

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 Four

The Physical Miracles of the Prophet ﷺ



What his companions saw with their own eyes and passed on to us through unbroken chains: water welling up between his fingers, a palm trunk weeping for him, the moon splitting above Mecca.

16 entries

The Moon Split Over Mecca

The Hour has come near, and the moon has split. And if they see a sign they turn away and say: passing magic.

Surah al-Qamar — verses 1-2



An event seen by all the people of Mecca — believer and denier alike

In plain words

The moon split in the sky into two halves, so that people saw Mount Hira between them. And the idolaters did not deny that they had seen — they said: **"Muhammad has bewitched us."**

What did people believe then?

Quraysh had been demanding of the Prophet ﷺ a physical sign to prove his truthfulness. When it came, they did not say "we saw nothing" — the easiest and safest answer — but explained what they had seen as magic. **And that in itself is an admission that they witnessed it.**

What does science say today?

The verse came in **the completed past tense**: "the moon has split" — not "will split". The hadith of the splitting is narrated in **Sahih al-Bukhari and Sahih Muslim** through several chains from a number of companions: Ibn Mas'ud, Anas, Ibn Abbas, Jubayr ibn Mut'im and Ali. Their reports agree in the description: "until they saw the mountain between the two halves of the moon". The report reached the level of mass transmission according to the scholars of hadith.

Why is this a decisive miracle?

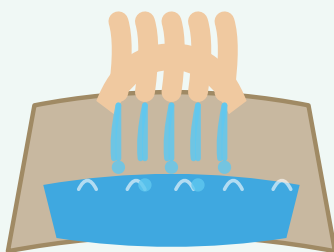
The evidence here is not in the event alone but in **the reaction of the opponents**. The verse was recited to them in Mecca while they lived, stating that the moon had split before their eyes. Had it not happened, the easiest thing for them would have been to say: "When? We saw nothing." And they were the most eager of people to prove him false, and did not shrink from accusing him of poetry, magic and madness. Yet they **chose explanation rather than denial** — and that is the strongest possible witness. And the verse itself recorded their answer: **"and they say: passing magic"** — documenting the argument and its rebuttal together.

Water Springing From Between His Fingers

He put his hand in that vessel, and the water began to gush from between his fingers like springs, and we drank and made our ablutions. Anas was asked: How many were you? He said: About three hundred.

Narrated by al-Bukhari and Muslim — agreed upon

It did not spring from the vessel... but from between the fingers



About three hundred men drank and made ablution from one vessel

A scene narrated by Anas ibn Malik, Jabir, Ibn Mas'ud and others

In plain words

The water ran out and the people were thirsty. So the Prophet ﷺ put his hand into a small vessel, and **the water burst out from between his fingers like springs**, until the whole army drank and made its ablutions.

What did people believe then?

There was no well and no rain in that place. Water in the desert is a matter of life or death. Hundreds of people needed water at one time. And a small vessel would not have sufficed a single man for both ablution and drinking.

What does science say today?

The event is narrated in **both Sahih collections** from Anas ibn Malik, Jabir ibn Abdullah, Abdullah ibn Mas'ud and others, in different places — at Hudaibiyyah, at Tabuk and elsewhere. It occurred more than once, and thousands witnessed it. Ibn Mas'ud says: "We used to count the signs as a blessing, while you count them as something fearful. We were with the Messenger of God ﷺ on a journey and the water ran short, and he said: Look for a little water left over..."

Why is this a decisive miracle?

The distinguishing detail is the place of the spring: **"from between his fingers"**, not from the vessel. Had someone wanted to invent a report, the nearer thing would have been to say the vessel filled — that is simpler. But water springing from between the fingers of a human hand is a strange and precise description that is not said except from having seen it. More important still is **the number of witnesses**: "about three hundred" in Anas's narration, and one thousand four hundred in Jabir's narration on the day of Hudaibiyyah. A report witnessed by that many, then narrated and recorded with not one of them denying it, cannot have been invented after them.

A Measure of Barley That Fed a Thousand

So I brought it to the Messenger of God ﷺ ... and he said: Call the people of the Trench. And they were a thousand ... And he swore by God that they ate until they left it and turned away, and our pot was still bubbling as it was.

Narrated by al-Bukhari and Muslim — agreed upon



The day of the Trench — when people were tying stones over their stomachs from hunger

In plain words

Jabir invited the Prophet ﷺ to a small meal enough for a few people, and the Prophet ﷺ called a thousand men who were digging the Trench. **They all ate until they were full, and the pot was still brimming.**

What did people believe then?

This was in the hardest days of the siege. The Muslims were hungry, so much so that the Prophet ﷺ had bound a stone over his own stomach from hunger. The food was a measure of barley and a small kid — enough for one household only. And Jabir had privately apologised to his wife for what he had done.

What does science say today?

The hadith in full is in **Sahih al-Bukhari**, narrated by Jabir ibn Abdullah about himself and his own situation, with precise domestic details: his conversation with his wife, his fear of disgrace, the Prophet's instruction ﷺ not to take the pot off the fire, and his order that it be ladled out and not uncovered. And Jabir swears at the end: "He swore by God that they ate until they left it and turned away, **and our pot was still bubbling as it was**" — still boiling and full.

Why is this a decisive miracle?

