

Miracles of the Prophet

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In the name of God, the Beneficent, the Merciful

Peace and blessings of the Lord be upon our Master Muhammad

Praise be to the Lord! Again, let me thank God, My Owner.

for showing me Bamba who has no equal!

More peace be upon the best Prophet,

his family, companions, and best associates.

When I first stood up, my initial intention was to travel to Mecca,

Madina and Shaam, but I didn't know I was headed to Mbakke!¹

I was pulled by the light of Bamba,

and as I stumbled God showed him to me!

I then woke up from my deep slumber when I met him.

He showed me the nature of the Prophet. I shall no longer be quiet!

Though a child may reap the benefit of a grandparent's virtues,

he should nonetheless serve his father if the latter is righteous,

for the father's virtues will lead him to

¹ *Mbakke* is also spelled *Mbacké*. In this context, it refers to *Tuubaa Mbakke* or *Touba Mbacké*, the holy city of Muridiyya founded by Shaykh Ahmadu Bamba (1853-1927).

the praiseworthy virtues of the grandfather.

Similarly, Kayre exposes the miracles of the Prophet

and his virtues so that he is pleased with his exposition.

The virtues of a true Shaykh will lead to the knowledge of the virtues of the Prophet.

A Ghawth² is the spiritual heir of the Prophet. Do not ignore it!

The true character of a person is reflected in his actions.

If you display your nature, then it is not difficult to figure you out.

Bamba showed me the miracles of the Prophet, which I show in return

in ways that do not diverge from the works of our great scholars.

He [the Prophet] came with a book that outshined all books.

It is the Quran and its exegesis which transcend all scholars.

He later split the moon in two clearly separate moons,

which once visibly rose from the East till they set together.³

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One part of the moon shone over Mount Quraysh,

and the other part shone over the mountain in the West.

His greatest miracles began with the Quran,

² The poet uses the Sufi figure of *Ghawth* (*Helper and Refuge of Humanity*) to refer to *Shaykh Ahmadu Bamba*.

³ Q 54:1.

for he had never opened a book before!

For this reason, the Quran was the first miracle of the Prophet,

as he was an illiterate who could educate others!

The moon remained split for fourteen nights.

The event took place in the ninth year of the prophethood.

Through this, God had strengthened the faith of those who believed in him,

but his enemies said: "It is magic and that's what he knows!"

Believers replied: "Magic cannot cover the entire world!"

The opening of the chest [of the Prophet] was part of the miracles,

besides the detailed description the Prophet gave on Bayt al-Maqdis.⁴

Though he never visited the place, nothing was missing in his description.

It was Angel Gabriel who brought the place to him in Mecca.

Meccans were persuaded that the Prophet's account of [Bayt al-Maqdis] was accurate.

The Prophet had once bound the sun to prevent it from setting,

till those he and some Meccans were waiting for arrived before he let it set.⁵

It was on the night of the ascension to the heaven⁶ that he met [the Meccans],

⁴ *Bayt al-Maqdis* (Jerusalem).

⁵ It was rumored that the caravan of Meccans returning from a trip will be robbed at night. Therefore, the Prophet delayed the sunset until the caravan reached home safely.

⁶ Q 17:1.

and told them the expected arrival time of the caravan.

He also once stopped the sun with a prayer

till his 'Alī finished his late afternoon prayer.

The reason was that 'Alī was taking a nap on his lap [and he did not want to wake him up].

Later, after 'Alī woke up and prayed, the Prophet made the sun continue its normal course.

Once when they besieged his home attempting to take his life,

he threw sand on their faces. How extraordinary what ensued!

Those the sand had touched died in the Battle of Badr.

The miracles of the Prophet are great and unfathomable!

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He and al-Siddīq once escaped from enemies

and then took refuge in a cave.

The enemies searched everywhere but only saw a pigeon with eggs,

and a spider and its web. This is astounding for us!

