with nowhere to send it. This was said to a people who could not find their daily bread.

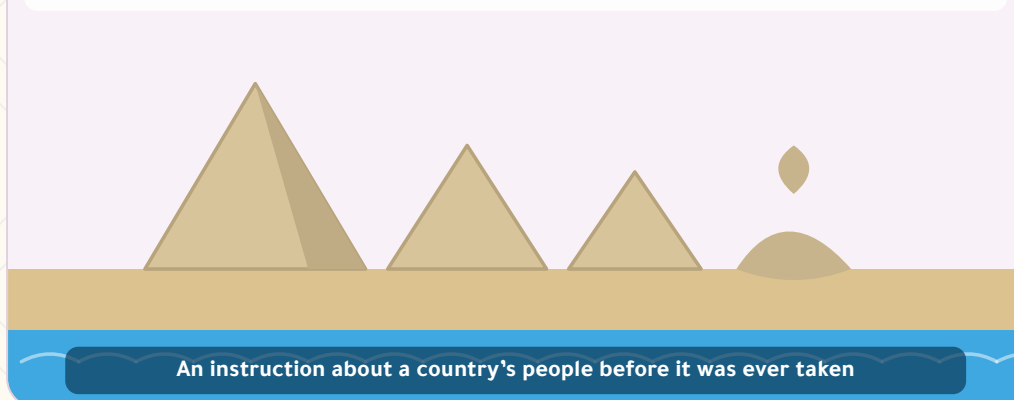


You Will Conquer Egypt — So Treat Its People Well

You will conquer Egypt, a land in which the qirat is named. So when you conquer it, be good to its people, for they have a covenant and a bond of kinship.

Narrated by Muslim — authentic

The qirat is a distinctly Egyptian unit of measure still used today



An instruction about a country's people before it was ever taken

Egypt: the Prophet ﷺ gave instructions about it more than twenty years before its conquest

In plain words

The Prophet ﷺ said the Muslims **would conquer Egypt**, and instructed them to treat its people well before they ever entered it. And he gave a mark for it: that it is a land where the **qirat** is used.

What did people believe then?

Egypt at that time was a fortified Roman province, and the Islamic state was a new thing that had not yet left the peninsula. The Arabs knew Egypt through trade and did not know the details of its systems. And to give instructions about the people of a country **before its conquest** is to assert flatly that it will be conquered.

What does science say today?

Egypt was conquered in the year 20 AH by Amr ibn al-As during the caliphate of Umar. As for the **qirat**, it is a unit of measure of Greco-Egyptian origin, still used in Egypt today for land (a qirat = 1/24 of a feddan) and for gold (21- and 24-carat). It is a unit **not used with anything like this currency in any other Arab country**. Historians continued to record that the people of Egypt are distinguished by this term.

Why is this a decisive miracle?

The mark mentioned is the evidence: **"a land in which the qirat is named"**. That is an identification by a local usage belonging to the people of a country the Muslims had not yet entered — the kind of detail only someone who knows mentions. Then the more remarkable reason: **"for they have a covenant and a bond of kinship"** — the kinship being a reference to Hagar, mother of Ishmael, peace be upon him, who was Egyptian, and to Maria the Copt, mother of the Prophet's son Ibrahim. So the instruction rests on a real lineage. An instruction to treat a people well, twenty years before their country was taken, from a man who had no army on the day he said it.



Uways al-Qarani — a Description of a Man He Never Saw

Uways ibn Amir will come to you with the reinforcements of the people of Yemen, from Murad, then from Qaran. He had leprosy and was cured of it except for the space of a dirham. He has a mother to whom he is devoted.

