



The Hand of the Prophet (SAW)

By Dr. Mostafa al-Badawi

The impulse for writing this article came from a conversation with a colleague who told me that while sitting with other colleagues, he had heard one of them repeat the statement that the Prophet, may Allah's blessings and peace be upon him, was an ordinary human being like the rest of us, except that Allah had given him the Qur'an. My friend knew very well that this kind of statement had been deliberately circulated among Muslims to detach them from their Prophet, thus cutting them off from the mercy of Allah that descends upon them through their love for him and close adherence to his teachings. This is part of an overall plan to destroy Islam from within, a plan that, we regret to say, is carried out by ignorant Muslims, misled by crude suggestions of the Devil that to love the Prophet and revere him is to worship him beside Allah. My friend told me he became quite angry and challenged our colleagues to take anything of the Prophet at random and compare it with themselves. He found himself saying, "Take his hand for instance!" Then he started discoursing about the special distinctions of the Prophet's hand, talking for about twenty minutes, all the time aware that he had never spoken like that before. His colleagues listened silently, then when he was finished, begged him to carry on. These were educated people who already had much of this knowledge in their minds, but who had been too busy with worldly things to assemble and envisage their knowledge from that angle before, or to make the necessary effort in understanding how and why they had previously been misinformed.

It is for people like these, people whose hearts contain much love for Allah and His Prophet and who are honest enough to recognize the truth when they see it, that this article is written. My hope is that it will encourage them to find out more about their leader, teacher, good example, and intercessor. It

is certainly not written for the narrow minded followers of the believers in a limited God, a God which they situate in space, located exclusively above the Throne. For such people, the absolute difference between Creator and created is blurred, for they mentally impose limits upon that which is beyond limits. This puts them in the false position of having to belittle the Best of Creation in order to keep Allah in His place as God.

We, the vast majority of Muslims, the Ahl al-Sunna wal-Jamā'a, know that it is impossible for a Muslim to confuse the Creator with the created, however great the latter may be. We are therefore quite comfortable in our love for the Prophet and our extreme respect and veneration for him.

The Prophet himself has repeatedly said that those who do not love him more than their fathers, mothers, children, wealth, and their own selves, their faith is defective and their works in danger of being rejected by Allah.

It is deceitful to claim to love the Prophet but seek to deprive him of the sublime attributes that Allah bestowed upon him, prior to making him the Master of all Creation.

It is to be hoped that those who read this article will be spurred on to increase and complete their knowledge of our beloved Prophet from the sources, for such knowledge is an obligation upon each Muslim capable of acquiring it.

To begin, Allah, Exalted is He, says: "Those who swear allegiance to you are but swearing allegiance to Allah. The hand of Allah is over their hands." [48:10]

Were those who insist on accepting nothing but the literal meaning of the Qur'an and refuse all figurative interpretation to take this verse at face value, it would have to mean that the hand that gave allegiance to the Companions was that of Allah not that of the Prophet, may Allah's blessings and peace be upon him. Those endowed with reason, however, will readily understand that because the Prophet is Allah's representative on earth, swearing allegiance to him is in reality swearing allegiance to Allah, and the Prophet's hand represents Allah's Hand, just as the Black Stone represents it, but, in the Prophet's case, eminently more deservedly.

The result of taking the Prophet's hand and swearing allegiance to him—for they swore it to him—was that Allah was satisfied with them: "Allah was satisfied with the believers when they swore allegiance to you under the tree." [48:18]

Allah's satisfaction is in seeing that His slaves are obeying His injunctions, avoiding what He has forbidden them, and being satisfied with His decrees. This was the state of the Companions surrounding the Prophet under the tree in Hudaibiya. Their satisfaction with Allah's decisions, their extinction of their individual wills in the Divine will made them as Allah says: "Allah was satisfied

with them and they were satisfied with Him.” [58:22] It was to the Prophet’s everlasting honour and glory that his hand represented Allah’s on this and all other such occasions.

Another such occasion was recounted by Abdal-Rahmān ibn ‘Awf, “We were at the Messenger of Allah’s; nine, eight, or seven of us. He said, ‘Will you not swear allegiance?’ We had sworn allegiance only recently, so we said, ‘We have sworn allegiance to you, O Messenger of Allah!’ He said, ‘Will you not swear allegiance to the Messenger of Allah?’ So we extended our hands saying, ‘To what shall we swear allegiance to you?’ He said, ‘To worship Allah and associate nothing with Him, perform the five prayers, obey,’ then he said something we did not hear, then continued, ‘and ask nothing of others!’

