



300 MIRACLES OF THE PROPHET

may Allah's eternal peace and blessings be upon him

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In the Name of Allah, the Merciful, the Most Kind.
Peace & blessings of Allah be upon His Noble Messenger Muhammad,
upon his Family & Companions.

1. The Holy Qur'an; the final and absolute book of divine guidance. Through it, Allah revealed to His Beloved Messenger numerous scientific proofs and evidences 1400 years ago which science is just beginning to comprehend today. Its eloquence and complete accuracy have remained unchallengeable to this day.

• "Say: If mankind and the *jinn*s were together to produce the like of this Qur'an, they could not produce the like thereof, even if they helped one another." [Qur'an 17:88]

2. Mi'raj; the Beloved Messenger's ascension to the Heavens accompanied by Angel Jibra'il.

• The Messenger of Allah said, "...*al-Buraq*, a white animal, smaller than a mule and bigger than a donkey was brought to me, and I set out with Gabriel. When I reached the nearest Heaven, Gabriel said to the gate-keeper of Heaven, 'Open the gate!'" [Bukhari]

3. Splitting of the moon: challenged to prove his Prophethood by the unbelieving Quraysh, the Beloved Messenger of Allah split the moon into two halves, and the pieces were clearly separated from each other. Despite this, the *kuffaar* turned away in ignorance and continued to follow their desires in non-belief.

• Narrated Sayyidina Anas b. Malik: "The people of Makkah asked the Messenger of Allah to show them a miracle; he therefore split the moon, the two pieces were seen on the opposite sides of Mount Hira." [Bukhari]

• "The Hour has come near, and the moon has split [in two]. But if they see a Sign, they turn away, and say, 'This is (but) transient magic.'" [Qur'an 54:1-2]

4. Prophecy of the Roman Empire's victory over the Persians after facing defeat.

• "The Romans have been defeated. In the nearest land, and they, after their defeat, will be victorious." [Qur'an 30:2-3]

5. The blessed saliva of the Beloved Messenger, *may Allah's peace and blessings be upon him*, worked as a miraculous cure for ailments.

• "...The Prophet was told that Ali was suffering from eye-trouble, so he applied saliva to Ali's eyes and invoked Allah to cure him. He at once got cured as if he had no ailment." [Bukhari]

6. The Beloved Messenger of Allah never yawned during his entire lifetime.

• It is related that the Beloved Messenger himself said, "No Prophet has ever yawned." [Imam ibn Hajar, Fath al-Bari]

7. The Messenger of Allah had no visible shadow, even on a bright sunny day.

- Sayyidina Abdullah ibn Abbas, the cousin of the Beloved Prophet, states, "The Messenger of Allah had no shadow, not while standing in the sun, but the brilliance of his light (noor) surpassed the rays of the sun; nor while sitting before a burning light, but his luminous light excelled the lustre of the light." [Imam ibn al-Jawzi's Kitabul-Wafa]
- Imam Jalaluddin Suyuti narrates, "This is also a unique feature of the Prophet that his shadow did not touch the ground, because he was light (noor), and when he used to walk in the sunshine his shadow could not be seen." [Khasaa'is al-Kubra]

8. Allah encouraged him before the Battle of Badr with a dream of a small *kuffaar* army. "(And remember) when Allah showed them to you as few in your dream; if He had shown them to you as many, you would surely have been discouraged..." [Qur'an 8:44]

- Hafiz ibn Kathir relates in his Tafsir: Mujahid said, "In a dream, Allah showed the Prophet the enemy as few. The Prophet conveyed this news to his Companions and their resolve strengthened." This demonstrates Allah's compassion towards the believers. Allah made them see few disbelievers in their eyes, so that they would be encouraged and feel eager to meet them.

9. Victory of the Battle of Badr; 313 Muslim soldiers triumphed against approximately a thousand non-Muslim soldiers and their cavalry. The Angels were present in this battle too, aiding the believers with their unseen forces.

- "There has already been for you a Sign in the two armies that met (in combat): One was fighting in the cause of Allah, the other resisting Allah; these saw with their own eyes twice their number. But Allah does support with His aid whom He pleases. In this is a warning for such as have eyes to see." [Qur'an 3:13]
- "[Remember] when you asked help of your Lord, and He answered you, 'Indeed, I will reinforce you with a thousand from the angels, following one another.'" [Qur'an 8:9]

10. There was once a drought in Madinah, and the people requested the Messenger of Allah to pray for rain. His prayer was answered so fast that it began to rain before he descended the pulpit. [Tafsir ibn Kathir]

- Sayyidina Anas b. Malik says in a narration: "The Prophet raised his hands and said: 'O Allah, make it rain', thrice. I swear by Allah, there were no clouds in the sky, not even a single one. Then suddenly, a thick heavy cloud covered us, and it rained, and we never saw the sky for a week..." [Bukhari]

11. Rainfall on the eve of the battle of Badr, which resolved the issue of scarce water supplies for drinking and purification, and firmed the ground for the Muslim camp.

- "And He caused rain to descend on you from heaven..." [Qur'an 8:11]
- Tafsir ibn Kathir reports on this verse that Mujahid said, "Allah sent down the rain on the believers before slumber overtook them, and the rain settled the dust, made the ground firmer, made them feel at ease and their feet firmer."
- And Ibn Ishaq narrated from Yazid bin Ruwman that Sayyidina Urwa bin Az-Zubayr said, "Allah sent rain down from the sky on a sandy valley. That rain made the area where the Messenger of Allah and his Companions camped firmer so that it did not hinder their movement. Meanwhile, the part that the Quraysh were camping on became difficult to move in."

12. As a baby in the cradle, the Beloved Prophet would move the moon with his blessed finger and would converse with it.

- The Prophet's uncle, Sayyidina Abbas, said, "O Messenger of Allah, what made me enter into your religion was my witnessing a sign of your Prophethood. I saw you in your cradle talking tenderly to the moon and pointing at it with your finger. It moved across the sky to wherever you pointed." The Beloved Messenger replied, "I was talking to it, and it talked to me, which distracted me from crying. I could hear the sound of its prostration under the Throne." [Imam al-Qastalani's Mawahib al Ladunya; Imam Suyuti's Khasa'is al-Kubra]

13. He increased blessing in food to the extent that a piece of bread once fed seventy to eighty Companions to their fill.

- Sayyidina Anas b. Malik narrates: Abu Talha said, "O Umm Sulaym, here comes the Messenger of Allah along with the people and we do not have enough (food) to feed them." She said, "Allah and His Messenger know better." Abu Talhah went out (to receive him) until he met Messenger of Allah, and he came forward along with him until they both arrived. Then the Messenger of Allah said, "O Umm Sulaym, bring forth what you have with you." So she brought the bread. The Messenger of Allah commanded that the bread be broken into small pieces and after Umm Sulaym had squeezed clarified butter out of a butter container and made it just like soup. Messenger of Allah recited over it what Allah wished him to recite. He then said, "Allow ten guests to come in." They ate until they had their fill. They then went out. He (Messenger of Allah) again said, "Allow ten (more to come in)", and he (the host) ushered them in. They ate to their fill. Then they went out. He again said, "Allow ten (more)," until all the people ate to their fill. They were seventy or eighty persons." [Bukhari; Muslim]

14. He remained unseen when the accursed wife of Abu Lahab approached him and Sayyidina Abu Bakr at the Ka'bah.

- When Surah al-Masad was revealed, the one-eyed wife of Abu Jahl came out wailing and she had a stone in her hand. The Messenger of Allah was sitting in the Masjid (of the Ka'bah) and Sayyidina Abu Bakr was with him. When Sayyidina Abu Bakr saw her, he said, "O Messenger of Allah! She is coming and I fear that she will see you." The Messenger of Allah replied, "Verily, she will not see me." Then he recited some of the Qur'an as a protection for himself. So she advanced until she was standing in front of Sayyidina Abu Bakr and she did not see the Messenger of Allah. She then said, "O Abu Bakr! Verily, I have been informed that your friend is making defamatory poetry about me." [Tafsir ibn Kathir]

15. Water from his blessed fingers: On the day of Hudaibiya, the Muslims came upon a water shortage. The only water available was the amount that the Beloved Messenger had with him. He simply dipped his blessed hands into the water, and as witnessed by 1500 Companions, it began to flow in abundance from his blessed fingers.

- As narrated Sayyidina Salim, Sayyidina Jabir states, "On the day of Al-Hudaibiya, the people felt thirsty and Allah's Apostle had a utensil containing water. He performed ablution from it and then the people came towards him. Allah's Apostle said, 'What is

wrong with you?' The people said, 'O Allah's Apostle! We haven't got any water to perform ablution with or to drink, except what you have in your utensil.' So the Prophet put his hand in the utensil and the water started spouting out between his fingers like springs. So we drank and performed ablution."

I said to Jabir, "What was your number on that day?" He replied, 'Even if we had been one hundred thousand, that water would have been sufficient for us. Anyhow, we were 1500.'" [Bukhari]

16. His authority over the Arabian Peninsula, with Muslims living in peace and security.

- "Allah has promised those among you who believe and do righteous good deeds, that He will certainly grant them succession in the land, as He granted it to those before them.." [Qur'an 24:55]

- Tafsir ibn Kathir relates: This is a promise from Allah to His Messenger that He would cause his Ummah to become successors on earth i.e., they would become the leaders and rulers of mankind, through whom He would reform the world and to whom people would submit, so that they would have in exchange a safe security after their fear.

This is what Allah did indeed do, may He be glorified and exalted, and to Him be praise and blessings. For He did not cause His Messenger to die until He had given him victory over Makkah, Khaybar, Bahrain, all of the Arabian Peninsula and Yemen (...). Then when the Messenger died, his successor (Khalifah) Sayyidina Abu Bakr as-Siddiq took over the reins of power and united the Ummah, preventing its disintegration. He took control of the entire Arabian Peninsula, and he sent the Islamic armies to the land of Persia..."

17. Tree-trunk cries for his blessed presence: The tree-trunk which the Beloved Messenger would lean on to deliver the Friday sermon cried when it was replaced with a proper pulpit.

- Narrated Sayyidina Jabir bin 'Abdullah: "The Prophet used to stand by the stem of a date-palm tree (while delivering a sermon). When the pulpit was placed for him, we heard that stem crying like a pregnant she-camel till the Prophet got down from the pulpit and placed his hand over it." [Bukhari]

18. The Qur'an informs with a prophecy of the Holy Prophet's departure from this world.

- Tafsir ibn Kathir relates that when Surah al-Nasr [110] was revealed, the Messenger of Allah said, "My death has been announced to me." And indeed, he died during that year. May Allah's peace and blessings be upon him.

19. His illiteracy which proved to the unbelievers that he did not write the Qur'an.

- "Neither did you read any book before it nor did you write any book with your right hand. In that case, indeed, the followers of falsehood might have doubted." [Qur'an 29:48]

- Tafsir ibn Kathir elaborates on the verse above: 'During this time you never read any book or wrote anything. Your people, as well as others all know that you are an unlettered man who does not read or write.' This is how he (the Beloved Messenger) was also described in the previous Scriptures..."

20. Food would recite the Names of Allah in his blessed hand, sometimes sounding like the humming of bees.

- From a narration by Sayyidina Abdullah: "...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)." [Bukhari]

21. When the Beloved Messenger was born, Shaytan and the jinns were no longer able to access the Heavens, symbolised by an increase of meteorites and falling stars.

- After Allah's Messenger honoured the world, especially on the night of his birth, there was an increase in star-fallings. This is a sign of the devils and jinn being forbidden to eavesdrop on the unknown in the Heavens. [Imam Bayhaqi's Dala'il al-Nubuwwa; Qadi Iyad's al-Shifa]

22. The divine inspiration within him when revelation took place. [Qur'an 42:52]

- "And thus have we, by our command, sent inspiration to you..." [Qur'an 42:52]
- On the above verse, Tafsir ibn Kathir comments: Sometimes He casts something into the heart of the Prophet, and he has no doubt that it is from Allah.

23. The increase of provision in the house of Sayyida Haleema, his foster-mother, during the time he went to live with her as a child.

- From the time he went to live with her and during the time he stayed with her, her provision and goats & camel milk increased significantly more in amount than before, and in huge contrast to the others in her tribe. [Imam al-Haythami, Majmau'z-Zawaid; Imam Abu Nuaym, Dala'il al-Nubuwwa; Hafiz ibn Kathir's al-Bidaya wal-Nihaya; Qadi Iyad's al-Shifa]

24. A cloud would follow him wherever he went, providing shelter and shade from the sun.

- One incident is reported that, when Allah's Messenger came back from a business trip together with Sayyida Khadijah and her maid-servant Maysara, Sayyida Khadijah saw two angels above the Prophet's head, making shade like a cloud. She told it to Maysara, who replied: "I saw the same thing during the whole journey." [Qadi Iyad's al-Shifa; Imam Bayhaqi's Dala'il al-Nubuwwa]

25. Swiftly after the prayer of the Messenger of Allah, Sayyidina Umar ibn al-Khattab accepted Islam.

- Sayyidina Anas ibn Malik narrates that the Messenger of Allah supplicated on Thursday night saying, "O Allah, strengthen Islam by Umar ibn al-Khattab or Amr ibn Hisham." On the morning of Friday, Umar became Muslim. [al-Tabarani in al-Awsat; Imam Suyuti's Forty Hadith on the Virtues of Umar ibn al-Khattab]

26. A ditch of fire appeared before Abu Jahl when he resolved to attack the Beloved Messenger of Allah whilst he prayed.

- Sayyidina Abu Hurayrah that Abu Jahl said, "Does Muhammad cover his face with dust (i.e., from prostration) while he is among you all?" The people replied, "Yes." Then he said, "By al-Lat and al-'Uzza, if I see him praying like this, I will stomp on his neck, and

I will certainly put his face in the dust." So the Messenger of Allah came and he began praying, which made it possible for Abu Jahl to stomp on his neck. The people became surprised at Abu Jahl because he began retreating on his heels and covering himself with his hands. Then it was said to him, "What's the matter with you?" He replied, "Verily, between me and him is a ditch of fire, monsters and wings." Then the Messenger of Allah said, "If he had come near me, the angels would have snatched him limb by limb." [Tafsir ibn Kathir; Surah al-Alaq]

27. A wolf testified about the Messenger of Allah's Prophethood to a shepherd outside the city of Madinah, who consequently went to accept Islam at his blessed hands.

- Narrated Sayyidina Unais bin 'Amr: Sayyidina 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?' Sayyidina Ahban added, 'I clapped my hands and said, 'By Allah, I have never seen anything more curious and wonderful than this (that a wolf can speak like a human being)! 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).'" Sayyidina Unais bin 'Amr further said, "Then Ahban went to Allah's Apostle and informed him of what happened and embraced Islam." [Bukhari]

28. The perspiration of the Beloved Messenger of Allah was so pure that it would emit a pleasant, sweet fragrance as testified by many Noble Companions.

- Sayyidina Anas b. Malik commented, "I have never smelled amber, musk or any other (perfume) more fragrant than the aroma of the Messenger of Allah." [Muslim]

29. When the Beloved Messenger of Allah was born, he emerged from his mother's womb in the *sajda* position, entering into the world with prostration to Allah.

- When the Beloved Messenger was born, he fell to the ground, fingers drawn together with the index finger pointing, testifying to the oneness of Allah. [Imam al-Qastalani, Mawahibul-Laduniyya; Imam Tabarani's al-Awsat; Imam Abu Nu'aym, Dala'il al-Nubuwwa]

30. Faith in Allah at the Cave Thawr, in the face of possible death at the hands of the enemy. He turned and said to Sayyidina Abu Bakr al-Siddiq, "Do not despair, Allah is with us." [Qur'an 9:40]

- Sayyidina Abu Bakr Siddique himself reported, "I saw the feet of the polytheists very close to us as we were in the cave. I said, 'Allah's Messenger, if one amongst them were to see at his feet, he would have surely seen us.' Thereupon he said, 'Abu Bakr, what can befall two who have Allah as the third One with them.'" [Muslim]

31. His prediction that Sayyidina Suraqa would one day wear the bangles of Chosroes. This came true during Sayyidina Umar's reign. This prediction also proves the Messenger of Allah's knowledge that Sayyidina Suraqa would soon embrace Islam, as he was not a Muslim at that time.

- Sayyidina Suraqa, before he became a Muslim, was enticed by the Quraysh's promises of reward for capturing the Messenger of Allah. He set out in pursuit, and eventually his mule caught up with the Messenger of Allah. It became extremely close, and the Messenger of Allah prayed for Allah's protection. Consequently, Sayyidina Suraqa's mule began to stumble in the sand, unable to proceed. Eventually he realised the divine implication, and asked the Messenger of Allah for amnesty, which was then granted to him. Then the Messenger of Allah said, "You will wear the two bracelets of Chosroes." During the *khilafat* of Sayyidina Umar b. al-Khattab, the land of Chosroes was conquered and his jewellery was brought to Sayyidina Umar, who put the bracelets on Sayyidina Suraqa. This confirmed the report of the Messenger of Allah. [Qadi Iyaad's al-Shifa, Mulla Ali Qari's Sharh al-Shifa, Imam ibn Hajar's al-Isabah]

32. He informed his Companions of what was happening during the Battle of Muta (near Damascus), as if watching it, even though it would take someone one month to reach it on foot.

- The Messenger of Allah said: "Zayd has taken the flag and been hit; now Ibn Rawaha has taken it and been hit; now Ja'far has taken it and been hit; now one of God's Swords (i.e. Khalid b. Waleed) has taken it."

Two or three weeks later, Sayyidina Ya'la ibn Munabbih returned from the battlefield. In his presence, the Prophet described the fighting in detail and Sayyidina Ya'la swore by God that everything had happened exactly as described. [Bukhari; al-Hakim; Imam Abu Nu'aym's Dala'il al-Nubuwwa]

33. His knowledge of the future martyrdom of Sayyidina Umar and Sayyidina Usman.

- When the Messenger of Allah was on top of Mount Uhud with the three Companions, the mountain trembled. He said, "Be firm, o Uhud! For on you are a Prophet, a Siddiq (a truthful one i.e. Sayyidina Abu Bakr) and two martyrs (Sayyidina Umar and Sayyidina Usman)." [Bukhari; Muslim]

34. Overcoming hardship and trials of the land of Arabia, and of spreading the Word of Allah.

- "And remember when you were few and were reckoned weak in the land, and were afraid that men might abduct you, but He provided a safe place for you, strengthened you with His help, and provided you with good things so that you might be grateful." [Qur'an 8:26]

- On this verse, Tafseer ibn Kathir relates from Qatadah bin Di'amah As-Sadusi: "Arabs were the weakest of the weak, had the toughest life, the emptiest stomachs, the barest skin and the most obvious misguidance. Those who lived among them lived in misery; those who died went to the Fire." He continues, "By Allah! We do not know of a people on the face of the earth at that time who had a worse life than them. When Allah brought Islam, He made it dominant on the earth, thus bringing provisions and leadership for them over the necks of people. It is through Islam that Allah granted all what you see, so thank Him for His favours..."