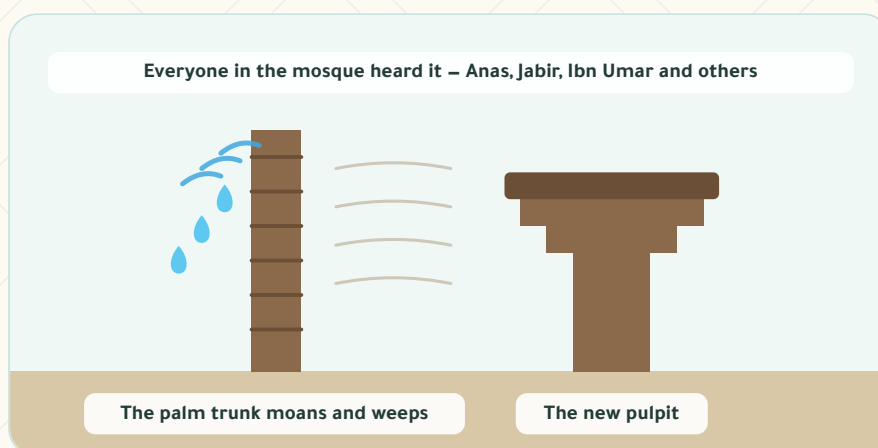
An event like this cannot be fabricated, because it happened before **a thousand witnesses** in one place at one time. Had it been a lie, hundreds in the army would have denied it, and among them were hypocrites lying in wait. More precisely, the narrator recounts **his own embarrassment** and his fear that the food was too little — a detail no fabricator seeking to exalt himself would add. And there are many parallels in the authentic collections: the food of Tabuk, the dates of Ibn al-Jarrah, and the debt of Jabir's father settled from dates that would not have covered a tenth of it.

The Palm Trunk That Yearned for Him

The mosque was roofed on palm trunks, and when the Prophet ﷺ preached he would stand at one of them. When the pulpit was made for him ... we heard from that trunk a sound like

❖ *the moaning of a pregnant camel, until the Prophet ﷺ came and put his hand on it and it grew quiet.* ❖

Narrated by al-Bukhari — authentic



A palm trunk that moaned like a camel bereaved of its young

🔍 In plain words

The Prophet ﷺ used to preach leaning on the trunk of a palm. When a pulpit was made for him, **the trunk wept and moaned** until everyone in the mosque heard it — so he came down and embraced it, and it grew quiet.

⌚ What did people believe then?

A trunk is a dry piece of wood with no sensation. That it should produce an audible sound like that of a camel parted from its young is something without any parallel. And the mosque that day was full of people, on a Friday.

🔧 What does science say today?

The hadith is in **Sahih al-Bukhari** and elsewhere, narrated from a number of companions through many chains: Jabir ibn Abdullah, Anas ibn Malik, Abdullah ibn Umar, Ubayy ibn Ka'b, Sahl ibn Sa'd, Buraydah and others — so much so that the scholars counted it among the **mass-transmitted** reports. Al-Hasan al-Basri said when he narrated it: "O Muslims! A piece of wood yearns for the Messenger of God ﷺ out of longing for him; you have more right to long for him."

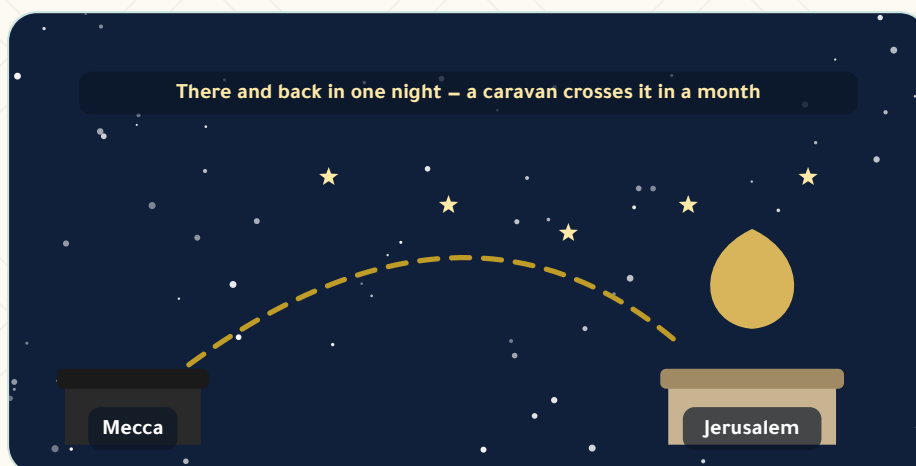
✦ Why is this a decisive miracle?

The force of the argument is that this happened in **the mosque of Medina on a Friday**, that is, before the largest weekly gathering in the city, not in seclusion or before a handful of people. A great number of companions narrated it, each in his own words, and they described the sound in closely matching terms — "like the moaning of a pregnant camel". And the final detail is what lifts the report above imagination: that **it grew quiet when he put his hand on it**, and in one narration he said: "Had I not embraced it, it would have yearned until the Day of Resurrection." A report witnessed by a whole mosque, then narrated by dozens of companions, and denied by none of those present.

He Described Jerusalem, Having Never Seen It

Exalted is He who took His servant by night from the Sacred Mosque to the Farthest Mosque, whose surroundings We have blessed.

Surah al-Isra — verse 1



He told Quraysh in the morning, and they questioned him on the mosque gate by gate

In plain words

The Prophet ﷺ was taken by night from Mecca to Jerusalem. When he told Quraysh they called him a liar, and **asked him to describe the mosque** — and among them were men who had seen it. He described it to them until they said: "As for the description, he has got it right."

What did people believe then?