The tree that grew at the entrance of the cave

marveled them. It was a tree called Umm Ghaylaana.⁷

⁷ This is the Wolof rendering of the tree called *Umm Ghunwaylina* in Arabic.

When the horse rider named Surāqa⁸ pursued them,

the Prophet prayed for the earth to prevent him from reaching them.

Then he got stuck with his horse in the sand,

and was mocked when he returned empty handed.

There was a skinny ewe at Umm Ma'bad's home,

which became fat with the touch of the Prophet.⁹

The animal produced abundant milk that fed a crowd.

The milk became a blessed healing potion for people.

At the Battle of Hunayni, he threw a handful of sand to the enemies who ran away.¹⁰

When the enemies regrouped to attack, his prayers scared them away.

He prayed for Sayyidina 'Umar¹¹ to become the glory

of Islam, and he converted the next day and never left.

From that day on Muslims began worshipping openly.

⁸ There was a bounty to catch Prophet Muhammad dead or alive. *Surāqa* and his men were Meccan bounty hunters who were looking for Prophet Muhammad and *Abū Bakr al-Siddiq*.

⁹ In Islamic sources, this story took place when Prophet Muhammad and his companions were traveling to Madina. They stopped at *Umm Ma'bad's* tent to buy some provisions, but she was very poor. Prophet Muhammad saw a malnourished ewe and requested permission to milk it. When he touched the ewe, milk miraculously flowed from its udders, and they all drank, sharing the milk with her.

¹⁰ *The Battle of Hunayni* was the third battle of Muslims against the *Bedouin Hawazin group* in 630 CE. The prophetic stories in this poem are often used by Muslims around the world to legitimize the use of the Quran, prophetic traditions, and Islamic sciences, for example, in exorcism of jinn, healing, taming of wild beasts, heal snakebites, and in other practices dealing with local preoccupations.

¹¹ 'Umar is also spelled *Omar* ou *Oumar*. He was also known as *Al-Farūq* or *Farouk*, which means the one who discerns truth from falsehood.

They did not have to hide any longer! Al-Farūq was critical!

His prayers relieved Ḥaydara [‘Alī] from his shivering illness.

The cold autumn wind could no longer make him sick.

His prayers also removed his overheating.

Then the hot weather no longer affected him.

He prayed for Ibn ‘Abbas to be an exegete.

Then he became an Islamic jurist and a Quranic exegete.

His prayers made Jābir’s¹² camel won races,

though it was the slowest camel that never won a race.

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The Prophet prayed for Anas ibn Mālīk¹³

for longevity, numerous offspring, and wealth.

Then he had one hundred children, lived over hundred

years, and was the wealthiest among the Ansār.

He also prayed for Jābir about his debts.

Then he paid all his debts and had leftover wealth at home:

Thirteen loads of good quality dates!

¹² *Jābir* is also known as *Jābir ibn ‘Abdullah*. He was a senior *Ansār* and a companion of Muhammad.

¹³ *Anas ibn Mālīk* was a senior *Ansār* leader in *Madīna*.

The prayers of the Best of Mankind [Muhammad] are truly miraculous!

He once asked God to let one of His dogs

after ‘Uṭayba Ibn Abī Lahab.¹⁴ Then on his way to

Shaam, he was attacked and killed by a lion.

The beast singled him out of his group.

He once passed Ibn Abī Ṭufayli¹⁵

who died from the wounds on his neck.

He had prayed God to weaken him,

to make him suffer until he dies, and to punish him.

He once met an arrogant man eating with his left hand.

He asked him to use his right hand instead.

When the man refused to comply, his hand became paralyzed,

and it could no longer reach his mouth due his ill manners.

He was once betrayed by the father of a woman

he wanted to marry, who said his daughter was sick as an excuse.

[After the betrayal], the Prophet said: “So be it then!” Then the man left.

¹⁴ As the story goes, ‘*Uṭayba ibn Abi Lahab*’ was Muhammad’s son-in-law who was married to his daughter *Umm Kalthum* before the advent of Islam. He was a staunch opponent of Muhammad when he announced his prophethood.