35. His prophecy that his beloved daughter, Sayyida Fatima, would be the first of his family to pass away after him.

- The Messenger of Allah said to his daughter, Sayyida Fatima, whilst on his death-bed: "You will be the first of my family to join me (after my death)." [Bukhari; Muslim]

36. The Messenger of Allah told a Bedouin man to testify to Islam during an expedition, and the man asked for a sign. The Messenger of Allah called to a tree at the side of the valley and it went towards him.

- Sayyidina Abdullah ibn Umar narrates, "The tree swayed, uprooted itself, left the soil, and drew near to Allah's Messenger. He asked it three times to testify, and each time it testified to his truthfulness. Then he ordered the tree to go back and settle down in its place, and it did so." [Qadi Iyaad's al-Shifa; Tirmidhi; Bayhaqi]

37. On numerous occasions, rocks and trees would greet him as he passed by.

- One report narrates that Sayyidina Ali said, "Whenever we walked through Makkah's suburbs during the early part of his Prophethood, the trees and rocks we passed would say: 'Peace be upon you, O Messenger of Allah.'" [Tirmidhi; Hakim; Imam Abu Nu'aym's Dala'il al-Nubuwwa]

38. The Beloved Messenger of Allah informed Sayyidina Qatada of an intruder at his house, and then gave him a stick which lit his path home.

- Imam Ahmad ibn Hanbal relates from Sayyidina Abu Sa'id al-Khudri that Allah's Messenger gave Sayyidina Qatada ibn Nu'man a stick on a dark rainy night, saying: "This stick will light your surroundings as far as 7 meters. When you get home, you will see a black shadow that is Satan. Drive him away from your home." Sayyidina Qatada left with the stick, which was emitting light like the Prophet Musa's' shining hand. When he arrived home, he found the person described and drove him away. [Majma al-Zawa'id; Imam Ahmad; al-Hakim]

39. On several occasions during battle, if a Companion's sword broke, he would give them a stick to fight with and it would change into a sword.

- During the Battle of Badr, Sayyidina Ukkasha ibn Mihsan al-Asad broke his sword while fighting the polytheists. Allah's Messenger replaced his broken sword with a stick and told him to continue fighting. Suddenly, by Allah's power, the stick changed into a long white sword. He fought with it and kept it with him until he was martyred during the Battle of Yamama. [Ibn Hisham; Bayhaqi; Imam ibn al-Jawzi's Zad al-Ma'ad]

40. On the battle of Uhud, Sayyidina Qatada's eye fell out of its socket. The Messenger of Allah replaced it with his blessed hand. It healed instantly and became more beautiful than the other one.

- From a narration by Sayyidina Sa'd ibn Abi Waqqas, about the Battle of Uhud: "..Qatada ibn Nu'man was hit and one of his eyeballs protruded. Allah's Messenger used his hand to replace the eyeball in its socket. The eye healed at once, as if nothing had happened, and it became even better than the other one." [Qadi Iyaad's al-Shifa; Tabarani; Bayhaqi]

This incident became so well-known that when one of Sayyidina Qatada's grandsons met Caliph Umar ibn Abdul Aziz, he presented himself with the following poetical statement: "I am the son of the person whose eye protruded over his cheek,

But was wonderfully restored by the hand of Mustafa;
Then it became as it had been before; it was the most beautiful of eyes, and most wonderful was its restoration."

41. The promise of Allah to protect the Messenger and aid him in delivering the Message of Islam.

- "O Messenger! Convey what has been sent down to you from your Lord. And if you do not, then you have not conveyed His Message. Allah will protect you from mankind."

[Qur'an 5:67]

- Tafseer ibn Kathir elaborates on the above verse: "Allah will protect you from mankind..." means, "You convey My Message and I will protect, aid and support you over your enemies and will grant you victory over them. Therefore, do not have any fear or sadness, for none of them will be able to touch you with harm." Before this verse was revealed, the Prophet was being guarded by Companions.

42. The complete unity of mankind as one equal race, and his teaching us that there is no place for discrimination in the brotherhood of Islam.

- The Messenger of Allah said in his final sermon to the believers: "...All mankind is from Adam and Eve; an Arab has no superiority over a non-Arab, nor does a non-Arab have any superiority over an Arab; also a white has no superiority over a black, nor does a black have any superiority over a white, except by piety and good action." [Bukhari; Muslim; Tirmidhi; Musnad Imam Ahmad]

43. His chest was opened twice by the angels, who poured into it divine purity and wisdom. This happened once during his childhood, and another time on the night of the Mi'raj.

- During his childhood: It has been narrated from Sayyidina Anas ibn Maalik that Jibra'il came to the Messenger of Allah when he was playing with the other boys. Jibra'il took hold of him and threw him to the ground, then he opened his chest and took out his heart, from which he took a clot of blood and said, "This was the Shaytan's share of you." Then he washed it in a vessel of gold that was filled with *Zam Zam*. Then he put it back together and returned it to its place. The boys went running to his mother – meaning his nurse i.e. Sayyida Haleema – and said, "Muhammad has been killed!" They went to him and his colour had changed. Sayyidina Anas said, "I used to see the mark of that stitching on his chest." [Muslim]

- On the night of Mi'raj: Sayyidina Abu Dharr narrated that the Messenger of Allah said: "The roof of my house was opened when I was in Makkah, and Jibra'il came down and split open my chest, then he washed it with *Zam Zam* water. Then he brought a golden basin filled with wisdom and faith and emptied it into my chest. Then he sealed it..." [Bukhari; Muslim]

44. A spider and pigeons guarded the entrance of Cave Thawr as the Messenger of Allah and Sayyidina Abu Bakr sought refuge there from the *kuffaar*.

- The Quraysh reached the Cave Thawr as the Messenger of Allah and his beloved friend hid inside. They suggested, "Let us enter the cave," but Ubayy ibn Khalaf them, "How can we enter? I see a web; it looks as if it was made before the birth of Muhammad.

There are two pigeons standing there. If there was somebody in there, would they stand there?" So they accepted that the cave was empty, and departed. [Qadi Iyaad's al-Shifa;; Musnad Imam Ahmad; Hafiz ibn Kathir's al-Bidaya wal-Nihaya; Imam al-Haythami, Majma' al-Zawa'id]

45. He restrained and consoled a violent camel which would attack anyone who approached it.

- This camel approached the Messenger of Allah, bowed before him and then sat beside him. The Messenger of Allah put a bridle on it, and the camel said to him: "They made me do the heaviest work and now they want to slaughter me. That is why I became wild." The Messenger asked its owner if this was true. He replied, "Yes." [Musnad Imam Ahmad; Imam al-Haythami, Majma' al-Zawa'id; Hafiz ibn Kathir's al-Bidaya wal-Nihaya; Imam al-Hakim's al-Mustadrak]

46. The slow horse of Sayyidina Abu Talha became the fastest of horses after the Messenger of Allah rode on it.

- One night, there were noises heard outside the city of Madinah, which startled its residents. The people went to investigate but they saw the Messenger of Allah already returning from the scene. He settled the people, saying, "There is nothing to fear." He was riding on Sayyidina Abu Talha's horse which was extremely slow, and had gone before everyone else to investigate the matter. Then he said to Sayyidina Abu Talha, "Your horse is extremely swift and unfaltering." After that night, no horse was able to catch up with it. [Bukhari; Muslim; Ibn Majah; Abu Dawud; Tirmidhi]

47. Through the Messenger of Allah's blessings, the memory of Sayyidina Abu Hurayra became so incredibly sharp that he never forgot anything after that.

- Sayyidina Abu Hurayra said to Allah's Messenger: "I hear many ahadith (narrations) from you but I forget them." Allah's Messenger said, "Spread your rida' (garment)." So I did accordingly and then he moved his hands as if filling them with something (and emptied them in my rida'), and then he said, "Take and wrap this sheet over your body." I did it, and after that I never forgot any thing. [Bukhari]

48. The angels would guard the Messenger of Allah.

- Sayyidina Sa'd b. Abi Waqqas narrates: "At the Battle of Uhud we saw two white-dressed persons on either side of Allah's Messenger, guarding him like sentries. We understood that they were the angels, Jibra'il and Mika'il." [Bukhari; Muslim; Qadi Iyaad's al-Shifa]

49. The Messenger of Allah healed the deeply wounded leg of Sayyidina Salama.

- During the battle of Khaybar, Sayyidina Salama b. al-Aqwa's leg was struck and split open by a sword. The Messenger of Allah breathed onto it, and the leg was healed instantly. [Bukhari; Abu Dawud]

50. A child who had been mute all his life began to speak when spoken to by the Messenger of Allah.

- It is reported that he was an older child but was mute i.e. unable to speak. He went to the Messenger of Allah, who asked the child: “Who am I?” The child, who had been mute from birth, replied: “You are the Messenger of Allah,” and began to speak from then onwards. [Qadi Iyaad’s al-Shifa; Hafiz ibn Kathir’s al-Bidaya wal-Nihaya]

51. Sayyidina Hamza wished to see the angel Jibra’il, so the Messenger of Allah showed him; he fell unconscious at the sight.

- Sayyidina Hamza pleaded with the Messenger of Allah to see Jibra’il. So he showed him to Sayyidina Hamza in the Ka’bah, but he could not endure it and fell to the ground unconscious. [Qadi Iyaad’s al-Shifa; Mulla Ali al-Qari, Sharh al-Shifa]

52. At Hudaibiya, the water of a well had dried out, so the Messenger of Allah rinsed his mouth into it and the water levels rose up once again.

- Narrated Sayyidina al-Bara: “We were one thousand four hundred persons on the day of Al-Hudaibiya, 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.” [Bukhari]

53. A branch from tree responded to his call, went to him and then returned to its place.

- Sayyidina Abdullah ibn Abbas narrates: Allah’s Messenger asked a Bedouin, “Will you testify that I am the Messenger of Allah if a branch of that tree comes to me when I call to it?” The Bedouin replied, “Yes.” The Messenger of Allah called to the branch. It broke off and jumped near him, then jumped back when he told it to do so.” [Tirmidhi; Imam al-Haythami, Majma’ al-Zawa’id]

54. Water flowed from his blessed fingers in abundance.

- Sayyidina Anas b. Malik narrates: It was the time of Asr prayer and people searched for water but in vain. Then the Messenger of Allah brought some water for ablution and he dipped his hand into the vessel, and ordered the people to do their *wudhu*. I saw water running out from under his fingers and all people till the last one did their ablution.” [Bukhari; Muslim]

55. His prayer for Sayyidina Abdullah ibn Abbas, who consequently became the scholar amongst the Companions.

- The Messenger of Allah said, “O Allah! Give him knowledge of religion and teach him interpretation.” This supplication was accepted in such a way that Sayyidina Abdullah ibn Abbas gained the glorious title of ‘Interpreter of the Qur’an’, and reached the elevated degree of ‘learned scholar of the Muslim community.’ [Bukhari; Muslim; Mustadrak; Imam ibn Hajar’s al-Isaba]

56. He prayed for Sayyidina Abu Qatada who, as a result, had a youthful radiant face until he died at the age of seventy.

- Allah’s Messenger prayed for the Sayyidina Abu Qatada so that he would remain youthful: “May Allah prosper your face! O Allah, bless his hair and his skin!” When he

died at the age of seventy, he was like a youth of fifteen. [Qadi Iyaad's al-Shifa; Mulla Ali al-Qari's Sharh al-Shifa]

57. A lion killed the son of Abu Lahab as a result of the curse of the Messenger of Allah.

- The Messenger of Allah said, 'Utba b. Abu Lahab: "O Allah, beset a dog on him from among your dogs!" Some time later, 'Utba went on a journey during which a lion sought him out from among the caravan, and tore him to pieces. [Qadi Iyaad's al-Shifa; Mulla Ali al-Qari, Sharh al-Shifa]

58. One of the camels of the Messenger of Allah grieved for him when he passed away, until it died.

- Allah's Messenger had a camel called 'Adba. After the Prophet died, the camel neither ate nor drank due to grief, until it died. [Qadi Iyaad's al-Shifa]

59. A man who rejected a command of the Messenger of Allah was cursed by him, and then struck by paralysis.

- Once Allah's Messenger saw a man eating with his left hand. He ordered him to eat with his right hand. The man replied: "I can't." The Messenger said as a malediction: "Henceforth you will be unable to raise it." And after that he was unable to use it. [Muslim; ibn Hibban; Qadi Iyaad's al-Shifa]

60. The Messenger of Allah gave several strands of his blessed hair to Sayyidina Khalid bin Waleed, who never lost a battle since then due to its blessings.

- Allah's Messenger gave Sayyidina Khalid b. al-Waleed (known as Allah's Sword) several of his hairs and prayed for his victory in battle. Sayyidina Khalid put them in his cap. As the result of these hairs and the blessings of the prayer, there was never a battle in which he then fought but he was victorious. [Qadi Iyaad's al-Shifa; Imam al-Haythami, Majmau'z-Zawaid; al-Hakim, al-Mustadrak]

61. The Messenger of Allah returns every greeting sent upon him. Allahumma salli ala Sayyidina Muhammad!

- Sayyidina Abu Hurayra narrates that the Messenger of Allah said, "No one greets me except Allah has returned my soul to me so that I can return his *salam*." [Abu Dawud]

62. The Messenger of Allah, though living in times deprived of medical science, had extremely vast knowledge of medical cures and remedies.

- Imam ibn al-Qayyim says in his book of Prophetic medicine: "We have tried the Prophetic cures and found that they are more powerful than any type of regular medicine." [al-Tibb al-Nabawi, Imam ibn Qayyim al-Jawziyya]

63. His entrance into the city of Madinah transformed it into a sanctuary, and filled it with immense blessing. This was a city which had previously suffered from great troubles and affliction, and then became the best of them due to the Messenger of Allah.

- "The Beloved Messenger said, "Madinah is best for them if they knew..." [Muslim]

64. The Messenger of Allah's city, al-Madinah, is guaranteed protection from plague and the Dajjal.

- Sayyidina Abu Hurayra reports that the Beloved Messenger of Allah said, "There are angels guarding the entrances (or roads) of Madinah; neither plague nor Dajjal will be able to enter it." [Bukhari]

65. The dates of his blessed city of al-Madinah provide protection from poison and witchcraft.

- Sayyidina Saud narrated that the Beloved Messenger said, "If somebody takes some Ajwa dates every morning, he will not be affected by poison or magic on that day till night." (Another narrator said seven dates). [Bukhari]

66. Invoking blessings and salutations upon him blesses a person with Allah's forgiveness, and the fulfilment of needs.

- In a narration from Sayyidina Ubayy b. Kaab: Sayyidina Ubayy b. Kaab said, "O Messenger of Allah, what if I make my entire prayer devoted exclusively to sending salutations and blessings upon you? The Messenger of Allah replied, "In that case, all of your needs will be fulfilled by Allah and your sins shall be forgiven." [Tirmidhi]

67. One hundred and thirty Companions were fully fed with four handfuls of dough and a small amount of goat's meat.

- Sayyidina Abd al-Rahman, the son of Sayyidina Abu Bakr al-Siddiq relates: "We, one hundred and thirty Companions, were with the Noble Messenger of Allah on an expedition. Dough was prepared to the amount of about four handfuls, a goat was slaughtered and cooked, and its liver and kidneys were roasted. I swear by Allah that from that roasted meat [liver and kidneys], the Messenger of Allah gave a small piece to each person, and put the cooked meat into two large bowls. After we had all eaten until we were full, there was still some left over, which I loaded onto a camel." [Bukhari; Muslim; Musnad Imam Ahmad; al-Fath al-Rabbani]

68. When the Messenger of Allah and Sayyidina Siddiq-e-Akbar were travelling to Madinah for migration, a shepherd saw them. He went to inform the Quraysh but then his memory failed him.

- During migration to Madinah, when a shepherd saw Allah's Messenger and Sayyidina Abu Bakr. He immediately went to Makkah in order to inform the Quraysh, but when he arrived there, he forgot what he had come for. Tried as he might, he could not remember his intention, so he had to turn back. [Qadi Iyad, al-Shifa, 1:351; Mulla Ali al-Qari, Sharh al-Shifa]

69. His arrival was awaited by the wisest people of their times; they knew he was the Chosen Messenger of Allah.

- Before the Prophet was sent, a knowledgeable person named Asqalani'l-Himyari would ask the people of Quraysh whenever he saw them: "Is there anyone who claims Prophethood among you?" and the people of Quraysh would say "No." Later, after the duty of Prophethood was assigned to the Messenger of Allah, Asqalani'l-Himyari asked again and they replied, "Yes, someone is claiming Prophethood." Asqalani said: "Behold,

the world has been expecting him.” [Qadi Iyaad, al-Shifa; Mulla Ali al-Qari, Sharh al-Shifa; Imam Nabhani, Hujjatullah ala'l-Alameen]

70. Though his height was generally of medium stature, he was seen taller than anyone standing near him.

- Sayyidina Anas b. Malik reports, "The Messenger of Allah was neither tall nor was he short..." In one *hadith*, it is mentioned that when the Messenger of Allah used to stand up in a group, he appeared to be the tallest among them. This was not due to his height, but was a result of a Miracle. In the manner that no one had reached a higher status than the Messenger of Allah super-intellectual status, likewise in the outward appearance, none could excel him. [from Shama'il Tirmidhi; chapter on Noble Features of the Messenger of Allah]

71. Evidence of his journey to Jerusalem, *al-Israa*, was confirmed by the Patriarch of Jerusalem in the court of Caesar.

- It is reported that Sayyidina Abu Sufyan said, about his meeting with Caesar before he embraced Islam: "By Allah, nothing stopped me from saying something to Caesar to make him despise Muhammad, but the fact that I did not want to tell a lie that would later be found out, and he would never believe me again after that.

Then I told him about the night on which he was taken on the Night Journey.

I said: "O King, shall I not tell you of something from which you will know that he is lying?" He said, "What is it?" I said: "He claims that he went out of our land, the land of al-Haram, in one night, and came to your sanctuary in Jerusalem, then came back to us the same night, before morning came." The Patriarch of Jerusalem was there, standing next to Caesar. The Patriarch of Jerusalem said, "I know that night." Caesar looked at him and said, "How do you know about this?" He said, "I never used to sleep at night until I closed the doors of the sanctuary. On that night, I closed all the doors except for one, which I could not manage to close. I asked my workers and others who were with me to help me deal with it, but we could not move it. It was like trying to move a mountain. So I called the carpenters, and they looked at it and said: the lintel and some part of the structure have fallen onto it. We cannot move it until morning, when we will be able to see what the problem is. So I went back and left those two doors open. The next morning I went back, and saw that the stone at the corner of the sanctuary had a hole in it, and there were traces of an animal having been tethered there. I said to my companions, 'This door has not been closed last night except for a Prophet, who prayed last night in our sanctuary.'" [Tafsir ibn Kathir; Surah 17]

72. The Messenger of Allah was greeted by a specific stone in Makkah which he always recognised after that.

- Sayyidina Jabir b. Samura reported that Allah's Messenger said, "I recognise the stone in Makkah which used to pay me salutations before my advent as a Prophet, and I recognise that even now." [Muslim]

73. The butter of Sayyida Umm Malik never ran out from the container she would send to the Messenger of Allah.

- Sayyidina Jabir reported that Sayyida Umm Malik used to send clarified butter in a small skin to the Messenger of Allah. Her sons would come to her and ask for seasoning when they had nothing with them (in the form of condiments), and she would go to that skin in which she offered clarified butter to Allah's Messenger. She would find clarified butter in that and it kept providing her with seasoning for her household until she had completely squeezed it. She came to Allah's Messenger (and informed him about it). Thereupon, he said, "Did you squeeze it?" She said, "Yes." Thereupon he said, "If you had left it in that very state, it would have kept on providing you (with clarified butter) on end." [Muslim]

74. A small amount of barley which he gave to a man continued to feed the man and his family until it was weighed.

- Sayyidina Jabir reported that a person came to Allah's Messenger and asked for food. So he gave him half a *wasq* of barley, and the person and his wife and their guests kept on making use of it, until he weighed it (in order to find out the actual quantity) and it was no more). He went to Allah's Messenger (and informed him about it). He said, "Had you not weighed it, you would be eating out of it and it would have remained intact for you." [Muslim]

75. The Messenger of Allah owns the *Hawdh al-Kawthar*, which is a pool in the Hereafter of the purest, most delightful drink.