Narrated by Muslim — authentic

Five marks specified in advance

- ✓ His name: Uways ibn Amir
- ✓ His tribe: Murad, then Qaran
- ✓ He had leprosy and was cured
- ✓ The space of a dirham remained of it
- ✓ Devoted to his mother, nothing more

Umar found him years later with every one of these marks

Umar ibn al-Khattab kept asking after him in the pilgrimage seasons until he found him

In plain words

The Prophet ﷺ described a man **he had never seen and never met**: his name, his tribe, that he had been cured of an illness except for a small patch the size of a coin, and that he was devoted to his mother. Then Umar found him with every one of those marks.

What did people believe then?

Uways was an obscure man from Yemen, with no standing and no renown, and he never met the Prophet ﷺ (which is why he counts among the successors, not the companions). Between Yemen and Medina lies a long distance, and there was no way of knowing the affairs of individual people there. And the description includes **an extremely precise bodily mark** that only someone who had seen him unclothed could know.

What does science say today?

Umar ibn al-Khattab, may God be pleased with him, went out asking after Uways among the reinforcements of the people of Yemen year after year until he met him. He asked him his name and his tribe, then asked him about the leprosy and found the matter exactly as described, then asked: "Do you have a mother?" He said yes. So Umar asked him to seek forgiveness for him. The story in full is in **Sahih Muslim**, among the most reliable things narrated on this subject.

Why is this a decisive miracle?

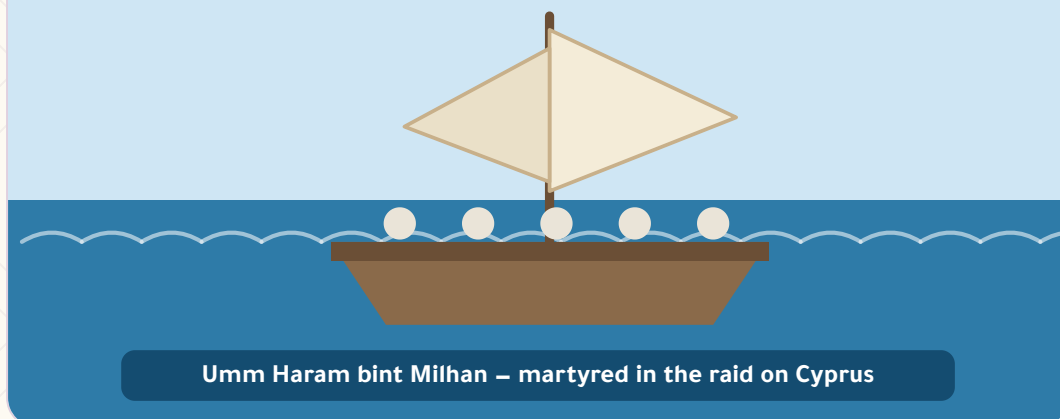
Five independent marks meeting in a single man. The name and lineage a guesser might hit upon, but the fourth mark is decisive: **"he had leprosy and was cured of it except for the space of a dirham"** — a description of a past illness, of a recovery from it, and of a remnant of specified size. Three pieces of information in one mark, about the body of a man in another country. And the remarkable thing is that the Prophet ﷺ instructed Umar to **ask him for prayers** — so the Commander of the Faithful spent years searching for an obscure shepherd to ask forgiveness for him. Had one mark been wrong, the whole report would have collapsed before the eyes of the companions.

The First Army to Go to Sea

The first army of my nation to make an expedition by sea have secured their reward ... Then he said: You are among the first.

Narrated by al-Bukhari and Muslim — agreed upon

Said when the Muslims did not own a single ship



Umm Haram bint Milhan – martyred in the raid on Cyprus

The first naval expedition in Islam — Cyprus, 28 AH

In plain words

The Prophet ﷺ saw in a dream an army of his nation **going to sea**. Umm Haram asked him to pray that she be among them, and he said: **"You are among the first."** And so she was.

What did people believe then?

The Arabs were a people of the land, not the sea. They had no ships and no knowledge of naval warfare, and the sea in their culture was a feared thing to be avoided. Indeed Umar ibn al-Khattab refused permission for sea expeditions throughout his whole caliphate, out of fear for the people. So to predict an Islamic naval force was extremely improbable.