The distance between Mecca and Jerusalem is about 1,200 kilometres, which a caravan covers in a month each way. And the Prophet ﷺ **had never in his life seen Jerusalem**. In Mecca there were many merchants who had visited Syria and seen the mosque and knew its features. So the challenge was in its most dangerous form: **to describe a place your opponents know and you do not**.

What does science say today?

The event is in **both Sahih collections** and elsewhere. Al-Bukhari and Muslim narrate from Jabir, may God be pleased with him, that the Prophet ﷺ said: "When Quraysh called me a liar I stood in the Hijr, and God displayed Jerusalem to me, **and I began to tell them of its features while I was looking at it**." In another narration they asked him the number of its gates and he counted them out. Then he told them of a caravan of theirs on the road, described it and named the time of its arrival — and it came exactly as he said.

Why is this a decisive miracle?

This is an **immediate, direct and falsifiable test** in a single sitting. He was not asked to describe something absent and unknowable, but a place **the questioners knew** and he did not. A single error in one detail would have been enough to bring down the whole call that same day. They acknowledged the accuracy of the description and then turned away — as was their habit with every sign. But the strongest witness is **the news of the caravan**: he told them of their own caravan, where it was and when it would arrive, and they waited and found it exactly as he had said, on the day he had said. An independent verification carried out by their own hands, not his.

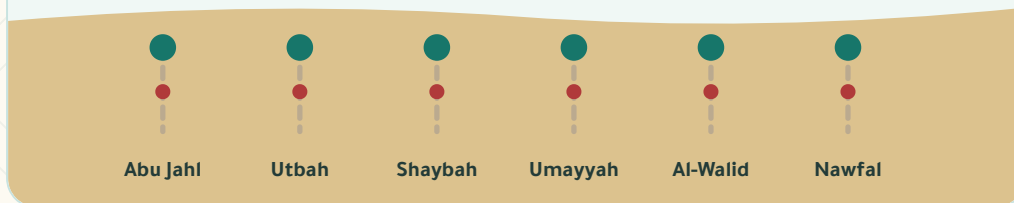
The Places Where the Slain Would Fall

The Messenger of God ﷺ was showing us the day before where the people of Badr would fall, saying: This is where so-and-so will fall tomorrow, if God wills. And not one of them moved from the place where the Messenger of God ﷺ had put his hand.

Narrated by Muslim — authentic

He marked the places by hand the day before the battle

“Not one of them moved from where the Messenger of God ﷺ had put his hand”



Places marked in the sand... and the bodies were found upon them

In plain words

The day before the battle of Badr, the Prophet ﷺ walked over the battlefield pointing with his hand to places on the ground and saying: **here so-and-so will be killed, and here so-and-so**. When the battle came, not one of them lay beyond the spot he had marked.

What did people believe then?

Badr was the first major confrontation: the Muslims were a little over three hundred and the idolaters about a thousand. Nobody could be certain who would win, let alone name the slain and the places where they would fall. In war men move, they charge and they flee; so determining **the patch of ground on which each man would drop** is without any parallel.

What does science say today?

The hadith is in **Sahih Muslim** from Anas ibn Malik and from Umar ibn al-Khattab. In Anas's narration: "He began to say: This is where so-and-so will fall tomorrow — and he put his hand on the ground here and here. **And not one of them moved from the place where the Messenger of God ﷺ had put his hand.**" It is also established that he stood over the well after the battle calling them by name: "O so-and-so son of so-and-so, have you found what your Lord promised you to be true?"

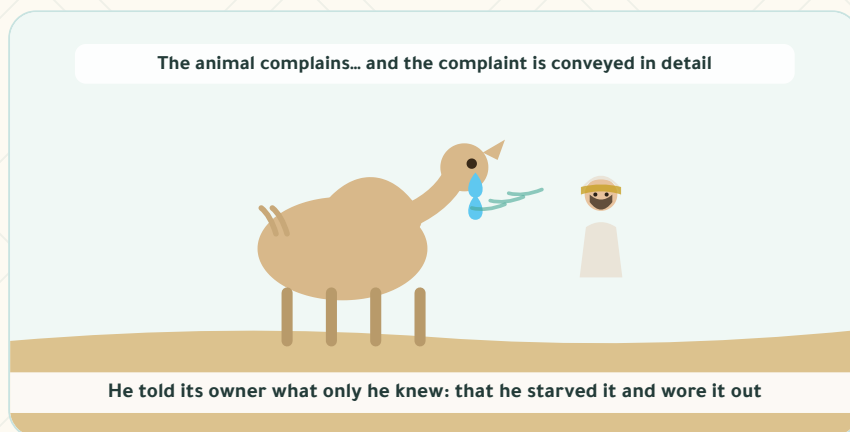
Why is this a decisive miracle?

The prophecy here is **recorded in the ground itself before it happened**, and the whole army saw it. It is among the most falsifiable of all reports: it would be enough for one man to fall elsewhere for the whole thing to collapse before three hundred witnesses. And it combined three things: **naming the individuals, asserting that they would be killed** — that is, that the smaller force would win — and **fixing the spot to within a hand-span**. Three constraints in one report, fulfilled the next day before the eyes of both armies.

The Camel That Wept and Complained

When it saw the Prophet ﷺ it moaned and its eyes ran with tears. So the Prophet ﷺ came to it and wiped behind its ears and it fell silent. Then he said: Who is the owner of this camel? ... Will you not fear God concerning this beast that God has placed in your possession? It has complained to me that you starve it and wear it out.