- Sayyidina Sahl b. Saa'd reported that the Messenger of Allah said, "I shall go to the Pool (of *al-Kawthar*) before you, and he who comes would drink, and he who drinks would never feel thirsty, and there would come to me people whom I would know and who would know me." [Muslim]

76. The *Hawdh al-Kawthar* is a pool of incredible beauty and goodness which will completely quench all thirst.

- Sayyidina Abdullah b. Amr al-'As reported that Allah's Messenger said, "My Pool (is as wide and broad that it requires) a month's journey (to go round it) all, and its sides are equal, and its water is whiter than silver, and its odour is more fragrant than the most fragrant of musk, and its jugs (placed round it) are like stars in the sky; and he who would drink from it would never feel thirsty after that." [Muslim]

77. His patience and kind character was proven in the fact that in ten years, he had never said a single word of harshness towards his servant, Sayyidina Anas b. Malik.

- Sayyidina Anas b. Malik said, "I served the Messenger of Allah for ten years, and by Allah, he never said to me any harsh word, and he never said to me about a thing as to why I had done that and as to why I had not done that." [Muslim]

78. His blessings were sought by everyone; the servants of Madinah would go to him after the *Fajr* prayer to obtain his blessings over their water vessels.

- Sayyidina Anas b. Malik reported that when Allah's Messenger had completed his dawn prayer, the servants of Madinah came to him with utensils containing water, and no utensil was brought in which he did not dip his hand; and sometime they came in the cold

dawn (and he did not feel reluctant in granting to their request, even in the cold weather) and dipped his hand in them. [Muslim]

79. He was loved so greatly by his Companions that they would not even let one of his blessed hairs touch the ground.

- Sayyidina Anas b. Malik reported, “I saw when the Messenger of Allah have his hair cut by the barber. His Companions surrounded him and they eagerly wished that no hair should fall but in the hand of a person.” [Muslim]

80. His blessed natural fragrance and beautiful skin were manifestations of the complete perfection of his being. Sallallahu alayhi wa sallam!

- Sayyidina Anas b. Malik reported, “I never smelt ambergris or musk as fragrant as the fragrance of the body of Allah's Messenger, and I never touched brocade or silk and found it as soft as the body of Allah's Messenger.” [Muslim]

81. Reciting *durood* upon the Beloved Prophet brings Allah’s peace and blessings upon the recitor.

- Sayyidina Abd al Rahman ibn Awf narrates that the Messenger of Allah said: “I met Jibra’il who said, “I give you good news that Allah has said: Whosoever asks for peace for you (O Prophet), I ask for peace for him; whosoever blesses you, I bless him.” [Imam al-Hakim’s al-Mustadrak; Imam Bayhaqi, Sunan al-Kubra; Qadi Iyaad’s al-Shifa]

82. His kindness and compassion over the believers is confirmed by Allah’s Words.

- Allah Most High addresses the people saying: “Now has come to you a Messenger from among yourselves; it grieves him that you should perish; he is ardently anxious over you: to the believers, is he most kind and merciful.” [Qur’an 9:128]

83. Our deeds are presented to him, and he shows gratitude to Allah or asks for our forgiveness according to the nature of them. Sallallahu alayhi wa sallam.

- Sayyidina Abdullah bin Masud narrates that the Messenger of Allah said, “My life is blissful for you because you hear traditions from people and relate them to others, and my death is also blissful for you because your deeds will be presented to me. If I see the virtues prevail, I will be grateful to Allah, and if I see the vices prevail, I will pray for your forgiveness from Allah.” [Imam Haythami, Majma uz-Zawaid; Musnad Imam Bazzar; Imam ibn Saa’d’s al-Tabaqat al Kubra; Qadi Iyaad’s al-Shifa]

84. The Messenger of Allah will intercede on the Day of Judgement for one who visits his blessed grave.

- Sayyidina Abdullah ibn Umar narrates that the Messenger of Allah said, “Whosoever visits my grave, my intercession becomes *wajib* (obligatory) for him.” [Imam al-Daraqutni’s Sunan; Imam al-Bayhaqi in Shu’ab al-Iman]

85. The remembrance of the Messenger of Allah continues to thrive, and will do so eternally through the Grace of Allah.

- Extracted from Tafsir ibn Kathir on Surah al-Kawthar: “When the sons of a man died, the people used to say, “He has been cut off.” So, when the sons of the Messenger of

Allah died, they said, “Muhammad has been cut off.” Thus, Allah revealed: “For he who hates you, he will be cut off.” [Qur’an 108:3]

So they thought in their ignorance that if his sons died, his remembrance would be cut off. Allah forbid! To the contrary, Allah preserved his remembrance for all the world to see, and He obligated all the servants to follow his Law. This will continue for all of time until the Day of Gathering and the coming of the Hereafter. May the blessings of Allah and His peace be upon him forever until the Day of Assembling.” Allahumma salli ala Sayyidina Muhammadin abadan abada! (O Allah, send Your blessings upon our Master Muhammad forever and ever.)

86. A Christian delegation attempting to challenge him about *tawheed* then feared his curse and pleaded for his amnesty.

- A delegation from the Christians of Najran (in Yemen) came to Madinah to argue about Prophet Isa or Jesus, claiming that he was divine and the son of Allah.

Then Allah revealed: “If anyone disputes in this matter with you, now after knowledge has come to you, say: come let us gather together, our sons and your sons, our women and your women, ourselves and yourselves: then let us earnestly pray, and invoke the curse of Allah upon those who lie!” [Qur’an 3:61] This act of invoking curse of Allah upon the wrongdoers is referred to as *Mubahalalah*.

Imam ibn Ishaq said, “When this verse came to the Messenger from Allah, thus judging between him and the People of the Book, Allah also commanded the Prophet to call them to the *Mubahalalah* if they still refused the truth. The Prophet called them to the *Mubahalalah*. They said, ‘O Abu al-Qasim! Let us think about this matter and get back to you with our decision to what we want to do.’ They left the Prophet and conferred with al-‘Aqib, to whom they referred to for advice. They said to him, ‘O Abdul-Masih! What is your advice?’ He said, ‘By Allah, O Christian fellows! You know that Muhammad is a Messenger and that he brought you the final word regarding your fellow (‘Isa). You also know that no Prophet conducted *Mubahalalah* with any people, and (yet) the old persons among them remained safe and the young people grew up. Indeed, it will be the end of you if you do it. If you have already decided that you will remain in your religion and your creed regarding your fellow (‘Isa), then conduct a treaty with the man (Muhammad, *may Allah’s peace and blessings be upon him*) and go back to your land.’ They came to the Prophet and said, ‘O Abu al-Qasim! We decided that we cannot do *Mubahalalah* with you, and that you remain on your religion, while we remain on our religion. However, send with us a man from your Companions whom you are pleased with to judge between us regarding our monetary disputes, for you are acceptable to us in this regard.’” [extract from Tafsir ibn Kathir, Qur’an 3:61]

87. The Messenger of Allah was given the choice between life and death.

- Sayyidina Abu Sa’id al-Khudri relates that the Messenger of Allah announced to his Companions: “Allah has given a slave the choice between this world and that which is with Him. That slave has chosen that which is with Allah.” Later, they found out that the ‘slave’ was actually in reference to the beloved Messenger of Allah himself. [Bukhari; Muslim]

88. Seeking blessings from his grave removed a drought which occurred at the time of Sayyidina Umar's reign.

- Sayyidina Malik al-Darr narrates: "The people suffered a drought during Umar's caliphate, whereupon a man [according to Imam ibn Hajar, it was the companion Sayyidina Bilal ibn al-Harith] came to the grave of the Messenger of Allah and said, "Messenger of Allah! Ask for rain for your Community, for verily they have but perished." After this, the Messenger of Allah appeared to him in a dream and told him, "Go to Umar and give him my greeting, then tell him that they will be watered. Tell him: Be clever!" The man went and told Umar. The latter wept and said: "My Lord! I spare no effort except in what escapes my power." [Imam Bayhaqi, Dala'il al-Nubuwwa; Imam Subki, Shifa al Siqam fi Ziyarat Khayr al Anaam]

89. To respect and honour him is vital for one's faith, and to neglect this even slightly will render one's virtues and deeds completely void.

- This is to the extent that Allah Most High forbade the believers from even raising their voices in the blessed presence of His Messenger. "O you who believe! Raise not your voices above the voice of the Prophet, nor speak aloud to him in talk, as you may speak aloud to one another, lest your deeds become vain and you perceive not. Those that lower their voice in the presence of Allah's Messenger, their hearts has Allah tested for piety: for them is forgiveness and a great reward." [49:2-3]

Hafiz ibn Kathir reports in his Tafsir, regarding this verse, that Sayyidina Abdullah bin Az-Zubayr said, "After that, Umar's voice was so low that the Messenger of Allah had to ask him to repeat what he said so that he could understand what he was saying to him."

90. Allah spoke of the arrival of His final Messenger in the Torah.

- "Allah revealed to one of the Prophets of the Children of Israel whose name was Sha'ya' (Isaiah): "Stand up among your people the Children of Israel and I shall cause your tongue to utter (words of) revelation. I shall send an unlettered (Prophet) from among the illiterate. (...) Through him I will open blind eyes, deaf ears and sealed hearts. I will guide him to do every good deed and I will bestow upon him every noble characteristic. I will make tranquillity his garment, righteousness his banner, piety his conscience, wisdom his speech, truthfulness and loyalty his nature, tolerance and goodness his character, truth his way, justice his conduct, guidance his leader, Islam his nation. Ahmad is his name and through him I will guide people..." [Tafsir ibn Kathir, Surah 33; Imam Ghazali's Ihya Ulum al Deen]

91. The knowledge of the Messenger of Allah completely overwhelms the knowledge of the entire creation.

- Wahb ibn Munabbih said, "From my readings, it has become evident that if all the intelligence of humanity, from the first to the last, were to be gathered as one, it would be in comparison to the intelligence of the Prophet, *praise and peace be upon him*, as a single grain of sand." [Qadi Iyaad's al-Shifa]

92. The Beloved Messenger is the most beautiful of all Prophets, thus the most beautiful of all creation.

- Sayyidina Anas bin Malik narrated that the Beloved Messenger said, “Allah did not send a Prophet except with a beautiful face and a beautiful voice, and your Prophet is the most beautiful of them in face and voice.” [Tirmidhi]

93. When the Beloved Messenger of Allah would step on a rock, his blessed footprint would be imprinted upon it.

- One such imprint is kept in the famous Topkapi Palace in Turkey, and many others are present throughout the world.

94. The wives of the Beloved Messenger of Allah hold a unique dignified status of honour amongst the women of the world.

- Allah Most High says, “O wives of the Prophet! You are not like any other women.” [Qur’an 33:32]

95. The Messenger of Allah is closer to the believers than their own selves, and has rights over them.

- Allah says, “The Prophet is closer to the believers than themselves...” [Qur’an 33:6] On this verse, Hafiz ibn Kathir says: Allah tells us how His Messenger is merciful and sincere towards his Ummah, and how he is closer to them than they are to themselves. His judgement or ruling takes precedence over their own choices for themselves. [Tafsir ibn Kathir]

96. His speech was distinctive in its eloquence and linguistic beauty.

- The Companions said to him, "We are unable to find anyone more eloquent than you." To this he replied, "How could it be otherwise; the Qur'an was revealed on my tongue, a clear Arabic tongue." [Qadi Iyaad's al-Shifa]

97. The wives of the Beloved Messenger of Allah are the mothers of all believers.

- Allah Most High says: “The Prophet is closer to the believers than their own selves, and his wives are their mothers.” [Qur’an 33:6]

98. The Messenger of Allah was blessed with immense physical strength and ability.

- One report narrates that Rukana al Muttalibi was the strongest amongst the Quraysh; he was an undefeated wrestler. The Messenger of Allah wrestled with him twice and overcame him on both occasions. [Qadi Iyaad's al-Shifa]

99. Camels would go to him and volunteer to be his sacrifice on the day of Eid al Adha.

- It was the time for Eid, and either five, six or seven camels went of their own accord to the Prophet so that he might sacrifice them. [Qadi Iyaad's al-Shifa]

100. The Messenger of Allah knew every detail of creation until the Day of Judgement, and informed his Companions about them.

- Sayyidina Umar said, “One day the Messenger of Allah stood up amongst us for a long period and informed us about the beginning of creation (and talked about everything in detail), till he mentioned how the people of Paradise will enter their places and the people

of Hell will enter their places. Some remembered what he had said, and some forgot it.”
[Bukhari]

- Regarding the signs relating to future events and the Last Day, Sayyidina Hudhayfa reports: “The Messenger of Allah gave a sermon in which he omitted nothing that would occur up until the Last Day.” [Qadi Iyaad’s al-Shifa]

101. He brought a dead child back to life and offered her the choice to live.

- Imam Hasan al-Basri related: “A man came weeping to Allah’s Messenger. He said, ‘I had a little girl; she drowned in such-and-such stream nearby. I left her there.’ Allah’s Messenger pitied the man and said they would go there together. They went, and the Messenger called to the dead girl, saying her name. At once, the dead girl replied, ‘I am present and answer your call gladly.’ Allah’s Messenger asked her: ‘Do you want to return to your father and mother?’ She replied: ‘No, I have found something better here [with Allah]!’ [Qadi Iyaad’s al-Shifa]

102. The saliva of the Messenger of Allah cured complete blindness.

- Qadi Iyaad relates: Habib, the son of Fudayk or Furayk, said that his father's eyes became so white that he had no vision at all. The Messenger of Allah applied some of his saliva into his eyes whereupon his vision was immediately restored. He was even seen threading a needle at the age of eighty. [Qadi Iyaad’s al-Shifa]

103. The incredible generosity of the Messenger of Allah, as witnessed by the Companions and even his enemies.

- Sayyidina ibn Abbas narrates: “Allah's Messenger was the most generous person, even more generous than the strong uncontrollable wind (in readiness and haste to do charitable deeds).” [Bukhari]
- Sayyidina ibn Abbas also said: “The Messenger of Allah himself led a simple life but in giving, he would put a king to shame.” [Shama’il Tirmidhi]

104. The unbelievers were unable to cause him harm despite numerous assassination attempts.

- Once, the Messenger of Allah was resting under a tree and he hung his sword from one of its branches. One of the unbelievers saw this and resolved to kill the Messenger of Allah with his own sword, imagining the reward and status the Quraysh would give him. He took the sword from the branch and brandished it above the Messenger of Allah and said, “Who will protect you from me?” The Messenger of Allah opened his eyes and calmly said, “Allah.” The man began to tremble with fear and the sword dropped from his grasp. Then the Messenger of Allah took his sword back, and let the man go. [Tafseer ibn Kathir 5:11, Qadi Iyaad’s al-Shifa]

105. His recitation of the Qur’an inspired fear and awe in the hearts of those opposing him.

- Sayyidina Umar reports that one time, before he embraced Islam, he and Sayyidina Abu Jahm b. Hudhayfa had planned between themselves to kill the Messenger of Allah. It was night time and as they approached his home they began to listen for him. Then they heard him recite the verses of the Qur’an [69:1-8]:

"The sure reality!

What is the sure reality?

And what will make you realize what the sure reality is?

The Thamud and the Aad people disbelieved in the stunning calamity!

But the Thamud, they were destroyed by a terrible storm of thunder and lightning!

And the Aad, they were destroyed by a furious wind, exceedingly violent;

He made it rage against them seven nights and eight days in succession: so that you could see the people lying prostrate, as if they had been roots of hollow palm trees tumbled down!

Then do you see any of them left surviving?"

