Help of the Prophet ﷺ

06-Rabi ul Awal-2026



اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ وَ الصَّلٰوةُ وَ السَّلَامُ عَلٰى خَاتَمِ النَّبِيّٖن

اَمَّا بَعْدُ فَاَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

Help of the Prophet ﷺ

اَلصَّلٰوةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُوْلَ الله وَعَلٰى اٰلِكَ وَاَصْحٰبِكَ يَا حَبِيْبَ الله

اَلصَّلٰوةُ وَالسَّلَامُ عَلَيْكَ يَا نَبِيَّ الله وَعَلٰى اٰلِكَ وَاَصْحٰبِكَ يَا نُوْرَ الله

نَوَيْتُ سُنَّتَ الْاِعْتِكَافِ

I make the intention of Sunnah i'tikāf.

Dear Islamic brothers! Whenever an Islamic brother enters a mosque, he should remember to make the intention for I'tikaf. In this way, he will keep receiving the reward of I'tikaf as long as he remains in the mosque. Remember! In a mosque, eating, drinking, sleeping, or having Suhoor and Iftar is not permitted by Shariah; even drinking Zamzam water or blessed water is not allowed. However, if he makes the intention for I'tikaf, all these things become permissible. The intention for I'tikaf should not be just for eating, drinking, or sleeping, but its purpose must be the pleasure of Allah the Almighty. It is mentioned in "Fatawa Shami": If someone wishes to eat, drink, or sleep in a mosque, he should make the intention for I'tikaf and perform the remembrance of Allah for a while; after that, he may do as he wishes (meaning he can now eat or sleep).

The Excellence of Ṣalāt upon the Prophet ﷺ

The Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم said:

مَنْ صَلّٰى عَلَيَّ فِيْ يَوْمٍ خَمْسِيْنَ مَرَّةً صَافَحْتُهُ يَوْمَ الْقِيَامَةِ

"Whosoever recites *ṣalāt* upon me fifty times in a day, I shall shake hands with him on the Day of Judgement."[1]

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللّٰهُ عَلٰى مُحَمَّد

[1] Al-Qawl al-Badīʿ, p. 282

Intentions for Listening to a Bayan

The Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم commanded: أَفْضَلُ الْعَمَلِ النِّيَّةُ الصَّادِقَةُ. A sincere intention is the best deed.[1] O lovers of the Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم! An Islamic brother should make it a habit to form good intentions before every task, as a good intention leads him into Paradise. He should make good intentions before listening to a bayan as well! For example, he may make the intention: "He will listen to the full bayan to gain knowledge, he will sit with manners, he will avoid laziness during the bayan, he will listen to the bayan for his own self-reform, and he will try to convey what he learns to others."

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللّٰهُ عَلٰى مُحَمَّد

Dear Islamic brothers! The blessed month of Rabīʿ al-Awwal is currently gracing us, and the celebration of the blessed birth of the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم resonates everywhere. There is a spiritual springtime of the Prophet's صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم remembrance. In today's gathering, we shall have the privilege of hearing faith-inspiring accounts regarding the help provided by the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم. First, let us listen to a faith-refreshing account:

The Prophet ﷺ Removed the Darkness of the Face

Sayyidunā Sufyān al-Thawrī رَحْمَةُ اللّٰهِ عَلَيْه narrates:

> During the tawaf of the Kaʿba, I observed a man sending ṣalāt upon the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم at every step. I asked him, "O brother! You are constantly reciting *ṣalawāt* instead of سُبْحٰنَ اللّٰه or لَآ اِلٰهَ اِلَّا اللّٰهُ; what is the secret behind this?" He enquired, "May Allah forgive you, who are you?" I replied, "I am Sufyān al-Thawrī." He then said, "Had you not been a renowned figure of this age, I would not have disclosed my condition and this secret to you." He proceeded to narrate: "I set out for hajj with my father. During the journey, my father fell ill; his face

[1] Jami Saghira, p. 81, Hadith: 1284

darkened, his eyes turned blue, and his abdomen became bloated. In tears, I recited