Physically, the hands of the Prophet, may Allah’s blessing and peace be upon him, were as beautiful and pleasing to gaze upon as everything else about him. They were white and fleshy, with slightly tapering fingers. His boy-servant, Anas ibn Mālik, said on more than one occasion, “I have never touched any silk or brocade that is softer than the palm of the Messenger of Allah, may Allah’s blessings and peace be upon him, nor have I ever smelled musk or scent more fragrant than the fragrance of the Messenger of Allah, may Allah’s blessings and peace be upon him.”

Wā’il ibn Hajar said, “Whenever I shook hands with the Prophet, may Allah’s blessings and peace be upon him, or my skin touched his skin, I smelled the scent of musk on my hand for three days.”

Another Companion, ‘Umayra daughter of Sahl, also a child at the time, recounted how her father once took her to the Prophet, may Allah’s blessings and peace be upon him, asking him to touch her head and pray for both of them for baraka, since she was his only child. “The Messenger of Allah, may Allah’s blessings and peace be upon him, placed his hands on my head. I swear by Allah that I could feel the coolness of the hand of the Messenger of Allah, may Allah’s blessings and peace be upon him, in my liver!”

Jābir ibn Samura said, “I prayed with the Messenger of Allah, may Allah’s blessings and peace be upon him, the first prayer, then he went out and I went out with him. He was met by some children and rubbed their cheeks one by one. As for myself, he rubbed my cheek and I found that his hand was cool and fragrant, as if he had just taken it out of a perfume vendor’s bag.”

The Prophet, may Allah’s blessings and peace be upon him, used his right hand for his ritual purification, food, and beverage, and his left hand for less clean things. “He never touched the hand of a woman,” said the lady ‘Ā’isha, “when he accepted their allegiance, he accepted it verbally.”

In these hands of the Prophet, may Allah's blessings and peace be upon him, were placed the keys of the treasuries of the earth. Abū Hurayra said that he had heard the Messenger of Allah say, "I was sent with comprehensive speech, I was supported with terror, and, while I was asleep, I was brought the keys to the treasuries of the earth and they were placed in my hand."

Having given him the keys, Allah left it to him to divide things among the people as he pleased. This is why he said, "Allah gives and I am the Divider!"

Allah had said to Sulaymān, may peace be upon him: "This is Our gift, so bestow or withhold without reckoning!" [38:39] And if Sulaymān had freedom to give or withhold at will, then how much more freedom did the Master of all Prophets have?

The baraka of the Prophet, may Allah's blessings and peace be upon him, radiated powerfully from his hand, so that when he placed it on the sick and the injured they were cured, when he touched food it increased manifold, when he placed it on someone's chest he removed doubts and disbelief, when he gave his Companions dry, wooden sticks they turned into swords, when he threw gravel or dust at the face of the enemy, it separated into guided missiles striking their targets in the eyes.

When Qatāda ibn al-Nu'mān was wounded in the eye by an arrow on the day of Uhud, his eyeball was dislodged and hung on his cheek. His companions wanted to cut it off, but decided to consult the Prophet first. He said, "No!" then ordered Qatāda brought to him, pushed his eyeball back into place with his hand, blowing some of his spittle on it then said, "O Allah, give him beauty!" It became Qatāda's best eye and when the other eye suffered from infection, that one never did.

Abayd ibn Hammāl suffered from an illness that ate at his face. The Prophet passed his hand over his face and it disappeared without leaving a trace.

Shurahbīl al-Ju'fī said, "I came to the Messenger of Allah, may Allah's blessings and peace be upon him, 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 grinding it until it disappeared."

'Abdallah ibn 'Atīk went to Khaybar to kill the infamous Jew, Abū Rāfi', in the latter's house. As he was leaving the house he fell and broke his ankle. He bandaged it and hobbled to his companions, then they rode back together to Madina. The Prophet said, "Stretch your leg!" He passed his hand over the broken bones and they mended there and then.

'Alī ibn al-Hakam jumped his horse over a ditch during an expedition with the

Prophet. The horse failed to cross the trench and 'Alī's leg was crushed between the horse and the side of the trench. He went to the Prophet who said, "In the Name of Allah!" and passed his hand over it, curing it.

'Abdallah ibn Rawāha went to the Prophet saying, "O Messenger of Allah, I suffer from a molar tooth that pains me greatly!" The Prophet put 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. Ibn Rawāha left the Prophet's presence completely cured.