Narrated by Abu Dawud — graded authentic by al-Albani



The camel walked up to him and its eyes streamed — in the sight of the companions

In plain words

The Prophet ﷺ entered the walled garden of a man of the Ansar, and a camel came to him **weeping**. He wiped its head and it grew calm. Then he called its owner and said to him: **"It has complained to me that you starve it and wear it out."**

What did people believe then?

An animal does not complain and is not understood. And a man's relationship with his camel is a private matter between the two of them; nobody knows how he treats it when he is alone. So the report contains two things at once: **understanding an animal's complaint**, and **knowledge of a secret known only to its owner**.

What does science say today?

The hadith is in the Sunan of Abu Dawud and the Musnad of Ahmad from Abdullah ibn Ja'far, may God be pleased with them both, graded authentic by al-Albani and others. It has established parallels in the authentic collections: the hadith of **the poisoned sheep at Khaybar**, which told him it was poisoned so that he refrained and warned his companions (al-Bukhari and Muslim), and **the hadith of the wolf that spoke to the shepherd** and told him of the coming of the Prophet ﷺ (narrated by Ahmad and graded authentic). The Arabs knew nothing of such things and found them astounding.

Why is this a decisive miracle?

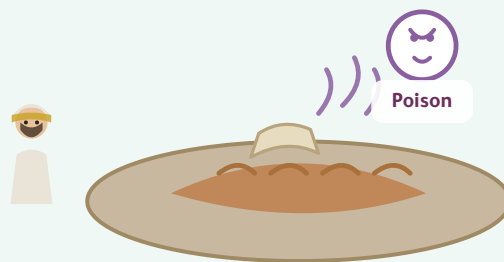
The practical consequence of the event is what gives it its significance. The Prophet ﷺ did not stop at displaying the sign but turned it into **a law of kindness to animals**: "Will you not fear God concerning this beast that God has placed in your possession?" This is consistent with a whole chapter of his practice: the prohibition of torturing animals and of using them as targets, the hadith of the woman who entered the Fire over a cat she confined, and the man forgiven over a dog he gave water to. That this should come in the seventh century CE, in an environment careless of its beasts — and more than a thousand years before the world's first society for the prevention of cruelty to animals — is another indication.

The Poisoned Sheep That Told Him

A Jewish woman at Khaybar presented him with a roasted sheep she had poisoned ... He took a morsel of it but did not swallow it and said: This bone tells me that it is poisoned.

Narrated by al-Bukhari, Muslim and Abu Dawud

Poison slipped into food presented as a gift after the conquest of Khaybar



He refrained and warned his companions – and all were saved but one whose morsel went first.

A woman meant to test him: if he is a prophet he will be told; if a king, we are rid of him

In plain words

A Jewish woman presented the Prophet ﷺ with a roasted sheep into which she had put poison. When he took a morsel **he did not swallow it**, and said: "This foreleg tells me that it is poisoned."

What did people believe then?

This was after the conquest of Khaybar, with enmity open and active. Poison mixed into roasted meat is not detectable by sight or smell. And the woman herself said when questioned that she wanted to know — **"if he is a prophet he will be told, and if he is a king we are rid of him"**. That is, she designed the matter to be a decisive test.

What does science say today?

The event is in **Sahih al-Bukhari and Sahih Muslim** and the Sunan of Abu Dawud and ad-Darimi, from Anas, Abu Hurayrah, Jabir, Ibn Abbas and others. The woman's own confession and her purpose in the act are narrated within it. And Bishr ibn al-Bara, may God be pleased with him, died because he swallowed his morsel before the warning — a detail no fabricator would add, since it shows that the sign did not prevent every harm.

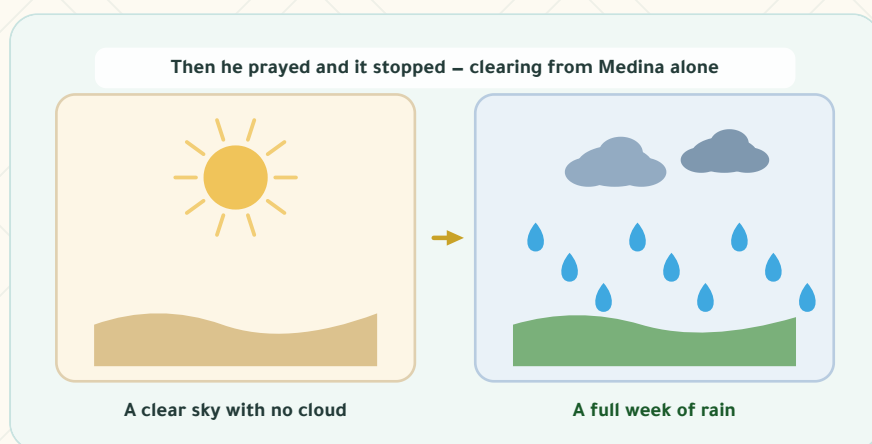
Why is this a decisive miracle?

The most important thing about this event is that **the opponent designed the test** and announced her condition in advance: prophethood would be known by his being told of the poison. Then the condition was met exactly, and she confessed it before the people. Then the matter gained further weight: **the Prophet ﷺ pardoned her** in the best-known narrations — the conduct of a man who is confident, not of a frightened avenger. And the final detail that settles the honesty of the transmission is the mention of **the death of one of the companions** by the poison; the narration did not prettify the event or make it a complete triumph, but reported it with its bitterness as well as its sweetness.