اِنَّا لِلّٰهِ وَ اِنَّاۤ اِلَیْهِ رٰجِعُوْنَ ﴿۱۵۶﴾

"We only belong to Allah and to Him alone we shall return." [1]

(Shortly thereafter), my father passed away in that desolate place. I covered his face with a cloth. Suddenly, sleep overcame me, and I fell asleep. I saw a personage whose beauty and cleanliness of attire surpassed anything I had ever seen. He approached my father, removed the cloth from his face, and stroked his blessed hand over it. My father's face became whiter than milk. He then stroked his hand over the abdomen, and it returned to its original state. As he was about to depart, I stood up, held his cloak, and asked, 'O my master! May Allah have mercy upon you, who are you? Through your blessing, Allah has bestowed this favour upon my father in this wilderness.' He asked, 'Do you not recognise me? I am Muhammad, the Messenger of Allah (صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم). Your father was a great sinner, but he used to recite *ṣalawāt* upon me in abundance. When he was afflicted with this illness, he pleaded to me for help; and verily, I come to the aid of the one who recites *ṣalawāt* upon me in abundance.'

When I woke up, I saw that my father's face was indeed white and his bloated abdomen had been restored to its actual state."[2]

صَلُّوْا عَلَی الْحَبِیْب صَلَّی اللّٰہُ عَلٰی مُحَمَّد

Dear Islamic brothers! Without doubt, our Beloved Prophet صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم is more kind to his Ummah than their own parents, and he bestows immense

[1] Al-Quran, Surah Al-Baqarah, verse 156; translation from Kanz al-ʿIrfān

[2] Rūḥ al-Bayān, vol. 7, pp. 225/56

grace and favour upon them. He صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم not only recognises every member of his Ummah but also helps them in difficult times.

سُبْحٰنَ اللّٰہ! O devotees of the Prophet! In the aforementioned account, while the help of the Prophet صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم after his apparent departure is established, there is also a mention of the excellence of the *ṣalāt* upon the Prophet. It further denotes that reciting *ṣalawāt* is a concise yet magnificent deed, through the blessings of which the greatest calamities are averted. Furthermore, the Prophet صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم grants special affection to those who recite *ṣalawāt* upon him and fulfils their needs in times of distress.

اَلْحَمْدُ لِلّٰہ Within the religious environment of Dawat-e-Islami—a religious movement of the devotees of the Prophet—the recitation of *ṣalawāt* is encouraged on various occasions. This encouragement is even included in the "72 Pious Deeds." Specifically, Pious Deed number 8 asks: "Did you recite ṣalāt upon the Prophet صَلَّی اللّٰہ عَلَیْہِ وَاٰلِہٖ وَسَلَّم at least 313 times today?" If we act upon this Pious Deed, we will become accustomed to reciting ṣalāt upon the Prophet صَلَّی اللّٰہ عَلَیْہِ وَاٰلِہٖ وَسَلَّم. Therefore, to make this a habit, act upon the "Pious Deeds," continue reading the virtues of ṣalāt upon the Prophet صَلَّی اللّٰہ عَلَیْہِ وَاٰلِہٖ وَسَلَّم, and always keep a *tasbīḥ* with you to ensure a specific daily count. Moreover, in your leisure time, instead of engaging in futile conversation, make a habit of performing *dhikr* and sending ṣalāt upon the Prophet صَلَّی اللّٰہ عَلَیْہِ وَاٰلِہٖ وَسَلَّم. To adopt all these virtuous habits, associate yourself with the religious environment of Dawat-e-Islami—a religious movement of the devotees of the Prophet—serve in its departments, and partake in the blessings of this world and the Hereafter.

