

The descendants of Qantura' of broad faces and small eyes.

SLIDE 1 - INTRO

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Stage 1) Prophecy contents

Stage 2) Authenticating the narration via
orientalist methodologies

A remarkable, astonishing prophecy that affirms the truth
of Islam—let's dissect!

Summary of the prophecy

(Please read the hadith on the left)

- 1) Now, the Prophet Muhammad, upon whom be peace mentions in this hadith that *the city will be a capital city of the Muslims, labelled as Al Basrah*
- 2) That *its inhabitants would be many*,
- 3) *Also that the city would be beside a river called the Tigris.*
- 4) Finally, an Asian people, described as *being broad faced with small eyes will come and attack the city, besiege it, explaining what also consequentially follows*

The Prophet Muhammad essentially Prophesised the name of the city, the growth/size, the exact location and the description of the appearance of the invaders, and what would consequently follow. It finds its fulfilment 500-600 years later at the siege of Baghdad

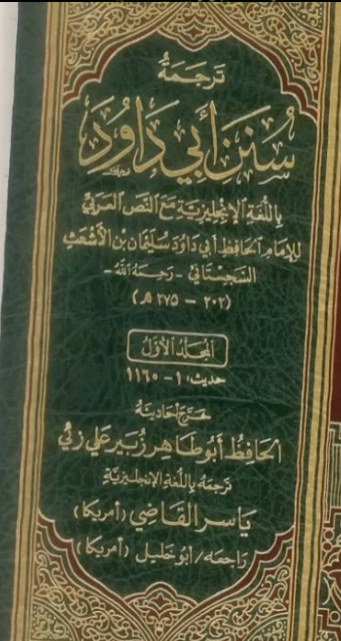
SUNAN ABI DAWUD 4306

Narrated Abu Bakrah:

The Messenger of Allah (ﷺ) said: Some of my people will alight on low-lying ground, which they will call al-Basrah, beside a river called the Tigris over which there is a bridge. Its people will be numerous and it will be one of the capital cities of immigrants (or one of the capital cities of Muslims, according to the version of Ibn Yahya who reported from Abu Ma'mar).

At the end of time the descendants of Qantura' will come with broad faces and small eyes and alight on the bank of the river. The town's inhabitants will then separate into three sections, one of which will follow cattle and (live in) the desert and perish, another of which will seek security for themselves and perish, but a third will put their children behind their backs and fight the invaders, and they will be the martyrs.

حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى بْنِ قَارِسٍ، حَدَّثَنَا عَبْدُ الصَّمَدِ بْنُ عَبْدِ الْوَارِثِ، حَدَّثَنِي أَبِي، حَدَّثَنَا سَعِيدُ بْنُ جُهْمَانَ، حَدَّثَنَا مُسْلِمُ بْنُ أَبِي بَكْرَةَ، قَالَ سَمِعْتُ أَبِي يُحَدِّثُ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: "يَنْزِلُ نَاسٌ مِنْ أُمَّتِي بِغَائِطِ يَسْمُونَهُ الْبَصْرَةَ عِنْدَ نَهْرٍ يُقَالُ لَهُ دِجْلَةُ يَكُونُ عَلَيْهِمْ جَسْرٌ يَخْطُرُ أَهْلُهَا وَيَتَكُونُ مِنْ أَمْصَارِ الْمُهَاجِرِينَ". قَالَ ابْنُ يَحْيَى قَالَ أَبُو مَعْمَرٍ: "وَيَتَكُونُ مِنْ أَمْصَارِ الْمُسْلِمِينَ فَإِذَا كَانَ فِي آخِرِ الزَّمَانِ جَاءَ بَنُو قَنْظُورَةَ عِرَاضُ الْوُجُوهِ صِغَارُ الْأَعْيُنِ حَتَّى يَنْزِلُوا عَلَى سَطْحِ النَّهْرِ فَيَتَفَرَّقُوا أَهْلُهَا ثَلَاثَ فِرْقٍ فِرْقَةٌ يَأْخُذُونَ أَذْكَابَ الْمَبْعَرِ وَالْبَرِّيَّةِ وَهَلَكُوا وَفِرْقَةٌ يَأْخُذُونَ أَنْفُسِهِمْ وَكَفَرُوا وَفِرْقَةٌ يَتَّعِلُونَ ذُرَارِيَهُمْ خَلْفَ ظُهُورِهِمْ وَيَقَاتِلُونَهُمْ وَهُمْ الشُّهَدَاءُ".