¹⁵ *Ibn Abi Ṭufayl* also spelled *Ibnou Abi Toufayli*, was a great poet and staunch critic of Prophet Muhammad.

When he arrived home, he found her daughter with shingles.

Yet, she did not have shingles before the [father's] betrayal.

Whoever betrays the Prophet will encounter misfortune!

Once a man also came to the Prophet shaking

just to mock him. Then he could not stop shaking for the rest of his life!

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Until his death, he never got rid of his shaking. His name was Ḥakam.

His mockery revealed the validity of the Prophethood.

Even a monitor lizard, a jackal, and an antelope came to believe in him!¹⁶

Whenever he got out and walked under trees,

the trees and the rocks would salute him!

They would protect him from the sun and accompany him.

The Prophet once stood on top of Mount Uḥud,

and the mount oscillated, and he stamped on it

and said: "Calm down, Uḥud! It is the Prophet standing on you!"

He was with [Abū Bakr] al-Siddīq and two companions.

Then the mount became calm, for it knew it was the Prophet

¹⁶ For more on the miracles of Prophet Muhammad, see Shaykh Ahmadu Bamba's panegyric titled *Jadbbu l-Qulub* (*Attraction of the Hearts*).

standing on it along with Abū Bakr and ‘Uthmān.

The depth of his esoteric knowledge is unmatched.

The legacies of the Prophet are immeasurable and glorious.

When he had a pulpit [at the mosque] and stopped sitting on it,

the pulpit itself cried and it broke into tears, and the audience could hear the cries!

There was a day he prayed in his room

and the beams and doors of the room all said “amen!”

This was the day he gathered his family and that of ‘Abbās,

in the room and prayed for them for unblemished blessings.

A mistreated camel complained to him,

and a bird with an eye infection also complained to him.

He told the camel’s owner to increase the fodder,

and to reduce the load to make the animal happy.

He told the one who caught the bird to return

its eggs for it does not want anyone to take them away.

When a stick in his hand spoke to bear witness [to his prophethood], anyone there

could hear the voice, for it was as if someone was speaking there!

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Once the food he was eating also bore witness to him,

and fresh water used to spring from his hands.

The water from his hand used to quench the thirst of his army,

fill their containers, quench the thirst of their livestock and herders.

He quenched their thirst with his hands many times.

And he also made little food to fill many people.

He fed thousands [of his soldiers] from four handful of food

at the Battle of Khandaq¹⁷ and went hungry himself.

The equivalent of the food was four pounds¹⁸ of millet.

But someone else has another estimation of the food.

He used to feed all his army from small provisions

till they are fully fed, and he did it many times.

The amount of his blessings surpasses any sea.

If trees were turned into pens, they would not suffice to write down his blessings.

He increased small portions of food by touching them,

¹⁷ *Khandaq* is also known as *The Battle of the Trench* or *The Battle of the Confederates* in 627 C.E, which lasted for 27 days. This was to defend *Yathrib*, which was under siege by a coalition of enemies.

¹⁸ Here the poet uses the Wolof word *andaar*, which is a measuring cup that is equivalent to one pound.

and he did it on countless occasions.

One of Qatādata's¹⁹ eye was once dislodged from its socket,

but when [the Prophet] placed it back, his vision became even better.

His face also became more handsome than before.

The Prophet has no equal in the eyes of his Creator.

The Prophet prayed for 'Alī at the Battle of Khaybar,²⁰

by the grace of God, The Most Exalted.

He prayed and blew his spittle in 'Alī's eyes, and his infection was cured.

He fought on that day fearlessly.

Afterwards, he never had any eye infection for the remainder of his life.

I swear by God that this man took the best care of his companions!

When Abū Qatādata²¹ was wounded in the face,

The Prophet eased his pain and cured him.