For inspiration, let us listen to the blessings obtained from sending *ṣalāt* upon the Prophet صَلَّی اللّٰہ عَلَیْہِ وَاٰلِہٖ وَسَلَّم:

The Blessings of *Ṣalāt* upon the Prophet صَلَّی اللّٰہ عَلَیْہِ وَاٰلِہٖ وَسَلَّم

The renowned muḥaddith, Shaykh ʿAbd al-Ḥaq Muḥaddith Dehlvi رَحْمَۃُ اللّٰہِ عَلَیْہ exclaims:

- Through ṣalāt upon the Prophet صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم, calamities are averted.
- Cure from illnesses is obtained.
- Fear is dispelled and deliverance from oppression is achieved.
- Victory over enemies is secured.
- The pleasure of Allah Almighty is attained and His love is fostered in the heart.
- Angels make the mention of the reciter of ṣalāt upon the Prophet صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم.
- Deeds are brought to completion.
- Purity of heart, soul, means, and wealth is achieved.
- The reciter becomes prosperous and blessings are attained.
- Blessings persist for four generations of descendants.
- Sending ṣalāt upon the Prophet صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم grants salvation from the horrors of the Judgement Day.
- The agonies of death are eased.
- Deliverance from the catastrophes of the world is granted.
- Poverty is dispelled and forgotten things are remembered.
- Angels surround the reciter of ṣalāt upon the Prophet صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم.
- When the reciter of ṣalāt upon the Prophet صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم crosses the *Ṣirāṭ*, light will spread, and they will remain steadfast, attaining salvation in the blink of an eye.
- The greatest fortune of all is that the name of the reciter of *ṣalāt* upon the Prophet is presented in the court of the Prophet صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم.
- Love for the Prophet صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم increases, and his virtues take root in the heart.

- Through abundant recitation of *ṣalāt* upon the Prophet صلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم, the contemplation of the Prophet صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم becomes established in the mind.
- The fortunate are blessed with proximity to the Prophet صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم.
- One is blessed with the vision of the Prophet صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم in dream.
- On the Day of Judgement, one will have the honour of shaking hands with the Prophet صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم.
- Angels say *marḥabā* to the reciter of *ṣalāt* upon the Prophet صلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم and have affection for him.
- Angels record the *ṣalāt* upon the Prophet صلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم with golden pens on silver tablets and pray for the reciter's forgiveness.
- Angels who travel the earth present the *ṣalāt* in the court of the Prophet صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم along with the name of the reciter and their father.[1]

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللهُ عَلٰى مُحَمَّد

Dear Islamic brothers! The blessed month of Rabīʿ al-Awwal is showering its blessings. Everywhere, the devotees of the Prophet are enlightening their hearts and minds with the remembrance of the Prophet صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم. In some places, his birth is being commemorated; in others, his perfections are being discussed. Somewhere his biography (*sīrah*) is being narrated, and elsewhere his blessed physical beauty is being mentioned. It feels as though every atom of existence is receiving its share from the blessings of the Prophet's mawlid.

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللهُ عَلٰى مُحَمَّد

[1] Jadhb al-Qulūb, p. 229

Dear Islamic brothers! The Holy Quran commands the believers to observe the utmost respect for the Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم. In *Juzz* 1, Surah al-Baqarah, verse 104, Allah Almighty declares:

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَقُوْلُوْا رَاعِنَا وَ قُوْلُوا انْظُرْنَا وَ اسْمَعُوْا ؕ

O believers! Do not say "*rāʿinā*" (consider our state), rather, say, "ʿYour Excellency,' look upon us!" and listen attentively in advance [1]

It is stated in Ṣirāṭ al-Jinān:

> This verse establishes that the veneration and honour of the Prophets عَلَيْهِمُ الصَّلٰوةُ وَالسَّلَام and the observance of respect in their court is obligatory (*farḍ*). Any word that carries even a slight risk of disrespect is prohibited from being uttered. The *sharʿī* ruling regarding such words is that if a word has two meanings—one good and one bad—and the bad meaning might come to mind when spoken, it should not be used for Allah Almighty and the Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم. Furthermore, it also signifies that the Lord Almighty Himself teaches the etiquette of the Prophetic court and issues the commands regarding his veneration."[2]

Dear Islamic brothers! We ought to address the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم with titles such as: Yā Rasūl Allah (O Messenger of Allah), Yā Ḥabīb Allah (O Beloved of Allah), Yā Nabī Allah (O Prophet of Allah), or Yā Nūr Allah (O Light of Allah).