Asmā', daughter of Abū Bakr, complained one day that her head and face were swollen. The Prophet put his hand on her head then her face, above her veil, repeating three times, "In the Name of Allah! Remove from her the pain she suffers and the distress, by the prayer of Your Blessed Prophet, whose rank is high with You!" The swelling subsided.

'Amr ibn Hurayth said, "My mother took me to the Messenger of Allah, he passed his hand over my head and prayed for me to remain [well] provisioned."

'Amr ibn Tha'laba said, "I met the Messenger of Allah at Sāla and became a Muslim. He passed his hand over my head." Ibn Tha'laba lived to be a hundred years old but the place that the Prophet had touched never turned grey.

Al-Sā'ib ibn Yazīd was asked by his servant, 'Atā, why his beard and part of his head were white. The latter replied, "Shall I tell you my son?" "Indeed!" he replied. "I was playing with other boys," he said, "When the Messenger of Allah passed by. I walked up to him and greeted him, he returned my salām then said, 'Who are you?' I said, 'I am al-Sā'ib ibn Yazīd, son of al-Nimr ibn Qāsit's sister.' The Messenger of Allah passed his hand over my head saying, 'May Allah bless you! By Allah! It will never go white and will remain like this perpetually!'"

Muhammad ibn Fudāla al-Zafarī said, "The Messenger of Allah came 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." Muhammad ibn Fudāla's life was long, his hair turned white, but not where the hand of the Prophet had touched it.

Mālik ibn 'Umayr was present at the conquest of Macca, then at the campaigns of Hunayn and Tā'if. He was a poet. He asked the Messenger of Allah about poetry and was told, "For you to be filled with pus from your throat to your pubis is better than to be filled by poetry!" He said, "O

Messenger of Allah, pass your hand over my head!" He did and Mālik never said a verse after this. He lived long, his head and beard turned white, except the place touched by the Prophet.

Bashīr ibn 'Aqraba al-Juhanī said, "Aqraba went to the Messenger of Allah, may God's blessings and peace be upon him, who said, 'Who is this with you O 'Aqraba?' 'My son Bahīr,' he replied. He said, 'Come nearer!' I did and sat on his right. He passed his hand over my head. 'What is your name?' he asked. 'Bahīr O Messenger of Allah,' I replied. He said, 'No, but your name is Bashīr!' My tongue was tied, the Prophet blew into my mouth and it was undone. All my hair turned white except where he had put his hand, this part remained black."

The Prophet also passed his hand over 'Ubada ibn Sa'd al-Zurqī's head and prayed for him. He lived to be eighty, but his hair remained black.

Abū Zayd al-Ansārī said, "The Messenger of Allah, may Allah's blessings and peace be upon him, passed his hand over my head, saying, 'O Allah, make him fair looking and preserve the fairness!'" He lived until he was well over a hundred years old without any grey hairs appearing in his beard. His face remained smooth until he died.

Al-Wāzī' took a son of his who had become mad to the Prophet who passed his hand over his face and prayed for him. Thereafter none was more rational than he.

Jābir ibn 'Abdallāh said, "The Messenger of Allah, may blessings and peace be upon him, visited me in Banī Salima and found me semi conscious. He asked for water, made his wudū' then sprinkled some of the water over me and I came to."

The Prophet used to pat children on the head, pray for them, joke with them, and sometimes wind a turban round their heads.

'Abdallāh ibn Bisr said, "My mother sent me to the Prophet with a bunch of grapes. I ate some of them before reaching him. He passed his hand over my head saying, 'Traitor!' "Later on Ibn Bisr used to show them a mark on his forelocks, saying, "This is where the Messenger of Allah put his hand when he said, 'He will reach the century!'"

Hanzala ibn Juzaym al-Tamīmī was brought to the Prophet by his father. The latter said, "O Messenger of Allah, I have sons with beards, this is the youngest, pray Allah for him!" The Prophet passed his hand over his head, then said, "May Allah bless you!" Thereafter whenever a sick man with a swollen face or an animal with a swollen udder were brought to Hanzala, he blew in his hands, saying, "In the Name of Allah!" then placed his hand on his own head where the Prophet's palm had touched it, saying, "Where the hand of the

Messenger of Allah, may Allah's blessings and peace be upon him, was placed," then rubbed the swelling and cured it.

