

Some of the Miracles of the Holy Prophet Muhammad ﷺ

A number of miracles were bestowed upon and performed by Prophet Muhammad (peace and blessings be upon him) to establish the proof of his prophethood. The greatest miracle bestowed upon him was the revelation of the Qur'an. The Qur'an is miraculous in a number of aspects: Its linguistic perfection and inimitability, its validation by recent historical, archaeological, and scientific discoveries, its prophecies and so on. Unlike the miracles of other prophets before him, the miracle of the Qur'an is eternal. Prophet Muhammad (peace and blessings be upon him) also provided us with a number of true prophecies.

Below are accounts of the some of the other miracles of Prophet Muhammad (peace and blessings be upon him) . Before reading these, it helps to know something about the Science of Traditions (Arabic: *Ahadith*), an exacting and comprehensive system developed by early Muslim scholars to verify the chain of transmission of these accounts, as well as investigating the trustworthiness and capability of every narrator at every level of the chain. This thorough authentication process ensures that these accounts are real, validated narrations of the sayings, actions, and tacit approvals of the Prophet Muhammad (peace and blessings be upon him).

The Traditions mentioned below are all from [Sahih al-Bukhari](#), the most authentic collection of ahadith.

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[Finally, in an additional webpage, we will discuss the miracles relating to the person and relics of the Blessed Prophet \(peace and blessings be upon him\).](#)

Splitting of the Moon

"The Hour has drawn near, and the moon has been cleft asunder" [Qur'an 54:1]

Volume 6, Book 60, Number 388:

Narrated Abdullah:

The moon was cleft asunder while we were in the company of the Prophet, and it became two parts. The Prophet said, Witness, witness (this miracle)."

Food Multiplication

Volume 4, Book 56, Number 780:

Narrated Jabir:

My father had died in debt. So I came to the Prophet and said, "My father (died) leaving unpaid debts, and I have nothing except the yield of his date palms; and their yield for many years will not cover his debts. So please come with me, so that the creditors may not misbehave with me." The Prophet went round one of the heaps of dates and invoked (Allah), and then did the same with another heap and sat on it and said, "Measure (for them)." He paid them their rights and what remained was as much as had been paid to them.

Water Multiplication

Volume 4, Book 56, Number 779:

Narrated 'Abdullah:

We used to consider miracles as Allah's Blessings, but you people consider them to be a warning. Once we were with Allah's Apostle on a journey, and we ran short of water. He said, "Bring the water remaining with you." The people brought a utensil containing a little water. He placed his hand in it and said, "Come to the blessed water, and the Blessing is from Allah." I saw the water flowing from among the fingers of Allah's Apostle, and no doubt, we heard the meal glorifying Allah, when it was being eaten (by him).

Volume 4, Book 56, Number 777:

Narrated Al-Bara:

We were one-thousand-and-four-hundred persons on the day of Al-Hudaibiya (Treaty), and (at) Al-Hudaibiya (there) was a well. We drew out its water not leaving even a single drop. The Prophet sat at the edge of the well and asked for some water with which he rinsed his mouth and then he threw it out into the well. We stayed for a short while and then drew water from the well and quenched our thirst, and even our riding animals drank water to their satisfaction.

Volume 1, Book 7, Number 340:

Narrated 'Imran:

Once we were traveling with the Prophet and we carried on traveling till the last part of the night and then we (halted at a place) and slept (deeply). There is nothing sweeter than sleep for a traveler in the last part of the night. So it was only the heat of the sun that made us to wake up and the first to wake up was so and so, then so and so and then so and so (the narrator 'Auf said that Abu Raja' had told him their names but he had forgotten them) and the fourth person to wake up was 'Umar bin Al-Khattab. And whenever the Prophet used to sleep, nobody would wake him up till he himself used to get up as we did not know what was happening (being revealed) to him in his sleep. So, 'Umar got up and saw the condition of the people, and he was a strict man, so he said, "Allahu Akbar" and raised his voice with *Takbir*, and kept on saying it loudly till the Prophet got up because of it. When he got up, the people informed him about what had happened to them. He said, "There is no harm (or it will not be harmful). Depart!" So they departed from that place, and after covering some distance the Prophet stopped and asked for some water to perform the ablution. So he performed the ablution and the call for the prayer was pronounced and he led the people in prayer. After he finished from the prayer, he saw a man sitting aloof who had not prayed with the people. He asked, "O so and so! What has prevented you from praying with us?" He replied, "I am *junub* and there is no water." The Prophet said, "Perform *tayammum* with (clean) earth and that is sufficient for you."

Then the Prophet proceeded on and the people complained to him of thirst. Thereupon he got down and called a person (the narrator 'Auf added that Abu Raja' had named him but he had forgotten) and 'Ali, and ordered them to go and bring water. So they went in search of water and met a woman who was sitting on her camel between two bags of water. They asked, "Where can we find water?" She replied, "I was there (at the place of water) this hour yesterday and my people are behind me." They requested her to accompany them. She asked, "Where?" They said, "To Allah's Apostle ." She said, "Do you mean the man

who is called the *Sabi'*, (with a new religion)?" They replied, "Yes, the same person. So come along." They brought her to the Prophet and narrated the whole story. He said, "Help her to dismount." The Prophet asked for a pot, then he opened the mouths of the bags and poured some water into the pot. Then he closed the big openings of the bags and opened the small ones and the people were called upon to drink and water their animals. So they all watered their animals and they (too) all quenched their thirst and also gave water to others and last of all the Prophet gave a pot full of water to the person who was *junub* and told him to pour it over his body. The woman was standing and watching all that which they were doing with her water. By Allah, when her water bags were returned she looked like as if they were more full (of water) than they had been before (Miracle of Allah's Apostle) Then the Prophet ordered us to collect something for her; so dates, flour and *sawiq* were collected which amounted to a good meal that was put in a piece of cloth. She was helped to ride on her camel and that cloth full of food-stuff was also placed in front of her and then the Prophet said to her, "We have not taken your water but Allah has given water to us." She returned home late. Her relatives asked her: "O so and so what has delayed you?" She said, "A strange thing! Two men met me and took me to the man who is called the *Sabi'* and he did such and such a thing. By Allah, he is either the greatest magician between this and this (gesturing with her index and middle fingers raising them towards the sky indicating the heaven and the earth) or he is Allah's true Apostle."

Afterwards the Muslims used to attack the pagans around her abode but never touched her village. One day she said to her people, "I think that these people leave you purposely. Have you got any inclination to Islam?" They obeyed her and all of them embraced Islam.

Abu 'Abdullah said: The word *saba'a* means "The one who has deserted his old religion and embraced a new religion." Abul 'A'ilya said, "The *Sabis* are a sect of people of the Scripture who recite the Book of Psalms."

Supplication for Rain

Volume 8, Book 73, Number 115:

Narrated Anas:

A man came to the Prophet on a Friday while he (the Prophet) was delivering a sermon at Medina, and said, "There is lack of rain, so please invoke your Lord to bless us with the rain." The Prophet looked at the sky when no cloud could be detected. Then he invoked Allah for rain. Clouds started gathering together

and it rained till the Medina valleys started flowing with water. It continued raining till the next Friday. Then that man (or some other man) stood up while the Prophet was delivering the Friday sermon, and said, "We are drowned; Please invoke your Lord to withhold it (rain) from us" The Prophet smiled and said twice or thrice, "O Allah! Please let it rain round about us and not upon us." The clouds started dispersing over Medina to the right and to the left, and it rained round about Medina and not upon Medina. Allah showed them (the people) the miracle of His Prophet and His response to his invocation.

Lights to guide Companions

Volume 1, Book 8, Number 454:

Narrated Anas bin Malik:

Two of the companions of the Prophet departed from him on a dark night and were led by two lights like lamps (going in front of them from Allah as a miracle) lighting the way in front of them, and when they parted, each of them was accompanied by one of these lights till he reached their (respective) houses.