The Imam of Ahl al-Sunnah, Imam Aḥmād Razā Khān رَحْمَةُ اللّٰهِ عَلَيْه states:

> Allah Almighty has said:

لَا تَجْعَلُوْا دُعَآءَ الرَّسُوْلِ بَيْنَكُمْ كَدُعَآءِ بَعْضِكُمْ بَعْضًا ؕ

ʿO people!' Do not make the calling of the Messenger between yourselves the way you call one another. [3]

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[1] Al-Quran, Surah Al-Baqarah, verse 104; translation from Kanz al-ʿIrfān

[2] Ṣirāṭ al-Jinān, vol. 1, p. 181

[3] Al-Quran, Surah Al-Nūr, verse 63; translation from Kanz al-ʿIrfān

> Do not call out like “O Zayd” or “O ʿAmr.” Rather, submit: Yā Rasūl Allah, Yā Nabī Allah, Yā Sayyid al-Mursalīn, Ya Khātam al-Nabiyyīn, Ya Shafīʿ al-Mudhnibīn صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم.[1]

Seeking Help from Other Than Allah

Dear Islamic brothers! Remember that the Ultimate Helper is Allah alone. As He states in the Holy Quran:

اِیَّاكَ نَعْبُدُ وَ اِیَّاكَ نَسْتَعِیْنُ ؕ

We worship You alone and we only seek Your help.[2]

In *Ṣirāṭ al-Jinān*, it is stated under this verse: “You alone are the True Helper. Without Your permission and will, no one can provide any form of manifest, hidden, physical, spiritual, minor, or major help to anyone.”[3]

However, by the bestowal of Allah, His righteous servants are also helpers and they help through Allah’s bestowment. As Allah Almighty declares in the Quran:

فَاِنَّ اللّٰهَ هُوَ مَوْلٰىهُ وَ جِبْرِیْلُ وَ صَالِحُ الْمُؤْمِنِیْنَ ۚ وَ الْمَلٰٓىٕكَةُ بَعْدَ ذٰلِكَ ظَهِیْرٌ

then surely Allah Himself is his Helper as well as Jibrīl, the righteous believers, and the angels.[4]

Under this verse, *Sirāṭ al-Jinān* notes:

> In this verse, Sayyidunā Jibrīl عَلَيْهِ السَّلَام and the righteous Muslims are termed ‘*Mawlā*’ (helpers), and the angels are termed ‘*Zahīr*’ (assistants). This proves that the servants of Allah are helpers. Remember! Where help from other than Allah is negated, it refers to ‘Absolute/Independent Help.’[5]

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[1] Al-Fatāwā al-Riḍawiyyah, vol. 30, p. 156

[2] Al-Quran, Surah Al-Baqarah, verse 4; translation from Kanz al-ʿIrfān

[3] Ṣirāṭ al-Jinān, vol. 1, p. 53

[4] Al-Quran, Surah Al-Taḥrīm, verse 4; translation from Kanz al-ʿIrfān

[5] Ṣirāṭ al-Jinān, vol. 10, p. 218

By the bestowal of Allah, there are so many examples of the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم providing help in his blessed life that if collected, they would form a voluminous book. Let us listen to a few brief examples:

A Small Amount of Food Sufficed for an Entire Army

In a hadith from Ṣaḥīḥ al-Bukhārī, it is stated that the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم satiated an entire army with a very small quantity of food.[1]

A Single Bowl of Milk and Seventy Companions رَضِیَ اللّٰهُ عَنْهُم

Imam Bukhārī رَحْمَةُ اللّٰهِ عَلَيْه also recorded that the Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم satiated seventy companions with a single bowl of milk. Sayyidunā Abū Hurayra رَضِیَ اللّٰهُ عَنْهُ narrates:

> I used to press my stomach against the ground or tie a stone over it due to intense hunger. One day, I sat on the path where the Messenger of Allah صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم and his Companions used to pass. Sayyidunā Abū Bakr رَضِیَ اللّٰهُ عَنْهُ passed by, and I asked him about a verse of the Quran only so that he may take me to feed me, but he passed on. Then, Sayyidunā ʿUmar رَضِیَ اللّٰهُ عَنْهُ passed, and I did the same, but he also passed on. Finally, the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم passed by, smiled at seeing my condition, and said, “Follow me.” He entered his home and saw a bowl of milk. He enquired where it came from and was told it was a gift. He then told me to summon the *Ahl al-Ṣuffah*.
>
> It was his practice that if charity came to him, he would send it all to them and take none for himself, but if a gift came, he would share it with them. I thought to myself, “How will this little milk suffice the *Ahl al-Ṣuffah*? I was more deserving of it,” but I had no choice but to obey the command. I brought them all. The Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم gave me the bowl and said, “Serve them.” I served them one by one until they were all satiated. Then, he صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم placed the bowl in his blessed hand, smiled at me, and said, “Abū Hurayra! Only you and I remain.” I replied, “O Messenger of Allah صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم, you have spoken the truth.” He said, “Sit and drink.” I drank. He said, “Drink

[1] Ṣaḥīḥ al-Bukhārī: 4101

more," and I drank more. The Prophet صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم continued to say so until I submitted that I had no more room. Finally, the Prophet صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم drank the remainder.[1]

Fingers Flowing with Grace: The Thirsty Drink in Ecstasy

It is also recorded in *Ṣaḥīḥ al-Bukhārī* that by causing springs of water to flow from his blessed fingers, the Prophet صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم satiated fourteen hundred or even more people.[2]

Blessed Saliva Neutralised Snake Venom

During the migration from Makkah to Madinah, when the First Caliph of Islam, Sayyidunā Abū Bakr al-Ṣiddīq رَضِیَ اللهُ عَنْهُ, accompanied the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم headed toward the cave, Sayyidunā Abū Bakr رَضِیَ اللهُ عَنْهُ submitted upon arrival: "O Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم! Do not enter until I have gone inside; if there is anything harmful within, it should affect me before reaching you." He then entered and cleaned the cave. There were holes on all sides, which he plugged by tearing pieces from his lower garment. Two holes remained, so he placed his feet over them and submitted: "O Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم! Please enter."

The Prophet صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم entered and rested his blessed head in the lap of Sayyidunā Abū Bakr al-Ṣiddīq رَضِیَ اللهُ عَنْهُ. A venomous creature bit Sayyidunā Abū Bakr رَضِیَ اللهُ عَنْهُ through one of the holes. He رَضِیَ اللهُ عَنْهُ did not move a muscle for fear of disturbing the Prophet's صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم sleep. However, his tears fell upon the blessed face of the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم. The Prophet صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم awoke and asked, "Abū Bakr, what happened to you?" He رَضِیَ اللهُ عَنْهُ replied, "May my parents be sacrificed for you! A snake has bitten me." The Prophet صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم applied his blessed saliva to the affected area, and it was instantly cured.[3]

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[1] Ṣaḥīḥ al-Bukhārī: 6452

[2] Ṣaḥīḥ al-Bukhārī: 4152, 4153

[3] Jāmiʿ al-Uṣūl: 6426

The Staff Transformed into a Sword

During the Battle of Badr, the sword of Sayyidunā ʿUkāshah رَضِیَ اللّٰہُ عَنْہُ broke. He presented himself before the Prophet صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم, who granted him a wooden staff. The moment it reached his hand, it was transformed into a sword.[1]

The Restoration of an Eye

On one occasion, the eye of Sayyidunā Qatādah رَضِیَ اللّٰہُ عَنْہُ was struck by an arrow and came out of its socket. He presented himself before the Greatest Prophet صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم holding his eyeball and asked for ˹the restoration of˺ the eye. So, the Holy Prophet صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم granted him the eye (restored the eye to its place).[2]

