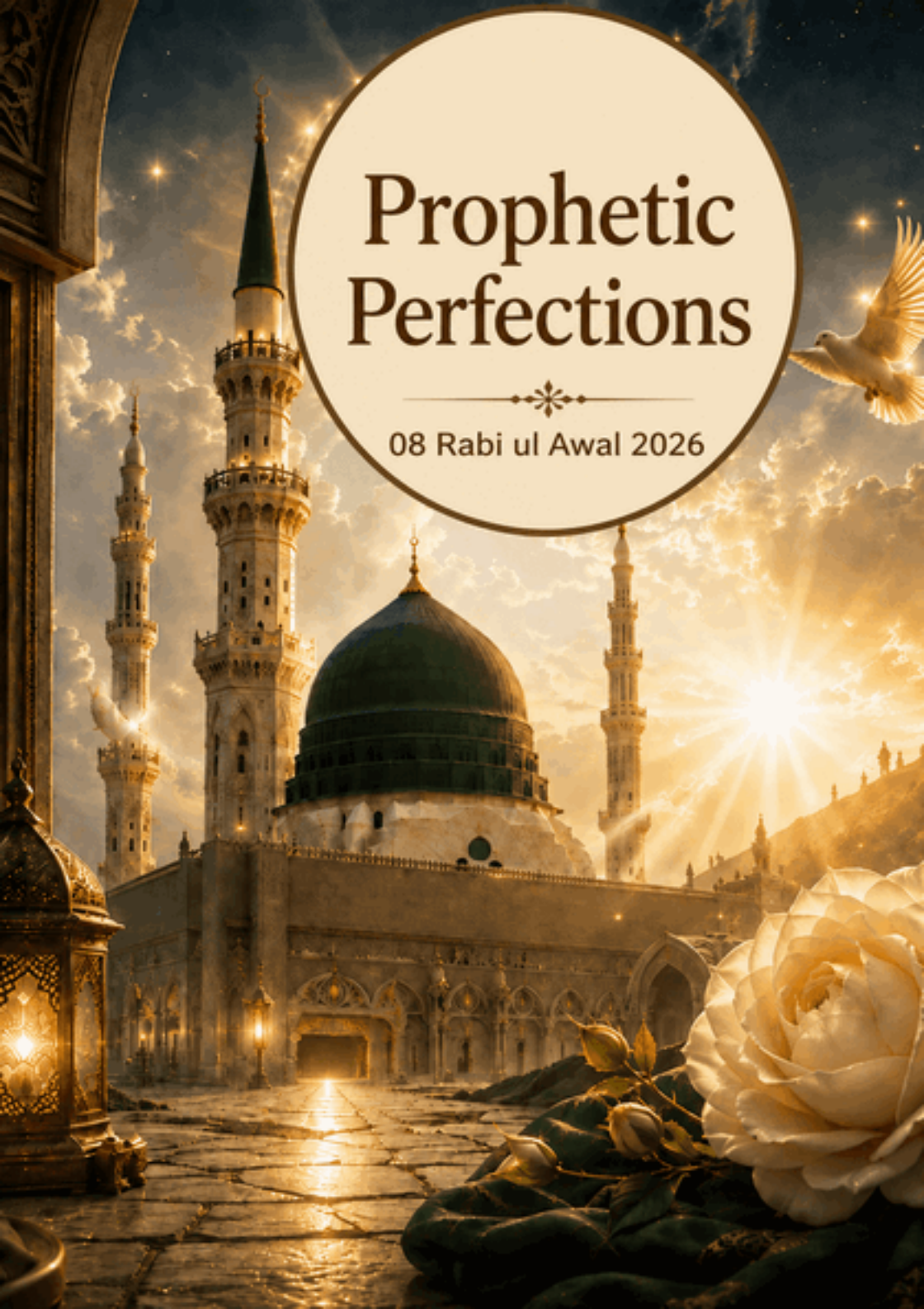

Prophetic
Perfections
08 Rabi ul Awal 2026

اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ وَ الصَّلٰوةُ وَ السَّلَامُ عَلٰى خَاتَمِ النَّبِيّٖن