Rain That Came on Request and Stopped on Request

He raised his hands and said: O God, give us rain ... By God, we could see no cloud in the sky ... and he had not lowered his hand before the clouds rose like mountains, and he had not come down before the rain was running down his beard.

Narrated by al-Bukhari and Muslim — agreed upon



Medina under the sun while everything around it rained — as Anas described it

In plain words

A man came complaining of the drought during the Friday sermon, so the Prophet ﷺ raised his hands and prayed — **with the sky clear and not a cloud in it**. He had not lowered his hand before the clouds rose, and it rained for a whole week until they complained of too much rain, so he prayed and it stopped.

What did people believe then?

Prayer for rain is an ancient custom among nations, but it is a supplication hoped for, not a promise fulfilled. Rain does not fall from a clear sky within moments. And that this should happen **twice, in opposite directions** — falling on request and then ceasing on request — goes beyond every possibility of coincidence.

What does science say today?

The hadith is in **both Sahih collections** from Anas ibn Malik, may God be pleased with him. Anas described the scene with striking precision: that the sky was entirely clear, that the clouds rose “like mountains”, and that the rain lasted until the following Friday. Then when the Prophet prayed for it to lift, Anas said: **“It stopped, and we went out walking in the sun”**, and in another narration: “It parted from Medina as a garment parts” — the rain withdrew from Medina **alone** and remained all around it.

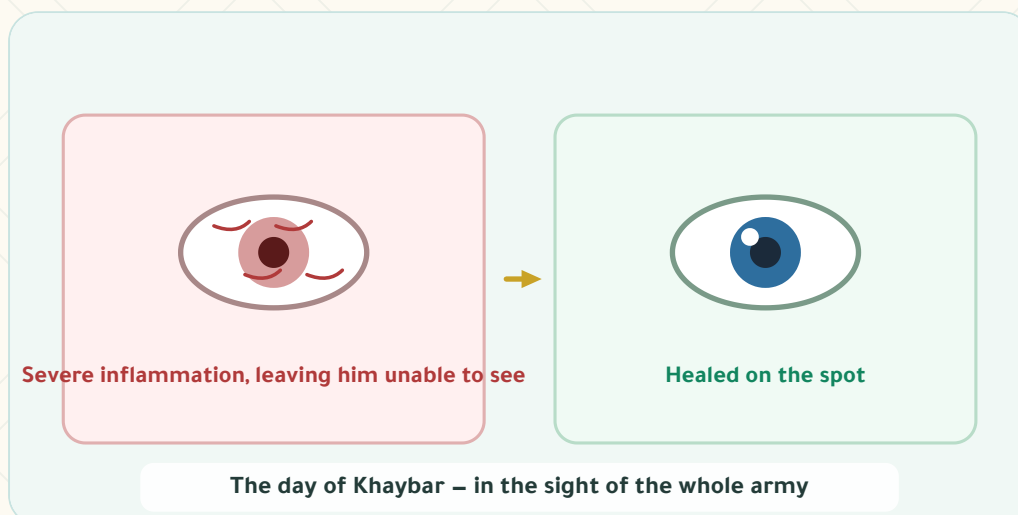
Why is this a decisive miracle?

The final detail is the strongest thing in the report. Rain falling after a prayer might be said to have coincided with its season. But **its withdrawing from Medina alone while remaining all around it** is a phenomenon not explained by coincidence, and all the people of Medina saw it with their own eyes on a single day. And note the wording of the second prayer, which is extremely precise: **“O God, around us and not upon us”** — he did not ask for the rain to be lifted altogether, but to be turned away from Medina to what lay around it, because people needed it. And it came to pass in exactly the precise form in which he asked.

The Eye of Ali — and the Eye of Qatadah

He spat into his eyes and prayed for him, and he was cured as though he had never had any pain.

Narrated by al-Bukhari and Muslim — agreed upon



Ali's eyes were so inflamed he could hardly see; moments later the banner was in his hand

In plain words

On the day of Khaybar the Prophet ﷺ said: **I shall give the banner tomorrow to a man who loves God and His Messenger.** He called for Ali — whose eyes were diseased so that he could not see — **and spat into his eyes, and he was healed at once**, and Khaybar was then opened at his hands.

What did people believe then?

Eye inflammation was a well-known disease in that environment, and there was no treatment for it but patience and time. It is not cured in moments. And the event took place at a tense military moment, with the army waiting and eager to know who would carry the banner — Umar said: "I never desired command except on that day."

What does science say today?

The hadith is in **both Sahih collections** from Sahl ibn Sa'd, Abu Hurayrah and Salamah ibn al-Akwa. Its parallel is what is established concerning **the eye of Qatadah ibn an-Nu'man**, may God be pleased with him, on the day of Uhud — his eye was struck so that it ran down onto his cheek, and the Prophet ﷺ put it back with his hand and prayed for him, and it became the better and sharper of his two eyes. This remained known in his family until his grandson mentioned it to the caliph Umar ibn Abd al-Aziz.