Upon hearing these verses Sayyidina Abu Jahm struck Sayyidina Umar on his arm saying, "Save yourself!" and they ran away in fright. This incident contributed to the conversion of Umar. [Qadi Iyaad's al-Shifa]

106. The Messenger of Allah had a thoroughly in-depth knowledge of old Scriptures.

- "When the unbelievers came to him, he was able to debate and clearly answer both Jew and Christian according to their own scripture. He even told them of the secrets of their scriptures and spoke of their hidden sciences, and informed them of what they choose to conceal and how they had tampered with their Books." [Qadi Iyaad's al-Shifa]

107. Bahira the Monk recognized the Messenger of Allah's Prophethood early in his childhood.

- This is the famous story of the well-known monk Bahira. At a young age, the Messenger of Allah travelled towards Damascus with his uncle Abu Talib and some of the Quraysh, for the purpose of trade. They rested when they approached the church of Bahira the Monk. Bahira, who was a hermit and lived in complete seclusion, suddenly came out of his monastery. He saw the beloved Messenger of Allah and said, "He is the Master of the World; he will be a Prophet." The Quraysh asked, "How do you know?" The monk replied: "I saw a small cloud over the caravan as you were coming. When you sat down, the cloud moved towards him and cast its shadow over him. I also saw trees and rocks prostrate themselves before him; this they do only before Prophets." [Qadi Iyaad's al-Shifa]

108. During the Battle of Badr, he threw a handful of dust into the face of the enemy and they fled in bewilderment.

- In reference to the above incident, Allah Most High says: "And when you threw, it was not you who threw; it was rather Allah Who threw." [Qur'an 6:17]

Allah's Messenger took up a handful of earth and small stones and threw them at the army of the unbelievers, saying: "May your faces be deformed!" Just as these words entered the ears of all of them, despite being a single phrase, so too the handful of earth entered the eyes of each one of the unbelievers. Each became preoccupied with his eyes, and although on the attack, the army suddenly turned and fled. [Imam al-Haythami, Majma al-Zawaid]

109. He nudged the weak camel of Sayyidina Jabir and it suddenly became full of energy.

- Sayyidina Jabir b. Abdullah had a camel which was weak. The beloved Messenger of Allah prodded it and it became so lively that after that, Sayyidina Jabir had to use all his power to control it. [Qadi Iyaad's al-Shifa]

110. He completely changed the state of Sayyidina Fudhala ibn Umayr, who originally wanted to assassinate him.

- It was the year of the conquest of Makkah. Sayyidina Fudhala himself tells us, "I wanted to kill the Prophet as he circumambulated the Ka'bah. As I drew near to him he asked, 'Is it Fudhala?' and I replied that it was. He then asked, 'What were you saying to yourself?' and I replied, 'Nothing, I was making remembrance of Allah (*dhikr*)'. The Messenger of Allah laughed and asked Allah to forgive me, then placed his hand on my chest and my heart became still. By Allah, as soon as he lifted it, Allah had not created anyone more beloved to me than him." [Qadi Iyaad's al-Shifa; Imam ibn Hajar Asqalani's al-Isaba; Imam ibn Kathir's al-Bidaya wal-Nihaya]

111. The mother of the Messenger of Allah was told to name him 'Muhammad' in a dream prior to his birth.

- Sayyida Amina, his beloved mother, was told in a dream, "When he is born, name him Muhammad, for his name is Ahmad in the Torah and the Gospels. He will be praised by those in the Heavens and those on the earth. In the Qur'an, his name will be Muhammad." So she named him thus. [Imam Abu Nu'aym, from Imam Bayhaqi; Dala'il al-Nubuwwah 1/111-112]

112. Abu Lahab is given a small respite in punishment for some joy he showed when the Messenger of Allah was born.

- Sayyidina Urwa reports in Sahih Bukhari: "Thuwaiba was a slave of Abu Lahab. Abu Lahab set her free, and she suckled the Holy Prophet. When Abu Lahab died, someone from his family saw him in a dream, in the worst possible condition. The person asked him, 'What did you get?' Abu Lahab said, 'After I was separated from you, I did not find any peace, except that because I freed Thuwaiba, I am given a drink through this (i.e. the finger)." [Bukhari]

113. The Messenger of Allah saw the angel Jibra'il in his true form.

- "And indeed he saw him in the clear horizon" [Qur'an 81:23] - meaning, indeed the Messenger of Allah saw the angel Jibra'il, who brought him the Message from Allah, in the form that Allah created him in (i.e. his true form), and he had six hundred wings. [Tafsir ibn Kathir 81:23]

114. Allah's forgiveness should be sought through the His Beloved Messenger.

- "And if, when they wronged themselves, they had come to you, [O Muhammad, *peace and blessings of Allah be upon him*], and asked forgiveness of Allah, and the Messenger had asked forgiveness for them, they would have found Allah accepting of repentance and Merciful." [Qur'an 4:64]

115. The Messenger of Allah told Sayyidina Rabi'ah b. Kaab to ask for anything his heart desired.

- Sayyidina Rabi'ah ibn Kaab narrates, "I was with Allah's Messenger one night and I brought him water and what he required. He said to me, 'Ask (anything you like).' I said, 'I ask your company in Paradise.' He (the Holy Prophet) said, 'Or anything else besides it?' I said, 'That is all (that I require).' He said, 'Then help me to achieve this for you by devoting yourself often to prostration.' [Muslim]
- Mulla Ali Qari writes an interpretation of this Hadith: "The Beloved Prophet, may Allah's peace and blessings be upon him, kept the question open-ended, which shows that Allah has granted such authority to the Holy Prophet, that he can grant whatever he wishes to anybody, from the treasures of the Lord. [Mirqat al-Mafatih Sharah Mishqat, Vol. 2, Page no. 323]
- Shaykh Abdul Haqq Muhaddith Dehlvi states regarding this Hadith: 'Sal' (meaning: ask) is an unconditional question. There are no limitations or restrictions attached to it. This is to understand that it is within the power and authority of Beloved Prophet, may Allah's peace and blessings be upon him, to grant the desire. Whatever and to whomever the Beloved Prophet desires, he can grant it, by the permission of Allah. [Ashiatul Lam'aat, commentary of Mishkaat al-Masabih]

116. Sayyidina Urwa b. Masud told the unbelievers: "Never have I seen any king respected by his courtiers as much as Muhammad is respected by his Companions."

- While Sayyidina Urwa bin Masud was an unbeliever, the Quraysh sent him as envoy to the Beloved Messenger. When he returned to his people, he said, "O people! By Allah, I have been to the kings and to Caesar, Chosroes and an-Najashi, yet I have never seen any of them respected by his courtiers as much as Muhammad is respected by his companions. By Allah, if he spat, the saliva would fall in the hand of one of them (i.e. the Prophet's companions) who would rub it on his face and skin; if he ordered them, they would carry out his order immediately; if he performed ablution, they would compete to take the remaining water; and when he spoke, they would lower their voices and would not look at his face constantly out of respect." [Bukhari]

117. The Messenger of Allah affirmed that the angel Jibra'il would support his poet and close Companion Sayyidina Hassaan b. Thabit.

- Sayyidina al-Bara narrates: "The Messenger of Allah said to Hassaan, "Lampoon them (the pagans) in verse, and Jibra'il is with you." [Bukhari]

118. The angel Jibra'il would often send greetings to the wives of the Messenger of Allah.

- Sayyida A'isha narrates that the Messenger of Allah said: "O Aisha! This is Jibra'il sending his greetings to you." I said, "Peace, and Allah's Mercy be on him." Sayyida 'Aisha added: The Prophet used to see things which we used to not see. [Bukhari]

119. The Messenger of Allah had a sweet and pleasant humour.

- The brother of Sayyidina Anas ibn Malik was called Abu 'Umayr and he had a bird whose name was *al-nughayr*. The bird died and the child grieved for it, and the Messenger of Allah cheered him up by saying, "O Abu 'Umayr, what happened to *al-nughayr*?" The *nughayr* is a small bird like a sparrow, or it was said that it is a nightingale. [Bukhari; Muslim]

This incident highlights the soft and delightful humour of the Messenger of Allah.

120. The blessings of the Messenger of Allah allowed Sayyidina Jabir to pay off his deceased father's huge debt.

- Narrated Sayyidina 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." [Bukhari]

121. He is the perfect completion and seal of Prophethood.

- Sayyidina Abu Hurayra narrates that the Messenger of Allah said: "My similitude in comparison with the other Prophets before me, is that of a man who has built a house nicely and beautifully, except for a place of one brick in a corner. The people go about it and wonder at its beauty, but say: 'Would that this brick be put in its place!' So I am that brick, and I am the last of the Prophets." [Bukhari]

122. Due to the prayers of the Messenger of Allah, Sayyidina as-Sa'ib's hearing and sight was still strong at the age of ninety-four.

- "Sayyidina as-Sa'ib bin Yazid, when he was ninety-four years old, quite strong and of straight figure, said, "I know that I enjoyed my hearing and seeing powers only because of the invocation of Allah's Messenger. My aunt took me to him and said, 'O Allah's Messenger! My nephew is sick; will you invoke Allah for him?' So he invoked (Allah) for me." [Bukhari]

123. He could see his Pool, the *Hawdh al Kawthar*, from the pulpit as he addressed the people after Uhud.

- Sayyidina Uqba bin 'Amr narrates: The Messenger of Allah once came out and offered the funeral prayer for the martyrs of Uhud, and proceeded to the pulpit and said, "I shall be your predecessor and a witness over you, and I am really looking at my sacred Fount now, and no doubt, I have been given the keys of the treasures of the world.." [Bukhari]

124. His blessings enabled a small amount of food to be distributed in abundance to his entire family.

- Sayyida Fatima al-Zahra had prepared enough food for her family. She then sent Sayyidina Ali to invite the Messenger of Allah to eat with them. Allah's Messenger went and told them to send a dish of food to each of his wives. Sayyida Fatima said that after a dish of food had been set aside for the Messenger of Allah, Sayyidina Ali, Sayyida Fatima and their children, they lifted up the saucepan and it was full, in fact, overflowing. Through Allah's Will, they ate of the food for a long time afterwards. [Qadi Iyaad's al-Shifa; Imam ibn Hajar's al-Matalibu'l-Aliya]

125. Due to Allah's Grace upon his noble character, he had the honour of placing the Hajr ul Aswad in its place.

- When the Quraysh were rebuilding the Ka'bah, a war almost emerged regarding the Hajr ul Aswad, or Black Stone. Each tribe of the Quraysh wanted to have the honour of placing it. Eventually one of the leaders of the Quraysh said, "Let us allow the first man who enters the Haram (sanctuary) to judge between your dispute." The Messenger of Allah was the first man, and when they saw him, they all cried, "It is al-Ameen (the Trustworthy)! We are satisfied, it is Muhammad!" Then he solved their dispute and ended the threat of civil war. He told them to place the Hajr ul Aswad in the centre of a cloth, which all the leaders held the corners of. Then he himself placed the Hajr ul Aswad into its place with his blessed hands. [Imam Ibn Hisham's Sirat al Nabi]

126. On the conquest of Makkah, each idol in the Ka'bah fell and broke upon his gesture towards them.

- "On the conquest of Makkah, there were three hundred and sixty idols around the Ka'bah, fixed with lead to the stone. That day, the Messenger of Allah pointed to each of the idols in turn with a stick he was holding curved like a bow, saying, "The Truth has arrived and falsehood has perished; indeed, falsehood is ever bound to perish." [Qur'an 17:81] Whichever one he pointed to, it fell down. If he pointed to the face of the idol, it fell backwards; otherwise, it fell on its face. Thus, they all toppled over and fell to the ground. [Imam al-Haythami's Majma al-Zawaid]

127. One single bowl of meat brought to him sufficed the hunger of crowds of Companions.

- Sayyidina Samura relates: "A bowl of meat was brought to the Messenger of Allah. From morning to evening, many groups of men came and ate from it." [Tirmidhi; Sunan Abu Dawud; Musnad; Imam al-Hakim's al-Mustadrak]

128. One cup of milk from the Messenger of Allah fed over a hundred Companions.

- Sayyidina Abu Hurayra narrates: "Once I was hungry, so I followed the Messenger of Allah into his house. There we saw that a cup of milk had been brought as a gift. Allah's Messenger said to me: "Call all the People of the Bench (Ahlus Suffah)!" I said to myself, "I could drink all the milk myself," as I was most in need of it. However, since it was Allah's Messenger's order, I fetched the People of the Bench, who numbered more than a hundred. Allah's Messenger told me to offer milk to them. I gave the cup to each one by one, and each drank until satisfied.

At the end, the Messenger of Allah told me, "The rest is for me and you." As I drank, Allah's Messenger kept telling me to drink more, until I said, "I swear by the Glorious One who sent you with the truth, that I am too full to drink any more." Then Allah's Messenger drank the rest, invoking the name of God and offering Him thanks." May it be a blessing for him a hundred thousand times! [Bukhari; Tirmidhi; Musnad; Imam al-Hakim's al-Mustadrak]

129. At Tabuk, the Messenger of Allah performed ablution and increased that small amount of water in blessings and amount.

- Sayyidina Muaadh ibn Jabal narrates: "We came across with a fountain during the Expedition of Tabuk; the water flowing was in the thickness of a rope. The Messenger of Allah ordered us to "get a little water from it". That little water was poured into his palm.

The Messenger of Allah washed his face and hands with that water. Then, we put that water into the fountain. Upon this, the outlet of the fountain opened at once and water poured plentifully and met the needs of the whole army.” Imam ibn Ishaq says: “The water poured with a sound like thunder coming from under the soil.” [Imam Malik’s Muwatta; Musnad Imam Ahmad; Imam Bayhaqi, Dalail al Nubuwwah]

130. After the above miracle of increase in water, the Messenger of Allah demonstrated his knowledge of the future regarding both the life-span of Sayyidina Muadh and the future prosperity of that soil.

- After this miracle, the Messenger of Allah said to Sayyidina Muadh “This blessed water which is an effect of this miracle will allow this place to become a garden: if you live (until then), you will see.” Of course, what he said came true. [Imam Malik’s Muwatta; Musnad Imam Ahmad; Imam Bayhaqi, Dalail al Nubuwwah]

This proves three points: 1. the Messenger of Allah was indicating of his knowledge that Sayyidina Muadh would live long, 2. the Messenger of Allah knew that land would flourish into a garden, and 3. the Messenger of Allah knew Sayyidina Muadh would live to witness it.

131. The Messenger of Allah was given the keys of the treasures of the world by Allah.

- Sayyidina Uqba bin 'Amr narrates: The Messenger of Allah once came out and offered the funeral prayer for the martyrs of Uhud, and proceeded to the pulpit and said, "I shall be your predecessor and a witness over you, and I am really looking at my sacred Fountain now, and no doubt, I have been given the keys of the treasures of the world.." [Bukhari]
- The Messenger of Allah said, "I have been given the keys of eloquent speech and given victory with awe (cast into the hearts of the enemy), and while I was sleeping last night, the keys of the treasures of the earth were brought to me till they were put in my hand." [Bukhari]

132. The Messenger of Allah predicted that nations will unite against the Muslim Ummah. This has undoubtedly come true.

- The Messenger of Allah said, "The nations shall gather and team up against you (i.e. the Ummah) as the predators gather and team up against their preys."

A questioner asked: 'Is it because of us being low in numbers at that day?' The Messenger of Allah replied: "No, you that day shall be in great numbers, but you will be as powerless as the foam of the water on the surface of the river, and Allah shall remove any fear from your enemies toward you, and He shall put in your hearts a corruption." A questioner asked: "O Messenger of Allah, what is the corruption?" The Messenger of Allah replied: "The love of life's amusements and the fear of death." [Sunan Abu Dawud]

133. The mother of the Beloved Messenger, Sayyida Aminah, felt no pain or discomfort when giving birth to him.

- She said "I conceived him and suffered no pain until delivery." [Tabarani, Bayhaqi, Imam Abu Nu'aym’s Dalail al-Nubuwwa]

134. The Messenger of Allah predicted that the *Khulafa-e-Rashideen* (Rightly-Guided Caliphs) would rule for a total of 30 years.

- "The *khilafah* in my Ummah after me will be for thirty years. Then there will be *mulkan 'aduudan* (hereditary rule) after that." [Tirmidhi; Sunan Abu Dawud; Musnad Imam Ahmad]
- Sayyidina Abu Bakr ruled for two years, Sayyidina Umar ruled for ten years, Sayyidina Usman ruled for twelve years and Sayyidina Ali ruled for six years, which totals thirty years as predicted.

135. The earth rejected the corpse of an apostate who denied the Messenger of Allah.

- Sayyidina Anas b. Malik narrates, "There was a Christian who embraced Islam and read Surah 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)." [Bukhari]

136. A tray of food fed more than a hundred Companions yet it seemed to remain untouched.

- Sayyidina Abu Hurayra narrates: "The Messenger of Allah commanded me, 'Invite the poor Makkan migrants who have made the Bench [*suffa*] of the Masjid their home and who number more than a hundred.' So I went and searched for them and gathered them together. A tray of food was set before us, and we ate as much as we wanted, then we arose. The dish remained full as it was when set down; only the traces of fingers on the food were visible." [Qadi Iyaad's al-Shifa, Imam al-Haythami's Majma al-Zawaid; Imam Bayhaqi's Dalail al-Nubuwwa]

137. The Isra' and Mi'raj of the Messenger of Allah took place between the night prayer and the morning prayer.

- [Sirat ibn Hisham; Imam ibn Sa'd's Tabaqatu'l-Kubra; Tafsir Imam Tabari; Imam Dhahabi's Tarikhu'l-Islam]

138. A tree split itself into two so the horse of the Messenger of Allah could pass through it.

- "While travelling on horseback one night during the Ta'if expedition, sleep overcame Allah's Noble Messenger. While in that state, a lote-tree loomed up before him. To make way for him and not to hurt his horse, the tree split in two, and the Noble Messenger of Allah, on the horse, passed between the two parts of the tree." The tree has remained as two trunks, in that honoured position, up to our time." [Qadi Iyaad's al-Shifa]

139. A tree once did *tawaf* around the Messenger of Allah.

- “During an expedition, a tree -called either *talha* or *samura* - came, passed around the Messenger of Allah as if circumambulating (doing *tawaf*), and went back to its place. The Messenger of Allah said: ‘The tree requested of Allah that it should salute me.’ [Qadi Iyaad’s *al-Shifa*, Imam al-Haythami’s *Majma al-Zawaid*; Imam al-Hakim’s *al-Mustadrak*; *Musnad Imam Ahmad*]

140. Though unlettered, he is best of teachers, the guide and master of all mankind.

- The Messenger of Allah said, "I am the sayyid (Master) of all the children of Adam on the Day of Judgment, the first to have his grave split open [h: for resurrection], the first to intercede, and the first to be granted intercession." [Muslim]

141. Allah blessed the Beloved Prophet with six superior favours above the other Prophets.

- The Messenger of Allah said, “I have been favoured above the prophets in six things: I have been endowed with consummate succinctness of speech, made triumphant through dread, war booty has been made lawful for me, the whole earth has been made a purified place of worship for me, I have been sent to all created beings, and the succession of prophets has been completed in me.” [Tirmidhi; *ibn Majah*]

142. The Messenger of Allah cured the heart disease of Sayyidina Saa’d bin Abi Waqqas with *ajwa* dates.

- Sayyidina Saa’d bin Abi Waqqas narrates, “I was sick, and the Prophet came to pay me a visit. He placed his hands on my chest and I felt its coolness at my heart. He said: “You are a man suffering from heart sickness. So, go to al-Haarith ibn Kaladah, the brother of Thaqeef, as he is a man who gives medical treatment. He should take seven *ajwa* dates of Madinah and grind them with their kernels, and then put them into your mouth (in one side of your mouth).”” [Sunan Abu Dawud]

143. The Messenger of Allah witnessed the martyrdom of his grandson Sayyidina Imam Hussain at Karbala.

- Sayyida Salma reported that she went to Sayyida Umm Salama and found her weeping. She asked her what made her weep. She said, “I saw Allah’s Messenger in my dream. There was dust on his head and beard. I asked him, “What is wrong, O Messenger of Allah?” He said, “I have just witnessed Hussain’s murder.”” [Tirmidhi]

144. The first sign of his Prophethood was dreams or visions which came “strikingly true”.

- According to Sayyida Aisha, "When Allah wanted to honour the Prophet and have mercy on His servants through him, the first sign of his Prophethood was true visions. Whenever he saw a vision whilst sleeping, it turned out to be strikingly true, like the brightness of daybreak. And Allah made him love solitude so that he loved nothing more than to be alone." [Sirat ibn Hisham]

145. An enemy who disrespected the staff, or walking stick, of the Messenger of Allah was seized by infection and death.

- An enemy once seized the staff of the Messenger of Allah from Sayyidina Usman, and tried to break it on his knee. Consequently, his knee became infected, which led to its amputation, and he died before the end of the year.” [Qadi Iyaad’s al-Shifa]

146. The Messenger of Allah predicted that he himself would slay Ubai b. Khalaf whose fate ended in utter torment.

- “When the Messenger of Allah was going up the hillock (during the battle of Uhud), he was followed by Ubai bin Khalaf who was saying: ‘Where is Muhammad? Either I kill him or I will be killed.’ The Companions of the Messenger of Allah said: ‘O Messenger of Allah, do you mind if one of us combats with him?’ But the Messenger of Allah said: ‘Leave him!’ So when he drew nearer, the Messenger of Allah took the spear from Sayyidina al-Harith bin as-Simma. Ubai bin Khalaf shivered violently in such a way that made all of them scatter in all directions violently and impulsively. Then the Messenger of Allah faced him, observed his clavicle through a gap between the wide opening of the armour and the part of his neck enclosed by. He speared him in that spot. The effect of the stroke was so strong that it made him roll off his horse over and over. When he returned to Quraysh, they found that he had only had a small scratch in his neck. So when blood became congested he said: ‘By Allah, Muhammad has killed me.’ Hearing him say so, they said: ‘By Allah you are afraid of death. By Allah, you are possessed by a devil.’ He replied: ‘He had already told me when we were in Makkah: ‘I will kill you.’ By Allah, had he spat on me, he would have killed me.’ Eventually, the enemy of Allah breathed his last at a place called Sarif, while they were taking him back to Makkah.” [Sirat ibn Hisham; Za'd Al-Ma'ad]

147. Allah granted him authority to divide things among the people as he pleased.

- The Messenger of Allah said on several occasions, "Allah gives and I am the Distributor!" [Bukhari; Muslim]

148. In the Qur'an, the Messenger of Allah is addressed as Prophet/Messenger unlike other Prophets who are addressed by name.