اَمَّا بَعْدُ فَاَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

Prophetic Perfections

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 Almighty 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:

زَيِّنُوْا مَجَالِسَكُمْ بِالصَّلَاةِ عَلَيَّ فَاِنَّ صَلَاتَكُمْ عَلَيَّ نُوْرٌ لَّكُمْ يَوْمَ الْقِيَامَةِ

Adorn your gatherings by reciting *ṣalāt* upon me, for your recitation of *ṣalāt* upon me shall serve as light for you on the Day of Judgement.[1]

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللّٰهُ عَلٰى مُحَمَّد

[1] Jam'i Saghīr: 4580

Intentions for Listening to a Bayan

The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم commanded: اَفْضَلُ الْعَمَلِ اَلنِّيَّةُ الصَّادِقَةُ. A sincere intention is the best deed.[1] O lovers of the Holy Prophet! 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 اللهُ عَلٰى مُحَمَّد

Dear Islamic brothers! The month of *Rabīʿ al-Awwal* is currently bestowing its manifold blessings. During this blessed month, the joy of the devotees of the Prophet is something to witness. Indeed, why should it not be? This is the month in which our beloved Master صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم graced this world with his blessed arrival. Throughout this month, gatherings commemorating the mawlid of the Prophet صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم are organised in various places, and his blessed biography (*sīrah*) is recounted. اِنْ شَآءَ اللّٰه In today's gathering, we shall have the honour of hearing faith-inspiring accounts concerning the perfections and miracles of the Greatest Prophet صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم.

Let us first listen to a faith-reviving account:

The Goat Arose, Shaking its Ears!

The renowned Companion of the Prophet, Sayyidunā Jābir رَضِیَ اللهُ عَنْهُ, remarks:

> while the digging of the Trench ⌜during the Battle of Trench⌝, a massive rock suddenly appeared which no one could break. When we presented this matter in the blessed court of the Greatest Prophet صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم, the Prophet صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم arose. He had not eaten for three days, and a stone was tied to his blessed stomach ⌜to suppress

[1] Jam'i Saghīr, p. 81, Hadith: 1284

hunger. He صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم struck the rock with a pickaxe, and it crumbled like a mound of scattered sand.[1]

Another narration mentions:

The Greatest Prophet صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم struck the rock with the pickaxe three times. With each strike, a light emerged, within which he صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم saw the cities of the Levant (al-Shām), Persia, and Yemen, and gave the Companions رَضِیَ اللهُ عَنْهُم the glad tidings of the eventual conquest of these three countries.[2]

Sayyidunā Jābir رَضِیَ اللهُ عَنْهُ further states:

Upon seeing the stone tied to the blessed stomach of the Prophet صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم due to consecutive starvation, my heart was overwhelmed. I sought permission from the Prophet صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم, returned home, and said to my wife: "I saw the Prophet صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم in such a state of severe hunger that I could not bear it. Is there any food in the house?" She replied: "There is nothing except one *ṣāʿ* (approximately four kilograms) of barley." I said to her: "Grind and knead the barley quickly." I then slaughtered a small goat I had reared at home, prepared the meat, and said to my wife: "Prepare the curry and bread as quickly as possible; I am going to invite the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم." As I was leaving, she said: "Ensure to bring only a few companions with the Prophet صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم, for the food is limited. Do not disgrace me by bringing many people."

Sayyidunā Jābir رَضِیَ اللهُ عَنْهُ arrived at the Trench and whispered: "O Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم! I have prepared bread from one *ṣāʿ* of flour and the meat of a small goat at home. Please come with a few people and partake of the meal." Upon hearing this, the

[1] Ṣaḥīḥ al-Bukhārī: 4101

[2] Sharḥ al-Zurqānī, vol. 3, p. 31

Holy Prophet صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم proclaimed: "O people of the Trench! Jābir has invited you to a meal; therefore, everyone, proceed to his house." He صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم then instructed me: "Do not bake the bread until I arrive."