Crying of the stem of the Date-palm Tree

Volume 4, Book 56, Number 783:

Narrated Ibn Umar:

The Prophet used to deliver his sermons while standing beside a trunk of a datepalm. When he had the pulpit made, he used it instead. The trunk started crying and the Prophet went to it, rubbing his hand over it (to stop its crying).

Glorification of Allah by the Prophet's meals

Volume 4, Book 56, Number 779:

Narrated 'Abdullah:

We used to consider miracles as Allah's Blessings, but you people consider them to be a warning. Once we were with Allah's Apostle on a journey, and we ran short of water. He said, "Bring the water remaining with you." The people brought a utensil containing a little water. He placed his hand in it and said, "Come to the blessed water, and the Blessing is from Allah." I saw the water

flowing from among the fingers of Allah's Apostle, and no doubt, we heard the meal glorifying Allah, when it was being eaten (by him).

The expulsion of a liar's corpse by the Earth

Volume 4, Book 56, Number 814:

Narrated Anas:

There was a Christian who embraced Islam and read *Surat-al-Baqara* and *Al-Imran*, and he used to write (the revelations) for the Prophet. Later on he returned to Christianity again and he used to say: "Muhammad knows nothing but what I have written for him." Then Allah caused him to die, and the people buried him, but in the morning they saw that the earth had thrown his body out. They said, "This is the act of Muhammad and his companions. They dug the grave of our companion and took his body out of it because he had run away from them." They again dug the grave deeply for him, but in the morning they again saw that the earth had thrown his body out. They said, "This is an act of Muhammad and his companions. They dug the grave of our companion and threw his body outside it, for he had run away from them." They dug the grave for him as deep as they could, but in the morning they again saw that the earth had thrown his body out. So they believed that what had befallen him was not done by human beings and had to leave him thrown (on the ground).

The Speech of the Wolf

Volume 3, Book 39, Number 517:

Narrated Abu Huraira:

The Prophet said, "While a man was riding a cow, it turned towards him and said, 'I have not been created for this purpose (i.e. carrying), I have been created for sloughing.' The Prophet added, 'I, Abu Bakr and 'Umar believe in the story.'" The Prophet went on, "A wolf caught a sheep, and when the shepherd chased it, the wolf said, 'Who will be its guard on the day of wild beasts, when there will be no shepherd for it except me?' "After narrating it, the Prophet said, "I, Abu Bakr and 'Umar too believe it." Abu Salama (a sub-narrator) said, "Abu Bakr and 'Umar were not present then."

It has been written that a wolf also spoke to one of the companions of the Prophet near Medina as narrated in *Fath-al-Bari*: Narrated Unais bin 'Amr: Ahban bin Aus said, "I was amongst my sheep. Suddenly a wolf caught a sheep

and I shouted at it. The wolf sat on its tail and addressed me, saying, 'Who will look after it (i.e. the sheep) when you will be busy and not able to look after it? Do you forbid me the provision which Allah has provided me?' " Ahban added, "I clapped my hands and said, 'By Allah, I have never seen anything more curious and wonderful than this!' On that the wolf said, 'There is something (more curious) and wonderful than this; that is, Allah's Apostle in those palm trees, inviting people to Allah (i.e. Islam).' "Unais bin 'Amr further said, "Then Ahban went to Allah's Apostle and informed him what happened and embraced Islam.)" palm trees or other trees and share the fruits with me."

The Prophet's Night Journey to Jerusalem (Arabic: *Israa*) and Ascent to the Heavens (Arabic: *Miraj*)

Volume 5, Book 58, Number 228:

Narrated Ibn 'Abbas:

Regarding the Statement of Allah"

"And We granted the vision (Ascension to the heavens) which We made you see (as an actual eye witness) was only made as a trial for the people." (17.60)

Ibn Abbas added: The sights which Allah's Apostle was shown on the Night Journey when he was taken to Bait-ul Maqdis (i.e. Jerusalem) were actual sights, (not dreams). And the Cursed Tree (mentioned) in the Quran is the tree of *Zaqqum* (itself) .

Volume 4, Book 54, Number 462:

Narrated Ibn Abbas:

The Prophet said, "On the night of my Ascent to the Heaven, I saw Moses who was a tall brown curly-haired man as if he was one of the men of Shan'awa tribe, and I saw Jesus, a man of medium height and moderate complexion inclined to the red and white colors and of lank hair. I also saw Malik, the gate-keeper of the (Hell) Fire and Ad-Dajjal amongst the signs which Allah showed me." (The Prophet then recited the Holy Verse): "So be not you in doubt of meeting him' when you met Moses during the night of Mi'raj over the heavens" (32.23)

Narrated Anas and Abu Bakra: "The Prophet said, "The angels will guard Medina from Ad-Dajjal (who will not be able to enter the city of Medina)."

Volume 5, Book 58, Number 227:

Narrated Abbas bin Malik:

Malik bin Sasaa said that Allah's Apostle described to them his Night Journey saying, "While I was lying in Al-Hatim or Al-Hijr, suddenly someone came to me and cut my body open from here to here." I asked Al-Jarud who was by my side, "What does he mean?" He said, "It means from his throat to his pubic area," or said, "From the top of the chest." The Prophet further said, "He then took out my heart. Then a gold tray of Belief was brought to me and my heart was washed and was filled (with Belief) and then returned to its original place. Then a white animal which was smaller than a mule and bigger than a donkey was brought to me." (On this Al-Jarud asked, "Was it the Buraq, O Abu Hamza?" I (i.e. Anas) replied in the affirmative). The Prophet said, "The animal's step (was so wide that it) reached the farthest point within the reach of the animal's sight. I was carried on it, and Gabriel set out with me till we reached the nearest heaven.

When he asked for the gate to be opened, it was asked, 'Who is it?' Gabriel answered, 'Gabriel.' It was asked, 'Who is accompanying you?' Gabriel replied, 'Muhammad.' It was asked, 'Has Muhammad been called?' Gabriel replied in the affirmative. Then it was said, 'He is welcomed. What an excellent visit his is!' The gate was opened, and when I went over the first heaven, I saw Adam there. Gabriel said (to me). 'This is your father, Adam; pay him your greetings.' So I greeted him and he returned the greeting to me and said, 'You are welcomed, O pious son and pious Prophet.' Then Gabriel ascended with me till we reached the second heaven. Gabriel asked for the gate to be opened. It was asked, 'Who is it?' Gabriel answered, 'Gabriel.' It was asked, 'Who is accompanying you?' Gabriel replied, 'Muhammad.' It was asked, 'Has he been called?' Gabriel answered in the affirmative. Then it was said, 'He is welcomed. What an excellent visit his is!' The gate was opened.

When I went over the second heaven, there I saw Yahya (i.e. John) and 'Isa (i.e. Jesus) who were cousins of each other. Gabriel said (to me), 'These are John and Jesus; pay them your greetings.' So I greeted them and both of them returned my greetings to me and said, 'You are welcomed, O pious brother and pious Prophet.' Then Gabriel ascended with me to the third heaven and asked for its gate to be opened. It was asked, 'Who is it?' Gabriel replied, 'Gabriel.' It was asked, 'Who is accompanying you?' Gabriel replied, 'Muhammad.' It was asked, 'Has he been called?' Gabriel replied in the affirmative. Then it was said, 'He is welcomed, what an excellent visit his is!' The gate was opened, and when I went over the third heaven there I saw Joseph. Gabriel said (to me), 'This is

Joseph; pay him your greetings.' So I greeted him and he returned the greeting to me and said, 'You are welcomed, O pious brother and pious Prophet.' Then Gabriel ascended with me to the fourth heaven and asked for its gate to be opened. It was asked, 'Who is it?' Gabriel replied, 'Gabriel.' It was asked, 'Who is accompanying you?' Gabriel replied, 'Muhammad.' It was asked, 'Has he been called?' Gabriel replied in the affirmative. Then it was said, 'He is welcomed, what an excellent visit his is!'