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'Abdullāh ibn Anīs was once injured on the head,

and when the Prophet blew his spittle on the wound, he was cured.

¹⁹ *Qatādata ibn Nu'bmān*, also spelled as *Khatadata ibnou Nouhmane*, was an archer who was wounded in the eye in battle.

²⁰ The *Battle of Khaybar* took place in 628 CE.

²¹ *Abū Qatādata* is also known as *Abou Khatadata*.

He once blew his spittle on Salama's wounded leg,

and it healed. I am not surprised by his amazing knowledge!

One of his companions was stabbed and Ibn Ma 'ādh²² was wounded on the head.

When the Prophet blew his spittle on their wounds, they healed.

The arm of another Ma 'ādh was cut off, and he took it

and attached it back till he was able to lift whatever his peers could lift.

Khabib was the one whose neck was split by an enemy

till it was separated from his shoulder, and the Prophet cured his injury.

The neck and the shoulder became attached as if they were never separated.

He was fully healed immediately. This man deserves to be celebrated!

There was a companion of the Prophet whose eyes were veiled

and he could not see, but he was not fully blind.

The Prophet made him fully recover till he was able to put a thread in a needle

in his old age. This is the best of all the stories!

The Prophet once blew his spittle in a dried up well,

then the water gushed till one only needed to kneel to fetch water.

²² *Ibn Ma 'ādh* is also spelled *Ibnou Moubasse*. *Ma 'ādh* is also known as *Mabasse*, *Moubasse*, or *Ma 'ādh ibn 'Amr*. He was a companion of Muhammad who converted to Islam with her mother and his two sisters.

He once touched the forehead of Laqra

and cured him from his frequent headaches.

Ibn 'Utaykin's leg was once broken.

When [the Prophet] touched it, he was fully healed. What a talented man!

He once blew his spittle on 'Utata's body and he began to smell well

as if a good smelling musk perfume was poured on him.

Afterwards, he never used musk perfume, for the good smell he had was enough.

People used to sniff his great smell wherever he was.

At the Battle of Mecca, he once pointed his stick

to the idols and they crumbled on his side.

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The number of the idols was three hundred

and sixty in total. This is the accurate number!

As soon the Prophet pointed his stick at them,

they all fell apart. We, Muslims, should emulate him.

It is then that he recited the words: "Truth has been proclaimed,

and falsehood has been eradicated."²³ This is what is true!

²³ Q 17:81.

On the day of Badr, he gave 'Ukāthata

a piece of wood that became a sword. This is what is said!

It became his lasting battle sword

till he died. He deserves our everlasting love!

He also gave a piece of wood to 'Abdullāhi

on the day of Uḥud, and he fought with it in the name of God.

As soon as he received the piece of wood, he made it his battle sword

till he was killed at the battle, which was his last battle.

He once preached to a man who asked him for evidence [of his prophethood].

The man told him: "Bringing back to life my child I buried would be good evidence."

The prophet told him: "Show me the grave and the child will stand up soon!"

When the man showed him the grave, he called the name and the child stood up!

The child said: "O Prophet, I discovered that I was better off where I was

in the world of the dead, though I am happy to be resuscitated."

I also discovered that My Creator treated me better than my mother,

and father. My blessings were bountiful."

It is on that day the child's father pledged his allegiance,

for he became convinced such miracles were far from magic.

He also resuscitated the man's mother and father

till they all believed his prophecy. He delighted his friends!

He used to heal those who suffered from long chronic illnesses

till they were cured and made abundant rain to fall from the clouds continuously.

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As a result, the people lamented to him about the rain and ensuing coldness.

Not long after, he cleared the dark sky with his prayers.

He used to leave footprints on the rocks he walked on.

But no one saw him walking when he was emigrating.

This is miraculous: Footprints engraved on rocks,

and not on the ground! This man is extraordinary!

He foretold those who would die among the enemies in Badr

a day before they all died at the Battle of Badr.

Not even one of them survived.

If you do not like this man, may you fail!