When the Prophet صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم arrived, he placed his sacred saliva into the kneaded dough and prayed for blessing, and he صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم placed the blessed saliva in the cooking pot too. He then commanded the bread to be baked and instructed: "The pot should not be removed from the stove." As the bread was baked, the wife of Sayyidunā Jābir رَضِیَ اللهُ عنها began serving the meat from the pot. One thousand Companions رَضِیَ اللهُ عَنْهُم ate to their fill, yet the kneaded dough remained exactly as it was, and the pot continued to boil on the stove as before.[1]

Sayyidunā Jābir رَضِیَ اللهُ عَنْهُ continues:

The Prophet صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم then gathered the consumed bones in a vessel, placed his blessed hand over them, and recited some words which I did not hear. Suddenly, the same goat we had just eaten stood up, shaking its ears. The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم said to me: "Take your goat." I brought the goat to my wife. She asked ˹in astonishment˺: "What is this?" I replied: "By Allah! This is the same goat we slaughtered. Allah has resurrected it through the dua of the Greatest Prophet صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم." Upon hearing this, his wife instinctively exclaimed: "I bear witness that he is indeed the Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم)!"[2]

A Glimpse of Prophetic Perfections

Dear Islamic brothers! Usually, if food is scarce and the number of guests is large, we have no choice but to increase the food quantity. Consider this: there were only approximately four kilograms of flour and one small goat. However, through the blessing of the Holy Prophet's صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم sacred saliva, the food was not only sufficient for the entire assembly of Companions رَضِیَ اللهُ عَنْهُم but

[1] Ṣaḥīḥ al-Bukhārī: 4101-2 summarised

[2] Khaṣā'iṣ al-Kubrā, vol. 2, p. 112

remained in its original quantity after everyone had eaten. Furthermore, when the Merciful Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم recited certain words over the remaining bones, the goat regained its flesh and skin, standing up as a living goat once more.

Let us consider some key insights provided by the elite scholar of the noble Quran, Mufti Aḥmad Yār Khān Naʿīmī رَحْمَةُ اللّٰهِ عَلَيْه, regarding this hadith:

- The total number of individuals who ate was 1,400. Of these, 1,000 were the diggers of the Trench, and 400 were others present in the homes and markets of Madinah, including women and children. Fortunate were those who were blessed to partake in this blessed food.

- The Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم invited them all. On that day, the feast was provided by the Greatest Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم, while the house was of Sayyidunā Jābir رَضِیَ اللّٰهُ عَنْهُ. Thus, the invitation and the announcement were entirely appropriate. Anything that does not diminish with use—such as reading by someone's lamp or seeking shade by a wall—may be used without the owner's explicit permission. Since the food would not diminish through their consumption, the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم invited everyone without Sayyidunā Jābir's رَضِیَ اللّٰهُ عَنْهُ permission.

- Sayyidunā Jābir رَضِیَ اللّٰهُ عَنْهُ was struck with astonishment when the Greatest Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم invited the entire assembly and made the public announcement. The Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم observed his bewilderment and, to reassure him, stated: "Do not worry; Allah will bestow His grace. He who brings ˹the guests˺ shall provide the food. Simply ensure that you do not remove the cooking pot from the stove nor begin baking the bread until my arrival; thereafter, witness the spectacle of divine power."

- This event manifests numerous miracles of the Prophet's صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم sacred saliva: an abundance and blessing within the meat, the broth, the salt, the spices, and the ghee, as well as the flour. Even the firewood used for the cooking was bestowed with blessings, and the woman baking the

bread was granted exceptional strength; otherwise, catering for such a large assembly would have required vast quantities of meat, wood, and flour, along with multiple cooks and numerous stoves—much like what is observed in contemporary wedding banquets.