What does science say today?

In the year 28 AH Uthman ibn Affan permitted Mu'awiyah to go to sea, and the first Islamic fleet was built and raided **Cyprus**. **Umm Haram bint Milhan**, may God be pleased with her, went out with it, and when she landed a mount was brought for her which threw her, and she died and was buried there. Her grave is known in Cyprus to this day as Hala Sultan Tekke, and people visit it. The story is in both Sahih collections.

Why is this a decisive miracle?

Three layers of information in one short sentence. The first: that the nation would have a **naval army** at all — a desert people with no ships. The second: that a **particular woman would be in it** — a woman then in Medina with no thought of the sea. The third, and the most precise: that she would be among **"the first"** and not the later ones — that is, in **the first expedition** specifically, not a subsequent raid. She asked to be among the second group he saw, and he said: "You are among the first." So the specification fell exactly where it was placed. And she died in that very expedition, about twenty years after the report.



The Kharijites — and a Man With One Arm Like a Woman's Breast

There will arise among you a people whose prayer will make you think little of your own ... they recite the Qur'an but it does not pass beyond their throats; they pass out of the religion as an arrow passes through its prey.

Narrated by al-Bukhari and Muslim — agreed upon

A description of a sect not yet arisen... and a mark on the body of one of its men

The arrow passes through the prey and nothing of it clings to it



The decisive mark: among them a man with one arm

Like a woman's breast, quivering — and he was found after the battle

Ali, may God be pleased with him, ordered a search for him among the slain until he was found

In plain words

The Prophet ﷺ described a group that would arise among the Muslims: outwardly intense in worship, reciting the Qur'an, and yet **passing out of the religion**. And he gave a mark: among them would be a man with a deformed, stunted arm.

What did people believe then?

There were no sects and no division in the community. And the idea of a people **combining intense worship with leaving the religion** was outwardly self-contradictory — one expects a deviant to be negligent in worship, not excessive in it.

What does science say today?

The Kharijites appeared during the caliphate of Ali, may God be pleased with him, declaring Muslims disbelievers and making their blood lawful, while being famous for long prayers and much recitation. Ali fought them at **Nahrawan** in the year 38 AH. After the battle he ordered a search for the man described, and he was sought among the slain until he was found: a man with one arm like a woman's breast. Ali pronounced the takbir and said: "God has spoken truly and His Messenger has delivered the message." The story is in Sahih Muslim.

Why is this a decisive miracle?

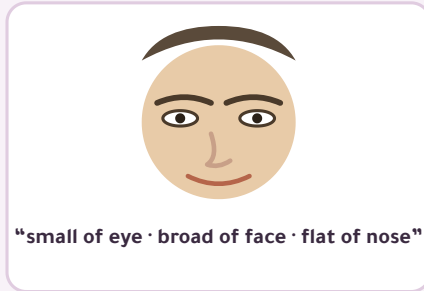
The comparison itself is extremely precise: **"they pass out of the religion as an arrow passes through its prey"**. When an arrow goes clean through a hunted animal it emerges **clean, with no blood or flesh clinging to it** — a description of one who passes through the religion and retains nothing of it, despite the speed with which he goes. But the decisive thing is **the bodily mark**: a rare deformity in the arm of one particular man, in a group not yet born, in a battle not yet fought. And it is a mark **open to immediate verification** — which is why Ali searched for it himself among the slain. Had it not been found, the report would have collapsed before a whole army.

A People With Small Eyes and Broad Faces

The Hour will not come until you fight a people whose sandals are of hair, and until you fight the Turks — small of eye, red of face, flat of nose, as though their faces were layered shields.

Narrated by al-Bukhari and Muslim — agreed upon

A precise ethnic description of a people the Arabs had never seen



"small of eye · broad of face · flat of nose"

The Mongol invasion — the seventh Islamic century

The features of the peoples of Central Asia described centuries before the Arabs saw them

In plain words

The Prophet ﷺ described a people the Muslims would fight, and described **the shape of their faces**: small eyes, broad round faces, short flattened noses. These are the features of the peoples of Central Asia and the Mongols.