As for Abū Mahdhūra, he had allowed his forelock to grow so long that when he sat down it reached the ground. When they asked him, "Will you not cut it?" He replied, "The Messenger of Allah, may Allah's blessings and peace be upon him, passed his hand over it, I am not one to cut it till I die!"

'Abdallāh ibn Hilāl al-Ansārī said, "My father took me to the Messenger of Allah, may Allah's blessings and peace be upon him, saying, 'O Messenger of Allah, pray Allah for him!' I have not forgotten, the Messenger of Allah placed his hand over my head until I felt its coolness, then he prayed for me and blessed me!" 'Abdallāh lived long, both his head and his beard turned white, he could hardly comb them because of his age, yet he still fasted by day and prayed all night.

Abū Attiya al-Bakrī was taken by his parents to the Prophet. He was a young man at the time. The Prophet passed his hand over his head. When he was a hundred years old his head and beard were still black.

Al-Ā'idh ibn 'Amr al-Muznī said, "An arrow struck my face as I was fighting before the Messenger of Allah, may Allah's blessings and peace be upon him, on the day of Hunayn. Blood flowed over my face, beard, and chest. The Prophet wiped off the blood from my face and chest down to my breast with his hand and prayed for me." When Ā'idh died, those who had heard this from him looked at his chest and found the trace of the Prophet's hand on it. They likened it to the white blaze on a horse's forehead.

Ā'idh's wife also said that he had once gone to the Prophet to ask him to pass his hand over his face and pray for him for baraka. She added that the Prophet did and since then she saw her husband wake up from sleep [fresh] as if he had rubbed his face with oil. She also remarked that he needed no more than a few dates to sustain him.

Abul 'Alā' ibn 'Umayr said, "I was visiting Qatāda ibn Milhān when he was ill. A man passed by the far end of the house and I saw him reflected in Qatāda'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."

Usayd ibn Abī Unās was one of those whose life the Prophet had declared could be taken with impunity, after the conquest of Macca, when he had accorded immunity to all the Maccans. Usayd came to the Prophet, asking whether he would accept Usayd should he come to him as a Muslim? The Prophet having answered affirmatively, Usayd took his hand saying, "This is

my hand in yours, I testify that you are the Messenger of Allah, and I testify that there is no God other than Allah!" The Prophet immediately ordered a crier to announce that Usayd had accepted Islam and was henceforth immune. Then he passed his hand over his face, then placed it on his chest. From then on, whenever Usayd entered a dark house the light radiating from him illuminated it.

'Utba ibn Farqad had four wives who competed with each other, each seeking to smell better than her companions. One of them said that 'Utba always smelled better than they, even though he never used perfume. Furthermore, people always remarked on his fragrance, so much so that his wives asked him how this had come to be. He replied, "I suffered from an ailment in the days of the Messenger of Allah, may Allah's blessings and peace be upon him. I complained to him about it. He told me to remove my clothes, which I did, sitting before him with my clothes covering my private parts. He blew into his hand then placed it on my back and belly. This fragrance has been there since."

Two tribesmen brought their sons to the Prophet, asking him to bless them by passing his hand over their faces, which he did. The white mark where he had touched them remained on their faces till the end of their lives.

The mosque of the Prophet in Madina had been built with palm trunks. The Prophet used to stand before or lean on one particular trunk when delivering the Friday sermon. When they made the pulpit for him and he climbed on it, the palm trunk whimpered like a pregnant she-camel. All the Companions in the mosque heard it. The Prophet came down from the pulpit and placed his hand on it, or as related in another version, put his arms around it and it calmed down and stopped crying.

Many years earlier, when the elders of Quraysh realized that they were reaching the limits of what was possible to prevent the Prophet from conveying his Lord's message, they sat in council and Satan himself joined them in the form of an old Najdi man. Each suggestion they put forward he rejected, until Abū Jahl suggested that if they wanted to murder Muhammad, but were worried about the revenge sure to be exacted by his clan and their allies, then they should choose forty men, one from each clan, to attack him as one man, so that his clan and their allies would find it impossible to exact revenge from all of them and their allies banded together. This proposition was strongly supported by Satan and adopted unanimously by the elders.

Gabriel came to the Prophet, saying, "Sleep not tonight in the bed in which you usually sleep!"

When the night grew dark the assassins gathered before his house, waiting

for the Prophet to sleep so that they could rush him. The Prophet saw them and said to 'Alī, "Sleep on my bed and cover yourself with this, my green Hadrami cloak. Sleep in it, nothing unpleasant will reach you from them!" The Prophet gave 'Alī the cloak he usually wrapped himself in when he slept.