- While twelve springs of water gushed from a stone via the staff of Prophet Mūsā عَلَيْهِ السَّلَام, here, springs of meat and broth emerged from a single pot via the sacred saliva of the Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم.[1]

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللّٰهُ عَلٰى مُحَمَّد

Dear Islamic brothers! Let us now consider the definition of miracle—that is, the conceptual understanding of what constitutes a miracle:

Definition of Miracle

Mufti Aḥmad Yār Khān رَحْمَةُ اللّٰهِ عَلَيْه, in defining miracle, writes:

- An act which renders the creation powerless to rival or even comprehend is termed a **"prophetic miracle" (*muʿjizah*)**. In *sharʿī* terminology, a prophetic miracle refers to any extraordinary act contrary to the laws of nature manifested by the one claiming Prophethood.
- An extraordinary act manifested by a Prophet prior to the claim of Prophethood is termed ***Irhāṣ***.
- Acts manifested by the saints (*awliyāʾ*) are called ***Karāmah***.
- If such acts occur through common believers, they are termed ***Maʿūnat***.
- Conversely, extraordinary feats performed by non-believers are referred to as ***Istidrāj***.

The honourable Mufti adds further:

> The miracles of all previous Prophets عَلَيْهِمُ السَّلَام have become historical parables; however, many miracles of our Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم shall remain observable until the Day of Judgement. The perpetual remembrance of his name, the beloved-ness of the noble Quran, and

[1] Mirʾāt al-Manājīḥ, vol. 8, pp. 177-179 summarised

the discovery of his name inscribed upon stones and animals are enduring, living miracles (*muʿjizas*). Furthermore, the *karāmahs* of the saints رَحْمَةُ اللهِ عَلَيْهِمْ اَجْمَعِيْن of his Ummah constitute living miracles of the Prophet صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم.[1]

The Compendium of Miracles

O devotees of the Prophet! Remember that a miracle serves as a testament to a Prophet's veracity. Accordingly, Allah bestowed upon every Prophet miracles suited to the contemporary environment and the intellectual capacity of their people. For example, during the era of Prophet Mūsā عَلَيْهِ السَّلَام, sorcery had reached its zenith; therefore, Allah granted him the miracles of the "Glowing Hand" and the "Staff," through which he overcame the magicians' feats to the extent that they all fell in prostration and embraced faith in him. Similarly, during the era of Prophet ʿĪsā عَلَيْهِ السَّلَام, the science of medicine was highly advanced, and physicians had enthralled the populace with their skills by treating major diseases. Thus, Allah granted Prophet ʿĪsā عَلَيْهِ السَّلَام the miracles of healing the congenitally blind and lepers and raising the dead, which left the contemporary physicians astonished. Ultimately, recognising these acts as far exceeding human capability, they affirmed his Prophethood.

In short, every Prophet was granted miracles—some one, some two, and others more—according to the nature and temperament of their nation and in accordance with the prerequisites of the environment. However, since the Prophet صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم is the Leader of all Prophets, his sacred biography is the summary of the lives of all previous Messengers, his teachings represent the essence of the teachings of all the Prophets, he brought a universal religion in the world, and all the former and latter communities of the universe were the addresses of his invitation, Allah Almighty made him a confluence of all the

[1] Mirʾāt al-Manājīḥ, vol. 8, p. 162 summarised

miracles of the previous Prophets عَلَيْهِمُ السَّلَام. Furthermore, he صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم was distinguished with countless more unique miracles.[1]

Furthermore, Allah Almighty distinguished His Final Prophet صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم with innumerable such miracles which are categorised as his Exclusive Attributes (*khaṣā'is*). In other words, these comprise those perfections and miracles that were not bestowed upon any other Prophet or Messenger.[2]

Consequently, the personage of the Greatest Prophet صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم is that very essence in which all miracles have been combined.