The Healing of the Broken Shin

Imam Bukhārī رَحْمَۃُ اللّٰہِ عَلَیْہ narrates: “During the Expedition of Khaybar, Sayyidunā Salamah b. Akwaʿ رَضِیَ اللّٰہُ عَنْہُ came to the Prophet صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم with his broken shin. The Prophet صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم healed it immediately.[3]

Springs of Water from Blessed Fingers

It is stated in a narration from *Ṣaḥīḥ al-Bukhārī*: “Upon a Companion’s رَضِیَ اللّٰہُ عَنْہُ request for deliverance from drought, the Holy Prophet صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم made dua, and it rained so abundantly that it did not cease to rain for an entire week.”[4]

On one journey, the honourable Companions رَضِیَ اللّٰہُ عَنْہُم were overwhelmed by thirst. They approached the Prophet صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم and described their plight. The Holy Prophet صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم caused springs of water to flow from his blessed fingers and satiated them.[5]

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[1] Jāmiʿ al-Uṣūl, vol. 13, p. 324

[2] Muṣannaf Ibn Abī Shaybah: 15

[3] Ṣaḥīḥ al-Bukhārī: 4206

[4] Ṣaḥīḥ al-Bukhārī: 1015

[5] Ṣaḥīḥ al-Bukhārī: 3579

The Bestowal of Paradise

It is recorded in *Ṣaḥīḥ Muslim* that when Sayyidunā Rabīʿah b. Kaʿb رَضِیَ اللّٰہُ عَنۡہُ requested Paradise, the Prophet صَلَّی اللّٰہُ عَلَیۡہِ وَاٰلِہٖ وَسَلَّم granted him Paradise.[1]

صَلُّوۡا عَلَی الۡحَبِیۡب صَلَّی اللّٰہُ عَلٰی مُحَمَّد

Dear Islamic brothers! The chapter of the Prophet's help is exceptionally vast. This outpouring of his help and alleviation of afflictions is not restricted to humans alone, as he was not sent merely as a Prophet for humanity but as a Prophet for all of creation. Just as he hears the pleas of his grieving *ummatīs* and resolves their difficulties through the bestowal of Allah Almighty, he also hears the cries of animals, birds, and even inanimate objects, understands their dialects, and provides them with aid.

Mufti Aḥmad Yār Khān Naʿīmī رَحۡمَۃُ اللّٰہِ عَلَیۡہ states: "The Prophet صَلَّی اللّٰہُ عَلَیۡہِ وَاٰلِہٖ وَسَلَّم spoke Arabic himself but understood all languages, even that of the animals. This is why the camels and sparrows presented their pleas at his threshold and received justice."[2]

Elsewhere, he writes:

> Stones used to say *salām* to him, and the wooden pillar, *al-Ḥannānah*, wept due to separation from him and spoke to the Prophet صلی اللہ علیہ واٰلہٖ وسلم of its inner grief, all of which the Prophet صَلَّی اللّٰہُ عَلَیۡہِ وَاٰلِہٖ وَسَلَّم fully understood. Today, at the blessed door of the Prophet صَلَّی اللّٰہُ عَلَیۡہِ وَاٰلِہٖ وَسَلَّم, every individual presents their pleas in their own tongue without the need of a translator in between; he hears and understands everyone and comes to the aid of all. This is the proof of his knowledge of all languages.[3]

He further notes:

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[1] Ṣaḥīḥ Muslim: 1094

[2] Mirʾāt al-Manājīḥ, vol. 8, p. 119

[3] Mirʾāt al-Manājīḥ, vol. 8, p. 38

> Prophet Sulaymān (عَلَیْہِ السَّلَام) understood the speech of birds and ants only; the Holy Prophet صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم knows the speech of trees, stones, and the entirety of creation, both of the land and the sea. The Prophet صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم is the fulfiller of needs and the remover of difficulties—a reality acknowledged even by the animals.[1]