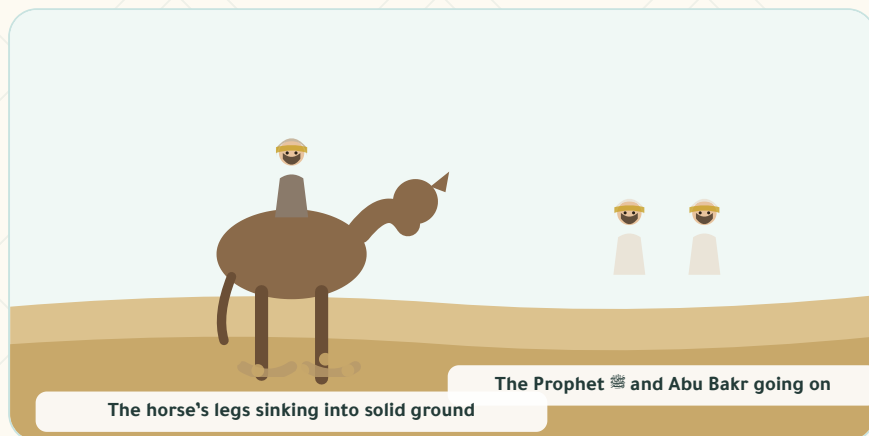
Why is this a decisive miracle?

Two things take this event out of the realm of mere claim. First, that it happened before **a whole army at the moment of mustering**, with every eye on the bearer of the banner. Second — and more importantly — that the healing was not an end in itself but **a condition for carrying out a mission**: the banner was handed to him at once and he went out to fight, and the fortress was opened at his hands that same day. Had he not genuinely been cured, it would have shown within the hour. As for Qatadah's eye, its mark remained **visible for decades** — a sign people saw in the man's face all his life, not a report merely narrated.

Suraqah and the Horse That Sank Into the Ground

*While I was riding my horse ... my horse stumbled and I fell off ... Then I mounted again,
❖ and when the two men came into view her forelegs sank into the ground up to the knees. ❖*

Narrated by al-Bukhari — authentic



A pursuer who set out for a hundred camels... and went back asking for safe conduct

🔍 In plain words

Suraqah rode out in pursuit of the Prophet ﷺ and Abu Bakr during the migration. Every time he drew near them, **his horse's legs sank into the solid ground** up to the knees. He realised he was prevented, and asked them for safe conduct.

⚡ What did people believe then?

Quraysh had offered a hundred camels for whoever brought Muhammad ﷺ in, alive or dead. And Suraqah was a skilled, seasoned horseman of Banu Mudlij, the people of tracking and reading trails. The scene was in open desert with nowhere to flee, and the two men had no protection.

🌸 What does science say today?

The story in full detail is in **Sahih al-Bukhari**, within the long hadith of the migration from Aisha and Abu Bakr, and **Suraqah himself narrates it** after his conversion. He recorded that his horse sank under him more than once, that he cast lots with arrows and the result he disliked came out, and he disobeyed it — and then, when he despaired, he called out offering safe conduct and offered them provisions and supplies. The Prophet ﷺ wrote him a guarantee of safety, which he brought on the day of the conquest of Mecca. And it was in that moment that he said to him: "How will it be with you when you wear the two bracelets of Chosroes?" — which he later wore.

🌟 Why is this a decisive miracle?

The strongest thing in the report is that **its narrator is the opponent himself**. Suraqah was not a Muslim on the day of the event; he was the pursuer coveting the reward. He accepted Islam years later and told people what had happened to him. And the testimony of an opponent against himself, admitting his failure and what he saw, is among the highest grades of proof for the scholars of transmission. Note too the strange detail no one would invent: that the horse sank **several times, not once**, and that each time he went back to the attempt, until at last he despaired. A pursuer inventing a story would not narrate it with this repeated insistence on trying to kill.

Salman the Persian and the Three Signs

And he described to me his description: he does not eat charity, he accepts a gift, and between his shoulders is the seal of prophethood.

Narrated by Ahmad and Ibn Hibban — sound chain

Three marks he tested himself

- ✓ He offered him charity... and he did not eat
- ✓ He offered him a gift... and he ate with them
- ✓ looked at his back and saw the seal of prophethood

And he accepted Islam then and there

A man who crossed Persia and Syria searching for these three marks

Marks heard from a Christian monk before the mission... and then found

In plain words

Salman the Persian left the religion of his people and travelled the lands in search of the truth, until a monk entrusted him with three marks of the awaited prophet. When he reached Medina **he tested all three marks himself and found them** — so he accepted Islam.

What did people believe then?

The People of the Book in Syria and elsewhere were awaiting a prophet to be sent in the land of the Arabs, and they passed down his marks. Salman came out of Persia and moved among the monks for many years, until he was sold as a slave and reached Medina — years before the migration.

What does science say today?

The story is narrated by Salman himself in the Musnad of Ahmad, the Sahih of Ibn Hibban and the biography of Ibn Ishaq. In it, he brought dates and said: this is charity. The Prophet ﷺ said to his companions: "Eat", and did not eat. Then he brought other dates and said: this is a gift. And he ate with them. Then Salman moved round behind him to look, and the Prophet ﷺ understood what he wanted and let his cloak fall from his back, and Salman saw the seal, and fell upon it kissing it and weeping.

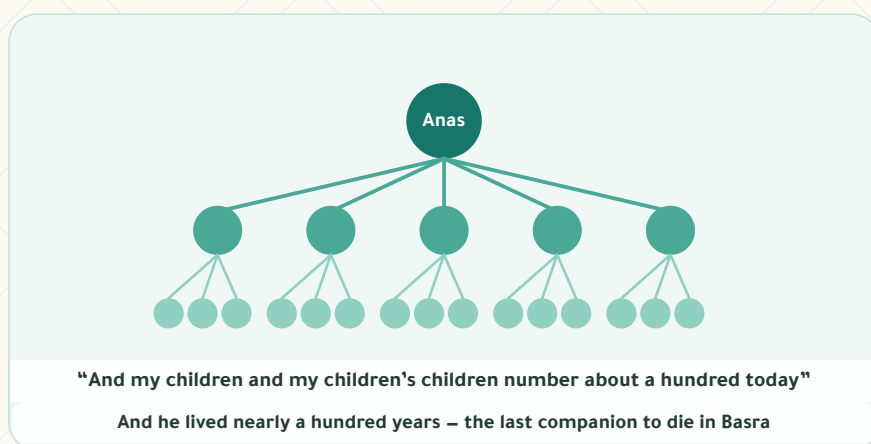
Why is this a decisive miracle?