- [Tafsir Ruhul Bayaan]

149. The honour given to the Messenger of Allah is more than that given to Prophet Adam when the angels were ordered to bow to him.

- [Tafsir Ruhul Bayaan]

150. The Messenger of Allah cured the mental illness of a person by passing his blessed hand over his face.

- Sayyidina al-Wazi had a son who had become mentally ill. He took him to the Messenger of Allah, who passed his hand over his face and prayed for him. Thereafter none was more rational than he. [Imam Abu Nu'aym; Imam al-Bazzar]

151. Due to the excellence of the Messenger of Allah, our Ummah is the most excellent of them.

- As Imam al-Busayri says in his famous Qasida Burdah: “Because of the nobles of Prophets, we are the nobles of Ummahs.”

152. The light of the Messenger of Allah was the first of all creation.

- It is related that Sayyidina Jabir b. Abdullah said to the Messenger of Allah: "O Messenger of Allah, may my father and mother be sacrificed for you, tell me of the first thing Allah created before all things." The Messenger of Allah replied: "O Jabir, the first thing Allah created was the light of your Prophet from His light..." [Imam Bayhaqi, Dala'il al-Nubuwwa; Imam al-Haythami; Imam al-Qastalani; Imam al-Suyuti; Shaykh Abd al Qadir, Sirr al-Asraar; Mulla Ali Qari; Imam Nablusi; Imam Nabahani]

153. This world would not have been created if not for the Messenger of Allah.

- Sayyidina Salman al-Farsi reports that, "Jibra'il came to the Messenger of Allah and said, Allah says: I have not created anyone who is more honoured to me than you. I have created the world and all that is therein so that they may know the rank that you possess. I would not have created the world if I had not created you." [Imam ibn Asakir]

154. Allah affirmed the pledge of allegiance to the Messenger of Allah as pledging allegiance to Him.

- Allah Most High says: "Those who pledge allegiance to you (O Prophet) are but pledging allegiance to Allah. The Hand of Allah is over their hands." [Qur'an 48:10]

155. The fragrance of his blessed hand remained for days upon the place it had touched.

- Sayyidina Wa'il ibn Hajar said, "Whenever I shook hands with the Messenger of Allah, or my skin touched his skin, I smelled the scent of musk on my hand for three days." [Majma' al-Zawa'id]

156. The Messenger of Allah cured the toothache of his Companion with his touch and supplication.

- Sayyidina Abdullah ibn Rawaha went to the Messenger of Allah saying, "O Messenger of Allah, I suffer from a molar tooth that pains me greatly!" The Messenger of Allah placed his hand on his cheek saying, "O Allah, remove from him the pain he suffers and the distress, by the prayer of Your Blessed Prophet, whose rank is high with You!" He repeated this prayer seven times. Sayyidina ibn Rawaha left the Messenger of Allah's presence completely cured. [Imam al-Suyuti, al-Khasa'is al-Kubra]

157. The Messenger of Allah cured severe swelling and discomfort simply through his blessed touch.

- Sayyidina Shurahbil al-Ju'fi said, "I came to the Messenger of Allah with a swelling on my palm and said, 'O Messenger of Allah! This swelling has tormented me and it prevents me from holding my sword or the reins of my mount!' He blew on my palm, then put his palm on the swelling and went on massaging it until it disappeared." [Imam Bukhari's al-Tarikh al-Kabir; Tabarani; Bayhaqi]

158. Allah mentions the Messenger of Allah's journey of al-Mi'raj with great splendour.

- In the verse: "By the star when it descended." [Qur'an 53:1] Imam Ja'far as-Sadiq, teacher of Imam Abu Hanifa, explains that "By the star (*wannajmu*)..." refers to the Messenger of Allah, and the term "when it descended (*izaa*

hawaa)...” refers to his descent from the skies during the night of Mi'raj. [Tafsir Imam Qurtubi]

Thus the explanatory translation of this verse would read: “By the Star, Muhammad, when he descended from al-Mi'raj.”

159. The hair touched by the blessed hands of the Messenger of Allah often never turned grey.

- Once such report is narrated by Sayyidina Muhammad ibn Fudala al-Zafari, who said, “The Messenger of Allah arrived when I was two weeks old. I was brought to him, he passed his hand over my head saying, ‘Call him by my name, but do not call him by my *kunya*.’ I was taken along to perform the Farewell Pilgrimage with him when I was ten years old.” Sayyidina Muhammad ibn Fudala’s life was long, his hair turned white - but not where the hand of the Messenger of Allah had touched it.” [Imam Bukhari’s al-Tarikh al-Kabir; Bayhaqi; Majma al-Zawa'id]

160. The face which was touched by the Messenger of Allah glistened with radiant light.

- Sayyidina Abul ‘Alaa ibn ‘Umayr said, “I was visiting Qatada ibn Milhan when he was ill. A man passed by the far end of the house and I saw him reflected in Qatada’s face [so shiny it was], for the Messenger of Allah, *may Allah’s blessings and peace be upon him*, had passed his hand over his face. Whenever I saw him it was as if he had rubbed his face with oil.” [Ahmad; Bayhaqi]

161. The Messenger of Allah passed his hand over a young man’s head, who reached the age of a hundred and still had no grey hair.

- Sayyidina Abu Attiya al-Bakri was taken by his parents to the Messenger of Allah. He was a young man at the time. The Messenger of Allah passed his hand over his head. When he was a hundred years old, his head and beard were still black. [Majma' al Zawa'id]

162. To obey Allah, one must obey the Messenger of Allah!

- “He who obeys the Messenger, has indeed obeyed Allah...” [Qur’an 4:80]

163. To love Allah AND the Messenger of Allah is a precondition for the sweetness of faith.

- Sayyidina Anas b. Malik reports that the Messenger of Allah said, "Whoever possesses the following three qualities will have the sweetness (delight) of faith:

1. The one to whom Allah and His Messenger becomes dearer than anything else.
2. Who loves a person and he loves him only for Allah's sake.
3. Who hates to revert to atheism (disbelief) as he hates to be thrown into the fire."

[Bukhari]

164. Through Messenger of Allah’s prayer, the sun (which had set) reversed in its course, and Sayyidina Ali was able to pray his ‘Asr salah.

- Sayyida Asma narrates: Revelation was being sent to the Messenger of Allah and his head was on the lap of Sayyidina Ali, who had not yet prayed Asr salah. Eventually, the sun set. The Messenger of Allah asked, “O Ali, have you prayed?” He replied, “No,”

Then the Messenger of Allah made a plea to Allah: "O Lord, he (Ali) was busy in the obedience of You and Your Messenger, hence return the sun back for him." Sayyida Asma said: "I saw the sun set but then I saw it rising back again, and daylight became visible upon the mountains and land. This incident took place near Khaybar." [Hafiz ibn Kathir's al Bidayah wan Nihayah; Tafsir Imam Qurtubi]

165. On the day of migration to Madinah, the camel of the Messenger of Allah was guided by Allah's Command.

- When the Messenger of Allah first entered Madinah, the people and the nobles of the city wanted him to reside with them. He said, "Let it (the she-camel) step forward freely, for it is commanded (by Allah)." [Sirat ibn Hisham]

166. On the night of the Messenger of Allah's migration to Madinah, he left his house which was surrounded by enemies, and threw dust in their faces; as a result, none of them saw him or Sayyidina Abu Bakr Siddiq.

- [Sirat ibn Hisham]

167. Abu Jahl was overcome with terror when the Messenger of Allah approached his door to collect the due of a foreign businessman.

- Abu Jahl brought a camel from a man but withheld his money. So he went to an assembly of the Quraysh, whilst the Messenger of Allah sat in one corner of the Masjid al-Haram, and said, "Who amongst you can help me retrieve my due payment from Abul Hakam ibn Hisham (Abu Jahl)? I am a stranger and a wayfarer, and he has taken my right." They said, "Do you see that man sitting over there?", and they pointed to the Messenger of Allah, aiming to joke at him, as they knew well the hostility between him and Abu Jahl. They added, "Go to him, and he will help you get your right."

This man went to the Messenger of Allah, and said, "O servant of Allah, Abdul Hakam ibn Hisham (Abu Jahl) has withheld the money he owes me. I am a stranger and a wayfarer. When I asked these men to tell me of someone who would help me to get my right, they advised me to come to you, so go and bring me my money from him, may Allah bless you." The Messenger of Allah said, "Go to him," and they went to him together.

When the men of Quraysh saw this, they sent a man to follow them. The Messenger of Allah went and knocked at Abu Jahl's door, and when he asked who was there, he replied, "Muhammad! Come out to me." He came out to him pale with terror, and the Messenger of Allah said, "Give this man his due." Abu Jahl said, "Do not leave until I get him his money," and went inside and came out with the due payment and gave it to the man. The Messenger of Allah went away saying, "Go to your business." The man returned to the Quraysh assembly and said, "May Allah reward him, for he has gotten me my right."

The man who the Quraysh had sent to follow them reported: "It was something unusual. Hardly had he knocked at his door when he came out bloodless with fear." Just after relating what had happened, Abu Jahl himself appeared and they said, "What has happened to you? We have never seen you doing anything like what you have done." Abu Jahl replied, "Confound you! By Allah, as soon as he knocked on my door and I

heard his voice, I was terrified. Then I went out to him. A camel stallion was high above his head. I have never seen such a stallion before with such a head, shoulders and canines. By Allah, if I had not paid him, the stallion would have devoured me." [Sirat ibn Hisham]

68. As a child, his smile was such that a light appeared from his blessed mouth which ascended to the skies.

- When his wet-nurse, Halima al-Sa'dia, first saw him, she laid her hand on him and he smiled. "When he smiled," she said, "a light appeared from his mouth that rose to the sky." [Imam Bayhaqi, Imam Abu Nu'aym]

169. No supplication is valid without invoking blessings upon the Messenger of Allah.

- Sayyidina Umar narrated that the Messenger of Allah said, "Supplication is detained between the heavens and the earth, and no part of it is taken up until you send blessings upon your Prophet." [Tirmidhi]

170. The beauty of the Messenger of Allah was so perfect that he was seen more radiant than the moon.

- Sayyidina Jabir b. Samura said, "I saw Allah's Messenger on a cloudless night, and he was wearing a red suit of clothes, so I started looking at him as well as at the moon, for he is indeed more beautiful, in my opinion, than the moon!" [Tirmidhi, Imam Bayhaqi, Dala'il al-Nubuwwa]

- In another version, Sayyidina Jabir says: "It was a full moon when we were sitting in the mosque. Allah's Messenger came in. I looked first at the shining moon, and then at the face of Allah's Messenger. I swear by Allah that the face of Allah's Messenger was brighter than the moon." [Imam Suyuti, al-Khasa'is al-Kubra]

171. The Messenger of Allah was appointed two deputies in Jannah (Jibra'il and Mika'il), and two on Earth (Sayyidina Abu Bakr and Sayyidina Umar).

- Sayyidina Abdullah ibn Abbas narrates that the Messenger of Allah said, "Indeed Allah has given me strength via four deputies – two in the heavens and two upon the Earth. Jibra'il and Mika'il are my deputies in the heavens and Abu Bakr and 'Umar are my deputies in the Earth." [Imam Abu Nu'aym, Hilyat al-Awliya; Imam Tabarani]

172. On the Day of Judgement, honour and status will be with the beloved Messenger of Allah.

- Sayyidina Anas reports that the Messenger of Allah said, "On the Day of Judgement, honour will be with me and the Keys shall also be with me, and on that day the *Liwa' al-Hamd* (the flag of Praise) will be in my hands." [Mishkat al Masabih]

173. On the Day of Judgement, the entire creation including Prophet Ibrahim, will turn towards the Messenger of Allah.

- Sayyidina Ubayy b. Kaab reports that the Messenger of Allah said, regarding the special supplications he has made: "O Allah! Forgive my people, forgive my people, and I have deferred the third one (supplication) for the Day on which the entire creation will turn to me, including even Ibrahim (may Allah's peace be upon him)." [Muslim]

174. The Messenger of Allah, though the entire world was at his behest, lived a life of complete humility.

- Sayyida A'isha reports that she said, “Messenger of Allah! You may wish to take a reclining position when you eat, for it would be more comfortable for you.” The Messenger of Allah lowered his head in humility until his head almost touched the ground, and answered, “No, I would rather eat and sit as a servant does.” [ibn Hibban]

175. The name of the Messenger of Allah “Muhammad” is derived from Allah’s Name of ‘Mahmud’.

- Sayyidina Hassaan bin Thabit said: “He (Allah) derived for him a name from His own Name in order to exalt him, For the One of the Throne is Praised (Mahmud), and this is the Praised One (Muhammad).”

176. Allah bestowed help, victory and leadership upon His beloved Messenger.

- Sayyidina Ubada bin Samit relates that the Messenger of Allah said: “Jibra’il came to me and gave me glad tidings that Allah had given me help through the angels; He has given me victory and help and He has granted me kingdom and leadership”. [Imam Suyuti’s al-Khasa’is al-Kubra]

177. The Messenger of Allah is “the highest amongst his nation and whom people turn towards in difficulty.”

- Commentating on the Hadith of the Messenger of Allah, “I am the Sayyid (leader) of all people on the Day of Judgement,” Imam Nawawi writes: “Qadi Iyaad says that a Sayyid is he who is the highest amongst his nation and to whom people turn towards in difficulty. The Messenger of Allah is the Sayyid of all people in this world and in the Hereafter. The Day of Judgement has been mentioned specifically, because on this day there will be no other leader and all people will accept him”. [Sharh Sahih Muslim]

178. The Messenger of Allah removes illness and difficulty e.g. the case of Imam Busayri, author of Qasida Burda.

- Imam Allama Zarqani writes: “In Sahih Muslim, one of the titles attributed to the Messenger of Allah is ‘*Shaafi*’, meaning he removes illness and difficulty - and whatever complication befalls the ummah, the Messenger of Allah removes it.” [Sharh Zarqani ‘ala al-Mawahib]

- Qasida Burda (also known as Mawla Ya Salli), or the Poem of the Scarf, was written by Imam Sharafuddin Busayri whilst he was suffering from paralysis.

After the Imam had composed it, the Beloved Messenger of Allah graced his dream and asked him to recite Qasida Burdah to him. Then the Beloved Messenger placed his blessed scarf/cloak over the Imam. When the Imam awoke, he found the blessed cloak on him and his paralysis was cured.

179. The Messenger of Allah is the Beloved (Habeeb) of Allah.

- The Messenger of Allah said, "Listen! I am the Beloved (Habeeb) of Allah and I do not say this with pride". [Tirmidhi; Darimi; Mishkat]

180. The wishes of the Messenger of Allah were often fulfilled very quickly.

- Sayyida A'isha said, "By Allah! I see that Allah fulfils the wishes of the Messenger of Allah quickly." [Muslim]

181. The Messenger of Allah will intercede for the believers.

- The Messenger of Allah said: "Then I will perform intercession and Allah will allocate a limit for me. I will then take them out from the fire and enter them into Jannah." [Muslim]

182. No one will be granted access to Jannah before the Messenger of Allah.

- The Messenger of Allah said, "I will come to the gates of Paradise and ask for it to be opened. The gatekeeper will ask, "Who are you?" I will say, "Muhammad." The gatekeeper will say, "I was ordered not to open the gate for anyone else before you." [Bukhari, Muslim; al-Nasa'i]

183. Due to the Messenger of Allah, Abu Talib suffers only a mild punishment in his grave.

- Sayyidina Abbas bin 'Abdul Muttalib said, "O Allah's Messenger! Did you benefit Abu Talib with anything as he used to protect and take care of you, and used to become angry for you?" The Messenger of Allah said, "Yes, he is in a shallow place of Fire. But for me he would have been in the lowest part of the Fire." [Bukhari]

184. The Messenger of Allah voluntarily chose a life of humility above the life of a king.

- Sayyida A'isha, quotes that the Messenger of Allah said to her: "A'isha! Had I wished I would have been given mountains of gold. Once came to me an angel whose waist line is as big as the Ka'bah and said: 'Your Lord sends you His greetings, and says that you can choose either to be a Prophet and a servant of God, or a Prophet and a king.' I looked at Jibra'il, who was also present, and he indicated to me that I better maintain my humility. I said: 'I choose to be a Prophet and a servant of God.'" Ever since that moment, the Messenger of Allah never ate his food in a reclining position. He used to say: 'I eat like a servant and sit like a servant.'" [ibn Hibban, al-Baghawi, ibn Saa'd; Imam al-Haythami]

185. His mercy was so immense that he prayed for the enemy even when they injured him at Uhud.

- When the Messenger of Allah was severely wounded at Uhud, some Companions asked him to invoke Allah's curse on the enemy. Instead, he prayed for them, saying: "O Allah, forgive my people, for they do not know." He made this supplication while his face was bleeding profusely. [Qadi Iyaad's al-Shifa; Bukhari; Muslim]

186. One of the Jewish scholars of Madinah believed in him at first sight, from the pure radiance of his blessed face.

- Sayyidina Abd Allah ibn Salam, formerly a renowned Jewish scholar of Madinah, believed in him at first sight, saying: "There can be no lie in this face. One with such a face can only be a Messenger of Allah." [Sirat ibn Hisham]

187. Just the sight of him would have convinced any sincere heart of his Prophethood.

- Sayyidina Abd Allah ibn Rawaha al-Ansari said of the Prophet: "Law lam takun fihi ayatun mubina, lakana manzaruhu yunabbi'uka bi al-khabari. Even if there were not, concerning him, clear and evident signs, yet the sight of him would have told you the news." [Imam ibn Hajar's al-Isaba]

188. When the Messenger of Allah smiled, his face would beam "as if it were a piece of the moon."

- Sayyidina Kaab ibn Malik said: "I greeted the Messenger of Allah and there was lightning in his face. Whenever the Prophet was happy, his face would be illuminated as if it were a piece of the moon." [Bukhari; Muslim]

189. On the night of the birth of the Messenger of Allah, his mother saw a light which showed her the castles of Damascus.

- The Messenger of Allah said: "I am the supplication of my father Ibrahim, and the good tidings of my brother 'Isa. The night I was delivered my mother saw a light that lit the castles of Damascus so that she could see them." [Imam al-Hakim's Mustadrak, Imam Ahmad's Musnad, Imam Bayhaqi in Dala'il al-Nubuwwa]

190. Even the enemy was fearful and in awe of his word: "They weren't poetry, nor did they resemble those of a soothsayer."