The gate was opened, and when I went over the fourth heaven, there I saw Idris. Gabriel said (to me), 'This is Idris; pay him your greetings.' So I greeted him and he returned the greeting to me and said, 'You are welcomed, O pious brother and pious Prophet.' Then Gabriel ascended with me to the fifth heaven and asked for its gate to be opened. It was asked, 'Who is it?' Gabriel replied, 'Gabriel.' It was asked, 'Who is accompanying you?' Gabriel replied, 'Muhammad.' It was asked, 'Has he been called?' Gabriel replied in the affirmative. Then it was said He is welcomed, what an excellent visit his is! So when I went over the fifth heaven, there I saw Harun (i.e. Aaron), Gabriel said, (to me). 'This is Aaron; pay him your greetings.' I greeted him and he returned the greeting to me and said, 'You are welcomed, O pious brother and pious Prophet.' Then Gabriel ascended with me to the sixth heaven and asked for its gate to be opened. It was asked, 'Who is it?' Gabriel replied, 'Gabriel.' It was asked, 'Who is accompanying you?' Gabriel replied, 'Muhammad.' It was asked, 'Has he been called?' Gabriel replied in the affirmative. It was said, 'He is welcomed. What an excellent visit his is!'

When I went (over the sixth heaven), there I saw Moses. Gabriel said (to me), 'This is Moses; pay him your greeting. So I greeted him and he returned the greetings to me and said, 'You are welcomed, O pious brother and pious Prophet.' When I left him (i.e. Moses) he wept. Someone asked him, 'What makes you weep?' Moses said, 'I weep because after me there has been sent (as Prophet) a young man whose followers will enter Paradise in greater numbers than my followers.' Then Gabriel ascended with me to the seventh heaven and asked for its gate to be opened. It was asked, 'Who is it?' Gabriel replied, 'Gabriel.' It was asked, 'Who is accompanying you?' Gabriel replied, 'Muhammad.' It was asked, 'Has he been called?' Gabriel replied in the affirmative. Then it was said, 'He is welcomed. What an excellent visit his is!'

So when I went (over the seventh heaven), there I saw Abraham. Gabriel said (to me), 'This is your father; pay your greetings to him.' So I greeted him and he returned the greetings to me and said, 'You are welcomed, O pious son and pious Prophet.' Then I was made to ascend to *Sidrat-ul-Muntaha* (i.e. the Lote Tree of the utmost boundary) Behold! Its fruits were like the jars of Hajr (i.e. a

place near Medina) and its leaves were as big as the ears of elephants. Gabriel said, 'This is the Lote Tree of the utmost boundary) . Behold ! There ran four rivers, two were hidden and two were visible, I asked, 'What are these two kinds of rivers, O Gabriel?' He replied,' As for the hidden rivers, they are two rivers in Paradise and the visible rivers are the Nile and the Euphrates.'

Then *Al-Bait-ul-Ma'mur* (i.e. the Sacred House) was shown to me and a container full of wine and another full of milk and a third full of honey were brought to me. I took the milk. Gabriel remarked, 'This is the Islamic religion which you and your followers are following.' Then the prayers were enjoined on me: They were fifty prayers a day. When I returned, I passed by Moses who asked (me), 'What have you been ordered to do?' I replied, 'I have been ordered to offer fifty prayers a day.' Moses said, 'Your followers cannot bear fifty prayers a day, and by Allah, I have tested people before you, and I have tried my level best with Bani Israel (in vain). Go back to your Lord and ask for reduction to lessen your followers' burden.' So I went back, and Allah reduced ten prayers for me. Then again I came to Moses, but he repeated the same as he had said before. Then again I went back to Allah and He reduced ten more prayers. When I came back to Moses he said the same, I went back to Allah and He ordered me to observe ten prayers a day. When I came back to Moses, he repeated the same advice, so I went back to Allah and was ordered to observe five prayers a day.

When I came back to Moses, he said, 'What have you been ordered?' I replied, 'I have been ordered to observe five prayers a day.' He said, 'Your followers cannot bear five prayers a day, and no doubt, I have got an experience of the people before you, and I have tried my level best with Bani Israel, so go back to your Lord and ask for reduction to lessen your follower's burden.' I said, 'I have requested so much of my Lord that I feel ashamed, but I am satisfied now and surrender to Allah's Order.' When I left, I heard a voice saying, 'I have passed My Order and have lessened the burden of My Worshippers.'

Miracles by means of the Relics of the Prophet

Darud Taj: Invocation of blessing upon the Prophet known as "Invocation of the Crown"

The following is the transliteration and translation of a famous invocation of blessings on the Prophet entitled *Darud taj* or "Invocation of the Crown" which is especially well known in the Indian subcontinent.

Transliteration

allahumma salli `ala sayyidina wa mawlana Muhammad

sahibi al-taji wal-mi`raji wal-buraqi wal-`alam

dafi` al-bala'i wal-waba'i wal-qahti wal-maradi wal-alam

ismuhu maktubun marfu`un mashfu`un manqushun fi al- lawhi wal-qalam

sayyidi al-`arabi wal-`ajam

jismuhu muqaddasun mu`attarun mutahharun munawwarun fil-bayti wal-haram

shams al-duha badr al-duja sadr al`ula nur al-huda

kahf al-wara misbah al-zulam

jamil al-shyam shafi` al-umam sahib al-judi wal-karam

wallahu `asimuhu wa jibrilu khadimuhu wal-buraqu markabuhu

wal-mi`raju safaruhu wa sidratu al-muntaha maqamuhu

wa qaba qawsayni matlubuhu

wal-matlubu maqsuduhu wal-maqsudu mawjuduhu

sayyid al-mursalin khatim al-nabiyyin

shafi` al-mudhnibin anis al-gharibin

rahmatun li al-`alamin

rahat al-`ashiqin murad al-mushtaqin

shams al-`arifin siraj al-salikin misbah al-muqarrabin

muhibb al-fuqara' wal-masakin

sayyid al-thaqalayn

nabiyy al-haramayn

imam al-qiblatayn

wasilatina fi al-darayn

sahibi qaba qawsayn

mahbub rabbi al-mashriqayni wal-maghribayn

jadd al-hasani wal-husayn

mawlana wa mawla al-thaqalayn

Abi al-Qasimi MUHAMMAD Ibni `Abdillah

nurin min nurillah

ya ayyuha al-mushtaquna bi nuri jamalihi

sallu `alayhi wa alihi wa sallimu taslima

Allahumma salli `ala Muhammadin wa `ala ali Muhammadin wa sallim

Translation

O Allah, send blessings and Peace upon our Master and Patron Muhammad,

The Owner of the Crown and the Ascent and the Buraq and the Standard,

The Repeller of Affliction and Disease and Drought and Illness and Pain.

His name is written on high, served and engraved in the Tablet and the Pen,

The Leader of All, Arabs and non-Arabs,

Whose body is sanctified, fragrant, and pure,

Illumined in the House and the Haram,

The Sun of Brightness, the Full Moon in Darkness,
The Foremost One in the Highest Fields, the Light of Guidance,
The Cave of Refuge for Mortals, the Lamp That Dispels the Night,
The Best-Natured One, The Intercessor of Nations,
The Owner of Munificence and Generosity.
Allah is his Protector, Gabriel is his servant.
The Buraq is his mount, the Ascent is his voyage,
The Lote-Tree of the Furthestmost Boundary is his station,
Two Bow-Lengths or Nearer is his desire,
His desire is his goal, and he has found his goal,
The Master of the Messengers, the Seal of the Prophets,
The intercessor of sinners, the friend of the strangers,
The Mercy for the Worlds,
The rest of those who burn with love, the goal of those who yearn,
The sun of knowers, the lamp of travellers,
The light of Those Brought Near,
The friend of the poor and destitute,
The master of Humans and Jinn,
The Prophet of the Two Sanctuaries,
The Imam of the Two Qiblas,
Our Means in the Two Abodes,
The Owner of *Qaba Qawsayn*,

The Beloved of the Lord of the Two Easts and the Two Wests,

The grandfather of al-Hasan and al-Husayn,

Our patron and the patron of Humans and Jinn:

Abu al-Qasim MUHAMMAD Son of `Abd Allah,

A light from the light of Allah.