What did people believe then?

The Arabs of the peninsula saw only themselves, the Romans, the Persians and the Abyssinians — all of whom have features entirely different from this description. The peoples of the Asian steppe lay beyond Persia in the far east, and no news of them reached the peninsula. There was no contact between the Arabs and them, no war and no trade.

What does science say today?

The hadith described three anatomical features known today to be characteristic of the peoples of East and Central Asia: **the narrow palpebral fissure with the epicanthic fold, the broad flat face with prominent cheekbones**, and **the short, low-bridged nose**. And the fighting did indeed occur: the Mongol invasion of the seventh Islamic century, which destroyed Baghdad in 656 AH and was then defeated at **Ain Jalut** in 658 AH. Before that, Muslims had fought the Turks in Transoxiana from the first century onward.

Why is this a decisive miracle?

This is an **anthropological** description, not a political or military one. And it did not stop at one feature that might be hit upon by chance, but gathered **four co-occurring features** that together form a specific facial type known to the science of populations today. And the final comparison is extremely precise: "as though their faces were **layered shields**" — a shield covered in layers of hide becomes broad, round and slightly domed. That a man in the desert of Arabia should describe the features of a people living beyond China, and then report that his nation would fight them, is a matter in which guesswork has no part.



They Will Drink Wine and Call It by Another Name

Some people of my nation will surely drink wine, calling it by other than its name.

Narrated by Abu Dawud and Ibn Majah — graded authentic by al-Albani

The name changes... the reality is one



Spirits
Wine



Grape wine
Wine



Barley brew
Wine



Energy drink
Wine

Changing the name to get past the prohibition – a phenomenon the hadith described before it happened

The name changes so that what is forbidden becomes easy to take

In plain words

The Prophet ﷺ said that some people of his nation would drink wine, but they **would not call it wine** — they would give it other names so as to make it palatable and to justify it.

What did people believe then?

Wine was called by its own name openly and boasted of in poetry. Nobody was ashamed of it or needed to hide its name. So the hadith predicts a specific **psychological and social behaviour**: that people would acknowledge the prohibition and then get around it by changing the name.

What does science say today?

This is a phenomenon observed in sociology and linguistics under the name **"euphemism"**: changing the name of a thing to soften its impact or to get past a prohibition. Our world is full of examples: "spirits", "health wine", "energy drinks" containing alcohol, "fermented tamarind", and "alcohol-free beer" that still contains a percentage of it. The same principle is used for usury ("interest", "investment return") and for other prohibited things.

Why is this a decisive miracle?

The prophecy here is not about an **act** but about a **linguistic manoeuvre** — which is finer and harder. To say "some people will drink wine" is an expected statement. But to specify **the method of evasion** — changing the name rather than denying the ruling — is a description of a psychological and social mechanism that was not even visible in that society. And it is today a whole chapter in sociolinguistics. It is consistent with another hadith condemning one who "makes the forbidden lawful by a name he gives it" — one rule, however many forms it takes.

You Will Follow the Ways of Those Before You

You will surely follow the ways of those before you, a hand-span for a hand-span and an arm's length for an arm's length, until if they entered a lizard's hole you would follow them.

Narrated by al-Bukhari and Muslim — agreed upon



Nations repeat their predecessors' mistakes to a degree that astonishes historians

In plain words

The Prophet ﷺ said that this nation would imitate the nations before it **step by step**, even in the absurd things that bring no benefit at all.

What did people believe then?

The prevailing view was that each nation has its own path, and that the Muslims were set apart by their religion from falling into what others had fallen into. There was no conception of a “law” governing the course of all nations without exception.

What does science say today?