- Abu Jahl feared that Utba might have accepted Islam, having waited for him for a long time. Abu Jahl knocked at his door. When opened, he said to Utba: "I heard Muhammad treated you very generously and fed you, and in return you believed in him. This is what the people are saying." Angrily, Utba replied: "You know I don't need his feeding. I am richer than all of you. But his words shook me. They weren't poetry, nor did they resemble those of a soothsayer. I don't know how I should respond. He's a truthful person. While I was listening to his recitation, I feared that what happened to 'Ad and Thamud might happen to us." [Hafiz ibn Kathir; Sirat ibn Hisham]

191. The Messenger of Allah is titled by Allah as "a Lamp spreading Light." [Qur'an 33:46]

- Mulla Ali al-Qari comments upon the Prophet's title "as a Lamp spreading Light" [33:46], saying: "Muhammad, *peace and blessings of Allah be upon him*, is a tremendous light and the source of all lights, he is also a book that gathers up and makes clear all the secrets... *Sirajan munira* means a luminous sun, because of Allah's saying: "He has placed therein a great lamp and a moon giving light" [25:61]. There is in this verse an indication that the sun is the highest of the material lights and that other lights are outpourings from it: similarly, the Prophet is the highest of the spiritual lights and other lights are derived from him by virtue of his mediating connection and pivotal rank in the overall sphere of creation. This is also inferred from the tradition: "The first thing Allah created is my light."

192. The Messenger of Allah heard, and responded to, the call of a Companion who was struggling against the enemy.

- Sayyidina Maymuna, one of the Mothers of the believers, said: "The Messenger of Allah, *upon him be blessings and peace*, was sleeping with me one night, and he got up to make ablution and pray. I heard him say during his ablution in the dead of night: "*Labbayka, labbayka, labbayka!*" three times, and then: "*Nusirta, nusirta, nusirta!*" three times. When he came out, I asked him, "Messenger of Allah, I heard you say, during your ablution, 'In your service!' three times, and 'To your defense!' three times, as if you were addressing someone. Was there someone with you?"

He replied: "This was the poetry champion (*rajiz*) of the Banu Kaa'b (one of the sub-tribes of the Khuza'a) invoking my aid (*yastas-rikhuni*) and asserting that the Quraysh had helped the Banu Bakr against them." [Imam Tabarani, *al-Mu'jam al-Kabir*; Imam ibn Hajar, *al-Isabah*]

193. The Messenger of Allah predicted the arrival of the tyrant Hajjaj b. Yusuf.

- The Messenger of Allah said: "There will be one liar and one destroyer (*kadhdhab wa mubir*) from Thaqif." [Muslim] It is thought that this refers to al-Hajjaj ibn Yusuf and al-Mukhtar ibn `Ubayd.

194. The blessed soul of the Messenger of Allah is present in every believing household.

- Qadi Iyad cited regarding the explanation of the verse, "When you enter houses, salute one another" [Qur'an 24:61]: "If there is no one in the house then say: '*assalamu 'ala al-Nabiyyi wa rahmatullahi wa barakatuh.*'" [Qadi Iyaad's *al-Shifa*]
- On the above, Mulla al-Qari said in his commentary on *al-Shifa*: "Meaning, because his soul, *may Allah's peace and blessing be upon him*, is present in the house of the Muslims (*ay li'anna ruhahu 'alayhi al-salamu hadirun fi buyuti al-muslimen.*"

195. The Messenger of Allah is the mercy of Allah. [Qur'an 10:58]

- Regarding the verse, "Say: In the bounty of Allah and in His Mercy: therein let them rejoice. It is better than what they hoard." [Qur'an 10:58], Sayyidina ibn Abbas said: "The bounty of Allah is Knowledge (*of tawhid*), and His mercy is the Prophet, *upon him be Allah's peace and blessings.*" [Imam al-Suyuti, *al-Durr al-Manthur*; Imam al-Alusi, *Ruh al-Ma'ani*]

196. Prophet Adam sought the Mercy of Allah through the name of our Beloved Prophet Muhammad.

- Prophet Adam, in his state of repentance for having eaten the forbidden fruit, sought the Mercy of Allah through the name of our Beloved Prophet Muhammad, *may Allah's peace and blessings be upon him.*

Reported by Sayyidina Umar bin al-Khattab, the Messenger of Allah said, "When Adam committed his mistake, he said: 'O my Lord, I am asking you to forgive me for the sake of Muhammad.' Allah said: 'O Adam, and how do you know about Muhammad, whom I have not yet created?' Adam replied, 'my Lord, after You created me with Your Hand and breathed into me of Your Spirit, I raised my head and saw written on the heights of the Throne, '*La ilaha illallah Muhammadun RasulAllah*'. I understood that You would

not place next to Your Name but the Most Beloved One of Your creation.' Allah said: 'O Adam, I have forgiven you, and were it not for Muhammad, I would not have created you.'" [Imam Baihaqi's Dala'il al-Nubuwwa, Imam Abu Nu'aym in Dala'il al-Nubuwwa, Imam al-Hakim's al-Mustadrak (2:615), Imam Tabarani in his al-Mu'jam al-Saghir (2:82, 207) and others]

- About this, Qadi Iyaad says: "It is said that this Hadith explains the verse: 'Then Adam received from his Lord [some] words, and He accepted his repentance.'" [Qur'an 2:37]

197. The Messenger of Allah knew of the piety of Sayyidina Uwais al-Qarni, though never having met him during his lifetime.

- This is to the extent that the Messenger of Allah asked the Companions to seek the prayers of Sayyidina Uwais al-Qarni:

Sayyidina Umar b. al-Khattab reported: I heard Allah's Messenger, *may Allah's eternal peace and blessings be upon him*, saying, "Worthy amongst the successors (*tabi'een*) would be a person who would be called Uwais. He would have his mother (living with him) and he would have (a small) sign of leprosy. Ask him to beg pardon for you (from Allah)." [Muslim]

198. On the night of the migration, the angel Jibra'il was sent to the Messenger of Allah to murder to warn him that the unbelievers were plotting to murder him in his bed that very night.

- Jibra'il was sent to the Prophet, "Do not sleep tonight in your usual bed." When it became dark, the enemy gathered at his door in vigil, waiting for the moment on which he would go to sleep so that they might fall upon him. [Sirat ibn Hisham]

199. The Messenger of Allah instructed Sayyidina Ali, as the enemies surrounded their dwelling, and guaranteed his safety.

- When the Messenger of Allah observed what was happening, he said to Sayyidina Ali: "Sleep in my bed, and cover yourself with my green Hadrami mantle. Use it when sleeping and they will not be able to do anything dislikable to you." [Sirat ibn Hisham]

200. He created a brotherhood between the Muhajirun and the Ansar which was so deep that it broke all worldly or egotistical barriers.

- This brotherhood was so deep, sincere, and strong that the Ansar (known as the Helpers, they were the original residents of Madinah) shared everything with the Muhajirun (known as the Emigrants, those who had migrated to Madinah for the sake of Islam). This lasted for some time. However, when the Muhajirun had become accustomed to their new environment, one day they asked the Messenger of Allah: "O Messenger of Allah, we emigrated here purely for the sake of Allah. But our Muhajirun brothers are so good to us that we fear we will consume in this world the reward of our good deeds, which we expect to get in the Hereafter. Also, we feel extremely indebted to them. Please ask them to allow us to earn our own living."

The Messenger of Allah sent for the Ansar of Madinah, and told them of the situation. The Ansar unanimously objected, finding it unbearable to be separated from their brothers. In the end, to spare the Muhajirun's feeling of indebtedness, the Ansar agreed

that the Muhajirun would work in their fields and gardens in return for wages until they could build their own houses. [Bukhari; Muslim]

201. The entire community of the city of Madinah would obtain the blessings of his noble hand.

- Sayyidina Anas ibn Malik related: "The whole community of the people of Madinah used to take the hand of the Prophet and rush to obtain their need with it." [Musnad Imam Ahmad]

202. The Messenger of Allah was the seal of all Messengers before Prophet Adam was fully created.

- Narrated from Sayyidina al-Irbad ibn Sariya that the Prophet said: "I am Allah's Servant (as written) in the Mother of the Book, and verily the seal of Prophets when Adam was still kneaded in his clay..." [Sahih ibn Hibban; Imam Hakim's al-Mustadrak; Imam al-Haythami, Majma al-Zawa'id]

203. The Messenger of Allah, as well as all Prophets, is alive and worshipping Allah in his blessed grave.

- Sayyidina Anas ibn Malik related that the Messenger of Allah said, "The Prophets are alive in their graves, praying to their Lord." [Imam Bayhaqi's Hayat al-Anbiya]

204. Sayyida Asma would use the blessed garment of the Messenger of Allah to heal the sick.

- Sayyida Asma had a gown of the Messenger of Allah. The sick would go to her, and she would dip the gown in the water. She would then take the gown out, and give that water for the sick to drink for *tabarruk*/blessing." [Muslim]

205. The Messenger of Allah was gifted with exclusive privileges including his Ummah being the best Ummah.

- Sayyidina Ali bin Abi Talib relates: The Messenger of Allah said, "I was given what no other Prophet before me was given." We said, "O Messenger of Allah! What is it?" He said, "I was given victory by fear, I was given the keys of the earth, I was called Ahmad, the earth was made a clean place for me (to pray and perform *tayammum* with), and my Ummah was made the best Ummah." [Imam Ahmad]

206. If the final Messenger of Allah was sent during their lifetime, all the Prophets would believe and support him.

- Sayyidina Ali bin Abi Talib and his cousin Sayyidina Abdullah ibn Abbas said, "Allah never sent a Prophet but after taking his pledge that if Muhammad, *peace and blessings of Allah be upon him*, were sent in his lifetime, he would believe in and support him." [Tafsir ibn Kathir]

207. The touch and prayer of the Messenger of Allah strengthened Sayyidina Ali's judgements.

- Sayyidina Ali bin Abi Talib said, "The Messenger of Allah sent me to Yemen. I said, 'O Messenger of Allah, you send me, while I am still young, to judge amongst them, and

I know not how to judge!' He struck my chest with his hand saying, 'O Allah! Guide his heart and strengthen his tongue!' By He Who split the grain! Thereafter I never doubted how to judge between two people!" [ibn Majah]

208. The Messenger of Allah will be the first one to rise up on the Last Day, and the first to intercede.

- Sayyidina Qatadah said, "He is the first one for whom the earth will be opened on the Day of Resurrection, and he will be the first one to intercede." [Tafsir ibn Kathir]

209. The touch of the Messenger of Allah healed broken bones instantly.

- Sayyidina Abdallah ibn Atik went to Khaybar to kill the infamous Jew, Abu Rafi, in the latter's house. As he was leaving the house, he fell and broke his ankle. He bandaged it and went to his companions, then they rode back together to Madinah. The Messenger of Allah said, "Stretch your leg!" He passed his hand over the broken bones and they mended there and then. [Bukhari]

210. The Messenger of Allah's status is unparalleled and will remain so until the Last Day.

- Hafiz ibn Kathir says, "He is the greatest Imam, who if he existed in any time period, deserves to be obeyed, rather than all other Prophets. This is why Muhammad, *peace and blessings of Allah be upon him*, led the Prophets in prayer during the night of Isra' when they gathered in Bayt al-Maqdis (Jerusalem). He is the intercessor on the Day of Gathering, when the Lord comes to judge between His servants." [Tafsir ibn Kathir – Qur'an 8:31]

211. "The Messenger of Allah will have honours in the Day of Resurrection in which no one else will have a share..."

- Extracted from Tafsir ibn Kathir: "I, Ibn Kathir, say: the Messenger of Allah will have honours in the Day of Resurrection in which no one else will have a share, honours which will not be matched by anyone else. [Tafsir ibn Kathir – Qur'an 17:79]

212. The blessed hair strands of the Messenger of Allah grows over time, and is reported to also split into multiples.

- [Narrated by Imam Yusuf al-Nabhani in Jawahir al Bihar, from Imam Abd al-Ghani al-Nablusi]

213. He placed a bright light with one of his Companions, whose tribe embraced Islam as a result.

- Sayyidina Tufayl ibn 'Amr al-Dawsi related how, after his first visit to the Prophet, he accepted Islam and was about to return to his tribe. He asked the Prophet for a sign to show to his tribesmen, at which a light shone forth from his forehead. He exclaimed, "Not here, O Messenger of Allah, they will think it a curse!" So the Messenger of Allah moved the light to the tip of al-Sayyidina Tufayl's whip. He returned to his tribe with this sign and most of them accepted Islam. [Sirat ibn Hisham]

214. There will never be one like the Messenger of Allah, neither before him nor after him.

- Sayyidina Ali b. Abu Talib, describing the Messenger of Allah, said, “The Messenger of Allah was neither tall nor short, endowed with sturdy hands and feet, stout head and limbs, and lengthy hair on the chest. When he walked, he inclined forward, as if he were descending a downward slope. I have never seen the like of him, neither before him nor after him.” [Tirmidhi; ibn Hibban; Imam al-Hakim]

215. The Messenger of Allah predicted th martyrdom of his beloved grandson, Sayyidina Husayn.

- He said to Sayyida Umm Salama, “Husayn will be killed in Taff, which is in Karbala.” Fifty years later, what the Messenger of Allah had predicted came true exactly; Sayyidina Husayn was martyred in Karbala. [Imam al-Haythami, Majma al-Zawaid; Musnad Imam Ahmad]

216. The Messenger of Allah predicted the significance and conquests of Sayyidina Saa’d ibn Abi Waqqas.

- When Sayyidina Saa’d ibn Abi Waqqas was extremely ill, the Messenger of Allah said to him, “You will live a long time and lead the army. In the end, you will be beneficial for some nation and you will harm some nations.” Indeed, he led the Islamic army and gained many victories such as the conquest of Persia. He caused many nations to embrace Islam. [Bukhari; Sharh al-Shifa, Mulla Ali al-Qari; Imam Abu Nu’aym, Hilyat al-Awliya]

217. The *Hawdh al Kawthar* (or Pool) of the Messenger of Allah is more delightful than honey and whiter than milk.

- The Messenger of Allah said, “It (*Hawdh al-Kawthar*) is a river in Paradise which my Lord has given me. It is whiter than milk and sweeter than honey.” [Musnad Imam Ahmad]

218. The Messenger of Allah knew instantly of the death of Negus in Ethiopia.

- Negus, the ruler of Ethiopia who had earlier accepted Islam, died in the seventh year of Hijra. Allah's Messenger informed his companions about it, and even performed funeral prayer for him. One week later came the news confirming the death of the Negus at the very same moment as the Messenger of Allah had said. [Bukhari; Muslim; Sunan Abu Dawud]

219. The Messenger of Allah proved his Mi’raj to the Quraysh, informing them of the caravans which had passed by.

- In the morning, the Messenger of Allah told the people of Makkah about al-Mi’raj. They asked for evidence. He told them about the caravans he had seen on the way. The Quraysh went out of Makkah to meet the caravans. They saw the caravans in the same state as the Prophet had informed them but they did not embrace Islam. [Sirat ibn Hisham]

220. When one of the Companions encountered a lion in the wilderness, he proclaimed his allegiance to the Messenger of Allah and it caused him no harm.

- Sayyidina Safina, a servant of the Messenger of Allah, was on his way to complete a task set by the beloved Messenger of Allah. He set off and on the way encountered a lion in the wilderness. Sayyidina Safina said to the lion, “I am the servant of Allah’s Messenger!” The lion left without doing anything or harming him. According to another narration, Sayyidina Safina lost his way when returning from a task, then encountered the lion which actually also showed him the way. [Imam al-Hakim, al-Mustadrak; Imam al-Asqalani, al-Matalib al-‘Aliya; Imam al-Haythami, Majma al-Zawa’id; Imam Abu Nu’aym, Hilyat al-Awliya; Hafiz ibn Kathir, al-Bidaya wal-Nihaya]

221. Masjid al-Aqsa was shown to him in a vision as the Quraysh questioned him heavily about its details.

- When the Quraysh heard about the night of al-Mi’raj, those who had seen Masjid al-Aqsa before asked the Messenger of Allah, “Can you describe Masjid al-Aqsa to us?” The Messenger of Allah, at this point, had become tired of their doubts and questioning. Just then, Allah showed him a vision of Bayt al Muqaddis. The Messenger of Allah said: “While looking at it, I described every detail one by one. They even asked me, “How many doors does Bayt al Muqaddis have?” I had not counted its number of doors. When I saw Bayt al Muqaddis across from me, I began to look at it, count each of its doors and told them the number.” Thereupon, the polytheists said, “By Allah, you described it accurately, and perfectly.” Nevertheless, they still did not become Muslims. [Musnad Imam Ahmad; Imam ibn Jawzi, al-Wafa; Imam Dhahabi, Tarikhu'l-Islam]

222. The fire which Zoroastrians kept ablaze for a thousand years went out on the night of the Prophet’s birth.

- The fire that had been kept ablaze for a thousand years in Istahrabad and that was worshipped by Zoroastrians went out at the night of the Prophet’s birth. [Qadi Iyaad’s al-Shifa; Mulla Ali al-Qari, Sharh al-Shifa]

223. A small bird in the Messenger of Allah’s house would never move in his presence, out of respect.

- Sayyida A’isha narrates: “There was a domestic animal in our house like a pigeon. When the Messenger of Allah was at home, it stood without moving. And when the Messenger of Allah left home, the bird would begin to move around constantly.” It shows, the bird was listening to the Messenger of Allah, and waiting in silence in his presence in complete earnestness. [Qadi Iyaad’s al-Shifa; Mulla Ali al-Qari, Sharh al-Shifa; Imam al-Haythami, Majma al-Zawa’id]

224. A lizard in the hands of a Bedouin testified to the truth of the Messenger of Allah.

- Sayyidina Umar narrates, “A Bedouin came to the Messenger of Allah. He was holding a lizard. He said: ‘If this reptile testifies to you, I shall believe in you; otherwise I will not.’ The Messenger of Allah asked the lizard, and it testified to his prophethood clearly.” [Mulla Ali al-Qari, Sharh al-Shifa; Imam al-Haythami, Majma al-Zawa’id; Hafiz ibn Kathir, al-Bidaya wal-Nihaya]

225. The Lake of Sawa, which was deemed holy by Zoroastrians, sank into ground on the night the Prophet was born.

- [Qadi Iyaad's al-Shifa; Mulla Ali al-Qari, Sharh al-Shifa; Imam Bayhaqi, Dala'il al-Nubuwwa; Imam Suyuti, Khasa'is al-Kubra]

226. The blessed saliva of the Messenger of Allah healed the severe burns of a small child.

- A child called Muhammad b. al-Hatib had been scalded by a pan of boiling water and his whole arm was burnt. The Messenger of Allah touched the arm, spreading his blessed saliva over it; it was immediately healed. [Qadi Iyaad's al-Shifa; Mulla Ali al-Qari, Sharh al-Shifa; Imam al-Haythami, Majma al-Zawa'id; Hafiz ibn Kathir, al-Bidaya wal-Nihaya; Imam al-Hakim, al-Mustadrak]

227. A newborn baby, later known as Mubarak al-Yamama, spoke and testified to the Messenger of Allah.

- Soon after being born, a famous person called Mubarak al-Yamama was taken to the Messenger of Allah. On his turning to the baby, it started to speak, saying, "I testify that you are the Messenger of Allah." The Prophet exclaimed, "May Allah bless you!" The child never spoke again in his infancy, and later became famously known as "Mubarak al-Yamama" (the blessed one, Yamama) since he had been the object of this miracle of the Messenger of Allah, and of his prayer. [Qadi Iyaad's al-Shifa; Hafiz ibn Kathir, al-Bidaya wal-Nihaya; Imam Suyuti, Kanzu'l-Ummal]

228. Due to the Messenger of Allah's prayer, Sayyidina Urwa b. Abi al-Ja'da's trade reached a miraculous level of profit and success.