At the door Abū Jahl was saying, "Muhammad claims that if you follow him you will become the kings of both Arabs and non-Arabs, then you will be resurrected after you die, and gardens will be yours like the gardens of Jordan. But if you do not, he will [one day] cut your throats, then you will be resurrected after your death, then yours will be a fire in which you will burn!" The Prophet came out, took a handful of dust in his blessed hand and said,

"Yes I say this! You are one of them!" Allah took away their eyesight so they did not see him. He sprinkled dust over their heads reciting these verses from sūra Yā-Sīn: "Yā-Sīn, and the Wise Qur'ān, you are truly one of the Messengers, on a straight path, a sending down from the August, the Wise..." till "...and We have covered them so that they do not see." [36:9] By the time the Prophet had recited these verses, every one of them had dust upon his head, then he departed. A man arrived and seeing them standing there asked, "What are you waiting here for?" "Muhammad!" they replied. "May Allah make you fail! By Allah, Muhammad has gone out and he left no man among you but he put dust on his head, then he walked away to his purpose, can you not see what has happened to you?" Each of them put his hand on his head only to find it covered with dust.

As for the effects of the Prophet placing his noble hand on someone's chest, many traditions describe them.

'Alī, may Allah ennoble his countenance, said, "The Messenger of Allah, may Allah's blessings and peace be upon him, 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!"

Abū Hurayra said, "I said, 'O Messenger of Allah, I often hear you speak but I forget!' He said, 'Spread out your garment!' I spread it out, he [made as if he] scooped [something] with his hand and poured it in it, then he said, 'fold it up!' I did and thereafter forgot nothing he ever said."

'Uthmān ibn Abul-'Ās said, "I used to forget the Qur'ān, so I said, 'O Messenger of Allah, I forget the Qur'ān!' He struck my chest [with his hand] then said, 'Come out O Shaytān from the chest of 'Uthmān!' Following that I never forgot anything I wished to remember!"

'Uthmān son of Abul-Ās also said, "The Prophet, may Allah's blessings and peace be upon him, told me to lead my people in prayer. I said, 'O Messenger of Allah, I find in myself something!' [meaning there were things in his heart which prevented him from doing so] He said, 'Come near!' He made me sit before him, placed his hand on my chest, then said, 'Turn around!' then he placed it on my back between my two shoulders, then he said, 'Lead your people in prayer! He who leads people in prayer should lighten [the prayer] for among them will be the elderly, the sick, the weak, and he who has something to attend to. But it one of you is praying alone, let him pray as he wishes.'

After the conquest of Macca, the Prophet was circumambulating the house when Fudāla ibn 'Umayr decided to kill him. He drew near to him. The Prophet said, "Fudāla?" He replied, "Yes! Fudāla, O Messenger of Allah!" He said, "What were you saying to yourself?" "Nothing!" He said, "I was invoking Allah!" The Prophet laughed then said, "Ask Allah for forgiveness!" Then he placed his hand on his chest and there was peace in his heart. Fudāla used to say later on, "By Allah! By the time he took his hand off my chest, none of Allah's creation was dearer to me than him! As I was returning to my family I passed by a woman I used to converse with, she said, "Come over!" I said, "No, Allah will not allow it, nor Islam!"

During the battle of Hunayn two further incidents happened. 'Uthmān ibn Shayba, whose father, uncle, and cousin had been killed in Badr, recounted the first of these thus: "When the Messenger of Allah, may Allah's blessings and peace be upon him, was in Hunayn, I remembered my father and my uncle, and how 'Alī and Hamza had killed them, and I thought, 'Today I will avenge myself from Muhammad!' I approached him from behind till all that remained for me to do was to strike him with the sword, when a flash of fire shot like lighting between me and him, I stepped back, he turned around saying, 'O 'Uthmān, come nearer!' Then he placed his hand on my chest, Allah removed the devil from my heart, I looked up at him and he was dearer to me than my hearing and eyesight!"

Shayba ibn 'Uthmān al-Hajbī recounted the second incident thus: "I went out with the Prophet, may Allah's blessings and peace be upon him, on the day of Hunayn. By Allah! I had not gone out for Islam, but to prevent Hawāzin from gaining the upper hand on Quraysh! By Allah! As I was standing with the Messenger of Allah, may Allah's blessings and peace be upon him, I said, 'O Prophet of Allah, I see piebald horses!' He said, 'O Shayba, only a disbeliever can see them!' Then he struck my chest with his hand saying, 'O Allah, guide Shayba!' This he repeated twice more. No sooner had he taken his hand off my chest the third time that none in Allah's creation was dearer to me than him!"