This is the essence of what historical sociology calls **the cycles of civilisation**. Ibn Khaldun formulated it in his Muqaddimah seven centuries later, and on it Oswald Spengler and Arnold Toynbee built their theories in the twentieth century: **nations pass through similar phases of rise, luxury and dissolution**, and repeat their predecessors’ errors in a manner that is almost inevitable. Sociologists have observed a parallel phenomenon in individual behaviour which they named **herd behaviour**.

Why is this a decisive miracle?

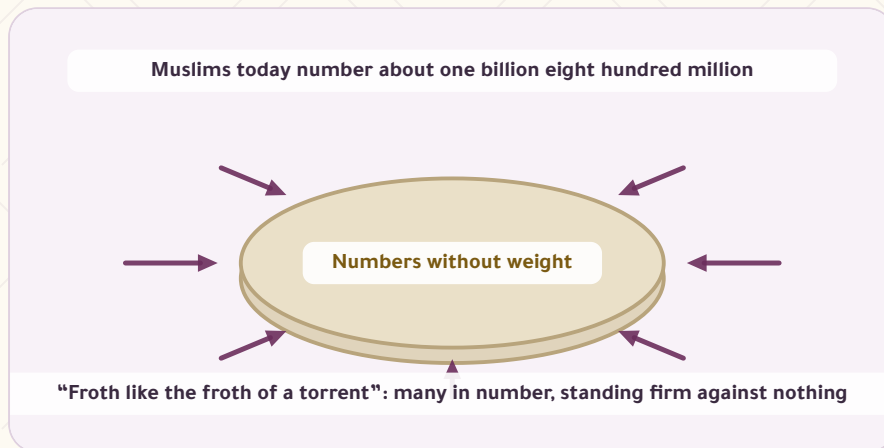
The precision lies in the final clause: “**until if they entered a lizard’s hole you would follow them**”. The hadith is not speaking of imitating what is beneficial — that would be reasonable and praiseworthy — but of imitating **what has no benefit and no meaning**, indeed what carries obvious harm. And that is exactly what sociologists describe today in the fashions of behaviour that sweep through societies for no rational reason. Note too the emphatic oath-form of the verb: it is an assertion that this will happen, not a warning against a possibility. And it has happened in a way nobody can deny.



The Nations Will Call One Another — and the Froth of the Torrent

The nations are about to call one another against you as diners call one another to their dish. Someone said: Will it be from fewness on our part that day? He said: No, you will be many that day, but you will be froth like the froth of a torrent.

Narrated by Abu Dawud and Ahmad — graded authentic by al-Albani



The hadith denied that the cause would be small numbers — and named the real cause

In plain words

The Prophet ﷺ said that the nations would call one another against the Muslims as diners call one another to a dish. He was asked: because of fewness? He said: **No, you will be many** — but with no weight and no effect.

What did people believe then?

The community was on its way to becoming the greatest power on earth. Within a single generation it opened Persia, Syria, Egypt and North Africa. So to predict a coming weakness — alongside **numerical abundance** — seemed entirely at odds with the visible course of events.

What does science say today?

The number of Muslims today is about one billion eight hundred million, nearly a quarter of the earth's population, and they hold the world's largest energy reserves and strategic geographical positions. And yet their share of global scientific, industrial and economic production is tiny relative to their numbers, and their lands are among the most conflict-ridden and dependent on earth. **The numbers are there; the civilisational weight is absent** — the exact equation the hadith described.

Why is this a decisive miracle?

The most important thing about this hadith is that it **anticipated the wrong explanation and denied it explicitly**. When asked "will it be from fewness on our part that day?" he did not say yes — he said "No, you will be many that day." He took number out of the equation altogether and established that **the defect is in quality, not quantity**. And the image of "**the froth of a torrent**" is extremely precise: froth is the foam and twigs a flood carries on its surface, looking abundant but weightless, never settling anywhere, going wherever it is driven rather than where it wishes. Then he named the cause in the rest of the hadith: "weakness... love of this world and hatred of death" — a psychological diagnosis, not a military one.