- It is related that the Messenger of Allah prayed that Sayyidina Urwa b. Abi al-Ja'da might thrive profitably at trade. Sayyidina Urwa said: "Sometimes I would go to the marketplace in Kufa and come home in the evening having made a forty-thousand fold profit." Imam Bukhari says: "If he took earth in his hand, he still would make a profit from it!" [Bukhari; ibn Majah; Musnad Imam Ahmad; Qadi Iyaad's al-Shifa]

229. Sayyidina Umar ibn al-Khattab said: "He sent you as the last Prophet but He described you before all..."

- Sayyidina Umar ibn al-Khattab said, after the Messenger of Allah passed away: "He sent you as the last Prophet but He described you before all. For that, He says: 'When We took from the Prophets their covenant and from you and from Noah and Abraham and Moses...' [Qur'an 33:7] [Qadi Iyaad's al-Shifa; Imam Ghazali's Ihya 'Ulum al-Deen]

230. Sheep would bow to the Messenger of Allah.

- Sayyidina Anas b. Malik tells of the occasion when the Messenger of Allah, accompanied by Sayyidina Abu Bakr, Sayyidina Umar and an Ansari, went into a garden belonging to another Ansari. There were some sheep in the garden. When they saw the Messenger of Allah, the sheep bowed to him.

231. The Messenger of Allah planted trees of extreme blessing which paid for the freedom of Sayyidina Salman al-Farsi.

- Sayyidina Salman al Farsi had converted to Islam but had been sold to Jews in Madinah. He wanted to buy himself out of his bondage but they placed a high price upon him. The Jews told him that he would be set free upon the payment of three hundred planted sapling palm-trees that were tied and bore fruit. In addition, they demanded that he pay forty pieces of gold. One day, he was blessed to meet the Messenger of Allah. He told him of his circumstances whereupon the Messenger of Allah planted the trees for him with his own blessed hands - all except for one which someone else planted, and all flourished except that one tree. Each of the trees except that one bore fruit that same year. When the Messenger of Allah, *praise and peace be upon him*, learned of the tree, he uprooted the sapling, replanted it and it took root and bore fruit.

As for the gold, the Messenger of Allah gave Sayyidina Salman the amount of gold equal to the size of a chicken's egg, but first he put it in his blessed mouth. Forty pieces of gold were weighed from it for the Jewish masters, and still the gold did not reduce in amount. [Qadi Iyaad's al-Shifa]

232. Sayyidina Abdullah ibn Umar once cured numbness in his leg by calling out to the Messenger of Allah.

- Sayyidina Abdullah ibn Umar once felt numbness in his leg, whereupon a man said to him: "Remember the most beloved of people to you", so he said, "O Muhammad! (*Peace and blessings of Allah be upon him.*)" and the numbness left. [Qadi Iyaad's al-Shifa; Imam Bukhari's Adab al-Mufrad]

233. The inmates of the Fire of Hell will regret opposing the Messenger of Allah.

- Sayyidina Umar ibn al-Khattab said, "May my father and mother be your ransom! O Messenger of Allah, it has been revealed that a fraction of your excellence with Allah is that the people of the Fire will wish they had obeyed you, even when they are being severely punished, and will say, "Would that we had obeyed Allah and obeyed the Messenger!" [Qur'an 33:66] [Qadi Iyaad's al-Shifa]

234. At the conquest of Makkah, the pigeons of Makkah shaded Messenger of Allah, and he supplicated to Allah to bless them.

- [Qadi Iyaad's al-Shifa]

235. There are many reports of sheep and goats which yielded no milk, but gave abundance of milk through the blessing of his touch.

- For example, the sheep of Sayyida Umm Mabad, the one that belonged to Sayyidina Anas b. Malik, that belonging to Sayyida Haleema and many more. [Qadi Iyaad's al-Shifa]

236. The Messenger of Allah was able to see the earth and its eastern and western extremities.

- The earth was rolled up for the Messenger of Allah, so that he was able to see its eastern and western extremities, and he said that the extent of his nation would reach that which was rolled up for him. [Qadi Iyaad's al-Shifa]

237. The mercy of the Messenger of Allah saved the people from great destruction and Allah's Wrath.

- Sayyidina Umar ibn al-Khattab said, "O Messenger of Allah, may my parents be sacrificed to you! Noah prayed to Allah about his people: 'O my Lord, don't leave a single house of the unbelievers in the world.' If you had prayed against us in a similar manner, we would have been destroyed. Your back was burdened, your front teeth were martyred, yet you did not invoke against them but for good, and said: 'O Allah, forgive my people, as they know not what they do.' [Qadi Iyaad's al-Shifa; Imam Ghazali's Ihya 'Ulum al-Deen]

238. During an expedition, the Messenger of Allah knew when a hypocrite had died in Madinah.

- When they were on an expedition, a wind storm blew up and the Messenger of Allah told his Companions, "It blows for the death of a hypocrite." Upon their return to Madinah, they found his prophecy had been realized. [Qadi Iyaad's al-Shifa]

239. The Messenger of Allah brought more people to Islam than Prophet Noah did during his long life on Earth.

- Sayyidina Umar ibn al-Khattab said, "O Messenger of Allah, may my parents be sacrificed to you! Noah was not followed by so many people during his long stay as you have been followed in a short time." [Qadi Iyaad's al-Shifa; Imam Ghazali's Ihya 'Ulum al-Deen] Some reports say that Prophet Noah (or Nuh) lived for approximately 900 years.

240. No favour is more universally beneficial and of greater advantage than the Messenger of Allah because he is our path to guidance.

- Qadi Iyaadh says, "There is no other favor that could be more universally beneficial and of greater advantage than his blessing to all Muslims because he is our path to guidance. He is the one who rescues us from the error of our blindness. He is the one who calls us to success and honor! He is our path to our Lord and our intercessor. He is the one who will speak on our behalf and bear witness for us and bring us, *inshaAllah*, to the Everlasting Life with its happiness!" [Qadi Iyaad's al-Shifa]

241. The Messenger of Allah prayed for Sayyidina Abdullah b. Jafar so that he became famously wealthy.

- The Messenger of Allah prayed that Sayyidina Abdullah b. Jafar would acquire an abundance of wealth, and he became so rich he was famous for it. He also became as famous for his generosity, as he was for the wealth he obtained through the Messenger of Allah's prayer. [Imam al-Haythami, Majma al-Zawaid; Imam ibn Hajar, Matalibu'l-Aliya; Imam Bayhaqi, Dalail al-Nubuwwa; Qadi Iyaadh, al-Shifa]

242. The Messenger of Allah prayed so that every prayer of Sayyidina Saa'd b. Abi Waqqas would be answered.

- The Messenger of Allah prayed for Sayyidina Saa'd b. Abi Waqqas: 'O Allah, answer his prayer!' After that, the answering of his prayers became famous and everyone feared his malediction. [Tirmidhi; Imam ibn Hajar, al-Isaba]

243. The Messenger of Allah knew of hidden wealth of his uncle Sayyidina Abbas.

- When Sayyidina Abbas was taken captive, his goods were confiscated. He told the Messenger of Allah that he had no money. The Messenger of Allah reminded him about the money he had left concealed with Umm al Fadl, whereupon Sayyidina Abbas exclaimed, "None except Umm al Fadl and I knew where it was." Then Sayyidina Abbas became a Muslim. [Qadi Iyaadh, al-Shifa]

244. The Messenger of Allah knew about Chosroes' death before the news had even arrived.

- Before the news had arrived via messenger, the Messenger of Allah told a Persian envoy named Fayruz that Chosroes had passed away. When the messenger arrived with the news, Fayruz read the letter and embraced Islam. [Qadi Iyaad, al-Shifa]

245. Sayyidina Anas b. Malik had children and grand-children numbering over a hundred, due to the prayer of the Messenger of Allah.

- Sayyidina Anas reported: "My mother Umm Anas (also called Umm Sulaym) came to the Messenger of Allah. She prepared my lower garment out of the half of her headdress and (with the other half) she covered my upper body, and said: 'Messenger of Allah, here is my son Unais; I have brought him to you for serving you. Invoke blessings of Allah upon him.' Thereupon the Messenger of Allah said: 'O Allah, make an increase in his wealth and progeny.'" Sayyidina Anas said: "By Allah, my fortune is huge, and my children and grand-children are now more than one hundred." [Sahih Muslim]
- Hafiz ibn Kathir also relates that Sayyidina Anas b. Malik had a garden which would produce fruit twice every year.

246. The beauty of the Qur'an which Allah sent down to him deeply affects pure hearts.

- Qadi Iyaadh says: "As for those who believe, they experience fear and are in rapture of its awe. It is like a magnet, attracting the listener and its reciter. It is a source of joy that causes the heart to incline to it and also a confirmation. Allah says, "The skins of those who fear their Lord tremble; and thereafter their skins and hearts soften to the Remembrance of Allah." [Qur'an 39:23] [Qadi Iyaad, al-Shifa]

247. Utba b. Rabi'ah's unbelieving heart trembled upon hearing the Messenger of Allah recite Qur'an.

- On one occasion, Utba b. Rabi'ah went to the Messenger of Allah to speak to him about a recent revelation that spoke against the pagan belief of his tribe. So, the Messenger of Allah began to recite the chapter that begins "Ha Meem" [Qur'an; Surah 41]. Utba could not bear to hear it and put his hand over the Messenger of Allah's mouth, and begged him to stop. It is also reported that he listened, and in so doing he put his hands behind his back and leant on them until the Messenger of Allah reached the verse of prostration, whereupon the Messenger of Allah prostrated. Utba did not know how to deal with the situation and immediately got up, returned to his family and declined to go out to his tribesmen. His fellow tribesmen came to him and he apologized telling them, "By Allah, he recited some words to me, and by Allah, I have never heard anything like them; I just did not know what to say." [Qadi Iyaad, al-Shifa]

248. The Qur'an confirms the truth of the Messenger of Allah; none of the unbelievers were able to disprove it.

- Allah says in the Qur'an: "Say: 'If the abode of the Hereafter is with Allah for you especially, to the exclusion of all other people, then long for death if you are truthful.'" But they will never long for it." [Qur'an 2:94-95]

Shaykh Abu Isaac az-Zajjaj commented on this verse saying, "This verse contains the greatest proof and also the clearest indication of the soundness of the Message of Allah. This is because Allah told the Jews to "long for death" and then informs them "but they will never long for it", so none of them sincerely longed for death. The Messenger of Allah spoke of this by saying, "By the One in whose hand is my soul, not a single man from amongst them could say it without choking on his saliva." Allah turned the hearts of the Jews against longing for death. He cast tremendous fear into them thereby signifying that His Messenger, *praise and peace be upon him*, was indeed truthful, and that which He had sent down to him was without doubt authentic. [Qadi Iyaad, al-Shifa]

249. After the prayer of the Messenger of Allah, Sayyida Umm Sulaym had nine sons who all grew up as *huffaadh* (memorisers) of the Qur'an.

- [Sahih Muslim]

250. The name 'Muhammad' was completely unknown until shortly before the Messenger of Allah's birth.

- Qadi Iyaadh writes, "Neither Arabs nor non-Arabs knew of the name 'Muhammad' until shortly before the Messenger of Allah's birth, when they heard the news that a person bearing this name had been selected to be a Prophet. When the news of his name became known, six Arabs named their son 'Muhammad' in the hope that it would be their son who would be the chosen one, but Allah had selected His Message to be placed with Muhammad ibn Abdullah." Sallallahu alayhi wa sallam! [Qadi Iyaad, al-Shifa]

251. Allah has placed His own attributes within the Messenger of Allah, and made him a "truthful ambassador for creation."

- Referring to the verse "Whosoever obeys the Messenger, indeed he has obeyed Allah." [Qur'an 4:80], Imam Jafar b. Muhammad as-Sadiq said, "Allah was aware that His creation would be incapable of pure obedience to Him so He informed us in this order: the Messenger, then Allah – so it would be realized one would never be able to aspire to the achievement of pure obedience to Him. Therefore between Himself He placed a human, adorning him with His own attributes of the Kind and Merciful. He made him a truthful ambassador for creation and decreed that when a person obeys him, they are in fact obeying Allah, and when someone complies with him, they are also complying with Allah. [Qadi Iyaad, al-Shifa]

252. The honour of the righteous is due to the honour bestowed upon the Messenger of Allah.

- Imam Jafar as-Sadiq said regarding the meaning of the verse "Peace be upon you, Companions of the Right!" [Qur'an 56:91] is because of Prophet Muhammad, and the

cause of their peace is the great honor bestowed upon Prophet Muhammad, *may Allah's peace and blessings be upon him*. [Qadi Iyaad, al-Shifa]

253. Allah raised the status of his beloved Messenger by placing his name in the company of His Own Name.

- Allah accentuated the Prophet's exceptional position, his tremendous rank, and great prominence by raising his name in the company of His Own Name. Of this, Sayyidina Qatada said, "Allah exalted his fame in the world and in the Hereafter. There is no one who offers the prayers who does not say, "There is no God except Allah, Muhammad is the Messenger of Allah."

Sayyidina Abu Sa'eed al Khudri narrated that the Messenger of Allah said, "Jibra'il came to me and said, 'My Lord and your Lord says: Do you know how I have exalted Muhammad's fame? When My Name is mentioned, he is mentioned.'

In a Hadith Qudsi, Allah says to His beloved Messenger, "I completed belief with your being mentioned with Me." And, "I have made your mention next to My mention and whosoever mentions Me, mentions you thereafter." [Qadi Iyaad, al-Shifa]

254. The perfection of the Beloved Messenger of Allah is even proven in the purity of his lineage.

The perfection of status granted to the Beloved Messenger of Allah, *upon him be utmost blessings and peace*, extends to the fact that even his lineage is pure and sacred.

Referring to the blessing of his nobility, the Messenger of Allah told Sayyidina Abu Hurayrah, "I was sent from the best of each consecutive generation of the children of Adam until I appeared in the generation in which I am from." [Qadi Iyaad, al-Shifa]

255. The Messenger of Allah's habits, such as the manner in which he slept, have scientifically proven benefits.

- Qadi Iyaadh relates, "When he slept, he slept on his right side so that his sleep would be shallow. Sleeping on the left side is easier on the heart and one's organs as they incline to the left side. When one sleeps on the right side, there is a tendency to wake up quickly and one is not overcome by deep slumber." [Qadi Iyaad, al-Shifa]

256. The Messenger of Allah's character was that of the noble Qur'an.

- Sayyida A'isha, wife of the Prophet, beloved Mother of Believers described him saying, "His character was that of the Qur'an. He was pleased by that which it finds pleasing, and angered by that which it finds hateful." [Qadi Iyaad, al-Shifa]

257. Every miracle of the previous Messengers is due to the light of the final Messenger of Allah.

- Imam al-Qastalani quotes Ibn Marzuq regarding Imam Busayri's Qasida Burda: "...Every miracle that every Messenger has brought, surely was only because it was an extension to each one of them of the light of Muhammad, *may Allah bless him and give him peace*. How beautiful is his saying "surely was theirs only in connection to his light" for it suggests that his light, *may Allah bless him and give him peace*, always remained unchanged in him, and nothing of it was decreased. Had he said, "Surely it was part of his light", then it could have been imagined that he distributed it to them, and that perhaps

nothing of it remained for him. All the signs given to each one of them was only theirs through his light, *may Allah bless him and give him peace*, because he is a sun of excellence, and they are the planets of that sun which convey its lights to humankind in the darkness. The planets are not shining by themselves, but they receive light from the sun, so that when the sun is absent they show the light of the sun. Similarly, the Prophets before his existence used to show his excellence, so that whatever lights appeared at the hands of the Messengers other than him, it was only from his outpouring light and vast extension (*madad*), without decreasing anything of it.” [al-Mawahib al-Laduniyya]

258. From the prayer of the Messenger of Allah, Sayyidina Abdullah ibn Rawaha attained the honour of martyrdom.

- Hisham ibn Urwa relates that after Sayyidina Abdullah ibn Rawaha recited poetry in honour of the Messenger of Allah, the Messenger of Allah said: "And you also, may Allah make you firm, O ibn Rawaha." Hisham ibn Urwa continues, "Allah indeed made him firm with the staunchest firmness. He died as a martyr, and Paradise was opened for him and he entered it." [Qadi Iyaad, al-Shifa]

259. The Messenger of Allah knows the reality of Allah more than every other being in creation.

- The Messenger of Allah said, "I am the most God-fearing, and know Allah better than all of you do." [Bukhari]

260. When Chosroes tore up a letter sent from the Messenger of Allah, Allah's Wrath seized him.

- Chosroes, ruler of Persia, tore up the letter sent to him by the Messenger of Allah. When the Messenger of Allah received news of this, he prayed: "O Allah, slit him as he slit my letter!" It was as a result of this malediction that Chosroes' son cut him to pieces with a dagger. [Bukhari; Qadi Iyaad, al-Shifa]

261. When the Messenger of Allah was born, meteorites fell from the sky indicating that the heavens were now secured from devils.

- On the night of the blessed birth, stars fell down from the sky in the form of meteorites, like the leaves in autumn, indicating that the devil and the *jinn*s would no longer be able to steal information from the Heavens. [Tabari; Qadi Iyaad's al-Shifa]

262. Jews of Madinah recognized the Messenger of Allah's arrival on the night of his birth.

- Sayyidina Hassan bin Thabit reports, "I was about eight years old. One morning a Jewish man was running, crying out, 'O Jews!' Jews gathered around the man saying 'What is it? Why are you shouting?' The man was crying out, 'Let me give you this news; Ahmad's star was born tonight. Ahmad was born tonight.'" [Imam al-Qastalani, Mawahibul-Laduniyya]

263. The Messenger of Allah restored the sight of a blind man through his own intercession.

- The Messenger of Allah restored the sight of a blind man by prescribing a prayer which invoked Allah through his intercession.

Sayyidina Usman bin Hanif says that a blind man once went to the place of the Messenger of Allah and said, "O Messenger of Allah! Pray for me that I may regain my sight." The Messenger of Allah replied, "Go and perform ablution, and read two Rakaats of Nafil prayer and read this supplication: 'O Allah! Verily I ask of you and towards You, I use the mediation of Muhammad Mustafa. O Muhammad, verily I turn through your Waseela (medium) to your Creator for my needs, so that my needs may be fulfilled. O Allah, accept the intercession of Muhammad, may peace and blessings be upon him, for me.'" [ibn Majah; Qadi Iyaad's al-Shifa]

264. The Messenger of Allah declared it a form of charity and a *sunnah* to smile!

- Sayyidina Abu Dhar reported that the Messenger of Allah said: "Your smile to your brother is a *sadaqa* (charitable act) for you. Your commanding the right and forbidding the wrong is a *sadaqa*. Your guiding a man in the land of misguidance is a *sadaqa* for you. Your seeing (showing the way) for a man with bad eyesight is a *sadaqa* for you. Your removing a stone or thorn or bone from the road is a *sadaqa* for you. Your emptying your bucket of water into your brother's (empty) bucket is a *sadaqa* for you." [Tirmidhi]

265. Prophet Musa caused water to stream from a rock, the Messenger of Allah caused water to flow from his sacred fingers.