Let us now listen to two faith-inspiring spiritual accounts regarding the Prophet's صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم help to the animals:

(1) The Plea of the ˹Female˺ Deer

Sayyidunā Zayd b. Arqam رَضِیَ اللّٰہُ عَنْہُ narrates:

> I was once walking through the streets of Madinah with the Prophet صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم when we passed by the tent of a Bedouin, next to which a ˹female˺ deer was tied. The deer submitted: "O Messenger of Allah صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم! This Bedouin has hunted me and brought me here, yet I have two fawns in the jungle. My udders are heavy with milk. He neither slaughters me so I may find relieve from this distress, nor does he release me so that I may go and suckle my young." Hearing her plea, the Messenger of Allah صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم asked, "If I release you, will you return?" She replied, "Yes! If I fail to do so, may Allah punish me like one who collects unlawful taxes."
>
> The Prophet صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم released her, and she ran toward the jungle with great haste. Just after a little while, she returned joyfully. The Prophet صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم tied her back to the tent. In the meanwhile, the Bedouin also arrived before the Prophet صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم carrying a water skin. The Prophet صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم asked him, "Will you sell this deer to us?" He replied, "O Messenger of Allah صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم! I present her to you as a gift." Consequently, the Prophet صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم set her free.

[1] Mirʾāt al-Manājīḥ, vol. 8, p. 239

Sayyidunā Zayd b. Arqam رَضِیَ اللّٰہُ عَنۡہُ states: “By Allah! I saw that deer running toward the jungle, glorifying Allah and reciting the Declaration of Faith (*Kalimah Ṭayyibah*).”[1]

(2) The Plea of the Camel

Sayyidunā Yaʿlā b. Murrah رَضِیَ اللّٰہُ عَنۡہُ remarks:

One day, while travelling with the Holy Prophet صَلَّی اللّٰہُ عَلَیۡہِ وَاٰلِہٖ وَسَلَّم, we passed a camel being loaded with water skins. When the camel saw the Prophet صَلَّی اللّٰہُ عَلَیۡہِ وَاٰلِہٖ وَسَلَّم, it began to cry out and lowered its neck. The Holy Prophet صَلَّی اللّٰہُ عَلَیۡہِ وَاٰلِہٖ وَسَلَّم approached it and asked, “Where is the owner of this camel?” When the owner arrived, the Prophet صَلَّی اللّٰہُ عَلَیۡہِ وَاٰلِہٖ وَسَلَّم said, “Sell it to me.” The owner replied, “In fact, I present it to you as a gift.” The Holy Prophet صَلَّی اللّٰہُ عَلَیۡہِ وَاٰلِہٖ وَسَلَّم insisted, “No, sell it to me.” The man said, “I give it as a gift, but this camel belongs to a household that has no other means of livelihood.” The Prophet صَلَّی اللّٰہُ عَلَیۡہِ وَاٰلِہٖ وَسَلَّم ⌜then⌝ said, “Since you have mentioned its circumstances, listen! This camel has complained of being overworked and underfed; therefore, treat it with kindness.”[2]

Dear Islamic brothers! These accounts demonstrate that by the bestowal of Allah Almighty, our Beloved Master صَلَّی اللّٰہُ عَلَیۡہِ وَاٰلِہٖ وَسَلَّم helped his followers in the past and continues to do so now. Moreover, he is also the helper of the animals. May Allah allow us to also benefit from the intercession and help of the Holy Prophet صَلَّی اللّٰہُ عَلَیۡہِ وَاٰلِہٖ وَسَلَّم on the Day of Judgement. *Āmīn.*

صَلُّوۡا عَلَی الۡحَبِیۡب صَلَّی اللّٰہُ عَلٰی مُحَمَّد

[1] Dalāʾil al-Nubuwwah, vol. 6, p. 35

[2] Dalāʾil al-Nubuwwah, vol. 6, p. 23