O you who yearn for the light of his beauty,

Send blessings and utmost greetings of peace

Upon him and upon his Family.

Other Invocations of blessings and Peace Upon the Prophet

This is another well-known invocation of blessings and peace upon the Prophet. Some of the words in it come from the Ansar who greeted the Prophet with outpourings of joy and acclamation when he entered Madina for his Emigration there. On this chapter the Companion al-Bara' ibn `Azib narrates:

The first people who came to us (in Medina) were Mus`ab ibn `Umayr and Ibn Umm Maktum who were teaching Qur'an to the people. Then there came Bilal, Sa`d, and `Ammar ibn Yasir. After that `Umar ibn al-Khattab came along with twenty other Companions of the Prophet. Later on the Prophet himself came and I had never seen the people of Medina so joyful as they were on the arrival of Allah's Apostle, for even the slave girls were saying, "Allah's Apostle has arrived!" And before his arrival I had already memorized the Sura starting with: "GLORIFY THE NAME OF YOUR LORD, THE MOST HIGH" (87:1) together with other Suras of *al-Mufassal*.

May Allah forgive the dryness of our tongues and the obduracy of our hearts for the sake of His Beloved Prophet who said: "I was sent to all people without exception" and "I was sent only as Mercy. I was not sent as a punishment."

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ya nabi salam `alayka

O Prophet, Peace be upon you

ya rasul salam `alayka

O Messenger, Peace be upon you

<i>ya habib salam `alayka</i>	O Beloved, Peace be upon you
<i>salawatullah `alayka</i>	The Blessings of Allah be upon you
<i>tala`a al-badru `alayna</i>	The full moon has risen over us
<i>min thaniyyat al-wada`</i>	From the mountains of al-Wada`
<i>wajaba al-shukru `alayna</i>	We shall ever give thanks for it
<i>ma da`a lillahi da`</i>	As long as there will be callers to Allah
<i>anta shamsun anta badrun</i>	You are a sun, you are a full moon,
<i>anta nurun fawqa nur</i>	You are light upon light,
<i>anta iksiru al-wujud</i>	You are the quintessence of existence,
<i>anta misbah al-sudur</i>	You are the lamp in every breast
<i>ashraqa al-badru `alayna</i>	The full moon has risen over us
<i>fakhtafat minhu al-budur</i>	Eclipsing all other moons.
<i>mithla husnik ma ra'ayna</i>	Such as your beauty we have never seen
<i>qattu ya wajh al-surur</i>	No, never, O face of delight!
<i>ya habibi ya muhammad</i>	O My beloved, O Muhammad,
<i>ya `arus al-khafiqayn</i>	O bridegroom of the East and the West,
<i>ya mu'ayyad ya mumajjad</i>	The one Allah vindicated and exalted,
<i>ya imam al qiblatayn</i>	O Imam of the Two Directions!
<i>ya nabi salam `alayka</i>	O Prophet, Peace be upon you
<i>ya rasul salam `alayka</i>	O Messenger, Peace be upon you
<i>ya habib salam `alayka</i>	O Beloved, Peace be upon you
<i>salawatullah `alayka</i>	The Blessings of Allah be upon you

Answers to those who reject getting blessings from the Prophet's relics (Tabarruk bi al-athar) as being outside Islam

"*Tabarruk*": deriving blessing from something once owned or touched by a holy person.

"*Athar*": relics.

As for those who reject the validity of *tabarruk* or seeking blessings through the relics of the Prophet, we warn them that Allah Himself mentioned the tof the Prophet Ya`qub with the relic of his son Yusuf, and that the evidence for

the tabarruk of the Companions and the Tabi`in through the Prophet and the saints is innumerable.

Allah said: "Go with this my shirt, and cast it over the face of my father: he will come to see (clearly)... When the Caravan left (Egypt), their father said: I do indeed scent the presence of Yusuf..." (12:93-94).

The Companions' Seeking of Blessings With the Prophet's Person and His Relics

1. Tabarruk with the Prophet's hair and nails

There are countless hadiths on this.

- Bukhari narrates in his *Sahih* in the Book of Clothing, under the chapter entitled "What is mentioned about gray hair," that `Usman ibn `Abd Allah ibn Mawhab said: "My family sent me to Umm Salama with a cup of water. Umm Salama brought out a silver bottle which contained one of the hairs of the Prophet, and it used to be that if anyone came under the evil eye or ill health they used to send her a cup of water through which she would pass this hair (for drinking). We used to look into the silver bottle: I saw some reddish hairs."
- Anas said: "When the Prophet shaved his head (after pilgrimage), Abu Talha was the first one to take of his hair." Bukhari.
- Anas also said: "The Prophet threw stones at al-Jamra, then sacrificed, then told the barber to shave his head right side first, then began to give the hair away to the people." Muslim.
- He said: "Talha was the one distributing it." Muslim, Tirmidhi, Abu Dawud.
- He also said: "When the Prophet shaved his head in Mina, he gave me the hair from the right side and he said: Anas! take it to Umm Sulaym [his mother]. When the Companions saw what the Prophet gave us, they began to compete to take the hair from the left side, and everyone was getting a share from that." Ahmad narrated it.
- Ibn al-Sakan narrated through Safwan ibn Hubayra from the latter's father: Thabit al-Bunani said: Anas ibn Malik said to me (on his death-bed): "This is one of the hairs of Allah's Messenger, Allah's blessings and peace upon him. I want you to place it under my tongue." Thabit continued: I placed it under his tongue, and he was buried with it under his tongue."

- Abu Bakr said: "I saw Khalid [ibn Walid] asking for the Prophet's forelock and he received it. He used to put it over his eyes and then kiss it." It is known that he then placed it in his *qalansuwa* (head cover around which the turban is tied) and never faced battle again except he won. al-Waqidi (*Maghazi*), Ibn Hajar (*Isaba*). Ibn Abi Zayd al-Qayrawani relates that Imam Malik said: "Khalid ibn al-Walid owned *aqalansiyya* which contained some of the Prophet's hair, and that is the one he wore the day of the battle of Yarmuk.
- Ibn Sirin (one of the *tabi'in*) said: "One hair of the Prophet in my possession is more precious to me than silver and gold and everything that is on the earth and everything that is inside it." Bukhari, Bayhaqi (*Sunan kubra*), and Ahmad.
- In Sahih al-Bukhari, Volume 7, Book 72, Number 784: `Uthman bin `Abd Allah ibn Mawhab said, "My people sent me with a bowl of water to Umm Salama." Isra'il approximated three fingers indicating the small size of the container in which there was some hair of the Prophet. `Uthman added, "If any person suffered from evil eye or some other disease, he would send a vessel (containing water) to Umm Salama (and she would dip the Prophet's hair into it and it would be drunk). I looked into the container (that held the hair of the Prophet) and saw a few reddish hairs in it."
- Hafiz Ibn Hajar in *Fath al-Bari*, Volume 10, page 353, said: "They used to call the silver bottle in which the hair of the Prophet was kept *jiljalan* and that bottle was in the home of Umm Salama." Hafiz al-`Ayni said in *Umdat al-Qari*, Volume 18, page 79: "Umm Salama had some of the hairs of the Prophet in a silver bottle. When some people got ill, they would go and obtain blessings from these hairs and they would be healed by means of their blessings. If a person were struck by the evil eye or any sickness, he would send his wife to Umm Salama with a *mikhdaba* or water-pail, and she would pass the hair through that water and then drink the water and he would be healed, after which they would return the hair to the *jiljal*."
- Imam Ahmad narrates in his *Musnad* (4:42) from `Abd Allah ibn Zayd ibn `Abd Rabbih with a sound (*sahih*) chain as stated by Haythami in *Majma` al-zawa'id* (3:19) that the Prophet clipped his nails and distributed them among the people.