Jābir ibn 'Abdallāh said, "As the trench was being dug I noticed that the Prophet, may Allah's blessings and peace be upon him, suffered from severe hunger. I returned to my wife saying, 'Do you have anything, for I have noticed that the Messenger of Allah, may Allah's blessings and peace be upon him, suffers severe hunger.' She brought out a bag with some barley in it and we had a small sheep in the house. We slaughtered the animal and ground the barley, then I returned to the Messenger of Allah, may Allah's blessings and peace be upon him, and spoke to him secretly, 'O Messenger of Allah, we have slaughtered an animal we had and have ground a measure of barley. Please

come with a few people!' The Prophet, may Allah's blessings and peace be upon him, raised his voice saying, 'O People of the Trench! Jābir has prepared some food, you are all welcome!' Then he said, 'Do not take the pot off the fire and do not bake your dough until I come!' When he arrived he proceeded to break the bread, and put the meat on it. He took some food out of the pot and served his Companions, keeping both the pot and the oven covered. He went on breaking the bread, putting the meat on top of it and serving his Companions until they were all satiated, then he said, 'Eat and give to other people for they have suffered hunger!'

Wāthila ibn al-Asqā' said that he had been one of Ahl al-Suffa. They were hungry and delegated him to go to the Prophet and inform him about it. This he did and the Prophet turned to 'Ā'isha, "Do you have anything?" he asked. She replied, "O Messenger of Allah, I have nothing but a few crumbs of bread." "Bring them!" he said. He emptied the crumbs into a plate and went on arranging them with his hand while they increased until the plate was full. "O Wāthila!" he said, "Go and fetch ten of my Companions, you being the tenth!" Wāthila called his companions. The Prophet said, "Sit and eat in the Name of Allah. Take from the edges and do not take from the top, for baraka descends on the top!" They ate to satiety, then rose leaving the plate as full as when they sat down. The Prophet kept on handling the food then said, "O Wāthila, go and fetch another ten of your companions!" After these ten ate to satiety the whole sequence was repeated once more, after which the Prophet asked, "Anyone left?" "Yes, ten more," replied Wāthila. "Go fetch them!" he said. When these were finished, the plate was still as full as at the beginning, and the Prophet said, "O Wāthila, take this to 'Ā'isha!"

Abū Talha said, "I once entered the mosque and recognized hunger in the face of the Messenger of Allah, may Allah's blessings and peace be upon him. I left and went to Umm Salīm, Anas ibn Mālik's mother, and said, 'O Umm Salīm, I have recognized hunger in the face of the Messenger of Allah, may Allah's blessings and peace be upon him. Do you have anything?' 'I have something,' she said, showing her palm [meaning that it was only a little]. 'Prepare it and

do it well!' I said. Then I sent Anas to the Messenger of Allah, may Allah's blessings and peace be upon him, saying, 'Speak secretly into his ear and invite him!' As soon as Anas arrived the Messenger of Allah, may Allah's blessings and peace be upon him, said, 'My son, your father has sent you to invite us!' Then he said to his Companions, 'Come in the Name of Allah!' Anas hastened back to Abū Talha saying, 'Here comes the Messenger of Allah, may Allah's blessings and peace be upon him, with the people!' I came out and met the Messenger of Allah, may Allah's blessings and peace be upon him, at the door, on the landing, and said, 'O Messenger of Allah, what have you done to us? It is but that I recognized hunger in your face so we prepared something for you to eat!' He said, 'Go in and be of good cheer!' The Messenger of Allah, may Allah's blessings and peace be upon him, took whatever was there, he gathered it in the plate with his hand, arranged it, then asked, 'Is there any?' meaning fat. We brought him our container, where there may or may not have been something, [meaning that even if there had been something in it, it was insignificant] the Messenger of Allah, may Allah's blessings and peace be upon him, squeezed it with his hand then poured fat from it saying, 'Send in ten after ten!' They all ate to satiety, then the Messenger of Allah, may Allah's blessings and peace be upon him, said about what remained, 'Eat together with your children!' So we ate and were satiated.'