This is not a cosmic miracle but **an organised scientific test** in every sense: hypotheses specified in advance, an experiment for each one, and a result to be accepted or rejected. Salman did not accept Islam for a logical argument or an emotion, but after **all three conditions were fulfilled**. And the most precise of them is the second: the distinction between **charity and a gift** — a legal ruling particular to the Prophet ﷺ (charity is forbidden to him, a gift is lawful), and one nobody could hit upon by guesswork. Several narrations record that monks and rabbis described these marks before the mission — among them Bahira the monk, Zayd ibn Amr ibn Nufayl, and Abdullah ibn Salam.

He Prayed for Anas — and He Became the Richest of the Ansar

O God, increase his wealth and his children and bless him in what You have given him. Anas said: By God, my wealth is abundant, and my children and my children's children number about a hundred today.

Narrated by al-Bukhari and Muslim — agreed upon



A prayer in a poor household... whose subject witnessed its fulfilment all his life

In plain words

Umm Sulaym asked the Prophet ﷺ to pray for her son Anas, so he prayed for him for **abundant wealth, many children and blessing**. And Anas lived to see all of it with his own eyes and to tell people of it.

What did people believe then?

Anas was then a small boy of ten, who served the Prophet ﷺ for ten years. His family was not among the wealthiest of the Ansar nor the most numerous. And the prayer comprised **three specific things** measurable after a lifetime: wealth, children, and blessing in both.

What does science say today?

The hadith is in **both Sahih collections**. And Anas himself narrates its fulfilment decades later, swearing by God: “My wealth is abundant, and my children and my children’s children number about a hundred today.” In one narration, about a hundred and twenty of his descendants had been buried before al-Hajjaj came to Basra. His orchard bore fruit twice a year. And he lived nearly a hundred years, and was **the last of the companions to die in Basra**.

Why is this a decisive miracle?

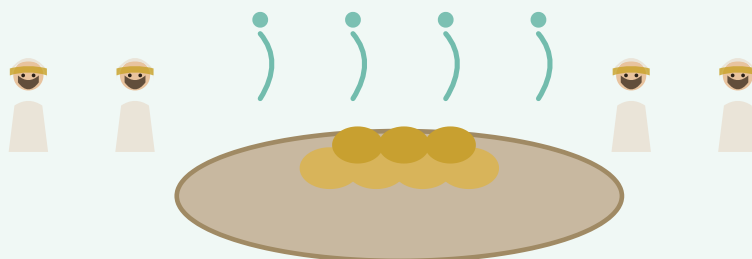
This is a different kind of evidence: **a prophecy whose subject himself witnesses its fulfilment and narrates it**. The narrator is both the beneficiary and the witness, and he narrates it in Basra with thousands around him who know his circumstances and see his children, his grandchildren and his wealth. Had he exaggerated, the people of his own city would have refuted him. There are many established parallels: his prayer for Ibn Abbas for understanding and the interpretation of the Qur’an, so that he became “the scholar of the nation”; his prayer for Sa’d ibn Abi Waqqas that his supplications be answered, so that his prayers were feared; and his prayer against a man who ate with his left hand out of arrogance, so that he could never raise it to his mouth again. Separate reports about separate people, each one falsifiable on its own.

The Food That Glorified God Before Him

We used to hear the food glorifying God while it was being eaten.

Narrated by al-Bukhari — authentic

A sound heard from the food as it was eaten



All those present heard it — narrated by Ibn Mas'ud, may God be pleased with him

They counted these signs as a blessing, not as something fearful

In plain words

Ibn Mas'ud, may God be pleased with him, said: **"We used to hear the food glorifying God while it was being eaten"** — that is, they heard a sound of glorification coming from the food in the presence of the Prophet ﷺ.

What did people believe then?

Inanimate things have no voice. Food is eaten in silence. That glorification should be heard from it is something with no parallel in anyone's experience. And nothing of the kind has been reported of anyone but the Prophet ﷺ.

What does science say today?

The report is in **Sahih al-Bukhari**, in the chapter on the signs of prophethood in Islam. Abdullah ibn Mas'ud narrates it in the plural: **"We used to hear"** — that is, a repeated collective observation, not a single isolated event. Its parallel is the established report of **the pebbles glorifying God** in his palm, and of the stone that greeted him in Mecca, as in Sahih Muslim from Jabir ibn Samurah: "I know a stone in Mecca that used to greet me before I was sent; I know it even now."

Why is this a decisive miracle?