2. Tabarruk with the Prophet's sweat

- Anas said: "The Prophet stayed with us, and as he slept my mother began to collect his sweat in a flask. The Prophet awoke

and said: O Umm Sulaym, what are you doing? She said: This is your sweat which we place in our perfume and it is the best perfume." Muslim, Ahmad.

- When Anas was on his deathbed he instructed that some of this flask be used on his body before his funeral and it was done. Bukhari.
- Ibn Sirin also was given some of Umm Sulaym's flask. Ibn Sa`d.

3. **Tabarruk with the Prophet's saliva and ablution water**

These hadiths are extremely numerous. see Fath al-Bari 1989 ed. 10:255-256.

- In Bukhari and Muslim: The Companions would compete for whoever would get the remnant of the Prophet's ablution water in order to put it on their faces. Nawawi in *Sharh Sahih Muslim* said: "In these narrations is evidence for seeking blessings with the relics of the saints" (*fihī al-tabarruk bi athar al-salihin*).
- The Prophet used to heal the sick with his saliva mixed with some earth with the words: "Bismillah, the soil of our earth with the saliva of certain ones among us shall heal our sick with our Lord's permission." Bukhari and Muslim.
- The Prophet had everyone in Madina then Mecca bring their newborn, whom he would read upon and into whose mouth he would do *naft* and *tifl* (breath mixed with saliva). He would instruct their mother not to suckle them that day until nightfall. Bukhari, Abu Dawud, Ahmad, Bayhaqi (Dala'il), Waqidi, etc.
- We have the names of over 100 Ansar and Muhajirin who received this particular blessing, complete with isnads.

4. **Tabarruk with the Prophet's cup**

- Hajjaj ibn Hassan said: "We were at Anas's house and he brought up the Prophet's cup from a black pouch. He ordered that it be filled with water and we drank from it and poured some of it on our heads and faces and sent blessings on the Prophet. Ahmad, Ibn Kathir.
- `Asim said: "I saw that cup and I drank from it." Bukhari.

5. **Tabarruk with the Prophet's minbar**

- Ibn `Umar used to touch the seat of the Prophet's minbar and then wipe his face for blessing. *al-Mughni* 3:559; *al-Shifa'* 2:54; Ibn Sa`d, *Tabaqat* 1:13; *Mawsu`at Fiqh `Abdullah ibn `Umar* p. 52.
- From Abu Hurayra, Jabir, Abu Imama, and Malik: The Prophet made it a sunna to swear to the truth on top of his minbar. Nisa'i,

Ahmad, Abu Dawud, Ibn Maja, and otehrs. Bukhari confirms it. Ibn Hajar says: and in Mecca, one swears between the Yemeni corner and Maqam Ibrahim. (*Fath al-Bari*)

6. Tabarruk with money the Prophet gave away

- - Jabir sold a camel to the Prophet and the latter gave instructions to Bilal to add a qirat (1/12 dirham) to the agreed sale price. Jabir said: "The Prophet's addition shall never leave me," and he kept it with him after that. Bukhari.

7. Tabarruk with the Prophet' s staffs

- When `Abdullah ibn Anis came back from one of the battles having killed Khalid ibn Sufyan ibn Nabih, the Prophet gifted him his staff and said to him: "It will be a sign between you and me on the Day of Resurrection." Thereafter he never parted with it and it was buried with him when he died. Ahmad 3:496, al-Waqidi 2:533.
- Qadi `Iyad relates in his book *al-Shifa'*, in the chapter entitled "Esteem for the things and places connected with the Prophet," that after Jihjah al-Ghifari took the Prophet's staff from the hands of `Uthman and tried to break it accross his knee, infection seized his knee which led to its amputation, and he died before the end of the year.

8. Tabarruk with the Prophet's shirt

- - Jabir says: "The Prophet came after `Abdullah ibn Ubay had been placed in his grave. He ordered that he be brought out. He placed his hands on `Abdul's knees, breathed (*naft*) upon him mixing it with saliva, and dressed him with his shirt. Bukhari and Muslim.

9. Tabarruk with the Prophet's *musallas* or places of prayer

- Many chains of transmission: `Utban ibn Malik was one of the Companions of the battle of Badr. After he became blind he said to the Prophet: "I would like you to pray in my house so that I can pray where you prayed." The Prophet went to his house and asked where exactly he would like him to pray. He indicated a spot to him and the Prophet prayed there. Bukhari and Muslim. The version in Muslim has: I (`Utban) sent for the Prophet the message: "Come and lay for me a place for worship [khutta li masjidan]." Imam Nawawi in *Sharh Sahih Muslim* said: "It means: "Mark for me a spot that I can take as a place for worship by obtaining blessing from your having been there [mutabarrikan bi aathaarika]... In this hadith is evidence for obtaining blessings through the relics of saints (al-tabarruk bi aathar al-salihin)."

- `Umar feared that the taking of the tree of the *bay`a* to the Prophet as a place of prayer might lead to a return to idol-worship and he had it cut. Bukhari, Ibn Sa`d (1:73). It is known, however, that Ibn `Umar derived blessings even from walking in the same spots where Prophet had walked and praying exactly where he had prayed both at the Ka`ba and on his travels, and that he watered a certain tree under which Prophet had prayed so that it would not die. Bukhari, Bayhaqi (*Sunan* 5:245).

10. **Tabarruk with the Prophet's grave**

- Dawud ibn Salih says: "[The Caliph] Marwan [ibn al-Hakam] one day saw a man placing his face on top of the grave of the Prophet. He said: "Do you know what you are doing?" When he came near him, he realized it was Abu Ayyub al-Ansari. The latter said: "Yes; I came to the Prophet, not to a stone." Ibn Hibban in his *Sahih*, Ahmad (5:422), Tabarani in his *Mu`jam al-kabir* (4:189) and his *Awsat* according to Haythami in *al-Zawa'id* (5:245), al-Hakim in his *Mustadrak* (4:515); both the latter and al-Dhahabi said it was sahih. It is also cited by al-Subki in *Shifa' al-siqam* (p. 126), Ibn Taymiyya in *al-Muntaqa* (2:261f.), and Haythami in *al-Zawa'id* (4:2).
- Mu`adh ibn Jabal and Bilal also came to the grave of the Prophet and sat weeping, and the latter rubbed his face against it. Ibn Maja 2:1320, Ahmad, Tabarani, Subki, Ibn `Asakir and Ibn Taymiyya.
- Hafiz al-Dhahabi writes in the compendium of his shaykhs entitled *Mu`jam al-shuyukh* (1:73) in the entry devoted to his shaykh Ahmad ibn `Abd al-Mun`im al-Qazwini (#58): "Ahmad ibn al-Mun`im related to us... [with his chain of transmission] from Ibn `Umar that the latter disliked to touch the Prophet's grave. I say: He disliked it because he considered it disrespect. Ahmad ibn Hanbal was asked about touching the Prophet's grave and kissing it and he saw nothing wrong with it. His son `Abd Allah related this from him. If it is said: "Why did the Companions not do this?" It is replied: "Because they saw him with their very eyes when he was alive, enjoyed his presence directly, kissed his very hand, almost fought with each other over the remnants of his ablution water, shared his purified hair on the day of the greater Pilgrimage, and even if he spat it would virtually not fall except in someone's hand so that he could pass it over his face. Since we have not had the tremendous fortune of sharing in this, we throw ourselves on his grave as a mark of commitment, reverence, acceptance, and kissing. Don't you see

what Thabit al-Bunani did when he kissed the hand of Anas ibn Malik and placed it on his face saying: "This is the hand that touched the hand of Allah's Messenger"? Muslims are not moved to these matters except by their excessive love for the Prophet, as they are ordered to love Allah and the Prophet more than they love their own lives, their children, all human beings, their property, and Paradise and its maidens. There are even some believers that love Abu Bakr and `Umar more than themselves... Don't you see that the Companions, in the excess of their love for the Prophet, asked him: "Should we not prostrate to you?" and he replied no, and if he had allowed them, they would have prostrated to him as a mark of utter veneration and respect, not as a mark of worship, just as the Prophet Yusuf's brothers prostrated to Yusuf. Similarly the prostration of the Muslim to the grave of the Prophet is for the intention of magnification and reverence. One is not imputed disbelief because of it whatsoever (*la yukaffaru aslan*), but he is being disobedient [to the Prophet's reply to the Companions]: let him therefore be informed that this is forbidden. Similarly in the case of one who prays towards the grave."