Safiyya, the Prophet's wife, said, "The Messenger of Allah, may Allah's blessings and peace be upon him, came one day and asked, 'O Daughter of Huyay, do you have anything, for I am hungry.' I said, 'No by Allah, O Messenger of Allah, save two measures of flour.' 'Cook it!' he said. I put it in the pot, cooked it, then said, 'It is cooked O Messenger of Allah!' He said, 'Do you know if there is anything in the fat container of the daughter of Abū bakr?' I said, 'I know not O Messenger of Allah!' He went himself to her house and said, 'Anything in your fat container O daughter of Abū Bakr?' 'Nothing but a little,' she said. He brought it back, squeezed it into the pot until I saw something coming out. He put his hand [on it] saying, 'In the Name of Allah, invite your sisters for I know they feel as I do!' I invited them and we ate until satiated. Then Abū Bakr came and entered, then 'Umar came and entered, then a man came. They all ate to satiety and some still remained."

Abū Hurayra said, "One night I missed supper with the Prophet, may Allah's blessings and peace be upon him, and also missed being invited by one of our companions. I prayed 'Ishā' then tried to sleep but could not. Then I tried to pray, but could not. There was a man standing near the apartment of the Prophet, may Allah's blessings and peace be upon him. I walked up to him and it was the Prophet, may Allah's blessings and peace be upon him, praying. He prayed, then, leaning against the palm trunk he had been praying toward,

said, 'Who is this? Abū Hurayra?' I said, 'Yes!' He said, 'You missed supper with us tonight?' I said, 'Yes!' He said, 'Go to the house and say: Bring the food you have!' [I did and] they gave me a plate in which was a paste made with dates. I took it to the Prophet, may Allah's blessings and peace be upon him, and placed it before him. He said, 'Call those in the mosque!' I said to myself, 'Woe to me, for I can see the food is so little, and woe to me from disobedience!' I came to men asleep and awakened them saying, 'Respond!' and I came to men praying and said, 'Respond!' until they all gathered near the Prophet, may Allah's blessings and peace be upon him. He thrust his fingers into it and pressed around the edge, then said, 'Eat in the Name of Allah!' They ate to satiety and I ate to satiety. Then he said, 'Take it Abū Hurayra and return it to the family of Muhammad, for there is no food with the family of Muhammad that one possessed of a liver [meaning a living being] can eat but this. It was offered to us by one of the Helpers.' I took the plate and lifted it up, and it was as it had been when I had placed it there, except for the marks of the fingers of the Prophet, may Allah's blessings and peace be upon him."

Ziyād ibn al-Hārith recounted how, as they were travelling with the Prophet, morning found them without water. "Any water?" the Prophet asked him. "Only a little that will not suffice you, O Messenger of Allah!" he replied. "Put it in a vessel and bring it!" he said. He put his hand in the water and they saw water gushing from between two of his fingers. He said, "Call my Companions, whoever needs water!" He called them and they came and each took what he needed. [Seeing this] they said, "O Messenger of Allah, we have a well that suffices us with water during the winter, and we gather around it. But in the summer the water becomes scarce and we have to scatter to the surroundings wells. However. Now that we are Muslims, everyone around us is an enemy. So pray Allah for our well so that its water may suffice us, so that we remain gathered around it." The Prophet asked for seven pebbles, rubbed them between his fingers, prayed to Allah, then said, "Go with these pebbles, when you reach the well throw them in one by one, invoking the Name of Allah!" They did and the well remained so full of water that they never saw its bottom again.

Anas ibn Mālik said, "I once saw the Messenger of Allah, may Allah's blessings and peace be upon him, when it was time for 'Asr prayer and people looked for water for their ablutions and found none. The Messenger of Allah, may Allah's blessings and peace be upon him, was brought some water, he put his hand in the vessel and told the people to make their ablutions from it. I watched the water gushing from under his fingers while people made their ablutions, till the last one of them had done!"

And in another version of the same incident he said, "I reckoned between sixty and eighty [men], I watched water gushing from between his fingers."

Anas recounted another similar incident thus, "Once when the Prophet of Allah, may Allah's blessings and peace be upon him, and his Companions were at al-Zawrā', and al-Zawrā' is in Madina near the market and the mosque, he called for a cup partly filled with water, put his hand in it and water started gushing from between his fingers so that all his Companions made their ablutions." "How many were they, O Abū Hamza?" he was asked. "They were about three hundred," he replied.