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللهُ عَلٰى مُحَمَّد

O devotees of the Prophet! Bear in mind that the compassion and love of the Prophet صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم for his Ummah is akin to an ocean, the depth and shores of which remain unknown to any of us. This love and compassion of his for the Ummah is also described in the Holy Quran; thus, in *juzz* 11, Surah al-Tawbah, verse 128, Allah Almighty states:

لَقَدْ جَآءَكُمْ رَسُوْلٌ مِّنْ اَنْفُسِكُمْ عَزِیْزٌ عَلَیْهِ مَا عَنِتُّمْ حَرِیْصٌ عَلَیْكُمْ بِالْمُؤْمِنِیْنَ رَءُوْفٌ رَّحِیْمٌ ﴿۱۲۸﴾

Surely there has come to you an exalted Messenger from among you, anxious is he by what you endure, deeply concerned for your wellbeing, exceptionally gracious, merciful to the believers.[3]

Let us observe a faith-inspiring glimpse of his ardent concern and compassion for the Ummah; thus:

[1] Sīrat-i Muṣṭafā, pp. 712-714

[2] Sīrat-i Muṣṭafā, p. 820 summarised

[3] Al-Quran, Surah Al-Tawbah, verse 128; translation from Kanz al-ʿIrfān

Duas for the Ummah

The Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم stated:

> Allah Almighty granted me three questions. I have presented two (in the world), invoking: "اَللّٰهُمَّ اغْفِرْ لِاُمَّتِیْ اَللّٰهُمَّ اغْفِرْ لِاُمَّتِیْ," meaning, *O Allah! Forgive my Ummah; O Allah! Forgive my Ummah*. "وَاَخَّرْتُ الثَّالِثَةَ لِيَوْمٍ يَرْغَبُ اِلَيَّ الْخَلْقُ كُلُّهُمْ حَتّٰى اِبْرَاهِيمُ," and I have deferred the third for the Day on which the entire creation will turn to me in need, to the extent that even ˹the Prophet of Allah˺ Sayyidunā Ibrāhīm عَلَيْهِ السَّلَام will be reliant upon me.
>
> It should be noted that among all the creation, Prophet Ibrāhīm عَلَيْهِ السَّلَام holds the highest station after the Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم, yet even he shall seek the benevolent gaze of the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم.[1]

The Imam of the Ahl al-Sunnah, Imam Aḥmad Razā Khān رَحْمَةُ اللّٰهِ عَلَيْه, writes:

> O sinners of the Ummah! Have you not observed this perfection of tenderness and mercy (the ultimate degree of kindness and compassion) from your Master صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم upon your condition? The Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم received three questions from the Divine court, with the promise that whatever he requested would be granted. The Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم reserved none of these questions for his own self; instead, he utilised them all for your benefit. Two questions were made in this world, also for you, and the third he deferred for the Hereafter—reserving it for the moment of your profound need when there will be no one to assist or rectify your affairs except the compassionate and most kind and Merciful Master صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم. By Him who made him compassionate toward you! Never can any mother

[1] Ṣaḥīḥ Muslim: 1904 selected

be as merciful toward her only beloved son as he صَلَّی اللہ عَلَیْہِ وَاٰلِہٖ وَسَلَّم is merciful toward a single member of his Ummah.[1]

Dear Islamic brothers! You have heard of the profound love our beloved Master صَلَّی اللہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم possesses for us. Therefore, we should also love the Merciful Prophet صَلَّی اللہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم, strictly adhere to his blessed *sunnahs*, and encourage fellow Muslims to also do the same. May Allah Almighty allow us all to act upon the blessed *sunnahs*.

اٰمِیْن بِجَاہِ خَاتَمِ النَّبِیّٖن صَلَّی اللہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم

صَلُّوْا عَلَی الْحَبِیْب صَلَّی اللہُ عَلٰی مُحَمَّد

Our Prophet صَلَّی اللہ عَلَیْہِ وَاٰلِہٖ وَسَلَّم: The Most Eminent and Exalted

Dear Islamic brothers! All the perfections, virtues, excellences, and miracles of all previous Prophets عَلَیْہِمُ الصَّلٰوۃُ وَالسَّلَام are concentrated within our Master, the Final Messenger of Allah صَلَّی اللہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم. His superiority over all other Prophets is also elucidated within the noble Quran. Thus, in *juzz* 3, Surah al-Baqarah, verse 253, Allah Almighty declared:

تِلْكَ الرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلٰى بَعْضٍ ۘ مِنْهُمْ مَّنْ كَلَّمَ اللّٰهُ وَ رَفَعَ بَعْضَهُمْ دَرَجٰتٍ ؕ

These are the Messengers; We have granted excellence to some over others; from among them Allah spoke to some, and He elevated one (above all) in rank.[2]

In *Tafsir Ṣirāṭ al-Jinān* (volume 1, page 379), the following points are recorded regarding this noble verse:

- The phrase “elevated one (above all) in rank” refers specifically to our Master صَلَّی اللہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم.

[1] Fatāwā Riḍawiyyah, vol. 29, p. 583

[2] Al-Quran, Surah Al-Baqarah, verse 253; translation from Kanz al-ʿIrfān

- He صَلَّی اللہ عَلَیْہِ وَاٰلِہٖ وَسَلَّم has been granted superiority over all other Prophets عَلَیْہِمُ الصَّلٰوۃُ وَالسَّلَام by several ranks.

- The omission of his explicit name in this context serves to underscore the grandeur of his station; it signifies that whenever superiority among Prophets عَلَیْہِمُ الصَّلٰوۃُ وَالسَّلَام is mentioned, the mind should not wander elsewhere but should gravitate exclusively toward the Holy Prophet صَلَّی اللہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم.

- His unique attributes (*khaṣāʾis*) and perfections, in which he صَلَّی اللہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم surpasses all other Prophets and remains peerless, are beyond count. Since the noble Quran mentions he was "elevated in rank" without specifying a numerical limit, no one can define the boundaries of these ranks.

- Among the attributes granted to him, some are: his messenger-ship is universal, meaning the entire creation constitutes his Ummah; Prophethood was sealed with him; he was granted more miracles than any other Prophet; his Ummah was made superior to all others; he was bestowed the Fountain of Kawthar, the Praiseworthy Station (*Maqām al-Maḥmūd*), and the Grand Intercession (*Shafāʿah al-Kubrāʾ*); and he attained unique proximity of Allah Almighty on the Night of Ascension (*Miʿrāj*). Beyond these, he was granted infinite exclusive attributes.[1]

صَلُّوْا عَلَی الْحَبِیْب صَلَّی اللہُ عَلٰی مُحَمَّد

O devotees of the Prophet! The miracles of the Prophet صَلَّی اللہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم are countless. By His bestowal, Allah has granted him such formidable authorities that transcend beyond human imagination. For instance:

- **By the bestowal of Allah**, he split the moon into two with the gesture of his finger.

[1] Madārik pp. 130-131; Jamal, vol. 1, p. 310; Khāzin, vol. 1, pp. 193-194; Bayḍāwī, vol. 1, pp. 549-550; Tafsir Ṣirāṭ al-Jinān, vol. 1, p. 379 summarised

- **By the bestowal of Allah**, he supplicated, and the set sun returned.
- **By the bestowal of Allah**, he could make stones float upon water.
- **By the bestowal of Allah**, he caused pieces of wood to illuminate like lamps.
- **By the bestowal of Allah**, he turned brackish wells sweet by putting his blessed saliva in it.
- **By the bestowal of Allah**, he caused springs of water to flow from his blessed fingers.
- **By the bestowal of Allah**, he spoke to trees and stones.
- **By the bestowal of Allah**, a tree presented itself in his august court.
- **By the bestowal of Allah**, a small amount of milk sufficed for seventy men.
- **By the bestowal of Allah**, a small portion of food sufficed for a large assembly of people.
- **By the bestowal of Allah**, through his blessing, animals began to speak in human tongues.

In summary, Allah Almighty has endowed him with vast ˹and comprehensive˺ authorities.