- Imam Ahmad's son `Abd Allah said: "I asked my father about the man who touches and kisses the pommel of the Prophet's minbar to obtain blessing, or touches the grave of the Prophet. He responded by saying: "There is nothing wrong with it."" `Abd Allah also asked Imam Ahmad about the man who touches the Prophet's minbar and kisses it for blessing, and who does the same with the grave, or something to that effect, intending thereby to draw closer to Allah. He replied: "There is nothing wrong with it." This was narrated by `Abdullah ibn Ahmad ibn Hanbal in his book entitled *al-`Ilal fi ma`rifat al-rijal* (2:492).
- We already mentioned the authentic account whereby in the time of `Umar there was a drought during which Bilal ibn Harith came to the grave and said: "O Messenger of Allah, ask Allah for rain on behalf of your Community."
- We already mentioned `A'isha's account whereby she instructed that the roof be opened over the Prophet's grave in times of drought, and it would rain.
- `Umar sent a message to `A'isha saying: "Will you allow me to be buried with my two companions (the Prophet and Abu Bakr)?" She said, "Yes, by Allah," though it was her habit that if a man

from among the Companions asked her that she would always refuse. Bukhari.

11. Tabarruk with the Prophet's *jubba* (robe or cloak)

- Imam Muslim relates that `Abd Allah, the freed slave of Asma' the daughter of Abu Bakr, the maternal uncle of the son of `Ata', said: "Asma' sent me to Abdullah ibn `Umar saying: "The news has reached me that you prohibit the use of three things: the striped robe, saddle cloth made of red silk, and fasting the whole month of Rajab." Abdullah said to me: "So far as what you say about fasting in the month of Rajab, how about one who observes continuous fasting? And so far as what you say about the striped garment, I heard `Umar ibn al-Khattab say that he had heard from Allah's Messenger: "He who wears a silk garment, has no share for him (in the Hereafter)." And I am afraid that stripes were part of it. And so far as the red saddle cloth is concerned, here is Abdullah's saddle cloth [=his] and it is red." I went back to Asma' and informed her, so she said: "Here is the cloak (*jubba*) of Allah's Messenger," and she brought out to me that cloak made of Persian cloth with a hem of (silk) brocade, and its sleeves bordered with (silk) brocade, and said: "This was Allah's Messenger's cloak with `A'isha until she died, then I got possession of it. The Apostle of Allah used to wear that, and we washed it for the sick so that they could seek cure thereby." Muslim relates in the first chapter of the book of clothing. Nawawi comments in *Sharh sahih Muslim* (Book 37 Chapter 2 #10): "In this hadith is a proof that it is recommended to seek blessings through the relics of the righteous and their clothes (*wa fi hadha al-hadith dalil `ala istihbab al-tabarruk bi aathaar al-salihin wa thiyabihim*)."

12. Tabarruk with spots and people the Prophet had touched

- - Suwayd ibn Ghafalah reported: I saw `Umar kissing the Stone and clinging to it and saying: "I saw Allah's Messenger bearing great love for you." This hadith has been narrated on the authority of Sufyan with the same chain of transmitters (and the words are): "He (`Umar) said: "I know that you are a stone, nor would I consider you of any worth, except that I saw Abu al-Qasim bearing great love for you." And he did not mention about clinging to it. [Muslim: 7: 2916]
- Qadi `Iyad relates in his *Shifa'*, in the chapter entitled "Esteem for the things and places connected with the Prophet," that Imam Malik would not ride an animal in Madina and used to say: "I am

too shy before Allah to trample with an animal's hoof on the earth where Allah's Messenger is buried." Imam Malik gave a fatwa that whoever said: "The soil of Madina is bad" be given thirty lashes and jailed. Qadi `Iyad mentions the verses of an anonymous visitor to Madina:

The veil is lifted from us and a moon shines out
to those who look on, banishing all illusions.

When our mounts reach Muhammad, it is forbidden
for us to be found in our saddles.

We are drawing near to the best man ever
to walk on the earth,

So we hold this ground in respect and honor.

`Iyad adds: "One must respect the places... whose soil contains the body of the Master of Mankind and from which the *din* of Allah and the Sunna of the Messenger spread out... and the first earth that the skin of the Prophet touched after death. Its fragrance should be inhaled and its residences and walls should be kissed." Then he recites:

O Abode of the best of the Messengers...

For you (Madina) I have intense love, passionate love,
and yearning which kindles the embers of my heart.

I have a vow: If I fill my eyes with those walls
and the places where you (O Prophet) walked,

There my turbaned gray hair will be covered with dust
from so much kissing.

Had it not been from obstacles and foes,

I would always visit them,

even if I had to be dragged by my feet.

- Al-Tabarani in *al-Awsat* and *al-Kabir* (4:16), and Imam Ahmad in his *Musnad* (5:67-68) with a sound chain as stated by al-Haythami in *al-Zawa'id*(4:211) narrated through Handhalah Ibn Hudhaym that the latter went with his grandfather, Hudhaym, to the Prophet. Hudhaym said to the Messenger of Allah: "I have sons and grandsons, some of whom are pubescent and others still children." Motioning to the young child next to him, he said: "This is the youngest." The Prophet brought this young child whose name was Handhalah next to him, wiped on his head, and told him, "*barakallahu fik*," which means: "May Allah bless you." After that, people started to bring Handhalah a person with a swollen face or a sheep with a swollen udder. Handhalah would place his hand on that part of his head the Prophet wiped, then touch the swollen part and say *Bismillah*, and the swelling would be cured.
- Ibn Abi Shayba narrated in his *Musannaf* (4:121), in the chapter entitled: "Touching the grave of the Prophet" with a sahih chain as judged by Ibn Hajar al-`Asqalani, and Qadi `Iyad in his book *al-Shifa'*, in the chapter entitled: "Concerning the visit to the Prophet's grave, the excellence of those who visit it and how he should be greeted": Yazid ibn `Abd al-Malik ibn Qusayt and al-`Utbi narrated that it was the practice of the Companions in the masjid of the Prophet to place their hands on the pommel of the hand rail (*rummana*) of the pulpit (*minbar*) where the Prophet used to place his hand. There they would face the qibla and supplicate (make du`a) to Allah hoping He would answer their supplication because they were placing their hands where the Prophet placed his while making their supplication. Abu Mawduda said: "And I saw Yazid ibn `Abd al-Malik do the same." This practice of the Companions clarifies two matters. The first is the permissibility of asking Allah for things by the Prophet (*tawassul*) after his death since by their act the Companions were truly making tawassul. Likewise it is permissible to ask Allah for things by other pious Muslims. The second is the permissibility of seeking blessings (*baraka*) from the objects the Prophet touched.
- The Tabi`i Thabit al-Bunani said he used to go to Anas Ibn Malik, kiss his hands, and say: "These are hands that touched the Prophet." He would kiss his eyes and say: "These are eyes that saw the Prophet." Abu Ya`la narrated it in his *Musnad* (6:211) and

Ibn Hajar mentions it in his *al-Matalib al-`aliya*(4:111). al-Haythami declared it sound in *Majma` al-zawa'id* (9:325).