- Sayyidina Umar b. al-Khattab said, in a tribute, "O Messenger of God, may my parents be sacrificed to you. Moses, son of Imran, made to flow a stream of water from a stone. Is it not more wonderful that water flowed down from your fingers?" [Ihya 'Ulum al-Deen of Imam al-Ghazali, Vol. 1]

266. The Messenger of Allah formed a deep brotherhood throughout his *Ummah*, likening it to a human body.

- Sayyidina Nu'man ibn Bashir reported that the Messenger of Allah said, "The likeness of the believers in their mutual love, mercy and affection is that of the body. When one limb of it complains, the rest of the body reacts with sleeplessness and fever." [Bukhari; Muslim]

267. One who writes in honour of the Messenger of Allah is prayed for by the angels.

- The Messenger of Allah said: "If a man glorifies me by writing books, the angels pray to God for his forgiveness so long as the book exists." [Ihya 'Ulum al-Deen of Imam al-Ghazali, Vol. 1]

268. The Messenger of Allah opened to us the realities of the treasures of *dhikr*.

- The Beloved Messenger of Allah said: "...If your state of mind is always the same as it is at the time of *dhikr* (remembrance of Allah), the Angels would shake hands with you and would greet you on the path by saying, '*Assalamu alaykum*.'" [Muslim]
In his commentary of Sahih Muslim, Imam al-Nawawi says regarding this *hadith*: "This kind of sight is shown to someone who persists in meditation (*muraqaba*), reflection (*fikr*), and anticipation (*iqbal*) of the next world."

269. The Messenger of Allah was most afflicted by trial but his character surpassed any level of grief he endured.

- Sayyidina Saa'd bin Abi Waqqas reports: I said, "O Messenger of Allah, who are the most afflicted of all people?" He replied, "The Prophets, then the righteous people, then those who are nearest to them in perfection and those who are nearest to them. Man is tested according to his religiosity; if he is strong religiously, his test is increased and if he is weak in religion, his test is reduced. And a believer will be tested until he walks on the earth sinless [i.e. his sins have been erased by series of afflictions that he endured.]" [Bukhari]

270. The Messenger of Allah inspired a Jewish boy to embrace Islam on his deathbed.

- Sayyidina Anas b. Malik reported that a Jewish boy used to serve the Messenger of Allah. The boy became ill and Messenger of Allah went to visit him. He sat by his head and said, "Become a Muslim." The boy looked at his father who was also sitting by his head. His father said to him, "Obey Abu'l-Qasim (*may Allah bless him and grant him peace*)." So the boy became a Muslim. The Messenger of Allah left, saying, "Praise be to Allah who has saved him from the Fire!" [Bukhari]

271. The Messenger of Allah receives our *durood/salawat* wherever we may be.

- The Messenger of Allah said, "Pray for Allah's blessings upon me, for your blessings reach me from wherever you are." [Sunan Abu Dawud]

272. Sayyidina Usman b. Maz'un's love for the Messenger of Allah increased when witnessing him receive revelation.

- Sayyidina Abdullah ibn Abbas narrates, "While the Messenger of Allah was sitting in the courtyard of his house, Usman b. Maz'un passed by and smiled at the Messenger of Allah. The Messenger of Allah said to him, "Won't you sit down?" He said, "Certainly." So the Messenger of Allah sat facing him, and while they were talking, the Messenger of Allah began looking up at the sky, looking at it for a while, then he brought his gaze down until he was looking at the ground to his right. Then the Messenger of Allah turned slightly away from his companion Usman to where he was looking. Then he began to tilt his head as if trying to understand something, and Usman ibn Maz'un was looking on. When the matter was finished and he had understood what had been said to him, the Messenger of Allah stared at the sky again as he had the first time, looking at whatever he could see until it disappeared. Then he turned back to face Usman again. Usman said, 'O Muhammad, I have never seen you do anything like you did today while I was sitting with you.' The Messenger of Allah said, 'What did you see me do?' Usman said, 'I saw you staring at the sky, then you lowered your gaze until you were looking to your right, then you turned to him and left me. Then you tilted your head as if you were trying to understand something that was being said to you.' The Messenger of Allah said, 'Did you notice that?' Usman said, 'Yes.' The Messenger of Allah said, 'A messenger from Allah came to me just now, when you were sitting here.' Usman said, 'A messenger from Allah?' The Messenger of Allah said, 'Yes.' Usman said, 'And what did he say to you?' The Messenger of Allah said, 'Verily, Allah orders justice and kindness...' Usman said:

‘That was when faith was established in my heart and I began to love Muhammad .’”
[Imam Ahmad]

273. “Muhammad is the Messenger of Allah; and those with him are forceful against the disbelievers, merciful among themselves...”

• “Muhammad is the Messenger of Allah; and those with him are forceful against the disbelievers, merciful among themselves. You see them bowing and prostrating [in prayer], seeking bounty from Allah and [His] pleasure. Their mark is on their faces from the trace of prostration. That is their description in the Torah. And their description in the Gospel is as a plant which produces its offshoots and strengthens them so they grow firm and stand upon their stalks, delighting the sowers - so that Allah may enrage by them the disbelievers. Allah has promised those who believe and do righteous deeds among them forgiveness and a great reward.” [Qur’an 48:29]

274. Chosroes suffered great ruin and destruction through disrespecting the Messenger of Allah.

• Chosroes, ruler of Persia, tore up the letter sent to him by the Messenger of Allah. When the Messenger of Allah received news of this, he prayed: “O Allah, slit him as he slit my letter!” It was as a result of this malediction that Chosroes’ son cut him to pieces with a dagger. [Bukhari; Qadi Iyaad, al-Shifa] And it is further reported that later in history, Sayyidina Saa’d b. Abi Waqqas broke his kingdom apart, so that in no part of the Sasanid empire did his sovereignty remain. [Sirat ibn Hisham; Imam Tabari, Tarikhu’l-Umma wa’l-Muluk; Hafiz ibn Kathir’s al Bidaya wal-Nihaya]

275. The Messenger of Allah will accept the responsibility of intercession on the Day when everyone else will turn us away.

• ”It may be that your Lord will raise you to *maqam Mahmud* (an Exalted Station).” [Qur’an 17:79] On this verse, Hafiz ibn Kathir states in his *tafsir*: “I, Ibn Kathir, say: He is the first one for whom the earth will be opened and he will come forth riding to the gathering place. He will have a banner under which Adam and anyone else will gather, and he will have the *Hawdh* (Lake) to which no one else will have more access than he. He will have the right of the Grand Intercession with Allah when He comes to judge between His creation. This will be after the people ask Adam, then Nuh, then Ibrahim, then Musa, then ‘Isa to intercede, and each of them will say, "I am not able for that." Then they will come to Muhammad, *peace and blessings of Allah be upon him* , and he will say, “I can do that, I can do that.” [Tafsir ibn Kathir]

276. The light of the Messenger of Allah was placed in the forehead of Prophet Adam.

• Imam Muhyuddin ibn Arabi states: “When Allah created our father Adam, He placed the light of Muhammad, His first creation, on Adam’s forehead. When the angels encountered Adam, they paid respect and greeted that light, but Adam was dismayed, being unable to see the divine light of Muhammad shining on his own forehead...”
[Imam ibn Arabi’s Shajarat al-Kawn]

277. The full reality of the Messenger of Allah is unknown to us and beyond our limited comprehension.

- "If the strength and valour of forty warriors were put into one man, who could drag a lion by the ear, and if that man saw the truth of the Prophet for a single moment, the awe he'd feel would tear his lungs from his chest & his soul would leave him." ~ Shaykh Ahmad Dabbagh

278. The blessed lineage of the Messenger of Allah consists of exactly fifty males and fifty females.

- Imam Yusuf Nabhani relates, "The father and the mother of Prophet Muhammad were the final links of light, which had passed from a hundred people: fifty of whom were male, and the other fifty female." [Imam Yusuf Nabhani's Hujjatallahi alal-Alameen]

279. "He was solely of love. Thus, God selected him from among the Prophets..."

- Mawlana Jalal uddin Rumi evaluates the creation of the Messenger of Allah with love: "Love boils the sea like clay. Love smashes and melts the mountains like sand. Love ruptures the sky, opening hundreds of cracks. Love shakes the earth with no reason. The immaculate love was equivalent to Prophet Muhammad. Because of love, God said to him, "If you had not existed, (I would not have created the worlds)..."

He was solely of love. Thus, God selected him from among the Prophets; "If you had not been of immaculate love, if you had not possessed love, would I have created the Heavens?" [Mathnawi, v. 223-4]

280. The blessed spirit of the Messenger of Allah is the *sultan* or ruler over all creation.

- Imam Muhyuddin ibn Arabi says, when the essence of Prophet Muhammad existed, it existed as the ruler, *sultan* and the one who is guarded. When the creation of the body was delayed, Allah created agents on behalf of him. His first agent and viceroy was Adam. Then the reproduction and proliferation of humanity began; Allah had always created viceroys through all eras until the pure body of the Prophet Muhammad was achieved. The body of Prophet Muhammad appeared like a strong sun. Now all the lights were contained in his vivid light, all the verdicts were hidden in his verdicts, all the laws yielded to him and his hidden rule emerged. As a consequence, Prophet Muhammad is the "first, last, spiritual and the all knower." [Futuh al-Makkiya]

281. The Messenger of Allah responded to a Bedouin Arab's call at his blessed grave.

- Imam al-Nawawi relates on al-'Utbi's authority: "As I was sitting by the grave of the Messenger of Allah, a Bedouin Arab came and said: "Peace be upon you, O Messenger of Allah! I have heard Allah saying: "If they had only, when they were unjust to themselves, come unto thee and asked Allah's forgiveness, and the Messenger had asked forgiveness for them, they would have found Allah indeed Oft-Returning, Most Merciful." [Qur'an 4:64]. Therefore, I have come to you asking forgiveness for my sin, seeking your intercession with my Lord."

Then he began to recite poetry:

"O best of those whose bones are buried in the deep earth,
And from whose fragrance the depth and the height have become sweet,
May I be the ransom for a grave which thou inhabit,
And in which are found purity, bounty and munificence!"

Then he left, and I dozed and saw the Messenger of Allah in my sleep. He said to me: “O ‘Utbi, run after the Bedouin and give him glad tidings that Allah has forgiven him.”
[Imam al-Nawawi, al-Idah fi Manasik al-Hajj & al-Adhkaar]

282. Light was seen in the forehead of the Messenger of Allah’s father until he was conceived.

- A woman, the sister of the Christian monk Waraqa b. Naufal, showed interest in Sayyidina Abdullah before he had married Sayyida Amina. After the Messenger of Allah was conceived, Sayyidina Abdullah saw the same woman, and she turned her face away. When he asked her why, the woman replied, “The light I saw on you has forsaken you today.” According to Ibn Ishaq, this woman had seen a bright mark between the eyes of Sayyidina Abdullah, and she had been told by her brother that the arrival of a Prophet was imminent. Naturally, what the woman had seen on the face of Sayyidina Abdullah was the light of Prophethood. [Sirat ibn Hisham]

283. “If the candle of Prophet Muhammad’s existence had not existed, all would have remained in darkness...”

- Shaykh Ismail Haqqi Bursawi emphasizes that: the Messenger of Allah is presented within the Qur’an as a “lamp that gives light.” [Qur’an 33:46] Within this verse, the Messenger of Allah is likened to a candle. If there were no candles, it would not be possible to reach a destination; likewise, if the candle of Prophet Muhammad’s existence had not existed, all would have remained in darkness, and would not have found the path to the light of existence, and would not have reached the path where the source of prosperity existed. [Tafsir Ruh al Bayan]

284. One who sees the Messenger of Allah in a dream has truly seen him. *Sallallahu alayhi wa sallam!*

- Sayyidina Abu Hurayrah reports that the Messenger of Allah said, “He who saw me in a dream has certainly seen me, for Shaytan cannot take my form.” [Bukhari; Muslim]

285. Mankind, *jinn* and the angels serve the Messenger of Allah.

- “Not just men and *jinn*; but angels too throughout the day [and night] stand in your service / It is not foreheads and heads that prostrate, but our hearts that fall down in reverence for thee!” ~ Imam Ahmad Raza Khan

- One *hadith* confirming how even the angels are in the service of the Messenger of Allah: “Indeed Allah has angels who roam the earth and they convey to me the greetings of my *Ummah* (nation).” [al-Nisa’i]

286. Allah sent His Beloved Messenger to empower the world with Islam over all other religions.

- “It is He Who has sent His Messenger with Guidance and the Religion of Truth, to proclaim it over all religion: and enough is Allah for a Witness.” [Qur’an 48:28]

287. The grave of the Messenger of Allah surpasses all other lands in superiority.

• Qadi Iyaad says, “There is no difference of opinion (*la khilaf*) in that the grave of the Messenger of Allah, *may Allah bless him & give him peace*, is the most virtuous land on earth.” [Qadi Iyaad’s al-Shifa]

288. Every blessing upon creation comes through the Messenger of Allah.

• Imam Yusuf Nabhani says:

“For he is not in need of creation at all,
While they all need him without exception;
He belongs to Allah alone, Whose purified servant he is,
As his attributes and names have made manifest;
And every single favor in creation comes from Allah
To him, and from him to everything else.” [Sa’adat al-Darayn]

289. Every time Allah is mentioned, the Messenger of Allah is mentioned.

• On the verse: “And we have exalted for you your remembrance.” [Qur’an 94:4] Hafiz ibn Kathir relates that Mujahid said: “Meaning, every time I [Allah] am mentioned, you [Muhammad] are mentioned.” [Tafsir ibn Kathir]

290. The five fingers of each hand represent the closest beloveds of the Messenger of Allah.

• Imam Muhyuddin ibn Arabi states: “The five fingers of your right hand are given to you to remind you to keep the Blessed Five as guides: Muhammad the Messenger of Allah, *may Allah’s peace and blessings be upon him*, and his four companions Abu Bakr, ‘Umar, ‘Uthman and ‘Ali, and to honor what they hold as truth.” He continues, “Now the five fingers of your other hand are there to remind you of the five members of the Prophet’s household: Muhammad the Messenger of Allah, *may Allah’s peace and blessings be upon him*, ‘Ali, Fatimah, Hasan and Husayn, from whom Allah cleansed all impurity...” [Imam ibn Arabi’s Shajarat al-Kawn]

291. Allah Most High swears an oath by the life of the Messenger of Allah.

• “Verily, by your life (O Muhammad)!” [Qur’an 15:72] Thus it was said: Do they know any other Prophet or angel whom Allah addressed directly and by whose life He swore?

292. It is Allah’s Way to invoke blessings upon the Prophet, to the extent that His angels do so too and He Himself commands it upon the believers.

• “Indeed, Allah and His angels send blessings on the Prophet: O you who believe! Invoke blessings upon him, and salute him with all respect.” [Qur’an 33:56]

293. Following his Sunnah grants one the honour of being with the Messenger of Allah in Jannah.

• The Messenger of Allah said, “Whoever cherishes my *sunnah*, indeed he cherishes me, and whoever loves me will be with me in Jannah.” [Tirmidhi]

294. Allah Most High has preferred his beloved Messenger over all creation in the heavens and earth.

- Sayyidina Abdullah ibn Abbas said: “Allah has preferred (*faddala*) Muhammad over all Prophets and over the dwellers of the heavens (i.e. the angels).”

They said: “O ibn ‘Abbas, how did He prefer him to the dwellers of the heavens?”

He replied: “Allah Most High said: ‘And one of them [the angels] who should say: Lo! I am a God beside Him, that one We should repay with Hell.’ [Qur’an 21:29] - but He said: ‘Lo! We have given you (O Muhammad) a signal victory, that Allah may forgive you of what preceded of your fault and that which is to come, and may perfect His favor unto you, and may guide you on a Straight Path.’ [Qur’an 48:1-2]”

They said: “And how did He prefer him over the Prophets?”

He replied: “Allah Most High says: ‘And We never sent a Messenger save with the language of his folk.’ [Qur’an 14:4] but He said: ‘And We have not sent you (O Muhammad) save unto all mankind.’ [Qur’an 34:28] [Qadi Iyaad’s al-Shifa]

295. “And verily, you (O Muhammad) are on an exalted standard of character.” [Qur’an 68:4]

- About this verse, it was said: The reality of this compliment (*khuluqin ‘azim*, or exalted standard of character and morals) can be fathomed only by the Speaker Himself and whomever He wills.

296. **The Messenger of Allah is the Praised, the Gatherer, the Concluder.**

- The Messenger of Allah said: “I have (many) names. I am The Praised One (Muhammad). And I am the Most Deserving of Praise (Ahmad). And I am the Eraser (al-Mahi) by whom disbelief is erased. And I am the Gatherer (al-Hashir) at whose feet the people shall be gathered. And I am the Concluder (al-‘Aqib) after whom there is no Prophet.” [Bukhari; Imam Malik’s Muwatta; Imam Bayhaqi’s Dala’il al-Nubuwwa]

297. **The Messenger of Allah could see behind him as clearly as he could see ahead.**

- The Messenger of Allah told his Companions, “I see the one behind my neck just as I see the one before me.” [Bukhari; Muslim; Imam Bayhaqi’s Dala’il al-Nubuwwa] Mujahid explained when the Messenger of Allah arose from prayer he could see everyone behind him, just as if they were in front of him.

298. **The Messenger of Allah could see in the dark as clearly as he could see in the light.**

- “The Messenger of Allah could see just as well in the dark as he could see in the light.” [Imam Bayhaqi’s Dala’il al-Nubuwwa]

299. **The sun once halted for the Messenger of Allah and did not set until he was victorious in his expedition.**

- From a report related by Sayyidina Abu Hurayrah: “...So, the Prophet carried out the expedition and when he reached that town at the time or nearly at the time of the ‘Asr prayer, he said to the sun: ‘O sun! You are under Allah’s Order and I am under Allah’s Order. O Allah! Stop it (i.e. the sun) from setting.’ It was stopped till Allah made him victorious.” [Bukhari]

300. For centuries, the greatest poets have dedicated masterpieces to his honour, and nevertheless have reached the conclusion that his praise cannot be fully expressed.

• *Ya Sahib al jamal wa ya Sayyid al bashar
min wajhik al muneer laqad nuwwir al qamar
laa yumkinus sana'u kama kana haqqahu
baa'd az khuda buzurg tu'i qissa mukhtasar!*

“O man of beauty, o Master of men,

The brightness of your face has illuminated the moon!

It is impossible to praise him (the Messenger of Allah) as he deserves;

After God, you are the Most Exalted - the story ends there!”

~ Shaykh Saadi al-Shirazi

*Allahumma salli ala Sayyidina Muhammadin hatta tardaa
wa salli ala Sayyidina Muhammadin ba'dar ridaa
wa salli ala Sayyidina Muhammadin abadan abada.*

*O Allah, send Your blessings upon our Master Muhammad in such a measure that earns
Your pleasure, and send Your blessings upon our Master Muhammad exceeding that
measure which has earned Your pleasure, and send Your blessings upon on our Master
Muhammad forever and ever.*