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"which they will call **al-Basrah**, beside a river called the **Tigris**

This map shows the city of Basrah which is in the city of Baghdad, is beside the Tigris river. Notice how the hadith mentions this exact location. Furthermore, the hadith says its inhabitants would be many. Baghdad was the largest city in the world during the Islamic golden age, with a population more than a million!

The Messenger of Allah (ﷺ) said: Some of my people will alight on low-lying ground, which they will call al-Basrah, beside a river called the Tigris over which there is a bridge. Its people will be numerous and it will be one of

bridge. Its people will be numerous and it will be one of the capital cities of immigrants (or one of the capital cities of Muslims, according to the version of Ibn Yahya who reported from Abu Ma'mar).

The inhabitants would split into three groups, and these three groups all perish, except for some who disbelieve. It finds its fulfilment 500-600 years later at the siege of Baghdad, marking the end of the golden Islamic age, when the Mongols, an Asian people with broad faces and small eyes, descend and attack the Muslims in a city called Baghdad, they attacked the city in the area called Babul Basra, a huge city known by different bureaus. The fulfillment happens exactly as the Prophet mentions exactly as the different reports mention. The Prophet Muhammad essentially prophesied the name of the city, the growth/size, the exact location and the description of the appearance of the invaders, and what would consequently follow.



This image shows the facial features belonging to those of Mongol heritage. The hadith clearly mentions

"the descendants of Qantura' will come with **broad faces** and **small eyes**

with broad faces and small eyes and alight on the bank of the river. The town's inhabitants will then separate into

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STAGE 2) The authenticity of this source

Now this hadith is recorded in:

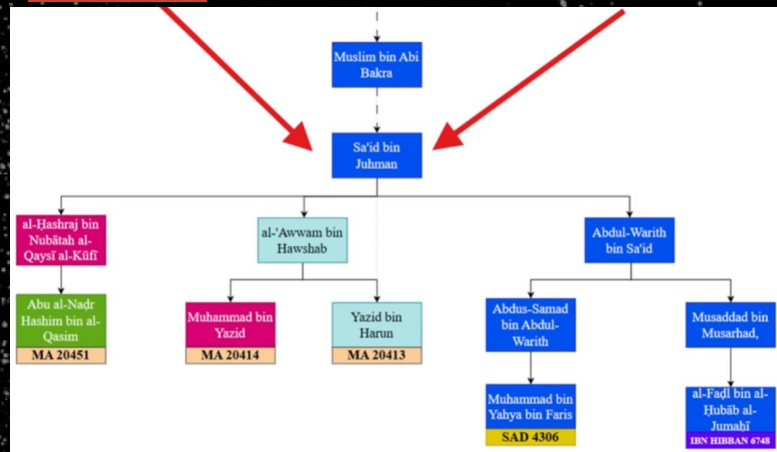
- 1) Sunan abi dawud
- 2) Ibn Hibban
- 3) Musnad imam ahmad
- 4) Kitab al fitan
- 5) and several other compilations

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Let's say for example's sake, because I wish to absolutely emphasise the authenticity of this hadith and encapsulate the shocking aspect of it, *even if we were to remove the chain of transmission, it is enough that this is compiled in these consistent mutoon (narrations) in different independent compilations. We know this prophecy, at the very least, existed few hundred years before the events took place and before the fulfilment of the prophecy. We don't even need to look at the isnad, we know this existed at least by the 3rd and 4th century after hijrah, we don't even need to appeal to any isnaad, nor do we need to look at the narrators, because this prophecy exists in all its mutoon and its attested to by several witnesses. However, we'll still assess the authenticity through orientalist methodology.*

Going one step further, let's use the orientalist methodology, the Isnād Kumtān analysis to go through these chains and these mutoon (narrations) and take a look and see how exactly how far back this prophecy goes.