- According to Bukhari in his *Adab al-Mufrad*, `Abd al-Rahman ibn Razin related that one of the Companions, Salama ibn al-Aku`, raised his hands before a group of people and said: "With these very hands I pledged allegiance (*bay`a*) to the Messenger of Allah," upon hearing which all who were present got up and went to kiss his hand. Another version of this hadith was also related by Ahmad.
- Abu Malik al-Ashja`i said that he once asked another Companion of the Tree, Ibn Abi Awfa, "Give me the hand that swore bay`at to the Messenger of Allah, Peace be upon him, that I may kiss it." Ibn al-Muqri related it.
- Bukhari in *al-Adab al-mufrad* also relates that Suhayb saw Sayyidina `Ali kiss both the hand and feet of the Prophet's uncle al-`Abbas, and that Thabit kissed the hand of Anas because it had touched the Prophet's hand.

13. Tabarruk with the soil and vegetation of Madina

- The merits of Madina, of prayer in Madina, of visiting the Masjid al-Nabawi, of living in Madina, of not cutting its trees, etc. are all based on the fact that the Prophet is there. The fact that it is a sanctuary (*haram*) and a preserve (*hima*) is well documented in numerous ahadith. It is even strongly recommended not to enter Madina except on foot, and many Companions, Tabi`in, and Tabi` al-Tabi`in never entered it except on foot, in respect for the Holy Presence of the Prophet.
- Narrated Ali ibn Abu Talib: The Prophet said: "Madina's fresh grass is not to be cut, its game is not to be driven away, and things dropped in it are to be picked up only by one who publicly announces it, and it is not permissible for any man to carry weapons in it for fighting, and it is not advisable that its trees are cut except what a man cuts for the fodder of his camel. [Abu Dawud, 10: 2030]
- Narrated Abu Hurayra: When the people saw the first fruit (of the season or of plantation) they brought it to Allah's Apostle. When he received it he said: "O Allah, bless us in our fruits; and bless us in our city; and bless us in our *sa's* and bless us in our *mudd* (i.e. in every measure). O Allah, Ibrahim was Thy servant, Thy friend, and Thy apostle; and I am Thy servant and Thy apostle. He (Ibrahim) made supplication to Thee for (the showering of blessings upon) Mecca, and I am making supplication to Thee for

Madina just as he made supplication to Thee for Mecca, and the like of it in addition." He would then call to him the youngest child and give him these fruits. [Muslim, 7: 3170]

As the Prophet asked Allah's Blessings on the city, its fruits, and in their measures, then it must be full of blessing as his supplication is a *du`a' mustajab* or answered prayer Therefore, it is common practice for pilgrims to purchase the dates of Madina for the blessings to bring back home with them to share among those who could not make the pilgrimage. And it is said that there yet remain living some of the date palms from those planted by the Holy hand of the Most Noble Messenger himself, blessings and peace be upon him. Wallahu a`lam.

14. Tabarruk with his Holy Hand and Feet

- The first hadith Imam Ahmad related from Anas ibn Malik in his *Musnad Anas* is: "The whole Community of the people of Madina used to take the hand of the Prophet and rush to obtain their need with it."
- Narrated `A'isha the Mother of the Believers: "The Messenger of Allah, may Allah bless him and grant him peace, when he had a complaint, would recite the last three suras of Qur'an, over himself and blow." She said, "When his pain was great, I would recite it over him and wipe him with his right hand hoping for its blessing."
- Usama ibn Sharik narrates: "I came to see the Prophet while his Companions were with him, and they seemed as still as if birds had alighted on top of their heads. I gave him my salam and I sat down. [Then Beduins came and asked questions which the Prophet answered.] ... The Prophet then stood up and the people stood up. They began to kiss his hand, whereupon I took his hand and placed it on my face. I found it more fragrant than musk and cooler than sweet water." Narrated by Abu Dawud (#3855), Ti(2038 -- hasan sahih), Ibn Majah (3436), al-Hakim (4:399), and Ahmad (4:278). al-Hafiz Imam Bayhaqi cites it in Branch 15 of his *Shu`ab al-iman* entitled: The Fifteenth Branch of Faith, Namely A Chapter On Rendering Honor To The Prophet, Declaring His High Rank, And Revering Him (*al-khamis `ashar min shu`ab al-iman wa huwa babun fi ta`zim al-nabi sallallahu `alayhi wa sallama wa ijlalihi wa tawqirih*) Vol. 2 p. 200 (#1528).
- Narrated `Abd Allah ibn `Umar: Ibn `Umar was sent with a detachment by the Apostle of Allah. The people wheeled round in

flight. He said: I was one of those who wheeled round in flight. When we stopped, we said: What should we do? We have run away from the battlefield and deserve Allah's wrath. Then we said: Let us enter Medina, stay there, and go there while no one sees us. So we entered the city and thought: If we present ourselves before Allah's Apostle, and if there is a change of repentance for us, we shall stay; if there is something else, we shall go away. So we sat down (waiting) for the Apostle of Allah before the dawn prayer. When he came out, we stood up to him and said: We are the ones who have fled. He turned to us and said: No, you are the ones who return to fight after wheeling away. We then approached and kissed his hand, and he said: I am the main body of the Muslims. (Abu Dawud, Book 14 [Jihad], Number 2641.) This hadith is also found in al-Abhari; in the book of al-hafiz Ibn Muqri on standing up and kissing the hand out of respect; in the *Adab al-mufrad* of Imam Bukhari (Chapter on Kissing the Hand and Chapter on Kissing the Foot), in Ibn Maja (Adab), in Bayhaqi's *Dala'il an-Nubuwwa*, and in the *Musnad* of Ahmad ibn Hanbal.

Ibn `Umar told a story and said: "We then came near the Prophet and kissed his hand." It is related in Ibn Maja's *Sunan*, Book of *Adab*, Chapter on kissing by a man of another man's hand; in Abu Dawud's *Sunan*, Book of *Adab*, Chapter on kissing the hand; and in the *Musannaf* of Ibn Abi Shayba through two different chains.

Umm Aban, daughter of al-Wazi` ibn Zari` narrated that her grandfather Zari` al-`Abdi, who was a member of the deputation of `Abd al-Qays, said: "When we came to Medina, we raced to be first to dismount and kiss the hand and foot of Allah's Apostle... (to the end of the hadith)" [Abu Dawud, 41: 5206.] Bukhari relates from her a similar hadith in his *Adab al-mufrad*: We were walking and someone said, "There is the Messenger of Allah," so we took his hands and feet and kissed them.

Burayda narrated that one of the Beduin Arabs who came to the Prophet, Peace be upon him, asked: "O Messenger of Allah, give me permission to kiss your head and your hands," and he received it. In another version, he asks permission to kiss the head and the feet. Narrated in Ghazali's *Ihya'* and the version mentioning the feet is in Hakim's *Mustadrak* and in Ibn Muqri. Both al-Hakim and al-`Iraqi declared the latter's chain authentic.

From Safwan ibn `Asal al-Muradi: "One of two Jews said to his companion: Take us to this Prophet so we can ask him about Musa's ten signs... [the Prophet replied in full and then] they kissed his hands and feet and said: we witness that you are a Prophet..." Narrated by Ibn Abi Shayba (Book of Adab, Chapter entitled A Man Kissing Another Man's Hand When He greets Him), Tirmidhi (Book of Adab) who declared it hasan sahih, al-Nasa'i, Ibn Maja (Book of Adab), and al-Hakim who declared it sahih.