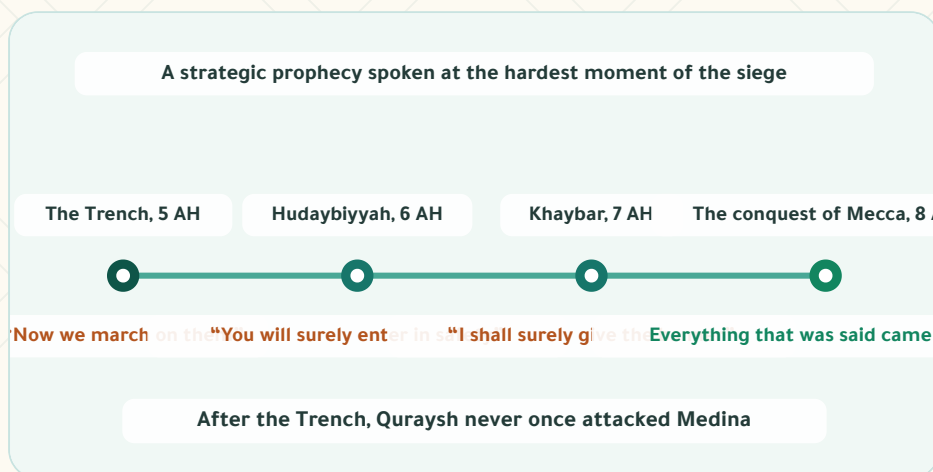
The plural and continuous form is where the strength lies: **"we used to hear"**. Had it happened once, it would have been said "we heard". The form used indicates repetition and habit — that is, it was a familiar thing among them known to the group. Such a thing is not fabricated in a setting with hundreds of living witnesses. And the Qur'an states the general principle behind this whole subject: **"And there is not a thing except that it glorifies Him with praise, but you do not understand their glorification"** — the glorification is constant in everything, and what happened in the presence of the Prophet ﷺ was **the lifting of the veil from hearing it**, not the creation of something new.



Now We March on Them, and They Do Not March on Us

❖ *By God, they will not reach you until I die before you ... And he said ﷺ on the day of the Trench: Now we march on them and they do not march on us; we go to them.* ❖

Narrated by al-Bukhari — authentic



A complete reversal of the initiative... announced before it happened

🔍 In plain words

After the armies of the Confederates withdrew from Medina, the Prophet ﷺ said: **"Now we march on them and they do not march on us; we go to them."** And from that day Quraysh never attacked Medina again.

⌚ What did people believe then?

The siege at the Trench was the hardest thing the Muslims had passed through. Ten thousand fighters surrounded Medina, the Jews of Banu Qurayzah broke their covenant from within, and there was hunger and cold and fear. The Qur'an says: **"and hearts reached the throats, and you assumed about God various assumptions"**. And it was at that very moment that the reversal of the initiative was announced.

🔬 What does science say today?

The hadith is in **Sahih al-Bukhari**. And it happened exactly as he said: after the Trench (5 AH), Quraysh never once marched out against Medina. Rather the Muslims became the initiators: Hudaybiyyah in 6 AH, then Khaybar in 7 AH, then the conquest of Mecca in 8 AH, then Hunayn and Tabuk. This is a military fact agreed upon in all the books of biography and history.

🌟 Why is this a decisive miracle?

This is a **strategic report, not a spiritual one**, which is what makes it open to purely historical examination. And it was issued at **the worst possible moment** — when every indication said the opposite. The known rule is that one who survives a suffocating siege busies himself with repairing his position, not with attacking. Note the wording of the hadith: he did not say "we will be victorious" — which is general speech compatible with anything — but specified **the transfer of the initiative**: "we go to them". And that is a precise description of what actually happened in the following three years: every campaign after it went out from Medina rather than coming to it.

Why Do We Trust These Reports?

O you who have believed, if there comes to you a disobedient one with information, verify it, lest you harm a people out of ignorance and become regretful over what you have done.

Surah al-Hujurat — verse 6

The criteria for accepting a report among the hadith scholars

- ✓ An unbroken chain in which every narrator is named
- Each narrator's integrity and accuracy – with a recorded biography
- ✓ The report free of irregularity and of hidden defect
- The trustworthy narrators agreeing with one another in wording and meaning
- A science with no parallel in any other nation

The science of criticism: the lives of hundreds of thousands of narrators recorded and examined

🔍 In plain words

These reports did not reach us as tales passed from mouth to mouth. They reached us through **a rigorous system of documentation**: every report has a chain of named narrators, and every narrator has a written biography examining his honesty and his memory.

⌚ What did people believe then?

The nations before Islam transmitted the reports of their prophets without chains. It is not known who transmitted from whom, nor when they were written down, nor whether the transmitter was trustworthy. Which is why in the books of the nations the sound is mixed with the fabricated, and history with legend.

🔗 What does science say today?

The Muslims created **the science of the chain of transmission** and **the science of criticism and authentication**, recording the biographies of hundreds of thousands of narrators: the birth and death of each one, his teachers, his students, his journeys, the state of his memory, whether his mind failed him in old age, and whether others corroborated what he narrated. The books of narrators — such as Tahdhib al-Kamal and Mizan al-I'tidal — are vast encyclopaedias of this. The German orientalist Sprenger said that the Muslims produced a science of biography for which other nations knew no equal.

✨ Why is this a decisive miracle?

Note that the reports in this section share features that are hard to get around: **their occurrence before large numbers of witnesses** — a thousand at the Trench, three hundred at Badr, a whole mosque in the hadith of the palm trunk; **their narration through several independent chains** from companions who did not collude in inventing them; **their inclusion of what is not flattering** — the death of a companion by poison, Jabir's fear that the food was too little; and **the silence of the opponents about refuting them**, though they were the most eager of all people to do so. And there is no man in human history whose reports, sayings and deeds have been transmitted with such precision and detail.