Mu'ādh ibn Jabal said, "We went out with the Messenger of Allah, may Allah's blessings and peace be upon him, the year of the Tabūk expedition. He joined his prayers so that he prayed Zuhr and 'Asr together and Maghrib and 'Ishā' together. One day when he had thus delayed the prayer he came out, prayed Zuhr and 'Asr together, then went in, then came out again, prayed Maghrib and 'Ishā' together, then said, 'Tomorrow, Allah willing, you will come upon the spring of Tabūk. You will reach it only by mid-morning. He who reaches it let him not touch any of its water until I arrive.' When we reached it two men were already there and in the spring there was little water. The Messenger of Allah asked them, 'Have you touched any of its water?' 'Yes!' they said. He rebuked them and spoke to them as Allah willed him to speak, then we scooped out little water by little in our palms until some was collected in something [a vessel or a cup] then the Messenger of Allah, may Allah's blessings and peace be upon him, washed his hands and face in it, then returned it into the spring, at which it gushed forth with profuse water, so that the people all took their fill. 'O Mu'ādh,' he said, 'if your life be prolonged, you will see this place full of gardens!'

Ibn 'Abbās said, "Morning came upon the Messenger of Allah, may Allah's blessings and peace be upon him, and there was no water. 'Is there any water?' he asked. They said, 'No!' 'Is there a waterskin?' he asked, so they brought one and placed it before the Messenger of Allah, may Allah's blessings and peace be upon him. He placed both hands on it, then spread his fingers and water gushed, as with Moses' staff, from the fingers of the Messenger of Allah, may Allah's blessings and peace be upon him. He said, 'O Bilāl! Call the people to their ablutions!' They came and did their ablutions from between the fingers of the Messenger of Allah, may Allah's blessings and peace be upon him, except ibn Mas'ūd who was more intent on drinking. Having made their ablutions, they prayed Subh, then he sat for the people and said, 'O people, whose faith is the most wondrous?' 'The angels,' they replied. 'How can the angels not believe, when they can witness the matter?' he said. 'The Prophets, O Messenger of Allah!' they said. 'How can the Prophets not believe,' he said, 'when revelation alights upon them from heaven?' 'Your Companions then, O Messenger of Allah!' 'How can my Companions not believe,' he said, 'when they are witnessing what they are witnessing? But the most wondrous in faith are people who will

come after me, who have faith in me even though they have not seen me, who believe me even though they have not seen me. They are my brothers!”

Al-Barā' ibn 'Āzib said, “We were on an expedition with the Messenger of Allah, may Allah’s blessings and peace be upon him. We came upon a well where the water was scarce. Six of us descended into it. A bucket was sent down to us, while the Messenger of Allah, may Allah’s blessings and peace be upon him, stood at the rim of the well. We filled half or two thirds of it, then it was pulled up to the Messenger of Allah, may Allah’s blessings and peace be upon him. He put his hand into it saying whatever Allah willed him to say, then the bucket was sent back to us with the water in it. [They poured the water in the well and the water began rising.] I saw the last one of us being dragged out in a hurry for fear of him drowning. Then it flowed [over the ground like] a river.”

Anas ibn Mālik said that the Messenger of Allah, may Allah’s blessings and peace be upon him, sent a force against the pagans which included Abū Bakr, 'Umar and many other people. He said to them, “March diligently, for between you and the pagans is water, if they outstrip you to this water people will suffer hardship, you will be severely thirsty and so will your animals.” The Messenger of Allah, together with eight men, remained behind. He said to his Companions, “Shall we sleep part of the night then rejoin the people?” “Yes, O Messenger of Allah!” they replied. They laid down and were awakened only by the heat of the Sun. He said to them, “Rise and attend to your needs!” When they returned he said, “Does any of you have water?” One of them said, “A small skin with a little water O Messenger of Allah.” “Bring it!” He said. He brought it and the Prophet passed both his palms over it, prayed for baraka, then said to his Companions, “Come here and make your ablutions!” He poured water for them until they had done, then one of them gave the Ādhān, then the Iqāma, and the Prophet led them in prayer. Then he said to the owner of the skin, “Look after your skin, it will be of consequence!” He climbed on his mount then said, “How do you think they have fared?” “Allah and His Messenger know best,” they replied, “but they have Abū Bakr and 'Umar with them and they will counsel them.” The pagans, however, reached the water before the Muslims and the latter became extremely thirsty, so did their animals. When the Prophet arrived he said, “Where is the owner of the skin?” “Here he is O Messenger of Allah!” they replied. He took the skin in which a little water had remained and said, “Come here and drink!” He went on pouring water for them until they all drank, gave their animals, and filled every skin and cup they had.

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