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللّٰهُ عَلٰى مُحَمَّد

Treasure-Bestowing Master ﷺ

O devotees of the Prophet! It is noteworthy that the frequency with which miracles were manifested through the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم surpasses that of any other Prophet. The hadith traditions record numerous instances where, through the attention of the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم, a small quantity of food would suffice for many people for several months. These accounts illustrate the extensive authority granted by Allah the Almighty to His Beloved صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم. Whosoever became the subject of his raised hands in prayer, or for whom his blessed lips moved in supplication, became the recipient of the

blessings of this world and the Hereafter. With the intention of increasing our love for the Prophet صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم, let us consider three further miracles:

1. Sayyidunā Jābir رَضِیَ اللهُ عَنْهُ remarks:

   > A man presented himself before the Greatest and Final Prophet صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم and requested food. The Prophet صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم granted him half a *wasq* (approximately 120 kilograms) of barley. The man, his wife, and their guests continued to consume that barley for a considerable period of time. Eventually, the man measured the barley one day. When he later presented himself in the court of the Prophet صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم, the Prophet صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم remarked: "Had you not measured it, you would have continued to eat from it, and it would have remained (forever) as it was."[1]

2. The renowned Companion of the Prophet, Sayyidunā Abū Hurayrah رَضِیَ اللهُ عَنْهُ, relates:

   > I presented myself in the blessed court of the Merciful Prophet صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم with some dates and requested, "Dear Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم! Pray for blessing in these dates." The Prophet صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم gathered the dates, supplicated for blessing, and instructed: "Place them in your bag; whenever you wish, reach in and take them out, but never empty the bag by shaking it out entirely."
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   > Consequently, Sayyidunā Abū Hurayrah رَضِیَ اللهُ عَنْهُ would consume those dates himself, feed others, and distribute substantial quantities in the way of Allah as well. He رَضِیَ اللهُ عَنْهُ kept that pouch fastened to his waist at all times until the day of the martyrdom of the Third Caliph of Islam, Sayyidunā

[1] Ṣaḥīḥ Muslim: 5946

Uthmān b. ʿAffān رَضِیَ اللّٰہُ عَنْہُ, when the pouch was cut from his waist and lost.[1]

3. Sayyidatunā Umm Sulaym رَضِیَ اللّٰہُ عَنْہَا had a she-goat. She prepared clarified butter (*ghee*) from its milk and collected it in a leather skin. Once the skin was full, she sent it via her maidservant to the Prophet صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم to be used for cooking. The Prophet صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم instructed: "Empty her skin and return it to her." When the empty skin was brought back home, Umm Sulaym رَضِیَ اللّٰہُ عَنْہَا was astonished to find it completely full, with clarified butter dripping from it. She asked the maidservant, "Did you not take the skin to the Prophet صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم?" The maid replied, "I did exactly as you instructed; you may verify this yourself." Umm Sulaym رَضِیَ اللّٰہُ عَنْہَا then presented herself in the blessed court of Prophet صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم and said, "I sent a skin of clarified butter to you. By Him who sent you with guidance and the religion of truth! The skin is as full as it was before, and the butter is still dripping from it." The Holy Prophet صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم asked, "Does this cause you wonder? Allah has fed you just as you fed His Prophet; eat and feed others."

   Umm Sulaym رَضِیَ اللّٰہُ عَنْہَا states: "I returned home and distributed the ghee into different bowls, leaving some in the skin, from which we prepared our meals for one or two months."[2]

Dear Islamic brothers! We have heard the accounts of the perfections of the Holy Prophet صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم. May Allah Almighty, through their blessings, increase the love and reverence for the Greatest and Final Prophet صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم in our hearts, and grant us the enablement to adopt his sacred *sīrah* and noble character in our lives. May Allah Almighty keep us steadfast in our devotion to the Messenger of Allah صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم and grant us his Grand Intercession (*Shafāʿat al-ʿUẓmāʾ*) on the Day of Judgement.

اٰمِیْن بِجَاہِ خَاتَمِ النَّبِیّٖن صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم

[1] Tirmidhi vol. 5, p. 454, Hadith: 3865

[2] Majmaʿ al-Zawāʾid: 14126

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللهُ عَلٰى مُحَمَّد