He once announced the death of a self-proclaimed prophet,

and gave the name of his killer, though he was far from the scene.

The man's name was Laswad²⁴ from the city of Ṣan'ā

in Yemen. He died at night in Ṣan'ā.

The killing of Kisrā²⁵ in the country of Faaris,

he had announced it though he was far away from Faaris.

Thābit²⁶ is the one he told that: "You will be celebrated in life

and you will die as a martyr." And he believed him.

He announced the death of the king called al-Najāsi

Aṣḥamatun, the King of Ḥabash.²⁷

He and his companions prayed for him.

We were amazed because he was far away from the king's country.

Thābit was killed at the Battle of Yamama.

The one called Musaylama²⁸ was also killed on that day.

These events took place during Abū Bakr's

rule as Caliph. Abū Bakr confirmed it.

The Prophet once prophesied that his grandson,

²⁴ *Laswad* is the Wolofized name of *Abū al-Aswad*.

²⁵ *Kisrā* is the Arabic name for the king of *Faaris*, *Fāris*, or *Fars* (Persia, present-day Iran), i.e., *Chrosoes II* whose rule lasted from 590-628 CE. He is considered the last great Sasanian king of Fars before the Muslim conquest.

²⁶ *Thābit*, also known as *Thābit ibn Qays* or *Tabit ibnou Khays*, was a companion of Muhammad. He died at the *Battle of Yamama*.

²⁷ *Al-Najāsi* in Arabic refers to the Negus, title of the king of Abyssinia (or *Ḥabash*, in Arabic) or present-day Ethiopia. *Aṣḥamatun*, also spelled *Ashamatoun*, is the name of the Negus.

²⁸ *Musaylama* was the self-proclaimed prophet who fought against *Abū Bakr* in Yamama in 632 CE.

Al-Ḥasan,²⁹ will settle a dispute between two parties.

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He settled the dispute between his mother's party

and the other party that Māwiya led.³⁰

Because he had turned his back to the secular world, God offered him esoteric power.

Thanks to him, his Sharif descendants are destined for spiritual leadership.

He had told 'Uthmān that his life would end in a painful misfortune.

He was besieged and assassinated. What a painful end!

The siege lasted for forty-nine days

before he finally died. This is what happened.

It is said that he died thirsty,

and that he last drank the Prophet's water before dying.

He also told 'Umar that he will be martyred.

Any believer can confirm that whatever he said will happen.

Mughīratu's slave called Abū Lu'lu'atū

who hid himself in a praying row stabbed him while he was praying.

²⁹ *Ḥasan*, also spelled *Assane*, is the twin brother of *Ḥusain* or *Onseymou*, both the grandchildren of Muhammad.

³⁰ *Māwiya* is also known as *Mu'awiya ibn Abi Sufyan* (597-680 CE). He was the founder and first Caliph of the *Umayyad* (also spelled *Omeyyad*) dynasty.

When he was captured and he knew he could no longer escape,

he killed himself. What a grave crime he committed!

He had told Zubayru:³¹ "You will fight with 'Alī,

and it is your party that would cause the fight."

Then they fought at the Battle of the Camel in Basra.³²

They marched with Our Mother ['Ā'isha] from Mecca to Basra!

They marched with Ṭalāḥata³³ and thirty thousand troops

To fight the other camp. He had correctly foretold it.

When they met, 'Alī called Zubayru,

and told him about the prophecy to avoid his disaster.

When they clashed, Ḥaydara ['Alī] fully defeated them,

and he returned Our Mother ['Ā'isha] to Mecca. Her side was crushed.

The Prophet had foretold this to 'Ā'isha

before the events. In the end, she recognized that the disaster was inevitable.

³¹ *Zubayru*, also known as *Zoubairou* or *Zubayr ibn al-Awām* (594-656 CE), was the cousin and companion of Muhammad, and the sixth of his ten companions he has promised paradise.