When we were with Allah's Messenger on an expedition, a Bedouin came and asked for a miracle. The Noble Messenger SallAllahu alayhi wa sallam pointed at a tree and said to the Bedouin: "Tell that tree that Allah's Messenger summons you." The tree swayed and brought itself out, and came to the presence of the Holy Messenger SallAllahu alayhi wa sallam, saying, "Peace be upon you Oh Messenger of Allah!" The Bedouin said, "Now let it return to its place!" When Allah's Messenger ordered it, the tree went back. The Bedouin said, "let me prostrate to you!" The Messenger answered: "No one is allowed to do that [ie it is Haraam]." The Bedouin said, "Then I will KISS YOUR HANDS AND FEET." and He (Saw) PERMITTED HIM THAT [ie it is jaa'iz]. REF: al-QaaDee IyaaD, ash-Shifaa', 1:299; al-Bazaar, Musnad, 3:49.

15. *Tabarruk* From His Blessed Skin

Narrated Usayd ibn Hudayr: AbdurRahman ibn Abu Layla, quoting Usayd ibn Hudayr, a man of the Ansar, said that while he was given to jesting and was talking to the people and making them laugh, the Prophet poked him under the ribs with a stick. He said: Let me take retaliation. He said: Take retaliation. He said: You are wearing a shirt but I am not. The Prophet then raised his shirt and the man embraced him and began to KISS HIS SIDE. Then he said: This is what I wanted, Apostle of Allah! (Abu Dawud, Book 41, Number 5205.)

Ibn `Abd al-Barr relates, in his *Isti`ab fi Ma`rifat al-as-hab* (p. 673), that the Prophet, after forbidding two or three times the use of *khaluq* (a kind of perfume mixed with saffron), and finding that Sawad ibn `Amr al-Qari al-Ansari was wearing it, nudged him in the mid-section with a palm-tree stalk (*jarida*) and scratched him. The latter asked for reparation; when the Prophet bared his own belly to him, he jumped and kissed the Prophet's belly.

Ibn Ishaq's version in the *Sira* mentions that Sawad was standing in the ranks of the Companions of Badr at the time of this incident. The Prophet was arranging the ranks with his switch (*miqra`a*) and he nudged Sawad's belly with it, scratching him inadvertently, with the words: "Align yourself with the others." Sawad said: "*Ya Rasulallah*, you hurt me, so give me reparation." The Prophet handed him the switch and said: "Take reparation." Sawad approached him and kissed his belly. The Prophet said: "What made you do that, O Sawad?" He replied, "*Y Rasulallah*, the time has come for what you see, and I loved that my last action in this *dunya* be to touch you."

Narrated Buhaysah al-Fazariyyah: My father sought permission from the Prophet. Then he came near him, lifted his shirt, and began to kiss him and embrace him out of love for him... (Abu Dawud, Book 9, Number 1665.)

16. Tabarruk with places the Prophet visited Narrated Abu Burda: When I came to Medina. I met Abdullah bin Salam. He said, "Will you come to me so that I may serve you with Sawiq (i.e. powdered barley) and dates, and let you enter a (blessed) house in which the Prophet entered?" ... (Bukhari, Volume 5, Book 58, Number 159)

17. The Prophet's sandals

- Bukhari and Tirmidhi narrate from Qatada: "I asked Anas to describe the sandals of Allah's Messenger and he replied: Each sandal had two straps"; and from `Isa ibn Tahman: "Anas took out a pair of shoes and showed them to us. They did not have hair on them." (The remark refers to the Arabian practice of not removing the hair from the leather from which shoes were made.) Bukhari, Malik, and Abu Dawud relate that `Ubayd ibn Jarir said to `Abd Allah ibn `Umar: "I saw you wear tanned sandals." He replied: "I saw the Prophet wearing sandals with no hair on them and perform ablution in them, and so I like to wear them."
- al-Qastallani in his *Mawahib al-laduniyya* said that Ibn Mas`ud was one of the Prophet's servants and that he used to bring for the Prophet his cushion (*wisada*), his tooth-stick (*siwak*), his two sandals (*na`layn*), and the water for his ablution. When the Prophet rose he would put his sandals on him; when he sat he would carry his sandals in his arms until he rose.

Qastallani mentions the following from one of the greatest Tabi`in:

Abu Ishaq (al-Zuhri) said: al-Qasim ibn Muhammad (ibn Abu Bakr al-Siddiq) said: Of the proven blessing of the likeness of the Prophet's sandal is that whoever has it in his possession for *tabarruk*, it will safeguard him from the sedition of rebels and the mastery of enemies, and will be a barrier against every recreant devil and the evil eye of the envious. If the pregnant woman holds it in her right hand at the time of labor, her delivery will be easier by Allah's change and His might.

al-Qastallani also said that Abu al-Yaman ibn `Asakir wrote a volume on the image of the Prophet's sandal, and so did Ibn aHajj al-Andalusi. He relates the account of a pious shaykh by the name of Abu Ja`far Ahmad ibn `Abd al-Majid:

I cut the pattern of this sandal for one of my students. He came to me one day and said: "I saw a wonder yesterday from the blessing of this sandal. My wife was suffered from a pain which almost took her life. I placed the sandal on the spot of her pain and said: O Allah, show me the blessing of the owner of this sandal. Allah cured her on the spot."

al-Munawi and al-Qari mentioned in their commentary on Tirmidhi's *al-Shama'il* that Ibn al-`Arabi said that the sandals are part of the attire of prophets, and the people only left them due to the mud in their lands. He also mentioned that one of the names of the Prophet in the ancient books is *sahib al-na`layn* or "The wearer of the two sandals."

Shaykh Yusuf al-Nabahani recited about the Prophet's sandals:

wa na`lun khada`na haybatan li waqariha

fa inna mata nakhda`u li haybatiha na`lu

fa da`ha `ala a`la al-mafariqi innaha

haqiqataha tajun wa surataha na`lu

A sandal to whose majestic nobility we submit

For by submitting to its majesty do we rise:

Therefore place it in the highest spot for it is

In reality a crown, though its image is a sandal.

And when Imam al-Fakhani first saw the Prophet's sandals he recited:

wa law qila li al-majnuni layla wa wasluha

turidu am al-dunya wa ma fi zawayaha

laqala ghubarun min turabi ni`aliha

ahabbu ila nafsi wa ashfa li balawaha

And if Layla's Madman were asked: do you prefer

Union with Layla, or the world and its treasures?

He would answer: "Dust from the earth of her sandals

Is dearer to my soul, and its most soothing remedy."

Shihab al-Din Ahmad al-Muqri wrote a book on this which he named *Fath al-muta`al fi madh al-ni`al* (The opening of the Most High in the praise of the Prophet's sandals).

Ashraf`Ali al-Tahanawi the Deobandi shaykh wrote a treatise entitled *Nayl al-shifa' bi na`l al-mustafa* (The attainment of cure through the sandals of the Elect One) found in his book *Zad al-sa`id* (Provision for the fortunate).

The muhaddith of India Muhammad Zakariyya Kandhalwi said in his translation of Tirmidhi's *Shama'il*:

Maulana Ashraf`Ali Thaanwi Saahib has written in his kitaab *Zaadus Sa`eed* a detailed treatise on the barakaat and virtues of the shoes of Rasulullah Sallallahu `Alayhi Wasallam. Those interested in this should read that kitaab (which is available in English). In short, it may be said that it [the Prophet's sandal] has countless qualities. The `ulama have experienced it many a time. One is blessed by seeing Rasulullah Sallallahu `Alayhi Wasallam in one's dreams; one gains safety from oppressors and every heartfelt desire is attained. Every object is fulfilled by its tawassul (means, petition, request). The method of tawassul is also mentioned therein.

We see by all the above evidence that tawassul and tabarruk are an intimate and integral part of the practice of the Companions, that it is Sunna, and that no-one denies it except those who deviate from the Sunna and who harbor the disease of ignorance and suspicion in their heart. May Allah protect us from their

designs, and may He keep all Muslims unswervingly on the path of Ahl al-Sunna and that of the true Salaf. And Allah knows best.