FIRST CHAIN



As shown above, We have 5 witnesses that transmit this report to 3 compilers

- Musnad imam ahmad has 3 that narrate this to him

- Sunan abi dawud has 1 that narrates it to him

- Ibn Hibban has 1 that narrates it to him

The one in kitab al fittan doesn't even need to be mentioned as these are enough.

As we can see by the diagram on the screen, no single compiler could have possibly made it up, as it's corroborated by the two other compilers and vice versa.

STAGE 2 CONTINUED ON NEXT SLIDE

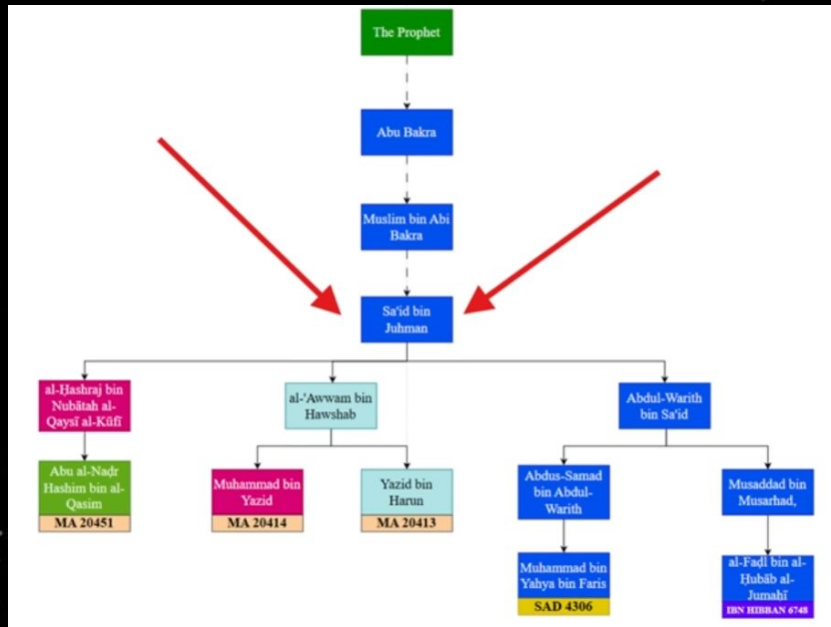


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Going one step further, let's use the **orientalist methodology**, the Isnād Kumatān analysis to go through these chains and these mutoun (narrations) and take a look and see how exactly how far back this prophecy goes.

STAGE 2) The authenticity of this source CONTINUATION

SECOND CHAIN



If we move on to the next set of transmitter, no single transmitter could have made this up, as he's corroborated by 4 other transmitter, and so on and so forth. The common link is Sa'id Ibn Juhman, who is not corroborated by anyone else beyond him, the chain starts to branch out with him, he's the common link. *He was active and narrating in Qufa, in the 1st century and he dies in the early 2nd century.*

CONCLUSION: Therefore, we know at the very least using the Isnād Kumatān analysis that this narration or report goes back to this individual actively in the 1st century, in the 1st century, this is attributed to the Prophet Muhammad. Even by their standard, this prophecy is already in existence in circulation in the first century. SubhanAllah

Inductive Case

- Premise 1: The siege of Baghdad occurred as described in historical sources.
- Premise 2: The prophecy predicting the siege was recorded centuries before the event in multiple independent sources.
- Conclusion: Therefore, the prediction could not have been fabricated after the fact, and the Prophet ﷺ conveyed knowledge **he could not have known naturally**.

Deductive Case

- Premise 1: True prophethood entails the ability to receive and convey revelation from Allah, including knowledge of future events.
- Premise 2: The siege of Baghdad was predicted accurately by Muhammad ﷺ centuries before it occurred.
- Premise 3: The prediction is authentic, attested in multiple independent sources.
- Conclusion: This fulfilled prophecy is strong evidence that Muhammad ﷺ was a true Prophet of Allah.

All premises have been justified meticulously in slides 1-4.

I have only highlighted this ONE example, yet countless others exist across history, some well-known, others less so. The sheer number, precision, and chronological precedence of these fulfilled prophecies make it impossible to attribute them to coincidence, human foresight, or fabrication. The most probabilistic outcome is to accept his Prophethood. This is one out of hundreds of many frequent, unambiguous prophecies which I have covered in other slides. Not to mention of-course, the miracles provided by the Qur'an.