³² *Bisub Gèleem ga* (Wolof: The Day of the Camel) is also known as *The Battle of Basra*, which took place in 656 CE between 'Alī and 'Ā'isha's supporters. 'Ā'isha is also known as *Aisha*, *Mother Aisha*, or *Jee Aysa* in Wolof society.

³³ *Ṭalāḥata* also known as *Ṭalāḥata ibn 'Ubaydullah*. He was a commander during 'Alī's reign.

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He had once told to ‘Amr ibn Yāsir³⁴ that an arrogant group would kill him.

Therefore, the group that killed him was undoubtedly arrogant.

It was the group that Māwiya led that killed him.

He did die at the Battle of Siffin.³⁵ How amazing!

He also told ‘Alī: “Your murderer

will slash your skull with a big sword

and the blood would run to your beard.

You will die a martyr. His words deserve to be believed!”

To the man who killed the she-camel in Thamūd,³⁶

he told him: “He is more doomed than his predecessors.”

“Your murderer is also more doomed than his predecessors.”

His name was Ibn Maḷjam, and he is doomed to hell.

He once told Qaysin:³⁷ “No creature will harm you!”

Ibn Ziyād who was angry at him tried to harm him,

but God killed him before he could even harm Qaysin.

³⁴ ‘Amr ibn Yāsir, also spelled *Amar Ibnou Yassir*, was a companion of Muhammad whose two parents were the first martyrs of Islam in Mecca.

³⁵ The *Battle of Siffin*, which took place in 657 CE, opposed the armies of *Mawīya* and ‘Alī in a location called *Siffin*.

³⁶ Q 54:27-29 and 91:11-14.

³⁷ *Qaysin* is also known as *Qāsin ibn Hashim* or *Khaisin ibnou Khassim*.

Ibn Ziyād who disbelieved met his misfortune.

Hey Kayre, now turn around and praise Bamba,

for he saved you from becoming a wreckage!

Praising a spiritual master is praising the Prophet,

as praising the Prophet is praising the Lord!

I expose these miracles not because of my desire to be famous,

but rather because of the admiration that has filled my heart.

If you admire someone, it is expected you will share their achievements,

let alone if you admire The Best of Mankind, the compassionate!

It is because of him that we all benefit from the God's mercy,

for he is the Prophet of Mercy. This is what God said.

I had devoted my life to his praises as a young man

as I am now devoting my life to writing new poems in his honor as an adult.

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As the saying goes, betrayal, not poverty, ruins friendship!

With my admiration of him, I can never betray him.

I am dedicated to singing his praises in hope of salvation,

for Fatima, his daughter, has assured salvation for his bards!

If Arabic poetry can please the Prophet,

then Wolof poetry could also please the Prophet!

For God created both Arabs and non-Arabs [Ajam]

and has taught the Best of Mankind non-Arabic languages [Ajam]!

If we live far and are Wolof and admire him,

let us praise the Prophet in Wolof for he understands it!

May our appreciation of the greatness of the Messenger of God

be rewarded in the afterlife before the people of God!

May our appreciation of the greatness of his people who lived after him

be rewarded in the afterlife before his oldest offspring!

May our appreciation of the greatness of his companions

be rewarded with the erasure of our wrongful deeds!

May our appreciation of Bamba, his Ghawth,³⁸

be rewarded by showing us his figure and achievements!

Amen, amen, in the name of God, the everlasting Almighty!

By the grace of Bamba and the Prophet, may God save us!

O God, pray upon Your elected intercessor [Muhammad],

³⁸ The poet again uses the Sufi word *Ghawth* (Helper and Refuge of Humanity) to refer to Shaykh Ahmadu Bamba.

and upon his family and companions so that we can be protected,

and upon our revered Master [Bamba] till the Day of Reckoning. Amen!

In the afterlife, may we be spared from any misfortune!

Our Holy and Exalted Lord is free from any allegation against Him.

May His blessings be upon all Messengers! All praises are due to God, The Sustainer of the worlds.